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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.

VOL. III.

This volume treats almost exclusively of that part of the Diocese of Connor which is in the ancient territory of Dalaradia.

(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 this, the Third Volume of the series, to the public, the writer is again called on to offer, not so much an apology as an explanation, for the long interval which has elapsed since the publication of the previous volumes. His explanation and apology will be found, not only in his professional duties which allowed him little leisure ; but also in the difficulty of visiting the localities treated of, and of collecting and arranging the writings of others who treat of them. This is one of a series of volumes, uniform in size, each of which is complete in itself, and treats of a group of parishes in the diocese, which are adjacent to one another. The different volumes are so arranged that a person may provide himself with the one which refers to the district in which he feels an interest, and not to be put to the expense of purchasing the whole series. The object of the series is to present a summary account of the principal events in each locality, as far as can be collected from the ecclesiastical history, and the general history of the locality from the remotest ages ; the antiquities ; the legends ; and stories of the Irish bards ; the genealogical accounts of ancient families ; the formation and transmission of the most of the present estates, and other historical associations connected with the portion of the country to which it

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refers. The present volume treats of that part of the diocese of Connor which was in the ancient territory of Dalaradia; and its scope only exceeds the bounds of that territory slightly, in the present ecclesiastical parishes of Larne and Glenravel.

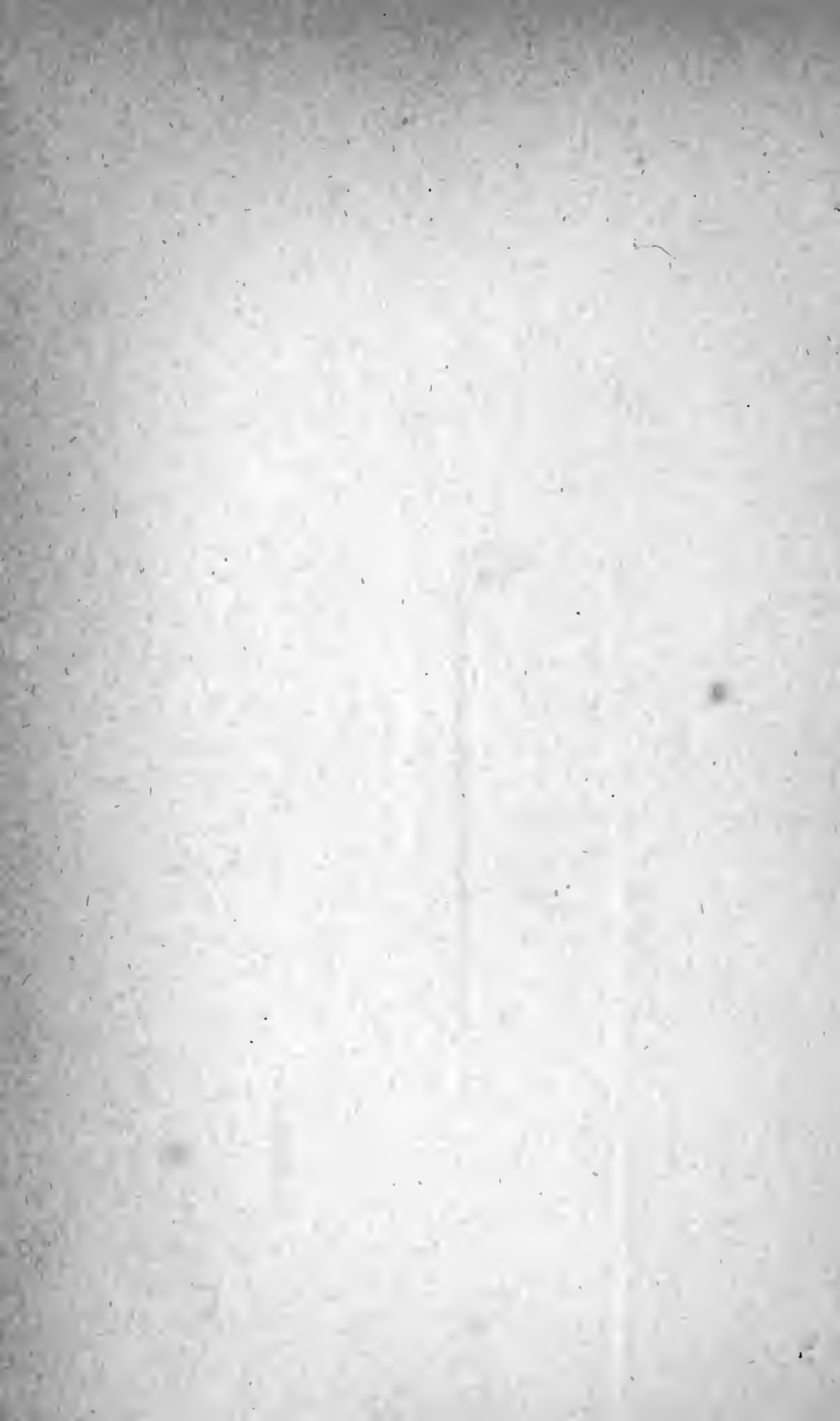
In collecting materials for this volume I found my labours lightened, not only by the learned work of Dr. Reeves, on the "Ecclesiastical Antiquities of the Diocese," but also by "M'Skimmin's History of Carrickfergus," and a series of most interesting letters on the O'Neill families, written to the Editor of the "Belfast Mereury," by the late Charles H. O'Neill, Barrister, Dublin. The succession of the Guardians of the Franciscan Convent of Carrickfergus has been kindly copied by the Very Rev. M. A. Cavanagh, from the original Chapter Acts; he also obligingly sent to me a transcript of Father Mooney's narrative (MS.) of the Irish Franciscans. The Ordnance Memoirs for the parishes of the County of Antrim are inconveniently located in the Ordnance Survey Office in the Phoenix Park, about four miles from Dublin, though the Memoirs for most of the other counties are deposited in the Royal Irish Academy. These Memoirs were written by James Boyle, Thomas Fagan, F. Stokes, and J. Bleakley, in the years 1837, 1838, and 1839, and some few of them in 1840. I was kindly permitted by the colonel in command to have transcripts made of them. The writers of them were not, at the date of their composition, skilled antiquarians; but they have amassed a vast amount of information, which could not at present be procured. Everything in them of the slightest importance has been incorporated in the following pages.

Though I write as a Catholic, and principally for

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Catholics, I do not think Protestant readers will find any thing in the series to repulse them, or to cause them to exclude it from their book-shelves. I recognise the kindness shown by many Protestants to their Catholic neighbours, when kindness was valuable, during the dark days of persecution and earnestly deprecate hostility, where I intend and feel only kindness and charity. If, in any of my statements, I have unconsciously been led into error, I shall be grateful to any one who will point out the mistakes, and it shall be rectified at the earliest opportunity.

HOLYWOOD, *March 17th, 1884.*



THE DIOCESE OF CONNOR.

THE River Glashabradin (salmon stream), which falls into the Lough of Belfast at Whitehouse, is the southern boundary at that place of the diocese of Connor; and the townlands of Drumnadrough, Ballygolan, Glengormly, and Collinward, though in the civil parish of Carnmoney, belong to the parish of Shankill, and are in the diocese of Down. The Granges of Molusk and Umgall and the townland of Ballyutoag, belong to the diocese of Down, though they are at present incorporated in the civil parish of Templepatrick. From the Grange of Umgall to the Grange of Muckamore, the diocesan boundary is the River Clady; thence to Lough Neagh, the southern boundary of the Grange of Muckamore, is also the southern boundary of the diocese of Connor. Lough Neagh and the River Bann, to its confluence with the sea, bound the diocese to the south-west and west, except at one point, nearly opposite Church Island, where the diocese of Derry has 1,012 acres in Ballyscullion, though on the east side of the Bann, from the mouth of that river to Portrush, the diocese is bounded by the sea; and from Portrush to Whitehouse its boundary is identical with that of the County of Antrim.

THE PARISH OF WHITEHOUSE.

THE ancient Ballyrintollard is now called Whitehouse; it was so named from a little castle which was erected to serve as a part of a chain of communications between Carrickfergus and the Ford at Belfast. In "A Noate," made in 1574 "of the several Seates for placyng of the Gentlemen Adventurers for their princypall dwellyngs," it is stated that *beneath the Cave* there are "two little pyles, Mr. Barkley and Mr. Brunker, distant four miles from Craigfergus." These were the old Castles of Greencastle and Whitehouse. Brunker, of Whitehouse, was a soldier who had seen hard service under Essex and Perrott, but he was not able to keep his hold on his "little pyle," which thirty years afterwards was included in the immense territory granted to Sir Arthur Chichester. In 1636 it was occupied by Thomas Boyde, of Whitehouse. The troops of William the III. were disembarked in 1689 at the *Old Whitehouse*, which stood near what is now called "Macedon Point," where some vestiges of an old house are still shown, in which it is stated, that the king was joined by the Duke of Schomberg, the Prince of Wurtemberg, Major-General Kirke and many others. From Whitehouse the king *drove over the Strand to Belfast* in the Duke's coach, drawn by six horses.

A plan of the *little pyle* of Whitehouse, as it stood in 1839, and as it may still be seen, is given in the *MS. Ordnance Memoir*. The castle, or the Whitehouse, consisted of a square building, standing nearly north and

south, 70 feet long and 27 feet wide in the exterior. Attached to each angle in front is an almost circular tower, 11 feet 3 inches in diameter in the interior. There is a third tower of similar dimensions attached to its rear centre. These towers communicate with the interior of the building; and in those in front there is no door opening from the outside. The walls are three feet thick; the height of the building, which is now occupied as a barn, stable, &c., and consists of two floors, is from 16 to 18 feet; it is said to have been originally from four to five stories, and to have been reduced to its present height about seventy years ago. The castle is divided into three unequal apartments, separated by walls which seem to have been carried up the entire height. The lower story does not exceed seven feet in height, in the centre apartment the floor has been removed, but in the others the floors of the upper stories, supported by massive beams of white oak, from 7 to 10 inches square, still remain. The building received light through several square windows, from two to two and a half feet square. In the lower story are several embrasures, about a foot square in the exterior, and about four feet from the ground; in the apartment at the northern end, is a spacious fireplace, nine feet wide, and five feet deep. The "brace" or front of the chimney, is supported by a massive oak beam, about ten inches square, resting on the walls at each side of the hearth. The chimney is very wide, but gradually narrows as it ascends. In the tower at the S. E. end, are the remains of a much smaller fireplace and chimney. In the upper story the apartments seem to have communicated by large doorways. The masonry is substantial, and built in courses; several bricks occur in the exterior; they are of the modern form, and exceedingly hard and well burned. Slabs of white

oak also occur in the interior and exterior of the walls. The cement is a coarse and badly burned lime, and very coarse sea-sand. All the doors and windows are square-headed, nor is there an arch in the entire building. There are no remains of outworks. A little to the west of the building are traces of a pleasure garden, in which is a low mound, 30 feet in diameter, enclosed by a parapet of stones; there are also traces of a fish-pond near it.

At Whitehouse Point are the imperfect remains of an ancient quay, which is said to have been the usual landing place previous to the formation of a quay at Belfast. A few yards to the north-east of the quay is an artificial island called "Donald's Island," which is now visible only at very low water. It is supposed to have been connected with the quay; it is about 70 feet in length, and about 30 or 40 feet in breadth. It seems to have been formed on one of the low rocks, which occur along the coast; and it is said that the upper framework is formed of oak beams, squared and fitted to each other. The tradition regarding it is that it was a landing place, at which iron-ore was landed, which was afterwards carried on horse back into the interior of the country to be smelted. King William is said to have landed a portion of his army at this island, or at the quay near it. In the townland of Whiteabbey and within three-quarters of a mile of Whitehouse there is a trifling swell, which is to this day known as the *Camp Hill*, where, it is said, a portion of William's army was encamped.

The townland of Whiteabbey contains the remains of the Abbey Church, which gives name to the townland. The ruin is internally 38 feet 6 inches long, 19 feet 9 inches wide at the east end, and 20 feet 2 inches at the west; the walls are four feet thick and built

in courses; the side-walls are 20 feet high. In the eastern gable about nine feet from the ground are three lancet windows, which are much disfigured by the removal of the dressings, but their dimensions may be estimated at 7 feet 6 inches in height, 1 foot 9 inches in width outside, splayed to 5 feet inside. They are pleasingly represented in a drawing published in Benn's (First) "History of Belfast" (p. 265). In the north and south side-walls, at the distance of 1 foot 6 inches from the eastern gable, are similar windows; these windows are 2 feet from the ground at the outside, and 6 feet from the floor, in the inside of the building; that in the south side is now destroyed and presents an unshapely gap. The *Ordnance Memoir MS.*, says, "In the south side, and within $5\frac{1}{2}$ feet of the west gable, are the remains of a square-headed doorway, which seems to have been 7 feet high, and 3 feet 4 inches wide; near the centre of the same wall, and 4 feet from the ground, is a square window, measuring 4 feet 6 inches by 4 feet." These openings were made in bad taste, and seem to have been comparatively modern; they are now mere gaps. The western gable has almost entirely disappeared, but the aperture for the door still remains, stripped, however, of its cut stone facings. From what remains, it is evident that the doorway consisted of several receding arches, and was a good specimen of early English work; but caps, bases, columns, and mouldings have long since been pounded up and sold by freestone dealers to whiten hall-door steps in Belfast. The north-west angle is ragged and looks as if it had been connected with other buildings. For a considerable space around, and especially in that direction, several foundations and pavements have from time to time been discovered; among them have been found several coins of the Edwards, a font, capable of holding

a gallon, a quern, carved stones, a crucifix, ornamented with the twisted Irish pattern, and a bronze chancel-lamp; the crucifix and the lamp passed into the possession of the late Edmund Getty, after whose death, the crucifix was purchased by the late Wyville Thomson, who bestowed it to a museum in Edinburgh; and the bronze sanctuary-lamp, which the late Mr. Getty described in the Catalogue of the Belfast Exhibition of Antiquities, as "an ancient bronze Incense-burner," was purchased by the writer, in whose collection it is at present. One of the sculptured stones found bore the figure of a shamrock; and another, resembling a corbel head, was over the door of an adjacent ice-house. The ice-house and the carved stone have disappeared, but fortunately there is a drawing of it in the *Ordnance Memoir MS.* About 70 yards s.w. was a deep draw-well faced with stone; which was filled up and covered in 1836. A pipe about 18 inches square, built of dry stones, which seems to have served as an aqueduct for conveying water to the Abbey from the springs in the hills west of it, was discovered at a depth of 3 feet from the surface. It was traced at intervals for a distance of fully 500 yards from the ruins. The great graveyard which surrounded the church, seems to have included fully an acre and a half. In it many stone-lined graves were discovered; which form of interment testifies to the remoteness of the period, at which the spot was first selected for the site of a religious edifice. *The Ordnance Memoir MS.*, says that a circular fort 90 feet in diameter, stands a few yards east of the Abbey Church. Every trace of the fort has now been removed, it was probably one of those funereal mounds, near which some of our most ancient churches were built. The present ruin seems to have been erected about the year 1200, but the presence of the mound and the discovery of

the stone-lined graves show, that the church was erected on the site of an ancient Irish church of very remote antiquity. The Itinerary of Father Edmund MacCana or MacCann, written shortly after 1643, says, "At three or four miles distance from Beall-ferst, on the north is an ancient monastery of the Order of St. John of Jerusalem, commonly called White Abbey, in Irish Mainister-fhionn; of which some portions of the walls and the rubbish are all that is now to be seen. What were its possessions is now forgotten through the troubles of the times." *Ulster Journal*, Vol. II. If the tradition gathered up by Father MacCann, could be relied on, Whiteabbey was one of the religious establishments under Templepatrick, but the house seems to have fallen into obscurity before the suppression of religious houses. In the grant to Sir Arthur Chichester, it is described as "a ruinous house, called *the Whyte Abbye.*"

The old Protestant Church of Carnmoney was a portion of the ancient Church of Coole. It stood 30 yards to the east of the present church. In the *Taxation of Pope Nicholas* the "Rectory of Coole" is valued at 10 marks, and its vicarage at 4 marks. It would seem that Coole (Irish—*Cuil*, the corner) was formerly applied to the church and parish, while the district was named Carnmoney. The district is represented as extending from the river Glashabradin to the River of Ballylinny, or the Three Mile Water, and from the shore of the Lough of Belfast to the River Aghasolas.* The *Terrier* enters "Ecclesia de Coole of Carnmonie,

* Aghasolas—*Ath-solais* (pronounced A-solis)—"a ford of light." Many fords in Ireland were so named, because the ancient Brehon laws required that there should be at them a signal-light, for the guidance of travellers; and there were certain officials appointed, whose duty it was to take charge of them. See *O'Curry's Lectures*, Vol. I., p. cccxviii.

the vicar pays in Proxies, three shillings ; Refections, three shillings ; Synodals, two shillings." The Visitation Book of 1622 records, "Ecclesia de Coole ruynous, rectory belongeth to the Abbey of Woodburne, and is possess by the Lord Treasurer"—(Chichester). The old church measured 64 feet by 26 feet, but from foundations discovered at its west end, the original length appeared to have been 89 feet. The walls were three feet thick, and previous to 1814 they were much higher than they afterwards were ; they were up to that period pierced by narrow pointed windows. The ancient well, now tastefully ornamented with a casing of cut stone, is near the site. In the older portion of the graveyard stone-lined graves were frequently found at the depth of 6 or 7 feet, and were mistaken for drains.

The church, according to local tradition, stood at the western extremity of a town, which tradition has dignified by the name of the "City of Coole." It is said to have extended from this church to that of Whiteabbey, a distance of a mile and a half. Extensive foundations of houses, quern stones, causeways, or roads, paved with large and closely laid stones, seem to show at least that the intervening country was once densely populated. "The Irish Highway"—the ancient road from Carrickfergus to Antrim, passed through Coole. This road, which has been widened, was, till 1836, one of the leading roads between those towns. A portion of its north-western end, so late as the end of the middle of the last century, was only 7 feet wide, and formed of very large stones, compactly paved. A fine pillar stone formerly stood to the left of the old road, half-way between the church and the meeting-house ; but as it obstructed the plough the industrious farmer buried it. The Earl of Sussex—the Lord Deputy, on the night of the 8th of July, 1556,

“camped underneath Banne Vadegane, by Lissetolloh-Arde, beyond Belefart,” on his march towards Carrickfergus; and again on his return—“On Monday night, 27th July, he removed to Banne Vaddegan, by a towne called Coille, 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.” On Tuesday, the 4th of August, he marched to Crumlin: “we came,” says his Secretary, “by and up a great hill, called Banne Rory, on which we might see part of Scotland.”

“Not far from this (Whiteabbey),” says Father MacCana, “is a chapel, which was occupied by some Monks, but to what religious house or Order it belonged I could not tell, unless I were to conjecture. In Irish it is called *Kill-na-manach*, that is ‘Church of the Monks;’ a portion of the walls of the chapel remains—I may, however, venture the guess that it belonged to the Monastery of Goodburn, which is about two miles distant to the east, near the town of Karrick-fergus, on the bank of the River Good-burn, and only one mile outside Karrick-fergus on the west.” This church is called, in the *Taxation of Pope Nicholas*, “*Ecclesia de Monketone*,” and is valued at 10 marks. The entry in the *Terrier* says, “*Ecclesia de Ballymannagh hath 3 towns in Spiritual and Temporal, and belongs to the Greyabby. It pays in Proxies, two shillings; Refections, two shillings; Synodals, two shillings—Lord Deputy hath it—hath some orchards.*” It would seem, therefore, that Father M’Cann’s guess, that it belonged to Woodburne Abbey was not correct; however, there is little doubt that, in the entry in the Visitation Book of 1622, “*Capella de Ballemacranaugh, no church nor walls—the second part of all tithes impropriate to the Abbey of Woodburne; the third part belongeth to the Vicar, valued at*

Xs, worth 1£ Xs," *Ballemacranaugh* is a mistake for *Ballenamanaugh*. In the Chichester Grants the three townlands are stated to be Ballynamannagh (Monkstown) Carn-tall, and Ballyjordan (Jordanstown); its district extended from the Ballylinny River, or the Three Mile Water, to the boundary of the County of Carrickfergus. McSkimin records a curious local tradition, that Fergus, King of Scotland, was lost during a storm off Carrickfergus, which was so named from the circumstance; and that his body, being found on the beach, was interred at Monkstown. The author of the Montgomery Manuscripts thus refers to that tradition, when writing of the Duke of Ormond's visit to Carrickfergus in 1666:

"His Grace stood a good while talking publicly of severall matters, and enquired if Fergus his body was found, and where buried; and there being none that answered, I told his Grace that Scotts history spoke of its being found, and that a place called Monkstown (about three miles from thence), claimed the honour of preserving his remains: but I believe that those Fryars, who built the very small chappel in that townland (and were not in being till long after St. Patrick's days) could not show any of Fergus his bones, but some bodys els instead of them; and so cheated their credulous Irish converts and the Highland Scottish votarys, who came over to see Ireland, and those suppositious relicts of so greate and revered a man: for real they could not be; because the grave's hungry stomach would not have taken time from 330 years before ye birth of Christ till the later centuries after it to digest that morcell."

Old Montgomery is here in error. King Fergus was a Christian; he granted Armoy to St. Patrick, and lived more than thirty years afterwards. The ancient church is situated in the townland of Monkstown, which is named from it, and is $2\frac{1}{4}$ miles north of Whiteabbey. The ruins occupy a retired situation, near the base of the precipitous ridge which impends over the fertile district, extending between it and the Lough of Belfast. The remains consist of the western

gable, which is about 16 feet high ; and the foundations of the church, which measured in the interior, 63 by 17 feet. The walls are 3 feet thick ; the masonry is good, and is in courses of two and a half feet, which seems to be grouted with badly burnt lime. There are no cut or dressed stones in the building or lying around ; but in 1836, during some excavations fragments of cut stones, pieces of wood and mortar were found ; all of which bore evident marks of fire, as if the building had been burned. The burial ground is now under cultivation ; but so lately as the year 1780 it was a common place of interment, but after that date only the remains of destitute persons were interred in it. There are numerous traces of old earthen works—the remains of forts about it, and along the bank of the rivulet which flows by it, testifying to the former importance of the place.

Raths were formerly numerous in the civil parish of Carnmoney—there are at present 21 such structures, and 20 have been destroyed within the last hundred years. They are situated within a convenient distance from a stream or spring, and seem to have been well adapted for places of abode or defence, or perhaps for both. That in Jordanstown was used as such in more modern times, for in its parapets several 10 pound cannon balls and some lead were found. The situation of the fortress which gives name to the townland of Dunanney—*Dun-eanaigh* (pronounced Dunanny), “the fort of the watery place,” near the summit of the very abrupt southern declivity of Carnmoney Hill, and 507 feet above the sea, is very conspicuous. The form of the fort is elliptic, measuring at the base 94 feet in its major, and 62 in its minor diameter ; its height varies from 10 to 22 feet from the bottom of the ditch, which is 18 feet wide. The summit of the fort is encircled

by an earthen parapet from 16 to 25 feet thick, and from 4 to 7 feet high in the interior. At its south-eastern side this parapet increases to its extreme thickness and height, forming a circular swell or mound, on which a considerable quantity of wood ashes was found. The bottom of the ditch is formed by the rock, as is also the summit of the fort, which, with its parapet, forms a sort of basin, from which the rain-water that lodges in it cannot escape, so that it is generally from one to three feet under water. This fort almost overhangs the site of the ancient Church of Carnmoney, which is 506 yards south-west of it. Within the last hundred years upwards of 20 artificial caves have been destroyed, or so closed that all trace of them has been lost. The sites of seven are known and have been explored. A very extensive one was discovered and explored about 60 years ago in a gravelly hill in the townland of Croghfern. It consisted of 12 chambers, communicating with each other by means of a narrow pipe, through which a full-grown man could scarcely creep. Each chamber was 21 feet long, 6 feet wide at the bottom, with sides inclining towards each other, and about 5 feet high, built of field-stones, and covered with flag-stones. Paved hearths covered with cinders of wood, near which were smooth stones, which seemed to have been used for seats, and some half burnt corn were found in this cave. It stood within a few feet of a *rath*. Two other caves which are said to contain chambers, were also found in this townland, but they are now closed. In each of the townlands of Dunanney and Glengormly, it is said, there are two caves. There are also similar caves in Monkstown, and in Ballyhown—*Baile-uamhain* (pronounced Oowin),—"the town of the cave." A cave or chamber has been partially, or entirely hewn

out of solid basalt, in the face of the almost precipitous eastern declivity of Carnmoney Hill; the cave measures 11 feet by 8 feet, and its roof, which is raised at the centre, is $8\frac{1}{2}$ feet from the floor; at its entrance the rock is cut artificially into a form, somewhat resembling the jambs of a doorway; at this part it is 7 feet high, and 5 feet wide. As the rock is almost precipitous, the approach to this cave is very difficult; and it does not seem to have been much frequented. It is in the townland of Croghfern. The Cairn which gave name to the parish of Carnmoney—*Cairn Monadh* (pronounced Carn-mona), “the cairn on the boggy mountain,” stood on the summit of Carnmoney Hill, at an elevation of 785 feet above the sea. The only remains of it is a large tabular stone, $2\frac{1}{2}$ feet broad, and 2 feet thick. That there was a Cairn there, is only known by tradition, every trace of it having long since disappeared.

