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AN HISTORICAL ACCOUNT

OF THE

DIOCESE

OF

Down and Connor,

ANCIENT AND MODERN,

BY

THE REV. JAMES O'LAVERTY, M.R.I.A.,

*Fellow of the Royal Historical & Archæological Association of
Ireland,*

PARISH PRIEST OF HOLYWOOD.

“Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee.” —DEUT. xxxii. 7.

V O L. I I.

(Each Volume is Complete in itself.)

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To

THE MOST REV. PATRICK DORRIAN, D.D.,

LORD BISHOP OF DOWN AND CONNOR,

WHO,

BY THE ERECTION OF

CHURCHES, MONASTIC INSTITUTIONS, AND SCHOOLS,

HAS RESTORED ALMOST TO ITS ANCIENT SPLENDOUR

THE DIOCESE OF DOWN AND CONNOR,

THIS VOLUME

IS MOST RESPECTFULLY AND MOST HUMBLY DEDICATED

BY THE AUTHOR.

P R E F A C E

I N presenting to the public the Second Volume, the writer feels called on to offer an apology to his readers for the delay which has intervened since the publication of his first Volume. That delay has been inconvenient, but it was unavoidable. To a Parish Priest, the collecting and arranging of historical and antiquarian papers, must necessarily be the employment of only the odd half hours which he can snatch from clerical duties. The reader will observe that throughout these volumes I have attempted to collect the principal historical incidents connected with each parish, and that I strove to recall the names and acts of the men, who in the past, did in that locality anything memorable. The transfer of the land from one proprietor to another, too frequently effected by violent means, necessarily came within my programme. Even the historical tales connected with a particular locality were, in my opinion, of too much topographical interest to be entirely omitted. Many of these old household tales, common to the whole Aryan or Japhetic race, and told by their firesides in the infancy of the human family, were afterwards moulded into their present form by some local bard to please a generous patron. They gladdened the social gatherings of the old clansmen, who once occupied the lands we now cultivate, and they ought therefore to have for us an interest. The *Rath*, the *Dun*, the *Cromleach*, and the *Ruined Castle*, have each been noticed, because I was writing for many who would not have other antiquarian works to consult. So far I have striven to supply my readers, whether they be Catholics or Protestants, with an information which they should possess; while the history of their churches, the succession of their pastors, and the privations which their ancestors patiently submitted to, in order that they might hand down to us their ancient faith, must have for my Catholic readers an interest which they alone can feel. Perhaps they may have expected from me what I cannot give—a detailed account of each parish and of its churches and its priests. Persecution compelled the priests of the past to conceal as far as possible from the eyes of the

PREFACE.

public what they did—it is now difficult and frequently impossible to discover what they so well concealed. The origin of personal names, and genealogical notes on most of the ancient families of Ulster are given in these pages, because the great object of this work is to present to the local public as much as possible of their own history, at a moderate cost, and to make it accessible to all. The Appendix contains, in addition to other documents, the *Antiphonarium Benchoreuse*—the Antiphonary of Bangor. That ancient collection of hymns and prayers, which was written in Bangor between the years 678 and 688, is still preserved in the Ambrosian Library, Milan. Two editions of it have been published on the Continent, one in the year 1713, and another in the year 1771; but copies of these are only to be found in great national libraries. The present edition contains some important parts which were omitted in the previous editions, and are now supplied from the original MS., through the kindness of the Most Rev. Dr. Moran, Lord Bishop of Ossory, who carefully copied the original in the Ambrosian Library. The reader will easily understand that an antiphonary of a particular monastery did not contain all the Divine Office, but only some portions of it which were peculiar to that monastery—just as the Irish Supplement of the Breviary contains only some prayers or offices supplemental to the Roman Breviary, and intended for the use of the Irish clergy. The Latin tracts contained in the Appendix, supply a fair example of the characteristic orthography which marked all the ancient Latin MSS. that came from the Irish School.

I have kept as close as possible to the footmarks of such safe guides as Dr. Reeves and Mr. Benn, when they preceded me in their topographical researches; and I have obtained valuable assistance from the notes in the Rev. George Hill's edition of the Montgomery MSS. The present Volume concludes the account of the parishes of the diocese of Down, and it is probable that another volume of similar size will suffice for that of the diocese of Connor, and for the few biographical anecdotes of the bishops which have escaped the ravages of time. Although it is intended that these three volumes should form one work, yet each of them as treating of a certain number of parishes, is complete in itself.

HOLYWOOD, *June 13th, 1880.*

THE UNITED PARISH OF
NEWTOWNARDS, BANGOR, DONAGHADEE,
AND COMBER.



THE parish of Newtownards includes the civil parishes of Newtownards, Donaghadee, Bangor, and parts of those of Comber and Dundonald, but the boundaries of the parish in many places are not accurately settled. The Catholic population 1871 was 1,970. Newtownards owes its origin to a castle erected shortly after the coming of the English, the site of which is now known as the Castle Gardens. Around this a town grew up, which was called Nove Ville de Blathewyc, and it became the chief town of a county, which extended over the modern baronies of Lower Castlereagh, Ards, and a part of Dufferin. Newtownards was called in Latin "Villa Nova," and in Irish "Baile-nua." In the year 1244, Walter de Burgo founded the Dominican Priory, which was dedicated under the invocation of St. Columba. This priory, commonly called the Convent of Villa Nova, became celebrated among the Dominicans. In it were held Great Chapters in the years 1298 and 1312. In the *Taxation of Pope Nicholas*, "the Church of Neutone" was valued at fourteen marks, and the vicarage at four marks. The rectory was appropriate to the Dominican Priory. The *Terrier* reports:—"Ecclesia de Villa Nova—The vicar pays in proxies five shillings ;

refections, five shillings ; synodals, two shillings. *Dominicani de Villa Nova debebant Refectionem Episcopo—viz., esculenta et poculenta*" (the Dominicans owed a refectio to the bishop—viz., vegetable food and drink*).

An inquisition, taken at Ardquin, on the 4th of July, 1605, found that "Patrick O'Dornan, prior of the late priory or house of the Order of St. Dominick of Newtown, in, or near the great Ardes, was seized in fee of the site and circuit of the said late house, with its appurtenances of three towns—viz., Newtown, Kilcowman, and Barnes ; and of all the lands in the township and plain of Lissnevan, near Newtown, and of the tithes of the same." The priory shared the fate of Bangor, Movilla, Comber, Grey Abbey, and the other religious houses in the district, which, in 1572, were burned by Sir Brian MacFelim O'Neill, lest they might be made available for English garrisons. The possessions of the priory were afterwards granted to Sir Hugh Montgomery ; and the *Montgomery Manuscripts* tell us—"In Summer, 1608, some of the priory walls were roofed and fitted for his lady, and children, and servants (which were many) to live in." Shortly afterwards, "the rest of these walls, and other large additions of a gate-house and office-houses, which made three sides of a quadrangle (the south side of the church being contiguous, made the fourth side)," were formed by Sir Hugh into the princely mansion called Newtown House,

* By the ancient laws of the Church the clergy were obliged to entertain the bishop, or his diocesan dignitaries ; when he, or they, made a visitation of the parish, or presided at the Chapter of the clergy. *Refectio* was a dinner or supper ; it meant also the duty incumbent to provide such. *Esculenta* properly signifies any kind of food, but in monastic language it meant vegetable food. The rule of the Dominicans prohibits the use of fleshmeat to the members of the order within their own convents. It would, therefore, seem that the bishop, when he visited Villa Nova, had to put up with the ordinary fare of the refectory.

which was burned in 1664. On its site was afterwards erected Colville House, which met a similar fate.* These successive changes have obliterated every trace of the monastic buildings, with the exception of some portions of the church. The first Lord Montgomery formed the ancient

* Hugh Montgomery, Earl of Mount-Alexander, sold the manor of Newtownards, on the 12th of November, 1675, to Robert Colvil of Mount Colvil, County Antrim, for £10,640; and on the 26th of November, in the same year, the Earl sold to him, for £3,000, the Templechrone estate. From the Colvil family these estates passed, by purchase, to the Stewart family. A charter of 11 James I. incorporated *Newtown-Ardes*. The ascendancy over the borough passed from the family of Montgomery to the family of Colvil, and from it to that of Ponsonby. The last family sold, in 1787, its interest in the borough to the Alexander family; and the Earl of Caledon received at the Union the whole of the £15,000 of compensation for the annulling of the borough's rights to send members to parliament. The Alexander family afterwards exchanged the municipal rights of Newtownards with Lord Londonderry for those of Newtown-Limavady. In *A Description of the Barony called the Ards, dedicated unto Patrick Savage, of Portneferry, Esq., by William Montgomery, Esq., Anno Domini Christi, 1701*, he says—"Wee come next to view the parish of Newtown, which is a large manor. The town of the same name is called mostly Ballyno. Herein is a faire, neate, circular, octagonal building (all hewn freestone), carved, painted, and gilded it was in diverse parts thereof, with a small doore and stairs within it ascending to a battlement, which is brest high from ye vault; and from ye pavement of ye said vault issue severall spouts, carved with antique heads, wh. at ye coronation and nativity days of our kings, have disembogued wine to ye glad and merry multitude. In ye middle of this fabrick, upon ye vault aforesd, stands a pillar of hewn stones of eight squares, about twenty foot high, with a lyon seyant on ye topp. This whole piece of work is called ye Mercat Cross: whence are made publiq (with ye town solemnitys) all proclimations that come from our chief governor, and their own town business which needs an outcry. The body of this building (which is seen of four streets) hath ye king's arms fronting to ye great street with this inscription—'These arms which rebels beat down and defaced are by this loyall burrow now replaced;' and the town arms on another square thereof thus blazoned—

church into a south aisle to a Protestant church which he erected. It was afterwards used as a Court House, but it is now abandoned to ruin. The style of its architecture corresponds with that of the year 1244, the date of its erection. The remains of tombs, on which once rested

Azure, a crescent with both horns upwards proper, from ye nombrill whereof arizeth a dexter arm and hand, armed, holding a *flower-de-luce*, reaching to ye cheif of ye feild, *or*, with this motto—viz., *Tous jours croisan*;—it being Sir James Montgomery's contrivance; also, other shields, armoriall, belonging to ye sd. first Visct. Montgomery, and his matches and alleys, with the badges of these kingdoms on ye rest of the squares aforesaid. Here is also a fair, long church, part whereof were ye walls of a priory; but new walls were erected, and a new church, which hath a square tower, five storys high, and a great bell in it, joyned without any partition, but large freestone pillars and arches; all wh now roofed, sclated, and made by ye sd first Lord Montgomery (in his life time, and by his order and legacys, after his death); and Sir Robert Colvil hath made a beautiful large chappell at the eastmost end of sd church, which formerly was not used for divine service; but there ly the bones of the three first Lord Montgomery's, the two first Ladys, and many of their familys. The sd Sir Robert hath built a large burial-place, wherein himself and his third lady are layd above ground, contiguous to ye sd old church walls (wherestood ye lord's house, accidently burned Ao. Dmi. 1664). The sd Sir Robert hath from ye foundation built up one double-roofed house, stables, coach-houses, and all other necessary and convenient edifices for brewing, bakeing, washing, hunting, hawking, pleasure-rooms, and pigeon-houses, &c., with inner, outer, and back courts; and a spacious well-planted olitory, fruit, and pleasant flower gardens. Near Newtoun is a piece of ground called Kiltonga, in which hath been ye cell of some devout person, but few remains thereof are now to be seen: yet at ye old ruins of it were found (a few years ago) some medalls and crucifixes—this lyes on ye north syde. But towards the south of ye town stands many ruined walls of ye church and ancient abbey called Movilla, which had large lands, beside revenues scattered at a distance from it; now it is enclosed with an old wall, wh. serves for a cemetary to ye whole parish and town, none but persons of ye best sort being buried in ye new-built church, parcell of ye priory aforesaid."

recumbent figures, are still to be seen, on the inner side of the south side wall.*

The Dominicans, though deprived of their convent and its possessions, found some hiding-place in the diocese of Down; but such was the severity of the persecution during the period of Cromwell's usurpation, that, at the restoration of Charles II., in 1660, there was not a Dominican in the province of Ulster. The Provincial sent Father Dominick O'Connor, of the Convent of Sligo, to re-establish the order throughout Ulster. He re-established the only two convents—Coleraine and Villa Nova, or Newtownards—which the order had in the Diocese of Down and Connor. The friars lived in lodgings, in some cabin on the side of a mountain, or in some unfrequented locality, where their presence would not excite the religious prejudices of Protestants. The *locus refugii* selected by the Dominicans of Villa Nova was a cabin, in a sequestered spot overhanging the Burren River, near Castlewellan. Many of the secular clergy and of the laity were opposed to the re-establishment of the Dominicans in the diocese. They alleged that their poverty was such, that they could not afford a support to more than the secular clergy and the Franciscans,—that the latter order remained in the diocese during the worst period of the persecution, and that their services could never be forgotten, but that length of time had effaced even the local traditions regarding the Dominicans. The following petition, preserved

* There is a cuneiform gravestone inserted into the outer wall of the church. The vandalism of a Protestant minister, named Cassidy, is execrated in Newtownards. He carted to his farm from the old church immense quantities of human bones. Cassidy seems to have discovered that Dominican friars and Norman knights, when properly commingled with Montgomeries and Colvilles, produced excellent potatoes.

among the St. Isidore collection, very fully explains the nature of the opposition :—

“The humble Remonstrance and Petition of the Gentry and Inhabitants of the County of Down

To the Most Reverend Convocation of the Catholique Clergy,
now assembled at Dublin,

Humbly sheweth that they, in the time of their prosperity and enjoyment of their estates before the war, had no more inhabited in the said county, but they of the Order of St. Francis of Down ; and that because that convent of the religious therefore continued always, even during the hardships of the late greatest troubles and persecutions, to serve God and the people therein, your petitioners, as they have hitherto endeavoured, do still maintain ; that they are not now, in their extreme poverty and adversity, able to maintain any more of the same, or much less, of any other order ; that, nevertheless, the Fathers of St. Dominick’s Order pressed too hard upon the petitioners to be of late admitted upon pretence of a monastery, which the order is said to have had in the county before the change of religion and the suppression of monasteries in the days of Queen Elizabeth and King James ; that by reason hereof very great scandals arise daily. May it therefore please the said Most Reverend Prelates and the rest of the Convocation to give final sentence herein, to the relief, ease, and education of your petitioners ; and they shall praye.

PHELM M’GENISSE.

ROBERT M’GENISSE.

NICHOLAS FITSIMONS.

ROBERT SAVAGE.

MATHEW SAVAGE.

BRYAN MAGENISSE.”

A similar petition was forwarded from the clergy of Down—“To the Reverend and Most Eminent Fathers of both Clergy congregated in one in ye City of Dublin.” It testifies that the Franciscans were very useful ; that they had suffered much during the wars and troubles, and “that now having got some convenience or indulgence under his sacred Majesty,” the Dominicans, under pretence of their Convent of Villa Nova, “without any rime or reason intruded themselves.” The petition is signed by “Carolus Grony, Vic. de Kilkeel ; Patrick O’Dornan, priest ; Thadeus Killen, priest ;

John M'Ilboy, Vicarius de Kilcua, et ceteris Parochis ;" and it is countersigned by "Seneca Smith, parish priest of Bright, et vicem tenens Domini O'Mulderig, Vic. Generalis in Diocesi Dunensi; Patritius Lea, Forraneus." In the list of the clergy of Down and Connor forwarded to the Propaganda in 1670 by Primate Oliver Plunket, Carolus Grony is called Carolus Magroney, and Seneca Smith is called Sinica O'Gavin. It is remarkable that all the petitioners were still living in November, 1670. Another petition of similar import was signed in 1662 by the following priests:—Cirialius O'Heaghian, aged seventy; Eneas M'Il, aged sixty; Cornelius O'Lenon, aged seventy; Patrick O'Hullen, aged eighty; and John Keenan, aged sixty. It would seem that these were all dead when the Primate made his report in 1670, unless "Patritius O'Hyllin" of that report be Patrick O'Hullen, aged eighty in 1662. A petition, similar to that of the clergy, was forwarded from the laity in the vicinity of Newtownards. It is signed by "Neil O'Branish, of Newtown district, aged seventy-two; Brian M'Murphy, aged sixty-three; Owen Bane O'Miley, aged sixty, within two miles of Newtown; with eight inhabitants of Clanaby and Villa Nova." A number of old inhabitants of Lecale signed a declaration, dated the 16th May, 1663, in which they testified that the Dominicans had not officiated in Lecale within the memory of man. It is signed by James Russell, aged sixty-three; William O'Gibney, seventy; John O'Clerihan, seventy-five; Thos. Oge O'Gilstan, eighty-four; Shane O'Managhan, sixty-five; Patrick Fitzsimons, eighty-six; Donagh M'Grah, sixty; John Grinan, sixty-nine; Elizabeth Keaghry, eighty; Hugh O'Ffey, sixty-seven; Elizabeth Audley, eighty.

While both the clergy and laity of County Down were opposing the re-establishment of the Dominicans of Villa Nova within the diocese of Down, a similar attempt was

made in Connor, to confine the district of the Dominicans of Coleraine, to the Route. Patrick O'Mulderig, the vicar-general, who, in another document, styles himself "Monasterii de Deserto Abbas" (Abbot of the Augustinian Abbey of Kells), testifies that in a Chapter of the diocese, held May 6th, 1665, in Glenravel, he had investigated, and found that the district of the Dominicans extended only to the River Bush. A letter written by Arthur O'Neill, of Carnkevin, April 23rd, 1665, and addressed—"For Mr. Patrick O'Mulderig, These," testifies, that the Dominicans were not permitted to demand alms at public congregations, or at altars, in Lower Clannaboy. Phelim Roe Magee, in a document dated "Carthii" (Carey?), April 15th, 1665, testified that his father, Hugh MacEdmond, "of fifteen and five score years old," testified, before both the Dominicans and Franciscans, that the Dominicans never came into the limits of Lower Clannaboy. A declaration signed by inhabitants of the barony of Antrim testifies, that the Dominicans never had performed any ecclesiastical functions within that barony. It is signed "Ego Johanes O'Neill, Dynasta, Donavil," and by several old men of the names of Dornan, Carra, O'Lurkan, O'Mulderig, and M'Gaodh (M'Gee). A similar document was signed in the barony of Glenarm by old men, whose names generally were M'Auley, M'Gill, O'Mulvanny, and Dillnanan, *alias* Dillon; whilst the declaration, testifying to the traditions of the barony of Carey, was signed by old Catholics named M'Donnell, Stuart, M'Cormack, M'Gaodh, and O'Skally. These disputes between the Dominicans and Franciscans were at length brought before the Holy See, and the Primate, Dr. Plunkett, was directed to investigate the case, which he did, in the month of July, 1671; and he afterwards issued the following decree:—

"We, Oliver, by the grace of God Archbishop of Armagh, and

Primate of all Ireland, to all Prelates, Pastors, Parish Priests, &c., of the Diocese of Armagh, Clogher, &c., benediction and everlasting salvation in the Lord.

“Since various disputes and controversies have arisen between the Fathers Preachers (the Dominicans), and the Minors (Franciscans) in the Diocese of Armagh, &c., for the decision of which we, beyond our ordinary, have received delegated authority. But, that we might proceed legally and methodically, we have gone (not without great labour and expense) to each of the dioceses, in which the foresaid controversies and disputes were agitated, and have heard the allegations and the proofs of the parties. Wherefore, not to depend on our own prudence, having called to our assistance grave and experienced consultors—to wit, the Most Illustrious and the Most Reverend Patrick of Meath, and his vicar-general, the very Rev. Mr. Oliver Dease, and the Very Rev. Mr. Thomas Fitzsimons, vicar-general of Kilmore, we maturely weighed and discussed the foresaid allegations and proofs of the parties. Since, therefore, from what was alleged and proved, it appears to us, that the Fathers Preachers had the Convent of Lisgoole, in the Diocese of Clogher; the Convent of Villa Nova, in that of Down; and the Convent of Claringford, in that of Armagh. Strengthened by the advice and the votes of the foresaid consultors, we, by these presents ordain and decree that they may, according to the custom of other regulars, seek alms, and quest, in, and throughout, said dioceses. But as to the Diocese of Dromore, in which neither the Preachers nor the Minors have a convent, the Preachers should not be hindered from seeking alms in it, provided that they exhibit the licence of their own superiors to the ordinary of that diocese. You, therefore, and each of you, under pain of suspension to be incurred *ipso facto*, we order and strictly command, that without any excuse or tergiversation you obey this our decree and ordinance. In faith of which we have subscribed these, and taken care to affix our seal.—At Dundalk, the 11th day of October, 1671.

“Loco ✠ Sigilli.

“OLIVER ARMAGH, PRIMATE OF ALL IRELAND.”

The remainder of the history of the Dominicans of Villa Nova has already been given, when we were treating of the parishes of Kilcoo and Kilmegan. See Vol. I., pp. 39 and 71.

The garden of Killynether House occupies the site of the cemetery; near it was formerly an ancient well, now filled up, in which persons afflicted with warts washed their

hands, in hopes of removing these excrescences ; and near the well stood a rude, chair-shaped stone, which has been removed a few years ago. On it " Old Cowey," according to the traditions of the people, " used to pray and drink the waters of the well." Who *Old Cowey* was, is difficult to ascertain, but many traditions along the east shore of Lough Strangford still preserve the memory of some holy man, named St. Cowey, who has impressed his name on many localities in that district (see parish of Portaferry), but he is unknown to our hagiologists, if he be not St. Cuanan Glinne, Abbot of Moville, who died A.D. 731 (see Moville). One of the townlands mentioned in a manuscript, quoted by Mr. Hill in his edition of the *Montgomery Manuscripts*, which gives an account of the sale of the manor of Newtownards, in 1675, is " Ballykillconan, als Kilcoman, als Ballycullullen, als Scrabo Hills, als Wilson's Land." Hence it appears that the townland of Scrabo, which approaches within a few perches of the site of Killynether Church, together with the adjoining townland of Ballycullen, formed formerly a townland called Kilcoman (the Church of Coman, apparently another name for Cowey). It was held by the Dominicans, at the suppression of monasteries, under the name of " Killcowman." No traces of a church or cemetery are known to exist in the townland of Ballycullen.

There was formerly a cemetery extending on both sides of " Dummy's Lane," in Newtownards, which was used up to the last century ; the site of the cemetery was called *chapelry*. Near it is the ancient well which gives name to Greenwell Street. This may have been the site of the Parish Church of Newtownards, the rectory of which was appropriate to the Dominican Priory.

The ruins of the Abbey Church of Moville stand about a mile to the N.E. of Newtownards. It was founded about the

year 540 by St. Finnian, or, as he is sometimes called, Findbarr (Whitehead), from the whiteness of his hair. Finnian belonged to the princely family of the Dalfiatach, which was then the most powerful in the neighbourhood of Newtownards. When very young he was placed under the care of St. Colman, of Dromore, by whom he was recommended to St. Mochay, of Mahee Island (see parish of Saintfield). This holy man directed him to the great school of Whiterne, in Galloway. He there spent some time, and afterwards he went to Rome. He was three months "learning the Apostolical customs and the Ecclesiastical Laws" in Rome; and then he returned to his native land, bearing with him the text* of the

* Many curious legends are told about this copy of the Scriptures which St. Finnian brought from Rome. Colgan tells, from an old manuscript preserved in the Carthusian Monastery at Cologne, that any person swearing a false oath on that copy of the Scriptures was immediately struck dead or become mad—that a similar fate befel any one, who, in a like manner, profaned the saints' bell, which was kept in his monastery at Moville. It would seem that St. Finnian was not inclined to lend his books. St. Columba transcribed at Dromin, near Dunleer, in County Louth, the Psalter from St. Finnian's manuscript; the latter immediately claimed the copy. Both agreed to select Diarmaid, the king, as judge between them, and Diarmaid's decision was "to every book belongs its son-book (copy), as to every cow belongs her calf." St. Columba, however, kept his copy, and to this day it is preserved by his relatives, the O'Donnells, in a silver box. In ancient times it was borne before them in their battles as a standard or safeguard, hence it is called the *cathach* (*caw-agh*, the battler). This most remarkable book, after witnessing a thousand battles, is now the property of Sir Richard Annesley O'Donnell, Bart. The *cathach* consists of an ornamented box, or shrine, enclosing a fragment of the copy of the Psalms, on vellum, consisting of fifty-eight leaves, written on both sides. All the leaves before that, which contains the 31st Psalm, are gone, but the leaves from this to the 106th Psalm still remain. On the silver-gilt and stone-set case, which now surmounts the older cases, which protect this sacred relic is inscribed—"A prayer for Cathbarr O'Donnell, by whom (at whose expense) this shrine was made; and for Sitric, son of MacAedha (MacHugh), who made it;

Vulgate, which had been corrected by St. Jerome, and was just then rising into favour with the Church. The Calendar of Cashel, as cited by Colgan, says:—"Finnianus, the White, of Magh-Bile: it was he who first carried into Ireland the Mosaic Law and the whole Gospel." This copy of the Scriptures is very celebrated in the ecclesiastical history of the period. It is spoken of in the lives of many of the illustrious men of that period. St. Finnian selected Moville as the site of his monastery, attracted to it, no doubt, by the sacred character of the place, for Moville (Magh-bile) means the plain of the and for Domhnall Ua Robhartaigh (Donnell O'Rafferty), the Comharba (successor) of Cennanus (Kells, Co. Meath), by whom (at whose expense) it was made." Donnell O'Rafferty, abbot of Kells, died A.D. 1098, and Cathbar O'Donnell died A.D. 1106. The *cathach* was carried off to the continent by Daniel O'Donnell, who fought at the Battle of the Boyne; and at his death it was deposited by him in a monastery in Belgium, with a written injunction that it should be delivered up to a proper representative of the house of O'Donnell. An Irish lady named Molyneux having by accident, about the year 1816, heard of its existence, reported the matter to Sir Neal O'Donnell, of Newport, Co. Mayo, who succeeded in making good his claim to it. When the shrine was opened by Sir William Betham, Ulster, King-at-arms, it was found to contain a portion of the Book of Psalms, written in a small, uniform, but rather hurried hand; and that it is the handwriting of St. Columbkille there cannot be the slightest doubt.

A *Life of St. Fintan*, of Dunleish, now Doon, in the County of Limerick, given by Colgan, from a manuscript preserved in Salamanca, tells that St. Fintan, when studying at Bangor, had long requested Finnian to lend his copy of the Scriptures, but Finnian constantly refused. At length St. Comgall of Bangor told his pupil to have faith in God and He would grant what Finnian had refused. Shortly afterwards a messenger came to inform the community of Bangor, that pirates had plundered Moville, and that they were likely to pay a similar marauding visit to Bangor. Comgall, therefore, directed his monks to watch the coast, and, as Fintan and his companions were standing at the quay, sheltered from the night wind by a large tree, they saw the pirates' bark approach, and they immediately fled in terror; but a sudden gust of wind tore the tree from its roots, and flung it on the heads of the pirates. The monks,

aged tree, so called from some ancient tree venerated there in the time of paganism.* M'ville, under Finnian, became one of the greatest schools in Ireland. One of his earliest pupils was St. Columbkille, or, as he was then called, Crimthann (pronounced Criffan). The story regarding the change of his name is given by all his biographers. Keating tells it thus:—"The name of Columbkille was given to him from the following circumstance:—when he was a boy under the instruction of St. Finnian of M'ville,† he was wont to be let out into the town for one day in the week to play with the encouraged by the incident, overpowered their enemies, and Fintan found, among the plunder, the book, which Finnian had so often refused to lend. Finnian is one of those favourite names, about which, the bardic legend-makers invented many a tale. The Cologne MSS. tell that Finnian's monks being greatly inconvenienced for the want of a mill, the abbot ordered his foreman builder to construct a mill. The mill was accordingly built, and provided with its water-wheel, and, the foreman, laughing outright at the abbot's folly in building a water-mill at a place where there was no water, said, "I will wager my life you will never get water to turn that mill." But Finnian prayed, and a torrent came, ploughing the earth before it, and drowned the unbelieving builder; however, he was afterwards restored to life at the prayer of Finnian. This mill had the singular property that it would not grind stolen corn; and says one Cologne authority, even in our own times the King of England was so struck with the wonders of that mill, that he charged his soldiers on no account to touch St. Finnian's Monastery. Perhaps, all this legend has been invented, on account of some engineering difficulties in making that curious mill-race along the road leading from Clandeboye to Newtownards.

* There may have been a small religious house at M'ville established by St. Ailill, the paternal grandfather of St. Finnian. This Ailill was a son of Trichem, and one of the brothers of Dichu of Saul. After his conversion by St. Patrick, he became an ecclesiastic, and was afterwards honoured as a saint at M'ville, where his festival was observed on the 13th of January. Some even confounded him with Ailill, one of the early bishops of Armagh, but it is almost certain, that they were different persons. (See *Lives of the Irish Saints*, by Rev. John O'Hanlon, M.R.I.A., Vol. I., p. 188.)

† Others say, that this occurred at Dooglass, Co. Donegal.

boys of his own age. He had this privilege from his being of Royal blood. Then, at his usual hour for getting out on the appointed day, the boys of the district used to assemble together to meet him; and, as they used to stand waiting for him at the monastery gate, they were in the habit of crying out, as soon as they saw him approaching, 'Here the Colum Cille (that is the dove of the Church) comes forth to meet us!' and of raising up their hands for joy. When the holy abbot, St. Finnian, heard that the children had so named him Columbkille, he understood that God willed that he should always be called by that name, which had come into the mouths of those innocent children, and that his baptismal name of Crimthann should be forgotten." The following legend of Columbkille, when he was studying at Moville, is told in an Irish life of that saint:—"On a certain occasion wine and bread were wanting to Finden (Finnian) for the Mass. Columbkille blessed the water, and it was turned into wine, and put into the Mass chalice." Adamnan tells the same story at greater length, and represents him as going to the well with a cruet (*urceo*) for the water, and he says that it was the first miracle granted to the prayers of Columbkille. The well mentioned in this legend was a little well, surrounded by old thorns, and situated in the middle of the field, to the north of the church. Its supply of water, which lay on a bed of white clay, was small, but it was most agreeable to the taste. About the year 1830, the proprietor of the field deepened the well, and put in it a pump; but finding the water was then very bad, he finally filled it up. St. Finnian was a bishop, and many antiquarians suppose, that he is the St. Frigidian who was the Bishop of Lucca, in Italy, and is the patron of that city; both died about the year 588. If our St. Finnian be Frigidian of Lucca, he had St. Gregory the Great himself for

his panegyrist. Finnian wrote for his monks penitential decrees, which are still called the Canons of St. Finnian.* They were published from manuscripts of the eighth or ninth century by Wasserschleben, at Halle, in 1851. An ancient *Life of St. Comgall* speaks of him as "the man of venerable life, St. Finbarr, the bishop, who sleeps amid many miracles in his own city of Maghbile." Each of the Irish tribes had a particular guardian saint of their own. The memory of St. Finnian was so much revered in the counties of Down and Antrim that he was regarded as the patron saint of that part of Ulster. Thus, in the *Saltar-na-Rann* (the Psalter of the Poems) written in the ninth century by Ængus Ceilic Dé (the servant of God), who is commonly called Culdee.

"The descendants of Niall are under the shelter of Colum,
It is not the shelter of a bramble ;
Behind the back (under the protection) of Finnian of Maghbille
Are all the Ulidians."

Festivals of St. Finnian were kept on the 11th of February and the 10th of September. At the latter day, the *Martyrology of Ængus* gives a quatrain commemorative at the same time of the sacred gift of the corrected text of

* St. Finnian tells us that he compiled his penitential code, which was extracted from the sentiments of the sacred Scriptures and the opinions of the most learned, in order that his most beloved brethren might have a few of the remedies of penance, but that the necessity of brevity, the circumstances of the place, and his own poverty of intellect, prevented him from laying down more numerous rules. His canons are fifty-three in number, and prescribe penances for the various classes of sin. Canon twenty-two shows how the penitential code of the Monastery of Moville in the sixth century, tended towards the emancipation of the slaves, who were then generally Saxons imported from England. "If any one shall have sworn a false oath, it is a great crime, and cannot, or can scarcely, be redeemed ; nevertheless it is better to do penance, and not to despair, for great is the mercy of God. The penance is this—in the first place, he should not during his life swear ; since a man swearing much will not be justified, and

the Scriptures, which St Finnian had brought from Rome to Ireland, and of the grief of our country, for the death of the Bishop of Moville.

“The body of red gold with purity
Comes hither across the sea ;
Erin laments her choicest son,
Finnian of Maghbille.”

The Church of Moville was ruled until about the middle of the eighth century by successors of St. Finnian, in whom were united the dignities of bishop and abbot ; but after the year 731 Moville is noticed in the Annals only as governed by abbots. *The Four Masters* record :—

A.D. 602. “St. Sinell, Bishop of Moville, died on the 1st day of October.”

A.D. 618. “St. Sillan, Bishop and Abbot of Moville, died on the 25th of August.”

A.D. 659. “St. Cronan of Moville died on the 7th day of the month of August.” This is the “Cromanus Presbyter,” whose name appears in the letter written from Rome about the year 640 to the Irish clergy.

A.D. 691. “Huidhreini of Moville died.” *The Annals of Innisfallen* record his death at the year 682, thus—“The rest of Udrine, Bishop of Moville ; while the *Annals of Ulster*, at the year 693, say, “Huidrene of Campus Bile (Moville) rested.” He is even called Ogrinus and O’Drine.

A.D. 731. “Colman, son of Murchu, Abbot of Moville, died.” Colman is supposed to be the author of the beautiful

the lash will not depart from his house, but it is necessary for him with the swift medicines of penance in the present, to prevent perpetual punishments in the future, to do penance for seven years, and for the remainder of his life to act properly, and not to swear ; to liberate a bond-woman or a bond-man, or to give the price of one to the poor or the needy.” (See *Essays on the Early Irish Church*, by Dr. Moran.)

hymn in honour of Michael the Archangel,* which is preserved in the *Liber Hymnorum*.

* The ancient Irish had a great veneration for St. Michael the Archangel; and to this day so many of their descendants are named Michael, in his honour, that in England the Irish are frequently called *Mickeys*. The hymn of St. Colman is contained in the *Liber Hymnorum*, which is at present preserved in Trinity College, Dublin. A portion of the *Liber Hymnorum* was edited by the late Dr. Todd, who says in the preface—"This beautiful M.S. which cannot be assigned to a later date than the ninth or tenth century, may be pronounced one of the most venerable monuments of Christian antiquity now remaining in Europe." The learned editor thought that it was most probable that the *Colman, son of Murchu*, abbot of Moville, who died A.D. 731, was the *Colman, son of Murchu*, to whom the scholiast has assigned the authorship of the following hymn:—

THE HYMN OF COLMAN, SON OF MURCHU, IN PRAISE OF
ST. MICHAEL THE ARCHANGEL.

(A word-for-word and line-for-line translation from the original Latin.) See Appendix, p. viii. :—

- 1 In the Trinity my hope is fixed, not in an omen,
And the Archangel I beseech, Michael by name,
- 2 That he meet me, and be sent to me by God, the leader,
At the hour of my exit from this life and this body,
- 3 Lest the minister of violence lead me into woe,
He, the prince of darkness, and the foot of pride.
- 4 May the assistance of Michael, the Archangel, bring succour
To me at the hour when the just and the angels will rejoice.
- 5 Him I beseech, that he dismiss from me the foul face
Of the enemy, and that he lead me where is the repose of
the kingdom.
- 6 May the Holy Michael assist me by day and night ;
That he place me in the fellowship of the good saints.
- 7 May the Holy Michael, an approved assistant, intercede
For me, for I am a sinner in act, and frail.
- 8 May the Holy Michael defend me always by his strength,
Along with thousands of saints, when the soul is departing.
- 9 May the Holy Gabriel, the Holy Raphael, and all the angels,
Along with the Archangels, intercede for me always.
- 10 May the eternal halls of the King of the Kingdom be given,
That along with Christ, I may possess the joys of Paradise.
- 11 Glory always be to God, the Father and the Son,
At the same time with the Holy Ghost in one council.

A.D. 738. "Affiath, Abbot of Moville, died."

V. May he assist us, the holy Archangel,
Michael the most worthy,
R. Whom, to receive souls,
The most high God sends.

The popularity of this hymn among the old Irish, and its connection with this portion of the country, made the author desirous of obtaining, for the use of the children of his parish, a metrical translation from the gifted pen of Mr. MacCarthy, from whom he received the following note and translation :—

"March 15, 1871.

"REV. AND DEAR SIR,—When I received your kind note on yesterday, I felt some compunction, as indeed I ought, that I had not sooner attempted a metrical version of the beautiful hymn of St. Colman, which you sent me through our friend, Mr. Fitzpatrick,* some months ago. I had by no means forgotten it. I was only waiting for a moment that seemed very slow in coming, when I hoped I would be in a reasonable good disposition to undertake it with some chance of success. Your letter at once brought me to book, and I perceived that I had no choice but to send you either a good excuse or—what I fear you may consider it—a bad translation. The latter seemed the easier task of the two ; so on my return home last evening I made the attempt which I send you to-day.

"Believe me to be yours truly,

"D. F. MACCARTHY."

THE HYMN OF ST. COLMAN, SON OF MURCHU, IN PRAISE OF
ST. MICHAEL THE ARCHANGEL.

No wild bird rising from the wave, no omen from the land or sea,
O blessed Trinity, shall shake my fixed trust in thee.
No name to God or demon given, no synonyme of sin or shame,
Shall make me cease to supplicate the Archangel Michael's name.
That he by God, the leader, led, may meet my soul that awful day,
When from this body and this life it trembling takes its way.
Lest the demoniac power of him, who is at once the foot of pride,
And prince of darkness, force it then from the true path aside.
May Michael the Archangel turn that hour, which else were dark
and sad,
To one, when angels will rejoice, and all the just be glad.
Him I beseech that he avert from me the fiends malignant face,
And lead me to the realm of rest in God's own dwelling place.

* W. J. Fitzpatrick, Esq., J.P., author of *The Sham Squire*, &c.

A.D. 742. "St. Cuanan Glinne, Abbot of Moville, died on the 3rd of April." *

A.D. 744. "Liber, Abbot of Moville, died."

A.D. 823. "Flannabhra, Abbot of Moville," died. . .
 "The burning by them (the Danes) moreover of Moville with its oratories."†

A.D. 829. "Airmheadhach, successor of Finnen of Moville, was drowned."

May holy Michael, day and night, he knowing well my need, be nigh
 To place me in the fellowship of the good saints on high.

May holy Michael, an approved assistant, when all else may fail,
 Plead for me, sinner that I am, in thought and act so frail.

May holy Michael, in his strength, my parting soul from harm
 defend,

Till circled by the myraid saints in heaven, its flight doth end.

For me may holy Gabriel pray—for me may holy Raphael plead—

For me may all the angelic choirs for ever intercede.

May the great King's eternal halls receive me freed from stain and sin,
 That I the joys of Paradise may share with Christ therein.

Glory for aye be given to God—for aye to Father and to Son—

For aye unto the Holy Ghost, with them in council one.

V. May the most holy Saint Michael,

The Prince of Angels, defend us,

R. Whom to conduct our souls heavenward

God from the highest doth send us.

* This seems to have been a mistake, for "the third of February," on which day the Festival of "Cuanan Glinne, Abbot of Maghbile" is entered in the Martyrology of Donegal, and in all the other Calendars. The Martyrology of Tallagh has "Cuanna (that is Glinn), Abbot of Maghbile." According to the records of the Irish Ordnance Survey (see *O'Hanlon's Lives of the Irish Saints*, vol. I., p. 276). There was a well in the parish of Ballybrennan, or Ballycowanmore, *alias* Kilcowanmore, County Wexford, dedicated to *St. Cooann*, to which old people used to come on St. Cooann's day—February third—to pray for their friends. The festival day, being the same, almost proves, that Cuana of Moville is the same as Cooann of Kilcowanmore, County Wexford. He is probably the "Old Coway," whose memory is preserved in connection with the well of Killynether. (See p. 10).

† The word used is *Erdamh*, which seems to indicate a small chamber or chapel attached to the side of a church.

A.D. 886. "Airmedhach, Abbot of Moville, died."

A.D. 953. "Aenghus, son of Loingseach, Airchinneach of Moville, died."

A.D. 973. "Artghall, son of Coscrachan, successor of Comhghall and Finnen, died after a long and virtuous life." It would seem that some connection had been established about this time between the monasteries of Bangor and Moville, since they were ruled by a common abbot. Both monasteries had no doubt declined, owing to the incursions of the danes.

A.D. 992. "Tuathal, son of Maelrubha, successor of Finnia and successor of Mocholmoc (Abbot of Movillé and Dromore) a wise man and governor, died."

The *Annals of Ulster* notice under the year A.D. 1006 :— "Forces by Bryan (Boru) into Kindred-Owen (Kinel-Owen) to Dunerainn, near Ardmach; and he brought with him Criciden, Coarb of Finnen, Maibile, who was captive from Ulster with the Kindred-Owen." He had been taken prisoner during some of the incursions made by Flagherty O'Neill, king of the Kinel-Owen, and was released by Brian Boru to ingratiate himself with the Ulidians.

A.D. 1025. "Maelbrighde O'Crichidein, successor of Finnia and Comhghall (Abbot of Moville and Bangor), died."

A.D. 1061. "Tighernach Boircheach (of Mourne),* chief

* After St. Columb-kill, Marianus Scotus was the pupil of most European celebrity, whom the School of Moville ever received. His Irish name was Maelbrighde—the servant of Brigid—as we learn from two entries in his own Chronicle. He was born in Ulster in 1028, and at an early age, was placed under Tighernach of Boirche, Abbot of Moville; at least he became a Monk in 1052. He mentions in his Chronicle the name of Tighernach, under whom he studied. On the 1st of August, 1056, he joined the Irish Monks of St. Martin at Cologne—"I Marianus (he tells in his Chronicle of that year), becoming a pilgrim for the celestial kingdom, removed from my country, and became a Monk at Cologne." There

anmchara (confessor) of Ireland, anchorite and successor of Finnen ; and Maelbrighde Mac-an Ghobhann, died of the plague."

A.D. 1098. "Flathbheartach, son of Tighearnach Bairrceach, successor of Finnen, of Moville, died on his pilgrimage."

A.D. 1136. "Gillachrist O'h-Echain, successor of Finnen, died."

A.D. 1149 Moville was plundered by the Kinnel-Owen and their allies.

A.D. 1170. The Annals record the name of the Abbot of Moville, Maelmartin, who was one of the Ulidians who did

he remained till 1058, when he visited Paderborn, and then went to Fulda. He was ordained priest at Wurtzburg, and became a recluse in Fulda, where he remained for years. He was removed from that place by the Bishop of Mentz, as he tells us in his Chronicle at 1069—"I Marianus, the wretched, by order of the Bishop of Mentz and of the Abbot of Fulda, on Friday before Palm Sunday, the 3rd of April, after ten years of my enclosure, was freed ; from the enclosure at Fulda, I came to Mentz, and on the festival of the Seven Brothers, (10th of July) I was again enclosed." He remained there as a recluse until 1086, in which year he died, and was buried at St. Martin's of Mentz, without the city. The Chronicle, which he continued down to 1083, is the most elaborate historical production which the middle ages has produced. Florence of Worcester makes it the basis of his Chronicle. A contemporaneous manuscript copy, supposed to be that written by Marianus, passed from the Monastery to the Palatine Library, and is now in the Vatican. It contains an ancient poem on the Benediction of Ireland, and makes mention of an Irish Hymn on St. Patrick. This MS. Chronicle has been published in Pertz's Monuments. Marianus has left, also, notes on all the Epistles of St. Paul, annexed to the copy of them transcribed by himself in 1079, which is now in the Imperial Library of Vienna. This MS. at Fol. 10 has this inscription—"X. Kal. April, Anno Domini MLXXVIII., Mariani Miseri Domine Miserere"—*March 23, A.D. 1079. Lord have mercy on Marianus, the wretched.* Several other works, including notes on the Gospel of St. Mark, are attributed to this very learned man—one of the greatest ornaments of Moville.

not consent to the expulsion of the order of monks established by St. Malachy at Saul.

The following festivals were observed in honour of saints whom the ancient Abbey of Moville gave to the calendar :—

January 2, St. Lochaid, Abbot of Moville.

January 13, St. Ailill, Abbot of Moville.

February 3, St. Cuanan Glinne, Abbot of Moville.

February 11, St. Finnian, Bishop of Moville.

April 29, St. Breaccan, Bishop of Moville.

May 3, St. Cairbre, Bishop of Moville.

May 31, St. Eogan, Abbot of Moville.

July 27, St. Beoghan, Abbot of Moville.

August 7, St. Cronan of Moville.

August 25, St. Sillan, Bishop and Abbot of Moville.

September 9, St. Moalathgen, Bishop of Moville.

September 10, St. Finnian, Bishop of Moville.

October, 1, St. Sineal, Bishop and Abbot of Moville. The Martyrology of Donegal calls him "Priest of Maghbile."

October 17, St. Cubretan, Anchorite of Moville.

October 21, St. Siollan, Abbot of Moville. The entry in the Martyrology of Donegal is "Siollan, the Master, Mac Ua Gairbh, Abbot of Magh-bile."

Mr. Sweetman has calendared the following letter, dated May 17th, 1274 :—"The King to Geoffrey de Gyenville, his Justiciary of Ireland. Christian, Canon of the Monastery of Macbille, in the diocese of Down, had brought to the King letters of the superior and convent there, announcing that their church being vacant by the death of Colman, late abbot, they had elected Christian as abbot, and prayed the Royal assent. The superior and convent had, to the King's prejudice, proceeded to elect without first obtaining license ; but the King, pitying their littleness, pardons the offence, and remits them to the justiciary, commanding the latter to

give license in the King's name when it shall be asked for, and to grant the Royal assent, and of Special grace to restore the temporalities to a proper elect. This grace, however, so liberally accorded, shall not be hereafter converted into a precedent."

We know very little about the Abbey of Moville from the English invasion until the final suppression of monasteries in the reign of Henry VIII., when, according to an inquisition held at Ardquin, on the 4th of July, 1605, it appears that, at the date of the suppression, "James M'Guilmere, Abbot of the late Abbey of St. Augustine of Moville, in or near the Great Ards, was seized of the circuit, ambit, and precincts of said abbey, with its appurtenances, and of the towns and lands, called in English the *Seven Townlands*, lying around said monastery—viz., Ballinhaulta, Ballinrin, Balleharry, Ballygromberk, and Ballidromecherry, otherwise Ballyloughhenry, with their appurtenances; and of all the tithes of, and from the towns and lands in the Upper Claneboy, called Dromherry and Balliggin (in the civil parish of Inishargy); and of all the tithes annually increasing out of, and from one, and one-and-a-half towns, in the Ards, called the Derry, now, or lately, in the possession of Rowland Savage and Cormock Magee; and also of the church or impropriate rectory of Luggan and Drommagh (Drumbeg), with the tithes, which rectory extends into fourteen towns in the aforesaid County of Down; and of the advowson and patronage of the vicar in the same church, and the vicar there receives the altar-fees and one-third part of the tithes of grain and grass of the aforesaid rectory, with their appurtenances; and of the chapel, grange, or rectory of Anaghdoloun (Killaney), with its appurtenances, which extends into seven towns in the aforesaid county; and of the advowson and

nomination of the vicar in the same church, and the vicar there annually receives all the altar-fees and the one-third part of the tithes of grain and grass of the rectory, or grange aforesaid, with its appurtenances; of the church, or impropriate rectory of Aghallmagh (Aghagallon), with its appurtenances, in Kilultagh, which extends into seven towns there; and of the advowson and nomination of the vicar in the same church, and the vicar there receives all the altar-fees and the third part of the tithes of grain and grass of the rectory aforesaid, with its appurtenances; of the church or chapel of Kiltuga (Killysugan), near the town of Newtown, with its appurtenances; and of all the tithes coming out of, and from the towns and lands belonging to the priory of Newton; of the church or impropriate rectory of Grangerow (Granshaw, in the civil parish of Inishargy), with its appurtenances, in the Great Ards, which extends into the towns of Ballyrow and Ballyrowghroogh, with their appurtenances, in which church the said late abbot was bound to keep and maintain a competent curate; and the church, chapel, or impropriate rectory of Carrickogandolan (Craigogantlet), with its appurtenances; and of all the tithes of the town and land of Ballican (Ballycam in the civil parish of Ballyphilip), in the aforesaid Little Ards." From this document it appears, that a large portion of the lands within the civil parish of Newtownards belonged to the Abbey of Movilla. It also possessed the rectories of the ancient churches of Balliggan or Drumrowan, in Inishargy; Drumbeg; Killaney; Aghagallon; Magherragaw, in the parish of Aghagallon; Granshaw, in the civil parish of Inishargy; with the chapels of Rowban and Rowreagh; Derry, in the parish of Ballyphilip; Killysugan; and Craigogantlet, near Newtownards. The abbey received two-thirds of the tithes belonging to each of those churches, and enjoyed the nomination or advow-

son of the vicars of each of them, and the respective vicars possessed all the altar-fees and one-third of the tithes. The abbey had also all the tithes of the townlands belonging to the Dominican Priory, except those of a townland called "Ballylisnevan, *alias* Ballinow," now Newtownards. We have no means of knowing at what period the abbey laid aside the rule of St. Finian and adopted that of the Regular Canons of St. Augustine. There seems to have been a similarity between the rules of the Regular Canons of St. Augustine and those of St. Finian, St. Comgall, St. Colman, St. MacNissi, and other great founders of monasteries in the North of Ireland. When these monasteries incorporated themselves with the great continental orders, they preferred the Augustinian rule, as more conformable with their own; and if St. Finian be the same person as St. Frigidian of Lucca—which many hold—the founder of Moville was the reformer of the congregation of Regular Canons of St. John Lateran at Rome. It would seem, that Moville ceased to be governed by bishops from the beginning of the eighth century; but it does not seem probable, that the temporalities of its superior were divided, or that any portion of them passed to the Bishop of Down; though that prelate was possessed of lands and tithes in Ballyskeagh, which adjoins the lands known to have belonged to the Abbey of Moville. The entry regarding the Abbey in the *Terrier* is:—"Monasterium de Moville, pays in proxies, three marks; in refectons, ditto; synodals, two shillings." The ruins of the church are one hundred and seven feet in length; they exhibit traces of several alterations. The north side-wall forms the boundary between the graveyard and the county road. Very little remains of the south side-wall, but the gables are nearly at their original height. The window in the east gable has been curiously altered, by

having the three lofty pointed openings built up, and a circular-headed window inserted in the lower compartment of the central opening. In Mr. Robert Jamison's garden, which is near the ruins, there are very large yew trees, said to date back to the days of the monastery. Under the shade of one of these old trees was a gravestone, which Mr. Jamison found in the graveyard, in 1840; on it is inscribed an Irish cross, and the words—"Or do Dertrend"—a prayer for Dertrend. The slab measures four feet long by one foot eight inches broad. The cross extends along the whole length of the slab, and the inscription is cut beside the cross stem. All attempts to make out anything about Dertrend have as yet failed. At Moville, there are portions of twelve cuneiform, or tapered, monumental slabs, erected to commemorate Anglo-Norman knights and ladies. Some of them exhibit the shears, sculptured beside the stem of the cross, to represent a lady, while others have the sword, the customary symbol of a knight.* W. H. Patterson, Esq., M.R.I.A., published, in 1869, drawings of each of those monuments, and of an eighth gravestone, which has disappeared out of the cemetery since 1851. (*See also a communication read by him before the Royal Irish Academy, May 12th, 1873. Proceedings, vol. i., series 2, p. 273.*) The same gentleman has also published, in the journal of the Kilkenny Archæological Society, a drawing of an ancient stone,†

* These various remnants of antiquity have been lately imbedded in the wall of the old church, by orders of the Board of Works.

† The measurements of the stone coffer are as follows:—length, three feet eight inches; width, two feet eight inches; height, one foot ten inches. Inside measurements:—twenty-six inches long; fourteen inches wide; and about fifteen inches deep. Its general appearance is that of an oblong trough, at which the only attempt at ornamentation consists of some shallow panels worked on the outside, two on each end, three on one side, and two on the other.

which was found deep down in the cemetery. It is oblong in form, and shaped like the base of an Irish cross. It is at present lying in front of a gentleman's house near the Model School. The late Mr. John Thompson, Assistant County Surveyor, who resided at Newtownards, had in his possession an oval seal of the Abbey of Movilla, which was found in the graveyard; but it is not known what became of it after his death.

In the *Taxation of Pope Nicholas*, "the Church of Haytona" is valued at four marks, and on the margin is written "Hospital." In the year 1337, Edward III. confirmed to the Hospital of St. John, the Baptist of Down, certain possessions, which John, the Prior, had obtained about the year 1290, and among them "one acre of land in the Garthe, with the advowson of the Church of St. Mary of Hayton." The entry in the *Terrier* regarding it is:—"Ballyhaise, of St. John's, spiritualities and temporalities, exempt." An inquisition, taken October 13th, 1623, found "Ballyhayes lyeing in the Parish of Donaghadee, in spiritualities and temporalities, parcell of the late dissolved Priorye, of St. John of Jerusalem." The *Ulster Visitation*, of 1622, reports, "Ballyhayes, noe church knowne." There is no tradition of any traces of a cemetery ever having been discovered in the townland of Ballyhay, but in the adjoining townland of Killaghy, a portion of a field, which is along what is called the Beech Loaning, is said to have been a graveyard. This Within the upper edge there is a ledge sunk about an inch, which may have been for the purpose of receiving a stone lid. A coffer, somewhat similar, which is now preserved in the Museum of Kilkenny, was found near the ancient church of Tibberagney, Co. Kilkenny. When found, it contained human bones closely packed within its narrow space, and was furnished with a lid, which fitted into a sunken rabbet; both the chest and the lid are made of sandstone. In this instance, bones, already devoid of their integuments, had been stored carefully in a stone coffer, which induced the Rev.

tradition, together with various stories of apparitions of ghosts, said to have been seen there, has preserved that portion of the field from being subjected to tillage. It is probable, that one portion of the townland of Ballyhay, which contained the Church of St. Mary, was called Killaghy (*the church field*), while the other retains its original name, so that, what had once been one townland, now forms two. Near the boundary, which separates Killaghy from Ballybuttle, the remains of an ancient mud-wall building, which was supposed to have been for some ecclesiastical purpose, were removed about a century ago. It stood in a field near Mr. M'Kee's house. A rath occupied the most elevated position in the townland of Ballyhay; under it passed an artificial cave, from which the townland derives its name—*the town of the cave*.

In the *Taxation of Pope Nicholas* “the Chapel of St. Kolman” is taxed along with the vicarage of Donaghadee. The name Colman frequently assumes the form Colmoc. The *Terrier* immediately after Ballyhayes gives—“Capella de Kilcalmoche, nuns of Down parson, curate pays one shilling, proxies; refectons, ditto; synodals, two shillings; and they have one quarterland called Carrone-Strelane.” An inquisition taken at Downpatrick, 4th October, 1636, names this Carrow-challeduffe (the quarter of the black nuns). According to that inquisition, the rectory included the quarters already mentioned, and the townlands of Ballygrange, Ballybutler, James Graves to suppose that these coffers were rude reliquaries. A similar chest of stone is still extant at Clonfert-Molua, near Borris-in-Ossory, Queen's County. A stone reliquary chest was found in a cave on Caldey Island, near Tenby, South Wales. A stone reliquary chest, but of diminutive size, is still preserved in the church of Llanidan, in Anglesey. The idea of their being reliquaries would supply a motive for their concealment at the period of the “Reformation.” Mabillon saw in 1686 two stone chests in Bobbio, in which the bodies of St. Columbanus and of St. Cummanus were preserved.

Ballyfrenish, and Ballyuttagee. But in a previous inquisition *Kilchalmock* is mentioned instead of Ballygrange, which induced Dr. Reeves to conclude that the chapel stood in the townland of Grangee. In that townland, at a place called the *Standing Stone*, where, according to tradition, John Montgomery, who was "murdered by ye Irish Woodkerns," was interred, there is a hill, which once was occupied by an extensive cemetery.* Without doubt, that was the site of the Church of Kilchalmoc, which belonged to the nuns of Down, but whether it be the chapel mentioned in the *Taxation of Pope Nicholas*, as united to the vicarage of Donaghadee, cannot now be ascertained.

About a mile N.E. of the *Standing Stone* is the site of Ballyrolly Church. It stood on a little eminence in a field adjoining Mr. Blakely's house. The field is separated from that, in which the old rath is situated, by a by-road. A portion of the walls were standing so late as 1815, but there is now not a vestige of either walls or cemetery remaining; all have been cleared away, and the people in the neighbourhood attribute a misfortune, which befell a previous occupant of the farm, to a punishment, which his

* In the *Montgomery Manuscripts*, p. 54 (Hill's edition) it is stated that Sir Hugh Montgomery gave to several Scottish gentlemen "lands in fee-farm in Donaghadee parish (all which parish, except some of the town-parks, is under fee-farm or mortgage), under small chief-rents." The townland of Gransheogh or Grangee was granted to John Montgomery, the ancestor of the Rosemount family. "The said John was murdered in his house there, wh was broken into and rifled in the night by ye Irish Woodkerne (we now call all such Robbers, if on foote, Torys; if on horseback, Rapparees)."—*vide*, p. 357. The same authority informs us that "there were Irish Gibeonets and Garrons enough in the wood to hew and draw timber for the sanctuary." This murder was perpetrated by these degraded and persecuted people. There are still in the neighbourhood of Grangee many families having County Derry names, who are descendants of the Clannahoy colony; they are now all Presbyterians.

vandalism merited. Whorl-stones are frequently found in the fields, showing that it once had been the centre of an industrious and numerous population. "The Church of Ralfetona" is valued, in the *Taxation of Pope Nicholas*, at six marks, and "the vicarage of the same" at two marks. The *Terrier* enters it :—"Ecclesia de Ballyerollie, rectoria, nuns of Downe hath a towne ; vicar pays proxies, two shillings and eightpence ; refectons, ditto ; synodals, two shillings."

The present Protestant Church of Donaghadee occupies the site of the ancient church. In the *Taxation of Pope Nicholas*, "the Church of Dofnacht" is valued at ten marks, and "the vicarage of the same, with the chapel of St. Kolman," is valued at seven marks. Dr. Reeves supposed that the chapel of St. Colman, which was attached to the vicarage of Donaghadee, was the chapel which stood in the townland of Grangee ; which certainly was dedicated to St. Colman, and the rectory of it was, at the suppression of monasteries, held by the nuns of Down ; but in the inquisition of 1623, the Rectory of Kilcolmuck, now, probably, Grangee, with the townlands belonging to it, is mentioned, while in the same document Balle-Kilcolmuck is mentioned as one of the townlands belonging to the Rectory of Donaghadee. There must, therefore, have been two chapels dedicated to St. Colman, and each called Kilcolmuck, within the modern civil parish of Donaghadee. There was an ancient cemetery, where beads and crosses have been found, in a field belonging to Mr. Delacherois, which is opposite the old school-house on the Bangor Road. It is in the townland of Ballywilliam. That may have been the site of the St. Colman's chapel, which was annexed to the vicarage. But by an inquisition, held in 1605, it appears that the Prior of the Monastery of Regular Canons of St. Augustine, at Muckamore, "was seized in fee of all the lands and

tenements of, and in the quarterland called *Carrownathan*, in or near the town of Donaghadee, in the Great Ards, with its appurtenances, and the tithes of the same." Muckamore was founded by St. Colman Ela, who died in 610. He was the friend of St. Columbkille, whom he often visited in Iona, and his missionary labours on the coast of Scotland caused him to be selected as the patron saint of Kilcolmonell, on the east of Knapdale, in Argyle, and of Colmonnell, in Ayrshire. St. Colman, in going to, or coming from Scotland, probably became connected with Donaghadee, which would explain both the connection of Carrownathan with St. Colman's Monastery of Muckamore, and why so many churches in the immediate neighbourhood of Donaghadee were dedicated to St. Colman. The quarterland of Carrownathan forms a portion of the town-parks. It commences near the mound, and stretches towards the north-west. It seems more probable, that this was the site of St. Colman's chapel, which was annexed to the vicarage. The rectory of Donaghadee was improper to the Black Abbey, and an inquisition, taken in 1605, found that the abbot was seized, in right of his abbey, of the rectory, "and of the advowson of the vicar in the same church, and the vicar there, in right of his vicarage, receives all the altar-fees, and one-third of the tithes of same rectory. There belong to the said rectory the townland of Temple-Patrick . . . and Mulletullenaghagh, with their appurtenances, as glebe lands of said vicarage." The *Terrier* confirms this finding. It says:—"Donaghadee, the Black Abbey is parson, vicar pays proxies, three shillings and fourpence; refectons, ditto; synodals, two shillings. . . . Templepatrick hath a town and pays nothing."

The ancient holy well of Donaghadee Church is within the grounds of the Catholic Church, which is separated from the cemetery only by a stream. The author of the *Mont-*

gomery Manuscripts says, that Donaghadee was pronounced, by persons speaking Irish, as if written "Doun-da-ghee"—*i.e.*, the mount or burial-place of the two worthies or heroes.* Dr. Reeves, however, says that the spelling of this name in the taxation-books is, as if the word was formed from *domhnach dith*—"the church of loss." On the north-east side of the town is an ancient Irish rath. It is surrounded by a dry fosse, from twenty-seven to thirty-two feet broad, and it measures one hundred and forty feet in perpendicular height; its

* The *Montgomery Manuscripts* say—"There is ye parish of Donaghadee (in Irish called Down-da-ghee, that is ye buriall-mount of ye two worthies); this is ye large manor of Montgomery, wholly belonging to ye Earle of Mount-Alexander. In ye towne is ye said Earle's slated house, and walled garden and office-houses adjoining unto it. Also there is a fair slated church (in shape of St. George his cross), having four roofes meeting in ye middle and a square tower at ye north end of it. Also here is a great kay for barks (a great work indeed), wh, with ye church, was built by ye sd Lord Montgomery, and here is a handsom mercat town, wh is ye usuall place for transportation of horses and cattle to England and elsewhere." Harris adds—"It is certain vast numbers of horses are exported from hence to Scotland, many of which are stolen. . . . The kay of Donaghadee is made of large stones, in form of a crescent, without any cement, and is one hundred and twenty-eight yards in length and about twenty-one or twenty-two feet broad, besides a breast-wall of the same kind of stones about six feet broad." This quay has been replaced by a magnificent artificial harbour of whinstone, enclosing a basin of seven acres, and admitting at low water vessels of sixteen feet draft, which was constructed after a design of J. Reinne, Esq., at a cost of upwards of £150,000. The Donaghadee estate, with his other estates, was left by Thomas Montgomery, fifth and last Earl of Mount-Alexander, who died A. D. 1758, to his widow, the daughter of Daniel Delacheoris. Her cousin, Madeline Delacheoris, married Daniel Crommelin, a nephew of her mother, and left three sons, between the eldest of whom, Nicholas, and her cousin, Samuel Delacheoris, Lady Mount-Alexander left her estate in equal shares. Nicholas Crommelin dying unmarried, left his portion to the youngest son of Samuel Delacheoris, who assumed the name of Crommelin.

circumference at the bottom is four hundred and eighty feet, and at the top, two hundred and nineteen feet. A ridge of earth, known as the "Giant's Grave," extends along the base of the mound in a north-easterly direction, in which it is said traces of interment have been discovered. There was also found an urn, which was sent to the Belfast Museum. Graves covered with flat stones were found about thirty years ago in a garden in Sandy Row, between the mound and the sea. In the graves there were no bones, but there was a small quantity of earth, and what seemed charcoal; and the stones, which lined and covered the graves, were black, as if the bodies had been burned in the graves. Donaghadee is supposed by Professor O'Curry, in his *MS. Materials for Irish History*, to have been called in ancient times Oirear Caoin, from which King Dathi sailed to invade Scotland. In that expedition King Dathi passed *Magh-Bile* (Moville) on his march from Newry to Oirear Caoin, a name which sounds not unlike Ardkeen; but that place would not have been so convenient as Donaghadee, for fitting out a fleet such as that of King Dathi.*

* The story called *Sluaighid Dathi co Sliabh n-Ealpa* ("The military expedition of Dathi to the Alpine Mountains") is told in the ancient manuscript called the *Book of Leinster*. Niall of the Nine Hostages was succeeded in the monarchy (A.D. 405) by Dathi (Dawhee) his nephew. It happened that King Dathi was at Eas Ruaidh—the waterfall at Ballyshannon—immediately before November Eve, in the seventeenth year of his reign. "I wish," said the King to his Druids, "to know my destiny from this night till this night twelve-months." "Then," said Doghra, the chief Druid, "if you will send nine of your noblest chiefs with me to Rath Archail, on the banks of the River Moy, I will reveal something to them." "It shall be so," said the King, "and I shall be one myself." The King, with his chiefs and Druids, departed secretly from the camp on the banks of the Erne, and repaired to the neighbourhood of the sacred hill. At the rising of the sun on the morning of Samhain (1st of November), the Druid came to the King's bed-chamber, and said, "Art thou

About a mile to the south of Donaghadee is the ancient cemetery of Templepatrick ; but every vestige of the church has disappeared. There has been long prevalent a tradition asleep, O King of Erin and of Albain?" "I am not asleep," answered Dathi, "but though I have taken the sovereignty of Erin, I have not obtained that of Albain" (Scotland). "I have found," said the Druid, "that thou shalt decide upon making an expedition into Albain, Britain, and France, following the conquering footsteps of thy great uncle Niall, and thy grand-uncle Crimthán (Criffan) Mor." The King was delighted, and invited the states of the nation to meet him at Tara on the following feast of Beltaine (May Day) ; there he found all the chiefs ready to support him. Accordingly, without much delay, he marched from Tara to *Dundealgán* (Dundalk), where his fleet was ready for sea. He did not, however, embark at Dundalk, but ordering his fleet to meet him at *Cuan Snamha Aighneach* (Carlingford Bay), he marched to *Iubhar Chinntrachtá* (Newry), and thence to *Oirear Caoin*. On his way to the latter place it appears he passed by *Magh-Bile* (Moyville), and only at a short distance ; so that *Oirear Caoin* seems to have been the ancient name for Donaghadee. Here his fleet awaited him, and having embarked the most powerful army that had ever, up to that time, been known to leave Ireland, he set sail for Scotland, and landed safely in the harbour, which was afterwards called Portpatrick. Dathi now sent his Druid to Feredach Finn, the King of Scotland, calling on him for submission and tribute. The forces of both countries encountered each other at *Magh an Uhairthi* (the plain of the Pillar Stone), in *Glenn Feadha* (the woody glen). Fierce and destructive was the fight, till the Scottish monarch, maddened by the death of his son and the discomfiture of his army, rushed headlong on the ranks of his enemies ; but Conall Gulban, the ancestor of St. Columbkille and of the O'Donnells, taking him up in his arms, dashed his brains out against the Pillar Stone ; and ever afterwards the scene of the battle was named *Glenn an Chatha* (Glen-a-cawa—the Battle Glen). Dathi continued his victorious progress through Britain, and even as far as the foot of the Alps, where he was killed by a flash of lightning. His army bore his body back to the Pagan cemetery of Rath-Cruachain, in the County of Roscommon, where he was buried with his fathers ; and the tomb of this last Pagan king of Ireland, which the author visited a few years ago, is still marked by the *Coirthe Dearg*—the Red Pillar Stone mentioned by our ancient poets.

that St. Patrick, on some of his arrivals from Scotland, landed here, and certain marks are shown on a large rock, which are said to indicate the spot on which, he first placed his hand and his foot.* Between the cemetery and the sea “a spring well of very limpid water,” frequented, according to Harris, “by people afflicted with head-aches,” is called *St. Patrick's Well*.

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The Copeland Islands have their present name from a family named Copeland, who settled in the Ards at the first coming of the English. A member—and probably the founder of that family—*William de Coupeland*, was one of the subscribing witnesses to the confirmation, by Primate Tomultach O'Connor, of several grants made to the prior of the monastery of Mahee Island. The townland of Ballycopeland, near Donaghadee, is also named from the same family. Close to the shore, on the west side of the largest of the Copeland Islands, is a little cemetery, containing a few traces of a chapel, which has given name to Chapel Bay. At the south end of Big Island there is a little port called Port Ninian, which has been named from St. Ninian, the apostle of the Southern Picts, and bishop of Whithorn, in Wigtonshire, which is about forty English miles from Portpatrick. Unfortunately the ancient name of the Copeland Islands cannot now be ascertained. At the dissolution of monasteries the islands belonged to the Abbey of Bangor.

* “About a mile and a-half from ye town southwards, is Patrick Montgomery, Esq., his house of Creboy, now conveyed to his eldest son, Capt. John, slated, and seen afar off at sea, having orchards and having inclosures, and his lands about it, and within a mile and a half thence are quarries, the slates of which are used at Belfast, Carrickfergus, and elsewhere. Near this place are ye ruins of a small church, called Temple-Patrick, where it is said St. Patrick first landed in Ireland; there is his well also, and other traditions among ye Irish about it.”—*Description of the Barony called Ards*, A. D. 1701.

A large stone stands in a field close to the Shore Road, which leads from Donaghadee to Bangor; it is so near to the common boundary of the civil parishes of Donaghadee and Bangor, that it is not unreasonable to suppose, that it was set up to mark the boundary of the parishes, or perhaps of some still more ancient territorial divisions.

In the early dawn of history, and in the mystic stories of our bards, the Bay of Bangor was known by various names. One of those was Inver Becne. The place is called, in the *Second Life of St. Comgall*, published by the Bollandists, *Inver-beg*, which is probably its most ancient name, signifying the place where the River Beg—the Little (River)—falls into the sea. The river referred to is the stream which flows past the site of the ancient church, and falls into the sea opposite the Baths. In the *First Life*, published by the Bollandists, the harbour is styled *Ostium fluvii nomine Bice* (the mouth of the river named Bice). The *Dinnseanchus* (*Dinnshanacus*—the history of forts), a curious topographical tract written at Tara about the year 550, of which several ancient manuscript copies have been made from time to time, derives the name *Inver Bicne* from Bicne, a servant of Conal Cearnach, who was there drowned while driving to land the cows,* which

* The incident occurs in the romantic story of the *Tain-bo-Fraich*, or “The Spoil of the Cows of Froech,” as told in the *Book of Leinster*, a MS. of the twelfth century. Froech, on his return home from the royal court of Connaught, learns that plunderers from the Alps had carried off his wife, his three sons, and his cows that had “a red-eared, white calf with each of them.” His mother strove to dissuade him from the attempt to recover the stolen property, but he declined to take her advice. He came from his residence, in the present County of Mayo, to Benna Bairchi—the Mountains of Mourne—where he is joined in the adventure by Conal Cearnach. The two heroes trace the stolen property through many of the countries of Europe, “And they came to the territory of the Cruithen-tuath (the Picts of Scotland), until they saw three cows of their cows in it. They drove

they had carried off from Scotland. And on this occasion the cows cast off their horns; and from that circumstance Beannchair (Bangor) is named, because *Beanna* is the Irish word for horns. In another curious story, told both in the *Dinnseanchus* and in *Cormac's Glossary*, a work compiled in the ninth century, the strand of Bangor is called *the strand of Inver Bece*, and is said to have been so named from Bece, a favourite dog of Breacan, that was drowned along with his master in the vortex between Ireland and Rathlin, now called Sloghnacara, the gulp of the sea—which in ancient times was called Coirebreacain—Corevrekain—the caldron of Breacan. “Breacan, a certain merchant, the son of Maine, son of Niall of the Nine Hostages, had fifty currachs trading between Ere and Alba, until they all fell together into this caldron, and were swallowed up, so that not one survived to bear the tidings of their fate. And their fate was unknown until Lughaidh Dall, the poet,* came to Bangor, when his off to Dun-Ollaich (Dunolly, near Oban) with them, until they were in Ard h-Uan Echach. It is there Conal's gilla died at driving off the cows, that is, Bicne, son of Loeghaire; it is from it Inbher Bicne at Benchor. They brought their cows over it thither. It is there they flung their horns off them, so that from it is Trach-m-Benchoir (the Strand of Bangor).” Here is a fragment of one of the *Cow Legends* so common in eastern countries, akin to the legend of Io among the Greeks:—The old name of Belfast Lough was Loch Laoigh (the Lough of the Calf), and Carnalea (the Carn of the Calf) adjoins Bangor. Ard-h-Uan Echach cannot be identified; there was a tribe in the Ards named Ui-Eachach (*Four Masters*, A.D. 551). Ard-h-Uan (Ardhona) must have been near Bangor. Could it have been Ballyhona (Ballyhona)?

* In ancient times true poets were supposed to be able to answer all questions put to them by means of *Teinm Laeghda*—the illumination of rhymes—a rite of Druidic divination, which was prohibited by St. Patrick. This was a rhyme charm, by which it is supposed the rhymers would be led by a sort of magic inspiration in evolving his rhymes to name the name sought for, as in the following bardic story preserved in *Cormac's Glossary*:—“*Mogh Eimhe* was

people going to the strand of Inver Bece, found the bare skull of Bece, and having brought it to Lughaidh (Luay), they asked him whose it was, and he said to them—‘Place the name of the first *Oircné*, or lap-dog, that was known in Erinn, out of the country of Britain. For at that time the power of the Gaedhil (Gayil—the Irish) was great over the Britons; and they divided Albion (Britain) among them in farms, and each of them had his neighbour and friend among the people; and they dwelt no less on the east side of the sea than in Scotia (Ireland). . . . It was on this account, therefore, that Cairbré Muse was in the habit of going over frequently to visit his family and his friends. Down to this time no lap-dog had come into the country of Erinn, and the Britons commanded that none should ever be given, either for satire or for friendship, or for price, to the Gaedhils. The law which was then in force in Britain was, that every transgressor became forfeited for his transgression, if discovered. At this time a friend of Cairbré Muse was possessed of a celebrated lap-dog in the country of Britain, and Cairbré procured it from him in the following manner. Cairbré went on a visit to the man’s house, and was received with a welcome to everything but the lap-dog. Now Cairbré had a costly knife, the handle of which was ornamented with gold and silver—a most costly jewel. In the course of the night he rubbed the knife and its haft thickly over with fat bacon and fat beef, and laid it at the lap-dog’s mouth, and then went to sleep. The dog continued to gnaw the knife until morning; and, when Cairbré arose in the morning and found the knife disfigured, he made loud complaints, appeared very sorrowful, and demanded justice from his friend—namely, the transgressor in forfeiture for his transgression. The dog was accordingly given up to him in satisfaction for its crime, and thus it received the name *Mogh Eimhē*, from *Mogh*, a slave, and *Eimh*, a haft; . . . and it was from this little dog that sprang all the breed of lap-dogs in Erinn. The lap-dog died a long time after; and many years after that Connla, son of Tadg, son of Cian, son of Oilioll Oluim, found the bare skull of the lap-dog, and brought it for identification to the distinguished poet Maen MacEtnae. The poet had recourse to his *Teimn Laeghdha*, and he said—

Sweet was your drink in the house of Eogan’s grandson,
 Sweet was your flesh in the house of Conn’s grandson each day.
 Fair was your bread in the house of Cairbre Muse,
 O! *Mogh Eimhe*.

This, said the poet, is the skull of *Mogh Eimhe*, the first lap-dog that was ever brought into Erinn.”

ye the head of the poet's wand upon it.' They did so, and Lughaidh, the poet, said :—

“ ‘ The waters of the great sea,
The waters of the vortex,
Drowned Breacan.
This is the head of Breacan's dog ;
And little here remains of greatness,
For Breacan and all his people
Were in that vortex drowned.’ ”

Keating, in his *History of Ireland*—that wonderful repository of bardic stories—thus accounts for the origin of the name Bangor :—“ Breasal Breac, King of Leinster,* went with an army to plunder Scotland, and he brought many cows and herds of cattle with him into Ireland ; and after he and his forces landed, they formed an encampment in the place which is now called Bangor, and slaughtered a great number of the cattle there, until a considerable number of the Beanna—*i.e.*, the horns of the cows—were scattered over the plain ; so that the place ever since bore the name of Magh Beannchoir—the plain of the horns. A long time after that, when the holy abbot Comgall erected the monastery of Bangor in the same spot, he gave the name of the place in which it was erected to it—*viz.*, Beannchoir—so that it has retained it ever since.” Bangor is popularly supposed to mean White Choir, and is so explained by Ware, Harris, De Burgo, and I may even add Colgan ; but Dr. Reeves is inclined to believe that the true root of the name is to be found in the Celtic word Beanna (horns). A monk who had come to Ireland with the Anglo-Normans, named Jocelin

* Breasal Breac, King of Leinster, the ancestor of the O'Kavanaghs, O'Byrnes, O'Tooles, and other families of Leinster, died A.D. 435, in the seventh year of the reign of Lacghaire, son of Niall of the Nine Hostages. About this period the Irish were continually invading Scotland and the country now called England. Crimthann (Criffan), Niall, and Dathi (Dawhi), all invaded those unfortunate countries.

—an industrious collector of all the strange traditions respecting St. Patrick that had floated down the stream of time, tells the following story regarding him :—“ He turned for the sake of rest for himself and his holy company, unto a certain hill situated in a valley, where afterwards was builded the monastery of Beannchor, and, sitting there, they beheld the valley filled with heavenly light, and with a multitude of the host of heaven, and they heard, as chanted forth from the voice of angels, the psalmody of the celestial choir.” This legend may have suggested the fanciful origin of the name. To it, at least, is to be attributed the name, “The vale of angels,” which continued to be used as an *alias* for Bangor ever afterwards, and few places deserved the appellation more than Bangor, whose priests, inspired by God to convert souls, abandoned home and friends to cast down idols in the dark forests of Germany, or on the mountains of Switzerland ; and, what was more dangerous still, to brave the Merovingian Kings of France, with the wild barbaric blood yet boiling in their veins. “This saintly place,” says old Jocelin, “so fruitful of saints, even as a vine increasing the sweetness of its odour, extended its roots into the sea, and its branches beyond the sea, for it filled with monasteries and with pious monks, Hibernia, Scotia, and many islands, and even foreign regions.”

The illustrious founder, St. Comgall, was born at Maghera-mourne, a district on the coast of the County of Antrim, near Larne ; his father's name was Sedna, and his mother's Briga. He was of a distinguished family of the Kingdom of Dal-Araidhe (Dalaray), which then comprehended the southern half of the County of Antrim, and which had received its name from his ancestor Fiacha Araidhe. It is said that his birth and future sanctity had been foretold both by St. Patrick and by St. MacNissi, the patron saint

of Connor. He was born, according to Tighernach, in the year 517; but other accounts place his birth somewhat earlier. Jocelin and others after him have translated his name into the words "Beautiful pledge," but his great disciple, St. Columbanus, considered *Faustus*, prosperous, as the equivalent for his Celtic name. After having been instructed in the various branches of learning, he set out from his own country for the purpose of improving himself in spiritual knowledge, and placed himself under St. Fintan, who then presided over the great religious establishment of Clonenagh, near Mountrath, in the Queen's County. When he had remained several years under St. Fintan, he was advised by that saint to return to his own country, and to form there some religious establishment. On his return to Dalaradia, Comgall, it is said, went to Clonmacnoise, where he was ordained priest by a Bishop Lugadius. Dr. Lanigan suspects that Clonmacnoise is written by mistake for Connor, where there resided a personal friend of our saint, a bishop named Lugadius. St. Comgall intended to spend the remainder of his days in Britain, but he was induced by Lugadius, and other eminent men, to remain in his own country. He then, about the year 559, founded the monastery of Bangor. The *Annals of the Four Masters* mention the erection of Bangor under the year 552. The number of his followers soon became so great, that it was necessary to establish various cells, in which, taken altogether, it was computed there were 3,000 monks under his rule. St. Bernard, in his *Life of St. Malachy*, speaking of Bangor, says:—"There had existed in this place, under the founder Comgellus, a most noble institution, inhabited by many thousands of monks, the head of many monasteries, a place truly sanctified and so fruitful in saints, which brought forth fruit so abundantly to God, that one of the sons of that holy

congregation, Luanus by name, had himself alone founded one hundred monasteries, which I mention for this reason, that the reader may from this single instance form a conception of the number to which the remainder of the community amounted. In short, so widely had its branches extended through Ireland and Scotland, that these times appear to have been expressly foreshadowed in the verses of David—‘Thou visited the earth, and hast plentifully watered it,’ &c. Nor was it only into the countries I have mentioned, but even into distant lands, that crowds of saints, like an inundation, poured, one of whom, St. Columbanus, penetrating into these our regions of Gaul, built the monastery of Luxieu, and there became a great multitude. So great do they say it was, that the solemnisation of the Divine offices was kept up by companies, who relieved each other in succession, so that not one moment, day or night, was there an intermission of their devotions.” Seven years after he founded Bangor St. Comgall visited Scotland, where he founded a church in the Island of Tiree, and assisted his friend, St. Columba, in the conversion of Budeus, King of the Northern Picts. Having returned to his dear Bangor, he died on the 10th May, A.D. 600, in the 91st year of his age, after having received the Holy Viaticum from St. Fiakra, abbot of Conwall, in the County of Donegal, and afterwards of Clonard. Long after the death of the holy man, the same St. Fiakra came to Bangor, and, having opened the original tomb, transferred to a costly shrine the body of St. Comgall, and took for himself an arm, which he carried home to Leinster as a priceless relic. The shrine, which the piety of the community had adorned with gold and precious stones, attracted the cupidity of the Danes, and the *Annals of the Four Masters* record:—

“A.D. 822. The plundering of Bangor by the foreigners ;

the oratory was broken, and the relics of Comgall were taken from the shrine, in which they were, as Comgall himself had foretold when he said—

“ It will be true, true, by the will of the Supreme King of kings,
My bones shall be brought, without defect, from the beloved Bangor
to Antrim.”

The crozier of St. Comgall was preserved by the clergy of Armagh till it was taken from them by the English. St. Comgall is said to have drawn up for the direction of his monks, a rule which was reckoned among the principal rules in Ireland. It is a metrical composition in Irish, consisting of thirty-six quatrains. Though some have doubted whether or not it be the composition of Comgall, the style and composition establish its claims to antiquity. We have, however, an undoubted portion of his writings preserved in the works of his disciple, St. Columbanus, which, short though it be, indicates the means and the principles, by which the founder of Bangor raised it to the first position among the monasteries of the island. His words are, “ If the cultivator of the land and husbandman, when preparing the soil to commit to it the seed, does not consider his work all done when he has broken up the earth with the strong share, and by the action of the plough has reduced the stubborn soil, but further endeavours to cleanse the ground of unfruitful weeds, to clear it of injurious rubbish, to pluck up by the roots, the spreading shoots of thorns and brambles, fully persuaded that his land will never produce a good crop unless it be reclaimed from mischievous plants, applying to himself the words of the prophet, ‘ break up anew your fallow ground, and sow not upon thorns,’ how much more does it behove us, who believe the hope of our fruits to be laid up, not on earth but in heaven, to cleanse from vicious passions the field of our heart, and not suppose we have done enough, when we

subdue the ground of our bodies by the labour of fasting and of watching, unless we primarily study to correct our vices and reform our morals." It is related in the *Life of St. Comgall* that he was accustomed every night, as a penitential exercise, to remain a long time immersed in the stream which flowed past his monastery. Obedience and humility were the great principles of the Bangor rule. "It was a custom in the Monastery of the Holy Father Comgall" (says his life) "when anyone rebuked another, the person who was rebuked, whether he were guilty or not, humbly knelt down." To the worldling this may appear hard, but the versicles in the old Office-book of Bangor show that the monks of old thought otherwise.

Excellent the rule of Bangor—
Correct and divine—
Exact, holy, constant,
Exalted, just, and admirable.

Blessed the family of Bangor,
Founded on unerring faith,
Graced with the hope of salvation,
Perfect in charity.

A ship that never is distressed,
Though beaten by the waves,
Fully prepared for nuptials,
A spouse for the Sovereign Lord.

A house full of dainties,
Founded on a rock,
Also the true vine
Brought out of Egypt.

Surely an enduring city,
Strong and fortified,
Glorious and deserving,
Built upon a hill.

The ark shaded by the cherubim,
On all sides overlaid with gold,
Filled with sacred objects,
Borne by four men.

A princess meet for Christ,
Clad in the sun's light,
Innocent, yet wise,
On every side invulnerable.

A truly regal hall,
Adorned with various gems,
The fold also of Christ's flock,
Kept by the Supreme Father.

A virgin very fruitful,
A mother also chaste,
Joyful and reverential,
Submissive to the Word of God.

For whom a happy life
Is laid up with the perfect,
Prepared by God the Father,
Ordained to last for ever—

Excellent the rule of Bangor.

The Superior of Bangor was styled "Abbot of Bangor" and "Successor of Comgall." The concluding hymn of the Office-Book or Antiphony of Bangor, is entitled, "Commemoration of our Abbots," and contains a list of fifteen abbots. Their names are recited in the old book, which is now twelve hundred years in a foreign country, in the same order as they occur in the Annals, which have been preserved in this country, a circumstance which bears important testimony to the fidelity of our domestic records. Dr. Reeves, in the *Ulster Journal of Archaeology*, gives the following translation of that valuable document:—

The holy valiant deeds
Of sacred fathers,
Based on the matchless
Church of Bangor ;
The noble deeds of abbots,
Their number, times, and names,
Of never-ending lustre—
Hear, brothers, great their desert,
Whom the Lord hath gathered
To the mansions of His heavenly kingdom.

Christ loved Comgill,
 Well too did he the Lord ;
 He held Beogna, dear ;
 He braced the ruler Aedh ;
 He chose the holy Sillan—
 A famous teacher of the world,
 Whom the Lord hath gathered
 To the mansions of His heavenly kingdom.

He made Finten accepted,
 An heir generous renowned ;
 He rendered Maclairre illustrious,
 The chief of all the abbots ;
 With a sacred torch (he enlightened) Segau,
 A great physician of Scripture,
 Whom the Lord, &c.

Beracnus was a distinguished man ;
 Cumnen also possessed of grace ;
 Columba a congenial shepherd ;
 Aidan without complaint ;
 Baithene a worthy ruler :
 Cronan a chief president,
 Whom the Lord, &c.

To these, so excellent, succeeded Caman,
 A man to be beloved by all,
 Singing praises to Christ,
 He now sits on high. That Cronan
 The fifteenth may lay hold on life,
 The Lord preserve him.
 Whom the Lord will gather
 To the mansions of His heavenly kingdom.

The truest merits
 Of these holy abbots
 Meet for Comgill,
 Most exalted we invoke.
 That we may blot out
 All our offences,
 Through Jesus Christ,
 Who reigns for ages everlasting.

Thus did the monks of old in Bangor, and its various dependant monasteries scattered everywhere through Europe,

from Belfast Lough to the banks of the Ticino in Italy, keep up a pious remembrance of their abbots. The hymn itself is curiously arranged to assist the memory, for after the introductory verse the lines run in alphabetical order, beginning :—

Amavit Christus Comgillum ;
Bene et ipse Dominum.

Christ loved Comgill ;
Well too did he, the Lord.

In this way it devotes a line to each letter of the alphabet till it comes to :—

Zoen ut carpat Cronanus.
That Cronan may lay hold on life.

It is worthy of remark that Zoen is a Greek word. The Irish ecclesiastics of that period displayed a wonderful taste for Greek. The writings of Columbanus, Johannes Scotus Erigena, and many others show how much that classical language was studied in our schools.

The following entries relative to the Abbots of Bangor are taken principally from the *Annals of the Four Masters*. The order of succession as recorded in them corresponds with that commemorated in the hymn preserved in the Antiphony of Bangor.

A.D. 600. "St. Combgall (Cowgal), of Bangor, Abbot of Beannchair-Ulaidh (in Ulster), died on the tenth day of May, after having been thirty years, three months, and ten days in the abbacy of Bangor. His age was ninety years." The *Annals of Clonmacnoise* record his death, "A.D. 600. Cowgal, Abbot of Beanchor, in the nintieth year of his age, and in the fiftieth year of his abbotship and three months, died."

A.D. 605 "St. Beoghna, Abbot of Beannchair (next),

after Comhgall, died on the 12th of August." His festival was held on the 22nd of August.

A.D. 606. "St. Sillan, son of Caimin, Abbot of Beannchair (Banchor), and successor of Comhgall, died on the 28th of February." His death is entered in the *Annals of Ulster*, in which he is called Sillan MacCumminn, at the year 609. We do not find the name of Aedh in the annals, though he is set down in the Hymn as intervening between Beogna and Silanus. His name seems to be omitted in the annals on account of the short period of his office. Coigan, in the *Acta Sanctorum*, at the 28th of February, speaking of Sillan, says that he was surnamed "The Master" on account of his learning, and that after he had presided over the schools of Bangor he was promoted to its abbacy.

A.D. 611. "The Church of Beannchair-Uladh (Bangor in Ulster) was burned." This event is entered in the *Annals of Ulster* under the year 614.

A.D. 612. "Fintan of Oentrebh (Eentrev, now Antrim), Abbot of Beannchair, died." We should observe that from this period a very close connexion existed between the Churches of Antrim and Bangor. The *Annals of Clonmacnoise* enter the death of "Fyntan of Intreive" under the year 613.

A.D. 645. "MacLaisre, Abbot of Beannchair, died on the 16th of May."

A.D. 662. "Segan Mac-h-Ui Cuinn, Abbot of Beannchair, died." His festival was afterwards kept in Bangor on the 10th of September. The *Annals of Clonmacnoise* enter under 659, "Segan MacIkwind, Abbot of Banchor, died."

A.D. 663. "Bearach, Abbot of Beannchair, died."

The hymn in the Antiphonary gives the succession after Segene as Beracnus, Cumnen, Columba, Aidan, and then

Baithene; but in our own native annals there seems to be some confusion. The *Four Masters* give, at A.D. 665, "Baeithin, Abbot of Beannchair, died;" and, at A.D. 666, "a great plague raged in this year, of which died four abbots at Bangor of Ulster—namely, Bearach, Cummine, Colum, and Aedhan, their names." The obit of Baeithin is probably antedated. Bearach's festival was celebrated on the 21st of April, and that of St. Cummine on the 17th of September.

A.D. 668. "Critan, Abbot of Beannchair, died. Mochua, son of Ust, died." The *Annals of Clonmacnoise*, at the year 665, make this entry:—"Critan, Abbot of Beanchor, and Mochwa, Abbot of Beanchor, died." It is probable there is an error in the Clonmacnoise entry, for Mochwa does not occur in the hymn of the Antiphonary of Bangor.

A.D. 671. "Maelrubba, Abbot of Beannchair, went to Alba (Scotland), and founded the Church of Aporcrossan (Applecross,* in Ross-shire)." Maelrubba does not occur in

* Applecross is a very extensive parish, lying between Loch Torriden and Loch Carron. The country people call it Comraich (place of protection), because it had in ancient times right of asylum. The remains of its ancient church and parts of crosses are yet to be seen. It was once richly endowed with landed property, the most of which has passed to the Mackenzies. There are many ancient Celtic customs in the parish. "There are," says the statistical reporter in 1792, "three smiths for the farm work; they are paid in meal by an immemorial assessment on the different farms. Anciently they had the head of every cow that was slaughtered in the parish." Petrie, in the *History and Antiquities of Tara*, says that in many parts of Ireland, "when a farmer kills a beef or a pig, it is customary to send the head to the smith, whose kitchen often presents the spectacle of from fifty to one hundred heads obtained in this manner." A MS. compilation of the twelfth century, in the Trinity College, Dublin, contains a poem on Tara written in such obscure language that Dr. Petrie thought it possibly anterior even to the desertion of Tara. In detailing the portions of meat to be served to different officials in the banqueting hall of Tara, it says, "Smiths, physicians . . . a custom to be for ever in existence, to them is given a *moel*," thought to be a head.

the hymn, perhaps because he had resigned shortly after his appointment; he was living at the time the hymn was written. It is stated in the glossary to the *Felire of Aengus* that he was of the Kinel-Owen, and that his mother was Subtaire, daughter of Setna, and the sister of Comgall, of Bangor. This is not very probable, for St. Comgall died at the age of 90, in the year 600, and Maelrubha, who was 80 years of age in 721, must have been born in 641. Besides, Setna was so old when his son, St. Comgall, was a boy, that he was exempted from military service.

A.D. 678. "Colman, Abbot of Beannchair, died." He is called Caman in the hymn.

A.D. 688. "Cronan Macu Caulne, Abbot of Beannchair, died on the 6th of November." Cronan was living when the hymn was written, from which it follows that its date is some year between 678 and 688.

A.D. 704. "Ceannfaeladh (Kanfayla), grandson of Aedh Breac, Abbot of Beannchair, died on the 8th of April." He belonged to the same race as St. Comgall. Aedh Breac was Prince of the Dalaradians.

A.D. 721. "St. Maelrubha, Abbot of Beannchair, having gone to Alba, died in his own church at Apurerosan, on the 21st of April. Eighty years, three months, and nine days was the length of his life." (See A.D. 671.)

A.D. 722. "St. Flann, of Aentrebh (Antrim), Abbot of Beannchair, died."

A.D. 724. "Cochall Odhar, scribe of Beannchair, died."

A.D. 739. "The sea cast ashore a whale in Boirche (Mourne), in the province of Ulster. Everyone in the neighbourhood went to see it for its wondrousness. When it was slaughtered three golden teeth were found in its head, each of which teeth contained fifty ounces. Fiachna, son of Aedh Roin, King of Ulidia, and Eochaidh, son of Breasal,

chief of Ui Eathach (Iveagh), sent a tooth of them to Beann-chair, where it remained a long time on the altar, to be seen by all in general." This story was currently told at the time of the English invasion. Giraldus Cambrensis picked it up, and considerably improved it by telling a similar one of a stag, that was caught in his time in Great Britain, which had all its teeth of a colour like gold. Duaid MacFirbis, in his genealogical work, speaking of Aedh Roin, King of Ulidia, says:—"It was he that got the whale with the three golden teeth, and he gave a tooth of them to the mason—*i.e.*, the mason that built the bridges (the bridge of the pass, *na Feirsi*, and the bridge of Moindaimh), and he gave the other two to ornament the reliquaries of the province. It was he who made a pilgrimage to Bangor, because one cow had been stolen in his province."*

* A monster of the deep, still more strange, was once caught in the nets of the fishermen of Bangor, if we but credit the *Leabhar-nah-Uidhre*, which tells the following wild legend:—"Eochaidh, from whom Lough Neagh derives its name, was drowned in its eruption, together with all his children except Liban, Conaing, and Curnan. Liban was preserved from the waters of Lough Neagh for a full year in her grinan (palace) under the lake. After this, at her own desire, she was changed into a salmon, and continued to traverse the sea till the time of St. Comgall, of Bangor. It happened that Comgall despatched Beoan, son of Innli, of Teach-Dabeog, to Rome, on a message to Gregory, to receive orders and rule. When the crew of Beoan's curach were at sea they heard the celebration of angels beneath the boat. Liban (mermaid) thereupon addressed them, and stated that she had been three hundred years under the sea, adding that she would proceed westward and meet Beoan that day twelve-months, at Inbher Ollarba (Larne, but perhaps it should have been *Inver Ollair*, the mouth of the Six-Mile-Water at Lough Neagh), whither the saints of Dalaraidhe, with Comgall, were to resort. Beoan, on his return, related what had occurred, and at the stated time the nets were set, and she was caught in the nets of Fergus, of Milliuc (Meleeg, in the civil parish of Camlin, Co. Antrim), upon which she was brought to land, and crowds came to witness the sight, amongst whom was the chief of Ui Conaing. The right to her being disputed by Comgall,

A.D. 742. "Saran, Abbot of Beannchair, died." His festival was kept on the 1st of August.

A.D. 751. "Beannchair the great was burned on Patrick's Day."

A.D. 755. "Suarleach, Abbot of Beannchair, died."

A.D. 762. "Fidhohadhac, Abbot of Beannchair, died."

A.D. 773. "Snedhchest, son of Tuamchu, Abbot of Beannchair, died. Conall, son of the artificer, a wise man, and Abbot of Beannchair, died."

A.D. 775. "Augustin of Beannchair, died." His festival was observed in Bangor on the 27th of October.

A.D. 777 (*recte* 782). "Ultan, Oeconomus of Beannchair, died."

in whose territory—and Fergus, in whose net—and Beoan, in promise to whom she was taken, they prayed for heavenly decision; and next day two wild oxen came down from Carn-Airend (Carnearny); and on their being yoked to the chariot on which she was placed, they bore her to Teach-Dabeoc, where she was baptised by Comgall, with the name Muirgen—*i.e.*, 'born of the sea'—or Muirgelt—*i.e.*, 'traverser of the sea.'" The *Annals of the Four Masters* record this:—A.D. 558. "In this year was taken the Mermaid—*i.e.*, Liban, the daughter of Eochaidh, son of Muireodh, on the strand of Ollarba (Larne), in the net of Beoan, son of Inli, the fisherman of Comhgall of Beannchair." On this passage Dr. Reeves judiciously remarks:—"It need not seem strange that a story like this should have found its way into so faithful a record as the *Annals of Tighernach*, inasmuch as the existence of the mermaid was strongly believed by the ancients. Nay, it is not twenty years since, in this age of light, a large company travelled all the way from Belfast to this neighbourhood to see a mermaid, which was reported to have been taken in Island Magee! A seal, or some such tenant of the sea, may have been caught in the nets of Comhgall's fisherman, and as a *St. Liban* (*Liban*—a woman of the sea) flourished about the year 580, 'under the guidance of *St. Comhgall*,' the following generation may have converted the *ron* (seal) into a *Liban*, and *St. Liban* into a *Muirgelt* (mermaid)." We will return to this legend when treating of the church of Miloc. See *Parish of Glenavy and Killead*

A.D. 786 (*recte* 791). “Sirna, Abbot of Beannchair, died.”

A.D. 789 (*recte* 794). “Thomas, Abbot of Beannchair, died.”

A.D. 795. “Airmeadhach, Abbot of Beannchair, died.”

A.D. 797 (*recte* 802). “Macoige, of Apurcrosin (Applecross, Ross-shire), Abbot of Beannchair, died.”

A.D. 800 (*recte* 805). “Robhartach, Abbot of Beannchair, died.”

A.D. 801. “Loitheach, Doctor of Beannchair, died.”

A.D. 812 (*recte* 817). “Maeltuile, Abbot of Beannchair, died.”

A.D. 822. “The plundering of Beannchair by the foreigners; the oratory was broken, and the relics of Comhgall were shaken from the shrine in which they were, as Comhgall himself had foretold, when he said—

“ ‘It will be true, true, by the will of the Supreme King of kings;
My bones shall be brought, without defect, from the beloved
Bangor to Eantrobh (Antrim).’ ”

The *Annals of Ulster* (Cod. Clarend.) has “A.D. 823 The spoile Benchair ag Ardu (in the Ards) by the Gentiles, and fallinge downe his buildinge shaked the reliques of Congal out of the shrine.” It would seem from the poetical prophecy that the reliques of St. Comhgall were removed to the House belonging to his Order at Antrim, in order to be farther removed from the incursions of the Pagan sea-rovers. The fragment of the “War of the Gaedhill with the Gall,” preserved in the *Book of Leinster*, says—“There came another fleet into the North of Ireland—*i.e.*, in the fourth year after the death of Aedh, King of Ireland; and they plundered Bangor of Uladh, and they broke the shrine of Comhgall. They killed the bishop of the place (*baili* of the town), and his wise-men, and his clergy; they plundered Magh-Bile.”

A.D. 838. "Maelgaimhrieth, a select scribe, anchorite and abbot of Beannchair, died."

A.D. 847. "Arannan, abbot of Beannchair, died."

A.D. 869. "Maenghal, the pilgrim, abbot of Beannchair, died."

A.D. 878. "Fearchair, abbot of Beannchair, died."

A.D. 881. "Raghallach, abbot of Beannchair, died."

This may be the Saint Reghuil whose festival was kept at Bangor on the 11th of June. MacFirbis, in his annals, has preserved a poem written by Riaghuil of Bangor, on the death of Alfrid, King of Northumbria—

"This day Bruide fights a battle for the land of his grandfather,
Unless the Son of God wish it otherwise, he will die in it ;
To-day the son of Oswy was killed in a battle with green swords,
Although he did penance—he shall lie in Hi after his death ;
This day the son of Oswy was killed, who had the black drinks ;
Christ heard our supplications ; they spared Bruide the brave."

A.D. 884. "Maeltuile, son of Dunghal, abbot of Bangor, died."

MacFirbis, in his genealogical work, speaking of a prince of Ulidia, who lived about this time, says—"It was that Aodh,* son of Eochagan, that gave his dues and service to Comgall—on breaking his shin at Tealach-na-lurgan (Hill of the Shin) while committing sacrilegious violence on Comgall's congregation. And none of them had previously gone over to

* This Aodh perished in the battle of Kilmashoge, near Rathfarnham, in the year 917, while fighting under Niall Glundubh against the Danes. *Tealach-na-lurgan* is Ballyorgan (see Parish of Kilclief). The Inq., 3. Ed. VI., found that the titles of Ballyorgan belonged to Bangor, but the land itself belonged to Grey-Abbey. The lands were conveyed by a crown grant to the Cromwell family, from whom they were purchased by the Wards of Castleward. They sold them in the beginning of last century to Mr. Cumine of Killough, whose descendants sold them to the ancestors of the present proprietors, Mr. Gracey of Ballyhossett, and the family of the late Rev. Arthur Ferde of Downpatrick.

Comgall, but always abode with Patrick, from the time of Cairioll—(he died in 526)—son of Muireadhac, till then.” The meaning of this seems to be that the family transferred from the successor of Patrick to the successor of Comgall, the various dues arising from baptisms, burials, &c., and made Bangor their burial-place.

A.D. 901. “Innreachtach, son of Dobhailen, abbot of Beannchair, died on the 26th day of April, of whom was said—

“One and three hundred fair revolving years from the death of Comhgall, of Beannchair,
To the period of the happy death of the great illustrious Innreachtach.”

A.D. 919. “Maenach, son of Siadhal, abbot of Beannchair, and the best scribe of all the Irish race, died.”

The annalists likewise record the death of Cairbre, and of Fearghal, abbot of Saighir. Of them was said—

“It was not a year without events ; premature died the abbot of
lasting Beannchair,
And the successor of Diarmaid, Cairbre, the gifted-above-all-good
pillar,
The abbot of Saighir with multitudes, Fearghal, man of gentle
exactions ;
Domhnall, a scion of all good ; a plague among the Gaoidhil :
I have not enumerated, I shall not enumerate, because I am sorrowful
What misfortune came upon Ireland in this year.”

It was of the death of the same Maenach, son of Siadhal, and of Domhnall (a prince of the Southern Hy-Nialls), was said—

“The fifth year, disastrous, sweet,
From Flan of Tara, a company have died ;
Maenach, of happy Comhgall’s city,
Domhnall was slain by Donnchadh Donn,
Great grief is Maenach, oh, dear God !
The illustrious black-haired man of the charming face,
The paragon of Ireland between two seas,
The successor of the mild Comhgall,

Head of counsel of the just province,
 The golden crown to be sorrowfully regretted ;
 Grevious to me that the wise man of Inis-Fail
 Died from the assembly of the brave Gaeidhil.
 A gem of the full precious stone,
 As far as noble Rome it is a sign of sorrow.
 That Maenach of noble Munster does not live,
 'Tis sufficient cause of grief, oh, great God."

At this period, the abbots of Bangor seem to have had considerable influence in Leinster, caused by the possession of the churches and lands, which were bestowed on St. Comgall, when King Cormac joined his community. One of these possessions was named Arderena, which Father Shearman supposes may have been the old name of Castle-Dermot. This was formerly called Desert Diarmaid, which owes its name and foundation to a monk of Bangor—Diarmaid, son of Ferghal, son of Aedh Roin, King of Uladh. The *Annals of Ulster* call Diarmaid "an anchorite and a doctor of religion for all Ireland ;" and record his death at the year 824. Abbot Maenach was present at the battle of Ballaghmoon, A.D. 908, where the Leinstermen slew Cormac MacCuilenain, King of Munster and bishop of Cashel, the learned author of *Cormac's Glossary*. The *Irish Annals*, collected by M'Firbish, say that the Leinstermen offered before battle to agree to a truce, "and to give hostages into the keeping of Maenach, a holy, wise, and pious man." When, however, the king-bishop was constrained by his people to reject these offers, "he called to him the holy, pious, and wise man Maenach, son of Siadhail, the chief Comharba of Comhgall, and he made his confession and his will in his presence, and he took the body Christ from his hand, and he resigned the world in the presence of Maenach, for he knew that he would be killed in the battle ; but he did not wish that many should know this of him. He also

ordered that his body should be brought to Cluain Uamha (Cloyne, Co. Cork), if convenient ; but if not convenient, to convey it to the cemetery of Diarmaid, son (should be grandson) of Aedh Roin, where he had studied for a long time.* After the battle, Maenach carried the body of Cormac “to Disert-Diarmada (Castle-Dermot), where it was honourably interred, and where it performs signs and miracles.”†

A.D. 926. “Celedabhaill, son of Scannal, went to Rome on his pilgrimage from the abbacy of Beannchair, and he composed these quatrains at his departure—

“ Time for me to prepare to pass from the shelter of a habitation,
 To journey, as a pilgrim, over the surface of the noble, lively sea ;
 Time to depart from the snares of the flesh, with all its guilt,
 Time now to ruminate how I may find the great Son of Mary,
 Time to seek virtue, to trample on the will with sorrow,
 Time to reject vice, and to renounce the Demon ;
 Time to reproach the body, for of its crime it is putrid,
 Time to rest after we have reached the place wherein we may shed
 our tears ;
 Time to talk of the last day, to separate from familiar faces,
 Time to dread the terrors of the tumults of the Day of Judgment.
 Time to defy the clayey body to reduce it to religious rule,
 Time to barter the transitory things for the country of the King of
 Heaven ;
 Time to defy the ease of the little earthly world of a hundred
 pleasures,
 Time to work at prayer, in adoration of the high King of Angels ;
 But only a part of one year is wanting of my three score,
 To remain under holy rule in one place it is time ;
 Those of my own age are not living, who were given to ardent
 devotions,
 To desist from the course of great folly in one place it is time.

* It consequently follows that Cormac MacCuilenain, one of the most learned men of his age, was educated in one of the monastic affiliations of Bangor.

† Three fragments of *Irish Annals*, copied from ancient sources by Dubhaltach MacFirbhisigh.

It was grievous that Cormac the Hospitable was wounded with long lances,*

Indrechtach the noble, Muireadhach, Maenach, the great Maelmthigh."

It would seem that this poet-abbot of Bangor, before he had arrived at that dignity, was confessor and spiritual adviser of the monarch, Niall Glundubh (Niall of the black knee). It was he who urged that patriotic prince to free his country from the Danish invaders, but, unfortunately, the king perished in the attempt, at the battle of Dublin, A.D. 916. Of Celedabhaill's part in the transaction, the *Annals* record—"Celedabhaill, son of Scannall, successor of Comgall, and confessor of Niall Glundubh, was he who had requested Niall to come to this battle; and it was he who gave the Viaticum to Niall, after having refused to give him a horse to carry him from the battle."

The ancient annals, collected by MacFirbis, say—"We have related before now—*i.e.*, in the fourth year before us—how the Lochlann hordes (Norsemen) were expelled from Erin, through the merits of the fasting and prayers of the holy man Cele-Dabhaill; for he was a holy and pious man, and had great zeal for the Christians; and, besides strengthening the heroes of Erin against the Pagans, he laboured himself by fasting and prayers, and he sought freedom for the churches of Erin, and he strengthened the men of Erin by his strict service to the Lord, and he removed the anger of the Lord from them; for it was in consequence of the anger of God against them that it was permitted that foreign hordes should come to destroy them—*i.e.*, Lochlanns and Danes—to destroy Erin both church and state." Celedabhaill never returned from his pilgrimage.

* It is stated in an interlined gloss, that this was Cormac MacCuileanan, who perished in the battle of Ballagmoon, near the town of Carlow, A. D. 908. Indrechtach and Maenach were abbots of Bangor. The distinguished position, which the abbots of Bangor held in the Irish church, caused them frequently, as we observe, to have been selected by the kings as their confessors.

A.D. 927. "Celedabhaill, son of Scannal, successor of Comhgal of Beannchair, throughout Ireland, bishop, scribe, preacher, and learned doctor, died on his pilgrimage, at Rome, on the 14th of September, and in the 59th year of his age." Of the year of his death was said—

"Three times nine, nine hundred years, are reckoned by plain rules,
From the birth of Christ, deed of purity, to the holy death of
Cele the cleric."

During the absence of Celedabhaill, Bangor was ruled by a vice-abbot. The *Four Musters* record—A.D. 927. "Maelpadraig, son of Celen, priest and vice-abbot of Beannchair, died."

A.D. 935. "Muireadhach, abbot of Beannchair, died."

A.D. 938. "Muircheartach of Camus,* abbot of Beannchair, died."

A.D. 951. "Duibhinnsi, a sage and bishop of the family of Beannchair, died. . . . Maelcothaigh, son of Lachtan, successor of Comhgall and Mocholmog (abbot of Bangor and Dromore), died."

A.D. 956. "Tanaidhe,† Mac Uidhir (Mac-wire), successor of Comhgall, was killed by the foreigners."

A.D. 973. "Artghal, son of Coscrachan, successor of Comhgall and Finnen (abbot of Bangor and Movice), died after a long and virtuous life."

A.D. 980. (*recte* 981). "Sinach, son of Muirthuilen, abbot of Beannchair, died."

A.D. 1015 (*recte* 1016). "Diarmaid Ua Maeltelcha, successor of Comhgall, died."

* Now Camus on the Bann, County Derry. This was one of Comgall's monasteries.

† This Tanaidhe Mac Uidhir is one of "the sons of life" mentioned by name in the so-called prophecy attributed to St. Bricin, abbot of Tuaim-Dreacain (Toomregan), A.D. 637, who were to purify the Irish church after the great foreign persecution, or Danish invasion.

The *Annals of Inisfallen*, at the year 1016, say—"Diarmaid Ua Maoiltealcha, successor of Comgall, learned scholar, scribe, and bishop, died."* Diarmaid Ua Maeltelcha was one of those superiors of Bangor who combined the office of abbot and bishop. M'Firbis, speaking of him in his *Genealogical Work*, says—"Cathal, son of Aodh Roin (King of Ulidia, or Eastern Ulster, who was slain 732), from whom the Clan Cathal; of whom was Diarmaid O'Maoiltealcha, successor of St. Comgall, and the head of the wisdom of the Gaels." From this date, indeed before it, owing to its exposed position, which subjected it to continual incursions of the Danes, Bangor was on the decline; and we find that the annalists cease to be so regular in chronicling the obits of its abbots.

A.D. 1025. "Maelbrihde Ua Crichidein, successor of Finnia and Comhgall (abbot of Moville and Bangor), died."

A.D. 1030. "Aenghus Ua Cruimthir, successor of Comhgall, died."

A.D. 1055. "Maelmartan, son of Assidh, successor of Comhgall, died."

A.D. 1058. "Colman Ua-h-Aireachtaigh, successor of Comhgall, of Beannchair, died."

A.D. 1065. "Donnchadh Ua Mathghamna, King of Ulidia, was slain by the Ulidians themselves in the Daimhliag (stone church) of Beannchair. Brodar, the enemy of Comhgall (it was by him the king was killed at Bangor),

* The earliest record of the residence of a bishop at Bangor is in the *Annals of Inisfallen*, at the year 810, which answers to 824 of the common era; but the manner, as Dr. Reeves remarks, in which it is expressed, implies that the presence of a bishop in the monastery was not an unusual occurrence. The entry is—"Bangor wasted by the Danes, and the shrine of Comgall broken open by them, and its learned men and bishops were smitten by the sword." Our annals mention Celedabhail, Duibhinnsi, and Diarmaid Ua Maeltelcha as bishops resident in Bangor.

was slain by the lord of Dalaraidhe." This reference to a stone church at Bangor before St. Malachy was born, proves, beyond doubt, that the church erected by the saint was considered by the people a novelty ; not because it was built of stone, but because it presented a magnificence to which they had not been accustomed. From the frequency of entries of churches and monasteries having been consumed by fire, there can be no doubt that the Irish, like all people occupying a wooded country, did utilise their forests by constructing of wood most of their buildings ; but it admits of as little doubt that many of those structures were made of stone. At the same year in which the annals record the death of Ua Mathghamna, or O'Mahony, they cite, in reference to the death of an ecclesiastic, the following poem, incidently descriptive of one of those wooden structures :—

“ Dubhthach (Duffy), a strict, austere man,
Who made the roomy, cheap abode,
The friend of souls, thou seest, has obtained heaven,
In exchange for his fair, thin-boarded domicile.”

In the year 1099, when the Ulidians were defeated at Crewe, near Glenavy, by Donnel O'Loughlin, and compelled to acknowledge him as monarch of Ireland, the *Four Masters* relate that the Ulidians gave to the Kinel-Owen two hostages “and the successor of Comhgall as security for two hostages more ;” but we are not told what his name was. About the year 1115, a national synod was held at Rath Bresail for the purpose of arranging the boundaries of the Irish dioceses. At this synod presided Gilbert, or Gilla Esbog, who was at that time bishop of Limerick and apostolic legate. That this Gilla Esbog had been abbot of Bangor may be deduced from his being called “successor of Congal” by Keating, as quoted by Gratianus Lucius (Lynch) in his *Cambrensis Eversus*.*

* This quotation does not occur in any translation nor in any manuscript of Keating, which the author has seen.

We are told by St. Bernard in the life of his friend St. Malachy, that Bangor had been destroyed by pirates, and nine hundred monks are reported to have been killed by them in one day. Though there is not in the native annals any account of this fearful slaughter, yet they record that Bangor was several times plundered ; and at 956, we have seen that Tanaidh Mac Uidhir, the abbot, was slain. It is probable that on this occasion many of the monks were put to death, and perhaps we may thence date the devastation spoken of by St. Bernard. The obits of the abbots are not recorded with that regularity which characterised the previous period, from which we may infer that the abbatial records either were not kept, or became the prey of the invaders. In the days of St. Malachy, the monastery was waste, yet the lands belonging to it were then in the possession of its erenachs, or church-farmers. These were the heads of the respective clans, in which the abbey lands had been originally vested under the Brehon Laws. Frequently the erenach clans were the descendants of the person, who gave the original site. They were bound to pay certain rents to the abbey, and to perform other specified duties. They looked up to the erenach as their chief, and he received his appointment from the abbot ; but, by the provisions of the Brehon code, the abbot was restricted in his selection to the clan. In one word, the succession to the erenachy seems to have been determined by the general law, which regulated the succession to the chieftainship of any of the various toparchies. The erenach who was in possession of the land in the time of St. Malachy, was a maternal uncle of that saint.* He consented to surrender the lands and the site of

* The erenachs of Bangor, at that time, seem to have belonged to the family now calling themselves Gilmore, M'Gilmore, and sometimes M'Gillmurry.

the monastery to St. Malachy ; but the saint was satisfied with the site, and the lands passed to another erenach, for the old man resigned the office and became a monk in Bangor. St. Malachy, taking with him about ten monks, set about erecting a handsome oratory, constructed of wood. This occurred about the year 1121. When our saint was engaged assisting the workmen, one of them came within range of an axe, which he was wielding in a rather awkward manner. It struck the labourer on the back and felled him to the ground ; but though the axe penetrated through his clothes to his skin he escaped unhurt, and his singular preservation was attributed to a miracle. Malachy soon re-established the ancient discipline of Bangor, more by example than by command.

St. Bernard records many miraculous occurrences which happened at Bangor when St. Malachy was abbot. One Malchus, who was brother to Christian,* the abbot of Mellifont, being on his sick bed, not only refused the spiritual ministrations of St. Malachy, but even resolved to take his life, should he presume to offer them. St. Malachy, however, fortified himself by prayer, and restored the sick man to health both of mind and body. Malchus, in gratitude, took the religious habit, and placed himself under the spiritual guidance of the saint. A like miraculous cure was performed for a cleric named Michael. Both these men were living at the time St. Bernard wrote the account of their conversion. In the Monastery of Bangor, a certain poor man was supported by the alms of the brethren. From the

* It consequently follows that Christian, or, as he is called by Keating, Giolla Christ O'Conairche, was a native of Bangor or its neighbourhood. He was probably a near relation of St. Malachy. He was one of the monks sent to be trained under St. Bernard, and was appointed abbot of Melifont. He afterwards became bishop of Lismore, and Papal legate to Ireland.

age of twelve he had been lame, and was obliged to creep along the ground by the help of his hands. St. Malachy found him one day before his cell complaining of his wretched state. "You see," said he, "that for a long time I have been an afflicted wretch, and how the hand of God has fallen on me; and to add to my miseries those men, who ought rather to compassionate my misfortunes, deride and reproach me by alluding to them." The holy man poured forth a short but fervent prayer, and God was pleased to restore the poor cripple to health. There lived in the vicinity of Bangor a certain nobleman whose wife was at the point of death. He sent for the holy abbot; that she might receive Extreme Unction at his hands. St. Malachy came to the sick woman, but, thinking that she was not in any immediate danger of death, deferred the administration of the sacrament until the following morning, and retired with his attendants to the monastery. About midnight they heard loud lamentations, and they learned that the woman was dead. St. Malachy then rushed to the house, and, raising his hands towards heaven, he exclaimed—"O my God! I have acted inconsiderately, and I deprecate your judgments, for it is I alone who have sinned. It is I who have deferred the administration of the sacraments, and not the departed woman, who had wished to receive them." Then standing beside the body, he and his companions poured forth tears and prayers during all that night, and in the morning it pleased God to reward their faith, for the dead woman was restored to life, and received the sacraments. Some might be inclined to suppose that these were only bardic stories, but we must bear in mind, that they were written by St. Bernard within a few years after the events, while witnesses of them were still living.

In the year 1124, a vacancy having occurred in the See of Connor, to which was then united that of Down, St.

Malachy, who had scarcely completed his thirtieth year, was unanimously elected to the episcopal charge ; nevertheless, he continued to dwell in his favourite retreat at Bangor, whence, accompanied by a band of his disciples, he made frequent visitations of his diocese, traversing all the rural districts and villages on foot. The *Annals of the Four Masters* record under the year 1131 :—“ Muirheartach Ua h-Innreachtach, successor of Couhghall (abbot of Bangor), died at Armagh on the third day of October.” He may have succeeded St. Malachy in the abbacy when he became Bishop of Connor ; or, what is more likely, he may have been the titular abbot who, under the name of Cowarb, retained the title and the possessions when the abbey had ceased to exist, after its destruction by the Danes. St. Malachy on his return from Rome, having set sail from Laperasper (supposed to be Cairngarroch, near Portpatrick), landed somewhere on the Irish coast, probably at Donaghadee, and immediately hastened to Bangor, where his spiritual children received him with unbounded joy, and when the report of his arrival had circulated through the neighbourhood, the entire population hastened to the monastery, to welcome their sainted bishop. St. Malachy, about this time, proposed to build a stone church at Bangor in place of the first wooden structure. He consulted the the monks frequently on this subject, but their poverty discouraged them from an undertaking so expensive. Fortunately, however, during some alterations, they discovered a treasure, which had probably been concealed by their predecessors, to save it from some plundering party of the Danes. St. Bernard also informs us that St. Malachy, when returning home on a certain day, was favoured by God with a vision of a large stone oratory. It seemed beautiful in design and ornament ; and the holy bishop feeling that this was a mandate like that given to Moyses—“ Look and make it

according to the pattern that was shown thee on the mount"—resolved to build the monastic church of Bangor, in form, size, and situation, similar to that which he had seen in his vision. But the son of the new erenach, probably fearing that a large portion of the expenses must devolve on his father, in accordance with the recognised code, that regulated the reciprocal duties of erenach and ecclesiastic, excited the people against the undertaking, and, proceeding at their head to the building, thus addressed the saint:—O, good man! what hath induced you to introduce such a novelty into our country? We are not Gauls, but Scots.* Whence this levity? What need have we of a building so useless and splendid? Shortly after this various misfortunes befell the family of the erenach. His son died, and he himself becoming afflicted with epilepsy, acknowledged the chastising hand of God.

Bangor revived to some degree, under St. Malachy, but it never attained its primitive splendour. Its great benefactor, St. Malachy, passed to his heavenly reward, A.D. 1148.

A.D. 1149. We are told by the *Four Masters* that an army, led by the son of Niall O'Loughlin into Ulidia, to settle some disputes regarding the succession to the throne of that principality, plundered Bangor and many other churches. The same annals record, at 1163, the death of Maelisa O'Corcraim, successor of Comgall.

A.D. 1170. Gilda Domangart, the son of Corbmac, was abbot of Bangor (Acta. S.S.).

A.D. 1179. The Abbot Maurice was a subscribing witness to a charter granted to the Abbey of Neddram by Sir John de

* In ancient times Ireland was called *Scotia*, and its inhabitants *Scoti*, or Scots: in more modern times these names were applied to the modern Scotland and its inhabitants, because that country having been subjugated by the Irish was colonised by them.

Courcy. About the close of this century Christian, Bishop of Mann, was interred in Bangor.