A rude Standing Stone, 13 feet 8 inches high, 2 feet 6 inches broad, and 2 feet 4 inches thick, stands in the townland of Ballyhown. About a quarter of a mile to the north of the church a funereal urn was found, and several similar urns were found in a rather conspicuous hill, in the townland of Ballyvesey. In the same townland many bronze weapons have been found. It is said that there was once a Crannoge in the townland of Ballycraigy; an oar with a paddle at each end has been found in what seemed to have been the bed of a lake.

Ecclesia de Carngran is valued in the *Taxation of Pope Nicholas* at 5 marks. This church is entered in the *Terrier* “Capella de Carrini Graine, one quarter Glebe; it is of Muckamore: it pays Proxies 3 groats; Refections 3 groats; Synodals 2 groats.” The Visitation Book of 1622 reports—“Ecclesia de Carngrany, no chappell, nor walls, but all

decayed. The 2nd part of all the tithes impropriate to the Abbey of Muckamore, possessd by Sir Hercules Langford, Knt." An Inquisition held in the reign of James I., found that the church of Carngrany was a parish church, and that its parish extended over the townlands of Killgreel, Ballynabarnish, and Craigarogan; the last townland was then called *Ballicarngraney*. A portion of the foundation of the church still remains in the old graveyard of Carngrany, at the west of the village of Roughfort, in the townland of Craigarogan. The church measured 50 feet by 24 feet, and its walls were a little more than two feet thick. Carngrany (*Carn-Grainne*, "Grainne's Cairn") is so called from a remarkable pagan monument about forty perches to the north of the Rough-Fort, a mound, which gives name to the village. The monument consists of ten large slabs raised on other rude stones as supporters; so that it resembles a series of Cromleachs, arranged like a rude stair of ten steps, ascending gradually towards the S.W. The monument is 40 feet in length; the largest step is at the S.W. end, it is raised about seven or eight feet; it is 6 feet 9 inches long, 5 feet broad, and 2 feet thick. The slab on the N. E. end is the smallest, and is but little raised above the surface of the ground; it is 5 feet long, 3 feet 3 inches broad. The writer of the *Ordnance Memoir*, written in 1838, says, "Within the memory of some old people, this temple was enclosed by two circles of standing stones, which were from 2 to 3 feet high; the inner circle was about 35 yards, and the outer one 60 yards in diameter, the stones were at some distance from each other. It is almost 50 years since these stones were destroyed, but since that period the temple has not undergone any change." Monuments of a similar class throughout Ireland are frequently called *Leabthacha Dhiar-*

mada is Ghrainne, "Beds of Diarmaid and Grainne," as according to popular tradition they were supposed to have been erected by those celebrated persons for resting or hiding places.* There is a tumulus about 150 yards south of the monument, which from its mutilated condition, gives name to the village of Rough Fort. The form of the mound was that of a truncated cone, 93 feet in diameter at the base, and 33 feet at the summit; its extreme height above the bottom of the ditch is 29 feet. The ditch varies from 5 to 9 feet in width, and from 5 to 13 feet in depth below the adjacent ground. It is said that traces of ramparts have been remembered about it; but they have long since been removed. The mound is chiefly composed of the light sandy soil thrown up from the ditch. In digging in it, for the purpose of removing the soil, several ornamented earthen urns were discovered in it, and hearths paved with stones were found on its summit. A cave, 25 feet long, which consisted

* The romantic story—"The Pursuit of Diarmaid and Grainne," was one of those tales, which every chief poet was required to know. The principal incidents were as follows:—"Finn, in his old age solicited the monarch Cormac Mac Art for the hand of his celebrated daughter, Grainné; Cormac consented, and Finn attended by his chosen warriors, among whom were Oisín, his son; Oscar, his grandson; and Diarmaid O'Duibhne, came to Tara, where they were entertained at a sumptuous banquet. Grainné, who did the honours of her father's court, sent round to all the guests, except Oisín and Diarmaid, a precious cup filled with the choicest liquor. The liquor was drugged, and soon all, who partook of it, fell into a heavy sleep. Grainné then conjured Diarmaid by his vows of chivalry to save her from becoming the wife of a man so old as Finn. Diarmaid consented, and when the monarch and Finn awoke from their sleep their rage was boundless. Finn assembled all his warriors in pursuit of them, and the pursuit lasted for years and extended over all Erin. So that the description of it embodies a great amount of curious information on topography, social manners, and more ancient tales, and superstitions."

of two chambers, constructed in the usual manner, was formerly in the townland of Craigarogan, but it was demolished upwards of 50 years ago. There is a tradition that there was formerly a castle at the village of Rough Fort.

The interior of a Rath in the townland of Kilgreel is said by tradition to have been a graveyard. It is about 75 feet in diameter, and encompassed by a parapet 3 to 4 feet high, large stones said to be a ruined Cromleach, also remain in this fort; portions of the parapet have been wholly removed. "Within memory," says the *Ordnance Memoir*, "there were extensive caves near the old burying ground, they have, however, been partly demolished, and are now covered over with earth." In the townland of Kilgreel there are the remains of an ancient enclosure, surrounded by a parapet. Its form was quadrangular, measuring about 67 by 22 yards. The portion remaining is enclosed on three sides by a parapet from 3 to 5 feet high on the exterior, and from 5 to 8 feet broad, which is formed by large stones and earth. There seems to be only one course of stones. They are closely laid in some instances and preserve a good dressing in the exterior; but more than one half of them have been removed. They vary from 2 to 4 feet in length, and are laid longitudinally. The entrance to the enclosure is at the southern side. It is 5 feet wide and is faced by a stone at each side. The interior is a bare rock, with scarcely a grain of earth on it, a little rivulet flows diagonally across the enclosure. Near the centre of the enclosure, as it was originally, stand 4 stones, measuring respectively $6\frac{1}{2}$ feet, 6 feet, 4 feet, and $3\frac{1}{2}$ feet.

The grange of Ballyrobert, which contains 883 acres, is incorporated in the civil parish of Templepatrick. The

church is not entered, at least under the present name, in the *Taxation of Pope Nicholas*. The entry in the *Terrier* is "Capella de Ballyrobert is of Muckamore; has one quarter glebe; it pays, Proxies, three shillings; Refections, three shillings; Synodals, two shillings." The *Visitation Book* of 1622 reports, "Grangia de Balle Robert, the second part of all tithes impropriate to the Abbey of Muckamore, possest by Sir Hercules Langford. Knt." "The remains of the old grave-yard were dug up several years ago in the farm of Edward Gilmore. The foundation of what was supposed to be the church, and several broken grave-stones were dug up. All trace of this burial ground is now obliterated." *Ord. Mem. MS.*, (written in 1837).

Church of Ballymartin. "Ecclesia de veteri villa"—"the church of old town," is valued in the *Taxation of Pope Nicholas* at 24/4. Oldtown would be Shanbally, but as there is no place in the neighbourhood which bears that name, Dr. Reeves supposes that it is Ballymartin. "The graveyard is situate in a little glen, on the north side of the Ballymartin Water, not far from the eighth milestone, on the new road to Belfast. In it are the foundations of the church, measuring 54 feet by 18; and in the adjoining ground are the seeming vestiges of very ancient buildings, where tradition says a town once existed"—*Eccl. Antiq.* The *Terrier* enters it "Ecclesia de Ballymartin, one townland glebe, it pays Proxies, ten shillings; Refections, ten shillings; Synodals, two shillings. A rectory of my Lord Deputy (Chichester)." The entry in the *Visitation Book* of 1622 is merely "Ecclesia de Ballymartin—ruin." The *Ordnance Memoir MS.* says, "the burial ground occupies a quadrangular space of about 150 feet by 100, and is thickly studded with graves; near its centre are the foundations of the church which stood

a point to the north of east, by south of west. It measures in the extreme 56 feet by 22 feet, and its walls, which appear but a little above ground, are 4 feet thick. The doorway seems to have been in its northern side, at the distance of 13 feet from its western end. The stones, which are rather large, are cemented by a very coarse mortar. Contiguous to the western end of the church is a circular earthen mound, about 3 feet high, and 20 feet in diameter. There is a small spring well on the opposite side of the river, which is said to have been, in old times, resorted to from all the surrounding districts, on account of its miraculous virtues; even within memory, persons came here, erected sheds, and having confined the water in ponds, bathed themselves in it.* On the bank of the Ballymartin River, and opposite the graveyard, is the mouth of an artificial cave, which, it is said, extended to the ancient town. Its mouth is 8 feet above the bed of the river, and about 10 feet from the summit of the bank; 170 yards further up the stream is a circular Fort or Rath, 10 feet high, 75 feet in diameter at the base, and 60 feet at the summit; it has neither ditch nor parapet. There are traces of several ancient roads in the vicinity of the church. One of them, it is said, led to the ancient town called Mac-Garrystown, which stood on the opposite side of the river, and about 250 yards from the church. This town, which is said to have been inhabited by a powerful sept named Mac-Garry, was, according to tradition, destroyed in the reign of Elizabeth by the English, because the inhabitants slew a

* "There are," says the *Ordnance Memoir*, "two old men (Presbyterians), who still believe in the properties of the well, and are in the habit of using it; but from a dread of incurring the character of being superstitious they resort to it privately, and deny that they did so."

detachment of artillery, which had halted for the night at Roughfort. When the new road, which runs over the site of the ancient town, was being made, extensive foundations were dug up; stone hatchets, flint arrow-heads, silver coins, between 20 and 30 querns, iron and bronze weapons, and numerous other articles were discovered; while in the fields around it similar articles, besides hearths formed of pavements, and burned corn, have frequently been found." The townland of Toberagnew, a detached portion of the civil parish of Ballymartin, takes its name from a remarkable well. The water is pure and limpid, and is confined in a circular space two feet in diameter and one foot deep, which is lined at the sides with carefully laid stones. It is considered a Holy Well, but all traditions regarding it are lost. It is probable that a small chapel existed in this townland; both the well, and the circumstance of its being detached from the body of the parish to which it belongs, induce to this conclusion.*

PRIESTS.

The district which constitutes the Administratorship of Whitehouse, consisting of the portion of the diocese of Down already treated of, and the civil parish of Carnmoney in the diocese of Connor, was incorporated in the parish of Shankill, or Belfast, until the year 1854, when Father Ryan was appointed Administrator.

Rev. Patrick Ryan is a native of the parish of Ballycahill in the County of Tipperary. He entered the college of Thurles in 1842, where he studied Classics, Philosophy, and Theology; he entered the second years' Divinity Class in the

* The boundary between the Parishes of Whitehouse and Ballyclare is not yet definitely settled.

College of Maynooth, in August, 1848 ; and was ordained in June, 1851, in the Convent Chapel of Mullingar, by the Most Rev. Dr. Cantwell. He was appointed immediately afterwards Curate of Glenavy, from which he was appointed, in March, 1852, to the curacy of Ballymena. After the death of Father O'Heggarty he was appointed, on the 1st of August, 1852, Administrator of Ballymoney, from which he was appointed to Whitehouse, on the 13th of March, 1854.

CHURCHES.

There are in the district of Whitehouse two churches : one in Greencastle, which is situated in the diocese of Down, and one in Whitehouse, which is in the diocese of Connor. The church in Greencastle was dedicated by the Most Rev. Dr Crolly, on the 20th of May, 1832. The sermon on the occasion was preached by the Bishop, from *Revelations*, iv. 11. The collection amounted to nearly £50. The date-stone bears the following inscription :—

Erected
by
Wm. Crolly, D.D.,
1831.

The church of St. Mary, Star of the Sea, which was erected by Father Ryan in Whitehouse, on a site bestowed by the late Mr. Joseph Magill, is of the early pointed style of architecture. It consists of a nave and aisles with chancel and side chapel, and a tower at the west end of the south aisle. Each aisle has a porch. The walls are built of black stone, relieved by cut stone dressings of a light colour. The nave has a polygonal panelled ceiling, spanned at intervals by curved wood ribs which spring from wall-shafts, and support the roof ; the ceiling of the chancel

is arched and panelled. The aisles open into the nave by lofty arches, supported on pillars of freestone; and the lightness of the dividing arcade gives an appearance of spaciousness and unity to the interior. The nave is lighted by a clerestory of foliated windows, by a triplet of lofty lancets at the west end, and by a couplet of lancets surmounted by a wheel-window at the east end of the chancel. The aisles have a series of two-light windows; the chancel and chapel are floored with encaustic tiles of various colours; the altars and reredoses are of Caen stone with columns and inlays of marble; the high altar, supported on four marble columns, presents three sculptured groups in the interspaces; the reredos is about 18 feet high; the lower part of it is diapered, the upper portion shows an arcade of 8 niches, and the whole is surmounted by a cornice: while in the centre a canopied throne rises to the height of nearly 30 feet. The altar of the chapel of Our Lady has a front ornamented with Mosaic panels; the lower part of its reredos is inlaid; and in the upper part is a central niche containing a statue of the Virgin and Child, on each side of which are groups, carved with subjects from the Life of the Virgin. The font, which was presented by the architect, Mr. John O'Neill, of Belfast, has a circular bowl, ornamented with inlaid panels, and supported on marble columns. The interior of the church is complete, but the tower and spire are unfinished; when the spire is completed it will be about 180 feet high. The church was dedicated on the 12th of May, 1867, by the Most Rev. Dr. Dorrian, and the sermon on the occasion was preached from the 19th chapter of the Gospel according to St. Luke, by the Most Rev. Dr. Kieran, Archbishop of Armagh and Primate of all Ireland. The collection on the occasion amounted to nearly £700.

THE PARISH OF CARRICKFERGUS.

IN its early history the principal importance of Carrickfergus centres round its Castle. That building, though comparatively small, and though considerably debased by modern incongruous additions, possesses great interest as the only existing fortification, in the kingdom, which exhibits a specimen of the old Norman military stronghold. The Castle is, by most, supposed to have been erected by John de Courcy, to whom Henry II. had granted all the territory he could conquer in Ulster, reserving to the king homage and fealty. This military adventurer carried with him a colony of Anglo-Normans—the Sendals, Bensons, Jordans, Copelands, Russels, Whites, and Savages; and though the descendants of these foreigners no longer reside in Carrickfergus, Jordanstown, bordering on the county of the town, the Copeland Water, Whitesland, Sendal's Park, just outside North Gate, and Savage's Castle, the site of which is still remembered, testify how they once flourished under the protection of the Castle. Others attribute the building of the Castle and the permanent planting of the Colonists to Hugh de Lacy, whom King John created Earl of Ulster, in 1205, and on whom he bestowed the estates acquired by De Courcy, who, through the machinations of his enemies, was then a prisoner in the tower of London. The site of the Castle, a rocky peninsula, about 30 feet high, shelving considerably to the land and washed on three sides by the sea, from which it is of easy access, must at all times have

presented peculiar facilities for the erection of fortifications. Old traditions account for its name by saying, that King Fergus, who may be said to be the founder of the Scottish Monarchy, was drowned here, and that the cause of his coming was to drink of the waters of the well now within the Tower of the Castle. It is said that his followers interred his body in the Church of Monkstown, but the most lasting memorial of his name is *Carrickfergus*.—"the Rock of Fergus." Jealousy, occasioned by his good fortune, soon excited the enemies of De Lacy, who accused him of rebellion. King John hastened to punish his ingratitude, and, though he effected his escape, the King, who arrived at Carrickfergus on the 19th of July, 1210, besieged and captured the Castle, into which he threw many of De Lacy's barons and adherents, seized on their lands, and only granted them their liberty, when he had wrung from them the last penny they were able to pay. He placed in the Castle a garrison under the command of De Serlande, and sailed from Carrickfergus on the 29th of July, in a ship of Bayonne, which carried him to Holywood. De Lacy recovered, in the following reign, the royal friendship, and Carrickfergus again became the capital of Earls of Ulster. In 1260 the English interest was imperilled by Brian O'Neill, but he fell in the battle of Downpatrick, and the townsmen of Carrickfergus were not slow in assuring the King of what service their loyalty had been. The earldom passed by marriage through the De Lacys to De Burgo. Lord Edward Bruce, in the year 1315, at the invitation of the Irish Chiefs landed at Oldfleet with a large army, and was soon joined by many disaffected Irish and Anglo-Irish. The adherents of the English were defeated in a great battle fought near Connor, and many of the fugitives sought

safety in the castle, which they bravely defended against the Scotch. Edward Bruce, who had in the meantime caused himself to be proclaimed King of Ireland, left a portion of his troops to carry on the siege of Carrickfergus, while he marched with the main body of his army towards the south, but as summer advanced, he made his appearance once more before the town. Thomas Mandeville, on the 10th of April, 1316, succeeded in throwing reinforcements into the Castle ; and the garrison was thus enabled to annoy the Scots in the neighbourhood. Early on the following morning Mandeville made a desperate sally on the Scotch ; but one, Neill Fleming, a man of uncommon intrepidity, by sacrificing himself and his party, saved the Scotch army. Mandeville himself was killed by one Gilbert Harper ; and few of his companions escaped to the fortress. Eventually the English offered to surrender ; and thirty Scots, who advanced to take possession of the Castle, were treacherously made prisoners. When, however, Robert Bruce landed at Carrickfergus with reinforcements, the siege was pressed with greater vigour, and the Castle surrendered towards the end of August, not before the garrison had endured the horrors of famine, and even, it is said, had eaten the Scotch prisoners. The Scotch continued to hold Carrickfergus until Edward Bruce was killed, in May, 1318 ; shortly after which Robert arrived in Carrickfergus, but learning the total failure of the cause he returned home. The next important events in the history of the town were the troubles ensuing on the death of William de Burgo, Earl of Ulster, who was murdered, near Belfast, by his own retainers, in 1333. The English interest in Carrickfergus seems to have been so powerless, in consequence of these disturbances, that the Irish crossed the Bann, and made permanent settlements

close to the town ; and in 1386 the Scots came and burned the town. Soon after we find the Mayor and Burgesses requesting assistance from the Lord Deputy to rebuild their town. The Deputy, by an order, dated April 20th, of the following year, directs the Treasurer of Ulster to remit to them the rents of the corporation, “ to build and repair the said towne, totally burned by our enemies, and the enemies of our Lord the King—the Scotch,” In less than sixteen years a similar fate again befel it, and again the King exonerated the Mayor, Burgesses, &c., “ from paying the said revenue (100 shillings), due to us for the space of one whole yeare ; witness, &c., second day of July, 1402.” We are told that, in 1408, Adam Gilmore, being forced to fly before his enemies, betook himself to the Friary ; but as he himself, the year before, had robbed that sacred building of the iron of its windows and doors, his enemies found no difficulty in seizing him and wreaking on him their vengeance. Though the English power had nearly died out in almost every part of Ulster, still it held a firm footing in Carrickfergus. The *Annals of the Four Masters* record—1426, “ Brian Ballagh (the freckled) Mac I-Neill Boy, the most distinguished man of his own time for hospitality and bounty, knowledge, and skill in various sciences, was killed by the herdsmen of Carrick (Carrickfergus) ; John, the son of Henry O'Neill, was slain along with him.” The *Mac I-Neill Boy* was the official title for the Chief of the Clannaboy Colony of Derry and Tyrone men, who were then, by the right of their own good swords, masters of all the territory extending from the Ravel to Lecale, with the exception of Carrickfergus, and a few other forts, behind the walls of which the English sheltered themselves. It is more than probable that Brian O'Neill (the freckled), was

engaged, at the time he was killed, in driving from the Commons "a prey of Cattle," belonging to the freemen of Carrickfergus, nevertheless, the Chieftains of Clannaboy continued for nearly two centuries to exact, in punishment for his death, a cattle fine from the unfortunate burgesses. This imposition was called by the people of Carrickfergus *Breyne Balafs Erick* * In 1481, John Bayne, the Mayor,

* *Eric*, or *Eiric*, was a fine or composition. The word is perhaps derived from an old word *Erca*—cows, or cattle, with which the fine was generally paid. The most remarkable *Eric* of this class was the *Boromean Tribute*—Tuathal Teachtmair, monarch of Ireland, who was afterwards slain in the year 106 in the glen, where now stands Ballygowan Chapel, had two beautiful daughters, Fithir (Feeir), and Dairinè. The hand of the younger, Dairinè, was obtained by Eochaidh (Eoghy), King of Leinster, but some time afterwards he repented of his choice, and resolved to obtain by a stratagem the other daughter. He imprisoned his wife in a secret chamber of his palace at Naas, and repaired to Tara; where he told the monarch that Dairinè was dead, and expressed his anxiety to continue the alliance by espousing Fitheir. Tuathal consented; and Eochaidh returned again to Naas with his new bride. Sometime afterwards the imprisoned lady contrived to make her escape; and the deceived sister on seeing her alive fell dead of shame. Dairinè, no less affected, returned to her solitary chamber, where she died of grief. The monarch of Erin, on hearing of the untimely deaths of his two daughters, immediately ravaged all Leinster, and compelled the king and his people to bind themselves and their descendants for ever to the payment of a triennial tribute to the monarch of Erin. The stipulated tribute was to be five thousand ounces of silver, five thousand cloaks, five thousand fat cows, five thousand fat hogs, five thousand wethers, and five thousand large vessels of bronze. This tribute was called the "Boromean tribute," so named from the Gaelic word *Bo*, a cow; or the *cow tribute*. The heavy penalty, which was the fruitful cause of wars and bloodshed, continued to be exacted during the reigns of forty monarchs of Ireland, until about the year 680, St. Moling persuaded the king to relinquish it. The tribute was, however, revived and levied by Brian Boromhe (Boru), and it was from this circumstance he was named *Boromhe*, or Brian "of the cattle tribute"—the victor of Clontarf, A. D. 1014.

was joined in a commission with others, to form a league of friendship with Donald Gorme, Earl of Ross and Lord of the Isles, who was then in rebellion against his lawful prince, James V., King of Scotland. In 1503 the Lord Deputy, Gerald, Earl of Kildare, demolished the Castle of Belfast, which was then held by the Irish; he placed a strong garrison in Carrickfergus, leaving one Stanton, Constable of the Castle and Governor. In 1545 the town was garrisoned by the forces under the command of Thomas, Earl of Ormond. In 1551 the Lord Deputy, Sir James Crofts, set out from Carrickfergus on his unfortunate expedition against the MacDonnells in Rathlin. In 1552 Hugh Mac Neal Oge of Clannaboy, having submitted to the English Government, petitioned to be allowed to have secular priests in the Franciscan Monastery, where many of his ancestors were interred. In 1555 the Scots laid siege to the town, which they continued to invest until the Deputy, with a large force, arrived on the 18th of July, 1556, and defeated them with great slaughter. Sir Henry Sydney, on this occasion, slew one M'Donnell, the commander of the Scots. Sir George Stanley, who had distinguished himself in this battle, was made Lieutenant-Governor of Ulster; and the Deputy "having decreed something to the advantage of the public peace in the city of Knockfergus," and left ample stores for the garrison, returned to Dublin. In 1568 the Lord Deputy, Sir Henry Sydney arrived here, to whom Turlough Lynough O'Neill, chief of Tyrone, came and made submission. Captain Piers, the Governor, did signal service against the Irish. In 1573 the Corporation lodged a complaint against Thomas Smith, Governor in the absence of Captain Piers. They state that he had hindered their trade, and request leave to sell their "wynes, aqua vitæ, cloth, saffron, salt, and such like, to any,

rebells as well as others," adding that the inhabitants "are become so pore, as the thirde parte of the said town is ruynate." The Corporation records relate, "1573, in this year, the 2nd day of June, was the town of Knockfergus for the most part destroyed by fire, by reason of Captain Smyth's departure out of the same with his force, not leaving sufficient force to defend the same, by Sur Brian M'Phellime (O'Neill)." . . .

"In the same yeare, aboughte the 20th of August, came the right honourable the Earl of Essex into this land, as Lord Governour of the Province of Ulster, accompanied with many a lusty gentleman, and landed in the towne of Knockfergus." Another entry in the records of Carrickfergus testifies to the blackest deed done by Essex—"June, 1575. In this said month Sur Brian M'Phellime and Rowry Oge M'Quillan were executed in this towne." They were treacherously taken prisoners in O'Neill's Castle of Belfast, by Essex, who was then enjoying O'Neill's hospitality. In the same year, General John Norryes sailed hence to Rathlin, where he committed a terrible butchery of the inhabitants. On the 6th of September Sorlebuye M'Donnell attacked the town, but was repulsed; he, however, slew Captain Baker, several officers, and about one hundred soldiers, together with an alderman, the town clerk, and fourteen other inhabitants. The Lord Deputy, Sir Henry Sidney, came in October and relieved the town; writing on the 14th of November, he says, "The towne of Carrickfergus I found moche decayed and impoverished, no ploughes going at all, where before were manye and great store of kyne and cattle, beloyng to the towne, now few or none lefte, churche and housies, saving castells burned, the inhabitants fled, not above five householders of any countenance left remayninge." Yet they were comforted to hear that the Queen intended "to wall the towne." 1578, the Lord Deputy and Council wrote to the

Mayor, ordering the people to “redie and order the walles, towres, rampires, and dyches.” 1581, the Lord Deputy wrote to the Mayor, prohibiting the townspeople to pay an annual exaction, called “Breyne Balafs Erick,” which they were necessitated to pay to the Chief of Clannaboy, as a punishment, because Brian Ballagh O’Neill had been slain by the people of Carrickfergus nearly two centuries ago. In 1583, according to the records, many marauding excursions were made on the town by the O’Neills and M’Donnells, perhaps because it had not paid the *Erick*. In 1583, two merchants of Carrickfergus having been plundered by the M’Donnells, the Queen complained to James VI. of Scotland, who promised that persons making excursions from Scotland into Ireland would be guilty of treason. 1591—Lord Deputy Fitzwilliam issued a commission to settle disputes between the inhabitants of the district and Charles Egerton, Constable of the castle. 1592—there is among the records a copy of a proclamation issued by Christopher Carleill, governor of the Clandeboys, respecting the holding of markets. The most curious portion of which is, that it assures persons coming to the markets with commodities, that they shall be so far protected, from Friday evening till Sunday, that their goods cannot be arrested for the debts of their landlords or of themselves. 1594—Captain Lee, writing to the Queen, tells her, that the English forces in “Knockfergus and Clandboyes” amounted only to 100 foot and 25 horse. These were so badly paid, that they mutinied, that same year, for want of provisions. In 1597 James M’Sorley M’Donnell slew Sir John Chichester, governor of Carrickfergus, and the most of the garrison in the battle of Altfrackin. Sir Arthur Chichester distinguished himself, in the commencement of the 17th century, by extraordinary

zeal against the Irish, not permitting any feelings of humanity to stay his sword, provided only the natives were exterminated, and as much as possible of their lands conferred on himself. In 1605, Con O'Neill, of Castlereagh, was confined in the castle, from which he escaped to Scotland, where he entered into arrangements, by which the lands, extending from the Lagan to the Lower Ards, passed into the hands of Hamilton and Montgomery. In 1606, the Lord Deputy, Sir Arthur Chichester, directed the Mayor to levy "ten good and marketable beeves" on the Corporation, for the use of the army; for which beeves they were to receive £1 6s 8d, each, in "harpes," when the money would come from England. The neighbourhood of Carrickfergus shared in the excitement aroused in Scotland by the disputes between Prelacy and Presbyterianism. In 1640, the disaffected in Scotland intending to invade the northern parts of Ireland, an army of 8,000 foot and 1,000 horse was assembled at Carrickfergus by Wentworth, Earl of Strafford; 8,000 of these troops were Irish Catholics. This enrolment of an army of "Irish papists," which he was accused of intending to bring over to support the King against his subjects in England, was one of the principal accusations brought against the unfortunate Strafford. Arthur Chichester, governor of the Castle, assisted by Colonel Arthur Hill, took precautions, lest the town would fall into the hands of the Irish, on the breaking out of the great rebellion. Sir Phelim O'Neill intended to make himself master of it, but his forces were routed at Lisburn, to defend which Chichester had brought a contingent of 300 men from Carrickfergus, and supplies of powder were sent from the Castle by express on horseback. On the night of Sunday, January 8th, 1642, some soldiers and others sallied out of Carrickfergus and perpetrated the fearful

massacre in Island Magee. On the 15th of the following April, 2,500 Scottish troops, under General Robert Munroe, arrived here, and, agreeable to previous articles, the town and Castle were delivered to their charge. Munroe immediately commenced several great military expeditions, in one of which, assisted by the forces of Sir John Clotworthy, he burned Glenarm and plundered the country of 5,000 cows. Afterwards, having visited M^cDonnell, Earl of Antrim, he was hospitably entertained by the Earl, and the Earl offered his services to maintain the peace of the country, but Munroe treacherously carried him off a prisoner to Carrickfergus Castle, whence, after six months imprisonment, he escaped into England. The Irish were now terribly distressed by famine, which produced a pestilential fever, that swept off many of their enemies. It is stated that 2,500 persons died of this pestilence in Carrickfergus alone. On the 4th of August, Alexander Leslie, Earl of Leven, arrived in the town from Scotland, bringing with him the remainder of the Scotch auxiliary forces, but the country was so far denuded of provisions, that they were obliged to bring supplies from Scotland. In 1643, the Earl of Antrim was again confined in the Castle, having been taken in a vessel near Newcastle, County Down. On the 11th of June, the King wrote to the Earl of Leven to liberate Lord Antrim, which Leven refused. Antrim, however, made his escape (see *Castle Robin, Down and Connor, Vol II*). A vessel arrived at the quay on the 1st of April, from Zealand, with a contribution of provisions for the distressed Protestants. Munroe, however, seized on the provisions for his soldiers, saying that "they were the most distressed Protestants." About this time four "kirk ministers" arrived from Scotland "to press and tender the Covenant." The Covenant was taken by the entire garrison, except Major

Dalzael ; and by many of the inhabitants. The Government issued a proclamation, which they forwarded to the Mayor, against the Covenant. The proclamation was disregarded, for the Scots were now disposed to the cause of the Parliament. On the 14th of May, 1644, General Munroe marched hence with about 2,000 men and surprised Belfast, which was held for the King. In November, 1646, Munroe and the Scotch had so far changed sides, that they refused to allow soldiers and commissioners sent from the Parliamentary party even to land ; and in the following year a considerable portion of the garrison was withdrawn to Scotland to assist in the invasion of England, though these troops were paid by the Parliament. The adherents of the Commonwealth were so highly exasperated at the conduct of these vacillaters, that Sir Price Coghrun and Colonel Cunningham, who had then joined General Monk, made a forced march from Lisburn, on the night of the 12th of September, 1648, across the mountains, and at daybreak arrived at the gates, which they found unguarded ; they easily seized the Castle and sent Munroe a prisoner to England. It was generally supposed that Munroe had connived at this. The Parliament, to reward Monk, presented him with £500 and appointed him governor of the town and Castle. About the end of June, Carrickfergus was besieged by Montgomery, Lord Ardes, who, disgusted with the fanatical conduct of the Covenanters, suddenly had espoused the Royal cause, and the town and Castle were surrendered to him, on terms, on the 4th of July. The conduct of Montgomery very much offended the Presbytery of Carrickfergus who on the 26th of June, prior to the surrender, wrote to him as follows :—“ We must be faithful in warning your lordship (though the Lord knows what business it is to us) that the Lord will reward you, if you repent not for such

a betraying of the faithful servants of God, who could have plucked out their eyes for you ; and the Lord will visit your family *with sudden ruin and irreparable desolation*, for that you have been so grand an instrument to *destroy the work of God here.*" November 2nd, 1649, Thomas Dalyell agreed to surrender Carrickfergus to the Parliamentary forces, under Sir Charles Coote and Robert Venables ; and the latter was made governor. In 1650, the Presbyterian ministers, having changed sides, displeased the Parliamentary party by their zeal in praying for the royal cause. Venables seized as many of them, as he could lay hands on, and confined those of the county of Antrim in Carrickfergus ; and those of the county of Down were sent to prison in Belfast. In the same year Coote executed here George Sexton, Quarter-Master-General to the Irish army, under the Bishop of Clogher. This execution took place after that army had been defeated near Letterkenny. *It will be observed that the Irish or Catholic party, notwithstanding what their opponents did, are the only persons who then, or even now, are called rebels.* In 1662, Miles Grey, a Quaker, was taken up by Colonel Meredith for "exhorting" on the streets, and on the following day he was banished from the town and beaten by George Spring, gaoler, as he drove him thence. In 1666 the garrison, urged by starvation, mutinied, and chose one Corporal Dillon for commander. They sent a copy of their grievances to the Earl of Donegal, who strove to induce them to submit. Towards the end of May the Duke of Ormond arrived with ten troops of horse ; and his son, the Earl of Arran, arrived in the Dartmouth frigate with four companies of foot guards. In the evening of the 27th a general assault was made on the town, the Earl of Arran attacking it by sea and Sir William Flowers by land. The mutineers then retreated into the Castle with the

loss of Dillon and two others, but so many of the mutineers deserted, that their number was reduced to 120 men. On the next day they surrendered. On the 30th, 110 persons were tried, nine of whom were executed, and the others sent to Dublin, whence they were transported. The Duke was publicly thanked by the House of Commons; and the Corporation received the thanks of the Government for their loyalty on the occasion. It appears, that such were the hardships of the soldiers before they mutinied, that being kept without pay upwards of three months, and being refused food by the shopkeepers, whom they were unable to pay, they were forced to live on such fish, as they could find on the shore, and even sea plants which they boiled. The common hangman fled from the town, saying, that "he would rather be hanged himself than hang men, who had been so badly treated." A townsman named James Spring performed the office on being promised, by Sir William Flowers, £5 for each man, but the money never was paid. A reprieve came for all, a few hours after they were executed. 1688. About the beginning of March, a number of Protestant noblemen and gentlemen, the chief of whom was Lord Blaney, assembled at Hillsborough, and formed a design against Carrickfergus, then held by a garrison for the King, James II. The design failed, through the treachery of some of the conspirators. In January, 1689, a plan was formed by the Protestants of Belfast to surprise Carrickfergus, then held by the Earl of Antrim for the King; 150 Protestants of Sir Thomas Newford's regiment, then in Belfast, were to have marched to the town pretending that they had been sent to assist in garrisoning the town, and when admitted they were to seize the gates and admit others of their party. This plot also failed through the timidity of some of the

leaders. On the 21st of February, 1,000 men marched from Belfast, but finding the garrison prepared for them they retired. On the 13th of August, Duke Schomberg arrived in the Lough with a fleet of about 90 vessels, having on board near 10,000 men; and the same evening commenced to disembark his troops at Groomsport. The Irish troops in Carrickfergus burned the suburbs, to prepare for a siege. The Duke took possession of Belfast, which was evacuated by the Irish, who retired towards Lisburn. On the 20th, five regiments of foot were sent to besiege Carrickfergus, which was then garrisoned by the regiments of Colonel MacCarty More and Colonel Cormac O'Neill. On the 21st of August, 1689, seven other regiments were sent; they almost surrounded the town and began to cast entrenchments and plant cannon and mortars. The following account of the siege is from *An Impartial History of the Wars of Ireland*, by George Story, an eye-witness:—

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“The Town desired a Parley, and sent out Lieutenant Gibbons, with Propositions in Writing. He presented them very submissively, and the Duke went into a Tent to read them; but when he found they desired time to send to the late King for Succours, or leave to surrender, he sent the Paper out, and ordered the Lieutenant to be gone; and then their Cannon plaid directly at the Tent where he left the Duke, doing some Damage thereabouts, but the Duke was gone abroad. Our cannon were as ready as theirs, for we begun to play upon my Lord Donegall's House in the Town, on which the Enemy had planted two Guns which disturbed our camp. Before next morning our men drew their Trenches several Paces nearer the Wall, which occasioned very warm firing on both sides all Night. We lost some men, and had two Officers wounded; and a Drummer, that made his escape over the Wall, gave the Duke an Account that there were about thirty killed in the Town that Night.

Thursday, the 22nd, was employed in running the Trenches nearer, the Mortars and Cannon still playing upon the Town, and upon the Half-moon, that was to the right of the Castle. This Day

came a Fleet of about Fifty Sail into the Lough, which brought over four Regiments of Foot, and one of Horse. The day and night were spent in smart firing, four Regiments of Foot mounting the Trenches.

Friday, the 23rd, the Besieged desired another Parley, and would have marched out with Bag and Baggage, Drums beating, and Colours flying, &c. ; but the Duke would allow no other Terms, but to make them Prisoners of War. During this Parley, the Duke visited all the Trenches, and observed the Walls of the Castle ; and a poor Dutchman was shot from the Walls, making his Returns to Reproaches against the Prince of Orange, our King, saying—That their King was a Tinker King, he had nothing but Brass Money : He was not nimble enough at getting off when the Parley was over, and so lost his Life for his Jest's sake. After this the Duke gave orders for the Engineers and Gunners to go on as vigorously as possible. Before we had only two Batteries, one in the Windmill Hill (with Mortars), before the castle, Westward ; the other of four Guns, against the North-gate. The Duke then ordered a very large Mortar to be placed under the Walls, upon a New Battery, near the Lord Donegall's House (with two Small Guns) which did great Execution. This Night was spent in continual firing of great and small Shot, and next morning the Town was all over smothered with Dust and Smoak occasioned by the Bombs. Collonel Richards was carried to Belfast, being wounded in the Trenches the Night before ; and there was one Mr. Spring that made his escape out of the Town, who told the Duke—That all the Soldiers lay continually on the Walls, so that the Bombs only plagued the Protestants in Town ; as also that Mackarty Moor, and Owen Mackarty were the only two that hindered the Town to be surrendered ; and that they resolved, if we stormed the Town, to retire all to the Castle, in order to which they had laid in great store of Corn, Beef, Salt, and other Provisions proportionable. He gave also an account, that they were straitned for Ammunition, having only at first 30 or 32 Barrels of Powder, with other things suitable. This Afternoon several of them were observed to be busy on the top of the Castle. It was believed at first they were planting Guns there, but we understood afterwards that they were pulling off the Lead to make Bullets.

Sunday, the 25th, The Siege continued, and the Breaches were made wider, particularly one a little to the East of the North-gate ; and yet the Irish were very industerius in making up at Night what we beat down in the day.

Next morning our Guns plaid furiously, and the Breach (notwith-

standing all their cunning) was increased ; which the Irish seeing, and fearing that our men would enter, they found out this stratagem, viz., They got a great number of Cattle, and drove them all as near the top of the Breach as they could force them to go, keeping themselves close behind them ; and this served in some measure to secure the Breach ; for several of the Cattle were killed by our shot, and as they fell, the Irish threw Earth, Stones, and Wood upon them ; but this, they thought, would not hold long, and so they desired another Parley, which the Duke would not hear of, but ordered the Mortars and Cannon to play without ceasing, and the Men-of-war had orders to play their Guns from the sea upon the Castle, which so terrified the Irish, that at Six a Clock next morning, they put out their white Flag again, and sent their Proposals to the Duke, which at length he agreed to, having more business before him, and the Season of the Year beginning to alter. He gave them leave therefore to march out with their Arms, and some baggage, and they were to be conducted with a Guard to the next Irish Garrison, which then was Newry." *

* *Articles of Agreement between Frederick, Duke of Schomberg, General of Their Majesties' Forces, and Colonel Charles Mackarty Moore, Governor of Carrickfergus, August 27, 1689.*

I. That the Garrison shall march out with flying Colours, Arms, lighted Matches, and their own Baggage, to-morrow, by Ten a clock.

II. That in regard the Garrison are in such Disorders, none be admitted into the Town, but such a Guard as we think fit to send to one of the Gates, which shall immediately be delivered to us, according to the Custom of War.

III. That the Garrison shall march out to-morrow, by Ten a Clock, and be conducted by a Squadron of Horse to the nearest Garrison of the Enemy ; and there shall be no crowding nor confusion when they march out.

IV. That nothing be carried out of the Town which belongs to the Protestants or other Inhabitants.

V. That the Governor obliges himself to deliver all Cannon, and other sort of Arms, Munition, Victuals of any kind, into the hands of such a Commissary as shall be ordered by us to receive them, to-morrow morning.

VI. That if there be any thing due from the Garrison to the Inhabitants of the Protestant Religion, it shall be paid ; and what has been taken from them shall be restored.

VII. That a safe Conduct for all the Inhabitants of the Countrey, and such of the Roman Catholic Clergy that came for shelter to this Garrison, shall be allowed, that they go to their respective habitations, together with their Goods, and there be protected, pursuant to King William's Declaration, bearing date, the 22nd of February, last past.

VIII. That care shall be taken of the sick and wounded men of the Garrison that cannot go along with their Regiments ; and that when they are in a condition to follow the rest, they shall have our Pass.

SCHOMBERG.

“ When firing ceased on both sides, several of our Officers went into the Town, and were treated by the Irish with Wine and other things in the Castle, and the Articles were scarce agreed to, till Mackarty Moor was in the Duke’s Kitchen, in the Camp, which the Duke smiled at, and did not invite him to Dinner, saying, If he had staid like a Soldier with his men, he would have sent to him ; but if he would go and eat with Servants in a Kitchen, let him be doing.

We took possession of the Stores. The Irish had but one Barrel of Powder left, tho some say they threw several more into the Sea to save their Credit.*

On Wednesday, the 28th of August, about Ten o’Clock, the Irish marched out, and had Sir William Russel, a Captain in Collonel Coy’s Regiment, with a Party of Horse, appointed for their Guard ; but the Countrey people were so inveterate against them (remembering how they had served them some days before) that they stript most part of the Women, and forced a great many Arms from the Men ; and took it very ill that the Duke did not order them all to be put to Death, notwithstanding the Articles ; but he knew better things ; and so rude were the Irish Scots that the Duke was forced to ride in among them, with his Pistol in his hand, to keep the Irish from being murdered. The poor Irish were forced to fly to the Soldiers for protection, else the Country people would have certainly used them most severely ; so angry were they one at another, tho they live all in a Countrey. However, this was laid at the General’s door, by the great Officers in the Irish Army, and they would say, That he had lost his Honour, by engaging in so ill a Cause. The Governor of the Town was Mackarty Moor, but Owen Mackarty had a great Ascendant over both him and the Garrison. The Garrison consisted of two Regiments of Foot, lusty strong Fellows, but ill clad, and to give them their due, they did not behave themselves ill in that Siege. They had about One Hundred and Fifty killed and wounded in Town, and we had near that number killed, and about Sixty wounded.”

Leaving Sir Henry Inglesby’s regiment in garrison here, the army marched for Belfast, on the 28th of August, 1689,

* The *London Gazette*, No. 2,582, informs us that at the time of this surrender, there were only 14 pieces of cannon mounted, no ammunition, 250 barrels of oats, 315 stone of wool, but no provisions. Wool was formerly used to cover soldiers from the effect of small arms.

and the heavy artillery was shipped for Carlingford. During the siege the Mayor, Richard Dobbs, was^l committed to prison by the garrison, who conveyed to him there all the Records and Charters of the town. William III, landed at the quay, on Saturday, June 14th, about 4 o'clock in the afternoon. A large stone at the point of the quay is still called King William's Stone, from his having set his foot on it when landing. He was accompanied by Prince George of Denmark, the Duke of Ormond—grandson of "the unkind deserter"—and many persons of distinction. The King walked through part of the town, and about half-an-hour after landing set off in Duke Schomberg's carriage for Belfast.

The history of the town after this date assumes a more peaceable character.

1760, Thursday, February 21st, Commodore Thourot, of the French Service, arrived in this Lough with the "Bellisle," 44 Guns; "Le Bland," 32; and "Terpsichore," 24; and proceeded to land between 700 and 800 men at Kilroot Point. The men were then formed into two divisions, and immediately advanced by different routes to attack the town; the one crossing the fields towards the North-Gate, and the other by the Scotch Quarter, or Water-Gate. Lieut.-Colonel Jennings, who at the time was in command of the garrison, had under his authority only a detachment of the 62nd Regiment, mostly recruits, at first intended not to defend the place on account of the ruinous condition of the Castle; however, on Willoughby Chaplan, the Mayor, threatening to report his conduct to Government, he determined to offer resistance. General Flobert, Commander-in-Chief of the enemy, was wounded in the leg, about the centre of Scotch Quarter; his party, however, succeeded in entering the town by the Water-Gate, while the other party having

forced their way, with the loss of an officer and some men, through North-Gate, both parties reunited in the Market Place. They now proceeded to assault the Castle, and forced in the Upper Gate, which had not been sufficiently secured by the troops after their hurried entrance. They were, however, soon driven back with loss, and the officer, who led the advanced division was slain.* The garrison having now expended their ammunition capitulated on honourable terms. The capitulation was signed in the house of William Wilkinson, High Street. The garrison had only two killed and three wounded. One was killed on the Half-moon, and from the wound being in the back of the head, it was believed, that he had been shot accidentally by some of those who fired from the top of the Castle. The enemy had about 50 killed, among whom were three officers, and about the same number of wounded ; their killed were buried close by the Castle, in the ground lately a garden. Friday, February 22nd, an officer bearing a Flag of Truce was sent to Belfast to demand provisions to the amount of about £1,200, and to declare, that if they were not immediately sent, they would burn Carrickfergus and Belfast. It was agreed to comply with their demand ; and two lighters were sent from Belfast, that evening, with a part of the provisions, but, as the weather was rough, they could not sail. The French liberated all the prisoners confined in the County of Antrim Prison, but they refused to liberate the only prisoner in the

* When the French were advancing from Water-Gate, through High Street, and the firing was very brisk between them and the retreating garrison, a child two years of age, Thomas Seeds, son of the Sheriff, ran between the two armies, this officer took up the child and after carrying it into the nearest house, resumed his hostilities. It is said that he was of a noble family, and that his name was De Esteres.

Prison of the County of the Town—a woman charged with the murder of her own child.

Saturday, Feb. 23, a flag of truce arrived from Belfast explaining the cause of delay in forwarding the provisions. One of the lighters sailed that evening, but was stopped in Garmoyle by a tender; the French began to threaten, and a flag of truce and another letter were despatched from Rev. David Fullerton, praying the Sovereign of Belfast to send the provisions lest the town should be burned. Early on Sunday, Feb. 24th, some cars with provisions and a number of live bullocks arrived from Belfast; the lighter also arrived, and the French were engaged in getting on board provisions and water. Monday, Feb. 25, the enemy continued their preparations for departure.

Tuesday, Feb. 26, the French sailed from the quay, carrying along with them the Mayor, the Port Surveyor, George Spaight, and the Rev. D. Fullerton; the latter gentleman, being indisposed was landed at Kilroot; the others were on board the Belleisle when that ship was taken the following Thursday. Both were treated by M. Thourot with the utmost politeness. They had scarcely left the town when the advanced guard of the English force arrived from Belfast. The French Squadron was attacked on the 28th, off the Isle of Man, by the "Æolus," "Palas," and "Brilliant" frigates, under the command of Captain Elliott. Commodore Thourot* was

* Thourot's name was Farrell, his paternal grandfather, Captain Farrell, was an officer in the army of James II., his son was reared among his maternal relatives in Boulogne, where he was called by their name, he became a great smuggler, and his son, from his fifteenth year, followed the same avocation, in partnership with an Irishman named Farrell, a relative of his. He also became a servant in the families of several Irish Noblemen, among others in that of Lord Antrim, and resided in Glenarm until he joined another band

killed in the action, in which the French had nearly 300 killed and wounded, while the English had only 3 killed and 31 wounded.

The usual addresses from the Grand Jury and from the inhabitants were presented to the brave garrison; and the people of Belfast congratulated themselves on their courage in not sending the provisions!

1770. About the beginning of this year the *Hearts of Steel*, under pretext of redressing grievances, such as the high rents of lands, terrorized over the inhabitants, burning houses, houghing cattle, &c. They levied contributions, by writing letters, commanding persons to lay the sums mentioned at a certain place. The place which they selected as their receiving depot was the Priest's Bush, on the Commons. In 1771 the mayor organised 70 volunteers among the inhabitants, and succeeded in apprehending, at the Priest's Bush, Stafford Love and seven other *Hearts of Steel*, who had come to receive the money. They were, however, suffered to escape. 1772, May 9th—four *Hearts of Steel* were executed in the town. May 16th—four *Hearts of Steel* were also executed; and on the 19th of September one of the leaders of that organization was executed here.

1778. April 20th, the "Ranger," an American vessel,

of smugglers. His knowledge of the coasts and the influence of M. Tallard, the son of his god-mother, obtained for him the command of a sloop of war, and eventually he was, in 1759, promoted to the command of the squadron, with which he invaded Ireland. A ballad was written and published in Carrickfergus in 1760 by one William Magennis, called "The Siege of Carrickfergus." A play was published in Belfast, under the same title, in 1764; and a pantomime was presented on the Belfast Stage in 1770, called "Thourot, or the Siege of Carrickfergus."

commanded by the celebrated Paul Jones, arrived at the entrance of the Lough; a fishing boat, belonging to the Scotch quarter, went alongside, the crew of which were immediately made prisoners. These men were examined by Paul Jones, regarding the force of the garrison, and the number of men carried by a vessel of war, named the "Drake," commanded by Captain Burden, which was lying opposite the Castle. He then lay off till night, when he intended to board the "Drake." Flood tide and a brisk gale, during a snow-storm, prevented him laying the "Ranger" alongside the "Drake." He then sailed to Whitehaven, where he burned several vessels in the harbour, and spiked the guns on the batteries. At ten o'clock, on the morning of the 23rd, he arrived off St. Mary's Isle, near Kidcudbright, and landed with about 40 men, intending to take Lord Selkirk, but that nobleman being absent, he contented himself with demanding his plate, which was delivered up to him. Early on the morning of the 24th, he was at the mouth of the Lough, where he captured a boat belonging to the "Drake," which had been sent to reconnoitre. Shortly afterwards the "Drake" bore down upon him, about mid-channel, and an engagement commenced. Captain Burden was killed early in the action, and after an engagement of an hour and fifteen minutes, the English vessel was forced to strike to the American. The English had two killed, and twenty-five wounded; the Americans had three killed, and five wounded. The comparative force of the vessels, with respect to guns, was nearly equal. The English vessel carried twenty guns, four pounders; the American vessel eighteen six pounders, besides swivels. Paul Jones carried his prize to Brest, where Lord Selkirk's plate was sold; but Jones purchased it, returned it to Lord Selkirk, and even paid its

carriage home. 1798—Carrickfergus was disturbed by alarms and agitations, and several of the inhabitants arrested, yet very few of the inhabitants were in arms at Antrim or Dunagore Hill, though a number of persons had assembled in the Commons, intending to march to the rendezvous, but hearing of the disastrous news from Antrim, they retired to their homes.