A.D. 1207. Letters of protection were granted by King John to the Abbot and Canons of Bangor.*

A.D. 1211. Sitric O'Laighenain, coarb of Comhgall, died. This is the last entry recorded by the *Four Masters* regarding Bangor.

A.D. 1207-1216 E—— was Abbot of Bangor between these years (*Annals of Man*).

A.D. 1217. Nicholas, Bishop of the Isles, was interred in Bangor.

It appears that the community of Bangor advanced pretensions to the right of electing the bishops of Down, and of having their abbey considered the cathedral ; but the primate decided against them, and Pope Innocent, in the year 1244, issued a Bull, the text of which has been lately published by Theiner, declaring the church of Down the Cathedral, and the prior and chapter of the order of St. Benedict, belonging to that church, the electors.

A.D. 1251. " A certificate of Robert, Prior of St. Patrick's of Down ; Andrew and Nicholas, Abbots of Cummor (Comber), and de Jugo Dei (Grey Abbey) of the Cistercian Order ; and Crilt . . . ur and Gilbert, Abbots of Merville, and St. John of Down, of the Arroasian (*Arroacensis*) Order ; notifying that they had been present at a visitation held by Randal, Bishop of Down, in the monastery of Bangor, on the fifth of the Calends of June (May 28th), A.D. 1251, to inquire regarding the conduct of Michael, then Abbot of Bangor, when it was found that this Abbot had been guilty of such excesses against the rule of his order as to require his deposition. The Bishop of Down thereupon pronounced sentence of removal (Royal Letters, No. 812)†"

* Calendar of Documents—*Sweetman*. † *Ibid*.

A.D. 1256—July 30. “Royal assent to the election made of Eugenius, Canon of Bangor, as abbot of that abbey. Mandate to the Bishop of Down to do what is his in that matter. *August 2nd.* The king commands Alan le Zuche, Justiciary of Ireland, that when the elect shall have been confirmed, to receive from him an oath of fealty, as is the custom, and cause him to have the temporalities taken into the king’s hand, by reason of vacancy in that abbey.”*

A.D. 1261-1271 “Patrick, Archbishop of Armagh and Primate of all Ireland to the king—Having, by virtue of his authority, as metropolitan, considered the appeal between the Abbot of Bangor and the Bishop of Down, his suffragan, he had judicially determined that the Bishop’s process against the abbot was irregular, and that the abbot’s appeal was legitimate; he had, therefore, nullified the bishop’s process for the removal of the abbot, restored the latter to his former position and dignity, and bound by sentence of excommunication those who disturb him. Prays that the king will cause the temporalities of his house of Bangor to be restored to the abbot (Royal Letters, No. 777).†

A.D. 1273. Molys, the prior of Bangor, was elected to the abbacy of Saul, but he was set aside, because the royal licence had not been obtained.

Pope Nicholas IV. having imposed on the clergy of Ireland a tax of one-tenth of their movables and annual income for the relief of the Holy Land, the church of Bangor was valued at twenty-eight marks, and the temporalities of the abbot at fifty-eight shillings and one penny. The poverty of the great abbey and the church seems strange; but we are to bear in mind that most people, if they can prevent it, do not wish to have their property valued at its full value, when the valuation is for the purpose of taxation; and in estimating

* Calendar of Documents.—*Sweetman.* † *Ibid.*

the poverty of Bangor in its fallen state, we must take into account the value of money at that date.

Hitherto we have recorded the glories of Bangor, it now becomes our sad duty to chronicle its decay. An enactment of the Anglo-Irish Parliament, held in Kilkenny, A.D. 1367, declared that no mere Irishman should be allowed to make his profession in a religious house situated amongst the English. This enactment extended to the abbey of Bangor, and after that the race, to which Comgall, Columbanus, and Gall belonged, was to be excluded from the cloisters they had sanctified; and the rich endowments, which the piety of the Irish had consecrated to religion, were given to foreigners. Religious discontent among the people was thus added to the other evils of the land, and the effect was such as might be expected. The successor of St. Comgall now presents himself in a new character, unlike his predecessors, being neither Dalaradic in blood, nor traditions. The abbot of Bangor, with the abbots of Saul, Inch, and Greyabbey; the city of Down; the towns of Ardglass and Kilclief; the Bishop of Down; George Baron "Russel," and many others, about 1405, petitioned Edward IV. in behalf of themselves "and all the faithful and true liege people of Therldome of Ulster" . . . "to send unto them a certain of people to defend your saide ground."—(*See Introduction, Vol. 1, p. LXVIII.*) The exclusion of the native Irish soon began to produce its natural effects on the abbey. It had gone so far to ruin in the year 1469 that Pope Paul II. commanded that the Franciscans of the third order of St. Francis should immediately take possession of it, which was accordingly done, says Wadding, by Father Nicholas of that order. How much Bangor was resuscitated under the disciples of St. Francis does not appear; but at the dissolution we find it possessed by the Augustinians,

though it was then in a very impoverished and dilapidated state. According to several inquisitions, William O'Dornan, the abbot, held in the thirty-second year of Henry VIII., a townland in the Isle of Man called Clenanoy, on condition that he should attend on the King of that island at certain times ; all the lands of the parish of Bangor ; the church of Holywood and the tithes and altar-fees of five townlands ; the church of Craigavad, and the tithes and altar-fees of four townlands ; the tithes of the rectory of Ballymahan,* extending over three townlands ; the site of this church is at present occupied by the gardens attached to the Moat House ; the tithes of Glenavy, extending over thirteen townlands ; the tithes of Aghalee, extending over seven townlands ; the tithes of Clonduff, extending over twenty-one townlands ; those of the island of Rathlin ; the church of Ballyorgan, in Lecale ; the chapel of Cromac, near Belfast, St. Mary's Church, outside Carrickfergus, and a chapel, called in the *Ulster Inquisitions*, "Templenelafyn," which, with four townlands belonging to it called "Molastec," was situated in Island Magee—this may have been the rectory of St. Sedna, near Larne, which, in the *Taxation of Pope Nicholas*, was valued at four and a quarter marks, and then belonged to Bangor ; the rectory of Inverbeg, at Larne ; that of Tremfad, or Kilmackavet ; and the tithes of Ballyedock and Corbally in Lecale, together with the advowson of all these churches, and a ferry between Bangor and Carrickfergus. All these vast possessions nominally lapsed into the hands of the Crown, in the reign of Henry VIII., but were

* An inquisition which was taken at Ballymaghan on the fifth of November, 22d Jac. I., and is now preserved in the Public Record Office of Ireland, found that the last surviving monk of Bangor died in Ballybrenny (perhaps Ballygrainey), in the Ards ; that the last surviving monk of Grey Abbey died at Castlereagh ; and the last surviving monk of Comber died at Newtownards.

retained by the neighbouring chiefs, till the ascendancy of the English power, in the reign of James I., enabled that monarch to bestow them on his relative, James Hamilton, whom he ennobled under the title of Viscount Clandeboyne. Vicars nominated by the abbot ministered in the churches, whose rectories were impropriated to the abbey, and enjoyed the altar-fees, and one-third of the tithes, while the other two-thirds passed into the common fund of the great monastery. The *Terrier* has the following entry :—“ Imprimis, Bangor, pays in proxies seven marks, in refectons seven marks, in synodals two shillings.”

After Abbot O'Dornan others bore the title, though the succession was not uninterrupted. One of the dignitaries of the Irish Church, who signed the condemnation of the peace, made by the Confederate Catholics with Ormond, on the twelfth of August, 1646, was “ Fr. Jacobus Conaldus, Abbas Bencho-rensis.” In the beginning of this century, in company with the late Dr. M'Donnell, of Belfast, there visited the Protestant Church of Bangor an aged ecclesiastic, whose whitened locks and venerable mien threw around his person an air of interest, and betokened to the most unobservant, that no casual visitant was he. As he approached the communion table, near where once had been the altar, a gleam of the sunshine of youth seemed to light up the features of the old man, and his prayers, which at first were in silence, suddenly, through ecstatic forgetfulness, were raised to a degree of audibility, that embarrassed his companion, while it still more astonished the sexton. That old man was the Lord Abbot M'Cormick, the last abbot of Bangor. What a splendid subject for poet or painter ! That old abbot, bowed down with years—a stranger, and unknown—the connecting link between the present age and the remotest past, standing on the same spot, whence his predecessors thirteen centuries

ago—ere nations, that have long since disappeared, had yet come into existenee—sent out those bands of missionaries, who converted the Franks and the Longobards, and for ever linked the name of Bangor with the history of the Church.

The Lord Abbot M'Cormick was a native of the County of Antrim, and, like all the priests of the last century, he sought on the continent that learning, which the laws denied him at home. The French Revolution having deprived him of the asylum, which the houses of his order afforded, he closed his days in Maynooth College, and his ashes commingle with the sacred dust of a long line of abbots, the successors of St. Senan, in Laraghbrine. On his tomb is inscribed :—

Hic Jacet
In Spem beatæ Resurrectionis
Augustinus C. M'Cormick,
Presbyter Dunensis,
Morum Suavitate et Gravitate
Vitæ integritate et Pietate
Conspicius.
Vir Venerandus 81um annum agens
obdormivit in Domino
die 7 mensis Maii, 1807,
In R. C. S. Patricii Collegio.
Requiescat in pace. *

It is computed, that there were in Bangor and the various cells dependant on it, more than three thousand monks observing the rule of St. Comgall. In the Litany of Aengus Ceile De, which was written in the eighth century, and is preserved in a MS. belonging to the St. Isidore collection, which Dr. Todd recognised as a portion of the *Book of Leinster*, compiled in

* It seems strange that he is not styled Abbot of Bangor in the Inscription; but at that period the existence of a member of a religious order in these kingdoms was distinctly against the law; consequently Maynooth College, a royal institution supported by the state, could not openly admit, that it employed clergymen of that out-lawed class.

the first half of the twelfth century, Aengus says—"Four thousand monks, with the blessing of God, under the direction of Comgall of Bangor, I invoke unto my aid through Jesus Christ." The reputation of the great monastery was enhanced by the eminent men, who were trained to sanctity in its cloisters.

St. Bernard, in the *Life of St. Malachy*, mentions what to him, it is true, must have been but a hearsay—that one Luanus, a monk of Bangor, had founded no less than one hundred monasteries. This great man was called in his own country Molua, for our countrymen, both from the respect they entertained for their saints, and from the plastic nature of their language, gave to them names, which would seem strange to persons not conversant with Irish habits. His original name was Lua, but, as was their custom, they prefixed to it a term expressive of endearment, and named him Mo-Lua—that is to say, *My*, or *My dear Lua*. He was a native of Munster, probably of County Limerick—his father's name was Carthach; a name of frequent occurrence among the Munster people; and his mother, Sochla, was a native of Ossory. About the year 559, he became a disciple of St. Comgall, in Bangor. This great master perceived in his pupil such virtues and abilities, that he thought him fully qualified to govern others; and he directed him to form an establishment for himself. He founded a monastery in his native country, but he shortly afterwards entrusted it to the guidance of one of his disciples, and removed to a still more celebrated establishment, situated among his maternal relatives, which was named from him Clonfert-Molua, now Clonfert-muloe, which gives name to a parish otherwise called Kyle, near Borris-in-Ossory. Molua drew up a rule for his monks, one of the regulations of which, was the perpetual exclusion of women from his monastery of Clonfert-Molua. By some he is said

to have founded Killaloe, on the banks of the Shannon, near the ancient Kincora, but there is good reason to believe that Molua, who founded and gave name to Killaloe, is a different person. The *Annals of the Four Masters* assign his death to the year 605.

Among the disciples of St. Comgall, in Bangor, was Cormac, King of Hy-Bairrche, in Leinster. He was the bosom friend of Comgall's preceptor, St. Fintan, who had obtained his release when a prisoner in the hands of the King of Hy-Kinselagh, who had long detained him, loaded with chains, in the fortress of Rathmor, on the River Slaney. Cormac,* taught by adversity, repented of his former crimes, and he gave to St. Comgall three territories in his kingdom; Ceatharlach (Carlow), Arderena (perhaps Tullacreen), and Foibren, supposed to be the place afterwards sanctified by the austerities of St. Diarmaid, and now called Castledermot. Cormac, after ruling for many years the Hy-Bairrche, became wearied with the cares of a Crown, and retired to Bangor, where he spent the remainder of his days.

Of all the students of Bangor, not one conferred on his native land more lasting benefits than did St. Carthach, otherwise called Mochuda, the founder of Lismore. He was a native of Kerry, and was said to have been of a noble family. When a mere boy, being charmed with a hymn which he heard sung on the banks of the Mang by St. Carthach, the elder, and his clergy, he asked and obtained permission to enroll himself among their number. He afterwards came to Bangor, where he completed his studies.

* A legend is told of Cormac, that, having a longing to see his old haunts and friends in Leinster, he obtained Comgall's permission and set out for his former home; but when he reached the top of the hill, above the monastery of Bangor, he sat down, and, falling asleep, had a long dream, in which he saw all Leinster. Satisfied with the sight, he returned to his cell, and persevered in his vocation.

A legend, very expressive of his character, tells that an angel announced to Comgall the coming of the stranger—"By this you shall know him," said the heavenly messenger, "that on his way to his lodgings he will never turn his back on the church, for he loves to keep his eyes ever fixed on it." After leaving Bangor he sought the spiritual guidance of Comgall's holy disciple, St. Molua. He then built many a monastery, but the great work of his life was the erection of Lismore, so picturesquely situated near the steep and rocky banks of the Munster Blackwater. This monastery grew into a college, which became a light to Ireland and to Europe. "Lismore (says an old author) is a famous and holy city—half of which is an asylum into which no woman dares to enter; but it is full of cells and holy monasteries, and religious men in great numbers abide there, and thither holy men flock together, not only from all parts of Ireland, but also from England and Britain (Wales), being desirous to remove from thence to Christ." St. Carthach died in Lismore on the 14th day of May, A.D., 637. We have still preserved the rule which he prepared for the guidance of his monks. A translation of this valuable document has been published in the *Irish Ecclesiastical Record*. It is a metrical composition, consisting of five hundred and eighty lines, or one hundred and forty-five stanzas, and is divided into sections, each addressed to a different object or person. The first division consists of thirty-two lines, inculcating the strict observance of the Commandments of God. The second section consists of thirty-six lines on the office of a bishop, and reminds him of his duties :—

For it is certain that you shall pay,
 When the great assemblage comes,
 Along with your own transgressions,
 The sin of everyone that is under your government.

The third section consists of eighty lines, on the office and duties of the abbot of a church. The fourth section consists of twenty-eight lines on the office and duties of a priest :—

“ If you be a priest, you will be laborious ;
 You must not speak but truth ;
 Noble is the order you have taken,
 To offer up the body of the King . . .
 If you go to give communion
 At the awful point of death,
 You must receive confession
 Without shame, without reserve.
 Let him receive your Sacrament
 If his body bewails.
 The penitence is not worthy
 Which turns not from evil.” . . .

The fifth section consists of eighty-eight lines describing the office and duties of a priest as confessor.

If you be any body's soul friend,
 His soul thou shalt not sell ;
 Thou shalt not be a blind leading the blind,
 Thou shalt not allow him to fall into neglect.
 Let them give their confessions
 Candidly and devoutly.
 Receive not their alms
 If they be not directed by thee. . . .
 When you come unto the Mass—
 It is a noble office—
 Let there be penitence of heart, shedding of tears,
 And *throwing* up of the hands. . . .
 Two hundred genuflexions at the *Beata*
 Every day, perpetually ;
 To sing three times fifty
 Is an indispensable practice.
 If you are desirous of preserving the Faith
 Under the government of a pure Spirit,
 You shall not eat, you shall not sleep
 With a layman in a house.
 There shall be no permanent love in thy heart
 But the love of God alone ;
 For pure is the body which thou receivest,
 Purely must thou go to receive it.” . . .

The sixth section consists of seventy-six lines on the life and duties of a monk. The seventh section consists of forty-eight lines on the duties of the *Cele De*, or the Regular Cleric :—

“ If we be serving the priestly office,
 It is a high calling ;
 We frequent the holy church
 At (canonical) hours, perpetually.
 When we hear the bell—
 The practice is indispensable—
 We raise our hearts quickly up,
 We cast our faces down ;
 We say a *Pater* and a *Gloria*.
 That we meet no curse,
 We consecrate our faces with the sign of the *Cross of Christ*.*
 When we reach the church
 We kneel three times,
 We keep vigils, we read prayers,
 Every one according to his strength.
 According to your time you contemplate
 The Glory until the third hour (nine o'clock),
 Let each order proceed as becomes it.
 From the third hour to noon,
 The men of holy orders at prayers,
 To celebrate Mass with propriety,
 The students to instruction,
 The youngsters to attendance,
 Accordingly as their clothes will allow ;†
 For a lawful prey to the devil is
 Everybody which does nothing.
 Labour for the illiterate,
 After the will of pious clerics.
 The wise man's work is in his mouth,
 The ignorant man's work is in his hand.‡

* This line is translated by Dr. Reeves, in his Paper on the Culdees—

“ We consecrate the breast and face
 With the sign of Christ's Cross.”

† These lines are translated by Dr. Reeves, in the same Paper—

“ The youth for humility,
 As is in the law.”

‡ This, and the three previous lines, are from the translation in Dr. Reeves's Paper.

The celebration of every (canonical) hour,
 With each order we perform
 Three genuflexions before celebration,
 Three more after it."

The eighth section consists of one hundred and twenty lines on the rule and order of the refectory, prayers, ablutions, vespers, and the feasts and fasts of the year, wherein we learn that most severe fasts were inculcated :—

“Sunday requires to be honoured
 Because of the King who freed it ;
 The feast of an apostle, noble martyr,
 And the feasts of the saints ;
 Be without vigil, with increased meals ;
 A tranquil, easy life
 From the night of great Christmas
 Till after the Christmas of the Star (Epiphany). . . .
 Joy, glory, reverence
 In great and glorious Easter ;
 And “the same as Easter every day, until Pentecost is proper,
 Without heavy labour, without great vigils, but
 “The two fast days of the week
 Are to be observed by a proper fast,
 According as the time occurs,
 By him who has the strength.
 Summer Lent or Winter Lent (Advent),
 Which are bitter of practise :
 It is the laity that are bound to keep these,
 Who do not so perpetually ;
 For as regards the ecclesiastics,
 Who abide in propriety,
 It is certain that of Lent and fasting
 All seasons are to them.”

The ninth and last section consists of seventy-six lines on the duties of a King, and the evil consequences that result to King and people from the unfaithful discharge of it. Such was the teaching of St. Carthach, who died A.D. 637, and who had been one of the greatest of the many illustrious men whom the monastery of Bangor sent forth.

St. Fintan of Doon, in the barony of Coonagh, County Limerick, was another of the Munster students, who sought learning and piety in the halls of Bangor; though born in Munster, his family was of Ulster extraction, being one of those which political revolutions had driven from their original settlement; his paternal great-grandfather was that Deman, King of Ulidia, slain A.D., 565, who has given name to Rademan. St. Fintan is still venerated in Doon, where a holy well bears his name, and both the convent and the Christian Schools are dedicated under his invocation. We might fill pages with the glorious deeds of the illustrious pupils of Bangor, but in a work such as this, we can only mention the names of some of the most distinguished, such as St. Pulcherius or Mochoemoc, a nephew of St. Ita, and the founder of Liathmore (Leigh, near Thurles); St. Lachtan, who founded the monastery of Achad-ur (Green-field) now Freshford; St. Finnbar (not of Cork); St. Luchern, and many others.

The Great monastery derives much of its fame from St. Columbanus and his twelve companions, one of whom was St. Gall, who has given name to the town and Canton of St. Gall in Switzerland. It was about the year 575 that Columbanus wrung an unwilling consent from St. Comgall to depart on his great mission. Thirteen hundred years have passed and made many a change, yet here is the self-same bay of Bangor, with its blue unchanged waters, and the self-same hills, on which the eyes of Columbanus and his companions fondly rested, when they knelt to receive Comgall's last blessing. When they reached Gaul they found Catholic faith in existence there, but the virtues, which should accompany it, were almost unknown. In the course of their missionary wanderings they reached the Court of Gontran, who then ruled Burgundy. The King and his lords were

pleased with the Irishmen, and they induced them to accept for their abode a savage and desert place, such as Irish monks delighted in, named Annegray. At the end of a few years, the increasing number of disciples obliged them to seek another residence. Gontran bestowed on Columbanus the ruins of another Roman castle, at the foot of the Vosges, named Luxeuil, which, under the rule of Bangor, soon became the great monastic metropolis of Austrasia and Burgundy. For miles around the Barbarian invasions had reduced the Roman towns into ashes, and this was the solitude which the disciples of Columbanus were destined to transform into fields and pastures. In Luxeuil, rich and poor, the noble and the serf, were taught to pursue the same path to perfection. The religious of the monastery took part by turns in the tillage of the fields, in mowing, reaping, and cutting wood. A monk named Theodulf, descended from a long line of illustrious ancestors, for twenty-two years laboured at the plough, and when at length he was chosen an abbot, the people of the neighbouring village took his plough and hung it up as a relic in their church. Of another monk, Ermenfried, who, from the highest post in the Royal Court, had entered Luxeuil, it is recorded that whenever he perceived the hard hands of the ploughman he stooped down and kissed the noble marks of useful toil. Columbanus, with the impetuosity natural to him, made no allowance for any weakness: he required even the sick, as far as they were able, to thresh the wheat. "It is," says Montalembert, "at the cost of this excessive and perpetual labour, that the half of our own country, and of ungrateful Europe, has been restored to cultivation and to life." Twelve years passed, during which the piety and the example of the Bangor monks made a wonderful change in the inhabitants of France; but they could not expect to escape their trials. Columbanus dis-

pleased a portion of the native clergy by the Irish peculiarities of his costume and tonsure, and by his perseverance in celebrating Easter on the fourteenth day of the moon, when that day happened on a Sunday, instead of celebrating it on the Sunday after the fourteenth day. On this subject he wrote several letters to Pope St. Gregory the Great, and when the Bishops of Gaul assembled to deliberate on the matter, he wrote to them a letter which reveals to us the great zeal and deep piety of the holy writer. He begins by thanking God that so many holy bishops have assembled in the interests of faith and morality. He adds, "I am not the cause of the difference that exists in our observance. I have come into those parts a poor stranger for the cause of Christ, the Saviour, our common God and Lord. I ask of your Holinesses but a single favour: that you will permit me to live in silence in the depths of these forests, near the bones of seventeen brethren, who have already passed to their reward. I shall pray for you, with those who remain to me, as I ought, and as I have always done for twelve years. Let us live with you in this Gaul, where we now are, since we are destined to live with each other in heaven, if we are found worthy to enter there. Despite our lukewarmness, we will follow, the best we can, the doctrines and precepts of our Lord and the Apostles. These are our weapons, our shield, and our glory. To remain faithful to them we have left our country and are come among you. It is yours, holy fathers, to decide what must be done with some poor veterans, some old pilgrims, and would it not be better to console than to disturb them? . . . God forbid that we should delight our enemies, namely, the Jews, heretics, and pagans, by strife among Christians. . . . If God guides you to expel me from the desert which I have sought here beyond the seas, I should only say with Jonas, 'Take me

up and cast me forth into the sea, so that the sea may be calm.' Yet pray for us, as we, despite our lowliness, pray for you. Regard us not as strangers to you, for all of us, whether Gauls, Britons, Irish, or others, are members of the same body. I pray you all, my holy and patient fathers and brethren, to pardon my talkativeness, and the boldness of one who is engaged in a labour beyond his strength." This storm blew past, and Columbanus soon became a favourite with the clergy on account of the conflict for the honour of Christian morals, which he sustained against Queen Brunehault and her grandson, King Thiery of Burgundy. That wicked old woman, sacrificing every principle to a passion for rule, encouraged her grandson's immoralities, for fear of finding in his lawful wife a rival in power near the throne of Thiery. Columbanus, who formerly possessed much influence over the young Thiery, visited the palace, and Brunehault presented to him the four sons whom Thiery already had by his concubines. "What would these children with me?" said the abbot. "They are the sons of the king," said the queen, "strengthen them by thy blessing." "No!" answered Columbanus, "they shall not reign, for they are of bad origin." From that moment Brunehault swore war to the death against him; and royal personages soon find means to glut their ire. Columbanus, finding that the immoralities of the court were every day increasing, wrote to the king a letter full of reproaches, in which he threatened him with excommunication. Thiery now resolved to oppose the foreign missionary; and presenting himself at Luxeuil, he demanded why the interior of the convent was not open to all Christians, even to women; for Columbanus had interdicted Brunehault, though a queen, from crossing the threshold of the monastery. The young king forced his way as far as the refectory. Columbanus

with his accustomed courage said, "If you would violate the severity of our rules we have no need of your gifts; and if you would come here to destroy our monastery, know that your kingdom shall be destroyed, with all thy race." The king was afraid and went out, but all the nobles of the royal suite exclaimed, that they would no longer tolerate in their land men, who thus isolated themselves from the world. Columbanus replied, that he would only leave his monastery when taken from it by force. He was taken and conducted to Besançon to await there the ultimate orders of the king. Soon Columbanus had won for himself the respect of all the inhabitants, and left at freedom in the town, he determined to return to his dear monks. At the news of his return, Thierry and Brunehault sent a cohort of soldiers, to lead him back to exile. They found him in the choir, chanting the psalms, with all his community. "Man of God," they said, "obey the king's orders, and return from whence you came." The abbot assured them, that he would only yield to force. They then threw themselves on their knees and entreated him not to oblige them to use the violence, which they were compelled to employ on pain of their lives. At the thought of a danger to others, the intrepid Irishman yielded and left the sanctuary, which he had founded and inhabited for twenty years, but which he was never again to see. All the community would have accompanied the holy abbot, but a royal order forbade that consolation to any but the monks of Irish or British origin, and thus Columbanus set out into exile surrounded by his Irish brethren. The history of his journey through France is carefully recorded by his disciples, but for the sake of brevity we must omit it. Suffice to say, the exiles were treated as outlaws—enemies of the king, whom the Salic law forbade his subjects to receive—yet each stage of the journey was marked by miraculous interposition. At

Tours he begged to be permitted to pray at the tomb of the great St. Martin, a saint, so venerated by the Irish, because he was a relative of their own St. Patrick ; but his savage guards ordered the boat-men to increase the speed of their oars, however an invisible force stayed the boat ; Columbanus landed and spent the night before the relics of St. Martin. Arrived at Nantes, he and his companions were put on board an Irish vessel ; which had scarcely set sail when it was driven back upon the coast of Gaul by a violent storm, and the exiles found themselves once again free to pursue their missionary pilgrimage. Columbanus directed his steps towards the court of Clotaire II., King of Neustria, whose little kingdom at that time was reduced to twelve counties, between the right bank of the Seine and the Channel. The king was very anxious to retain the Irish missionaries, but they preferred to labour for the conversion of the pagan nations, who were subject to the kingdom of Austrasia, or Metz, and inhabited the countries about the Rhine. Embarking upon the Rhine below Mayence, he pursued the course of the river to the lake of Zurich. At Tuggan, on that lake, he founded a monastery, and remained some time preaching to the inhabitants. Thence he passed to Bregentz, upon the lake of Constance, where he found the Alaman tribes still worshippers of the god Woden. St. Columbanus was assisted in that mission by St. Gall, who could preach in the German language as well as in Latin. They broke the boilers in which the pagans prepared the beer to offer to Woden, and they burned the temples. And they threw into the lake the gilded idols, which had been set up in the desecrated Church of St. Aurelia. Columbanus then blessed water, with which he sprinkled the church and chanted psalms around it. He consecrated the altar and placed on it again the relics of St. Aurelia, to the great joy of the old inhabitants, who once

again saw Christian worship within that old, but long dishonoured church. The holy missionaries supported themselves by the labour of their hands, and had enough to divide with the poor. Still there were idolators who ceased not to persecute them; and to these enemies a strength was given, when King Thiery, by conquest, added to his own the dominions of his brother, of which Bregentz formed a part. The idolators murdered two of his companions; then Columbanus cried out, "We found, indeed, a golden vase, but serpents dwell within it; the God whom we serve wishes us to preach elsewhere." At the moment of departure St. Gall was seized with fever; and Columbanus, irritated with so many troubles, yielding to the weakness of suspecting the motive of his countryman and relative, cried out, "Ah, my brother, art thou already disgusted with the labours I have made thee endure? But since thou wilt separate thyself from me, I debar thee as long as I live from saying Mass." Poor Gall did not deserve these reproaches.

Columbanus, accompanied by a single disciple, Attalus, now set out across the Alps to convert the half-pagan, half-Arian nation of the Lombards. The King of the Lombards was Agilulf. He had married the Catholic Theodolinda, a princess of Bavarian origin; yet of him and his Lombards, the great St. Gregory writes, "This nation issued from its native deserts as the sword is drawn forth from its scabbard to mow down the human race." The ravages of Agilulf extended even to the gates of Rome, and the Pope wrote to the Emperor Mauritius, "I was obliged to see with my own eyes the Romans led away into Gaul with ropes around their necks, like dogs, to be sold in the market-place." Queen Theodolinda had from her infancy heard the fame of the sanctity of Columbanus, and thus the way was open to him to approach the court of Agilulf. At the urgent request of

the queen, the old Bangor missionary received from Agilulf a territory called Bobbio, situated in a retired gorge of the Apennines, between Genoa and Milan. An old church, dedicated to St. Peter, was in existence there, which Columbanus undertook to restore, and to erect beside it a monastery. The author of his life describes the old man carrying on his shoulders, over almost inaccessible mountains, enormous beams of fir-wood, but in the erection of churches, as well as in the time for keeping Easter, or in the shape of the tonsure, Columbanus strictly adhered to the customs of Ireland. Near his large church he erected an oratory similar in size and material to those in his native country. In his ancient life, published by Messingham, it is related, that he erected "also a church in honour of the benign Mother of God, the ever-virgin Mary, which he constructed of wood the height of his own body." Petrie remarks that such little oratories were designated by the term *oraculum*, which is the root of the Irish word *Errigal*—as Errigal-Keeroge. Bobbio became the impregnable fortress of Catholicity and the centre of learning for the North of Italy. Muratori has given a catalogue of seven hundred manuscripts, which its library possessed in the tenth century, thence came many of the manuscripts, from which the works of the classic authors have been printed. From it also came the famous palimpsest, from which Cardinal Mai recovered the *De Republica* of Cicero. By the zeal of our saint, combined with the efforts of St. Secundus of Trent, the Lombard King renounced Arianism; and a new nation entered the fold of the Church. Columbanus had already written a learned treatise against Arianism, and, at the request of King Agilulf, he undertook to write to Pope Boniface IV. on the disputes that had arisen from the celebrated question of the *Three Chapters*. The letter is addressed, *Pulcherrimo omnium totius Europæ ecclesiarum capiti, Pape*

prædulci, præcelso præsuli, pastorum pastori ("To the most beautiful (or honoured), Head of all the churches of the whole of Europe, to the sweetest Pope, to the highest Prelate, to the Pastor of Pastors.") He says: "I speak to you not as a stranger, but as a disciple, as a friend, as a servant. I speak freely to our masters, to the pilots of the vessel of the Church, and I say to them, watch and despise not the humble advice of the stranger. We Irish, who inhabit the extremities of the world, are the disciples of St. Peter and St. Paul, and of the other Apostles, who have written under the dictation of the Holy Spirit. We receive nothing more than the apostolic and evangelical doctrine. There never has been either a heretic, a Jew, or a schismatic among us." And when his thoughts turned to his native land, the traditions which he must often have heard in Ireland, that the spoils of the Romans had many a time enriched the shores of Bangor, seemed to come upon him; for he reminds the Roman Pontiff, that Ireland had never known the yoke of pagan Rome. "We are bound to the Chair of St. Peter; for however great and glorious Rome may be, it is that Chair which makes her great and glorious among us. Although the name of the ancient city, the glory of Ausonia, has been spread throughout the world as something supremely august, by the too great admiration of nations; for us you are august and great, since the Incarnation of God, since the Spirit of God has breathed upon us, and since the Son of God, in his car drawn by these two ardent coursers of God, Peter and Paul, has crossed the oceans of nations to come to us. Still more, because of the two great Apostles of Christ, you are almost celestial, and Rome is the head of the Churches of the whole world, excepting only the prerogative of the place of the Divine Ressurrection."

In the meantime, the persecutor of Columbanus, Thierry King of Burgundy, suddenly died, at the age of twenty-six ;

and his subjects invited Clotaire II., King of Neustria, to reign over them. We have seen that Clotaire was the friend of our saint. As soon as he was seated on the throne of all the Franks he sent Eustace, the abbot of Luxeuil, and a deputation of nobles, to invite back to Gaul the apostle of the Lombards; but Columbanus only sent him a long letter, recommending to him his beloved abbey of Luxeuil. Just twelve months after the departure of Abbot Eustace, the angel of death visited, on the 21st of November, A.D. 615, St. Columbanus, and the holy abbot, after a sweet vision, raising himself on his hard bed of stone, cried aloud in a tranquil voice, *Gloria tibi Domine*, and died.

Owing to the many civil troubles, through which our country has passed, we know almost nothing of the internal arrangements of the great monastery of Bangor. We have the Rule of St. Comgall, a metrical composition of one hundred and forty-four lines, addressed alike to abbots, monks, and devout Christians, which treats only in a general way the various duties and observances of the devout life. The following translation of the third strophe may be considered a fair example of the composition :—

“Constancy in purity—a noble treasure—
Charity constantly abiding,
Meditation upon death every day,
Good deeds towards every person.”

We are, therefore, necessitated to seek the monastic arrangements of Bangor, in the monasteries founded by the great men, who were trained in its cloisters. It was for this reason we gave so much of the Rule of St. Carthach. The Rule of St. Columbanus is well known. Fleming's *Collectanea Sacra*, in addition to the Rule, contains a supplemental Rule divided into fifteen small chapters, called *Regula Coenobialis Fratrum, sive Liber de quotidianis poenitentibus mon-*

achorum. Another penitential tract of St. Columbanus contained in the *Collectanea* is entitled *Liber de poenitentiarum mensura taxanda*, consisting of forty-two rules relating principally to the conduct of the monks. The first chapter of the Rule treats of obedience; it was to be absolute and passive. We have seen that, when a monk of Bangor was receiving a reprimand—whether he deserved it or not—he humbly cast himself on the ground. *The Liber de quotid. poenit. monach.* says: “If any brother be disobedient, he shall fast two days on one biscuit (*uno paxmite*) and water, If any one say, ‘I will not do it,’ three days on one biscuit and water. If any one murmur, two days on one biscuit and water. If any do not ask leave, or tell an excuse, two days on one biscuit and water.” The second imposes perpetual silence upon the monks, except for useful or necessary causes, The third marks out their food, which was to consist of herbs, pulse, meal moistened in water, and a small allowance of biscuit. They were to eat only in the evening—*Cibus sit vilis et vespertinus*. Yet the food was considered sufficient for the necessities of nature, without impairing the strength, or preventing the monks from fulfilling their duties of praying, working, and reading, “for if abstinence,” says the rule, “exceed moderation, it is a vice, not a virtue.” They were not allowed to eat anything before three o’clock—*ante horum nonam*—on Wednesdays and Fridays throughout the year, unless excused by sickness. The penance for the violation of this precept was “two days on bread and water.” Conversing with a person of the world without permission was punished by a penance of twenty-four psalms, and if any one be “two-tongued and disturb the hearts of the brethren” the punishment was one day “in paximatio et aqua”—on biscuit and water. To sleep at prayer, if the fault was frequent, was punished with twelve psalms, if not frequent, with six:

to omit to say *Amen* was punished with thirty blows—*verbera*. If any one through negligence spill anything at table, or put anything to loss, he was to do penance by lying prostrate in the church, without moving a limb, while twelve psalms were being chanted. To omit to make the sign of the cross when receiving a blessing was punished with twelve blows, and the same punishment was inflicted for the omission of prayers before and after work, and for eating without blessing the food; but he who confessed his fault was punished with only half the penance. The Irish monks generally abstained from flesh meat, but they were allowed to eat fish. In the *Life of St. Comgall* many stories are told of the monks of Bangor fishing in the Lough, and St. Gall is recorded to have been a most expert fisherman. Adamnan informs us that the monks of Iona had a pond in which they kept seals for the use of the monastery, for that kind of fish used to be eaten in those times, as we are told of a thief who came from a neighbouring island to steal some of them. He was, however, detected, nevertheless St. Columba ordered a wether to be killed and given to the man, lest he would return without anything to his family. Yet the monasteries possessed sheep and cows, the former chiefly for the sake of the wool, of which the monks made their garments, and the latter on account of the milk, which seems to have been much used by them, though in the *Life of St. Comgall* we are told milk was not allowed, even to the aged or infirm, until after a certain visit of St. Finnian of Moville, who required it on account of his great age. They used, however, to treat guests and strangers with flesh meat. Hospitality, in fact, was considered so important that the visit of a distinguished ecclesiastic sometimes relaxed the fast. St. Comgall himself washed the feet of St. Columba and his companions, when they arrived at Bangor: and the holy abbot himself went down to

the quay, to bring up one of the brethren, who had not come up to the monastery with the others.

Chastity was conspicuous among the virtues practised in Bangor and its offshoots. "The true chastity of a religious," says St. Columbanus, "should extend also to his thoughts, and whilst He to whom you have consecrated your lives, examines your vow, you should tremble lest He find some abomination in your soul. For what does it avail to be a virgin in body, unless you be a virgin also in your mind? for God, who is a Spirit, dwells in the soul and mind of him who is immaculate, in whom there is no adulterous thought, no stain of corrupted mind, no spot of sin;" or, as St. Comgall's Rule expresses it, "Constancy in purity—a noble treasure." One of the regulations of St. Molua, who was trained at Bangor, was the perpetual exclusion of women from the monastery of Clonfert-Molua. We have seen that Brunehault, though a queen, was excluded from the monastery of St. Columbanus. And the same saint, in his Penitentiary, punishes by a fast of three days on bread and water, the monk who, on a journey, should have slept under the same roof with a woman. Nor was it a sufficient excuse that he did not know that a woman was in the house, because it was his duty to have made enquiries. The punishment was, however, in that case, reduced to a fast of one day. St. Finnan of Moville, in his Penitential, in the twenty-seventh canon, enacts, "If any ecclesiastic who, after having lived in the world, was subsequently promoted to deaconship or other grade, should live with his sons and daughters and his helpmate,* and should be overcome by concupiscence and have a child from his helpmate, let him be assured that he

* The word *Clientella* is used instead of *uxor*, as if to imply that she was no longer to be regarded as his wife, but only as living under his guardianship.

has committed a grievous crime, and that his sin is no less grievous than if he had been a cleric from his youth ; because they committed sin after their vow, and after having consecrated themselves to God, and thus they violated their vows : let him do penance for three years on bread and water, according to the allowed portion, and for three years let him abstain from wine and flesh meat, and let them dwell separately, and in the seventh year they may be restored to communion and to their former grade." St. Columbanus, in his Penitential, almost repeats St. Finnian's words, declaring the crime to be adultery, and punishes it with a penance of seven years on bread and water. The Penitential appended to the Missal of Bobbio says, "If any cleric, who had been married, should, after entering holy orders, again live with his former wife, he is guilty of adultery." St. Columbanus inflicts on a monk, who should have spoken to a woman, without the presence of a third person, two days fasting on bread and water, or to receive two hundred blows. The infliction of blows must have appeared much less hard and much less humiliating at that period, even to the sons of the great, of whom so many were reckoned among the disciples of St. Columbanus. In his code the number of strokes to be inflicted on delinquents varied from six to two hundred. St. Colman felt quite aggrieved because St. Mochay (see vol. I., p. 354) refused to inflict blows on him. "Those excessive severities," says Montalembert, "discouraged no one. Columbanus saw an army of disciples collect around him, in the sanctuaries which he had founded, up to the last day of his life. . . . They extended the monastic spirit, especially over those regions where that Franco-Germanic race, which hid in its skirts the future life of Christian civilization, was laboriously forming itself. By their means the genius and memory of Columbanus hover over the whole of the seventh century ;

of all the centuries the most fertile and illustrious, in the number and fervour of the monastic establishments, which it produced."

Columbanus was succeeded by a long line of illustrious abbots, commencing with Attalus, a noble Burgundian, who had followed the great founder from Luxeuil. He died at the foot of a crucifix, which he had placed at the door of his cell, that he might kiss the feet every time he went out or in, and was buried by the side of Columbanus. Popes, emperors, and kings bestowed on Bobbio many privileges: but, after ages of prosperity, like every thing human, it decayed, and its most valuable books were transferred, in 1606, by Cardinal Frederick Borromeo, to the Ambrosian Library at Milan.* Father Fleming visited Bobbio in 1623, and discovered then many precious fragments of the writings of Columbanus, which were published in his *Collectanea Sacra*, That valuable work, which was only published in 1667, just thirty six years after the murder of its industrious collector, contains, in addition to the Rule and Penitentials of Columbanus, seventeen of his sermons which were written for the

* One of the MSS. removed in 1606 to the Ambrosian Library, where it is still preserved (c. 301), is what is termed "St. Jerome's Commentary on the Psalms;" it contains a great number of Irish glosses. Vallarsi, who published it, suspected it to be the work, not of St. Jerome but of St. Columbanus. This opinion is borne out by the investigations of Peyron and Zeuss. This manuscript is an invaluable monument of Bangor learning. Dr. Moran, in his *Essays on the Early Irish Church*, cites one passage from it where it explains the 77th Psalm, verse xiv., "*Et deduxit eos in nube diei*"—"Behold the Lord comes into Egypt in a light cloud. By the light cloud we ought to understand the body of our Saviour, for it was light and laden with no sin; or certainly we should interpret it of the Blessed Virgin; and beautifully is she called a cloud of day, for that cloud was never in darkness, but was always in light." Zeuss copied an Irish poem, which appears on the first page of the manuscript, and some of the glosses, which he used in his *Grammatica Celtica*.

use of his monks. They are printed from an ancient Bobbio MS. In addition to much useful matter, it also contains some poems written by Columbanus. These poems are principally metrical epistles, some in Hexameter, one in Adonic metre and another in Celtic Rhyme. This poetry is to us valuable, because it gives us ever so little insight into the literary teaching of Bangor and the other Irish monasteries; for it is obvious, that after Columbanus left Bangor, he was too much engaged, to turn his attention to the study of Greek and Roman Classics. He addresses to a friend an epistle in Adonic verse, in which he begs him to accept these verses and to repay him with a letter in turn, which would be as agreeable to him as a shower in the summer is to the parched fields, when the south wind blows. He asks not gold, which Classic stories tell us wrought many an evil in pristine days. The Golden Fleece, the Apple of Discord, the Treasures of Pigmalion, Danae's Shower of Gold, the Collar of Ampiarus were all deceptive gifts, bringing ruin instead of happiness. He then instructs his friend how to write Adonic verse. As a Rule from the old Prosody of Bangor may afford an agreeable variety to those, who are tired with Alvarez, we here present them with the playful effusion of one of Bangor's greatest monks—

Si tibi cura	Inde sequenti
Forte volenti	Parte trochæus
Carmina tali	Proximus illi
Condere versu,	Rite locetur.
Semper ut unus	Sæpe duabus
Ordine certo	Claudere longis
Dactylus istie	Ultima versus
Incipiat pes;	Jure licebit.

Then in six Hexameters he informs his friend that he has reached his sixty-eighth year. "This I wrote overwhelmed by cruel pains, which my weak body suffers, and by sad old

age, for while time glides on in its rapid flight, I have now reached the eighteenth olympiad of my life. Every thing passes, and irreparable time flies away. Live, be strong, be happy, and remember sad old age."

The illustrious Mabillon, of the order of St. Benedict, visited Bobbio in 1686. He found there only the shadow of a great name; the monks were reduced in number to a few; the church of the monastery was somewhat beautiful, but had little of the ancient structure except the crypt, where there were then four altars, but there had formerly been five. The body of St. Columbanus was preserved on the principal altar in a stone chest,* which was made in 1480. On the sculptured stone Calumbanus was represented as kneeling before the Pope, who is in the act of giving to him a vase filled with relics. The vase, which was of alabaster, was then preserved in the church. In the crypt to the left of the principal altar, the body of St. Cummian, one of the holy founder's countrymen, was preserved in a stone chest. This shrine was erected at the expense of Lutiprand. Two other altars, one on each side, contained the relics of ancient abbots; and a fifth altar was dedicated under the invocation of the Blessed Virgin. The head of St. Columbanus was preserved in another shrine. The visitors were shown the knife and cup, or chalice of St. Columbanus. They also saw an ancient bronze dove in which the Blessed Eucharist was formerly kept; and the hollow figure of a lamb, used in ancient times

* Fleming tells us that the inscription on the shrine of St. Columbanus was *Hic requiescit in pace sanctus pater Columbanus Abbas* (Here rests in peace the Holy Father, the Abbot Columbanus), and a little lower down there was another inscription, *Sanctus Columbanus, Hibernus natione, Abbas et Fundator Monasterii Bobbiensis, et aliorum plurimorum monasteriorum* (St. Columbanus, an Irishman by nation, the abbot and founder of the monastery of Bobbio and of many other monasteries).

for holding the Holy Oil. Mabillon and his companion found the Library, once so celebrated, now deprived of its most valuable MSS. He, however, borrowed one MS., a missal, which he published in his *Museum Italicum*, and it is extremely interesting to us. Mabillon judged the manuscript of this missal to be more than one thousand years old. The learned Drs. O'Connor, Lanigan, and Moran have proved beyond doubt that it is an ancient Irish missal, probably that used by Columbanus or his companions, and the same as that used by St. Comgal, and introduced by St. Patrick. The following is summarised from Dr. Moran's *Essays on the Early Irish Church*—Dr. O'Connor, who was a competent judge of Irish manuscripts, pronounced the MS. from which Mabillon printed his text, to belong to the Irish school. Before him the Benedictine editors of the *Nouveau Traité de Diplomatique* had pronounced the same opinion, and they add, that “Mabillon was of opinion that it was brought by Columbanus from Luxeuil to Bobbio. We may, with the same certainty, affirm that it was brought by Columbanus from his native Britain (Ireland) to France.” Zeuss, Mone, and Dr. Reeves have proved, that a characteristic orthography marked all the ancient Latin MSS. that came from the Irish school. This missal, in its very first Mass, affords many examples of the distinctive characteristics of the Irish mode of spelling Latin words. Thus *stilla* for *stella*, *Cornili* for *Cornelii*, *discipolis* for *discipulis*, *aptulit* for *obtulit*, *Eogenia* for *Eugenia*, *saciasti* for *satiasti*, *postolamus* for *postulamus*, &c. Mabillon moreover remarks that the *b* is continually exchanged for *v*, as *baptizavit* for *baptizabit*, *acervis* for *acerbis*, *sivilantes* for *sibilantes*, &c. In like manner we find *Josep* for *Joseph*. These few examples embrace almost all the special peculiarities of the ancient Irish mode of spelling Latin, hence we may safely conclude that the missal

is Irish. Though there are but scanty records to illustrate the ancient liturgy of the Irish Church, still the few incidental facts from the acts of the early saints, and portions of the Stowe Missal, so ably illustrated by Dr. Todd in a paper read by him on that ancient missal before the Royal Irish Academy, afford sufficient evidence for determining that the Missal of Bobbio is Irish.

In Adamnan's *Life of St. Columbkille* mention is made of his having recited the name of St. Martin in the *Communicantes*. The Roman liturgy terminated its list of commemorations with the names of SS. Cosmas and Damian; the Irish added that of St. Martin. Not only, as we are told, did St. Columba commemorate St. Martin, but we find his name in the Stowe Missal, unquestionably an Irish MS. In both MSS. commemorations are made after the name of Damian, of those of Hilary, Martin, Ambrose, Augustine, Gregory, and Jerome, but in the Gallican liturgy these are omitted except St. Hilary. In the synod held at Matiscon, in the year 623, to examine into certain complaints made against the peculiarities of the monks of St. Columbanus, one of the accusations made by their accuser, Agrestius, an expelled monk, was that they introduced into the Mass a multiplicity of prayers. The Abbot Eustacius contended that this multiplicity of prayers should be rather a subject of eulogy than of censure. Now, in the Stowe Missal there is a variety of prayers to be recited after the *Gloria in excelsis*. and we find that the Bobbio Missal has, in its *missa cotidianam*, no fewer than five prayers after the *Gloria in excelsis*. At the end of the Bobbio Missal is added a Penitential, which is purely Irish in its canons. The very words and forms of expressions, which are used, are peculiar to the Irish Penitentials; and it may be affirmed, without fear of contradiction, that this Penitential was used by our great saints Colum-

banus and Cummian when compiling their Penitentials. The Penitential itself alone would be sufficient to prove the Irish origin of the missal, which, from its age and all the circumstances connected with it, seems to be the very missal used by Columbanus himself.* Unfortunately the Bobbio Missal has no rubrics, so that it affords no means of knowing what ceremonies were used in the celebration of Mass.

The missal commences with two Lessons, one from Daniel and the other from Luke, to be read in the Daily Mass—*Cottidiana*—then follow some Collects and the Preface, which is termed *Contestatio*. The Canon is taken from “*Missa Romensis Cottidiana*”—the Daily Roman Mass—which is the Ordinary of the Roman Missal which we have at present, with a few verbal changes. Thus where we have, “together with thy servant . . . our Pope and . . . our Bishop,” it has “*una cum devotissimo famolo tuo ill. Papa nostro sedis apostolicæ et . . . antiste nostro*”—*together with thy most devoted servant . . . our Pope of the Apostolic See, and . . . our Bishop*. After “*Cosmæ et Damiani*” it inserts, “*Hilarii, Martini, Ambrosii, Augustini, Gregorii, Hieronymi, Benedicti et omnium sanctorum tuorum, qui per universum mundum passi sunt propter nomen tuum, Domine, seu confessoribus tuis quorum meritis precibusque concedas,*” &c. (Cosmas and Damian, Hilary, Martin, Ambrose, Augustine, Gregory, Jerome, Benedict, and of all thy saints, who throughout the universal world have suffered, O Lord, for thy sake, or thy confessors, by whose merits and prayers grant, &c.) At the Commemoration of the Dead it has, *Memento etiam Domine et eorum nomina, qui nos præcesserunt cum signo fidei,* &c. (Remember even also the names of those who have gone before us with the sign of faith, &c.)

* Those desirous of learning more concerning this missal are referred to the *Essays on the Early Irish Church* by Dr. Moran.

Among the saints with whom the Roman Missal prays God to grant us a part and fellowship, the Bobbio Missal adds the name of *Eogenia* or Eugenia, the illustrious Roman Virgin and Martyr. "The triumph of Eugenia" is commemorated in the Mass of the vigil of Christmas—"This day Mary brought forth Christ, this day Eogenia goes to Christ," &c. Dr. Moran remarks that the Irish pilgrims brought the special devotion of St. Eugenia with them from Rome, and none can be more diffuse in her praise than St. Aldhelm, who had studied under Irish monks in Malmesbury. The Bobbio Missal continues the Mass in the same words as the Ordinary of the Roman Missal, with the exception of some verbal variations, to the *Agnus Dei*, which was ordered to be inserted in the Roman Mass by Pope Sergius, about the year 688; it is, therefore, not to be found in the Bibbio Missal. The *Post Communionem* used is that which is used in the Roman Missal on the fifth Sunday after Pentecost. Then follows a prayer of thanksgiving called *Consummatio Misse*—the consummation of the Mass—which begins *Gratias tibi agimus*, &c. "We give thee thanks, O holy Lord, omnipotent Father, eternal God, who has satiated us by the communion of the body and blood of Christ thy Son, and we humbly beseech thy mercy, that this thy Sacrament, O Lord, be not a cause for punishment, but that it be a salutary intercession for pardon, that it be an ablation of guilt." Then follow Masses for Advent, the Vigil of Christmas, Christmas, the festivals of St. Stephen, "the Holy Infants," James and John, the Circumcision, the Epiphany, and the Chair of St. Peter. The Mass on that festival has the following beautiful Collect:—"Oh God! who on this day didst give to St. Peter, after thyself, the headship of the whole Church. . . . We humbly pray Thee; that as Thou didst constitute him pastor for the sake of

the flock, and that Thy sheep might be preserved from error; so now that Thou wouldst save us through his intercession." The next is "the Mass of the Holy Mary," the Collect of which begins thus—"Hear us, O Lord, holy Father, all-powerful God, who by the overshadowing of the womb of the blessed Mary, didst deign to illuminate the whole world; we suppliantly pray thy Majesty, that what we cannot acquire by our own merits, we may obtain through her protection. We beseech Thee, too, O Lord, that the joys of blessed Mary may accompany us, and by her merits may our Chirograph of sin be cancelled." The next is "the Mass on the Assumption of holy Mary." Then follow six Masses for Lent, and the Fast, several Lessons for Lent, and for various ceremonies of Holy Week. On Holy Saturday it has the blessing of the Paschal Candle—"Benedictio Cerei"—the prayers, exorcisms, and order of Baptism, which was solemnly administered on that day. Then follow several Masses for Paschal time, for the "Litanies," the Ascension, the festivals of St. John the Baptist, St. Peter and St. Paul, and of St. Sigismund—he was a King of Burgundy who died in 515, and was one of the principal patrons of Luxeuil—after this follow general Masses for the festivals of Martyrs and of a Confessor, which are succeeded by a special Mass for the festival of St. Martin of Tours, who has been always so much venerated by the Irish. This is followed by a Mass for the festival of a Virgin, a Mass for the Sick, for the Dedication of a Church, "a Mass in honour of St. Michael," for whom also the Irish had a great veneration. Then follow Masses for special occasions, including Masses for the Dead, and one "for a deceased Priest." The Missal concludes with various exorcisms and blessings; one of which is the blessing of Holy Water, and another is "Benedictio super Puteum"—a blessing on the well—perhaps the very words

with which the saints blessed the Holy Wells of Ireland; a Penitential peculiarly Irish; a short treatise on the hours for chanting the ecclesiastical office; the Apostles' Creed, which is divided into the portions said to have been composed by each of the apostles; and the last tract is a list of sacred canonical books. There can be little doubt that this venerable Missal contains the liturgy* which was brought by St.

* Every Catholic should know that a diversity of liturgies, or even a diversity of languages used in the celebration of Mass, does not imply any diversity in faith or in essential discipline; the Greek, Syrian, Armenian, and other liturgies are every day practised in Rome itself. The Ambrosian liturgy is used in Milan, and the Mosarabic liturgy is still kept up in the Cathedral of Toledo; while the Offices and Masses of the Carthusians, Benedictines, Dominicans, and Carmelites, differ from each other, and from those of the secular clergy, and yet have the approbation of the Church. Dr. Moran, in his *Essays on the Early Irish Church*, has given an ancient Irish tract on the various liturgies, which was quoted by Ussher and published by Spelman. The tract is very ancient. Spelman refers it to the year 680. After giving an account of the *Cursus*, or Liturgy, called the Gallican *Cursus*, which it ascribes to St. John the Evangelist, this tract continues, "But blessed Mark, the Evangelist, as Josephus, and Eusebins in the fourth book, tell us, preached throughout all Egypt and Italy, that as all were members of one Church, so all the faithful, both male and female, should join in chanting the *Sanctus* and the *Gloria in excelsis*, and the *Lord's Prayer* and *Amen*. This formed part of all his preaching, and afterwards he wrote the Gospel from the lips of the Apostle Peter. Blessed Jerome writes that the liturgy which is called the *Irish liturgy* (Scottorum), was that chanted by *Saint Mark*, and used subsequently by Gregory Nazianzen, whom Jerome styles his master. Also blessed Basil, brother of the same St. Gregory, with Anthony, Paul, Macarius or John, and Malchus used it according to the rule of the Fathers. Subsequently, too, the most blessed Cassian, who had the blessed Honoratus as his associate in the monastery of Lerins; and after him the first abbot, who was blessed Honoratus, and St. Cesarius, who was bishop of Arles, and the blessed Eucherius, who was abbot in the same monastery, continued to use the liturgy, and they had as monks in their monastery the blessed Lupus and Germanus. These, too, under the guidance of their rule, chanted the

Patrick into Ireland, and which was used by St. Comgall in Bangor, and St. Columbanus in Luxeuil and Bobbio.

Let us now, following the steps of the illustrious author of the *Monks of the West*, take a rapid review of the effects of the teachings of St. Columbanus and his Bangor monks on France and the adjoining countries. It may be remembered that at the time of the expulsion of same liturgy, and subsequently, in the episcopal dignity, were regarded with the greatest respect, through reverence for their sanctity. Afterwards they preached in Britain, or Ireland, as is commemorated in the lives of blessed Germanus, bishop of Auxerre, and of Lupus. These were the spiritual masters of the blessed Patrick in sacred literature; and the same bishops, by their commendations, had him appointed archbishop of the Irish and Britons. He lived CLIII. (probably a mistake for CXXII.) years, and chanted the same liturgy. And after him the aged and blessed Dichuil* and blessed Comgall used it, who had in their monastery about three thousand monks. Then the blessed Dichuil and Columbanus sent by abbot Comgall to Gaul, built the monastery of Luxeuil and chanted there the same liturgy. The fame of their sanctity spread far and wide throughout the whole world, and many convents, for men, and many, too, for virgins, were formed according to their rule. Thus was restored, under blessed Columbanus, that liturgy which, at first, was chanted by the blessed Mark, the Evangelist; and should you believe my statement, you will find it registered in the lives of blessed Columbanus and blessed Eustatius, and in the *Dicta* of blessed Attala, abbot of Bobbio."

This curious tract is written in Latin, but owing perhaps to the inaccuracy of transcribers, it is replete with mistakes, which Ussher and others have endeavoured to remedy. From the author's being so particular in tracing the history of the *Cursus Scotorum* (the Irish liturgy), while he only treats slightly of the other four liturgies mentioned by him, it appears probable that he was an Irishman, and perhaps, one of those residing in Luxeuil or Bobbio. There is, in consequence of the information contained in this ancient tract, good reason for thinking that the *Cursus Scotorum*, or the liturgy used by St. Patrick, St. Comgall, and St. Columbanus, is that contained in the Bobbio Missal.

* *Wandilochus* is the name in the original; Deicolus or Dichuil is the only name among the companions of Columbanus that at all approaches the Wandilochus of the text.

Columbanus from Luxeuil, only the Irish monks were allowed to accompany him, and Eustace, one of his disciples, was selected to rule the monastery of Luxeuil. Under his active administration the abbey reached its highest point of splendour, and was recognised as the monastic capital of all the countries under Frank Government. This distant daughter of Bangor became the nursery of bishops and abbots, and was during the seventh century the most celebrated and most frequented school in Christendom. From the banks of the Lake of Geneva to the coast of the North Sea every year saw the rise of some monastery founded by the children of Luxeuil, whilst the episcopal cities sought as bishops men trained in its cloisters. The second volume of *Vie des Saints de Franche-Comté* is exclusively devoted to the saints of Luxeuil—and perhaps so great a number of men honoured by the Church as saints has never been collected on one point, or into so short a space as twenty years. “We borrow from that book,” says Montalembert, “the following enumeration of the saints sprung from Luxeuil alone:—

“ COLUMBANUS,	VALERY.	DONATUS.
COLUMBANUS, the Younger.	WALDOLENUS.	ATTALUS.
DESLE.	SIGISBERT.	LEOBARD.
LUA.	EUSTACE.	BOBOLENUS.
GALL.	CAGNOALD.	URSICIN.
RAGNACARIUS.	HERMENFRIED.	WALDALENUS.
ACHARIUS.	AGILUS.	COLOMBIN.”

Yet the great monastery of Columbanus was brought into trouble during the rule of Abbot Eustace by a false brother named Agrestin, who had been expelled from the community. To avenge himself, this man accused his former brethren before a council of the bishops assembled at Macon, as with so many heresies; of making the sign of the cross superfluously on frequent occasions, even on the very spoons before they commenced to eat; of asking a blessing on entering or

leaving any monastic building ; and of multiplying prayers at Mass. He insisted especially against the Irish form of the Tonsure,* which consisted in shaving the front of the head from ear to ear, while the Greeks shaved the entire head, and the Romans only the crown, leaving the hair in the form of a crown round the lower part of the head. The Bangor institution came forth uninjured from that trial, and the bishops became its most zealous champions, even Pope John IV. honoured it still more, by exempting it from the jurisdiction of the bishop of the diocese. "To the monastery of St. Peter, founded," says the bull, "by the venerable Columbanus, a Scot (Irishman), who came a stranger, but fervent in zeal and sanctity, into the kingdom of the Franks &c. . . . If, which God forbid, the monks of the said monastery should become lukewarm in the love of God and observance of the institutes of their father, they shall be punished by the abbot, that is by the father of the monastery ; and if he himself should fall into indifference and contempt of the paternal rule, the Holy See shall provide for that."

The sanctity of Columbanus gave him a wonderful influence over the Frank nobility. Waldelin, Duke of Burgundy, whose ducal residence was at Besançon, accompanied by his wife, went to the saint to ask him to pray for them, and to obtain for them a son from the Lord. His prayer was heard, and the duchess carried her first-born to Columbanus, who baptized him Donatus, to express that he was a special gift of God. Donatus in boyhood entered the school of Luxeuil, and thirty years afterwards he was taken

* The *Tonsure* was a symbol of the religious vow even in apostolic times, as we learn from what is related of Aquila, "But Paul . . . sailed thence into Syria ; and with him Pricilla and Aquila, who had shorn his head in Cenchra, for he had a vow."—Acts xviii.

from it to be made bishop of Besançon. In that city he erected a monastery of men under the rule of Columbanus, and one for women at Jussamoutier, whose rule was drawn up by Donatus in beautiful Latin that reflected honour on the school of Luxeuil. The nuns do not seem to have objected to the severities of the Irish discipline, for the penalty of even a hundred lashes was by their rule inflicted on these virgins for violations of discipline. Duke Ramelen, the brother of Donatus, founded on the southern side of Jura the abbey of Romain-Moutier, "out of love for the blessed man Columbanus." Waldelin, a cousin of Donatus, and like him educated at Luxeuil, carried the Irish rule to the abbey of Bèze, which his father had founded, and which long ranked among the greatest of French monasteries. Ermenfried abandoned a position of the highest rank at the court of Clotaire II. to become a monk at Luxeuil, and when he became abbot of Cusance he spent whole days in sifting the grain, which others threshed; and if on Sunday he observed a poor ploughman's hand furrowed with the week's toil, he loved to kiss the marks left by useful labour. The ruined towers of Jumieges, along the Seine, still testify to the magnificence of the abbey built by St. Philibert, who left the court of King Dagobert to become a monk in the monastery of Rebais, which had its immediate origin from Luxeuil, and long afterwards went on a pilgrimage to Luxeuil and Bobbio to drink in, nearer the source, the holy traditions of Bangor. When afterwards he erected the great monastery, which became the centre where abbots and monks vied in seeking instruction in the duties of monastic life, he raised an altar in honour of St. Columbanus. In all his works he was powerfully assisted by St. Ouen, the holy bishop of Rouen, in whose diocese Jumieges was built, and who always loved to relate how the great Columbanus, then an exile from

his loved Luxeuil, blessed him, when a child, in his father's castle, where the Bangor missionary had received a kindly welcome. It was he who erected Rebais, and when he was torn from that beloved retreat to be bishop of Rouen, the holy Ouen selected for the government of his abbey Agilus, a monk who had long been a missionary among the pagans of Bavaria, one whom he thought the very personification of Columbanus, whose memory always remained so dear to him. The new abbot came to Rebais, bringing with him twelve monks, trained like himself in the cloisters of Luxeuil. Abbot Agilus was long famed for the hospitality which he exhibited to Irish pilgrims, out of respect for their countryman Columbanus. During the same journey the exiled Bangor missionary blessed the family of a powerful noble who resided near Meaux; and the children ever after treasured the memory of that blessing, and felt its effects. The daughter, Burgundofara, became a nun, and her father erected for her the convent of Faremoutier, where, for forty years, she observed the rule of St. Columbanus, faithfully resisting the false brother Agrestin, the expelled monk of Luxeuil. "I will have none of thy novelties," she said to him; "and as for those whose detractor thou art, I know their virtues. I have received the doctrines of salvation from them, and I know that their instructions have opened the gates of heaven to many. Leave me quickly and give up thy foolish thoughts." The eldest brother of Burgundofara, Cagnoald, was a monk at Luxeuil, and the faithful companion of Columbanus during his mission among the Alamans. He afterwards became bishop of Laon, while another brother, Faron, became bishop of Meaux. It was Faron, who out of his love for the Irish, received St. Fiacre, one of our countrymen so venerated in France. A shepherd boy, Waleric, whose name has been softened into Valery, was attracted to Luxeuil, where his attention to his humble

duties of gardener to the monastery won the admiration of Columbanus, who saw in him the promise of future greatness. His missionary zeal carried him to the mouth of the Somme, where he gained for himself insults and dangers among a pagan people, whose sacred oaks he cut down. However, by patience and prayer, Valery subdued them to the Gospel, and around his monastery grew up the town of St. Valery-sur-Somme, one of the most prosperous ports of the Channel during the middle ages. It was in it that the fleet of William the Conqueror, on his expedition for the invasion of England, when baffled by the turbulence of the elements, sought safety; and the relics of Valery, the shepherd boy, whom the Bangor missionaries had taught to be a saint, were carried in solemn procession by the conqueror of England when he and his army sought to interest Heaven in their undertaking. The chief town of the district of Seine Inferieur, St. Valery-en-Caux, owes its origin to the translation by Richard Cœur-de-Lion, of the relics of this disciple of Bangor. One of the earliest converts, whom Columbanus and his companions made in the vicinity of the Somme, was St. Riquier, the founder of Centule, one of the most distinguished monasteries of the Carlovingian period. The town of St. Omer owes its name to Audomar, or Omer, who was trained in the Bangor rule for twenty years, at Luxeuil. When he was selected to be bishop of Therouanne, he brought with him three companions trained in the same institution, and the *Annales Benedict.*, Lib. XVI. contain a curious miniature of the seventh century, in which one of these, St. Mommolin, is represented with the Irish tonsure. It was around the cemetery intended for their monastery, that the town of St. Omer was formed. Amatus and Romaric, two nobles, who in Luxeuil renounced the stormy world, founded the great monastery of Remiremont, and placed as many as

seven chapels upon the sides of the steep hill. Remiremont soon became, for women, what Luxeuil, was for men. There the *Laus Perennis* was organised by means of seven choirs, who alternately sang the praises of God in seven different churches or chapels.

Hitherto we have only spoken of the chief of that missionary band which left Bangor, and of the great things which God did by means of him and those trained under him. Of the other members of that glorious twelve who knelt together on the quay of Bangor to receive St. Comgall's blessing, St. Gall, a native of Leinster, and a near relative of St. Brigid, is perhaps the best known; because a town and canton of Switzerland are named from him. Gall was the constant companion of Columbanus in all his troubles, and accompanied him from Bangor to the Alps, where they both announced the Gospel to the Swedes and Alemans, worshippers of the god Woden. Gall was able to preach in the German language, and after the day's fatigue in missionary labours, their Lives say, Gall fished in the lake for their support, while Columbanus prepared the nets. It would seem that the quick temper of the fiery Columbanus prevented him from being a successful fisher. When Columbanus prepared to cross into Italy, Gall was seized with fever, and, to the great annoyance of his companion, was necessitated to remain behind. When cured of his fever, he went through the mountains in search of a spot where he might live in quiet retirement. In his search he was accompanied by a deacon, who was a great hunter, and was well acquainted not only with the paths through the mountains but with the habits of the wild beasts. Towards evening they arrived at the banks of the Steinach, and as Gall walked on praying, his foot caught in the brushwood and he fell. The deacon ran to raise him up. "No;" said Gall,

“this is my chosen habitation: this is my resting-place for ever.” There he arranged two hazel boughs into the form of a cross, attached to it the relics which he carried around his neck, and passed the night in prayer. The deacon saw that the holy man in this situation would be exposed to great danger from bears and wolves. He warned his friend, but the latter had no fear. A bear paid him a friendly visit the very first night, but this did not disturb him. With the greatest *naïveté* he offered the animal a share of his poor meal, and Bruin trotted quietly back to the green shades of the wood.

With the assistance of only two disciples, Mang and Theodore, he now set to work with the axe and spade to clear the ground and build for himself a log hut and a little wooden chapel, on the very same spot where the abbey church of St. Gall now stands. This occurred in the year 612. The small seed grew and increased. The king's chamberlain, who was attached to him, made St. Gall a present of the land, upon which he had sojourned without any legal right. But the main object of the missionary, that of rooting out the belief of the old German and Roman gods, was vigorously pursued at the same time. St. Gall instructed the wild people around him, but devoted still more attention to the training of his disciples as teachers and preachers to carry into the Alpine valleys the teachings of Christianity. He despatched one of his companions to Bobbio to enquire after St. Columbanus. The messenger brought back the news of his death, and his crozier—the *cambatta*—which Columbanus had bequeathed to his old friend as a token of reconciliation. Father Fleming, in his *Collectanea Sacra*, mentions that this short crozier was then still preserved in the monastery of Fosse, in Rhetia, where it was held in great veneration, for its many virtues, particularly, that of preserving from

noxious vermin, the crops, over which, it was raised in benediction. He adds, that—"this *cambatta* is of the wood which is called in the Irish language *cuileann* (*i.e.*, holly), which the Germans call *baxholder*," and that Stephen White, S.J., was of opinion that this was the very pastoral staff of St. Columbanus, which, perhaps, derived its name *cambatta* from the Celtic word *cam*, which means "crooked." In the year 625 Gall was urged to become abbot of Luxeuil, and again, to accept the see of Constance, but he steadfastly refused. The discourse which he delivered at the consecration of his disciple John is preserved. He died on the 16th of October, 645, when he was ninety-six years old. Soon his grave in the lonely wood attracted people from far and near, and the monastery of St. Gall became famed for its learning and its sanctity. When Charlemagne visited that monastery, the deacon chanted the versicle "Istud sanctorum concludit millia templum"—Countless are the saints enshrined within these walls.*

Another of the twelve, who left Bangor with Columbanus—that king of monks and conductor of the chariot of God,

* "Their (the Scots—that is the Irish)—most brilliant monument, however, is the monastery of St. Gall. There, at the tomb of their pious countryman, they settled in a bare wilderness; until by-and-by there arose out of the poor cottages of the Scots, that splendid monastery. We may judge of their industry by the study of Greek, the love of music, and the skill in the various arts, which distinguished the monastery of St. Gall above all others. Scarcely was there any other establishment so celebrated for the beauty of its manuscripts; nor did any other so highly prize the art, or develope with care and ardour, the ornamentation of initial letters. . . . As in writing, so likewise in music; in goldsmith's work of all kinds, and in carving, the Scots have been celebrated from olden times, and in these arts they have also been the teachers of the industrious monks of St. Gall." *Irish Monasteries in Germany*, by Dr. Wattenbach. Translated by Dr. Reeves, *Ulster Journal of Archaeology*, Vol. VII. It is well known to scholars that the oldest Irish MSS. are to be found,

as he was called four centuries after his death—was St. Deicolus or Deicola, in Irish Dichuill—the servant of God—he was a maternal brother of St. Gall. He left Luxeuil together with Columbanus, but after having walked some distance, being unable to continue the journey, owing to the weakness of his feet and his advanced age; for he was much older than Gall; he supplicated his master for permission to end his pilgrimage in the desert through which they were then passing. After a tearful separation, the old man, foot-sore, set out to find a place of rest. He met a swineherd, who was thunderstruck at the sight of the stranger, a man of great height, and clad in a costume unknown to him. “Who are you?” asked the swineherd, “what are you doing in this wild country without guide or companion?” “Be not afraid, my brother,” said the old Bangor man, “I am a stranger and a monk; for charity show me where a man may live.” The swineherd said his flock would stray in his absence. “Fear not,” said Dichuill, “my staff will be the shepherd,” and he struck his staff into the ground. The shepherd was charmed by the old man.—Dichuill always showed in his face joy and peace of soul, “Dichuill,” said

not in Trinity College, nor in the Royal Irish Academy, but in the Libraries of St. Gall, the Ambrosian Library at Milan, and the great libraries of the continent. It was in these that J. Kaspar Zeuss found the materials from which he constructed the *Grammatica Celtica*, first printed at Leipsic in 1853. That extraordinary man was born in a Bavarian village in 1806, and died in 1856. He proved that the Irish and Welsh languages are one in origin, that their divergence began only a few centuries before the time of Cæsar, that the Irish and Britons were identical with the Celtæ of the continent, viz—those of Gaul, Spain, and North Italy, and that all belonged to the Indo-European branch of the human race. Zeuss wrote his grammar from marginal notes and interspersed glosses, which old Irish teachers wrote in their books in order to explain difficult passages. An old copy of Priscian preserved in the Library of St. Gall supplied him with a rich treasure of *glosses*.

Columbanus once to him, "why are you always smiling?" He answered in simplicity, "Because no one can take God from me."—His new friend brought him to a place, which was distant about three miles from Luxeuil. The spot was marshy, it was called Lutra: there the Bangor man made for himself a rude hut; and numerous disciples soon came to live by his side a life of peace and prayer. The town of Lure grew around their cells, and eleven centuries afterwards, the successor of that poor Irishman, the Abbot of Lure, was reckoned among the princes of the Holy Roman Empire. In Franche-Compté the old Irish name Dichuill is frequently given in baptism, under the form *Deel* for men, *Deele* for women.

Sigisbert was another of the Irish companions of Columbanus, who with their master was expelled by the Burgundian king from Luxeuil. He established near the sources of the Rhine, the abbey of Dissentis, which still exists, endowed with rich possessions, which were bestowed on it by a noble, who became a Christian, and afterwards a monk, under the teachings of the Irish missionary.

The town of St. Ursanne, which stands on the boundary of Franche-Compté and Switzerland, is named from another of the Irish companions of Columbanus, who was with him expelled from Luxeuil. He was found by some shepherds in an almost inaccessible corner of a wild gorge—a wan and emaciated man living where only bears could live—hence they named him Ursicinus, now softened into Ursanne, instead of his old Irish name. Many disciples flocked to him, and the increasing number of those, who would live under him, obliged him to build his monastery at the bottom of the pass, where he had an hospital for the sick, and baggage-cattle to bring them from a distance. After his death, a colony from Luxeuil took possession of the monastery

of St. Ursanne. It was to this retreat that Vandergisil, the Count of the Palace of King Dagobert, when he had obtained permission to leave the court, came to learn the subdual of the flesh by the severest austerities. From St. Ursanne he went across the Alps to Bobbio, and there he conceived so great an admiration of the rules left by Columbanus, that he determined to journey to Ireland, to drink in sanctity, as it were, at its source in Bangor, but God determined otherwise. He visited St. Ouen, the holy bishop of Rouen, who bestowed holy orders on his old friend, and persuaded him to settle in his diocese, where he built the abbey of Fontanelle, which under the name of the founder, St. Vandrille, was destined to occupy so important a place in the ecclesiastical history of France and Normandy.

The *Antiphonarium Benchorense*.—The *Antiphonary of Bangor*—is a manuscript which Cardinal Frederic Borromeo, in the year 1606, removed from the monastery of Bobbio to the Ambrosian Library at Milan, where it is now to be seen, marked No. X. Letter C. This manuscript is written on vellum, in what continental scholars formerly named the Saxon, but which is now termed the Irish style of writing. Public attention was first drawn to this valuable monument of our church by Muratori, the great historical antiquary of Italy, who printed it in his *Anecdota Ambrosiana*, Patavii 1713, and it was again printed A.D. 1771, in an edition of his works published at Arrezzo. Muratori thought that it was one of the books which Dungal, an Irish monk, who died about the year 834, brought over and bestowed to the library of Bobbio. He has published a list of books bestowed by Dungal, which contains three antiphonaries, but is not certain that the *Antiphonarium Benchorense* was one of them.* The date, however, of the manuscript is ascer-

* Though it cannot be proved, yet there is good reason to suppose that Muratori was correct in his conjecture, that the *Antiphonarium*

tained by the hymn—*The Commemoration of our Abbots*, which it contains. In this hymn the name of each of the abbots who ruled Bangor is given: and of the deceased abbots, it says, “Whom the Lord hath gathered to the mansions of His heavenly kingdom;” but when it comes to Cronan, it says:—“Cronan, the fifteenth (abbot), may lay hold on life, the *Benchorensis* was presented to the monastery of Bobbio by Dungal. If so: it may be inferred, that Dungal belonged to the monastery of Bangor. About that time the Northern Coast of Ireland was infested by the Danes, and Bangor was much exposed to their incursions; and it is remarkable that Dungal calls himself an Irish *exile*, as if he were forced to leave home by some national misfortune. He was one of the most learned men of his time, an excellent theologian, poet, and scholar. He was in France A. D. 811, in which year he wrote his epistle to Charlemagne on the two solar eclipses of 810. He wrote this epistle at the request of the abbot of St. Denis. He afterwards went to Italy where he was appointed teacher at Pavia. When in Italy, he wrote against Claudius, bishop of Turin, who not only removed the images and crosses from the churches, but even wrote a treatise, in which he inveighed against veneration of images and invocation of saints. Dungal, about the year 827, wrote a refutation of the perverse doctrines of this bishop which has been published in the *Biblioth. Patr.*, Lyons, A. D. 1677. It is entitled, *Responsa contra perversas Claudii Turonensis episcopi sententias*. In it, he says, that it had been agreed at a conference held in the imperial palace, that no person would be so foolish as to pay divine honour to angels, saints, or their images; but that, however, images should be respected: he shows from ancient authorities, that images were always used in the church. He says that Christians, imitating the Apostle, place their glory in the cross; and proves from many authorities, that at all times of the church the cross had been honoured. On the invocation of saints, he says, “The Apostles and Martyrs, while in this world, could pray for others, how much more so can they do it after their crowns, victories, and triumphs.” He adds, the Jews praise Claudius; but he asks, how can a bishop who abhors the cross of Jesus Christ, baptize, bless the holy chrism, impose hands, give certain benedictions, or celebrate mass? For as St. Augustine observes, none of these functions can be duly exercised without making the sign of the cross. This treatise is well written, and shows that Dungal was deeply versed in theology. See *Lanigan Eccl. Hist.*, Vol. III.

Lord preserve him, whom the Lord *will gather* to the mansions of His heavenly kingdom." It consequently follows that the Antiphonary was written while Cronan was abbot. Cronan's predecessor died, according to the *Four Masters*, A.D. 678, and he himself died A.D. 688, which fixes the date of the Antiphonary between those years.

Dr. Reeves has given an analysis of its contents in the *Ulster Journal of Archæology*. The Antiphonary commences with the Cantic of Moses. Deut. xxxii. It then gives *The Hymn of St. Hilary on Christ*, commencing, "Hymnum dicat turba fidelium." The hymn is a metrical summary of our Saviour's life. This hymn is attributed in the Antiphonary to St. Hilary, bishop of Poitiers, who died A.D. 368. St. Jerome says that St. Hilary wrote a book of hymns; and the Fourth Council of Toledo, held A.D. 633, speaks of hymns "which the blessed Doctors Hilary and Ambrose published," which were at that time chanted in the church; but Muratori remarks that some would require greater elegance in the hymn, before ascribing it to St. Hilary. Whether it be the composition of St. Hilary, or of some unknown author of that age, it was, however, very much admired by the ancient Irish church, and is to be found in the celebrated *Liber Hymnorum*. *The Rule of Ailbhe of Emily, instructing Eoghan, son of Saran** informs us that this hymn should be sung when the bell was rung for Canonical hours—

* The death of St. Ailbhe is marked in the *Four Masters* in the year 541. The *Rule* is written in the earliest Celtic dialect, which even the great scholars, who compiled the *Four Masters*, found difficult to read, as they acknowledge in the *Martyrology of Donegal*, p. 77. A translation of the *Rule* has been published in the *Irish Ecclesiastical Record*, Vol. VIII.

“ The *Hymnum Dicat* should be sung
At striking the bell for Canonical hours ;
All wash their hands carefully,
The brethren assume their habit.”

From the Scholiast's Preface in the *Liber Hymnorum* it would seem that the hymn was sung after dinner.*

† *Hymnum Apostolorum*—Hymn of the Apostles : in praise of our Saviour.

Canticum Sancti Zachariæ—The Canticle of Zacharias : *Benedictus Dominus, &c.* Luke i.

Cantemus Domino Glorioso—The Canticle of Moses. Exod. xv.

Benedicite Omnia Opera—The Canticle of the Three Children. Dan. iii.

Hymnum in Die Dominico—Hymn for Sunday ; being the first verse of Psalm cxii., and an ancient version of the *Te Deum*, which is followed by the verse, “ *Fiat Domine misericordia tua, quemadmodum speravimus in te.*”

* Bede quotes this hymn in his tract, *De arte Metrica*, as an example of the metre called *trochaic tetrameter*. His words are : “ Trochaic tetrameter metre, which is so frequently used by the Greek and Latin poets, receives a trochee in all places ; a spondee in all places except the third. It runs in alternate verses, so that the prior verse has four feet ; the posterior three and a syllable. An example of this metre is afforded in all that most beautiful hymn.

Hymnum dicat turba fratrum,
Hymnum cantus personet ;
Christo regi concinentes,
Laudes demus debitas.

In which, at times, you will find also a spondee in the third place of a prior verse, as—

Factor cæli terræ factor,
Congregator tu maris.

And—

Verbis purgas lepræ morbos.”

† Dr. Todd remarks, that Muratori in his transcript of the Bangor MS., gives *Hymnum* throughout as a neuter nominative, because he mistook the contraction *us* for *um* ; the true reading is *Hymnus*.

*Hymnum quando communicarent Sacerdotes**—Hymn when the Priests Communicate, of which the following is a literal and line-for-line translation :—

Approach you who are holy,
Receive Christ's body ;
Drinking the holy
Blood, by which you are redeemed.

Saved by Christ's
Body and blood,
By which nourished,
Let us sing praises to God.

By this Sacrament,
Of the body and the blood,
All are rescued
From the jaws of hell.

The giver of salvation,
Christ, the Son of God,
Saved the world
By His cross and blood.

For the whole world
The Lord is immolated ;
He himself, the priest,
Is also the victim.

In the law it is commanded
To immolate victims ;

By it were foreshadowed
These divine mysteries.
The giver of light,
And the Saviour of all,
Upon the holy an exceeding great
Grace hath bestowed.

Let all approach
Believing with pure mind ;
Let them receive the eternal
Preserver of salvation.

Of the saints the Guardian,
The Ruler, and the Lord ;
Of eternal life,
To those who believe in Him, the
Bestower.

Heavenly food
He gives to the hungry ;
From the living fountain
He gives to the thirsty.

The Alpha and Omega,
Himself, Christ, the Lord,
Comes—who will come
To judge mankind.

* The following beautiful metrical translation of this hymn from the pen of Denis Florence M'Carthy, Esq., was given in *The Ancient Irish Church*, by Rev. J. Gaffney, from which it has been copied by Dr. MacIlwaine into the *Lyra Hibernica Sacra*.

Draw nigh, ye holy ones, draw nigh,
And take the body of the Lord,
And drink the sacred blood outpoured
By which redeemed ye shall not die.

Oh ! saved from justice and the rod ;
By this divinest flesh and blood ;
By these made strong in grateful mood,
Give thanks and praises unto God.

By this (oh ! blessed news to tell !)
This sacrament of Flesh and Blood
Have all been rescued from the flood—
The flood of death—the pains of hell.

The giver of Salvation, He
The Christ, the Son of God above,
Restored unto His Father's love
The world by Blood and by the Tree.

For all of every clime and coast,
The Lord is offered up to Heaven ;
For all the sacrifice is given,
Himself at once the priest and host.

Read well the story through and through
Of victims bleeding at the shrine,
Types of a mystery more divine,
And shadows of a truth more true.

Hymnum quando Cereia benedicitur—Hymn when the wax candle is blessed. “Benedictio cerei” is the term used in both the Bobbio Missal and the Roman Missal to express the blessing of the Paschal Candle. The second quatrain of this hymn shows, that it was to be sung at the blessing of the Paschal Candle, which occurs on Holy Saturday—

“Nec noctis hujus gaudia
Vigil lucerna deserat.”

It is merely a metrical version of the beautiful prayer still chanted at the blessing of the Paschal Candle.

Hymnus medice noctis—Hymn for mid-night—

It is the time of mid-night,
The voice of the prophet warns us ;
Let us sing praises to God
The Father, always, and to the Son.

The Liberal Giver of all light,
The Saviour of the human race,
A special glory and a grace
Doth give His Saints who fear His might.

Approach ye all with fond and pure
Believing hearts, and, for His sake,
The gage of your salvation take
Your soul's physician and its cure.

The Guardian of the Saints, the Lord,
By whom ye move, and breathe, and live,
Eternal life doth largely give
To those believing in His word.

The bread of heaven He doth bestow
On hungry souls about to sink ;
The thirsty He permits to drink
From out a living fountain's flow.

The Source and Stream, the First and
Last,
Even Christ the Lord who died for
men,
Now comes - but He will come again,
To judge the world, when time hath
passed.

It is remarkable that there are eleven quatrains in this hymn, to represent, perhaps, that of the apostles, who were present when Christ instituted the Blessed Eucharist, only eleven received it worthily.

The Irish Archæological and Celtic Society published in the *Liber Hymnorum* a preface to the hymn of St. Sechnall from the *Leabhar Breac*, in which we are told, “As they (St. Patrick and St. Sechnall) were going round the cemetery, they heard a choir of angels chanting a hymn at the *idpairt* (oblation or sacrifice) in the church, and what they chanted was the hymn whose beginning is *Sancti venite christi corpus*, &c. (Approach you who are holy,) &c. So, that from that

To the Holy Ghost likewise,
 For perfect is the Trinity,
 And of one substance,
 That is ever to be praised by us.

This hymn consists of nine quatrains.

Hymnum in Natale Martyrum, vel Sabbato ad Matutinam—Hymn on the birth day of the Martyrs, or on Saturday at Matins. It contains nine verses of six lines each, and was intended, as its title indicates, to be chanted on the festivals of Martyrs, or on Saturday.

Hymnum ad Matutinam in Dominica—Hymn at Matins on Sunday. Nine verses in praise of our Saviour, after each is repeated "Look on me, O Lord."

"Respite in me,
 Domine."

time to the present, that hymn is chanted in Erinn when the body of Christ is received." The learned editor, Dr. Todd, in a note on this passage says "This is very curious as recording a peculiarity of the Irish ritual at the time when the preface in the *Leabhar Breac* was written; for it seems reasonable to conclude, that when the writer speaks of this hymn as being chanted 'in Erinn' at the communion, and when he attributes the origin of the custom to a choir of Angels, he means to account for a practice then, and for a considerable time before his own age, existing in the Irish church. And it is remarkable that the hymn in question is known only from its having been preserved in an Irish authority, viz: the Antiphonarium Benchorensis, a fact which proves it to be of considerable antiquity, and also to be peculiar to the Church of Ireland. It is worthy of notice, however, that this hymn does not occur in the Dublin copy of the *Liber Hymnorum*, but as that MS. has suffered mutilation we cannot infer that it never was in the collection." The German hymnologist, Daniel, remarks that there exists a great affinity between the hymn "Sancti Venite" and an antiphon used in the early church of Gaul during the time of the Paschal Communion, from which he gives this extract, "Venite populi ad sacrum et immortale mysterium. . . . quoniam propter nos agnus Dei Patri propositus est" (come ye people to the sacred and immortal mystery. . . . since on account of us the Lamb of God is offered up to the Father).

Hymnum Sancti Patritii Magistri Scotorum—Hymn of
St. Patrick, the teacher of the Scots (Irish) :—

- A—Hear, all ye lovers
Of God, the holy merits
Of the man blessed in Christ,
Patrick the bishop ;
How, because of his good acts,
He is likened unto angels ;
And on account of his perfect
life,
He is equalled to the apostles.
- B—He kept Christ's blessed
Commandments in all things ;
His works shine
Glorious among men,
And they follow his holy
Wonderful pattern ;
Wherefore also the heavenly
Father,
God, they extol.
- C—Constant in the fear of God,
And immovable in faith,
On which is built,
Like on Peter, the church ;
The apostleship of which
From God he obtained,
To which in opposition the gates
Of hell will not prevail.
- D—The Lord elected him
To teach barbarous
Nations, and to fish
With nets of doctrine,
And from the world believers
To draw to grace,
Who would follow the Lord
To the palace æthereal.
- E—Christ's elected talents
Evangelic he sells,
Which amid the Irish clans
With usury he demands ;
- As the guerdon of his labour
And the reward of his work,
Along with Christ the heavenly
kingdom's
Joys he will possess.
- F—Faithful servant of God
And herald distinguished,
An apostolic example
And copy to the good he gives,
Who, both by words and deeds,
Preaches to God's people ;
That whom his words do not
convert
He may gain by good fruit.
- G—Glory he hath with Christ,
Honour among the people,
Who by all, as God's
Angel is venerated ;
Whom God hath sent, like Paul,
An apostle to the nations,
That to men a guidance
To God's kingdom he might
give.
- H—Humble, through fear of God,
In spirit and body,
On him, because of his good
deeds,
The Lord reposes ;
In his just flesh
Christ's *stigmas* he bears
And these sustaining, only
In the cross he glories.
- I—Full of zeal he feeds the faith-
ful
With celestial repasts,
Lest they, who with Christ are
seen,
On the way should faint ;

- To them like loaves he gives
 The Gospel words,
 And these are multiplied
 Like Manna in his hands.
- K—Keeps he chaste his flesh,
 For the Lord's love ;
 This flesh a temple he prepared
 For the Holy Ghost,
 By whom ever with clean
 Acts it is possessed,
 And it, an agreeable sacrifice,
 Living, to the Lord he offers.
- L—Light for the world, enkindled,
 Great, evangelical,
 On the candlestick placed,
 To the world shining.
 A fortified city of the king
 On a mountain built ;
 In it is great abundance,
 Which the Lord possesseth.
- M—Mightiest indeed in the king-
 dom
 Of heaven, he will be called,
 Who, what in sacred words he
 teaches,
 In good works completes.
 With good example he goes before,
 And copy gives to the faithful ;
 And in a clean heart keeps
 His trust in God.
- N—The *Name of God* he fearlessly
 Announces to the nations,
 To whom in the laver of sal-
 vation
 He gives eternal grace ;
 For their sins he prays
 To God each day,
 For them also to God a worthy
 Sacrifice he offers.
- O—For the law divine, all
 Glory of the world he spurns ;
 Before the Table of the Lord, all
 As sweepings he esteems ;
 Nor is he moved by the assailing
 Thunder of this world,
 But rejoices in adversity
 When he suffers for Christ.
- P—Pastor good and faithful
 Of the flock evangelical,
 Him God elects, God's
 People to guard
 And His flock to feed
 With divine dogmas,
 For whom after Christ's example
 His life he delivers.
- Q—Him for his merits the Saviour
 Promoted to be a pontiff,
 That he might admonish in the
 heavenly
 Warfare the clergy,
 To whom celestial food
 And raiment he distributes,
 For he is filled with divine
 And sacred discourses.
- R—Royal messenger, inviting
 The faithful to the nuptials,
 Who is adorned, in vestment
 Nuptial clad ;
 Who drinks the heavenly wine
 In heavenly vases,
 Pledging God's people
 With the spiritual cup.
- S—A sacred treasure he finds
 In the sacred volume ;
 And in the flesh, the Saviour's
 Godhead he sees certainly ;
 This treasure he purchases by holy
 And perfect merits.
 Named *Israhel* is his
 Soul—*God seeing*.

- T—A faithful witness of the Lord
 In Catholic doctrine,
 Whose words are with divine
 Oracles clear ;
 That flesh of men may not rot
 And be worm-eaten,
 But that they be salted with
 heavenly
 Seasoning—suitable for a victim.
- V—A true and famous cultivator
 Of the Gospel field,
 The seeds in which are seen
 Christ's Gospels ;
 These from the Divine mouth
 he sows
 In the ears of the prudent,
 While their hearts and minds
 He ploughs with the Holy Ghost.
- X—Christ selects him for Himself
 On earth to be His vicar ;
 Captives from double
 Slavery to deliver ;
 From slavery many
 Men he redeemed ;
 Countless numbers from the devil's
 Dominion he sets free.
- Y—Hymns, with the Apocalypse,
 And psalms of God he chants ;
 These in edifying
 God's people he uses ;
 The doctrine of the Trinity's
 Sacred name he believes,
 And that in the three persons
 there is one
 Substance he teaches.
- Z—Girt with the girdle of the
 Lord
 By day and night,
 Without intermission
 He prays to the Lord God.
 Of this mighty labour
 Destined to receive the reward,
 He will reign with the apostles
 Holy over *Israel*.
- May Patrick, the bishop,
 Pray for us all,
 That forthwith be blotted out
 The sins that we have committed ;
 Patrick's praises
 Let us always sing,
 That we along with him
 May live for ever.

Muratori showed this hymn to the celebrated Monfaucon during a visit to Milan, who congratulated him on the existence of so early a record of St. Patrick, "observing," says Dr. Reeves, "that there was a learned man in France who entertained suspicions that not only were the acts of St. Patrick, but even the existence of the saint himself, to be ranked among Romish fabrications." And every reader of Irish history knows to what extent Ledwich wrote on that subject. This is called the Hymn of St. Sechnall or Secundinus, bishop of Domlmach Sechnail, now Dunshaughlin, in the County of Meath. The ancient *Lives of St. Patrick* relate that the hymn was composed by Secundinus

during the lifetime of our patron saint ; and Dr. Todd in notes to the *Liber Hymnorum* says :—“ It must be admitted that the style of the hymn coincides exactly with this tradition ;” all the actions are represented in the present tense and in language which clearly implies that he was still living. Copies of this ancient hymn are preserved in the *Liber Hymnorum*, and in the *Consuetudinarium* of St. Patrick’s Cathedral. In the *Book of Armagh*, once one of the most sacred relics belonging to that ancient church, it is stated, that this hymn was to be sung during the festival of St. Patrick, which the same record states was to be kept for three days and three nights “with all good food except flesh” (the festival of St. Patrick always falls in Lent), “and as if St. Patrick had come in life to the door.”

Hymnum Sancti Comgilli Abatis nostri—Hymn of St. Comgill, our Abbot. This is another alphabetical hymn, and consists of a preface, followed by twenty-three stanzas. It is written in praise of St. Comgall, but does not refer to any particular action of his life.

Hymnum Sancti Camelaci—A hymn of twenty-four lines in honour of St. Caomlach or Camulacus of Rahan, a disciple of St. Patrick. It is also written in alphabetical order, the first line beginning with A, the second with B, and so on—

Hear ye the good example
Of the blessed poor man,
Camelac, the Cummiensian,
God’s just servant.
An example he gives in all things,
Faithful in work, &c.

After this, there are nineteen collects for the Canonical hours ; then a peculiar form of the creed followed by the Pater Noster. After this, there are fifty-one prayers for different occasions ; these are followed by *Versiculi Familie Beuchuir*—Versicles of the Family of Bangor. “Excellent

the Rule of Bangor," of which we have already given a translation, p. 44. Then follow two collects and sixteen anthems, seven of the latter are for the communion—*Ad Communicare*. "We have taken the body of the Lord, and we have drunk His blood, from any evil we will not fear, for the Lord is with us." "Taste and see, Alleluja, how sweet is the Lord, Alleluja." "This sacred body of the Lord, and blood of the Saviour take to yourselves to life everlasting, Alleluja." "How sweet to my jaws are Thy words, O Lord." "This is the living bread which cometh down from heaven, Alleluja. He who eateth of it shall live for ever, Alleluja." "Refreshed with the body and the blood of Christ, to thee, O Lord, we will ever sing, Alleluja." Then follows the last hymn—*Memoria Abbatum nostrorum*—the Commemoration of our Abbots, which has been already translated, p. 45.

Of the primitive monastery there only remains a slight depression in the graveyard,* which indicates the circular vallum that once surrounded the monastery, while a small fragment of a wall incorporated in the garden wall of the Protestant parsonage is all that remains of the more modern Augustinian monastery. Along the west of the site of the ancient vallum flows a stream, which, no doubt, in former

* One of the so-called *Prophecies* translated by Nicholas O'Kearney—*Dublin, John O'Daly, 1856*—is attributed to one Coireall Mac-Cronan. It says—

"Did the Gaels only learn the truth as it is—
All their men, youths, and women—
(Did they know) the privileges of this smooth cemetery,
It is in it they would arise to the general judgment.

"Were all the Gaels that ever lived and shall live,
Interred in the mould of this cemetery;
Murky demons should not have power to carry away,
The least among them from Beanachoir.

"Consecrated from this day henceforth for ever
Is this spot which will prove beneficial to all;
There is no place similar to it,
This level spot is the third Rome!"

times turned the abbot's mill, and, as it flows through the centre of the town, it passes an ancient well, overshadowed by a huge old thorn. The waters of this well are said to be medicinal, but the popular belief in its healing powers may be only the last remains of a tradition that St. Comgall, or one of his sainted successors, pronounced over it the benediction which is still preserved in the old Irish missal found at Bobbio, which has been published by Mabillon. Connected with that well is a curious legend, related in all the ancient *Lives of St. Comgall*, which, after passing by some legendary details, is substantially as follows :—When St. Columba and his companions had, on one occasion, visited the monastery of Bangor, St. Comgall himself went down to the quay to bring to the monastery one of the Iona monks who had remained in the vessel. As they were proceeding towards the monastery, St. Comgall having observed that his companion was blind of one eye, directed him to bathe that eye in the waters of a well which was close to the way-side ; the monk obeyed, and immediately his eye-sight was restored. This story serves to show that the ancient road which led from the quay to the monastery, is at present represented by the path-way which leads along, by the banks of the stream, from the Bath-house to the Church. This ancient path-way, which has lasted at least thirteen hundred years, is now intersected by the railway embankment. In more modern times the monastery was supplied from a well on the hill above the church, and some of the lead pipes which conveyed the water have been found at the well. The destruction of the monastic buildings is attributed to Sir Brian MacFelim O'Neill, who, when the territory to which he laid claim was granted to the Smiths, burned in the year 1572 what remained of the abbeys of Bangor, Movilla, and Comber, together with every other building which might have afforded

shelter to his enemies. But even without the precautionary measures of this fiery Celt, the hatred, which both, Danish invader and Scotch settler, entertained for monastic buildings, sufficiently accounts for their disappearance.

There must have been considerable remains of the old monastery existing in the commencement of the reign of James I. In the manuscript written by Andrew Stewart, who was Presbyterian Minister at Donaghadee from 1645 to 1671, we are told that when Con O'Neill escaped from the Castle of Carrickfergus, "he was brought over to the church of Bangor, where, in an old steeple, he is hid, and kept till such time as Hugh Montgomery might be advertised to send a relief for him. And indeed it was not long, till wind and weather serving, there is a boat sent with Patrick Montgomery, afterwards of Creboy, in Ireland, to carry Con away." Fleming in his *Collectanea Sacra*, says—"There still may be seen on the spot where the Bangor monastery stood, some structures, and vast walls of white stone, and various enclosures, all of which betoken its former grandeur." But Fleming must have visited Bangor, or at least have had his information previous to 1616, about which date the erection of the present Protestant church was commenced by Sir James Hamilton, within the old abbey, though it was not finished till the year 1623.

The erection of that building left the site of the ancient monastery* in the same state as it exists at present. Father

* *The Description of the County of Antrim, by Richard Dobbs, Esq.*, written at Castle Dobs in 1683, contains the following observation which does not seem to be of any importance—"This Bangor was a large monastery, and belonged to the monks of Bangor, who, as we have by tradition, were all killed by the Highlanders coming thither in long boats, out of the Highlands of Scotland. Some remains of the Abbey or Monastery appear to this day." *The MacDonnells of Antrim, by the Rev. G. Hill.*

Edmund MacCanna (McCann), in his *Irish Itinerary*, which was written about the year 1643, says—"South-east of this (Newtownards) stood the monastery of Benchor, once the most celebrated in the whole world, of which even the ruins do not now exist. All that is to be seen there is a church; and whether it belonged to the monastery or not I am unable to say."

In Bangor of the sixth or seventh century, we are not to picture to ourselves a modern monastery, with buildings erected after a regular plan, and mutually connected by cloister and corridor, but a vast number of small oval-shaped cells made of wood and wattels, covered with thatch, or at times even with skins, scattered in every direction, and interspersed with gardens, from which, in part at least, the great monastery derived a sustenance for its numerous inmates. In the centre, crowning the hill, where now stands the Protestant church, stood the principal church—no doubt a stone church—perhaps the very *Daimhlaig* (stone church) in which Donagh O'Mahon was killed in 1065 by Brodar, "the enemy of Comgall," for it does not now admit of the slightest doubt that the novelty in church-building which St. Malachy introduced, consisted not in material but in magnificence. Close to the church we may suppose was the refectory, or *prointigh*—the dining house—with the coquina and hospitia, all surrounded by a rampart or vallum. In the days of their primitive fervour the *prointigh* offered not many attractions to the monks of St. Comgall. It were to be wished that we could get a glimpse into the domestic arrangements of the little cells scattered so numerous around the great church. Each was probably occupied by some five or six inmates; the elder brethren being ministered to by the juniors. What a picture of simple life is presented in the following story, from the *Life of Finnachtu the Festive*,

a chief of the Southern Hy Neill :—“ Finnachta came with a numerous cavalcade to the house of his sister, whither he was invited to be her guest. As they were riding along the way they met Adamnan, then a schoolboy, who was travelling upon the same road, with a jar of milk upon his back, and as he fled from the way before the cavalcade he knocked his foot against a stone and stumbled, and the jar fell from his back and was broken ; upon which Finnachta said, ‘ Thou shalt receive protection, oh student,’ and he prayed him not to be sorrowful. Then said Adamnan, ‘ Oh, good man, I have cause for grief, for there are three goodly students in one house, and three more of us are attendants upon them. And how we act is this :—One attendant from among us goes out in turn to collect sustenance for the other five ; and it was my turn to-day, but what I had gathered for them has been spilled upon the ground, and, what grieves me more, the borrowed jar is broken, and I have not wherewith to pay for it.’ ” Here we have a picture of scholastic life, which presents some features that resemble the mode of life that still exists among the “ poor scholars ” in Munster. To meet the wants of a community so extensive, we must suppose many a *Duirteach* (oratory), and *Killeithe* (church made of hurdles), were scattered through the monastic collegiate town. In these, choir succeeded choir in endless succession, and never—night, noon, or morning—did that choral worship cease. After the lapse of twelve centuries there is still preserved in Milan, the old office-book of Bangor, containing the very hymn that so long ago was heard here in the still midnight hour gently pealing above the wind.

Mediae noctis tempus est.

*Gloria Patri ingenito,
Gloria unigenito,
Simul cum Sancto Spiritu,
In sempiterna sæcula.*

Though prayer was the principal, it was by no means the only duty of the monk. Labour was scarcely secondary—much of his time was devoted to the Scriptorium, where there were written and illuminated those manuscripts that are the glory of that age and the wonder of this. Some delivered in the schools those lectures that attracted the crowds of students who, in turn, diffused gratuitously, in some distant land, the knowledge which they had gratuitously received; while others were engaged in manufacturing the various articles required by the brethren, or were tending the mill, which, we may fairly suppose, was turned by the stream, which now, sadly diminished, flows past the baths.

A fragment of a sculptured cross, which was used for a doorstep in the Protestant church, has been removed by Lord Dufferin to his private chapel at Clandeboye. Another stone, on which are carved several crosses of the Irish pattern, was found in the graveyard, and is now preserved in the Belfast Museum.

An ancient bronze seal, of which an impression is printed in the *Dublin Penny Journal*, vol. i. p. 205, was found in the ruins of Saul Abbey. On it is represented an abbot—St. Comgall—standing in an niche of Gothic architecture, his left hand holding the crozier and his right raised in the act of giving benediction. It bears the inscription, “S. R. Pris. Johanis Kenedy Abis. de Bangor.”—The seal of the Rev. Father John Kenedy, Abbot of Bangor. The seal certainly belongs to the fifteenth or sixteenth century. The Belfast, Holywood, and Bangor Railway Company have copied it for their corporate seal.

There is at present in the possession of Mr. M'Cance, of Clifden, Holywood, a cast bronze bell, which was found, about eighty years ago, buried in the graveyard of Bangor. On its side is incised a cross of a very ancient Irish type,

and there is an incised border around the mouth of a Greek pattern, which frequently occurs in Irish ornamentation. It measures across the base in front, nine inches; across the top, six inches; across the base, laterally, eight inches; across the base, internally, eight inches; and across the top, two inches. Extreme height to top of handle, fourteen inches, and to the top of hollow part, twelve inches. Thickness of the metal at the lip, one third of an inch. Weight of the bell, twenty pounds six-and-a-half ounces.

In an old map, in the possession of Lord Dufferin, a cross, of the Irish pattern, is drawn at a part indicating some place near the site of Clandeboye Railway Station. As the ancient name of the townland of Crawfordsburn* was Ballykillare, which might signify the *townland of the Western Church*, it is probable some old cemetery may be discovered in that locality.

Within the civil parish of Bangor vestiges of twenty five raths and forts may be traced, the largest of which was Rath-Gael, which extended over two acres, and was surrounded by a double vallum. This great rath is entirely obliterated, and its site is occupied by Rathgael House. The *Annals of*

* The family of Crawford are of Scotch lineage; they settled at Crawfordsburn in the reign of James I. as tenants under Sir James Hamilton. William Crawford purchased Crawfordsburn about 1670 from Lord Clanbrassil; he is returned in the rental of the Clanbrassil estate for the year 1681 as paying for part of Killare a rent of seventeen pounds, three shillings, and threepence; and he and Alexander Hamilton are returned as the tenants of Ballyornan, &c., at the rent of ten pounds, sixteen shillings, and eightpence. Mabel Fridiswid Crawford, descended from William above-mentioned, married William Sharman of Moira Castle, to whom the estate passed in virtue of his marriage, when he assumed by royal license the name and arms of Crawford. The present proprietor, Major John Sharman Crawford, is their son. The late Mr. Sharman Crawford for many years represented Rochdale in parliament, and was the great advocate of Tenant-Right.

the *Four Masters* record at the year 618, "Rath-Guala was burned by Fiachna, son of Baedan, of which Fiachna said :

Fire caught Rath-Guala, little treasure will escape from it,
The force which caused it is manifest ; it was not from one spark
it caught it ;

Fire caught Rath-Guala, little treasure will escape from it ;
Vehemently their evils kindle fire in the fort of Aedh Bolc."

O'Donovan, in a note on this passage, expresses his opinion that Rath-Guala is the present Rath-Gael. Aedh Bolc seems to have been the owner of the fort ; and Fiachna, son of Baedan, was King of Ulidia for thirty years, he was slain in 622. The *Felire* of Oengus Céle Dé, commemorates at the thirtieth of October "Colman Mac Hua Gualae," and the ancient scholiast says that he belonged to "the Galfine, a tribe of the Ulstermen ;" but he is doubtful whether he be the Colman commemorated at Lann Mocholmog, or the Colman who was abbot of "Cammus Comghaill, on the brink of the Bann." The latter is more probable ; it would, therefore, seem that the Colman, the abbot of Comgal's monastery, of Camus, near Coleraine, belonged to a family descended from Guala, who gave name to Rath-Guala, now Rath Gael, near Bangor, and that a tribe named the Galfine was located in the vicinity of Bangor.

In the townland of Ballyskeagh there is a field called *Chapel Field* ; it is in the farm of John Dempster. In this field human bones have been found, and a little to the west of it there was formerly a little well, but it is now filled up. In the *Taxation of Pope Nicholas* the *Chapel of Thalascueagh* is valued at two-and-a-half marks. Thalascueagh is intended for Tulach Sgeathach (the hill of the brier) ; and in process of time it changed into the modern form of Ballyskeagh (town of the brier). In an ancient Exchequer Roll, of the years 1260-1261, Nicholas de Dunhend, the seneschal, accounting for the revenues of Ulster, says—"Robert Logan

renders an account of one hundred and twenty marks for five carucates of land, which were of William de Gyesburn in Tullachskeych, within the cantred of Blathewyck in Ulster, by the pledge of Nicholas de Dunchend and of others who are noted in the preceding roll. In the treasury seventy-eight pounds. And he owes forty shillings. "In the *Terrier* the chapel is returned as "one mensall, the curate pays in proxies, sixpence; refectious, do.; synodals, two shillings;" and Sir Hugh Montgomery is returned as the tenant under the See. In another part of the same document, among "*such lands as appertaine and belong to the Bishopricke of Down and Connor,*" the following return is made:—"At Ballyscragh (recte Ballynaskeagh) two townes both spiritualities and temporalities." In 1622 the "Capella de Ballyenaskey" was returned as a ruin. In the report made by the Ecclesiastical Commissioners in 1833, it is stated that the tithes of Ballyskeagh were leased by the bishop to Lord Londonderry at a reserved rent of two pounds eight shillings and twopence, and a renewal fine of six pounds six shillings.

In the townland of Craigogantlet, there was formerly a chapel, to which the townland belonged. The site of it cannot be ascertained. The chapel of Craigogantlet is not valued in the Taxation Roll of Pope Nicholas, but in the *Terrier*, there is an entry, "Capella de Carrigornantalan of Movilla. The curate pays in proxies "sixpence, refectious, do., synodals two shillings;" and on the margin is entered the word "mensal;" but, it is probable that the marginal note should refer to Ballyskeagh, which is entered in the next line. At the suppression of monasteries, in the reign of Henry VIII., James M'Guilmore, abbot of Movilla, was found possessed of "the church, chapel, or impropriate rectory of Carrickogandolan with its appurtenances." The *Ulster*

Visitation Book of 1622, returns it as a ruin, and all its tithes possessed by Sir Hugh Montgomery.

In the townland of Carrowreagh, there is the site of a long disused cemetery. It occupied the angle formed by the junction of the road from Craigogantlet, with the old road leading from Newtownards to Belfast. A little hill on the Newtownards side of the junction, over which the road passes, is still called the *Chapel Hill*, and the field to the south side of the road is called the *Chapel Field*; it is in Mr. M'Beth's farm. This cemetery and chapel are not mentioned in any document, which has come down to us. They have probably ceased to be used, even before the English conquest. In several of the inquisitions regarding the Montgomery property, a townland named Carrowcallyduffe (the Quarter-land of the Black Nuns) occurs between the townlands of Killarn and Greengraves, which exactly corresponds with Carrowreagh. In the inquisition of 1623, a townland called Carrowkilnevagh occurs between "Carrowreagh" and "Balleorane." Perhaps this is the site of the Convent, which, according to an ancient *Life of St. Finnian of Moville*, published by Colgan, that saint erected for his sister, St. Quarriar, at some distance from his own monastery.

In Rockfield demesne, in the townland of Ballyoran, there is a field called *Chapel Field*, where human bones were found. That was the site of the ancient Church of Ballyoran (Baile-an-uarain—the town of the cold spring); near it, in the glen, is a well which gave name to the townland. This church, under the partially English form of Wauerantone, was valued in the *Pope Nicholas Taxation* at six marks. An inquisition in the year 1334 found that William de Burgo possessed certain lands in the County of Newtown of Blaethwyc, called "Wauerantone," producing the annual sum of one hundred and ten shillings. An inquisition taken in the

reign of James I. found that the vicarage of Ballyoran extending over the townlands of Ballyoran, Ballylisbredan, Ballyrainey, and Unicarvil belonged to the Abbey of Inch, and the entry in the *Terrier* corresponds—"Capella de Balleorn, of the Inch. The curate pays in proxies, one shilling; refectons, one shilling; synodals, two shillings." Previous to 1622 the Church of Ballyoran had become a ruin.

The cromleach, called the "Kempe stones," stands a short distance to the east of the site of Ballyoran Church, but in the townland of Greengraves; the old name for the townland was Ballycloghtogall (town of the lifted stone). Kempe, in Anglo-Saxon, signifies a warrior; and, according to the tradition of the neighbourhood, a great warrior is interred under the monument. The cromleach consists of an enormous rock, or stone, reposing in a reclining position on three others. This stone is upwards of eight feet and a-half in length, and nearly of an equal breadth, varying from four to five feet in thickness, and has been computed to weigh about forty tons. The two supporters on the east side are each about five feet high; the third is composed of a massive slab, partly resting on two others, so that, properly speaking, there are five stones supporting this ponderous load.

In the townland of Castlebeg, in a field belonging to Mr. James Steele, situate to the east of his garden, a great number of stone-lined graves were found about fifty years ago. This was the site of "the Chapel of Castlebeg," which was valued in the roll of the *Pope Nicholas Taxation* at two and a-half marks. This church seems, like many of the ancient Irish churches, to have been surrounded by a circular entrenchment faced with stones called a cashel; hence, probably, the name of the townland Cashel-beg (the little Cashel). The site of the cashel is still observable, and is called the Fairy Ring. The entry occurs in the *Terrier*:—"Capella de

Castlebege" is the archdeacons. The curate pays in proxies, seven groats; in refectations, do.; synodals, two shillings.

The ancient Church of Ballyrickard stood in the field, which is to the west of the Moat of Ballyrickard, and is separated from it by the county road. The site, which is a little more elevated than the remainder of the field, is now only traceable by the human remains which are found in it. There was formerly a small well of very pure water a little north of the Moat in Mr. M'Cracken's field, but it has been filled up without any necessity, and the people in the vicinity even yet deplore its loss. The Church of Ballyrickard is not mentioned in the *Taxation Roll of Pope Nicholas*, but an Inquisition—3 Edw. VI.—found that "the rectory of Ballyrickard, in Cloneboy," in Brian Fertaghe's, was appropriate to the prior of cross-bearers of St. John of Down, and the entry in the *Terrier* is—"Capella de Ballyregart, St. John's of Down. The curate pays in proxies, one shilling and eightpence; refectations, do.; synodals, two shillings." In 1609, James I. annexed it to the Protestant Deanery of Down, under the name of *Villa Richardi Albi*; and in 1617, an inquisition, held to ascertain the right of the Deanery, found "the rectorie of Ballyrickard, *alias* White-Richarde, hath thereunto belonging all the tythes, &c., within the parish and townes of Ballyricarde, Ballyrenecrevey, Ballyneganemye, Ballyhenrye, and Ballycastlewarry, and a quarter of towne lying round about the parish church of Ballyricharde. At the Whitestone there is a glebe-land, which doth antiently and rightfully belong to said rectorie and parsonage of Ballyricharde." The church had become a ruin previous to 1622. Ballyrickard affords another instance of the desire of our early ecclesiastics to erect their churches in the vicinity of sepulchral *tumuli*, in order not to outrage unnecessarily the prejudices of their converts.

The Preceptory of the Knights of St. John, in the Ards, had a townland called Carnemuck, near the Island of Slesny, now called Rough Island, in Strangford Lough. This seems to be the townland of Cherry Vally, which, in the sale deed of 1679, is called *Chirivally, als, Carrowcrossnemuckley*.

The Protestant Church of Comber occupies the site of the Cistercian Abbey, which was founded in 1198, according to an old catalogue of Cistercian houses published by the Irish Archæological Society, in an appendix to *Grace's Annals*. Archdall gives Pembridge as his authority that this abbey was supplied with monks from Albalanda, in Caernarthen-shire. He also says that it was founded by Brian O'Neill, who fell in the battle of Down; but Brian was probably not born at the time, and it was antecedent to the power of the O'Neill's in the County of Down. Allemand ascribes its foundation to the Whites, and Ware ascribes its date to about the year 1199. We have already given a certificate signed by Andrew, Abbot of "Cummor" and other dignitaries, testifying that they had been present at a visitation held by Randal, Bishop of Down, in the monastery of Bangor, on the 28th of May, A.D. 1251. The abbey seems to have been very rich at the date of the Suppression.

An Inquisition taken at Ardquin, on the fourth of July, 1605, found that "John O'Mullegan, abbot of the late abbey of Cumber, in the Upper Clandeboy, at the time of the dissolution of the said abbey, was seized in fee as of right of his abbey, of seven townlands lying around, viz:—Ballymonster (the land adjoining the monastery itself); Balleneyany (called in other Inquisitions Ballengona, now Ballygowan) Ballycarnesmer (Carnasure); Ballengartoige Ballenecullentre (Cullintraw); Ballygaruffe, with their appurtenances, and of all the tithes of said lands." It was also found that he was seized of the rectories of Ballymac-

geehan, Kilmood, Saintfield, or Tawnaghneeve, Kilaney, and Temple Effin, in Island Magee, with the right of nominating the vicars in these parishes; and from each of these parishes he received two-thirds of the tithes. It paid neither proxies, refectations, nor synodals, being exempt from these imposts because it belonged to the Cistercians. The *Terrier* says “*Monasterium de Comber exemptum; est Cistersense.*” After the abbey fell into the possession of the Crown, the buildings were burned about the year 1572, by Sir Brian MacFelim O'Neill, lest they might be fortified by the English. James I. granted the site of the abbey and its possessions to Sir James Hamilton, who assigned the site and the most of the possessions to Sir Hugh Montgomery. Sir James and Sir Hugh fitted up a portion of the abbey church for a Protestant church, but the other parts of the abbey were pulled down for the purpose of erecting Mount Alexander House and other buildings about Cumber. In the *Irish Itinerary of Father Edmund M'Cana*, written about 1644, the friar says—“Lake Cuan makes a turn at a place called Commor. Previous to the outbreak of heresy there were two monasteries here, commonly called the Black and the White, from the color of the garments worn by the inmates of these houses. I saw a monk of the White Abbey—that is, of the Order of St. Bernard—who commonly went by the name of the White Monk. When weighed down with years, and an exile from his abode, he was murdered in Clan Canai (in or near the parish of Tartaraghan, County Armagh), a territory of Tyrone, by the ruthless enemies, the Scots, in the year of our salvation 1643. Of these monasteries not even the ruins remain, for a colony of Scots, who settled there, employed the stones of them for building houses for themselves—so great is the passion of heretics for demolishing sacred objects. To the east of this, the same lake makes another

angle, at the town called Newtown, where there was, even in my day, a monastery of St. Dominic, which some years ago, Mogumrins (Montgomery) the Scotchman converted into a secular dwelling." Were the good friar to re-visit the scene of his tour he would find Mount Alexander House now in a heap of ruins, or converted into farm buildings ; he would find that the Montgomery family had sold to Sir Robert Colville* the Manor of Newtownards, in 1675, and that of Comber, except Mount Alexander, in 1679, while Mount Alexander and its vast estates, belonging to the Montgomeries, Earls of Mount Alexander, were bequeathed by the last earl to his countess, and by her to her nephews, Samuel Delacherois and Nicholas Cromelin. Mount Alexander passed by purchase into the possession of the Londonderry family, who also purchased from the Colville family the Manor of Comber. Thus all those estates passed off for ever from the family of Montgomery. In this, the old friar would be convinced, that he saw the hand of God.

From Father M'Cana's statement, there were two monasteries in Cumber, the White Abbey, or Cistercian, the site of which is occupied by the Protestant church ; and the Black Abbey, belonging to Augustinians, some portions of the church of which may have remained till the date of M'Cana's visit. The site of this abbey was probably in Mr. Andrew's bleach green, near the entrance to which, about thirty years ago, a number of stone-lined graves were discovered. Here probably stood the abbey church built by

*Alexander Stewart, of Ballylawn Castle, Co. Donegal, who purchased from the Colvilles what had been the Montgomery estates, married, 30th June, 1737, Mary Cowan, who had a fortune of £150,000, as sister and heir of Sir Robert Cowan, Knt., governor of Bombay. They were the parents of Robert Stewart, created *Baron Stewart* in 1789, *Viscount Castlereagh* in 1795, *Earl of Londonderry* in 1796, and *Marquess of Londonderry* in 1816.

St. Patrick. The *Tripartite Life* thus relates the circumstance of its erection :—“ Conla, the son of Caelbadh, hearing with sorrow how uncivilly the man of God was treated by his brother Saran, went to venerate him, and consecrated himself and all his property to his service, offering to him in particular a remarkable field for the purpose of erecting thereon a church, on which he erected the monastery of Commer.” We are then told that St. Patrick blessed Conla, who is ancestor of the family of Magennis, and declared that kings and chieftains should be of his race for ever.* In the *Irish Tripartite* and in *Jocelin* the church is called Domhnae Combuir (the Church of Comber). The latter says that it was erected in the plain of *Elom*. The Comber river is called the Euler, and enters Strangford Lough, near the town of Comber, which derives its name from the circumstance, for Comar, “a confluence,” is frequently in Ireland applied to places situate at the junction of rivers, either with rivers or with large sheets of water. The *Annals of Lough Ce* record, A.D. 1031 :—“ A hosting by the son of Eochaidh into Ui-Echach (Iveagh), they burned Kill Combair with its oratory, and killed four clerics, and carried off thirty captives.” The *Annals of the Four Masters* record, 1121 :—“ Cormac, abbot of Comar, was killed.” The old abbey soon became obscured by the fame of its Cistercian rival, and it completely disappeared from history.