CORPORATE AFFAIRS.

Excepting the area and precincts of the Castle, the whole of the lands occupied by the town, and those within the civil parish, constitute a jurisdiction separate from that of the County of Antrim. The incorporation of the County of the Town is ascribed by tradition to King John; but it is not recognised by any Charter earlier than one of the 11th of Elizabeth. In 1325, mention is made, that "John De Athye is appointed Sheriff of Cragfergus and Antrim." In the *Down Survey* it is called "the County Palatine, of Carrickfergus." According to the records of the town, the ancient rent paid to the Crown was "the rying of one man, with a bowe without a stringe, and an arrow without a feather." In the 7th of Elizabeth, Sir Henry Sydney caused the Mayor to lay before him the ancient Charter, and, according to the records, he "detayned the Charter." Four years afterwards he obtained from Queen Elizabeth a new Charter, as, according to the records, "his highness promised, in lieu of the former Charter, the walling of the towne, buildinge of the peare, and allot such ancient lands as by former Charter were held." The Charter of Elizabeth being found imperfect and obscure, James I. granted another in 1612. By this Charter the government of the corporation was vested in a mayor, sheriffs, aldermen, burgesses, and commonality.

The mayor was to be elected annually, from the aldermen, on the first Monday after Midsummer, and to enter on office at Michælmass. He was to be chosen by the aldermen, burgesses, and commonality. The aldermen were seventeen, and elected themselves. The sheriffs were chosen from the burgesses in the same manner, time, and place, as the mayor. There was formerly no limit to the number of burgesses, but about 200 years ago, the Assembly restricted their number to 24. The mayor, aldermen, and burgesses, formed the Assembly, which made the bye-laws for the government of the Corporation. The mayor was sworn into office by the Constable of the Castle. On that and other state occasions he wore a scarlet robe; and a sword was carried before him by the sword-bearer, and a mace by a serjeant-at-mace. The mayor was vice-admiral of the seas, from Beerlooms to Fairhead (the Pool of Garmoyle excepted), and could claim for the Corporation "all wrecks of sea," within these limits, "for ever." Formerly, after the mayor was sworn into office, a bull was fastened to a ring in the market place, and baited with bull-dogs. In the evening many persons were entertained in the town hall, at the "Mayor's Feast." The annual salary of the mayor was anciently the Corporation share of the customs of the port, if it amounted to £20 annually. He had also the privilege of selling wine in his house, which was prohibited in 1601. The salary was gradually augmented, until in 1767, it became £100. In many old leases, the tenants were bound to furnish fat hens and capons to the mayor, each Christmas. The owner of west mills was bound to "grind all such grain as shall be spent in the mayor's house, all free." He had the tongues of all bullocks or cows, killed on Fridays for the Saturday markets, and when trooper-land was unoccupied by the military, he claimed the grass as a perquisite.

The Recorder appears to have been always elected for life, by the entire body corporate ; his salary in 1593 was £20 per annum. There were two sheriffs, one of whom was always nominated by the Mayor, and the other was elected by the Corporation. Their salaries in 1601 were £6 13s. 4d. each, but they were afterwards raised to £20 each. There were two coroners, who were elected by the Corporation on the same day as the Mayor ; their only perquisites arose from the inquests, for holding which, their fee was £1 6s. 8d. The Charter empowered the Corporation to appoint one honest and discrete man to be town clerk. In 1606 his salary was £4, at no time was it higher than £10 per annum. There were four sergeants-at-mace ; whose salaries were each £4 per annum. One of these was water-bailiff. The Corporation also appointed a trumpeter, at the yearly salary of £2 10s. a fiddler, at £1 10. and a drummer, at £1 5s. per annum. Previous to the Union with Great Britain, the Corporation returned two burgesses to serve in Parliament ; but since that period only one is returned. The Corporation had the privilege of making freemen at will ; according to tradition, birth, marriage, and servitude were the ancient claims to the freedom of this Corporation ; that is, the sons of freemen, or persons married to the daughters of freemen, or persons who have served apprenticeships of "seven years," within the franchises. The Charter of 10th James I. authorised a guildry, under the name of "The Two Masters and Fellows of the Guild Merchant of the Town of Knockfergus," and sanctioned the formation of various subordinate guilds, or fraternities. Such guilds as existed in modern times, were those of the hammermen, the weavers, the carters, the tailors and glovers, the butchers, the trawlers and dredgers, the hookers and the shoemakers or cordwainers.

The lands belonging to Carrickfergus and anciently granted to the corporation were shamelessly lost to the public. On the west, the lands of Straid, and Little Ballymena, otherwise Lisglass, were formerly within the liberty, but because these lands were formerly commonable and at the extremity of the county, the people of the County of Antrim, who resided near the mearing, encroached on them by grazing their cattle on them. In 1630 a lease for ever of Little Ballymena, at £2 per annum, was granted to William Penry, whose tenants had already encroached on them. This lease having been surrendered, a similar lease, at the same rent, was granted, in 1708, to Charles Crymble. This lease was inherited by T. B. Adair, Esq., who sold "the encroached lands of Ballymena," in 1820. The adjoining lands of Straidland met a similar fate, being encroached by the tenants of John Dalway. The corporation granted, in 1635, leases of these lands to the tenants, who had encroached on them; eventually a lease for ever, at an annual rent of £6, was granted of these lands, in 1722, to Francis Clements; in 1789, they passed by inheritance to Henry C. Ellis. According to a Map drawn up 1859, by Robert Young, Esq., C.E., Little Ballymena and Straidland belong to Lord Downshire, who is also possessed of Stradnahanna, Reachill, My Lord's Mountain, O'Kane's Bog, Four Score Acres, Slievetrue, Nine Score Acres, Bryantang, The Quarterland, Ballylaggin, Ardboley, and Lyndon's Park. A tract within the *Thogh of Braid Island* called formerly "the mountains of Orland Water" paid no rent to the corporation, but it pays cess to Carrickfergus, and it formerly paid tithes to the rector of Carrickfergus. The townland of Crossmary held by Lord Donegall from the Dalway family, paid tithe to the rector of Carrickfergus, though in every other respect it was considered a part of

the parish of Kilroot. The corporation granted to Sir A. Chichester, all the lands from the Deer's Lane to the Ford of Bruslee. In 1685, lands, mearing on Magheramorne, were granted to John Dalway ; and his descendant is entered on Mr. Young's Map as possessor, in 1859, of Sliemaroo. In 1652, lands in Seskinamaddy were leased to Edmund Davys, and 80 acres and other lands, in the same place, were leased to John Bullworthy. These, according to Mr. Young's Map, were held, in 1859, by Duncan Wilson. All these lands were originally commonable. In 1747 it was agreed, at a meeting of the Corporation, that the commons should be let off, save 200 acres reserved for turbary ; again, in 1754, it was agreed to let them off to William M'Cartney of Belfast, but this arrangement was not carried out. In 1808 several plots of the commonable grounds, by the different road sides, were let off to Noah Dalway, Marquis of Downshire, Henry C. Ellis, Sir William Kirk, and others, who held the adjoining lands. From the rents arising out of the entire property, the different officers of the corporation were paid their salaries.

Carrickfergus was deprived of its old Corporation, with all its mediæval grandeur, by the Municipal Corporation Act, passed in 3rd and 4th year of Her Present Majesty, whereby, the body politic of the Borough—Mayor, Sheriffs, Bur-Burgesses, and Commonalty was dissolved, and the powers and duties were vested in the Municipal Commissioners, elected under the provisions of that Act. These Commissioners, in 1835, obtained, in the Incumbered Estates Court, a Conditional Order for the sale of head rents payable out of premises in the town and county of Carrickfergus, and of the Commonable lands, consisting of five small plots of ground along the road leading from Carrickfergus to Belfast, and of the

great commons. The various affidavits of the freemen, who opposed the Conditional Order, testified, that from time immemorial the Freemen had grazed those lands, and had a right to the turbary on them, particularly along the banks of Lough Mourne, without paying to the Corporation any rent; and that the Corporation was only trustee for the property, which was held by it for the use of the freemen. Moreover, that the attempt to sell the property was for the purpose of depriving the freemen of their privileges, which they derived from ancient Charters and Customs; and, in proof of this assertion, they asserted that arrangement could easily be made for the payment of the incumbrances on the corporate property, which appear to have amounted only to £780, while the annual rents of the property, exclusive of the commonable, lands amounted to £354 0s. 5d. The Municipal Commissioners, on the contrary, asserted, that the Corporation was the real owner of the property and did not hold it in trust for the benefit of the freemen; in proof of this, they asserted that the Corporation had, at various times, leased and sold parts of this and other corporate property; that any benefit accruing from putting cattle upon the lands had been monopolized by a few individuals, whose lands adjoin the commons, some of whom had formed themselves into a committee, who permitted any resident in the borough, whether freeman or not, to send his cattle to the lands provided he paid the toll required by them; that on the registry of voters 1226 persons were entitled to vote, and of them 760 were registered as freemen; and that of these freemen only about 100 possessed any cattle whatever. The case was carried by appeal to the House of Lords, which, in 1860, decided against the freemen.

The territory called the County of the Town of

Carrickfergus is thus set forth in an inquisition held on the 12th of October, 1601.

We doe finde that the Lands auncientlie belonging unto the Corporacion of C.Fergus, is Sittuated & bounded within the meares & markes followinge, viz. : From the North East ende of the Sd. Towne leadinge by the Sea Side unto a Stream or Small River called Copeland watter, which devideth the Townes landes & the lands belonginge to the Bisschopp of Downe and Connor, and then from the Sea Side alongst by the Sd. watter Side, to a forde called Annagullmyn (alias Clubbes-forde), beinge North North West, from the enteringe of Copelande watter into the Sea, which Forde is the furdest part & boundes of the earrable landes, medowe, and pasture that appertainethe to the Same Towne that waye—And from the Said Clubbes Forde west South-west directlie alongst a meare and ditche Syde to the South ende of Loughmoorne.

And So contenewinge from thence, full west South-west, to a hill called Carnehusshocke (alias Lark's hill), and to a hill called Carnesolloghe—And from thence Still dividinge the Earrable landes, medowe, and Pasture from the Comons, South-west directlie to little Dunecrowe, and over the Forde of Larbricke, South-west, to the Forde of Turnegrawee, alongst the back of the Knockaghe, to a meare or mark called Faserisneey (alias the Deare's layne), which is also the furdest part & boundes of the Earrable landes, medowe, and pasture belonginge to the Towne that waye—And from thence turninge South, to a small Streame or River called Lysnashemer, which runethe South into the Sea, and devydethe the Townes landes and the Earles medowe—And from thence leadinge by the Sea Side North East, unto the foresaid Towne of Carigfergus. We do also finde, that the Comons for graising, Turbrie, Heathe, and all other Fewells, reachethe from the above-named Forde Annagullmyn (alias Clubbes Forde), North North West over the moorie, Heathye, & Boggie hills to a forde called Avalley-shione (alias Johnstowne's forde),* beinge the uttermoste parte & boundes of the Saide Comons that waye—And from thence leadinge to an oulde Stone wall called Ralowe—And from thence directlie West South-west to a Hill called Browsley, which is also the uttermost Part & Boundes of the Comons that way—And from thence, turninge South, to the fore-named meare or marke called Faseris-neey (alias the Deare's Layne), which is all the boundes of the Comons belonginge to the Same Towne. All which landes, within those boundes, markes, and meares before

* Avalley-Shione, now Ballyshane, or Johns-Town.

mentioned, with all woode underwoods, Boggles, Heathe, Medowes, pastures, Comons of graising and Torburie, doth auncientlie belonge and appertaine to the Towne & Corporacion of Carrigfergus, & ever in their manurance, graising, and Possession.

Within which boundes there is a rewenated & decayed Abbaye called Goodburne, & St. Bride's Hospittall, called the Spittall Howse (which is found to be her Majestie's), with a Small quantetye of landes to them belonginge, which are bounded Severallye within themselves. In witness whereof we have hereunto Subscribed our names & annexed our Seales, the 12th daye of October, anno Dom, 1601."

The boundaries as established by James I. are as follows—

“Oh the eastern side a small river called Copeland Water, is the boundary of said land near Broden-Island, from the bay of Carrickfergus aforesaid, as far as until the said river runs into another river called Orland Water, and from thence the boundary of the said land extends through the middle of the said river of Orland Water, as far as the lough called Loughmorne, and so by the south-west bank of said lough, and so from the extreme N. W. point of said lough the boundary of said land runs directly near the mountain called Red-mountain, as far as the foard of Aghnehawly, on the borders of the territory of Bellenowre, and from thence to the head of the Red-river, and so far. And thence, through the middle of the bog of Seskenemeddy, and so to the long stone called Carcain, and from thence to the three stones called Slewenkrioven, the limits of Ballinlynny, and Ballynowre, aforesaid, and to the bog on the Glynn of Altnabredagh, on the limits of Ballinlynny, and so to the Carneshalagh, on the limits of the territory of Carntall, and from thence as far as Altballimanagh, and so to Fasser-neagh, alias the Deer's-lane, and from thence as far as the head of a certain small stream called Silver-stream, and the lands of the town of Knockfergus alias Carickfergus, aforesaid, which river, beginning near Fasser-neagh, aforesaid, is the western boundary of said lands, and runs between the same and the territory of Carntall, aforesaid, as far as the bay of Carrickfergus, aforesaid; and also that the entire scope, ambit, and precinct of land and water, within the limits, meares, and bounds, above-mentioned and expressed, belongs to the Corporation of Knockfergus, aforesaid.”

Tradition states that to prevent any encroachment on their lands it was formerly customary for the Mayor, Sheriffs, and

the different incorporated trades, to ride the franchises at least every seven years. In July 1740 they were ridden by Henry Gill, Mayor. This riding was strictly agreeable to the boundaries established by Charter of Elizabeth. He rode from the foot of Copeland-Water to Beltye, to the Raven's-Rock, and Glenoe, alias Johnston's Ford, through Raloo and the Village of Straide ; from thence in a direct line to Bruslee-flush, taking in Straidland, and that part of Little Ballymena that paid rent to the Corporation. The last riding was by Sir William Kirk, Knt., August 1st, 1785, it was neither in conformity to the boundaries established by Elizabeth nor James I., yet it still remains the acknowledged franchise. The following is the record of this riding—

“ At a riding of the Franchise of the County of the Town of Carrickfergus, on Monday, the 1st of August, 1785, pursuant to notice given by order of William Kirk, Esquire, Mayor of said town, for the time being.

It is found the lands at present subject to pay cess and other Taxes, to said Corporation, are all situated and bounded within the mares and marks following, viz. :

From Town N. E. to the Copeland-water, bounded by the sea, nearly N. N. W. up the course of said water to the Copeland bridge, bounded on the N. E. by the bishop of Down and Connor, and on the S. W. by Ezekiel Davys Wilson, Esq.

From Copeland Bridge up said river to the foot of Crossmary, bounded on the N. E. by Conway Richard Dobbs, and Mariot Dalway, esquires, and on the S. West by Ezekiel Davys Wilson, esquire.

From Crossmary, nearly N. N. W. to Clubb's ford, or pound, and from thence to a gate the entrance of the Parkmoss, called M'Ferran's gate, from which through the middle of said Moss, bounded by Mariot Dalway esquire, on the S. W. by Richard G. Ker, esquire, on the N. E. to Johnston's ford, about twenty perches below the Ladies' Causeway.

From the upper end of said Moss round John Calbraith's house, which is the farthest limit of Corporation, that way.

From John Calbraith's house about W. by Craigbuy farm, to the Dead Wife's Grave, bounded on the N. W. by Lord Dungannon, and on the S. E. by Mariot Dalway, Esquire.

From the Dead Wife's Grave, by a stone ditch over a small river to the corner of a ditch near the Priest's Cairn, and thence nearly west to the old wall of Raloo, within about fifty perches of the Standing Stone, and then between Mr. Lyndon's and Mr. Dobb's land, to George Patterson's house.

From said George Patterson's, going nearly south, and keeping Mr. Ellis's and Capt. Crimble's estate, which they hold from Conway Richard Dobbs, esquire, to the westward, and turning westwardly along the wall that divides Mc. Cann's field from the Englishman's Mountain, at which place there has been great encroachments made on the Corporation, from said place to the Standing Stone.

From the Standing Stone along said mountain to three lying stones commonly called the Three Brothers.

From the three lying stones about W. N. W. along a ditch on the N. E. side of Straidanahana to Bruslee flush, or lower end of Straidanahana, which is the farthest bound of the Corporation at that place.

From Bruslee flush southerly to the Ree-hill, and along said hill by the march ditch, between said hill and Carntall, observing the turnings of said ditch; then turning about S. E. along the west side of my Lord's Mountain, to the head of James Anderson's farm.

From James Anderson's farm down the S. W. side by a rivulet called Silver Stream, which runs nearly south to the sea, and bounds the Corporation all the way.

From the mouth of said stream the sea is the bounds into town.

Names of people present at aforesaid Riding—

William Kirk, esquire, Mayor.

Alex. Gunning, esq., Deputy Recorder.

Robert Clements, esquire, }
Thomas Kirk, esquire, } Sheriffs.

The original walls, which protected the town were destroyed during the wars waged by the natives against the foreign colony, which inhabited it. M'Skimin* has given a plan of

* The account of Carrickfergus, given in these pages, has been compiled principally from the "History of Carrickfergus," written by the distinguished local antiquarian, Samuel M'Skimmin, who died at his residence in Carrickfergus, February 17th, 1843, in the 68th year of his age.

the town, supposed to have been copied from one preserved in the Lambeth Collection. In this plan, which he surmises to belong to about the period of 1550, the town is represented as protected, by a broad trench, or wet ditch, on the north and west. It commenced at the sea where "the path to Belfast" entered the town, ascended to the high ground' keeping "the gallows" to the outside, turned then at a right angle towards "the Palace, late a Frier's House," which it enclosed, and again fell into the sea. The keep of the Castle seems nearly as at present, but there are no half-moons at the entrance, which is merely defended by a wall, planted with canons pointed towards the town. The Church of St. Nicholas occupies a part of the high ground, between it and the trench, which bounds the S.W. side of the town, there is a river, which divides into two branches, one of which falls into the sea between the Castle and the S.W. trench, and the other flows past the base of the cross, called "Great Patrick," which stood, on a number of circular steps, in the middle of the present market place. Within the triangular space, bounded by the branches of this river and the sea, were several castillated houses; close to the place where the S.W. branch of the river fell into the sea, stood Pat Savage's Castle. At the distance of a few yards was the Castle of Henry Wylles; of Thomas Wylles; and a castellated building called *Mach-ne-Coole*, stood parralled to the sea. From *Mach-ne-Coole* Castle stretched a row of small houses in the northern direction to the N.E. branch of the river. In the rear of these, was a large castellated building also belonging to one, Wylles. Between Great Patrick and the entrance to the Castle of Carrickfergus, stood Russell's Castle; around it was a cluster of Cabins. After crossing the N.E. branch of the river, Dobbin's Castle, "Stephenson's House," and

Wyrcl Tower or Prison, with a number of Cabins extended in a line parallel to the sea. "Sindall's Castle" stood near Great Patrick, on a line drawn from the sea through it to the church; and an "old trench" extended from a tower, a little to the north of the Church of St. Nicholas, towards the "Pallace." Such was the extent of the town at the date of the plan. The "Wyrcl Tower" seems to be a corruption of the *Mayoral* or the Mayor's Tower, it was also called the "old gatehouse," the jail and court house of the county of the town. Near to it on the north was the dissolved monastery of St. Francis, called "The Pallace, late a Freer's House." This friary was suppressed in 1542, and the town began to be walled with earth and sods in 1574. It is therefore probable that the plan was executed between these two dates. The town records contain an order, dated, October 10th, 1574, "that there should be a vamour (*Avant Mour*, a wall in front) of sods or turffe, rounde aboutghte the towne," which should be erected at the expence of the town except "the fower mounts at the fower corners," which were to be made at the expence of the Queen. The records state that this *Vamour* was finished "Within one month after the decree was made." In October of the following year, the Mayor and Corporation organized with the Lord Deputy Sydney, "to wall from Her Majestie's Castell on the north east, into the mount of the Myll along by the Sea Syde, at 5s. Sterling, the foote, every foote to be made 7 foote in the foundation, 4 foote in the top of the wall, and 16 foote in height." The owners of the ground were to receive 6d. per running foot, for the loss of the same. This wall extended from the Castle, along the sea to the "Mount of the Myll," which stood near a mill, which was turned by a stream that ran through the grounds of the "Pallace,"

called "The Friar's Garden," and what was afterwards the grand jury room of the County of Antrim Court-House, and fell into the sea at the west side of Water Gate, which was named from that river. This walling was soon laid aside, owing to the removal of Sidney and the Irish Wars. In 1594, the Corporation sent a deputation to London, which estimated the expense of finishing the walls at £1,500. The agents offered, on the part of the Corporation, to wall the town, within three and a half years, and after two years from that date, to pay to the Crown a rent of £40 per annum, provided that the Crown would give £300, and resign to them the third part of the customs of the port, which was then valued at £7 10s. 0d. per annum. The Corporation seems to have got more promises than assistance, for, in 1596, they complained to the lord deputy of their expense "in repairing the rampier or towne walles, being made with soddes, everie winter the same doth fall down to our greate ympoverishment." It was only when Sir Arthur Chichester became Lord Deputy, that the walls were completed, about the year 1608. The walls are mostly erected outside the trench, marked on the ancient plan referred to. They were about six feet thick on the top, towards the land, and about eighteen feet high. The landside was also strengthened by a wet ditch. There were four gates anciently named Glenarm or Spital-Gate, now called North Gate; Woodburn or west-Gate, more recently called Irish-Gate; Water-Gate, and Quay-Gate.*

* Two of these Spital-Gate and West-Gate, were entered by draw-bridges; and Water-Gate and Quay-Gate were defended by battlements over them. In 1739 the Corporation petitioned the Lord-Lieutenant to have the walls and gates repaired, and stated, that "no manner of repairs had been done to the walls, gates, or the draw-bridges, since the year 1715." The space enclosed by the

ANCIENT CHURCHES.

The church was, as is frequently the case in seaport towns, dedicated to St. Nicholas, the patron of sailors. It is valued in the *Taxation of Pope Nicholas* at 20 marks, which was a large sum, and shows its importance at that period. A record in the *Patent Rolls* 31, Ed. 1, also testifies to its early importance. "John Cantock, Rector of the Church of Blessed Nicholas, of Cragfergus, and to farm let to Robert le Mercer, the aforesaid Church, for the term of three years, at 45 marks per annum; the said Robert to pay all charges, as well ordinary as extraordinary, also papal tenths; and to complete the chancel of said church, as he has commenced it." An Inquisition was opened, A.D., 1305, concerning the granting of certain lands and advowsons, and among them the advowson of the Church of the Blessed Nicholas of Knockfergus. In the "Royal and other Letters," preserved in the State Paper Office, London, is one written to Henry III. about the year 1220, by Reginald, Bishop of Connor, in which he states, that among other valuable endowments conferred on the Abbot and Canons of St. Mary's, Carrickfergus, by the munificence of John De Courcey, was the rectory of St. Nicholas, which then one Audeon Brun, a clergyman, had unlawfully possessed himself of. It does not appear that the Abbey of St. Mary's ever recovered the

walls—exclusive of the site of the Castle and the pier, has the outline of an irregular hexagon, and measures about 460 yards by 340. The Irish Quarter, once called West Suburb, obtained its present name after the year 1677, when the Lord-Lieutenant, the Duke of Ormond issued, a proclamation, ordering all Catholics resident in cities, corporate towns and forts, to remove beyond the walls. Scotch quarter is occupied chiefly by fishermen, and obtained its name from a Scotch Colony of the same Craft, who arrived here from Galloway and Argyleshire.

rectory of St. Nicholas; and tradition asserts, that the church belonged, in after times, to the Franciscan friars, but that assertion seems principally to have arisen from the existence of a subterraneous passage, which was supposed to have extended from the chancel of St. Nicholas to the friary. In 1527 the register of Primate Cromer mentions Donald M'Kenny as rector *de Petra*—Carrickfergus. The ancient church was, on the change of religion, fitted up for Protestant service. The *Terrier* says—"Ecclesia de Carrickfergus hath no glebe, but some orchards—proxies, 20/-; refectons, 20/-; synodals, 2/." The church stands on a rising ground, near the centre of the town; it consists of a chancel, nave, and two aisles. The extreme length is 144 feet, the breadth across the transept, 94 feet; the nave is only 41 feet long, while the chancel is 74 feet. Mr. Drew, the architect, who had charge of repairs made in it, in his very instructive Report, made in 1872, supposes that the present Church was erected about 1230, and adds:—

"It may be presumed, that at the original foundation, its west end, of which now no trace has been found, was on the site, or slightly westward, of the present tower; that, in its earliest form, it consisted of a nave, 75 feet long, and—a strange peculiarity—26 feet wide at the west end, while it was 22 feet wide at the east end. The nave had, on each side, five pointed arches, springing from circular columns (most of which remain concealed in the walls to this day) opening into side aisles, and, opposite the eastward arches on each side, would appear to have been lateral chapels, two on the south, and two on the north, which occupied very nearly the area of the present transepts. The high altar was set up, no doubt, to the eastward of this nave, in a chancel, of the dimensions of which we have no evidence; while at the eastern ends of the lateral aisles, and in the lateral chapels beyond, were probably four other subsidiary altars, dedicated—one to the Virgin, and the others to favourite saints. There is no difficulty in identifying the work of Robert le Mercer (See page 57). It is the long choir or eastern arm of the cross before referred to; and is 65 feet in length, by 21 feet in breadth.

The westward beginning is marked by a beautiful clustered column, which the late works have discovered imbedded in the wall, and from which a chancel arch sprung. This choir still retains its old window openings, four in number, on the south side, the great window on the east, and one, at least, ancient on the north side; the last mentioned still retains ancient tracery of a fine character, and both it and the east window have, internally, banded shafts on the jambs, from which spring moulded arches. At the south-east angle are two very beautiful buttresses, with little moulded columns at the angles, in good preservation. The choir still shows, on the the south side, an ancient priest's doorway, built up, and on the north side, in a very usual position, a "sepulchre" tomb, also built up, and which has, I regret to say, been somewhat injured by the recent alterations, and a coped stone, bearing a sculptured crozier, which it contained, wantonly, I think, removed from it. I conjecture that after, say 100 years, of its existence, from inherent defect, from neglect or vicissitudes, the earlier part of the Church, and especially the lateral aisles and chapels, had fallen into indifferent condition. Whether this long choir was used at this period by a body of Premonstre Canons or the neighbouring Franciscans, or some other community, I cannot say, but I imagine that the rector or prior who ruled had but little respect for architectural congruity or beauty. Under such auspices was the large south window of the extreme south chapel built up or altered, and the flat-headed Tudor, now there, inserted. The eastern end of the adjoining chapel was also rebuilt, and a similar Tudor window inserted."

In the north aisle are interred Sir Arthur Chichester, Lord Deputy and Lord Treasurer of Ireland, and many members of the Chichester family. The tombstone, on which was sculptured an episcopal crozier, was probably the tombstone of some of the Bishops of Connor, who generally resided in the vicinity, on their Manor of Kilroot.

The Franciscan friary formerly stood on the site of the gaol of the County of Antrim, near the eastern extremity of High Street. There is not the slightest vestige of it remaining; but the discoveries which have been made on and about its site, not only serve to place its existence beyond

doubt, but to indicate its having been of great extent. In 1776, in sinking the foundation of the jail, quantities of human bones, an altar bell, and several gold rings were found. Two of the coffins were square and very massive; they rested on heavy beams of oak. In 1805, a small brazen crucifix, of beautiful workmanship, was dug up near the jail; and, in 1810, several oak coffins, and a small and tastefully carved stone cross were discovered in its vicinity. In 1815, a large gold ring was found in an adjoining garden; on it was inscribed—*Amat disci Pater atque Princeps*—“He loves to be called Father and Prince.” The foundation of this friary is attributed, by the best authorities, to Hugh de Lacy, who is said to have erected it in the year 1232. He was interred, in 1243, “Apud Cnockfergus in conventu Fratrum.”—at Cnockfergus in the convent of the friars—*Graces Annals*. The honour of the foundation of this friary is ascribed by some to a chieftain of the O’Neill’s, while others assert that it was erected by some of the Magennis family. There can be no doubt that the O’Neill’s had not acquired any authority in the neighbourhood of Carrickfergus, when the friary was erected; and the same argument holds good against ascribing the honors to Magennis. Luke Wadding errs in saying, that it was built by one of the Clannaboy O’Neills: he adds, “the convent belonged to the O’Neills, and they used it as their burial place.” Richard de Burgo and Gerald Fitzmaurice were interred in this friary shortly after its erection. A sacrilegious deed connected with this convent is marked in our Annals, at the year 1408. A chieftain, named Hugh, son of Adam Mac Gilmore, after plundering and destroying sixty religious edifices, and murdering two of the Clan Savage, took sanctuary in the Franciscan Church of

Carrickfergus. Even this church had, however, been already plundered by him, and he had carried away the iron bars, which originally guarded its windows; thus his assailants were now able to penetrate through these windows, and he was murdered at the foot of the altar. In 1497, the chieftain of Clannaboy reformed this friary to a branch of the Franciscans, called the order of *Strict Observance*; the event is thus entered in the *Annals of the Four Masters*—“The Monastery of the Friars in Carrickfergus was obtained for the Friars Minor de Observantia by Rescript from Rome, at the instance of Niall, the son of Con, son of Hugh Boy O’Neill, and sixteen brothers of the Convent of Donegall took possession of it, on the vigil of the first festival of the B. V. Mary in autumn, having obtained authority for that purpose.” O’Connor, in his *Stowe Catalogue*, vol. 1, p. 158, mentions, as extant in that library, a MS. of 52 pages, in the Irish language, containing the Lives of sixteen saints, with the subscription at the end: “Fr. Bonaventura MacDool, Guardianus de Carrickfergus, theologiae lector.” Those Lives were transcribed from a more ancient MS., belonging to this convent. ‘A.D. 1510, a general chapter of the Order was held in this convent. The Franciscans of Carrickfergus shared the same fate as the other religious houses at the general suppression.

The *Carew* collection of State Papers contains *the submission of Hugh, son of Nellan Juvenis*; into such uncouth form, had the public document changed the princely name 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 king’s commissioners should assign; and that for the next 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 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.”

This was a bold request; but O’Neill was permitted, at least for a time, to have his secular priests in the church, which his ancestor had fitted up for the Grey Friars. A few years afterwards the old religion was again in the ascendancy. In 1554, the second year of Queen Mary, when Cardinal Pole came to England with power from Rome, the guardian and community of Kilcullin presented a memorial to that personage, praying restitution of the Franciscan Convents of Kilcullin, Enniscorthy, Trim, Multifernhan, and Carrickfergus, which had been forfeited to the Crown during the schism. The original of this memorial, in Latin, is among the Harleian MSS., 416, F. 73—see *Meehan’s Franciscan Convents*.

In reply, Her Majesty instructed the Lord Deputy, the Earl of Sussex,* to grant their petition. During Elizabeth’s

*The Earl of Sussex arrived at Carrickfergus, July 9th, 1556, having marched from the Cave Hill. The account of this journey, as recorded by his secretary, is as follows:—“Thursday, ye ninth of July, my Ld. Deputy removed and came to Knockfergus, and there he was received by ye Maior and ye Bishop of Downe in ye church; and service done as aforesaid, and there offered, and from thence went to ye Castell, and there was received with ye shott of

reign, however, this convent felt the full fury of the storm of persecution, which raged throughout our island. Wadding tells, that the religious were expelled, and that the English Governor, after seizing on all the sacred properties of the convent, cast five of the friars into prison, keeping them there till all hope of further plunder was extinguished. The names of these confessors of the faith are happily registered by the same illustrious annalist, they are—Robert M'Conghail (now M'Gonegal), Eugene MacMac-an Tsaire, Donagh Molan (Mullan), Charles O'Hanvill (O'Hamill) and Patrick MacTeige (MacKeage). In the State Papers of

goned, and from thence went and camped one the hill of Aullfconocrowghe, 2 milles from Knockfargus, by an abby called ye abbye of Conocroughe, and there remained Ffryday and Saterday in ye country of MacNeil Ogue; and on Saturday, at night, one Caddel sergeant to ye Vicount Gormonstone's brother should have been hanged for drawing of blood in ye campe, contrary to ye proclamation, and brought to ye gallowes redye to be put to execution, and was there pardoned by ye said Lord Deputy; also Phillpot, one of the Queen's, was likewise committed to ye marshalls ward ye same day for ye like offence, and was also pardoned. Sunday, my Lord Deputy removed from Aullfconeroughe." After proceeding to Coleraine and parts of the present County of Derry: "Saturday, ye xxv.th of July, my Ld. Deputy removed from Glannyarm (Glenarm), and came to Balle-le-Mariscall (Marchalstown) upon a plaine by an old broken church, two miles and a halfe from Knockfergus, and then camped all ye night with all our Kerraght, or prey; this day commng in ye way (from Glenarm), Sir George Stanley, Knight, Marshall, with ye footemen, slew certaine Scotts upon ye rocks, after ye camps removing to ye number of 300 or 400, gentlemen for ye most parte, as ye Marshall reported to my Ld. Deputy; and there remained all Sunday, and in ye afternoone my Ld. Deputy committed ye Kerrought to be kept in an island, called . . . and there remained all Sunday also. Munday, at night, my Ld. Deputy removed from Balle-le-Marishall, and came to Banne-vaddegan (Cave Hill)." Aullfconocrough seems to be intended for Alt-knockcrough, the high hill, near Duncrue, on the old road from Carrickfergus.

the following years the convent appears as "The Palace, late a Freer's-house, now a store house for victuals." In 1583, the Lords Justices, in a letter to Walshingham, write : "The Palace is a place very necessary to be safely kept, having in it the fairest and largest rooms for storage and brewing that are in this land, besides sundry good lodgings." Among the reasons set down, in November, 1586, by a Captain Dawtrie, who had been Seneschal of the "Palace," why the warde of the Queen's Storehouse at Carrickfergus, commonly named the Palace, should be continued after the building of the walls of the said town, is, "Now that the enemye dothe envie that howsse and myll more than any in the North of Ireland, by reason that it is in the harte of Ulster, whereby it enableth a garrison to be planted there, or anywhere within 20 or 30 myles more northwarde into the countrey, from whence they are . . . with bread and beere, without the which the garrisons cannot be maynteyned in these partes." He then relates many attempts made by Brian MacPhelim O'Neill, and other Irish, to seize on the Palace. The corporation made a lease of the Palace to Christopher Carleisle, governor of the town ; and this lease expresses, that some of the turrets were "fallen damaged and ruineated." Two engravings, taken from plans of the town, are given in the *Ulster Journal of Archaeology*, vol. vii. One is from the Cottonian collection. That plan belongs to about the year 1540. The convent is represented as consisting of a church, having a chancel, nave, and two transepts. A high tower, terminating in a steeple, which is surmounted by a cross, rises from the junction of the nave transepts and chancel, A quadrangle or cloister, the south wing of which was the north sidewall of the nave, and its eastern wing was the west sidewall of the north transept, is

represented on the plan. There was also an outer quadrangle the east and west sides of which were formed by buildings, which were in a line with the buildings that formed the east and west boundaries of the inner quadrangle; or, in other words, both quadrangles might be considered as one, divided by a range of buildings, parallel to the north sidewall of the nave. A stream passed diagonally through the outer quadrangle and turned a mill, which formed the western side of the inner quadrangle. The second plan shows the Palace * in 1610, when the spire had been removed, the tower pierced with several windows, and part of the chancel thrown down. On the plan is written, "Late a frier's house, now the store house for victuals." This friary is reserved by the Crown in the various charters granted to the corporation. The charter of James I., 7th of July, 1610, says, "except the place, abbey, monastery, or priory of St. Francis, within or near said town or borough, with the privileges, lands, tenements, and hereditaments to the said abbey, monastery, or priory lately belonging. And also, except one stone ruinous house within the said town or borough, near the sight of the abbey or priory aforesaid, which said house was lately a water-mill, and now or lately in the occupation of Walter Hillman, farmer, and used for a dwelling-house; and also

* The word Palace, as applied to this building, according to an ingenious conjecture of a writer in the *Ulster Journal of Archæology* is derived from the word *palus*, 'a stake.' The plan represents it as surrounded by a *palisade*. St Francis, in his *Speculum Vitæ*, directs his followers—"When you intend to build, first obtain the blessing of the bishop of the diocese, then make a deep ditch (*carbonariam*), all round the land, and a good fence (*sepem*), instead of a wall, as an emblem of poverty." Perhaps it was so called, either from its being the site of the bishop's palace, or where King John kept court when he was in Carrickfergus.

the water course or mill ponds, and the soil or bottom thereof, belonging to the said house or mill." The Palace passed by royal grant into the hands of Sir Edmund Fitzgerald, who assigned them to Sir Arthur Chichester. In a short time Chichester erected on the site a magnificent residence, which he named Joymount. A view of that edifice is given in the *Ulster Journal of Archæology*, vol. vii. One, Sir William Brereton, who visited Carrickfergus, July 5th, 1635, has left us a curious description of Joymount—

“Almost all the houses in this towne were built castlewise, soe as though the Irish made spoile of and burnt the towne, yett were they preserved unburnt. This is butt a preattie little town within the walls of a very small extent and capacitie : the only grace of this towne is the Lord Chichester’s house, which is a very statelye house, or rather like a prince’s pallace, whereunto there belongs a stately gate-house and graceful terrace, and walk before the house, as at Denton, my Lord Fairefax-house. A very faire hall there is, and a stately stair-case, and faire dineing-room, carrying the proportion of the hall. Fine garden, and mighty spacious orchards, and they say they bear good fruite. I observed on either side of his garden, there is a dove-house placed, one opposite to the other, in the corner of the garden, and twixt the garden and the orchards ; a most convenient place for apricockes, for some such tender fruite to be planted agt. the dove-house wall, that by the advantage of the heat thereof they may be rendered more fruitful and come sooner to maturitie, but the use is not made thereof. Very rich furniture belongs unto this house, which seems much to be neglected, and begins to go something to decay. It is a most stately building, onely the windowes and rooms and whole frame of the house is over large and vast.”

The Donegall family ceased to reside in Carrickfergus about 1724, from which time Joymount was suffered to go to ruin. In 1768, it began to be taken down ; its marble chimney pieces and other articles of value were removed to Fisherwick Lodge, Staffordshire. “Oral tradition,” says M’Sकिन, “states that when the Monks were obliged to go

hence, they fervently prayed that the place might be ever after *the habitation of thieves.*" If such was their prayer, it has been granted in a very remarkable manner, for in 1776 the Earl of Donegall gave the site to form part of the gaol which was then being built for the County of Antrim.

Though the Franciscans were expelled, according to law, from their ancient monastery, yet, as we will see a few pages further on, they have continued, down to our own time, to appoint monastic officials to preside over their "Conventus de Carrickfergus.

About half a mile west of Carrickfergus, on the west bank of the river of Woodburne, is the site of the priory of Woodburne, or Goodburne. It was founded by John de Courcy, for Præmonstratensian Canons, and dedicated in honour of the Holy Cross, under the invocation of the Blessed Virgin Mary. Hence it was called at times *St. Mary's of Cragfergus*; in the *Bibliotheca Præmonstrat.* "*Duix-lacroisse*," in the diocese of Connor, is given as a daughter, or affiliation of Drieburgh in Scotland. Dr. Reeves is convinced that *Duix-lacroisse* is another name for the Abbey of Woodburne. In the year 1183, "Willielmus, prior de Cracfergus," witnesses one of Sir John de Courcy's charters to Down Cathedral. A letter written to Henry III., about the year, 1220, by Reginald, Bishop of Connor, states, that the property granted to this house, by De Courcy, was very ample, and included the Rectory of St. Nicholas, but that it had then been so far reduced as scarcely to suffice for the maintenance of three Canons. About the year 1257, Isaac, Bishop of Connor, made a grant to Muckamore, which was witnessed by "Johannes, Abbas de Deulacres"—*Reg. Muck.* "Frater Jo. Abbas de Deuleucres" became Treasurer of Ulster. In the taxation of Pope Nicholas, the "Temporalities

of the Abbot of Deulacressce" was valued at £41 5s 5d. In 1326 Friar Roger Outlaw, Prior of Kilmainham, and Lord Chancellor of Ireland, dates the grant of a lease "Apud abbatiam de Woodeborne." Gillerath Mac Courath was the last abbot. He is represented by an Inquisition as, in the year 1542, surrendering into the hands of the Commissioners of Henry VIII., the Abbey and its possessions. The Abbot was then seized of a parcel of lands lying around the Priory, of the rectories of Antrim, Killdollah, Coule in Carnmoney, Ballylinney, Ballyprior in Island Magee, and the Chapel of Downmallis, at Larne. In 1527, the Bishop, according to Primate Cromer's Register, appointed Bernard M'Cura, Abbot of Woodburne, and Donald M'Kenny, Rector of Kragfergush, *alias* de Petra, the Vicar General of Connor, to be Commissioners in his absence. An Inquisition found, that the Abbot, whom it calls *Gillerath M'Cowragh*, retired, after the suppression, with his monks, into Island Magee, where they died. Father MacCana, or M'Cann, who visited Goodburn about the year 1643, says:—

"Of this Monastery of Goodburn, not a particle now remains, not even the rubbish; for at the very beginning of the reign of Elizabeth, when all things divine and human were confounded, all the stones of that Monastery were removed by a citizen of Carrickfergus into the city, to build a dwelling-house beside the walls of the castle, which went by the name of the *New Works*, or in Irish, *Obair-nuath*, but under the just judgment of God he was deprived by the Governor of the town, of both the house and other premises that were attached to it. Of this sacrilegious act, and of the merited punishment that was inflicted by Heaven, I have met many eye-witnesses. I have met many persons, who, when boys, saw the aged Abbot of that monastery, Macura by name, but they were not old enough to think of asking to what order it belonged."

The site of the Abbey and its lands were reserved by the Crown in the various Charters granted to Carrickfergus,

and they were used as grazing grounds for the horses of the garrison. In 1604, April 5th, a grant of the Monastery, and the lands around it, described as fifteen acres, together with their tithes, was made by the Crown to Sir Oliver Lambert; by whom, on the 3rd of May, in the same year, they were made over to Sir Arthur Chichester. Sir Arthur, about this time, was securing to himself immense territories within the Liberties of Carrickfergus. Of Woodburn, nothing now remains, even to mark the site. It is stated that the houses in the Irish quarter were built with the stones from its ruins. Quantities of human bones, silver and copper coins, and pieces of sculptured stones, have been, from time to time, dug up on the site; and under the foundations of one of the walls, which was four feet thick, a human skeleton was found. About a furlong west of the site of the Abbey are the traces of the old mill and mill-dam which belonged to the Abbey.

In the *Taxation of Pope Nicholas* "The Rectory of St. Mary's, of Carrickfergus," is valued at "4½ marks, 16d," or £3 1s. 4d.; and "the Vicarage of the same" is valued at 14s. 8d. From the Register of Primate Octavian we are informed that Primate Mey, as Guardian of the Spiritualists of Down and Connor, *sede vacante*, in the year 1450 admitted to the Vicarage the Church of St. Mary, on the east side of the town of Cragfergus, vacant by the death of Hugh Byrde, The last vicar, William Kerde, on the presentation of Marc, Abbot of the Monastery of St. Comgall, of Bangor. Witnesses — Patrick Wyncheslade, mayor; Thomas Warde, Robert Hulyrn, bailiffs of Cragfergus. An inquisition taken at Antrim, in 1605, finds among the appropriations of Bangor, "The chapel in, or near, the rampart of Knockfergus, called *Eastney*, with all its tithes, &c." The site of

this house cannot now be ascertained ; it seems to have been very near the town, on the east side, yet it cannot have been between the Franciscan Friary and the sea ; for the plan of the “ Pallace ” shows the fields of that monastery, as extending down nearly to the shore—a row of cabins, which faced the sea, only intervening between the grounds of the monastery and the sea. As the rectory of St. Mary’s was vested in the Abbot of Bangor, it is probable that the church is of an antiquity much greater than the English invasion. It was on account of this Church that the Monastery of Bangor was possessed of the ferry between Bangor and Carrickfergus. The site of the Church will yet be found not far from the present Boat-quay, that is in the Scotch quarter.

M’Skimin says—“ Adjoining the east suburb of the town is the site of the hospital of St. Bridget, an ancient monastic foundation, said to have been for the reception of lepers. Some remains of the chapel attached to this hospital remained within the last forty years, and persons were interred in it, within memory. The lands adjoining are still called *Spittal Parks*, and were, till this year (1823), free of tythe. There is no record when this hospital was founded, or by whom. In the 36th year of the reign of Queen Elizabeth, this hospital and the lands attached were granted by the Crown, to Richard Harding, for thirty years. They were afterwards granted, by James I., to Sir Folk Conway, at the yearly rent of thirteen shillings and fourpence. He soon after assigned them to Sir A. Chichester, who obtained a new grant from James I., at the annual rent of eight shillings and tenpence halfpenny farthing.” The burial ground is now partly under cultivation, and partly occupied by the high road to Gleno. Extensive foundations, coffins

of oak, in tolerable preservation, and quantities of human bones, were dug up, early in this century, on the site of the house and burial ground. "A little north of the town, on the east of the road leading to Gleno," says M'Skimin, "is a well, neatly enclosed with cut stone, now called the Bride-well. Here, formerly, stood an hospital dedicated to St. Bride, called the "Spittal House," which was granted, same time as St. Bridget's hospital, to Richard Harding, for a like term of years. In the deed to Harding, it is called "parcell antique hereditament," and chiefly consisted of a small plot, called the "Fryar's Garden." All records or traditions are silent, respecting the hospital, which was probably attached to some large religious house; hence the silence respecting it. The lands in which this well is situated are the property of the Marquis of Donegal, and until this year (1823), were free of tythe," *St. Bride's Well* is about two and a half feet square, and of about the same depth; it is neatly faced with stone. The foundations of a grouted wall, which once enclosed it, can still be discerned. Both Spittal Parks and Spittal House seem to have been connected with the same religious house, and, though tradition is strong that they were connected with an hospital for the sick, it is by no means certain. They may have derived their name, *Spittal*, from having been the property of the Order of St. John of Jerusalem, who were called *Hospitallers*. The following entry, in the *Taxation of Pope Nicholas*, refers to a church which that Order had in Carrickfergus:—"The rectors of the churches of Carlecastel, and St. John of Cragfergus—they are Hospitallers." In 1213, Pope Innocent III. confirmed to the Hospitallers the enjoyment of the *Church of St. John, the Evangelist, in Crafferg*. Churches which formerly belonged to the

Hospitallers are denominated, by the people, *Spidal* or *Spittal*.

The foundations of an ancient church are situated at Carn-Rawsie, near Burleigh Hill, and about a mile and a half north of Carrickfergus. The church measured 62 feet long, only a small portion of the eastern gable about one foot high and three feet thick now remains, but previous to the year 1827 a considerable portion of the walls were standing. In an adjoining field a stone-lined grave was found in 1830. There was a spring well in the graveyard, within a few yards of the church. There is a tradition that this church was dedicated to St. Nicholas. This church is entered in the *Terrier*—"Ecclesia de Rasce hath some orchards, and pays, Proxies, 5/-; Refections, 5/-; Synodals, 2/-."

The ruins of Killyann Church—a name which signifies probably 'the church at the river'—occupy an elevated and delightful situation, about 2 miles N.N.W. of Carrickfergus, and three quarters of a mile N.W. of the site of Carnrawsie Church. It is sometimes also called Duncrue Church, from a circular mound, or tumulus, which, a few yards west of the ruins, impends over a little ravine, watered by a rivulet which intervenes, and above which it rises to a height of about 60 feet. A drawing of the church and mound is given by M'Skimin. The church measured 41 by 16 feet in the interior. In 1800 a large portion of its walls was thrown down; there now remains only a part of the west gable, about 15 feet in height and 12 feet in length, which is three feet seven inches thick, and built of small and undressed field-stones. The ancient burial ground was principally towards the east side. The mound is of the usual kind, near to which the early Christians built their churches, as has been frequently remarked before in these volumes. The erection of the church beside it shows that

Duncrue was once a place of great importance—the folk-mote of a tribe, perhaps of the Crotraidh, a tribe whose tribute to the King of Ulster is thus recorded in the *Book of Rights*—“There is due from Crotraidh of the fleet, bear it in thy memory, a hundred weathers, a hundred cows, not sickly cows, and a hundred cloaks.” The tribe is mentioned in the poem between, “bare Latharna” (Larne), and the tribe of the Breadach, who were located on the Castlereagh hills. When King John was at Carrickfergus, in 1210, he granted to John de Hanewude the “Villa de Duncru in Ultonia.”

On the Commons, Middle Division, is a place called Craig-na-brathair—“The Friar’s Rock.” On the summit of a rocky knoll are some traces of small circular buildings, which were erected without any mortar; they are supposed to have been for religious purposes. It is said that Mass was celebrated here by friars during the time of persecution.