In the *Taxation of Pope Nicholas* the Chapel of Rogerstone is valued at forty shillings. It is obvious from its position

* The Marchioness of Londonderry, who gave the site of the present Church of Comber to the Catholics is a descendant of Conla : Her family possesses Tullymore estate as being descended from Brian McHugh Magennis, whose daughter, Ellen, married William Hamilton ; and their great grand-daughter, Ann Hamilton, married in 1752 Robert Viscount Jocelyn, and transmitted to her descendant, the present Earl of Roden, the estates of Brian McHugh Magennis.

on the roll that it must have been somewhere in the vicinity of Comber; and in the *Terrier*, the “*Monasterium de Cumber*” is succeeded by—“*Ecclesia de Villa Rogeri*. The parish church owes in proxies, eight shillings; refectons, do.; synodals, two shillings.” In the *Ulster Visitation Book* the entry is “*Capella de Villa Rogeri*. All tithes are possest by Sir Hugh Montgomery, no cure nor able to mayntayne any, the people repaire to the next which is Cumber.” The chapel of Ballyroger may have been the old church of the Augustinians dwindled down, or, as Dr. Reeves supposes, “In Ballyaltikilligan, locally called Killaghan, one of the townlands which belonged to the abbey, there is a gentle eminence near the stream, which bounds the townland, whereon a church is remembered to have stood. The walls were razed, and the cemetery plowed up about seventy years ago. This building was about a mile and a quarter distant from Cumber, on the N.N.E., and may have been the Rogerstown mentioned in the Taxation.”

In the *Taxation of Pope Nicholas*, “the Church of Ballymacgehan” is valued at twenty shillings. It is entered in the *Terrier*, “*Rectoria de Ballymacathan*, rector, curati, and comes to the Comber, pays proxies, eight shillings; refectons, eight shillings; synodals, two shillings.” In 1622 it is returned as a ruin. At the suppression of monasteries, the rectory, which extended over nine townlands that form the south-east portion of the civil parish of Comber, stretching from Joseph’s Bridge to Bush Bridge, belonging to the Prior of Down; and in 1617 an inquisition found that the tithes of Ballymuchahan belonged to the “vicarage and parsonage of Down. A quarter of said towne land called Ballymacahan is glybe land, antiently belonging to the said rectorie of Downe.” But the Montgomeries and the Hamiltons having obtained a Crown grant of the possessions of the Abbey of

Comber, contrived to have it found by several inquisitions that the rectory of Ballymacgehan was appropriate to the Cistercian Abbey of Comber. Every field in the townland of Ballymaganhey, or Ballymageehan, has been searched for traces of the church, and yet none have been found; but in the townland of Magherascouse, which is one of the nine towns of the parish of Ballymageehan, there is a field called the *Chapel Field*, where human remains and portions of coffins are found. It is in the farm belonging to Mr. John Boomer. It is probable that Ballymageehan takes its name from the family name Mageehan, sometimes changed into M'Ginn, which is still numerous in the neighbourhood.

There was a church in the townland of Killarn; the field in which it stood is still called "*The Chapel Field*"—it is in Mr. Munce's farm—the graveyard is completely obliterated. About fifty years ago a cuneiform gravestone, on which is inscribed a floriated cross, was removed from this cemetery; it is at present in the farmyard of Mrs. Kennedy, of Greengraves. The townlands of Killarn and Ballyrogan are represented in the inquisitions as attached to a chapel designated in them variously as Kileroga, Killtonga, Kiltego, and Kiltuga, which may be attempts at Killysugan, under which name is known a very ancient cemetery situate a mile to the north-west of Newtownards, in the townland of Milecross; it is at present used chiefly by the Catholics of Newtownards. The history of it is entirely unknown. The inquisitions represent the chapel in the townland of Ballyrogan as an impropriation of the Abbey of Movilla, and as such passing into the possession of Sir Hugh Montgomery, while, on the contrary, the ecclesiastical documents represent the chapel of Killarn as belonging to the priory of Down. In the *Terrier* there is an entry:—"Capella de Killarneid of the priory of Downe. The curate pays—Proxies, one

shilling; refectons, one shilling; synodals, two shillings;" and the *Ulster Visitation Book* of 1622, makes the following report:—"Cappella de Killernord impropriate to ye priory of Down, and belongs to ye Countess of Kildare. Noe curate, nor able to mainteyne one, the people repayre to Comber and partly to Downe Donald, ye next churches." Perhaps, after all, the Killarneid of the ecclesiastical documents is not the church in the townland of Killarn, but a very ancient one which stood in the townland of Killynether.

PARISH PRIESTS.

The extensive district comprised in the parish of Newtownards was colonised by Scottish settlers in the reign of James I., and the natives were driven from it, except a few, whose service was necessary for the requirements of the settlers; and the few who remained being deprived of their clergy, either themselves renounced their religion, or their descendents having intermarried among the colonists, became Presbyterians. The few Catholics who were scattered over the district were attended by the priests of Lower Ards and of Saintfield. In the year 1810, the Rev. Patrick Curran, who was tutor to the late Marquis of Londonderry and to the Hon. Chas. Fitzroy, finding some Catholics about Newtownards and its neighbourhood, formed a little congregation, and in 1811, he was constituted parish priest of Newtownards, which comprised the present parish and that of Holywood. Father Curran was a native of Downpatrick. He entered the College of Manycouth on the 17th of October, 1806, and he was ordained by Dr. Patrick M'Mullan in 1810. Father Curran's first mission was Newtownards, where his influence with the Londonderry family enabled him to obtain the site of the late church. In 1814 he went as assistant to the aged and infirm parish priest of Aughagallon, the Rev.

Wm. Dawson. Father Curran is interred in the graveyard of Down Cathedral; on his tomb is inscribed—

Sacred
to the memory
of
The Reverend Patrick Curran
Roman Catholic Clergyman
Who departed this life
January 13th 1825
Aged 38 years.

Father Curran was succeeded by the Rev. Hugh Smith, afterwards parish priest of Lisburn, who was appointed in 1814, from the parish of Kilcoo. (See Kilcoo).

Father Smith left Newtownards in 1817, when the Rev. Bernard Magee, a native of South Tyrella, was appointed. Father Magee was ordained by Dr. Patrick M'Mullan, in Downpatrick. He then went to the Irish College of Lisbon, and afterwards to a college in Seville, from which he wrote the following letter to the Rev. Daniel Graham:—

SEVILLE, APRIL 14TH, 1808.

REVD. DEAR SIR,—I arrived here on Sunday, 27th ultimo, after a journey of eleven days. The muleteer honestly fulfilled his engagement, and left me in the *Venerabiles*, where I met with Mr. Quin, and gave him your letter. He came with me to Mr. Murphy's lodgings, who received me very kindly. I remain in the same lodgings with him, and he is exerting himself very much to get me into a convent, and to procure a Sunday and Holiday mass for me, which is at present very difficult to effect either; there are several here, some two, others three years, and have not Sunday mass, notwithstanding which, he expects shortly to procure both for me. He is certainly a man of an amiable character, and very much esteemed by his acquaintance here; and I assure you, some of the Irish who came here lately would have fared very ill, was it not for him. He does everything for me in the same manner (you know Mr. M'Closkey used to do). I have not seen your namesake yet as he is in the country, at a place called Villa Noeva, on account of his health, but I suppose he will return shortly to the city, as he is getting quite well. Mr. M'Quin, the Franciscan, who left Lisbon a

few days before me, was utterly rejected by every house of his Order, however upon application to the archbishop, the Casa Granda, a house of his Order, was obliged to receive him, about eight or ten days ago. As for Reily, who came here with Eneas M'Donnell and the young Franciscans, I suppose him in Ireland before this, as he set off for that the latter end of January or beginning of February last, and took the Gazzanagas with him, as he could not get dollars enough for them here. I am sorry it was not in my power to see you before I left Lisbon, but that, I hope, you will excuse, as my warning was so short, which Mr. Sherry can inform you of. All is peace and quietness here, and the greatest content reigns in the minds of the people because of the prince being raised to the throne; as to that and other affairs I refer you to the newspaper. I hope you will not neglect writing to me soon, and if it is not in my power to answer it in time (that is before you would leave Lisbon), you can inform my people of every circumstance concerning me; and if it can be thought practicable that a bill would reach me, let them send it as soon as possible. Mr. Murphey sends you his most respectful compliments, Remember me to all my friends and acquaintances, particularly—my classfellows. When you go, write direct thus:—Bernardo Magee, en el Convento de la Merced, Calçada, Sevilla.

Believe me, yours sincerely,

BERNARD MAGEE.

Al Senor Dn. Daniel Graham en el Collegio del San Patricio Lisboa Portugal.

On his return, he was appointed curate of Downpatrick. He afterwards went to Lurgan as curate to the Rev. John Kelly, whence he was appointed to Newtownards. He died in 1822, and was interred in Ballykinlar graveyard. Over his grave is inscribed—

Erected
 In memory of the Rev. Bernard Magee,
 late Parish Priest of Newtownards, who
 departed this life the 18th July 1822
 aged 43 years
 “*De Profundis*”

On the death of Father Magee, the Rev. Arthur M'Glew was appointed; he was a native of Dundalk, but he removed when very young with his parents to Killough. Mr.

M'Glew was ordained in Downpatrick by Dr. Patrick M'Mullan in 1812. After having been for some time curate in Downpatrick, he went to the College of St. Sulpice in Paris, and on his return, in 1818, he was appointed curate of Ballykinlar, from which he was appointed, August 1st, 1822, to the parish of Newtownards. Mr. M'Glew collected the few Catholics scattered through the neighbourhood of Donaghadee, and formed a little congregation; he also made considerable preparations for building a chapel in Holywood, but the difficulties of attending that district of his parish, and its proximity to Belfast, induced him to resign Holywood in 1828. He was appointed to Derriagh in 1831.

The succeeding parish priest was the Rev. Patrick Curoe.* He was a native of Ballynagarriek in the parish of Kilclief; he entered the Logic Class in the College of Maynooth in August, 1825, and after the completion of his collegiate studies, he was ordained in November, 1829, by Dr. Crolly, in St. Mary's Chapel, Belfast. After remaining a few weeks in Belfast, he was sent as curate to Duneane, where he remained six months, after which, he was eight months in the curacy of Rasharkin, when he was recalled to Belfast, which then

*A Mural Monument has been erected a few months ago over the grave of Father Curoe, in the Church of Ballykinlar, by Father M'Keating, his successor in that parish, it bears the following inscription:—

Of your charity
Pray for the repose of the
Soul of the
Rev. Patrick Curoe
Who for thirty-nine years was
Parish Priest of Tyrella
And Drumaroad
And built this Church in 1860
Died 4th October 1873
Aged 72 years.
Requiescat in Pace.

required an additional clergyman on account of the chapel of Holywood, which had just been opened. Father Curoe was appointed in June, 1831, from the curacy of Belfast to the parish of Newtownards, which he retained till his appointment to that of Lower Mourne, on the 22nd of October, 1832. (See Lower Mourne and Ballykinlar).

Father Curoe's successor, the Rev. Daniel Kelly, was a native of the Parish of Kilmore, but he emigrated when very young, with his parents to America. He was appointed to Newtownards in 1832, which he held till February, 1841, when he emigrated to America, "bearing with him the esteem and good will of his acquaintances of every denomination." (See Address and Presentation, *Vindicator*, Feb. 26th, 1841). He was attached in 1844 to the Cathedral of St. Louis, U.S., under the Most Rev. Benedict Flaget. Father Kelly having returned to Ireland, died in Dublin, in Holy Week, 1867.

After the resignation of Father Kelly, the parish of Newtownards was attended by the Rev. James Denvir, P.P., Lower Ards, and his curate, the Rev. William M'Alea, until the latter was appointed to the vacant parish. Mr. M'Alea was born in 1808 in Kilclief. He entered the Logic Class in Maynooth College, August 25th, 1830, and was ordained on the 24th May, 1834. He was curate in Lower Ards from a short time after his ordination till his appointment to Newtownards, on the 23rd of May, 1842. Mr. M'Alea erected the chapels of Donaghadee, Newtownards, and Bangor. He resigned the parish in 1856. He died November 17th, 1869, and was interred in the chapel yard of Kilclief.

After the resignation of the Rev. W. M'Alea, the parish was administered by his curate, the Rev. W. Ryan, until the appointment of the Rev. William Close.

Father Close was a native of Ballymacward, the parish of Derriaghy. He entered the Rhetoric Class in the College of Maynooth, on the 14th of February, 1850, and was ordained in Clarendon Street Church by the Most Rev. Dr. Whelan, in November, 1854. He was shortly afterwards sent to assist the Rev. William John M'Auley, who was then temporarily in charge of the parish of Drummaul. From the curacy of Drummaul he was promoted, in the spring of 1857, to Newtownards, as administrator, and was appointed parish priest in 1860. He resigned Newtownards in 1864, having been appointed to the parish of Finvoy, which had then been separated from Rasharkin.

The Rev. Patrick M'Convey, the present parish priest, succeeded Father Close in 1864. Father M'Convey is a native of the parish of Dunsford. He entered the Diocesan Seminary, Belfast, August 9th, 1844, and on the 26th of August, 1848, he entered the Logic Class in the College of Maynooth. He was ordained by Dr. Whelan Sept., 18th, 1852, and in November of the same year he was appointed one of the curates in Downpatrick, where he remained till the middle of February, 1864, when he was appointed for a short time curate of Whitehouse, from which he was promoted to Newtownards.

CHURCHES.

Newtownards.—As stated formerly, there were, previous to this century, very few Catholics in the district, and it had no resident priest. A return made to the Irish Parliament in 1764, by the gaugers of Newtownards Walk, is preserved in the Record Office, Dublin. It reports:—Newtown—Parish Church, one; Meeting-houses, two; Convents and Popish Chapels, none. Number of Protestants of the Established Church, sixty; number of Protestant Dissenters, four thousand seven hundred and fifty; number of Quakers, twenty; number of

Papists, fifty. The Rev. William Teggart, who was the parish priest of Saintfield from 1790 till 1799, celebrated Mass in the Newtownards district once a month, and the parish priest of the Lower Ards celebrated Mass in it once a quarter. They officiated in a private house, occupied by Murty Rogan, which stood on the farm now belonging to Mr. Hanna, in the townland of Ballyrea—this was nearly two miles from Newtownards, towards Greyabbey. In more recent times, Mass was celebrated in a small house which stood at *the Clay Holes*, near a stream, and when the few Catholics, generally not exceeding a dozen, came to Mass, many of them brought with them cans, as if coming to the stream for water, being either afraid, or ashamed that Protestants should see them going to Mass. The old chapel was erected on the site occupied by the more recent church; the date-stone, which is still preserved, records—“This chapel was erected by the Rev. Patrick Curran, P.P., A.D. 1813.” The second church, built by the Rev. W. M’Alea, was dedicated October 7th, 1846, on which occasion, the sermon was preached by the Rev. Michael Kieran, P.P., Collon, County Louth, who afterwards was archbishop of Armagh; the collection amounted to one hundred and seventy pounds.

That church was replaced by the present church which was erected at the sole expense of the Dowager Marchioness of Londonderry. The foundation stone of the building was laid on the 3rd August, 1875, by the Most Rev. Dr. Dorrian, Bishop of Down and Connor. The church occupies a commanding position, convenient to the railway station. The style is pure Gothic, and what is known as the late decorative, approaching the perpendicular. The stone used is from the quarries at Scrabo, with facings of red Dundonald. The interior dimensions are one hundred and seven feet by forty-eight, and there is accommodation

for six hundred and sixty persons. The building consists of a sanctuary, with a side altar on the Gospel side, and the sacristy on the south side. There are also north and south transepts, nave and aisles. The gallery is at the west end, facing North Street, access to which is gained from the principal entrance by a spiral staircase of Dundonald stone at the south side of the door. At the south-west angle there is a commodious porch, with Gothic door and elaborate traceries, and above it is a niche, in which is placed a statue of St. Patrick, to whom the church is dedicated. At the intersection of the nave and transepts there is a lantern tower, and immediately beside it a belfry for the sanctus bell. Each side of the building has three windows, and the sanctuary has five; all in the Gothic style. At the west end of the north aisle is the baptistry font. The altar is fully in keeping with the architectural style of the church. The reredos is about twenty feet in height, and is beautifully carved and chastely decorated, as is also the side altar dedicated to the Blessed Virgin. At the south side is placed a statue of St. Joseph, in a Gothic niche. Messrs. Hanson & Sons, London, were the architects. It was dedicated by the Most Rev. Dr. Dorrian, October 24th, 1877, under the invocation of St Patrick.

The following memorandum was kindly given to the author by Mr. James Osborne, of Ballycreely, parish of Killinchy. It was written by his father, a highly respectable farmer, who died about 30 years ago, at a very advanced age. The writer belonged to the Unitarian branch of the Presbyterians:—

“At the period the Pretender arrived in Scotland, John Drumgoole, was Priest of the Parishes of Killinchey, Killileagh, Saintfield, Comber, Inch, and Kilmore. He lived in Raffery, where the late James Shaw lived, and held 60 acres of land, from the late Hn : Gilespie, the then landlord. He held it by a memorandum for 21 years, at about 18d per acre; Gilespie wished to break the bargain and instituted a suit; a defence was taken, the case was tried

Donaghadee.—Around Donaghadee the Scottish settlers did not leave a single Catholic. Thomas Hunter, the gauger of Donaghadee, made his return, September 4th, 1764, to the Parliament, in which he reports:—"Donaghadee—Parish Church, one; Meeting-houses, two; Convents and places of Popish worship, none. Number of Protestants of the Established Church, one hundred; Dissenters, one thousand eight hundred and forty-eight; Papists, none—total of inhabitants, one thousand nine hundred and forty." The first Mass celebrated in Donaghadee since the Scottish settlement was celebrated about seventy years ago by a priest, who was waiting in Down, and Gillespie was defeated. About this time, a Friar, who had been wandering about the country, came and resided with the Priest. Gillespie laid hold of these circumstances, and procured men of the name of Kielty, who swore that they heard the Priest and the Friar drinking, 'A Confusion to King George, and Success to the Pretender.' The Priest and all his connexions were turned out of their farm, and Gillespie then let it to the Kielty's at 'more than treble the old rent.' (These are the words of my Informant.) The Priest was also deprived of his Parishes. My Informant, who lived at that time with the Priest, declares, that he believes Priest Drumgoole never used any such words, as had been imputed to him, being a very mild and innocent man, but he will not deny the likelihood of the Friar, and a brother-in-law of the Priest, of the name of Garland, drinking the toast: he believes that they did do it. About this time no Catholic durst have any fire-arms, or weapons even of defence; and my Informant says, that he remembers that the flesh-fork had to be concealed underneath the table, lest an information would be laid before a Magistrate of such a dangerous instrument being in the possession of a Catholic. A person of the name of Thomas Crawford, who lived about Barnymaghery, was seized and confined for having a Bog-spit, or Timber-searcher, in his possession. Even, if a Catholic had a horse above £5 value, and any person made a tender of that sum and a penny more to the owner, he must deliver him up."

There are many traditions through the parish of Kilmore, regarding Father Drumgoole; one represents him as having been Parish Priest of the country, from the Long Bridge of Belfast, to the Quoile Bridge.

for a passage to Portpatrick. After Father Kelly was appointed parish priest, he celebrated Mass in the house of a man named Kelly, at a place called *the Ford*; afterwards an old house in Scorr's Lane, Donaghadee, was used as a chapel. The present chapel was erected by the Rev. William M'Allea in 1843, and dedicated under the invocation of St. Patrick.

*Bangor.**—Even the hard heart of Sir James Hamilton seemed to have been touched with the cruel fate of the unfortunate natives who were dispossessed of their property for him

* Bangor was incorporated by Charter of 10, James I. The borough limits originally included the town, and a small surrounding district, the exact boundaries of which ceased to be known. The report of the Irish Corporation Commissioners informs us that the corporate name was "The Provost, Free Burgesses, and Commonalty of the Borough of Bangor." It consisted, according to the charter of a provost, twelve free burgesses, and an unlimited number of freemen. The provost was elected annually by the free burgesses on the Feast of St. John, and held office for one year from the ensuing Michaelmas. "The entire corporation is," says the Report, "and has been for many years, composed of members of the Ward family, their friends and dependants, . . . two of the twelve persons of which the corporation was composed at the time of our enquiry are Protestant Dissenters; the rest of the Established Church. No Roman Catholic has been a member. Indeed the provost (Col. Ward) laboured under an impression, that the charter requires that the corporators should be Protestants, and had never heard of the alterations in the law by the acts of 1793," &c. Before the Union the provost and free burgesses returned two members to parliament; and at the borough's disfranchisement the one-half of the fifteen thousand pounds of compensation money was given to Henry Thomas, Earl of Carrick, and the other half to the trustees of Viscount Bangor, a lunatic. By the Letters Patent, granted by James I. to James Hamilton, Esq., he was enabled to hold a market in Bangor every Monday, and a fair on the feast of St. James and the two following days, but the charter of the borough grants a market on each Thursday, and two fairs annually, on the eleventh of November and day following, and on the first of May and day following. The Report remarks that the corporate property presents a rare instance of lands preserved with care, and of an income usefully

by James I. In his will, a document dated December 16th, 1616, he says—"But, when I have given license to some men to dwell upon my land during pleasure, paying little or no rent for townes or lands of good value, such as old James O'Dornan, Manus O'Hammell, and such; my will is, that they, careing themselves well, honestlie, and truly, shall be permitted to dwell still so long as my wif and sone shall find them dutiful servants to them; but upon either of their deathes or ill-careing, that that land be taken in, and disposed

expended, and satisfactorily accounted for. The property consisted of fifty-nine acres, one rood, eighteen perches, statute measure, occupied by forty-three tenants, and the rents amounted then (A.D. 1834) to fifty-two pounds, thirteen shillings and twopence per annum. These grounds appear to have been anciently commons, and the commissioners report that the title to them is disputed by Lord Bangor, in whom one morety of the manor of Bangor is vested, the other is the property of Mr. Ward, representative of Lord Carrick, the former proprietor. A plot of ground on which the old shambles were built was also claimed as corporate property, and the provost claimed and took the tongues of all beasts slaughtered and sold there. A tract of land called the Bangor, or Common Moss, was said to have belonged to the corporation. And a farther property, in charity lands, was disputed between the corporation and the Ward family. This family inherits its extensive estate around Bangor from Ann Catharine, the daughter of James Hamilton, of Bangor, who married Michael Ward, of Castleward, a Judge of the King's Branch in Ireland. Their son, Bernard Ward, was created Viscount Bangor; and from two of his sons are descended the Viscount Bangor and Mr. Ward, of Bangor Castle. Another daughter of James Hamilton, of Bangor, married Thomas Butler, Viscount Ikerrin, ancestor of the Earl of Carrick, but her inheritance in the neighbourhood of Bangor was sold to the Ward family, who, as far as that neighbourhood is concerned, represent James Hamilton, of Bangor, one of the cousins, who, on the death of Henry Hamilton, second Earl Clanbrasil, divided among themselves the estates conferred by James I. on Sir James Hamilton. Another of those cousins, who at that period shared the Hamilton estates among themselves, was James Hamilton, of Neilsbrook, Co. Antrim, who is represented by his descendant Lord Dufferin.

for the best advantag to Scottishmen or other such tenants. Owen O'Mulcreve, his town is requisit for seafaring men and fishers at Gilgroomes port, and may be lett at a very good rate, but then the poor man should be elsewher provyded for with favour; the lyk also of Towl Og Ogilmore for his part of Ballysallagh, who is to be lykwise provyded, and may be better in some other place, and these townes with fargreateradvantag, and far better service to his Majestie lett to Scottishmen." The descendents of the unfortunate Irish, who were allowed to remain after the Settlement, either became perverses or were expelled from the district. The following short letter to the Clerk of the Parliament is very expressive:—

BANGOR, APRIL 12TH, 1766.

"SIR,—I sent you the number of families in this parish—eight hundred Protestant families; no Popish families, and no reputed Popish priests; no friar.

"I am your humble servant,

"PETER WINDER, Minister of Bangor."

However, two years before that date, the gauger reported:— "Bangor—Parish Church, one; Meeting-houses, two; Convents and Popish Chapels, none, Number of Protestants of Established Church, four hundred; Protestant Dissenters, three thousand and twenty-five; Quakers, none; Papists, twelve." About 1833, the parish priest occasionally said Mass in Bangor on some Sundays in Summer; and later still, Mass was celebrated in an empty house in Ballymagee Street, which was at other times used for itinerant shows. Mr. James M'Grath obtained on the 29th of October, 1846, the lease of a plot of ground on Kennedies Hill, near Bangor, which he afterwards transferred to the bishop, on that was erected the chapel of Bangor, dedicated under the invocation of St. Comgall. The chapel was dedicated by the Most Rev.

Dr. Denvir, on the 14th September, 1851. High Mass was celebrated by Dr. Murphy, Bishop of Hydrobad, and the sermon was preached by the Rev. P. Dorrian, P.P., Loughinisland, now Bishop of Down and Connor.

Comber.—One of the returns to Parliament, preserved in the Record Office, Dublin, is marked “Comber,” and endorsed, “Taken by Jeffy. Gumly, gagr. of sd walk, Sep. 3d., 1764.” It refers only to Comber; but whether it be Comber *walk* or Comber parish is not stated. It gives the following information:—“Comber—Churches, two; Meeting-houses, one; Chapels, none. Number of Protestants of the Church of Ireland, three hundred and fifteen; Presbyterians, one thousand two hundred and twenty; Papists, one hundred and sixty-five—total number of inhabitants, one thousand seven hundred.” It seems scarcely credible that there were so many Catholics in the civil parish of Comber in 1764. Father Close commenced to celebrate Mass every Sunday in Comber, and as there was no church, he obtained the use of the market-house. The foundation stone of the Church of the Visitation of the Blessed Virgin, Comber, was solemnly laid by the Most Rev. Dr. Dorrian, on the 23rd of October, 1868. Under it was deposited the following inscription:—“In nomine Domini. Amen. Primarium hunc lapidem ecclesiæ Visitationis Beatæ Mariæ, semper Virginis, posuit Reverendissimus D.D. Dorrian, Dunensis et Connoriensis Episcopus, undecimo die ante Kalendas Novembris Anno Domini millesimo octingentesimo sexagesimo octavo: Pio Nono Summo Pontifice; Victoria hisce in regionibus regnante; Reverendo D. Patricio M'Convey, parrocho apud Comber; Mortimero Henrico Thomson, Architecto, hujus ecclesiæ Visitationis Beatæ Mariæ, semper Virginis.” The church, which stands on a beautiful site on the outskirts of the town, is in the early Gothic style, and built of Scrabo

stone; it is seventy-two feet long, thirty feet wide, and sixty in height, including the belfry. Mortimer Thomson, Esq., was the architect. It was dedicated by the Most Rev. Dr. Dorrian on the 8th of September, 1872. The dedication sermon was preached by the Most Rev. Dr. M'Devitt, Bishop of Raphoe.

After the previous sheet had been printed off, the author found that the old inhabitants of Bangor named the well mentioned at p. 125, *St. Bridget's Well* and *The Eye Well*; the latter name is probably in some way connected with the legend referred to at p. 125.

A contemporary newspaper, announcing the death of Dr. M'Cormick; the last Abbot of Bangor, styles him "Sacristan of Maynooth College." It would seem that Dr. Patrick M'Mullan, Bishop of Down and Connor, expected that the Abbot would claim some of the privileges of his ancient predecessors, for the Bishop's agent in Rome, the Rev. Luke Concanen, writes to him—"Rome, Minerva, 28th May, 1796. . . . I pointed out how you were to behave with Rev. W. M'Cormick, by threatening him with suspension, should he come to cause any trouble or disobedience in your diocese under colour of his empty title of Abbot of Bangor. You may safely refuse him any promotion, if you think him not qualified to do good. You need not fear, whilst I have the honour of acting for you, that he will give any trouble from this quarter." Dr. M'Cormick never attempted to exercise any jurisdiction in Down and Connor.

The site of the church mentioned at p. 130, is in the townland of Ballygrott. The field, which is still called *Chapel Field*, is in Mr. Patton's farm, and adjoins the Railway, a few perches on the Holywood side of Clandeboye Station. *Chapel Field* is on the sea side of the Railway; near it, but on the opposite side of the road, is one of those old wells, such as are almost always to be found in the immediate vicinity of the site of an Irish Church. The old well is near the house, which Mr. Cramsie lately purchased from Mr. Thompson.

CASTLEREAGH OR UPPER CLANNABOY.

THE Baronies of Castlereagh (Upper and Lower) contain parts of the civil parishes of Bangor, Blaris, Drumbeg, Killinchey, Kilmore, Killyleagh, Lambeg, and Newtownards, and the whole of the civil parishes of Comber, Drumboe, Dundonald, Holywood, Killaney, Kilmood, Knockbreda, Saintfield, and Tullynakill. The area of the baronies is 105,602 acres, and the population in 1871 amounted to 50,979. Towards the close of the sixteenth century this territory was denominated Upper or South Clannaboy, while the district in the modern county of Antrim, which had been subjugated by the Kinel-Owen race, was named Lower or North Clannaboy. The principal sub-denominations that existed in this territory are given in an Inquisition taken at Downpatrick, 13th October, 1623, which says—"We likewise find that within the said territory of Upper Clandeboye there are contained these lesser territories following, viz. :—Castlereagh and Gallowgh, Slewght-Neiles, Slewght-Hendrikies, Slewght-Kellies, Slewght-Durnings, Slewght-Owen-M'Quinn, and Plaines of Belfast, Slewght-Hubricks, and Slewght-Bryan-Boy."

Castlereagh and Gallowgh.—This district comprised almost the whole of the civil parish of Knockbreda. *Gallowgh* is still preserved in the modern form of Galwally, the name of one of the townlands of the parish. The Inquisition taken at Ardquin, July 4, 1605, found in *Clandeboy* two septs,

“*Lez* Mc. Gillechrenes (*recte* Gillecreeves) de la Gallagher, *lez* Mulchreine (*recte* Mulcrewes) de le Tawne.” These were merely two forms of the family name O’Maoilcraoibhe (O’Mulcreevy), which is now modernised into Mulgrew and Grew, and translated into Rice. Stewart, in his *History of Armagh*, says, on the authority of a pedigree of the O’Neills, “This branch of the O’Neills gave Kelly’s woods to the O’Kellys; Dort-a-ghiolla-ghruama (now Groomsport) and adjacent lands to the Maol-Craoives or Rices; Ard M’Criosq (*recte* M’Nasky) or Holywood to the Gilmors.” But these families were long located in their respective territories before the race of Aodh-Buidhe conquered the territory of Clannaboy. O’Dugan in his *Topographical Poem* in treating of the families of the *Oirghiolla*, or the descendants of the *Three Collas*, says—

“The Ui-Maoilcraoibhe I shall mention to you
Over the hawk-like Clann-Duibhsinnaigh.”

They were therefore located westward of the Upper Bann, until they settled between Castlereagh and the Lagan, either attracted to that locality by the weakness of the Ulidians or driven from their original habitations by the increasing power of the Kinel-Owen. From the new territory they probably dispossessed the *Kinel-Bredach*, who had given name to Breda, and who were a branch of the *Monachs*, a tribe exiled from Leinster in the fifth century (see vol. i., p. xxvi.) Shortly after the introduction of Christianity, as we learn from the *Book of Rights*, that territory, perhaps because it was occupied by a foreign race, paid to the king of *Uladh (Ula)* a very heavy tribute—“A hundred cows, and a hundred cloaks, and a hundred wethers, and a hundred hogs from Breadach.” The Breadach, on the invasion of the O’Maoilcraoibhes may have retreated in the direction of Moira, where their relatives, the O’Laverys, were located in

the sixteenth century. Yet the O'Mulcreeves did not long continue supreme in Breda, for in 1442 the Primate, in settling a dispute respecting the right to the rectory, directs a person, who was evidently the principal parishioner, to carry out his decision, and that parishioner was not an O'Mulcreeve but one of the O'Gilmores. Even then the O'Neills were the superior lords of the district, for the Primate directs O'Gilmore to call in the assistance of Aedh-Buidhe O'Neill, chief of Clannaboy. In 1489 we find one Geoffrey O'Mulcreevy slain in a family feud among the grandsons of that Aedh Buidhe O'Neill. As soon as the O'Neills made themselves masters of Trian Congail or Clannaboy, the castle of Castlereagh, *Caislean-Riabhaic*—the Grey Castle—became one of their principal strongholds.

Slewght-Neiles—That is the *Sliocht* or family of the Neills. The Inquisition gives the various townlands contained in the territory, which, as Dr. Reeves remarks, “embraced the parishes of Drumbo, Saintfield, Killaney, with parts of Kilmore and Knockbreda, and such portions of Blaris, Lambeg, and Drumbeg as lie in the barony of Upper Castlereagh.”

Slut-Henrickies—Perhaps *Slioch Enri Caoich* (tribe of Henry the Blind) which, according to Mac Firbis, was a branch of the Clannaboy O'Neills. They were descended from Henry O'Neill, who was blinded A.D. 1426 by the sons of Brian Ballach O'Neill. “They occupied part of Killinchy and Kilmood, in Lower Castlereagh, adjoining a small portion of Killinchy and Kilmore, which they held in the upper barony.”—*Reeves' Eccl. Antiq.* The greatest length of their territory was from Magherascouse to Barnymaghery.

Slut-Kellies—They occupied the greater part of Comber and Tullynakill. This tribe was originally settled at

Drumbo. Mac Firbis states that it is of Dal-Fiatach origin, being descended from Cealach, son of a king of Ulidia, Bec Boirche, who died A.D. 716. The Kellys are still somewhat numerous in that and the adjoining districts.

Slut-Hugh Bricks—Sliocht Aodh Breac (tribe of Hugh the Freckled). "Their territory contained the N.E. portion of Comber, S.W. of Newtownards, and S.E. part of Dundonald, lying principally between Scrabo and the town of Comber."—*Reeves' Eccl. Antiq.*

Slut-Bryan Boy—This tribe occupied the four townlands in Holywood parish and the townland of Ballymoney, which anciently formed the parish of Craigavad.

Slut-Durnings and *Slut-Owen-Mac Quin*—These families occupied some townlands in the parishes of Holywood and Dundonald, and in the adjacent parts of the parish of Newtownards. Some few of the O'Dornans are still to be found in that district, notwithstanding the many changes that have occurred.

THE O'NEILLS OF CLANNABOY.

Aodh Buidhe (Ee Boy)—Hugh the Yellow (haired), who is also called Hugh Boy, was the ancestor of the tribe, called from him the Clannaboy. He is first mentioned in the year 1259, when he set up pretensions to the chieftainship of Tyrone, and joined with O'Donnell against his own father's cousin german, Brian O'Neill, who was then chief of the Kinel-Owen. In the next year Aodh Buidhe succeeded to the clan throne, when Brian was killed in the battle of Down. From Brian were descended the Earls of Tyrone, while the Clannaboy O'Neills are sprung from his rival. At the period of the Clannaboy Invasion the O'Neills had succeeded in setting aside the other families of cognate origin

with themselves, but unfortunately they adhered to the Celtic system of electing their chief from among the members of the dominant family, while the principle of *hereditary succession* and *primogeniture*, which gave a permanency to their institutions, prevailed with the Teutonic people, with whom they had to contend. This elective principle in the choice of their chiefs led to bloodshed and ruinous contests on the death of each chief.* Aodh Buidhe was deposed and banished in 1261, when Niall, son of Brian of the Battle of Down, was elected. Aodh was, however, restored in 1262, and Niall deposed. The Mayor and Commonalty of Carrickfergus wrote to the king in 1273 that "Od. (Aodh) O'Neill, King of the Kinel-Owen, along with Cooley O'Kane, had invaded the king's land, but that he was put to flight by Hugh de Byset;" and Aodh's rival for the chieftaincy of Kinel-Owen also wrote that he had contributed to the defeat of Aodh (see vol. i., p. lxvi.) In 1281 Aodh Buidhe, or Hugh Boy, assisted by the English, defeated Donnell Oge O'Donnell in a great battle fought at Desertcreat, in the barony of Dungannon. He was slain by MacMahon in 1283. On his death the chieftaincy of Tyrone passed to Donnell, the son of Brian. He was deposed in 1286, principally through the influence of the Earl of Ulster, when the chieftaincy was conferred on his brother; however, Donnell again contrived to make himself chief, but Richard de Burgo, the Red Earl, deposed him in 1291 and replaced his brother. When, however, the Earl left Tyrone, Donnell slew his brother. The influence of the Earl caused Bryan, son of Hugh Boy, to be raised to the chieftaincy; still, however, Donnell was the people's choice,

* The elective principle was the fatal cause of the ruin of every country where it prevailed. Ireland and Poland afford examples of its sad effects.

and A.D. 1295, Brian was slain by Donnell, who at the same time made a great slaughter of Brian's English supporters. Henry O'Neill, the brother of Brian, was now installed, through English influence, as Chief of Tyrone, but Donnell held his own. In 1302 Edward I. wrote to *Douenaldus O'Nel* to assist him against the Scotch, and in 1314 *Douenal O'Neel dux Hibernicorum de Tyrowen* was summoned by Edward II. to the Scotch wars; but Donnell on the contrary invited Prince Edward Bruce to become King of Ireland; and in 1318 he addressed to the Pope his celebrated *Querimonia*, in which he styles himself *Dovenaldus Oneyl rex Ultonie, ac totius Hibernie hereditario jure verus heres* (Dovenaldus O'Neyl, King of Ulster, and the true heir of all Ireland by hereditary right.) In 1319 the English lent their assistance to the Clannaboy branch of the O'Neills, who were then represented by Henry, son of Hugh Boy; and the allied forces expelled Donnell from his chieftaincy into Fermanagh. However, he soon recovered his rights again, but his son Brian, the Tanist of Tyrone, was slain by the Clannaboy at Maghera. It was about this period that the defeated Clannaboy established themselves among their allies, the English, in the present County of Antrim, where they were afterwards destined to play so important a part. In 1325 Donnell closed his troubled life, when his son Aodh Reamhar (Ee Rawer—Hugh the Fat) became the *O'Neill*, to the exclusion of the Clannaboy family. In 1335 *Irewere Onell de Ulvester*—Ee Rawer O'Neill of Ulster,—is the first of fourteen Irish princes summoned by Edward III. to assist him in the war in Scotland, while Henry, the son of Hugh Boy, is the tenth on the list of the *Principales Hibernie*.

After this period the Clannaboy seem to have tacitly resigned any pretensions to Tyrone, the chief of which,

called *The O'Neill*, was invariably chosen ever afterwards from among the descendants of *Brian of the Battle of Down*. The Clannaboy O'Neills, and those of other Kinel-Owen families who migrated with them, usually styled their chief *Mac Ui Neill Bhuidhe* (Mac-I-Neill Boy.) In 1345, Hugh the Fat, the O'Neill or Prince of Tyrone, "went with his fleet on Lough Neagh" to plunder the opposite country, but the Clannaboy overtook him, and after a great loss on both sides, "Hugh made his escape in despite of them in his ships." Henry, the chief of the Clannaboy, died in 1347, and his son Brian became chief of the Clannaboy. In 1354 the Clannaboy, assisted by the English of Dundalk, inflicted a signal defeat on Hugh the Fat and the people of Tyrone. In 1357 Hugh O'Neill, the son of the chief of Clannaboy, slew Brian O'Rorke and Manus Boy Magauran "in the Route, MacQuillan's territory," and in 1359 he slew "Murtough, the son of Thomas O'Flynn, of Moylinny, heir-apparent to Hy-Tuirtre." The territory of that tribe was shortly after this date taken possession of by the Clannaboy.

A.D. 1369, "Brian, son of (Henry, son of) Hugh Boy O'Neill, a good *materies* of a king of Ireland for his nobleness, hospitality, and prowess, died." One of the most successful of the Tyrone Chiefs against the English was Niall Mor, who, in 1374, invaded the present County of Antrim and slew many of the English; and the next year he gained a great victory over the English of Downpatrick, "where Sir James of Baile-atha-thid (Malahide), the king of England's Deputy, Burke of Camline," and many others were slain. In 1383 Niall again invaded "Trian-Chongail," which is another name for the ancient Dalaradia, where he plundered and burned many of the English towns. During this invasion Hugh O'Neill, who seems to have been the Chief of Clannaboy, was slain by one of the Savages. In

1384 "Carrickfergus was burned by Niall O'Neill, who thereupon acquired great power over the English."

A.D. 1395. "O'Neill Boy died, and was interred at Armagh."

A.D. 1418. The Chief of the Clannaboy, styled in the Annals Mac-I-Neill Boy, assisted Magennis to inflict a great defeat on the English, who were commanded by Lord Furnival. In 1420 Mac-I-Neill Boy, with Owen O'Neill and others, expelled the O'Neill out of Tyrone; and in 1421 Mac-I-Neill Boy took Owen O'Neill prisoner, because he was going to Dundalk to meet the Lord-Deputy. In 1422 "Owen O'Neill was ransomed by his wife and family from Mac-I-Neill Boy, by giving him cows, horses, and other gifts." We are then told of a great confederation, consisting of the O'Neill, the O'Donnell, and the chiefs of the entire province against the Mac-I-Neill Boy, "and they penetrated through his wood and fastnesses until they obtained the mastery over him, so that he gave hostages to the O'Neill," and he was despoiled of the ransom he obtained from Owen O'Neill, "and of other valuable things." The next entry informs us that Mac-I-Neill Boy went with O'Neill and O'Donnell, and other chiefs, on a great expedition into Connaught.

A.D. 1424. The Earl of Ormond brought over a large English force, with which he inflicted great loss on the Northern Irish. In this war Mac-I-Neill Boy and a few of the Irish joined the English. In 1425 the O'Neill and many chiefs of Ulster, among whom was Mac-I-Neill Boy, went to Dublin, where they entered into a treaty with the Lord Lieutenant, the Earl of March, but before they had passed through Meath the Earl died of the plague. They were then pursued by the Lord Justice, Lord Furnival, who carried them back prisoners to Dublin and exacted other

securities from them, before they acquired their liberty. The Mac-I-Neill Boy that time was “Brian Ballach Mac-Ui-Neill Bhuidhe, the most distinguished man of his own time for hospitality and bounty, knowledge and skill, and various sciences.” He was killed A.D. 1426 “by the peasantry of Carrick (Carrickfergus).” For ages afterwards the Chiefs of Clannaboy levied on Carrickfergus an annual fine, called an *Erick*, or compensation for this murder. In the reign of Elizabeth it was £40 per annum. M'Skimin found among the records of Carrickfergus the following order to the Mayor :—

“A. GREY.

“By the Lord Deputie.

“WHEREAS, we are given to understand, that contrarie to the Lawes and statutes of this realm, ther ys a yearlie exacton ymposed upon that hir Majesties Town of Carrigfergus, called *Breyne Balafs Erick*, claimed by the Lord of Countrey, which Irish exaccen as it is forbidden by hir Majesties Lawes, not to be used or such lyke by the among hir Majesties good subjects ; so in lyke sorte we straightlie chardge and command you in hir Majesties name not to yeld thereunto henceforth, &c. . . . Given at hir Majesties Castell of Dublin the Tenth of Aprill, 1581.”

After the death of Brian Ballach there was, as too frequently occurred, a disputed succession among the Clannaboy, hence the Annals record, A.D. 1426, Henry Caech Mac-I-Neill Boy was blinded by his own kinsmen, *i.e.*, the sons of Brian Ballagh Mac-I-Neill Boy. The descendants of this Henry Caech (Henry the Blind), called by the English the *Slut Henrickies*, were afterwards located in Killinchy, Kilmood, and a part of Kilmore. In 1427 O'Donnell marched into Trian Congail to assist the Clannaboy against O'Neill of Tyrone. On this expedition, O'Donnell defeated MacQuillan, and “the people of O'Donnell and the sons of Mac-I-Neill Boy became possessed of great spoils

and immense booty on that day." Frequently the O'Neill of Tyrone is found allied with the enemies of the Clannaboy, thus, A.D. 1442, "There was a war between Hugh Boy O'Neill and MacQuillan, and O'Neill rose up to assist MacQuillan." The then chief of the Clannaboy was Hugh Boy II., the son of Brian Ballach. The Annals record, A.D., 1443, "Great depredations were committed by Hugh Boy O'Neill upon Murtough Roe, his senior kinsman, who gave him his demand. They then made full peace with each other." A.D. 1444, Hugh Boy, "who had planted more of the lands of the English, in despite of them, than any other man of his day, was wounded with the cast of a javelin in Iveagh;" and after lingering twenty-four days he died, "having vanquished the world and the devil." We are then informed that after the death of Hugh Boy a great army was led by O'Neill of Tyrone "to plunder and destroy the Clan-Hugh-Boy." The chief of the latter tribe, who now was Murtough Roe, assembled all his auxiliaries in the woods of Dufferin to oppose the invaders. They cut a passage through the wood, in the direction from which they conceived the enemy would approach them. O'Neill of Tyrone followed them through the narrow passage, where his army was completely routed. The Tyrone men gave what hostages Mac-I-Neill Boy chose to demand, and then "took their way homeward in sorrow and disgrace." In this battle, MacQuillan was an ally of the Clannaboy, but their friendship terminated in 1449, when he gave Murtough Roe "a sudden defeat," and slew many of his friends. The Clannaboy sustained a great defeat at Ardglass, A.D. 1453, from the Savages, assisted by the English of Dublin. The latter having gone in pursuit of Welsh pirates, put in at Ardglass, where they assisted the Savages in a battle in which the Irish lost 520 men, and Henry, the son of Mac-I-Neill Boy, was taken

prisoner. In 1455 he made his escape from the English, "by whom he was held in fetters." About this time "Con of Belfast," the son of Hugh Boy II., who afterwards became chief of Clannaboy, was rising into importance. He gained, A.D. 1468, a great victory "over the English of Lecale at Beann-uamha (the Peak of the Cave—the Cave Hill), where Murtough Roe O'Neill, Lord of Clannaboy, was taken prisoner; and Aengus, the son of Alexander MacDonnell; the son of Robert Savage, Lord of Lecale, and many others, both English and Irish, were slain." In 1470, O'Neill of Tyrone again invaded Clannaboy in order to assist MacQuillan of Dufferin. The Clannaboy were defeated, and O'Neill of Clannaboy, who had taken the Castle of Sketerick Island, delivered it over to MacQuillan. In 1471, all the chieftains of Trian-Congail, or Clannaboy, acknowledged *Con of Belfast* as their chief; and the next year we find him exercising his authority in settling some disputes between the O'Kanes and MacQuillans. In 1474, the Clannaboy assisted O'Neill of Tyrone in a war against O'Donnell, nevertheless O'Neill made an irruption into Tuaisceart, in the north of the present County of Antrim, and plundered it, notwithstanding that the force of Trian-Congail, or Clannaboy, was assembled to oppose him. O'Neill also invaded Clannaboy in 1476, and demolished Con's Castle of "Belfeirste" (Belfast). A.D. 1481. "Mac-an-t-Sabhaoise (Savage), *i. e.*, Patrick, was taken prisoner by Con, the son of Hugh Boy, and was blinded by him." This barbarous punishment was probably inflicted on Savage, because he had made his escape from Con, when he was taken prisoner in 1475. Con, "fountain of hospitality and general patron of the literati of Ireland and Scotland, head of the war and protector of the rights of his tribe," died, "after the victory of penance," in the year 1482. Hugh Oge, the brother of Con, who succeeded him, was slain,

A.D., 1485, by the English, in a predatory excursion, which he made into Lecale. A.D., 1489, Hugh Roe O'Donnell invaded Trian-Congail (Clannaboy) in the harvest-time and plundered MacQuillan in the Route; and afterwards he demolished the Castle of Belfast, and returned to Tyrconnell loaded with spoils, though the same year Niall and Art, the sons of the late Con O'Neill, were at war with other O'Neills. There was at this time a dispute among the Clannaboy regarding the chieftaincy. The rival claimants were Felim, the son of Murtough Roe, who preceded Con of Belfast in the chieftaincy, and Niall, the son of Con. A.D. 1490. "The Castle of Edan-dubh-Cairrge (now Shane's Castle), *i.e.*, the castle of Niall, the son of Con, son of Hugh Boy, was taken and demolished by Felim, grandson of Hugh Boy; and the same Felim committed great depredations on the sons of Con, son of Hugh Boy, and slew Godfrey O'Maelcraoibhe." It would seem that the pretensions of Niall were supported by the English of Carrickfergus, who treacherously seized, in 1493, two O'Neills and delivered them up to him. In 1497 Felim was slain at "Ros-Earcain" (Rasharkin) by one of his own first cousins, which left Clannaboy in the undisputed possession of Niall, commonly called of Edinduffcarrick, from whom the late Lord O'Neill was the ninth in descent. In 1503, Niall, at the head of a great army of English and Irish, invaded Tyrone and Iveagh; and the same year the English of Carrickfergus sustained a great defeat from Brian O'Neill, whose father, Niall Gallda, they had treacherously seized in 1493. The people of Carrickfergus, in 1507, took Niall prisoner. After a detention of some time he was liberated, "sixteen hostages being obtained in his stead." The Annals afterwards say, "the great Castle of Carrickfergus, and the Mayor of the town, were taken by Niall, the son of Con, who had some time before been taken

by them ; and he rescued his own hostages who were in the castle." Niall died April 11th, 1512. He is described by the Annals as "a man well skilled in the sciences, both of history, poetry, and music," who had not paid tribute to the Chiefs of Tyrone or Tyrconnell, "or to the deputy of the King of England," and as an "exalter of the religious orders and of the churches." In the same year the Earl of Kildare, Lord Justice of Ireland, led a great army into Clannaboy, "and he took the Castle of Belfast, demolished the castle of Mac Eoin (Bisset) of the Glynnnes, plundered the Glynnnes and a great portion of the country, and led Niall, the son of Con (O'Neill) away into captivity." The following year O'Neill of Tyrone invaded Clannaboy, burned Moylinny and plundered the Glinns. Niall Oge seems to have been the next chieftain in succession to his father Niall. Felim Bacagh, his brother, died A.D. 1533. This Felim was the father of the celebrated and unfortunate Sir Brian MacFelim, and the direct ancestor of the late Lord O'Neill. In 1537, Con O'Neill, Chief of Tyrone, invaded Clannaboy, on which occasion his son was taken prisoner at Belfast. Niall Oge, the chieftain of Clannaboy, "died suddenly at that time . . . and contentions arose afterwards in Trian-Congail concerning the lordship." Brian Faghartach, the son of Niall Oge, succeeded his father in the chieftaincy. Brian was surnamed by the Irish Faghartagh, because he was fostered in Kinelarty—*Cinel-Faghartaigh*—among the M'Cartans. The English corrupted the surname into *Ferto*. A.D. 1548. "John (the Proud), the son of O'Neill (of Tyrone), marched an army against the Clann-Hugh-Boy ; and Brian Faghartach O'Neill, the son of Niall Oge . . . a successful and warlike man, . . . the brilliant star of the tribe to which he belonged, was slain by John O'Neill on that occasion." Brian was the grandfather of Con, the last chief of Castlereagh. Hugh,

the son of Niall Oge, succeeded his brother in the chieftaincy. A.D. 1552. "A hosting was made by the Lord Justice again into Ulster against the son of Niall Oge (*i.e.*; Hugh O'Neill) and the Scots. A party of the English and Mac-an-t-Sabhaoisigh (MacAtavishy—Savage) preceded them with a force in quest of preys, but the son of Niall Oge met them at Belfast." We are then told that he defeated them and slew Savage, "with forty or sixty others." The troops of the Lord Justice "proceeded to erect a castle at Belfast, but they gained no victory." At this period O'Neill of Tyrone, Con Bacach, was a prisoner with the English, because, having repented of his unjust partiality to his bastard son, Ferdoragh, or Mathew, whose claims, secured by patent, were acknowledged by the English, he was desirous of conferring the chieftaincy on his legitimate son, John. The claims of John were strongly supported by Hugh, the chieftain of Clannaboy. In the following year, Lord Chancellor Cusake thus describes the territory ruled over by Hugh, the son of Niall Oge O'Neill:—

"The country of Clannabooye is in woods and bogs for the greater part, wherein lieth Knockfergus, and so to the Glynnns, where the Scots do inhabit. As much of this country as is near the sea is a champain country of twenty miles in length and not over four miles in breadth, or little more. The same Hugh (O'Neill) hath two castles, one called Bealefarst, an old castle standing upon a ford, that leadeth from Arde to Clanneboy, which being well repaired, being now broken, would be a good defence between the woods and Knockfergus. The other, called Castellriouge (Castlereagh) is four miles from Bealefarste, and standeth upon a plain in the midst of the woods of the Dufferin."

The same writer thus describes Upper Clannaboy:—

"The next country to Arde is Clannabooy, wherein is Moriortagh Dulenagh, one of the Neyles who hath the same as Captayne of Clannebooy. But he is unable to maintayne the same. He hath eight tall gentlemen to his sonnes, and all they cannot make past

xxiii. horsemen. There is another sept in that countrie of Phelim Backagh his sonnes, tall men, which take part with Hughe M'Neille Oge, till now of late, that certain refused him and went to Knockfergus."

In 1554, Hugh, chieftain of Clannaboy, aided the Scots, and their united forces routed, with a slaughter of 300, Con O'Neill, Earl of Tyrone, who had invaded Clannaboy; but in 1555 "Hugh, the son of Niall Oge, the son of Niall, son of Con, son of Hugh Boy, son of Brian Ballagh O'Neill, Lord of Clannaboy . . . a man who had given many defeats to the English and Irish in defence of his territorie against them, was killed by the Scots with the shot of a ball." The Lord Lieutenant and Council after this event divided Clannaboy, giving to Con, son of Niall Oge, North Clannaboy; and to his cousin, Hugh, son of Felim Baccach, South Clannaboy. Both these chiefs were afterwards seized by the Government, when Brian MacFelim, a younger brother of Hugh, contrived to possess himself of the chieftaincy of all Clannaboy.

This was the celebrated Sir Brian MacFelim, one of the most powerful chiefs that his family ever produced, and so rich that he possessed 30,000 beeves and other herds innumerable. In 1563 he joined the Earl of Sussex with a train of thirty horsemen and one hundred footmen. In 1567 he was knighted in Carrickfergus by Sir Henry Sidney. In 1568 he and his father-in-law, Brian Carragh O'Neill, covenanted to build a bridge over the ford at Belfast, "that men, horse, drag, cart, and wayne, with all manner of carriage, may safely pass and repass;" they were to make passes through the wood as far as Kilwarlin; to entertain for one night any soldier or messenger, and to conduct him from Belfast to Dromore, and from Belfast to Knockfergus; they were to supply wood and material for buildings, and to

do several other such services, for which he and Brian Caro O'Neill were to receive possession of the Castle of Belfast. While his brother Hugh M'Felim, and his cousin Con M'Neill Oge, were in "ward at Knockfergus," another State Paper informs us, that "countenance was to be given to Sir Brian M'Felim, *a true subject*." In the meantime, while Clannaboy seemed to be secured to Sir Brian, by every right arising both from Tanistry and English recognition, hungry adventurers were looking with greedy eyes on its rich and extensive territories. Sir Thomas Gerrard and his companions, in 1570, offered to *plant* the Glynnnes and Clannaboy, if they were granted one hundred horse and four hundred foot, till the three first crops would be gathered; and to have some war ships for defence against the Scots, and a commission to raise soldiers and artificers in England. The following year Captain Browne and Captain Borrowe petitioned the Queen "for the Arde from the mouth of the river of Strangford to the river of Belfast." They were not much interested, how Sir Brian and his Irish fared, provided they could only possess themselves of the lands.

"It is most necessary to have Castle Rewghe (Castlereagh) out of his hands, and so to put him over the water into Clandeboy, and to make head among the woods, if it were possible at the first, or at the least at the skirt of the wood, because within these woods the (there?) harboured the Slott Neiles, the MacNeal Oges, the Henry highs (Slut Henrickies—Sliocht Enri Caoich—*Tribe of Henry the Blind*), and Mac brian Carto and III Septes of the Kellys, as Patrick M'Neill O'Kelly, M'Morito ne Kelly, Gildough M'Donough O'Kelly, and Neil M'Patrick O'Kelly, all which are Wood Kerne and Outlaws, and do foster Scots."

The captains think Sir Brian and the Irish very unreasonable :—

"And if it shall be said, that if Castlereagh were taken from Sir Brian M'Phelim, it would perhaps offend him and be an occasion to make him rebel, it is to be answered, that the offending him in this

case is not to be respected, for neither he nor any other Irishman but will be offended to see an Englishman in his country, much more to see him sit down there; but yet to answer it more fully, the custody of Castlereagh was put into his hands but since the captivity of Con M'Neile Oge, and was never before in any of the MacPhelim's hands, but always in MacNeale Oge's hands; neither had they ever any pile on that side of the water (Lagan), and therefore it may with more reason be taken from him."

It would seem that the captains, with or without the Queen's permission, seized on Castlereagh, for one of Thomas Smith's arguments, to prove that a small body of soldiers could hold a fort against a host of Irish is—

"And the Ards itself where Goodrich, Captein Barrow's Lieutenant, with fourteen men, kept and defended the castle called Castle Reau and went daily one quarter of a mile to fetch his water against five hundred that lay daily upon him."

This Sir Thomas Smith was one of the most dangerous enemies that had yet appeared against Sir Brian. He was then Secretary of State in England, and had an illegitimate son, for whom he was desirous of obtaining lands. The letters patent granted to him the Ards and Clannaboy, and the Queen, on the 16th November, 1571, conveyed to him, as far as parchment could, the castles and lands which by right belonged to Sir Brian, as well as the dissolved abbeys of the territory. Sir Brian wrote many a letter to the Queen, and one "From Knockfergus, 27th March, 1572," signed, "Brian O'Neill M'Phelim Bacho," to the Lord Deputy and Council in Ireland—

"Further to assure your Lordships that as I have evir since my youth continued in all miseries immovable from my loyal duty to my said Sovereign Lady, so I will undoubtedly persevere in the same during my life. An whereas there have been certain books spread in print that it hath pleased the Queen's Highness to give unto Sir Thomas Smith, Knight, and Thomas Smith, his son, some part of the country, the which hath been possessed by my ancestors above fourteen descents to their inheritance, namely Clandeboye."

He then beseeches their Lordships to allow him to enjoy the territory which he has hitherto, with great danger of life, “defended and kept to her Grace’s use.” He also addressed another letter to the Queen, who replies *comforting him*. The Lord Deputy himself writes to the Lord Treasurer, Burghley, “That Mr. Smith’s grant will bring the Irish into a knot to rebel.” Sir Thomas, however, hopes to calm Sir Brian, and for that purpose writes a letter in Latin that he is coming to live beside him, and hopes that they will always be good friends. But O’Neill did not by any means reciprocate the complimentary terms. Every effort was made to deceive the Chieftain of Clannaboy. In a letter to the Queen, the Lord Deputy and Council inform her, that under their hands they “have avowed and declared unto Sir Brian (as your Majesty hath willed) your express meaning and intention not to suffer any person to dispossess him of his lands and territories.” The same Lord Deputy writes to the Queen, 25th September, 1572 :—

“Thomas Smith is now at length come to the Ardes. He came to me on the 16th of this present. I wish his numbers such as were able to help, and not such as shall need help ; for if it be a full hundred it is not many more.”

Sir Brian was constrained to regard Smith’s intrusion, as an invasion of his rights, whereon the Lord Deputy writes to Burghley, 4th of October, 1572, “Sir Brian M’Phelim hath discovered his Irish nature ;” that he had taken prisoner one Thomas Moore, and formed alliances with Turlough Lynagh O’Neill and the Scots. Malbie, Moore’s superior officer, writes to the Lord Deputy :—

“Sir Brian had come into the Ards with all his force and took all the prey, and set fire upon some towns, where one Henry Savage was killed by his special appointment. . . . A horseman of mine who came from Sir Brian doth tell me that he hath burned the

abbeys of Newtown, Bangor, Moville, Hollywood, and sundry other places ; and that on Friday next he and Turlough Lynagh do meet at Dundrum to come to me, and do what hurt they can.”

In the meantime the Queen bestowed on another undertaker, Walter Devereux, Earl of Essex, “the grant of the dominions of Clondeboy, Route, Glynnes, Raughlins, &c., from Knockfergus Bay, including the river of the Belfast, directly to the next part of the Lough, and from the Lough to the Bann, and so to the sea along the Bann, and from the Bann all about the land by the sea coast.” The Queen’s advisers knew so very little about the country, that it never entered into their mind, that she had already granted the most of the very same country to Smith. However, a “Memorandum by Secretary Smith, May 26th, 1573,” which is preserved—*State Papers, original MS., Vol. XI., No. 66, Ireland, Elizabeth*—exhibits a species of generosity :—

“My Lord of Essex standeth upon this point, as appeareth that except he may have of me Belfaste, Masserine, Castle Moubray, otherwise called Edendoucarg (Shane’s Castle), and Castle Tomey (Toome) ; that he will not meddle with the Enterprize of Ireland. Rather than his good Enterprize should be left of. Although they be the most special places both for beauty and p.fect in all Clanyeboy and the strongest in syte—Yet rather than that should hinder this so honourable a Voyage I am content that my Lord shall have them of me and my son.”

He then lays down the rents and conditions, and requires that “all north from thence to be my Lord’s, all south to be ours without contradiction.” Essex landed at Carrickfergus in the autumn of 1573. He placed a garrison of one hundred horse and one hundred foot at Belfast, near which he proposed to erect a corporate town, and to have a bridge built across the Lagan by Robert Ligh, an engineer. He also placed a garrison at Holywood, under Lieutenant Moore. At first Sir Brian O’Neill was inclined to receive Essex as a friend ;

or, perhaps, he expected to find in him an enemy to Smith. Soon, however, he found that both were equally hungering for his lands. On the 20th October, 1573, Essex writes from Carrickfergus:—

“The same day at my coming home I received letters from Mr. Moore, the pensioner, and from a brother of Mr. Secretary’s, that his son, Thomas Smith, had been slain in the Ardes that afternoon with a shot, and was stricken in the head. His men finding his house scant guardable, have sent unto me for a baud of horsemen to convey them to Mr. Moore’s at Hollywood, which this day I have sent unto them.”

On the 28th of the same month he writes to the Privy Council from Carrickfergus:—

“Since the writing of the last letters by Mr. Bowes, the Baron of Dungannon (Hugh O’Neill), Mr. Moore of Millefont, Mr. Malbie, with the horsemen that I sent to the relief of them at Cumber, were stayed at the ford of Belfast by the Rebels, who were gathered in great numbers on the other side of the ford, to stop their passage; whereof having knowledge by Mr. Malbie, I marched thither with three hundred footmen and one hundred horse and the next low water after my coming I passed over the ford with no great resistance, and then with my company I departed to the Cumber, which I found newly set on fire (as I take it) by Mr. Smith’s men, who I learned were even then departed into the Little Ards, and conducted thither by Frederough Savage. In my return from thence, Brian and all his power were gathered near the ford to stop my passage, my company being thus diminished by the departure of the Baron (Hugh O’Neill), Mr. Moore, and others, into the English Pale. On sight of them we entered into skirmish, which they maintained after their manner reasonably well by the space of two hours, but to their cost, for there were slain of them by their own report above one hundred, and all in the skirts of the wood, for upon the hard ground they would not come. I continued as long as the turning of the flood would suffer me, and then departed over the water, and then encamped all night where we might hear their cries, after their country fashion, for the loss of them that were dead.” *State Papers, Vol. XLII., No. 58, Ireland, Elizabeth.*

Sir Brian prolonged his resistance for a few months, but was

always desirous of obtaining secure terms from his adversaries. He writes to the Queen from "The Camp, near Belfast, 8th May, 1574," and throws himself on her Majesty's mercy:—

"I also most humbly beseech your most excellent Majesty that at the least I may be your Highnesses 'fermor' of this land of Clandeboye, to which I have my said Lord's (Essex) consent and agreement—for this year to pay fifteen hundred kine as in way of rent to your Majesty, with promise to increase the same yearly as I and my people . . . grow more plentiful in this worldly wealth." *State Papers, Vol. XLVI., No. 5, Ireland, Elizab.*

The Queen answers:—

"We confirm whatever the Earl of Essex has promised in our name."

Notwithstanding all this, in the month of November, Sir Brian was treacherously seized in Belfast, and afterwards executed. The *Four Masters* thus record that act of perfidy:—

"Peace, sociality, and friendship were established between Brian, the son of Phelim Bacagh O'Neill, and the Earl of Essex; and a feast was afterwards prepared by Brian, to which the Lord Justice and the chiefs of his people were invited, and they passed three nights and days together pleasantly and cheerfully. At the expiration of this time, however, they were agreeably drinking and making merry, Brian, his brother, and his wife were seized upon by the Earl, and all his people put unsparingly to the sword—men, women, youths, and maidens—in Brian's own presence. Brian was afterwards sent to Dublin, together with his wife and brother, where they were cut in quarters. Such was the end of their feast. This unexpected massacre—this wicked and treacherous murder of the Lord of the race of Hugh Boy O'Neill, the head and senior of the race of Eoghan, son of Niall of the Nine Hostages, and of all the Gaels, a few only excepted—was a sufficient cause of hatred (of the English) to the Irish."

The Earl of Essex writing to the Lord Deputy, 14th November, 1574, represents, that he had private informations, that Sir Brian was about to rebel:—

"I gave order that evening to lay hold on him within the Castle of 'Belfyrst' where he lay, in which (Whorley) some resistance being offered by his men lodged in the Towne, sundry of them were slain to the number of one hundred and fifteen. Sir Brian and his wife,

Rory Oge, and one Brian M'Revelin were taken in hand, and one Guilduffe O'Guilmyrre was also saved, who was in handlock with Sir Brian as a prisoner. This account done, the low water served at Belfyrst, where I put over certain horsemen to lay hold upon the cattle in the Ards sides, and other horsemen I put towards the Lough side, who returning the next day brought in the number of three thousand head of cattle, besides certain stud mares, whereof I will make your Lordship a present of six choice mares."—*State Papers, Vol. XLVIII., No. 52, Ireland, Elizabeth.*

This liberality of Essex can be viewed in no other light than that of a bribe; and it affords a proof that his conscience, after the horrible event, felt ill at ease. The influence of Essex, though on the decline, was able to divide Clannaboy into several captaincies—to Niall, son of Brian Fagartach O'Neill, South Clannaboy was given, while North Clannaboy fell chiefly to the lot of the family of Sir Brian,* and a large portion of it, which was transmitted through his eldest son Shane Mac Brian, remained in his direct male descendants until the death of the late Lord O'Neill.

The death of young Smith extinguished that enterprise which cost his father £10,000, though the Smith family continued, till about the the year 1700, to petition the crown

* This Brian is the ancestors of the late Viscount O'Neill, of Shane's Castle, Mr. John O'Neill, of Ballymoney, in the parish of Kilcoo, and Ambrose O'Rorke, Esq., J.P., D.L., of Ballybollen, in the county of Antrim.

The descent of Lord O'Neill is Brian M'Felim above-mentioned, who was father of John (died A.D. 1619), the father of Felim Duv (died 1677), father of Brian, father of John (French John), father of Charles, father of John (Viscount O'Neill, slain in the Battle of Antrim A.D. 1798), father of the late Earl O'Neill, and of the late Viscount O'Neill.

The pedigree of John O'Neill, of Ballymoney, stands thus:—Brian M'Felim, above-mentioned, father of John (died A.D. 1619), father of John Oge, father of Henry, father of John (from whose eldest son Ambrose O'Rorke is descended), father of Daniel, father of John, who settled at Ballymoney, father of Arthur, father of John, father of Hugh, about whom Dr. O'Donovan writes in a note

for restitution of their rights under his charter. Essex also failed in his schemes of colonization, and after many disasters relinquished Ulster. In 1575, Sir Henry Sidney found Upper Clannaboy in the possession of Niall, son of Brian Fagartach O'Neill, who had been acknowledged as Chief of Upper Clannaboy by the Earl of Essex. Niall also extended his power over the territory of Dufferin, which was "all wast and desolat, used as they of Clandeboy list."—*The Sidney Letters, Vol. I., p. 76.* About this time, Con, the son of Niall Oge O'Neill, made his escape from prison in Dublin and reassumed his authority in Clannaboy. Con was especially dreaded by the English, he had frequently plundered Carrickfergus, their great stronghold in these parts. In a "note of their great losses," "the poor inhabitants of Carrickfergus" complain that he took "one hundred neat and other cattle; that he had placed two hundred men by night in the middle of the town to kill Sir Brian Mac Felim;" and that they were necessitated "to give to Sorley Boy M'Donnell £20 sterling, in wine, silk, and saffron, to assist them." Lord Deputy Fitzwilliam at one

under the year 1574, in his edition of the *Annals of the Four Masters.* "Hugh O'Neill, of Ballymoney, in the county of Down, a farmer, who, if he survive the Viscount O'Neill, will be the senior representative of Brian M'Felim, and all the Kinel Owen." Hugh died A.D. 1849, in New York, to which he had emigrated with all his children except his eldest son, John O'Neill, who resides in Ballymoney, and inherits from his ancestors nothing but their faith.

The pedigree of Ambrose O'Rorke, Esq., stands thus:—Brian M'Felim above-mentioned, father of John, father of John Oge, father of Henry, father of John, father of Ambrose, father of Bridget O'Neill, who married Daniel O'Rorke, of Dromahaire, in the county of Leitrim, by whom she had a son Ambrose, father of Daniel, father of Ambrose O'Rorke, Esq., J.P., D.L., Ex-High Sheriff of the county of Antrim. This is the only branch of the family of Brian M'Felim O'Neill, which has preserved its ancient faith and a part at least of its property.

time intended to play off Con against Sir Brian M'Felim ; he writes on the 4th October, 1572, to Burghley :—

“There is one Con M'Neill Oge, cousin-german to himself, a prisoner shackled in this castle, a dangerous fellow, and such a one, and so well followed in that country, that I believe verily he would soon turn Sir Brian out of it. And my meaning is to shake the rod upon him, and to bring in opinion (wherewith I am already doing) that if he do go out (rebel), I will turn Con out, with the fear whereof I hope to hold him in some state from running too far. But, I will tell your Lordship truly—if all run not to such ruin, as worse it cannot be, though Con and the devil himself were let loose—I mean not to let him go, though I have great offers of pledges for his dutifulness ; for so perilous a fellow he is that he cares not what or how many of his friends do perish, so he may be at liberty.”

Con was acknowledged by his followers as the Chief of Clannaboy, but Sir John Perrot, Lord Deputy, writes to the Privy Council in 1584 :—“Con M'Neile Oge aspired to the whole government of Clandhuboy by the old custom of tanistry. I concluded that he should have Upper Clandhuboy, and Shane M'Bryan and Hugh Oge the Nether.” The *Four Masters* say that he attended the Parliament held in 1585, “as representative of the O'Neills of Clannaboy ;” his name, however, does not appear in the official list, but Shane Mac Brian, the ancestor of the O'Neills of Shane's Castle, is marked in that list as one of the knights for the County of Antrim.

We will now confine our remarks to the part of Clannaboy contained in the modern County of Down. Marshal Bagenal's *Description of Ulster* in 1586 contains the following notice of this territory :—

“Southe Clandeboye is for the moste parte a woodland, and reacheth from the Diffirin to the River of Knockfergus ; the Capten of it, Sir Con M'Neil Oig O'Nele, who in the tyme that the Erle of Essex attempted this countrey was prisoner in the castle of Dublin, together with his nephewe Hughe M'Phelim, Capten of North

Clandeboy, by means whereof Sir Brian M'Phelim (younger brother to Hughe) did then possess both the countries. The Southe parte is now able to make forty horsemen and eighty footmen."

The same writer describes the *Great Ardes* as "almost an island, a champion and fertile land, and now possessed by Sir Con M'Neil Oig, who hath planted there Neil M'Brian Ferto, with sondrey of his owne sirname. But the auncient dwellers there are the Ogilmers, a riche and stronge sept of people, allwaies followers of the Neils of Clandeboy. The force of th' enhabitantes dwellinge here is sixty horsemen and three hundred footemen." On the death of Sir Con M'Neill Oge O'Neill in 1589, Con, the son of that "Neil M'Brian Ferto" (a cousin-german of Sir Con), whom Marshal Bagenal mentions as located in the Great Ardes, became lord of Upper Clannaboy by right of tanistry. His predecessor, Sir Con, held the territory by right of patent, and his own father Niall was also acknowledged by the English government; but Con found Celtic tanistry an easier mode of obtaining possession, and in those troubled times, one fully as safe as that secured by parchment. The English authorities soon acknowledged the *de facto* lord of Castlereagh. Cecil writes to Lord Mountjoy, 19th of October, 1601:—

"Sir Arthur Chichester likewise hath been overtaken, not sticking to take in one Con O'Neale, that was but son to a father living in the Ardes, and yet Sir Arthur stooke not to give him 20s. a day, sterling, for which favour he so well requited him, as he betrayed all the trust committed to him; and now that Sir Arthur hath recovered him again he makes dainty to hang him before he hath your lordship's warrant." (See Benn's *Hist. of Belfast*.)

Con is also described as the Queen's pensioner. Con continued to hold South Clannaboy until an event, important to himself and to the native Irish, occurred, which is thus related in the *Montgomery Manuscripts*:—

“The said servants being sent with runletts to bring wine from Belfast aforesaid, unto said Con, their master and great Tierne (Lord), as they called him, then in a great debauch at Castlereagh, with his brother, his friends, and followers; they returning (without wine) to him, battered and bled, explained that the soldiers had taken the wine, with the casks, from them by force. Con enquiring of them into the matter, they confessed their number quite exceeded the soldiers, who indeed had abused them, they being very drunk. On this report of the said servants, Con was vehemently moved to anger; reproached them bitterly; and in rage swore by his father, and by all his noble ancestors’ souls, that none of them should ever serve him, for he was married and had issue, if they went not back forthwith and did not revenge the affront done to him and themselves by these Boddagh Sasonagh soldiers, as he termed them. The said servants, as yet more than half drunk, avowed to execute that revenge, and hasted away instantly; arming themselves in the best way they could, in that short time, and engaged the same soldiers, from words to blows, assaulting them with their weapons; and in the scuffle, for it was no ordinary fight, one of the soldiers happened to receive a wound, of which he died that night, and some other slashes were given; but the Teagues* were beaten off and chased, some sore wounded and others killed; only the best runners got Scott free. The pursuit was not far, because the soldiers feared a second assault from the hill of Castlereagh, where the said Con, with his two brothers, friends, and followers, for want of more *dorgh*,† stood beholders of the chase. Then in a week next after this fray, an office of enquest was held on Con, and those of his said friends and followers, and also on the servants, and on all that were suspected of being procurers, advisers, or actors therein, and all whom the Provost Marshall could seize were taken, by which office the said Con, with some of his friends, were found guilty of levying war against the Queen. This mischief happened a few months before her death.”

After the accession of James to the throne, Con found his gaolers less severe, he “had liberty to walk at his pleasure, in the day time, in the streets of Carrickfergus, and to entertain his friends and tenants in any victualling house

* *Teague* was then used as a contemptuous name for an Irishman, as *Padly* is now.

† *Dorgh*, drink, the whole expression is *Deoch an doruis*—the drink of the door—the parting cup.

within the towne, having only a single sentinel to keep him in custody, and every night to deliver him to the Marshall." Hugh Montgomery, the Laird of Braidstane, in Ayrshire, having learned the story of Con, determined to turn it to his own advantage ; he employed the owner of a vessel which traded to Carrickfergus, one Thomas Montgomery, to carry off Con to Braidstane. "Thomas aforesaid (as the Laird had formerly advised), having made love to the town marshall's daughter, called Annas Dobbin, and had gained her's and parents' consents to be wedded together. This took umbrages of suspicion away, and so by contrivance of his espoused an opportunity one night was given to the said Thomas and his barque's crew, to take on board the said Con as it were by force." Hugh Montgomery now undertook to obtain for Con a free pardon, on condition that he should obtain the half of Con's land. When, however, Montgomery and Con arrived in London, they found such a thirst for the lands of Irishmen among the greedy Scotch courtiers of the new King, that they were necessitated to enter into new arrangements with one of these, James Hamilton, by which all Con's estates were to be divided among the three in equal shares. Hamilton acquired his influence with the King, because he and Sir James Fullarton had long resided in Dublin, in the latter end of the reign of Elizabeth, under pretence of teaching a school in Ship Street, but in reality for the purpose of conveying letters, from some great lords in London to King James, and conveying his letters back to them ; for that way was considered more safe than the northern road. The King granted to James Hamilton all the lands in the territories of Upper Clardeboy, the Great Ards, and Kilultagh ; with power to hold markets and fairs at Castlereagh, Bangor, Holywood, and other places ; with power to grant or demise

these lands to any English or Scotch person, but not to "mere Irishmen," Con O'Neill and his heirs only being excepted. After this grant, Hamilton made grants of their respective shares to Montgomery and Con O'Neill. To the latter was given the demesne lands of Castlereagh, and he was carefully excluded from the sea coast, that the lands along it might be occupied by Scotchmen. Con* parted with his vast territory, townland by townland, to various parties. Among the most fortunate of purchasers from Con O'Neill

* An Inquisition taken at Downpatrick, 13th of October, 1623, found that, Con O'Neill, on the 13th of March, of the 3rd of James I., made a deed of feoffment of "Ballenknockan" and other lands to Sir Hugh Montgomery. In April, 1606, he demised to Michael White, the lands of "Ballebredagh and Ballygallwally." On the 22nd of August, 4th James I., in consideration of £567, he granted to the same Sir Hugh Montgomery, the townlands of "Ballenedullaghan, Ballinelesson, Balleconaghan, *alias* Ballelologhan, Ballebaine, *alias* Ballecarne, *alias* Drumbrackley." On the 23rd of January, 1608, he granted to Sir Fulke Conway, the townlands of "Ballilargemore, Ballenenellan, Balletoolconnell, Balle-O'Maltan." On the 2nd of August, 1609, he granted to Colonel David Boyd, the lands of "Bally M'Carrit, and one parcel of land called Stonemore" (perhaps Stranmore, The Great Stand?) which lands were afterwards conveyed by David Boyd, to James Cathcart, and by him, to Lord Clandeboye. On the 29th of December, 1609, he let to Sir Fulke Conway, the townlands of "Balledownconnor, *alias* Lisbarry, Balletyau and Ballymoney," at the yearly rent of 20/- for each townland; and on the 17th of November, 1615, he conveyed these townlands in perpetuity to Sir Foulke. On the 30th July, 1607, he sold to Sir George Sexton, the townlands of "Ballenhattie, *alias* Lary, and Ballemulvally." On the 25th of October, 1608, he conveyed the townland of "Ballenefeogh" (Ballynafeigh), to Sir Thomas Hibbotts, who let it to farm, to Walter Kilman and John Spencer, afterwards Kilman and Spencer conveyed their interests in it to Sir Moyses Hill, and Hibbotts conveyed his interest in it to Sir Foulke Conway. On the 3rd of February, 1611, he leased for three years, to Lord Viscount Montgomery, the townlands of Bally-Dunkinmuck, Balle-Tullegoan, and Ballecrossan, which lease was passed to Sir Robert M'Clelland, who, at the date of the inquisition, was in possession of the town-

was Sir Moyses Hill, who thus acquired what forms the Castlereagh estate of the Marquis of Downshire. The vast possessions, so easily acquired, formed the fruitful cause of many a dispute between Montgomery and Hamilton. Various inquisitions were held, and the Earl of Abercorn appointed arbitrator; but Hamilton so hated Montgomery, that in his will, drawn up by his own hand, 16th December, 1616, he directed, upon his blessing, that none of his sons or daughters should match or marry with any son or daughter of the

lands, "but by what tytle we know not." Con O'Neill, on the 2nd of December, 1616, granted to Sir James Hamilton, or Viscount Clandeboye, "Balle-Carrickroy and other landes;" and to Sir Moyses Hill, "the castle, townes, and lands of Castlereagh, and other landes;" and to Viscount Clandeboye, "the moytie" of the townes and landes of "Balle-Listowdrie, and of divers other lands;" and to Sir Moyses Hill, "the other moytie of the said Balle-Listowdrie, and of the other landes." Con O'Neill, on the 25th of April, 1606, assigned to Thomas Montgomery, "Ballyrosboy (in parish of Knockbreda), in Gallough." On the 10th June, 1606, he assigned to his wife, "Elice NiNeill, and to Hugh Boy O'Neill, his son, then about four or five years of age, the townlands of Ballycarganan (parish of Drumbo), Bresagh and Creive (parish of Saintfield). Con, however, on the 2nd of December, 1616, conveyed by a tripartite indenture, these townlands to Lord Clandeboye and Sir Moyses Hill. Con leased to his brother, Hugh Mergagh O'Neill, the townlands of Ballylessan, "whereof Tulloore is a quarter" (parish of Drumbo), Ballyoghley, Killenura, Balle-carricknesassanagh, Ballylisdoonean, and the mill of Ballyknockan (parish of Saintfield), for 99 years, at 11/- per annum. Hugh Mergagh O'Neill assigned that lease to Sir Foulke Conway.

The lands assigned by Con O'Neill to Sir Moyses Hill, are at present possessed by his descendant, Lord Downshire; those assigned to Sir Foulke Conway have passed through the families of Conway and Seymour, to Sir Richard Wallace. George Sexton died, January 20th, 1632, and his estates passed to his two daughters. Con O'Neill's two brothers, Toole O'Neill and Hugh Mergach, were like himself improvident, "to each of them he gave lands, and they sold their interest therein" (*Montgomery MSS*). From Toole, the late John O'Neill, of Bauville, was descendend.

house or posterity of Sir Hugh Montgomery. Sir James obtained, for his share of the plunder, the entire parishes of Ballyhalbert, Bangor, Dundonnell, Craigavad, and Holywood; and he purchased the Barony of Dufferin from the White family. He was created Viscount Clandeboye, 4th March, 1622; and he died 24th January, 1643-4, aged eighty-four years. His son James, created Earl of Clanbrassil in 1647, inherited all his estates, and died June 20th, 1659. Henry, the son and successor of Earl, James, married

The pedigree stands thus :—Toole, Felim, Hugh Mergach, who was slain at the battle of Aughrim, Owen, who died September 27th, 1744; he was the father of Felix, and of John O'Neill, of Banville, "A man remarkable for prodigious strength, majestic form, princely deportement, affable manners, and unbounded benevolence" (*Stuar's Armagh*). Con O'Neill is supposed to have died about the year 1618, at Holywood; and he is said to have been buried in the ancient graveyard of Ballymaghan (*Hill's Montgom. MSS*). His wife, Ellis NiNeill, married Henry Savage, of Ardkeen, A.D., 1628, and died in the following year. His son, Hugh Boy O'Neill, must have died young, for the *Montgomery MSS*. say that Daniel was the only surviving son of old Con. Daniel O'Neill, "who was in subtilty and understanding much superior to the whole nation of the old Irish" (*Clarendon*), became a Protestant, and attempted to recover, through his influence at Court, the lands which his father so foolishly parted with, but his plans were frustrated by the rebellion of 1641. He married the Countess of Chesterfield, but died without issue. His widow had the following inscription placed over his grave, in Bromton-Malherbe Church :—"Here lies the body of Mr. Daniel O'Neale, who descended from that great, honourable, and ancient family of the O'Neales, in Ireland, to whom he added new lustre by his own merit, being rewarded for his courage and loyalty in the Civil Wars, under King Charles First and Charles the Second, with the offices of Post Master General of England, Scotland, and Ireland, Master of the Powder, and Groom of his Majesties' Chamber. He was married to the Right Honourable Katherine, Countess of Chesterfield, who erected him this monument, one of the last marks of her kindnesse, to show her affection longer than her weak breath would serve to express it. He died, A.D., 1663, aged 60 years."

Lady Alice Moore, daughter of Henry Earl of Drogheda. Their only son died an infant, and the only surviving brother of her husband having died about the same time, she prevailed upon the Earl of Clanbrassil to make a will, leaving all his estates, absolutely, to herself. The Earl died, January 12th, 1675, suddenly, not without the suspicion of foul play. On his death the titles of Clandeboye and Clanbrassil became extinct, and the Countess assumed ownership of the estates, which she eventually in 1676 settled on her brothers. In the mean time five cousins of the late Earl, viz. :—James Hamilton, of Newcastle in the Ards, afterwards named of Bangor ; Sir Hans Hamilton, of Hamiltonsbawn, County Armagh ; James Hamilton, of Neilsbrooke ; Archibald Hamilton and Patrick Hamilton, representatives of the first Viscount's five brothers, instituted lawsuits to recover the estates. They agreed to pursue the suit, at their joint expense, and then to divide the estate into five equal shares. James of Newcastle, and Sir Hans, however, though they were entrusted by the others, contrived to purchase for themselves, on the 18th of February, 1679, from Henry Moore, his interest in the lands for £2,400, and they also purchased other incumbrances created by the Countess. The other cousins were consequently outwitted, and they obtained each only the one-fifth share of the lands in Dufferin, &c., which had been settled on the widow of the second Viscount and first Earl. In consequence of the expensive litigation and the failure of male representatives, the part of Con O'Neill's territory, which Sir James obtained, has passed from the name of Hamilton, though a portion of Dufferin, which he acquired from the Whites, is still in the possession of the Hamiltons, of Killileagh Castle. The part of the Hamilton estates which passed to James Hamilton, of Newcastle and afterwards of Bangor, is

mostly still in the possession of his descendants, Lord Bangor, Mr. Ward, of Bangor, and Mr. Price, of Saintfield ; Lord Dufferin inherits what remains of the share of James Hamilton of Neilsbrook ; but what fell to the share of Sir Hans Hamilton ; the lands of Ballywalter, Holywood, and his share of the manor of Killileagh, together with lands elsewhere, were sold in 1705, in consequence of a private Act of Parliament passed in the previous year.

Sir Hugh Montgomery obtained, for his share of the territories belonging to Con O'Neill, what now forms the Londonderry estate and those of Mr. Delacherois, Mr. Cromelin, and Mr. Montgomery, of Grey Abbey, together with several other extensive tracts, that have been transferred to sundry individuals, from time to time, by his representatives. Sir Hugh was created Viscount Montgomery, of the Great Ards ; his grandson, Hugh, the third Viscount, was created in 1661, Earl of Mount-Alexander. Hugh, the second Earl, sold in 1675, to Robert Colvil, of Mount-Colvil, in the County of Antrim, the manor of Newtownards for £10,640, and the Temple Crone estate for £3,000 ; and in 1679 he sold to the same person for £9,780 the manor of Mount-Alexander otherwise Comber, reserving out of it the manor-house and demesne of Mount-Alexander. These estates were sold by the Colvil family to Mr. Alexander Stewart, the ancestor of Lord Londonderry, the present proprietor. Mount-Alexander and the remnant of the Montgomery estates were bequeathed by Henry Montgomery, last Earl of Mount-Alexander, who died in 1757, to his Countess ; and by her they were bequeathed to her nephews, Samuel Delacherois and Nicholas Cromelin, whose representatives still enjoy them, except Mount-Alexander, which was purchased by the Londonderry family. Thus the vast estates, for which Montgomery and Hamilton plotted in

such wily ways, passed off from their respective families as bequests to the childless widows of their last representatives, and no descendant of either of them possesses any of their property ; for the Hamiltons of Killileagh and the Montgomeries of Grey Abbey only represent families collateral with Sir James and Sir Hugh.

Mr. Gilbert in his beautiful work—*Fac-similes of National Manuscripts*, Part II.—has given a *fac-simile* of a diagram of the concordance of the Gospels, which is styled *Alea Evangelii*, or the “Gospel Dice.”* This is a square table, containing 384 small squares of equal sizes, divided by red lines and surrounded by a yellow frame. The elegantly written Hiberno-Latin copy of the Gospels, preserved in the library of Corpus Christi College, Oxford, in which the *Alea* occurs, states that it was brought to Ireland “from the house of Athelstan, King of the Angles,” by “Dubinsi, Bishop of Bangor.” He died, A.D. 951. See p. 59.

* The word *Alea* is frequently used in Medieval Latin to express any game : *Alea Evangelii* might be translated—*The Gospel Chess-board*.

PARISH OF HOLYWOOD.



THE parish of Holywood contains the entire civil parish of Holywood, except that portion of it which lies on the Belfast side of a line drawn along the road leading from the Railway Station, at Sydenham, to Norwood Tower, and prolonged thence in a straight line to the boundary of the civil parish. The Catholic population in the civil parish, in 1871, was twelve hundred and ten, of whom about nine hundred resided within the limits of the Catholic parish.

The foundations of the church of Craigavad—the rock of the boat—measuring about forty-eight by eighteen feet, may still be traced in a field which lies between the stable-yard of Craigavad House and the Lough. When Dr. Reeves visited the spot, in 1844, there stood near the ruins a solitary tombstone, sacred to the memory of James M'Gee, who died in 1714, but it has been removed by the late Dr. Magee, of Belfast, to the grave-yard behind the Old Poor House in Belfast. In the *Taxation of Pope Nicholas*, the church of Craigavad, under the name of “Cragger,” was valued at ten marks. The entry in the *Terrier* is:—“Ecclesia de Craigevoid, a Rectory, and pays in Proxies, 5/-, Refections, 5/-, Synodals, 2/-; and hath a town gleab.” In 1622, the Protestant Bishop reported that the church of “Cregyvad” was a ruin, and “Sir James (Hamilton) possesseth all the tithes, albeit esteemed to be a rectory of old.” The rectory of Craigavad,

at some remote period, passed into the possession of the abbot of Bangor. At the suppression of that abbey, the church of Craigavad was entitled to the tithes of the townlands of Craigavad, Ballyrobert, Ballydavey, and Ballygrainey, and according to an Inquisition held in 1627, to those of the townland of Ballymoney. A little to the east of the site of the church, and to the north of Craigavad House, there is one of those ancient wells usually found close to the site of old Irish churches.

In the adjoining townland of Ballygrainey—the town of the sunny palace—there is an ancient Irish artificial cave, consisting of several chambers connected by sewer-like passages, the walls are built of common field stones, without any mortar, and the roof of the chambers and passages are formed of rough flags, over which a great depth of clay is laid, so as completely to conceal the existence of the cave; such caves may have been used as places of concealment, or as receptacles to which valuables were removed in times of danger.

The ruined church of Holywood occupies the site of a very early ecclesiastical structure, which was built by, or at least presided over by St. Laisren, whose festival was kept on the 25th of October. The *Felire* of Aengus the Culdee, who died A.D. 819, treating of the saints whose festivals occur on that day, says:—“Laisren the Great, son of Nasca, *i.e.*, Laisren, son of Nasca of Ard-mac-nasca, on the shore of Lough Laig, in Ultonia.” Of St. Laisren little is known; Colgan supposes that he is the St. Laisren, son of Nasca, who with his brothers, St. Gobban and St. Graphan, were placed in a monastery, which St. Carthagh, of Lismore, erected in Inispict, now called Spike Island, Co. Cork. St. Carthagh studied under St. Comgall in Bangor; and it is likely, that the sons of Nasca, having formed his acquaintance

in Bangor, accompanied him on his return to Munster. They studied under his spiritual care in the great monastery which he erected in Rathyne, Co. Westmeath; and they afterwards formed three of the twelve monks, whom he placed in the monastery erected by him on Spike Island about the year 620. Gobban seems to have been bishop of that monastery, and his festival was observed there on the 17th of March. We cannot ascertain the date of St. Laisren's return to Ulster, or of his taking charge of the monastery of Holywood, but we find him mentioned as one of the Irish ecclesiastics, to whom the Roman clergy addressed a letter in the year 642. The primate, and the chief clergy of the North of Ireland, addressed to Pope Severinus, in the year 640, a letter, in which they besought his decision regarding the proper mode of calculating Easter, about which there was then a great controversy raging throughout this part of Ireland. The Pope died before their letter reached Rome, but it was answered by the Roman clergy in a letter, which is preserved in Venerable Bede's *History of the Anglo-Saxon Church*. The reply of the Roman clergy makes known to us the names of those who solicited the decision of Rome. It is addressed—"To the most beloved and holy Thomian, Columban, Cronan, Dimma, and Baithan, bishops; to Cronan, Ernian, Laistran, Scallan, and Segienus, priests; to Saran, and other Irish doctors and abbots." Thomian was primate, he died in 660. Columban was bishop of Clonard, he died in 652. Cronan was bishop of Nendrum or Mahee Island, in Strangford Lough, and in all probability was bishop of the diocese of Down, he died in 642. Dimma was bishop of Connor, he died in 658. Cronan was abbot of Merville, near Newtownards, he died 650. Ernian was abbot of Torey Island, he flourished about 650. Laistran is intended for Laiseran of Ardmacnasca, or Holywood, the mistake is

caused by the similarity of the letters T and E in ancient manuscripts. Scallan was abbot of Bangor, he died in 662. Segienus was abbot of Iona from 623 to 652. Saran died in 661. This letter is important as testifying, that in the remote past, our predecessors sought instruction and guidance from the successor of St. Peter ; and it is to be hoped that ere long some monument, in the new church of Holywood, will commemorate this early connexion, and show, how twelve and a half centuries ago, our predecessors in the faith turned their hearts with filial reverence towards Rome, and humbly submitted their disputes to its decision.

The ancient gloss on the text of Aengus—*Laisren, son of Nasca, of Ard-mac-Nasca, on the banks of Lough Laigh, in Ultonia*—describes very accurately the site of the ancient church of Holywood, the ruins of which stand in the vicinity of the large funeral mound, which is now in the pleasure grounds of Mr. Read, of Holywood. That mound was certainly the Ard-mac-Nasca—the height, or mound of the son of Nasca—and received its name from St. Laiseran, the son of Nasca. Our readers will readily understand that the sepulchral mound was named the *Mound (Ard) of the son of Nasca*, merely because it stood in the grounds adjacent to his church. It belongs, however, to a period long antecedent to the time of St. Laiseran, and was erected to cover the remains of some mighty chief, whose tomb, being the recognised place for the religious and deliberative assemblies of the neighbourhood, became the most important place in the district ; and some spot adjacent would consequently be selected as site of the Christian church. It is on this account that we find churches near the great sepulchral mounds of Dundonald, Ballyrichard, Donaghadee, Holywood, Ballymaghan, the Knock, and every other great sepulchral mound in the diocese of Down.

The church of Holywood stood, a few perches to the north of the mound, *on the banks of Lough Laoigh*,* exactly as described in the ancient gloss. We have no account of any of the successors of St. Laiseran, but the church must have been held in high estimation for its sanctity, since the adjoining townland, which was called Ballyderry (the town of the wood), was named as early as the period of the English Invasion,—Sanctus-Boscus or *Holy Wood*,—from its proximity to the church. A roll † preserved, in the Tower of London, informs us that, King John, when on his journey from

* The Lough of Belfast was known in ancient times under the name of Lough Laoigh—the Lake of the Calf—called so from some ancient legend, which is now forgotten. This name occurs frequently in ancient documents. The *Irish Annals* relate that in the year of the world 3506, “Lough Laoigh (pronounced nearly Lee) in Ultonia,” broke forth. Tigernach records at the year A.D. 161 :—“Bresal, son of Brian, reigns in Emania nineteen years, who went in under Lough Laigh.” Adamnan, in his life of Columbkille, tells that the saint requested his companions to pray for the souls of some monks of Bangor, who at that moment were in danger of being drowned in the “Lough of the Calf” (Lough Laoigh); and an ancient gloss on the Felire of Aengus describes the church of Kilroot, as “on the bank of Lough Laigh in Ultonia.” The Itinerary of Father MacCana describes the churches of Holywood and the Knock, as being built near it, and says :—“The Lake of the Calf, or Loch Laodh in Irish, flows between, and bounds either Clanabøy, the head of which when the tide is out may be crossed on foot at a ford which is named Beall-fearst.”—*Ulster Journ. of Archaeol. Vol. ii.* It was also called “Lough Bannchor” and the “Bay of Knockfergus.”

† The roll states :—“Thursday, July 29th, at Holywood (apud Sanctum Boschum); to Geoffrey Luterell to make a prest. to mariners of a ship from Bayonne, 60s. (This seems to have been the ship which carried the King from Carriekfergus to Holywood.) Same day to the same, to make a prest. to mariners and galley-men £17.”—*Sweetman's Calendar.* On the next day the King was at “Balimoran,” in the parish of Killinchey; in going to which he must have travelled, by the very ancient, and very inconvenient road, which leads from Holywood to Dundonald.

Carrickfergus to Downpatrick, remained the 29th of July, 1210, at Holywood—*apud Sanctum Boscum*. Henry III. in the year 1217, confirmed Jordan de Saukvill, one of the Anglo-Norman adventurers, in the possession of the lands *de Sancto Bosco*.* The earliest mention of Holywood, in its modern form, occurs in the *Taxation of Pope Nicholas*, about the year 1300, where the church of “Haliwode” is valued at six marks. The native Irish, of the territories, which now form the Counties of Derry and Tyrone, forced their way, in the Fourteenth Century, into the districts, which have been subsequently named the Counties of Down and Antrim, and established in them the Clannaboy colony. The lands of Holywood were occupied by these invaders, but as the conquered territory was too extensive for their numbers, they parted with districts of it, to such, of the native septs, as were willing to join with them; hence *Stuart's History of Armagh* relates on the authority of an ancient pedigree of the O'Neills, that the O'Neills of Clannaboy gave “the lands of Holywood, or *Ard-mac-Criosq* (*Ard-mac-Nasca*) to the Gilmores.” The family of O'Gilmore, or, as it is frequently written, MacGillamuire, derived its name from one of its ancestors who assumed the name Gilla-Muire (servant of Mary) in honour of the Blessed Virgin Mary. Their tribe was named

* John De Sacro Bosco—John of Holywood—an eminent mathematician of the Thirteenth Century, is said to have been born at Holywood, from which he took his name. He died at Paris in the year 1256, as appears from the inscription on his monument in the cloisters of the Mathurine Convent at that place. His treatise, “*De Sphæra Mundi*,” continued to be used in the schools, as a class-book of astronomy, for nearly four centuries. He wrote many treatises, including one “*De Computo Ecclesiastico*,” on the rules for calculating the moveable feasts of the church. Perhaps, however, his most popular work is a tract “*De Algorismo*,” one of the earliest known works on arithmetic, in which the Arabic numerical notation is employed.

the Hy-Dearca-Chein, which, about the period of St. Patrick, was located at Larne ; but, after the English Invasion, it was located in the neighbourhood of Castle-Espie. When, however, the power of the English became weakened, this race effected a settlement in Lecale, so that our annalists record, A.D. 1276, "Dermot MacGillamurry, Lord of Lecale, died" (*Four Masters*); but the same entry in the *Annals of Lough Cē* is—"Diarmuid MacGillamuire O'Morna, King of Uladh, died."

A.D. 1391. "MacGill Muire—*i.e.* Cu-Uladh O'Morna, Chief of Hy-Nercha-Chein and Lecale, was slain by his own kinsmen."

According to a genealogy of Cionaith O'Morna (Kinney O'Murney)* of this race, chief of Lecale, given by MacFirbish in his genealogical work, this tribe is a Connaught race, descended from Duach Galach, King of Connaught, who flourished about the year 400, and is the common ancestor of the O'Connors, O'Flagherties, and other great families of Connaught ; but no account has been discovered, to inform us, how, or when, they settled in Ulidia. According to the *Book of Rights*, the King of Uladh (Ulá) was bound to pay "six bondmen, six steeds, six drinking horns, six swords to the King of Ui-Earca-Chein." The present of swords seems to strengthen the surmise, that the Ulidian monarch retained them, as military auxiliaries ; and that they were a portion of the great military confederation of Connaught, the Clanna Morna.† They were, however,

* This name is modernised in the County of Down into Murney and Murnin.

† The Clanna Morna was a tribe of warriors descended from the ancient Fir-Bolg. They were probably a branch of the Belgic Morini ; though we can easily understand, that the chiefs placed over them would be selected, from the descendants of Duach Galach, the Milesian King of Connaught.

stout opponents of the English, as the two notices of this family, which occur in Ware's *Annals*, sufficiently attest :—

“Anno 1407. A certain false fellow, an Irishman, named MacAdam MacGilmori, that had caused forty churches to be destroyed, who was never baptized, and therefore he was called Corbi (coirbthi—wicked), took Patrick Savadge prisoner, and received for his ransom two thousand marks, and afterwards slew him, together with his brother Richard.”

“Anno 1408. This Hugh MacGilmore was slain in Carrickfergus, within the church of the Fryars Minors, which church he had before destroyed, and broke down the glass windows to have the iron bars, through which his enemies, the Savages, had entered upon him.”

This mode of blackening the character of their enemies has often been resorted to by the English. Dr. O'Donovan remarks, that it is difficult to say, where Ware got this passage, but *Coirbi* does not mean unbaptized, and Savage had not so much money, as two thousand marks, in the world.

When the Franciscan order became extended through Ireland, the church of Holywood was given to friars of the Third Order of St. Francis. Ware speaks of a Franciscan monastery in the County of Down, at a place, which he calls “Ardince,” but he is unable to say where it was, not knowing that it was only a corruption of Ardmacnasca, the old name for Holywood. Father Edmund MacCana, in his *Irish Itinerary*, says of Holywood :—“At no great distance from this (Knock Church), on the east, is a monastery of the Third Order of St. Francis, founded by the munificence of the same chief (Niall O'Neill), and adequately endowed with lands. This is called, in Irish, Aird-mic-nissi, in Latin, Collis Sancti Mac Nissi. It is on the bank of Loch Laodh, and stands opposite Karrickfergus on the south.” It is difficult, among the many individuals of the same name, to

say who was the Niall O'Neill referred to ; but Dr. Reeves, with good reason, thinks he was the chief of that name whose death is thus recorded by the *Four Masters* :—" A.D. 1512. Niall, the son of Con, son of Hugh Boy, son of Brian Ballagh O'Neill, Lord of Trian-Congail,* a man of general hospitality, exalter of the (religious) orders and of the churches ; a successful and triumphant man, who had not paid tribute to the Clann-Neill or Clann-Daly,† or to the deputy of the King of England ; a man of very long prosperity and life, and a man well skilled in the sciences, both of history, poetry, and music ; died on the 11th of April." The church of Holywood may have been bestowed by Niall O'Neill to the Franciscans, but the style of architecture displayed in what remains of it testifies, that it is much more ancient than his time.

Niall O'Neill was not thirty years in his grave, when the agents of Henry VIII. compelled Connogher O'Hamill, the last prior, on the 1st January, 33d Henry VIII. (1541) to resign the priory, with its houses and gardens, together with the townlands of Ballykeel (the narrow town), Ballymanoch (the monks' town), Ballycultra (the town at the back of the strand), Ballynoeknagoney (the town of rabbit-hill), and Ballyderry (the town of the wood—the Irish name for the townland of Holywood). At an Inquisition held at Ardrin, in the Ards, November 5th, 1605, it was found that the

* *Trian-Congail*—the territory of Congal—was named from Congal, surnamed *Claen* (squint-eyed), King of Ulidia, who was slain in the great battle of Magh-Rath or Moira, A.D. 634. The territory comprised the districts, in the south of the present County of Antrim, and in the north of the present County of Down, which were afterwards called South and North, or Upper and Lower Clannaboy.

† *Clann-Neill* or *Clann-Daly*—i.e., to the O'Neills or O'Donnells, who were the two principal families in Ulster at that period. The O'Donnells were called the Clann-Daly from *Dalagh*, one of their ancestors.

Abbot of Bangor was seized, in right of his abbey, of "the church, or chapel of *Holliwood*, with its appurtenances; to which church the tithes and altar-fees of five adjacent townlands belong and appertain." There is some difficulty regarding the relations, which existed between the Prior of Holywood and the Abbot of Bangor, as the Prior belonged to the Third Order of St. Francis, and the Abbot belonged to the Augustinian Order; but it would seem, that, when Niall O'Neill introduced Franciscans into the Monastery of Holywood, the rectorial rights were reserved to the Abbot of Bangor; hence the *Terrier*, recounting the fees to be paid to the bishop from the various churches, says—"Capella de Holliwood. Abbot of Bangor is parson. The curate pays in proxies, twenty pence; refectious, ditto; synodals, two shillings." Though the possessions of the monastery were by law vested in the Crown, yet the neighbouring chiefs contrived to prevent the Crown from deriving much benefit from them; and when Sir Brian MacFelim O'Neill, lord of Clannaboy, found that the entire country had been granted to Sir Thomas Smith, Secretary to Queen Elizabeth; and that the son of Sir Thomas had landed at Strangford on the 10th of August, 1572, to take possession of them, he determined not to leave one of the old monasteries standing, lest Smith would place garrisons in them. Early in October he burned those of Newtownards, Bangor, Moville, and Holywood,*

* On a map of the vicinity of Belfast about the year 1570, which is given in Mr. Benn's valuable *History of Belfast* (1877), very extensive buildings are represented at both Holywood and Bangor. At the former, which is written, "Ardmagh . . . i . . . a freer's house" (intended for Ardmacnise). A large building, apparently a monastery, is represented to the south-east of the church; and another small building is represented on the north-east, between the church and the sea. A hill, apparently that of Knocknagoney, is marked "Ardee." Four ecclesiastical buildings are represented on the south-side of "Baneogher or Bangor late a house of monks."

and took prisoner a Lieutenant Moore, whom he appears afterwards to have released. Walter, Earl of Essex, was also engaged in establishing a colony, and obtained, from the Crown, a grant of lands in Down and Antrim. He placed a garrison in Holywood under Lieutenant Moore. About the middle of October, 1573, young Smith was slain; and a letter written by Essex at Carrickfergus, on the twentieth of that month says, "The same day, at my coming home, I received letters from Mr. Moore, the pensioner, and from a brother of Mr. Secretary's, that his son, Thomas Smith, had been slain in the Ardes that afternoon with a shot, and was stricken in the head. His men finding his house scant guardable, have sent unto me for a band of horsemen to convey them to Mr. Moore's at Holywood, which this day I have sent unto them." This event dispirited both Essex and Smith; and in 1586 Sir Con McNeill Oge O'Neill obtained a patent for Castlereagh. All the lands from Belfast to within a few miles of Portaferry, passed into the peaceable possession of Sir Con, who, three years afterwards, was succeeded, by right of tanistry, by his cousin, Con McBrien Fertagh O'Neill. It is out of place here to tell, how this Con was induced to part with the lands of Holywood and other possessions, to Sir James Hamilton, who afterwards obtained a grant of them from the Crown.* In 1622, when the Protestant Bishop reported on the state of the churches,† he

* The patent granted to Sir James Hamilton, dated 5th November, 1606, enabled him to hold Thursday markets at Castlereagh, a Monday market at Bangor, "and also one other market at Holywood on every Wednesday, weekly, for ever; and one fair at Holywood aforesaid annually, on the twenty-fourth day of March, and for two days next following for ever, with courts of pyepowder."

† A part of the ancient church thus continued to be used for Protestant service, until the erection of the present Protestant church. The *Parliamentary Gazeteer* says "The church is a curious old structure, seventy-eight feet by twenty-four in the clear, and about twenty feet

returns "Ecclesia de Holywood repayred in part, all tithes possessed by Sir James Hamilton." Holywood was colon-high, with a remodelled square tower of about ten feet on each side. The whole structure was originally built in an early variety of the pointed style, but has been so greatly mutilated and modernized as to have become bereft of its honours before all eyes except those of peering antiquaries." The old Holy-water stoup, a basin of white marble, which was found in the graveyard, and was afterwards presented to the author by Hugh Stewart, Esq., serves its old purpose in the new parish church. Since the Disestablishment, the ruins of the church, and the graveyard, are under the care of the Town Commissioners. The graveyard was once more extensive than it is at present. It extended to the river, and included the site of the Crescent and the lower part of Mr. Read's gardens. *Stone-lined* graves have been found by Mr. M'Mullen in the lawn in front of Church-field House.

It is stated by tradition, that some conventual establishment stood in the vicinity of Holywood House; and to this day the road leading towards the Wood is called *The Nun's Walk*. There is no documentary evidence to support this tradition, but the author has seen fragments of white marble, with mutilated Latin inscriptions, which were found in the garden of Holywood House, and he has one found there, on which is inscribed a cross, surmounted by three nails, arranged as "a glory" above it, with the inscription "J. Kavanagh."

After the death of the last Earl of Clanbrassil, who was the last lineal descendant of Sir James Hamilton, the five cousins of the late earl instituted lawsuits to recover the estates, from the representatives of the Countess, to whom he had bequeathed them. They agreed to pursue the suit, at their joint expense; and then to divide the estate into five equal shares. They commissioned two of their number, James Hamilton, afterwards of Bangor, and Sir Hans Hamilton, to manage the lawsuit for them, but these men betrayed their trust, and purchased the estates for themselves, at £2,400. In the partition, James obtained the lands of the parishes of Bangor, and Tawnaghneev (Saintfield); and Sir Hans obtained the lands of the parishes of Ballywalter, and Holywood, together with extensive properties in the civil parish of Knockbreda, and in the Barony of Dufferin. The daughter and heiress of Sir Hans married one Robert Hamilton, who had held a chair in St. Andrew's, Scotland, of which he was deprived and fled to Holland. Having returned he was created, after many adventures, a Baronet. By his wife, the daughter of Sir Hans, he had one son, also named Hans, who succeeded to the Holywood and other estates. These being greatly embarrassed, on account of the lawsuits and par-

ized by Scottish settlers brought over by Hamilton, nevertheless, some of the old Irish contrived to nestle for years' chases made by the first Sir Hans, an Act of Parliament was passed in 1704, enabling certain trustees to sell off part of the property. At the public auction, which took place in Newtownards in 1705, Simon Isaac, Esq., of Ballywalter, the agent for the property, became the purchaser, for £1,150, of Holywood townland, and the Priory House and gardens in Ballykeel, which surrounded the old Priory church, and form what is now called the Priory Park. These lands are still subject to a chief rent of £22 4s 1d. The manorial rights were bought by the Hill family, from whom they have descended, through the late Lord Dungannon, to Lord Arthur E. Hill-Trevor, M.P., County Down. Simon was succeeded by his son, John, and he by his son, Simon, who purchased, in 1765, Knocknagoney, from William Kennedy of that place, subject to a chief rent of £64 1s 3d. Simon, who died in 1796, devised Holywood and his other estates to his nephew, Thomas Bunbury, then residing at Bloomfield, who assumed the name of Isaac. This Thomas Bunbury Isaac, who died in 1802, devised his estate in the County of Down to his son, Simon, who, on the 12th of December, 1812, sold Knocknagoney, Holywood, and the Priory Park for £38,000, to William Kennedy, Esq., then of Bombay, in the East Indies. Mr. Kennedy left the estate to his son, and to his widow, should his son die without issue; and the son having died without issue, Mrs. Dorothea Kennedy left the estates to trustees, for the benefit of some charitable institutions in England, subject to a legacy to her daughter. Mr. Higgins, the husband of the daughter, filed a bill in Chancery to recover his wife's fortune and legacy; and the estates were sold in Belfast, on the 24th of October, 1854, for £37,500. The late John Harrison, Esq., of Merton Hall, Holywood, became the purchaser; and he bequeathed them to his son, Captain John Harrison, except Holywood House, which he bequeathed to his son, the late Henry Harrison, Esq., J.P.

The late T. K. Lowry, in his *Hamilton Manuscripts*, p. 109, has given the rental of the Hamilton estates, in 1681, from which we extract the following portion relating to Holywood town, and the townlands in its vicinity:—

HOLYWOOD LANDS.				Cregivad—David Ken-			
Ballyrobert, Ballydavy,				nedy,	...	...	£7 0 0
&c. — David Ken-				Ballygreny — David			
nedy,*	...	...	£12 0 0	Kennedy,	...	...	10 0 0

* This branch of the Kennedys left Ayrshire and settled at Cultra in 1668.

around the neighbourhood. Some of them were the victims of a fearful massacre, the details of which are related in one of

Dunlady — Mr. A.		Widow Warden, ...	£2 2 10
Hamilton, ...	£1 0 0	James Caul, ...	3 1 6
Ballymenaght—J. Hamilton,	2 5 0	Jas. Criswell, sen., ...	2 8 10
Carrowreagh, &c.—Dr.		John Correy, ...	0 8 2
H. Kennedy, ...	18 0 0	Widow Caul, ..	0 19 4
Ballyknocknegowney,		Wm. Fullerton, ...	2 5 6
&c. — James Ross,		Richard Coney, ..	4 17 6
Esq., ...	22 0 0	Widow Lowdan, ...	0 19 4
Kileene—J. Ross, Esq.,	5 0 0	Widow Wilson, ...	2 1 4
Ballylisnaskeagh—Jas.		John Long, ...	0 6 6
Ross, Esq., ...	15 0 0	G. Watt and G. Forrest,	2 16 0
Ballyregan—Jas. Ross,		John Robinson, ...	0 13 0
Esq., ...	27 8 0	Wm. Barclay, ...	1 1 2
Strandtowne, &c.—W.		John Gamble, ...	1 2 4
Hamilton, Esq., ...	25 9 0	Hugh M'Mullan, ...	0 8 2
Ballymaser — James		Samuel Wright, ...	0 19 4
Sloane, ...	7 10 0	Wm. Cowden, ...	3 11 10
Ballycloughan, &c. —		John Moore, ...	0 16 4
J. Hamilton, Esq., ...	9 6 5	Alex. Reid, ...	1 14 4
Ballyhackamore —		Widow Cooper, ...	0 9 8
Lieut. G. Hamilton,	5 1 0	Widow Haththorne and	
Bally M'Carrett — T.		Wm. Watt, ...	1 18 10
Pottinger, ...	20 0 0	John Robb, ...	1 13 9
Knock-Collumkill—W.		Widow Danison, ...	1 1 8
Hamilton, Esq., ...	14 0 0	Hugh Criswill, ...	0 19 2
The Priory House—Mr.		Widow Wallace, ...	0 4 1
G. Wallace, ...	5 0 0	James Petierue, ...	1 12 8
HOLYWOOD TOWN.		James Sim, ...	1 10 0
Wm. Russell, ...	£2 4 3	James Chambers, ...	2 13 0
George Mally, ...	2 1 0	John M'Laughlin, ...	1 3 11
John M'Dowell, ...	1 9 0	Archibald Lenox, ...	1 16 7
Wm. Criswell, ...	2 16 4	Josias Milton, ...	0 19 2
John Kennedy, ...	5 9 2	Widow Laughlin, ...	1 9 8
John Gibbon, ...	2 8 0	John Watt, ...	19 3 8
Gawen Russell, ...	1 9 0	The Tithes, Rectorial	
Widow Cowey, ...	3 10 9	and Vicarial, set for	
John M'Holl, ...	0 13 0	per an., ...	11 0 0
James M'Murray, ...	0 6 6	Concealment of lands	
		valued at ...	2 0 0

“Memorandum.—That the town of Holywood is to pay £8 per annum to the College of Dublin for ever.”

the *Depositions* of 1641, preserved in manuscript in Trinity College, Dublin :—

May 4th, 1653.

The examination of Katharine Gilmore, of Ballenahince (Ballynahinch), taken before me the day and year above written.

AMBROSE BEDELL.

Who saith, yt 8 dayes before the Candlemas next, after ye Rebellion, shee then liveing in the townland of Ballydavey,* in ye Barrony of Castlereagh, altogether with tenn families more, of all which 11 families there were (of men, weemen, and children) killed, to her owne knowledge, seaventy and three, by a great company of people, (being) to her estimacon, in number about 200, who were brought thither by one Andrew Hamilton, of the fforte, James Johnson, the elder, and James Johnson, the younger, both of Ballydavey, John Crafford, of Crafford's Burne ; and further, she saith : That James Johnson, the elder, killed one Henry O'Gilmore, brother to the Examinat, in her owne sight, and likewise shee sawe the sd. James with his swoord slashing att one Edmund Neeson, who was killed, but shee (not) knoweth whether hee made an end of him or not, for on the receipt of the first blow, the sd. Neeson runn to the lower end of the house, among the rest of his neighbours ; the cause of her knowledge is, that a short space before the sd. Andrew Hamilton had put herr out of the doore of the house, in consideracon of her . . . , after which shee saith that by reason there were many of Hamilton's company about the Doore she laye her downe in a Ditch which was right before the doore, where she was unespied of any as she supposeth, the nighte being very darke, rayny, and windie, & 4 or 5 lights in the house, the which lights the sd. Hamilton, or his men, caused the Examts. mother to make for them a little before supper tyme, of which lights they carried some to any house for to give them light, to compose their designe.

The Examt. further saith she saw one Abraham Adam kill James O'Gilmor, her owne husband, and Daniell Crone O'Gilmore, and Thurlagh O'Gilmore ; she further saith, that at her going forth of the house, a sister of her's took houlde of her, for to goe out with her, and the sd. Abraham Adam strock of her sd. sister's arme, from ye Elbow, with a broade swoorde ; the sister's name was Owna O'Gilmore."

* The scene of this massacre is still pointed out ; it is said to have occurred in a field called the Island Field, which is in the farm at present belonging to Mrs. Gibson. The Island Field is said to have been, at the period of the massacre, the site of a village ; and the little well, which supplied the village, is close to the river which bounds the field on the north-east. Tradition adds that the bodies of the murdered people were afterwards burned in a kiln.

Those who escaped probably fled, like Katharine Gilmore, into the district about Ballynahinch, which was then occupied by the Irish, and where the name, Gilmore, is still numerous ; it would have been impossible for them to have escaped to their co-religionists, among the Hannahstown Mountains, as the passes of the Lagan were then guarded by their enemies.

The earliest record, we have, of the church of Ballymaghan, occurs in the roll of the *Pope Nicholas Taxation*, where *the church of Ballynichgan* is valued at four marks. The word Ballymaghan signifies the town of O'Mathghamhna (O'Mahony). That family, which belonged to the Dal-Fiatach branch of the Ulidians, was very powerful in this district during the eleventh and twelfth centuries, and supplied, to the kindgom of Ulidia, two kings. A.D. 1065. "Donnchadh Ua Mathghamhna (Donnaghy O'Mahony), King of Ulidia, was killed by the Ulidians themselves in the stone church of Bangor." O'Mahony slew, A.D. 1108, the King of Ulidia. In the year 1113, Donnell M'Loughlin, Monarch of Ireland, divided the little kingdom of Ulidia between Aedh O'Mahony and Niall O'Heochy ; however, both these Kings were slain by the Ulidians, in the year 1127. We again find the O'Mahony, in 1149, supporting the King, whom Murtough MacLoughlin had placed over Ulidia. The family still exists under the name of M'Mahon, which is still numerous throughout the County of Down, and is in no way connected with the County Monaghan family. At the dissolution of monasteries, the rectory of Ballymaghan, extending over three townlands, was appropriated to the abbey of Bangor. An inquisition, taken at Downpatrick, 13th October, 1623, says:—"And we find also these towns following, lying in, or near, the Plains of Belfast, to be parcells of the possessions of the said

abbey, as well in spiritualities as in temporalities, viz.:—Ballymeaghan *alias* Ballymeagh, Ballymachoris (now Strandtown), and Ballymajor *alias* Ballymacer (Ballymisert).” The *Terrier* has the following entry:—“Capella de Ballie O’Meachan, of Bangor. The curate pays in proxies, 20d., refectons, 20d., synodals, 2s.” The church is not mentioned in the *Ulster Visitation Book* of 1622. There are at present no remains of the church or cemetery to be seen, but traces of the cemetery were found in the garden of the Moate House. Two cuneiform grave-stones, ornamented with floriated crosses of eight points, sculptured in relief, have been found on the site of this church-yard. One of these slabs bears the shears, the usual emblem showing that it was intended to mark the grave of a female; while the other bears the sword, the symbol that a man was the occupant of the grave. One of these stones is at present in the Belfast Museum, while the other is preserved in the grounds of the Moate House, the residence of Thomas Valentine, Esq. Portions of cinerary urns are frequently found, in the immediate vicinity of the ancient church, affording a proof, that the Christian edifice was erected, on a spot held sacred in times of paganism. In the Public Record Office, Dublin, there is preserved the parchment roll of an inquisition taken *apud Ballemaghan*, in the County of Down, on the 5th of November, 22d of James I., before Sir Foulke Conway, and a jury. The inquisition was held, to find out what lands passed into the possession of the Crown, by the suppression of the monasteries of Bangor, Moville, &c. This court was probably convened in the castellated mansion called the Old Moate House, a part of which still remains.

The atrocious massacre of seventy-three persons, which was perpetrated about the end of January, 1642, seems to have completely cleared the parish of Holywood of the old

Irish race, except such as were willing to renounce the faith of their fathers ; for there are still about Ballydavey a few Gilmores, but they are Presbyterians. To such an extent, had the clearance been effected, that a hundred years afterwards Harris wrote in his *History of the County of Down*, published in 1744 :—"It is said that only one reputed Papist lives in the parish." The Rev. H. Henderson informed the author that he heard from old inhabitants, that this solitary Catholic was a coachman, in the service of Mr. Isaac. When this man first drove his master through Holywood, the villagers ran to their doors to see a Catholic, while the coachman seemed to enjoy the wonder, he had excited. A Return, made in 1764 to the House of Lords by the gaugers of Newtownards, which is preserved in the Record Office, Dublin, gives the following information :—"Holywood Parish.—Church, one. Meeting Houses, two. Convents and Popish Chapels, none. Number of Established Church, fourteen. Number of Protestant Dissenters, one thousand seven hundred and fifty. Quakers, none. Papists, seven." In the year 1831, Dr. Crolly caused a census to be taken of all the Catholics belonging to the chapel of Holywood, and, although the district included Dundonald and Crawfordsburn, the population was only eighty-one. According to the census of 1871, there were, in the civil parish of Holywood, twelve hundred and ten Catholics.