At Stony Glen, Knockagh, near the verge of the steep declivity, there formerly stood a religious house, said to be a friary, the foundations of which were dug up about 80 years ago. It was called “the Priest’s House.” It is said that the walls were four feet thick, and firmly grouted. About the foundations some dressed sand-stones, two large rings of fine gold, in the inside of one of which was inscribed, in badly shaped old letters, *I love God*, several coins of the reigns of Edward IV., Edward VI., and Louis XIV., a wooden mether and a great quantity of human bones. Within 12 feet N.W. of the site of the foundations, is a fine spring well, about $2\frac{1}{2}$ feet deep and 3 feet in diameter; it seems at one time to have been faced with stone. It is locally known as the “Friar’s Well.” On the northern side of the site of the foundations, and almost contiguous to it, is

a small earthen mound, 15 feet in diameter, and 3 feet high. It is to some extent depressed in the centre, the sides of the mound are carefully paved with stones, which are now almost entirely covered with herbage. It is certain, that this is the remains of an ancient ecclesiastical *cashel*, such as many of our old saints made, to enclose the *desertum*, which they had selected far away from the haunts of men, as a place of prayer and penance. And indeed it is difficult to imagine a more peaceful and retired spot, so shut out from the world, yet displaying such a magnificent and varied prospect of the most enchanting beauties of scenery. At the extremity of the glen is a fine old hawthorn tree, near which, it is said, Mass was celebrated during the prevalence of the Penal Laws. A number of ancient enclosures, some for habitations, and some for housing cattle, were formerly in the vicinity of the Friar's Glen; the most of them have been destroyed.

Near the base of the precipitous cliffs, which form the southern declivity of the hills in the Western Division, is a tract of about 50 acres, commonly known as Trooper Land, which must from the earliest age have been a place of great importance. The broken and uneven surface of the place presented formidable obstructions to agriculture, and, therefore, preserved it to a great extent in its primitive state. There were there several extensive and curious caves, in what is called the Burial Ground. They consisted of a number of bee-hive shaped subterranean structures, connected by a pipe-shaped cave. The bee-hive structures were circular, and had at the bottom a square entrance, through which a man could scarcely creep. They were from four to five feet high, and about four feet in diameter, gradually converging towards the summit, which was formed of a

single slab, from 15 to 18 inches square. They were as usual constructed of dry stones, quite undressed, and without any cement. A circular earthen Rath, 130 feet in diameter, and from 5 to 11 feet high, stands on the brow of a steep declivity, adjoining the Burial Ground. There were, at least, sixteen little tumuli, or mounds, in a more or less perfect state, scattered over the surface of the Burial Ground, and in the low grounds at a short distance from it. Their usual form is circular, and their dimensions from 10 to 15 feet in diameter, and from 2 to 5 feet high. No remains have been found about any of these. Numerous traces of paved and formed paths, that traversed this tract in almost every direction, furnished ample proof that it was once much frequented. During the months of May and June, 1839, a number of graves were discovered; their sides were composed of stones set upon their edges—above, they were covered with stones; and the bottom of some of them were paved. Within each grave, broken urns, of a yellowish colour, were found; they were filled with ashes and bones. There were also found an iron spear head, and some other instrument, of the same metal, but so corroded that its use could not be ascertained. A whinstone, formed into three moulds, for casting the bronze battle-axes, which are so common in all collections of Irish antiquities, was also found. It measured 7 by 5 inches, and was $1\frac{1}{2}$ inches in thickness. An oval stone, 5 by $4\frac{1}{2}$ inches, having a hole pierced in its centre; flint arrow heads, and other such remains were discovered. At the head of one grave an undressed stone, 6 feet high, 5 feet wide, and 18 inches thick, stood, with about half of it above the ground. About 1835, the foundations of a square building, built of stone and lime, which was supposed to have been a church, were dug up. Several

enormous stones lay scattered through the Burial Ground. One was thought to have been the covering-stone of a Cromleach. About 500 yards north-east of it, and 100 yards north of the Burial Ground, a large stone, 5 feet 10 inches high, 4 feet 3 inches broad, and 3 feet 6 inches thick, occupies the summit of a rocky eminence, under the precipice of Knockagh. It is firmly set on a pavement of other stones. From the various remains found, Trooper's Land seems to have been a very early settlement, which continued to comparatively recent times. Many foundation of *Boley Houses*, enclosures for cattle, and other traces of early habitation can yet be traced in the vicinity of the Burial Ground.—See *Ord. Memoir MS.*

An interesting discovery was made here in June, 1839. An urn, made of yellowish clay, well burned and glazed, and ornamented with handles, was discovered, two feet beneath the paved bottom of a grave. Within the urn was a smaller urn, without a bottom; both contained clay and small bones. At the depth of about three feet beneath the paved bottom of another grave, a large well burned urn was found. It contained partially decayed jaw bones, with very large teeth, and small fragments of other bones. In the urn was also found a solid iron spear-head, greatly decayed. The spear-head had not a socket; its extremity was solid. It is remarkable that a considerable amount of iron antiquities, doubtlessly belonging to the Pagan period, were found here. There were also found in the Burial Ground several brooches and pins, of bronze, and iron rings, supposed to have been portions of a coat of mail, and a small bronze cup. In 1836, a stone cup, or ladle, was found near a stone, supposed to have been a part of a Cromleach. The cup was of whinstone, about five inches in diameter, and two inches deep; at one

side was a handle, two inches long, which had a small hole drilled through it.—*See Northern Whig, of June 11th, 1839.*

There are in the county four cairns, all of which are mutilated, the most remarkable is that on Slievtrue Mountain. The cairn was much injured for materials for the building of a school-house, which has long since fallen to ruin, its extreme diameter, in its mutilated state, is 80 feet, and its height, about $5\frac{1}{2}$ feet. At the centre of the cairn, was the grave, in which, about 90 years ago, two cinerary urns were found, when a man was searching for crocks of gold, about which he had dreamed. About half a mile S.W. of the cairn, are three large stones, which now form part of the fence, marking the N.W. side of the county. These stones are called the “Three Brothers.” They are from 6 to 8 feet long, 3 feet high, and about $4\frac{1}{2}$ feet in breadth. The mountain, is said to be named from these stones, Slievtrue, as if Slieve Triar, “the Mountain of the Three.” About a mile S.W. on the summit of Reagh Hill, there formerly stood a cairn, 60 feet in diameter. A horse fair, and horse races, were from time immemorial, held on this hill, on Christmas Eve—perhaps the remains of the ancient games and *oenach*, annually celebrated at the funereal mound of some great chief; similar customs were in Greece, and were the origin of the great games of that country. The remains of a cairn, which had been 30 feet in diameter, are to be seen on the eastern declivity of the Knockach Hill. The stone which covered the grave in the centre is a large slab of whinstone, 6 by 4 feet, and 18 inches thick. A cairn formerly stood on the summit of Carn-na-neade, in the Middle Division, but its stones have been constructed into a large wall.

Besides the Castle of Carrickfergus, and the castellated

buildings in the town, there were formerly, at least, two somewhat important castles in the county; the principal of which was the castle near the Silver Stream, intended to guard the western frontier of the county. It has been called Cloughlougherty—*Cloughnaherty*, *Old Stone*, and *Castle Lugg*. It is said that it obtained the last name from a family named Lugg, now called Legge, by whom the lands attached to it were held in 1576. It consisted merely of a square tower, similar to those in the counties of Wexford and Kilkenny. Only a portion of the north wall, 27 feet long and 25 feet high, with a very small portion of the eastern side attached to it, now remains. The walls which are $3\frac{1}{2}$ feet thick, are built of sharp, undressed quarry stones, cemented by grouting. In digging about the old walls large iron keys and many human bones were found.

“Speed, in his map of Ireland, published, in 1610,” says M'Skimin, “has laid down a castle, called *Dunrock*, near the west bank of Loughmourne. This must have been an error, as there is not the slightest trace of it observable, nor any tradition of a castle or fort ever having been there.” Speed, however, was not far wrong, for 80 yards west of the mound of Duncrue, which Speed seems to have misnamed *Dunrock*, are the foundations of an ancient castle, surrounded by a moat. The foundations, which are now faintly discernable, include a square, 34 by 26 feet, and stand north and south, near the centre of a platform of a somewhat oval form, measuring 330 by 150 feet, and encompassed by a moat or ditch, 15 feet wide and about 6 feet deep. The moat is crossed at the eastern side by an earthen approach, 12 feet wide. About the year 1820 a circular floor of sandstones, about 18 feet in diameter, was discovered near the centre of the castle. This castle is said by

tradition to have belonged to the Anglo-Norman family of Russell.—See *Ord. Memoir MS.*

During the operations at Lough Mourne, carried out in 1882, by the Water Commissioners of Belfast, no less than three artificial islands, or cranoges, were discovered: nothing of importance, however, was found in any of them, except an antique crucible, and the remains of an oaken canoe. There was also found an iron instrument, which is simply a socketed celt, similar in shape to Figure 275 in *Wilde's Catalogue*—but the celt figured in 275 is cast-bronze, and this is wrought-iron, and, instead of the loop for tying the instrument to the handle, this iron celt has a hole. The instrument exhibits great skill in iron work. It is a matter of regret that the Commissioners did not preserve so interesting primæval structures.

About a mile and a half west of the town, and about a third of a mile from the shore of the Lough of Belfast, were, until some years ago, the remains of a military position, formerly known by the names of Scout Guard, and Lettice Land. The former name it obtained from being the station of the Scout Major; and the latter name from Lettice Knolles, the wife of Walter Devereux, Earl of Essex, and Governor of Ulster. It was formerly surrounded by a deep trench, which enclosed a space of more than two acres. This fortified quadrangle was flanked with bastions at its angles, and entered by draw-bridges on the east and north.

In the southern brow of the Knockagh hill are four caves cut out of the rock, which, from the difficulty of access to them, seem to have been intended as places of refuge. The most western, locally known as *Haughian's Cave*, is about 50 feet from the base of the cliff and 150 from its summit. It is capable of holding about 20 men, and is about six feet

high. The second is about twenty feet east of the first, it is said to be larger than its more western neighbour, and also to be artificial. About a mile east of these, and about half way from the base of the cliff, which here is about 100 feet high, is a large artificial cave. About half a mile more east, is the fourth of the Knockagh artificial caves. It is about 30 feet from the base and 50 from the summit of the cliff. It consists of two small apartments; formerly it was approached by hewn steps, but they have long since been destroyed. In the face of the cliff, overhanging a waterfall on the Woodburn River, about two miles west of Carrickfergus, are the entrances to two caves, which are hewn out of the solid rock. They are 8 feet apart and are 30 feet above the bed of the stream; but both are now choked up with rubbish. One of these is small, but the other is of considerable size; it is called Peter's Cave, from a simpleton, named Peter M'Guckian, who formerly inhabited it. There is a cave in the interior of a *fort*, or rath, which is situated in a gentle declivity in the low ground in the West Division. The cave consisted of three chambers, which formed three sides of a square, within the rath. Only a portion of the southern chamber, about thirteen feet long, now remains, it is constructed in the usual manner, and is from $3\frac{1}{2}$ feet to 4 feet high, and about 3 feet wide. The entrance was in the western side of the rath, by a narrow pipe, which has been destroyed. The rath is 70 feet wide and about 6 feet high above the bottom of the ditch, which is 15 feet wide. The outer earthen parapet, which encompassed the ditch, has been removed.

There are, at present, only 13 forts or raths in the county of Carrickfergus; within memory, upwards of 60 have been destroyed, and almost all that now exist have suffered more

or less. In selecting a site their builders seemed to have been guided solely by the close proximity to a stream. There are now only 6 of those structures called *mounds* or *tumuli*, the principal of which is Duncrue. Within memory four of this class have been destroyed. On opening a part of one of these mounds, in the Middle Division, about 1810, a place was discovered, on the north-west side, resembling a lime kiln, but without cement. In the bottom were found charcoal and bones, said to be human. Within a circle of large stones, at a few yards distance, was found a number of urns, containing ashes and bones. over each urn was a large flat stone, bearing marks of fire, and near them were found the skulls and other bones of animals. The urns were all broken, from the weight of their covering stones. They were of course clay and were, each, capable of holding about six quarts—See *Ord. Memoir MS.*

The Civil Parish of Kilroot extends over four townlands, containing 2,418 acres. The ruins of the church of Kilroot are in the townland of the same name. The foundation is ascribed to the year 412, on the authority of a Life of St. Ailbe, of Emly, quoted by Ussher. Dr. Lanigan and Dr. Reeves, however, prove that St. Ailbe did not precede St. Patrick, and that the Life abounds with anachronisms. The most ancient and trustworthy Lives of St. Patrick represent St. Ailbe as one of the disciples of St. Patrick, and the accurate Annals of Ulster, and those of Innisfallen, place the death of Ailbe, in the year 527.

The passage from the Life of St. Ailbe relative to the origin of Kilroot Church, is as follows:—“After this the holy Albeus returned, like the most prudent bee with its burden of honey, by the assistance of God to his own country. And when he had come to the sea, he blessed it; and he and all

his people sailed in a great calm over the sea without any accident, in a most wretched boat, and they landed in the north part of Ireland. In that place, at the bidding of the holy Albeus, one of his family, named Colmanus, built a church (*cella*), which is called Ceall-ruaidh. And as the place had not water, St. Albeus blessed a certain stone, in the name of the all-powerful God, and from it immediately burst forth a stream of water. Then the holy Colman said to Albeus, "the water is little," and Albeus replied, "though it is small, it will never fail, and the stream will continue for ever to the end of the world." Hence the name of the river is *Buanan Cylle-ruayd*—*i.e.*, the unfailing stream of Celle-ruaidh. This legend refers to a very small stream which still trickles from an ancient well, a few perches south of the site of the church. The festival of St. Colman, the founder of Kilroot, was held on 16th of October, on which day the Felire of Aengus commemorates *Colman of that Cell Ruad*, and the note in the *Leabhar Breac* adds—"Colman *i.e.*, Bishop Colman, son of Cathbad, of Cell Ruaid, on the brink of Lough Laig, in Ulster." In the *Life of St. MacNisse*, of Connor, Colman is said to have been in his boyhood, when St. MacNisse was Bishop of Connor; so that he cannot have been born before the middle of the fifth century. He is called "Bishop Colman, who founded the church, named Killruaid." To this passage Ward adds a note, "St. Colman was Bishop of Killruad, which is now a suppressed See in Dalaradia, on bank of the Lough of the Calf, or "Loch Laodh" (pron. Lough Lee—the old name of Belfast Lough). In addition to Kilroot, whose patron saint was Colman MacCathbad, there were two other churches in the county, called Killmaccathbad—Killmakevat, now Gartree in Killead, and Killmakevat, near Cullybackey; but we

have no means of knowing that these churches were dedicated to St. Colman, of Kilroot. "A.D. 725, Mac Ailerain, of Cill-ruaidh died."—*Fragments of Irish Annals.* [This *obit.* is not given in any of the other published *Annals.*] The *Four Masters* record, A.D., 1142—"A great predatory excursion was made by Conchobhar MacLochlain, and the Cinel-Eoghain, until they arrived at Cillruaidh, in Ulidia; and they carried off countless cattle spoils."

The *Taxation of Pope Nicholas* values the "rectory of the Church of Kilrothe" at five marks, and "the vicarage of the same" at 20s. The *Terrier* enters—"Ecclesia de Killroote—Kelles hath the parsonage, ye mensal is three towns, but the Bishop hath not the half that is due to him. The Vicar pays Proxies, 3s; Refections, 3s; Synodals, 2s." In an Eschaetor's account, copied by Dr. Reeves, from Sir J. Ware's MSS., William de Bakepur accounts for £26 4s, the rents of the lands of the Manor of Kylroth, received from the 20th, after the Feast of St. Mary, 1256, to January 6th, 1257, when the temporalities of the See were restored to William de Portu Regio, the Bishop of Connor. He also accounts for £5, the rents of the Manor of Glin. The *Ulster Visitation Book*, of 1622, reports—"Ecclesia de Killruagh, alias Killroote, decayed—Rectory impropriate to the Abbey of Kells, possess by the Lord Treasurer (Chichester)." The same document, in enumerating the See lands belonging to the diocese of Connor, says—"Then the Manor of Killrout demised in fee-farme, by the late Bishop Todd, to one Wm. Worsley, who resigned it over to Sir Hugh Claude Hamylton, Knt., reserving only 50s. sterling, per annum. In which deed is also demised Castle Dob, with the lands thereunto adjoining, or belonging, being parcell of said lands of Killroote; after which deed made to the said Worsley,

the said Bishop Todd, for a somme of money, released to John Delaway, Esq., (who since deceased) the said Castle Dob, and those landes thereunto belonginge. And now the said Bishop hath lately evicted ye said deed, and recovered the land of Kilroote, and only is in possession of the one half, which being set in acres, are worth per annum, £50 sterling; and the other half is now possessed by the executors of John Dobb by virtue of that release, being worth also £50 sterling, per annum. Sir Hercules Langford, the Sherife for that tyme, having warrant to put the Bishop in possession of those landes, neglected the same, and in the meane tyme, a *Supersedeas* being procured, the Bishop was debarred of the possession of the said land, and thereafter released, the same reserving noe rent, and so that land (has passed) from the Church."

The return of the See lands, in 1833, published in the *Parliamentary Report*, returns "Edward Brice, Esq." as "Lessee of the townland of Kilroot, annual rent, £58 3s. 1d.; renewal fine, £174 9s. 2 $\frac{3}{4}$ d.;" holding under the usual bishop's lease for 21 years; to be renewed every year, on payment of the renewal fine. The *Northern Whig*, August 10th, 1850, contains an advertisement for the sale of this townland, in pursuance of an order of the Commissioners of Encumbered Estates, in the matter of the estate of Edward Bruce, Esq., of Belfast, owner and petitioner. It is described as held under the See subject to the yearly rent and fine of £238 3s. 1d., while the gross yearly rent was £1,034 17s. 1d. The church of Kilroote is another instance of some ancient compact between the Bishop of Connor and the Abbot of Kells, by which, when the offices of bishop and abbot were conferred on separate persons, the bishop, as successor of St. MacNissi, possessed

the temporalities of the small Sees incorporated in the See of Connor, but the Abbot of Kells, as successor of St. Mac-Nissi, in his abbatical dignity, possessed the advowson and rectorial tithes. Lord Donegal, the successor of Sir Arthur Chichester, on whom the temporalities of the Abbot of Kells were conferred by the Crown, continued to possess the advowson and the rectorial tithes of Kilroot, until the Dis-establishment.

The Burial Ground is at present 30 by 36 yards, but it was formerly much larger, and graves are found far beyond it on the east and north-east sides. Of the old church only some mutilated fragments of the side-walls remain. From the disfigured state of the ruins the measurement of the church is only a matter of conjecture. The walls varied from 2 to 3 feet in thickness: they were built of small undressed stones, none of which are *through* or *bond-stones*. Their *hearting* is formed of small stones, thrown in loosely, and firmly cemented by a very hard grouting. A considerable quantity of dressed and cut stones, have, within memory, been removed for modern buildings. There is, in the graveyard, a rude bassalt block, 30 inches by 14 inches, in which is hollowed a holy-water font, the bowl of which is 14 inches in diameter, and 10 inches in depth. It is said that Kilroot House, which is now in ruins, but was formerly the residence of the Brice family, who now call themselves Bruce, was the ancient palace of the Bishop of Connor.

In the townland of Crossmary there is a small plot of ground occupying the summit of an eminence, at the western side of the parish, where human bones, portions of strong oaken coffins, fragments of sculptured sandstone—one of which seemed to have been a part of a cross—a small brass altar-bell, several silver and one gold coin, querns, and the

ron spindle of a quern, so-called Danes pipes, &c., have been found. There is a tradition among the inhabitants that this place gives name to the townland, and that it was the site of a nunnery.

In the townland of Ballyhill there was a tumulus, which was nearly circular, being about 45 feet in diameter, and about 7 feet in height. This tumulus was opened in 1858, when there were found four stones inclosing a space "filled with glutinous clay, mixed with ashes, at the bottom of which, at the depth of five inches, two semi-circular stones were found, on which, in all probability, rested the sepulchral urn, in which the ashes of the chief, to whose honour this tumulus was erected, were placed. Two or three feet to the north of this were found twenty-seven amber beads, of rude shapes, all pierced through the centre, and to all appearance formerly used as a necklace; the portion of the beads where the apertures are, being worn, as if by the friction of a string. Several rude specimens of flint arrow-heads were also found in the clay (of the tumulus?), together with a number of globular stones, about the size of grape-shot, possibly used as sling-stones. No human remains were found, with the exception of a small bone, supposed to be one of the small wrist bones of a human body."—*Ulst. Journ. of Archaeol.*, Vol. VI. On the summit of a hill in the same townland are the imperfect traces of the parapet of a circular fort, sixty-eight feet in diameter. In Castle Dobbs demesne are the imperfect remains of two circular earthen forts. Three similar earthen raths have, within memory, been destroyed in this parish. About fifty years ago, there was found in the face of a gentle declivity in Ballyhill, the entrance to a cave, which was excavated twenty-two feet long, four to six feet wide, and five to seven feet high, in the limestone rock.

There was formerly in a rocky knoll in the townland of Dobbsland a cave rudely constructed of large stones. Several other similar caves have been found within this parish. In a bog which separates the townland of Ballyhill from the parish of Templecorran, several objects of antiquity were found, about a century and a half ago, among which were portions of what is now called the Dalway Harp. Of this Harp, unhappily, only fragments remain, namely, the harmonic curve, or pin-board, and the fore-arm, the sound-board having been lost or destroyed. These fragments are of great interest, both on account of their elaborate and tasteful decoration, and the Latin and Irish inscriptions, which they preserve. "According to an old custom," says Mr. Henry Joy, of Belfast, in his *Historical and Critical Dissertation on the Harp*, printed in *Bunting's Ancient Music*, London, 1811, "the instrument is supposed to be animated; and, among other matters, it informs us of the names of two harpers who produced the finest music on it. By the pins, which remain almost entire, it is found to have contained, in the row, forty-five strings, besides seven in the centre, probably for unison to the others, making in all fifty-two strings. In consequence of the sound-board being lost, different attempts to ascertain its scale have been unsuccessful. The fore-pillar appears to be sallow, the harmonic curve of yew." The following is the late Professor O'Curry's translation of the Irish inscriptions :—

"These are they who were servitors to John Fitz-Edmond (Fitzgerald), at Cluain (Cloyne) at the time that I was made, viz. : the Steward, there, was James Fitz-John; and Maurice Walsh was our superintendent; and Dermod Fitz-John, wine butler; and John Ruadan was beer butler; and Philip Fitz-Donnell was cook there, Anno Domini, 1621. Tieve O'Ruarc was chamberlain there; and James Russel was house-marshal; and Maurice Fitz-Thomas, and

Maurice Fitz-Edmond ; these were all direct attendants upon him. Philip Fitzteige Magrath was tailor there ; Donnchadh Fitzteige was carpenter—it was he who made me ; Giollapatrik Mac Cridan* was my musician and harmonist ; and if I could have found a better, him should I have, and Dermot Mac Cridan along with him, two highly accomplished men, whom I had to nurse me. And on every one of these may God have mercy on them all.”

Beside the Irish inscription there is—“ *Ig. E. & E. B. Me Fieri . . . Fecerunt Ego Sum Regina Citherarum. Plecto . . . Vinco. Rego . . . monstra viros . . . Musica Dei donum . . . distractas solatur musica mentes ut sonus . . . transit sic gloria mundi. Vincit veritas. Donatus filius Thadei me fecit, spes mea in Deo.*” Under the Royal Arms are those of Sir John Fitz-Edmond Fitzgerald, of Cloyne, and those of his wife, Ellen Barry. He was married in 1611, and died in 1640.

In order to understand the local history of the district, it is necessary to speak of the families of Dalway and Dobbs. John Dalway, the first of the Dalway family, who settled in this country, landed at Carrickfergus with Walter Devereux, Earl of Essex, August 20th, 1573. He married Jane Ni-Brian O'Neill, a sister of Sir Phelim M'Brian O'Neill : In consequence of this marriage, he obtained a grant of the tough of Braden Island. The following is a copy of the original agreement :—

“ Mem.—That I, John Dalwaye, of Carrickfergus, Gent., doe promise to performe these Covenants and Conditions following ; that is to say, during my own naturall life, I am to pay for the tough of Brinny Island (Braid Island), in the country of North Clandyboy, but her Majestys rent according the Survey ; and after me Deceas

* This name, derived from *Cruit*—a harp, seems to signify *Son of the Harper*. They were obviously hereditary harpers. It is somewhat numerous through the County of Antrim, under the form MacCruidin. They are all passionately fond of music, and several of them have written rustic poetry of considerable merit. It is not improbable that this harp has been carried from Munster to Ballyhill by their ancestor, in one of his professional tours. It is at present preserved in the Royal Irish Academy.

that my Heirs shall pay to Shane M'Bryan O'Neill, or his Heirs, portionally, according as the rest of the freeholders of the said Shane's Country, shall pay by the acre, or estimation. In witness whereof, I have here put my hand, 17th Feb., 1592.

JOHN DALWAYE.

Signed and delivered in the pre- }
 sence of us whose names ensue } MOSES HILL, JOHN BROWN,
 A. BAGENALL, HA...ESMAN.