PARISH PRIESTS.

From the massacre of the O'Gilmores in Ballydavy, which occurred in 1642, until the commencement of the present century, there were almost no Catholics in the parish of Holywood, and consequently no priest had charge of it. In 1811, the Rev. Patrick Curran was appointed parish priest of Newtownards and Holywood. It may seem strange, that

the bishop did not unite Holywood to Belfast, which was much nearer ; but it must be borne in mind, that Father Hugh O'Donnell had ceased to officiate since 1808, and there were, in 1811, only Fathers Cassidy and Curoe for the parish of Belfast, which consisted of the town and a tract of country, extending more than twenty miles in length, in which were nine or ten important towns. Add to this, that all the traditions of the old inhabitants invariably represented the tract of country extending from the Long Bridge of Belfast to the Quoile, as under the ecclesiastical jurisdiction of the parish priest of Kilmore, until a parish priest was appointed in Saintfield, whose pastoral charge extended to the Lagan. Father Curran, immediately after his appointment, opened his mission in Holywood by celebrating Mass, on week-days, in the houses of the few Catholics who resided in the town. Some time afterwards, Mrs. Connor fitted up her coach-house for a temporary chapel. It stood in the field which at present belongs to Mr. Read, on the east side of Mill Street. Its site was very close to the present Mill Street, then only a pathway, and near its junction with the present Church Street. At this *Mass-house*, as it was generally called, a considerable congregation, mostly composed of Belfast Catholics, assembled every Sunday during summer. The Rev. Hugh Smith, who succeeded Father Curran, and the Rev. Bernard Magee, who succeeded Father Smith, generally celebrated Mass in Holywood only on Sundays during the summer ; for, finding that the journey from Newtownards was too fatiguing, they celebrated Mass in the house of Jeremiah Lockhart. This man was the gardener at Ballymenoch House, and he resided in a little house, near the top of Ballymenoch Hill, along the side of the old road to Newtownards. This house was found very convenient, as it

saved the priest the fatigue of descending and ascending the great hill ; and it, therefore, continued long to be used as the station, to which, the people of Holywood went every Sunday. Father M'Glew, who was appointed parish priest in 1822, reverted to the old custom of celebrating Mass in Holywood, and Dennis M'Donnell, the gardener at Holywood House, who resided in High Street, nearly opposite Sullivan's Schools, but a little nearer Belfast, gave him the use of his house, in which the few Catholics in the town assembled during summer ; but Father M'Glew, during the winter, always required the little congregation to meet him in Jerry Lockhart's. About the year 1825, Father M'Glew organised a collection to erect a chapel, and appointed Dennis M'Donnell and Rodger Mullan, collectors. The collection had amounted to £55, in 1828, when Father M'Glew resigned the parish of Holywood. The Bishop, Dr. Crolly, severed, from Father M'Glew's parish, Holywood, the greater part of Dundonald, and other districts towards Belfast, which he, as a temporary measure, took charge of himself, till he would build a chapel in Holywood. He then sought for a retired site, as was his custom, such as would not offend the prejudices of the Presbyterian inhabitants. When other proprietors refused, Mr. John Patton, of Ballymenoch, granted to him, for the £55 which had been collected, a piece of ground which contained considerably more than a rood. The lease, which was signed on the 15th of June, 1829, granted the land for three lives, at a rent of £1 5s., with a covenant of perpetual renewal. The following notice appears in the *Northern Whig* of Thursday, March 19th, 1829 :—

“On Tuesday (Patrick's Day), the foundation stone of a new Roman Catholic Chapel was laid at Holywood, by the Right Rev. Dr. Crolly, R.C. Bishop of Down and Connor. A large assembly of

persons was present, of different religious denominations; and a feeling of liberality, kindness, and cordiality, was manifested on this occasion, which is highly creditable to both Protestants and Catholics. It is due to Mr. Patton, a Presbyterian, and the person from whom the ground was obtained, to say, that he manifested a feeling of liberality which does him infinite honour."

The new chapel was opened in 1830. In the year 1828, Edward Hagan, or O'Hagan, Lord O'Hagan's father, a merchant in Belfast, obtained, from one Josesph Wright, a piece of ground in Stitt's Loaning, Ballymacarrett, apparently for mercantile purposes, but really to convey it to Dr. Crolly, for the site of a chapel. The conveyance was legally effected on the 11th of January, 1831, and the chapel was dedicated on Sunday, the 13th of March, of the same year. In January, 1835, Dr. Crolly appointed the Rev. Anthony Cosslett to be parish priest of Holywood and Ballymacarrett. He was a native of Nutgrove, in the parish of Loughinisland. He studied in the College of Carlow, and was ordained by Dr. Crolly, in Belfast, in 1832. He was then appointed one of the curates in Belfast, from which he was promoted to Holywood and Ballymacarrett. Father Cosslett resigned the parish in 1842, and the Rev. Francis Magennity was appointed as temporary administrator.

Father Magennity was a native of Lower Creggan, in the diocese of Armagh; and was ordained by Dr. Murray, at the Penticost of 1841. From the administratorship of Holywood and Ballymacarrett he was appointed curate of Upper Mourne, in October, 1843, when the Rev. James Killen was appointed parish priest of Holywood and Ballymacarrett.

Father Killen was a native of the parish of Ballygalget; he entered the Rhetoric Class in the College of Maynooth, August 25th, 1834, and was ordained by Dr. Healy, Bishop of Kildare, in the college chapel, February 3rd, 1839. He was appointed curate in Downpatrick, from which he was

promoted to Holywood and Ballymacarrett, September 22nd, 1843. Father Killen was constituted Vicar General by Dr. Denvir, in 1857, and entrusted with the general supervision of the Bishop's Parish of Belfast, which he managed until Dr. Dorrian was consecrated Co-adjutor Bishop.* He died of fever in the Parochial House, Ballymacarrett, 23rd of July, 1866, and his remains were interred in the graveyard of Ballygalget. On his tomb is inscribed :—

Of your charity,
Pray for the repose
Of the soul of
The Very Rev.
James Killen, P.P., V.G.,
Ballymacarrett,
Who departed
This life on Tuesday,
The 23rd July, 1866.

Requiescat in pace. Amen.

* Father Denis Magreevey, who had been parish priest of Duneane, claimed a right to vote at the election for the nomination of a Co-adjutor Bishop, but Dr. Denvir, who presided at the election, decided that he had not a right, because he had resigned his parish, and had accepted a pension. Dr. Denvir then explained that Father Killen, his own Vicar General, had not a vote, and was not a parish priest ; because his parish had once been a part of the episcopal parish, which had been conferred on the Bishop of Down and Connor by the Pope ; that a bishop could not alienate any portion of the episcopal parish, or appoint a parish priest to any part of it, without faculties obtained from the Pope ; and that no such faculties had, in the case of Father Killen's parish, ever been obtained. Dr. Denvir, in order to prevent any dispute, requested Father Killen to cede his right, if he had such ; and Father Killen, out of respect to the aged prelate, did so—though he then, and afterwards, protested that he had the right. His argument was :—That he had been appointed parish priest by the bishop, if the bishop had the power of appointing a parish priest to the parish ; that the bishop had the same power in that parish as in any other parish, unless it had been included in the episcopal parish ; that it was not included in the episcopal parish, for it was not included in the parish which Dr. Crolley held, before he became bishop, in the year 1825, and which

After the death of Father Killen, the parish was administered by his curate, Father Hickey, until October, 1866. The larger portion of the parish, including the part of the civil parish of Dundonald, formerly incorporated in it, the whole of the civil parish of Knockbreda, and a part of the civil parish of Holywood bordering on Ballymacarrett, was then formed into the Administratorship of Ballymacarrett, and united to Belfast; the remainder, forming the present parish of Holywood, was conferred at the same time on the Rev. James O'Lavery.

Father O'Lavery was born in Carraban, in the parish of Bright, November 22nd, 1828; entered the Diocesan Seminary, August 9th, 1844; entered the Rhetoric Class, in the College of Maynooth, February 11th, 1847; was ordained in Clarendon Street Chapel, Dublin, by Dr. Whelan, Bishop of Bombay, November 24th, 1851; was appointed he obtained permission to retain as the episcopal parish, instead of Downpatrick, which the previous bishops had held as the episcopal parish; that at the period referred to, the parish was held by a parish priest, viz., the parish priest of Newtownards, whose ecclesiastical *status* was, in every respect, equal to that of the parish priest of Belfast; that four years after Dr. Crolly had become bishop, and after the Holy See had constituted Belfast the episcopal parish, and had appointed a parish priest in Downpatrick, Dr. Crolly took the parish under his immediate charge, only as a temporary measure, in order to build a chapel, and to make arrangements, that the parish might be able to support a priest; but as soon as the necessary changes were effected, he at once relinquished all claim to the parish, and appointed a parish priest. If, however, it were held that it was only a part of the parish of Newtownards, and that Dr. Crolly had not power to constitute it a separate parish, that the same argument would reduce the number of parishes in the diocese to about sixteen, or even to a smaller number. When, however, it was urged, that it was to be presumed, that Dr. Crolly had obtained papal authority to annex a part of the parish of Newtownards to his episcopal parish, he replied:—That a *prima facie* right could not be annihilated by the presumed existence of a document which could not be exhibited, and the existence of which was never heard of.

curate of Ahoghill and Portglenone, April 14th, 1852; appointed dean of the Diocesan Seminary, and chaplain of the Belfast Workhouse, March 10th, 1857; parish priest of Holywood in October, 1866; and took charge of the parish, November 22nd, 1866.

THE PARISH CHURCH.

The growing importance of Holywood, which had become the place of residence for the principal merchants of Belfast, rendered the chapel no longer suitable to the respectability of the parish. It was, therefore, determined to erect a new church, and to use the chapel for a school-house. The late Mr. Robert Read (of the firm of R. & D. Read, Printers and Publishers, Crown Entry, Belfast), one of the parishioners, purchased a plot of ground in High Street, Holywood, on which were four houses. The property cost him about £650, and he generously bestowed it as a site for a church; when, however, a more eligible site, consisting of two acres of land, on an elevated position, at the end of Holywood nearest to Belfast, could be obtained for less than the rents arising from his first gift, he procured a lease of it for nine hundred and ninety-nine years at the annual rent of £33. The property in High Street, besides paying that rent, leaves a small endowment for the expenses of the church. The foundation stone, which was brought from the ruined church of Gartan, Co. Donegal, where St. Columbkille was born, was laid on Sunday, July 28th, 1872. The following inscription, written on parchment, and signed and sealed by the bishop, was placed in a bottle, and deposited in a cavity prepared for it in the foundation stone:—

“ Reverendissimus Patritius Dorrian, Episcopus Dunensis et Connoriensis, lapidem primarium Ecclesiæ Paroecialis de Holywood, seu Sancto-Bosco, sub invocatione Sancti Columbæ,

vulgo dicti Columb-kille, benedixit et imposuit die quinto Kal. August. Anno Sal. Reparat. MDCCCLXXII. (die 28^o Julii, A.D. 1872). Pio Nono, Supremo Pontifice; Patritio Dorrian, Episcopo Dunensi et Connoriensi; Jacobo O'Laverty, Parocho de Holywood.

“Lapis Primarius, scilicet lapis niger, in quo crux inscribitur, est unus de lapidibus ecclesiæ antiquæ de Gartan in Tyrconnell, seu Comitatu Dungalensi, ubi natus Sanctus Columba.” The sermon was preached on the occasion by Father John Prendergast, O.P.*

The church was solemnly dedicated to God, under the invocation of St. Columbkille,† by the Most Rev. Dr. Dorrian, on Sunday, the 14th of June, 1874. The sermon was preached by the Rev. Thomas Burke, O.P.

The church consists of a nave, eighty-seven feet long by thirty-one feet wide; and a chancel, twenty-four feet by twenty-two feet, which is separated from the nave by an elaborately moulded chancel arch, two feet six inches thick, supported on columns with moulded bases and carved capitals. There is also a tower, eighteen feet square, at the south-west angle (nearest to Belfast); the sacristy is on same side. The west end of the nave and tower makes a facade of fifty-five feet

* In the evening, a sermon was preached by Father Edward O'Laverty, C.C., St. Mary's, Belfast, who, on the following day, became a member of the Order of Redemptorists.

† It was when standing at the ruined altar of Iona, whilst delivering a lecture, explanatory of the ancient abbey-church, to a company of tourists, who had gone on an excursion from Portrush, that the parish priest vowed to dedicate, under the invocation of St. Columbkille, the parish church of Holywood; the erection of which he then contemplated. The announcement of this resolve was received with three enthusiastic cheers by the audience, nearly all of whom were Protestants.—*That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.*

towards the Belfast Road. The nave is divided in length into six bays; the one next the west gable is occupied by an organ gallery, fourteen feet over the floor line, carried by three arches. Each bay of the nave is lighted by a two-light window, with traceried head, consisting of quatrefoils and cinquefoils. In order to add to the effect, and to redeem the apparent width of the nave, there is, under each main principal, a pier projecting from the face of the wall, having a carved cap at the level of the springing of the windows. From the piers spring arches, consisting of white Scrabo and red Dumfries stone, over and following the curvature of the internal drop-arches of the windows; thus relieving the plain and monotonous surface of the walls between the windows, and giving in some measure, when seen in perspective, the effect of a church with nave and aisles.

The height of the side walls of the nave, from the ground line to the wall plate, is thirty-two feet; and the height to the ridge of the roof is fifty-eight feet; so that it will be seen sufficient height—an element of signal importance, where dignity and effect are to be considered—has been given.

The entrances to the nave are by the great western doorway,—seven feet wide, with elaborately moulded jambs and arch,—the tower door, and the door from the north porch.

The western elevation presents the doorway, over which is a beautiful niche, and on either side, are two light traceried windows; while above, in the centre over the niche, is a well-designed rose window. This elevation is terminated at the right-hand side by the massive tower, which, we regret to say, is only built for the present as high as the nave; and on the left by a pinnacle terminating the broad buttresses, and containing on each face an arched niche.

The roof of the nave is of pitch pine, varnished, having

the principals and purlins, elaborately moulded and notched ; it is sheeted with pine sheeting in narrow widths. The wall posts, and the under principals, are moulded and wrought with column on face, brought down the wall, and tennoned into white stone corbels built in at the junction of the arches over the nave windows. These corbels are two feet deep, and carved.

The two confessionals are placed in the nave, and are set in the thickness of the wall, which at these places is brought out to the projection of the buttresses ; they exhibit an elevation of three arches, the central one being for the priest, the side ones for the penitents.

The chancel is square ended, and is lighted on the east by a four-lighted traceried window, and on each side by two wheel windows. A continuous stone string, on the level with the springing of the nave windows, is continued round the chancel, and is carved. The roof of the chancel is divided into panels for decorations. The chancel floor is raised above the nave floor by three steps of Portland rubbed stone ; and the platform of the altar is three steps above the chancel tiling ; so that the altar is easily seen from the most remote portion of the church. There is inserted under the ornamental arch, which surmounts the piscina, the following inscription, in Hiberno-Latin letters :—*Orate pro anima Roberti Read, benefactoris nostri.* The chancel is laid with encaustic tiles of special design.

The external faces of the walls are of Scrabo stone, in squared ashlar pitchfaced work ; and the dressings of the doors and windows are of chiselled stone from the same quarries. The walls are built hollow. There is, on the outside, the stone wall ; then there is a cavity or hollow space two inches wide, inside of which, and bonded to the outer stone wall, is one of brick. This arrangement is made to keep the

walls dry and warm in winter, and cool in summer. The church was erected by the late Mr. John Ross, from designs by the late Mr. T. Hevey. The internal decorations were designed by Mr. J. J. Phillips, of Belfast.

“ Sir James Hamylton, Knight, hath buylded a fayre stone house at the towne of Bangor, in the Upper Clandeboye, within the countie aforesaid, about 60 foote longe and 22 foote broade; the towne consistes of 80 newe houses, all inhabited with Scotyshmen and Englishmen. And hath brought out of England 20 artificers, who are makinge materialles of tymber, bricke, and stone, for another house there.

“ The sd. Sr. James Hamylton is p.paring to buyld another house at Holly Woode, three mylles from Bangor; and two hundred thousand of bricke with other materialles ready at the place, where there are some 20 houses inhabited with English and Scottes.”—*Report of the Plantation Commissioners, A.D. 1611.*

Henry Hamilton, Earl of Clanbrassil, the grandson of Sir James, on the 24th of July, 1674, in consideration of £1,640 paid to him, conveyed by deed Cultra estate to Hugh Kennedy.

PARISH OF BELFAST.

(PART IN CO. DOWN.)

THE part of the parish of Belfast, which is in the County of Down, and which constitutes the Administratorship of Ballymacarrett and part of that of St. Malachy's, includes the south-west part of the civil parish of Holywood, parts of the parishes of Dundonald, Comber, and Drumbo, together with the whole of the civil parish of Knockbreda ; the boundaries separating it from the adjoining parishes are, however, very undefined.

Dundonald is named from the great funereal mound which stands in the vicinity of the church. Near the mound there is an artificial cave, which is said to pass under its base. There is, also, not far from it, a pillar stone, ten feet high. These remnants of the remote past indicate the importance of Dundonald in Pagan times ; and in their vicinity was erected the church, in order to attract the veneration of the people from the Pagan monuments of their ancestors ; or, perhaps, these monuments indicate the site of an ancient village, for the convenience of which the church was erected. In the *Taxation of Pope Nicholas, Ecclesia de Dondafnald* is valued at six marks. The *Terrier* says :—“ *Ecclesia de Downdonnal* pays in proxies, 5s. ; refections, 5s. ; synodals, 2s.” It again enters, as the property of the See of Down and Connor :—“ Dundonald, spiritualities and temporalities, one towne ;” of which Sir James Hamilton

was then tenant.* *Ecclesia de Downe Donald* is returned, in 1622, as a *ruin*:—"All tithes are taken up by Sir James Hamilton, esteemed to be a rectory of old." The Protestant church, erected in 1774, occupies the site of the ancient church.

In Gortgrib, a townland of the civil parish of Knockbreda, there is a field called the *Grave-yard*,† where formerly stood

* The names of the tenants in the Church Quarter, Dundonald, and the rents paid by them to the Hamilton family, in 1681, were:—Andrew Dixon, £8 4s. ; Ninian Tate, 5s. ; John Jackson, 5s. ; John Dunlap, £1 5s. ; James Lundy, £1 4s. ; Widow Browne and John M'Neily, £1 ; Jane Moore, 12s. ; Rev. Jackson M'Guire and Mr. Pat. Hamilton, £3 ; the water-mill of Dundonnell and eight score acres, William Montgomery, £2.—*Hamilton MS.* In the demesne of Summerfield there is a chalybeate spring, about which an MS., written by R. Dobbs, of Castle Dobbs, in 1683, speaks as follows:—"There rises a spring, tasting strong of brass or copper—very unpleasant, has a thick scum, and gives the stone, gravel, and sand, where it rises, a reddish tincture ; it was said first to be discovered by one Gregg, a Presbyterian minister, in a dream, being much afflicted with the gravel or stone ; and for some years after, it was frequented by multitudes of people, some forty or fifty miles off, and the water carried sometimes ten or fifteen miles off to persons who were not able to travel, for all sorts of distempers, and many people received ease and benefit by it—or at least thought so ; but now it is little used, either by reason it is common, or as some say, the man's ground, where it is, being oppressed with the people and horses that in summer time lay there night and day, it is so enclosed that they have not freedom to come to it."—*Hill's Macdonnells of Antrim.* Gregg referred to was one of the Presbyterian ministers imprisoned for his supposed complicity in Col. Blood's plot.

† The *Grave-yard* field is in the farm of Mr. Long. In the field to the east of it, which is separated from it by a bye-road, there are the remains of a rath, which was due east of the church. It is important to mark the site of ancient churches, when both the church and cemetery happen to be obliterated ; for in a few years even the position of the site may be forgotten. In the field to the south of the *Grave-yard* field there was formerly one of those large funereal mounds, near which the early Christians generally erected their churches. It was in the townland of Tullycarnett ; its site is very distinctly marked in the growing corn.

a church, valued in the *Pope Nicholas Taxation*, under the name *Ecclesia de Corgrippe*, at twenty shillings. The Martyrology of Donegal, and other ancient Martyrologies, commemorate the festival of "Molioba of Gort-chirp" on the fifth of August. The *Terrier* reports of this church:—"Cappella de Corcrib, a mensal, and hath two townlands; the curate pays in proxies, 1s.; in refectons, 1s.; and in synodals, 2s." It also enumerates among the possessions of the See:—"Gortgribe, two towns, spiritualities and temporalities;" and in the margin, "Pat. Montgomery" is entered as tenant. In 1622, the Protestant Bishop describes "Capella de Corr Cribber" as a ruin, and adds:—"The Bp.'s mensall, but all tithes taken up by Con O'Neile without right from the Bp., or reservation of rent to the Bp." In the *Parliamentary Report*, published by the Ecclesiastical Commissioners, in 1833, it is stated, that—"The great and small tithes, and the ecclesiastical book-money for christenings (burials, marriages, and Easterlings excepted), belonging to the lands of Gortgrib, in the parish of Knock, and barony of Castlereagh," were held under the See of Down, by the Vicars of Armagh, at fifteen shillings per annum, but there was no lease forthcoming. After the Disestablishment of the Protestant Church, the Commissioners of Church Temporalities sold, in May, 1874, "the estate of the Corporation of the Vicars-choral, and Organist of the Abbey, or College, of the church of St. Patrick, Armagh, of the foundation of King Charles, in part of the lands of Ballyhanwood and Gortgrib." The lands were described as in the townlands of Ballyhanwood and Ballygorthgrib, *alias* Ballygillenherig, and held, along with others, in perpetuity under a lease made to Patrick Montgomerie by Viscount Montgomerie, in 1627, in performance of the covenants of a deed of 1616, at the yearly rent of twenty-three shillings and

fourpence. The lease contains, among other covenants, that he was not "to sell the premises, or any part of, thereof, unto the native or natives of the meere Irish within the realm of Ireland." The lands were also subject to an impropriate tithe rent charge of £23 3s. 5d., per annum.

The "Capella de Dundela" is valued at 40s., in the *Taxation Roll of Pope Nicholas*. It occurs in that document between the churches of Gortgrib and Ballymahon, which exactly corresponds with the ancient church of the Knock, or as it was formerly called Knock-collumkill. The ruins of the church measure forty-four and-a-half by eighteen and-a-half feet. To the south of the grave-yard there is an ancient well, and to the east of it a funereal mound, which is probably the *Dundela* of the *Taxation*. Lewis, in his *Topographical Dictionary*, says, that near the church "there are the remains of a cromlech, consisting of five large stones," which is certainly a mistake. The *Terrier* enters:—"Ecclesia de Knockcallmakill, a union, and hath half a townland in gleabe; pays in proxies, 5s.; in refectons, 5s.; synodals, 2s." In 1622, the church is returned as a "ruin." The *Dublin Penny Journal*, vol. iv., p. 32, contains an engraving of the ruins as they stood in 1835. Father Edmund MacCanna (M'Cann) says, in his *Irish Itinerary*:—

"Between Comor (Comber) and the estuary of Loch Laodh (Belfast Lough), which flows by the towns of Karrick Fergus and Belfast, is a church, dedicated to St. Columba, which Niall O'Neill, Chief of Tren-Congall, endowed with valuable lands and many privileges. I saw the letters patent, which the said Niall granted to his chief poet, wherein he styles himself Lord of Tren-Congall; the King of England also consenting to the same. These letters patent were read before the Council in Dublin, on which occasion the members present expressed their admiration of the liberality and high feeling of the great man, who settled possessions of such worth upon his chief poet, and his descendants who should succeed him in the same calling."

The townland of Carnamuck is "the quarterland called Carrownemuck, lying near Knockcollumkille, in the Upper Clandeboye," which the Inquisitions found to be "as well in spiritualities as temporalities, parcel of the late dissolved priory, or religious house, of St. John of Jerusalem," at Castleboy, in the Ards.

The site of Ballymacarrett was, for the most part, formerly covered by every tide, and was only important on account of the fords, which formed a means of communication between the adjoining territories of Upper and Lower Clannaboy. It now forms the principal part of the County Down portion of the Borough of Belfast, which, according to the census of 1871, contained sixteen thousand one hundred and fifty-five inhabitants, of whom three thousand three hundred and seventy-five were Catholics. The inquisition of 1623 found that Con O'Neill, with the express consent of Lord Viscount Montgomery, granted to Colonel David Boyd the townland of "Bally M'Carritt" and Stanmore (Stranmore—"the great strand"), by a deed dated August 2nd, 1609. This estate of Colonel Boyd came, by meane conveyance, from him to James Cathcart; and from Cathcart in the same way to James Hamilton, Lord Claneboy. James Hamilton, in April, 1624, granted a lease of Ballymacarrett, for twenty-one years, to Richard and Harry Whiteshead; and the second Viscount Claneboy, in 1644, granted a lease of it to William Kelsoe, of Ayre, for twenty-one years, to begin from All-saints, 1650; at a rent of thirty-two pounds, with six days work of man and horse. Out of this lease were excepted the mill, the ferry, and the fishing. In 1669, a further lease was granted by Henry, Lord Clanbrassil, to John Kelso, of Ballymacarrett, in consideration of three hundred pounds, by which he was to hold the lands for sixty-one years. In 1672, Henry, Lord Clanbrassil,

made a fee farm grant of Ballymacarrett, in consideration of three hundred pounds, to Thomas Pottinger, at the yearly rent of thirty pounds. By this deed he conveyed to him all rights, reversions, fishings, the ferry, and ferry-boats; also, the corn mill, called Owen Corke Mill, together with six acres of land belonging to it in Ballymacarrett, and six other acres in Ballyhackamore; together with the mulcture, payable out of the lands of Ballymacarrett, Ballyhackamore, Knocke, Ballyloghan, Strandtowne, Ballymather, and Ballymaser. The townland of Ballymacarrett continued in possession of the Pottinger family till the year 1779, when they sold it, for the sum of £18,113 5s. 0d., to Barry Yelverton, Esq., then Recorder of Carrickfergus (afterwards Chief Baron, and raised to the peerage under the title of Viscount Avonmore). By a deed of conveyance, dated first July, 1787, Lord Chief Baron Yelverton conveyed the townland of Ballymacarrett and the mill of Owen O'Corke, in consideration of £25,000, to Arthur, Earl of Donegal: who, by his will, devised them to his second son, Lord Spencer Chichester, whose lineal descendant, Lord Templemore, is the present owner. The Pottinger family, who have given name to Mountpottinger and Pottinger's Entry, represent, that they came to Belfast during the reign of Elizabeth. Thomas was appointed Sovereign of Belfast, in 1688, by the Government of James II.; and his influence with that Government was of the greatest service to the town. He obtained the King's protection for Belfast, and a free pardon to all its inhabitants for any act of high treason they might have been guilty of. The most distinguished member of the family was Sir Henry Pottinger.

Ecclesia de Bradach was valued at twenty shillings in the *Taxation of Pope Nicholas*. A portion of the walls of the church of Breda (see p. 157) stand in the ancient cemetery

in the demesne of Belvoir Park ; and at a little distance, to the west, is a magnificent funereal mound, erected at the junction of a little stream with the Lagan. The old well is to the south of the churchyard, and close to the banks of the stream. “A.D. 1442. A dispute having arisen between Nellanus M'Malawg and Thomas O'Meaig, respecting the right to the rectory of Breadac, the Primate decided in favour of the former, and directed Patricius Pallidus Ogallmyrre, a principal parishioner, to secure him in the possession, and to call the assistance of Odo Flavus O'Neyl (Aodh Buidhe II., Chief of Clannaboy, who was subsequently slain in 1444), in case the secular arm should be required.”—*Reg. Prene*, p. 41 (*Reeves' Eccles. Antiq.*) The *Terrier* enters :—“*Ecclesia de Bradagh* pays proxies, 13s. ; refectious, 13s. ; synodals, 2s.” It is strange to find this church so highly taxed. In 1622, the church is returned as *ruined*. The inquisition of 1623 finds that one of the quarters of the townland of Ballylenaghan is called *Downespicke*—“the Bishop's hill.”

“Not much more than two miles east of Belvoir (says Harris), and about as much south-east of Belfast Bridge, are the ruins of an ancient castle called Castle-Reagh, from whence the barony of that name is denominated. It is situated on the top of a hill, and in one of those forts, the erection of which is usually ascribed to the Danes. This fort has a fosse which encompasses three-fourths of it, and once, probably, surrounded the whole.” The castle was built, probably, by one of the Anglo-Norman lords, who frequently selected the ancient Irish *Duns* as sites for their fortresses. After the Clannaboy invasion, it became one of the chief residences of the Clannaboy O'Neills. Chancellor Cusacke, writing on the eighth of May, 1552, to the Earl of Northumberland, says :—“The same Hugh (O'Neill) hath

two castells, one called Bealefarste, an ould castell, standing uppone the fourde, that leadeth from Arde to Claneboye. . . . The other, called Castell-rioughe, is foure miles from Bealefarste, and standeth uppone the Playne in the midst of the woodes of the Dufferin." On the curious map made about the year 1574, which Mr. Benn has reproduced in his *History of Belfast*, Castlereagh is marked—'astell Raie or graie. Sr. Brian Mach Felim. The entry preserves to us both the name of its then redoubtable owner, Sir Brian MacFelim O'Neill, and the true explanation of its name, the *Gray* (*Riabhaic*, pronounced Reeagh) *Castle*. We copy, also, from the same valuable work of Mr. Benn, the following extract of a letter, written by Captain Thomas Phillips, to Cecil, from Carrickfergus, 7th July, 1601 :—

"Your ho. shall understand that yesterday morninge he (Sir Arthur Chichester) went and beseaged Castell Reoa, a place of great importance for this countrie, and stands som 11 miles from this town ; he toke it withe ye losse of verie few men, and came hom the same night, whiche was against the expectation of the Enemie, for at midnight brian M'Cartie had promised to releave them with all his forces and the healpe of terron (Tyrone). I assure your ho. to parform suche enterprisses as he dothe ; he is slenderly prouided, for to take in this castell he had nott anie toules but what he commanded to be mad himselfe ; he is now uppou departeur to the Loathe (Lough Neagh), whear he makes prouicion of boates to pass ouer into terron (Tyrone)."

Sir Arthur writes to the Council, 8th July, 1601 :—

"Wee did so vexe and trouble them (the Irish), that most of the naturall inhabytantes begane to wearie of such daungers. This emboldened me to adventure some plantations in the countries : one at Hollywoode, in the upper Clandeboye, the other at Maserine, in the lower ; that of the upper (wt. some farther adventure) brought into subjection hytselfe, the Ardes, Duffren, and most of the woodmen, and to death manie of the pryncipale causers of the devastation and troubles therof ; banished Brian M'Art (Tyronne's nephew) into the woodes, causinge him to quite a great profit wch he mad upon those countries towards the mayntenance of these warrs. . . ."

I am nowe resortinge to that parte, beinge yesterdaye returned from takynge in Castle Rewgh, afore wch wee hade manie blows, and much labore, the possession of wch Castle wyll free the countrie from manie daungers they were subjecte unto whilst yt was in the possession of reables."

The reader has already been informed (p. 180) how Con O'Neill was acknowledged by the English Government as Chief of Southern Clannaboy and Lord of Castlereagh. As we have related the sad results of his "grand debauch at Castlereagh," we may here add the imaginary description which the author of the *Montgomery Manuscripts* gives of his return to his castle, after Hamilton and Montgomery had obtained his pardon* :—

"Con then returned home in triumph over his enemies (who thought to have had his life and estate), and was met by his friends, tenants, and followers, the most of them on foot, the better sort had gerrans, some had pannels for saddles (we call them bughams†), and the greater part of the riders without them; and but very few spurs in the troop, yet instead thereof they might have thorn prickles in their brogue heels (as is usual), and perhaps not one of the concourse had

* Andrew Stewart, who was Presbyterian minister of Donaghadee, from 1645 to 1671, has left a traditional account of Con O'Neill's escape from the castle of Carrickfergus :—"At last she (Con's wife) appointed a boat to come from Bangor, which being light might even come under the castle and receive Con out of a window, at a certain hour, and thus to effect it. For one day she came into the chamber with two big cheeses, the meat being neatly taken out, and filled with cords well packed in, and the holes handsomely made up again. Those she brought to him, without any suspicion of deceit, and left him to hank himself down from the window at such a time, when, by moonshine he should see the boat ready, and so begone, as was already contrived. All this is done accordingly, and Con brought over to the church of Bangor, where in an old steeple he is hid, and kept till such time as Hugh Montgomery might be advertised to send a relief for him."

† A sort of rude saddle generally called by the Scotch *back-breckans*.

a hat; but the gentry (for sure) had their *done wosle** *barrads*,† the rest might have sorry scull-caps, otherwise (in reverence and of necessity) went cheerfully pacing or trotting bare-headed. Con being so come in state (in Dublin equipage) to Castlereagh, where no doubt his vassals (*tagg-ragg* and *bob-tail*) gave to their Tierne More,‡ Squire Con, all the homage they could bestow, presenting him with store of beeves, *colpaghs*,§ sheep, hens, *bonny-blabber*,|| *rusan butter*¶ (such as it was), as for *chuse*** I heard nothing of it (which to this day is seldom made by the Irish); and there was *greddan meal*†† *strowans*, with *snush*,‡‡ and *bolean*,§§ as much.

* A gentleman—"His bonnet had a short feather, which indicated his claim to be treated as a *Duinhe-wassel*, or *sort of gentleman*."—*Scott's Waverly*.

† *Barrad* an Irish woollen cap made in the style of the old Phrygian bonnet, it is now represented by the Highland bonnet.

‡ *Tiernach Mor*—Great lord.

§ *Colpagh*, an Irish word—a heifer. The rents paid to the Irish chiefs were in kine.

|| *Bonny-blabber*, intended for *Bonny-clabber*—*Bainne-clabar*—*Milk-mud*, generally called *Bainne-ramhar*—*thick-milk*, the thick-milk found in the bottom of a crock of cream. This formed an important article of food among the old Irish during the summer. Lord-deputy Wentworth, writing in 1655 to Lord Cottington, from Boyle Abbey, says "All the comfort I have is a little *Bonney-clabber*; upon my Faith, I am of opinion, it would like you above measure, would you had your belly full of it, I will warrant you, you should not repent of it, it is the bravest, freshest drink you ever tasted."

¶ *Rusan butter* was the name given to butter which was buried for some time in a bog, in order to impart to it a certain taste, which the old Irish thought improved it. Butter is frequently found in our bogs, and in those of Scotland; it has also been found under similar circumstances in Finland.

** Cheese.

†† *Greddan meal strowans*.—The meaning of this is not exactly known; Rev. G. Hill surmises that they were measures of meal due to O'Neill for rent. *Plummery* is called *Sowans*, which is, probably, what is intended.

‡‡ *Snush*.—Mr. Hill suspects this to be an error for *smush*, spelled *smois* but pronounced *smoish*—marrow.

§§ *Bolean*.—A loaf. It may be a mistake for *bolcan*—a kind of soft cheese.

as they could get to regale him. . . . But, good countrymen, if you believe not this treat as aforesaid, neither do I. . . . *Si non e vero e bene trovato.* If not truth, it is well invented for mirth sake."

James I., by his letters patent, granted power, to have a free market at Castlereagh, on every Thursday; and a fair on the Feast of St. John the Baptist, and on the two following days, with courts of *pie powder*.* The letters patent also grant powers to hold one *frank pledge court leet* and a *court baron*.‡ In the tripartite division of South Clannaboy, Castlereagh, with a vast territory, extending to the vicinity

* *Court of pie powder*—from the French *pie*—"a foot" and *poudricux*—"dusty," was a court held in fairs to administer justice to buyers and sellers, because the suitors commonly are country people with dusty feet; or because justice is administered with as much expedition, as the dust can be shaken from the feet. Ancient law tracts called a pedlar *pede pulverosus*—"dusty-footed"—and defined that, as he was a vagabond, he should have justice administered to him within "three ebbings and three flowings of the sea."

† *Frank Pledge Court*—from the French *Franc*—"free" and *pleige*—"a surety," signifies a court at which sureties for freemen were given. The ancient custom of England was, that every free born man at fourteen years of age (religious persons, knights and their eldest sons, excepted) should, for the preservation of the peace towards the King and his subjects, find sureties, or else be kept in prison. On this account a certain number of neighbours usually became bound, one for another, to see each man of their *pledge* forthcoming, or to answer the transgression of any gone away. Though this was Saxon and Norman law, its origin, or to speak more correctly, an earlier development of it is to be found in the Brehon Law of the Irish. *View of Frank Pledge* signifies an inquiry whether every man be in some pledge. *Leet* comes from the Saxon word *Laet*, "a judgment."

‡ *Court Baron* is a court which every lord of a manor has within his own precincts. It anciently had conuzance of all pleas of land within the manor, and was instituted for terminating cases, where debt or damage was under 40s.

of Lisburn on one side, and far beyond Saintfield on the other, fell to the lot of Con O'Neill; he, however, parted with it, townland by townland, to various persons. One of the most extensive purchasers from Con was Sir Moyses Hill, to whom he conveyed Castlereagh, which is still possessed by Lord Downshire, the lineal descendant of Sir Moyses. The old castle, when all its wars were over, became a ruin; and a strange mistake, if we can credit popular tradition, closed its eventful history. One of the Lords Downshire, in order to protect the old castle, directed his agent to have a wall built around the field, in which the castle stood. The agent employed a mason, who built a wall around the field, but pulled down the castle in order to procure the necessary stones! The wall is there, but the castle is gone. There is given in Mr. Benn's *History of Belfast* an engraving of what is called the Inauguration Chair of the O'Neills of Clannaboy, which was found about the year 1755, near the ruins of the castle of Castlereagh. It was brought from that place by Mr. Stewart Banks, Sovereign of Belfast, and built into the wall of the Butter Market, at the lower end of Waring Street, in Belfast, where it was used as a seat for the weighmaster. When the Butter Market was undergoing some alterations, the seat was thrown among some rubbish, and was eventually removed by one of the tradesmen to his residence. He placed it in a yard near Lancaster Street, where Mr. Bell's father made a drawing of it, which the late Dr. Petrie published in the *Dublin Penny Journal*, vol. i., p. 208. The chair is all in one piece, and is of solid whinstone; the back is higher than that of an ordinary chair, but the seat a little lower. This relic of antiquity was purchased, from its possessor in Lancaster Street, by R. C. Walker, Esq., who had it removed to his residence at Rathcarrick, in the County of Sligo. It was, probably, the

inaugural chair of the ancient chiefs of the territory, in times long antecedent to the Clannaboy invasion.

The Giant's Ring, in Ballynahatty, a townland of the civil parish of Drumbo, is one of the most extraordinary of our ancient Irish monuments. It consists of a circular space about three hundred and eighty feet in diameter, or nearly one-third of an Irish mile in circumference, enclosed by an earthen mound, eighty feet broad at the base, and so high as to hide, from a person standing within the circle, the entire country, except the tops of the distant mountains; though it is probable, that the height of the encircling bank must have been considerably lessened, by subsidation, during so many centuries. Near the centre of the circle stands a *cromlech*, an engraving of which is given in the *Dublin Penny Journal*, vol. iii., p. 77. The *cromlech* is thus noticed in that journal:—"The sloping stone of the altar is almost circular, being seven feet in one direction, six and a-half in the other, and upwards of a foot in thickness at edges; but in the centre considerably more. This *cromlech* is either very erroneously described by Mr. Harris, or its appearance has greatly altered since the year 1744. We are informed, in the *History of the County of Down*, that 'two ranges of pillars, each consisting of seven, support the monstrous rock; beside which there are several other stones fixed upright in the ground, at the distance of about four feet. Of these latter, there remains but one; the upper stone, at present, rests on four, and not upon fourteen supporters; the entire number, which compose the altar, is only ten; and, though it is probable that several may have fallen down, or in some manner changed their position, it is inconceivable how so great a disproportion, as the two

accounts present, could ever be reconciled.'"—*Dubourdieu's* Statistical Survey.*

In the *Ulster Journal of Archæology*, vol. iii. p. 357, there is given the ground plan of an ancient sepulchral chamber, which was discovered in a field almost adjoining the north side of the great circular embankment. The chamber, which was completely covered over with earth, consisted of a circular space, seven feet in diameter, enclosed, to the height

* "RATHFRILAND, April 15, 1834.

"DEAR SIR,—I have called this morning on the Rev. John Dubourdieu, rector of Drumballyrone and Drumgoolan, and you will be surprised when I say I have been quite disappointed in him. He is now a very old, grey-headed, peevish man, and a haughty, aristocratic, half-civilised, self-sufficient little bit of an Irish-Frenchman. I met him in his yard looking over some of his workmen, and, after my saluting him, the following conversation ensued between us:—J. O'D.—'I presume you are the Rev. Mr. Dubourdieu?' D.—'Yes, sir. What do you want?' J. O'D.—'I belong to the Ordinance Survey, and I have come out from Rathfriland to consult you about names of places, &c., in this parish. I have been directed to you by the Rev. Holt Waring, of Waringstown.' D.—'I suppose you are one of those who dig up stones. The Government has a great number of persons going about doing nothing, and about a very foolish business. Such a number have called on me to answer questions, as if I had nothing else to do. A sergeant of police called on me the other day with the haughtiness of a man in power, to propose to me questions to which he required the strictest answers, just as if I cared a pin about him; but people are right to humbug the Government, as long as they can do it with such facility.' J. O'D.—'I hope, Mr. Dubourdieu, you will not blame me for troubling you on this occasion, for I have been directed to you by many respectable persons in this county as one who is qualified and willing to give me information on the subject of my inquiry; and if it be too troublesome for you to answer any little questions I have to propose to you on literary and historical subjects, I hope you will have the goodness to direct me to others who have more time to spare. I hope you will pardon me if I have interrupted you in your business, and that you will have the goodness to appoint some other time if you are at present busy.'

of two feet, with a wall of large, irregular blocks of stone, inclining inwards; over these were stretched long flag-stones, which met in the centre, and formed a tent-shaped roof. Facing the east, an opening, about two feet wide, had been left for an entrance. Inside the chamber, in two little compartments formed by flag-stones, set edgewise, along the south side, or that nearest to the Giant's Ring, were four urns of burnt clay, and filled with burnt bones; while three

D.—‘I have been annoyed by so many blockheads that I don't know whom to treat civilly. I will speak to you immediately; pray, what questions have you got to propose to me?’ J. O'D.—‘I am travelling through the country to ascertain the correct names of parishes, townlands, villages, rivers, &c., for the Ordinance Maps. I have been appointed superintendent of the Ordinance Survey to superintend that particular department, as being acquainted with the Irish language, and what remains of Irish literature. I am anxious to know what assistance you can give me.’ D.—‘Well, I know nothing of the Irish language or literature, and, indeed, I am very sorry for it, as I had many opportunities of being acquainted with both, having lived a long time in Irish counties, and been acquainted with those who understood that language grammatically. Come in (Intramus). This is a good house I have myself. See what a fine view it commands—the Mourne mountains and Slieve Donard. Take a chair and sit down. I am sorry I have not much time to stop with you, as I have to attend a vestry; but, however, as I know so little about your subject, it is useless for you to spend much time with me.’ J. O'D.—‘Tell me, sir, is there a priest in this country who can speak Irish?’ D.—‘Ho, yes; there is a Mr. M'Kay—no matter, a civil man, and a person of great intelligence. I will write you a note to him. Pray, sir, what is your name?’ J. O'D.—‘My name, Mr. Dubourdieu, is John O'Donovan.’ D.—‘Oh, then you are a real Paddy! your's is a real old Popish name, and mine is a real French-Protestant one.’ J. O'D.—‘Milesian, Norman, and Cromwellian blood runs in my veins. I hope such a mixture is capable of forming a rational being and a good member of the Constitution.’ D.—‘You are a Papist, surely?’ J. O'D.—‘I should be one; and I hope I shall never be capable of laughing at Popish or Church of England tenets by becoming an Arian.’ D.—‘I have no objection that you should be employed to ascertain the correct names of places, and I am delighted to find a person of

similar compartments, within it, on the north side, contained burnt bones; and in one of them, two skulls, and fragments of several others, were discovered. Mr. Bodel, the farmer, in whose field the sepulchral chamber was discovered, stated, that frequently indications of extensive interments had been found in the same piece of ground, and that he had frequently found stone coffins, or chests, shorter than a man, formed of stone slabs; these, in most cases, contained urns, and in one

your age so intelligent on the subject; but you have a great number of blockheads going about among people. I will give you all the information in my power, and you will find that we clergymen of the Church of England are very liberal and civil. Whatever our principles may be in other respects, we are very superior to the priests.' J. O'D.—'In general you are, and for that there are very good reasons; but the superiority does not proceed from any difference in religion, but from the advantages in education. You will find some Frenchmen who lived and died Roman Catholics superior in point of refinement and real learning to any Protestants we can boast of in this country.' D.—'I suppose you have met in your travels through the country with a good deal of country squires and petty gentlemen?' J. O'D.—'I have, sir, and I think very little about them.' D.—'Yes, petty tyrants, whom I call whelps. What is the Irish word for whelps?' J. O'D.—'Cuilleán, which is a diminutive of cu-a dog.' D.—'That does not sound impudent enough. Whelp is the only word to express the character of such people—a class that I hold in utter detestation.' Here commenced a conversation, about D. Stewart and, tithes that would fill three or four sheets of paper. I got the old Huguenot to pronounce the names of the townlands in the parishes of Drumballyrone and Drumgoolan, of which he was rector, and I never was so disgusted with any little cur-whelp and pup in all my life. His petty aristocratic assumption and ungentlemanly remarks had a very disagreeable effect upon my sensitive nerve. I will write to you this evening again.

"Yours invariably,

"JOHN O'DONOVAN.

"The Superintendent of Ordinance Survey,
Phoenix Park, Dublin."

instance, he found two stone arrow-heads in an urn, along with the burnt bones. Neither history, nor tradition can inform us, for what use that great circular enclosure, of more than ten acres, with its undoubted cromlech, was erected. It would seem, however, that the cromlech, which is now universally admitted to have been a funereal monument, must have belonged to a people more ancient than those who used the great funereal mounds; for at the period of the introduction of Christianity, the funereal mounds were still respected, and were the centres around which the population of the different districts were gathered; hence so many churches in the diocese of Down were erected in their vicinity; but there is not a single church in the diocese erected in the vicinity of a cromlech; for the existence of one in the vicinity of the Knock church rests on very questionable authority. It, therefore, follows, that the cromlech belonged to a people, whose institutions had been completely overthrown, long before the introduction of Christianity.

PARISH PRIESTS.

An account of the parish priests, who had charge of Holywood and Ballymacarrett, up to the date of the death of Father Killen, has already been given (see p. 210). Since the year 1866, Ballymacarrett forms a part of the parish of Belfast.

CHURCHES.

St. Matthew's Church, of Ballymacarrett, is erected in a street, which has been known, at different times, by various names—Stitt's Loaning (see p. 209), Chapel Lane, and Seaforde Street; the last is its present name. The following

paragraph appeared in the *Northern Whig* of March 14th, 1831 :—

“*Consecration of Ballymacarrett Chapel.*—Yesterday, this new and much-wanted place of public worship was consecrated by the Right Rev. Dr. Crolly—assisted in the services by the Rev. Messrs. Denvir (Downpatrick), Megarry, O’Loughlin, and Lynch. Dr. Crolly preached an admirable sermon—enlightened, liberal, and full of charity. A collection was taken up, when nearly £40 was received. Narcissus Batt and William Coates, Esqrs., acted as collectors. There were a number of most respectable Protestants and Presbyterians present, who must have been greatly pleased with Dr. Crolly’s enlightened discourse.”

A site has been procured, some years ago, in the vicinity of St. Matthew’s, on which it is intended to erect a new church, suitable to the requirements of the town.

While this sheet was passing through the press, one of the Anglo-Norman *cuneiform*, or *wedge-shaped*, grave-stones, belonging to the 13th or 14th century, was found in the grave-yard of Holywood. It is five feet nine inches long, one foot six inches broad at the top, and one foot broad at the bottom. On it is sculptured an ornamented cross, the stem of which is foliated, and to the left of the stem there is carved a pair of shears, to indicate that it marked the grave of a female.

THE PARISH OF LISBURN.

THE parish of Lisburn extends over part of the civil parish of Drumbo, over the parts of the civil parishes of Drumbeg and Lambeg, which are in the County of Down, and the civil parishes of Hillsborough, Blaris, Magheramesk, and Magheragall; and to it for many years has been attached the spiritual care of a portion of the County Antrim part of the civil parish of Lambeg, which is contiguous to Lisburn. The census tables do not afford *data* for calculating the Catholic population of the parts of the civil parish of Drumbo and of the Antrim section of Lambeg, which are attached to the parish of Lisburn, but they show that in 1871 the Catholic population of the remainder of the parish was 3,505 out of a total population of 27,442, and the Catholic population of the entire parish seems to have been a little over 4,000.

The remains of the ancient Round Tower marks the site of the Church of Drumbo. Harris says:—"Three miles south of Belvoir, on the hill of Drumboe, are the ruins of a church 45 feet in length and 20 broad; and at the N.W. corner of the church, 24 feet distant from it, stands an old Round Tower about 35 feet high, 47 in circumference, and $9\frac{1}{2}$ in the diameter in the clear, the entrance into which is on the east, 6 feet from the ground. It is the opinion of some that there has been a small fortified town on the hill of

Drumboe, and that the foundation of the wall of it is at this day easy to be seen." The following accurate dimensions of the Round Tower are given in the *Ulster Journal of Archaeology*, Vol. III., p. 113 :—Circumference at the base, 51 feet 4 inches ; diameter at the base, 16 feet 4 inches ; thickness of the wall, 4 feet ; from the present level of the ground to the bottom of the door, which is quadrangular, 4 feet 8 inches ; height of door, 5 feet 7 inches ; width of door, 1 foot 8 inches at bottom, and an inch less at top. The tower is constructed of the greenwacke of the neighbourhood, and not limestone, as stated by Dr. Petrie, who has given a drawing of its doorway in his *Round Towers*, p. 398. In the year 1841 the interior of this tower was cleared out down to the foundation. When the accumulation of rubbish was removed, the explorers came to a stratum of yellowish clay similar to the soil in the neighbourhood. This was at a depth of seven feet from the level at which the excavation commenced. That stratum was covered by a slight coating of mortar about an inch in thickness. Almost immediately under that floor the skeleton of a man, whose probable height was about six feet two inches, was discovered ; the head lay towards the west, and the body extended towards the east ; the skeleton was complete, except the right arm and both legs. The explorers believed that the missing parts had never been interred there, or had been carefully removed. The interior diameter of the tower at that part was nine feet, and the body, which had evidently been interred with care, seemed to have been laid at equal distances (supposing it perfect) from the walls at head and foot, in the line of the diameter of the tower. (See *Ulster Journal of Archaeology*, Vol. III., p. 110.)

Drumbo—the ridge of the cow—would be expressed by the Latin words *Collum bovis*. Some place having this

name is referred to, in the *Book of Armagh*, and in other ancient biographies of St. Patrick, but it seems to have been near the sea, and in the vicinity of Saul and Downpatrick. In the *Martyrology of Donegal* there are two saints of Drumbo mentioned.

July 24. *Lughbe of Drumbo*.

August 10. *Cuimmin, Abbot of Druim-bo, in Uladh.*

Cuimmin is but another name for Mocumma, formed by prefixing to his name *Mo* (my, or my own), a term of endearment commonly prefixed to the names of their saints by the Irish to express respect for them, while, at the same time, they frequently softened the termination into a diminutive form to express more strongly the veneration which they entertained for them. Hence Cuimmin and Mocumma become interchangeable names. From a passage translated by Colgan from the tract on "The Mothers of the Saints of Ireland," written by Aengus the Culdee, it appears that Mocumma, or Mochumma, Abbot of Drumbo, was brother of St. Domangart, who gave name to Slieve Donard, and who died, according to the *Martyrology of Donegal*, A. D. 506. It is probable that Mochumma was not only an abbot, but also a bishop; for the lands of the Church of Drumbo passed into the possession of the Bishops of Down, as did also the lands of the other ancient churches which were once ruled by their own bishops, but eventually became incorporated in the See of Down. Dr. Reeves' *Eccl. Antiq.*, p. 169, gives an ancient document which was formerly preserved among the muniments of the See of Down, and which purported to have been written in the year 1210, though, as he shows, it is much more modern, but seems to have been compiled from older documents. In this record of the See Estate of Down mention is made of Drumbo and twelve carucates which belonged to it—"Item Drumbo cum

duodecim carucatis." In the *Taxation of Pope Nicholas*—"The Church of Drumbo, with the chapel," was valued at Three Marks, and at the same time "the vicar's portion" was valued at 20s. The chapel, which was united to the Church of Drumbo, was the chapel of St. Malachy, which stood within Hillsborough Demesne. The separate taxation of the vicar's portion induced Dr. Reeves to suppose that, at the period of the taxation, the rectory was appropriate to the Archdeaconry of Down, as it was afterwards in the Protestant arrangement. "The *Terrier* of such lands as appertaine and belonge to the Bishoprick of Down and Connor," enumerates "the Temporalities of 12 townes in Drumboe," and in the margin Sir James (Hamilton) and Sir Hugh (Montgomery) are entered as the tenants under the See. Dr. Reeves (*Eccl. Antiq.*, p. 172) gives the following extract from *Inquis. 17, Jac. 1, Ms.*:—"The twelve townes of Drumbo are not, neither have been, in the possession of the Bishop of Down within the memory of man. Jurors say that the twelve townes are spiritual lands." The Protestant Bishop, in his return made to the King's Commissioners in 1622, says:—"Item the XII towne-landes of Drumbo and the foure towne-landes of Blarys, let in fee farm by the late Bp. Dundasse unto Sir Hugh Montgomery and Sir James Hamilton, Knights, which deed is confirmed by Deane and Chapter under yearly rent of LXIIII. li. ster. But the counterpane of the lease not coming to the now Bp's handes, the said knights refuse to pay the foresaid rents, alledging that they have not those landes, and that they cannot be knowne from their Temporall landes by their names or meeres; for these landes there hath been an order conceaved by the two Archbps. of Canterbury and Armagh, by vertue of his Matie's referment to them directed. That the Bp.'s rent should not be suspended untill the landes by Inquisition

should be laid out upon the charges of Sir Hugh and Sir James. Whereupon divers Inquisitions have been taken, and the land not clearly found. So that the Bp. hath there neither land nor rent, all the landes in that territory being their landes and inheritance, and the people their followers and tenants, and the Bp's landes (as it were) ly drowned in theirs, in so much that some auneynt men in the countrey have professed that they cannot set forth the said landes and meeres thereof, but will not, feare of offending those two knights, or either of them." Thus the ancient see lands of Drumbo became so mixed up with the private property of the great proprietors that they have long since ceased to be recognisable. The *Terrier* returns—"Ecclesia de Drumbo, Vicar pays 6s 8d in Proxies. Do. in Refections and in Synodals, 2s." In 1622 the Church of Drumbo is described as a "ruin." The Presbyterians have erected their meeting-house within the ancient cemetery.

In secular history the references to Drumbo are few. In Duaid MacFirbis's Genealogical Work there is a tract upon the families of the Dal-Fiatach, which, treating of the descendants of Bec Boirche, a Dal-Fiatach, King of Ulidia, who died A.D. 716, says, that the Bec had twelve sons, one of whom was "Ceallagh," son of Bec, from whom sprung the clann Ceallaigh (clann Kelly), at Drumbo. On Norden's map *Kellies* is marked at Comber, and *Slut Kellies* a little W.S.W. of Drumboe. To this day the district of Clontonakelly forms two townlands, one of which, containing 617 acres, is in the civil parish of Drumbo, and the other, containing 621, is in that of Comber. In the year 1003 the Kinel-Owen invaded Ulidia, and defeated the Ulidians in the terrible battle of Craebh-tulcha (Crew Hill, near Glenavy). In this battle Eochaidh, King of Ulidia, fell, together with his two sons, his brother, and the most part of the Ulidians ;

“and the battle extended as far as Dun-Eathach (Duneight) and Druimbo.”

On the summit of Tullyard—“the high hill”—there is a rath constructed of earth, loose stones, and vitrified substances, similar to the cairns of Scotland.

In the garden of Edenderry House, the residence of Mr. Dunlop, there is a funereal mound, in which urns have been found; there is a tradition that a church and other ecclesiastical buildings once occupied the site of Mr. Dunlop's house.*

An inquisition, taken at Arduin, July 4th, 1605, found

* This portion of the country was formerly covered with great woods, as appears in an Inquisition taken during the reign of Charles I. (*Inq. Ult., Car. I, No. 105.*) “There are many trees now standing in Slutt McNeale's country of a size of six inches square at the butt, at least as amount to the number of 8,883—that is to say, upon the lands of Ballylenaghan 119, Ballyvulvally 75, Ballydulaghan 101, Ballykoan 160, Carrowedenderry 151, Ballylary 21, Ballynelassan 407, Ballykarney 203; upon Dromboe 27, Donkynamuck (Hillhall) 1,130, Ballyaghaliske 461, Drombegge 37, Skeaghlathifeaghe 65, Tullaghcrosse 452, Ballylean 14, Ballyhavericke 845, Lisagnow 15; upon Blaryes 92, Lisdalghan 342, Carricknessassanagh 534, Tawnaghmore Lisdromlaghan 475, Killaney 162, Tullywastenna 56, Crevylogharre 221; upon Sir Foulke Conway's 5 townes—namely, Ballymalton, Croall, Tullyconnell, *al'Liskechall*, Ballynelan and Largamore 2,336, Lisloodree 39, and Carnehughduffe 93. Since the 22nd August, in the 4th year of the late King's reign, there have been cutt on the said lands of oaks of the aforesaid size (under which there are not accompted any as oakes) the number of 11,634, appearing by the stocks whereof there have been cutt, for the use of the Lord Chichester, towards the building of his houses at Knockfergus and Belfast, upon the lands of Ballynalasson, Ballykoan, Ballykarney, and the rest of the towns adjoining the number of 500 oakes. One Adam Montgomery did cut and fell trees part of 2 summers, with 3 or 4 men in his company, on Lisdalghan and the inland towns, not less than 40 trees. Mr. Dallaway cutt upon Donknmucke, and other towns adjoining, 60 trees. One Anthony Coslett, being tenant to Sir Moses Hill, on the lands of Blarys, hath cutt 127, all which amount to the number of 727.”

that the last Abbot of Moville was seized “of the church or impropriate rectory of Luggan and Drummagh, with its tithes, which rectory extends over fourteen townlands, in the foresaid County of Down; and of the advowson and patronage of the vicar in the same church; and the vicar there receives the altar fees, and one-third part of the tithes of grain and grass of the foresaid rectory, with their appurtenances.” This was the ancient church of Drumbeg, the site of which, on a hill called *The Drum*, is now occupied by the Protestant church. Immediately adjoining the church, and within the cemetery, there are the remains of a funereal mound, in which burned bones, of men and cattle, have been found. There was a remarkable well near the Drum Bridge, but it is now filled up. The parish extended to both sides of the Lagan, hence it was styled *Drom in the Lagan*. As the rectory belonged to Movilla, the *Terrier* reports:—“Ecclesia de Drum of Movilla. The vicar pays in proxies, 4s.; refectious, 4s.; synodals, 2s.” In 1622, the Protestant Bishop reports—“Drumbeg repayered.” It is probable that the church was repaired by Sir Robert M’Clellan, Baron of Kircoby, who obtained with his wife, the eldest daughter of Sir James Montgomery, “four great townlands near Lisnagarvey.” These were leased from Con O’Neill, in 1611, at the rent of two pounds ten shillings, in consideration of forty pounds; and the *Inquisition, Down, No. 15*, specifies that Sir Robert M’Clellan is in possession of Drombegg, Dunkilmuck (now Hillhall),* the half town of

* Hillhall was one of the residences of the Hill family. Another was “a stronge forte, buylte upon a passadge on the playnes of Moylon, with a stronge palisade and a drawbridge, called Hilsborowe.” This was in Malone, near Shaw’s Bridge; it was one of the first settlements of Sir Moses. He also erected, at Strandmillis, “a stronge house of stone, fifty-six feet longe, and entends to make it two stories and a halfe high.” These were erected on a property held under the

Tullegowne (Ballygowan), and Skeaghlattifeagh (Ballyskeagh, in the parish of Lambeg). The *Montgomery Manuscripts* (Hill's edition, p. 83), say :—" Sir Robert spent the money, and sold the lands after her ladyship's death." Hillhall was purchased by Peter Hill, the son of Sir Moses Hill.

The townland of Lisnastrain is celebrated as the scene of an important battle between the Royalists—commanded by the Viscount Montgomery, the Earl of Clanbrassil, and Sir George Monro—and the Cromwellians, under Venables and Coote. The following accounts are from a witness of the battle :—" Then they marched (from Newtownards) to Castlereagh, and from thence towards Lisnegarvy (Lisburn) ; when about a mile from the town, Sir Theophilus Jones, with his regiment of horse, came out ; but was quickly put to retire back, with the loss of three or four men in a lane. Then the lords, and those officers before named (Munro, Col. Miles Reilly, Col. John Hamilton, Col. Saunderson, L.-Col. Sandford), advised together, whether to march that night by the way of a ford at Strandmillis, at ebb-water, and so to pass by Belfast and to Carrickfergus, or to march by the way of Magheralin. On which the lords answered, especially Ardes, that he scorned to march away in night-time from his enemy ; and so encamped that night on those

Lord Deputy Chichester, by a lease of sixty-one years. See *Report of the Plantation Commissioners*. Harris (published in 1744) says :—" Northward of St. Field, the country is but thinly inhabited, until you approach near the River Lagan, where it opens into a fairer prospect, and there you meet with several gentlemen's seats, as with the castle of Hill-Hall, near Drumbo, a square fortification, with four flankers ; Ballylasson, the seat of Hugh Willoughby, Esq. ; Purdysburn, a house and pretty improvement of Hill Wilson, Esq. ; Drum, the house of James Hamilton Maxwell, Esq. . . . Belvoir, an agreeable seat of the Honourable Arthur Hill, Esq." Later topographical works, treating of these residences, afford a curious commentary on the mutability of human possessions.

hills east of a place called Kinmuck (Hillhall), then a house belonging to Lieutenant Colonel Moses Hill,* that deserted the King's party a little before, when Major Burgh, and the Lisnagarvey horse, left it. And so next morning, early, all marched by Kinmuck, where some officers and gentlemen left the King's party very unworthily ; for to leave a heathen

* L.-Col. Moses Hill was the eldest son of Arthur, the youngest son of Sir Moses Hill. Sir Moses was succeeded by his son, Peter ; and he by his son, Francis, of Hillhall, on whose death, without male issue, the estates passed to his uncle, Arthur, above mentioned. Moses, Arthur's eldest son, married the eldest daughter of the deceased Francis, of Hillhall. Moses and his father, Arthur, prudently joined the Cromwellians. The late Mr. Pinkerton says :—“ Colonel Arthur Hill had command of a regiment of horse, consisting of six hundred, raised by Charles I., in 1641, to serve against the rebels. After the kingdom had been compelled to submit to the Parliament, he entered their service ; and was appointed a Commissioner of Revenue, for the Precinct of Belfast, and very ably fulfilled that duty—both under the Parliamentary and Protectorate Governments. The usurpers were not bad paymasters. In 1650, the Parliament granted Col. A. Hill, ‘in recompense of his many services in Ireland,’ the sum of £5,000. Again, in 1656, the Parliament, ‘in consideration of his many public and eminent services, in the great furtherance and advancement of the public interest,’ granted him a further sum of £1,000 ; they, however, added that it was to be—‘a full satisfaction.’ He sat in the same Parliament for the counties of Down, Antrim, and Armagh ; a Parliament, by the way, the members of which were called and chosen by Cromwell alone, to represent the three kingdoms of England, Scotland, and Ireland. Moreover, in the same year, the Protector and his council, by letters dated Whitehall, 29th of April, granted him in trust for his younger son, about three thousand acres of profitable land, with some wood and bog, in the territory of Kilwarlin, in the County of Down. And Colonel Hill, being previously seized of divers other lands in that territory, they were all erected into the manor of Hillsborough and Growde. . . . One would reasonably have supposed that those lands, at least, would have been taken from him at the Restoration ; but that was not the way affairs were managed then, though they were lands forfeited by men, who, as they said, fought for their King, against the zealots who put him to death.”—*Benn's Hist. Belfast*, p. 679.

party just going to fight, who can but memorize them with dishonour? . . . And so to a place called Lisnasuan (should be Lisnastrain), where Coote, Venables, and Jones, with their forces, came in their rear, out of Lisnagarvey. On which Monroe and Colonel Hamilton, then in the rear, commanded the rear-guard, consisting of about one hundred foot, and one hundred and fifty horse, and drew them up on the west side of the pass; of which about fifty horse, at the mouth of the pass, commanded by Captain Clubfoot Hamilton, a stout officer, and the rest of the rear-guard of horse, with their flanks to a moss, on the south side of the pass next to the wood. On which Coote's forlorn of foot, drawn on that moss, and another moss on the north side of the pass, and their forlorn horse at the entrance into the same; on which their foot on the two mosses began to gaul and wound both horses and men, yet could not charge them where they stood. Then Monroe commanded one Major Donnell O'Neill to charge that part on the moss north of the pass, commanded by one Captain Arthur Gore, who accordingly did charge them home to push of pike; but Gore stood it so well, and being immediately seconded by another party, did beat off Major Neill and his men. Then Colonel Jones, with his horse flanked with foot on both sides of the pass, charged Clubfoote Hamilton, who stood to it till he was killed. Then their horse and foote put the rest of the rear-guard (many of them being wounded by the foote on both the mosses) to retreat, who, retiring to the rest before them drawn up, about half a quarter of a mile (the rest), instead of charging those upon the execution, took the retreat in a confusion, and never charged the enemy. Of that party of the two lords and Monroe's there, I believe, were lost and taken about two hundred: for the woods and boggs close to them saved them much; I believe that day there were not

killed twenty men of Coote's men. . . . There were taken that day of note, the Lord of Claneboys and Collonel Hamilton ; and Colonel Saunderson, killed. . . . I am of opinion, according to what relation I got and what that day I saw, that the Parliament's party of horse and foote with Coote, Venables and Jones, were double to the King's party ; but I confess that the third part of them came not to fight, nor more fought of them but the rear-guard of the other party ; and Captain Clubfoot was the best of the rear-guard, and Major O'Neill, that fought."—*The History of the Wars of Ireland from 1641 to 1653, by a British Officer of the Regiment of Sir John Clottworthy.*

The following is one of two letters written by William Basil, Esq., Attorney-General of Ireland, which are contained in a tract printed in London soon after the occurrence:—

“To the Right Honorable William Lenthal, Esq., Speaker of the Parliament of England.

“Right Honorable,—In my last I gave your Honor an accompt of the taking of Killileagh and Down-Drum by our forces in the North ; since which time, on Thursday last, being the sixth of December instant, they engaged with the forces of the enemy there, which consisted of that party which the Lords of Ards and Clanduboy brought with them out of Munster, and also of those under the command of George Monro, part whereof were formerly his own, and part were of Owen O'Neal's Ultoghs, in the whole consisting of about two thousand foot and eight hundred horse ; their design was to relieve Carrickfergus, but were met by ours near Lisnegarvy. After some dispute between our forlorne and their rear-guard, at a boggy pass on the plains of Lisnegarvy, their whole army were so frightened and disordered, that the chief work of our main body was only pursuit and execution, which was done by the space of eight or ten miles. Letters from the place speak of a thousand of the enemy to be killed. The messenger who brought the news hither (who was present at the work) affirms fourteen hundred. All their ammunition and baggage were taken, together with most of their foot officers. Colonel Henderson, a Scotchman, who betrayed Sligo to the Irish, was killed, and Colonel John Hamilton, who killed O'Connelly and burnt Lisnegarvy, taken prisoner. Our party was

in pursuit of the victory when the messenger came away; no account is given of the Lords of Ards and Clanduboy, but it is affirmed that Monro adventured to swim over a river to save himself. We lost but one corporal of horse and three private soldiers—to God only be the praise. . . . Whilst I am writing some other particulars worth your notice are come unto my hand—that the enemies' army was at least four thousand. And that upon the routing of them Major King, with a party, posesst himself of a pass to which the enemy was likely to come, and then kild four hundred of them. This was the place where George Monro swam over, who, with the Lord of Ardes, made haste away with the first for Charlemount; and Clanduboy, and Philip MacMul Moor O'Reilly, are reported to be kild, the latter being one of the most active men the rebels had; to God only again be the praise, and that he would be pleased to continue our God in the manifestation of his mercies towards us, and justice against our bloody enemies is the daily prayer of—your Honor's most humble servant,

“WILLIAM BASIL.

“Dublin, 12th December, 1649.”

The townland of Duneight adjoins Lisnastrain; it is in the civil parish of Blaris, and was one of the four townlands the temporalities of which belonged to the bishop as part of his mensal of Blaris. In it is an ancient fort called Dun-Eathach, which has been changed into the modern form of Duneight. The great battle which was gained in 1003 by the Kinel-Owen over the Ulidians at Crew Hill, near Glenavy, extended as far as Dun-Eathach and Drumbo, and in the year 1010 the rath of Duneight again felt the force of the Kinel-Owen. At that year *The Four Masters* relate—“An army was led by Flatlibheartach O'Neill to Dun-Eathach, and he burned the fortress, and demolished the town, and he carried off pledges from Niall, son of Dubhthunine (Duffiney).” Dun-Eathach signifies *the fort of Eochaidh* (Eoghy), one of the many kings of that name, who ruled over Iveagh, or the more extensive Kingdom of Ulidia, which included it. Dr. O'Donovan supposes that the earthen fort at Dunaghy, near the

village of Clough, in the County of Antrim, was the *Dun-Eachdach*, where Muirheartach, King of the Kinel-Owen, halted for a night, when on his celebrated circuit of Ireland, in the year 941, to collect hostages from the various chiefs, in order to secure his peaceful accession to the throne of Ireland. It seems much more likely that it was the rath of Duneight, as the next day's march brought them to "the level Magh-Rath"—Moirra. Muirheartach's bard sang—

We were a night at Dun-Eachdach,
 With the white-handed warlike band ;
 We carried the King of Uladh with us
 In the great circuit we made of all Ireland.

Duneight, the fortress and residence of the Ulidian kings, was much more important than the inconsiderable earthen fort of Dunaghy. In the townland of Duneight there are two great raths—one, an immense ring-fort, is called Todd's Grove Forth ; and another, surrounded by several circumvallations, and having a fortified platform similar to that at Dromore, occupies a commanding position on the north bank of the Ravernet River.

In the *Taxation of Pope Nicholas, the Church of Drumboe, with the chapel*, was valued at 3 marks. The chapel was the chapel of Crumlin—*Cruim ghleann*, "the crooked glen," which was the old name for Hillsborough. The chapel was dedicated under the invocation of St. Malachy, and appears to have been in ancient times possessed by the archdeacons as a part of their rectory of Drumbo. The *Terrier* enters—"Capella de Crumlin. The vicar pays in proxies 3s, refectious 3s, synodals 2s" The Protestant Bishop, in 1622, reports—"Capella Sti. Malachie, ruin." Harris says—The parish church anciently stood near the bridge, at the entrance into the town, and is now in ruins. The site is inclosed in Hillsborough demesne, "and the place of the cemetery was

pointed out by an aged willow tree which was blown down in the storm of the night of January 6, 1839, and exposed in its roots several human bones."—*Reeve's Eccl. Hist.* A portion of the west gable still remains ; there was to the east of it a funereal mound, which is now nearly obliterated ; and a little further to the east is an ancient well, called the Crumlin Well. Hillsborough Fort, now a ruin in the demesne, was built by Sir Arthur Hill, son of Sir Moses ; it commanded "the pass of Kilwarlin," the chief road between Dublin and Belfast, and consisted of four bastions. It is entered by an arched gateway, which is the only passage into the fort, except a sally-port in the eastern side. In December, 1660, it was made a Royal Fort, with a constable to command it at 3s 4d per day, and 24 warders at 6d each per day. The constableness of the fort is hereditary in the Hill family. William III. occupied the fort while his army lay encamped in the vicinity of Blarismoor ; and it was from it that he issued his declaration to grant the Regium Donum to the Presbyterian ministers. Hillsborough was incorporated by a charter of Charles II., and sent two members to the Irish Parliament. The Marquis of Downshire, who was *patron* of the borough, received £15,000 of compensation for its disfranchisement at the Legislative Union. The Corporation was styled "The Sovereign, Burgesses, and Free Commons of the Borough and Town of Hillsborough." The same charter which constituted the borough erected the manor and instituted three courts, a court leet, court baron, and a court of record, presided over by a seneschal. Arthur Hill, who obtained the patent, was one of the most fortunate of a very fortunate family (see p. 243), for he obtained extensive estates for serving both king and usurper. The territory out of which Charles II. constituted the manor of Hillsborough and Growle had been the patrimony of a branch

of the Magennisses family, named MacRory, which had fought in defence of Charles I. The relationship which existed between MacRory, or Magennis of Kilwarlin, and Magennis, Lord of Iveagh, is shown by Dr. Reeves, *Eccl. Hist.*, p. 389, "Art, surnamed *na madhman*, or of the overthrows who flourished A.D. 1380, had two sons, Aodh and Cathbar; from the former of whom the Lords of Iveagh were descended, while the Kilwarlin branch derived its origin from the latter. In 1575 Ever MacRory of Kilwarlyn made a surrender of this tract to Queen Elizabeth, and took out a patent for the same, which original document is in possession of George Stephenson, Esq., of Lisburn, whose maternal ancestors were of this race." The townlands contained in the territory are enumerated in an inquisition taken at Newry, 29th of May, 1632, to enquire into what possessions Brian Oge M'Rory Magennis, of Edenticollowe, had been possessed of. From this document it appears that Kilwarlin contained the parish of Hillsborough and the neighbouring parts of Blaris, Moira, Dromore, Dromara, and Annahilt.

"The Church of Blaris" is valued in the *Taxation of Pope Nicholas* at one mark. In the ancient record of the see property, so often referred to, which professes to have been drawn up in the year 1210—*Item, Blarus cum quatuor carucatis*—"likewise Blarus, with four carucates," is enumerated as having been conferred on the bishop by "Engus MacMailruba," an ancient chief of "Clandermod and Dalbuine." The *Inq. 17, Jac. 1*, finds that the four towns of Blaris—namely, Blaris,* Shiane (now Ballintine), Ballemanelisbery, *alias* Taghebrack (now Taghnabrick), and Downeagh (now Downeigh), are parcel of the possessions of the see.—*Reeve's Eccl. Hist.*, p. 172. The entry in the

* The townland is called in some of the inquisitions Ballytempleblaris—"the town of the Church of Blaris."

Terrier is—"Rectoria de Blaris, founded by Bishop MacGuire; pays in proxies 14s, refectiions 14s, synodals 2s." In 1622 the Protestant bishop complains that the twelve townlands of Drumbo and the four townlands of Blaris had been let to Sir James Hamilton and Sir Hugh Montgomery, by Bishop Dundass, at the yearly rent of £64, but, as the counterpane was lost, they refused, and could not be compelled to pay rent. Some of these lands are found by an inquisition, taken August 9th, 1625, to have been in the possession of Sir Fulke Conway at his death in 1624, though Hamilton and Montgomery then claimed them. Another inquisition, taken at "Ballylgermore" (Largymore), 7th July, 1630, found the same lands in the possession of his brother Edward, Viscount Conway and Killultagh; and "the jury know not of any lands, rents, or services which were anciently belonging to, or now do of right belong unto, the Bishop and See of Downe and Connor, from, or in any, the lands now in the possession of said viscount, his tenants or assigns." There seems to have been a tradition that the Church of Blaris was once the see of a bishop, through whom its possessions merged into those of Down and Connor. To this tradition the entry in the *Terrier*—"The rectory of Blaris, founded by Bishop MacGuire"—evidently refers, but we have no records which can elucidate the subject. The *Martyrology of Donegal* informs us that the festival of *Montan, a priest*, was kept on the 2nd of March; and from Colgan we learn that Maguire, in his *Martyrology*, states that St. Montan was venerated at a place called *Blarus*. The Rev. John O'Hanlon, M.R.I.A., aided by the local information of Father D. Mulcahy, has industriously collected in his learned work, *The Lives of the Irish Saints*, Vol. III., all that can be known concerning St. Montan. Of the Church of Blaris only a fragment of the north-side

wall remains, but the baptismal font and two holy-water stoups which formerly belonged to it, are now in the possession of Mr. Convery, Bridge Street, Lisburn. An engraving of the graveyard, from a sketch by Mr. Goodman, of Belfast, is given in Father O'Hanlon's *Lives of the Saints*.

One of the *State Paper Calendars* (*Carew MSS.*, 1515—1574) gives us a curious account of the state of this portion of the country more than three centuries ago. It is the *Journey of the Earl of Sussex* from Dublin to the North of Ireland in the year 1556, during the reign of Queen Mary. Sussex was Lord Deputy, and the *Journey* is written by Philip Butler, Athlone Pursuivant, whose orthography of proper names partook too much of the phonetic system to be easily understood in the present age. The following extract contains the portion of it which refers to this neighbourhood:—"On Wednesday, 7th July, My Lord Deputy removed from Lisen Rie and camped at Maghre Blarras,* by a river called Venelaggan,† and a church on a hill called the Church of Blarras. And this day we came through a great pass called Kelleultahe (Killultagh), being the space of two miles of length, through which pass My Lord Deputy, Sir Henry Sydney, Sir William Fitz-Williams, with the rest of the army, marched on foot all in armour. On Wednesday, the 8th, My Lord Deputy removed from Maghre Blarras, and camped that night underneath Banne Vadagane,‡ by Lissetolloh Arde,§ beyond Kellefarst.|| And this day we came through a

* The field or plain of Blaris.

† Evidently a mistake of the copyist for Unelaggan—Awan-na Laggan—"the River Lagan."

‡ Beann Uamha, in the townland of Ballyaghagain, called also Benvadigan, is the Cave Hill.

§ The fort on the high hill—perhaps M'Art's Fort.

|| K is here a mistake of the copyist for B.

pass called Ballaghislle Clehan* a little from the Church of Dromme (Drumbeg), by a river called (Lagan)."

After crossing the Lagan,† the first site of an ancient church, which presents itself, is the graveyard of Kilrush; portions of the old church remained within the memory of persons yet living but its history is unknown; like our most ancient churches, it was surrounded by a circular fosse; and its old well blessed by some saint, whose name is forgotten, is still used. The modern town of Lisburn which has grown up beside it, is built in the town-land of Lisnagarvy, said to be *Lios na g-cearbhach*, "the fort of the Gamester." This town owes its origin to Sir Fulke Conway, one of the many Englishmen who, during the disturbed state of Ulster, in the reigns of Elizabeth and James I., carved out for themselves extensive estates. Few were more successful in this matter than Sir Fulke, who obtained from James I. all the lands comprised in the manors of Killultagh and Derryvolga, which include either the whole or the greatest part of the following eleven civil parishes: Lambeg, Derriaghy, Blaris, Ballinderry, Magheragall, Glenavy, Camlin, Tullyrusk, Aghalee, Aghagallon, and Magheramesk, together with an extensive

* It would be difficult to say what word is here intended, or what mistake the copyist may have made, but there can be no doubt that Ballydrain was intended. The wooded district, the lough, and the River Lagan rendered this a formidable pass in 1556.

† The river Lagan rises in two small streams which flow from Slieve Croob in the barony of Upper Iveagh. After a course of about thirty miles it empties itself into Belfast Lough. Lagan, signifies according to O'Donovan, "a hollow, or a hollow district between hills or mountains." *Hy-Fiachrach*, p. 223. It is called *Locha* in an ancient *Life of St. Colman*, who founded his Church of Dromore on its north side. Ptolemy, the Greek geographer, mentions the *Logia ecbolai*, which Ware supposes to be on the Lower Bann, but Dr. Reeves thinks it is the Lough of Belfast into which the Lagan flows.

estate in the county of Down, which he obtained mostly by purchase from Con O'Neill. This vast estate still remains the property of a single individual, it includes the entire barony of Upper Massereene and adjacent portions of Upper Belfast and Castlereagh. Sir Fulke died in 1624, when his estates passed to his brother, Sir Edward Conway, who was created Viscount Killultagh, in the peerage of Ireland, and Viscount Conway, in that of England. The grandson of Sir Edward was created Earl of Conway; he died in 1683, when his Irish estate, with which alone we have to do, passed by his will to his maternal cousin, Popham Seymour, who assumed the name of Conway. Thus Sir Fulke's vast estate passed off for ever from his relatives in less than sixty years after his death! Popham Seymour was killed in a duel with Colonel Kirke in 1699; and his estates passed to his brother, Francis, who assumed the name of Conway and was created Baron of Killultagh; his son, who died in 1794, was created Marquis of Hertford. The fourth Marquis, who was the great-grandson of the first Marquis, bequeathed the estate to Sir Richard Wallace, the present proprietor.

Sir Fulke imported inhabitants for his new town of Lisnegarvy, and tenants for the good lands on his estate, from his family property near the confines of Gloucester, Worcester, and Warwick. Some few, such as Morgan, Edward, Ap. Richard, now Pritchard, and Ap. Hughe, now Hughes, whose names are unmistakeably Welsh, may have come from the neighbourhood of Conway.* Sir Wm.

* The following extract is from the Report of the Plantation Commissioners in 1611:—

“Sir Hugh Mountgomery, Knight, hath repayed parte of the Abbey of Newtowne for his own dwelling, and made a good towne of a hundred houses or thereabouts all peopled with Scottes.

Brereton, an English traveller, who visited the town in 1635, says:—"From Bell-fast to Linsley Garven is about 7 mile, and is a paradise in comparison of any part of Scotland. Linsley Garven is well seated, butt neither the towne nor the countrie thereabouts well planted. This Town belongs to my L. Conoway, who hath there a hansome House, but far short of both my L. Chic. (Chichester's) Houses. And this House is seated uppon an Hill, uppon the side whereof is planted a Garden and Orchard, and att the bottome of wh. Hill runnes a pleasant River, which abounds with Salmon. Hereaboutes, my L. Conoway is endeavoureing a Plantation; though the land hereaboutes be the poorest and barrenest I have yett seen, yett may itt bee made good land with labour and chardge."—*Ulster J. of Archaeol.* Vol. I.

"Moyses Hill hath repayred Castle Reagh neere the foorde of Bealfaste and made up the Bawne with an addition of flankers.

"In our travell from Dromore towards Knockfergus we sawe in Killultagh upon Sr. Foulke Conwayes landes a house of Cadgeworke in hand and almost finished where he entendes to erecte a Bawne of bricke in a place called Lisnagarwagh. He hath buylte a fayre tymber bridge over the river of Lagan neere the house.

"The sd Sr. Foulke hath buylt a fayre gate at the fort of Enisholaghlin in Killultagh, where he intendes to buylde a good house, he hath already at the place 15,000 of bricces burnt with other materiales.

"He hath buylte another house of Cadgeworke at a place called Moynargedall (Magheragall) with a stone bawne aboute it wch shall be buylded 15 foote high."

A letter written from Lisnegarvy in 1629, which is preserved in the State Paper Office, London, says:—"Greater storms are not in any place, nor greater serenities; foul ways, boggy ground, pleasant fields, waters, brooks, and rivers; full of fish and game;—the people, in their attire, language, and fashion, barbarous; in their entertainment—free and noble."—*Ulster Journal.* Vol. IV.

A map of Lisnegarvy preserved in the Rent Office, exhibits the town as consisting of the castle and fifty-three other tenements. The central part of the town, with the exception of the buildings in

By *Plantation* was meant bringing in Englishmen and Scotchmen to occupy the lands, which the native Irish thought that God had intended for themselves. This mode of improvement was consequently not much pleasing to the old race. English power was, however, too strong to resist, until at last, in the year 1641; exactly thirty-one years after King James I. had granted Killultagh and Derryvolgie to Fulke Conway, wholesale spoliation, galling oppression, and religious proscription roused the native Irish to make one final effort to regain their own. They saw the King and the Parliament of England in deadly hostility, "and they fell to think that if the Scotch were suffered to introduce a new religion, it was reason that they should not be punished in the exercise of their old, which they glory never to have

the immediate vicinity of the market house, preserve the general features of the original plan devised by Sir Fulke. The following are the names of the original inhabitants:—Henry Cloughanson, John Norris, John O'Murray, Thomas Date, Simon Batterfield, John Slye, John Golly, Hugh Montgomerie, Marmaduke Dobbs, Richard Dobbs, Thos. Paston, John Tippen, Stephen Richardson, Christopher Calvert, Ann Morgan, George Rose, Edward Steward, Henric Wilson, Robert Browne, William Averne, John Dilworth, Katherine Bland, George Davis, John Savage, Jerome Cartwright, Robert Taylor, Symon Richardson, Humprey Dash, William Smith, John McNilly, Askulfe Stanton, Henrie Hollcote, Francis Burke, Thomas Symonson, Richard Howle, John Houseman, Patrick Palmer, Robt. Warton, William Cabbage, John Aprichard, Owen Aphugh, Antonie Stotthard, John Mace, Humfry Leech, Richard Walker, Henrie Freebourne, Edward Gouldsmith, Robert Bones, William Edwards, Peter O'Mulred, and John O'Murray.

Richard Dobbs, of Castle Dobs, writing in 1683, says:—Lisburn, formerly called Lisnegarvey, from an old fort, where now Major Stroud's house stands; which I have seen by the Irish called *Lysnecarvagh*, i.e., the Gamester's Fort, for there they used to meet, and play the clothes of their back at five cards, as I have received it from old people 30 years since.—*County of Antrim Highways*. I begin at Lisburn. From this town out of the west end (here Sir Phelomy O'Neale first entered in the beginning of rebellion) there

altered."—*Howel's Mercurius Hibernicus* for 1643. But the greatest cause of the war of 1641, was unquestionably the desire of the Ulster Irish to repossess themselves of the lands. Many of the old proprietors were still living; at all events, their sons were in the prime of manhood; and it never entered into their minds, that there was any moral wrong in overturning prescriptive rights of little more than thirty years standing based on royal charters, which they, with the natural instinct of justice so inherent in their race, valued only as the acts of a tyrant. Unfortunately such a war naturally roused up the worst passions in the human breast, and deeds were done on both sides the memory of which adds little honour to our common country.

The following account of the attack made by the Irish on is a long suburb (if I may so call it), and through it on the right hand, there is a highway which leads towards the mountains by a Deer Park of the Earl of Conway's to Castle Robin and so to Glenavy and Antrim—but forward from the town. The highway leads direct about half a mile and then directs in the right hand to Portmore, the left by the Maze and so to Moyragh, &c., from the bridge of Lisburn. One highway on the right leads to Hillsborough, Drummore, and so to Dublin; that which goes directly up hill from the bridge leads to the sea coast of the County of Down by Castlereagh, Cumber, &c. But when you are about half a mile in this way, there is a way which turns to the right hand and which leads by Lynastrean (where a battle was fought between the late Earl of Mountalexander, Sir George Mounroe, &c., for the King, as I take it, Sir Charles Coote and Colonel Venable for the Parliament, where the most just cause fared worst). Another highway leads out of the east end of Lisburn to Lambegg, within a mile where Sir George Rawden hath iron works; and hard by on the other side of the river (a bridge of timber going over) the Earl of Conway hath a horse course of two miles; from Lambegg the way leads direct to Belfast, which is all along for the most part furnished with houses, little orchards and gardens; and on the right hand the Countess of Donegal hath a very fine park well stored with venison, and in it a horse course of two miles, and may be called an English road.—*Hill's Macdonnells.*

Lisburn, is entered in the vestry-book of the Protestant Cathedral.

“Lisnegarvey, the 28th of Nov., 1641.

“A brief relation of the miraculous victory gained there that day over the first-formed army of the Irish, soon after their rebellion, which broke out the 23rd of October, 1641.”

“Sir Phelemy O'Neill, Sir Conn Magennis, their generals then in Ulster, and Major-General Plunkett (who had been a souldier in forraine kingdomes), having inlisted and drawn together out of the Counties of Ardmagh, Tyrone, Antrim and Downe, and other counties in Ulster, eight or nine thousand men, which were formed into eight regiments, and a troop of horse, with two field-peeces. They did rendezvous on the 27th of November, 1641, at and about a house belonging to Sir John Rawdon, at Brookhill, three miles distant from Lisnegarvey, in which town they knew there was a garrison of five companyes, newly raised, and the Lord Conways troop of horse. And theyr principalle design being to march into and besiege Carrickfergus, they judged it unsafe to pass by Lisnegarvey, and therefore resolved to attack it next morning, making little account of the opposition that could be given them by so small a number, not half-armed, and so slenderly provided of ammunition (which they had perfect intelligence of by several Irish that left our party and stole away to them), for that they were so numerous and well provided of ammunition by the fifty barrels of powder they found in his Majesty's store, in the castle at Newry, which they surprised the very first night of the rebellion; also, they had got into their hands the arms of all the souldgiers they had murdered in Ulster, and such other arms as they found in the castles and houses they had plundered and burnt in the whole province. Yet it so pleased God to disappoint their confidence; and that the small garrison they so much slighted was much encouraged by the seasonable arrival of Sir George Rawdon, who, being in London on the 23rd of October, hastened over by ye way of Scotland; and being landed at Bangor, gott to Lisnegarvey, though late, on the 27th November, where these new-raised men and the Lord Conways troope were drawn up in the Market-place, expecting hourly to be assaulted by the rebels; and they stood in that posture all that night, and before sunrise sent out some horse to discover their numerous enemy, who were at Mass (it being Sunday); but immediately upon sight of our scouts they quitted their devotions and beat drums, and marched directly to Lisnegarvey; and before ten of ye clock appeared drawn up in battalia in the Waren, not above a muskett shott from the

town, and sent out two divisions of about six or seven hundred men apeece to compass the town and plant their field-peeeces on the highway to it before their body, and with them and their long fowling peeeces killed and wounded some of our men as they stood in their ranks in the Market-place ; and some of our muskateers were placed in windows to make the like returns of shott to the enemy. And Sir Arthur Terringham (Governor of Newry), who commanded ye garrison, and Sir George Rawdon and the officers, foreseeing if their 2 divisions on both sides of the town should fall in together, that they would overpower our small number. For prevention, thereof, a squadron of horse, with some muskateers, was commanded to face one of them yt was marching on ye north side, and to keep ym at a distance as they could ; which was so well performed yt the other division, which marched by ye river to ye south side, came in before ye other, time enough to be well beaten back by the horse, and more ym two hundred of ym slain in Bridge Street, and in their retreat as they fled back to their maine body.

After which execution the horse, returning into the Market-place, found ye enemy had forced in our small party on ye north side, and had entered into the towne, and was marching down Castle Street, which our horse so well charged there, yt at least 300 of ye rebells were slain in ye street and in ye meadow behind the houses, through which they did run away to theyre maine body ; whereby they were so much discouraged, that almost two hours after, their officers could not get any more parties to adventure a second assault upon us ; but in the main space they entertained us with continued shott from theyr body and theyr field-peeeces till about one o'clock, that fresh partys were drawn out and beaten back as before, with the loss of many of theyr men, which they supplied still with others till night ; and in the dark they fired all the town, which was in a few hours turned into ashes ; and in that confusion and heat of ye fire, the enemy made a fierce assault. But it so pleased God that we were better provided for them than they expected, by a reliefe that came to us at nightfall from Belfast, of the Earle of Donegall's troop and a company of foott, commanded by Captain Boyde, who was unhappily slain presently after his first entrance into the town. And after ye houses were on fire, about 6 of the clock till 10 or 11, it is not easy to give any certain account or relation of the several encounters in divers places of the town between small parties of our horse here and there and ye rebells, whom they charged as they mett, and hewed them down, so that every corner was filled with carkasses, and the slain were found to be more than thrice the number of those that fought against them, as appeared next day

when ye constables and inhabitants employed to bury them gave up their accounts. About 10 or 11 of the clock their two generalls quitted their stations and marched away in the dark, and had not above two hundred of their men with them, as wee were informed next morning by severall English prisoners that escaped from them, who tould us that the rest of their men had either run away before them or were slain; and that their field-peeces were thrown into the river or into some moss pitt, which we could never finde after; and in this their retreat they fired Brookhill House, and the Lord Conway's Library in it, and other goods in it, to the value of five or six thousand pounds, their fear and hast not at all allowing them to carry anything away except som plate and som linen; and this they did in revenge to ye owner, whom they heard was landed the day before, and had been active in service against them, and was shott that day, and also had his horse shott under him, but mounted presently upon another. And Captain St. John and Captain Burler were also wounded, and about thirty men more of our party, most of which recovered, and not above 25 or 26 were slain," &c.

The account given in *The History of the Warr of Ireland*, by an officer of the regiment of Sir John Clotworthy, is nearly similar, except, that it diminishes both the loss sustained by the Irish and the courage exhibited by the people of Lisnagarvy, who seem to have prudently kept behind walls.

"Sir Phelim O'Neill, then their chief commander, came with the forces out of Tyrone, Ardmagh, Down, &c., on the tenth of November, to the number of about three thousand, a considerable number entered the town on all quarters, and spent there a good part of the day at very hot work; but were at last so gauled out of the Market-house, the church, and other houses, and so manly charged by Sir George Rawdon, who commanded the Lord Conway's standing troop, with back and breast, that they were beaten out of the town. Then they were called by Sir Phelym at the Pigeon House near the town, where they entered into consultation, what next was to be done. The result was that after night they fell on and entered the town the second time, where they were saluted with a shower of shots, and charged and discharged by the troops, so that after two or three hours dispute they were beaten out the second time, with a loss then of about one hundred men; and all the victory they got was to burne most of the town, the last time they entered, and the next day they burned Sir George Rawdon's fine House at Brook hill."

Lisnegarvy, with its castle, or "good handsome house," as Brereton described it in 1635, played an important part during the continuation of the civil war; but, unfortunately, the Protestant British officer of Sir John Clotworthy's regiment, in his *History of the Warr of Ireland*, does not speak of the valour, or of the loyalty of its inhabitants, as highly, as we might expect. In 1649, as soon as Cromwell had taken Drogheda, he sent one thousand foot and one hundred and fifty horse, under Colonel Robert Venables, to subdue the adherents of the King in Ulster. Colonel Marcus Trevor, who commanded a small force for the King, determined to fall on Venables in his camp, near Dromore. "On which he ordered his men to several quarters, and each officer his own charge, to fall on an hour before day; and, amongst others, he commanded one Captain Robert Atkinson, that commanded the Lisnegarvy horse, to fall on Venables in that way leading from Dromore to Lisnegarvy, as his quarter of the camp. And so, at the hour appointed, Trevor falls on very hott, and put them all to confusion, the officers running out of their tents amongst the soldiers, and some knocked down, and the horse beaten off their ground. But Atkinson, not charging on that quarter he was ordered, gave Venables leisure on that side next Lisnegarvy, and so drew his foote into a close quicksett hedge park by the river side, and galled Trevor's horse, who could not charge them where they were drawn up. By this time Venable's horse rallied and joined with his foote, on which Trevor, seeing he could do no good, retired. Of Venable's men some were lost at the first falling on his camp, and several wounded. But more had been if Atkinson had not turned tail and played the jade instead of charging his enemies on that quarter he was commanded, and runned straight to Lisnegarvy and turned their friends, which occasioned the loosing

of that piece of service, and consequently all Ulster, as Collonel Trevor (late Lord Dungannon) averred one day in the Court of Claims, in the year '66, when Atkinson's son was claiming his father's arrears to have lands for it. Within four days Atkinson appeared in the field with his men against the King's partie, and marched to find out one Collonel John Hamilton (afterwards killed at ———) and Captain Clubfoote Hamilton, who had with them about eighty horse for the King, and met Atkinson at ———, where, after a smart encounter, being much of one number, Atkinson was beaten and put to the route, and himself taken and sent to Coleraine prisoner to Sir George Munroe, who afterwards hanged him as a runaway. Of all runaways, he is the unworthiest that deserts the partie he serves at time of fighting."

The same officer describes another encounter which occurred that year :—

"Then Munroe marched to Glenavy, kept by Lisnegarvy men, who, after they barricaded the passage into the village, seeing Munroe advance, fled off The next day Munroe marched with his party to Lisnegarvy, and sent his trumpet to advise them to surrender it to the King; but those within were more obstinate, who revolted from him a little before, and refused to yield it; on which it was stormed in several places and defended for about an hour, where was hot work at the gate, especially at Scollog's Forde, who, after their shotts being spent, fell to thrust of pike, in and out; but those without, being better animated and encouraged by their officers, got over the trench and got the gate open, and then all rushed in but a few killed of them (the besieged), though they went not off without (receiving some shotts)."

It is not easy to understand from the confused account whether Munroe, on that occasion, made himself master of

Lisburn for the King or not. At all events, in a few weeks afterwards, Venables was in possession of Lisburn, from which he marched to the bloody field of Lisnestrain, where he completely defeated the Royalists.

To commemorate the burning of the town in 1641, the inhabitants changed its ancient name, Lisnegarvy, into Lisburn. One of the earliest documents, in which the new name appears, is the Charter of 1662, by which Charles II. erected the Church of Lisburn into a Protestant Cathedral, and empowered the inhabitants to return two burgesses to Parliament. The King in this document says :—“*Whereas we retain a sense of the many losses which the inhabitants of Lisburne, alias Lisnegarvy, have sustained for their allegiance towards us and our royal father of Glorious memory.*” * The people of Lisburn have been at all times most fortunate in attaching their loyalty to the winning side. In 1699 Lewis

* If the “Merry Monarch” ever read these words in the charter, how he must have enjoyed the joke ;—the loyalty of Atkinson and the Lisnegarvy horse, and the fate of his friends at Lisnestrain ! Of the loyalty of Sir George Rawdon, the agent for the Lisburn estates of Lord Conway, of whose valour in defending Lisburn against Sir Phelim O’Neill we have already heard, Mr. Pinkerton (*see Benn’s History of Belfast*) thus speaks :—“When the Parliament succeeded in subduing Ireland, he was one of the Commissioners of Revenue for the Precincts of Belfast, both under them and the Protectorate. After Cromwell died he prudently turned towards the rising sun of the Restoration, and in 1660 was appointed one of the Commissioners for executing his Majesty’s Declaration for the Settlement of Ireland. In 1665 he was created a Baronet of England under the title of Moira in the County of Down. Not a syllable of his service to the usurpers is hinted in the accurate Peerage book. At the Restoration he received many grants, under the different Acts of Settlement in the Counties of Dublin, Down, Louth, and Meath; and for the sum of £200 was allowed to pass patent for 2,078 acres in the Barony of Upper Iveagh.” This successful traitor, during the Cromwellian usurpation used all his influence to remove the Scotch settlers from the Ards, Castlereagh, &c., to Connaught; in order to parcel out their lands among himself and his friends.

Cromelin, a French refugee, obtained a patent for establishing a linen manufactory. The place which he selected for the first linen factory was on the west side of Bridge Street, at the foot of the wooden bridge, which here crossed the Lagan; and he established a bleach-green in the place now called Hilden.* In 1707 the town and castle of Lisburn were burned to the ground. The castle never was rebuilt, and the town but slowly rose from its ashes. About 1775 it experienced a brief period of rapid extension, but the flourishing condition of its manufactures and the commercial importance of the town belong to the present century.

Ecclesia de Drumcale—the Church of Drumcale is valued

* The following notices of events, which occurred in the vicinity of Belfast and Lisburn during the war of the Revolution, have a local interest :—

Bonnivert's Journey, a MS. preserved in the Sloane collection in the British Museum, written by one of King William's officers, says :—“We stayed there (Belfast) two days and three nights, and we went thence on Tuesday, being 23d (in 1690, Tuesday was the 24th) of June, to Lisbourne, where there is a great house and good gardens belonging now to my Lady Mulgrave; it was left her, with the whole estate, which is worth £14,000 per annum, by my Ld. Conaway; the house is out of repair. There's a market kept there that day. Wednesday the 24th we set forth betimes in ye morning resolved to join our army which was then encamped at Loughbrickland. We passed by Hillsborough (Fort) a great house, belonging to the King, standing on a hill on the left hand of the road.”—*Ulster Journal of Archaeol.* Vol. IV. Lady Mulgrave was the widow of the last Earl of Conway, who bequeathed the estate to his cousin, Popham Seymour. Earl Conway had taken a great interest in his garden at Lisburn; writing to his brother-in-law, Sir George Rawdon in October 1667, he says :—“I have sent a hamper with 3 boxes in it, and two cases with trees, the boxes have in them flowers, roots, and seeds, such as my gardner writ for from Lisburn. They cost me £14, as you shall see by the particulars; they are very choice things, and very good.”—*Rawdon Papers.*

King William's troops gathered from all nations—Danes, Dutch, French, Germans, Brandenburgers, English and Scotch, were encamped at several spots between Belfast and Lisburn. A camp

in the *Pope Nicholas Taxation* at 8s. The ancient name has now assumed the form of Magheragall. The document, relating to the see lands, which purports to have been drawn up in 1210, returns "Drumcail with two carucates in Temporalities," as a part of the endowments bestowed on the bishop by an ancient chief, named "Engusa MacMailraba." The *Terrier* enters "Ecclesia de Drumchaile *alias* Mathrenegall, a mensal both spiritualities and temporalities. Vicar pays in proxies 3s.; Refections, 3s.; Synodals, 2s." In 1622 the Protestant Bishop returned Sir Foulk Conway as tenant holding under the See "in Mathrenegall 2 townes and a half spiritualities and temporalities." He returns the Church as a ruin, and adds, "The Bp's Mensall likewise

chaplain named Davis wrote a diary in which he says, "1690, May 16, I went to Lisburn with the Col., &c., we waited on the Duke (Schomberg) to whom the Col. presented me. We dined at Mrs. Purdon's for 3/6. After dinner I visited Dean Wilkins and offered to preach there the next Sunday, but his pulpit was pre-engaged.—25th I went in the morning to Lisburn and preached before the General (Schomberg) on John 15, 14. I dined with Dean Wilkins; and after evening service sat a while with some of our Munster men, that I met there, and among them was Capt. Sterne.*—23th I went with the Col. to Lisburn, who presented my brother Aldworth to the Duke . . . (he) complimented me on my sermon. I dined with Cornet Pooley, &c., it cost me here 2/6.—31st. I dined with the Col., and in the evening walked as far as Mr. Turly's with Sr. Peregr. Cust in his way homeward. There we supt at my expense of 6 pence. And on the way we met Dr. Walker coming from Belfast after taking a plentiful refreshment."†—"June 19th we drew out in the morning and camped in the park: about 10 of the clock the King passed by us; and having viewed some regts. of Dutch horse, went to Hillsbourrow, giving us orders to march after him to-morrow."—"20th. We rendezoused at Lambeg, and marching thro' Lisburn encamped at Garanbane (Carnbane) about

* This may have been the father of Lawrence Sterne, author of *Tristram Shandy*. He was a settler in Munster and an officer in William's army.

† History is frequently cruel towards its heroes, how it notes Governor Walker on the Malone Road, "after taking a plentiful refreshment"!

possest by Sir Foulke Conway, without any right from the Bp. or any rent reserved to him." All the tithes and lands belonging to the ancient bishops, within the territory of Killultagh, were farmed to Sir Foulke by Dr. Todd, one of the early Protestant bishops, but Sir Foulke and his heirs refused to pay any rent; however, in 1833, Lord Hertford is returned as paying a chief rent, £44 6s. 2d. for the church lands within his estate; and the Protestant bishop at the date of the disestablishment was in receipt of £200 per annum from the tithes of the ancient Mensal of Magheragall. The church stood in the townland of Ballyellough—"the midway between it and Hillsbourrough.—21st. We decamped very early and marched to Dromore." The following notes on the march of William III. through the district we are treating of are taken from the *Ulster Journal of Archaeology*. Vol. I. The King remained in Belfast five days. After breakfasting in Belfast he resumed his march to the Boyne, about two miles from the town he was overtaken by a heavy shower and sought shelter under some large trees within the present avenue gate of "Cranmore," Mr. Eccles, who then occupied the house, invited the King to enter his house, where his Majesty partook of some refreshment, and as the rain continued, the King, who was suffering from headache, reposed himself for some hours. The name under which the house was then distinguished is not now known. In an old will it is called *Malone*, and in another will of 1775 it is mentioned as "Orange Grove." The tree under which the King sheltered was long honoured by his admirers, but it was blown down by the same violent storm of 1796 which dispersed the French fleet off Bantry Bay. The King next stopped at Lambeg House, then belonging to the Wolfendens, who were manufacturers of blankets; the chair, which he used when there, was, in 1853, the property of Mrs. Christian of Derriaghy. The King marched through Lisburn and his army encamped at Blaris, but he proceeded to Hillsborough. A bush on the present road to Blaris grave-yard is called "The King's bush," because when he alighted from his horse he threw the reins over the bush. Schomberg's regiment was quartered at Lurgan, Kilultagh, Glenavy, Camlin, Kilmacavit, Tullyrusk, Killelagh, Killcad; and Lord Kavendishe's regiment at Drum, Derriaghy, and Malone. T Duke of Schomberg fixed his head-quarters at Lisburn.

limestone town." What remains of it has been turned into a stable, and its cemetery subjected to the plough.

A cinerary urn was found in the site of the graveyard, which proves that the church occupied a site, which had been sacred in times of paganism. There formerly stood in the graveyard a Round Tower of considerable height; it was taken down about 90 years ago by Mr. Redmond, who used the stones in the erection of Springfield House. In Brookmount demesne there is a great funereal mound, such as is to be found near many of our ancient churches. The ancient Holy Well, which is now called the Boiling Well, is between the site of the church and the mound. It was called in the memory of old people *Sunday Well*, which is the ordinary popular translation of *Tubber Doney* (*Domhnach*—Sunday). It is said, that all the churches, which bear the name *Domhnach* (Sunday), such as Donaghmore, &c., were founded by St. Patrick on Sunday. Thus we are told in his *Tripartite Life*, that, "having remained seven Sundays in Cianachta, he laid the foundations of seven sacred houses of the Lord, each of which he, therefore, called *Dominica*," which, in Irish, is *Domhnach*, a word softened by modern pronunciation into the forms *Donagh* and *Doney*. On the opposite side of the road, from the funereal Mound, there are several large stones which are said to indicate a giant's grave. On ploughing the ground near these, in 1837, several urns were found, which contained human bones.

Near the site of the church, Sir Foulk Conway erected a great house; the Plantation Commissioners report, in 1611, "He hath buylte another house of Cadgeworke at Moynargedell (Magheragall) with a stone bawne about it, which shall be buylded 15 foote high." This house was called, Brook Hill House, because a small river near it sinks into the earth, and after passing under the hill, reappears. In

1641, Brookhill House, then the residence of Captain George Rawdon, Lord Conway's agent, was taken by the Irish, under Sir Phelim O'Neill and Sir Con Magennis, previous to their attack on Lisnegarvy or Lisburn. After their defeat at Lisburn, the Irish burned Brook Hill, which contained a valuable library belonging to Lord Conway.

The ancient church of Rathmesk, which gave name to the civil parish of Magheramesk, stood in the townland of Trummery. A large funereal mound, such as occurs in the immediate vicinity of most of the ancient churches of the diocese, stood about 300 yards to the north of the ruin. It has, however, been levelled and carted away by Mr. Bell, within these last few years. In the *Taxation of Pope Nicholas*, "the church of Rathmesk" was valued at $\frac{1}{2}$ Mark (6s. 8d.). The ancient document which purports to have been drawn up in the year 1210, states that "'Engusa MacMailraba,' who reigned in Clandermad and Dalbuine, gave to the Bishop of Down 'Rathmesge, with two carucates in temporalities.'" The *Terrier* enters, "Ecclesia de Ramisque, a mensal both spiritualities and temporalities. The vicar pays in proxies, 20d; refections, 20d; synodals, 2s." In 1622 the Protestant bishop entered among the see properties—"In Maghremeske 2 townes in spiritualities and temporalities," and in the margin he entered "Sir Foulk" as tenant. He also reports the church as a ruin.—"A mensall belonging to ye bishop, but possessed by Sir Foulke Conway." The ancient church consisted of a nave, and probably a chancel, with a Round Tower on the north side, at the junction of the nave and chancel. The side wall of the nave measured externally 58 feet, and the exterior breadth was 19 feet 9 inches, while its interior breadth was 14 feet. The western gable is almost entire. In it is the only window which now remains, it had a high-pointed arch. The door

was near the centre of the south side wall. The east gable was removed by a family named Spencer, whose mansion-house still remains at a short distance, when they erected a sepulchral chapel at the east end. The Round Tower is described by Mr. Rogan, a local antiquary, in *The Dublin Penny Journal* for Saturday, 21st September, 1833, as sixty feet in height. He describes the roof as cupola-shaped, and turned on a frame of basketwork, forming the centreing for a dome of concrete, whereon thin flags of limestone, decreasing regularly in breadth from the wall to the apex, constituted the external covering. The tower fell in the latter end of October, 1828, in consequence, it is supposed, of the ivy, by which it was partially covered, having been cut away; but the exterior part of the stone work, at about one-third of the height, constituting nearly half the thickness of the wall, had, long before the date of its fall, been removed for buildings in the neighbourhood, which occasioned its fall. It had, a little below its conical roof, four small windows facing the cardinal points. Its doorway was, as usual, several feet above the level of the ground; but, perhaps at a later date, a second doorway was made on a level with the ground. This lower doorway seems to have been connected with the church by a porch, and from the doorway there were stone steps ascending some distance, apparently not much, into the tower.* The internal

* "There were two great entrances into the tower—the first low, narrow, strong archway of red sandstone opening on the south, through which you first enter the church; at the east gable a door led to the apartment alluded to (Spencer's chapel), and from thence into the tower. The second entrance, or doorway, was right over the archway, about five feet high by three wide, handsomely cased with yellow and red freestone, at the height of six feet from the floor. The church and tower must have been built about the same period, as large portions of the same freestone are indiscriminately used throughout the work of both—the smaller pieces being

diameter of the tower was only 3 feet 9 inches.* An engraving of the church and tower accompanies Mr. Rogan's article in *The Dublin Penny Journal*. The late Mr. Getty, accompanied by some antiquarians, excavated the site of the tower, and discovered that it had been erected over a sepulchral chamber six feet six inches long, two feet three inches wide, and two feet six inches deep, rudely constructed of rough, undressed stones, put together without mortar. In this sepulchral chamber, or walled grave, were found human remains, but in a disturbed state. It is remarkable that a wall was found under the foundations of the Round Tower of Downpatrick. The antiquarians present at the excavation were convinced, that the tower could not claim an earlier date than the church; for, after making an extensive excavation at the point of the apparent junction of the church and tower, it was found that the masonry of the two buildings was not bonded together, and that the wall of the church, at that part, was built and faced as in other portions; though, from the similarity of building and materials, there does not seem to have been a long interval between their erection. Ground plans of the church and tower are given with Mr. Getty's article in *The Ulster Journal of Archæol.*, Vol. III.

Dr. Petrie thought that the Round Tower of Trummery was of a date little anterior to the thirteenth century. Mr. Rogan says that an oak beam, which crossed the tower, fell in the memory of two respectable men then living in the neighbourhood. It was called the bell-tree. He also records used in what masons call 'hearting the wall.'" Paper by Mr. Rogan.—*Dublin Penny Journal*, September 21st, 1833. As the tower fell in 1828, much of the description was written from memory.

* The diameter was 3 feet 9 inches at the foundation where Mr. Getty measured it, but Mr. Rogan says that the interior diameter was nearly 5 feet.

a tradition that the tower was injured and the church beaten down by the garrison of Inishlochlin, or that of Soldierstown,* who, in 1642, discharged field pieces at them from an adjoining eminence. We have seen, however, that the church was a ruin in 1622, when the Protestant bishop made his report. In modern times most of the walls were removed by Conway Gray for the purpose of erecting his house.

At Hasley's Town, a village in the townland of Greenagh, which is distant about a mile from Trummery, there is an ancient Holy Well, called Tubber Doney.

The fortress of Inisloghlin occupied one of the most important positions in the North of Ireland, for it commanded the celebrated pass of Killultagh. It was besieged in 1602 by Sir Arthur Chichester and Sir H. Danvers, to whom it was surrendered on the 10th of August, when all the treasures, which the natives had deposited in it, fell into the hands of the victors. It passed by Royal grant, with the remainder of Killultagh, into the possession of Sir Foulke Conway, who repaired and strengthened the fortress. The Plantation Commissioners, in 1611, report--"The said Sir Foulke hath buylt a fayre gate at the forte of Enishelaghlin, in Killultagh, where he entendes to buyld a good house; he hath already at the place 150,000 of bricces burnte, with other materialles." There now remains scarcely a vestige of the fort. The farmer who occupied, in 1803, the farm on which it stood, filled up its intrenchments, and left only a small fragment of the castle standing. Many cannon balls, some antique gold rings and other objects, were found during the operations.

Mr. Rogan's son, in *The Dublin Penny Journal* of March

* Soldierstown received its name from a barrack, which is said to have been garrisoned during the war of 1641, by two companies of soldiers and a troop of horse.

14th, 1836, describes a large stone, in the townland of Carnlougherin, which he calls a Druid's altar, beneath which were found, at a depth of about five feet, three beautiful crescents of fine gold. They were rolled together like so many pieces of paper, yet such was their flexibility, that the unrolling of them did not in any way injure them. From the description given of them by Henry Crangle, of Trummery, one of the men who found them, they were evidently the ordinary gold lunettes, of which the Royal Irish Academy possesses so many. He described them as "finely curved, of a great breadth in the centre, diminishing gradually towards the extremities, near which they suddenly turned off, terminating in a circular piece the size of a shilling. On one side only the edges were ornamented with a border of rather incorrect zig-zag lines. One of these, which fell into the hands of Mr. Crangle, weighed four and a half ounces."

PARISH PRIESTS.

Patrick Dornan was registered in 1704, as Popish Priest of Blaris *alias* Lisburne, Magheramesk, and Crumlin. He resided at "Lishaw" (Lissue or Teraghfeeva); and was then 48 years of age. He had received orders in 1678 at Ardpatrick, Co. Louth, from Primate Oliver Plunket. As his parish extended into the counties of Down and Antrim, he was registered in both counties. In the county of Antrim the priests were required to find two sureties, to enter into recognisance in the sum of £50 each. Father Dornan's sureties were "Nicholas Lawless, Lisburne, said county, gentleman, £50; Henry Dymond, same, said county, £50." In the Returns on the state of Down and Connor, made to Rome by Primate Oliver Plunket in 1670, there is returned among the names of the priests that of "Patritius Dornan,"

and after it is appended the note "fuit quondam Vic. Gen." —he was formerly Vicar General. We are unable to say whether or not that Patrick Dornan was parish priest of Lisburn, as the names of their parishes are not given with those of the priests in the Report, but from the place which the name occupies in the list, among names of priests who ministered in the adjoining parishes, we may presume, that the elder Patrick Dornan was Parish Priest of Lisburn in 1670. At that period priests were generally appointed to their native parishes, in order more easily to escape the *priest-hunters*. The elder Patrick Dornan seems to have died previous to the registration of 1704, as his name does not occur in that list. In 1663 he signed a petition regarding the rights of the Dominicans to quest in Down and Connor, which is preserved in the Franciscan MSS. brought to Dublin from St. Isadore's, Rome; in that petition he wrote his name "Patrit. O'Dornan."

We have no means of ascertaining the date of the death, or removal of Father Patrick Dornan, junior, but old persons, in the beginning of this century, preserved the tradition of two priests named Burns and O'Hanlon, who officiated in Lisburn early in the last century. The Most Rev. Dr. Francis Stuart, a Franciscan friar, who was consecrated bishop of Down and Connor on the 23rd of November 1740, came to reside in the parish, shortly after his consecration. He resided at first at Reily's Trench; from which he was driven by the violence of the Royalists, who burned his chapel; there can be no doubt that Dr. Stuart was an adherent of the Pretender, to whose nomination he owed his appointment. Dr. Stuart's sentiments on this point are sufficiently attested in two letters, which he wrote to the secretary of the Pretender; and which are now preserved among the Stuart Papers in Her Majesty's library, Windsor

Castle. The following letter preserved in the Record Office, Dublin, refers to Dr. Stuart's residence in the parish.

“ SIR,

“ I had the honour of his Grace's, the Lord Lieutenant's, and Council's order signified by you to me by this day's post ; and in obedience to it I must inform you, that at present there doth not reside in my jurisdiction any Popish Arch-bishop, or Bishop. Lately a Popish bishop did reside near this place, but last year did leave it, and, as I am informed, lives now somewhere near Lisburn. There does reside in a neighbouring parish within my jurisdiction but one Popish priest, named Patrick Burn, who lives in the house of his brother, Edward Burn, who serves the Papists in this district, being not numerous, or at least nothing in comparison to the Protestants. Of any other Popish person exercising any jurisdiction here I know of none ; and am, Sir, with all due respect,

Your obedient humble servant,

EDWARD HULL, SOVEREIGN.

Hillsborough, March 5th, 1743.”

After the death of Father Patrick Burn, Dr. Stuart retained Lisburn as his episcopal parish ; and it is said, by tradition, that he resided near the Maze, probably near where Father Dempsey afterwards resided. One of his letters is dated *Lisburn*, 13th of January, 1746 ; he wrote this to the Propaganda indignantly denying, that he had encouraged some of the Armagh clergy in opposition to the Primate, and declaring, that he had only heard of the disputes in the diocese of Armagh by public report. Dr. Stuart died in Lisburn in 1750.

The Rev. Patrick Taggart, who had been a curate in Lisburn, was appointed Parish Priest after the death of Dr. Stuart ; as the next bishop, Dr. O'Doran, preferred to retain Downpatrick, his former parish, after he became bishop. Father Taggart was a native of Gore's Island in the parish of Saul, he died in 1769.

Father John Magee, a native of Corbally, in the parish

of Ballee, succeeded Father Taggart, to whom he had been for some time curate. While he was parish priest he resided near Lisburn, on the Maze road.*

Father Magee was appointed to succeed his namesake and relative, the Rev. Roger Magee, P.P., Ballee, who died, or, as it is said, was killed in November, 1799; and the Rev. Edward Dempsey was appointed in 1801. He was born in the parish of Maghera, or Bryansford, in the year 1750. He studied in France after his ordination, and on his return he was appointed to the curacy of Lisburn, from which he was removed to that of Saintfield, where he became Parish Priest after the death of Father William Teggart, in 1799; from Saintfield he was appointed to the vacant parish of Lisburn. Father Dempsey resided on his farm, in a sequestered spot, near Blaris Graveyard. Before his death, which occurred on the 12th February, 1832, he invested large sums for charitable purposes. His body was interred in the nave of Lisburn Church, and on his tomb is inscribed—

Sacred to the Memory of
The Rev. Edward Dempsey,
P.P. of Blaris,
Who was Pastor of that parish for
31 years;
And during that period his conduct
Uniformly evinced

* “The Volunteers accompanied by many Protestants attended Mass in Lisburn Chapel, where the Rev. John Magee officiated.”—*Walker's Magazine*, 1792. (On the 16th of May, 1797) “Daniel Gillan Owen McKenna, William McKenna, and Peter McKenna, privates in the Monaghan Militia, who had been tried by a Court Martial in Belfast, were conveyed to Blaris Camp on cars, accompanied by two priests (Rev. John Magee and Rev. Peter Cassidy, C.C., Belfast) and by a strong guard of horse and foot, and shot at two o'clock. They seemed very sensible of the awful change they were about to make; and at the same time behaved with the greatest firmness, choosing rather to die than turn informers.”—*Northern Star*.

The zeal of a sincere Christian,
 The manners of a Gentleman,
 And the benevolence of a worthy member
 of Society.

He departed this life on the 12th Feb.,
 1832,
 Aged 82 Years.

Father Dempsey was succeeded by the Rev. Hugh Smyth, who had for some years officiated as curate to various parishes. He was a student in the Irish College in Paris when the French Revolution commenced. In order to escape the consequence of being an ecclesiastic, he pretended to be a physician, and having become an assistant in a medical establishment he acquired some knowledge of medicine, for which he was afterwards very celebrated.* (For further accounts of him, see *Parish of Newtownards*, and *Parish of Kilcoo*).

* The following is one of the letters written to the Ordinance Survey Office, which are now preserved in the Library of the Royal Irish Academy:—

“ Lisburn, March 21st, 1834.

“ DEAR SIR,—I called this evening on the Rev. Mr. Smyth, Roman Catholic priest of this district of Lisburn, which comprises eight Protestant parishes around the town of Lisburn. He is a very old man, who was educated in France, and I was struck with the amazing difference between the ease and refinement of his manners and the *hauteur* of petty county landlords. When I told him what I was about, he said, ‘Sir, I shall be happy to lend all the assistance in my power to promote your object; but, in this part of Ireland, it is often difficult to ascertain the correct names of places. I am afraid you are one hundred years too late.’ He showed me his little parlour, and then commenced to tell me about the kindness of the Marquis of Downshire towards him in giving him one acre and a half, free of rent, to erect a chapel and burial-place, and some money to assist in its erection. He never asked what religion I was of. He wished I would call to-morrow to see his chapel. His venerable appearance and square velvet cap reminded me of the old patron saints of Irish churches. He is of opinion that the round towers were for some ecclesiastical purpose, but what the

Father Smyth died November 18th, 1839, and his body was interred in the nave of Lisburn Church, near the remains of his predecessor. His gravestone bears the following inscription :—

This Stone is
Sacred
To the Memory of the
Rev. Hugh Smyth, P.P. of Blaris,
Who departed this life 18th Nov., 1840,
Aged 84 Years.
Of this long life above 30 years were spent in
The zealous discharge of his Sacerdotal duties,
Distinguished by a kind and
Benevolent disposition,
Which procured
For him the sincere respect and esteem
Of all good men.
Requiescat in pace.

particular purpose was he thinks never can be satisfactorily explained. I told him that I had heard that snakes were in abundance in the neighbourhood of Downpatrick, and that I was exceedingly anxious to ascertain the truth of that report. He said that he was much inclined to doubt the truth of that report, 'but, sir,' says he, 'if you have any curiosity to ascertain the truth or falsehood of it, call on my nephew, Dr. Smyth, of Downpatrick, who is well acquainted with the zoology of the country, and he will give you every information on that head; as for me, I would not believe any report upon that subject until I saw it corroborated by fact, and attested by men of veracity.' I told him that I had ascertained, as I thought, with sufficient accuracy, the proper names of places in the parishes of Lisburn and Lambeg, and that I wished to get those in Drumbeg and Drumbo. He told me to call on Mr. Goodman, of Lambeg, who was qualified to give me every information respecting these parishes, and gave the following names of persons I might consult with advantage, viz.—Rev. Mr. Greene, P.P., Saintfield; Rev. Mr. Curoe, of Kilmore; Rev. Mr. Denvir, of Dunsfort; Rev. Mr. M'Mullan, of Bright; Rev. Mr. Denvir, (Hanna?) of Saul; and Mr. Edward Reilly, agent to the Marquis of Downshire. I told him that some people showed an unwillingness to give me information. He said that some people are afraid of any one going about, lest he might

The inscription is incorrect as to the year of his death, which certainly was 1839. Father Smyth was succeeded by Father Bernard Dorrian, P.P., Ardkeen, or Lower Ards, who was appointed in September, 1840. (See *Parish of Ardkeen*.) Father Dorrian almost rebuilt the church of Lisburn, which was consecrated October 29th, 1843. He celebrated Mass every Sunday at a house, which he rented for the purpose, in the townland of Magheraliskmisk. In a short time a large congregation was collected, and he made arrangements to erect a little church in that townland, which would supply the spiritual requirements of the Catholics, who were scattered over the extensive civil parishes of Magheramesk and Magheragall; his death prevented the completion of his design, and the church, though much required, was never erected. He died on the 27th of March, 1847, and his

be a spy, and the subject of tithes is so much agitated that the people are afraid of any one sent by the Government, 'but,' he says, 'give my compliments to any of the persons I have mentioned to you, and you will find that they will render you every service that they are able, and anything I can do for you, it will afford me a satisfaction to do it.' I have written this letter to commemorate my conversation with this old man—one of the class of men who will soon be extinct in Ireland—that is, old priests educated on the continent. He is very feeble in body but rather vigorous in mind, considering his great age.

"I fear you will say I am delaying too long at Lisburn, which is a very expensive place. I must fall in debt £3 or £4 before I can satisfactorily finish the county; but I am very willing to do so, because I think this excursion will improve my health, and bring me in contact with the most intelligent portion of my countrymen; and, above all, it will remove the possibility of committing any orthographical mistakes, and leave it not in the power of any proprietor, lay or ecclesiastical, to say (as they have said) that we have not taken sufficient pains to ascertain the correct names of places.—Yours invariably,

"JOHN O'DONOVAN."

Thomas A. Larcom, Esq., Mountjoy Barracks, Phoenix Park.

remains were interred in the ancient cemetery of Down Cathedral. On his tomb is inscribed :—

In charity,
Pray for the soul of the
Rev. Bernard Dorrian,
P.P. of Lisburn,
Who died of fever
On the 27th of March, 1847,
Aged 38 Years.
Requiescat in pace. Amen.

The Rev. Richard Killen, the present Parish Priest of Bright, was appointed on the 12th of April, 1847, Administrator of the vacant parish, and he continued to have the pastoral charge of it till the 30th of January, 1848, when the Rev. John M'Kenna, P.P. of Bright, was appointed Parish Priest (see *Parish of Bright*). Father M'Kenna died in Lisburn, August 29th, 1857, and his remains were interred in Ballykinlar Graveyard, but there is no monument erected over his grave.

The following obituary notice was published in the *Irishman Newspaper* :—

“THE LATE REV. JOHN M'KENNA, P.P.—This lamented and estimable clergyman, whose death we had the melancholy duty of recording in our last publication, received his early education at a country school in his native parish, Ballykinlar, and from thence removed to the far-famed seminary of Dr. Nelson, Downpatrick, where he prepared to pursue his studies in Maynooth. He received orders on the Saturday of Quatuor-tense, September, 1830, from Dr. Crolly, in Belfast, and was appointed curate of Rasharkin. He returned to Belfast, May, 1831; was appointed Parish Priest of Layde, *alias* Cushendall, 16th April, 1834, where he succeeded the Rev. Patrick O'Neill. He became P.P. of Bright, 21st September, 1837, as successor to Rev. Richard

M'Mullan, and lastly, became P.P. of Blaris, Crumlin, &c., or Lisburn, 30th January, 1848. This much-lamented gentleman was an able writer, a popular eloquent preacher, a kind and sincere friend, conciliating and unassuming in his manners—in fact, in every situation of life a perfect pattern of an Irish priest.—May he rest in peace.”

After the death of Father M'Kenna the parish was under the spiritual charge of Father Patrick Phelan, late Parish Priest of Saintfield, and of Father Felix M'Keating, the present Parish Priest of Ballykinlar, until January 6th, 1859, when the Rev. Edward Kelly, the present Parish Priest, was appointed.

Father Kelly having completed his preliminary education in the Diocesan Seminary, Belfast, entered the Logic class in the College of Maynooth, August 25th, 1839. He was ordained in Dublin by the Most Rev. Dr. Murray in February, 1844, and was shortly afterwards appointed Professor of Classics and Mathematics in the Diocesan Seminary, the duties of which office he continued to discharge until his promotion to the parish of Lisburn.

C H U R C H E S .

There was a large population of native Irish in Kilwarlin until the war of 1641; and the old chapel at Reilly's trench, commonly called Kilwarlin Chapel, was of considerable antiquity. It was burned down by the "Royalists" between 1742 and 1745. The Catholics, however, continued to assemble at the site of the ruined chapel, and Mass was celebrated under the shade of an old tree until Father Dempsey erected the present chapel in the year 1805.

The Catholics of the districts around Lisburn assembled for Mass in some quiet corner between Blaris and the Maze,

near which their Parish Priests ventured afterwards openly to reside. About the middle of the last century they contrived by some means—the account of which has not reached us, to get possession of the site of the house at present occupied by Mrs. Bell's shop, in Bow Street, exactly opposite Antrim Street. Here they had a house called the *Mass House*, and even interred their dead in the garden. In 1786 Father Magee erected the present church, which was, however, enlarged and almost rebuilt by Father Dorrian. A stone inserted in the front of the tower bears the following inscription :—

Anno MDCCLXXXVI.
 This Chapel was built by
 Donations from the people of
 Every religion in the
 Country,
 To preserve in grateful
 Remembrance such Christian
 Concord this stone is erected ;
 Enlarged, and repaired in 1841.

In the nave of the church, near the graves of Father Dempsey and Father Smyth, are interred the remains of the Rev. James Mulholland. He entered the Rhetoric class in the College of Maynooth on the 15th of March, 1832. He was ordained in 1835, and succeeded Father John Lynch as Professor of Classics and Mathematics in the Diocesan Seminary. He was, however, compelled through bad health to resign that chair. He afterwards officiated as curate in several parishes. His tombstone bears the following inscription :—

Underneath
 Are the remains of the
 Rev. James Mulholland, A.B.,
 Born in Lisburn on the 24th August, 1803,
 And departed this life 29th July, 1843,
 In the 8th year of his Priesthood.
Precious in the sight of the Lord is the death of His saints.
Requiescat in pace.

The Commercial Chronicle, February 19th, 1830, contains the following :—“ Marquis of Hertford.—We are authorised to state that this benevolent and influential nobleman has lately given a valuable piece of ground, together with a donation of £20, to the Catholics of Lisburn, in order that they may erect a comfortable house for the residence of their clergy. . . . The Rev. Mr. Stannus (the agent of the Marquis) not only assisted the parish priest, Rev. Mr. Denvir, in selecting the site for a comfortable house and garden, but also assured him that he should have as much land as may be requisite for his further accommodation.” It is needless to add that Father Denvir was only Administrator of Lisburn. He resigned the parish of Portaferry in March, 1825, in order to undertake the the administration of Lisburn under the aged Father Dempsey. He refused to accept the parish when it was vacated by Father Dempsey’s death, and he was appointed in February, 1832, Parish Priest of Dunsford and Ardglass (see *Parish of Bright*).

Lisburn Convent was opened in 1870 by a colony of *Sisters of the Sacred Heart of Mary*, who came from the convent of that order in Bezier, in France. The object of this convent, in addition to the sanctification of the members of the community, is to impart to young girls a complete education based on a thorough religious training.

PARISH OF AGHAGALLON.



THE parish of Aghagallon comprises the whole of the civil parish of Aghagallon, and nearly one half of that of Ballinderry. The Catholic population, in 1871, amounted to about 2,200, out of the entire population of about 4,120.

In the townland of Derrymore, in the Moyntaghs (*Moin-teach*—"a boggy place"), there is an ancient burying-ground, called *Maghernagaw*, which is exclusively used by the Catholics. From several inquisitions, it appears that the townlands of *Agallanach* and *Magernegath* belonged to the abbey of Moville—*Cal. Canc. Hib.*, vol. ii. Dr. Reeves supposes that this is the "Capella de Thanelagh," which is valued in the *Pope Nicholas Taxation* at 40d. In that roll, *Thanelagh*, which seems to be an error for Tamlaght, a frequent name for a burying-ground, occurs immediately after *Enucha*—Aghagallon. The *Terrier* returns, among the possessions of the bishop:—"In Machgrenegaie, the temporalities of 2 townes," which were then held by Sir Foulke Conway, as tenant under the Sec. It would, therefore, appear that the abbey of Moville only held *Maghernagaw* under the Sec. The church measured forty-nine and a half feet by twenty in the clear. In the cemetery there is a large flat stone called the *Saints' Bed*, on which a holy man—named variously *St. Cahoo*, *St. Gaw*, and *St. Mogawoge*—is said to have prayed, and performed penitential exercises; there was formerly preserved at the *Bed* a stone, with which it is said, he beat his breast when praying; but it was stolen at

night, many years ago. The well of St. Mogawoge is along the west side of the road which leads from the county road to the cemetery. The *Saint's Bell* was formerly preserved at his *Bed*, but it has long since disappeared. Near Maghernagaw there were several Crannogs in the bogs of Crannagh and Derryclone.

The oldest record in which the church of Aghagallon appears is the *Taxation of Pope Nicholas*, where "Cappella de Enacha," the chapel of Enacha, is valued at 40d. The *Terrier* enters:—"Ecclesia de Anachegaldenaghe appeartanes to Movilla. The vicar pays—proxies, 2s. 3d.; refections, 2s. 3d.; synodals, 2s." An inquisition, taken at Ardquin, July 4th, 1605, found that James MacGilmore, the last abbot of Moville, was seized, among other things, "of the church or impropriate rectory of Aghallamagh, with its appurtenances, in Killultagh, which rectory extends into seven towns in that place, and of the advowson and nomination of the same church; and the vicar there receives all the altar fees, and the third part of the tithes of grain and grass of the foresaid rectory." In 1622, the Protestant bishop reported:—"Annagalldanagh ruynous, impropriate to Movill; ye great tithes possessed by Sir Foulke Conway." The rectorial tithes continued down to the Disestablishment, to be the property of the heirs of Sir Foulke. The ruins of the old church, measuring sixty-one and a half feet in length and twenty-three and a half in breadth, still remain in the ancient cemetery.

In 1878, when Mr. Robert Mays was making an avenue to his house, in the townland of Moygarraiff, he discovered an extensive cemetery; the place was called by old people *Shankill*—"the old church." In the adjoining field, there is a large stone called the *Standing Stone*. Shankill is south-east of the rath. It would appear that

Moygarriff—"the rough plain"—once formed a part of the adjoining townland of Cluntirriff—"the bull's meadow." The townland of Cluntirriff formerly belonged to the bishop of Down, and in the ancient recital of the See-lands, it is stated that Engusa gave to the bishop—"Cluntairib, with one carucate." It is to this property that a confused entry in the *Taxation of Pope Nicholas* seems to refer:—"The deanery in Klenber is altogether worth in the year one mark." The *Terrier* returns among the possessions of the See:—"In Cleanterfe, one towne, spirituals and temporals," of which Sir Foulke Conway was then tenant.

In the townland of Ballinderry (Baile-an-doire, "the town of the oak wood"), near the border of Portmore Lough, there is a hill on which are a grave-yard, and the ruins of Ballinderry church. In the *Taxation of Pope Nicholas, Ecclesia de Derbi* is valued at 8s. This church was a mensal belonging to the bishop. The *Terrier* enters:—"Ecclesia de Ballinderrie, in Kilultagh, one mensal, both spirituals and temporals; the vicar pays in proxies, 6s. 8d.; refections, 6s. 8d.; synodals, 2s." It also enters among the See-lands—"In Ballinderrie Mannor, six townes, spiritualities and temporalities," held by "Sir Foulke," as tenant under the See. In 1622, the Protestant bishop returns:—"Ballinderry ruynous. The Bp.'s mensal, but possessed by Sir Foulke Conway, Knight." The rectorial tithes continued in the possession of the representatives of Sir Foulke, until the Disestablishment, and the lands have been completely merged in their estate. In the grave-yard, there are two *holy-water stoups*, merely basins hollowed in coarse black stones. The Catholics of the neighbourhood formerly performed penitential stations around this grave-yard. The church is popularly known by the name of *Laloo*. The Rev. Richard M'Logan, P.P., Glenavy, and the Rev. Richard M'Logan, P.P.,

Saintfield, who were natives of this parish, are interred in the grave-yard. An inscription, commemorating the latter, is inscribed on the grave-stone (see *Parish of Saintfield*). There is also a grave-stone commemorative of an apostate priest:—"Rev. Bernard O'Doran, late vicar of Kilead, who departed this life on the 16th of October, 1815." The records of the County Antrim Grand Jury, which are preserved in the Secretary's Office, Co. Court House, Belfast, show that O'Doran received from the rate-payers, as "a Conformist Priest," a salary of £40 per annum, from 1778 till 1800, under an Act of Parliament, which rewarded in this manner, any priest who became a Protestant.*

Until a recent date, the parish of Aghalee was united with Aghagallon, but at present it is incorporated in the Diocese of Dromore. In the *Pope Nicholas Taxation Capella de Acheli* is valued, as one of the churches in the Diocese of Down, at 40d. The inquisition of 1605, taken

* The Lough of Portmore, which is called Lough Beg, lies about half a mile from the nearest part of Lough Neagh. It is nearly circular, and covers an area of 613 acres. About the year 1740, Arthur Dobbs, Esq., author of a pamphlet on the trade of Ireland, then agent to Lord Conway, and afterwards Governor of North Carolina, drained the lake by means of a windmill and buckets, but the waters returned either through springs or by a subterraneous communication with Lough Neagh. On the flat shores of the lake are the ruins of Portmore Castle which Lord Conway erected in 1664 on the site of a more ancient fortress. This was in all probability the castle to which Marshal Bagenal alludes in his *Description of Ulster*, written A.D. 1586, where he says, writing of Killultagh. "This cuntry (afore the Barons' wars in England) was possessed and enhabited by Englishe men, and there doth yet remayne an old defaced castle which still beareth the name of one Sir Miles Tracie." The name of Tracey does not appear in the *Calendar of Patent Rolls*, but the late Herbert F. Hore (*Ulster Journal of Archæol., Vol. II.*) surmised that William Tracey, one of the murderers of Thomas à Becket, might have settled himself in that place, where remote from his countrymen, his sacrilegious crime might be unknown. During the Protectorate, the celebrated Jeremy Taylor, afterwards Protestant

at Ardquin, found that William O'Dornan, Abbot of the Augustinian Abbey of Bangor, in the reign of Henry VIII., was seized, by right of his abbey, "of the church or rectory of Anaghely or Aghaley, in the territory of Killultagh, which rectory extends into 7 towns in that place; and of the advowson and presentation of the vicar in the same church; and the vicar there receives annually the altar fees and the third part of the tithes." In 1546, Primate Dowdall's registry enumerates the rectory and vicarage of *Achalead* among the benefices of the Diocese of Dromore, and all the subsequent documents relating to the Protestant ecclesiastical arrangements, represent it as belonging to the Diocese of Dromore, nevertheless, it seems never to have been canonically transferred to Dromore, for, in 1704, Pat M'Ilmurry was Parish Priest of Aghalee and Aghagallon; and the chapel, commonly called that of Ballinderry, which was erected on the site of a *Mass Station*, where mass was celebrated during

Bishop of Down, Connor, and Dromore, retired to this place, and on a small island on the lake, now called Sally Isle, are the remains of a summer-house, in which he is said to have written some of his works. The castle erected by Lord Conway in 1664 was on a scale of the greatest magnificence, as may be inferred from the quality of the outbuildings. The stables afforded accommodation for two troops of horse. They were 140 feet long, 35 feet broad, and 40 feet high; and were provided with water, which was supplied by pumps to a series of marble cisterns. The deer-park contained 1,000 acres, and according to Johnston's *Heterogenea*, so late as 1770 was stored with deer, hares, rabbits, pheasants, jays, and turkeys. Lord Conway, writing from Ragley to his brother-in-law, Sir George Rawdon, says "I have advised with Garret about the hemp-seed, and he thinks, considering he cannot go into Flanders because of the sickness, it may be provided in England, if you desire it; and that for the future two of the acres of that land in the Tunny Park, which is lately stubbed up, would furnish you plentifully. If the cranes you mention do live and will thrive, I intend, God willing, to have them brought over, tho' it be by an express messenger; and in the meantime it would be convenient to employ some such person about them as would be fit to

the times of persecution, is in the townland of Tullyballydonnell, but is distant from the parish of Aghalee only the breadth of the county road. It is, therefore, obvious that the Catholics of Aghalee were considered, at the period of the *Mass Station*, as parishioners of the Down and Connor Parish Priest. Even the traditions of the diocese represent it as belonging to Down and Connor in comparatively modern times. In the Protestant arrangement, Aghalee is in the Diocese of Dromore, and it is probable that on that account, both it and Magheratimpany lapsed into the Diocese of Dromore ; for, up till very recently, there was a general opinion among the priests, who had not studied the subject, that the ancient Catholic parochial and diocesan boundaries had been preserved in the Protestant arrangement. The ruins of the ancient church of Aghalee stand in the graveyard. It was 20 feet broad ; but, as the east wall has been removed, its length cannot, on account of the graves, be

bring them over. I pray acquaint John Totnal that I desire him to get some bee-hives at the Tunny Park, for if I live to come into that country, I believe I shall use a great deal of honey." And on the 9th of the following February he writes—"I have got two couple of right decoy ducks and a drake, such as will fly abroad every night and return in the morning ; these I will send over within a fortnight, and I will send to all the decoys in England, till I have brought mine into such a condition, as it ought to be," *Rawdon Papers*. After the death of Earl Conway, Portmore became neglected ; the castle and other buildings were removed in 1761, and the only vestige that now remains is a portion of the wall. The garden and terrace are still entire under the name of "the Bowling Green," but the deer-park serves the more useful purpose of growing corn. The Rev. A. Hume, LL.D., (*Ulster Journal of Archæol.*, Vol. I.) describes the *Great Oak of Portmore* which was blown down about 1760. "To the first branch from the ground was 25 feet, and the circumference measured 14 yards ! A single branch was sold for £9 ; the stem for £97 ; the principal part of the remainder, bought for £30, built a lighter of 40 tons burthen. Many articles of furniture were made of it, and are held still in great estimation."

conveniently ascertained. There are in the graveyard two holy water stoups, of a coarse kind of stone. The civil parish of Aghalee, in 1871, had a population of 1,250 persons, of whom 194 were Catholics.

PARISH PRIESTS.

In the year 1704, Nicholas Trenlavy, aged 56, and resident in Ballinderry, was returned as Popish priest of Ballinderry and Magheragall. He was ordained in 1669, at Navan, by Dr. Patrick Plunket, Bishop of Meath. His sureties were Conway Courtney, of Aghalee, gentleman, and Humphrey Clark, of Ballinderry, gentleman—each in £50.

Patrick M'Ilmurry, aged 47, and resident at Aghalee, was registered at the same time as Popish priest of Carne, Aghalee, and Aghagallon. He received orders in 1679, at Ardpatrick, from Oliver Plunket, Archbishop of Armagh. His sureties were Henry Magill, of Aghagallon, gentleman, and Daniel M'Lerion, of Craufield, yeoman—each in £50. It is probable that Nicholas Trenlavy was Parish Priest, and that Patrick M'Ilmurry was his curate; for, as the Act for registering the priests presumed that there was only one priest in each parish, the Parish Priest generally registered himself as priest of some of the ancient parishes included in his parish, and his curate registered himself as priest of the remaining parishes under their spiritual care. Nicholas Trenlavy* does not appear in Primate Oliver Plunket's report on the diocese of Down and Connor in 1670. "Mauritius M'Lavorghi" is mentioned as one of the priests

* This name should be written *Tren-Lavery*. They were a branch of the O'Laverys (see vol. i., pp. xxvi., lx., 131, and vol. ii., p. 157), who, when they became very numerous, were subdivided into various branches, known by the names of Lavery, Tren-Lavery (Strong Lavery—they now generally call themselves Armstrong), Ban-Lavery (White Lavery), &c.

of Down, but, as yet, we cannot discover to what parish he belonged.

There was a Father Cormac Shiel, Parish Priest of Aghagallon, to which he removed from Kilmore, between 1740 and 1744.

Father Felix O'Donnell, a native of the County of Antrim, became Parish Priest before 1748. He died in 1773, in consequence of a fall from his horse, and was buried in the ancient graveyard of Aghagallon. His name is on a date-stone in the vestry room of Aghagallon Church.

Father O'Donnell, towards the end of his life, was assisted in his duties by a curate named Father Cormac Shiel, who became Parish Priest of Kilcoo.

The Rev. William Dawson, the curate of Kilkeel, succeeded in 1773 to Aghagallon. Many stories are told of insults and injuries inflicted on him by a dangerous political faction, the Peep of Day Boys. He died December 3rd, 1814, and was interred in Aghagallon graveyard. Some years before his death he had inscribed on his future tombstone:—

MEMENTO MORI.

Here lies the dust of Rev.

W. D.,

Who rul'd this Congregation,

Now the 36th year and enters

into the 70th year of his

Age. Feb. the 2nd, 1809.

My friends, in faith and charity,

I leave you bound to pray

for me.

Depl. the 3rd Dec., 1814.

Father Dawson was succeeded by his curate, the Rev. Patrick Curran (see Parish of Newtownards, p. 142). Father Curran resigned the parish in 1816.

The Rev. Peter M'Cann was appointed Parish Priest in

1816. He was a native of the parish of Duneane; entered the class of Humanity in the College of Maynooth, August 31st, 1809, and was ordained in Downpatrick by Dr. M'Mullan. He was then appointed curate of Ballymena, from which he was promoted to Aghagallon. He resigned the parish in 1828.

The next Parish Priest was the Rev. Daniel M'Garry. He was born March 20th, 1799, in Erenagh, in the parish of Bright; entered the class of Humanity in the College of Maynooth on the 29th of August, 1816; was ordained in Maynooth by Dr. Murray, 21st of May, 1823; was appointed curate of Belfast, from which he was promoted to Aghagallon, April 13th, 1828. Father M'Garry was appointed Parish Priest of Ballymena, March 13th, 1836.

The vacant parish was conferred on the Rev. James Denvir, P.P., Ballymoney (see parish of Kilkeel), who retained it until November 3rd, 1840, when he was appointed to the Lower Ards.

The next Parish Priest was the Rev. Samuel Young. He was born in Killead in the year 1802; entered the Rhetoric class in the College of Maynooth, August 25th, 1826; was ordained by Dr. Crolly in Belfast in 1830; was appointed Curate of Larne, from which he was appointed Parish Priest of Glenarm, July, 1834. From Glenarm he was appointed, November 3rd, 1840, to Aghagallon, which he held until he was appointed Parish Priest of Duneane, in August, 1847.

After Father Young went to Duneane, the administration of Aghagallon was given to Father Patrick O'Neill, who was a native of the County of Derry, but was ordained for Down and Connor by Dr. Patrick M'Mullan, in Downpatrick, July 6th, 1803. Previous to his appointment to Aghagallon, he officiated as curate and Parish Priest in several parishes of the diocese. He resigned Aghagallon in February, 1849.

Rev. Cornelius Magee, Dean of the Diocesan Seminary, was appointed in 1849. Father Magee was born in Killough; studied in the Seminary; entered the class of Humanity in the College of Maynooth, January 1st, 1835; was ordained by Dr. Denvir, in Belfast, May 5th, 1842; appointed curate of Ballee, May 26th, 1842; appointed Dean of the Seminary and chaplain of Belfast Workhouse in 1845, from which he was appointed Parish Priest of Aghagallon. He erected the parochial house and two schoolhouses.

Father Magee was appointed Parish Priest of Loughguile, October 19th, 1869, when the Rev. James O'Hara, P.P., Derriaghy, was appointed to Aghagallon. Father O'Hara is a native of Craighilly, parish of Ballymena; studied in the Seminary; entered the Logic class in the College of Maynooth, August 26th, 1849; was ordained in Dublin by Dr. Whelan, November 13th, 1853; appointed curate of Ballymena, and afterwards of Armoy, from which he was sent, in 1855, as administrator to Derriaghy, of which he afterwards became Parish Priest. Father O'Hara held Aghagallon from October 19th, 1869, until September, 1878, when he exchanged parishes with Rev. John Landy, P.P., Carnlough.

Father Landy is a native of the Callan, in the Diocese of Ossory. After studying in the College of Kilkenny, he entered the first year's divinity class of the College of Maynooth, January 16th, 1852; was ordained in Dublin, by Dr. Whelan, November 18th, 1854, along with Rev. Joseph Delahunty, P.P., Glenarm; Rev. W. Martin, late P.P., Duneane; and Rev. P. Phelan, late P.P., Saintfield, on 18th of November, 1854; was appointed curate of Kilmegan, December 23rd, 1854; curate of Lisburn, October, 1864; curate of Drummaul, April, 1867; Parish Priest of Carnlough, August 1st, 1869.

CHURCHES.

Aghagallon Chapel was built by Father O'Donnell, outside a large rath, containing three acres, which was the place where the Catholics assembled to assist at Mass during the times of persecution. On the date-stone, which is still preserved, is inscribed :—

This Chapel was built
by ye Rev. Felix O'Don
nell and Arthur Mc
Henry and ye rest of ye
Paroch. in ye year
1748.

This chapel was burned by the Orangemen in 1798, but was afterwards repaired. A new church was erected in 1834, and dedicated under the invocation of St. Patrick. On the date-stone is inscribed :—

Rebuilt,
1834.
Rev. Daniel M'Garry,
P.P.

Ballinderry Chapel was built in 1779, on the site which had been used for ages as a *Mass Station*. The chapel was burned in 1798, after which mass was celebrated among the ruins until the chapel was re-built in 1814-15 by Father Curran. The old chapel was replaced by the present church, which was built in 1845 by Father Young, and dedicated under the invocation of the Blessed Virgin Mary.

PARISH OF GLENAVY.

GLENAVY comprises the larger part of the civil parish of Ballinderry, together with the whole of the civil parishes of Glenavy, Camlin, and Killead. It contained in 1871 a population of 10,944, of which 2,600 were Catholics.

The townland of Templecormac received its name from a church, a small part of the wall of which yet remains in the ancient graveyard. The *Terrier* enters "in Temple Tearmacan one towne, spiritualities and temporalities," which was then held by Sir Foulke Conway as tenant under the See. It is probable that it was dedicated to one of the saints named Colman.* *Colmog* or *Mocolmog*, the Irish form of Colman, assumes in the modern names of townlands the form of *Cormac*; thus Quarter-Cormac, in the parish of Down, is written in various inquisitions *Carrow-Coolmuck*—"Quarter-Coolmuck *i.e.* the Quarter-land of St. Colman."

One of the townlands adjoining Templecormac is Derry-Kilultagh—"the oak-wood of Killultagh," which is by some supposed to give name to the Manor. The territory more likely received its name—"the wood of the Ultach, or Ulstermen," because it was in it their chiefs were inaugurated,

* It may be, however, that Templecormac, which in 1622 was called *Temple Tearmacan*, derives its name from the family of O'Cormacan, who are still numerous in the vicinity, and may have been the Erenachs, or hereditary custodians of the church. Many churches are named from their Erenaghs, thus Desertoghill—"O'Toghill's Desert," Tamlaght O'Crilly—"O'Crilly's Burying-ground," Termon-maguirk—"the *termon* of M'Gurk," &c., &c.

on the hill of Crew. In more recent times the territory* did not extend to Crew; for it was supposed only to contain the civil parishes of Ballinderry, Aghalee, Aghagallon, Magheramesk, Magheragall, and the portion of Blaris which is the present county of Antrim; but it once extended probably to limits of the diocese of Down. St. Aengus calls the church of Dundesert in the parish of Killead *Disert Ulidh*.

Crew was named in ancient times Craebh-tulcha (pro-

* A writer of a plan for the reformation of Ireland, A. D. 1515, recommends that the race of Hugh Boy O'Neill—the Clannaboy—be expelled out of all the lands from the Green Castle to the Bann, “and be assigned and suffered to have their habitation and dwelling in the great forest Keylultagh, and the Pheux (Fews), which habitations and places they hath and dwelleth often before, now by compulsion.” In 1586 Sir Henry Bagenall in his *Description of Ulster* says:—“Kilultoe is a very fast countrey, full of wood and bogg; it bordereth uppon Loghe Eaghe and Clanbrasell; the there is one Cormock O'Neil (Cormac son of Niall O'Neill), who likewise was brought by Sir N. B. (Nicholas Bagenall), from the bondage of the O'Neils to yelde to the Quene. He is able to make 20 horsmen and 100 kerne. This countrey (afore the Barons wars in England) was possessed and enhabited by Englishe men, and there doth yet remayne an old defaced castle which still berethe the name of Sir Miles Tracie.” When Hugh O'Neill, Earl of Tyrone, placed his grievances in 1594 before the Government he complains. “When the Earl (he himself) brought into submission (to the English) the Upper Clandhuboy's, in the time of Con M'Neile Oge, (see p. 178,) Kilultagh, Kilwarlyn, M'Carten's country, O'Hanlon's country, and all M'Mahon's country, such as appertained to the Earl bearing rule in any of these places were removed, and base servile fellows of the Marshal's (Bagenall's) faction were placed in their rooms” *Carew MSS.* At this period Killultagh formed a portion of the county of Down. Bagenall describes the adjoining district of Kilwarlin, also, as “a very fast woodland.” On the corner of an old map published about 1592 there is the following note:—“Alonge this river (Lagan) be the space of 26 myles groweth, much woodes, as well hokes (oaks) for tymber as hother woodde, which may be in the baie of Cragfergus with bote or drage.” The very names of the townlands testify to the woody state of the country—Derryclone (oak meadow); Ballinderry (town of the oak wood); Fecimore (the great wood), &c., &c.

nounced nearly Crew-tallougha), which Dr. O'Donovan has translated in his edition of the *Four Masters, the Spreading Tree of the Hill*. It was so named from some sacred tree, under which, in ancient times, the kings of Ulidia were inaugurated. The great stone, on which the ceremony was performed, still remains, though it has been removed a little from its original position. On the summit of the hill a few stone-lined graves belonging to the Pagan period have been discovered; and at the distance of a few perches, there is a very large rath which was probably the site of the royal residence. This spot, hallowed by a thousand traditions handed down from the most remote ages, was a place against which the hostility of the enemies of the Ulidians was specially directed; hence—A.D. 1003. “The battle of Craebh-tulcha between the Ulidians and the Kinel-Owen, in which the Ulidians were defeated. In this battle were slain Eochaidh (Eochay), son of Ardghair, King of Ulidia, and Dubhtuinne (Dufftiinne), his brother; and the two sons of Eochaidh, *i.e.* Cuduiligh,* and Domhnall (Donnell); Gairbhidhe (Garvey), lord of Ui-Eathach (Iveagh); Gillapadraig, son of Tomaltach; Cumuscach (Kumiskey), son of Flathrai; Dubhshlangha, son of Aedh; Cathal (Cahal), son of Etroch; Conene, son of Muirheartach; and the most part of the Ulidians in like manner; and the battle extended as far as Dun-Eathach (see p. 246) and Druimbo. Donnchadh Ua Loinsigh (Donoghly O'Linchey), lord of Dal-Araidhe, and royal heir of Ulidia, was slain on the following day by the Cinel-Eoghain (Kinel-Owen). Aedh (Ee), son of Domhnall Ua Neill, lord of Oileach, and heir apparent to the sovereignty of Ireland, fell in the heat of the conflict in the fifteenth year of his

* Cuduiligh — “greedy dog” would be considered a strange name at present.

reign,* and the twentieth year of his age." Brian Boru, who had already been acknowledged as sovereign by most of the septs of Ireland, determined to take advantage of the weakness of the Kinel-Owen, now that their king had been slain, marched into the north to secure the submission of the tribes that had not yet tendered their allegiance. According to authorities cited by the *Four Masters*, Brian, on this expedition, which occurred, A.D. 1005, did not secure the submission of the Kinel-Owen nor of the Kinel-Connell, but the Ulidians acknowledged his sovereignty. He encamped on Crew Hill, and being in a friendly country, he dismissed his auxiliary troops to their various homes, and retained only his Munster forces. The following passage from *The War of the Gaedhil* (Gael—Irish) *with the Gall* (Danes) tells how Brian Boru and his Munstermen fared on Crew Hill.—“Brian was then at Craebh-Tulcha, and the Ulaidh (Ulidians) with him getting him provisions there. They supplied him there with twelve hundred beeves; twelve hundred hogs, and twelve hundred wethers; and Brian bestowed twelve hundred horses upon them, besides gold, and silver, and clothing. For no purveyor of any of their towns departed from Brian without receiving a horse or some other gift that deserved his thanks.” Their common hatred of the Kinel-Owen and Kinel-Connell was the strongest bond of union, that bound together Brian and the Ulidians. Ninety-four years afterwards the Kinel-Owen, led by Donnell O’Loughlin, or MacLoughlin, cut down the sacred tree. A.D. 1099, “An army was led by Domhnall Ua Lochlainn and the Clanna-Neill of the North across Tuaim (Toome), into Ulidia. The Ulidians were encamped before them at Craebh-Tulcha, on

* This is reckoned from the death of his father, A.D. 978. Ee, or Hugh O’Neill, was inaugurated A.D. 992 or 993; both dates are given.

coming together the hosts press the battle on each other. Both the cavalries engage. The Ulidian cavalry was routed and Ua-h-Amhrain* (O'Hafferin), slain in the conflict. After this the Ulidians left the camp, and the Clanna-Neill burned it, and cut down (the tree called) Craebh Tulcha. After this two hostages were given up to them, and the successor of Comghall (the Abbot of Bangor) as security for two hostages more. Of this was said :—

The hostages of Ulidia were brought by force,
 As witnesses distinctly relate,
 By Domhnall of the lion fury,
 Chief of the generous race of Eoghan.
 Two brave hostages were given
 Of the heroes of Ulidia on the spot ;
 The third without reproach, the Abbot of Comghall
 To acknowledge Domhnall Ua Neill, as king.
 The ninth year above ninety,
 And a thousand years of fame,
 From the birth of Christ, certain without decay
 Was that, in which these things were accomplished.
 From the year in which cook-houses were few,†
 The third was that, in which,
 With vigour, after difficulty unspeakable,
 After cutting down Craebh-Tealcha, he brought them (the
 hostages).”

* The townland of Straidhavern is named from this family.

† A pestilence raged throughout the whole of Europe in 1095, “and some say that the fourth part of the men of Ireland died of the malady.” In the following year the festival of St. John the Baptist fell on Friday; a circumstance that reminded the people of different prophecies (see *Parish of Ballyskintar*, vol. I., p. 126), relating to a mysterious scourge from heaven, which the nation believed to be impending. A.D. 1096. “The festival of John fell on Friday this year; the men of Ireland were seized with great fear in consequence, and the resolution adopted by the clergy of Ireland, with the successor of Patrick (at their head), to protect them against the pestilence which had been predicted at a remote period, was to command all in general to observe abstinence, from Wednesday till Sunday, every month, and to fast (on one meal) every day for one year, except on Sundays, solemnities and great festivals; and they also made alms and many offerings to God; and many lands were granted to churches and clergymen by Kings and chieftains; and the men of Ireland were saved for that time from the fire of vengeance.”—*Fodor's Masters*—hence the poet calls A.D. 1096 “the year when cook-shops were few.”

This was one of the many battles fought against the Ulidians by the Kinel-Owen, to punish them for having, through their usual antipathy to the Hy-Niall race, lent their assistance to establish Murtough O'Brien, great-grandson of Brian Boru, on the throne of Ireland, in opposition to Donnel M'Loughlin, King of the Kinel-Owen. Twelve years afterwards the Ulidians retaliated the insult offered to their national honour on Crew-hill; for the *Four Masters* inform us that, A.D. 1111, "An army was led by the Ulidians to Tealach-Og (Tullahoge), and they cut down its old trees." These were the old trees at which the kings of the Kinel-Owen were inaugurated. It appears from various passages in our Annals, that there were ancient trees at all the places, where the ancient Irish chieftains were inaugurated, thus we are told that the "Tree of Aenach-Maighe-Adhaire," which stood at Moyre, near Tullagh, in the County of Clare, and under which the O'Brien's were inaugurated, "was cut, after being dug from the earth with its roots," in the year 981, by Malseachlin, or Malachy, King of Ireland, one of the kings who belonged to the Southern Hy-Niall race. In the year 1148, Murtough MacLoughlin, King of the Kinel-Owen, dethroned Cuuladh O'Donlevy, King of Ulidia, and established another king in his place. As soon, however, as the Kinel-Owen left, "An army was led by Tighearnan O'Rorke and Donough O'Carrol into Ulidia, as far as Craebh-Tealcha; and they plundered the country and placed Cuuladh (Cu-ula) in the kingdom again; however he was immediately expelled by the Ulidians themselves." This is the last time that Crew-Hill* appears in our stormy Annals, and its visitors

* Adhna (Ayna), a distinguished Connaughtman, was chief poet of Ulster in the reign of Conor MacNessa, at Emania, near Armagh, about the time of the Incarnation. This Adhna had a son, Neidhe, who, having acquired all his father could teach, went into Scotland to learn what might be known in that country. From Scotland

though unwelcome, were not unknown to fame ; Tiernan O'Rorke was the prince of Breffny, whose wife, the unfortunate Devorgilla, eloped with, or was carried off by Dermot MacMurrough ; and O'Carrol was the King of Oriel, who endowed the famous Cistercian Abbey of Mellifont.

“ *A View of the State of Ireland*, written dialogue-wise, between Eudoxus and Irenæus, by Edmund Spencer, Esq. (the Poet), in the year 1596,” gives a very curious account of the election of Chiefs and Tanists :—

Eudox.—“ What is this which you call Tanist and Tanistry ?”

he returned to Emania : when, however, he arrived at the royal palace, he discovered that his father had died a few days previously ; and he found the chief poet's chair, which his father had filled, empty, and the arch-poet's official gown was lying on the back of it ; this official robe was ornamented with the feathers of beautiful birds. Young Neidhe (Neye) put on the gown ; but shortly afterwards Ferceirtne, the presumptive successor to the vacant chair, walked in and found it occupied by a youthful stranger. Then commenced a long and learned contest in literature, poetry, philosophy, druidism, &c., which is known in Irish literature as the *Dialogue of the Two Sages*. It is not, however, with the dialogue we are here concerned, but with a passage in the preface to it, which is replete with topographical information. “ He (Neidhe) set out from Port Rìghe (in Scotland) over the sea, and landed at Rind Roiss (point of the promontory, apparently Killroot Point) ; from this he set over Seimhne (Shevny, now Island Magee) ; and over Lathairne (Lahairne, now Larne) ; and over Magh Line (Moylinny) ; and over Ollarbha (Ollarra—the Six-Mile-Water) ; and over Tulach-Rusc (Tullyrusk) ; and over Ard Sleibhe (Ardleive—The High Mountain) ; and over Craibh Telca (Crew Hill) ; and over Magh-Ercaiti (would be pronounced now Moy Erkey, perhaps some form of Magheramesk) ; and over the (river) Banna Upper, and over Glen Rìghi, and over the territories of Hy-Breasail (in Co. Armagh) ; and over Ard Saileach (old name of Armagh), that is Ardmacha, and over the hill of the palace of Emhain (Emania, or the Navan Ring).” This curious journey tells us where were the residences of the great chieftains, who entertained wandering minstrels, and the directions of the great roads, which led through the country, in those early times.

Iren.—"It is a custome amongst all the Irish, that presently after the death of any of their chiefe Lords or Captaines, they doe presently assemble themselves to a place generally appointed and known unto them, to choose another in his steed, where they do nominate and elect, for the most part, not the eldest sonne, nor any of the children of the Lord deceased, but the next to him of blood, that is the eldest and worthiest, as commonly the next brother to him if he have any, or the next cousin, or so forth, as any is elder in that kindred or sept. And then next to him doe they choose the next of the blood to be Tanist, who shall next succeed him in the said Captainry, if he live there unto."

Eudox.—"Do they (the Irish) not use any ceremony in this election? for all barbarous nations are commonly great observers of ceremonies and superstitious rites."

Iren.—"They use to place him that shal be their Captain upon a stone always reserved for that purpose, and placed commonly upon a hill; in some of which I have seen formed and ingraven a foot, which they say was the measure of their first Captain's foot; whereon he standing, receives an oath to preserve all the ancient former customs of the country inviolable, and to deliver up the succession peacably to his Tanist; and then with a wand, delivered unto him by some whose proper office that is; after which descending from the stone, he turneth himself round, thrice forward and thrice backward."

Eudox.—"And how is the Tanist chosen?"

Iren.—"They say he setteth but one foot upon the stone, and receiveth the like oath that the Captain did. . . . The Tanist hath also a share of the country allotted unto him, and certain cuttings (cesses) and spendings upon all the inhabitants under the Lord."

The Highlanders of Scotland inaugurated their Chiefs in

the same way. Martin, in his *Description of the Western Isles*, observes that the ancient Kings of the Hebrides, and their successors, the Lords of the Isles, were inaugurated in Islay, “where there is a big stone of seven foot square, in which there was a deep impression made to receive the foot of MacDonalld; for he was crowned King of the Isles standing on this stone; and swore that he would continue his vassals in the possession of their lands; and do exact justice to all his subjects; and then his father’s sword was put into his hands. The Bishop of Argyle, and seven priests, anointed him King in presence of all the heads of the tribes, who were his vassals; at which time the orator rehearsed a catalogue of his ancestors.” Sir Henry Sidney writes, March, 1568, that a large band of Scots, intending, as was said, “to create a new Lord of Clondeboy, not farre from Knockfergus, went under that pretence, to enter a wood near Castell Reagh” (see p. 228). “On *Leac na Ríogh* (the flag-stone of the Kings), in Tullaghoge,” says Keating, “O’Neill was proclaimed; and O’Kane and O’Hagan proclaimed him. O’Donnelly was the Marshal of his forces, and O’Breslan his Chief Brehon.” According to the tradition in Tyrone, O’Hagan inaugurated the Chief of the Kinel Owen by putting on his golden sandal, hence the sandal always appears in the armorial bearings of the O’Hagans; and in 1607, according to a *State Paper*, Donnell Ballagh O’Kane “claimed, at the inauguration of O’Neill, to cast the shoe over O’Neill’s head.” The stone on which the Kings of Scotland were inaugurated is now under the coronation chair in Westminster; and that on which the Kings of Ireland were inaugurated—the *Lia Fáil*—is on one of the mounds at Tara. O’Donnell was inaugurated at Kilmacrenan by O’Gallagher; and generally the chief of each district was inaugurated at the place, where was either the grave, or the

residence of the original chief of the district. The blessing of the Church was always necessary, thus :—A.D. 994. “ Muireagan of Both-Domhnaigh (Badoney), successor of Patrick (Primate), went upon his visitation in Tir-Eoghain (Tyrone), and he conferred the degree of King upon Aedh, son of Domhnall, in the presence of Patrick’s congregation.” This was the King of Tyrone, who was slain in the battle of Crew. A.D. 1455. “ The successor of St. Patrick (the Primate), Maguire, M’Mahon, O’Kane, and all the O’Neills, went with Henry, the son of Owen, who was son of Niall Oge, to Tullaghoge, to inaugurate him ; and they called him O’Neill after the lawful manner.”—*Four Masters*. “ The clergy of the Church proceeded to implore the Almighty God on his behalf, and to sing psalms and hymns in honour of Christ and of Columb (Kille), for the prosperity of his government, as was customary.”—*MS. Life of Red Hugh O’Donnell*.

The origin of Glenavy Church is thus related in the *Tripartite Life of St. Patrick*, as translated by W. Hennessy, Esq., M.R.I.A. :—“ He (St. Patrick) determined that he would found a place where Lathrach Patraic (Patrick’s site, or foundations) is. It is there Daniel, Patrick’s angel and dwarf, is. It is there Patrick’s well is—*Slan* is its name—which Patrick discovered there. Saran, the son of Caelbad, seized his hand to expel him, and Patrick took heaven and land from him.” The Latin *Tripartite* enlarges this statement ; from it we learn that St. Patrick commenced to build a church at a place called, in after times, Lettir Phadruc (Patrick’s Slope), the care of which he committed to his disciple Daniel, who on account of the smallness of his stature was named Patrick’s dwarf, and because of his angelic purity he was named Patrick’s angel. He also at this place produced out of the earth a fountain, which, on account of the many cures effected by it, was named *Slan* (healthful).

Before, however, he had completed the church, he was ejected out of the territory by the chieftain of the place. Colgan adds that because the Irish word for a *dwarf* is *abhac*, Daniel's church was called *Lann-Abhaich* (Lann-avich)—“the church of the dwarf.” Certainly it is only in modern times that the *G* has been prefixed.

The Martyrology of Donegal, among the Irish saints, commemorates :—November 6th. “Aedban, son of Colga, of Lann-Abhaich in Uladh.” The same Martyrology commemorates :—

January 22. “Colma, Bogha, Laisre, three sisters, and three virgins of the sept of Comhgall, son of Fianghalach, &c., and they were disciples of Comhgall of Beannchair (Bangor); and they are at Leitir of Dal Araidhe, and according to the poem beginning, ‘The Hagiology of the saints of Inis-Fail,’ they are of the Dal-m-Buain, of the race of Eochaidh, son of Muireadh. Or they are (interred) at Camus-Comghaill (near Coleraine).”

Dr. Reeves supposes that the church referred to in this entry is that of Glenavy, and with very good reason, for Glenavy was called *Lettir*, it was in Dalaradia, and in the district of Dalmunia. “The church of Lenewy, with the chapel,” was valued in the *Pope Nicholas Taxation* at 10s. The inquisition taken at Ardquin, July 4th, 1605, found that William O’Dornan, the Abbot of Bangor, at the time of the suppression of monasteries, was seized *inter alia* of “the church or inappropriate rectory of Clenough, otherwise Linawey, in the territory of Kilultagh, which rectory extends into thirteen townlands there; and of the advowson and presentation of the vicar in the same church: and the vicar receives every year the altar-fees, and the third part of the tithes.” The *Terrier* enters :—“Ecclesia de Lenavy, Bangor is parson. The vicar pays in proxies, 3s.; refectons, 3s.; synodals, 2s.” In 1622, the *Report* states :—“Capella de Lunavie—ruin. The great tithes possessed by Sir Foulke Conwey.” The

rectorial tithes continued to be held by his representatives until the Disestablishment. *The Parochial Survey*, vol. ii., p. 256, states that the Protestant church does not occupy the original site, but that the ancient church was at an angle formed by the Glenavy and Pigeontown roads. It is, however, certain that the Protestant church occupies a site which was used in Catholic times, for the ancient holy water stoup, a basin hollowed out of black stone, is still preserved in the graveyard. A broken slate headstone marks the grave of a priest who was a native of the parish :—

. . . fossa
 . . . resbiteri ossa
 . . . emains of the Revd.
 . . . M^lWilliam, who departed
 . . . life, 24th January, 1798,
 Aged 32.

*Captus est ne malitia mutaret
 intellectum ejus.*

Ran's Island is the largest island in Lough Neagh, though it contains less than six acres. There are on it the remains of a round tower, the portion still standing measures forty-two feet in height, the interior diameter is eight feet three inches, and the thickness of the walls two feet six inches, so that the circumference is nearly forty feet. The doorway, which faced the S.S.W., was eight feet above the offset, which indicated the level of the floor; this is closed, and an entrance effected by an aperture broken through the western side of the building. Two windows remain, one, which was pointed, was immediately over the ancient doorway, the other is on the E.S.E. side; vestiges of a burying-ground have frequently been found around the tower. This island was formerly called *Inis Garden*, which seems to have been a corruption of its older name—*Inis-Daircairgren*. The *Annals of Ulster* record :—A.D. 1056. “Gormgal, prime

soul friend (confessor) of Inis-Daircairgren, *plenus dierum in penitentia pausavit* (full of days died in penance)." The *Annals of the Four Masters* enter at:—A. D. 1121. "Cumaighe, son of Deoraidh Ua Floinn (O'Flinn), Lord of Durlas (near Toome), was drowned in Loch-Eathach (Lough Neagh), after Inis-Draicrenn had been taken upon him by the people of Iveagh, where forty-four persons were slain." Dr. O'Donovan in a note on this passage, says:—"Inis-Draicrenn, now Rathlin, a small island opposite Rockland, where the Upper Bann falls into Lough Neagh, in the north-east of the County Armagh;" but Dr. Reeves, in a letter to the late Mr. Getty (*Ulster Jour. of Archaeol.*, vol. iv.), lays down the true rule to guide us in the identification of Inis-Daircairgren, viz. :—“From the entries in our annals it must be an island in Lough Neagh, and from the first entry it must have been the seat of an ecclesiastical establishment; and as no ecclesiastical remains have ever been found in the small island of Rathlin, the weight of evidence for the identification is entirely in favour of Ram's Island." Dr. Reeves thinks the island was the site of the *chapel* mentioned in the *Pope Nicholas Taxation*—"Ecclesia de Lennewy cum capella." The gradation by which Inis-Draicrenn is changed into Ram's Island is more curious than difficult; the pronunciation of the latter part of the name assumes the form of *raicrenn*. Reithe (pronounced *Rehey*, as in the name of the townland *Gortrehy*) is the Irish word for "a Ram," (a word akin to the Latin, *a-ries*, "a ram;" the Greek, *k-rios*, "a ram;" and the English word itself, *Ram*. This similarity was quite sufficient in the last century to induce some one to hazard the translation of Inis-Draicrenn into *Ram's Island*. The translations which they made of family names were far more ludicrous. It is remarkable that the Danish inhabitants of Dublin changed the old Irish name *Raicrenn* into

Lambay (Lamb-Island) in the case of the island off their coast.

The old church of Camlin occupies a conspicuous site overhanging the Camlin—*Cam-linn*, “the crooked water”—and seems, from the remains of an arcade, to have been of a more ornamental style of architecture than the other churches in the vicinity. On the opposite side of the river there is a fine funereal mound. The church is frequently called Crumlin church, from the village of Crumlin—*Crom-gleann*, “the crooked glen”—which is distant about a quarter of a mile. In the *Taxation of Pope Nicholas*, “Ecclesia de Camelyn” was valued at two marks. The ancient document relating to the See property states, that “Engusa MacMailraba gave to the Bishop in Clandernad the townland of Camlin, with one carucate.” The *Terrier* has the following entry:—“Episcopi Mensal—Camlin, a little parish within the Bp.’s two townlands, mensal, and is sparpallit by evil neighbours, and in the Bp.’s decay. The curate pays in proxies, 1s.; refectons, 1s.; and synodals, 2s.” The same document enumerates among the possessions of the See:—“In Kemline, two townes, spiritualities and temporalities,” and enters “Sir Foulk” as tenant. In 1622, “Ecclesia de Camoline” was a ruin. “The Bp.’s mensal, but possessed by Sir Hercules Langford, a parcell of Muckamore.”

In the parish of Camlin, there is a small tract of land called *Meleeg-land*, which lies along the Crumlin river; in it there is a well called *Meleeg Well*, which is said to be endowed with sanative properties, and on the bushes around it the people hang pieces of cloth. It is probable that near it was the site of “the church of Miloc,” which is valued in the *Pope Nicholas Taxation* at 40s. Engus MacMailraba is said to have given to the Bishop “*Mileac*, with one carucate.” This grant was confirmed by De Courcy and others,

subsequently Edward III. confirmed to Ralf of Kilmessan, Bishop of Down, *inter alia*, "Miloc juxta Antrum." Malachy, Bishop of Down, granted in 1180 to Muckamore canonical possession of the church of *Mylocc*; and Thomas, Bishop (A.D. 1213—1237), granted to the abbey of Muckamore the vicarage of the church of *Meeloc*. Sir Foulke Conway is returned by the *Terrier* as holding under the See a ploughland in *Mullicke*. In 1622, "Capella de Meleeke" was a ruin; "the tithes possessed by Sir Hercules Langford." It is probable that the church stood in the townland of Largy. The site is occupied by the barn of Mr. George Duncan; a part of the wall, which exhibited ecclesiastical ornamentation, was taken down about thirty years ago. It is also probable that the church possessed some land on the opposite side of the river, near the Meleeg Well, and that this was the land which Sir Foulke Conway farmed from the See.

The Protestant church of Gartree occupies the site of the ancient church of Kilmackevet, *alias* Tremfade. This seems not to have been valued in the *Pope Nicholas Taxation*. The *Terrier* enters:—"Capella de Kilmakavett, Bangor is parson. The curate pays in refectons, 13d.; proxies, 18d.; synodals, 2s." In 1622, "Capella de Killmakevett, Sr. Hercules Langford possesseth ye great tithes."

In the townland of Ballymacilhoyle, an ancient cemetery was discovered not far from the church of Aldergrove. It seems to have been "Capella de Elder," returned by the Protestant bishop as a ruin in 1622—"the tithes possessed by Sir Hercules Langford, valued in ye King's bookes, per ann., Xs., esteemed to be worth XXs." The townland of Ballymacilhoyle is named from its ancient possessors, whose name is written in the inquisitions M'Gilcowell. Edward M'Gilcowell held, in 1640, a part of Crooked-stone, under Neal Oge O'Neill. The name, *Mac-Giolla Comhghail* (pro-

nounced MacGilla Cowel), translates "Son of the Servant of Comghal"—St. Comgall of Bangor. They were, no doubt, hereditary church farmers, under the abbey of Bangor; and the church of Ballymacilhoyle, like the neighbouring one of Kilmackevet, was a distant daughter of Bangor. The family of M'Gilcowell now names itself M'Connell; they are still numerous in the vicinity.

A church, called Kilmaneeve*—"the church of the holy woman"—stood nearly a mile from the shore of Lough Neagh, in Robert Hunter's farm, in the townland of Ballyginniff (town of sand); but the cemetery was on the opposite side of the stream, in the townland of Ballynageeragh (the town of the sheep).

* Cambrensis has collected from popular traditions, current in his time, an account of the origin of Lough Neagh, he says: "There is a lake in Ulster, which had its origin, they say, in a most singular event. On the land, which is now the bed of the lake, there had been, from most ancient times, a tribe of the most wicked people; . . . there had been a sort of oracular tradition among the people, that whenever a certain well in the district (which from this barbarous superstition was kept religiously covered and sealed) should be left uncovered, it would overflow immediately, inundate the province and drown all the people. A certain woman happening to come to the well for water, forgot to close it, and instantly the flood burst forth, sweeping away herself and her son, and in one short hour overwhelming, in a partial or a provincial deluge, all the people and their flocks and herds." This account agrees with the bardic traditions, except that no bard ascribes the cause of the eruption to the unnatural crines, or asserts that the events took place after the introduction of Christianity, which Cambrensis insinuates when he says that "the fisherman in clear weather plainly sees beneath the waves those church towers, which, according to the style of the country, are slender and round." The ancient legend as preserved in the *Leabhar Na H-Uidhre*, has been translated by the late J. O'Beirne Crowe (*Journal of the Royal Hist. and Archeol. Soc. of Ireland.*) The substance of it is as follows:—"In the time of Lugadh Sriabh n-dearg, who reigned A. D. 67-73, the King of Munster was Mairid who was married to Ebliu, but Mairid had by a former wife two sons, Eochaid or Eochlo and Rib. Ebliu conceived an

There was a cemetery in the townland of Seacash, and another in that of Crookedstone, the site of the latter is occupied by Mr. Black's house, during the erection of which the late Mr. Moore found fragments of coffins.

The church of Killede, *alias* Killelagh, stood in the townland of Killealy, but every trace of it has been removed. The field in which it stood is called Kirkfield, but the site was ploughed up about the year 1795. In the *Depositions* of 1641, the parish is called Killfodd—"the long church." It is almost certain that this church, in the townland of Killealy, is the "Ecclesia de Dalnach cum capella de Ville Roberti," which is valued in the *Pope Nicholas Taxation* at 40s. The *Capella de Ville Roberti* is supposed by Dr. Reeves unlawful passion for her stepson, Eocho, and induced him to carry her off from his father. Accompanied by Rib they set out from the dwelling of the Munster king. Rib took a western direction and arrived at the site of the present Loch Ree, leading with him a magical horse, which the demi-god Midir had given him; the nag lies down with them, and drops his urine until it is a fountain, until it drown them all, so that it is *Lough Rib*" (Ree.) A similar fate befell Eocho: he journeyed on till he came to the plain of the Boyne, there Oengus, the demi-god, who dwelt in the Brugh, which is now called New Grange, having slain at night their horses, gave to them a magical horse, directing them at the same time never to allow the horse to halt, and when they arrived at their destination, they should turn the animal's head towards the road he had come. They never halted until they reached Liath-muine—"the grey bramble bush"—in Uladh. Here they halted; but they forgot the warning given them by Oengus; they neglected to turn the head of the mysterious horse towards his home. "The horse drops his urine after that, until there was a well. Eocho after that makes a house about the well, and a door to it, and one woman at the watching of it. Now, on a certain occasion that the woman did not close the well, *Lind-Muini* burst over *Liath-Muini*, and Eocho and his family were drowned in it, save Liban, and Conaing, and Curnan the idiot. . . Airiu, the wife of Curnan, was drowned in it. Curnan, therefore, died of grief for her; hence is named Carn-Cornan, on account of the death of Curnan there. Now Liban was a full year in her *griana*n beneath the lake, and her lap-dog in her presence in it, and God

to have been in the Grange of Ballyrobert, which is at a considerable distance, and is in the diocese of Connor; it was, however, in the townland of Ballyrobin, which adjoins that of Killealy. The site of the chapel of Ballyrobin was at Rockhill, at a short distance from it there is a funereal mound. Killelagh formerly belonged to the abbey of Muckamore. The registry of that monastery recited a grant of one carucate of land in Dalnach, which was called Carnrey (perhaps intended for Carnmavy), made to the abbey of Muckamore, by Galfridus de Croft. The transcriber of the *Terrier* has made some entry evidently intended for the church at present under consideration, from which it appears that protecting her against the waters of Loch-Echach, until she said on a certain day in it—O Lord, she says, would that I were in the shape of the salmons, that I might be along the sea at co-swimming with them. She was turned after that into the shape of the salmons, and her lap-dog was turned into the shape of an otter, so that it used to be after her under the waters, and under the seas, every path she used to go on every side: so that she was from the time of Eocho Mac Maireda to the time of Comgall of Bendchor in that way." Sir Samuel Ferguson (*Congal: a Poem in Five Books*) says—"Liban's song possesses some poetical elements, both in sentiment and diction; but is chiefly curious as offering an example, in some of the stanzas of verse (*trochaic*) regularly rhymed according to the modern method of consonantal agreements.

" *Fo loch Echach adba dam
Ar din sceng dron dringed graig,
Erdalta fo bruinnib barc
Tond mo thuighi, tracht mo fraig.*

" *Underneath Loch-Echach's tide,
Safe in mine appointed hall;
Breasts of barques above me glide,
Wave, my ceiling: sand my wall," &c.*

The continuation of the story of Liban has already been given (see p. 51, where by mistake the mouth of the Six-Mile-Water is called *Inver Ollair* instead of *Inver Ollarbha*). The origin of such stories is entirely due to the custom of our ancestors, who cherished and honoured their bards and story-tellers, raising them to a position not merely of independence, but even of very elevated rank, while

the church of Carnmavy was then united to it. In 1622, "Vicaria de Killelaugh" was entered as a "ruin ; the great tithes possessed by Sir Hercules Langford."

Dubourdieu, in his *Statistical Survey of Antrim*, states that the ruins of a church remained in his time in the graveyard of Carnmavy (Carn-Meidhbhe—"Meave's Carn"), but all traces of them have been removed to make room for graves. The church of Carnmavy belonged to the abbey of Muckamore. In the *Taxation of Pope Nicholas*, the chapel of *Talnosc* is valued along with the church of "Balayncan." Dr. Reeves thinks that it is another name for Carnmavy. The *Terrier* enters:—"Ecclesia de Carmeavie, a union in Clandermont with Rulahach (perhaps intended for *Dalnach*, another name at the same time, they required that those on whom they conferred such rank and emolument should be properly qualified to entertain their liberal patrons. The following passage from the *Book of Leinster* (a MS. of the twelfth century) informs us what was required from this privileged class—"Of the qualifications of a poet in Stories and Deeds, here follows, to be related to kings and chiefs, viz:—Seven times Fifty Stories, *i.e.*, Five times Fifty Prime Stories, and Twice Fifty Secondary Stories." The chief poet at the royal palace at Crew Hill, or at that of Rathmore, would instinctively be induced to relate a story of the great inland sea within sight of his patron's royal residence, and the local names at once suggested the entire machinery of the tale. Local traditions had handed down the memory of some holy woman, who had immured herself in some cell—perhaps Kilmaneeve—"the church of the holy woman," under the guidance of St. Comgall of Bangor, and of St. Fergus of Meleeg. The holy woman's name was Liban, but *Liban* was also the designation of a mermaid. Old stories told of a celebrated chief who once was famed in the district; and that chief was named Eochaid, but his name, like that of Loch-Neagh which was called after him, was derived from the word *Each*—"a horse." There seems also to have been a tradition, that the site of Loch Neagh had once been a boggy plain called the Plain of *Liath Muine*—"the grey bramble bush"—but the word *Mun* is also translated by the Latin word *Mictus*. These words supplied the local *File* with the entire machinery of the tale of *Tomhaidhm Loch a n-Echach*—"The Bursting out of Loch Neagh," one of the *Prime Stories* of Erin.

for Killelagh), pays in proxies, 6s.; refectons, 6s.; synodals, 2s." In 1622, "Ecclesia de Carnmeves" was a ruin, and "Sr. Hercules Langford possesseth the great titles."

There was a church in the townland of Ballykennedy, the site of which was near Dundrod Meeting House. It was valued in the *Pope Nicholas Taxation* under the name Balayncan. "Ecclesia de Balayncan, cum capella de Talanosk," was valued at four marks. In 1348, Edward III. confirmed to Robert Savage the lands of *Balencan*. From that circumstance, probably, a hill, which formed part of the boundary between the estates of Killelagh and Killmackevit, is called by the inquisitions *Tullagh-mac Itawissagh*—"Savage's Hill."

The following account of the ancient church of Dundesert—*Dundisirt*, "the fort of the desert"—is given in Dubourdieu's *Statistical Survey of Antrim*:—"In this townland, which lies in the parish of Killead, near Crumlin River, are the ruins of an ancient church or monastery, sixty feet long and twenty-five feet wide, situated on a large fort, with a double intrenchment, faced in front with stones, and paved over the top, with two complete entrances, one north-west and the other south-east; in cleaning out the trench was found an iron bow, and an arrow head of steel, also a golden brooch, six inches long, with a swivel on the top; several pieces of silver were also found, with a cross on one side and an impression, not intelligible, on the other; as were several pieces of marble stones, one in particular shaped like a man's head and neck, and three stone basins (probably fonts) which contained about three pints each, and several pieces of metal of different descriptions. In the interior of this intrenchment was an ancient burying-place, wherein were several human skeletons inclosed in oak coffins; others were found in the windows and in the church without any coffins, which gives reason to suppose that it was levelled on the people

inside, as there was a cannon ball found near the house, having first struck a stone before it entered it. A number of houses have been near this place. There is a tradition respecting the destruction of the churches in this barony of Masserene; that in the rebellion of 1641, the rebels having got possession in one night of many of them, and having fortified themselves, it was necessary for the army to burn these edifices before they could be driven out." Dr. Reeves visited this interesting place in May, 1845, and has given the following description of it:—"In a field called the *Church-field*, which is now as even as if it never had been disturbed by any other instrument than the plough, there was, until about sixty years ago, a space of nearly four Irish acres enclosed by a large and nearly circular fosse. This trench was about the breadth of a moderate road; and the earth which had been cleared out of it was banked up inside as a ditch, carrying up the slope to about the height of sixteen or twenty feet from the bottom. The whole face of the slope was covered with large stones, embedded in the earth. Concentric with this enclosure, and at about the interval of seven yards, was another fosse, having the rampart on the inner side, similarly constructed; and on the area enclosed by this stood the church, east and west, ninety feet long and thirty wide. The ruined walls were about six feet high and five thick. The burial-ground was principally at the east end of the building, and the whole space outside the walls was covered with loose stones. The two entrances, as described above, were about of the same breadth as the fosse, and were paved with large flat stones; but they had no remains of a gateway. Pieces of stained glass, coins of the Edwards, oak boards, large iron handles, stone hatchets, a small bell, and three stone basins, one of them perforated, were found within this space. With considerable difficulty

all the stones were cleared away, and with them the mill and houses of Dundesert were built; while the trenches were filled up, and every trace of the Cashel and church as completely obliterated as the most fastidious ploughman could desire."

This church and its Cashel are on a more extensive scale, but similar to Kilmaloge in Mourne (see vol. i., p. 25). The Litany of Aengus, the Culdee, written A.D. 799, supplicates "the seven holy Egyptian monks, who lie in Desert Ulidh." It seems this church was called Desert Ulidh—the desert of Ulster—either because of its proximity to Kilultagh, or perhaps that territorial designation extended farther. In the *Taxation of Pope Nicholas*, "Ecclesia de Deserto" was valued at 13s. 4d. In the *Terrier*, the church is not mentioned; but Sir Foulke Conway is entered as holding under the See—"In Downdesart, one towne, spirituals and temporals." In the Protestant Bishop's *Report* of 1622, it is stated:—"Downdesert, £8 rent. Item, the landes of Downdesert, late recovered by the now Bp., and let to Hugh Oge O'Mollehallen for the yearly rent of eight poundes ster. Here the Bp. claimeth a towneland according to his old records, and possesseth only halfe a towne." The same document enumerates among the churches of the diocese:—"Vicaria de Desert and Cur. de Clonterine, Sir Hercules Langford possesseth the great tithes." According to the *Parliamentary Report*, published by the Ecclesiastical Commissioners in 1833, the moiety or half town of Dundesart was held under the See by James Moore, Esq., at the rent of £14 10s. 9d., and an annual renewal fine of £74 12s. 7½d.

It seems strange that so many sites of churches were to be found in Killead and its vicinity; this, however, arises from two causes; several great monasteries were endowed with townlands in various parts of the district, and each of these

religious establishments was required to have a small chapel on its little grange ; and the population in that portion of the country seems to have been very large, as is evidenced by the number of earthen forts, which were the fortified sites of the houses of the inhabitants. Doubourdieu in his *Statistical Survey of the County of Antrim* says :—“ From a very accurate manuscript description of the antiquities of Killead and Muckamore, I find these parishes to contain no less than two hundred and thirty-seven of the lower kind, surrounded with one or more ramparts, and ten mounts, two of them containing caves or excavations, one of which is in the townland of Ballyhervey, and one in the townland of Dungonnel ; that one called Donald’s mount is a most beautiful specimen of that kind of earthen structure. . . . At Camlent (Camlin) old church is another ; and a curious one in a bog near Ballykennedy.”

THE O’NEILL’S OF KILLELAGH AND KILMAKEVET.

We have already mentioned (pp. 170-180) Brian and Hugh, the sons of Phelim bacagh O’Neill. On their descendants were conferred almost all the lands, which the rapacity of Chichester and his friends left, for the native Irish in the County of Antrim. From Brian, whose murder at Belfast we have already (p. 176) related, is descended the Shane’s Castle branch of the O’Neills. Phelim’s son, Hugh (see pp. 171 and 179), was the father of Neal, who was slain fighting on the side of the English. He had two sons, Neal Oge and Hugh, surnamed *Mergach*. On the 26th of May, 1607, a grant of the *tuogh*, or district of Killelagh, was made to Neal Oge, and of that of Kilmackevet to Hugh. M’Skimin, in his *History of Carrickfergus*, published the following document, found among the records of Carrickfergus, relating to that grant :—

“ We doe acknowledge and confess that we have received, at the hands of the major, sheriffs, and corporacon of the town of Knockfargus, the patent granted unto us by his Majestie, for houldinge of our lands of Killeleagh and Kilmackevett, being formerlie committed by direcion from the late Lord Deputye, unto the trust and custodye of the major and corporacon of Knockfargus aforesayde, until such tyme as we should come to perfecte adge, and be capable of reason and understandinge, as wytness our hands, this 18th of April, 1616.

Witnesses—

HERCULES LANGFORD,
THOMAS WITTER,
THOMAS TRACY.

NEALL O'NEALL,
HUGH O'NEALL.”

The territory of Killelagh fell to the share of Neal Oge. The Patent Rolls define it as “ bounded on the West by Lough Eaugh, and into the said lough to the South parts of the said tuogh, between it and Kilmackevett, runs the small river of Shroghanlereske; and from the head thereof the mearing holds on about a quarter of a mile to the top of Tullagh-mac-Itawissagh hill; thence for about half a mile, upon and by the top of Dundisert hill; thence between this tuogh and Kilmackevitt, for about a quarter of a mile, through the middle of a bog, to the top of Dunkillcrosse hill; thence about a half a mile directlie through the bog, to the top of Dunballicaslane hill, upon the bank of the Clarie, thence between this tuogh and the tuogh Ballinlinny, the mearing extends through the Clarie (Clady), until that river falls into the Six-mile-water, which river is the known boundary between this tuogh and tuogh Moylinnye, until it falls into Lough Eaugh, not far from Masserine. All the premises are in the Lower Clandeboy.”

An inquisition, taken at Carrickfergus, August 15th, 1640, gives the names of the principal tenants under Neal Oge. Art Groome M'Lewartie held the half townlands of Monekillawly and Island-Carr, and the townland of Agh-tinekilly. Donel O'Cahan held Ballemaccloughlina or Clough-

lynaghan. Balligener or Ballyganen was let to "Hugh Oge O'Mulhollon," who demised it to Arthur Freeman.* Murtagh M'Enab O'Gillar held a part of Ballyrobin. The quarter townland of Lissnetaylor was held by "Rowry O'Mullchallen, Manus Reough O'Mulchallen, and Edward M'Gillicowell."† Cloughcam, or Crooked-stone, was held by Bryan M'Kahirky and Collo M'Quillen. Rory O'Murry held the half townland of Killcrosse. Loughlin M'Ilchowell held the half townland of Lyssnetaylor. The townlands of Ballanehardmore, Balle-tullaght, Stradneheveran, Sycassy, Ballyquivilin, Ballemac-gillkoell, Ballyscolter, Ballybrittas, Ballycorbally, and Dunggonnell, were held by several persons, named "O'Mullchallen" or "O'Mulhallon." In 1623 Neal Oge demised to Arthur Langford, Granshaw (Grange), Shane, Downkillyan, and Seskinaboylan, and, in 1625, he assigned to Arthur Langford the rents arising from those lands.

Neal Oge, the proprietor of Killelagh, married Lady Sarah MacDonnell, daughter of Randal, first Earl of Antrim. After his death, a royal letter, dated November 13th, 1628, directed to Sir William Parsons, master of the wards, says—

* Freeman was probably the father of the person referred to by Carte:—"A letter was intercepted, coming from Scotland to one Freeman of Antrim, bringing intelligence that a covenanting army was ready to come to Ireland, under the command of General Leslie, to extirpate the Roman Catholics of Ulster, and leave the Scots sole possessors of that province, and that to this end a resolution had been taken in their private meetings and councils, to lay heavy fines on such as would not appear at their kirk for the first or second Sunday; and, on failure the third, to hang, without mercy, all such as were obstinate, at their own doors."—*Carte's Life of Ormond*. This was one of the many schemes adopted, about 1641, by wily persons, to rouse the Catholics of Ulster to rebellion, in order to obtain the confiscation of the little property which they still retained. Sir William Parsons, for the same purpose, publicly asserted, that, within a twelvemonth, no Catholic would be seen in Ireland.

† *M'Gillcowell*, "Son of the servant of St. Comgall, of Bangor."

“Whereas, we are informed that Neal Oge O’Neill, of Killelagh, in the County of Antrim, late deceased, was in his lifetime seized in fee-simple of certain lands in that county, of the annual value of £950, and being so seized, did convey part thereof to the use of his wife for her jointure, and the greater part of the residue of his lands he conveyed to certain feoffees, in trust for the payment of his debts, amounting to the sum of £1,000 sterling, or thereabouts, leaving but £40 per annum, in present estate, to descend unto his son and heir, Henry O’Neill, our ward, of the age of three years.”—*Morrins’ Calendar, Charles I.* The King then directs that the Earl of Antrim, the boy’s maternal grandfather, may nominate for his wardship, a fit person or persons, “provided that he or they be good Protestants.” Young Henry* was

* A great number of the old Irish seem to have settled down after the 1641 war about Kilultagh and the adjoining districts. A petition testifying to the services rendered to the Catholics by the Franciscans, which was drawn up in 1663, and presented afterwards to the Irish Bishops, is signed by Arthur O’Neill, Dynasta Tollahmore (aged 80); Bernardus O’Neill, ejusdem consobrinus (aged 60); Henricus O’Neill, nepos Domini de Claneboy (aged 70); Phelim O’Neill, in superioribus annis Dynasta de Kilultagh (*in former years Chief of Kilultagh*). Then follow the following names of persons, each of whom writes himself *Generosus de Kilultagh* (gentlemen of Kilultagh):—Donald O’Neill (aged 56); Hugh O’Neill (aged 70); Denis M’Grovy (now M’Areavey, aged 70); Malachy M’Rory (aged 80); James O’Mullchallin (now O’Mullholland, aged 80); Bernard O’Heveran (aged 84). Of the branch of the O’Neill’s who possessed Killultagh during the last years of the reign of Elizabeth, and the first of that of James, very little is known. Some traditions regarding them, which were in many respects very inaccurate, were told among the people about the beginning of this century. An old lady, Miss Hamill, who died in Belfast about fourteen years ago, and who was related to some of the most respectable of the old Irish families, wrote the following, which may be taken as a fair specimen of such traditions:—“Felix O’Neill, the last Earl of Kilultagh, was falsely accused of plundering a malt-kiln, and on that charge was brought before Mr. Brownlow, of Lurgan. That gentleman, who was friendly disposed to Lord

accordingly given to the wardship of Sir Henry O'Neill, of Edenduffcarrick (Shane's Castle), who was a Protestant. During the civil war of 1641, his estate was forfeited, but it

Kilultagh, finding that they were determined to swear away his life, ordered his accusers to go for their witnesses, and when they were gone, he said to the prisoner '*Bee a shoola aneesh,*' which means 'Be a going now.' His Lordship took the hint and made his escape to the county Tyrone. A price was set upon his head, and one of his enemies, coming on him, as he slept in a barn, cut off his head and carried it to those who had employed him. A great many of his Lordship's tenants went and carried his remains to Ballinderry Church, where they buried him with his noble ancestors. On their way they waked him a night in Lurgan Market House, and Mr. Brownlow and the inhabitants of Lurgan attended at the wake. At the time of Lord Kilultagh's death his only son was in France, and fear seizing Lady Kilultagh for the safety of herself and her two daughters, she sold the estate to Sir Foulke Conway for £1,300, on condition that if her son should return the estate would be restored to him. But as soon as the young Earl returned, he was assassinated in the Dwarf Orchard, at Portmore, by a man named Allen. Portmore was the residence of the Earl's family. The Earl of Kilultagh was married to Mary O'Neill, daughter of the Earl of Clannaboy, in the county of Down. Lady Kilultagh did not long survive her husband and son. Her eldest daughter, Rose, never married, but her younger daughter, Mary, married Edward Rodgers, of Aghagallon. Edward Rodgers and Mary O'Neill were father and mother of John Rodgers, who was married to Rose O'Neill, of Ballygor, in the county of Down. Said Rose O'Neill was daughter of Hugh Mergach O'Neill (see *Note*, p. 185), who was killed at Aughrim. Said Rose O'Neill and John Rodgers were the parents of Edward Rodgers, who was married to Ellenor O'Neill, of Tullydegan, near Lurgan, a descendant of the Earl of Tyrone. Edward Rodgers and Ellenor O'Neill were father and mother of Sarah Rodgers, who married Bernard Hamill, near Hillsborough. My grandfather's (Rodger's) grandmother was the daughter of Felix O'Neill, the last Earl of Kilultagh." The friend of the person, popularly styled Earl of Kilultagh, must have been John Browlow, the father of Sir William Brownlow, Knt., who married the sister of Sir Cahir O'Doherty. The latter died in 1660, leaving his property to his grandson, Arthur Chamberlain, who assumed the surname of Brownlow.

was restored in 1665,* and in the following year he was created a baronet by patent. Sir Neal O'Neill, his eldest son, was a colonel of dragoons, in the service of James II., and no officer displayed more courage in the service of that unfortunate monarch, than did Sir Neal. He was sent, on the eve of the Battle of the Boyne, to defend, with his regiment, one of the most important passes over the river, which should have been guarded by several regiments. The natural result was that the pass was forced; and, had it not been for the gallant conduct of Sir Neal, the Williamites would have made themselves masters of Duleek, and cut off James's retreat to Dublin. James, in his memoirs, says—“Sir Neal O'Neal's dragoons did their part very well, and disputed the passage with the enemy almost an hour, till their cannon came up, and then retired in good order, with the loss of only five or six common men, their colonel shot through the thigh, and an officer or two wounded.” Sir Neal† died at Waterford, July, 8th, 1690, of that wound, leaving his wife and four daughters unprovided for, viz. :—Rose, Mary, Elizabeth, and Ann. His brother, Sir Daniel, became the third and last baronet. The estate was confiscated, but the widow of Sir Neal petitioned the Government

* The Court of Wards, a scheme by which heirs of estates were reared up in the Protestant religion, was the evil of all others the most galling to the Irish.

† Felix O'Neill, described as of Killelagh, or Drumnivilly, County Antrim, was Lieutenant-Colonel under Colonel Cormack O'Neill, of Broughshane, in the service of King James. This Felix O'Neill was Member for Killileagh, and Daniel O'Neill was Member for Lisburn, in King James's Parliament. Daniel is described as of Belfast. Felix O'Neill, Daniel O'Neill, and Martin Gernon were on the list of thirty-five burgesses of Belfast, appointed by King James's Government. “Martin Gernon, of Crooked-stone, claimed various interests affecting the lands of Sir Neal O'Neill in Antrim—Dismissed.”—*D'Alton*.

for a redress, as a jointure had been bound to her out of his estate. It was agreed to grant the estate to his widow and daughters for 41 years. It was, however, sold under these conditions in 1701.

Hugh Mergagh, the other son of Neal, obtained the tuogh, or district of Kilmakevet. The grant describes the territory as bounded on the West by Lough Eaugh or Lough Sidney; and by the south corner flows a river, called Owen-Camelin (Camlin River), which is described as the boundary "until it flows by the Church of Camelin, situate in Killultagh, and thence about a mile, through plains, directly to the opening of the Glynn of Altnacarragh;* and so the mearing holds on through the midst thereof, about a mile between this territory and Clandermott; thence about half a mile, directly to the top of Dunballicaslane hill, situated upon the river Clady; thence about half a mile, directly through the middle of a bog, between this territory and tuogh Killelagh to Dunkill-crosse hill; thence about a quarter of a mile, directly through plains, to the top of Dundisert hill; thence about half a mile to the top of Tullagh-mac-Itawissagh,† and so, for about a quarter of a mile, directly to the head of a river or stream called Shroghanlereske, which stream is the boundary, during its course of about a mile and a half, between this territory and tuogh Killelagh, until it flows into Lough Eagh."‡ Almost

* Altnacarragh—Hill of the Fen.

† Tullagh-mac-Itawissagh—Savage's Hill.

‡ Neal and Hugh, a little before this, were in great risk of losing both their estates and their lives. In the hurry and confusion of his flight, Hugh O'Neill, Earl of Tyrone, left behind him in Ireland his youngest son Con, then a child of six years of age. The child was left under the custody of his foster-parents; but he was soon taken from them by Sir Toby Caufield, who kept him in the fort of Charlemont. At this period, there was extensively ramified throughout the Catholics of Ulster a plot, that had for its object to make a final attempt to recover their lost possessions; but first they

as soon as Hugh Mergach got possession of his princely estate, he commenced to dispose of it in the most thoughtless manner, as the following documents testify. An inquisition, taken in the Sessions Hall, Carrickfergus, the last day of September, 1629, found that "Hugh Mergagh O'Neale, of Kilmackevett, was seized, in fee, of a separate parcell of land, called Crosslegadrum, Randock, Gartarie, and Largie, and of an annual rent from the town and lands of Ballyendrentagh. Being so seized, said Hugh, by his deed, alienated all the

determined to rescue young Con O'Neill, urged to this no doubt by the influence of his father. As a matter of course, this abortive combination was betrayed to the executive, by one who affected to sympathise with it. Father Meehan, in that most valuable and instructive work—*Fate and Fortunes of Tyrone and Tyrconnell*, has given the examination of this informer, one Teigue O'Lennan, "taken by Thomas Foster, gent., provost-marshal of Londonderry, the 9th of April, 1615;" and additions upon a second examination, taken by Sir Thomas Phillips, Knight, the 12th of April, 1615, according to which there were involved in the plot, Neale Oge O'Neill and his brother, Hugh Mergach O'Neill. The informer "further saith, that Neale MacHugh's sons (Neale Oge and Hugh Mergagh) wrote a letter to Alexander MacDonnell on Tuesday, the 28th of March, and sent it to him by a fool, to which fool Alexander, upon receipt of the letter, gave his coat off his back, and sent letters by that fool to Bryan Crossagh O'Neale, on Monday the 3rd of this month, and to Hugh MacShane (O'Neill of Feevagh), that they should be ready with all their forces to put this treason in execution about the tenth of May next, when all the gentlemen of account would be at the Parliament (they intended to seize Coleraine, Derry, and Lifford). . . . That one Patrick Ballagh O'Murray, a clerk, that belongeth to Alexander MacDonnell, doth ever write the letters that pass from Alexander MacDonnell to those other gentlemen; and that he and Laughlin O'Laverty, a priest, Bryan O'Laverty, that halteth, and Cormack Roe MacEsheall, are Alexander MacDonnell's counsellors in this practice. And further saith, that Donel Oge MacDonnell went over the Bann (into Co. Antrim) with Gorrie MacManus at Christmas last was twelvemonth, and they lay together in Bryan O'Laverty's chamber, where they had great store of aquavita secretly. And the said Bryan lay with Gorrie MacDonnell in one bed all that night, and

foresaid to Sir Hercules Langford, knight, and his heirs." Another inquisition, taken in same place, and on the same day, found "that Hugh Mergagh O'Neale, of Kilmackevett, was seized, in fee, of the moiety of the town and land of Carnyballyhill, Kennatus, Balliconnell, Achimellach, (), Ballymacmerye, Gortnagallon, and so being seized, by his deed, bearing date in the time of the reign of the late King James, alienated the foresaid to Hercules Langford, of Ballygortgarrisse, and his heirs." Another inquisition, held

Donel Oge useth for the most part to be with the said Gorrie."* The informer inculpated, in addition to those mentioned, three MacDonnells, three O'Cahans, several O'Neills and O'Donnells, one O'Hara, and three O'Mullans. The plot was just what the Lord Deputy Chichester wished, Killmakevet and Killelagh would add still more to his princely estates in Antrim. But there was a difficulty. Alexander M'Donnell was a nephew to Sir Randal M'Donnell, afterwards Earl of Antrim, and Sir Randal was a favourite with the King, therefore Chichester writes to the King that Alexander "stands acquit by the jury." Neale Oge O'Neill was on very intimate terms with Sir Randal, and afterwards married his daughter. So, Chichester fears to touch the lands of Killelagh and Killmakevet.

* This plot was maturing for many years; Sir Randal M'Donell, afterwards the first Earl of Antrim, refused to connect himself with it. The conspirators, therefore, resolved that, should they succeed, Alexander M'Donell, son of Randal's elder brother, Sir James, who was poisoned in the year 1601 by an emissary of Burghley, the minister of Queen Elizabeth, should be chief of the Antrim M'Donnells. It was probably for this purpose that the following certificate was drawn up, which M'Skimin found among the Records of Carrickfergus:—

"CERTIFFICATT.

"Knowe all men to whome these presents shal come to be heard, Reade, or seene, that we Gory M'Henry, and Cahall O'Hara, Esquyers, do hereby testifye, that we weare present when Sr. James M'Donell, Knight, was married unto Mary M'Neill † (by the Lord Bishope), of Galchoane in the O'Neve, in the lands of Clannonnells, beyonde the bande: and that Donell Oge M'Fee and Bryan O'Levertye, with diverse others, were present at the said Marriadge and knoweth thereof:—and this is the cause of our knowledge, that Alexander M'Donell is the lawful Sonne and heire of the said Sr. James M'Donell, Knight.—Witness our hands this 26th of Februarii, 1609.

G. M'H.

CAHALL O'HARA.

His X Marke."

† Her name was Ni Neill, the feminine form of O'Neill.

on the same day and place, found that Hugh Mergagh O'Neale "was seized, in fee, of the town and land of Carnaghliskee, in the foresaid Kilmackevett, and being so seized, by his deed, bearing date the last day of June, 1618, alienated foresaid to a certain Michael Doyne. Foresaid Hugh Mergagh O'Neale, by another deed of his, bearing date 4th Nov., 1627, relaxed to said Michael Doyne and his heirs, in perpetuity, all his rights in foresaid. The above-mentioned Hugh was likewise seized of the whole moiety of the town

O'Sullivan Beare records the fate of those on whom the Government could lay hands. He says, Arthur Chichester left no stone unturned to extinguish the remnant of the Irish race; but he especially hated the men of Ulster, because he had unjustly acquired much of their property; that having on one occasion condemned to death a gamester, a man of the very worst character, he promised to him pardon and the greatest rewards if he would accuse Bryan O'Neill of treason. "Then the Viceroy orders Brian O'Neill, Art O'Neill, Rorie O'Kane, Gorie O'Kane, Alexander MacSorley, Knights of high birth and name, and Laughlin O'Laverty (Ludovicum O'Labertagum), a priest, to be thrown into prison, accusing them of treason. In proof of this accusation, the wicked gamester swears that they had conspired to seize certain forts in Ulster that were garrisoned by English and Scotch, and to murder the garrisons. By the Knights it was answered, that the testimony of one obscure and wicked wretch ought not to be sufficient to condemn to death six gentlemen. Nevertheless their case is handed over to twelve English and Scotch men, who desired their death the more because having lands in Ulster they dreaded men of such catholic spirit in their neighbourhood. Consequently without delay they bring them in guilty. The Viceroy reports the sentence to the King. He writes back that pardon should be granted to the Knights and to the priest, on the condition that they should abjure the Catholic religion and embrace his sect. To which they boldly answer, that they never would accept that condition. During that night they mutually encourage each other to die for Christ, and the priest absolves the others from their sins by sacramental absolution. On the following day, after being suspended for a little from a gallows they are taken down, and, while half-alive, are quartered with sharp knives, their entrails are burned on a fire, and their quartered bodies are exposed

and lands of Carneballyhill, and so thus being seized, by his deed, bearing date July 5th, 1622, alienated said moiety of the foresaid to Michael Doyne and his heirs, in perpetuity—foresaid are held of the King by knight's service." Another inquisition, taken "Le Sessions Hall, Carrickfergus, 17th August, 1636," found that "Hugh Mergagh O'Neale, of Kilmackevett, was seized, in fee, of the town of Crogleggedrom, 120 acres; Randock, 60 acres; Largy, 60 acres; and Gortry, 60 acres; and so being seized five years ago, alienated

on public places. This occurred about the year 1615." Chichester, writing to the King, says:—"I have heretofore advised your Majestie of the discovery and apprehension of certayne conspirators, that intended to make an insurrection in Ulster in Maye last; it may please your Majestie to understand further, that whereas six of them were arrayned and condemned att the last Assices, hoolden at London-derrie, the judges suspended the execution of five of them, whereof one was a priest, who ministered unto the rest the oath of secreasie. Upon conference had with Sir Dominick Sarsfielde, one of the judges of that circuitt, in presence of your Privie Couñcell here, who confessed that he was fully satisfied in conscience, concerninge the points of evidence and justice to be done; and for that wee knowe them to be men apt to risse with everie storme that shall threaten us, and of the brood of rebels who will never be loyall, nor conform themselves to anie lawdable or civill course of life, wee have directed the said judges to give order for their execution." He then tells that "Alexander M'Donnell (nephewe to Sir Randall M'Donnell), who by the confession of some of the rest, was appointed to be the head of the faction and intended rebellion, stands acquit by verdict;" and adds:—"If your Majestie please to require further satisfaction concerninge that business, Sir Dominick Sarsfielde and Sir John Davys, who were judges of the circuitt and now in Englande, may give your Majestie particulare information thereon. And so, with my hartie prayers for longe continewinge of your Majestie in health and felicitie to raigne over us. The 22nd of September, 1615."—*State Papers, Ireland*, as quoted in the *Abbotsford Miscellany*. O'Sullivan Beare, though writing in Spain, seems to have been very well informed on the whole subject. The exclusion of Catholics from juries has at all times been a source of acute irritation to the aggrieved party. Lord O'Hagan's Act has

the foresaid to James Edmonston and his heirs, in perpetuity. The foresaid are held of the King by knight's service." Another inquisition, taken in the same place, March 27th, 1637, found that James Edmonston, of Breadiland, had assigned these lands to Arthur Langford, in perpetuity. An inquisition, taken at Carrickfergus, March 28th, 1632, found that Hugh Mergagh O'Neale demised, for 70 years, at a rent of 20/- per annum, Ballynedrintagh, whereof the hamlet and land of Crossbeg is parcel to Bryan Modder O'Neale, by the

rendered the time-honoured practice more difficult to be carried out at present, yet it is obvious from their outcry, about uneducated jurymen, that the once dominant faction would wish to recur to the good old custom. It was not want of education which excluded Catholics from the jury of Derry in 1615. Sir John Davis writes from "The Camp, near Limevaddy, in O'Chane's countrey, 28th August, 1609 :"—"We had a Jury of Clerke or Schollers for the Jurors ; 15 in number. 13 of them spake good Latin, and that very readily . . . they conceaved their verdict or presentment in singular good forme and methode ;" yet they were all *mere Irish*, named M'Eally (probably now Vallyely), O'Heney, O'Mullan, O'Cahan, M'Cawell (now Campbell), M'Redy, M'Anally, M'Gillegan, M'Cluskey, and M'Ataggart. It may be doubted whether any county in Ireland, notwithstanding the progress of education, could now produce thirteen jurymen who could understand extemporaneous Latin. Sir John Davis discovered that *mere Irish* respected the sanctity of an oath when in the jury-box. In his letter from the camp at Coleraine he says :—"At Armagh . . . the grand jury did most willingly indite their kinsmen and followers ;" and "at Dungannon . . . heer Shane Carrgh O'Chane was indited, tried, and found guilty by his own kinsmen and friends." There are counties in Ulster where crown officials have not made that discovery even yet. The offer of a conditional pardon mentioned by O'Sullivan was very likely made. Sir John Davis, writing to the Earl of Salisbury, tells the story of a monk, whose conscience was not of that sort, which would bring him to the gallows. He says :—"A monk, who was a principall counsellor to O'Dogherty, and was taken in Birt Castle, did voluntarily in the sight of all the people, cast off his religious habit and renounce his obedience to the Pope, whereuppon my lo : Deputy gave him his lif and his liberty."

name of Bryan Modder MacOwen MacHugh O'Neale, of Ballynedrintagh.

An inquisition, held at Ballymenagh, June 12th, 1639, found that James I., by letters patent, in the nineteenth year of his reign, granted to Sir Hercules Langford, knight, Ballygartgavery, Ballycramriffé, Ballyvelan, and Ballyshana-ghill, with powers to have a free market and two fairs each year, for ever, in Ballygartgavery. Sir Hercules died April 16th, 1639, and was succeeded by his nephew, Sir Roger Langford, knight, who was of full age, and married. On the same day, another inquisition found that Roger Langford, of Muckamore, being seized of the Priory of Muckamore, with its appurtenances, containing eight townlands, died thirty years ago, and that Sir Roger Langford, who was born after the death of his father, is the son and heir of Roger Langford, of Muckamore.

P A R I S H P R I E S T S .

On the 12th of July, 1704,* *Irial O'Hughian* was registered at Carrickfergus as parish priest of Glenavy, Killeade, Camlin, and Tullyruske; his place of abode was Glenavy; he was then sixty-five years of age; had been ordained in Brussels in 1667 by Dr. Edmund Reilly, the Archbishop of Armagh. When he was registered in Carrickfergus, in 1704, he was bailed by "Richard Horsman,† Belvidere, said county, gentleman, £50; and J. O'Drani, Ralow, said county, gentleman, £50." This priest is called in Primate Oliver Plunket's

* Dr. Cupples (*Parochial Survey of Ireland*), says—that the Rector of Glenavy in the reign of James II., named Moore, became a Catholic, and induced many of his parishioners to imitate his example, on which account he was deprived in the reign of William III.

† Richard Horsman was son of Anthony Horsman, Mayor of Carrickfergus in 1669. Richard died in 1720.

Report to Rome, in 1670, *Euralius Junior O'Haghby*. He is styled *junior* in the Primate's list on account of a priest who, in a petition to the Irish Bishops in 1663, in reference to the respective rights of the Dominicans and Franciscans, wrote his name *Cirialius O'Heaghan*,* and testifies that he was then seventy years of age.

Unfortunately, tradition has not preserved even the names of the priests who officiated in Glenavy, after the death of Irial O'Haughean. There was a Father White Parish Priest in 1750; he was succeeded by Father O'Neill. In the *Report to House of Lords*, made by the Protestant ministers, in obedience to an order issued by the House on the 5th of March, 1766, directing them "to return a list of the several families in their parishes on the first Monday after recess, distinguishing which are Protestants and which are Papists; as also a list of the several reputed Popish Priests and Friars residing in their parishes," the entry is—"John M'Glogan is Popish Priest." He had charge of the parishes of Glenavy, Camlin, and Tullyrusk. The return then made showed that there were in Glenavy, 131 Protestant families, and 145 Papist families; in Camlin, 133 Protestant families, and 43 Papist families; in Tullyrusk, 77 Protestant families, and 17 Papist families.† Father John M'Logan was a native

* The name is now written *Haughean*, seldom *O'Haughean*. They are the ancient *O'-h-Eochaidh*, one of the most ancient of the Dal-Fiatach race, which so long supplied kings to Uladh (see vol. i., p. lx.). They have preserved, to comparatively modern times, as a Christian name the ancient Pagan name Irial, which dates from the most remote ages. Irial Faidh, son of Heremon, reigned, according to the *Four Masters*, A.M. 3519. In modern times, Irial, among them, is changed into Charles—hence Charles Haughean is a name of frequent occurrence.

† According to the Census of 1871, supposing every inhabitant who was not a Catholic to have been a Protestant, there were in Glenavy 1311 Protestants and 947 Catholics; in Camlin, 1258 Protestants and 225 Catholics; in Tullyrusk, 610 Protestants and 219 Catholics. The 1766 Report gives the names of all the householders in the three parishes.

of the parish of Ballinderry, and was educated in Flanders ; he died about the year 1783, and was interred in the ancient cemetery of Ballinderry.

Father M'Logan was succeeded by the Rev. James Killen, who was a native of Cluntagh, in the civil parish of Tyrella. He was ordained by Dr. MacCartan, at Seaforde, about the year 1761, and became Parish Priest of Kilmore in 1768. He was appointed to the parish of Lower Ards in 1780, from which he went to Glenavy in 1783. He resigned the parish about 1786, and died thirteen years afterwards in the parish of Kilmore ; his remains were interred in Bright. Father O'Hanlon officiated about a year in Glenavy, but whether as parish priest or administrator cannot be ascertained.

The next Parish Priest was the Rev. William Crangle, a native of Sheepland, in the parish of Dunsford. Father Crangle, having been ordained in the year 1778, went to the college of St. Vadastus in Douay, where he studied along with the Rev. Patrick Magreevey, who was afterwards Parish Priest of Ballyphilip or Portaferry, and the Rev. Patrick M'Grath, who officiated in Saul and other parishes. He obtained Bachelorship of Philosophy in the University of Douay, after a thesis in the college of St. Vadastus, on the 28th of June, 1780. The following memorandum is entered in a volume of MS. sermons in Father Crangle's handwriting :—"July the 8th, 1783, William Crangle bid the last farewell to Doway, *in nomine Domini, Amen.* November the 20th, 1783, I commenced in Belfast, and departed from it on May's eve, 1787, to Dunsford, where I remained until the 25th of the said month ; and on the 26th of May, 1787, I celebrated the first Mass in Glenavy." He re-erected the chapel of Glenavy, after it had been burned in 1797 by the *Wreckers*, and erected Aldergrove chapel. He died in 1814, and was interred in Glenavy chapel.

Father Crangle was succeeded by the Rev. Patrick Blaney, a native of Ballywalter, in the parish of Ballee. Father Blaney resigned the parish in 1819. He afterwards officiated in various parishes of Lecale; and when discharging his duties in the parish of Saul, he fell a victim to cholera, and died October 14th, 1832. His remains were interred in the ancient graveyard which surrounds the Protestant church of Dunsford.

On the resignation of Father Blaney, in 1819, the parish was conferred on the Rev. James MacMullan. He was a native of Ballylough, in the parish of Kilmegan; and having studied under the Rev. Patrick MacMullan, then parish priest of Kilmegan, and afterwards bishop, he was ordained by that prelate, and sent to study in Salamanca under Dr. Curtis. Dr. MacMullan's letter is dated "Kilmegan, die quinta Mensis Maii, Ann. Sal., 1797," and requests that he be allowed to study "in loco, quem in prædicto collegio aliquo abhinc tempore occupavit Reverendus Joannes MacMullan, hujus quoque diocesis alumnus, at deinde consueto studiorum curriculo completo in suam patriam, ad vineam Domini pro viribus excellendam reversit," etc.* Father MacMullan was appointed Parish Priest of Glenarm, February 2nd, 1805, from which he was appointed to Glenavy. On the death of Father Smith, in 1829, he was appointed to the parish of

* From Dr. MacMullan's letters, formerly in the possession of the late Rev. W. MacMullan, P.P., Ardglass. The *John MacMullan*, who is referred to in the letter, as having formerly studied in Salamanca, was Parish Priest of Dunean, and died August 21st, 1824. Dr. Curtis, writing to Dr. MacMullan in reference to Cardinal Fontana's letter regarding proselytising schools, which were entrapping Catholic children, adds:—"I had a letter some days ago from Rev. J. MacMullan, a subject, and I believe a relative of your lordship, and a nephew of your venerable predecessor. He studied at Salamanca, and merited my sincere esteem, which obliges me to recommend him particularly to your favour."

Kilmegan ; but he only held it a few days, when he returned to Glenavy, where he officiated until his death in 1841. His remains were interred in front of the altar in the church of Aldergrove, and on his tombstone is inscribed :—

Beneath this stone is interred
the mortal remains of
the Revd. James M'Mullan ; he
was priest of this parish and
Glenavy for the period of 22 years ;
he died on the 21st of February,
1841, in the 61st year of his age.

After the death of Father MacMullan, the parish was administered by his curate, Father Richard Hanna, till the 15th of September, 1841, when he was compelled by sickness to retire from the mission ; he died nine months afterwards at the residence of his father (see *Parish of Kilclief*). The parish was then administered by the Rev. Joseph Canning, who was a native of Ballymoney, Co. Antrim ; he entered the Logic Class in the college of Maynooth, August 25th, 1836, from the Diocesan Seminary, and he was ordained by Dr. Murray, in Maynooth, on the 5th of June, 1841.

The Rev. James Denvir, P.P., Lower Ards, was appointed Parish Priest, February 9th, 1843. Father Denvir was appointed Parish Priest of Kilkeel, October 5th, 1845 (see *Parish of Kilkeel*), after which the parish was administered by Father Michael M'Cartan (see *Parish of Derryagh*), who had been his curate, until the appointment of the Rev. George Pye.

Father Pye, the present Parish Priest, is a native of Grangecam, in the parish of Down. He studied in the Diocesan Seminary, Belfast ; entered the Logic Class in the college of Maynooth, August 25th, 1836, and was ordained in Downpatrick by Dr. Denvir, October 28th, 1842.

He was appointed Professor of Classics and Mathematics in the Diocesan Seminary, from which he was promoted to the parish of Glenavy, March 16th, 1848.

CHURCHES.

During times of persecution, Mass was celebrated at the site of the present church of Glenavy, which is in the townland of Ballymacricket, and at a high bank in the townland of Ardmore, which overhangs Lough Neagh. The Catholics erected, about the period of the Restoration, a Mass House at Ardmore, the walls of which form part of the dwelling-house of Mr. Thomson; they afterwards erected a chapel at the Mass Station in Ballymacricket. On Palm Sundays, and at other times when the priest could not conveniently celebrate two Masses, it was customary to celebrate Mass at a place called "The Gulf," on the bank of Lough Neagh, below Crumlin, which was nearly central for the two congregations; this custom was given up on account of disturbance caused by Orange mobs. The chapel of Ballymacricket, or Glenavy, was burned in 1796 by the *Wreckers*, after which Mass was celebrated at the ruins, until another chapel was built by Father Crangle in 1802. A new church, dedicated under the invocation of St. Joseph, was erected on the site of the old chapel by Father Pye. It was consecrated by Dr. Dorrian, September 13th, 1868, and the sermon on the occasion was preached by Dr. M'Cabe, Bishop of Ardagh. The church is built of black stone, relieved by the light colour of the cut stone round the windows and doors. There is an arched ceiling, but the principal timbers of the roof are exposed. A small bell-tower, surmounted by a spire, rises from the south-western angle of the nave, in which is placed a bell, manufactured by Mr. Sheridan, Dublin, weighing ten cwt. The altar window is traceried, the

western gable is pierced by five lancets of varying lengths, and the side walls by single lancets. A small gallery for the choir occupies the western end of the church. The building was from designs, and under the superintendance, of Mr. John O'Neill, Architect, of the firm of O'Neill & Byrne.

On the opposite side of the road, a commodious and beautiful parochial house has been erected on a farm of eleven acres, held at a yearly rent of £10 10s., under a fee-farm grant dated the 19th of September, 1874, from Sir Richard Wallace, to the Most Rev. Dr. Dorrian and the Rev. George Pye.

Aldergrove Church. After the Catholics ceased using the Mass House in the townland of Ardmore, they assembled for Mass at a store-house in Ballyginnif. Father Crangle built a small chapel at Aldergrove (townland of Ballyquillan), which was enlarged and altered into the present church, erected by Father MacMullan in 1824. It was dedicated under the invocation of St. James. That good priest is interred in front of the altar; and in front of the church the Rev. John M'Areavy is interred. Father M'Areavy was born in the parish on the 4th of March, 1842; after studying in the Diocesan Seminary, he entered the Humanity Class in the college of Maynooth, November 15th, 1860. He was ordained by Dr. Dorrian in St. Peter's, Belfast, November 1st, 1866. He officiated as curate in Ballykinlar for a short time, when he had to retire from the mission through bad health; and he died in his mother's house. On his tomb is inscribed:—

Of your charity, pray
for the soul of
The Rev. John M'Areavy,
aged 26, who died 8th Oct^r.
1868.

There is preserved in Aldergrove church a holy-water stoup from the old church of Templepatrick; it was presented to the Rev. Jas. MacMullan.

PARISH OF DERRYAGHY.

THE Parish of Derryaghy includes the whole of the civil parishes of Tullyrusk, Derryaghy, the parts of the civil parishes of Lambeg (see page 234), and Drumbeg, which are in the county of Antrim, and a part of the civil parish of Shankhill; but the boundaries towards Belfast and towards Templepatrick are very uncertain.

The entire parish of Tullyrusk, with its various chapels belonged, in the reign of Henry VIII., and perhaps from a very remote period, to Shankhill Church. In the *Taxation of Pope Nicholas* "Ecclesia de Talarusk" is valued at 40s. The ruins of the old church, surrounded by its graveyard, occupy the summit of a hill, which rises gently from the surrounding swampy ground. It obtained from this circumstance its name *Tulach-Ruisce*—'the hill of the moor.' The foundations of the church measure 63 by 19 feet. The cemetery is a favourite place of interment with many of the old families of the neighbourhood; in it repose the remains of the Rev. William Close (see parish of Newtownards); on his gravestone is inscribed—

Erected
to the Memory of
the Rev. William Close, P.P.,
Newtownards,
who died October 10th, 1868.
R.I.P.

A portion of a small stone cross still remains in the graveyard, and the old 'holy well' situated some distance to the north of the graveyard, is said to supply the best water in the vicinity.

The *Taxation of Pope Nicholas* values "Ecclesia de Karryn cum capella Kiltrodan," along with the churches in the parish of Shankhill, and adds "all these are worth 12 marks." *Ecclesia de Karryn* was in the townland of Knock-Cairn. The writer of the Statistical Account of Glenavy in the *Parochial Survey* (vol. 11.) states that the foundations of an ancient building were then (1815) in that townland; they have, however, since that date been removed.

The *Capella de Killtroddan* was in the townland of Dundrod, which in the Inquisition taken in 1621, regarding the Chichester property, is called "Ballykiltrodan," and even so late as 1780, it is called "Dunkilltrod" in Landrick's map of county Antrim. The site of the chapel is now completely forgotten.

"Ecclesia de Kenles" is valued in the *Taxation of Pope Nicholas* at the comparatively large sum of $4\frac{1}{2}$ marks, yet the site cannot now be identified. The name *Kenles* assumes in modern times the form of *Kells*. As it occurs in the taxation between "Talarusk" and "Karryn" it is to be presumed that it is in that vicinity. Perhaps it may be discovered about Islandkelly or Drumankelly. Colgan, in a note to the Life of St. Olcan, among the various places supposed to be named from that saint, mentions—"Boith-Bolcain (*the hut of Olcan*), near Connere (Connor), in the barony of Coill-Ultach (Kilultagh)," which is the townland of Bovolcan, near Stoneyford. No ecclesiastical remains have, however, been discovered in that townland; but Archdall, following Colgan, describes Boithbolcain as a "Church near Connor, founded by St. Bolcan, a disciple of St. Patrick."

Castle Robin,* which stands near the summit of the

* The officer in Sir John Clotworthy's regiment, who wrote *The Warr of Ireland*, tells the following story regarding the escape of Lord Antrim from Carrickfergus Castle, where he had been a prisoner

White Mountain, was, it is said, built by, and named after, Sir Robert Norton, a military commander in the reign of Queen Elizabeth. "The walls now standing," says Dubourdieu, *Stat. Surv. Antrim*, "are 84 feet long, 36 feet wide, and 40 feet high; near it is a fine mount; the mason-work is very rude, scarcely having a joint broken in any part, but the quoins are good."

The Protestant Church of Derryaghy occupies the site of the ancient "Ecclesia de Ardrachi," which is valued in the *Pope Nicholas Taxation* at 8s. This church belonged to the Black Priory of St. Andrew in the Ards, as Black Abbey was usually styled, which became, about the year 1218, a cell of the Priory of St. Mary of Lonely, in Normandy. The Priory of Lonely being greatly inconvenienced by the laws affecting aliens, when England and France happened to be engaged in war, sold in 1356 (see vol. I., page 431), the lands, tithes, and privileges of the priory of St. Andrew's to Richard Fitz-Ralph, Archbishop of Armagh. Dr. Reeves, on the authority of one of the Primatial Registries, *Registrum Prene*, says, "A.D. 1444, the chapel or grange of *Airearachaid* in the diocese of Down, formerly belonging to the Black

for a year—"He slipt down at a window of the Castle with the rope, in his clothes, with heavy boots, and made towards the place appointed, where horses should meet him a mile from the town. . . . The Earl, missing of horses at the appointed place, made on in his boots, not knowing where, through the mountains, till he arrived under Castle Robin, within a mile of Lisnegarvy, where happily he met next morning a poor Scollogue (a small farmer), with whom he associated himself, and after knowledge of one another, and that my Lord told him who he was, the poor man brought him to a secret place, where he left him till himself went to Lisnegarvy, and bought bread and beef, and returned. After my Lord refreshed himself, he went to sleep in a hollow tree in the wood till next night, and then the Scollogue guided him to Charlemount, where he made no stay, but went to Mellifont to my Lord Moore's. The Scollogue he kept till he died, and made much of him."

Priory of St. Andrew in the Ards, was let by the Primate to John M'Gynd, Official of Dromore, at 3s. 4d. per annum." On account of its relationship to the Primacy, the Church of Derryaghy is not entered in the *Terrier* nor in the *Report* of 1622; but among the possessions of the See, the *Terrier* enumerates "In Derriaghy the temporalities of one townne." The Protestant Archbishop of Armagh, as the representative by law of Primate Fitz-Ralph, was the Rector of Derryaghy until the Disestablishment. The Church, and a portion of land attached to it, seems to have been in ancient times the property of the Bishops of Down, as the document copied by Sir James Ware from the *Episcopal Archives* states that Aengus MacMailraba bestowed "Dirar-Achaid with one carucate" to the Bishop of Down. The names *Doire-achadh* (Derry-agma), and *Ard-achadh* (Ard-agma), translate respectively into "the oak-wood field," and "the high field." An ancient well was formerly near the church, but it is now filled up.

The Church of Lambeg is not mentioned in the roll of the *Pope Nicholas Taxation*, but in that document the churches in the Deanery of Dalboyn are valued in the following order, Drumbo, Drum, *Cloncolmoc*, Ardrachi (Derryaghy), Blaris, Drumcale (Magheragall), &c. It is remarkable that in the list of lands belonging to the See of Down attached to the *Terrier*, nearly the same order is followed, when the See happens to have lands at any of these churches; in it the order is Drumbo, Lambeg, Derryaghy, Blaris, Mathrenegall, &c. Dr. Reeves supposed *Cloncolmoc* might be an ancient church in the townland of Oldforge, but it is obvious from the two rolls that *Cloncolmoc—Cluain-Colmog*, "the meadow of St. Colman," is another name for Lambeg (Lann-beg—"the little church"). "Ecclesia de *Cloncolmoc*" is valued in the *Taxation of Pope Nicholas* at

one mark. The *Terrier* enters "Ecclesia de Lambeg, one mensal; the curate pays in proxies, 16d.; refectons, 16d.; and synodals, 2s.;" but the addition of these payments shows a sum of 11s. 4d. It is probable that as the church was a mensal, the proxies and refectons would be more than in parochial churches, we may, therefore, suppose that 16d. is entered by mistake for 4s. 8d. in both cases. In the list of See lands *Terrier* enters, "In Lambeg four ploughlands, spiritualities, and temporalities." The more ancient document, copied by Sir James Ware from the Archives of the See, relates that Aengus M'Mailraba, who reigned in Clondermod, in 1034, bestowed to the bishop, in addition to other possessions, "In Dalbuin (Landebege cum tribus carucatis item), Dreluga cum quatuor carucatis, in temporalibus." Dr. Reeves has appended to this passage the following note, the words enclosed by brackets are accompanied in Ware's copy by the note, "In the *Inspeximus* under the seale of Drogheda but not in the original." There can, therefore, be no doubt that the passage "Landebege with three carucates" had been in the ancient document, though left out by a mistake of some transcriber. *Dreluga*, which along with four carucates in temporalites, the bishop possessed, seems to be Derryvolgie, *alias* Fealoagh,* which gave name to a *cinament* or territorial division. The *Report* of 1622 asserts the same claim regarding Lambeg, "Item, the manor and landes of Lanbege let by

* An Inquisition taken at *Lisnegarvy*, 7th July, 1630, "There hath been a rent charge of twenty pounds sterling, per annum, due and accustomed to be paid unto the bishopps of Downe and Connor, chargeable upon, and issuing out of all the territories, &c., of Killultagh and Dirrivolgie, *al'* Derrewolgie *al'* Feloagh. There is within the cinament of Dirrivolgie a certain towne called Lambegge, and, also, a towne called *Magarnegeole* (Magheragall), &c.—The said cinament of Dirrivolgie hath its metes as followeth, towards the south part of the same are lying and being the river of Lagan, and from the said river the bounds of this cinament, towards the east carrieth itself directly

the late Bp. Dondasse unto Sir Hugh Montgomerie, Knt., to the use of Sir Robert Cleland, Knt., for XVI Li. sterl. per annum. The which rent they have these nine years last past refused to pay (alleging that they have not the true meares of the land which yet they say they will stand upon) unto this last Allhollontide being thereunto by authority constraigned." The same *Report* mentions the church "Ecclesia de Lambeg ruynous, the Bp.'s mensal." The Protestant Church occupies the site. Archdall, on the authority of Ware, says, that "M'Donnell built a small monastery here, in the 15th century, for Franciscan Friars of the third order." It is difficult to know how a M'Donnell possessed property in Lambeg at that date. A portion of the graveyard is called the Nun's Garden; and on that account the people say, that there was a nunnery here; but no account of such an establishment is extant. In an *Inquisition* of James I., we find Tullynasaggart—"the priest's hill," used as an *alias* for Lambeg. The graveyard, before the erection of Hannahstown Church, was much used by the Catholics as a place of interment, and several priests are interred in it.

between the lands of the same and Tuagh-fall unto Ballaghmorgarly, and from thence about half a mile betwixt this cinament and Kilultagh, unto the valley or glin of Altnecalline, and so by the midst of the said valley, and from thence betwixt the cinament and territories unto and by the toppe of a little mountaine called Mullagh-neglas, and from thence, about half a mile betwixt the cinament and territories aforesaid directly by the midst of a certain little ditch, which was an old meere, until that meere doth come unto a certain passage called the foard of Balanagrosse (the road of the Cross), in a wood, and from thence, about half a mile by woodes and plaines, betwixt the cinament aforesaid directly by the midst of a little field called Towrebege, and from thence half a mile, betwixt the cinament aforesaid directly unto the foard of Garrifinbres upon the river Lagan. The aforesaid cinament containeth in it the villages or townlands. . . . Lambegge, * Tullanasagart, Ballykilleaten and others, whose names the jury cannot find.

* Lambeg and Tullynasaggart are here given as distinct townlands.

The site of a church is remembered in the townland of Old-forge.* Dr. Reeves supposed that this church might have been the "Ecclesia de Cloncolmac," which is valued in the *Taxation of Pope Nicholas* at one mark, but that church seems to have been the more important one of Lambeg. There are also in that immediate locality the townlands of Kilmakee and Killeaton, the names of which would suggest the probability that they once contained chapels. The most diligent search has failed in discovering any traditions of a graveyard in Killeaton; but a communication of the late Mr. Carruthers to the *Ulster Journal of Archæology*, vol. 3, states that a field, which then belonged to Mr. Lewson, but is now the property of Mr. Burrows, was always called "the burial field." The remains found in it, however, which were the subject of Mr. Carruthers' communication, belonged to the pagan period; they were found in a sand-hill in that field in the year 1849. They consisted of three urns, some flint knives, arrow heads, and a rude stone sword, or bludgeon.

The adjoining districts are rich in præhistoric remains. The two mounds at Dunmurry are very interesting; one, which seems to be of the sepulchral class, is surrounded by a ditch filled with a constant supply of spring water, and the other is defended by a high earthen *vallum*, and belongs to the class which some antiquarians suppose to have been *cattle-keeps*. Forts are numerous, and many of them of a very interesting character. A large cairn stands on the top of Collin Mountain. It is formed of small stones piled up in

* Old-forge was formerly called *Ballydollegan* (Baile-da-lochan—"the town of the two little lakes"), as appears by an Inquisition held at Belfast, 30th August, 18, Jac. I., which found that all the townlands in "Tuoghfall and Moylone" belonged to the parish of Shankill, except Ballidownmurry (Dunmurry), Ballydollegan (Old-forge), and Ballefinaghy (Ballyfinaghy), which then, as now, belonged to Drumbeg.

a conical heap, and nearly covered with a green sod, produced probably by the growth and decay of the grasses which took root among the stones. Another similar cairn, called *Carn Shain Bhuidhe*, or as the name is translated by the people, *Yellow Jack's Cairn*, stood on Altigarron Mountain. When that mountain was the property of Mr. Hunter, of Dunmurry, there was found at the cairn a beautiful sepulchral urn, highly ornamented, after the usual pattern of Irish urns. It is now in the possession of Mr. Hunter, of Dunmurry. It is 5 inches high, $6\frac{3}{4}$ inches in diameter at the broadest part, and 6 inches across the mouth; a fine engraving of it is given in *Benn's History of Belfast* (1877). There are several standing stones on the mountains. Some are named *The Standing Stones*. One is called *Sibb's Stone*.

There was formerly an ancient church in the demesne of Suffolk, in the townland of Dunmurry. It stood in the field, which is exactly opposite the Five Mile Stone from Belfast. The site is now a mill pond. The church was called *Kilwee*; and, according to local tradition, the last interment in it took place about 120 years ago. This seems to have been the chapel of Kilemna, one of the chapels belonging to the Church of Shankill. The *Terrier* enters "Capella de Kilemna, proxies, 2s.; refections, 2s.; synodals, 2s." It is again entered in the *Return* of 1622 as one of the chapels belonging to Shankill under the name of "Capella de Kilmean." The Holy-Water Font is still preserved by Mr. M'Cance of Suffolk.

To the right of the road which leads from Castle-Robin to Tornaroy, after it enters the property which formerly belonged to Mr. Hunter, of Dunmurry, but which now belongs to Lord Templetown, there is a spot, where formerly unbaptised children were buried; it probably is the site of an ancient church.

On the left hand side of the road leading from the New Catholic Cemetery of Milltown to the Hannahstown Police Barrack, and about 100 perches from the cemetery, is a green knoll called Callendar's Fort, which is known to have been the site of a church, and the font belonging to it was formerly at the house of James Kirkwood, where Thomas Greer's public-house is now. The foundations of the church could be distinctly traced in 1846, when Dr. Reeves found that they measured about 114 by 40 feet. This seems to have been the Chapel of *Ballycromoake*, the rectorial tithes of which belonged to the Abbey of Bangor, but its vicarage belonged to the Church of Shankill. The *Terrier* enters "Capella de Crookmock, the Abbot's of Bangor, Shankill is the Vicar, and pays for it." One of the chapels enumerated by the *Return* of 1622 as belonging to the Church of Belfast is "Capella de Cramagh." Modern improvements have made the site a rich pasture field, but when the road was being constructed through it, immense quantities of human bones were exposed.

PARISH PRIESTS.

The earliest Parish Priest, of whom we have any record is the Rev. Phelomy O'Hamill. In 1704 he was registered in Carrickfergus, when the sureties, who entered into recognisance for him in £50 each, according to the Act of Parliament, were Conway Courtney, of Aghalee, gentleman; and Hugh Hamill, of Carrickfergus, yeoman. The parishes of which he "pretended to be Popish Priest" were "Belfast, Derryaghy, and Drum." It is to be observed that he was not registered in Downpatrick, though the parish of Drumbeg extended into the County of Down, while at the same time the Parish Priest of Lisburn was registered in both counties, from which we may infer that Father Hamill's spiritual charge did not extend into the County of Down. From the

Record of Registration, we learn that he was then 60 years of age, that he resided in Derryaghy, and that he had been ordained in Dublin, in 1667, by Primate Oliver Plunket. It is almost certain that he is the priest called *Felix O'Hannig* in the list of the priests of the diocese returned to Rome by Dr. Plunket, in 1670, for in that document the names are very inaccurately written. Among the letters preserved in the *Record Office*, Dublin, is one addressed by the Sovereign of Belfast to Joshua Dawson, Esq., Secretary's Office, Dublin. [It has already been printed in Mr. Benn's *History of Belfast*.]