After Shane O'Neill had been declared a rebel, his lands became forfeited to the Crown, John Dallowaye, however, obtained, on the 10th of April, 1606, a grant from James I. of his own lands, at the rent of £13 English. Having had these lands re-granted by the Crown, it would seem that Dallowaye was required, as usual in such cases, to build a bawn. The bawn was probably erected in 1609. It is still in fair preservation; a print of it is given in the *Ulster Journal of Archæology*, Vol. VI. Its dimensions are—length, 133 feet; breadth, 106; original height of the walls, from 16 to 23 feet; height of the circular towers at its corners, 30 feet; diameter of the towers inside, 12 feet; thickness of the tower walls, 3 feet; thickness of the curtain, 3 feet; height of the gateway, 12 feet. The bawn is simply a quadrangular enclosure, having a tower at each corner, and an arched gateway between two of the towers. These towers are still in good repair, with the exception of that at the south-west corner, which fell many years ago. Two of them are still inhabited; and over the gateway is a large ring, formerly used for a gallows. The family mansion was within the walled space, previous to the erection of the present mansion, which was built in 1794. There is preserved among the family papers an "Agriment betwene Mr. Dalloway, synor, and William Miller, for putting up 4 staircases to the four turrets, at 8 Lib. Ster. per piece. Dated 3 Janry., 1632."

John Dalway had, by the daughter of Brian O'Neill, one child, named Margaret, who married John Dobbs, to whom he made a freehold lease of Castle Dobbs. He afterwards became displeased with his daughter, Margaret Dobbs, and when dying, in 1618, he bequeathed his estates to two sons of his brother, Giles Dalway. A suit-at-law thereon commenced between the parties, which was terminated by arbitration only in 1625. By this award, the Cynament of Ballynure, the lands of Castle Dobbs, and the reversion of the family mansion in Carrickfergus were allotted to Hercules Dobbs, the son of the above-mentioned Margaret Dobbs, while the house and demesne of Ballyhill, or Bella-hill, and the fee-farm rent of Braidisland, with the lands in the liberty of Carrickfergus were allotted to John, son of Giles Dalway.

The erection of Castle Dobbs is referred to in the *Brief Description of the County of Antrim*, written by R. Dobbs, in 1683, when he says that the house "is called Castle Dobbs from a small castle here built by my grandfather."

The civil parish of Templecorran, though containing only 4753 acres, has the sites of several ancient churches. Templecorran, at least under that name, does not appear in the roll of the *Pope Nicholas Taxation*, nor in the *Terrier*, but in the former document, immediately after the Church of *Villa Othewer*, now Ballyedward, occur the Church of *Irve*, with the Chapel of *Brokenbury*, the Church of *Lochlat*, and the Church of *Laslaynan*, all of which appear to have been in the present civil parish. In the *Ulster Visitation*, of 1622, there is entered "Ecclesia de Temple-i-corrán, the walles newly erected, but not roofed as yet. Rectory possesst by the Bishop, as a mensal belonging to his Lop." The ruins of Templecorran occupy a situation near the

summit of the high ground overhanging Larne Lough. They stand in the townland of Forthill, a little to the south of the village of Ballycarry. A drawing of this Church is given in the *Dublin Penny Journal*, Vol. III. It seems in its present form to have been erected about 1622, as stated in the *Ulster Visitation Book*, but the foundations are supposed to be of a much older date. The graveyard in ancient times was much more extensive than it is at present, as graves are found in the adjoining fields at a considerable distance from the present graveyard. The foundations of several extensive buildings, which had very broad walls have been found in the graveyard and in the adjoining fields. Stone-lined graves, formed of slabs of white limestone, have also been found; these indicate a form of interment coeval with the introduction of Christianity.

In the townland of Whitehead there formerly stood, on an eminence near the sea, a church, which, in more recent times, was called "the Old Kirk," and the field in which it stood is still known as "the Kirk Park." Not a vestige of this church nor of the very extensive burial ground, in which it stood, now remains. The foundations, which were very broad, have been dug up within memory. "At the White-Head, in the parish of Broad Island, at the Temple-corrán, there is a spring well which runs very plentifully out of the limestone rocks unto the sea; not to be seen at low water; much frequented by the neighbouring people on May eve, yearly."—*Description of Co. Antrim*, by R. Dobbs, A.D. 1683.

Adjoining the north-west side of the village of Ballycarry, and about 250 yards north-west of the Church of Temple-corrán, human bones, remains of coffins, and other indications of a graveyard, have been found. The foundations of a quadrangular building were also discovered in the same

plot of ground : upon a part of these foundations a dwelling-house has been built.

In the townland of North-West Ballycarry and about 350 yards south-west of Templecorran Church, human bones and other evidences of a graveyard were discovered, about the year 1838.

Ecclesia de Lislaynan was valued in the *Pope Nicholas Taxation* at 2 marks. Lislaynan has disappeared as a townland name, but there is no doubt that it is the modern Forthill. A.D. 1333, John Gernoun held five carucates in Lyslynan under William de Burgo. A.D. 1380, Francis de Bruyn re-leased to Edmund de Mortuo Mari, Earl of March, all right, &c., in the Manor of Lysleynan in Ultonia.—*Cal. Canc. Hib.*, Vol. I., p. 108. In this townland, in the face of a trifling crag, which rises in the steep eastern declivity of the lofty bank overhanging Larne Lough appears the entrance to an artificial cave, cut into the rock ; its length is 12 feet ; width, about 6 feet 6 inches ; and height, 6 feet 8 inches. On each side of its doorway are grooves for the reception of jambs.—See *Ord. Mem. MS.*

In a small heap of loose stones, in the Townland of Carnbrock, probably the remains of the Carn, which gave name to the townland, a funeral urn was found about the year 1815. A similar urn was found in the Townland of Whitehead, about the year 1822. The only fort in the civil parish occupies a conspicuous position on the isthmus which connects this parish with Island Magee ; it is in the Townland of Bentra. Within the first forty years of this century, no less than eleven of these structures were destroyed in Templecorran. In Bentra, a standing stone, 5 feet high, occupies a somewhat conspicuous position. It has been carefully erected, and its base is firmly secured by

smaller stones. A grave enclosed at its sides and ends by flat stones, covered by a single undressed stone, and paved at the bottom, which contained only black mould and a few bones, was discovered in the year 1810, in S. W. Ballycarry, at the distance of about half a mile S. W. of Templecorran Church.—See *Ord. Mem. MS.*

In that part of Blackhill, known as the Mutton Burn, about a mile west of Templecorran Old Church, some graves were discovered, in the year 1822, about two feet under the surface. “Beneath neatly paved spots of triangular form, each side of which was about five feet long, some rich, blackish coloured earth, rather greasy and moist, was discovered. Wood ashes, and some small bits of charred wood, were also discovered under these pavements, as also an immense quantity of thin, rude, and illegible silver coins, together with great numbers of little glass beads, of black, blue, and greenish colours. No bones or urns were found about them. The pavements were at irregular distances, of a few feet apart. The stones were not dressed, but were flat and closely fitted. There were probably 13 or 14 graves, three of which bore on their surfaces, indication of having been used as hearths.”—*Ord. Mem. MS.*

The rectorial tithes of this parish, belonged, as we have seen in the Report of the Visitation of 1622, to the bishop; they were farmed to the proprietors of the lands, hence the Parliamentary Report of 1833, returns David Kerr, Esq., as lessee of the rectorial tithes of Broad Island, with four acres of glebeland, next the east side of the Church of Broad Island—annual rent £14 10s 9d; annual fine £6 6s 0d, held under the usual 21 year renewal lease. The tuogh of *Bradex Island*, or as it is now called Broad Island, which is still the territorial name for the Parish of Templecorran, consisted of

the Parishes of Templecorran and Kilroot. This territory was formally granted by the king to John Dalway, on the 4th of July, 1608 ; and on the 26th of May, 1609, John Dalway granted to William Edmonstone. This Edmonstone was the seventh in descent from Sir William Edmonstone, of Culloden, who married Mary, daughter of Robert III. of Scotland, and obtained in 1452, through this connection, the lordship of Duntreath in Stirlingshire. William, above-mentioned, mortgaged Duntreath, and invested the money thus raised in land in Templecorran. The lands included in Dalway's grant to him were Leslenan, Whiteheade, Holmanskentown, Spearpointstown, Islandogree, Allfracken, Readhall, Harington-Savage, Mologhmoyle, and Ballinvantroe. The boundaries were from the ford called " Cloobford," by a bog or marshy ground, called Beltyde-Ford, near the village of Beltyde, thence to a lough called Lough-Duffe, thence to the Raven's Rock, thence by Cloghbally-Edward to Lissinisky, according to the mears between Brayd-Island and Magherimorne to Lough-Larne, and by the said lough to Fort Alexander, thence to a little stream, dividing Island-Maghie and Brayd-Island to Castle Chichester, lately built, and so on by the south part of the said Castle to the sea, thence by the sea to Cloghocrye, otherwise the Partition-trench, which are the bounds between Spearpointstown and the lands of Kilroute and Ballymacmurtagh to Island O'Dreyne, and so forward upon the south-west side of a small river to a trench or ditch, to be made by the lands of John Dobbs, of Ballyhill, directly to a place where a stream, coming from the bog at Clubbford, fell into the same river, running near Castle-Dobbe, and so forward by that stream to the bog aforesaid, near Clubbford. The Grant also conveyed the advowson of the rectory and vicarage of Temple-Curran,

with free warren, hunting, &c., reserving, however, Courts Leet and Baron, tithes, wrecks of the sea, and all the lands which John Dobb held, or which said Dalway had, which were not mentioned, to be contained within the boundaries expressed, also common of turbary, free common of pasture, without number, for himself and tenants, through all that great waste, heath, or common, lying toward the Ward, and N.W. of Loughmorne and Beltyde. All this territory was granted at an annual rent of £160 9s. 4d., with heriots and other feudal payments. After John Edmonston's death his son, Archibald, sold as much of this estate as was necessary to free Dunreath from the mortgage. Archibald's son, also named Archibald, took a most active part in the revolution of 1688 against King James. The grandson of this adherent of the House of Orange sold, in 1784, the Red Hall, property of M. Kerr. It remained in the possession of his family, until the 15th of January, 1869, when it and other properties of David Stewart Kerr were sold by order of the Landed Estates Court,

The estate contained 4,709 acres, of the annual value of £4,677 17s 3d. It was sold in separate lots at £117,960 : Lot 1, comprising the greater part of Red-hall and portions of the townlands of Aldfrick and Forthill, bought by Mr. John M'Auley, Esq., for £20,400 ; Lot 2, comprising the greater portion of Aldfrick, and a small portion of Redhall, bought in trust for £6,000 ; Lot 3, comprising North West Ballycarry, bought in trust for £9,900 ; Lot 4, consisting of Forthill, bought by Joseph Biggar, sen., for £10,000 ; Lot 5, the townland of South-West Ballycarry, bought in trust for £9,300 ; Lot 6, the townland of Bentra, bought in trust for £14,500 ; Lot 7, the townland of Lockstown and part of Aldrick, bought by Mr. M'Auliffe, for £6,800 ; Lot 8, the

townland of Blackhill, bought by Joseph Murphy, Esq., for 9,150; Lot 9, the townland of Carnbrock, bought in trust for £6,410; Lot 10, the townlands of Whitehead and Knocknagullagh were bought in trust for £23,000. All the head rents, &c., were placed on Lot 1, which contained the Mansion House of Redhall, and the other lots were sold indemnified from them.*

PRIESTS AND CHURCHES.

In treating of the history of the Catholic Church in Carrickfergus, after what is called "the Reformation," it becomes necessary to supplement what we have already said (P. 66) regarding the Franciscan Friary by the following extract from a MS. History of the Irish Franciscan Convents, written about the year 1630, by Father Francis Ward.† "The Convent of Carrickfergus, was founded in the maritime city of that name, in the Diocese of Connor, in Ulster, about the time of St. Francis, and was formerly placed in the Custody ‡ of Drogheda. It

* Lots 2 and 6 are now the property of Sir Robert Harte, K.C.B.; Lots 3, 5, and 7, of George M'Auliffe, Esq.; Lot 9, of Conway R. Dobbs, Esq.; Lot 10, of John Raphael, Esq.

† The MS. is preserved among the St. Isidore Collection of MSS. and located in the Franciscan Convent, Merchants' Quay, Dublin. There can be little doubt that the writer is Father Hugh Ward (called in religion, Father Francis Ward), at whose instigation, Michael O'Clery commenced the compilation of the annals of the Four Masters. He wrote in St. Anthony's Lonvain, where he was Guardian; he died in 1635, after having collected valuable materials for the History of Ireland, which Colgan, a member of the same house and order, afterwards used in his *Acta Sanctorum Hiberniæ*.

‡ *Custody*.—Among the Franciscans a Province was divided into several custodies. The Province of Ireland was, at a General Chapter, held at Narbonne, A.D. 1260, divided into the custodies of Dublin, Cashel, Cork, Drogheda, and Nenagh.

was reformed * in the year 1457, at the instance of Neale M'Ardle O'Niell.† It was suppressed in the year 1560, the friars having been driven off and dispersed by the heretics, and some of them killed. It was at last totally destroyed by Arthur Chichester, Viceroy of Ireland, and remained vacant till the year 1626, when Father Francis Mathew,‡ being provincial, a residence was erected in the district, and F. Edmond Cana, a theologian and preacher, was appointed superior. The first founder of that convent, was Hugh De Lacy, junr., Earl of Ulster, who died in the habit of the Friars-Minors, in the year 1253, and was buried there. O'Neill was also buried there, as well as many other noblemen, of both families of that district."

The following is the List of the Guardians of the Franciscan Convent of Carrickfergus, and the date of the Chapters at which they were elected. It is copied from the Franciscan Records, some of which are at present preserved in

* Reformed. St. Francis drew up a rule for his disciples, which was approved of by Pope Honorius III. in 1223, when, however, a spirit of secular agrandizement, obscured the humility of the poor Friars Minors, a number of convents *reformed* themselves, and *observed* the strict letter of the rule; they were termed, *Conventuals*. The other convents kept the rule as far as circumstances would allow and were termed, *Observantines*.

† This was Niall, son of Con, son of Hugh, son of Brian O'Niell.—See *Four Masters*, A.D. 1497.

‡ Father Francis Mathew was born in Cork, was professed a Franciscan in the College of St. Anthony, of Lonvain, became Guardian of Cork, afterwards provincial, and was appointed, in 1629, Guardian of St. Anthony's, Lonvain. He was an eminent Canonist, and wrote some works under the name of Edmundus Ursulanus. It was to oppose his *Examen Juridicum*, that Paul Harris wrote the work *Arktomastix*, "a whip for the bear," Ursulanus. Father Mathew was put to death for the faith in Cork, in 1644.

the Franciscan Convent of Dublin, and some in that of Drogheda :—

Guardians of Carrickfergus.			Elected.
V.P. Fr. Paul O'Neill,	...	...	15th August, 1629.
V.A. P. Hugo O'Dornan,	...	...	8th February, 1645.
Do.	...	...	5th September, 1647.
Do.	...	...	4th February, 1648.
„ Patritius Lynchye, S.T.L.,	..	..	17th August, 1650.
„ Cornelius Cuilian,	...	...	9th October, 1658.
Do.	...	...	26th February, 1659.
„ Hugh O'Dornan,	...	...	8th September, 1661.
„ Bon. Conneus (Conway ?)	...	...	18th October, 1669.
„ Bonav. Conneus, S.T.L.,	...	...	21st November; 1672.
„ Hugo Dornan, *	...	...	23rd August, 1675.
Do.	..	...	23rd January, 1676.
Do.	...	...	24th August, 1678.
Do.	...	...	28th April, 1680.
„ Patrit Gavan Sen.	...	...	14th March, 1681.
Do.	...	...	13th June, 1683.
Do.	...	..	23rd August, 1684.
„ Paul O'Neill, †	...	...	27th January, 1685.
„ Bonav. Matheus (M ^r Mahon)...	...	...	15th August, 1687.
Do.	...	...	5th May, 1689.
„ Anth. Mulfaile,	...	...	24th August, 1691.
„ Bened. Magee,	..	...	18th Feby., 1693.
„ Anton. Correnan,	...	...	25th July, 1697.
„ Michl. Gormley,	...	...	26th July, 1699.
„ Ant. Ultanus.	...	...	9th July, 1702.
„ James Pattan,	...	...	17th Oct., 1702.

* Primate Oliver Plunket, writing to Rome, Dec. 30th, 1670, says—“ In the Convent of Carrickfergus, in the diocese of Connor, there are ten Franciscans, of whom only five are priests; amongst these, Hugo O'Dornan and Daniel O'Mellan are distinguished in preaching. There is also a certain Paul O'Haran, who is well versed in literature.” At this period the Franciscans of Carrickfergus were located in the barony of Carag.

† The Lord Lieutenant and Council wrote, in Nov., 1679, to the Sovereign and Burgesses of Belfast, informing them, 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, if he give security for shipping himself at any other port. to do so. The late Father George Crolly had a silver chalice, on which was inscribed, *Fr. Paulus O'Neill, me heri fecit pro Conventu Cragfergus, 167—*. It is, at present, somewhere in Dublin. Friar Paul was grandson of Hugh Mergach, the brother of Con O'Neill, of Castlereagh.

V. A. P.	Francis M'Donnell,	...	13th Nov., 1703.
,,	Philip Brady,	...	9th June, 1705.
,,	Francis M'Donnell,	...	13th Nov., 1706.
,,	Do.	...	8th May, 1708.
,,	Jacobus Conway,	...	12th Oct., 1709.
,,	Philip M'Mahon, Ex. Dif.	...	7th June, 1711.
,,	Anton Gallagher,	...	13th October, 1714.
,,	Philip MacHugh,	...	10th May, 1716.
,,	Ant. Conmay,*	...	16th October, 1717.
,,	Bernardus M'Mahon,	...	24th July, 1739.
,,	Pat M'Donnell,	...	25th May, 1741.
,,	Anth. MacGillmurray,	...	16th August, 1742.
,,	Bon. Boylan, Ex. Dif.	...	16th April, 1744.
,,	Anth. MacGillmurray,	...	12th August, 1745.
,,	Lucas Peppard, S. T. L.	...	12th February, 1747.
,,	Anth. Donlevy,	...	22nd August, 1748.
,,	Do.	...	16th February, 1751.
,,	Pat Quin,	...	26th August, 1751.
,,	Do.	...	26th February, 1753.
,,	Francis Gallagher,	...	26th August, 1754.
,,	Francis Gallagher,	...	24th September, 1755.
,,	Anth. O'Donnell,	...	29th August, 1757.
,,	Do.	...	19th February, 1759.
,,	Michael M'Mullan,	...	18th August, 1760.
,,	Do.	...	19th October, 1761.
,,	Pat Quin,	...	22nd August, 1763.
,,	Edward M'Hugh,	...	17th April, 1765.
,,	Bernard Devlin,	...	18th August, 1766.
,,	Francis Kiernan,	...	12th November, 1767.
,,	Patrick Kiernan,	...	28th August, 1769.
,,	Patrick Kiernen,	...	8th June, 1770.
,,	Michael Gallagher,	...	31st August, 1772.
,,	Do.	...	11th November, 1773.
,,	Philip M'Gauran,	...	1st July, 1776.
,,	Do.	...	30th April, 1778.
,,	Michael Gallagher,	...	19th July, 1779.

* Among the State Papers, preserved in the Birmingham Tower, Dublin Castle, are the Chapter Acts, of two chapters, of the Franciscans. These were secured for the Government, by some successful priest-hunter of the day. One is the acts of a Chapter, held in Dublin, in 1717, and it is remarkable, that it gives not Ant. Conmay, but V. A. P. F. James Shiel, as the Guardian elected for Carrickfergus. The other "Acts" are of a Chapter, held at Dublin, November 17th, 1729, when Bonaventure Boylane, was elected Guardian of Carrickfergus.

V.A.P.	Philip Magauran, ...	...	29th May, 1781.
,,	Patrick Mally, Ex Cust.	...	22nd July, 1780.
,,	Do.	...	12th May, 1784.
,,	Do.	...	25th July, 1785.
,,	Thomas Maguire, ...	...	9th May, 1787.
,,	Anth. M'Clinton, ...	...	11th July, 1788.
,,	Do.	...	18th May, 1790.
,,	Michael Gillick	...	11th July, 1791.
,,	James Cassidy, ...	.	23rd July, 1793.
,,	Francis Tally, ...	...	14th July, 1794.
,,	John Cahill, S.T.L. and Ex Dif.		1806.
,,	Patrick Brady, ...	...	12th July, 1815.
,,	Patrick Brady, Ex-Custos et Jubilarius, ...	...	15th July, 1822.
,,	Antonius Dardin ...	...	14th January, 1824.
,,	John F. M'Cabe, Dif.,	..	13th July, 1825.
,,	Peter Magauran, .	...	1827.
,,	John F. M'Cabe, Ex. Dif.	...	1828.
	,,	...	28th April, 1830.
	,,	...	14th July, 1831.
	,,	...	14th Nov., 1832.
	,,	...	23rd July, 1834.
,,	Fr. J. Beatty, ...	...	13th July, 1836.
	Do.	...	19th July, 1837.
,,	Antonius O'Reilly, Ex. Cust., Ex. Dif, ...	...	19th August, 1840.
,,	Thomas Cassidy, ...	...	25th Oct., 1843.
	Do.	...	29th Jan., 1845.
	Do.	...	26 August, 1846.
	Do.	...	18th Jan., 1848.
	Do.	...	18th July, 1849.
	Do.	...	23rd January, 1851.
,,	Vacat, ..	...	13th October, 1852.
,,	Edmund Sheehy ...	...	21st September, 1853.
,,	Dionysius O'Reordan, ...	...	18th July, 1856.
,,	Aloysius Cavanagh, ...	...	14th July, 1857.
	Do.	...	20th April, 1858.
,,	Michael Cavanagh, ...	...	1860.
	Do.	...	9th April, 1861.
,,	Michael Cavanagh, ..	...	1863.
,,	Joseph Cleary, ...	...	6th October, 1864.
	Do.	...	7th June, 1866. z

V.A.P. Ambrose M'Auley,	...	...	1867.
Do.	...	...	1869.

The Franciscan Order has ceased since 1870 to appoint titular guardians.

The religion of Carrickfergus was always that of the reigning sovereign. The Secretary of Queen Mary's viceroy, the Earl of Sussex, thus records a visit which that nobleman, made to Carrickfergus in 1556 :—" On Thursday, the 9th of July, my Lord Deputy removed, came to Knockfergus, and there he was received by the Mayor and the Bishop of Downe (Eugene Magenis), in the church, and service done, as afore-said, and there offered ; from thence he went to the Castle and there was received with shot of guns."

The Catholicity of Carrickfergus appears to have disappeared very early in the following reign, for Queen Elizabeth, in the charter, which she granted to the town in the 11th year of her reign, says that she grants it because of " the behaviour of the said Town and Corporation to us and to our service, far exceeding the other towns and cities in our said realm of Ireland, especially by the ecclesiastical obedience of all the inhabitants, and their usual repairing to the church and embracing God's true religion and service, a matter very acceptable to us ; in consideration whereof, and in hopes of the continuance in the good cause and carriage by them," &c.

In 1596, we find the Mayor, in the name of the Corporation, requesting the Lord Deputy and Council " to procure a daye's paye from eache " of the soldiers in garrison to repair the church. In this memorial it is stated, that the congregation could not be contained in the " queare," and that the body of the " churche " was then " uncovered so as the audianc " was not so numerous as it otherwise would be.

On the 2nd of December, 1606, we find the Mayor requesting from the Governor of the town some of the money granted for building the town walls to repair the church, and “that the nominated Papists maie be compelled either to come to church, or to avoid the towne.”—*Town Records*.

The facility, with which the Catholics of Carrickfergus were manufactured into Protestants, was used as an argument by Sir John Davys, that penal courses would turn the Irish into Protestants. “The Lord Deputy (Chichester) told him the priests within his government* of Knockfergus had, for the most part, taken the oath of supremacy, and Sir Foulk Conway, the Deputy Governor there, told him that since the proclamation published, they came to him and offered to conform themselves.”—*Letter, dated 8th Dec., 1605, Calendar, Vol. I., p. 372*. This is perhaps exaggerated,

Sir John Davys writes to Salisbury, in the same strain, on the 14th of October, 1611 (*S. P. Ireland, Vol. 231, 82*):—“Touching that proceeding against recusants, though, perhaps, at this time it be not fit to strain that string too high, yet assuredly, whensoever His Majesty shall be pleased to prosecute this business with effect, it will appear, that no Irishman will hazard his life or estate for the difference of religion between them and those in England; for Geraldus Cambrensis will write that all other nations of Christendom are honoured for their martyrs (as England for St. Alban, and France for St. Dennys, &c.), but Ireland, though it has many saints, did never produce any martyr. No man ever heard or read of an Irish martyr.” When Giraldus accused us of having no martyrs, Matthew, Archbishop of Cashel, very truly retorted—“The Irish were never, on any occasion, accustomed to lay violent hands on the saints of God, but a people has now come into our country, who know how to make martyrs and have often done so.” The sacrifices of Irishmen for the Faith are too well known to require vindication; by the favour of God’s grace, our country enjoys the honour of having had martyrs on earth and has now their patronage in Heaven; their blood has been shed by foreign hands, but never by their own countrymen.

but it shows the state to which religion was reduced when Father Francis Mathew, the Provincial of the Franciscans, sent a few of his order, in the year 1626, to the neighbourhood of their old convent. Over the new colony he placed Father Edmund Cana. Dr. Reeves published in the *Ulster Journal*, Vol. II., a translation of "An Itinerary in Ireland, from the relation of the Rev. Father Brother Edmund Mac Cana." The MS. is now preserved in the Burgundian Library, at Brussels, to which it was carried, no doubt, from the Irish Franciscan Monastery at Lonvain. The *Itinerary* mentions the principal churches from Carlingford Lough round by Downpatrick, and on to the neighbourhood of Carrickfergus. He mentions the murder of the aged Abbot of Comber, in 1643, and states that his own grandfather was an eye-witness of the burning of the Church of Downpatrick; from which we may infer, that he was a native of the County of Down, and wrote, or perhaps being too old to write, related, to some one, who did write the *Itinerary*, some short time after 1643. He says "that he met persons, who, when boys, saw the aged Abbot, MacCura," of Woodburn. It is found by inquisition that the abbot died in Island Magee, and it is remarkable that the last church mentioned in the *Itinerary* is that of Kilroot. It would seem, therefore, that the temporary "residence" or "Locus Refugii" of the Franciscans, which was presided over by Father Edmund MacCana, was somewhere not far distant from Kilroot, perhaps in Island Magee. It does not appear, however, that the ministrations of Father MacCana, or M'Cann, as his name would be written now, with his brother Franciscans had much effect with the people of Carrickfergus. If on his side were "virtue and truth," on the opposite side were the freemen's lands and the privileges of the freemen of

Carrickfergus, which could not be enjoyed by any Catholic. Formerly there was presented to each Quarter Sessions Grand Jury a number of inquiries ; M'Skimin has given the one presented on the 18th of October, 1692, which, among other things contained the following :—

“ Whether there be any person or persons that hath maliciously, either in print or writing, sett forth or spoken in contempt of the Religion now used and established in the Church of this Kingdom.”