“ Belfast, March 24, 1707-8.

“ Sir,—In obedience to the Proclamation Issued by the Government and Council, I immediately Issued a warrant against the Popish Priest within my jurisdiction of Magistrate of Belfast; the Priest, whose name is Phelomy O'Hamol, immediately upon the first hearing of it, being Ill, wrote me a Letter that he would surrender himself to me, and as soon as he was able to come to town would wait upon me; accordingly he came on Monday last, but being then at Antrim upon the Commission of Array for the Militia, he stayed in this town till I came home, and hath this day surrendered himself to me. I have put him into our Town Gaol * and desire you would communicate this account to their Excys. the Lords Justices, where I intend to keep him till I know their further pleasure. His behaviour has been such amongst us since, and was, upon the late Revolution so kind to the Protestants, by saving several of their goods in those times, that I had offered me the best Bail the Protestants of

* Inquiry has failed to discover the locality, but several prisons of a temporary kind were in the town in past times. On September 11th, 1746, an advertisement offers for sale, “A Tenement and Slaughter House in Castle Street, now the Marshalsea House.”—Benn's *History of Belfast*.

this country affords. However, the Proclamation being positive, and no discretionary power left in us, I would not Bail him. Thank God, we are not under any great fears here ; for upon this Occasion I have made the Constables return me a List of all the Inhabitants Within this Town, and we have not amongst us Within the Town above seven Papists; and by the return made by the High Constable there is not above 150 Papists in the whole barony. Favour me with an answer to this, with the Governmt.'s pleasure therein.

Your humble servt.,

GEORGE MACARTNEY."

Endorsed on this document is—"Let him Continue for the Present where he is." We have no record to tell when Father O'Hamill passed to his reward, but tradition tells that his remains were interred among those of his relatives in Lambeg.

Father Magee was the next Parish Priest. According to a tradition, recorded by Father M'Mullan, P.P., Derryaghy, he was a native of County Down, but it is more probable that he was a native of Derryaghy, for at that time Parish Priests were generally, if possible, appointed to parishes in which their relatives resided, that they might more easily escape the effects of the persecuting laws. It is said that Father Magee officiated as Parish Priest and Curate nearly fifty years in Derryaghy. His grave is still pointed out near that of his successor in Lambeg.

The next Parish Priest was Father John O'Mullan, who became Parish Priest in 1733. According to the traditions gathered up by the Rev. W. MacMullan, P.P., Derryaghy, Father O'Mullan was a native of Ballywillwill,* in the parish

* The earliest record of the names of the householders in Ballywillwill, which I have met, is the return made to the House of Lords, in 1766, by the Protestant Minister of Kilmegan, which is

of Kilmegan, though other traditions represent him as a native of the parish of Derryaghy; and persons residing in the parish certainly are relatives of his family. We know little of his history except what is engraved on his tombstone in Lambeg Churchyard—

Here lyeth the body of the Rev.
John Mullan, upwards of 39 years
Parish Priest of Derryaghy and
Belfast. He died 15th September, 1772,
Aged 80 years.

Father O'Mullan was succeeded by his curate, the Rev. Hugh O'Donnell. Mr. Cramsie, a grandnephew of this clergyman, compiled a short memoir of his *Life and Times*, from which we learn that his family resided at a place near Glenarm, called The Glore; that his father's name was Roger O'Donnell, who was born in 1707; and his mother's name was Elenor Magill. Father O'Donnell was born in the year 1739, and after obtaining such a preliminary education as could be obtained in his native place, went to the college of the *Noble Irish* in Salamanca, where he studied Philosophy and Theology. On his return to his native diocese he was appointed Curate of Derryaghy and Belfast, and on the death of Father O'Mullan he succeeded him in that parish. Father O'Donnell, while still a curate, opened a chapel in Belfast, in an entry off Mill Street, of which the Catholics had obtained a lease for thirty-one years; and on the 30th of May, 1784, St. Mary's Chapel was opened. He had now four chapels in his parish; he obtained the assist-

now preserved in the Bermingham Tower. According to it, there was then in that townland no person of the name of O'Mullan, but there were three householders in it named MacMullan (Alexander, James, and John). It is, however, probable, that MacMullan and O'Mullan are the same name—as in the same way as our annalists name one of the chiefs of the Kinel-Owen both MacLoughlin and O'Loughlin.

ance of a curate, Rev. William Crangle, who officiated in the parish from November, 1783, till May, 1787. It is difficult to find who assisted him after that until the appointment of the Rev. Peter Cassidy, in 1792. Father O'Donnell took a lively interest in politics, co-operating with the liberal Protestants in Belfast, "In fact Belfast was all liberal," as Mr. Cramsie remarks, "and many of the liberals held very advanced opinions, which culminated in very serious affairs afterwards." He promoted, in 1790, petitions to Parliament for Catholic Emancipation, in which he was assisted by the liberal Protestants of the town. Years now crept on; Father O'Donnell had been in failing health, and in 1808 he retired from active missionary duties, reserving to himself £70 per annum out of the revenues of the parish, and, retaining at the same time, his ecclesiastical *status* as Parish Priest. The duties of the parish were performed by the Rev. Peter Cassidy and the Rev. Richard Curoe (see parish of Kilkeel); but in 1812 Father O'Donnell, desirous of being freed entirely from the pastoral charge, solicited the bishop to confer it on Father Curoe. That clergyman, however, preferred the parish of Kilkeel, for at that period Derryaghy and Belfast was by no means a desirable parish. It consisted of the town of Belfast, and a tract of country extending more than twenty miles in length, in which there were nine or ten important towns, while the entire revenues (as appears from a letter of Father Cassidy, dated Belfast, June 10th, 1808, in which he solicited Father MacMullan, of Loughinisland, to become his fellow curate), amounted to £240, out of which £70 was to be paid to Father O'Donnell. The aged pastor and his people sent a deputation to Dr. M'Mullan, to solicit the appointment of the Rev. William Crolly to the parish of Belfast. The Bishop acceded to their request, and desired them to inform Father Crolly, that it

was his wish that he should become their Parish Priest. Father Crolly accepted the appointment, in the month of August, 1812, and removed from Maynooth to Belfast in the following November, taking with him as his curate, the Rev. Bernard M'Auley, afterwards Parish Priest of Downpatrick, who had just completed his course of studies in Maynooth College. Father O'Donnell died at Springbank, near Hannahstown, on the 1st of January, 1814, and his body was removed to St. Mary's, Belfast. His remains were interred in the east end of the churchyard of Glenarm, near the ruins of the Franciscan Friary. "A modest monument," says Mr. Cramsie, *Life and Times of the Rev. Hugh O'Donnell*, "points out the place; on it is carved the O'Donnell arms, with the motto of that family—*In hoc signo vinces*, and the inscription—

Also on the 1st of January, 1814, the body of
the Rev. Hugh O'Donnell, aged 75 yrs.,
who was Parish Priest
of Belfast during 44 years.
*Closed is the hand that often gave relief,
And cold the heart that beat to each man's grief.*

There is also recorded on the same stone the death of his father, Roger O'Donnell, aged eighty-seven years, in 1794; and of his mother, aged sixty-nine years, in 1785; and of other members of his family. In some of the old Catholic families in Belfast there is preserved a portrait of Father O'Donnell, engraved from a crayon, which was executed by an eminent artist of that day, Mr. R. W. Dyke, sen. The likeness has always been regarded as excellent. It is remarkably clever as a work of art, and represents an aged clergyman in his library, with long flowing white hair, massed on his shoulders; the face is dignified, at the same time gentle; and the whole contour and expression of indiscribable sweetness and beauty." A writer of that day says,

“The Rev. Hugh O'Donnell possessed all the virtues which should adorn the sacerdotal character. He exercised them with the information of a scholar, the manners of a gentleman, and the enlightened zeal of a Christian pastor.”

Father O'Donnell's curate, the Rev. Peter Cassidy, followed him to the tomb.

The *Ulster Recorder*, April 25th, 1815, contains the following notice of his death :—

“On Friday last (April 21st), the Rev. Mr. P. Cassidy, for 23 years an inhabitant of this town, loved by all those who had the honour of his acquaintance, and respected by every man who witnessed his conduct during the long and arduous period of his ministry. The modesty of this respected gentleman's demeanour gave additional weight to the intelligence he possessed ; mild, conciliatory, and kind, he made many friends, and, we believe we may say, he died without an enemy. Patience under privation was his constant theme of admonition to his parishioners—without pride and without affectation, he gave dignity to the station he filled, and made the Catholic Ministry of the Gospel an object of admiration to the religious as well as the political bigot.”

Father Cassidy was a native of Ballymacpeake, in the parish of Termoneeny, County Derry, and like his brother, the Rev. John Cassidy, P.P., Ahoghill, affiliated to the diocese of Down and Connor. He was interred in the graveyard of Aughnahoy. On the tombstone is inscribed—

Erected

In memory of

the Rev. John Cassidy, Pastor of this
parish for 51 years.

He erected two chapels in it, and died on
the 12th of January, 1819, aged 75 years.

Also his brother, the Rev. Peter Cassidy,
Pastor of Belfast for 21 years ;

He died on the 22nd of April,
1815, aged 55 years.

Father O'Donnell was assisted in the Derryaghy portion of his parish by Father M'Quoid, who was a native of Sheepland, in the parish of Dunsford ; and after him by Father

John Devlin, who was a native of Munterevlin, in the County Tyrone. He administered the Derryaghy portion of the parish under Father O'Donnell, and died about the period of Father O'Donnell's resignation. He was interred in Lambeg. On his death the Rev. Arthur O'Neill officiated; but, it would seem, that he was only a temporary administrator. Father O'Neill was born, May 14th, 1783, in Killymorris, in the parish of Finvoy, and was ordained, August 29th, 1808. We find him curate of Ballymoney, in 1810 or 1811.

The Rev. Denis Magreevey was appointed in 1812, but he officiated in the parish for some time before his appointment. Father Magreevey was a native of Ballynagalliagh, in the parish of Bright; he was ordained by Dr. MacMullan, in September, 1806, after which he studied for a very short time in the Irish College of Lisbon, from which he had to fly when the French were advancing on that city; he completed his studies in Kilkenny; and after being a short time on the mission, he was sent to Derryaghy, which was conferred on him in 1812. He held the parish till December, 1824, when he was appointed to Duneane.

The Rev. Charles Hendron was then appointed to the vacant parish. Father Hendron was a native of Belfast. He entered the class of Humanity in the College of Maynooth, April 7th, 1810, and was ordained in Maynooth about the year 1816, by Dr. Troy. He officiated as curate in Belfast, from which he was appointed to Derryaghy, towards the end of 1824, which he held till the end of 1827.

He obtained, says the *Irishman* newspaper, January, 1826, "from John M'Cance, Esquire, High Sheriff of the County of Down, an acre of land for enlarging the graveyard of Hannahstown; this estimable gentleman also gave a subscription of £20 towards erecting a suitable place of

worship." Father Hendron left Hannahstown (see parish of Ballycastle) at the end of the year 1827.

The next Parish Priest was Rev. Hugh M'Artan, who was a native of Drumena, in the parish of Kilcoo, entered the Humanity Class in the College of Maynooth, January 18th, 1818, and was ordained by Dr. Murray in 1823. He officiated in Ballycastle, from which he was appointed to Derryaghy, at the end of 1827. He was appointed Parish Priest of Kilclief in 1830.

Father M'Artan was succeeded in Derryaghy by the Rev. Arthur M'Glew, who was appointed from Newtownards (see parish of Newtownards). Father M'Glew remained in Derryaghy one year and eleven months, when the Rev. Peter M'Cann, who had formerly been Parish Priest of Aghagallon (see parish of Aghagallon) was appointed. He left the parish in bad health towards the end of the year 1837, and died March 27th, 1838. On his gravestone in Cranfield is inscribed—

Here lieth the body of the Rev.
Peter M'Cann, P.P., of Derryaghy,
who departed this life on the 23rd
of March, 1838, aged 60 years.

The Rev. Edward Mullan was appointed in September as curate, and, after the death of Father M'Cann, as Parish Priest. He was born in 1804 in Cairntaggart, in the parish of Saul; entered the Logic Class in the College of Maynooth August 25th, 1829, was ordained in college by Dr. Murray in June, 1833. He officiated as curate in Kilmegan, from which he was appointed to Derryaghy. Father Mullan died suddenly on the 7th of May, 1844, and was buried in the Church of Hannahstown, where the following inscription was placed in a tablet over his grave:—

In memoriam, Rev. Edwardi Mullan,
P.P., qui dum officium perlegebat,

divinum animam Deo reddit
 die septima Maii, MDCCCXLIV.
 A Parœcianis hæc tabula conficitur.
 Requiescat in Pace.

After the death of Father Mullan the parish was attended by the Rev. George Pye (see p. 331), then Professor of Classics and Mathematics in the Diocesan Seminary, until the appointment of the Rev. William MacMullan.

Father MacMullan was a native of Clanvaraghan, in the civil parish of Kilmegan. He entered, August 27th, 1833, the Logic Class in the College of Maynooth; was ordained by Dr. Murray, at Pentecost, 1842; and was about two and a-half years curate in Lisburn, from which he was appointed to Derryaghy in the beginning of the year 1845. He was appointed to the parish of Dunsford, February 12th, 1848.

Father MacMullan was succeeded by Father Michael McCartan. He was a native of the parish of Kilcoo; after studying in the Diocesan Seminary, he entered the Logic Class in the College of Maynooth, August 25th, 1838; was ordained by Dr. Murray, June 18th, 1843; was appointed to the curacy of Glenavy, from which he was appointed Parish Priest of Derryaghy, in the year 1848; he left the parish through sickness, and after his recovery he was appointed to Rathlin (see Rathlin).

Rev. James O'Hara (see parish of Aghagallon) was appointed in 1855, Administrator of Derryaghy; and afterwards, when Father McCartan was appointed to Rathlin, he became Parish Priest. He was appointed Parish Priest of Aghagallon, October 19th, 1869, when the Rev. George Conway, Adm., Ballymacarrett, was appointed Parish Priest of Derryaghy.

Father Conway is a native of the parish of Dunsford. He entered the Diocesan Seminary in August, 1845; entered the Irish College, Paris, in September, 1847; was ordained

by Dr. Whelan, Bishop of Bombay, in Clarendon Street Chapel, Dublin, in October, 1852 ; was appointed Curate of Belfast at Christmas of that year, and appointed Administrator of Ballymacarrett in November, 1866, from which he was appointed Parish Priest of Derryaghy, November 1st, 1869.

CHURCHES.

Derryaghy Chapel was built at a very early period ; it was erected on a farm, which belonged to a respectable family, named Hamill. That chapel was burned in 1744, during the excitement which prevailed throughout the country in consequence of the expected rising in favour of the Pretender. It was rebuilt in 1745 by Father O'Mullan, and the cross which still surmounts the little church bears that date. A similar fate awaited it at the hands of the *wreckers* on the 9th of June, 1798, and the Catholics still relate stories of the fearful visitations which befel those who burned their humble church. After that, Mass was celebrated at a barn belonging to Michael O'Kane, at the White Mountain. When the fierce passions of the *wreckers* had subsided, Derryaghy Church was again rebuilt, in 1802, by Father John Devlin, who was then the curate of Father O'Donnell. It is, however, less than half the size of that which had been rebuilt in 1745. It was dedicated under the invocation of St. Patrick ; and a portion of the relic of St. Patrick, which had long been preserved in the parish, in a silver shrine, by a family named Cullen (see vol. I, p. 289) was placed in the altar.

The Rock Chapel was built in the year 1785 by the Rev. Hugh O'Donnell. Previous to that time Mass was celebrated at a rock, a few yards from the site of the chapel. This chapel was also burned by the *wreckers* in 1798. "After that," says a memorandum, written by the late Mr.

William Close, "James Magee and Patrick M'Larnon collected money and built a little thatched house for a chapel, and it served for a school-house too." That temporary chapel was replaced by the present church, which was erected in 1829 by the Rev. Hugh McCartan. It has been lately renovated in a very tasteful manner by Father Conway.

Hannahstown.—A school-house was built, in 1792, by Father O'Donnell, which was used as a church; a portion of it yet remains in the graveyard. The present church was built by the Rev. Charles Hendron in 1826, and was consecrated by Dr. Crolly on the 30th of September, 1827. Before the school-house was built, Mass was celebrated in a stable belonging to a farmer named Close, the grandfather of the late Arthur Close, Esq., Barrister-at-law.

For ages, however, before the Catholics ventured to assemble at Hannahstown, they had a Mass station on the side of Collin Mountain, fronting Hannahstown. The station was at a little mound of about sixteen feet in diameter, and when the little mound was opened, it was found to be funereal, and contained a stone-lined grave. The spot is still called the Mass-corner; it was probably selected for its sheltered position. The priest's vestments were kept at the house of a respectable Protestant farmer named Steele, whose family always protected Catholics and saved their priests. The last of the family preserved a cow's horn, which was used to sound alarm if any suspicious person was observed approaching the place while the priest was saying Mass. That curious relic of by-gone days has lately passed into the possession of Father Conway, P.P., Derryaghy. This station was used up to the period of the erection of Hannahstown Church. Mr. William Close, writing in 1874, says, "Sarah Magee, Rushy Hill, and myself were often at Mass on Collin Mountain. She also heard Mass at the end

of Edward M'Quillan's house at the Brown Moss, where the priest had a table for an altar. She remembers the Rock Chapel burned."

There was another Mass-station on the Bohill Mountain ; there were there two mounds of earth intersecting each other, so as to form a cross, each arm of which was about fifty feet in length. Mass was celebrated in whichever angle of this cross that happened to be most sheltered from the storm. Father O'Donnell also said Mass on Christmas morning, in a school-house, which was in the graveyard of Tullyrusk, and sometimes in the house of John Close, a farmer in that neighbourhood.

PARISH OF BELFAST.

(PART IN CO. ANTRIM.)



THE parish of Belfast, which is the Bishop's parish, is very extensive; yet by the formation of the Administratorships of Ardoyne, Greencastle, and Ballyclare, the part of it in the County of Antrim, under the immediate care of the Bishop, extends little beyond the edificed suburbs of the town. Belfast in the olden time could not boast of a distinguished history; mention, however, is several times made of it in our annals under the name of *Beal-feirste*. Dr. O'Brien, in his Irish Dictionary, says, "*Feirste*, plural of *Fearsad*, pits or lakes of water remaining on the strand at low water, or ebb; hence *Bél-na-feirste*, the town of Belfast." *Fearsat* signifies a "spindle," and is applied as a designation for a bank of sand formed in the estuary of a river, where the tide meets the fresh water. As *Beal* signifies "a mouth," the compound word formed a very descriptive word for the natural ford, which here connected the two sides of the Lagan. The *Four Masters* record, A.D. 665, "The battle of Fearsat between the Ulidians and the Cruithni, where Cathasach, son of Laircine, was slain." Long previous to the reign of Queen Elizabeth a castle existed in Belfast, which is supposed to have been one of those erected by De Courcy, or some of his immediate successors. The importance of the ford would suggest the necessity of a castle to protect it, though there is no mention of its erection. The poet Spencer in his *View of the State of Ireland* says, "Bruce wasted Belfast, Greencastle, Castletown, Newtown, and

many other very good towns and strongholds." We fear, however, that in the beginning of the 14th century Belfast was neither a good town nor a stronghold. Eighteen years afterwards, William de Burgo, Earl of Ulster "was murdered," says Lodge, "on Sunday, the 6th of June, 1333, by Robert Fitzrichard Mandeville (who gave him the first wound), and others, his servants, near to the Fords in going towards Carrickfergus." Giace in his *Annals* relates the event, "William de Burgo, Earl of Ulster, was killed by his own men, between the castle of *Sancles* (Shankill), and *Gregforgus* (Carrickfergus). He had put to death his uncle, Richard de Burgo. . . . The sister of this Richard had married Sir John Mandeville, of Donnahir, and she ceased not to incite him to the revenge of her brother; therefore on the Lord's day, when he was riding to a meeting from the castle of Sancles, towards Gregforgus; during divine service, perceiving that more attendants of the Logans were with him than with the Earl, when he was saying morning prayers with him, he cleft his head from behind with a sword; upon hearing which the Earl's wife, with his daughter, fled straightway from Ulster to England." That daughter afterwards married Lionel, Duke of Clarence, son of Edward III.; and was ancestress of Edward IV., through whom the Earldom of Ulster passed into the possession of the Crown; hence her Majesty is Countess of Ulster. This murder created such confusion among the English settlers in Ulster, that the native Irish of Derry and Tyrone were enabled almost to extinguish the English authority throughout the province. A *Post Mortem* Inquisition found, that, among other possessions, the Earl held *apud le Ford*, a manor in which is a castle thrown down in the war of John de Logan."—*Reeves's Eccl. Antiq.* The following extracts from the *Four Masters* refer to that castle of Belfast:—

A.D. 1476, "A great army led by O'Neill against the son of Hugh Boy O'Neill, attacked the castle of Bel-feirste, which he took and demolished, and then returned to his house." (see p. 162).

A.D. 1489, "O'Donnell—*i.e.*, Hugh Roe, the son of Nial Garv—proceeded with an army into Trian Chongail (Clannaboy in Down and Antrim), in harvest-time. He committed great depredations and devastations in the Route upon MacQuillan, without receiving any injury, except that his son, Con, was wounded. He went from thence to Belfast, and took and demolished the castle of Belfast; and he then returned safe to his house, loaded with immense spoils." (see p. 162.)

A.D. 1503, "A hosting by the Earl of Kildare, in this year, to Magh-Line and Carrickfergus, attended by the English and Irish of Leinster. He demolished the castle of Belfast." (see p. 167.)

A.D. 1512, "An army led by Garrett, Earl of Kildare, Lord Justice of Ireland, into Trian-Chongail; and he took the castle of Belfast, and led the son of Niall, son of Con O'Neill, away into captivity." (see p. 168.)

A.D. 1537, "An army was led by O'Neill (Con) into Trian-Chongail. He spoiled and plundered a great part of the country. The son of O'Neill, however, was taken prisoner, in the rear of the army, at Belfast."

A.D. 1552, "A hosting was made by the Lord Justice again into Ulster, against the son of Niall-oge (*i.e.*, O'Neill) and the Scots. A part of the English and Mac-an-t-Sabhaoisigh (Savage) preceded them with a force in quest of preys; but the son of Niall-Oge met these at Belfast, and he rushed on and defeated them, and slew Mac-an-t-Sabhaoisigh, together with forty or sixty others. The other troops, however, went across (the river Lagan), and pro-

ceeded to erect a castle at Belfast ; but they gained no victory, and obtained no hostages or spoils, and their spirits were greatly damped upon this occasion." (see p. 169.)

The last entry probably refers merely to some repairs made in the old castle of Belfast. That castle is referred to in 1553 by Lord Chancellor Cusacke, when he says :

"The same Hugh (O'Neill) hath 2 castles, one called *Bealefarst*, an old castle standing upon a ford that leadeth from Arde to Clanneboye, which being well repaired, being now broken, would be a good defence between the woods and Knockfergus." (see p. 169.) We have already given (at p. 251) an extract from the *Journey of the Earl of Sussex*, the Lord Deputy in 1556. We will here repeat the part which refers to the vicinity of Belfast.

"On Wednesday, the 8th (July), my Lord Deputy removed from Mahere Blarras (Blaris), and camped that night underneath Banne-Vadegane (Cave Hill), by Lissetolloh Arde (MacArt's Fort), beyond Kellefarst (for Bellefarst or Belfast). And this day we came through a pass, called Bellalisle Clehan (Ballydrain), a little from the Church of Dromme (Drum), by a river called. . . . On the hill of Banne-Vadegane is a great cave, wherein is the treasure of the country of Clanneaboy, being the country of Phelim Doehe. On Thursday, the 9th, my Lord Deputy came to Knockfargus."

On his return,

"On Monday night, 27th July, he removed to Banne Vaddegan, by a town called Coille (Coole), in a plain betwixt two hills, where he remained till the Monday following, taking order with the gentlemen of the country, and expecting further news. On Tuesday, 4th August, he removed to Cromlin* by a little wood, and a river called

* Crumlin seemed to be better known in 1553 than in 1772. There

. . . , and in the midst of the plain a long stone. We came by and up a great hill called Banne Rory, on which we might see part of Scotland." On the 5th the Deputy removed to the vicinity of Newry.

This document shows how unimportant Belfast was in the reign of Queen Mary, when her Lord Deputy passed it by almost without noticing the existence of its site, and assembled the great barons of the kingdom to confer with the local magnates on a hill side between the Cave Hill and Carnmoney Hill. Yet the castle of Belfast was an important stronghold. Sir James Croft, the Lord Deputy, had repaired it in 1551, and placed a garrison in it, which was then considered an important service. In the following year Edward VI. restored it to Hugh, son of Niall Oge O'Neill.

"1552, Dec. 28—order made between King Edward VI. and Hugh, son of Nellan Juvenis. The said Hugh submitted himself to the clemency of the King, repenting of the war, which he waged against him, and supplicated pardon which was granted by us the undersigned (signatures not given).

Whereas he petitioned that the late monasteries within his country, that are now devastated, should be granted to him in farm with the lands, at such a rent as the Kings commissioners should assign; and that for the first two years he should be exonerated from payment for the same—we grant that exemption.

We have granted his petition for the monastery of the is preserved in the *Record Office* a long letter from Hercules Langford Roley to Sir George Macartney, dated March 12th, 1772, in which, speaking of the Hearts of Steel, he says, "the insurgents are using great threats against the great mills lately built by Mr. Rowley Heyland," at Crumlin; he tells where the place is, and describes its distance from neighbouring towns, and says Mr. Heyland will meet the soldiers.

friars of Knockfergus, that divine service may be celebrated and three secular priests serve there, as he asserts that the sepulchres of his ancestors are there, and that there is no other fitting temple in the country. . . .

We grant his petition for the castle of Belferside, to be restored to him in the same state as when he first possessed it.”—*The Submission of Hugh, son of Nelan Juvenis, State Papers, Carew*. The castle changed owners frequently, being at one time in the hands of some English officer, and immediately afterwards the possession of whichsoever of the O’Neills who happened to be most powerful in the neighbourhood. As we have before (see pp. 170-180) given some account of the varying fortunes of those chiefs, we will confine ourselves to the relation of events more immediately connected with Belfast. Brian O’Neill was the chief of the Clannaboy O’Neills during a portion of the reign of Elizabeth (see p. 170—176). He was Knighted by the Lord Deputy, Sir Henry Sidney, in 1567, at Carrickfergus, and acknowledged as lord of the district; nevertheless Sidney placed a garrison in Belfast under Captain Malbie. “We have fortified Belfast, and we have placed there XV. horsemen, so that in this town (Carrickfergus), we live as quietly as in Dublin.” *Hamilton’s Cal. State Papers*. In October, 1568, the following agreement was entered into :—

“Articles betwixt the Right Honourable Sir Henry Sidney, Knight of the most noble order, Lord President of the Marches of Wales, and Lord Deputy of Ireland, on the one part, and Sir Brian M’Phelim Bacco* and Brian Caro on the other part, to be observed and performed on the parties and behalf of the said Sir Brian; and Brian covenanted and agreed upon the 8th day of October, in the year, of the reign of our most dread Sovereign Lady Elizabeth, the tenth; and the same articles to take effect upon the delivery of the Castle or Manor of Belfast out of their hands and possession.

* *Phelim Baco*, i.e. Bacach—“lame.”

“Imprimis—The said Sir Brian M’Phelim and Brian Caro * do covenant, grant, condescend, and agree upon; and either of them covenanteth and granteth to and with the said Sir Henry Sidney, Knight, that they forthwith shall make or cause to be made, a good and sufficient bridge, that men, horse, drag, cart, and wayne, with all manner of carriage, may safely pass and repass over and through the same, in some convenient place over the Ford at Belfast, with causes,† and erche (at each) end of the said bridge.

“Item—They do further covenant to cut, or cause to be cut and hewn down, the passes and highway in and through the wood, as far as Kilwarlin, containing in breadth one hundred feet.

“Item—That they shall harbour and lodge with meat and drink, for one night, any soldier or messenger, for his horse and himself, having occasion to travel by them; and that they shall, with aid, conduct any messenger, carriage, and soldier, from Belfast to Dromore, and from Belfast to Knockfergus.

“Item—They and either of them do further covenant and grant to defend all artificers working or framing of timber in any of the woods there, and any other that shall be appointed to furnish the town of Knockfergus, the Surveyor of the Victuals, the Surveyor of the Works, and all other the Queen’s Majesty’s Officers from time to time with wood.

“Item—They do further covenant to cut, or cause to be cut, so much wood for the burning of the brick at Knockfergus, as shall be appointed by John Bedowe, and the same to bring, or cause to be brought to the water-side in a readiness to be put into the boat or boats prepared for carriage thereof, taking for the cutting and carrying of the same woods the accustomed rates and prices.

“Item—They do likewise covenant and agree that they and either of them shall defend from spoil and burning all ships, boats, and other vessels, which shall be from time to time sent thither, to be builded, mored, or rigged, or that for any other purpose shall be remaining there.

“Item—They do covenant that before they enter into possession of the said Castle or Manor of Belfast, they shall enter into sufficient band or bandes to Captain Malbie,‡ that they shall satisfy him for all such sums as hath disbursed there, according as they same shall be affirmed by the new Constable of Belfast aforesaid.

“This is Brian’s X Mark, in the presence of William Peers.”

* *Brian Caro* was chief of the territories on both sides of the Bann, at Portglenone.

† *Causes*, *i.e.*, cause-ways or approaches to the bridge.

‡ *Malbie* in a letter says, “Bellfarste which also cost dear the building;” this refers to the repairs on the old castle to receive its XV horsemen.

Though Brian signed by a mark, he could write very beautifully. (See a *fac-simile* of his handwriting in the *Ulster Journal of Archæology*, Vol. II.) The principal events in the life of Sir Brian have already been related (pp. 170-176), where we have seen how Sir Brian was most desirous to live in peace under the Queen; but that he had to defend himself against such adventurers as Smith, Essex, and others, who, careless of what became of him or his people, were determined to possess themselves of his lands. We have seen (p. 175) how he disposed of young Smith, towards the end of the year 1673. The Earl of Essex was a more powerful and a not less unscrupulous enemy. He writes to the Privy Council, from the Camp near Belfast, May 13th, 1574:—

“The 20th day I removed and came to the Lagan Water, when I could not pass over, because of the great rain that fell the day before; I was forced to stay that night by the water-side, which the next morning I passed over with great difficulty, and came to Belfarste, encamping myself there, where I determined to stay until by espiall I might know of Sir Brian’s doings. . . . Among the rest of my proceedings I think it necessary to signify unto your Lordships that where I had begun to intrench a large town here at Belfarste, minding to have placed most of the garrison, as a place most fittest for that purpose, Sir Brian intreated me to leave off for a time, until his people and *Kyrryattes* were well settled; for, ‘that,’ he said, ‘his people would be jealous and loath to bring down their *Kyrryattes*,* if they saw any building here.’ And hath promised me that at his own cost he will build the said towne for the Queen, so as I would allow him my labourers which I have here, being to the number of 60, under the leading of Rafe Crawley, to which labourers he would bestow Flesh (Gratis), and I to allow them bread and drink. So shall the town be done as in his name for himself, and being finished, he hath promised to deliver it for her Majesty’s use.”
—State Papers, quoted in *Benn’s History of Belfast*.

In the meantime Sir Brian was again received to peace (see p. 175), and the Lords of the Council writing to Essex, Windsor, 11th July, 1574, recommended that the most of

* These are the *Creaghts*, the cattle of the Irish and those who tended them.

the troops should lie during the winter at Belfast ; they recommend that the soldiers be kept employed at the buildings, and the fortifications expedited before winter, especially Belfast.

The document continues :—

“ And if Sir Brian, as he hath promised, will send aid and help to the doing of it, so that there be no fraud therein, he is not to be refused, but to be thanked therefor ; and the English soldiers, by his example the more encouraged, to put to their hands also. The Brew House, Store House, and the Mill, were very necessary to be perfected there this year.”

Such was the humble commencement of Belfast; and its new walls were stained by the blood of the brave but too confiding Sir Brian, whose inhuman murder was treacherously perpetrated in November, by Essex (see p. 176). The murder seems to have paralysed the undertaking, and it is very doubtful if Essex built a town at Belfast; for a very short time before the end of his career, he complains that the money spent in some ineffectual measure “ would have built a small town at Belfast.” We have already mentioned the many family disputes of the O’Neills, which cropped up after the murder of Sir Brian, and that the family of Sir Brian eventually obtained the principal position among their name in North Clannaboy. Shane, his eldest son, the ancestor of the late Lord O’Neill, became master of Belfast ; but through the influence of O’Hagan, he was induced to adhere to Hugh, Earl of Tyrone, in consequence of which, the castle was handed over to his cousin, Neill M’Hugh O’Neill. It soon again was in the hands of the English. Mr. Pinkerton published (*Ulster Journal*, vol. 5) a letter from one Anthony Dearinge, dated Dublin, 27th June, 1597, which thus relates the capture of it by Shane, son of the murdered Brian.

“One ensigne Pullen had the gifte of Belfast Castell, who in cullor of his charge, robbed the people, and tooke their gudes round aboute him, to mayntagne his drunkenesse. And being druncke from his chardge at Knock-fergus, and a carswose sent him by Shane M'Bryan—to loke to his chardges would not forsake his wyne poots to serve her Maty. ; but lying still at Knockfergus drinkinge, his owne man John Aloylon gave the Castell of Belfaste to the enemye the xviii daie of June. And all the Englishmen in the ward were hanged, and their throats cutt; and their bowells cutt out of their bellyes by Shane M'Bryan. And this Castell was by means of Captn. Thornton with her Maties. Shipp and soldiers taken the next daie. And now our new commanders, by means of their praying the countrie, have putt all in rebellion in such sorte that they are cept in on everie side; and Shane M'Bryan, and Bryan M'Cartt, and the Slogh M'Connells (M'Donnells), camp at Carmonye in the teeth of our garrison.”

This was the fearful manner in which Shane avenged the murder of his father and the robberies comitted on his people. The castle does not seem to have been retaken; but about this very time, Sir John Chichester, the youngest brother of Sir Arthur, subsequently Lord Belfast, was appointed Governor of Carrickfergus. He recovered Belfast, which he describes as:—

“Being a place which standeth 8 miles from Kerogfergus, and on the river where the sea ebbes and flowes, so that botes may be landed within a butte shott of the said Castell; for the recovery whereof I made choice that it should be one of the first workes. And on the XI daie of Julie following attempted the same with some 100 men, which I transported thither by botes by sea; and indeed our coming was so unlooked for by them as it asked us no longe time before wee tooke the place, withoute anie losse to us, and put those we found in yt to the sworde”

He then proceeds to describe other encounters, one of which was the capture of the Castle of Edenduffcarrick (Shane's Castle). Sir John Chichester was slain in a battle with Sir James MacDonnell, in the November of 1597, which was fought near Carrickfergus. The state of the English in the neighbourhood of Belfast at that period is

thus described in a Report submitted to the Council, in November, 1597. It says that all Ulster is in the hands of Tyrone—

“Except Karrickfargus, the Newrie, the fort of Blackwater, and the Cavan in the Breny, which are held with strong and chargeable garrisons to her Majesty, besides three or four petty castles in Clandeboyes and Lecall, namely, Belfast, Edendoghe-Carricke, Olderfleet, and Dondrum, all which are maintained by wards. In Clandeboye, two of the petty lords, Shane M'Bryan, and Neale Oge M'Hugh M'Feolem, of the house of the O'Neales, made their submission, and are now returned into their countries pardoned; but they are not likely to stand fast longer than may serve their turn.”

This was quite correct; both in a short time are again found in the ranks of their friend the Earl of Tyrone. In the mean time the castle of Belfast is conferred *in custodiam* on Sir Ralf Lane, in 1598; and in the following year Sir Arthur Chichester, the real founder of Belfast, was appointed by the second Earl of Essex to be Governor of Carrickfergus and the two Clannaboys. “Sir Arthur Chichester,” says Mr. Hill, *Montgomery MSS.*, p. 48, “was second son of Sir John Chichester of Raleigh, in Devonshire. He commenced his public career by robbing one of the Queen's purveyors, for which offence he was compelled to retire to France, where he soon became distinguished as a soldier. Queen Elizabeth pardoned him, probably because she thought she had as much need for his military services as Henry IV. of France.”—Lodge, *Peerage of Ireland*, edited by Archdall, Vol. I., p. 318; Grainger, *Biographical History of England*, Vol. II., p. 98. On Chichester's return he was sent to Ireland to assist in the suppression of Tyrone's rebellion, and proved himself a willing and effective instrument in carrying out Mountjoy's ruthless policy of extermination against the native Irish. English writers, and among them old Fuller, delight to tell how Chichester was so instrumental in *ploughing and breaking up* the barbarous

Irish nation, and then sowing the soil with the *seeds of civility*. The preparatory process consisted simply in the remorseless and wholesale destruction of human life and all kinds of property. He proceeded on the conviction that the sword, even when wielded against helpless women and children, was not sufficiently destructive, and, therefore, called to his work all the horrible agencies of famine and pestilence. Describing a journey which he made from Carrickfergus along the banks of Lough Neagh, into Tyrone, Chichester says, "*I burned all along the lough within four myles of Dungannon, and killed 100 people, sparing none of what quality, age, or sex soever, besydes many burned to death; we kill man, woman and child; horse, beast, and whatsoever we find.*" On another occasion, after his return from a similar expedition into the Route, he writes,—“I have often sayed and wrytten that it is famine that must consume them; our swordes and other indeavoures work not that speedie destruction which is expected.” Chichester hated the M'Donnells, the inhabitants of the Route; and anyone who reads the interesting contribution, by William Pinkerton, Esq., in *Ulster Journ. of Archaeol.*, Vol. V., cannot entertain a doubt of his connivance with Thomas Douglas, the vile assassin, who was employed by the infamous statesman, Cecil, to murder Sir James M'Donnell. Sir Arthur obtained a patent, dated November 5th, 1603, which granted to him “The castle of Bealfaste or Belfast, with the appurtenants and hereditaments, spiritual and temporal, in the Lower Clandeboye, late in the possession or custody of Sir Ralf Lane, Knt., deceased.” The patent then relates the different denominations included in the grant. In the following year Sir Arthur was appointed Lord Deputy of Ireland, but his proceedings in that position do not pertain to us. Mr. Benn has given a most interesting extract, copied by the late

Mr. Pinkerton from a MS. in *Lambeth Library*—*A Reporte of the voluntary work done by Servitors and other gent. of qualitie upon lands given them by his Mat^{ty} &c.*; it may be referred to the year 1611.

“Coming neerer Knockfergus we came by a stronge forte buylte upon a passage on the playnes of Moylon wth a strong palisade and a drawbridge called Hilsborowe.* Within it is a fayre tymber house walled wth bricke, and a towre slated. Some other houses are buylte withoute it, wherein are some families of English and Irish settled. This forte was buylte by Moyses Hill, who has a lease of 61 years of the same, with a good scope of lande. Sr. Arthur Chichester, the now deputie.

Wthin a myle of Hilsborowe, by the River Lagan, where the sea ebbs and flowes, we found the sd. Moyses Hill in hand wth buylding a stronge house of stone, 56 foote longe, and entendes to make it two stories and a half highe,† it being alreadie aboute the height of one storie, and to buylde a good bawne of lyme and stone aboute it which landes are held by like lease as Hilsborowe abovesaid.

From thence we came to Bealfast where we found many masons, bricklayers, and other laborers aworke who had taken downe the ruynes of the decayed Castle there almoste to the vaulte of the Sellers, and had likewise layde the foundations of a bricke house, 50 foote longe, which is to be adjoynd to the sayd Castle, by a Stayrecase of bricke, which is to be 14 foote square.

The house to be made 20 foote wyde, and two storys and a halfe high. The Castle is to be buylte two Storys above the Sellers, all the rooms thereof to be vaulted, and platformes to be made thereupon. The Stayrecase is to be made 10 foote higher than the castle, about which castle and house there is a strong Bawne almost finished which is flankered with foure half Bulwarkes. The foundation of the wall and bullwarkes to the height of the watertable is made with stoane, and the reste, being in all 12 foote high above the ground with bricke. The bawne is to be compassed with a lardge and deep ditche or moate w^{ch} will always stande full of water.

The Castle will defend the passage over the Foorde at Bealfast, between the Upper and Lower Clandeboye, and likewise the Bridge

* *Hilsborowe* was in Malone, near Shaw's Bridge, and was intended to guard one of the fords over the Lagan.

† This was the first Strandmillis House, its ruins were about the end of last century called “Sir Moses's Cellars.”

over the Owynvarra, between Mallon and Bealfast. This work is in so good forwardness that it is lyke to be finished by the mydle of the next Somer.

The towne of Bealfast is plotted out in good forme, wherein are many fameleyes of English, Scotch, and some Manksmen already inhabitinge, of which some are artificers who have buylte good tymber houses with chimneys after the habit of the English palle and one Inn with very good Lodginge, which is a great comforte to the travellers in these partes.

Neere whch towne the sd. Sr. Arthur Chichester hath already made above twelve hundred thousand of good Bricketes, whereof after furnishinge of the Said Castle, house and Bawne, there will be a good proportion left for the buyldinge of other tenementes within said towne.

Not far from Bealfast the said Sr. Arthur Chichester hath impalled a Parke of three myle compasse where he intendeth to buylde a house of lyme and stoane, but a tymber house with chimneyes is already buylte therein, which is compassed aboute with a rampier of earth and soddes and a deep ditch standing full of water, in which house there now dwelleth one Lientenant Lousley with his famelie."

On the 27th of April, 1613, Belfast obtained a Charter, by which its Corporation was to consist of a Sovereign, twelve burgesses and Commonalty. The Sovereign was to be chosen on the 24th of June, and to be sworn in on the 29th of September, before Arthur Lord Chichester,* Lord of the Castle, or the Constable of the Castle, both of whom were to be free burgesses in right of office. The Sovereign was to be

*Sir Arthur was created in 1612 Baron Chichester of Belfast. He died childless Feb. 19th, 1625, his only child having died in infancy. He was succeeded in his vast estates by his brother Edward, from whom are descended the Marquis of Donegall and Lord Templemore. The favours conferred by the Crown on this family will be understood by the following note, which was written by the late Dr. M'Donnell, of Belfast, on a sheet of paper, which is now in my possession. It obviously refers to a MS. belonging to the Donegall family:—"Contents of a Folio MS. bound in rough calf, containing 305 pages, entitled *Grants from the Crown &c. to the Chichester Family in Ireland.*

1, King's letter for the government of Knockfergus,	1.
2, King's letter explaining the said letter,	2.
3, 7, Appointment of Sir Arthur Chichester Lord Deputy,	4, 29.
4, Grant of the Government of Knockfergus, &c.,	9.
5, 25, Grant of the Castle of Belfast, &c.,	14, 150.
6, Lease to Moyses Hill, Esq.,	23.

selected by the Lord of the Castle out of three burgesses, whose names were presented to him by the Corporate body. The Corporation was to make Bye-Laws, with the consent of Lord Chichester. A Court of Record was to be held every Thursday for the trial of all suits, &c., not exceeding £20 Irish. No person was permitted to retail any goods within three miles of the town, except inhabitants of the Borough, under the forfeiture of said goods. The Sovereign was to be a Justice of the Peace within the Liberties of the Borough. The Corporation was to establish within the Franchise, a quay, where all merchants were to import and export their goods, paying the usual Custom. Two Members of Parliament were to be chosen by the Sovereign and Burgesses. Belfast was incorporated, not on account of its size or importance, but for the purpose of enabling it to return two Members to Parliament, to assist in creating a majority for

8, King's letter for a grant of the County of Enishowen, &c.,	.. .. .	29.
9, Grant of the Custody of the Castle of Culmore,	.. .. .	33.
10, 12, 24, Grant of the Country of Enishowen,	.. .. .	35, 55, 126.
13, Deed to Sir Ralph Bingley,	.. .. .	73.
14, Grant of the Manor of Radonnell,	.. .. .	75.
15, 17, 24, Grant of the manor of Dungannon,	.. .. .	84, 97, 126.
16, Surrender of the Castle of Culmore,	.. .. .	93.
18, Creation patent of the Barony of Belfast,	.. .. .	111.
19, 22, Grant of 4s 2d by the day,	.. .. .	113, 118.
20, Grant of the Office of Lord High Treasurer,	.. .. .	115.
21, King's letter for a surrender of the 4s 2d a day,	.. .. .	116.
23, King's letter for a confirmation of the Estate,	.. .. .	122.
James the I. Grant to Lord Chichester of the manor of Belfast, &c.,	.. .. .	150.
Of the Lough and River Bann,	.. .. .	157.
26, Creation patent of Viscount Chichester	.. .. .	184.
27, 28, 29, 30, King's letters and Grants of the Government of Carrickfergus,	.. .. .	188, 189, 193, 195.
31, Commission and Surrender of the Fishing of Lough Chichester (Lough Neagh),	.. .. .	200.
32, Confirmation patent of all the Estate,	.. .. .	203.
33, 34, King's letter and Grant of the Government of Belfast,	.. .. .	270, 272.
35, 36, King's letter and Grant of the Earldom of Donegall,	.. .. .	274, 275.
37, Grant of the Fishings of Lough Chichester,	.. .. .	278.
38, Deed from William Hamilton, Esq.,	.. .. .	281.
39, Creation of Manors,	.. .. .	284.
40, Grant of Fairs at Mough (Muff in Inishowen),	.. .. .	303.

passing a Bill to attain the fugitive Earls, and to vest Six Counties of Ulster in the Crown.

Chichester had witnessed sufficient to convince him of the uncertain tenure of patents and grants from the Crown, and that what the King once gave he might easily take back again. He therefore resolved on obtaining a specific Act of Parliament to ratify his title to the properties he had acquired. On the illegal proceedings of this Parliament, see *The Fate and Fortunes of Tyrone and Tyrconnell*, by Father Meehan.

Our readers will understand the nature of the Bye-Laws made by the Sovereign and Burgesses by the following extracts from the *Corporate Records*, contained in the Town Book, which are at present preserved in Lord Donegall's Rent Office. They are taken from *Mr. Benn's History of Belfast*.

“ October 15, 1615. It was Ordered that every freeman and inhabitant within the Corporation of the age of eighteen years or above, that shall be absent from church, or other place appointed for common prayer upon the Sabbath, or any other day appointed to be kept holy by the Laws or Statutes of this Realm, without reasonable cause, shall for every default forfeit to the use of the Corporation as followeth, viz. :—Every householder, 5 shillings; every woman that is married, 2 shillings and 6 pence; every servant-man or woman, 1 shilling; every child, Tenpence, to be levied by distress by the church-wardens* of the parish of Shankhill out of the goods and chattels of every offender who is a householder; and all other forfeitures for married women, servants, and children to be levied out of the goods of the husbands, fathers, mothers, and masters of such offenders.”

“ October 2, 1617. It was Ordered that no person in this town shall at any time of Divine Service, sell any manner of wine, ale, or aqua-vitæ, or any thing vendible, under a forfeiture, to the town, for every time committed, of 6s 8d.”

“ At the same Assembly it was Ordered that every Burgess and Free Commoner in this town shall every Sabbath day, or other day, wherein shall be Sermon or other public prayer, repair to the House of the Sovereign, and shall show themselves in his company, attending with him to the Church, and from thence home again or near to

* The churchwarden who neglected to enforce the law was liable to a fine of twenty-five shillings.

his house, upon pain of payment for every Burgess Two Shillings, and every Freeman Twelve Pence, unless some reasonable cause shall be shown to the contrary.

“At the same Assembly it was Ordered that every resident in the Town, whenever occasion may befall, for the credit and grace of the town, that the Sovereign shall give notice, short or long, to accompany him to meet any Nobleman, Justice of Assize, either on horseback or on foot, in the most decent sort, on pain of committal to prison ; or if a Burgess, the fine of 20 shillings; if a Freeman, Ten Shillings.

“At the same Assembly it was also Ordered that all the inhabitants were to be in readiness, either for the service of the King or good of the Town, to apprehend Felons, Rogues, Wood Kerne, and Crayghtes,* after due notice ; and if they did not, without fair and reasonable cause, they were liable to imprisonment at the Sovereign’s pleasure ; or if a Burgess to be fined in the sum of Five Pounds ; if a Freeman 50 shillings.

“On 17th October, 1616, it was Ordered that no person, free or foreigner, shall have admittance to sell Ale or other liquor within the Borough, unless he be thought fitting for the same by the Sovereign.” The fine for each violation of this order was 3s 3d.

“At an Assembly held the 3rd of August, 1632, it was decreed that all the Fines collected under Bye-Laws, and all Duties from Ships, were to be given to the Sovereign to maintain his Hospitality.”

THE FOLLOWING ARE SOME OF THE MARKET REGULATIONS :—

“1635. Through tolls and Customs taken at the gates and passages into the Town of Belfast for the use of the Sovereign for the time being :

“For every horse load of goods or merchandise, being a Foreigner, or any load of Timber, One Halfpenny.

“For every wheel-car load of goods drawn by more beasts than one, for every beast, One Penny.

“For every cart load of goods drawn by more beasts than one, for every beast, One Penny.

“For every bull or bullock, ox, cow, or heifer, brought into the town, or driven through the Town, being foreign, One halfpenny ; and for horses or mares driven through, One halfpenny.

“Every Foreigner that slaughters or causes to be slaughtered any cattle in the Town and liberties of the same : All the tongues of

* *Crayghtes* seems here an attempt at the Irish word *Craeachtoir*—‘a robber’ or ‘a plunderer’.

said cattle to be given to the Sovereign, to whom of ancient right and custom they belong, or to pay Fourpence sterl. for each Tongue, at the discretion of the Sovereign.

“For ever Standing place or Standing set up in the Market Place, to sell any goods shall pay for such place Standing—every Pedlar, or Gray Merchant, Two Pence; and every other person, One Penny.”

“Out of every sack of meal sold in the town of Belfast by retail, or wholesale, one standard quart dishfull.

“Out of every barrel of Wheat, Rye, Masslin, Barley, Pease, Beans, and Oats, one quart dishfull as aforesaid.

“All vessels, or ships laden with coals or part, to pay half a barrel of coals to the sergeants.

“Out of every sack of turf, to take two turfs for custom.

(“1640. The customs collected on cattle coming into the town this year amounted to Two Pounds Five Shillings.”—*Joy's MSS.*)

1635. “All lands and houses to be properly fenced within the precincts of the Corporation, under the penalty of Five Shillings.”

“No Horses, Garrans, Cows, Swine, or Geese, permitted to be at large on the streets or highways, under the penalty of Ten Shillings.”

“No one to make dunghills, to continue longer than three days in the open street before his door, or throw carrion, dyeing stuff, or any loathsome thing into the river (the river in High Street) under the penalty of Five Shillings.”

“29th March, 1638. Foreasmuch as it is found that daily inconveniences are likely to arise in the Town and Borough by reason of their wood chimneys, it is therefore thought fit and so Ordered that the said chimneys shall forthwith be pulled down, and brick chimneys made instead thereof, upon pain of forfeiture upon every person that maketh default the sum of Forty Shillings.”

“24th of June, 1642. It is agreed that Twenty loads of Turf shall be allowed to the Main Guard and Bye-Guards every week for the space of half a year, which comes to 640 loads of turf at 4 pence a load, which comes to £10 13s 4d; to which is to be added 2 Barrels of Sea-Coals every week for the same time, which comes to 8 tons, at £4 16s 0d. In all firing, £15 10s 0d. This to be made by an equal applotment on every inhabitant within the town and liberty thereof, to be brought in, in coals and turf before Lammas Day next, or in default money to be levied and their pawns taken for it.

“It is Agreed that the Sovereign shall bring in a list of the men that are to be of the Train of the Town on Thursday next, and that they be then enrolled as soldiers. And it is humbly desired that Colonel Chichester will supply the said soldiers with arms,” &c.

“It is Agreed that the work at the Bridge shall be finished at the charge of Lord Chichester, who hath begun it, the which his Lordship’s officers have agreed to do.”

“It is Agreed that for the finishing the Rampier about the town, all such as have not paid their former rates shall presently pay them or be distrained for them. And for the further addition to that work the Lord Chichester’s officers in his Lopp’s. behalf are content to make the Draw-bridge and Pallisadoes, and the Town is content to give a thousand days’ work with a man; and it is desired in a further addition of so necessary a work, that Col. Chichester will take order that each Company of his Regiment may work three score days to the said work, and that he will appoint their several officers to see them perform it. And also take order that as many soldiers as the town or other shall employ about the said work may work for Three Pence a day ready money.

“It is Agreed that Mr. John Ash and Nicholas Garnet shall have full power to levy money or work within the Town and Liberties thereof—viz., from the Mile Water to the Gardner’s House in Malone, as the work shall require, whereof they are to give an estimate on Thursday next.”

“The same year (1642) an assessment was laid on the inhabitants for fire and candle to the Garrison; it was paid by 150 persons, but being insufficient for the intended purpose, on the 30th January following a sum of £15 7s 0d additional was also levied; and in March a sum of £30 more, to make a Bullwark to keep off the tide.”—*MS. Trin. Coll. Dub., quoted by M’Skimmin.* This was “the Bullworke on the Strande side, near the House late Bryan M’Lovvry’s.”—*Town Book.*

These preparations were necessary, for the great war of 1641 had then burst forth. The consternation which it created in Belfast is thus described in a tract published by Captain Lawson in 1643:—

“About the 16th October, 1641, before any notice of an insurrection (I had occasion), to take a journey from Londonderry to Dublin, and to travel by the way of Belfast, to the Iron Works within two miles thereof (at Malone) . . . hearing at Newry of the rebellion, I returned to Killeleagh, and came in the night by Comber, through the Lord of Ardes’s country, about by little Belfast (perhaps Ballymacarrett), and came to Great Belfast, where I found most part of the inhabitants fled and flying, and carrying away their goods to Carrickfergus, and the old Lord Chichester shipped aboard in a ship.”

In 1642, General Robert Monroe, with 10,600 Scotch, favourable apparently to the cause of the King, but with a secret understanding to support the designs of the Parliament, arrived in Carrickfergus, and a part of his men were located at Malone. When the breach between Charles and the Parliament came to an open rupture, Monroe declared for the latter, while Chichester and the Episcopalian Protestants generally adhered to the King. When a cessation of arms for a year had been agreed on between the King and the Catholics, in 1643, the Parliament issued a Proclamation against it; and immediately the Scotch force refused to recognise it. To this disturbing element was added a commission issued by the Parliament, appointing Monroe Commander-in-chief both of the English and Scotch forces in Ulster. This appointment was most distasteful to the English officers; while about the same time an order was given that all should subscribe the Solemn League and Covenant, by which they were solemnly to bind themselves to extirpate Popery, Prelacy, and Heresy. The officers, who refused the Covenant, agreed to meet at Belfast, on the 13th May, 1644, to consult what steps they should take.

While they were engaged in this conference, Monroe was descried within half-a-mile of the town, advancing with great speed towards one of the gates, which, before the drums could beat and the garrison be drawn together to make opposition, was opened to him by a Sergeant of Captain MacAdam's and the Soldiers of the Guard, so that he marched orderly through the place, till he came to the opposite or south gate leading to Lisnegarvey, and then directed his men to possess themselves of the cannon, bulwarks, and guards.—*Carte's Life of Ormond.*

The Parliament now placed the town under Colonel Hume, with a garrison of 400 men, for the maintainance of which the inhabitants were obliged to contribute each, every

ten days, 14 lbs. of meal, or one Shilling in lieu thereof. In 1645 the Scotch troops became a source of suspicion to the Parliament, and Commissioners were sent over, who required Monroe to admit into Belfast some troops which they brought with them. Monroe and Col. Hume refused to comply with this; and eventually the English troops were necessitated to seek quarters in Lecale. In 1648, when the Scotch invaded England in support of the King, the Parliament, feeling that the hostility of Monroe and his forces was no longer concealed, ordered Col. Monk, their commander in Lisburn, to seize on Monroe. *The Irish Warre of 1641* tells how that service was effected:—

“Monk with considerable forces met in the night time and marched to Knockfergus gate, which at break of day was opened to them by Captain Coghnan, that night Captain of the Watch; and without delay or opposition Major-General Monroe was taken in his house and made prisoner, and within four days sent to the Parliament of England with one Major Burgh, of Lisnegarvy.”

Carrickfergus having thus passed into the possession of the Parliament, Belfast surrendered immediately after, and Colonel Maxwell was appointed Governor. After the death of the King, the Cromwellians seemed favourable to a universal toleration of the various Protestant sects, which alarmed the rigid Presbyterians, who saw in the movement the necessary downfall of the Kirk, with its Solemn League and Covenant. “A Necessary Representation of the present evils and imminent dangers to Religion, Laws, and Liberties, arising from the late and present practices of the Sectarian party in England,” &c., was published “by the Presbytery at Belfast, Februray 15, 1649,” which drew from the pen of the celebrated poet, John Milton, a reply in defence of toleration, which is certainly not remarkable for suavity of language. He ridicules them for calling themselves “Watchmen in Sion,” and describes them as “False

prophets"—“that unchristian Synagogue of Belfast”—“these Balaams”—“these unhallowed priestlings”—“mere wolves in sheep’s clothing”—“egregious liars and imposters”—“these blockish presbyters of Clandeboy, know not that John Knox, who was the first founder of presbytery in Scotland, taught professedly the doctrine of deposing and of killing Kings”—“a generation of highland thieves and red-shanks.” It is obvious that the laurels, with which posterity crowned Milton, were those of the poet, not of the pamphleteer.

Charles II. now deputed Sir George Monroe, nephew to Robert, to assume the command of his adherents in Ulster. Monroe having marched against Belfast, the governor sent a message to Lord Montgomery for assistance, who shortly afterwards entered the town with a large force. But Montgomery was a secret adherent of the King; and producing the King’s Commission appointing him General Governor of Ulster, he took possession of Belfast in the King’s name.

“This treachery of the Lord of Ards was an astonishing surprisal to the ministry and country, who had formerly concurred with him. . . . Mr. Anthony Shaw, minister of Belfast, did with great zeal and ministerial authority upbraid him before his officers.”—*Adair’s Narrative*.

This little extract from the *Narrative* of one of the leading Presbyterians testifies how much that party was then undecided as to its future action—they had opposed the Parliamentarians who had refused the Covenant, and they were scandalized at the treachery of Lord Montgomery, “now associated and embodied with the party under Ormond, which consisted only of enemies to the work of reformation—not only haters of the Covenant, but entertainers of Papists and rebels.”—*Adair’s Narrative*. The arrival, however, of Cromwell in Ireland, in 1649, dispelled their

doubts. From Drogheda he despatched Colonel Venables (see p. 260) to reduce Belfast and other northern towns which had royalist garrisons. It was the fourth time in six years that it was besieged, and the only time that it offered any resistance. A battle of no great magnitude was fought at "Buller's Fields," at the top of the present Donegall Street and York Street, about the middle of October, 1649. Venables made himself master of the town, where he found fifteen pieces of ordnance and twelve barrels of gunpowder. During the Commonwealth, nothing of importance occurred in Belfast; the minds of the people were, however, much distracted in regard to the propriety of acceding to the wishes of the Government, which at that period insisted on every person taking the oath called "the engagement," by which they were to abjure Kings, Lords, and Commons. The Restoration would have been universally popular, but it restored the entire Supremacy of the Established Church.*

* Mr. Benn found in the Pinkerton MSS. that the Lord Lieutenant and Council wrote in November, 1679, to the Sovereign and Burgesses of Belfast about a Mr. Anthony Bourke, who was arrested, saying "that nothing material appears against him, he having become a convert to our church," and that Friar Paul O'Neill, considering how long Belfast is like to be without shipping bound for Flanders or other foreign place, except Norway, is permitted by the Lord Lieutenant and Council, if he give security for shipping himself at any other port, that he may have liberty to do so. This Paul O'Neill was a leading man of his day, taking part in political movements, and vindicating the right of his Order against all encroachments. Primate Oliver Plunket, in his Report to Rome, in 1670, says, writing of the diocese of Down:—"There is also a convent of Franciscans, who are twelve in number, and among them Paul O'Bryn, Paul O'Neill, and James O'Hiney are the most distinguished for preaching and producing fruit." Paul O'Neill was appointed Guardian of the Franciscan Convent of Down in the years 1672, 1681, and 1683; and Guardian of Carrickfergus in 1685. He had made for his Convent of Carrickfergus a silver Chalice, which afterwards became the property of the late Father George Crolly, who lent it

The accession of James II. was by no means pleasing to the people of Belfast; but the Corporation presented to the new Sovereign one of the earliest congratulatory addresses, in which they assured him "we will be ready with our lives and fortunes to serve you against all enemies, foreign and domestic, that shall presume to disturb your Majesty's peaceable and happy reign." James granted the town a new charter, confirming that of James I., but increasing the burgesses from twelve to thirty-five; seventeen of the thirty-five nominated were, it is said, Presbyterians, and the most of the remainder were Catholics. In 1680, "Complaint was made to his Excellency by the Roman Catholic officers garrisoned in Belfast, that there is no convenient or fit place for their hearing Mass or divine service, Sundays or Holy Days, but an old ruinous house;" whereupon the Bishop of Clogher, Tyrconnell's Secretary, wrote:—

"That his Excellency, taking the complaint of the officers into consideration, directs me to desire and require you to let the said officers and soldiers make use of either the Town House, or School House, or some other decent and fit place for the said Divine Service, as in all other corporations of the Kingdom the Magistrates do freely allow, and as is expected you will likewise do, and not doubting of your compliance.

"I am, your humble servt.,

"PATRICK CLOGHER, Secret.

"To the Mayor, Sheriffs, Aldermen, and
Burgesses of the town of Belfast."

The following is the reply:—

"Belfast, Sept. 12th, 1688.

"SIR,

"I have communicated yours of the 7th inst. to my brethren, the Burgesses of this Corporation; we have considered the contents

to St. Patrick's Church, Belfast, where it remained till 1862. On it was inscribed, *Paulus O'Neill me fieri fecit pro Conventu Cragfergus*, 16 . . (unfortunately I forget the date).

thereof, and are heartily sorry that his Excellency should desire of us what it is not in our power to grant. As for the school, it being the foundation and free gift of the Lord Donegall deceased, and now repaired and supported by his heirs, it were presumption in us to dispose of what we have only a common interest with all other his Majesty's subjects. And for the Town House, it being the only place purchased and set apart by the Lord and inhabitants of the Manor and Corporation of Belfast for keeping Courts, holding of Sessions, and frequent meetings of the Sovereign and Burgesses for regulating, and despatching the affairs of the Corporation, we cannot (without injury to the town and depriving ourselves of those conveniences necessary for us to provide for) comply with what his excellency desires of us ; we doubt not but the officers and Soldiers you speak of, may, if they please, meet with a conveniency in town, but the poverty of our Corporation and uncertainty of continuance is such,—no revenue, lands, tenements, or salary belonging to it—seems a little hard to expect that the charge of such provision should be laid wholly on the Sovereign and Burgesses, especially now enjoying the liberties of our Charter only *ex gratis*. Since our circumstances are such, we hope, Sir, you will become our advocate to his Excellency to assure him what is really true, that our non compliance proceeds not from any peevish, perverse humour, but only of ability and opportunity to gratify his expectations whose commands shall always be observed to the utmost of our power.

“ Your most humble servant,

“ ROBERT LEATHES.

“ To the Bishop of Clougher.”

It is obvious that the principles of religious toleration were not much understood in Belfast in those days. The conduct of the Catholic soldiers contrasts favourably with that of the Cromwellians, who converted the church into a citadel. The new Charter became the law of the town four days after the date of that letter. The Protestants and Presbyterians now entered into a project to disarm the Catholic soldiers quartered in Belfast, and to take possession of Carrickfergus ; but it proved abortive through the timidity of those engaged in it. Colonel Leighton was sent from Belfast on the 10th of January, 1689, with an address to the Prince of Orange, who highly approved of the proceedings of his

adherents. The military in the pay of James were withdrawn from Belfast about this period. Another attempt was made by the people of Belfast to seize on Carrickfergus. On the night of the 21st February, 1,000 men, under the command of Colonel Bermingham, marched from the town; but when they arrived at Carrickfergus, they found that the garrison under Lieut.-Col. Mark Talbot was fully prepared for them. In the meantime, Captain Leighton returned from his mission, and having announced that cannon and ammunition were shipped for their relief, King William and Queen Mary were immediately proclaimed in Belfast. Two days afterwards General Hamilton's army arrived in the North of Ireland, and the Williamites retired from Belfast to Coleraine. Six companies of Cormack O'Neill's regiment were stationed in the town, and a troop of dragoons in Malone and the Falls. Thomas Pottinger, who had been appointed Sovereign, under the new Charter granted by James II., exerted his influence with the Government of James so effectively, that the soldiery were restrained from plundering the Protestant inhabitants; and Leslie, in his *Answers to King*, adduces the circumstance to vindicate the character of James.

"I appeal," he says, "to Thomas Pottinger, who was then Sovereign of Belfast, the greatest town for trade in the North of Ireland, whether upon his application to King James, his Majesty did not give him protection after protection for Belfast and the country about? Whether the said Mr Pottinger did not upon his application to King James, obtain leave for the merchants of Belfast and the country about, to return from Scotland and other places, whither they had fled, even after the time limited by his Majesty's Proclamation* for their return? Whether they did not find their

* King James on the 3rd June, 1689, issued a proclamation, stating that several merchants and other inhabitants of Belfast, having quitted their homes through the false insinuations of evil-disposed persons, and being now in great hardships, they are invited to return; and a free pardon for all high treasons is offered them, provided they return within 40 days.

goods preserved for them till their return in August 1689, when Schomberg landed? Whether the Protestants who returned were not received into protection without any oath at all required from them."

On Tuesday, August 13th, Duke Schomberg landed at Bangor,* where he was well received, and made Mr. Hamilton's house his head-quarters; he brought with him near 10,000 men. The Duke took possession of Belfast, from which the Irish retired towards Lisburn; and on the 20th of August, he besieged Carrickfergus.† The English army, having indulged in every form of riotous living, was attacked by a frightful disease, which carried off in a few months 3,762 of the military located in the Belfast Hospital, besides a great number of the inhabitants, to whom the infection

* "The Humble Petition of the Inhabitants of the Town and Parish of Bangor to the Right Hon. General Hamilton, commanding the forces now in Ulster" (for King James), imploring his protection, was found among the spoils of the defeated army after the Battle of the Boyne.—*Benn's History of Belfast*.

† A contemporary pamphlet, entitled *Great News from the Duke of Scomberg's Army*, tells of the outrageous treatment which the Irish army and camp followers received after the surrender of Carrickfergus:—"They, that is King James's party, marched out from Carrickfergus, a regiment of Dutch before them, and Captain Thomas Prevost, with thirty horse behind, to convey them past Lisburn; but in spite of him and his horse, the country fell upon them and took their arms. The women, likewise, fell upon their trulls, and unrigged them of everything they had on. I saw a townswoman come up to one Eveline, and cry—'You, this is my gown, off with it.' Another cried—'This is my petticoat, off with it.' A third, with open mouth, swore the smock was hers, and a little girl cried the hood upon her head was hers also. So they fell to it who should get their own first, and to tearing the went, so that gown, petticoat, smock, hood, though good clothes, were not worth twopence by the time they were torn off; so that Eveline ran about naked, crying, O ye, O ye; and we did suppose that by the time they passed Lisburn, which is seven miles from Belfast, they would have nothing left but their lives." Could this have been the Belfast mob of 1689?—*Pinkerton MSS.*, in *Benn's History of Belfast*.

had spread. William's army was, however, strengthened by reinforcements which arrived during the spring of 1690, and he himself arrived on the 14th of June at Carrickfergus.

“Belfast, June 16th.

“On Saturday, about three o'clock in the afternoon, the General (Schomberg) received advice that his Majesty was come into the Lough, and thereupon, in his coach and set of small black Barbary horses, posted away to meet the King at Carrickfergus. The King immediately after having mounted his horse and rode through the main streets of the town, where almost numberless crowds received him with continued shouts and acclamations, on till the Whitehouse, where he met the General's carriage at four o'clock. He was pleased then to dismount and enter the coach, which attended by one troop of horse, drove over the strand to Belfast. The uncertainty of the time and place of the King's landing, and the suddenness of the news at last, prevented many of the multitude, and the quickness of the General's movements prevented many from seeing the King enter the town. Yet there were abundance to meet him at the North Gate, where he was received by the Sovereign and burgesses in their formalities, a guard of the Foot Guards, and a general continued shout, from thence to the Castle, of—God bless our Protestant King, God bless King William. The King found a very fine garden at the back of the Castle, in which he walked previous to entering the building. As the King was coming over the Strand, another coach of the General's met him, which his Grace called to, and ordered to be driven straight forward to the Whitehouse, to receive such persons of quality as they should find landing. Not far from the North Gate, the King was met by Mr. George Walker, late Governor of Londonderry, and about twelve of the Episcopal clergy, who followed the coach to the Castle; and when his Majesty alighted, addressed him in a congratulatory speech on his arrival. At night the streets were filled with bonfires and fireworks.”—*An exact Account of His Majesty's Progress from his First Landing in Ireland till his Arrival at Hillsborough.*

The King passed four days in Belfast, and with his departure, the military history of Belfast closes, let us hope, for ever. In 1696 printing was introduced. In 1708 the Castle was destroyed by an accidental fire on the 25th April, and three of the daughters of Lord Donegall perished in the

flames. About this period the Sovereign of Belfast was summoned before the House of Commons, charged by Lady Donegall with permitting Dissenters to fill corporate offices in the borough ; he was, however, honourably acquitted of the charge. In 1715, and again in 1745, the inhabitants exhibited a great zeal against the exiled royal family. In 1760, Thurot took possession of Carrickfergus, and levied contributions of provisions from the inhabitants of Belfast. In 1770 the leases of Lord Donegall's* estate in the neighbourhood of Templepatrick, Ballyclare, and Carnmoney, having expired, large fines to the landlord, as well as fees to the agent, a Mr. Talbot, from whom Talbot Street is named, were demanded. The tenants, unable to comply, were ejected out of their farms, which so enraged them that they banded themselves into an association called the "Hearts of Steel." One of these, David Douglas, of the neighbourhood of Templepatrick, charged with maiming cattle belonging to Mr. Gregg, was taken prisoner by Waddel Cunningham, and lodged in the Barrack, in Barrack Street, where there were about 40 soldiers. On the 23rd of December, 1770, the "Hearts of Steel" assembled in thousands at the Meeting

* This Earl was created first Marquis of Donegall. He seems to have held peculiar notions of Landlords' rights. On the 20th of February, 1787, the Attorney-General stated in the House of Commons "that an outrage had been committed on the property of Chief Baron Yelverton, at Belfast, by which his embaukment at the Long Bridge was demolished by 400 men, headed by an engineer employed by a certain absentee nobleman, who perhaps has injured his country more than any man ever did. The chief offender availing himself of privilege refuses to plead."—*Commons' Journal*. Barry Yelverton, Esq., Recorder of Carrickfergus, purchased Ballymacarrett in 1779 (see p. 222). He commenced great improvements, and intended to have made his town superior to Belfast ; but the Marquis, in order that the outrage referred to might be condoned, was necessitated to purchase Ballymacarrett from him.

House, Templepatrick, fully determined to rescue him. They marched to a house on the Shore Road, called the "Stag's Head," where they were formed into regular order by an old soldier. On their arrival in town, Stewart Banks, the Sovereign, and the principal inhabitants retired into the Barrack. They attacked the barrack, but failing in this they burned the house of Mr. Cunningham, which stood in the grounds at present occupied by St. Mary's Hall and the Provincial Bank, and they would have proceeded to other acts of violence had not the prisoner been released. John Wesley writes in his *Journal*—

"1773, Tuesday, June 15th. When I came to Belfast I learned the real cause of the late insurrection in this neighbourhood. Lord Donegal, the proprietor of almost the whole country, came hither to give his tenants new leases. But when they came, they found two merchants of the town had taken their farms over their heads; so that multitudes of them, with their wives and children, were turned out to the wide world. It is no wonder that, as their lives were now bitter to them, they should fly out as they did. It is rather a wonder that they did not go much farther. And if they had, who would have been most in fault? Those who were without home, without money, without food for themselves and families, or those who drove them to this extremity?"

This agrarian insurrection, which extended to the most of Ulster, created in the minds of the Ulster farmers a deep resentment against Irish landlords. In consequence of which many emigrated to America, where, smarting under their wrongs, they joined the armies of Washington, and contributed to separate the United States from the British Crown. In 1778, when a treaty of alliance, offensive and defensive, against England, was formed between France and the United States, the inhabitants, fearing that a descent similar to that of Thurot might be made on their coast, petitioned the Government for a garrison, but were answered that no troops could be spared for that purpose. The prin-

cipal inhabitants then enrolled themselves in volunteer corps, and other towns and the country at large soon followed the example of Belfast. Several imposing reviews were held in the neighbourhood; the first on the 12th of July, 1780, when Lord Charlemont reviewed 1,400 volunteers. In 1781, 5,000 volunteers were reviewed in the Falls meadows; and in 1783 there was an encamped review on the most extensive scale. A new life was infused into the nation; free trade, a repeal of Poyning's Act, the extension of the *Habeas Corpus* Act to Ireland, the first relaxation of the penal code against the Catholics, and many other useful reforms were obtained. But the establishment of a republic in America, and the destruction of the Bastile in 1789, infused a spirit of democracy into Belfast, which was considered dangerous by the more prudent; and the Northern Whig Club was established to restrain those extreme opinions. Nevertheless, in 1791, and again in 1792, the progress of republicanism in France was celebrated with imposing processions, bearing republican banners, through the streets. Petitions were forwarded from the town in 1792 to parliament in favour of Catholic emancipation. The measure was, however, rejected by the House of Commons, by a majority of 208 to 23. In 1791, the United Irish Society was first promulgated in Belfast; and in March, 1793, the Secret Committee of the House of Lords reported that a wide-spread conspiracy existed in Belfast and the neighbouring counties. The Lord Lieutenant issued, the same month, a proclamation dissolving the volunteers and forbidding armed associations. The Associations of United Irishmen continued to increase; and on the 10th of May, 1795, delegates of 72 of these associations met in Belfast and framed their system of committees, by which the association became so dangerous to the existence of the Government.

In the meantime the large military force quartered in the town took every opportunity of annoying the inhabitants. In 1797 numerous arrests were made in Belfast of persons charged with high treason; and the office of the *Northern Star*, the organ of the United Irishmen, was demolished by a party of soldiers. Orange Societies sprung into existence ostensibly for the purpose of "upholding the King and constitution." In May, 1798, martial law was proclaimed, and four companies of Yeomanry commenced doing duty in the town. The battle of Ballynahinch was fought on the 12th and 13th of June; the shops in Belfast were ordered to be closed during the action. Seven persons were executed in Belfast, and many were sent to Fort George, in Scotland.* Thomas Russell, Librarian to the Society for Promoting Knowledge, which is at present represented by the Linen Hall Library, was executed in Downpatrick for his connexion with Robert Emmet's conspiracy. The history of Belfast since that period is devoid of great political events, but is interesting for the prosperity of its manufactures, and for the improvement of the town and harbour. To its honour, be it said, no town in Ireland afforded a more steadfast and enlightened support to that great social revolution, Catholic Emancipation, than did Belfast.

* Dr. Madden (*The United Irishmen*) in a note on John Hughes, one of the Informers, who previous to the Rebellion kept a stationer's shop in Belfast, says, "The house where Hughes lived in Belfast was lately pointed out to me, No. 20, Bridge Street, within a few paces of a small, old-fashioned house, where Thomas M'Cabe, who designated himself on the sign board 'The Irish Slave,' resided at No. 6, North Street, within two doors of which lived Robert Orr, a gentleman not very celebrated for his loyalty; while on the opposite side, the site of the house of the chief founder of the United Irish Society, Samuel Nelson, is pointed out, at the bottom of Donegall Street, on which now stands the Commercial Hall. This neighbourhood, in fact, seems to have been a little focus of republicanism."

THE TOPOGRAPHY OF THE MORE ANCIENT PARTS OF THE TOWN.

The original site of the town was the piece of ground lying between the Owen-Varra, or Black Staff, and the river, which flows through High Street. On this narrow strip both the Anglo-Norman Castle and the Church had been erected, but its principal importance arose from the means of communication between the territories on each side of the Lagan, which the *Fearsad*, or Ford, supplied.

The precise situation of the Ford formed the subject of much controversy between the late Mr Edmund Getty and the late T. K. Lowry, Esq., Barrister-at-Law. Mr. Getty held that the Ford was at the foot of High Street, while Mr. Lowry contended that it was considerably above the present Queen's Bridge, and that it commenced on the Co. Down side, at a place called Watson's corner, where an artificial ford had been removed a few years previously. Mr. Cramsie, in a letter to the Editor of the *News-Letter*, dated May 16th, 1877, drew attention to a portion of one of these artificial Fords, which was then laid bare during the improvements on the Co. Down side of the harbour. The position of that ford was in a straight line with the St. George's Church side of High Street and the corner of the Old Salt work's Stores, on the opposite side of the river. There can be little doubt that the river was crossed by these two fords, and perhaps by others. Though Sir Arthur Chichester rebuilt the castle and commenced the town, yet it seems to have been for a long time so unimportant that it is entirely passed over by persons who describe the adjacent towns. Father Edmund MacCanna thus speaks of it in his *Itinerary* written according to Dr. Reeves, about the year 1643.

“Loch Laodh (Belfast Lough) bounds either Clannaboy, at the head of which, when the tide is out, may be crossed a ford, which is called

Beall-fearst. Beside it formerly stood the castle of the lords of these territories, in the navel, as it were, and central point of the two regions. Previously to the present war, the old castle of the O'Neills was repaired by Lord Chichester, an Englishman who made it his own residence. The Town, which is built there, is no mean one, accessible, to the inhabitants of either district, as well as of Scotland. From the rd of which I have just spoken it takes the name *Beall-fearst*, where the river empties itself, which is called the River of the Laggan, or of the valley, yielding a plentiful supply of salmon, and dividing in its course the two regions of Clanaboy on the north and south. The lands on either side of the river are pleasant and fertile. In the town of Beall-fearst there is no recollection of any sacred place. But at a short distance from it is the parish church, rendered important by having five or six chapelries (as the expression is) which were under the control of the rector of the aforesaid parish church, called *Scan-chill*.

The town does not appear to have been protected by a rampart previous to the year 1642, when the dangers of war necessitated the inhabitants to form the "Rampart." This consisted of an earth-work and wet-ditch drawn around the castle and town. A map or plan of Belfast made in 1660, when the rampart was perfect, enables us to trace the extent of the town at that date. A *demi-bastion* stood upon, or near, the present site of the Theatre. The rampart there terminated. Down the present Corn Market and William Street there was a passage to the causeway which led over the Owen-Varra—"River of the Stake"—or Black Staff. That causeway was probably bound together by wooden stakes, and the numerous passages for the water were crossed according to the Irish custom by beams of oak stretched from stone to stone; such beams are now generally called *Black Sticks*, but more than a century ago they were called *Black Staffs*. Hence a bridge near Clough, Co. Down, is called the Black-Staff Bridge, because the river had been previously crossed by that simple contrivance, and for the same cause the Owen-Varra has been translated into the Black Staff. That river, which is now so artificially changed,

then fell into the Lagan in Victoria Square,* and presented a breadth extending from the north side of Victoria Square to far down in the present Joy Street. The nearest bastion to that at the site of the Theatre was somewhere in Upper Arthur Street; the next was at the north-west corner of the Linen Hall; and the next was about the junction of College Street and Queen Street. All these bastions were of course connected by the curtain of the rampart, which was protected on the outside by the deep wet ditch. At the junction of Queen's Street and Mill Street, the rampart was crossed by Mill Gate; through that gate passed the road, which led through the present Barrack Street and Durham Street, to Lisburn. From Mill Gate the rampart extended in a straight line to the junction of Hercules Street and North Street. It was defended by a bastion, on the site of which St. Mary's Church now stands, and a demi-bastion at half the distance between St. Mary's and North Street. The rampart was crossed at the top of Hercules Street by North Street, through which the road led through Goose Lane (upper part of North Street) and Carrickhill, to Carrickfergus; while another branch of it passed through Shankill Road, and over Wolf-Hill to Antrim. There was a great bastion at the corner of North Street, extending down John Street. From this bastion the rampart stretched in a straight line to the place where Mary Street formerly intersected Waring Street; and at half the distance between these points, it was protected by a bastion. At the intersection of Mary Street and Waring Street the rampart terminated with a strongly-fortified gate; through this the road passed to "Strondmoore"—"the great strand." Here the rampart met the river: for all the streets below this are of comparatively modern date. The original quay,

* Victoria Square has been called, at different times, May's Dock, Poultry Square, and Police Square.

called the "Dock of Belfast," was the mouth of the little river which flows down High Street. This was deepened, and served as quay from the Lagan as far as the present Skipper Street. W. Hastings, Esq., C.E., measured for *Mr. Benn's History*, the circuit of the ramparts, and the area of the town, from the Map of 1660. He found the length of the fortifications to have been 1,855 yards, or 1 mile 95 yards; the area of the town, exclusive of the castle gardens, to have been 70 acres; and the area of the castle and its gardens to have been 16 acres—in all 86 acres. The castle and castle grounds occupied all the intra-mural space from the Theatre round by Corn Market, Castle Place, and Donegall Place. High Street, which was also known by the names of Front Street and Fore Street, consisted of a row of houses on each side of the Town River, which then flowed in its natural state into the Lagan; eventually each house-owner was required to build a wall along its bank opposite to his own house.

"21st January, 1697. Ordered that the River be cleared once every year to prevent overflowing, and that every person bordering thereon from Mr. Chad's Bridge to the Near Mill on both sides that do not every year clear the River before their holdings, between the beginning of May and Midsummer, shall pay 5/- for each year."

The inhabitants of the town had at first to depend on this river for their water supply, though according to a statement on the subject in 1678.*

"The river which runneth through the Town is very much defiled and abused by all manner of sinks falling into it, and other nuisances corrupting same, whereby the water is made altogether unfit for the use of man in meat or drink."

The River in 1660 was spanned by four bridges, the

* The following documents show the state of this town in the last century.

A.D. 1761. "As the river has been lately cleared, it is requested that those who live opposite thereto may, as far as in their power,

Sluice Bridge leading from Church Lane to Skipper Street, the Stone Bridge at Bridge Street, a bridge apparently opposite Crown Entry, and the fourth leading from Corn Market to Caddell's Entry. The Sluice Bridge received its name from a sluice which was there constructed, both to restrain the tidal waters and to dam the river for the purpose of cleaning the dock. Stephen Havon, the Sovereign in 1770, orders that—

“Potatoes, seeds, oats, barley, peas, and beans, be sold at the Market House, and in the street before it. Fresh butter, cheese, fish, pigs, geese, turkeys, hens, eggs, chickens, wild fowls, and other dead victuals, in no other place but High Street, and on the Bridges built over the River from Pottinger's Entry to the west end of the Stone Bridge, where the yarn measurers, town sergeants, and overseers of the market will be to weigh butter, count suspected yarn, oversee and prevent disorders and disputes.”*

St. George's Protestant Church occupies the site of the ancient *Capella de Vado*—“Chapel of the Ford.” In 1660, the church was the first tenement in High Street, which commenced then exactly in the same spot that it does at present.

prevent anything from being thrown into it. The dirt which has been taken out of the river will be very good manure, and will answer also for filling up waste ground.”

A.D. 1764. Presentment of the Grand Jury of the Manor of Belfast :—“We present the several dunghills, rubbish, and filth lying, or hereafter to be laid down in the streets of Belfast, to be a public nuisance. And it is our opinion that, agreeable to the laws of the land, every person is at liberty to take and carry away such filth and rubbish, and apply the same to his own use; and the Sovereign will grant warrants to every person who will do the same.”

1768. The Sovereign issued a proclamation calling on the owners of the swine which infested the streets to provide houses for them within five days. This proclamation being unheeded, “The Sovereign, on the 24th October, 1768, with his own hands shot two, and offered to give 13 pence to every person who shoots one.” See *Benn's History of Belfast*.

* “Carmen leave their cars in public places at night, particularly on the bridges, whereby people fall over them, breaking their legs or arms; penalty for so doing, 10s.” *Advertisement in News-Letter, 1768.*

Church Lane was formerly called School-House Lane, from a school-house erected by the first Earl of Donegall, about the year 1666. This building stood in the church-yard; in the map of 1685 a building stood in the church-yard, at Ann Street corner, which is supposed to have been the school-house. It was this edifice which the officers of King James requested permission to use as a temporary chapel in 1688. Cromwell's government endowed a school in Belfast with £20 a year. In 1657, an Inquisition found "that there are four Protestant Schoolmasters now Mayntayned by Sallary from the Commonwealth," in Carrickfergus, Belfast, Antrim, and Lisnegarvie; but "they know not of any Popish Schoole-master, or any Popish Schoolemistress, that kept a schoole within the said County of Antrim." In 1717, one Dixon obtained a lease of four thatched cabins and "one low slate house," in Church Lane, for £3 10s. 0d. per ann., with the provision "that he was not to build or suffer to be built any Popish Mass House, or any Meeting House or Conventicle different from the Established Church, under the penalty of having his rent raised to £300 a year." In 1756, the then owner of the premises petitioned for a renewal, proposing for a frontage of ninety-five feet, 1/- per foot, the tenements being "only very old, rotten cabbins, in absolute immediate need of being rebuilt."

Pottinger's Entry derives its name from the Pottinger family (see p. 222).

Joy's Entry was called in the last century, Exchange Court, or Change Alley, because the Exchange was at its entrance.

Skipper's Street was so named because it was frequented by seamen, and Bridge Street because it led to the bridge over the river in High Street.

Caddell's Entry, which has lately disappeared to make

room for Lombard Street, was in existence a little more than a century. The *News-Letter* informed its readers in April 1756, that "Edward Caddell intends to make a new street from High Street to Rosemary Lane."

Castle Place was generally named, at the end of the last century, the *Parade*. It seems at one time to have been intended to form a part of Castle Street, which was so named from its proximity to the Castle.

The communication between Castle Place and Hercules Street, then called Hercules Lane, about the middle of last century, was only a foot passage, which, according to tradition, crossed the river by large stepping-stones. The irregular turn which still exists at this place is probably accounted for by the petition of Robert Wilson and James Trail to the trustees of the Belfast estate in 1756, in which, they state, that they had taken building-ground in Hercules Lane, relying on the promise of the agent, Mr. Gordon, that there would be an opening to it from Castle Street of at least 22 feet, but that they had now learned that a new lease had been granted to Robert Legg of two houses in Castle Street.*

Fountain Lane was formerly called Water Street, because the fountains were in that street, which were supplied by water conveyed to them by wooden pipes from Mundy's Well in Sandy Row.

Donegall Place is described in the *News-Letter*, June 3rd, 1785: "The ground for building the New Street from our White Linen Hall to the Parade is now thrown open, and brick and other materials for the work laid down, so that we may expect to see some of the lots completely built on in the course of the Summer. . . . The entrance from the Parade to the right and left will be finely introduced by elegant iron Pallisading and adequate Globe Stands, raised

* See *Benn's Belfast*.

from clean brick walls, coped with freestone, in front of Lord Donegall's and the Collector's houses, curving beautifully towards the northern end of each." A draw-bridge was to have crossed an intended canal in front of the Linen Hall,* and the new street was to be 80 feet wide. Donegall Place was at first known by the name of Linen-Hall Street.

Corn Market was formerly called Shamble Street, because the Shambles had been in it. The Market House was at its corner, where Mr. Green's establishment is now; it was exactly opposite to the principal entrance to the Castle, now represented by the entrance to Castle Market. The Town Hall, fitted up by a rate struck in 1639, was probably in the upper story of the Market House. In 1663, the Sovereign, George M'Cartney, fitted up a Town Hall and Court House in the upper story of his own premises, which adjoined the Market House, for which the Grand Jury voted that he should be paid £20 6s. 9d. After this the Shambles were ordered to be removed to "the new building on the south side of Castle Street." In the Map of 1790, the Shambles are marked opposite the Theatre. The Market-house comes prominently forward among the popular traditions, on account of the executions in 1798, and because at it were the public stocks for the punishment of delinquents.

Ann Street was called Back Street, because High Street was then named Front Street. A part at least of Ann Street was also called Catherine Street. South of it was called the Back of the Green, which extended down to the Black Staff, then no great distance from Ann Street.

*The Linen Hall was erected on a site granted by the Earl of Donegall, in 1784, and which is described as "That parcel of meadow ground, being part of the Castle Meadows, situate on the south side of the town and castle of Belfast, in trust, to permit a Market House to be erected for the sale of White Linens, to be managed by a Committee, and for no other purpose whatever."

From the foot of Ann Street, it is said there was a ferry over to Ballymacarrett, before the erection of the Long Bridge. In 1739, the Earl of Donegall contributed £1,500 to build a Linen Hall in Catherine Street, on ground which he had walled off the Sea.

Waring Street, which was also called Broad Street, received its name from the Waring family. In 1670, the Earl of Donegall demised to William Waring the four half burgage shares with the tenements or Tan Pits on the north side of Broad Street, containing in front 228 feet, and in rear 126 ; the close belonging to the said Tan Pits lying in Stronmoore, 13 acres English, and two tenements or half burgage shares in Broad Street and Skipper Street. All to be held at a yearly rent of £15 0s 3d, seven couple of fat capons, seven days' work of a man and a horse, or seven shillings in stead of it.

Hill Street was formerly called Pot-house Lane, because it led to a foundry which was behind the present Donegall Street. Stewart Hadskis, according to a newspaper report of that date, cast, in 1775, a yarn boiler capable of holding 700 gallons.

Sugar House Entry was named from a Sugar House for refining sugar, which was in it until a comparatively recent date. George Macartney, in 1678, obtained a lease of Wilkinson's tenement on the south side of Broad Street, 42 feet in front and 126 backwards, on which, according to his will, he "lately made an addition or enlargement of the said Sugar House."

The Four Corners was the name for the intersection of the four streets, Broad or Waring Street, North Street, Rosemary Street (Rosemary Lane) and Bridge Street ; Donegall Street was not then formed.

Donegall Street is thus announced in the *News-Letter*,

Sept., 1754, "Six or seven houses are now building, and will be finished this season, on the ground laid out for a new street. . . . The New Street will be very handsome—600 yards long, 60 feet wide, and the houses three storeys high. The Linen Hall, ranging on one side of the street—about the centre—will add to its beauty." That Linen Hall was afterwards removed to make room for the Protestant church. The Brown Linen Hall was erected in 1773.

The foundation of the Assembly Rooms, where the Belfast Bank is now, was laid by Mr. Talbot, the agent of the Earl of Donegall, August 22nd, 1769, the day on which the news of the birth of the late Marquis of Donegall reached Belfast.

North Street, called so because it led northward, only extended to North Gate, at Hercules Street; its continuation outside the gate was Goose Lane. In 1775, John Hunter, cooper, offers 2s. per foot for his premises, 45 feet in front, and extending 79 feet to Hercules Lane; the rent of the premises in 1715 had been 7d. per foot. The premises consisted of "thatched cabbins not to be lived in much longer," resting on props and coming down. William Waring, in order to obtain, in 1670, a lease of his holding in Waring Street, surrendered a lease granted to Thomas Waring, his father, of two acres on the south side of Goose Lane, "without the Gate of Belfast." In 1668, "John Bigger sells $3\frac{1}{4}$ acres in the fields next Gill's Land, and also the plot of land without North Gate, and next adjoining to the grass of the Rampier, situate on the north side of the highway leading from the Town to Pett^{rs} Hill, called Goose Lane."—*Corporate Records*.*

Rosemary Street was called Rosemary Lane.

* See *Benn's Belfast*.

Hercules Street was then Hercules Lane; it derives its name probably from Sir Hercules Langford, who was connected with Belfast in 1669.

Berry Street was called in honour of Mr. Barry, a nephew of Lord Donegall, and one of the trustees for his estate. In 1757, one Adair applied for a field, and the agent, Mr. Gordon, writes regarding the application:—"If the trustees think proper, A New Street called Barry Street will run through this field, for it lyes in the heart of the Town." Again, he writes, "that part of the street has been built by 'Callwell,' that the remainder of the field is worth 40s. per acre for grazing, and for building it is worth more."*

Gordon's Street probably perpetuates the name of Lord Donegall's agent.

Talbot Street is certainly named after his successor in office.

Chapel Lane is called in the old deeds of St. Mary's Church, Crooked Lane.

Bank Lane, which is opposite to the premises, is called in the same deeds Bryce's Lane.

Francis Street is called after Francis M'Cracken, whose father built in it a cotton mill, which is now in ruins.

Many of the streets are named after the business formerly carried on in them, thus:—

Mill Street is named from the Old Manor Mill situated in it, which has also given name to Millfield. Caledon Street was called from the calenders used in it for smoothing linen. Pipe Lane, so called because pipes were manufactured there; and Mustard Street received its name for a similar cause. In 1789, Richard Calwell & Co. advertise that they have "erected extensive works in the town for the manufacture of Flour of Mustard."

* See *Benn's Belfast*.

The portion of the town from the foot of High Street extending in the direction of the river was mostly reclaimed by Isaac Macartney, who expressed his attachment to Whig principles by naming his quays and streets—George Quay, Hanover Quay, Marlborough Street, and Prince Street.

A map made for the Volunteers in 1783, printed in Mr. Benn's History, represents the Mall Fields as extending from the Black Staff to the back of the houses in Barrack Street, Mill Street, and Castle Street, and to the Castle Gardens; while the Mall itself extended from the foot of Queen's Street to the Paper Mill Bridge, and Cromac Wood occupied all the space from about Lagan Street to the Ormeau Bridge. The Wood was intersected by a number of broad avenues called Passes, which diverged from a central point. These Passes, which gave name to Donegall Pass, were made by the third Earl of Donegall, about the year 1700. The state of the suburbs in this direction is thus described by Richard Dobbs, who, writing from "Castle Dobbs" the 14th of May, 1683, says:—

"From Lambegg the way leads direct to Belfast, which is all along for the most part furnished with houses, little orchards, and gardens; and on the right hand the Countess of Donegall hath a very fine Park, well stored with Venison, and in it a Horse Course of two miles, and may be called an English Road."

This Park was at Strandmillis and Cromack. Moses Hill had begun, as we have seen at p. 367, these improvements, and when his lease fell the property again reverted to the Chichesters. Mr. Benn quotes from a list of the principal leaseholders, and the lands which they held under the Earl of Donegall, the following:—

"All these lands, tenements, and hereditaments called the Demesnes of Strandmellis, Cromock, and Friar's Bush, containing by estimation 300 acres . . . whereof 100 acres were then enclosed, is a Deer Park, and called Strandmellis Park . . . and the remainder enclosed and to be empaled, and called Cromock Park."

In 1696, John Johnston,* at £56 15s. 0d. rent and a fine of £345, obtained a lease of:—

“All that parcel of land commonly called the Old Forge . . . and also one other parcel of Land called Hillsborough and the New Forge, with all Houses, Gardens, Orchards, &c., situate in or near Mylone, formerly in the possession of Robert Barr and Captain George Hart, and late in the possession of Thomas Walcot.”

The north parts of the town between the rear of Donegall Street and the quays, and extending from Waring Street to the Northern Counties Railway, have also undergone wonderful changes. Formerly the *exit* to those parts was by Cow Gate, one of the gates of the town, which stood near the lower end of Waring Street, in a small street which was removed to make room for Victoria Street. That street in more modern times was named Little Mary Street, but its former designation was Cow Lane. Through it a pathway led along the strand, the *Stronmoore*, to Greencastle. Here William Waring held 13 acres, of which he obtained a lease in 1670, which bound him “to plant and preserve one hundred and fifty young oak, ash, elm, or beech trees.” Waring’s property was called the Fore and Back Plantations. The Fore Plantation, in the map of 1792, seems to have extended from Waring Street a considerable distance along the site of the present Victoria Street; while the Back Plantation extended along the rear of Donegall Street. “Where Ship Street and Dock Street now stand was leased by the name of the Point Fields; and where Garmoyle Street and other streets have been built, was leased as ‘Slob or Sleechy Strand,’ lying between Point Fields and the River Lagan.”—*Paper by Mr. Charles H. Brett.*

* One William Johnston, of New Forge, a son or grandson of John, who commenced extensive waterworks, was known under the name of *Pipe-Water Johnston*; he obtained a lease in 1733, for 41 years, at the rent of 20 shillings a year, of “all waters, rivers, brooks, wells,

ECCLESIASTICAL HISTORY OF BELFAST.

The Catholic religion completely disappeared from the parish of Shankill after the lands passed into the possession of Sir Arthur Chichester, and it reappeared only in comparatively modern times. In 1659, Sir William Petty made a census of the Barony of Belfast, from which it appears that the "Number of People" in "Belfast Towne" was 589, of whom 366 were English and 223 were Irish. "The townelands of Edendery, Ballysilly, and Lagainele" had 66 inhabitants, of whom 43 were English and 23 were Irish. "The townelands of Balloghan, the Oldparke, and part of Listillyard" had 24 inhabitants, of whom 13 were English and 11 were Irish. "The townelands of Cloahcastle (Greencastle), New Parke, and Skiggan Earle"* had 38

and water streams adjacent and contiguous to the Town of Belfast, except such water-courses and mill-dams as are granted with the Mills of Belfast to George Macartney." In 1753 it is advertised that "the Water Works which supply the town of Belfast, the property of William Johnston, Collector of Coleraine, will be set for seven, fourteen, or twenty-one years." After the fall of Johnston's lease, in 1774, the Water Works passed through several hands, and many complaints, such as one in September, 1790, declared "that there are few even of the most insignificant villages so ill-supplied with water as Belfast, a town where this great necessary of life is equally scarce and bad, its conveyance through the different streets imperfect, and the pipes in general decayed and rotten." In 1795, the Donegall family leased the Water Works to the Old Poorhouse or Charitable Society. That body immediately commenced great improvements, and formed a reservoir at the Old Mall. The Charitable Society, in 1840, relinquished all their water rights to the Water Commissioners of Belfast, for the yearly sum of £800. For a full account of the Water supply of Belfast see *Benn's Hist.* (1877.)

* The Earl of Donegall leased for ninety-nine years to Thomas Waring, in 1659, for a fine of £50 and £24 per annum, the townland of Skeaghenearle, and one-quarter of Listillyard adjoining thereto. "The said lands are bounded on the east by the sea; on the south by the Milewater to the new Inclosure and Park by a ditch and quick-

inhabitants, of whom 20 were *English* and 18 were Irish. The figures indicate not individuals, but families. At first sight, we would be inclined to suppose, that, by the word *Irish*, Petty intended the descendants of the ancient Irish, but it is obvious the word only conveys the distinction that the persons were born in Ireland. For the roll of the Hearth-money Tax for 1666, only seven years after Petty's census, shows that Belfast contained in that year 204 houses subject to that tax, or between 1,000 and 1,200 inhabitants; yet the Roll contains only four names, Robert Quinne, John Magowne, Patrick A. Heale, and Thomas Quynne, which have at all any appearance of ancient Irish names. In the letter written by George Macartney, Sovereign of Belfast, to Secretary Dawson, March 24th, 1708, we are informed (see p. 343)—“ I have made the Constables return me a List of all the Inhabitants within this Town, and we have not amongst us within the town above seven Papists, and by the return made by the High Constable there is not above 150 Papists in the whole Barony.” In 1757, there were in the town 1,779 Houses, containing 7,993 Protestants and 556 Catholics; or, 8,549 Inhabitants. In 1871 there were within the borough of Belfast and in the parish of Shankill 52,200 Catholics and 106,057 Non-Catholics. In the entire sett; on the west by the ditch of Ballyoghaghan, and so under by two other quarters of Listollyard.” In June, 1692, the tenants holding under the Earl of Donegall were:—

Skegenearl and quarter of Listollyard—William Wareing.

Ballyohagan—Jane Pegg, widow.

Old Park and New Enclosure—Edward Reynell, Gilbert Wye, Francis Thetford, John Clark.

Ballysillan and Outerard—“ the farther height”—with the mountains belonging, one half of Listollyard, and part of Cloghnecastella—George Martin. (See *Benn's Belfast*.)

Skegenearl, now Skegoneill, signifies the “ Earl's Hawthorn,” and probably commemorates the spot where William de Burgo, Earl of Ulster, was assassinated in 1333. (See p. 356.)

parish of Shankill there were 54,194 Catholics and 113,313 Non-Catholics.

After this digression, we return to the subject of the early history of the Church in Belfast, only to admit that we have no records to guide us, or to tell how the early missionaries planted the faith in the valley of the Lagan. We may surmise that St. Patrick and his companions many a time crossed the river at the Ford. This, unfortunately, is only a surmise; strengthened, perhaps, by the fact that in after times the Church of Shankill was dedicated under the invocation of St. Patrick.

The earliest record which we possess of the ecclesiastical buildings of the parish is contained in the *Taxation of Pope Nicholas*. That document enters "the church of Karryn, with the chapel of Kiltrodan, the White Church, (Ecclesia Alba) with the chapels of the Ford, of Henry's town, and of Weston—all these are worth 12 marks." We have already treated of the church of "Karryn and the chapel of Kiltrodan" (see page 335). It is obvious that the White Church is the church of Shankill; but in the subsequent documents it is curious to observe the very loose phraseology which is used in treating of the churches belonging to the parish. In fact, up to the final subjugation of the Ulster Irish, the Englishmen who ventured into Belfast felt that they were in the territories of a powerful foe, and that their own safety depended on getting out of it as soon as possible. Sir Thomas Cusack, Lord Chancellor, held an Inquisition in Downpatrick, on the 13th of August, in the 6th of Edward the VI., to discover what had fallen to the Crown by the suppression of St. Patrick's, of Downpatrick. The Inquisition found that, among the possessions of that monastery, was "the rectory or church of Shenkyll, in the country of Brian-ffertagh, in Cloneboy; and the tithes of the foresaid rectory, the

Commissioners of the Lord, the King, could not value; because they could not have a perfect knowledge, to certainty, of the same tithes." The next document which refers to the parish is the *Terrier* of the date of about 1613, which makes the following entry:—

"Ecclesia de St. Patricii de Vado albo, (the church of St. Patrick of the White Ford.) The Prior of Downe hath it; 6 alterages; and the church is called Sankill. The Vicar pays in Proxies, 10s, Refections, do.; Synodals, 2s=22s.

Capella de Crookmock, the abbot's of Bangor, Shankill is the Vicar, and pays for it.

Capella de Kilpatrick, above Moses Hill's house, at Stronmillus. It pays not;—Shankill pays for it £1 1s 2d.

Capella de Kilemna, Proxies, 2s; Refections, 2s; Synodals, 2s=6s.

Capella de Clothmestale, that is hard by the strand, as we ride to Karrickfergus, near Captain Ellises, Proxies, 2s; Refections, 2s; Synodals, 2s=6s.

Capella de Balliston, the Curate pays in Proxies, 2s=2s.

Capella de Tullerusk, the Curate pays in Proxies, 2s=2s."

The next document is an Inquisition held at Downpatrick, August 15th, 1619, to enquire what possessions belonged to the rectory of Down, which found that there belonged to it—

"The tythes of the townes of Shankell, and the villages and hamlets thereunto belonging, that is to say—Tullyruske, Ballylastowne, Gilpatrick, Craunocht and Kilrates doe belong unto the said rectorie of Downe."

The Report on the state of the diocese in 1622 says—

"Ecclesia de Albo-vaddo, (the church of the White Ford), *alias* Belfast, built from the ground and repayed. The great tithes belong to the Countess of Kildare, and by her farmed to ye lo. Treasurer. The church is known to have 6 chappells, whose names are Capella de Cramagh, Capella Killpatrick, Capella de Kilmean, Capella de Clochmestely, Capella Tollroost, Capella de Ballevaston, all which make but one parish," &c.

The history of this rectory in more modern times is continued in a Report furnished to Mr. Benn, by Dr. Reeves,

which was made at an Inquisition taken at Antrim, 23rd October, 1657, by order of the Protectorate Government—

“Belfast, *als.* Shankill, Anciently Impropriat to the abby of Saule, (*recte* Down) and leased by Quine Elizabeth to the Countesse of Kildare, which Lease was purchased in by means of the latte Bpp. of Derrey (John Bramhall), in the year 1634, and made over from the crowue to the Lo. Vic. Cheechester, in leu of the Impropriat Tithes of Island Magee, then belonging to the Lo. Vic. Cheechester. The Rectoral Tithes of the said parish of Belfast, being now Improprate, as aforesaid, to the Sd. Lo. Cheechester, consistinge of two partes of the Greate tythes ; and in this church is a Vicarage, whereof the said Lo-Cheechester hath the Patronage ; and thereunto belongeth the thirde parte of the Great Tithes, and all the small Tythes ; and all the said Parrish consists of twenty-three townes,” &c.

This arrangement continued until the Disestablishment. We have thought it right to place here before the reader the various documents relating to the parish of Shankill, from which he will perceive that the rectory belonged, in ancient times, to the Prior of Down ; but at what period he obtained it, we have no means of knowing. It is not mentioned among those conferred on the Prior of the abbey church of St. Patrick's of Down, by Bishop Malachy III. The parish, which included the present civil parishes of Shankill and Tullyrusk, was presided over by a Vicar. The ancient parish church stood within the graveyard of Shankill—“the old church”—not a vestige of it remains, except the old Holy Water Font, which is still preserved within the graveyard. It is a rough stone, about three feet long, two feet broad, and two feet deep, having a basin-shaped cavity scooped into it. Shankill church, which was dedicated under the invocation of St. Patrick, was called *the White Church* in the *Taxation of Pope Nicholas*. It would seem to have been disused previous to the period of the “Reformation,” and its name transferred to its chapel, which stood on the site of the Protestant church in High Street ; for the *Terrier* calls it

Ecclesia de St. Patricii de vado albo—"St. Patrick's church of the white ford"—which obviously was intended to describe the church in High Street, and could not describe the church of Shankill, which was a mile from the ford. All the rights of Shankill seem to have been transferred to the church in High Street: otherwise that church is not described in the *Terrier*; for had the church at the ford been a chapel under Shankill, it would have been enumerated among the chapels which belonged, in the year 1615, to Shankill. The High Street church, which is called in the *Taxation of Pope Nicholas* "the chapel of the ford," was fitted up for Protestant service, when Chichester was building Belfast. We will now pass to the chapels which are mentioned in the *Terrier*, and the other documents, as belonging to Shankill—

Capella de Crookmock is called *Craunocht* in the Inquisition A.D. 1619; and Cramagh, in the Report A.D. 1622; it stood at Callendar's Fort, near Milltown cemetery, (see page 342).

Capella de Kilemma, called *Kilrates* in the Inquisition A.D. 1619, and *Kilmean*, in the Report A.D. 1622, is now Kilwee, in the demesne of Suffolk, townland of Dunmurry (see page 341). It may be the chapel called Henrystown, in the *Taxation of Pope Nicholas*—there is no townland called Henrystown in the parish.

"*Capella de Clothmestale*, that is hard by the strand, as we ride to Karrickfergus, near Captain Ellises," is called *Capella de Clochmestelly*, in the Report of 1622; it was close to the castle of Greencastle.

Capella de Balliston, is called Ballylastown in the 1619 Inquisition, and *Capella de Ballevaston* in the 1622 Report. In the *Taxation of Pope Nicholas* it is entered as the chapel of *Westone*. There can be no doubt that it was in the townland of Ballyvaston, and probably, as Dr. Reeves conjectures, near the old castle in Hightown, which is described in the

grant to Sir Arthur Chichester as “domus lapidosa ruinosa”—“a stone house in ruins”; but human bones have not, within the memory of the oldest inhabitant, been found in any part of the townland.

Capella de Tullerusk, in the *Terrier*, represents not only the modern Tullyrusk, (see page 334,) but also *Ecclesia de Carryn* (Knock-Cairn) *cum capella de Kiltroddan* (Dundrod, see page 335), mentioned in *The Taxation of Pope Nicholas*.

“*Capella de Kilpatrick*, above Moses Hill’s house at Stronmillus,”* is, without doubt, Friar’s Bush. This church is called in the 1619 Inquisition, *Gilpatrick*, but more correctly *Killpatrick*, in the 1622 Report. Of its early history we know nothing; its name Kilpatrick—Patrick’s church—seems to have given rise to traditions that St. Patrick† erected a church there. The *Terrier* informs us, that, though the church paid no fees to the Bishop, Shankill paid for it the large sum of £1 1s. 2d. Kilpatrick belonged to some body of friars; but of what order we do not know. In the ancient map, drawn up about the year 1570, which is published in Mr. Benn’s History of Belfast, it is entered under the name of *Freerstone* (Friarstown). The map represents three one-storied houses at Friar’s Bush, and a dense forest extending between it and the castle of Belfast. In the Crown grant to

* Dr. Reeves (*Eccl. Hist.*, p. 185) was told that there was the site of a church in Upper Malone, about a quarter of a-mile S.E. of the Protestant church.

† There was a celebrated well in the vicinity of Friar’s Bush, in a field between Sandy Row and the Workhouse. The waters from it were formerly pumped into the fountains at Fountain Street, for the supply of the inhabitants of Belfast. The well has lately been filled up,—it was called *Munday’s Well*, which probably is only a change for *Sunday’s Well*, the ordinary translation throughout Ireland for the older form of the name *Tubberdoney* (see Vol I., page 217), which is applied as the designation of many wells, said to have been blessed by St. Patrick.

Sir Arthur Chichester it is called *Ballinebraher* (Friars town.) The ancient graveyard, after every trace of ecclesiastical buildings had disappeared, continued to be used by the people of Belfast, and principally by the Catholics. The following announcement appeared in the *Northern Whig* of the 28th of February, 1828 :—

“We understand that the Marquis of Donegall has gratuitously given to the Roman Catholic inhabitants of Belfast, an acre of ground adjoining to Friar's Bush, for the purpose of enlarging that ancient burying place.”

In the following year the Marquis made a lease of the ground to Dr. Crolly, who consecrated it on the 5th of August, 1829. The inscription on the tomb of Father Jeremiah Ryan M'Auley, in Friar's Bush, is inscribed on a marble tablet, representing an open book:—

Ora pro	Who died
Rev.	27th day of
Jeremias	June, 1873, in his
R. M'Auley,	Forty Third
Adm.	Year.
St. Patricii,	R. I. P.

Father M'Auley was a native of Belfast; he became an architect, and after spending some time in the practice of his profession, he resolved to enter the priesthood. He at first joined the congregation of Passionists, but having discovered that his strength did not suit that Order, he entered the Class of Humanity, in the College of Maynooth, where his health again failed, and he was necessitated to leave the College. He then, by advice of physicians, went to Demerara, in the employment of MacNamara & Co. of Belfast, and, having recruited his health, he returned, and prepared himself by private study for the priesthood. He was ordained in Dublin by Dr. Whelan, Bishop of Bombay, on the 26th of November, 1858. He became Chaplain to the Convent of Mercy, Crumlin Road, and prepared the

plans for St. Peter's Church, Falls Road, the erection of which he superintended until September, 1862, when he went to study in the college of the Noble Irish, in the University of Salamanca, from which he returned in June, 1864. He officiated as Curate in Belfast for some years, when he was appointed Curate of Culfeightrim, and afterwards of Cushendall, from which he was appointed to be Administrator of St. Patrick's, Belfast, in 1871. Among the churches designed by Father M'Auley are St. Peter's, Belfast; Aghlishafin, Ballykinlar, Saul, and Ballycastle.

The traditions current among the Catholics in the early part of this century related that the priest of Derryaghy used, about the middle of last century, to assemble the few Catholics of Belfast in one of the sand-pits, near Friar's Bush, where Mass was celebrated on an oak table, which About the year 1769 a thirty-one year lease of premises was afterwards much prized as a relic of by-gone days. in Mill Street* was obtained under some pretence, and a portion of the premises was used as a temporary chapel, the approach to which was by a narrow entry called Squeeze-gut Entry. The following advertisement appeared in the *Belfast News-Letter*, when the Catholics ceased to use the little Chapel:—

“To be sold by public auction, on Monday, 24th May next, the lease of the old Chapel and gallery, with forty feet of ground extending backwards, situated in Mill Street, Belfast, with an entry from the street to it. Would answer for malt-kiln, warehouse, or factory. There are 16 years† of the lease unexpired. Yearly rent, £4 11s. Any person desirous to purchase will be shown the premises by the Rev. Hugh O'Donnell, or Maurice Ward. 17 May, 1784.”

* The site forms the subject of an advertisement in June, 1827, when it is thus described:—“Old chapel concern, situate south side of Mill Street, Belfast, containing in front of said street 37 feet 10 inches, and

† In 1778, Catholics were empowered by law to take leases for a term not exceeding 999 years; before that they could only take leases for a term of 31 years.

Charles Heyland, James Mooney, Henry M'Auley, and Patrick M'Alister obtained, in 1782, a lease of a gateway and house in Crooked Lane, now called Chapel Lane, and opposite to Brice's Lane, now called Bank Lane, for a term of 71 years, subject to a rent of £4 11s. 0d. They devised that lease, April 22nd, 1782, to the Rev. Hugh O'Donnell, Maurice Ward, and John Clarke, in trust "for the congregation of the Roman Catholics." On this site Father O'Donnell erected the old Church of St. Mary. Mr. Cramsie, in his *Life of Father O'Donnell*, thus describes the opening ceremonial:—"After many troubles the great day approached, and Saint Mary's Church, Belfast, was opened on the 30th day of May, 1784. The 1st Belfast Volunteer Company, under command of Captain Waddell Cunningham, lined the chapel-yard as a guard of honour, in full dress, and presented arms to the priest as he passed into the church to celebrate Mass and preach the charity sermon; other companies of the battalion also attended, and crowded into the church. The following account of it appears in *Tisdall's Mercury*, a newspaper published in those days at 28, Bridge Street, Belfast:—

"Sunday last the new Roman Catholic chapel of this town was

extending back 213 feet, held under the Executors of the late John M'Cammon for 42 years from the 1st of May, 1823. Rent, £25 late currency." The old chapel concern only formed the back portion of those extensive premises. The site is now occupied by Mr. Crawford's chemical works, and the houses which were in front of it are at present represented by Nos. 18, 20, 22, 24 & 26, Mill Street. The narrow entrance to the chapel passed through the site of No. 24, which is nearly opposite to Marquis Street. Previous to 1759, and at the period when the Catholics assembled for Mass on Sundays in the sand-pits near Friar's Bush, they assembled for Mass on Holydays generally at the house of John Kennedy, a cutler and whitesmith, who resided where the Gas-Office was afterwards in Castle Street. Kennedy's house was denounced to the Government, probably in 1745, as a place where the Catholics assembled.

opened with an excellent charity sermon, delivered by the Rev. Hugh O'Donnell, parish priest, and a collection made towards defraying the expense of said building, which, we have the pleasure to inform the public, amounted to the sum of £34 2s. 6d. The most liberal display of cordiality and affection was exhibited by the inhabitants upon this occasion, and particularly by the Volunteer companies, who marched in complete uniform to the chapel, and mustered remarkably well. It is conduct like this which will render the people of Ireland invincible, appal our base enslavers, confirm our freedom, and secure the happiness of ages yet to come. We learn from the liberality of the above contribution, added to the former subscriptions of £50 from the inhabitants of the town, and the several collections made by the congregation, the debt incurred by the committee for building the new chapel is at present reduced to about £80, which sum, it is not doubted, will be easily made up by the voluntary donations of such of the liberal-minded inhabitants as have not yet had an opportunity of subscribing, or were prevented by the crowd from being present at the charity sermon."

Father O'Donnell and his congregation publicly thanked their kind friends.

"The Roman Catholic congregation of Belfast return their grateful acknowledgments to the Belfast 1st Volunteer Company, to the Belfast Volunteer Company, and to the inhabitants at large, for their so generously enabling them to erect a handsome edifice for their celebration of divine worship. They know not in what adequate terms to express their feelings, excited by the attendance of so respectable a Protestant audience on Sunday last, at the opening of the House—the impression of which mark of regard is never to be effaced.

"They have already received £84 through the munificence of the Protestants of Belfast, and will gratefully receive (through the Rev. Mr. O'Donnell,) any further benefactions toward defraying the remaining expense (about £80,) that the liberality of their brother Christians may prompt."

Happier times had now begun to dawn on the suffering Catholics, and the more liberal Protestants began to believe in the often-repeated axiom of Mr. Grattan, "That the Irish Protestant would never be free until the Irish Catholic should cease to be a slave." The Protestants of Belfast were the first to feel and openly to express that generous sentiment; and it would be ungrateful in us to withhold from

our readers some of the efforts which those patriots made to place our fathers on an equality with themselves in all civil rights. When the Volunteers assembled, July 14th, 1791, to celebrate the commemoration of the French Revolution, one of the toasts was, "An abolition of the Popery Laws; and an extension of privileges to Roman Catholics," which, according to the newspapers of the day, was received with *three cheers and three plaudits*. At a meeting of the Catholics of Roscommon, held December 5th, 1791, a resolution was passed returning their warmest thanks to the Volunteers of Belfast. At a meeting of the Catholics of Belfast and its vicinity, the Rev. Hugh O'Donnell, P.P., in the chair, the following resolutions were unanimously agreed to:—

Resolved—"That the hitherto peaceable demeanor of the Catholics of Ireland, must give the Legislature the most unequivocal proof of their Loyalty to his Majesty, obedience to laws, and attachment to the constitution of the realm."

Resolved—"That the general Committee of the Catholics of Dublin, deputed as they are by the general voice of our body from all parts of the kingdom is, and ought to be, the only organ through which our opinions can be declared, and through which our sentiments can or ought to be made known; and we solicit that Committee of Friends and Patriots in the cause of our emancipation to accept our sincere and warmest thanks, for their zeal in supporting our cause by humble application to the Legislature in our behalf."

Resolved—"That we detest and hold in abhorrence any individual, however exalted his rank or situation, who steps forward with insidious zeal and untrue fabrications, to represent us as a divided people, indifferent to that degree of emancipation which the general Committee are constitutionally, and we trust not ineffectually, soliciting from Government; and well knowing that our sect entertain no principles hostile to the Constitution, we hold in abhorrence the sentiments set forth in a late Address, 'that *any circumstances*, or situation of the empire should render the repeal of ALL penal statutes dangerous or impolitic.'"

Resolved—"That as some doubts may still exist, from malignant insinuations having gone forth, that our worthy Protestant brethren of Ulster (who have lately so distinguished themselves by forming

the Societies of United Irishmen ; by their proceedings at the late Town Meeting and by other public acts in our favour) are not sincere in their expressions, as set forth in their liberal declarations, we cheerfully stand forward to assert that such insinuations are groundless and void of truth ; and that we with great pleasure contemplate that true spirit of Christianity which produces the harmony, brotherly love, and affection subsisting among us."

"Signed by order of the Meeting,

"HUGH O'DONNELL, Chairman."

The following address sufficiently speaks for itself :—

"To the Principal Inhabitants of the Town of Belfast.

"GENTLEMEN.—As men, and as Irishmen, we have long lamented the degrading state of slavery and oppression in which the great majority of our countrymen, the Roman Catholics, are held—nor have we lamented it in silence. We wish to see all distinctions on account of religion abolished—all narrow, partial maxims of policy done away. We anxiously wish to see the day when every Irishman shall be a citizen—when Catholics and Protestants, equally interested in their country's welfare, possessing equal freedom and equal privileges, shall be cordially united, and shall learn to look upon each other as brethren, the children of the same God, the natives of the same land—and when the only strife amongst them shall be, who shall serve their country best. These, gentlemen, are our sentiments, and these we are convinced are yours.

"We therefore request a general meeting of the principal inhabitants at the Town-house, on Saturday next, at noon, to consider of the propriety of a petition to parliament, in favour of our Roman Catholic brethren.

"We are, Gentlemen,

"Your most obedient Servants,

"Belfast, Jan. 23, 1792."

Then follow the signatures of 53 of the principal inhabitants of the town. In consequence of this requisition a numerous assembly of the inhabitants was held in the New Meeting House, and (the Rev. Sinclair Kelburn being called to the chair) Mr. John Holmes, after a prefatory speech in favour of a liberation of the Roman Catholics from the system of penal laws, moved for the appointment of a special committee, in order to prepare a petition to Parliament in behalf

of their Roman Catholic brethren; and further, that it should be an instruction to that committee to make the following words *the prayer* of the petition, the preamble and body of the petition to be modelled according to the spirit and meaning of the prayer :—

“ We therefore pray, that the Legislature may be pleased to repeal, *from time to time, and as speedily as the circumstances of the whole kingdom will permit*, all penal and restrictive statutes at present in existence against the Roman Catholics of Ireland; and that they may thus be restored to the rank and consequence of citizens, *in every particular*.”

This motion was seconded by Dr. Haliday. Mr. John Thomson moved that the words in the prayer of the petition, marked in *italics*, should be expunged, in which he was seconded by Dr. White, Robert Getty, merchant, and Dr. M'Donnell. This motion was, on the other side, opposed by Dr. Bruce and Dr. Haliday, who contended that “the influence of the priesthood over the minds of the laity must be considerably reduced before we could with truth say that an extension to all their body, of elective franchise, would encrease the virtual basis of election.” On the question for *expunging* being put, it was carried by a very considerable majority.

Shortly afterwards the Rev. S. Kelburn, chairman of the meeting, received a letter from Edward Byrne, chairman of the General Committee of the Catholics of Ireland, assuring him of the deep sense which the General Committee felt of the obligations they owed to Mr. Kelburn and their fellow-citizens in Belfast. The Petition from Belfast, signed by 600 persons, was presented to the House of Commons by the Right Hon. John O'Neill. The celebrated Sir Boyle Roche moved that the House reject the petition. During the course of his speech he said :—

“Now, the question is, whether we will receive the insidious petition of a turbulent, disorderly set of people, *whom no King can govern, or no God can please*, or whether we shall treat it with its merited contempt! For my part, I call upon you to dispose of it as it deserves, by tossing it over the bar, and kicking it into the lobby; and I am determined to divide the House upon it, even if I should stand alone in so just a cause!” (*Parl. Reg.*, Vol. XII., p. 85.)

The petition was rejected by a majority of 208 to 23.

At a meeting of the Roman Catholic inhabitants of the Town of Belfast and its vicinity, held at Mr. Hugh Dowell's, on the 6th of April, 1792, Mr. James Mooney in the chair:—

Resolved unanimously—“That the Declaration of the General Committee of the Roman Catholics of Ireland is strictly conformable with our principles as Christians and Catholics, agreeable to the tenets of the faith we have maintained, and that we will ever adhere to them.”

Resolved unanimously—“That we solemnly declare we have never harboured opinions inimical to the civil, religious, or political liberty of mankind; particularly of our fellow-subjects of a different persuasion.”

Resolved unanimously—“That so far from entertaining the most distant thought of disturbing the tranquillity of the kingdom, by unsettling the landed property thereof, our highest ambition is to participate in the constitution of our country; and we do most heartily concur in a solemn declaration, that *we never will join in any attempt to overthrow the Protestant government of Ireland.*”

Resolved unanimously—“That the thanks of this meeting be given to the General Catholic Committee, for their steady, manly, and constitutional proceedings, in their application to the legislature; and we intreat they may persevere until their efforts be crowned with success.”

Resolved unanimously—“That the sincerest and most grateful thanks of this meeting be given to the virtuous and enlightened members of the legislature, who supported with their unrivalled abilities the petition of three millions of his Majesty's subjects, in order to restore them to their long lost rights; and to obtain for them a participation in the scale of government, with the minority of their fellow-subjects.”

Resolved unanimously—“That the warmest thanks of this meeting be given to William Todd Jones, and Theobald Wolfe Tone, Esqrs., for their laborious and unwearied exertions to rescue the character

of the unhappy Catholics from the aspersions of malevolent and bigotted partizans ; and for their uniform tenor of conduct to restore the injured Catholic to the state that God and nature designed him for."

Resolved unanimously—"That 'while memory holds her seat,' we shall never forget the glorious and philanthropic effort our fellow-citizens made on the 28th of January last, in being the first Protestant body in the kingdom who evinced that they felt for the sufferings of their Catholic brethren, by presenting a petition in their behalf to the legislature ; and they are hereby requested to accept of the warm effusions of hearts overflowing with gratitude for the same."

"JAMES MOONEY."

Mr. Mooney having left the Chair, and Mr. Heyland having taken it,

Resolved—"That the thanks of this meeting be given to Mr. Mooney for his praiseworthy conduct in the Chair."

"CHARLES HEYLAND."

On the 12th of December, 1792, the delegates from the Catholics of Ireland, who were elected to present the petition to the King, arrived from Dublin at the Donegall Arms, on their way (by Portpatrick) to London. Immediately on their arrival being known, a number of respectable inhabitants waited on, and breakfasted with them. They remained here about two hours, and on their departure the populace, who had assembled in the interim, took the horses from the coach, and, having fastened ropes to it, dragged them throughout the town, quite over the Long Bridge on the road to Donaghadee, and then permitted the horses to be put to, amidst the loudest huzzas of "Success attend ycu," "Union," "Equal Laws," and "Down with the ascendancy." The delegates politely returned thanks for this strong mark of affection, declared their determination to maintain that Union which formed the strength of Ireland, and proceeded on their way, accompanied by three cheers.—*Northern Star*.

At a meeting of the Irish Jacobins of Belfast, convened on the 12th of December, 1792, one of the resolutions was :—*Resolved*—“That the Penal Code of Statutes, which have for upwards of a century doomed our fellow-citizens, the Roman Catholics of this Kingdom, to a state little superior to the unlettered African, is a disgrace to the land we live in.”

In January, 1793, the sum of £53 3s. was collected in Belfast for the French Priests and Emigrants in England. The inhabitants of Belfast once more petitioned the House of Commons in favour of their Catholic fellow-countrymen. A public meeting for that purpose was held, January 26th, 1795, in the Third Presbyterian Meeting-House. But, as if to manifest their utmost contempt towards the House, their petition was an exact transcript of that which had been rejected three years before. In their address to Earl Fitzwilliam, on his departure, the inhabitants of Belfast said :—

“We have rejoiced in the system of public measures commenced under your Excellency’s auspices; a system which disinterested regard to public good could alone have dictated; but above all, we have anticipated, with emotions too long unknown to this country, the complete liberation of our Roman Catholic brethren, from those penalties and restraints which have so long fostered suspicion, envy, and hate, created perpetual disorder, and weakened and debased the nation.”

At a meeting of the Roman Catholic inhabitants of the parish of Belfast, held in the chapel, on Sunday, the 29th of March, 1795, William Hendren in the chair, the following resolutions were unanimously agreed to :—

Resolved—“That the decided and manly proceedings of the Catholics of Dublin on the 27th of February last, in deputing B. Hussey, J. Keogh, and E. Byrne, Esqrs., to address the King on behalf of the Catholics of Ireland, and in expressing their sorrow on the removal of the Earl Fitzwilliam from the government of this kingdom, meet and have our warmest approbation.”

Resolved—"That as men interested, in common with our countrymen, for the honour and welfare of Ireland, we must ever despise and detest those evil counsellors who prevailed on the King to remove from the Viceroyship of this kingdom, Earl Fitzwilliam, and those men he had called to his councils, as we fear measures are intended thereby to renew those irreligious prejudices which have too long blasted the vital springs of the nation, prevented *the union* of her children, and finally, to prostrate her rising hopes and virtues at the feet of a faction, whose influence has ever been exerted, under every administration, to damp the growing prosperity of the Irish people."

Resolved—"That we will cordially unite with our Protestant brethren, on all and every occasion, to resist such insults on our *national independence*, whether the attack come from a *British Cabinet* or *Irish incendiaries*, and that we will, *from henceforward*, co-operate with them, in all due means, in obtaining that great national object—a representation of *the People* in the legislature; without which, it is our firm belief, we never can be prosperous as a nation, or happy as a people."

Resolved—"That it is with heartfelt satisfaction we behold our Catholic brethren, in almost every part of the kingdom, daily paying their tribute of honest thanks to our worthy fellow-townsmen of every persuasion, for their early, steady, and uniform pursuits in the cause of our emancipation; and we are happy on this occasion (if our small mite could add greater lustre to their character) to bear testimony to their philanthropy in every instance of social intercourse; and we are proud to say, that from our long habits of intimacy, whether we consider them in the virtuous exertions of obtaining the *liberties of millions*, or in the relative duties of society, we have ever found them as *Men*, demanding our admiration—as *Christians*, claiming our gratitude. The thanks of the meeting were then returned to W. T. Jones and Luke Teeling, Esqrs."

"WILLIAM HENDREN, Chairman.

"DANIEL SHANAHAN, Secretary."

Shortly after this, many of the inhabitants, having despaired of obtaining by legitimate means the political changes they so much desired, rushed, unfortunately, into rebellion; and the peaceful agitation for Catholic Emancipation was lost sight of for many years. In 1808, Father O'Donnell became frail, and his curate, Father Cassidy, was

also in declining health. In consequence of this state of things the following letter was written to the Rev. William MacMullan, P.P., Loughinisland, from which we learn that the means for the support of the clergy in Belfast were at that date far superior to what we would expect :—

“Belfast, 10th June, 1808.

“REV. AND EVER DEAR SIR

“The Rev. Mr. O'Donnell and I came to the resolution of requesting his Lordship, the Bishop, to send us another priest for the use of this Ministry, and you are the person whom we expect.— This being the case, we also settled and agreed, with the knowledge and consent of his Lordship, that I and the person who will labour in the duty with me, are to give to the Rev. Mr. Hugh O'Donnell, Pastor of this parish, 70 Pounds Sterling, yearly, and every year, during his life, free from every duty and expense. Mr. O'Donnell did not wish in this settlement to over-rate our emoluments, but I am certain that for some years past our joint emoluments amounted to £240 Sterling. We likewise have in contemplation, which I am convinced will take place, as all the debts of the Chapel are paid, to get One Pound Sterling per Sunday, (40 Sundays), exclusive of an October Offering, which we may reckon at least at 15 Pounds Sterling—and all this after paying the Rev. Mr. O'Donnell is to be equally divided between you and me, and we are to be at equal expenses as to Chapters, &c. Consult his Lordship, he knows my design and wishes, but let no other person know a word about it.

“I remain yours with esteem,

“PETER CASSIDY.”

Father MacMullan declined to remove from Loughinisland, but he recommended Father Richard Curoe, who came as a second curate; for the intended arrangement was not carried out. Father O'Donnell, in the meantime, seems to have recovered his early vigour; he obtained, June 1st, 1809, from the Marquis of Donegall, a plot of ground on the east side of Donegall Street, containing 147 feet in front. The term was for 99 years, and the rent £14 14s. 0d. Though the term was short, nevertheless the old priest determined to erect there a church more sumptuous than any the Catholics of Ulster had yet seen, though the site

was then a piece of waste, low ground—the receptacle to which useless *debris* was carted from other parts of the town. An advertisement in the *News-Letter* of 22nd March, 1810, “gave notice to architects that the Catholic inhabitants intended to proceed to the erection of a new chapel, and invite tenders according to the plans in the hands of Mr. Patrick Davis, North Street.” Another advertisement, dated Belfast, May 10th, 1810, was:—“Notice to stonecutters and carpenters.—The Catholic Inhabitants of the parish of Belfast are ready to receive proposals for erecting by contract the cut stone and carpenter’s work of a chapel to be built in Donegall Street. A plan of the building, &c., to be seen with Mr. Patrick Davis, North Street, who will give every information respecting the same. Proposals will be received until the 4th of July, and no longer.” Lord Castlereagh, when solicited by Father O’Donnell and the late Hugh Magill, Esq., gave One Hundred Guineas towards the building fund, which was acknowledged in the *News-Letter* of October 9th, 1810. The builder was Mr. Gaffigan, of Academy Street, and the structure seems to have been roofed in 1811, for the metal spouting bore that date, in very conspicuous figures.

On the 19th of October, 1812, a meeting of the Catholics, to petition for emancipation, was to have been held, under the presidency of Edward M’Gildoney, Esq., Ballycastle, in the Exchange; but in consequence of the numbers that attended, it was found necessary to hold it in St. Patrick’s new church.

We have already related, (see page 347), the resignation of Father O’Donnell, and the appointment of Father William Crolly, who accepted the parish in the month of August, 1812, and arrived in Belfast in the following November, taking with him, as Curate, Father Bernard M’Auley,

afterwards of Downpatrick, for Father Peter Cassidy was in infirm health. The church was still incomplete, and the means of his people exhausted. Hence delay was unavoidable; and it was only on Sunday, the 5th of March, 1815, that the church was dedicated by Dr. MacMullen, when the sermon was preached by Father Crolly, from Luke, 2nd chapter, 14th verse. The rapid increase of the Catholics required that a gallery should be erected; to this the wealthier class, who intended that the church should be for their accommodation, while St. Mary's should be handed over to the poorer people, objected; but Father Crolly erected the gallery on his own responsibility, and his parishoners soon acquiesced in the wisdom of the act.

In 1822 Sunday-school was opened in St. Patrick's,* which lasted from 8 o'clock, in Summer, and from 9 o'clock, in

*It would appear that the Sunday-school was not opened before it was fully required. A writer, "Veritas", has a letter in the *Whig*, January 12th, 1828, in which he shows that the Catholics are not illiberal in withdrawing the Catholic children from Brown Street School, and sending them for religious instruction to Donegal Street Chapel, when they only did so after their Pastor, Dr. Crolly was excluded from the management, though he offered to purchase Douay Bibles for the Catholics. In the *Whig* of January 13th, 1828, "Ex-Officio," cites from the report of 1824 of the Belfast Sunday-school Union, the following reports:—Lancasterian School Report—"At one time there was a greater number than at present; the decrease has been occasioned by the establishment of a School in the Roman Catholic Chapel, to which the children of that denomination have withdrawn." Academy Street School Report—"In consequence of a number of new Schools having been established, particularly that in the Roman Catholic Chapel of this town, our numbers are considerably decreased." Ann Street School Report—"Our numbers have considerably decreased within these last three months, owing to a School being established in the Roman Catholic Chapel of this town, where the children of that persuasion have been urged to attend." Chapel Lane School Report—"Since last year's Report some of the oldest scholars have been withdrawn to the School held in the Roman Catholic Chapel."

Winter, until Mass time, which at first was 12 o'clock ; but soon afterwards there were two Masses—the first at 11 o'clock, and the second at half-past twelve o'clock. At first there were only two priests, Father Crolly and his Curate ; one of them said two Masses in St. Mary's, and the other said Mass in the House of Correction and in St. Patrick's. Father Daniel Curoe, afterwards of Randalstown, who was ordained by Dr. Murray, December 4th, 1821, was the first who was appointed as a second Curate.

The first stone of Donegall Street School,* subsequently the National School, and now the Christian Brothers' School, was laid by Dr. Crolly, July 26th, 1828. We have purposely passed by the consecration of Dr. Crolly as Bishop of Down and Connor, which occurred in St. Patrick's, though there is lying before us, as we write, one of the admission cards—"Consecration, New Chapel, Donegall Street, No. 237, Admit the Bearer—John Topping, Secretary to the Committee," for it more properly belongs to the portion of this Work which will treat of the Bishops of Down and Connor. In that will be found such notices as may be necessary on the progress of Catholicity in Belfast ; but in order to be as brief as possible, it is only necessary here to say that St. Patrick's fulfilled the end for which it was erected. It was a useful church ; but by no means a church built according to the rules of ecclesiastical architecture ; nor did it even afford accommodation to the increased population of the district

*On the stone being placed, Dr. Crolly approached, and after striking the stone three times with a mallet, briefly stated that the intended structure was for the purpose of rearing servants of God, in virtue and piety, praying a blessing upon the work, and on those instrumental in its erection. The crowd then dispersed, after giving three cheers for the success of the undertaking, three cheers for old Ireland, and three cheers for Daniel O'Connell—*Northern Whig*, July 31st 1828.

attached to it. Hence it became necessary to replace it by a new structure; and the last Mass was celebrated in it, August 1st, 1875; it, therefore, was used only 60 years. The new church was erected with the utmost rapidity. The style of building is Romanesque; its length is 126 feet, and the extreme width across the transepts, 102 feet. On each side of the wide and lofty nave there is a range of arches supported on polished granite shafts. The church is terminated by an apse as high as the nave, and separated from it by an arch, the height of which is 50 feet from the floor. The apse is lighted by seven windows, arranged around its circle. At either side of the apse is a side chapel, each of which is lighted by a circular cusped window. The clerestory is pierced by a continuous range of single lights, carried all round the transepts, on the same level as the windows of the Sanctuary. The roof of the church presents to the view a series of worked and moulded principals, having a semicircular rib; and the intervening spaces are divided into panels, and are sheeted with pitch-pine, following the line of the curved rib. The confessionals are recessed in the thickness of the walls, between the buttresses. The High Altar is 30 feet from the lowest step to the top of the cross of the canopy, and 16 feet wide. It is executed in Caen stone, relieved by Cork red and Galway green marble columns; and under the altar table there is a figure of the Dead Christ. The reredos stands 17 feet high, and is elaborately carved. The side altars are very appropriate to the chapels; and the carved stone pulpit reflects great credit on its carver, Mr. Loughlin. The church is erected from designs of Messrs. T. Hevey & Mortimer Thompson. St. Patrick's was consecrated, August 12, 1877, by his Grace the Most Rev. Dr. M'Gettigan, Primate of all Ireland. Pontifical High Mass was sung by Dr. M'Evilly, Bishop of

Galway, and the sermon was preached by Dr. Croke, Archbishop of Cashel ; the collection was close on £3,000.

To return to St. Mary's, the mother church of Belfast— notwithstanding the number of Masses celebrated in it every Sunday, its inability to supply accommodation to the people of the district, became every day more apparent. To the Catholics of Belfast there was no spot in the town which could call up the same degree of reverential emotion. They admitted the wisdom of the Bishop in replacing it with a larger structure, and they willingly co-operated with him, yet they were only completely reconciled when they saw the old materials carefully built into the new church, and the past embalmed in the present. The new church was erected by Mr. John Connor, Jun., Builder, from designs by John O'Neill, Esq., Architect. It has a very neat appearance, and is of the Romanesque style of architecture. It is constructed of brick, with white stone facings, and is 130 feet in length, and 41 feet in width. A tower rises on one side of the front, 100 feet high, and there is a large oriel window in the gable above the principal entrance. The altar is of Caen stone, inlaid with figured Mosaic panels. The floor of the church is commodiously seated ; and the passages are laid in encaustic tiles. The new church was dedicated on the 22nd of November, 1868, by the Most Rev. Dr. Dorrian, assisted by Dr. Leahy, Bishop of Dromore ; Dr. Conaty, Bishop of Kilmore ; Dr. Nulty, Bishop of Meath ; Dr. M'Cabe, Bishop of Ardagh, and Dr. M'Gettigan, Bishop of Raphoe. After the first gospel had been sung, the Lord Bishop of Raphoe preached a sermon appropriate to the occasion. A sermon was also preached in the evening by Father Harbison of the Order of Redemptorists—the collections taken up in aid of the building funds after the sermons amounted to £1000.

St. Malachy's Church.—For a considerable period previous to the year 1839, Dr. Denvir was seeking for a convenient site for a new church, as it was admitted that the two churches of Belfast could not afford accommodation to its Catholic population, though very exaggerated statements were made regarding the population; the *Vindicator* estimated the Catholic inhabitants at 30,000 and the church accommodation as fit for 10,000. Mr. Adam M'Clean* offered to the Bishop the most favourable terms; he was the proprietor of "M'Clean's Fields," of which he had obtained, in 1805, from Lord Donegall, a terminable lease, and in 1826 a lease with a covenant of perpetual renewal. On the 1st of May, 1839, Mr. M'Clean leased to Mr. Hugh Magill, in trust for the Catholics of Belfast, the parcel of building ground on the east side of the intended continuation of Alfred Street, containing in front 210 feet, 40 feet of which Mr. M'Clean bestowed. Dr. Denvir had previous to this taken a small piece of ground adjoining this on the north, which serves to explain the statement in the *Vindicator*, March 20th. 1840—that the frontage was 260 feet. Other additions to the original *take* have increased the grounds to their present dimensions. The *Vindicator*, December 2nd, 1840, announced that the plans of the new Church were to be seen at St. Mary's, and that the com-

*Mr. Adam M'Clean had been educated by a Schoolmaster in Edenduffcarrick, close to Shane's Castle. That Schoolmaster was Henry Mullholland, who had in his keeping the ancient bronze bell of St. Patrick, called *Clog an Edachta*, and its most beautiful shrine, made at the expense of Donel O'Loughlin, King of Ireland. The ancestors of Henry Mullholland were the hereditary keepers of these relics, and are frequently mentioned as such in our annals. Mr. M'Clean was kind to his old teacher, and he, when dying, gave, out of gratitude, the bell and its shrine to Mr. M'Clean, whose sons sold it to the late Dr. Todd; and his executor sold it for £500 to the Royal Irish Academy, where it is now preserved.

mittee appointed to select had to choose from among fourteen competitors. The designs of Mr. Jackson were selected ; and on the festival of St. Malachy (November the 3rd, 1841,) the Bishop and a number of gentlemen proceeded about 2 o'clock, from St. Mary's in procession, and solemnly laid the Foundation Stone. Dr. Denvir having ascended an eminence addressed the dense crowd, from Psalm 178, v. 7, 8, 9 and 10. In the evening the Congregation entertained the Bishop and Clergy at a public dinner in Devlin's Rooms, Hugh Magill, Esq., in the chair.

In the *Vindicator*, May 25, 1842, there is an advertisement for a contractor to finish "the skeleton of St. Malachy's Church ;" and in the *Vindicator* of the 29th of October, 1842, it is announced that "Mr Peter Lundy has been declared the successful competitor for the second contract—the bell, a very large one, is expected to arrive to day per London Steamer, from Mairs & Co., through their agents, Messrs. Patterson & Co., of this town." Some portion of the work seems to have been finished on the 6th of March, 1843, for the *Ulster Times* is very wrathful, and says—"well for what cause we cannot pretend to say, but yesterday there appeared floating from one of the towers of this Popish temple a green flag, emblazoned with a white cross." The church was solemnly dedicated by the Most Rev. Dr. Crolly, Archbishop of Armagh, and Primate of all Ireland, on Sunday, December 15th, 1844. High Mass was chanted by Dr. Denvir, Bishop of Down and Connor. Dr. Laffan, of Dublin, was Deacon, Father M'Garry, P.P., Sub-Deacon, and Father Lynch, P.P., Ahoghill, Master of Ceremonies. Dr. Kennedy, Bishop of Killaloe, preached at Mass, and the evening sermon was preached by Dr. Cahill, of Blackrock. The amount subscribed on the occasion* was

* The Mayor, John Clarke, Esq., collected on the occasion and

about £900. The architecture is a modification of the ecclesiastical style of the Tudor period. In the arrangement of the plan Mr. Jackson had, by express desire, to deviate from the ancient church form, and to place the altar in the side of the Church, in order to afford the greatest possible amount of gallery accommodation. The interior of the church is 113 feet long by 52 feet wide, and 40 feet to the ceiling. It has a gallery of 6 seats in depth, continued round the front side, and the two ends. The Altar is in the Gothic style of the Tudor period. The pulpit, which is very ornate, the railings of the sanctuary, and the front of the gallery, are of polished oak. A chapel dedicated to the Blessed Virgin Mary has been lately erected, which is also in the Tudor style. The ceiling of the church is elaborately executed in stucco, and its pendants and groinings somewhat resemble those of Henry the Seventh's Chapel at Westminster. Over the front porch, and rising above the rear of the gallery, in front of the Altar, is the organ gallery, which is lighted by the great window above the front porch. The size of this window may be guessed from its breadth, which is more than thirteen feet. The ground plan is rendered cruciform by the sacristy, which is immediately behind the Altar, and the front porch on the opposite side. In this porch and in two others there are double staircases of oak, leading to the gallery. The exterior of the building, though by no means what would satisfy the taste of an ecclesiologist, is not deficient in an ornamental appearance, arising from its towers and pinnacles. The shell of the building was erected by Messrs. subscribed £10, for which he was severely called to task by the *Banner of Ulster*, and several local societies, "as an open promoter of Popery, that deadly enemy of all civil and religious liberty!" So much had Belfast changed from what it had been half-a-century before.

Ross and Campbell, and the church was completed by Mr. Lundy. The bell, which was placed in one of the turrets in 1842, was broken by some accident about the year 1845, and a new bell, which is the largest in Belfast, was placed in a bell-turret, specially erected for it, and was solemnly blessed by Dr. Dorrian, July 19th, 1868. In the front porch a marble tablet is erected, which bears the following inscription :—

This Tablet

Was erected by the Catholics of Belfast,
For the purpose of recording to future generations
Their lasting gratitude towards the late
Captain Thomas Griffith,

A native of this town, who, previous to his lamented death,
Which occurred on the 30th day of March, 1838,
bequeathed, among other charitable legacies, the sum of
Three thousand pounds,
To be expended in the erection of this Catholic Church,
Dedicated to the worship of God, under the patronage of
St. Malachy,

On the 15th day of December, 1844.

For the happy repose of his soul,
Your fervent prayers are requested.

*I have loved, O Lord, the beauty of Thy House, and the place where
Thy glory dwelleth—Psalm xx. 8.*

St. Peter's Church.—Mr. Bernard Hughes, Baker and Flour Merchant, obtained a fee-farm grant from John Alexander, Esq., M.P., of Milford, County Carlow, of a plot of ground, at a high annual rent. It presents a frontage to four streets—extending along Milford Street 214 feet, along Dysart-street 138 feet, along Derby-street 138 feet, and along Alexander-street 197 feet. Mr. Hughes, on the 2nd December, 1858, made a fee-farm grant of this ground to Dr. Denvir in trust, to erect on it a church, reserving the nominal rent of a pepper-corn. The church was erected in the Gothic style of architecture, from designs by the Rev. Jeremias R. M'Auley, C.C., and the work was

carried out under his sole superintendence, until a little before its completion, when he went to study in the College of the Noble Irish, in the University of Salamanca ; the superintendence of it was then entrusted to John O'Neill, Esq., Architect. Persons entering Belfast from the South or West side are at once struck with St. Peter's, as it rises high and massive from the highest part of the Falls. At the West or front entrance there are two great towers, which at the present rise about 60 feet, almost to the roof of the church ; it is intended to raise these to the height of 120 feet, so that when completed they will constitute the most conspicuous objects in that part of the town. The church is built of Scrabo stone, in punched ashlerings, with Scotch stone dressings ; and though of great size and length, it has an air of graceful lightness which imparts to it a pleasing effect. Its great massiveness is much relieved by the rich crested roof-tile with which it is surmounted. There are five doorways, two of these are porch entrances, one in the middle of each aisle ; and the other three are in the western gable, one being under each tower, and one, the main entrance, consisting of a double doorway, is in the centre ; in the spandril over this is sculptured the liberation of St. Peter from prison. The western gable is lighted by a large wheel window of delicate design. Viewed from the back or eastern end, the onward appearance of the apse, with its tall, graceful triple-light windows, is very pleasing ; and indeed rivals the beauty of the front, by the delicate outline which it presents. The church is 180 feet in length and 70 in width. The interior of the Church is divided into the nave, terminating in the apse-chancel ; the north aisle terminating in the chapel of the Blessed Virgin, and the south terminating in the chapel of the Most Blessed Sacrament. The two chapels and the apse-

chancel are within one Sanctuary. The nave is separated from each aisle by an arcade of seven arches; the eighth arch being within the Sanctuary. Each aisle is lighted by six triple-lighted windows, and the clerestory is lighted on each side by eight similar windows. It is worth while to note that, while these are all of the same size, the tracery of the mouldings differ in each. The roof of the nave is vaulted in wood and stained; and the roofs of the aisles are sarked with stained wood; heads of saints are sculptured on the corbels around the nave. Latin inscriptions in illuminated letters, taken from the parts of the Scriptures which tell the principal events in the life of St. Peter, are carried round the cornices of the nave and aisles. The floor of the Sanctuary is paved with encaustic tiles, and the High Altar is a magnificent work of art; the canopy over the tabernacle on it is surmounted by a crocketed spire of sculptured Caen stone, rising to the height of 33 feet from the ground. The apse is lighted by five triple-lighted windows, the centre one of which is filled with stained glass, the subject being the Crucifixion; on this window is inscribed *Orate pro anima Joannis O'Neill*. Father Jeremiah R. M'Auley intended that the statues of SS. Patrick, Bridget, Columbkille, Malachy, Macnisius and Dympana, would be placed on the corbels around the chancel; and these corbels were also to have been sculptured with the emblems of the Passion—the cross, the nails, the spear, the chalice, the crown of thorns, the seamless garments. The corbels placed over the capitals of the pillars, which support the arcades of the nave were also intended by Father M'Auley to be the pedestals of statues. The chapel in which the south aisle terminates is dedicated to the Most Blessed Sacrament. The triple-window behind the Altar in this chapel is filled with stained glass, on which is depicted the Last

Supper ; on it is inscribed *Sweet Jesus have mercy on the soul of Jane Hughes* ; and on a brass tablet is inscribed—“ the above window was erected by Peter, Thomas, and Edward Hughes, in memory of their beloved mother, Jane Hughes—may her soul and the souls of all the faithful departed, through the mercy of Christ, rest in peace.—Amen, 1868.” The chapel in which the north aisle terminates is dedicated to the Blessed Virgin Mary ; the triple-window behind its Altar is also filled with stained glass, representing in each light, respectively, St. John the Apostle, the Blessed Virgin Mary, and Mary Magdalene. On the window is inscribed—*Pray for the Soul of R. M. A. Hughes* ; and a brass plate bears the following inscription—“ This Altar was erected by Bernard Hughes, of this town, in memory of his beloved daughter, Roseann Mary Agnes Hughes—may her soul, and the souls of all the faithful departed, through the mercy of Christ, rest in peace.—Amen. 1867.” The first contracts of the building were carried on by Mr. John Ross, and the last by Mr. John Murphy, builders. The building was commenced under the auspices of Dr. Denvir ; but the principal responsibility soon fell on his coadjutor, Dr. Dorrian, who, as his successor, completed it.

St. Peter's was solemnly dedicated on Sunday, 14th October, 1866, by the Most Rev. Dr. Dorrian, assisted by Dr. Butler, Bishop of Limerick ; Dr. Donnelly, Bishop of Clogher ; Dr. Whelan, Bishop of Bombay ; Dr. Conaty, Bishop of Kilmore ; Dr. M'Evilly, Bishop of Galway ; Dr. Gillooly, Bishop of Elphin ; Dr. Kelly, Bishop of Derry ; Dr. Kilduff, Bishop of Ardagh ; Dr. M'Gettigan, Bishop of Raphoe ; Dr. Leahy, Bishop of Dromore. His Eminence Cardinal Cullen, Archbishop of Dublin, pontificated at the High Mass. The sermon at the Mass was preached by Dr. Ullathorne, Bishop of Birmingham, from

Matt. xvi. 17 and 18. In the evening Pontifical Vespers were sung by the Bishop of Limerick, after which a sermon was preached by the Bishop of Dromore. Solemn Benediction of the Most Holy Sacrament was then given by the Cardinal Archbishop. The collections amounted to about £3000.

According to an official statement of accounts published December 31st, 1867, the total cost of the church was £17,155 16s. 7½d., inclusive of Sacristan's Lodge, and £760 to Mr. Earp, as his contract for the High Altar and for the Altar of the Most Blessed Sacrament.

Holy Cross, Ardoyne.—In the month of July, 1868, a small number of the Passionist Fathers, with the Very Rev. Father Ignatius Paoli, now Bishop of Bucharest, in Bulgaria, as superior, settled at Ardoyne. They occupied a temporary house, and at once commenced the erection of a temporary church, which they hoped soon to replace with a more magnificent structure. The temporary church, which in most parts of the country would be considered superb, was opened on the 10th of January, 1869, by High Mass, at which the Most Rev. Dr. Dorrian assisted pontifically, and the Very Rev. Father Alphonsus O'Neill preached. In a short time schools were also erected, and the Passionist Fathers undertook the spiritual care of the suburb of Belfast lying around Holy Cross and Ligoniel, in which they have also a little church. On the 16th of July, 1877, Dr. Dorrian laid the foundation-stone of Holy Cross Monastery—the permanent building. In the foundation-stone a piece of parchment was placed, bearing the following inscription:—
“ Die 16^{to} Julii Anno Reparatae Salutis MDCCCLXXVII, Sanctissimo Domino Pio Papa feliciter Ecclesiam Gubernante, Victoria in Hibernia Regnante, Bernardo A.S. Joseph Præposito Generali Cgns. Passionis, Eugenio A.S. Antonio Præp.

Prov. Ejusdem Cgns. in Hibernia, Pio A Sp. Sancto Rectore SSmæ. Crucis, Sub Directione Joannis O'Neill et Gullemi Byrne, Architectorum, et Osmundo ab Infante Jesu Directoris Aedificii, Hic Lapis Positus est a Reverendissimo et Illustrissimo Domino Patricio Dorrian Episcopo Dunensi et Connorensi, D.O.M. sub Invocatione SSmæ Crucis D.N.J.C." The new monastery is situated behind the temporary church, and commands an extensive prospect of Belfast and its Lough, together with the green hills on the Down side of the river. It is being erected from designs by Messrs. O'Neill & Byrne, Architects, and is in the Romanesque style. When completed, it will form three sides of a quadrangle. It is the centre building which is at present in process of erection—from the ends of this it is in contemplation to erect two buildings at right angles to it, one of which will be the church, and the other will afford accommodation to persons making retreats. The centre of the present building is occupied by a portico leading to the hall, from which access is gained to a corridor in the rear of the building, running through the entire length of the building. Off the hall are the porter's room, and two reception rooms. At the extreme end of the corridor, or rather to the one side of it, is the coffee room, where the religious take, standing, the coffee refection allowed for breakfast—a cup of coffee, but no milk, and dry bread. On the opposite side of the corridor is the refectory. At the extreme end is the kitchen, a detached building, with a range of offices extending along the Shankill road. The upper stories have central corridors, on each side of which are the rooms for the religious; and on the first story there is a community room. The building is being erected in a substantial manner, with walls of Scrabo stone, and dressings of red freestone, from Dundonald. The work is superintended by Brother Osmund, an ex-

perienced member of the community, who has erected several buildings for the Order.

The church of Ligoniel was erected on a piece of ground, containing 2 roods, of which the Catholics obtained, in 1851, a lease in perpetuity, at a rent of £5 per annum. On this the Society of St. Vincent De Paul* erected, in February, 1852, a beautiful school-house, which his Lordship, Dr. Dorrian, about 1865, changed into a church. A temporary school-house was used for some years, which has been replaced by a new school-house, erected by the Passionist Fathers.

St. Joseph's.—In order to afford accommodation to the Catholics residing near the quays, and the sailors frequenting the port, Dr. Dorrian purchased a large store at Prince's Dock, which he opened as a temporary church, on the 7th of April, 1872. On that day his Lordship celebrated the first Mass in it, and ordained Father Pierce Walsh. The temporary church continued to be used until January 14th, 1879, when Mass was celebrated in it for the last time. The foundation stone of the new church was laid on the 19th of March—the Festival of St. Joseph, 1879. Viewed from

* The Society of St. Vincent De Paul is an association of laymen who undertake to visit and assist the poor, and to instruct the young in Sunday-schools. It was introduced into Belfast in 1850, and consisted at first of only 13 members. In 1851, they established Sunday-schools in St. Mary's and St. Malachy's churches; also erected schools at Ligoniel, at an expense of £350. In 1852, they established National schools in Chapel Lane, which have more recently expanded into the schools of St. Mary's Hall. In 1854, they commenced a visiting society, the duty of which was to visit the houses of the poor on Sunday mornings, in order to induce the children to attend the Sunday-schools, and to induce their parents and others to attend at Mass. In 1855, the society opened National schools in Alexander Street West; and, in 1856, they opened National schools in Garmoyle Street, which subsequently expanded into the schools in Henry Street. The society still continues its charitable labours, and is now divided into several conferences, to each of which the Bishop has assigned a chaplain.

the quay, St. Joseph's is an imposing and handsome structure. The style is early French Gothic. It measures 106 feet by 40, including the walls and tower, and consists of a nave and two aisles; the nave terminates in a square-ended chancel. Freestone piers, faced with polished granite columns, and surmounted by carved capitals, from which spring semicircular arches of cut stone, having wrought mouldings on the arris, support the clerestory walls. The church is lighted from a large geometrical wheel-window in the gable over the altar, and from the clerestory by four double windows on each side; each of these windows has cut stone dressings, and a stone mullion, in the centre of which rises, from a moulded base, a polished granite column, crowned with a carved capital. The roof of the nave is circular in design, springing from carved capitals, which surmount freestone pilasters, having polished granite columns at their sides. The exposed moulded ribs, and the circular sheeting of the roof, which follows the curve of the rib, are of varnished pitch-pine. The height of this pitch-pine ceiling above the floor is 48 feet. A gallery, the approach to which is by two circular stone stairs, is stretched across the north gable—that opposite the Altar. The exterior of the church is built of cut stone, the dressings being of Dundonald stone, and the ashlers from the Dungannon quarries. At the north end, fronting Prince's Dock, a tower rises to a height of about 90 feet, which is to be surmounted by a spire 43 feet in height, that will be visible from any part of the Lough. The church, with its future parochial house, which is to front Pilot Street, will extend from Prince's Dock to that street. The designs were drawn by the late Mr. Hevey; but they were not completed at his death—they have been completed by Mr. Mortimer Thompson, under whose superintendence the church has been built by Mr. Henry

Fulton. The sum of £1,300 was in hands before commencing the building; a bazaar realized a further sum of £3,235, and, it is expected, that subscriptions from the parishoners, together with the collection on the occasion of the dedication, will leave St. Joseph's free of debt. The contract for the shell of the house and the tower, without the spire, is £7,500.

St. Malachy's College, Vicinage. The Diocesan Seminary of Down and Connor was opened on the 3rd of November, 1833. Dr. Crolly obtained, in November of the previous year, a lease of Vicinage Mansion House,* and eleven and a-half acres of land, for a term of 99 years, from Mrs. Isabella M'Cabe, James Coleman and his wife (Jane M'Cabe). By the terms of agreement he was to pay for it £60 per annum, and £1 7s, tithe composition. It was also covenanted, that if the lessors should at any time desire to sell their interest in the head lease, which was for lives renewable for ever, at the annual rent of £9 13s 1d, Dr. Crolly should have the option of purchasing it, at the sum of £1,250.† The purchase on these terms was effected in 1837. When the Seminary was opened in 1833, there were few other estab-

*Vicinage was the residence of Thomas M'Cabe, the watchmaker, who, in 1795, placed over his shop the celebrated inscription—"Thomas M'Cabe, an Irish Slave, licensed to deal in silver and gold." He had two sons, Thomas and William Putnam. Thomas, the elder son, was father of Dr. Thomas M'Cabe, who died unmarried; and Jane, the wife of James Coleman, of Farm Hill, Co. Antrim. Thomas M'Cabe, the "Irish Slave," died in March, 1820; and William Putnam M'Cabe, who was so conspicuous in the Irish Rebellion, (see Madden's *United Irishmen*) fled to France, where he died a few years after his father, leaving an only child, a daughter, who married Robert Nesbitt, of Paris, Merchant. The "Irish Slave," his son, William Putnam, and their associates, plotted a large part of the '98 Rebellion in Vicinage.

†This affords a curious instance of the change which half a century has effected in the value of property in Belfast.

lishments of a similar nature in Ireland ; yet there were few places apparently less suitable for a Catholic Seminary than Belfast, where the Catholic community was small, and their means very limited. The undertaking exhibited the strong faith and high courage of Dr. Crolly ; and the institution which he founded has now, for half a century, faithfully performed the work assigned to it. Students have left its halls, not only to fill the ranks of the priesthood, but to take high places in the learned professions and in the other industries of life. During the episcopate of the present Bishop, the collegiate buildings have been remodelled and enlarged, and are arranged in the most approved modern principles. The new buildings are in the Gothic style, and consist of two large wings. The principal entrance is under the tower which faces the avenue leading from the Antrim Road. The Seminary possesses one of the most valuable philosophical apparatus in Ireland, bequeathed to it by the late Bishop, Dr. Denvir ; and the clergy of the diocese purchased for it his extensive library, which it was known he had intended to bequeath to it, though he omitted to mention it in his will. The success of its students at the various Collegiate and Civil Service Examinations, and at that under the recent Intermediate Education Act, have made the priests and people of the diocese justly proud of St. Malachy's College.

The Christian Brothers.—The monastery for this Order, to which the Irish church is so much indebted, was erected by his Lordship Dr. Dorrian, in a portion of the grounds of the Diocesan Seminary, but with an entrance from Crumlin Road. It cost, according to a statement of accounts published in May, 1868, £2691 13s 7d. It is a very imposing structure, erected in the ancient monastic style, from designs by Messrs. O'Neill and Byrne. The Christian Brothers

came to Belfast in November, 1866 ; and on the 9th of that month opened St. Mary's schools, in Divis Street. At that time there were only three class-rooms, three Brothers in charge, and about 350 children in attendance. On the 1st September, 1875, a very commodious new class-room, affording accommodation to 70 pupils, was opened, and one of the former class-rooms enlarged, by means of a bequest, left by Mr. Daniel Ross, who died at Genoa. St. Patrick's Schools, Donegall Street, were opened December 1st, 1876, under four Brothers, and more than 350 children were in daily attendance. St. Malachy's Schools, Oxford Street, erected by a bequest of the late Mrs. Hugh Magill, were opened October 1st, 1874 ; their cost, including the purchase of the site, was £2,000. They contain two excellent class-rooms, have two Brothers in charge, and 160 children in regular attendance. The Christian Brothers have at present in Belfast 10 class-rooms ; 13 Brothers in community, and upwards of 1,000 pupils attending their schools.

Convent of Mercy, St. Paul's, Crumlin Road.—The Sisters of Mercy, from the Parent house in Dublin, on the 25th of January, 1854, founded a convent of their Order, in Belfast. They occupied a house in Donegall Square North, as a temporary convent, and opened, in Calender Street, day and evening schools, which were largely attended. They also visited the sick, who were recommended by the clergymen, and had large classes for religious instruction. In the month of May, 1855, Dr. Denvir laid the foundation stone of the Convent of our Lady of Mercy, commonly called St. Paul's Convent, Crumlin Road ; and the Sisters occupied it in the Autumn of 1857. The people generously contributed towards the erection of the convent, and of the schools, capable of accommodating 600 pupils, which were built shortly afterwards. On the 21st of June, 1855, a branch

convent was established in Downpatrick, by the Nuns of St. Paul's, which, in February, 1860, was constituted an independent convent. Another branch convent was opened in September, 1858, at 15, Hamilton Street, attached to a large building, which was used for 20 years afterwards as a school. A house adjoining the temporary convent in Hamilton Street was rented, and in it was opened, on the 17th of March, 1860, the Belfast Catholic Penitentiary. It was found, however, in a short time, that the accommodation was unsuited; and Bankmore House, near the site which is now occupied by the Ulster Works of Messrs. Marcus Ward & Co., was rented. The Sisters of Mercy removed the Penitents to it, on the 1st of January, 1863, and continued in charge of them, until the Nuns of the Good Shepherd, whose special duty it is to take charge of Penitentiaries, arrived in Belfast. To the care of that Order the Sisters of Charity consigned the Penitents, in May, 1867.

During the year 1858 an Orphanage was erected on a plot of ground, adjoining the Crumlin Road conventual National schools, and placed under the Sisters of Mercy, subject to the control of the Bishop, and a committee annually appointed. To this new building, called St. Patrick's Orphanage, the female orphans, who for many years had been located in a small house in May Street, were transferred, on the 1st of January, 1859. St. Patrick's Orphanage was certified as an Industrial School in December, 1869. Additional buildings, in connexion with the conventual National school, Crumlin Road, were erected by Dr. Dorrian, in 1877, to serve as a residence for young girls desirous of being trained as teachers under the National Board; and, at his Lordship's request, the Sisters of Mercy undertook the training of the young teachers.

The late Mr. Bowen, of the Royal Hotel, having bequeathed

money, for religious and educational purposes, in St. Malachy's district, ground was purchased in that locality, and the Bowen Schools erected, to which the Sisters of Mercy, September 24th, 1878, were transferred from the old school in Hamilton Street. In July, 1879, the foundation stone of a convent, adjoining the Bowen Schools, was laid by the Bishop, and the building is now completed. Besides the day and evening schools under the National Board, the Sisters of Mercy have schools at their convents for young ladies, and prepare classes for the Intermediate Education. The Sisters of Mercy, of St. Paul's Convent, were the first Nuns located in Down and Connor since the reign of Queen Mary. In addition to those already mentioned, this convent sent out two offshoots to England, one to Worcester, in 1862, and another to Ashton-under-Lyne, in February, 1864.

On a stained-glass window in one of the oratories in St. Paul's Convent is the following inscription :—

This window was erected to the memory
Of the late George Joseph M'Grane,
Chaplain to the Convent, who died
On the eve of Ascension, May 16,
In the year of Our Lord, 1856 ;
On whose soul sweet Jesus have mercy.

Father M'Grane was born near Balbriggan, April 23rd, 1826. He received his education in the Diocesan Seminary, Belfast, and entered the Humanity Class in the College of Maynooth, September 17th, 1847. He was appointed chaplain to the convent immediately after the arrival of the Nuns in Belfast, and continued to officiate as chaplain until the beginning of 1856, when he was necessitated, through sickness, to return to his native place, where he died, a few months afterwards.

Convent of Our Lady of Charity of the Good Shepherd, Ballynafiegh.—The principal duties of this Order are to re-

claim fallen females, and take charge of Industrial Schools and prisons. The Order of Our Lady of Charity was founded by Père Eudes, who established the first house at Caen, in Normandy, on the 25th of November, 1641. The Order was confirmed and approved in 1666, by Pope Alexander VII. and again, in 1741, by Benedict XIV. On the 31st of July, 1829, a convent was founded at Angers, from that of Tours; the title of *Good Shepherd* being then for the first adopted, from an ancient refuge of that name, which had been destroyed at the Revolution. This house was erected into a *Generalat* by Gregory XVI., January 9th, 1835; for some time it was the sole novitiate; but the Order, on account of its great extension, was divided into provinces, and a separate novitiate established in each province, in the year 1855. The Order came to Belfast in May, 1867, from Limerick, which is the novitiate for the province of Ireland. They took charge of the Penitents in the old house, at Bankmore. Eight statute acres in Ballynaveigh were rented by them at £100 per annum; and the foundation of the convent was laid on the 1st of November, 1868. The Nuns removed to the convent October 2nd, 1869. They have erected a very beautiful chapel, from designs by Mr. M'Alister, Architect.

Dominican Convent, Falls Road.—This convent is beautifully situated, in a position commanding a magnificent view, not only of the rich and picturesque valley of the Lagan, but also of the grand range of mountains which rise behind Belfast, at the base of which, almost, the convent may be said to be built. When the additional wing, which it is contemplated to add to it, is completed, it will form one of the most imposing structures in Belfast. The conventual buildings were erected from designs of Messrs. O'Neill & Byrne, on a plot of about two acres of ground, leased to the

community by the late John Hamill, Esq., J.P., at an annual rent of £100. On the 22nd of March, 1870, seven Nuns of the Order of St. Dominic, came to the new convent from the Parent House, St. Mary's Dominican Convent, Cabra, Co. Dublin. The community of Cabra date from the year 1717, when they were imperatively commanded, by the bigoted despots of that day, to quit the city of Galway, in which they had founded a convent. The Nuns of the Dominican Order in Belfast were intended to devote themselves, in their large boarding and day schools, to the educational training of young ladies; but as the population in the town is so large, National schools, also, were soon erected within their grounds, in which they give a religious and solid education to girls of the humbler classes; and, at stated periods, impart instruction in evening classes, to large numbers of the working population.

Convent du Bon Secours, Falls Road.—The Nuns of this convent attend the sick of all religious denominations. This Order was founded by Monsgr. de Quilen, Archbishop of Paris, in the year 1822, for the care of the sick of every station of life in their own houses. It is so named because, it was from its commencement, placed under the invocation of *Notre Dame de Bon Secours*—Our Lady, Help of Christians. The rule is that of St. Ignatius, with constitutions adapted to their duties. In addition to the ordinary vows, the Nuns of this Order take a special vow to serve, in the best manner they are able, the sick to whom they shall be sent. The Parent House and Novitiate are in Paris. There are foundations of this Order in London, Dublin, Cork and Tralee. The Order is distinct from one bearing the same name, that was founded some years afterwards, in Troyes, which has foundations in London and Liverpool. His Lordship Dr. Dorrian, brought this Order to Belfast in 1872, and rented

for their residence No. 8, Alfred Street ; and in 1879 he purchased Clonard Lodge, Falls Road, the residence of W. A. Ross, Esq., J.P., which has been arranged into a convent. The Nuns go to attend the sick of every religious denomination in town and country, and make no charge or agreement for their attendance ; but whatever may be given by those who have the means is gratefully received.

The Sisters of Nazareth, Ballynafieigh.—The work of this community is to receive and maintain the aged and infirm of both sexes, and of every religious denomination, who had formerly occupied respectable positions in society. Every one of these is left perfectly free in his or her religious belief, and may send for a clergyman of any religious denomination. They also receive deserted infants, foundlings, and those who have been sent out of hospitals as incurable. For the support of their charge the Nuns go round the houses of the charitable, to collect left-off clothing, bits of bread, broken meat, or whatever may be given to them. The Parent House is at Hammersmith ; it was founded about 29 years ago. His Lordship, the Bishop brought this Order to Belfast, on the 9th of May, 1876, and located them in a house which had formerly been his own residence. It has been altered to suit the requirements of its new occupants, who, in addition to the Nuns who attend them, are at present 95 poor persons, entirely depending on the charitable for their support.

MILLTOWN CEMETERY.

Milltown Cemetery was consecrated, September 18th, 1870, by Dr. Dorrian, assisted by Dr. Grimley, Bishop of the Cape of Good Hope, who had received his classical education in St. Malachy's Diocesan Seminary. Mass was afterwards celebrated in a marquee, which was erected in the middle of the cemetery. The Bishop of the Cape of Good

Hope preached an eloquent sermon to an audience, of, it is said, 20,000, who had come to witness the ceremonies, taking for his text *Hebrews*, ix. 27.

A short *résumé* of the circumstances under which the cemetery was formed, may not be uninteresting to our readers. In the Summer of 1866 the Town Council agreed to purchase, under the Belfast Improvement Act of 1845, a piece of ground on the Falls Road, the property of Mrs. Sinclair, and it was resolved that 45 acres should be devoted to cemetery purposes, and the remainder disposed to the best advantage. In the latter part of 1866 the design of Mr. Gay, of Bradford, for the new cemetery was approved of, and an instruction was given by the Town Improvement Committee, that out of the 45 acres 10 should be allocated as a "public Roman Catholic ground, with a separate entrance, and five acres as a site for a Roman Catholic chapel and proprietary Roman Catholic graves; that $17\frac{1}{2}$ acres be allocated as a proprietary Protestant ground, to be separated from the public ground; and that the remaining $13\frac{1}{2}$ acres be allocated as a public ground for all other religious denominations—all these measurements being inclusive of the respective proportions of lands used as roads." This instruction was carried out, and the new cemetery was formed in accordance with these directions.

When the maps of the new Borough Cemetery were published, Dr. Dorrian, upon an examination of them, considered that the Catholics had not been fairly dealt with; and, having made representations to that effect to the proper quarter, he proceeded, with the then Mayor, the Chairman of the Cemetery Committee, and the Town Clerk, to inspect the new cemetery. At that time he obtained the concession of having the division between the Protestant and Catholic ground defined by a sunk wall running in a straight line

from front to rere. Subsequently, the question arose regarding what would be the lien, right, control, or authority, which the Town Council were prepared to concede to the Bishop, over the portion of the ground to be used for the interment of Catholics—several propositions were made, but the Council and the Bishop could not come to a proper understanding. Fifteen acres of the new borough cemetery were set apart for the use of the Catholics, and four acres of this were to be purchased by private parties. Dr. Dorrian wished the Catholic portion to be separated from the Protestant by some substantial boundary, so that he might be in a position to consecrate it according to the ceremonial of the Church. A sunk fence was accordingly made at an expense of £500, but the Bishop considered he had not proper control over it to enable him to consecrate it. He then proposed to take a lease of the ground and keep it in an unobjectionable state—to purchase the ground and give them all it cost them—and to purchase from them ten or fifteen acres of the surplus lands outside the walls of the cemetery. All these propositions were rejected, and on the 23rd June, 1869, the Privy Council met in Dublin Castle to hear the cases of parties interested in the closing of burial-grounds in the borough of Belfast.

The Privy Council agreed to withhold their warrant for the closing of Friar's Bush, which was the only Catholic burying-ground in the neighbourhood of Belfast, until the 25th November. In the meantime Dr. Dorrian entered into negotiations with Mr. James Ross, and the new cemetery at Milltown, containing 15 acres, was purchased at a cost of £4,100.

It is enclosed on the south side by a rubble wall, very substantially built, and on the north and east sides by a strong wooden paling, which it is intended to replace at a

future date by a wall similar to that on the south side. The main entrance from the Falls Road is through a grand archway, 11 feet 6 inches wide, and 18 feet high to the soffit or lower side of the arch. The arch itself is enriched with deeply cut and effective mouldings, and the jambs are relieved with polished shafts of Tullamore limestone. The impost and the capitals under the arch are carved. Over the main arch is a tympanum, at present left rough for a future carving of the Resurrection. Around the arch on the outer face runs the inscription from the Nicene Creed—“*Et exspecto resurrectionem mortuorum et vitam venturi sæculi.*” The arch is surmounted by a cross, which is at an elevation of 35 feet from the ground. Two curved wing walls, divided each into six panels by red stone shafts, recede from two large circular piers on the road side, about 45 feet apart, right and left to the main gate. The entrance was designed by the late Mr. T. Hevey, Architect.

In the centre of the grounds rises a magnificent Celtic cross, designed by Mr. Hevey. The Celtic ornamentation is exactly copied from the drawings of various Irish crosses in O'Neill's *Irish Crosses*. On it is inscribed—

This cross was erected by the
Catholics of Belfast,
as their expression of the
love and esteem which they enter-
tained for the good priests, whose
remains are here interred.

The base of the cross bears the following inscription :—

Ora pro
Revdo Patricio Clarke,
Eccl. sub invoc. S. Mariæ
Belfast Adm.,
Obiit Nov., 1869.
R. I. P.

Ora pro
Revdo Jac. Canavan,
Eccl. sub invoc. S. Petri
Belfast Vic.
Obiit Jan., 1870.
R. I. P.

Father Patrick Clarke was born in Ardtole, near Ardglass. He studied in the Diocesan Seminary, and afterwards entered, August 31st, 1853, the Humanity Class in the College of Maynooth. He was ordained in 1858, and officiated as curate in Newtownards, Ballymacarrett, St. Malachy's; and in December, 1866, was appointed Administrator of St. Mary's, where he exerted every effort in co-operating with the Bishop in the re-erection of St. Mary's. He died November 15th, 1869. If we except Dr. Denvir, Father Clarke was the first priest on record who died on the mission in Belfast. Father O'Donnell had resigned the mission, and he died in Hannahstown.

Father James Canavan was a native of Belfast. After devoting a few years to some branch of the Linen business, he entered the Diocesan Seminary, from which, after pursuing his preparatory studies, he was admitted, February 13th, 1855, into the Humanity Class in the College of Maynooth. He was ordained in 1859, and appointed curate of Ballymacarrett, from which he was transferred to the curacy of Loughinisland. He administered that parish, after the elevation of its parish priest, Dr. Dorrian, to the episcopacy, until Father Crickard was appointed parish priest, October 16th, 1866. He was shortly afterwards appointed curate of St. Peter's, Belfast, where he died, January 14th, 1870, aged about 40 years.

A marble headstone bears the following inscription:—

A.M.D.G.

Pray for the repose of the soul of

Rev. Patrick Power,

Adm., St. Mary's, Belfast,

who died 11th December, 1878, in the 44th
year of his age, and 18th of his priesthood;

also for

Rev. Patrick Phelan, P.P.,
Saintfield,

who died 7th March, 1879, in the 49th
year of his age, and 25th of his priesthood ;
born in Kilkenny, 1830, died in Belfast, 1879.

R. I. P.

Father Power was born in the parish of Ballyhale, Co. Kilkenny, about the year 1834 ; he studied in St. Kyran's College, Kilkenny, about four years ; he then entered the Logic Class in the College of Maynooth, January 30th, 1858 ; was ordained on the Feast of Corpus Christi, 1862 ; officiated as curate in Aghagallon, Newtownards and St. Mary's, where he succeeded Father Clarke as Administrator.

For an account of Father Phelan, see Vol. 1., page 380. When attacked with his fatal illness, fever, he came into Belfast for medical advice, where he died, as stated on the grave-stone.

On the base of a Celtic cross is inscribed—

In
Piam Memoriam
Reverendi
Malachiae Kelly,
Obiit 14 Septembris, 1874,
Ætatis 36.

Requiescat in pace.

Father Kelly, like Father Power, was a native of the parish of Ballyhale, they studied together in St. Kyran's College. Father Kelly entered the Logic Class in the College of Maynooth, November 3rd, 1857, in which class he was joined by Father Power in the following January, and they were ordained on the same day. Father Kelly's first mission was St. Patrick's, Belfast, where he continued to officiate until 1869, when he was transferred to St. Peter's. In 1870 he was removed, for the benefit of his health, to the curacy of Greencastle, but he was necessitated to give up duties in March, 1871. After a considerable stay in France

he returned ; and, after a prolonged illness, died in the hospitable house of Father Quinn, P.P., Carrickfergus.

Immediately adjoining the grave of Father Kelly is that of Father William Blaney, P.P., Antrim. Father Blaney was a native of Ballywalter, in the parish of Ballee, County of Down. He studied in the Diocesan Seminary, from which he entered the Logic Class in the College of Maynooth, August 27th, 1851 ; was ordained November 7th, 1855, in the Chapel of the Convent of Charity, Stephen's Green, Dublin, by Dr. Whelan, Bishop of Bombay ; officiated as chaplain to the Convent, Crumlin Road, afterwards as curate of St. Patrick's ; was appointed in October, 1866, the first Administrator of St. Peter's, from which he was appointed, June 8th, 1873, parish priest of Antrim, where he died, November 26th, 1876 (see parish of Antrim).

The remains of the Rev. James Young, and of the Rev. J. P. Lenihan, are interred in a grave, over which a costly recumbent cross-tomb has been erected ; but, as yet, it bears no inscription. Father Young was a nephew of Father Samuel Young, P.P., Duneane, (see page 290), and was born in the parish of Glenavy. He studied in the Diocesan Seminary, and afterwards entered the Class of Humanity, in the College of Maynooth, on the 15th of January, 1862. He was ordained at Penticost, 1866 ; and was shortly afterwards appointed curate of Ballymacarrett, from which he was transferred to the curacy of Whitehouse, and afterwards to that of St. Peter's, where he died of small pox, January 25th, 1872.

Father Lenihan was a native of Kilmacthomas, in the County of Waterford. He entered the College of Maynooth in 1861, and was ordained eight years afterwards. His first mission was Randalstown, where he remained three and a-half years, during the greater part of which he

administered the affairs of the parish, as the parish priest. Father O'Loughlin was in America and elsewhere, raising funds to discharge debts, contracted in building the church and parochial house of Antrim. From Randalstown he was transferred to St. Peter's, Belfast, where, when he had been curate about a year and a-half, he died of small pox, on the 9th of April, 1874.

A monument is erected over the graves reserved for the Religious of the Passionist Order, Ardoyne, which bears the following inscriptions:—

Very Rev. Father Joseph
Carroll, of St. Bernard,
Born Feb. 12th, 1836,
Died Nov. 21st. 1874.

Erected
for the Passionist Fathers in
Affectionate Remembrance
of the
Rev. Father Christopher Doyle,
lately a member
of the Community established
in this town,
who laboured faithfully in the
vineyard of the Lord,
and finally fell a victim to his zeal,
having died from a disease caught
while in the discharge of his
pastoral duties.

*Beati mortui qui in Domino
moriuntur. Apoc XV. 13.*

Rev. Father Christopher
of St. Joseph (Doyle), aged 31
years, died Oct. 13th, 1871.

R. I. P.

Father Joseph Carroll was born in Borrisokane, in the County of Tipperary, in the year 1826. He became, in 1854, a religious in the Order in which he died; and entered the novitiate house of that Order in Staffordshire; he studied at London and Rome, and was ordained at St. Edmund's, London, in 1860. He then professed Philosophy and Theology at a branch house of the Order at Sutton,

near Liverpool, for three years, when he was transferred to a similar position in the house at Harold's Cross, Dublin. In 1868 he came to Belfast, when the Order first opened that monastery; and in June, 1872, he succeeded the Very Rev. Father Raphaël Gorga, as Superior of Ardoyne.

Father Christopher was born in the diocese of Dublin, in the year 1840, and entered the Congregation of the Passion in 1862.

Industrial School for Boys.—This institution, which occupies a large house and grounds near the Cemetery, has at present a certificate from Government for training 150 pupils. Persons of every religious denomination testify to the efficient manner in which it is conducted, and to the great good it has effected among the class for whom it is intended.

THE PARISH OF WHITEHOUSE.

This Administratorship, which is a portion of the Bishop's Parish, is principally in the Diocese of Connor. In this volume we only intend to treat of the part of it which is in the Diocese of Down, consisting of the northern part of the civil parish of Shankill, and the southern parts of the civil parishes of Carnmoney and Templepatrick. The Diocese of Down had the entire parish of Shankill; but that parish was more extensive than the present civil parish. The *Inquisitiones Ultoniæ* contain the following Inquisition, taken at Belfast, the 30th of August, in the 18th year of the reign of James I. :—

“The parish of Zamchylle, otherwise Shankill, in the County of Antrim, extends into the towns and lands called Tuogh-cinament, containing all the towns in the same *tuogh*, and also three other towns called Tulliraske, Knockeyron (see pp. 334-5) and Bodarragh (Budore), lying in Killulltaghe, in the foresaid county. The same parish of Zamchylle, otherwise Shankill, contains the towns and

lands called Tuoghfall and Moylone (the Falls and Malone) in said county, except only three towns, viz :—Ballydownmorrye, Balledollegan, and Balliffinnaghe, (see page 340), lying in said Fall or Moylone, or in either of them, on the north part of the river Lagan, in said county, which same three townlands are in the parish of Drumbeg, in the County of Downe. The forementioned territory, called Tuogh-cinament, contains the townlands of Ballivaston, Gollinewarde (Collinward), Drumnegrogh (Drumnadrough), Cloghcastella (Greencastle), Listollyarde, Donvallegan, Balleoghigan, and Glangormelie," &c.

It consequently follows that the townlands of Collinward, Glengormly, Ballygolan, and Drumnadrough, which are now in the civil parish of Carnmoney, were anciently in the parish of Shankill, and included in the Diocese of Down. And the Inquisition taken at Carrickfergus, April 6th, 1621, found that Shankill contained the three *Tuaghs* or districts of Falls, Malone and "Synament;" and that the latter territory contained the various townlands, commencing at Ballyculcallagy, or, as it is called in similar documents, *Ballyrecoolegalgie* (the site of the town of Belfast), and extending to *Glashabradin*—the "salmon stream," at Whitehouse; towards the south-west, its boundary was the valley of "Altconny," at Ligoniel; and its western boundary was a river called Aghnatallagh, which is the river that flows down to Hyde Park. The territory of "Synament" contained, according to the Inquisition, "a ruinous castle, called *Cloghnecastally*, and another stone house in ruins, called Ballyvastony; a temple or ruinous church, called Shankill, with its appurtenances; along with a town or townland lying next to said temple, called the half-town of Gallynagh, and the half-town of Drumore; all which are parcels of the foresaid Synament." It would be difficult, perhaps impossible, to identify many of the places mentioned in these documents. *Gallynagh* and *Drumore* seem to be the sites of parts of Belfast. Listollyarde is Low-wood and the

north part of the Deer-park. *Donvalligan* (*recte* Dunvaddigan)—‘Maddigan’s Fort’—is MacArt’s Fort and the Cave Hill. *Cloghcastella* is Greencastle—*Clogh* is a term used frequently by the Irish to express the stone castles erected by the English. In 1574, some one of the many Englishmen who hungered for the lands which God intended for the Irish, made “A Noate of the severall Seates for placyng of the Gentlemen Adventurers for their princypall dwellyngs,” around the borders of the County of Antrim. In this note he enters “Belfaste reserved for the Queen, distant four miles from the Bottom, benethe the Cave, having two little pyles, Mr. Barkley and Mr. Bruncker, distant four miles from Craigfergus.” The “little pyles” were the old castle of Greencastle, and that of Whitehouse; the remains of the latter were converted into a stable. Barkley, who was to have been permanently seated at Greencastle, was one of the original adventurers who came with Essex; and who received the special thanks of Elizabeth for not deserting Essex until the total failure of his expedition. Bruncker was among the “fiftie” who joined Essex some time after he had commenced his undertaking; both distinguished themselves under Sir John Perrott in the wars against the Scots. The Irish made the two “little pyles” very uncomfortable for Barkley and Bruncker; but the whole *Bottom* was shortly afterwards included in the immense territory bestowed on the more successful adventurer, Sir Arthur Chichester, who seems to have located one Captain Ellis, as his tenant, in Greencastle. The *Terrier*, which was written about 1615, says, in enumerating the churches of the Diocese of Down—“Capella de Clothmestale, (intended for Cloghcastale), that is hard by the strand, as we ride to Karrickfergus, near Captain Ellises—Proxies, 2s; Synodals, 2s; Refections, 2s,=6s.” The chapel, which was thus taxed for the support of the Bishop,

stood two or three perches on the land side of the old castle ; its site is now indicated only by the human bones, which are turned up where the cemetery had been. It was one of the chapels belonging to the parish of Shankill ; and at first may have been intended for the convenience of the castle, which the English erected to secure their communication between Carrickfergus and the ford at Belfast. Though the other " little pyle " is beyond the Glashabradin, and consequently in the Diocese of Connor, we may remark that it gave way to a later erection, which was called the White House. The latter structure seems to be that referred to in the Report of the Plantation Commissioners in 1611—

" In the way to Knockfergus, within 4 myles of that towne, we sawe a pritie stone house with chimneys, two storie high, buylte by Michell Newby, ensigne to the Ld. Deputie. It is for the present covered with tacche, but shal be slated next Somer. This is also upon the lande of the Lo. Deputie, which house, with 300 acres of lande, is lett to the said Newby, at a smale rent, for many yeares, in respect of his service, and buildinge thereon."

Glashabradin—Glaise na m-Bhradan—" the stream of th salmons "—it is said once abounded with that fish ; but they have been compelled to leave their old haunts in consequence of the mills which are built along its banks. The ancient name of the river is almost unknown, and few are aware that it still divides Down from Connor.

Glengormley hands down the name of the ancient clan, who in remote times owned it. Dr. Reeves has published (*Eccl. Antiq.*, page 360) a genealogical tract on the Dal-Fiatach princes of Ulster, written by Duaid Mac Fibrisi. Writing on Muireadhac (see Vol. 1, page xxxv.), one of those princes who was slain by his own brothers, A.D. 838, Mac Fibrisi says—" Muireadhach, son of Eochaidh, from whom are the Clann Gormlathie (Gormley), Madadhan (Madaghan), son of Muireadhac, son of Eochaidh, son of Fiachna" (see Vol. 1,

page xxxiv). The names of that family of Dal-Fiatach princes are still preserved in the local names. It is likely that Ballyaghagan still preserves the name of Eochaidh, while it is quite certain that Glengormly, the adjoining townland, is named from his grandson Madadhan (pronounced Madaghan), the ancestor of the Clann-Gormlaithe (pronounced Gormley); and the old name for the Cave Hill was *Benvadigan*—Beann Mhadadhain—"the peak of Madaghan."* A great, but blood-stained, prince was Madadhan; his father, the King of Ulidia, fell in the year 838, by the fratricidal hands of his brothers; but Madadhan avenged his father's death by slaying his own uncle Aedh (Ee or Hugh), and then mounted the vacant throne. In 849 he went, accompanied by his nobles, to a national council, which the Monarch of Ireland had summoned to meet at Armagh, in reference to the incursions of the Danes. Madadhan, after reigning over Ulidia fifteen years, "died in religion"—a monk—in the year 855. Mac Art's Fort, an Irish *rath*, perched on the most abrupt cliff of the Cave Hill, was doubtlessly this powerful king's great stronghold: we have seen above that its older name was Dunvaddigan. On that

* From another grandson of Eochaidh, named Dermot, who was the son of his son Dunchadh, are descended the Clan Dermot, who have given name to a territory, which was called Clandermot, at the commencement of the seventeenth century. It consisted of the present civil parish of Tullyrusk, together with the townlands of Upper and Lower Ballymacward, Tornagrough, and Ballydonaghy. This territory gave name to the Rural Deanery of Clandermot, in the Diocese of Down, which continued until after the "Reformation." It contained the civil parish of Shankill, and nearly all that portion of the diocese north of a line drawn from Hannahstown to the mouth of Glenavy River. Ballydonaghy, one of the townlands in Clandermot, is called from Dunchaidh (pronounced Dunchay), who was Dermot's father. Dunchaidh had a brother, named Aengus, from whom were descended the "Clann Aengusain," whose name seems still preserved in Barginnis, a sub-denomination of Ballyutoag.

rath there is a rude chair, formed by three huge rocks, which was either a Judgment Seat or a Coronation Chair. Nor is there much imagination required to suppose that the neighbouring caves were used as treasure-houses. The secretary who wrote the *Journey of the Earl of Sussex*, the Lord Deputy, in 1556, says—"On the hill of Banne Vadegane is a great cave, wherein is the treasure of Clanneaboy." These caves have given name to the Cave Hill, not only in the English language, but also in the Irish, in which it is called *Beann-uamha* (Banne owa)—the peak of the cave. The *Four Masters* record, A.D. 1468—

"A great victory was gained by Con, the son of Hugh Boy O'Neill, over the English of Lecale, at Beann-uamha, where Murtough Roe O'Neill, Lord of Clannaboy, was taken prisoner; and Aengus, the son of Alexander MacDonnell, the son of Robert Savage, Lord of Lecale, and many others, both English and Irish, were slain."

On the night of Wednesday, the 8th of July, 1556, the Lord Deputy, the Earl of Sussex, "camped underneath Banne Vadegane, by Lissetolloh Arde, beyond Kelefarst," (see page 358), somewhere about the county road, at the north-east end of the deer-park. From that he marched, on the following day, to Carrickfergus. On his return, after he had completed the expedition, he encamped eight days somewhere about the White Well. "On Monday night, 27th July, he removed to Banne Vaddegan, by a towne called Coille (Coole, or Carnmoney), in a plain betwixt two hills, where he remained to the Monday following, taking order with the gentlemen of the country, and expecting further news." Perhaps he encamped in Dunanney—Dun-Aenech—"the fort of the Aenech—the fair or public meeting," where numerous raths still testify to the former importance of the place; where once the public games were held, and ancient deliberative assemblies met; and the Lord Deputy may have convened the gentlemen of the country at the very place where

they had always been accustomed to assemble. On Tuesday, the 4th of August, he marched to Crumlin. "We came by and by up a great hill, called Banne Rory, on which we might see part of Scotland" (see page 359). In the Map of 1570, Benn-Rory is located about the position of Divis. It seems to have been the general name for the Belfast mountains, called so from the Clanna Rory, whose kings, after the race were driven to the east of the Bann (see Vol. 1, page xv.), were for ages inaugurated at Crew Hill, (see page 295), at the back of those mountains. On the Down Survey Map, which was made about the year 1657, one of the the Belfast mountains is named *Slewrageuragh* (*recte* *Slewnageuragh*)—*Sliabh na g-caerach* (pronounced Slew-na-geerach)—"the mountain of the sheep." It is named *Sheepheads* on the Ordnance Map.

The "stone house in ruins, called Ballyvastony," mentioned in the Inquisition of 1621, no longer exists; but the site of it is still called the "Castle Field." It is in High Town, in the townland of Ballywonard, and immediately adjoins the townland of Ballyvaston; it occupies the angle made by the road leading through Ballybought, with that leading to Hyde Park. Every attempt has failed to discover the site of the church, called in the *Taxation of Pope Nicholas* "Capella de Weston." It likely stood near the castle, but no traces of interment have been discovered; or it may have been in the vicinity of a *rath*, which was formerly one and a-half furlongs S.S.E. of the castle, near which there is an ancient well, and past which leads an antique-looking road. The *Terrier* enters "Capella de Balliston—the curate pays in proxies, 2s." The smallness of the payment shows that the chapel was unimportant. In the Report made by the Protestant Bishop in 1622, it is named the "Capella de Ballyvaston." The chapel was one of the chapels belonging to Shankill.

Molusk.—The Grange of Molusk contains 930 acres. All traces of the church have disappeared ; but the ancient Holy Water Font still remains in the graveyard—it is almost covered over by the soil, the basin of it alone being visible—it seems to be hollowed out of a large stone, about three and a-half feet in diameter. A little well is close to the left of the road, which leads northward past the graveyard, and an artificial cave, in the field in which the well is, passes close to, if not under, the graveyard. In the *Taxation of Pope Nicholas* “Vicaria de Maynblosce” is valued at 40s. The rectory was not valued in that taxation, because it was appropriate to the Knights of St. John, who, by the Bull of Pope Nicholas, were exempt from the taxation. In 1231 the Knights were confirmed in their possession of “Manyblos” by Innocent III. The *Terrier* enters “Ecclesia Stⁱ Johannis de Moyvelusk. The prior of St. John’s of Jerusalem is rector. The vicar pays in Proxies, 5s ; in Refections, 5s ; in Synodals, 2s.” The possessions of the Knights of St. John in Templepatrick and Molusk, were conferred by James I. on Sir James Hamilton, February 14th (3. Jac. 1.), at the yearly rent of 15s. Sir James assigned this grant, in the following year, to Sir Arthur Chichester. An Inquisition taken at Joymount, in Carrickfergus, in September, of the 18th of James I., found that “the Church of Moybleske, in the County of Antrim, is a parochial church, and impropriate to the late abbey of St. John of Jerusalem, in the County of Down (see Vol. 1, page 411). The foresaid church of Moybleske has the tithes and altar fees of five quarters of land in the County of Antrim, viz :—the townland of Moybleske, and another quarter of mountain land.” An Inquisition found, in 1605, that the Rectory of Moyvliske extended to seven townlands ; but that arrangement seems to have been caused by the discontinuance of some of the small adjacent churches. Sir Arthur Chichester

granted, on the 30th of July, 1607, Molusk and the adjacent townlands of Kilgriel, Ballynabarnish, and Carngrany in perpetuity to Thomas Walsh, at the yearly rent of £11 6s. 8d. The Plantation Commissioners reported in 1611 :—

“A myle from the former house, (Whitehouse), but further from the sea, as we passed towards Knockfergus, there is upon a hill syde, a large house with chimneys, which is enclosed with a rampier of earth soddes, and flankered, web was buylte by Thomas Walsh, late Cornett of the said Lo. Deputie's troop, upon his Lop^s land, and is now inhabited by Lieutenant Barrye, who married the said Walsh, his wyddowe, neere which there are many other tenem^{tes} inhabited, some of them by such cyvell Irish as doe speake English, and dyvers of them have bynne servitors in the late Queen's tyme.”

The Map of the Down Survey (about 1657) gives the lands conferred on Thomas Walsh by Chichester, as “four townelands, belonging to Mr. Walsh of Molisk.” In the Books of Distributions compiled between the years 1661-1676, pursuant to the Act of Settlement, (14th and 15th Chas. 11.), “the Towne and Grange of Moyliske, containing 4 townes,” and consisting of 2,061 acres, 1 rood, are entered as having been the estate of “Thomas Welsh, held in free farme, at £9 10s., from the Lord Chichester,” which was confiscated on account of the war of 1641. Sir Hercules Langford is entered as the person to whom it was granted under the Act of Settlement and Explanation. From Langford they have passed by inheritance to the Pakenham family. The Report of the Protestant Bishop, in 1622, states—“Ecclesia de Moybluske ruynous. Improprate to the the priory of St. John's, but possessed by the Lord Threasurer,” (Chichester). Molusk, according to the *Taxation of Pope Nicholas*, was in the Diocese of Down; but owing to its connection with Templepatrick, which was in the Diocese of Connor, and owing to arrangements made after the union of the two Sees, it is found entered in documents of the reign

of James I. as belonging to the Diocese of Connor. Dr. Reeves supposes the word Molusk or Maynblossce to be derived from *Magh Bhlosgaidh*—"the plain of Blosgaidh"—the latter word being a surname of one of the O'Kanes, and the origin of the family name of M'Closkey; and Dr. Stephenson (*History of Templepatrick*) without any authority, translates it "the plain of the cave." It is probably *Magh-an-bhloisce*—"the plain of the congregation." A large stone stands near the residence of Mr. Bigger; and under some of a similar description, which were removed, it is said urns, containing ashes, were found.

The Grange of Molusk adjoins that of Umgall, which contains 752 acres. On the boundary, between Umgall and Kilgreel, on Boghill Mountain, there formerly stood a Standing Stone,* but about 70 years ago it was rolled into its present position, in the boundary ditch between the two townlands. Some suppose that one of the uses of the Standing Stones was to mark ancient boundaries. The foundations of the ancient church of Umgall were traceable a few years ago in the graveyard, they have, however, been removed. The church measured 59 by 23 feet. "The name," says Dr. Reeves, *Eccls. Antiq.* "which is properly *Uim-Gall*—"the foreigner's dam or fence"†—is variously spelled in the Inquisitions and Visitation Books, Umgall, Emgall and

* *Boghill* is a frequent name for mountains on which such stones stand, called so from the Irish word *Buachail*—a boy—because the stone presents the appearance of a boy to persons at some distance from it; for the same reason a mountain in the parish of Tullyrusk is called the Boghill, and one in the parish of Loughinisland is called Boghill Bregach—the lying boy—from its deceptive appearance.

† Probably "the cave of the Foreigners." The word *Uim* seems akin to *Uamh*—a cave. It is true, however, its termination *mh* has the sound of *w*, though Scott takes the poetic license of restoring the natural sound of *m* in the well known lines—

"Less loud the silvan war,
Disturb'd the heights of Uam-Var,

Amogalle, and is now vulgarly called Drumgall." In the *Pope Nicholas Taxation*, it was valued under the name of "Ecclesia de Indel" at 40s; and its vicarage was valued at the same time at 20s. The rectory belonged to the abbey of Muckamore. The *Terrier* reports "Ecclesia de Emgall had a parsonage endowed, and y^e vicar or curate pays in Proxies, 10s; Refections, 10s; Synodals, 2s=22s." The 1622 Report says—"Ecclesia de Emgall—ruin—the great tithes are possessed by Sir Hercules Langford, as belonging to the priory of Muckamore."

As the Grang^s of Umgall and Molusk, at the period of

And roused the cavern, where, 'tis told,

A giant made his den of old."

The name of the mountain is, nevertheless, always pronounced in Scotland, *Ua-var*—"the great cave." Caves are frequently found in the vicinity of Irish churches, and crosses and other religious emblems have been found in caves both in Ireland and in Scotland, from which we infer that they were frequently the abodes of anchorites. In the case of Umgall the anchorite was no doubt a foreigner. That foreigners, in the early days of the Irish Church, flocked to places in the vicinity of Umgall, as to another Thebais, where they might cherish the exercises of ascetic life, we learn from the Litany, which Aengus, the Culdee, wrote, according to Dr. Petrie, in the year 799. Aengus says—

"The Romans in Achudh-Galma, in Hy-Echach, I invoke unto my aid, through Jesus Christ."

"Seven Egyptian monks in Disert-Ullaigh, I invoke unto my aid, through Jesus Christ."

Achadh-Galna—"the field of rigour"—is Aghagallon, (see p. 283 where by mistake the *Taxation of Pope Nicholas* is said to be the oldest record in which the Church appears.) The Litany shows that the territory of Killultagh, in the days of Aengus, the Culdee, was included in Iveagh (Ui-Echach). He also says in the same Litany—

"Seventeen holy bishops in *Cill-Ailech* in Hi-Echach, I invoke," &c.

This seems to be the church of Killelach, in the townland of Killealy, (p. 309), several miles from the nearest part of the modern Iveagh. It may, however, be the church of Magheragall—"the field of the Forcigners"—in the townland of *Ballyelough*, a church which probably owed its origin to a bishop, for it continued to be a Mensal.

Desert Ullaigh is Dundesert (pp. 312-315).

the *Pope Nicholas Taxation*, were included in the Diocese of Down, it follows that the townland of Ballyutoag, containing 3,897 acres, which was completely cut off by them from the Diocese of Connor, must at that time have been in the Diocese of Down. The two Granges and Ballyutoag are now included in the civil parish of Templepatrick.

The only church at present in the part of the Administratorship of Whitehouse ; which is in the Diocese of Down, is that of Greencastle, it has the following inscription on the date-stone :—

Erected
by
Wm. Crolly, D.D.
1831.

THE RURAL DEANRIES OF THE DIOCESE OF DOWN.

Rural Deans were ecclesiastical dignitaries, who had no absolute judicial power in themselves, but were to order the ecclesiastical affairs within their deanries by the direction of the Bishop, or of the Arch-Deacon, being placed and displaced by them. They corresponded with our Vicars-Forane. At the period of the *Pope Nicholas Taxation* there were five rural deanries in the diocese of Down, viz: Lecale, Ards, “Blathewic,” Dalboyn, and Clondermod.

The rural deanry of Lecale comprehended the present baronies of Lecale and Mourne, and the parts of Upper Iveagh and Kinelarty that are in the diocese of Down.

The deanry of Ards comprehended the barony of Ards, except the chapelry of Ballyhays, and the present civil parishes of Newtownards and Bangor.

The rural deanry of “Blathewic,” called so from an old name for a district around Newtownards, (see page 1), comprehended the barony of Dufferin, the parts of the barony

of Ards, which were not in the rural deanry of Ards, the civil parishes of Holywood, Comber, Dundonald, and Knockbreda.

The rural deanry of Dalboyn is named from a civil territory of that name, which is called by Colgan *Dalmunia*, a Latin form of the Irish *Dal-m-buain*—"the race of Buan."*

That territory in early times had been occupied, as its name indicates, by the descendants of Buan, a hero celebrated in Bardic stories, who lived shortly after the period of the Incarnation. St. MacCarthen, of Clougher, who died A.D. 506, was the ninth in descent from him. The annals of the *Four Masters* relate, under the year 1130, that O'Loughlin, a prince of the Kinel-Owen, led an army into Ulidia, and slew "Gillapatrik Mac Searraigh (Mac Sherry), Lord of Dal m-Buinne." The same annals again relate A.D. 1176, "Niall, the son of MacLoughlin, was slain by the Muintir-Branan, *i.e.* the Dal m-Buinne," (pronounced Dalmuiny). The *Book of Rights* relates what the King of Ulster was bound to pay to the King of this territory—

"Entitled is the King of Dal m-Buinne
To eight drinking horns and eight cups,
Eight bondmen, eight handsome women,
And eight horses of fine action."

The rural deanry which took its name from the territory comprehended the civil parishes of Drumbeg, Drumbo, Hills-

*The following romantic story told of Bailie—"the sweet spoken," a son of Buan, was one of the most popular tales among the ancient Irish. It is here presented to the reader in the literal translation by Eugene O'Curry, leaving out, however, some superfluous passages:—

"The three grandsons of Capha, son of Cinga, Son of Ros, son of Rudhraighe, (Roorey) were Monach, and Buan and Fercorb, from whom are Dal m-Buain (Dalmuin) Dalcuirb * and the Monachs of Aradh.†

† Dalcuirb are supposed to have been located about Ballyculter in Lecale (see vol 1, page 63). The Monachs of Dalaradia were located about Breda, they are now principally represented by the O'Laverys (see vol. 1, pp. xxvi, lx.

borough, Blaris, Lambeg, Derryaghy, Magheragall, Maghermesk, Aghalee, Aghagallon, Ballinderry, and Glenavy.

The rural deanry of Clondermod—*Clann Diarmada*—“the Clan of Diarmad” took its name from a territory which was named from Diarmada, who lived about the year 840, and was a first cousin of Madadhan, from whom the Cave Hill was called Benn Madaghan. The rural deanry comprehended the northern district of the diocese of Down, extending from the Lagan at Belfast to Lough Neagh.

It is curious that Magheratampany and the churches in the civil parishes of Kilmore, Saintfield, and Killaney are entirely omitted in the *Taxation of Pope Nicholas*. It is

“Buan’s only son was Baile; he was specially beloved by Aillinn, the daughter of Lughaidh (Looney). He was coming from the north to meet her; and at Traigh m-Bailé (Dundalk) his companions unyoked their chariots, sent their horses out to graze, and turned themselves to pleasure and happiness. While there they saw a horrible spectral personage coming towards them from the south. The manner in which he sped over the earth might be compared to the darting of a hawk down a cliff, or to wind from off the green sea. ‘Ask him,’ said Bailé, ‘where he goes and whence he comes, and what is the cause of his haste?’ ‘To *Tuagh Inver* (the mouth of the Bann, opposite Portstewart) I go back from Mount Leinster, and I have no news but of the daughter of Lughaidh (Looney), who had fallen in love with Bailé, the son of Buan, and was coming to meet him, until the youths of Leinster overtook her, and she was killed. This is my news.’ And he darted away from them like a blast of the wind over the green sea.

“When Bailé heard this he fell dead without life and his tomb was raised; and his *Aonach-Gubha* (Guwa)—‘assembly of lamentation,’ (see vol. 1, p.p. 38-375) was held by the Ultonians; and a yew tree grew up through his grave, from him was named *Traigh m-Bailé*—‘the strand of Bailé,’ the old name for Dundalk.

“Afterwards the same (spectral) man went to the south to where the maiden Aillinn was. ‘Whence comes the man that we do not know?’ said the maiden. ‘From the northern half of Erin.’ ‘Have you news?’ said the maiden. ‘I have not news, but that I have seen the Ultonians holding an *Aonach Gubha*, and erecting a stone, and writing *Bailé MacBuain*, who died when he was coming to meet a

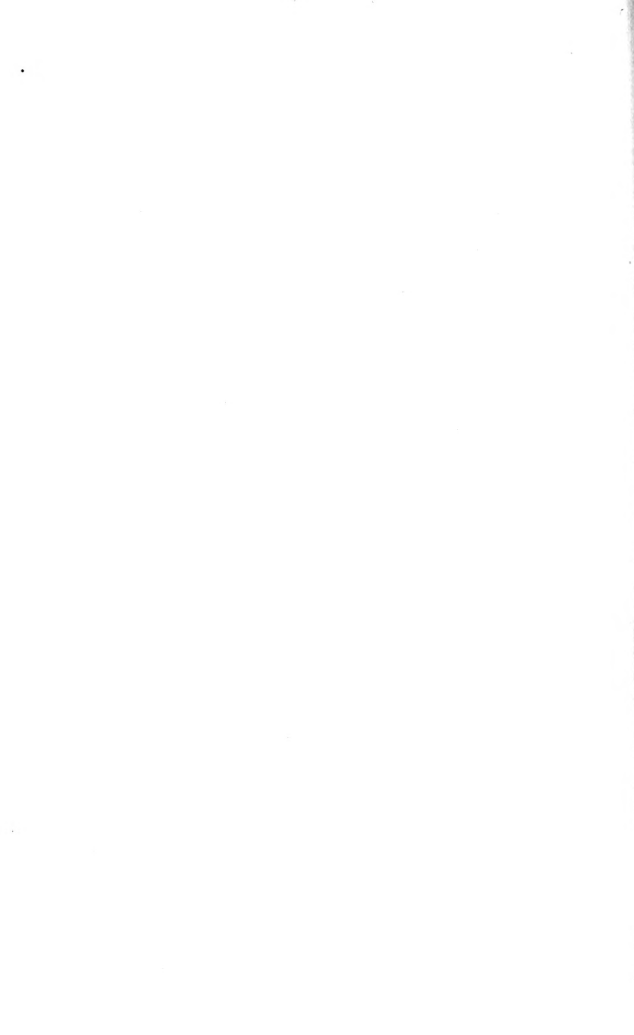
probable that they were at that time included in the rural deanry of Lecale. That deanry was very extensive; it was consequently sub-divided, and the *Terrier*, a document written about the year 1615, but which represents the ecclesiastical arrangements immediately before the Reformation, gives a sixth rural deanry, that of Mourne. That deanry comprehended the barony of Mourne, and the civil parishes of Maghera, Kilcoo, Kilmegan, Longhinisland, Kilmore, and Saintfield, together with the chapelry of Magheratampany; the rural deanry of Lecale was, therefore, at that period, conterminous with the present barony of Lecale.

woman, to whom he had given love.' Aillinn fell dead without life. and when her tomb was raised an apple-tree grew through her grave. At the end of seven years poets and prophets cut down the yew-tree, and they made a poet's tablet of it, and they wrote the visions, and the espousals, and the loves, and the courtships of Ulster on it. In the same way the courtships of Leinster were written on the apple-tree of Aillinn.

“When November eve had arrived and its festival was made by Art, the son of Conn, he held them (the tablets) in his hands face to face. Suddenly they became united as woodbine around a twig, and it was not possible to separate them. And they were preserved among the other jewels in the treasury of Tara, as long as Tara lasted.”

This is the Tale of Bailé, the son of Buan *a quo* Dal m-Buain.

APPENDIX.



Missæ Romensis Cottidiana.

(From the ancient Bobbio Missal, published by D. J. Mabillon in the Museum Italicum).*

Deus qui beato Petro apostolo tuo conlatis clavibus regni cælestis, animas ligandi atque solvendi pontificium tradidisti : suscipe propicius preces nostras, & intercessione ejus quæsumus Domine auxilium, ut a peccatorum nostrorum nexibus liberemur.

Collectio.

Deus qui culpa offenderis, pænitentia placaris, afflictorum gemitus respice, & mala quæ juste inrogas, misericorditer averte.

Post Nomina.

Oblata Domine munera sanctifica, nosque a peccatorum nostrorum maculis emunda.

Ad Pacem.

Grata fit tibi Domine hæc oblatio plebis tuæ, quam tibi offerimus in honore nominis tui, [ut] cunctis proficiat ad salutem.

Contestatio.

Vere dignum & justum est, æquum & salutare nos tibi semper & ubique gratias agere Domine sancte, Pater omnipotens, æternæ Deus, per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli cælorumque Virtutes ac beata Seraphin socia exultatione concelebrant. Cum quibus & nostras voces ut admitti jubeas deprecamur, supplice confessione dicentes, Sanctus.

† Te igitur, clementissime Pater, per Jesum Christum filium tuum, Dominum nostrum, supplices rogamus & petimus, uti acceptum habeas, & benedicas ✠ hæc dona, hæc munera, hæc sancta sacrificia inlibata.

In primis quæ tibi offerimus pro ecclesia tua sancta catholica, quam pacificare, custodire, adunare, & regere digneris totum orbem

* See pp. 95-102.

† Mabillon justly remarks that since this Canon, as we call it, is the only Canon in the Missal it follows that they who used the Missal used only the Roman Canon.

terrarum, una cum devotissimo famulo tuo ill. Papa nostro, sedis apostolicæ & Antestite nostro, & omnibus orthodoxis, adque catholicæ fidei cultoribus.

Memento Domine famulorum famularumque tuarum, & omnium circum adstantium, quorum tibi fides cognita est, & nota devotio, qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis & incolomitatis suæ tibi reddunt vota sua æterno Deo vivo & vero.

Communicantes, & diem sacratissimum celebrantes, (*dicitur in Nativitate Domini*) in quo incontaminata virginitas huic mundo edidit Salvatorem Jesum Christum Dominum nostrum. (*dicitur in sancto Pascha*) & diem sacratissimum celebrantes resurrectionis Domini nostri Jesu Christi filii tui. Sed & memoriam venerantes in primis gloriosæ semper virginis Mariæ, genetricis Dei and Domini nostri Jesu Christi : sed & beatissimorum apostolorum ac martyrum tuorum Petri, Pauli, Andreae, Jacobi, Johannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, & Thadæi, Lini, Cliti, Clementis, Sixti, Cornili, Cypriani, Laurenti, Chrysogoni, Johannis & Pauli, Cosmæ & Damiani, Hilarii, Martini, Ambrosii, Agustini, Gregorii, Hieronymi, Benedicti, & omnium sanctorum tuorum, qui per univ-ersum mundum passi sunt propter nomen tuum, Domine, seu confessoribus tuis, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio, per Christum Dominum nostrum.

Hanc igitur oblationem servitutis nostræ, sed & cunctæ familiæ tuæ, quam tibi offerimus in honorem nominis tui Deus, quæsumus Domine ut placatus accipias, diesque nostros in tua pace disponas, adque ab æterna damnatione nos eripi, & in electorum tuorum jubeas grege numerari, per Christum Dominum nostrum.

✠ Quam oblationem tu Deus in omnibus quæsumus benedictam ✠ adscriptam ✠, ratam, rationabilem acceptabilemque facere digneris, quæ nobis ✠ corpus ✠ & sanguis fiat dilectissimi filii tui Domini Dei nostri Jesu Christi. Qui pridie quam pateretur, ACCEPIT PANEM IN SANCTAS ac venerabiles manus suas, [&] elevatis oculis suis in cælum, ad te Deum Patrem suum omnipotentem, gratias agens, benedixit ✠, FREGIT, DEDIT DISCIPULIS suis dicens, Accipite & manducate ex hoc omnes. Hoc est enim corpus meum. Simile modo posteaquam cenatum est, accepit & hunc præclarum calicem in sanctas ac venerabiles manus suas; item tibi gratias agens, benedixit ✠, DEDIT DISCIPULIS SUIS, dicens, Accipite, & bibite ex eo omnes. Hic est enim calix sanguinis mei, novi & æterni testamenti, mysterium fidei, qui pro vobis & pro multis effunditur in remissione peccatorum. Hæc quotienscumque feceritis, in mei memoriam facietis.

UNDE ET MEMORES SUMUS, Domine, nos servi tui, sed & plebs tua

sancta Christi filii tui Domini nostri, tam beatæ passionis, necnon & ab inferis resurrectionis, sed & in cælos gloriosæ ascensionis, offerimus, præclaræ majestati tuæ de tuis donis ac datis ✠ hostiam puram, hostiam sanctam ✠, hostiam immaculatam ✠, panem sanctum vitæ æternæ, & calicem salutis perpetuæ. Supra quæ propicio ac sereno vultu aspicere dignare, & acceptum habere, sicuti acceptum habere dignatus es munera pueri tui justî Abel, & sacrificium patriarchæ nostri Abrahamæ, & quod tibi optulit summus sacerdos tuus Melchisedech sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublimi altario tuo in conspectu divinæ majestatis tuæ: ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus & sanguinem sumpserimus, omni benedictione cælesti & gratia repleamur, per Christum Dominum nostrum.

MEMENTO ETIAM DOMINE, & eorum nomina, qui nos præcesserunt cum signo fidei & dormiunt in somno pacis. *Commemoratio defunctorum.* Ipsis & omnibus in Christo quiescentibus locum refrigerii, lucis, & pacis ut indulgeas deprecamur, per Christum Dominum nostrum.

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam societatis donare digneris cum tuis sanctis apostolis & martyribus, cum Johanne, Stefano, Matthiam, Barnaban, Ignacio, Alexandro, Marcellino, Petro, Perpetua, Agne, Cicilia, Felicitate, Anastasia, Agathe, Lucia, Eogenia, & cum omnibus sanctis tuis, intra quorum nos consortium non stimator meriti, sed veniæ quæsumus largitor admitte, per Christum Dominum nostrum.

PER QUEM HÆC OMNIA Domine semper bona creas, ✠ sanctificas, ✠ vivificas, ✠ benedixis, & præestas nobis. Per ipsum, & cum ipso, & in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti OMNIS honor & gloria, per omnia sæcula sæculorum.

Divino magisterio edocti & divina institutione audemus dicere: Pater.

Post Pater Noster.

Libera nos Domine ab omni malo, præterito, præsentî, & futuro, & intercedente pro nobis beata & gloriosa semperque virgine Maria, & beatis apostolis Petro & Paulo, da propicius pacem tuam in diebus nostris: ut ope misericordiæ tuæ adjuti, & à peccato simus semper liberi, & ab omni perturbatione securi.

Post Communionem.

Quos cælesti, Domine, dono saciasti, præsta quæsumus, ut a nostris mundemur occultis, & ab hostium liberemur insidiis.

Consummatio Missæ.

Gratias tibi agimus, Domine sancte, Pater omnipotens, æternæ Deus, qui nos corporis & sanguinis Christi filii tui communionem saciasti, tuamque misericordiam humiliter postolamus : ut hoc tuum, Domine, Sacramentum non sit nobis reatus ad pœnam, sed sit intercessio salutaris ad veniam ; sit ablutio scelerum, sit fortitudo fragilium, sit contra mundi pericola firmamentum. Hæc nos, Domine, communio purget a crimine, & cœlestis gaudii tribuat esse participes. Per.

Dicitur Post Aïos.

Tu summe Deus, aïos, ipse sanctus, omnipotens Sabaoth, qui venisti ab excelsis pati pro nobis, miserere nobis tu trinæ potentiae Pater inclite, qui mœnia excellentissima Hierusalem divinis ornat lapidibus, & ejus agmina sanctorum sanguine pingi ; & salva nos per auxiliatricem dexteram tuam, & defende in nobis precium preciosi sanguinis tui, quos redemisti. Per.

Gloria ad Missam Decantanda.

Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, agnus Dei, filius Patris. Qui tollis peccata mundi miserere nobis, qui tollis peccata mundi suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu in gloriam Dei Patris. Amen.

Deus, cui merito & in excelsis, & in terra, utriusque loci incolis gloria decantatur : qui pacem tuam, non in malibolis, sed in hominibus bonæ voluntatis esse testaris ; te orantes laudamus, tibi que agentes gratias supplicamus : ut qui in te suscipiens mundi peccata, purgata delesti ; suscipias ex dono tuo tibi placita, & ampotes prava desideria nostra : simulque præsta, ut præsentem diem te protegente sine peccato transigere mereamur.

Item Alia.

Deus, cui merito, & Angeli in cœlis, & homines in terra debito famolato conlaudant : cujus sanctum nomen super omne nomen exaltatum fidele exultatione concelebrant : præsta nobis famolis tuis, effectu tibi bonorum operum propinquare, teque vita simul & voce laudare, tuamque misericordiam rectis actibus impetrare : ut universus hic populus, qui Angelos tuos æquiparare, confitendo, sectari quoque studeat imitando.

Oratio Post Prece[m].

Miserere Domine Deus omnipotens, qui discipolis tuis Spiritum sanctum dedisti, vel per Evangelistarum tuorum omnes docuisti, etiam omnibus nobis per baptismum indulgentiam tribuisti, & omnes credentium nomen sanctum tuum de interna redemisti. Per.

Item Post Prece[m].

Domine preces populi tui placatus exaudi, universis que postulant tribue, & singulis que sunt oportuna concede. Crescat in eorum sensibus devotio tibi in omnibus placita, qualiter a te beneficia obtineant oportuna. Per.

Item Alia.

Domine Deus, qui populis tuis & juste irasceris, & clementer ignoscis; inclina aurem tuam supplicationibus nostris: ut qui te totis sensibus confitemur, non iudicium tuum, sed indulgentiam consequamur.

Collectio Post Años.

Judicia tua, Deus, comprehendere non valemus, reprehendere non audemus: nimis profundæ factæ sunt cogitationes tuæ, quis investigaverit eas? Concede nobis, piissime Pater ut [te] timeamus quia bonus es, sperantes in misericordia tua. Tu enim dixisti. Nolo mortem peccatorum. Tantum adjutor esto revertentibus, ut vivamus.

Oratio post Benedictionem.

Deus qui tribus pueris in camino ignis mitigasti flammam incendii, concede quæsumus, ut nos famulos tuos non urat flamma vitiorum. Per.

BENEDICTIO SUPER PUTEUM.*

Domine sancte, Pater omnipotens, æterne Deus, qui Abraham, Isaac & Jacob patres nostros puteos fœderis fodere, atque ex his aquam bibere propicia divinitate docuisti, te supplices deprecamur: ut aquam putei hujus ad communis vitæ utilitatem cælesti benedictione sanctifices, ut fugato ea omni diaboli temptationis seu pollutionis incursu, quicumque ex ea deinceps biberit, benedictionem Domini nostri Jesu-Christi percipiat. Per.

* See p. 100.

The Hymn of St. Colman, Son of Murchu.

(From the *Liber Hymnorum*.*)

1. In Trinitate spes mea fixa non in omine¹
et archangelum deprecor Michælem nomine.
2. Ut sit obvius ac misus mihi deo doctore²
hora exitus de vita ista atque corpore
3. Ne³ me ducat in amarum minister inergiae⁴
ipse princeps tenebrarum atque superbie
4. Adjutorium succurrat Michælis et⁵ Archangeli
ad me hora qua gaudebunt justi atque angeli
5. Illum rogo ne demittat mihi truces species⁶
inimici sed deducat ubi regni requies
6. Adiuvet me sanctus Michel diebus ac noctibus
ut me ponat in bonorum sanctorum consortibus.
7. Sanctus Michel intercedat adiutor probabilis⁷
pro me quia sum peccator actu atque fragilis.
8. Sanctus Michel me defendat semper suis viribus
anima egrediente cum sanctorum milibus.
9. Sanctus Gabriel, sanctus Raphiel atque omnes angeli
intercedant pro me semper simul et archangeli.
10. Eterna possint prestare regis regni aulias⁸
ut possedeam cum christo paradisi gaudia.
11. Gloria sit semper deo patri atque filio
simul cum spiritu sancto in uno consilio.⁹

Adjuvet nos archangelus sanctus Michel dignissimus
quem recipere animas mittat deus altissimus.

Translated at p. 17.

1 Mone published this Hymn in his *Hymni Latini Melli Acci* from a MS. which belonged to the Irish monastery of Reichenau. That MS. has — *Unitas in trinitate spes mea fixa non in homine*.

2 Extracts from Dr. Todd's notes — Doctore for *doctore*.

3 This line in the Reich. MS. is — *Ne me ducat animarum minister inergiae*.

4 Inergiae for *energiae*.

5 Reich. MS. omits *et*.

6 Dr. Todd quotes various authorities to show that *species* means the face.

7 *Probabilis*, to be highly lauded, or approved.

8 Reich. MS. reads — *Aeterna possent prestare regis regni curia*.

9 Reich. MS. here adds *Amen* and omits the two following lines, which seem to have been a Versicle and its Response.

ANTIPHONARIUM BENCHORENSE.*



IN NOMINE DEI SUMMI

Canticum Moysi.

AUDITE COELI—QUAE LOQUOR, &c.

Ymnun S. Hilarii de Christo.†



Ymnun dicat turba fidelium ¹	Sponsus idem, vel ⁵ columba,
Ymnun cantus person. ² . . .	Flamma, Pastor, Janua.
Christo Regi concinnentur ³	In Prophetis inveniris
Laudes. ⁴	Nostro natus saeculo
Tu Dei de.	Ante saecula tu fuisti
.	Factor primi saeculi.
.	Factor caeli, terrae factor, ⁶
.	Congregator tu maris,
Dextra Patris, mons et Agnus,	Omniumque tu creator
Angularis tu lapis,	Quae Pater nasci jubet.

* See pp. 113-124. † See p. 115.

This hymn is preserved in the *Liber Hymnorum*, a part of which was published by the Irish Archæological Society. It has also been reprinted, from the text of Cassander, by Daniel, in his *Thesaurus Hymnologicus*. The various readings of the *Liber Hymnorum* have been marked *H.* in the following notes; those of Cassander *C.*

¹ *H. & C.*, as also Bede, have *Fratrum*; *Fidelium* does not suit the metre.

² We see in *H.* that the word was *personet*.

³ An evident mistake for *concincentes*.—*H.*

⁴ *H.* has *Laudem*. The defect in the MS. is thus supplied from *H.*:—

Laudem demus debitam
Tu Dei de corde verbum
Tu via, tu veritas
Jesse virga tu vocaris
Te leonem legimus.

⁵ *H.* reads *Idem El*, which is correct. *El*,—"God," is a Hebrew word.

⁶ *H. et terra*.

Virginis receptus membris,
 Gabrielis¹ nuntio
 Crescit alvus prole sancta
 2 erius credere
 visam

Cum³ jubet parvos necari
 Turbam fecit Martyrum;
 Fertur infans occulendus,⁴
 Nili flumen quo fluit.
 Qui refertur post Herodem
 Nutriendus Nazareth.
 Multa parvus, multa adultus
 Signa fecit cælitus.
 Quæ latent et quæ leguntur
 Coram multis testibus,
 Prædicans cæleste regnum
 Dicta factis adprobat.⁵

Debiles fecit⁶ vigere,
 Cæcos luce illuminat,⁷
 Verbis purgat lepræ morbum,
 Mortuos resuscitat.
 Vinum, quod deerat Hidriis,
 Mutari aquam jubet.
 Nuptiis mero retentis
 8 populo.

 bino

Turba ex omni disceumbente
 Jugem laudem pertulit
 Duodecim viros probavit,
 Per quos vita discitur.
 Ex quibus⁹ unus invenitur
 Christi Judas traditor,
 Instruuntur missi ab Anna
 Proditoris osculo.
 Innocens captus tenetur,
 Nec repugnans ducitur.
 Sistitur falsis, grassantur¹⁰
 Offerentes¹¹ Pontio.

1 C. *Gabriele*.

2 H. enables us to supply the defect thus:—

Nos monemur credere
 Rem novam nec ante visam
 Virgine puerpera
 Tunc Magi stellam secuti
 Primi adorant parvulum
 Offerentes tus et aurum
 Digna regi munera
 Mox Erodii munitatum
 Invidens potentia.

3 H. & C. *Tum*. The gloss in H. gives 2,140 as the number of the Martyred Innocents. 4 C.—*Occulendus*. 5 H. & C.—*Adprobat*. 6 H. *fecit*. 7 H., *illuminat*.

8 The defect is thus supplied from H. :—

Propinando (propinato.—C.) poculo
 Pane quino pisce bino
 Quinque paseit millia
 Et fertur (refert?) fragmenta ceme
 Ter caternis corvibus (quaternis corvibus?)

9 H. *quis*; *quibus* spoils the metre. 10 H. *grassatur*. C. suggests *gravatur*.

11 H. *Offerendus*.

Dicerent ¹ Christum negandum; ² Turbis Sanctus traditur; Impiis verbis grassantur; ³ Sputa, flagra sustinet.	Demovit ¹⁰ saxum sepulchro Surgens ¹¹ Christus integer; Hæc vidit Judæa mendax, Hæc negat, cum videret. ¹²
Scandere crucem jubetur Innocens pro noxiis; Morte carnis, quam gerebat, Mortem vicit omnium.	F ¹³ .
Tum Deum clamore magno Patrem pendens invocat 4 membra Christi	Seque a mortuis paterna Suscitatum dextera Tertia die rediisse Nuntiat Apostolis.
Vela templi scissa pendent; ⁵ Nox obscurat sæculum Excitantur ⁶ de sepulchris Dudum clausa corpora.	Mox videtur a beatis, Quos probavit, fratribus, Quod redisset ambigentes Intrat ¹⁴ januis clausis.
Adfuit Joseph Beatus; Corpus myrra perlitum Linteo rudi ligatum Cum dolore condidit.	Dat docens præcepta legis, Dat divinum Spiritum, Spiritus Dei perfectum, Trinitatis vinculum.
Milites servare corpus Anna Princeps præcipit, ⁷ Ut videret si probaret Christus, quod ⁸ sponderat. ⁹	Præcipit ¹⁵ totum per orbem Baptizari credulos, Nomen patris invocantes, Confitentes Filium.
Angelum Dei trementes Veste amictum candida, Quo candore claritatis Vellus vicit sericum.	Mystica fide revelat Tinctos Sancto Spiritu, Fonte tinctos innovatos, Filios factos Dei.

¹ H. & C. insert before this stanza the following :—

Discutit objecta præses
Nullum crimen invenit
Sed cum turba Judeorum
Pro salute Caesaris.

² H. *negandum*. ³ H. *grassatur*. C. *gracatur*.

⁴ Supplied from H. :—

Mors secuta membra Christi
Laxat stricta vincula.

⁵ H. *pandunt*. ⁶ *Excitantur*. ⁷ H. *Præcipit*. ⁸ C. *que*.

⁹ H. *sponderet*. ¹⁰ *Demovet*. ¹¹ C. *surgit*. ¹² H. *viderit*.

¹³ H. supplies the defect thus :—

Femine primum monentur
Salvatorem vivere
Quas salutat ipse mestas (moestas.—C.)
Complet tristes gaudio.

¹⁴ H. *Intrat* ¹⁵ H. *Præcipit*.

Ante lucem turba ¹ . . .	Ante lucem nuntiemus
Concinit	Christum Regem sæculo.
.	Ante lucem nuntiemus, ⁴
.	Christum Regem sæculo.
Galli cantus, galli plausus	Qui in illum recte credunt
Proximum sentit diem	Regnaturi cum eo.
Nos canentes ² et precantes	Gloria patri ingenito,
Quæ futura credimus.	Gloria unigenito
Majestatem que immensam.	Simul cum Sancto Spiritu
Concinnemus uniter ; ³	In sempiterna sæcula.

Dnnum Apostolorum ut alii dicunt.*

Precamur Patrem	Hic enim dies
Regem omnipotentem,	Velut primogenitus
Et Jesum Christum	Coeli ab arce
Sanctum quoque Spiritum.	Mundi olim micuit.
Alleluja.	Sic verbum caro
Deum in una	Factum a principio
Perfectum substantiæ ⁵	Lumen æternum
Trinum	Missum Patre sæculo.
.	Illeque proto
Universorum	Vires adimens Caho,
Fontis jubar luminum	Tum improvise
.Ethereorum	Noctem pepulit mundo.
Et orbi lucentium.	

¹ H. supplies the defect thus :—

Ante lucem turba fratrum
Concinnemus gloriam
Qua docemur nos futuri
Sempiterna secula.

² H. *Cantantes*. C. *Cantemus*. ³ H. *Jugiter*.

⁴ H. reads —

Ante lucem decantantes
Christo regi domino
Et qui in illum recte credunt
Regnaturi cum eo.

See p. 116. This hymn is given in Daniel's *Thesaurus*, vol. iv., p. 31. In which the title is *Hymnum Apostolorum Die Dominico*. From which it appears that the hymn was to be sung on Sundays. He thinks it very ancient, dating perhaps back to the apostolic times, as the title seems to indicate. The title in Muratori is *Hymnum Apostolorum*.

⁵ D. *substantia*.

Ita aeterno	Secundus vero
Iste hoste subacto	In calore Fidei
Polum nodoso	In fine mundi
Solvit mortis vinculo.	Post tanta mysteria
Tenebræ super	Adest Salvator
Ante erant ¹ abyssum,	Cum grandi clementia
Quam ² radiaret	Tamque aperte
Primus dies dierum	Elementa prætendunt,
Hæc quam prodiret	Quam vatum hora ⁸
Vera lux mortalia	Lucide concelebrant.
Contextit alta	Natus ut homo
Corde ignorantia.	Mortali in tegmine
Eodem die	Non deest cælo
Rubrum, ut aiunt, mare	Manens in Trinitate
Post tergum liquit	Vagit in pannis
Liberatus Israhel	Veneratur a Magis
Per hoc docemur	Fulget in stellis
Mundi acta spernere	Adoratur in cælis
Et in deserto	Statura vili
Virtutem ³ consistere	Continetur præsepi,
Summerso sævo	Cujus pugillo
Cinciri ⁴ canunt æmulo	Potest orbis concludi
Certatim Deo	Primumque signum
Laudes duci igneo.	Portendit discipulis
Sicque erepti	Aquæ conversæe
Nequam jubemur fretis	In sapore nectaris.
Laudare ⁵ Deum	Tam per Prophetam
Explosis inimicis	Completur ut dictum :
Et sicut ille	Saliet claudus
Lucis fit ⁶ initium	Ut cervus perniciter.
Ita et iste ⁷	Planaque fatur
Salutis exordium.	Absolute vinculo
Loquatur primus	Lingua mutorum
In tenore diei	Imperante Domino.

1 D. erat. 2 D. quam. 3 Muratori has *cirtetam*.

4 Mur. reads *Cieni*; and Daniel adds Moses and Miriam are called swans. Cincris is the name given by the Irish to the Pharaoh, who was drowned in the Red Sea. In the Chronicon of Eusebius we read—"Iste est Pharaoh Cheneres qui contradixit per Mosen Deo, atque mari rubro obrutus est." A similar mistake of reading *Cincris* for *Cincrem* occurs in a hymn given by Mone, vol. I., p. 218;—

"Vident sepultum
Cincrem cum curribus
Demersum rubrum (rubri)
Maris in fluctibus."

5 Mur. *Laudate*. 6 Mur. *scilicet*. 7 Mur. and Dan. *isti*. 8 *For oro*.

Surdi sanantur,
 Cæci, atque leprosi,
 Fune retrosol¹
 Suscitantur mortui.
 Totidem panes
 Quinque dividit virum
 Saturaturis
 Procul dubio millibus.
 Post tantas moles
 Divinæ clementiæ
 Exosus ille
 Stimulo invidiæ
 Quis invidere
 Et odire animam
 Pro inimicis
 Prorogans³
 Adversus eum
 Initur consilium
 Qui magni dictus
 Consilii est nuntius
 Accedunt ei
 Ut latroni cum gladiis
 Furem aeternis
 Tradituri aestibus
 Tandem humano
 Traditur iudicio
 Mortali rege
 Damnatur perpetuus,
 Cruci confixus
 Polum mire concutit,
 Lumenque solis
 Tribus obtondit⁴ horis.
 Saxa rumpuntur
 Velum scinditur templi,

Vivi consurgunt
 De sepulchris mortui :
 Conrosum nodis⁵
 Annos fere millibus
 Extricat senis
 Inferi⁶ feralibus
 . . . 7to plaustrum
 . . . osa soboles,
 Abjecta mali morte
 Sæva ultrice.
 Quemque antiquum
 Paradiso incolam
 Recursu suo
 Clementer restituit
 Exaltans caput
 Universi corporis
 In Trinitate
 Locavit Ecclesiæ.
 In hoc coelitus
 Jubet portas Principes
 Regi cum sociis
 Eternales pandere.
 Errantem propriis
 Evichens⁸ centissimam
 Supernis ovem
 Humeris ovilibus.
 Quem expectamus
 Adfuturum Judicem
 Justum cuique
 Opus suum reddere.
 Rogo quam tantis
 Talibusque donariis
 Vicem condigne
 Possumus rependere ?

1 For *retroso*. 2 Perhaps *qui* should be *cui*, and *odire* should be *odere*. 3 Dan. conjectures the line to have been—*Prorogans precatas est*.

4 Dan. *obtendit*. 5 Dan. conjectures—

Corrosum mundum

Annis fere millibus.

6 Mur. and Dan. read *Inferi*. 7 Dan. conjectures—

Et proto plastrum

Probrasam sobolem.

8 Mur. and Dan. *Evichens centissimam.*

Quid tam mortales

Temptamus micrologi

Narrare, quiviv

Quæ nullus edicere ?

Solum oramus

Hoc, idemque maximum :

Nostri æterne

Miserere Domine. Alleluja.

Canticum Sancti Zachariæ.*

Benedictus, Dominus Deus, Israel, &c.

Canticum.†

Cantemus Domino gloriose enim honorificatus, &c.

Benedictio trium puerorum.‡

Benedicite omnia opera Domini

Dominum, hyranum dicite et superexaltate eum in sæcula, &c.

Innum in Die Dominico.§

Laudate pueri Dominum. Laudate nomen Domini.¹ Te Deum laudamus, te Dominum confitemur.

Te æternum Patrem omnis terra veneratur : Tibi omnes Angeli tibi Cœli et universæ potestates.

Tibi Hirubim et Syraphim² incessabili voce proclamant ; Sanctus,³ Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt coeli. et universa⁴ terra honore⁵ gloriæ⁶ tuæ.

Te gloriosus Apostolorum chorus, te Prophetarum laudabilis numerus.

Te Martyrum candidatus laudet⁷ exercitus. Te per orbem terrarum sancta confitetur Ecclesia,

Patrem immensæ majestatis, Venerandum tuum verum unigenitum⁸ Filium. Sanctum quoque Paraclitum Spiritum.

* See p. 115. † *Ibid.* ‡ *Ibid.* § *Ibid.*

Hymnum in Die Dominico. This hymn occurs in the *Liber Hymnorum*, in which it is prefaced by "Hæc est Laus Sanctæ Trinitas quam Augustinus sanctus, et Ambrosius composuit," which probably alludes to the legend that the hymn was composed at the baptism of St. Augustine, one verse being uttered by him and the next by St. Ambrose, who baptized him. Abbo of Fleury ascribed the authorship of it to St. Hilary of Poitiers, and a copy of the *Liber Hymnorum* which was in the possession of Ussher attributed it to Nicetas.

The readings from the Roman Breviary and the *Liber Hymnorum* are marked respectively B. and H.

1 This verse, from Psalm cxii., is also prefixed in H. 2 H. reads *Hiruphin et Zaraphin* ; Muratori reads *Cherubin et Seraphim*. 3 H. reads *Dicentes Sanctus*, &c. 4 H. also reads *universa* ; B. omits it. 5 H. reads *honore*, but B. has *majestatis*. 6 H. *majestatis tue*. 7 B. *Laudat*. 8 H. also reads *unigenitum*, but B. has *unicum*.

Tu Rex Glorie Christe.

Tu Patris sempiternus es filius. Tu ad liberandum mundum suscepisti hominem.¹

Non horruisti Virginis uterum. Tu devicto mortis aculeo aperuisti credentibus regna Cœlorum.

Tu ad dexteram Dei sedens² in gloria Patris iudex crederis esse venturus.

Te ergo quaesumus nobis tuis famulis subveni,³ quos pretioso sanguine redemisti.

Eterna fac cum Sanctis gloria munerari.⁴

Salvum fac populum tuum Domine, et benedic hereditati tuæ, et rege eos, et extolle eos usque ad sæculum.⁵

Per singulos dies benedicimus te, et laudamus nomen tuum in æternum, et in sæculum sæculi.⁶ Amen.⁷

Fiat Domine misericordia tua super nos, quemadmodum speravimus in te.

Innum quando Comunicarent Sacerdotes.*

Sancti venite

Christi Corpus sumite,
Sanctum bibentes,
Quo redempti, sanguinem.

Salvati Christi

Corpore et sanguine,
A quo refecti,
Laudes dicamus Deo.

¹ H. reads *Tu ad liberandum mundum suscepisti hominem*, but B. has *Tu ad liberandum suscepturus hominem*.

² H. and B. read *sedes*.

³ H. reads *Tu ergo quæsumus nobis tuis famulis subveni*, but in B. it is *Te ergo quæsumus tuis famulis subveni*.

⁴ Muratori reads *numerari*; H. *Eternam fac cum sanctis tuis gloriam numerari*; B. *Æterna fac cum sanctis tuis in gloria numerari*. The *Te Deum*, properly so called, ends here; and what follows is taken from the Psalms.

⁵ H. *in seculum*; B. *in æternum*. ⁶ H. has the same reading as our text, but B. has *in seculum et in seculum sæculi*.

⁷ H. omits *Amen*, but concludes as our text with *Fiat*, &c. B. concludes:

“Dignare Domine, die isto, sine peccato nos eustodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in te.
In te Domine speravi, non confundar in æternum.”

H. appends to the *Te Deum* the following:—“Te Patrem adoramus æternum. Te sempiternum Filium invocamus. Teque Spiritum Sanctum in una divinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referimus ut te incessabili voce laudare mereamur per æterna secula.” This prayer in Ussher’s copy of the *Liber Hymnorum* terminated “per æterna secula seculorum. Amen.”

* See p. 117.

Hoc sacramento
 Corporis et sanguinis,
 Omnes exuti
 Ab Inferni faucibus.
 Dator salutis,
 Christus filius Dei,
 Mundum salvavit,
 Per Crucem et sanguinem.
 Pro universis
 Immolatus Dominus,
 Ipse sacerdos
 Existit, et hostia.
 Lege præceptum
 Immolari hostias.
 Qua adumbrantur
 Divina Mysteria.
 Lucis indultor
 Et salvator omnium

Præclaram Sanctis
 Largitus est gratiam.
 Accedunt omnes
 Pura mente creduli,
 Sumant æternam
 Salutis custodiam.
 Sanctorum custos
 Rector quoque Dominus
 Vitæ perennis
 Largitur credentibus.
 Celestem panem
 Dat esurientibus ;
 De fonte vivo
 Præbet sitientibus.
 Alpha et Ω
 Ipse Christus Dominus
 Venit venturus
 Judicare homines.

Dñum quando Coeria Benedicitur *

Ignis creator igneus
 Lumen donator luminis,
 Vitaque vitæ conditor,
 Dator salutis et salus.
 Nec noctis hujus gaudia
 Vigil lucerna deserat,
 Qui hominem non vis mori,
 Da nostro lumen pectori.
 Ex Ægypto migrantibus
 Indulges geminam gratiam,
 Nubis velamen exhibes.
 Nocturnum lumen porrigis.
 Nubis columpna per diem
 Venientem plebem protegis,
 Ignis columpna ad vesperum
 Nocterno depellis lumine.
 E flamma famulum provocas,
 Rubum non spernis spineam,

Et cum sis ignis concremans,
 Non uris quod inluminas.
 Fusco depasto nubilo
 Tempus decoctis sordibus
 Fervente Sancto Spiritu
 Carmen lucere ceream.
 Secretis jam cordis favi
 Divini mellis alitus
 Cordis repurgans intimas
 Verbo replesti cellulas.
 Examen ut fetus novi
 Ore prælectum, spiritu
 Relectum cælum sarcinis
 Quærat securis pinnulis.
 Gloria Patri ingenito,
 Gloria unigenito,
 Simul cum Sancto Spiritu
 In sempiterna sæcula.

1 Muratori reads *Accedunt*.

* See p. 115.

Innum mediae noctis.*

Mediæ noctis tempus est,
 Prophetica vox admonet,
 Dicamus laudes Deo
 Patri semper, ac Filio.
 Sancto quoque Spiritui
 Perfecta enim Trinitas,
 Uniusque substantiæ
 Laudenda nobis semper est.
 Terrorem tempus hoc habet,
 Quocum vastator Angelus
 Ægypto mortem intulit,
 Delevit primogenita.
 Hæc justis hora salus est,
 Et quos idem tunc Angelus
 Ausus punire non erat
 Signum formidans sanguinis.
 Ægyptus flebat fortiter
 Tantorum diro funere ;
 Solus gaudebat Israhel
 Agni protectus sanguine.
 Nos vero Israhel sumus
 Laetamur in te Domine,
 Hostem spernentes et malum
 Christi defensi sanguine.
 Ipsum profecto tempus est
 Quo voce Evangelica
 Venturus sponsus creditur,
 Regni cœlestis conditor.

Occurrunt Sanctæ Virgines
 Obviam tunc adventui
 Gestantes claras lampades
 Magnò lætantes gaudio.
 Stultæ vero remanent,
 Quæ extinctas habent lampades,
 Frustra pulsantes januas
 Clausæ jam Regni Regiæ.
 Quare vigilemus sobrii
 Gestantes mentes splendidas,
 Adventui ut Jesu
 Digne curramus obviam.
 Noctisque medio tempore
 Paulus quoque et Sileas
 Christum vincti in carcere
 Conlaudantes soluti sunt.
 Nobis mundus hic carcer est.
 Te laudamus Christe Deus,
 Solve vincla peccatorum
 In te sancto credentium.
 Dignos nos fac Rex agie
 Futuri Regni gloriæ
 Aeternis ut mereamur
 Te laudibus concinere.
 Gloria Patri ingenito,
 Gloria Unigenito,
 Simul cum Sancto Spiritu
 In sempiterna sæcula.

Innum in Natale Martyrum, vel Sabbato ad Matutinam.†

<p> Sacratissimi Martyres summi Dei Bellatores fortissimi, Christi Regis potentissimi Duces exercitus Dei, Victores in cœlis Deo canentes. Alleluja. </p>	<p> Excelsissime Christe, Cœlorum Deus Cherubim, Cui sedes cum Patre sacra. Angelorum ibi et Martyrum Fulgens chorus Tibi sancti proclamant. </p>
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Magnifice tu prior
 Omnium passus crucem
 Qui devicta morte refulsisti
 Mundo, ascendisti ad caelos.
 Ad dexteram Dei,
 Tibi sancti proclamant.
 Armis spiritualibus
 Munita mente Apostoli
 Sancti te sunt secuti,
 Qui cum ipsa crucis
 Paterentur morte
 Tibi sancti canebant.
 Christe martyrur tu es
 Ajutor potens praeliantium
 Sancta pro tua gloria.
 Qui cum victores
 Exirent de hoc sæculo,
 Tibi sancti canebant.
 Illustris tua Domine
 Laudanda virtus, quæ per
 spiritum
 Sanctum firmavit Martyres,

Qui consternerent Zabulum,
 Et mortem vincerent,
 Tibi sancti canebant.
 Mann Dei excelsa
 Protecti contra Diabolum
 Steterunt firmati,
 Semper Trinitati fidem
 Toto corde servantes.
 Tibi sancti canebant.
 Vere regnantes erant
 Tecum Christe Deus,
 Qui passionis merito coronas
 Habent et centenario
 Fructu repleti gaudent,
 Tibi sancti proclamant.
 Christi Dei gratiam
 Supplices obsecremus,
 Ut in ipsius gloriam
 Consummemur et in sanctam
 Hierusalam civitatem Dei
 Trinitati cum sanctis
 Dicamus. Alleluja.

Hymnum ad Matutinam in Dominica.*

Spiritus divinæ
 Lucis glorie
 Respice in me
 Domine.
 Deus veritatis
 Domine Deus Sabaoth,
 Deus Israhel
 Respice.
 Lumen de lumine
 Referemus Filium Patris
 Sanctumque Spiritum
 In una substantia
 Respice.
 Unigenitus, et primogenitus,
 A te obtinemus
 Redemptionem nostram
 Respice.

Natus es Spiritu Sancto
 Ex Maria Virgine
 In idipsum in adoptionem
 Filiorum, qui tibi
 Procreati ex fonte vivunt
 Respice.
 Hæredes, et quohaeredes
 Christi tui, in quem
 Et per quem cuncta creasti
 Quia in prædestinatione
 A sæculis nobis est
 Deus Jesus, qui nunc coepit,
 Respice.
 Unigenito ex mortuis
 Deo obtinens corpus
 Claritatem Dei, manens
 In saecula saeculorum
 Rex aeternorum.
 Respice.

* See p. 119.

Quia nunc cepit, qui semper
 Fuit naturae tuae Filius,
 Divinae lucis gloriae tuae,
 Qui est forma, et plenitudo
 Divinitatis tuae frequens.
 Respice.
 Persona Unigeniti
 Et primogeniti,

Qui est totus a toto
 Diximus lux de lumine.
 Respice.
 Et Deum verum a Deo vero
 Semper semper confitemur
 Tribus personis
 In una substantia.
 Respice in me Domine.

Omnum Sancti Patritii Magistri Scotorum.*

Audite omnes amantes
 Deum¹ sancta merita
 Viri in Christo beati
 Patrici Episcopi
 Quomodo bonum ob actum
 Similatur Angelis,
 Perfectamque propter vitam
 Aequatur Apostolis.
 Beata Christi custodit
 Mandata in omnibus
 Cujus opera refulgent
 Clara inter homines
 Sanctumque cuius sequuntur
 Exemplum mirificum,
 Unde et in cælis Patrem
 Magnificant Dominum.²
 Constans in Dei timore³
 Et fide immobilis
 Super quæ⁴ ædificatur,
 Ut Petrum⁵ Ecclesia
 Cujusque Apostolatam
 A Deo sortitus est,
 In cuius⁶ portæ⁷ adversum⁸
 Inferni non prævalent.

Dominus illum elegit
 Ut doceret barbaras
 Nationes et⁹ piscaret
 Per doctrinae retia,
¹⁰Et de sæculo credentes
 Traheret ad gratiam
 Dominum qui¹¹ sequerentur
 Sedem ad æthercam.
 Electa Christi talenta
 Vendit Evangelica,
 Quæ Hibernas inter gentes
 Cum usuris¹² exigit,
 Navigiis¹³ hujus laboris
 Tum operæ pretium
 Cum Christo Regni cælestis
 Possessurus¹⁴ gaudium.
 Fidelis Dei minister
 Insignisque nuntius
 Apostolicum exemplum
 Formamque præbet bonis,
 Qui tam verbis, quam et factis
 Plebi prædicat Dei,
 Ut quem dictis non convertit
 Fructu¹⁵ provocet bono.

* See pp. 120-123.

This hymn is preserved in the *Liber Hymnorum* and in the *Leabhar Breac*, and editions of it have been published by Colgan and Ware. The various readings selected from these are marked respectively *H.*, *B.*, *C.*, *W.*

¹ C. *Dominum.* ² C. *Magnificat Deum.* ³ C. *amore.* ⁴ H. *quem.* ⁵ H. *Petrus.*
 C. *quam.* ⁷ W. *porta.* ⁸ H. *adversus.* ⁹ H. C. *ut.* ¹⁰ H. *ut.* ¹¹ H. *Dominumque.*
¹² W. *usura.* ¹³ H. *Navigii.* ¹⁴ C. *Possedit.* ¹⁵ H. *Actu.*

Gloriam habet cum Christo,
 Honorem in saeculo
 Qui ab omnibus, ut Dei
 Veneratur Angelus,
 Quem Deus misit ut Paulum
 Ad Gentes Apostolum
 Ut hominibus ducatum
 Praeberet Regno Dei.
 Humilis Dei ob metum
 Spiritu et⁷ corpore,
 Super quem bonum ob actum
 Requiescit¹ Dominus,
 Cujusque justa² in carne
 Christi portat stigmata,
 Et ejus sola sustentans³
 Gloriatur in cruce.
 Impiger credentes pascit
 Dapibus coelestibus,
 Ne qui videntur cum Christo
 In via deficient,⁴
 Quibus erogat ut pane
 Verba Evangelica,
 Et ejus multiplicantur
 Ut⁵ manna in manibus.
 Kastam⁶ qui custodit carnem
 Ob amorem Domini,
 Quam carnem templum paravit
 Saeculoque Spiritui,
 A quo constanter cum mundis
 Possidetur actibus
 Quam et⁷ hostium placentem
 Vivam offert Domino.
 Lumenque mundi accensum
 Ingens evangelicum,
 In candelabro levatum
 Toto fulgens saeculo,
 Civitas Regis munita
 Supra montem posita,
 Copia in qua est⁸ multa,
 Quam Dominus possidet.

Maximus namque in regno
 Caelorum vocabitur,
 Qui quod verbis docet sacris,
 Factis adimplet bonis,
 Bono praecedat exemplo,
 Formamque fidelium
 Mundoque in corde habet
 Ad Deum fiduciam.
 Nomenque⁹ Dei audenter
 Adnuntiat gentibus,
 Quibus lavacris¹⁰ salutis
 Aeternam dat gratiam,
 Pro quorum¹¹ orat delictis
 Ad Deum cotidie,
 Pro quibus ut Deo dignas
 Immolatque hostias.
 Omnem pro divina lege
 Mundi spernit gloriam,
 Qui¹² cuncta ad eujus¹³ mensam
 Aestimatis quisquiliis
 Nec ingruenti movetur
 Mundi hujus fulmine¹⁴
 Sed in adversis laetatur,
 Cum pro Christo patitur.
 Pastor bonus, et¹⁵ fidelis
 Gregis evangelici,¹⁶
 Quem Deus Dei elegit
 Custodire populum
 Suamque pascere plebem
 Divinis dogmatibus.
 Pro qua ad Christi exemplum
 Suam tradit¹⁷ animam.
 Quem pro meritis Salvator
 Proxit Pontificem,
 Ut in caelesti moneret
 Clericos militia,
 Coelestem quibus annonam
 Erogat cum vestibus
 Quod in divinis impletur
 Sacrisque affatibus.

¹ B. *Requiescet.* ² C. *juxta.* ³ C. *sustentante.* ⁴ B. *deficient.* ⁵ C. omits *Ut.*
⁶ B. *Kastum*; C. reads *Castamque.* ⁷ H. *ut.* ⁸ C. *et* ⁹ H. *Nomen Domini.*
¹⁰ H. *lavacri.* ¹¹ W. B. *quorum.* ¹² H. *que.* ¹³ W. *ejus*; C. *Christi.* ¹⁴ W.
Annine. ¹⁵ H. *ac.* ¹⁶ B. *evangelicar.* ¹⁷ H. *tradidit.*

Regis nuntius invitans
 Credentes ad nuptias
 Qui ornatur vestimento
 Nuptiali¹ indutus
 Qui coeleste haurit vinum
 In vasis coelestibus,
 Propinansque Dei plebem
 Spiritale² poculum.
 Sacrum invenit thesaurum
 Sacro in volumine
 Salvatorisque in carne
 Deitatem³ pervidet,⁴
 Quem thesaurum emit sanctis,
 Perfectisque meritis,
 Israhel vocatur hujus⁵
 Anima videns Deum.
 Testis Domini fidelis
 In lege catholica
 Cujus verba sunt divinis
 Candida⁶ oraculis
 Ne humanae putent⁷ carnes
 Aesseque⁸ a vermibus,
 Sed coelesti⁹ alleantur¹⁰
 Sapore ad victimam.
 Verus cultor et insignis
 Agri evangelici,
 Cujus semina videntur
 Christi evangelia¹¹
 Quae divino¹² serit ore
 In aures prudentium
 Quorum quoque¹³ corda ac mentes
 Sancto arat spiritu.

Xristus illum sibi elegit¹⁴
 In terris vicarium
 Qui¹⁵ de gemino captivos¹⁶
 Liberat servitio,
 Plerosque de servitute
 Quos redemit hominum,
 Innumeros de Zabuli¹⁷
 Absolvit dominio.
 Ymnos cum Apocalypsi
 Psalmosque cantat Dei
 Quosque ad aedificandum
 Dei tractat populum
 Quam¹⁸ legem in Trinitate
 Sacri credit nominis,
 Tribusque personis unam
 Docetque substantiam
 Zona domini praecinctus
 Diebus ac¹⁹ noctibus
 Sine intermissione
 Deum orat Dominum
 Cujus ingentis laboris
 Percepturus²⁰ praemium²¹
 Cum Apostolis regnabit
 Sanctus²² super Israhel,
 Patritius episcopus
 Oret pro nobis omnibus,
 Ut deleantur protinus
 Peccata quae commisimus.
 Patritii laudes
 Semper dicamus,
 Ut nos cum illo
 Semper vivamus.

Omnum Sancti Comgilli Abbatis nostri.*

Recordemur justitiae
 Nostri patroni fulgide¹
 Comgilli Sancti nomine
 Refulgentis in opere.
 Adjuti Dei flamine
 Sancto claroque lumine

Trinitatis celsissimae
 Cuncta tenentis² regmine,
 Quem Deus ad aetherea
 Conduxit habitacula,
 Ab angelis custodita
 Permansura in saecula.

¹ H. *Nuptiale*. ² H. W. *Spirituali poculo*. ³ C. *Pietatem*. ⁴ H. *previdit*. ⁵ B. *ejus*.
⁶ H. *Candida*; Muratori reads *Candida*. ⁷ H. *putent*. ⁸ H. *Essaeque*. ⁹ H.
 H. *celeste*. ¹⁰ H. *Salliantur*; C. *Salientur*. ¹¹ C. *evangelii*. ¹² B. *divina*. ¹³
 quorumque. ¹⁴ H. *legit*. ¹⁵ C. *Quem*. ¹⁶ C. *captivum*. ¹⁷ W. *Stabuli*. ¹⁸ C. *Quem*.
¹⁹ H. *et*. ²⁰ W. *precepturus*. ²¹ C. *praemia*. ²² W. *Sauctis*.

* See p. 123.

¹ Dr. Moran (*Essays on the Early Irish Church*) reads *fulgida*. ² Muratori *tenentes*.

Audite pantes ta erga
 Allati ad angelica
 Athletae Dei abdita
 A juventute florida
 Aucta in legis pagiua,
 Alta Sancti per viscera
 Apta fide iustitia
 Ad Dei ducta gaudia
 Alti adlata merita
 Affatim concordantia,
 Ab angelis.

Bonam vitam, iustitiam
 Benignitatem floridam,
 Caritatem firmissimam,
 Deo primo adhibitam,
 Juxta mandatum solidam
 In regno praestantissimam,
 Proximis saepe debitam
 Corde sereno placitam
 Efficiebat cognitam
 In futuro fructiferam,
 Quem Deus.

Contemptum mundalium
 Voluptatum praesentium
 Vitiorum firmissimum
 Infirmos devastantium
 Verborum cogitaminum
 Parte laeva versantium
 Continebat per viscerum
 Secreta vigilantium
 Ab angelis.

Doctus in Dei legibus
 Divinis dictionibus
 Dtatus sanctis opibus,
 Deo semper placentibus
 Dedicatus in moribus
 Dei Stephanus agius
 Docebat sic et caeteros¹
 Dicta docta operibus
 Quem Deus.

Elegit a primordio
 Quod erat in principio

Æternum Verbum paterno
 Eructatum Sanctissimo
 Corde verum altissimo
 Carus eidem lucido
 Pignus præclaro animo
 Constans opere placido
 Ab angelis.

Fulgebat alti fulgore
 Solis vice in vertice
 Rutilantis meridie
 Fidei claritudine,
 Confirmatus ex viscere
 In Dei semper fidere,
 Confidens sanctimoniae
 Praecipuo munimine²
 Quem Deus.

Gaudium Sancti Spritus
 Habebat in visceribus
 Regnum quod est sublimibus³
 Deo dignum, et fortius,
 Gladium quoque spiritus
 Levatum ad nequissimus⁴
 Quo prosterneret superbos
 Tenens sanctis in manibus
 Ab angelis.

Humilis, sanctus, benignus
 Probus in Dei legibus
 Humanus, justus, commodus,
 Laudabilis in moribus
 Hilaris vultu, sobrius,
 Caritatis in floribus,
 Decoratus ordinibus.
 Factus palam mortalibus
 In Scripturis eruditus,
 Inspiratus divinitus,
 In sacramentis providus,
 Canonicis affatibus
 Testamenti praefulgidus,
 Fervens spiritu, placidus,
 Deo carus et piissimus.
 Ab angelis.

1 Mor. caeteros. 2 Mor. munine. 3 Mor. sublimitus. 4 Mor. nequissimum.

Kalcavit mundum subdolum
 Karitatis per studium
 Kastitatis firmissimum
 Contempnens omne vitium,
 Inserens agrum floridum
 Pectus adornans lucidum
 Divinum habitaculum
 Trino nomine sancitum,
 Quem Deus.
 Lampadem sapientiae
 Constituit in pectore
 In thesauro sapientiae
 Condito Dei munere
 Inflammatus magnopere
 Luce verae justitiae,
 Exaltatus munimine
 Legis, Spiritus, Literae
 Ab angelis.
 Magnum adprehendit bravium
 Aeterna vita condignum,
 Adeptus sanctum praemium
 Post laborem firmissimum
 Cujus perfectum meritum
 Vocamus in auxilium
 Ut mereamur omnium
 Vitiorum excidium
 Quem Deus
 Notus sanctorum cœtibus
 Abbatum¹ in ordinibus
 Monachorum militibus
 Anachoretarum sensibus
 Synodum sanctis plebibus
 Immo vir apostolicus
 Clarus cunctis in sortibus,
 Adauctus in sublimibus
 Ab angelis.
 O petram solidissimam
 In fundamento positam,
 O contemptorem omnium
 Rerum nequam praesentium,
 O ducem sanctum militum

Domino militantium
 O tyronem fortissimum
 Domino totum deditum.
 Quem Deus.
 Possitus² muri ferrei
 Vice in luce populis³
 Dissipare, disperdere,
 Cuncta mala destruere,
 Aedificare, plantare,
 Bona tota in commune
 More sancti Hieremiae
 Constituti in culmine.
 Ab angelis.
 Quis contempsit praesentia
 Hujus aevi decidua?
 Quis ascendit ad superna
 Toto animo gaudia?
 Quis volebat in aethera
 Carne volare posita?
 Qualiter iste talia
 Adeptus sancta merita.
 Quem Deus.
 Rexit sanctam ecclesiam
 Catholicam per regulam,
 Retinens fidem solidam
 Malam contra nequitiam
 Suam exercens animam
 Sanctae legis per paginam,
 Cujus exopto gratiam
 Mihi adornat animam.
 Ab angelis.
 Sapiens suos internos⁴
 Sanctos elevans oculos
 Deducebat ad superos
 Capite sancto intentos,
 Parte sancta in dextera
 Cellocans sua viscera,
 Centurionis opera
 Habens sancta per studia.
 Quem Deus.

1 Muratori, *abbatem*. 2 Muratori, *positis*. 3 Mor. *populi*. 4 Muratori, *interim*

Tulit suam memoriam
 Ad mansionem supernam
 Caram Deo, et floridam
 Suam exercens animam,
 Contempnens terram subdolan,
 Vanam omnem insaniam
 Domans cum Abraham
 Ad terram illam optimam.
 Ab angelis.

Vitam aeternam fulgida
 Adeptus est sub corona,
 Ubi adsumet praemia
 Permansura in saecula
 Comitaturus agmina
 Angelorum praecipua
 Inquirens semper talia
 Vigilans in ecclesia
 Quem Deus.

Kristum orabat magistrum,
 Summum ornans obsequium,
 Christi gerens officium
 Actum per apostolicum.
 Hujus sequens vestigium
 Ducens Deo exercitum¹
 In sanctum habitaculum

Trinitatis lectissimum
 Ab angelis.
 Ymnum Deo cum cantico
 Immolabat Altissimo,
 Diei noctis circulo
 Orans² saepe cum triumpho
 Nunc cantavit sub numero
 Canticum novum Domino
 Junctus choro angelico
 Summo sanctis in júbilo.
 Quem Deus.

Zona cinctus justitiae
 Castitatis eximiae
 Mundo opertus sindone
 In signo castimoniae
 Fæminalia lucida³
 Habens toto ex viscere,
 Cujus sancto pro opere
 Reddetur merces⁴ condigne,
 Quem Deus ad aetherea
 Conduxit habitacula
 Ab angelis custodita
 Permansura in saecula.

Permerita et Orationes S. Comgilli
 Abbatis nostri, omnes nos Domine
 in tua pace custodi.

Ymnum Sancti Camelaci.*

Audite bonum exemplum
 Benedicti pauperis
 Camelaci Cumiensis
 Dei justi famuli.
 Exemplum praebet in toto,
 Fidelis in opere,
 Gratias Deo agens,
 Hylaris in omnibus,
 Jejunus et mansuetus ;
 Kastus hic servit Deo,
 Laetatur in paupertate,
 Mitis est omnibus,

Noctibus, atque diebus
 Orat Dominum suum,
 Prudens, justus, ac fidelis,
 Quem cognati diligunt.
 Regem Deum aspexit,
 Salvatoremque suum
 Tribuit huic aeternam
 Vitam cum fidelibus.
 Christus illum insinuavit
 Patriarchae Abrahæ.
 In Paradiso regnabit
 Cum sancto Eleazaro.

¹ Muratori, *exercitum*. ² The true reading was *orans*. ³ Mor. *lucide*. ⁴ Muratori, *mercis*.

* See p. 123.

Collect. ad Secundam.

Esto nobis protector in ista die; Domine sancte, Pater omnipotens, Æterne Deus et miserator et misericors, et auxiliator, et dux nobis. et inluminator cordium nostrorum. Custodi Domine cogitationes, sermones, opera, ut possimus placere in conspectu tuo Domine, et perficere voluntatem tuam, et ambulare in via recta toto nostrae vitae tempore.

Item alia ad Secundam.

Te oramus altissime
 Exortu* solis lumine
 Christo oriens nomine
 Adesto nobis Domine
 Qui regnas in saecula.

Ad Tertiam

Christi per horam tertiam
 Deprecamur clementiam
 Uti nobis perpetuam
 Suam tribuat gratiam
 Qui regnas.

Ad Sextam.

Tuis parce supplicibus
 Sexta hora orantibus
 Qui fuisti pro omnibus
 Christe in cruce positus
 Qui regnas.

Ad Nonam.

Exaudi preces omnium
 Nona hora orantium
 In qua Christe Cornelium
 Visitasti per angelum
 Qui regnas.

* Muratori reads *Exorto*.

Ad Vesperas.

Vespertino sub tempore
Te invocamus Domine
Nostris precibus annue,
Nostris peccatis ignosce.

En hora dimidii noctis.

Noctis tempus exegimus
Christe in tuis laudibus
Miserearis omnibus
Te ex corde precantibus
Qui regnas.

Ad Nocturnum.

Jesu elementer visita
Nocte orantes media
Qua divina potentia
Petri solvisti vincula
Qui regnas.

Ad Matutinum.

Deus subveni omnibus
Te per sanctum laudantibus
Unumque confitentibus
Sacris hymnorum cantibus
Qui regnas.

Item ad Matutinum.

Gallorum Christe cantibus
Te deprecor sonantibus
Petri ob quondam fletibus
Nostris intende precibus.
Qui regnas.

Item alia ad Matutinum.

Deus Qui pulsas tenebris
Diei lucem tribuis,
Adventum veri luminis
Tuis effunde famulis.

Item ad Secundam.

Exaudi nos Domine supplices tuos, qui in hac hora prima diei referimus tibi gratias Domino Deo nostro, qui nos redemisti tuo sancto Sanguine, ut preces, ac petitiones nostras vice primitiarum tibi oblatas pie, clementerque suscipias. Qui regnas.

Ad horam Tertiam.

Tibi subnexis precibus Christo Domino supplicamus, qui in hora tertia Diei Spiritum Sanctum Apostolis orantibus emisisti, ejusdem gratiae participationem nobis poscentibus jubeas concedi. Qui regnas.

Ad horam Sextam.

Omnipotens aeternae Deus qui nobis magnalia fecisti, sexta hora sanctam Crucem ascendisti, et tenebras mundi inluminasti, sic et corda nostra inluminare digneris. Qui regnas.

Ad horam Nonam.

Nona agitur diei hora. Ad te Domine directa supplicatione, qua cultoribus tuis divina monstrantur miracula, nostra quoque eorum imitatione corda inlumina. Qui regnas.

Ad Vespertinam.

Vespertina oratio nostra ascendat ad aures divinae majestatis tuae, et descendat benedictio tua Domine super nos, quemadmodum speravimus in te. Qui regnas.

Ad initium Noctis.

Deus, qui inextricabiles tenebras inluminas noctium, densitatem caliginis inlustras, corda nostra in opere mandatorum tuorum, te oramus Domine, custodias. Qui regnas.

Evolutis nunc diei temporibus, nocturnisque spatiis supervenientibus, Dei misericordiam deprecemur, ut suppleti divinis sensibus tenebrarum operibus renuntiare possimus. Qui regnas.

Ad pacem celebrandum.

Injuste egimus. Redemisti nos Domine [Deus veritatis in tuo sancto sanguine, nunc adjuva nos in omnibus Jesu Christe, qui regnas.

Pax multa diligentibus, pax tua Domine Rex cœlestis permaneat semper in visceribus nostris, ut non timeamus a timore nocturno. Qui regnas.

Incipit Symbolum.

Credo in Deum Patrem omnipotentem, invisibilem, omnium creaturarum visibilium, et invisibilium conditorem.

Credo et in Jesum Christum Filium ejus unicum, Dominum nostrum, Deum omnipotentem nostrum, de Spiritu Sancto natum de Maria Virgine, passum sub Pontio Pylato, qui crucifixus, et sepultus descendit ad Inferos, tertia die resurrexit a mortuis, ascendit in cœlis, seditque ad dexteram Dei Patris omnipotentis exinde venturum judicare vivos, ac mortuos. Credo et in Spiritum Sanctum Deum Omnipotentem unam habentem substantiam cum Patre et Filio. Sanctam esse Ecclesiam Catholicam, abremissi* . . . peccatorum, Sanctorum cummunionem, carnis resurrectionem. Credo vitam post mortem, et vitam æternam in gloria Christi. Hæc omnia credo in Deum. Amen.

Oratio Dominica.

† Pater noster, qui es in cœlis: Sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo et in terra: panem nostrum cotidianum da nobis hodie, et remitte nobis debita nostra, sicut et nos demittimus debitoribus nostris, et ne patiaris nos induci in temptationem. Sed libera nos a malo.

Ad Nocturnum.

Per horam mediae noctis tunc gavisı sunt Angeli de nativitate Domini N. J. C. Ita et nos laetari debemus in tua sancta pace omnipotens Deus, qui vivis, &c.

Ad Matutinum.

Tu es Domine inluminator caliginum, conditorque elementorum, remissor criminum; misericordia tua Domine magna est super eos,

* Abremissionem

† Muratori has only "*Pater noster*," &c. The most Rev. Dr. Moran, Lord Bishop of Ossory, who examined the original MS. in the Ambrosian Library, has kindly supplied the whole of the interesting version of the Pater Noster. In the *Book of Armagh* the Pater Noster, which is written in ancient Greek capitals, has:—*Panem nostrum kotidianum da nobis hodie et dimitte nobis debita nostra sicut et nos dimissimus debitoribus nostris et ne patiaris nos induci in temptationem sed libera nos a malo.* St. Ambrose de Sacramentis, lib 5, cap. 4, has the ancient version:—*Ne patiaris induci nos in tentationem*

qui te toto corde requirunt. Majestas tua Domine mane nos exaudiat, et deleat delicta nostra, quae tibi non sunt abdita. Qui regnas, &c.

Item Ad Matutinum.

Tu es spes et salus. Tu es vita et virtus. Tu es adjutor in tribulationibus. Tu es defensor animarum nostrarum, Deus Israhel in omnibus. Qui regnas, &c.

Oratio communis Fratrum.

Ne memineris iniquitatum nostrarum. Cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. Adjuva nos Deus salutaris noster propter gloriam nominis tui. Domine libera nos, et propitius esto peccatis nostris propter nomen tuum. Ne tradas bestiis animam confitentem tibi. Animas pauperum tuorum ne obliviscaris in finem. Respice in testamentum Domine. Deus in adjutorium meum intende, Domine ad adjuvandum me festina. Festina Domine liberare nos ex omnibus peccatis nostris.

Pro Baptizatis.

Salvum fac populum tuum Domine, et benedic haereditati tuae, et rege eos, et extolle Domine eos usque in saeculum. Miserere Ecclesiae tuae Catholicae, quam in tuo sanguine redemisti. Qui regnas. Exurge Domine in requiem tuam. Tu es arca sanctificationis tuae. Sacerdotes tui induantur justitiam et sancti tui, &c. Qui, &c.

Laetentur in te Domine omnes Sancti tui, qui sperant in te in omni veritate.

Pro Abbate.

Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra. Dominus custodit te ab omni malo, custodiat animam tuam Dominus. Dominus custodiat introitum tuum ex hoc nunc, et usque in saeculum, custodi nos Domine ut pupillum oculi, sub umbra alarum tuarum protege nos. Protegere et sanctificare digneris omnibus omnipotens. Qui Regnas, &c.

Pro Fraternitate.

Tu Domine servabis nos, et custodies nos a generatione hac in aeternum.

Exaudi orationes nostras pro Fratribus nostris, ut illis Deus miserearis.

Pro pace populorum et Regum.

Dominus virtutem populo suo dabit, benedicet populo suo in pace. Pacem praestare digneris omnibus omnipotens Deus. Qui regnas, &c.

Pro Blasphemantibus.

Domine misericordia tua in saeculum, opera manuum tuarum ne despicias, Domine Deus virtutum ne statuas illis hoc in peccatum.

Pro Emptis.

Judica illos Deus, decedant a cogitationibus suis; usque irritaverunt te Domine. Confundantur illi, qui confidunt in se, et non nos Domine, qui confidemus in te.

Pro iter facientibus.

O Domine salvum fac, O Domine bene prosperare. Prosperitatem itineris praesta famulis tuis. Qui, &c.

Confiteantur tibi Domine omnia opera tua, et Sancti tui confiteantur tibi.

Tibi gratias agunt animæ nostræ pro innumeris beneficiis tuis. Qui, regnas, &c.

Pro Elemosynariis.

Dispersit, dedit pauperibus. Justitia ejus manet in saeculum saeculi, cornu ejus exaltabitur in gloria. Eleemosynas facientibus in hoc mundo retribue Domine in regno tuo sancto.

Pro Infirmis.

Exclamaverunt ad Dominum, cum tribularentur, et de necessitatibus eorum liberabit eos. Tribue Domine tuis famulis sanitatem mentis, et corporis. Exurge Domine adjuva nos et redime nos propter nomen tuum.

Adjutorium nostrum in nomine Domini.

Salvare nos digneris per invocationem sancti tui nominis. Qui regnas, &c.

Deus qui sanctis martyribus, et electis tuis coronam martyrii praestitisti, te oramus Domine, ut eorum meritis obtineamus veniam, qui tantam gloriam non meremur. Qui regnas, &c.

Ad te Dominum clamabo.

Deus meus ne sileas a me. Dominus virtutum nobiscum, susceptor noster Deus Jacob.

Adjutor noster Deus Jacob, miserere nobis Domine. Qui regnas, &c.

Ad Collectas.

Sanctus in sanctis, Agnus immaculatus, gloriosus in coelis, mirabilis in terris, præsta nobis, Domine, secundum magnam misericordiam tuam, Deus, quæ te petimus, et oramus. Qui regnas.

Ad Martyres.

Æternum virtutis tuæ nomen omnipotens Deus oramus, uti nos martyrum, et omnium[†]Sanctorum tuorum meritis socios fide pares, devotione strenuos, passione consimiles in resurrectione felicitium facias coæquari. Qui regnas, &c.

Miserere mei Deus secundum magnam, &c.

Tribue Domine petentibus te ex fide secundum magnam misericordiam tuam Deus, qui regnas, &c.

Ad Nocturnum.

Media nocte clamore facto, ut nos inveniamur parati sponso, qui regnas. &c.

Ad Matutinum.

Deus Deus noster ad te de luce vigilare debemus, et tu excita de gravi somno, et libera de sopore animas nostras, et in cubilibus nostris compungamur, ut tui esse memores mereamur. Qui regnas, &c.

Tu es spes et salus. Tu es vita et virtus. Tu es adjutor in tribulationibus. Tu es defensor animarum nostrarum Deus Israhel in omnibus. Qui regnas &c.

Ad Matutinum.

O qui in altis habitas, et humilia respicis in cœlo et in terra, in mari, et in omnibus abyssis, de profundo cordis te deprecamur, ut firmes manus nostras ad prælium digitos nostros ad bellum, quo possumus in matutino interficere omnes peccatores terræ nostræ ac nos iudicem^{*} mereamur et templum sanctum tuum Christe. Qui regnas, &c.

* *Iudicet.* Dr. Moran remarks that a second hand has written the letter *i* over *e*.

Ad Martyres.

Deus, qui sanctos tuos cum mensura approbas, et sine mensura glorificas, cujus praecepta finem habent, et praemia terminum non habent. exaudi per illorum merita preces nostras, et tribue, ut eorum patrocinia adjuvent nos ad fidei profectum, ad bonorum operum fructum, ad prosperitatis bonum, ad salubritatis commodum, ad religionis cultum, ad divini timoris argumentum, per Dominum N. J. C. Filium tuum, qui est Rex regum, et Dominus dominantium, et gloria futurorum, regnans, et permanens una cum aeterno Spiritu Sancto in saecula saeculorum.

Collectio post Canticum.

Deus qui exeunti ex Aegypto populo tuo maria divisisti, et suspensis utrinque marginibus in specie muri erigi fluentia jussisti, animas quoque nostras a diluvio peccatorum liberare digneris ut transire vitiorum gurgitem valeamus hoste contempto, Salvator mundi, qui cum aeterno Patre visis, dominaris ac regnas cum Spiritu Sancto in saecula saeculorum.

Collectio post benedictionem puerorum.

Exaudi preces nostras, omnipotens Deus, et praesta, ut sicut in decantato hymno beata puerorum instituta sectamur, ita tuo munere peccatorum laqueis absoluti aeterni ignis non ambiamur incendiis, Salvator Mundi, qui cum Patre visis, &c.

Collectio post tres Psalmos.

Te Domine de caelis laudamus, tibi ut canticum novum cantare mereamur. Te Dominum in sanctis tuis venerabiliter deprecamur, ut omnia nostra vota suscipias, peccata dimittas Salvator Mundi. Qui regnas, &c.

Collectio post Evangelium.

Exultantes gaudio pro redita nobis hujus diei luce omnipotenti Deo laudes gratiasque referamus, ipsius misericordiam obsecrantes, ut diem Dominicæ Resurrectionis nobis solemniter celebrantibus, pacem et tranquillitatem, laetitiam praestare dignetur, ut a vigilia matutina usque ad noctem clementiæ suæ favore protecti, exultantes lætitia perpetua gaudeamus per Dominum N. J. C., &c.

Super Iunum.

Sancte Domine, inluminatio, et salus vera credentibus. Resurrectio Dominicae claritatis, inlumina cor nostrum, ut Trinitatis scientia, et Unitatis cognitione, filii lucis, et membra Christi, ac templum Sancti Spiritus esse mereamur, qui regnas in saecula saeculorum.

De Martyribus.

Hi sunt Domine, qui felici cruore perfusi, dum blandientem mundi hujus inlecebram gloriosa passione despiciunt, mortem morte vicerunt, considerantesque tenebras hujus lucis certo termino, ac fine ruituras, sumpserunt de pœna vitam, et de morte victoriam. Rogamus te Christe, ut eorum precibus adjuvari mereamur quorum consortes esse non possumus per te Christe, qui cum Patre vivis, dominaris, et regnas.

Super Cantemus Domino gloriam.

Deus, qui cotidie populum tuum jugo Ægyptiæ servitutis absolvis, et per fluentia spiritalis lavacri in terram repromissionis devicto hoste traducis. Da nobis de vitiorum impugnatione victoriam, et devictis tenebris nostris deducas haereditatem in sanctuario quod praeparaverunt manus tuæ, Salvator mundi, qui cum aeterno. &c.

Super benedictionem trium puerorum.

Sancte Domine et gloriose mirabilium virtutum effector, qui tribus pueris inter supplicia constitutis adsistis, cui factum facile est ignium temperare naturam, et vim quodammodo exstantium coercere flammaram, ut inter incendia frigida hymnum tibi canentes cum magna victoria exultarent, eandem nunc Domine ad liberaudos et protegendos nos dona virtutem Salvator Mundi.

Super Laudate Dominum de Coelis.

Quem cuncta canite elementa Dominum laudent. Cujus confessio sacra eadem in coelo, et terra, et pignora Sion novum tonanti dicite hymnum, facturi iudicium nefandus* in fine conscriptum, perstrepite† diversis spiritales melodiae modis, ut Christum conlaudat‡ spiritus per saecula omnes, qui cum Patre vivit.

* Muratori reads *nefandis*. This and many other corrections have been in the most kind manner supplied by Dr. Reeves from an exact copy which he has of the original MS.

† *Perstrepite* in the original MS. is *perstripate*. ‡ Muratori has *conlaudent*.

Super Canticum.

Deus, qui impiam Ægyptum diennis corruptionibus multas, et diviso mari planum iter populo præstas, preces exaudi quaesumus nostras, et nos nostris taliter hostibus salva salvator mundi. Qui regnas, &c.

Post benedictionem trium puerorum.

Deus, qui pueris fide ferventibus fornacis flammam frigidam facis, et tribus invictis morte devicta quartus adsistis, precamur nobis aestibus carnis talem virtutem præstes adustus per te Jesus Christe, qui, regnas, &c.

Post Laudate Dominium de Coelis.

Deus noster, Deus omnium animarum, te adoramus, ut in hac vigilia solemnitatis admissa pervenire præstes, quo usque tenebræ iniquitatis nostræ convertantur in lumine, sicut sol in meridie splendescit, Salvator Mundi, qui regnas, &c.

Post Evangelium.

Dominicam, nostræ Resurrectionis initium, venerantes, Trinitati Deo nostro debitas laudes et grates unito referamus affectu, obsecrantes misericordiam ejus; ut nobis Domini, et Salvatoris nostri beatæ Resurrectionis participium tam in spiritu quam etiam in corpore concedat, qui cum Patre vivit, &c.

Post Innum.

Respice Domine ad preces nostras, qui infirmitates visitasti humanas, et tuam nobis satisfactionem largire, et immortalitatem Christe, qui regnas, &c.

Item post Canticum.

Summerso in mari Pharaone liberatur Israhel. Nos quoque per Baptismi gratiam, et Crucis triumphum ab omni malo quaesumus liberari per te Christe, &c.

Item post Benedicite.

Deus, qui tres pueros de fornace eripuisti, sic nos eripias de suppliciis inferni, qui regnas in saecula.

Post Laudate Dominum de Coelis.

Te laudamus Domine cum Sanctis tuis, ut preces nostras suscipere digneris, qui regnas.

Post Evangelium.

Resurgentem in hoc diluculo Dominum deprecamur, ut et nos in vitam aeternam resurgamus per omnia sæcula sæculorum.

Post Omnum.

Resurrectionem tuam Christe veneramur, per quam in aeternum salvari mereamur per omnia sæcula. Christe Deus, qui in salutem populi tui Israhel adjutor et protector fuisti, quem per siccum mare ab Aegypto duxisti, salva nos hoc modo ab jugo peccati. Qui regnas in sæcula.

Post Omnum trium Puerorum.

Te enim Omnipotens Deus benedicimus jure, qui tres pueros liberasti ab igne, nos quoque de supplicio mortis aeternae propter misericordiam tuam eripe, qui regnas, &c.

Post Laudate Dominum de Coelis.

Deus altissime, Rex angelorum Deus, laus omnium elementorum, Deus gloriae, et exultatio Sanctorum, custodi animas servorum tuorum, qui regnas in sæcula.

Post Evangelium.

Canticis spiritalibus delectati imnos* Christe consonantes canimus tibi, quibus tua majestas possit placari oblatae laudis hostia spiritali, qui tecum vivit, &c.

Item Post Evangelium.

Diluculo lucis auctore resurgente exultemus in Domino devicta morte, quo peccata possimus semper obire, vitæque ambulemus in novitate, qui tecum vivit, &c.

Post Omnum.

Lux orta est in luce prima exordio dierum antiquo facta, Unigenitus tuus Domine, qui nostra abluerit per crucem peccata, qui tecum vivit, &c.

* *Delectati imnos* in Muratori is *delectatim nos*, the correction is supplied by Dr. Moran, *imnos* is for *hymnos*.

De Martyribus.

Triumphalium memores, Martyrum tuorum, qui pro te toleravere vexilla passionum, precamur, ut per sancta merita ipsorum nostrorum veniam mereamur peccatorum. Qui regnas, &c.

Post Cantemus.

Plebs Israhel in figuram nostri liberatur in transitu maris. Nos ergo per gratiam Baptismi libera tu ab exitiis mundi. Qui regnas, &c.

Post Benedicite.

Ut tres pueros in flamma salvasti descensu in fornacem celestis nuntii, sic nos per angelum magni consilii liberare digneris ab igne inferni. Qui regnas.

Post Laudate Dominum de Coelis.

Deus, quem exercitus canit cœlorum, quemque Ecclesia laudat sanctorum, quem hymnizat spiritus universorum, miserere obsecro omnium nostrorum, qui regnas, &c.

Super Cantemus.

Cantamus tibi Domine exercituum Christe, orautes, ut quemadmodum exemisti dilectum populum tuum captivitatis acerrimæ jugo, iter demonstrante eis nubis columpna per diem, eadem ignis quoque per noctem.

Finditur ergo mare dextera, lævaque in abruptum; digestis aggeribus stupens unda solidatur; tuus populus navigat plantis. Mira res! iter ejus nec eques potest sequi, nec ratis. Maria tympanum quatit, hymnus iste canitur, grex peculius tuetur. Ita et nos ab infectatione veteris inimici, et ab omni periculo mundi liberare digneris Salvator mundi, qui cum æterno Patre vivis, dominaris, ac regnas uno cum æterno Spiritu Sancto in sæcula sæculorum.

Super Benedictionem trium puerorum.

Tres Hebrei venerabiles numero, Sacramento muniti, ætate teneri, sed fidei soliditate robusti, amore divinæ religionis Regis adorare imaginem contempserunt, utpote qui ipsum contempserant regem, qui ira sufflatus solito septies amplius caminum jussit incendi, ac pice et stупpa armatum citari incendium cœstuantibus globis.

Erubescit quoque ipsum alienis ignibus cœlum. Illo præcipitantur insontes, ibidemqui te, propter quem præcipitantur inveniunt Christe. Taliter et nos ex tyranni intellectualis furore, et ab ingenito igni digneris liberare, Salvator mundi, qui cum æterno Patre vivis, &c.

Post Laudate Dominum de Coelis.

Laudent te Domine Angeli, Virtutes, Sydera, Potestates, et quæ ortum suum tibi debent officio tuæ laudationis exultent, ut per universitatis armoniam tibimet concinnetem fiat, ut in cœlo, ita et in terra voluntas tua. Sit tibi precamur Domine beneplacitum in populo tuo ut per exaltationes tuas in ejus faucibus collocatas, maneat in singulis et verbi tui armatura, qua doceas, et vitæ nostræ veritas, qua semper adspicias, et salus, qua mansuetos exaltes, quia secundum multitudinem magnitudinis tuæ te laudamus Domine gratia laudationis ostensæ, immolatione per Psalterium, mortificatione per tympanum, congregatione per chorum, exaltatione per organum, jubilatione per cymbalum, ut semper misericordiam tuam habere mereamur Christe, Salvator mundi, qui cum æterno Patre vivis, &c.

Super Cantemus Domino.

Domine, qui Cinchrim fugientes tueris bis senas per invissa tribus æmulum itinera, prius fluctibus in binis montium utrinque redactis celsorum, ceu jugis abrupte arenis talis equore murum quasi et de petra lymphas producens; mergatur ergo ut olim piorum supplicium hostis æterni quæsumus statores currum, quod est cujus affatus, actusque cum cogitatu celeri nequam sit Pharaoni Rex Israhelem verum, quæ unda salvat, ut Christo carmina canat, per sæcula, qui cum Patre vivit.

Versiculi Familiæ Benchuir.

Benchuir bona regula,
 Recta, atque divina;
 Stricta, sancta, sedula,
 Summa, justa, ac mira.
 †Munther Benchuir beata,
 Fide fundata certa,

Spe salutis ornata,
 Caritate perfecta.
 Navis numquam turbata,
 Quamvis fluctibus tonsa, ‡
 Nuptiis quoque parata
 Regi Domino sponsa.

* See p. 41.

† *Munther* is the Irish word for *family*.

‡ *Tonsa*, Dr. Moran (*Essays on the Early Irish Church*) reads *torsa*.

Domus deliciis plena
 Super petram constructa,
 Nec non vinea vera
 Ex Aegypto transducta.
 Certe civitas firma,
 Fortis atque munita,
 Gloriosa ac digna,
 Supra montem posita.
 Arca Cherubim tecta
 Omni parte aurata,
 Sacrosanctis referta,
 Viris quatuor portata.
 Christo regina apta
 Solis luce amicta,

Simplex, simulque docta,
 Undecumque invicta.
 Vere regalis aula,
 Variis gemmis ornata,
 Gregisque Christi caula,
 Patre summo servata.
 Virgo valde fœcunda,
 Haec et mater intacta,
 Laeta, ac tremebunda,
 Verbo Dei subacta.
 Cui vita beata
 Cum perfectis futura,
 Deo Patre parata,
 Sine fide mensura.*
 Benchuir bona regula.

Collectio super hominem, qui habet Diabolum.

Domine sancte Pater omnipotens æterne Deus, expelle Diabolum, et gentilitatem ab homine isto de capite, de capillis, de cerebro, &c.

Oratio de Martyribus.

Deus, qui martyribus tuis largitus es regnum, nobis autem peccatoribus veniam præstare digneris. Hi coronam suam passione per fidem meruerunt; nos vero pro iniquitatibus, et prævaricationibus nostris remissionem a te, et misericordiam postulamus per te Jesu Christe.

Incipit Antiphona in Natale Domini super: Domine refugium ad Secundam.

Ab hodierno die nox minuitur, dies crescit, concutiuntur tenebræ, lumen augetur, et in lucro lucis nocturna dispendia transferuntur.

Incipiunt Antiphonæ super Cantemus et Benedicite.

Educti ex Aegypto Patres nostri et pertransierunt pedibus rubrum mare, dixeruntque laudem Domino nostro.

Tres pueri in camino missi sunt, et non timuerunt flammam ignis, dixeruntque laudem Domino nostro.

Filii Hebræorum penetraverunt, Israhelitæ plebes transierunt per siccum mare, laudemque dixerunt.

* The true reading of this line seems to be—*Sine fine mensura.*

Tres pueri te orabant de medio ignis, ad te clamabant ex una voce, hymnumque dicebant.

Gloriosus in Sanctis, mirabilis in majestibus, faciens prodigia.

Benedicamus Deum Patrem, et Filium, et Spiritum Sanctum Dominum. Dextram, laevamque Moyses aspexit viam regalem, polum (populum) eduxit, ad littus maris perduxit.

Fornacis flammis pueri contempserunt, Christo jugiter immolaverunt, viam iniquam dereliquerunt.

Super Laudate Dominum de Coelis.

De coelis Dominum laudate, psalterium jocundum immolate laudate eum in sono tubæ.

Pharao demersus est in Rubrum mare. Moyses pertransit in sicco pede maria, dixit Deo cantate.

De Martyribus.

Post ignes et laminas, cruces, atque bestias sancti cum magno triumpho vehuntur in regno et in refrigerio.

In invocatione sanctorum martyrum miserere Deus supplicum tuorum.

Super : Domine refugium in Dominicorum die.

Convertere Domine usquequo, et deprecabilis esto super servos tuos.

Item alia.

Respice in servos tuos, et in opera tua Domine.

Item alia.

Repleti sumus mane misericordia tua.

Alia cotidiana.

Sit splendor Domini Dei nostri super nos.

Ad Communicare.

Corpus Domini accepimus, et sanguine ejus potati sumus, ab omni malo non timebimus, quia Dominus nobiscum est.

Item alia.

In labiis meis meditabor hymnum Alleluja; cum docueris me, ego justitias respondebo. Alleluja.

Etiam alia.

Gustate, et videte, Alleluja, quam suavis est Dominus, Alleluja.

Alia.

Hoc sacrum corpus Domini, et Salvatoris sanguinem sumite vobis in vitam perennem. Alleluja.

Etiam alia.

Quam dulcia faucibus meis eloquia tua Domine.

Etiam alia.

Hic est panis vivus, qui de celo descendit. Alleluja. Qui manducat ex eo, vivet in æternum. Alleluja.

Etiam alia.

Refecti Christi corpore, et sanguine, tibi semper Domine dicamus. Alleluja.

Ad Vesperum et ad Matutinam.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.*

Laudamus te, benedicimus te, adoramus te.

Glorificamus te, magnificamus te.

Gratias agimus tibi propter magnam misericordiam tuam.

Domine rex celestis Deus Pater omnipotens.

* Muratori merely prints *Gloria in excelsis Deo, et in terra pax*, &c., the remainder of the hymn and the various prayers, down to the hymn *Memoria Abbatum Nostrorum*, have been kindly supplied from the original MS. by the Most Rev. Dr. Moran. This hymn is given in the *Bobbio Missal* (see p. vi.), but the text in it is precisely the same as that in the *Roman Missal*. The hymn is also given in the *Liber Hymnorum*, where the text is, with a few verbal changes, identical with that of this Antiphony. In the *Liber Hymnorum* the *Gloria in excelsis Deo* is preceded by a Scholiast's Preface, in Latin and Irish, as follows:—" *Gloria in excelsis*. The angels of God sang the first part of this hymn on the night of the Lord's Nativity. They made it at the tower of Gabder, a mile from Jerusalem eastward. To make known that He who was then born was the Son of God they made it. In the time of Octavin Augustus it was composed. But Ambrose made this hymn, from the second verse to the end of the hymn." The hymn is commonly attributed to St. Hilary, of Poitiers, and in an ancient MS. of the Hieronymian Bible, preserved in the Vatican, it is entitled, "Hymnus S. Hilarii ad Missam." Cardinal Thomasius supposes, with probability, that St. Hilary had only translated it from the Greek, and brought it into use in the Western Church.

Domine fili unigenite Jhesu Xte, Sancte Spiritus Dei : et omnes dicimus. Amen.

Domine fili Dei Patris, agne Dei, qui tollis peccatum¹ mundi miserere nobis.

Suscipe crationem nostram qui sedes ad dexteram Dei Patris miserere nobis.²

Quoniam tu solus Sanctus, tu solus Dñus tu solus gloriosus cum Spiritu Sancto in gloria Dei Patris. Amen.³

Cotidie benedicimus te et laudamus nomen tuum in aeternum et in saeculum saeculi. Amen.

Dignare Dñe die ista sine peccato nos custodire.

Benedictus es Dñe Deus Patrum nostrorum et laudabile et gloriosum nomen tuum in saecula. Amen. Miserere nobis Dñe, miserere nobis.

Verba mea auribus, usque, et Deus meus. Mane et exaudies vocem meam. Mane oratio mea praeveniet te Dñe. Diebus atque noctibus, horis atque momentis miserere nobis Dñe.

Orationibus ac meritis Sanctorum tuorum : Miserere.

Angelorum, Archangelorum, Patriarcharum, Prophetarum ; Miserere nobis Dñe.

Apostolorum, martirum et confessorum atque universa⁴ gradus Sanctorum. Miserere.

Gloria et honor Patri et Filio et Spiritui Sancto et nunc et semper et in saecula saeculorum. Amen.

1 *Liber Hymnorum* reads *peccata*.

2 H. reads *miserere nobis Domine*.

3 The *Gloria in excelsis Deo*, properly speaking, terminates here ; and instead of what follows H. has :—

“ In omni tempore benedicimus te et laudamus nomen tuum in aeternum et in seculum seculi. Amen.

Dignare Domine nocte ista sine peccato nos custodire.

Benedictus es Domine Deus Patrum nostrorum et laudabile et gloriosum nomen tuum in aeternum et in seculum seculi. Amen.

Domine Deus salutis meae in die clamavi et nocte coram te.

Intret oratio mea in conspectu tuo ; inclina aurem tuam ad preceem meam Domine. Scuto circumdabit te veritas ejus ; non timebis a timore nocturno.”

4 *Sic*.

* *Nocte ista*. This verse is usually incorporated with the *Te Deum*, in which however the reading is *dic isto*. It would seem that the hymn was used in the ancient Church of Ireland at night ; and the Preface in the *Leabhar Breac* even says, “ and at night it is right to sing it.”

Ad horas dici oratio communis.

In te Dñe speravi non confundar in aeternum. In justitia tua libera me. Et eripe me Dñe Deus meus. Ne discesseris a me intende in adjutorium meum Dñe salutis meae. Deus in adjutorium meum intende Dñe ad adjuvandum me festina. Festina Dñe liberare nos ex omnibus peccatis nostris.

Oratio pro Abbate nostro.

Dñus conservet eum et vivificet eum et beatum faciat eum in terra. Dñus custodiat te ab omni malo, custodiat animam tuam Dñus. Dñus custodiat introitum tuum et exitum tuum ex hoc nunc et usque in saeculum.

*Common oroit dñi.**

Custodi nos Dñe ut pupillam oculi, sub umbra alarum tuarum protege nos, protegere et sanctificare digneris omnibus omnipotens Deus.

Pater noster.

Ad Matutinam.

Deus Deus noster ad te de luce vigilare debemus et tu excita de gravi sumno† et libera de sopore animas nostras et in cubilibus nostris compungamur ut tui esse memores mereamur. Qui regnas.

Ad horam Nonam.

Convenientes fratres dilectissimi ad orationem nonam in quo tempore latro confessus est et regnum Paradisi pollicetur ei : Ita et nos Dñe confitemur peccata nostra et regnum coelorum consequamur et vitam aeternam mereamur. Qui regnas.

Ad secundam.

Dñe Sancte Pater omnipotens aeternae Deus qui diem clarificas et in lumine luminas misericordiam tuam Dñe ne auferas a nobis : redde nobis laetitiam salutaris tui et spiritu principali confirma nos ut oriatur lucifer in cordibus nostris per te Jesu Xte qui regnas.

* This is Irish—*A Common Prayer for Ourselves*

† For *somno*.

Post Laudate Pueri Dnum in Dominicorum die.

Te Patrem adoramus æternum. Te sempiternum filium invocamus, teque Spiritum Sanctum in una divinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referemus ut te incessabili voce laudare mereamur per æterna saecula saeculorum.

De Martyribus.

Sancti et gloriosae* mirabiles atque potentes martires quorum in operibus gaudet Dñs et in congregatione laetatur intercessores optimi et fortissimi protectores mementote nostri semper in conspectu Dñi ut Dñi mereamur auxilium qui regnas.

Item alia post laudes.

Te Patrem adoramus æternum, te sempiternum filium invocamus, teque Spiritum Sanctum in una divinitatis substantia manentem confitemur. Tibi Trinitati laudes et gratias referimus. Tibi uni Deo incessabilem dicimus laudem. Te patrem ingenitum. Te filium unigenitum. Te Spiritum Sanctum a Patre et Filio procedentem corde credimus. Tibi inæstimabili, incomprehensibili, omnipotens Deus gratias agimus, qui regnas in saecula.

Item alia super laudes.

Te pater rerum jure laudamus, te in omni loco fatemur et colimus. Tibi famulatu spontaneo ministramus. Exaudi nos et praesta ea quae rogamus qui regnas. *

Ad cerou† benedicere.

In nocte tu fuisti columpna ignis Dñe ad defendendam plebem tuam a facie Faraonis et exercitus ejus: ita digneris Dñe emittere Spiritum tuum sanctum et de throno flammeo gemmatoque terribile tuo ad custodiendam plebem tuam in ista nocte, scuto fidei defendas nos ut non timeamus a timore nocturno qui regnas in saecula.

* For *gloriosi*.

† *Cerou* (Greek)—“of the candle.”

Memoria Abbatum nostrorum.*

Sancta sanctorum opera
 Patrum, fratres, fortissima
 Benchorensi in optima
 Fundatorum ecclesia,
 Abbatum eminentia
 Numerum, tempora, 1 nomina
 Sine fine fulgentia,
 Audite magna merita, 2
 Quos convocavit Dominus
 Cœlorum regni sedibus.
 Amavit Christus Comgillum
 Bene et ipse Dominum,
 Carum habuit Beognoum
 Dominum ornavit Aedeum
 Elegit sanctum Simlanum³
 Famosum mundi magistrum,
 Quos convocavit Dominus
 Cœlorum regni sedibus.
 Gratum fecit Fintenanum,
 Heredem, alium, inelytum,
 Illustravit⁴ Machlaisreum,
 Kaput⁵ abbatum omnium,
 Lampade⁶ sacra Seganum
 Magnum scripturæ medicum.
 Quos, &c.

Notus vir erat Beracnus,
 Ornatus, et Cumnenus,
 Pastor Columba congruus
 Querela absque Aidanus,
 Rector bonus Bantherius⁷
 Summus antistes⁸ Cronanus.
 Quos, &c.
 Tantis successit Camaanus
 Vir admirabilis⁹ omnibus.
 Christo¹⁰ nunc sedet supre-
 mus¹¹
 Hymnos¹² canens quindeci-
 mus
 Zoen ut carpat Cronanus,
 Conservet eum Dominus.
 Quos convocabit Dominus
 Cœlorum regni sedibus
 Horum sanctorum merita¹³
 Abbatum fidelissima
 Erga Comgillum congrua
 Invocamus altissima
 Uti possimus omnia
 Nostra delere crimina
 Per Jesum Christum aeterna
 Regnantem in saecula.

* See p. 45.

Memoria Abbatum Nostrorum. Dr. Reeves has published in the *Ulster Journal of Archeology* this hymn from Peyron's copy, which is more correct than Muratori, and represents the peculiar orthography of the composition. Dr. Moran has also published it (*Essays on the Early Irish Church*). Readings from the former are marked P., and those from the latter M.

1 P. *Tempra.* 2 P. *Mereta.* 3 P. *Sinlanum, M. Simlanum.* 4 P. *Illustravit.* 5 P. *Kapud.* 6 P. *Lampade sacra Eseganum, M. Lampadem sacram Seganum.*

7 M. *Bantherius, P. Baithenus,* which is the correct reading. 8 P. *Antestes.* 9 P. *Amabilis.* 10 P. *Xpo.* 11 P. *Suprimus.* 12 P. *Hymnos.* 13 P. *Mereta.*

A D D E N D A .

Vol. 1. p. 135. Add—Rev. James O'Hara was appointed Parish Priest of Ballykinlar, October 2nd 1879. Father O'Hara is a native of the parish of Aghagallon, studied in the Diocesan Seminary, entered the Logic Class in the College of Maynooth, 25th of August, 1863, was ordained in the College Chapel by Cardinal Cullen, June 11th, 1867, appointed Curate of Ballykinlar, June 29th, 1867, Master of the Diocesan School, Downpatrick, September 18th, 1870, Curate of Castlewellan, March 1st, 1872, Curate of St. Patrick's, Belfast, August 1st, 1874, from which he was promoted to Ballykinlar.

Vol. 1. p. 151. A cemetery of stone-lined graves was found about 50 years ago in the townland of Ballygilbert, in a field which now belongs to Mr. Carson. It is the first field in the townland after leaving Lower Bright by a pathway which leads through Mr. Carson's farmyard in Ballygilbert. The graveyard occupied an elevated part of the field a few perches north of the pathway.

Vol. 1. p. 191. A field to the west side of the 'Forth' of Ballybranagh is called *Church-park*.

Vol. 1., p. 206. Traces of a Christian cemetery were discovered about 30 years ago in a part of the *Woodhill*, in the townland of Tullyfoyle. Similar sites of little churches would be found, if search was made for them, in every detached townland, which belonged to a distant monastery, or to the bishop.

In Vol. 1., p. 211, it is mentioned that James Hanna or Hannat was registered in 1704 as Popish Priest of Kilclief, and that traditionary stories of the persecution which

he suffered are still told through Lecale. These stories are confirmed by the following letters which are preserved in the Record Office, Dublin :—

“ Downe, Feb. 2d, 17¹¹₁₁”

“ Sir,

“ I formerly gave you an account that I sent to search for one James Hannat, a priest whom I had reason to believe exercises ecclesiastical jurisdiction in this diocese, and the most dangerous man in all this country. I am now to acquaint you that he is taken ; and Major Norrise and I have sent him to this jaile with our mittimus. The Major and I are desirous to know the sentiment of the government how we are to have ourselves on this occasion ; and if it be bailable what bail we are to take. I must tell you that the Papists in this country are very much alarmed and disturbed at his being taken, and so exasperated at the man who took him, that I have been obliged to give him arms to defend his house from their insults.

“ The sub-sheriff has been with me since the priest's confinement, and told me that he had clapped a new arrest upon him for marrying a couple of our Church clandestinely, which crime I leave to the Government to consider whether it is bailable. I wait your directions, and am, sir,

“ Your very humble servant,

“ HEN. MAXWELL.”

“ Downpataick, ye 3 day of Novemb., 1714.

“ Sir,

“ Yours I received of the 23rd of October. There is none in ye Gaols of the County of Down under sentence of transportation but one James Hannad, a Popish priest ; he has lain in gaol about fourteen months, and has been about half a year of that time under ye sentence of transportation.* George Lambert, Esq., one of the Justices of the Peace for ye sd. co., and I have used our endeavours to have him put off, and have had him several times at Portaferry, but could get no ship that would receive him. We shall use our utmost endeavours to get him transported as soon as possible we can.

“ Sir, your most humble servant,

“ ROBERT JONES, Com. Vic. (High Sheriff),

“ The Council Office in Dublin.”

*The average annual amount of premiums paid for transporting priests for the sixteen years prior to 1746 was £127 17 4—*Newenham's View of Ireland*.

The families of every one of these persecuting county magnates have died out, or are represented by heirs through the female line. Father Hannat, or Hanna, weathered the storm (see Vol I., p. 246, for the story of his concealment in the barn in Ballynarry). Dr. Terence O'Donnelly, who had been Vicar Apostolic of Down, was consecrated, "March 27th, 1720, *in sacello sito in loco refugii Illustrissimi Patritii (O'Donnelly) Episcopi Dromoren.*, by James (Shiel), bishop of Down and Connor, the Very Rev. John, Dean of Down, and James, Archdeacon of Down, assisting."—*The Episcopal Succession by W. Maziere Brady*. James, the Archdeacon, was Father Hanna. At that time the parish priest of Kilclief was also Archdeacon of Down.

The author appended to a *Paper on the Parish of Kilclief*, which he published in the *Ulster Examiner* of September 24th, 1870, the following note :—

"I have a confused remembrance of a story which I heard more than thirty years ago, that this Father Hanna (I think) was transported under one of the persecuting Acts, on the information of an informer, who, after he gave his information, went on a foreign voyage, and when he returned he was surprised to find the priest at home before him ; for he had escaped through the kindness of the captain, when the vessel in which he was transported was shipwrecked. The informer during the remainder of his life was hated by every one, and when he died his relatives interred his body in one of the old graveyards of Lecale ; but the people raised it at night, and flung it at some four-roads end. The interment was repeated again and again, but still "the wild justice of revenge" consigned the body of the informer to a felon's grave in the ditch, till at last the relatives found for it a resting-place in one of the islands of Strangford Lough. This story I was told by an old man*, who, if he were now living, would be more than 110 years of age. Perhaps some of my readers will kindly communicate to me the particulars of this tradition."

This notification elicited no response ; perhaps in 1870 there was no one living who knew the tradition. The letters found in the Record Office supply the broken link, and,

* Mr. Neal M'Ilhon, of Grangecam.

when added to Mazier Brady's invaluable publication they bring out the history of the persecuted priest.

Vol. I., p. 292. Add the following extract from a very suggestive paper read July 2nd, 1879, by Mr. J. J. Phillips, Belfast, before the Royal Historical and Archæological Association of Ireland, Belfast, July 2nd, 1879 :—

“The present cathedral was commenced in the year 1790, and was engrafted upon the ruin. The venerable, yet sturdy fabric, of what in Bishop Tiberius's time, (A. D. 1516,) was the eastern arm of a gorgeous abbey minster, full 240 feet long. It has been hitherto asserted that it was erected on the ruin of the church; but we must make a distinction; and the difference is that the modern cathedral, we can show, was built upon the choir and sanctuary of the Benedictine Abbey Church; upon what in modern churchwarden's vocabulary is termed the chancel of the church. It will at once occur to you to inquire, But where is the nave of the church? Where are the transepts? Local folks will answer that their foundations and part of their walls are still under the sod in the adjacent field and garden, and are lying for the most part outside the precincts of the graves; and further, there are to the north and north-west of the present church tower the foundations, and probably more than mere foundations, of the chapter house, fraternity, dormitories, and other structures incidental to one of the most important and extensive abbeys in Ireland; and these exist, notwithstanding that it was the quarry, whence was excavated a large portion of the building materials, with which in the last century many of the buildings in Downpatrick were erected. If we remember that the floor of the choir and sanctuary would have been the most elevated of all the floor levels in the church by a number of steps, at least three steps, more probably seven or ten, or more, and when you have in the minster of Down deducted the necessary difference in levels to descend to and reach the probable level of the floor of the vanished nave, you will be inclined to believe with me that the quarry has not been by any means exhausted, more particularly when we know, that part of the quarry which embraced the nave, probably the crypts, had been buried for two centuries or more in accumulation of *debris* and soil. We need scarcely remind you that in mediæval times it was essential that a Benedictine Abbey minster should have its nave. We exhibit the original plan of St. Werburg's Abbey, in Chester, upon the lines of which John de Courcy's monks had this of Down remodelled and enlarged.”

To vol. i., p. 368, add—The Commissioners of Church Temporalities, on the 19th March, 1880, offered for sale by public auction, at their office, 24 Upper Merrion Street, Dublin, the following properties, which formerly belonged to the See of Down :—

Lot 1—The manor, towns, and lands of Ardmillan, together with the rectorial tithes of said manor, barony of Lower Castlereagh, county Down, containing 2,184 acres, Cunningham measure, including the lands of Ringneill, since conveyed in perpetuity to Mr. Dalzell, a sub-tenant to Mr. Samuel Murland, the lessee; held under lease renewable annually; rateable value, £2,712, excluding the part purchased by Mr. Dalzell; yearly rent reserved, £823 15s 8d. Lot 2—The Royalties of the manor of Ardmillan; yearly rent, &c., reserved. Lot 3—The mines, pits, beds, and quarries of lime and limestones, situate in and upon the lands of Castle Espie, in the manor of Ardmillan; yearly rent, &c., reserved, £68 15s 4d. The three lots were sold together, £1,505 4s 2d (arrears of fines), and £181 16s 5d (arrears of rent) were included in the purchase money. All were sold in one lot to Mr. James Craig, of Belfast, of the firm of Dunville & Co., at £24,200.

Vol. I., p. 380. On the death of Father Phelan (see Vol. II., p. 447), Father James Patrick O'Boyle was appointed parish priest of Saintfield. Father O'Boyle is a native of the Parish of Duneane, studied in the Diocesan Seminary, entered the Rhetoric Class in the College of Maynooth, 27th September, 1861; was ordained by Dr. Dorrian, March 17th, 1867; appointed curate of Kilmegan, April 1st, 1867; curate of St. Mary's, Belfast, April 1st, 1870; chaplain to the Workhouse, Belfast, August 1st, 1873; Curate of St. Malachy's, Belfast, August, 1875; parish priest of Saintfield, March 18th, 1879.

Vol. II., p. 3. The following is an extract from a Paper entitled, *The Priory of St. Columba, Newtownards, County Down*, by Mr. R. M. Young, B.A., Belfast, read at a quarterly meeting of the Royal Historical and Archæological Association of Ireland, held at Belfast, July 2nd, 1879 :—

“The church now consists of a nave and north aisle, with a tower projecting from the centre of the external side wall of the latter.—There are also traces of a chancel. The nave is the only existing part of the church which dates back to the foundation in the year 1244. The west and south walls remain tolerably perfect; the eastern extremity of the latter has formed a portion of the choir or chancel, as a hagioscope or leper’s window, with a priest’s door adjacent, both now built up, indicate. There is a recess in the interior, near these, which seems to have been a wall tomb of the thirteenth century. The windows lighting nave, the string-course and eave-moulding on the south side, with the chamfered buttress and window on the west side, exhibit in an unmistakable manner the peculiar treatment of the thirteenth century. A number of simply-moulded corbels, placed below the windows on the exterior of south wall, seem to have supported a pent roof, which, perhaps, formed a covered passage or cloister, for the monks coming from the domestic buildings to the church. This passage-way, with some slight remains to the westward of the church, form the sole vestiges now visible of the connection of the building with the once extensive monastery. It was probably found in the fifteenth century that the accommodation for the laity as distinguished from the clergy was insufficient, as the north aisle then added extends only four bays in length, and is conterminous with the nave. At this time, the western doorway, with its characteristic Irish treatment of the label terminations, superseded in all likelihood an earlier opening, as may be seen by the disturbed appearance of the stonework. The columns and arches forming the nave arcade are excellent examples of fifteenth-century work, the capitals and arch mouldings being well designed for their position. The bases of the columns are completely covered up with earth. The windows have their jambs rebated for wooden frames, being in this respect similar to those of the thirteenth century portion, but have label mouldings, which the others have not. The windows in the tower, about to be described, have grooved jambs to receive glass. It should be stated in connection with this aisle of the fifteenth century, that in the Montgomery MSS. it is related that—“Here (in Newtownards) is also a fair long church, part whereof were the walls of a priory, but new walls were erected, and a new church, which hath a square tower five storyes high, and a great bell in it, joined without any partition, but large freestone pillars and arches, all which now roofed, slated, and made by the said first Lord Montgomery, in his lifetime, and by his order and legacyes after his death.” Harris, in his “Description of Down,” says—“The old Church of Newtown is a large building, divided into aisles

by four handsome stone arches of the Dorick Order. It was finished, or at least repaired and adorned, in 1632, as appears by an inscription on the pulpit. Another inscription on a stone over the north entrance, shews that the steeple was finished in the year 1636. The door, which affords an entrance under the steeple, is an arch curiously ornamented with carved work in stone, where may be seen the arms of the Montgomerys, under which, over the portal are these letters in cypher, N.A. The steeple is but moderately high, yet neatly built, and a spire of hewn stone erected lately on it gives it a handsome appearance." Both these statements seem impossible by a comparison with the architecture of the edifice as it exists. The tower added by Lord Montgomery is in quite a different and later style than either the nave or aisle. It is a square erection in the Jacobean taste, and has lost the spire which originally crowned it."

To p. 11, vol. ii., add—Sir Walter Scott in *Guy Manner-
ing* represents Meg Merrilies, a gipsy, as singing an old
charm which terminated in—

" St. Bride and her brat,
St. Colme and his cat,
St. Michael and his spear
Keep the house frae reif and wear."

From this old charm we learn that the ancient sculptors and painters of Scotland represented St. Columbkille as bearing his *cat*—the *cathach* or beautiful silver shrine containing the copy of the psalms, which is at present deposited in the Royal Irish Academy, just as they represented St. Michael as a warrior armed with a spear when overcoming the devil; or as they represented St. Brigid as a nun clad in her long veil. St. Brogan Cloen, in his Irish poem which is preserved in the Book of Hymns, refers to St. Brigid's *brat* when he says—

"The veiled virgin who drives over the Currech (Curragh)
Is a shield against sharp weapons;
None was found her equal except Mary.
Let us put our trust in my strength (*Brigi.*)" *

* There is here a play on the name of St. Brigid and the Irish word *Brigi*—'strength.' *Brat* is at present the word used to express

Vol. II., p. 185, add—The dishonest nature of the bargain made by Hamilton and Montgomery with Con O'Neill is sufficiently apparent, from the petition of his son Daniel, which is preserved in the archives of the House of Lords, London—

“To the Right Honorable the Lords now assembled in the High Court of Parliament.

“The humble petition of Daniell O'Neille, Esq., Sheweth, that your petitioner's grandfather, Neale M'Bryan Fertagh O'Neale and his ancestors, were lawfullie seized in their demeanes, as of fee of all the manors, castles, landes, tenements, and hereditaments of the upper Claneboys and Great Ardes, in the province of Ulster, in the realm of Ireland. That, after the decease of the said Neale M'Bryan Fertagh O'Neale, Con O'Neale, your petitioner's father entered into all the aforesaid lands, manors, tenements, and hereditaments in the Upper Claneboys and the Great Ardes. And having continued in the possession of them for many years, James Hamelton, late Lord Viscount Claneboys, and Hugh Montgomery, late Lord Viscount of the Ardes workeing on the weakness and unexperience of the said Con, in the lawes of the kingdom, made him beleve that he had committed some Capitall offence against the Crowne, and insinuated that they would, att their costs and charges procure him his pardon; whereas in truth it cannot appeare that either he or anie of his ancestors were ever guiltie of any offence against the Crowne of England; but on the contrary that, to the uttermost of their powers and losse of their liberties and lives, they have faithfully served the Kings and Queenes of England against some of their own kinred, and suppressed as much as in them was, most of their owne families that rebelled against the Crowne. That at the importunicy and insinuacion of the aforesaid James Hamilton

the shawl which Irish women in rural districts wear over their heads, thus—*cur ort do vrot (bhrat)*—‘put on your shawl.’ A county Clare man tells me that it was customary in that part of Ireland on the night of St. Brigid's eve to put out on the grass a piece of woollen cloth which they called *Brot-Vridé*; they measured this next morning, and if they supposed it had stretched during the night, they expected a prosperous year.

**A Contemporary Hist. of Affairs in Ireland*, published by the *Irish-Archæol and Celtic Society*, 1879.

and Hugh Montgomerie, your petitioner's father, Con O'Neale, was persuaded to sue a pardon, and was drawn into a covenante that all the said lands, tenements, and hereditaments, before specified, should be passed by letters pattents from his Majestie of famous memorie, deceased, unto Sir James Hamilton and his heires with condicicion therein inserted, that after the pattent once passed your petitioner's father, should have a moietie, or one half of the said Claneboys to him and his heires, (the great Ardes excepted) which other moietie and Great Ardes were to be equallie divided betwixt the said Sir James Hamilton and Sir Hugh Mountgomerie, for and in consideracion of procuering a pardon unto your petitioner's father, Con O'Neale, passing the pattent at their own proper costs and charges, and bearing the moderate charges of the said Con and his followers, untill the said letters pattent should be passed, and the lands distributed amongst them, according to a tripartite indenture and covenants thereunto annexed, bearing date the third of April, 1605, tertio Jacobi, as by the indenture and covenants more fullie maie appeare. That att and uppon the fifth of November, tertio Jacobi, about sixe months after the former covenants, King James, of famous memorie, (for the faithful services of James Hamelton and Hughe Mountgomerie, and att the humble suite of Con O'Neale) granted all the temporall lands of Claneboys and Great Ards to James Hamelton, his heires and assigns. And the said James Hamelton, the next daie after being the sixth of November, tertio Jacobi, made a deed of feofment, according to the former covenants, unto Con O'Neale and his heires of the moietie of all the landes in the Upper Claneboys (except the Great Ardes, formerly excepted). That the said Con O'Neale, your petitioner's father, after his moietie, conveyed unto him as aforesaid, was, by the convencions of Sir Hugh Mountgomerie, brought to enter into a covenante with him, for and uppon the sole consideracions before specified, and noe other (vizt.) the procureing of his pardon, passing of the pattent, and bearing his, the said Con and his followers, moderate charges to London and backe againe. That he, the said Con, should enfeoffe, bargain, and sell all the aforesaid moietie conveyed to him, the said Con, by James Hamelton unto the said Hughe Mountgomerie and his heires, with condicicion therein inserted. That the said Hugh Mountgomerie, within eight days after the said conveyance, should make a guifte in taile unto the said Con, and the heires males of his bodie, which said bargain and sale was performed according unto the aforesaid covenante, by him, the said Con, your petitioner's father, the fourteenth of March, in the fourth yeare of the reigne of King James of famous memorie, deceased. That

the said Sir Hugh Mountgomerie, contrary to the last recited covenante, made a guifte in taile unto the said Con O'Neale ; but of some part of the lands which the said Con had formerly conveyed unto him, the said Sir Hughe reserving unto himself out of the said guift in taile, eight towne landes, and all the woods then groweing, or being upon the said entailed lands, amounting to the value of 15,000^{li}, besides all the royalties and priviledge thereunto, belonging for, and upon the only consideracion of 317^{li}, then paid. And the said Sir Hughe likewise did surreptitiouslie procure severall generall releases and confirmacions of this estate from the said Con, your petitioner's father, upon noe other but these bare consideracions, which were first agreed upon in the tripartite indenture between Sir James Hamelton, Sir Hugh Mountgomerie, and Con O'Neale, unto him the said Hughe Mountgomerie, whereby your petitioner is in strictness of lawe excluded from any remedy against the said Sir Hughe, notwithstanding the said breach of trust, and notwithstanding that he, the said Sir Hugh Mountgomerie, did not perform the least part of this covenante, within the time therein limited, nor untill fower years after ; during which time he took advantage of the estate conveyed to him, as aforesaid, to work his own ends and designes upon your petitioner, as aforesaid. That after this entaile made (as is formerly recited) unto your petitioner's father, Con O'Neale, Sir James Hamelton, confederating and conspiring with Sir Moyses Hill, and they both together, workeing on the weakness of the said Con O'Neale, did, by many undue practices, insinuacions, and circumvencions, procure the said Con O'Neale, your petitioner's father, to passe all the aforesaid maunors, castles, landes, tenements, and hereditaments, soe entailed, consisting of 66,000 acres upon them and their heires for ever, for and upon the onlie consideracion of 60^{li} fine, then paid, and the yearlie rent of 160^{li} sterling, after, to be paid unto him, the said Con O'Neale and his heires, at two equall payments yearlie ; as by the said indenture, bearing date the second of December, 1616, yt maie appeare, and by colour of the same have hitherto taken the rents, issues, and profits of the said landes so entailed.

“ Now for as much as the aforesaid parties, nor anie of them ever gave anie valuable consideracion to your petitioner's father, whereby your petitioner's title att lawe is so much the more impaired. And for as much as your petitioner, at the death of his father, was then under age, and hath since spent most of his time beyond the seas, and out of the said realm of Ireland, whereby he could not, untill of late, attaine unto the full knowledge of their undue practises had against his said father.

“He, therefore, most humbly desireth that your Lordshippes would be pleased to call before your honours, Hughe, Viscount Mountgomerie, sonne and heire of the said Hughe, and Sir James, his brother, the said James Viscount Clandeboye, and James, his sonne, Randolf Hill, grandchild of the said Sir Moyses Hill, and such others as are interested and concerned in the premisses, and upon the hearing of the said cause, to afford your petitioner such reliefe therein, as in your honors wisdomes you shall thinke most fitt.

“And your petitioner shall ever praie, &c.,

“DANIELLE O'NEILLE.”

Though this Daniel O'Neill had become a Protestant, nevertheless, he met the common fate of his countrymen. The Lords, on the 28th of July, 1641, resolved, in regard to his petition “that it be dismissed out of this House, and left to the ordinary course of justice.” At that very time O'Neill was a prisoner in the tower, charged with inducing the army to take the King's side against the Parliament; and when he escaped, the proclamation for his apprehension described him as “being of a sanguine complexion, of a middle stature, light brown hair, about the age of thirty years, little or no beard.” From this description he seems to have much resembled his maternal Uncle, General Owen Roe O'Neill, whose portrait, painted in Flanders, is still preserved among his descendants, by the female line—the Henry family of Maghera. The author first drew attention to it in the *Ulster Journal* Vol. iv., where a lithograph of it is given, which has been lately copied in the *Aphorismical Discovery*, edited by J. T. Gilbert, Esq., for the *Irish Archæol. and Celtic Society*, 1879.

To the account of the Church of Holywood (p. 216) add—

The chancel window is filled with stained glass, representing the Last Supper. In the highest quatrefoil are represented the Monstrance and Host; and in the other quatrefoils and spandrils are represented angels incensing and adoring. It is intended that the principal subjects in the five win-

dows on the south side-wall should be the Joyful Mysteries, and those in the north side-wall should be the Glorious Mysteries of the Rosary; that thus these subjects and the Stations of the Cross would form a pictorial history of the principal events of the New Testament. There are, as yet, only three windows on the south side and one on the north side filled with stained glass. The subjects in the first window on the south side are the Annunciation, the Presentation of the Blessed Virgin in the Temple, and the Marriage of the Blessed Virgin. In the quatrefoil above, an angel is represented as bearing a scroll, on which is inscribed, *Dominus Tecum*; underneath is inscribed, *Henry Murney, died 15th April, 1873, aged 85 years. Isabella Murney, died 8th January, 1865, aged 69 years—may they rest in peace—(Erected by their children)*. The second window represents the visitation of the Blessed Virgin to her cousin, St. Elizabeth, the angel appearing to Zacharias, and the Baptism of our Saviour. The subject in the quatrefoil is the Head of John the Baptist in the Dish. Underneath is inscribed, *Bernard Hughes, of Toronto, died A.D. 1848, aged 60 years. Ann Hughes, died A.D. 1877, aged 70 years. Sweet Jesus have mercy on them. May they rest in peace. Amen.* The subjects in the third window are the Birth of our Lord, the Adoration of our Lord by the Shepherds, and the Adoration of our Lord by the Magi. In the quatrefoil are angels playing on harps, and bearing a scroll, on which are the words, *Gloria in excelsis Deo*. Underneath is inscribed, *Bernard Hughes, of Belfast, died A.D. 1878, aged 69 years. Jane Hughes, his wife, died A.D. 1847, aged 44 years. Have mercy on them O Lord. May they rest in peace. Amen.* The subjects on the first window in the north side are the Coronation of the Blessed Virgin Mary, and our Saviour giving the Keys to St. Peter—in the quatrefoil, the

Immaculate Conception. Underneath is inscribed, *Pray for the soul of Essy McMullan, died 20th August, 1871, aged 43 years.* The Stations of the Cross, in Terra Cotta, by Mayer & Co., Munich, were also presented. On the last of them is incised, *Pray for the soul of Robert Donnelly. O Lord have mercy on him. May he rest in peace. Amen.* Two antique Roman paintings of St. Peter and St. Paul were presented by the late Mr. Burns, which are intended to form, with an appropriate inscription, a memorial of that ancient filial submission of Holywood to the See of Rome, which is exemplified in the appeal of St. Laiseran of Holywood (see page 191) to the Holy See, so far back as the year 642. The two corbels in the chancel are carved to represent each an angel holding a scroll. On one scroll is inscribed the name of St. Columba, the patron saint of the Church, and on the other that of St. Laiseran, the patron saint of the parish. The corbels of the nave are carved into figures of the principal saints connected with the diocese—St. Patrick, St. Bridget, St. Malachy, St. Mac Nissi, first Bishop of Connor; St. Comgall, Abbot and founder of Bangor; St. Finian, Abbot and founder of Moville; St. Mochlay, Abbot of the monastery of Mahee Island, in Lough Strangford, and Bishop of a great part of the present diocese of Down; St. Colmanellus, Bishop and Abbot of Connor, and founder of the Abbey of Muckamore; St. Columbanus, and St. Gall, the great missionaries, who set out from Bangor and converted the east of France, the north of Italy, and a large part of Switzerland. The decoration thus serves both to teach the great mysteries of religion, and to recall the examples of the illustrious saints who served God in our own neighbourhood.

Omission.—*The Solemn League and Covenant* for the extirpation of “popery and prelacy” was signed in Holywood on the 8th of

April, 1644, by a number of persons. The original document with their signatures is preserved in the Belfast Museum. The following names—almost all that are legible—indicate the Scottish descent of the people :—Charles Hall, John Wright, Thomas Reid, Thomas Baillie, Alexander Waddell, John M'Cormick, John Waugh, John Scott, John M'Bride, James Fairlie, Thomas Russel, John Pentland, Alexander Gillespie, John Martin, James Webster, John M'Clelland.

In Vol. II., p. 249, there is given a short account of Brian Oge McRory Magenis, of Kilwarlin. The Inquisition referred to in p. 249, found that he had demised three-fourths of Aghetonbarron for 101 years to Hugh M'Manus; one half of Drumendowney, for 41 years, to Tirlagh M'Phelim McQuiggan; half of Groule, for 21 years, to Patrick Magwirran; Cluntagh, for 31 years, to Tirlagh and Arthur M'Gegery; one fourth of Aghetonbarron, for 41 years, to Dermot, Thomas and Arthur M'Manus; Aghenlecke, for 37 years, to Hugh M'Edmond M'Genis; half of Clonetagheran, or Drombowle, for 51 years, to Donell M'Shane reagh M'Manus, November 1st, 1630. He demised to Peter Hill, * of Downpatrick, half of Drumendowney, for 99 years; and on the 11th of June, 1630, he demised, in perpetuity, to Trockmorton Stotisbury, † of Glenavy, the townlands of Bally-

*Brian M'Rory Magennis, on the 26th of January, 1611, alienated, in perpetuity to Sir Moses Hill the townlands of Ballyknock, Ballygowan, Lurganville, Corcreeny, Aghnatrisk, Maze, and Maghrageery. These seven townlands comprise 5,204 acres. This is the first time that any of the Hill family obtained lands in Kilwarlin (for Peter Hill, see p. 243). The three townlands of Ballygowan, Ballyknock, and Lurganville are in the diocese of Down, though many suppose them to be in the diocese of Dromore, because they belong, in the Protestant arrangement, to the parish of Moira. It was, however, only in the year 1725, that these townlands were cut off from Crumlin parish to form, with other townlands severed from Magheralin, the new Protestant parish of Moira—see *Kilwarlin and Hillsborough by a Former Resident*.

†He was tenant in 1641, under Lord Conway, of the townlands of Glenavy, Ballymote, Tullynewbanke, Ballymoneymore, Aghadalgan,

carnareagh, Ballinaghmaghdartan, or Ballinaghmaghdalton, Ballinocknamenon, or Leighbally Keele, and Ballycarvarnon. Brian Oge M'Rory Magenis, died October 23rd, 1631, when Rory Magenis, his son, was 22 years of age, and married. His will is preserved in the *Record Office*, Dublin.—

“In the name of the Father, the Sonne, and the Holy Ghost. Amen. I, Bryan Oge M'Rowry Magineus being sore sicke, and yet in my perfect memorie, (God be praised) this being my last will and testament. First—I give and bequeath my soule to God Almighty, and my body to be buried in the church, or church yard of Crumlyn, Secondly—I give and make my sonne and heire apparent Henry (should be Rory) Mageinas all my landes, their rents, and all my goods and chattells, excepting as followeth, which I leave with my second sonne Cone Magenias—four townelandes, commonly by their names called the towne and landes of Culcavie, * the towne and landes of Carabane, the towne and landes of Carnereaghe, and the towne and landes of Balliekeele, called Aughtertfuny, with the appurtenances thereunto belonging, paying the their rent mentioned, and sett downe in a payre of Indentures, under the handes of me, the said Bryan Oge Magennis. Thirdly—I do give my fourth sonne, Hugh Magennis, the halfe towne and landes of Maghiraghdartane, for the tearme of ffour score and nineteene years, paying two shillings sixpence rent yearly to my sone and heire. Fforthly—I doe charge my sonne and heire, Rowrie Maginies and Cone Maginies, my second sonne, to pay yearly to my third sonne, Arthur Maginies, the just and full sum of tenne poundes sterling, towards his maintenance and schooling yearly, for fifteene years. My sone Rourie to pay six poundes and a marke, and my sone Conne to pay three poundes and an noble. Ffifthlie—

and Ballyvorally. These lands are entered in the *Down Survey and Book of Distribution*, as held by “Throgmorton Stotisbury, English Papist, by lease, for about 60 years, to come from Ld. Conway, the said three townlands,” (the three last mentioned). All the townlands are assigned to him in the Distribution as Lessee under Lord Conway. He seems to have held by a 99 year lease. Stotisbury is called, in Brian Oge Mac Rory Magennis's Will, Ffrock Taichbery.

* This townland is called “a quarter of Aghedonbarron, commonly called Clonculve” in an Inquisition sped at Downpatrick, August 27th, 1635. In that Inquisition the nature of the indentures referred to in the will is set forth. By that indenture, made November 12th, ann 6, Chas. I., he demised the lands for the term of 100 years to his son Con: These are the lands referred to in the petition of Father Maginn and Con.

I do charge my son and heire, Rowrie Maginies, to pay unto my second daughter, Marie Maginies, ffortie poundes sterling, and the same to be paid within one year, or use accordingly, during the unpayment thereof, and the same to be paide, if she be ruled by her friends, and not to dispose of herself otherwise. Sixtly—To my thirde daughter I doe charge my son and heire to pay her, Elizabeth Maginies, fforty poundes sterling, accordingly, to be paid after the former aforesaide, to the second daughter, and not otherwise. Seavently—To my fourth daughter, Sarah Ny Maginies, sonne and heire to pay her fforty pounds, as aforesaid. Eighthlie—I appointe my wel-beloved brother Ever Magenies of Croalle, and my well-beloved cousin Eber Magenies of Ballycruine, * Daniel Maginn of Dromontanty, and John Jennings, Ballymuorffie; † all gentlemen to be true overseers of all my children aforesaide, and to see all their portions paide; and having put to the best use as they shall think off, and not otherwise. Ninethly—I doe charge my sone and heire to discharge Daniell Oge O’Gormill and Murtough O’Gormyll, of the Recognizance forfeited to our Sovereign Lord the King by them, for the non-appearance of Daniel Oge Magenies. Tenthly—I charge my sone and heire to see the bond signed by brother, Ever Magenies and Daniell Magein ‡ and others, releast and discharged being made in the name of Bernard Ward, Esquire. Eleventhly—I doe charge the aforesaid overseers to sett down such a legall course and agreement betwixt my sonne and heire, and my second sonne Conne to burthen either of them with the somes aforesaide, as they shall consider off. I charge my sone and heire to pay my debts, as followeth:—To be paide to Margarett Ny Meeagin, 40/- ster., and xxxxs to Art McManus McTurlagh Oge; to V. Ny Maginisse, 20/- ster.; Edmond Croly, five shillings; Elizabeth McYlviogg, five shillings; Patrick McAward, a dry cove; Margaret McManes 1111^{li}; Elizabeth More, five shillings; Catlin Ny Criny, 10/-; Nane Duitch, 1111^{li}; Edmond C. Dugill, 10/-; Alderman Bary, C^l (£100) ster.;

* Daniel Maginn, or Mageein, was the father of Father Maginn, the Confessor of Catherine of Braganza, Queen of Charles II., and founder of the Irish College, Paris. Dromantanty, though marked in Williamsons Map of 1810, as a separate townland is now included in Drumatihue. Dromantanty was the birth-place of Father Maginn.

† John Jennings, of Ballyworfy, was seized off that town and a quarter of Ballyheel, which he assigned, October 12th, ann. 6, Chas. I., to his son John—he died January 1st, 1634-5. The *Down Survey and Book of Distribution* enters a part of Ballyworfy—284 acres, with 29 acres, 2 roods of bog; and 43 acres of Ballykeel—Edenagonnell, with 10 acres of bog, as having been forfeited by John Jennings, Delinquent Proprietor.

‡ Ever Magennis, of Ballychyrne, mortgaged, in 1633, Ballynleantagh and Cargaghigry to John Trevor.

Bernard Ward, viiii. 10/- ster. ; Andrew Hamlyn, viiii ster. ; Rowland White, viiii ster. ; Manes O'Gormuill, llllii ster. ; John Keast, vii ster. ; Ffrock Taichbery, one hundred and tenne Pounds ster. ; Patrick O'Ffynnan, xxxi^s ; Steven Dilen, 10/- ; Mathew Dowdall, viiii^s ; Alson Bailie, vi^s ; Patricke McGavrin, 20^s ; Steven Havrn, xv^s ster. As Witnesseth my Hand the 11th of October, 1631, Bri Oge Mageinesse—Being Present Witnesses—John Jennings, Ever Mageinesse, Daniell Magenniss, Ownry McKeynan.”

Ten years after the grave had closed over Brian Oge, the great insurrection of 1641 burst forth : the native Irish fought for the freedom of their religion, for their lands, and for the rights of the King : they lost all ; but what grieved them most was, that when the King was restored, men like Arthur Hill, who had joined the Cromwellian rebels, were permitted to retain the lands which had been bestowed on them for acts of rebellion, and which had been taken from the King's friends. There is preserved a petition to the King from Father Patrick Maginn, and Con, son of Brian Oge Magenniss, whose will we have just seen. Father Maginn* is no less a personage than the celebrated “Father Patrick,”

*He had a brother named Father Ronan Maginn, who, in 1668, was thrown into prison along with seven other priests. He was then Vicar General of Dromore. He was made Vicar Apostolic of that diocese in 1671, and his qualifications are thus set forth in the Propaganda papers “Romano Magin, Doctor in Theology, is brother to Abbe Patrick Magin, who lives in London, in great favour with the King. Romano Magin studied in the Irish College in Rome, and is now Vicar General of Dromore, and gives great satisfaction in that office. He was thrice imprisoned by orders of heretical magistrates. Has recommendations from the Archbishop of Armagh, and the Rector of the Irish College at Rome. Deceived by Taff, Magin had accepted the charge of holding a visitation of Derry diocese, in order to deprive and punish Terence Kelly, that scandalous Vicar Apostolic, but was taken prisoner by Kelly's heretical favourers and sent to London, where his life would have been in imminent peril, but for his brother's great influence with the King.”—*Episcopal Succession by M. Brady.* Ronan Maginn had charge also of the diocese of Down.

Private Chaplain and Almoner to the Queen Consort, Katharine of Braganza. The following letter of Ormonde's to the King will give some idea of the favour Father Maginn was held in by Ormonde; it is dated 9th September, 1665, and is as follows:—

“DUKE OF ORMONDE TO THE KING.

“I should myself beleeved upon the promotions that are like to follow on my Lord Aubigny's death, most humbly to put your Majesty in minde of Father Patrick, because I had, (I may say) the good fortune, first to present him to you at Antwerp, when your Majestie was there in disguise; and that I had the ill fortune if he should now faile of advancement, to be the cause of his removal from your presence. But very seriously Sir, I think you cannot place an honest man in any office proper for his profession, and without all doubt you will never have any disquiet by his means, which is a good thing to be sure of. Upon a lesse matter than this, I should not have presumed to have written this first letter. God preserve your Majestie.”—*Carte Papers, Vol. ccxiii., p. 36, Bod. Lib.*

From the petition we perceive that his father's property was at Reilly's Trench, which fixes the place of his birth. The Petition is preserved in the Bodleian Library among the Carte Papers, Vol. xlv, fol. 21:—

“To the King's Most Excellent Matie^r

“The humble petition of Patricke Maginn and Con boy Maginnys,
“Sheweth

That Daniell Maginn, of Kilwarlyn, in the County of Downe, wthin yor Maties. Kingdom of Ireland, being possessed of a long terme of yeares, whereof many are yett to come, of the severall towne lands of Dromantanty and Clogher, and the halfe towne of Dromity, (Dromatihue) in the said County of Downe, dyed in the yeare 1638, intestate, whereby the administracon of such, his interest then and yet to come in the lands for y^e residue of y^e said yeares, did, and doth rightfully belong unto yor Petr Patricke, and also that Con Boy Maginnys, of Kilwarlin, aforesaid, before the late troubles within yor Kingdome, was in like manner possessed for divers years, then, and yet to come, of the severall towne lands of Corne Bane, Coolcavi, and two other Towne Lands thereunto adjoyning; and that Arthur Hill, Esq., or others claiming under him, wthout right and wthout judgmt, hath or have entered into y^e severall Towne lands and the halfe Towne of Dromenty; and doth or do still keepe

them, ye said Patrick and Con boy, out of ye possession thereof, albeit he and they well know that ye said Patrick Maginn was not wthin yor Kingdome dureing ye troubles of ye nation, and yt ye behaviour of ye said Con Boy Maginnys was such towards ye British interest there in yt time of Tryall, yt upon a strict search into his acions, before Comrs appointed for yt end; and whereof ye said Arthur Hill was one he acquitted himselfe in his innocency so well, as by ye annexed examination will appeare, that he was not transplanted as other peccant persons were, nor his estate dispossessed of to any adventurer or soldier, but continues still together with the other lands belonging to ye said Patrick Maginn, under ye intrusion of ye said Arthur Hill, and such as occupy ye same under him, to ye very great oppression and wrong of yor Petr in their just rights, and against ye lawes of yt yor kingdome of Ireland, wherein ye said Arthur Hill hath been, and still is, of such power and wealth that yor Petrs are not able to contend with him.

“May it therefore please yor Matie, according to yor accustomed goodnesse in ayd of ye oppressed, to comand ye said Arthur Hill to shew by what title he wthoulds ye said respective lands,” &c.

30th October, 1662.

Then follows—“The humble petition of Con Magineis, of Coolcavie, in ye County of Down.”—“to his Gr^{ce}, James, Duke of Ormond, L^d Lieut^{nt}, Gn^{rl} Govern^r of Ireland”—which in substance is similar to that of Father Patrick. The King, by letter, under the Privy Signet, and Sign-Mannual bearing date 6th November, recommended their case to Ormond, *Carte Papers, Vol. xliii, p. 19*. Father Patrick wrote to Ormond a letter, which is preserved—*Carte Papers, Vol. xliii, p. 20*.—

“White-hall, 10th November, 1662.

“MY LORD,

“So great is my confidence, that, notwithstanding, I know the weighty affaires of that country will hardly give your Excy. Leisure to think of any petit privat businesse, yett doe I humbly presume to crave your Excy. to Looke favorably on this Gent., Mr. Conne Magennis, a near kinsman of Mr. Dan O’Neille, in whose behalf and mine his Matie hath benee graciously pleased to write a letter of favor to yor Excy. which, I hope, will move your Grace to

countenance our best pretentions, and to cause justice to be made accordinge the meritt of our cause; the said Gent. will informe yor Excy. of the nature of the whole businesse; and I hope to partake of yor gracious favor. in order to the absolute decision thereof. The Omnipotent preserve yor Excy. and yor noble family, as humbly wisheth.

My Lod. Yor Excies. most humble Sert.,

“PATRICKE MAGINN.

“To the L. Lieutt. of Ireland.”

In order still further to fortify their case they forwarded the following certificate, signed by Daniel O'Neill:—

“These are to certify unto whom it may concerne that Capt. Con Magineisse, of Culcavy, in the County of Downe, to my knowledge, I being the Governour of the towne of Trim, by virtue of a power from his Grace, ye Lord Duke of Ormond, then Ld Lieutent of the Kingdome of Ireland, uppon the seaventh day of August, or thereabout, in the year 1649, have seen the said Capt. Conn Magineisse, having then a foot company, march with the said company through the towne of Trim, aforesaid, unto the randevvous of the sd Ld Lieutent, as wisse my hand the 13th of October, 1663.

“D. NEILLE.”

We have seen (p. 243) that Lieutenant-Colonel Moses Hill, with others, about the very same time, had deserted the King's party, a little before the battle of Lisnastrain,* when, as the *British Officer* in his *History of the Wars of Ireland*, honestly remarks “To leave a heathen party just going to fight, who can but memorise them with dishonour;” nevertheless Moses Hill's father, Arthur, the Commissioner of Revenue for Cromwell, was rewarded with the lands of Maginn and Maginis, and they passed through him to his descendants, and form at present a portion of the Downshire estate. Shortly afterwards Con Magennis and Father Maginn found that they had no hope of recovering their property. The latter emigrated to France, where he and

*The King issued a letter, dated 24th of December, 1662, ordering Colonel Arthur Hill to have his '49 arrears. The battle of Lisnastrain was fought in 1649!!

an other Irish priest, Father Malachy Kelly, applied, in the year 1677, to Louis XIV., for permission to occupy the abandoned College des Lombards, as a college for educating priests for the Irish Mission. Louis le Grand complied with their wishes; and the generous contributions of the Irish soldiers and the grateful French, enabled them to repair the old college and erect a handsome chapel. This was the first regular college which the Irish had in Paris. For the education of students from his native diocese and from Dromore, Abbe Maginn founded burses, which still exist.

He died April 16th, A.D. 1683, in the 65th year of his age. Over the spot where his heart was interred in the Irish College, his relative, Arthur Magenis, erected a monument which bears the following inscription:—

Hic

Jacet cor illustrissimi viri Domini Dni.
 Patritii Maginn, Abbatis, Thulensis,
 Utriusque juris doctoris. Carolo Secundo
 Regi Magnæ Britaniæ chari, ejusque
 Sponsæ Catherinæ ab eleemosynis primi
 Qui Hocce Longobardorum Collegium
 Vetustate omnino collapsum a rege
 Christianissimo Ludovico decimo-quarto
 Hibernis præbiteris studiorum causa
 Parissii degentibus donatum, peritissimo
 Doctore, pijssimoque sacerdote Dno.
 Malachia Kelly Hiberno equaliter adjuvante, a
 Fundamentis restauravit anno Dni. 1677.

Requiescat in Pace.

Hoc monumentum amico et parenti suo
 posuit Arthurus Magneisse
 ob. die 16 April an. 1683. an. suæ aet. 65.

The Very Rev. Thomas M'Namara, President of the Irish College, Paris, kindly forwarded to the author a copy of a petition, which was presented on the 8th of March, 1788, to the civil tribunals of France by Father John MacAllister, of the diocese of Dromore, and Father Edward MacMullau of

the diocese of Down, students of the College des Lombards, in answer to a suit instituted by Father James O'Coigly of the diocese of Armagh, also a student of the College des Lombards. The latter pretended a right to the burse or free place in the College which MacAllister and MacMullan enjoyed. The petition sets forth the origin of the college and the nature of Abbé Maginn's will. It states that the College des Lombards having been abandoned by its Italian owners, Patrick Maginn, the *abbé commendataire* of the Cistercian abbey of Notre Dame de Thurley, in the diocese of Langres, and Grand Almoner of the Queen of England, together with Father Malachy Kelly, D.D., obtained possession of it by letters patent of the King of France. Patrick Maginn, by his will, dated July 3rd, 1682, bequeathed 10,000 Francs to the college for the benefit of the Irish—but especially for that of the Ulster Irish; he bequeathed also 2,500 Francs for the education of Bursers and Priests, expressing at the same time a wish that there should be twice as many Bursers as Priests. He willed that the ecclesiastical students of the families of Maginn, Magenisse (especially those of Kilwarlin), and O'Neill (the descendants of his brother-in-law, Ever O'Neill, and the children of his niece, Douran, who was married to Con O'Neill, should enjoy the preference; and in failure of any of these, that students should be selected from any of the ancient families of Down and Dromore; and in case there should not be applicants from either diocese, that the selection might be made from the province of Ulster, without, however, prejudicing the rights of members of the fore-mentioned families born in any province of Ireland. In the latter case, members of any of these families born outside the province were to produce attestations, signed by Constantine and Arthur Magenisse, by Richard Maginn and

Arthur Maginn, the husband of the testator's niece, and by Patrick White, of Newry. The testator also established a burse in favour of Patrick White and his descendants, and, in failure of these, that burse was to come under the arrangements for his previous bequests. These burses were to be in the gift of the bishops of Down and Dromore, and the requisite attestations were to be certified by these bishops. The candidates so approved, were to be presented by the Prior of the Abbey of St. Victor, in Paris, for whose trouble in seeing that the will was carried out, the testator bequeathed to him 100 Francs per annum in perpetuity. Such was the nature of the will; and it appears that the bishops of Down and Dromore not finding any priests or students descended from the families mentioned, presented, through the Prior of the Abbey of St. Victor, the petitioners, Fathers MacAllister and MacMullan, who had been already students in the college. The case of the Rev. James O'Coigly was: that he was the nearest descendant from Arthur Magenisse, and that he had obtained from the nearest male heir* of the family of Magenisse a nomination and presentation directed to the Prior of St. Victor. He produced a certificate that he was born in the parish of Kilmore, that he was baptised, his sponsors were James Marley and Jane O'Donnelly. He produced certificates signed by Messrs. Royer (Rogan), Ross, and Constantine Magenisse, Arthur

*Mr. Samuel R. Murphy, in a letter dated "Rathfriland, 20th October, 1854" says, "I have seen the monument (now much mutilated) of the Maginis family of Cabra at the cemetery of Clonduff; but I understand that that branch was never acknowledged, as being related to the Lords by any of the lineal descendants of that family; of whom there are four brothers, living in the townland of Lurganahone, parish of Drumgath—the estate of the Marquis of Downshire. This family had their place of sepulture, called Crumlin, in the demesue of Lord Downshire at Hillsborough, and they continued to inter their dead in it up to the period of the grandfather

O'Neill, and Simon Donnelly, that he descended from the family of Magenisse mentioned in the will. These certificates attested that the Rev. James O'Coigly was the legitimate son of James O'Coigly and Louisa O'Donnelly, the daughter of Christopher O'Donnelly, son of Chevalier Neill O'Donnelly and Louisa, daughter of Arthur Magenisse, son of Chevalier Hugh O'Donnelly, and Margaret, daughter of Eugene O'Neill, son of John O'Donnelly,* of Donaghmore, and Mary, daughter of Con-boy Magenisse. Fathers MacAllister and MacMullan argued that they were in legal possession, that the certificates were not in legal form ; that they were not

of the present Marquis. An ancestor of the Magennis founded and endowed a college in France at an early period, and the head of the family, resident at Lurganahone, being the lineal descendant, had the privilege of nominating a certain number of students from Ireland to receive board and instruction at that college *gratis*. This right has been exercised by them within the last fifty years. I have had this statement from Mr. Edward Magennis, of Lurganahone.' The statement of Mr. Murphy is not in all respects accurate. Magennis of Lurganahone represents not the family of the Lord Iveagh, but that of the Kilwarlin branch, who interred in Crumlin (Hillsborough), and to whom Father Maginnu was related.

Patrick Maginnis, of Lurganahone is returned on the list of voters for the year 1880. This tradition and the privilege, which formerly belonged to his family, connect him through Cathbar Magennis, the son of *Art of the Overthrows* (see p. 249), with the senior branch of Ir, son of Milesius, and give to his family an antiquity, which cannot be surpassed by any family in Europe.

* Dr. O'Donovan gave a genealogy of the late Mr. W. Donnelly, Registrar-General in Ireland, in which his family was represented as the senior branch of that ancient race ; but the late Mr. J. W. Hanna, who resided a long time in the county of Tyrone, and knew all its traditions, exposed the weak points of the genealogy. Rich men at times have a weakness to connect themselves with the great men of old, whose dry bones, if they could only find a tongue, would cry out against the indignity. Some one recently found out a way of linking Mr. Guinness, (now Lord Ardillaun,) on the stem of Magennis, of Iveagh !!

attested by the bishops of Down and Dromore; that *Magenisse* was not spelled in the same way as in the will, &c. The author does not know the subsequent history of either Father John MacAllister or Father Edward MacMullan; but Father James O'Coigly became connected with the Irish Rebellion.* On the 28th of February, 1798, he, with four others, one of whom was Arthur O'Connor, was arrested in Margate, when they were preparing to cross over to France on a treasonable mission. There was found in O'Coigly's great-coat a pocket-book containing his letters of ordination and other papers, among which was "An Address of the Secret Committee of England to the Executive Directory of

*Coigly—O'Coigly, translates his name *Fivey*, merely because *Cuig* is the Irish word for Five. In a letter written from Maidstone Gaol he tells us his history—He arrived at Paris on the 8th of May, 1785, and was shortly afterwards admitted a student of the College des Lombards. He soon laid claim to a Burse—"In my past claim I was opposed by our Superior and two Irish bishops. This produced a law suit, and gave me an opportunity of reading the charter which was sanctioned by Louis XIV., and the parliament of Paris. By the charter all our superiors were elected, and that only for three years. After a tedious suit, during which every undue influence was made use of, even the King himself, without his knowledge, made a party against me. I was threatened with a *letter de cachet*, either from the King or Archbishop. My opponents procured the assistance of the Archbishop to compromise the matter. That business being arranged to my satisfaction, I had recourse to the college charter to show the students that they were robbed . . . we succeeded in wresting out of the superior's hands our provisions and drink. Next I brought them to a resolution of resuming our right to elect our superior, and that for three years. This we undoubtedly would have effected likewise, had not the French Revolution put a period to our efforts . . . I with great difficulty made my escape from Paris on the 12th of October, 1789." This systematic insubordination displayed by Coigly during his college course was but a forerunner of his sad subsequent career, which terminated on the scaffold. In one of his last letters he says—"as I shall not have the satisfaction of dying among you, my wish is that even my bones should rot in Belfast."

France," which concluded with a declaration that "their only wish was to see the hero of Italy and his invincible legions landed on their coasts." The prisoners were tried at Maidstone, May 21st, 1798, and were all acquitted except O'Coigly, who was executed. Lord Holland (see Madden's *United Irishmen*) says—"Coigly was condemned on false and contradictory evidence," and adds that Lord Chancellor Thurlow assured him that he said to Judge Buller, who tried the case, "If ever a poor man was murdered it was Coigly." Many suspect that Arthur O'Connor* removed the treasonable paper from his own pocket to that of Coigly. O'Connor rose to be a general of division in the French service, but it was only in his old age that the baseness of his nature was thoroughly discovered, though his vile assertions against the characters of the two Emmets, M'Nevin, and Daniel O'Connell, and his accusation against William Putnam M'Cabe, might have sufficiently indicated the corruption and venality of the hypocritical patriot. O'Coigly states in his pamphlet, dated Maidstone Gaol, 30th April,

* Arthur O'Connor, in a letter written in 1842 to Dr. Madden, says of William Putnam M'Cabe, formerly of Vicinage, Belfast (see p. 435)—"As to M'Cabe, the French Government acquired the proof that he was a double spy. General O'Connor (Arthur, the writer) saved his life with the Minister of War, the Duc de Feltre." This false statement is explained by the fact that M'Cabe lent him in 1807 the sum of £4,750 sterling, the last of which was only paid after many law suits to M'Cabe's daughter, Mrs. Nesbitt, in 1827. Dr. Madden (*Life and Times of the United Irishmen. Third series*, p. 359) says—"The daughter of William Putnam M'Cabe (Mrs. Nesbitt) is now residing in Paris, in a state of poverty, with several children," and requests that any of her friends who would be inclined to assist her should communicate with her through Mr. M'Henry, Rue de la Paix, Paris. Mr. M'Henry, the friend of the distressed lady, was a native of the county of Antrim; his daughter was afterwards married to Mr. John Cramsie, jun., Belfast.

1798—that his own * great grandfather, O'Donnelly, together with five of his brothers, was slain at the Battle of the Boyne. It was probably through this branch that his family was possessed of valuable and unpublished documents connected with the War of the Revolution. In describing the wrecking of his father's house, by a “mob calling themselves Orangemen,” he writes thus—“With more than Gothic rage, they totally destroyed a choice collection of books, my property, in the Irish, English, French, Italian, Latin and Greek Languages; together with materials to compose a history of the last war in Ireland, being papers never published, and in the handwriting of the late King James; Tyrconnell, then Lord Lieutenant; Sir Richard Nagle; Sir Maurice Eustace; Pierce Butler, Viscount Galmoy; Richard Butler, Baron Dunboyne; Patrick Sarsfield, created Earl of Lucan; Brown, created Viscount Kenmare; Sir William Mowat, who carried on the Scottish correspondence; Sir Neil O'Neil; Arthur Magenis, Viscount Iveagh; Lord Abercorn; Earl of West Meath; Lord Louth; Lord Eniskillen; Lord Clanrickard; Sir Daniel O'Neil; Sir Brien O'Neil; Brigadier-General Gordon O'Neil; Lord Athenry; Lord Bellew; Lord Slane; O'Donnell; Sir Anthony O'Doherty; Sir Cahir O'Doherty; Colonel John O'Callane; Colonel Brien, Knight of Glin; Brigadier-General MacGillcuddy; Earl Clancarty; Charles MacCartie-more; Colonel John and Dominick Browne; Colonel Walter O'Kavanagh; and many others.” This is one of the many losses which the history of our country has to deplore.

Vol. 11, p. 282. There can be little doubt that St. Gaw is St. Gowa, or Gobbanus, who gives name to Seagoë; as there are six saints named Gobbanus; the indentification of St.

* He also says, that his great grandfather, Coigly, invented and constructed the famous boom at Culmore for the blockade of Derry.

Gowa, or Gobbanus of Seagoe and Maghernagaw is difficult.

Vol 11, p. 304. The inscription, which now remains in an imperfect state on the broken gravestone of Father M^cWilliam in Glenavy ancient graveyard, seems to be an imitation of an inscription, which still remains in Durham Cathedral :—

*Hæc sunt in fossa
Bedæ venerabilis ossa.*

Vol 11, p. 320. To the account of Sir Neal O'Neill, of Killelagh, may be added the following note, entered by French John O'Neill, in *Memoranda*, entitled by him *Deaths of my Friends*. "Sir Neal O'Neill was wounded at the Battle of the Boyne, in 1690, near Slane, and was carried to Dublin, and from thence to Waterford, where he died of his wounds, by the negligence of his surgeons." The tombstone of Sir Neal is extant in the ruined church of the Franciscan Monastery, Waterford. It is a limestone slab, and is on the floor inside the church walls. The arms and crest of the deceased are sculptured above the inscription—

Here lies the body of Sir Neal O'Neill, Baronet, of Killilag,
In the county of Antrim, who died ye 8th of July, in the
Year 1690, at the age of 32 years and 6 months. He married
The second daughter of the Lord Viscount Molyneux, of
Sefto, in Lancashire, in England.

A scull and cross-bones, are sculptured underneath the inscription, and below all are the words *Requiescat in pace*.

There were few forfeited estates, against which more claims were entered with the Trustees for the sale of forfeited estates, at Chichester House, College Green, than against that of Neal O'Neill. His widow, Dame Frances, claimed, on a jointure of £400 per annum. In addition to claims, arising from mortgages, the following tenants claimed, under leases, varying from 31 years to 99 years :—In Dungonnell, Henry Whiteside, 30 acres ; Edward Haughian, claimed

under a mortgage. In Ballynageragh, William M'Teer claimed 80 acres, and Henry M'Leverty 23 acres. In Ardmore, Josias Cunningham claimed 79 acres, and Hugh Mulhallan a quarter of the townland; Abraham Lowe claimed 35 acres, half the townland of Ballymacklehoyle and other lands; John Mulchallan claimed a part of Carnmeavy; William Shaw had a rent charge on Ballytweedy, and many other legal claims; Martin Guernon had a lease of Crooked Stone and Killally, and of 118 acres in Killcrosse; Cormac Mulhollan had a lease of part of Killelagh and a quarter of Corbally. The witnesses to these legal documents were persons of the names of Green, Whiteside, Price, Morgan, English, M'Leverty, O'Neill, Young, Shortriggs, White, Magennis; and many of them were witnessed by Irial O'Haghian. These names represent the inhabitants at that period. Irial O'Haghean was the Parish Priest of Glenavy (see p. 328).

While this Volume was passing through the press, it has pleased God to call to their reward two of the most distinguished priests of the diocese—Father Crolly and Monsignore Russell.

The Rev. George Crolly, D.D., Professor of Theology, in the College of Maynooth, was born February 11th A.D. 1813, in that part of the townland of Ballyrolly, commonly called Loughfaughan, near Ballykilbeg, parish of Down—he was a nephew of the Most Rev. Dr. Crolly, Lord Primate of all Ireland. His friend, the Rev. P. A. Murray, D.D., Professor of Theology, College of Maynooth, wrote an obituary notice of him, which appeared in the *Freeman* of February 20th, 1878, of which the following is a summary:—
 “ We both entered for the Rhetoric Class, in the College of Maynooth on the same day, August 25th, 1829—he being sixteen years of age and I seventeen. His career, as a

student, was eminently successful; he held the first place throughout in his theological studies; and at the close of our ordinary course in the summer of 1835, we were both, with four or five others, appointed to the Dunboyne establishment. The wants of Mr. Crolly's native diocese were, at that period very urgent; so when he had completed but half the Dunboyne course, he was summoned out to missionary work. He was ordained in March, 1837, and appointed one of the curates of Belfast. A Theological Chair having become vacant in this College towards the close of 1843, Mr. Crolly was, after the usual concursus, appointed Professor, on the 20th of January, 1844. He published three most elaborate and learned volumes, on the most difficult department of all moral theology—*Disputationes Theologicæ de Justitia et Jure, Ad Normam Juris Municipalis Britannici et Hibernici Conformatae*, Dublin, 1870, 1873, 1877. Yet the author is in these volumes but an imperfect image of what the professor was in his pulpit. I have been told that priests, who studied under him, often said "He worked us hard, but he worked himself fully as hard;" they might have said "much harder." He died at the residence of a friend, near Dublin, January 24th, 1878, and his remains were interred in the College Cemetery. Over his grave is erected a large stone crucifix, on the base of which is inscribed—

Orate pro anima

R. D. Georgii Crolly

Presb. Dunens. hujus Coll. alumni

Qui quum in eo amplius XXXIII. ann.

S. Theologiam Dogm. et Mor. docuisset

Moriens voluit ut in spe B. Resur.

Corpus suum sub imag. D.N.J.C. crucif.

In hoc coemet. conderetur.

Nat. D. XI. M. Feb. A.D. MDCCCXIII.

Ob. D. XXIV. M. Jan. MDCCCLXXVIII.

R. I. P.

The Right Rev. Monsignore Russell, D.D. President of Maynooth College, was born in Killough, County Down, A.D. 1812, entered the Rhetoric Class in the College of Maynooth, on the 25th of August 1826, was elected a student of the Dunboyne Establishment, appointed Professor of Humanity, and was ordained in the college chapel on 13th of June, 1835, by Dr. Murray. Dr. Russell was appointed Vicar Apostolic of Ceylon in 1842; but he obtained permission to decline the responsibility. In 1845, when the Chair of Ecclesiastical History was established in the College, the trustees, aware that he possessed, in so high a degree, the qualifications necessary, dispensed with the usual concursus, and appointed him to that important professorship. On the death of the Very Rev. Dr. Renahan in 1857, he was appointed President. His Eminence Cardinal Newman, thus speaks of him in his *Apologia* :—

“The letter which I have last inserted is addressed to my dear friend, Dr. Russell, the present President of Maynooth. He had, perhaps, more to do with my conversion than any one else. He called upon me in passing through Oxford in the summer of 1841, and I think I took him over some of the buildings of the University. He called again another summer, on his way from Dublin to London. I do not recollect that he said a word on the subject of religion on either occasion. He sent me, at different times, several letters; he was always gentle, mild, unobtrusive, uncontroversial. He let me alone.”

The following notice of Dr. Russell is extracted from the well-known publication *Men of the Time* :—

“He was appointed a member of the Historical Manuscripts Commission in 1869. Dr. Russell has published translations from the German of Canon von Schmid’s “*Tales*,” three volumes, 1846, (conjointly with the Rev. M. Kelly), and of Leibnitz’s *System of Theology*, with introduction and notes, 1850; a life of Cardinal Mezzofanti,” 1858; and in collaboration with Mr. J. P. Prendergast, a valuable historical work in the shape of a report, presented to Lord Romilly, Master of the Rolls, “*On the Carte MSS. in the Bodleian Library*,” eight volumes, London, 1871. Dr. Russell also

contributed to the "Dublin," "Edinburgh," and "North British Reviews," the "Encyclopædia Britannica," and "English Cyclopædia," and the "Athenæum."

The obituary notice in the *Proceedings of the Royal Irish Academy*, says—

"A man of singular refinement and courtesy, as well as of a clear and penetrative intellect, he could not fail to exercise a remarkable sway over the minds of those he came in contact with."

Dr. Russell's was among the three names forwarded to Rome by the clergy of Armagh, when postulating for a prelate for the Archdiocese, and a similar confidence in his virtues and prudence was expressed on a subsequent occasion by the votes of the clergy of his native diocese. He was appointed by Pius IX. one of the Domestic Prelates to his Holiness. He died Feb. 26th, 1880, and his remains were interred in the cemetery of the college. The following inscription was engraved on the coffin plate :—

Orate pro anima
R. R. Domini
Caroli G. Russell, S. T. D,
Pres. Coll. Sti. Patricii, apud Maynooth,
Sanct. S. Dom. Prael,
Pie obiit in Domino
D. XXVI, M, Feb,
A. D. MDCCCLXXX,
Anno LXIX nat.
R. I. P.

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