“ Whether there be any person or persons that doth teach or preach any other doctrine than is allowed by God's laws, his Majestie's authority, and Book of Common Prayer.”

“ Whether there be any Seminary Priests, Jesuits or Fryars, maintained within the county, and the maintainers and receivers of them.”

“ Whether there be any that deny the king's authority and supremacy, or do maintain the supremacy of the Bishop of Rome.”

“ If any freeman or his wife hath not good English.”

“ If any hath spoken any Irish in the court, in the presence of the Mayor, unless he were commanded by the Mayor to interpret.”

Each of these offences was considered as of equal, or perhaps of greater importance, and was to be inquired into with the same care as—

“ If any freeman hath made unreverend noise in the court, or in presence of the mayor, ‘ whether there be any scolds which have offended, and were not punished ’ for their offence.”

“ If any keep geese in the streets. If any keep any swine within the town, which goe or pass through the streets, or any forbidden place, and especially unwringed.”

The scanty notices of Catholics, or Priests, which the records present, only serve to show that they had almost disappeared from Carrickfergus, and we only hear of their existence when they are called up to be punished for the crime of professing their religion. Carte's “ Life of Ormond” mentions that Patrick O'Donnell, a Jesuit, was confined here on the 23rd of November, 1641. There were 26 Catholic Priests and School-masters confined in Carrickfergus

in July, 1656, prior to their being transported to the Island of Barbadoes.—*M'Skimmon's Hist. of C. 3rd Ed., p. 370.*

Friar Paul O'Neil was confined in Carrickfergus in 1679, and in 1717 the grand jury cess was charged with £10 granted to John Hamilton, Sheriff, for transmitting priest M'Donnell and Alice Usher to Dublin; it is probable that M'Donnell's crime was in connection with the Jacobite rebellion of 1715. These cases were however connected with the public prison of Carrickfergus. R. Dobbs, writing in 1683, says of Carrickfergus, "nor is there at this day one known papist within its walls. The greatest number of the inhabitants are Scotch Presbyterians, but the most considerable and valuable are of the Church of England." In 1692 a return was made of the persons within the county of the town of Carrickfergus, between the ages of 16 and 60; their numbers were 469, exclusive of alderman, burgesses, and the officers of the corporation; and of the 469 persons, 71 were noticed as being Roman Catholics. In 1704, three of the inhabitants of the county of the town bailed several of the priests of Co. Antrim, who were registered that year; the names of these bailsmen were Hugh Hamill, Yeoman, Henry Dun, Yeoman, and Richard Horseman, Gentleman.* The following letters are preserved in the Record Office, Dublin :—

Carrickfergus, 23rd June, 1714.

To their Excellencies the Lords Justices.

May it please your Excellencies. Upon receipt of the directions sent to me by his grace the Duke of Shrowsbury, and your Excellencies, dated 28th of May, I took all care to observe the contents

* Richard Horseman's father, Anthony Horseman, was Mayor of Carrickfergus for several years; the family had considerable property around Carrickfergus; Richard died in 1720, leaving his property to his son Anthony, who mortgaged his property, which was finally sold by a decree of the Court of Exchequer, in 1769.

of them, as I had done of the Proclamation, dated the 2nd of Feb. last; and upon the strictest inquiry I cannot hear that any persons have transported themselves out of the county for the service of the Pretender, or any Sovereign Prince, or that any person has enlisted any person for such service, nor that any children of Papists have been sent beyond the seas for foreign education, and, that as we have no Popish Priest inhabiting in this county, so I know of none that is not registered, who does officiate as Parish Priest here, nor of any Regulars of the Popish Clergy, who execute any ecclesiastical jurisdiction, nor of any Popish School-Masters, or Papists who do bear arms without licences from the Government. And I beg leave humbly to assure your Excellencies, that, as I have hitherto carefully observed the several Proclamations and directions that have been set forth on the occasion, so that I shall continue the same, and return to your Excellencies, from time to time, what proceedings shall be had in pursuance of the same,

I am your Excellencies most obedient humble servant,

Samll. Davys, Mayor."

"Carrickfergus, October 30th 1714.

Sir,

I reced. yrs. of 23rd inst., signifying their Excellencies, the Lord Justices and Council pleasure, that I return an account of what Popish Priests or other persons are now in gaols of the county, under sentence of transportation. In obedience thereof I give you the trouble of this, desiring you would be pleased to acquaint their Excellencies, that there is not any Popish Priests, or any other in the gaols of this county, that was admitted to bail. I have also published the Proclamations you sent, in the usual manner, and what further commands you shall send me shall be faithfully observed by him who is

your very humble servant,

Samll. Davys, Mayor."

To Edward Budgell, Esq.

Major Kerr writes from Carrickfergus on the 14th of July, 1716, about one O'Hagan, who came from Scotland with five persons in a boat, and landed at a small bay, communed with the heads of the Papists, and spent money freely—he wonders that the Government has not a barrack opposite the Highlands, "that are inhabited by many clans of

insolent Papists, who awe the Protestants and are at the back of the family of Antrim.”

The following letters are preserved among the State Papers, in the Birmingham Tower, Dublin Castle :—

“ Carrickfergus, the 13th of Obr., 1731.

May it please yr Grace,

In obedience to your Lopp's of the 6th inst. I have made a strict inquiry concerning any reputed ffryarys and nunnerys, within the Corporacion, and doe find that there is not any reputed nunnerys, ffryarys, nor reputed nuns or ffryars, within the Towne & Corporacion ; which is most humbly certified by

May it please yr Grace,

Your most obedient humble servant,

Francis Ellis, Mayr.’

Henry Cocksedge, who seems to have been a Hearth-money Collector, writes to the Parliamentary Committee :—

“ Carrickfergus, June 8th, 1764.

—The church here is in good repair, and well supplied. No convents, Mass-houses, or other religious assemblies of the Popish religion in this parish, but there is one Phelix Scullion, a Parish Priest, who, in summer time, frequently says Mass in the fields, and in the winter, in some of his parishioners' houses.—There are several Itinerant Preachers who frequent this parish on stated days ; by some they are called Seceders, and by others, Swadlers. Their followers here, in general, were the most reprobate of the other professions, but now boast of their enlightened understanding and superlative perfection and grace. They have no particular Meeting-house, and assemble in our Market-House, Shire-Hall, or County-of-the-town-House, whose principles (if fixed) are only known to themselves, and entirely unintelligible to others.”

In 1766, the House of Lords resolved that the several archbishops and bishops should direct the Parish Ministers to return a list of the several families in their respective parishes “ distinguishing which are Protestants and which are Papists, as also a list of the several reputed Popish priests and friars residing in their parishes ;” to this the following answer was returned :—“ Carrickfergus, April

21st, 1760—There is neither friary nor friar, Mass-house nor Popish priest in the Parish—Established Church, 202 families ; Presbyterians, 334 families ; Papists, 35 families ; Anabaptists, 1 family.”

The parish minister of Templecorran returned a list of 139 families, all Protestants ;* and on the same sheet is given

* These were Presbyterians ; it was in the parish of Templecorran that the congregation of Jonathan Swift, afterwards Dean Swift, is said to have been limited to his celebrated “dearly beloved Roger.” R. Dobbs, in his *Description of the County of Antrim*, dated Castle Dobs, the 14th of May, 1683, says :—“The parish of Kilroot is but small ; the whole tithes not worth forty pounds, and the great tithes belong to the Earl of Donegall ; the small tithes to the Prebendary, one Milne, a Scotchman ; the inhabitants (except my family, and some half-dozen that live under me) all Presbyterians and Scotch, not one natural Irish in the parish, nor papist ; and may afford 100 men. Next adjoining to this parish, adjacent to the sea, is Broad Island, known by the name of Templecorran ; the small tithes belong to the Prebendary, aforesaid ; the great, to the bishops ; and may be worth fifty pounds per annum. The south end of this parish makes part of Carrickfergus Bay, called the White Head, whereof I have spoken in the account of Carrickfergus, only then I omitted to tell you, there is here some quantities of alabaster, in several places near the sea. Here is, likewise, some show of coal, but no trial made that I hear of, the greatest appearance being within full sea-mark and low ; high hills above this parish, to the east and north-east, divided by a ditch and Loughlarn from Island Magee, is excellent ground for all sorts of grain, meadow, and pasture, being well furnished with limestone and marble ; the last never used, unless sometimes turned up with the plough, and the people so generally given to ploughing, that meadow is neither desired nor preserved, except what they cannot plough. There are two orchards yielding good fruit—I mean apples and pears, and belong to two of the name of Edmonston ; the inhabitants all Scotch, not one Irishman nor Papist ; all Presbyterians, except the parson and clerk, who I think, is his son ; the church is in a small town or village, called Ballycarry, and a meeting-house between the church and the town. This parish hath three country mills in it : the Old Mill, New Mill, and Whitehead Mill.”—*The Macdonnell's, of Antrim, Hill.* Bally-

a list of 70 families belonging to the parish of Kilroot, to which is appended this note :—

“Donald M’Elvenan is the only Papist in the parishes of Templecorran and Kilroot.—Mass has not been said in either of these parishes, in the memory of the oldest man living.

March 19th, 1766.

In 1813, the population of the town of Carrickfergus was 1,183, of whom 119 were Catholics ; the population of the Irish Quarter and Scotch Quarter was 1,467, of whom 75 were Catholics ; the population of both town and county of the town amounted to 6,225, of whom 554 were Catholics. In 1881, the population of both the town and county of the town was 10,009, of whom 1,169 were Catholics.

In 1881, the population of the civil parish of Kilroot was 503, of whom 28 were Catholics ; and in the civil parish of Templecorran the population was 1,258, of whom 69 were Catholics.

M’Skimin, in his *History of Carrickfergus* says—“The only Roman Catholic clergymen known to officiate here are—In 1732, Moore ; 1739, Cairns ; 1757, Edward M’Ilea ; 1761, Felix Scullion ; 1788, F. M. V. M’Carey ; 1802, Thomas Cassidy ; 1813, Constantine Boyle ; 1814, Daniel M’Mullan ; 1820, Arthur O’Neill.” Even yet we know little more concerning the clergymen who officiated in the extensive districts, of which the county of the town of Carrickfergus formed but a small part.

The first priest on the list is Edmond Moore, whose name appears in “A List of the names of the Popish Priests, as they are Registered at a General Sessions of the Peace, held

carry is so named, from the *carry* or causeway near it, by which, before the erection of the bridge, people passed over to Island Magee.

for the said County of Antrim, at Carrickfergus, the 12th of July, 1704, and were since returned up to the Council Office, in Dublin, pursuant to a Clause in the late Act of Parliament, entitled—‘An Act for Registering the Popish Clergy.’” In this List, under the heading of the “Parishes of which they pretend to be Popish Priests,” are enumerated the parishes in which each clergyman officiated; according to it, Father Moore had in his charge: the parishes of Tickmacrean, Raloo, Kilwaughter and Carrickfergus. We see, therefore, that under his charge, at that period, were the various districts at present included in the present Catholic parishes of Carrickfergus, Larne, Ballyclare and Glenarm. He was, in 1704, aged fifty-eight years, and he then resided in Glenarm. The Registration states that he was ordained A.D. 1669, at Ardpatrick, in the County of Meath, by Patrick Plunket, Bishop of Meath. Edmund Moore is returned in a list of the priests of Down and Connor, which Primate Oliver Plunket sent to Rome, in 1670. He is also entered in a list of persons attainted, at Banbridge, on the 10th of July, 1691, for having been active supporters of James II. It would seem from M'Skimin that his name appears, as officiating, in the county of the town of Carrickfergus, in 1732, when he was consequently 86 years of age. At what period this persecuted priest, who, at that time, might have been wearied with the world, went to his reward, we know not. M'Skimin mentions his successor, Cairns, as officiating in 1739. Of this priest we know nothing; we must admit the same regarding his successors: Edward M'Ilea, who officiated in 1757; and Felix Scullion, whom we have seen described by Henry Cocksedge, in 1764, as “a Parish Priest, who, in summer time, frequently says Mass in the fields, and in the winter, in

some of his parishioner's houses." We know, however, too much of F. M. V. M'Carey, whom M'Skimin enters as officiating, in 1788. He was a native of the parish of Culfeightrin, and became a member of the Dominican Convent of Coleraine. At that period the friars of the Coleraine Convent were scattered through the counties of Derry and Antrim, where they officiated generally as assistants to the secular priests. He was sent to the Dominican Convent, in Lisbon, where he was ordained, in 1781, and was appointed to Larne and Carrickfergus, in 1787. When M'Carey was appointed to the parish which then comprised the present parishes of Carrickfergus, Larne, and Ballyclare, there was not a church in all that extensive district. He erected the Chapel of Ballygowan, and a temporary chapel at Carrickfergus, and he published a very instructive little volume, entitled, "The Sure Way to Heaven; being a New Volume, such as never before published in English, on the Truths of Salvation; Compiled and published by the Rev. James Mathew MacCary, Catholic Rector of Carrickfergus and Larne, S. O. P. Hy-br-no-rm (of the Holy Order of Preachers in Ireland—Irish Dominicans) Prior of Coleraine, Restorator and Director of the Confraternities of the White Scapular and Rosaries in the Diocese of Down and Connor.—The First Edition, Belfast, Printed A.D. 1797." In January, 1798, he delivered a very loyal address to his parishioners, which was afterwards published. In the meantime the temptations thrown in his way, while he was collecting money for the chapels, and while he was selling his book, were fast undermining the early training, which the poor friar had received in the Dominican Novitiate of Lisbon. Falling into intemperate habits, for which he was suspended, he long continued to

disgrace the Church, and outrage society, by celebrating illicit marriages. At length, weighed down with years, many of which were spent in gaol, he died a very penitent and edifying death, in the General Hospital, Belfast, in 1833, and was assisted in his last moments by Dr. Denvir, who was then parish priest of Downpatrick.*

After the suspension of Friar MacCary, the Rev. Thomas Cassidy, was appointed in 1802 ; it is said that he was a native of Moyagall, in the Parish of Maghera, Co. Derry.

* Any of the various advertisements, put forth by Friar MacCary, is sufficient to prove that the unfortunate man had become demented. One "dated Belfast, July 21st, A.D. 1811," begins "to whom it may concern. The Most Reverend James Matthew Vincent MacCary, by christian, lawful marriage, a surviving son of Cornelius MacCary and Margaret MacCary, who when living, were land possessors of Carey Hills, Carey Mills, and Carey Mill-Townlands, tenements, &c., of the Parish of Culfaughtrin. . . . He the abovesaid, has attentively, regularly attended into Christian, Apostolic, Evangelical, Catholic, Ecclesiastical, Regal, Royal, Regular College Studies, upwards of 8 years successively ; and had the desired honour of receiving Christian, Apostolic, Evangelical, Catholic, Ecclesiastic, Royal, Regular, Patriarchal, Most Reverend Ecclesiastic Regal Ordination of Priesthood, Most Reverend in A.D. 1781, in the Regal Metropolis of Portugal. . . . He is for upwards of 24 years past successively, the only Most Reverend, Irish, Christian, Catholic, Royal, Registered, Constitutional, Lawful Parish Priest, &c., of Carrickfergus and Larne, and of their annexed parishes. . . . He celebrates and administers all Christian Sacraments, . . . teaching, preaching and celebrating all ecclesiastic rites, in the Irish and English Languages, without any injury or infringement on the Regal, Legal, Loyal Christian Prerogatives of His present Royal Majesty's Royal Authority," &c. Another document similarly worded, informed the public that he took the oath according to law, and was registered in the year 1793. In a third document, he claims £3,000, as a small remuneration for his services. His Majesty's representatives, however, generally rewarded MacCary with a prison, when perhaps they should have consigned him to a lunatic asylum.

He died of fever, at his lodgings, in the house of a farmer named James Agnew, in the Townland of Craiganorne, in the year 1812, or 1813.

From an article in the *Larne Reporter*, of 1872, on the Parishes of Kilwaughter and Ballyhempton, which was written by the Rev. Classon Porter, we extract the following : " We may add, that within the old walls of the ancient Church of Kilwaughter, were laid, upwards of fifty years ago, the mortal remains of the Rev. Thomas Cassidy, who was parish priest of Larne and Carrickfergus, from 1802 till 1819. Mr. Cassidy died at Mackeystown, near Craiganorne, where he had spent the latter part of his life ; and his funeral was long remembered in Kilwaughter, from the circumstance, which, to the Presbyterian spectators, appeared to be remarkable, but which is an invariable feature at the interment of priests in the Roman Catholic Church, that his coffin was laid in the grave, in a position, with respect to the points of the compass, directly the opposite of that, in which the coffins of laymen are deposited in the earth." Mr. Porter is in error regarding the date of Father Cassidy's death. Father Cassidy was succeeded by the Rev. Constantine O'Boyle. This clergyman was a native of the Parish of Duneane, he held the parish only a short time, for in the year 1814, he accepted the curacy of Drummaul, under his uncle, the Rev. Peter O'Boyle ; and the Rev. John M'Greevey, was appointed to Carrickfergus and Larne. The appointment of Father M'Greevey, was displeasing to some of the parishioners, and after having experienced the effects of an organized opposition,* he accepted, after a few months,

* The opposition was headed by one William Havron, an important person in his day, who had a Cotton Mill at Glynn, and exported cured meat to Demerara. One of Havron's objections to

the Parish of Lower Mourne. (See *Down and Connor*, Vol. I, p. 30.

The parish was then (A.D. 1814), conferred on the Rev. Daniel MacMullan, who was a native of the Parish of Loughinisland. Father MacMullan, as parish priest, became also chaplain to the County of Antrim Gaol. At that time the medical officer of the gaol, was one Doctor Stewart, whom Father MacMullan had the misfortune to offend, by speaking disparagingly of his skill, and by recommending some of the prisoners to get medicine and advice from Mr. Forsyth, a surgeon in Carrickfergus. At the same time the chaplain had the imprudence, encouraged by the loose discipline then observed, to drink punch with some debtors, who had been known to him, when he was officiating in Belfast, and who had formerly been in respectable circumstances. Dr. Stewart, brought the case under the notice of the judge, at the Summer Assizes of 1815, and again at the Spring Assizes of 1816. Father MacMullan admitted the charge, but denied, that he either brought the whiskey into the prison, or knew how it was brought in; and the judge dismissed him from the chaplaincy. Finding that his usefulness in the parish was much impaired by being debarred from attending the prisoners, he resigned the parish in March, 1817, but continued to officiate till May, he was shortly afterwards appointed to a mission in the Isle of Man. He afterwards returned to his native diocese, and officiated as curate, in the Parish of Kilmore, where he died May 10th, 1829. Father MacMullan, notwithstanding the Father M'Greevey, was that his hair was red. Many years afterwards Father O'Neill told, in one of his sermons, that Havron, in his old age, became poor and blind, and the people remarked, when they saw him led to the chapel by his little grand-daughter, that he could not tell what colour the priest's hair was.

imprudence he was guilty of when chaplain of the gaol, was a clergyman of irreproachable character, a distinguished pulpit orator, and a gifted singer.

The Rev. Arthur O'Neill, was appointed in March, 1817, but did not take possession of the parish, until the 17th of May. His appointment as chaplain of the gaol, is entered in the Minutes of the Grand Jury.—“ We appoint the Rev. Arthur O'Neill, Roman Catholic chaplain of the Gaol of the County of Antrim, in room of Daniel MacMullan, late chaplain, discharged for misconduct. Robert Thompson, Foreman, 21st March, 1817.” Father O'Neill was a native of Killymurriss, in the Parish of Finvoy, where he was born on the 14th of May, 1783. He was ordained on the 29th of August, 1808. These two dates are taken from an entry, which he made in his breviary. He officiated for some time as curate in Rasharkin, but, principally in the districts of Ballymoney and Bushmills, which were then attached to Rasharkin. About 1811, he was sent to officiate in Derryagh, where he continued until the appointment of Father Magreevy in August, 1812. He then entered the College of Maynooth, where he studied Philosophy and Theology. The following memorandum occurs in a register kept by him, “ 18th June, 1815, I. A. O'N. entered on the parochial duties of the Parish of Ballymoney, Bushmills, &c., &c.” From Ballymoney he was appointed to the United Parish of Carrickfergus and Larne. An entry, in his handwriting, shows that the receipts of his new parish, during the first year of his occupancy, amounted to £94 11s 4d, of which £30, was from the Grand Jury, for the chaplaincy of the gaol. In 1823, Father Henry M'Laughlin was appointed from the curacy of Culfeightrin, to that of Carrickfergus and Larne, when Father O'Niell entered into

a singular compact with him, the terms of which are contained in the following curious agreement:—

“Nov. 1st, 1823—Memorandum of an Agreement made between Rev. Henry M'Laughlin, and Rev. A. O'Neill, of Larne, Ballygowan, &c., viz. :—That Rev. A. O'Neill is to provide meat, drink, washing, and lodging for said H. M'Laughlin, for twelve calendar months, ensuing the above date, and pay him £12 Sterling, for his services for said time, by a collection or otherwise—and that said Mr. M'Laughlin is to return all money received, to Mr. O'Neill, except such as he receives for the Off. of the S.S. of the Altar. N.B.—That Mr. M'Laughlin is to receive and use to his own acct. the Off. of the Altar, at whatever altar he attends during the above mentioned year.

I agree to the above,

Henry M'Laughlin.

This agreement was read and agreed to by me,

Arthur O'Neill, on the 19th December, 1823.”

Father O'Neill, during his incumbency, erected chapels in Carrickfergus and Larne, and that of St. Columbkille; he died at his residence, in Carrickfergus, on the 28th of October, 1851, and was interred in the adjoining graveyard. A Latin inscription was written for his tomb-stone, but as the execution of the inscription was intrusted to the stone-cutter, he has made it a monument, that only testifies to his own ignorance of the Latin language.

After the death of Father O'Neill, the parish was administered by his curate, Father John M'Erlain, the present parish priest of Ballymoney, until Easter, 1852, when the districts of Ballygowan and Larne were constituted into a separate parish, to which the Rev. Henry O'Loughlin, C.C., Belfast, was appointed. The Rev. John Cunningham was

appointed at the same time parish priest of the Parish of Carrickfergus. Though there was no formal demarcation of the boundaries, the present Parish of Carrickfergus consists of the entire civil Parishes of Carrickfergus and Kilroot, together with the civil Parish of Templecorran, except the Townlands of Aldreck, Lockstown, and Redhall.

Father Cunningham was a native of the townland of Moneyscalp, in the parish of Kilcoo. After studying in our Diocesan College, he obtained a free burse in the Irish College of Paris, as being a relative of Abbé Maginn, who, in 1677, founded the College des Lombards, which is represented by the present Irish College. He was ordained in Belfast, by the Most Rev. Dr. Denvir, on the 5th of May, 1842, and was sent, shortly afterwards, as curate, to Duneane, from which he was appointed the first parish priest of the newly-constituted parish of Portrush. From that he was appointed to Carrickfergus, in March, 1852, which he held till November, 1869, when he was appointed to the Parish of Duneane. Carrickfergus was administered, from that date, by the Rev. John M'Curry, afterwards parish priest of Ballee, until the appointment of the Rev. Charles S. Quin.

Father Quin is a native of the Parish of Lower Craggan, Co. Armagh. He entered the Logic Class in the College of Maynooth, in September, 1856, and was ordained in July, 1859, by the Most Rev. Dr. Cullen, Archbishop of Dublin. Previous to his appointment to Carrickfergus, he officiated in the Parishes of Belfast, Ahoghill and Saul. He was appointed parish priest of Carrickfergus, September 7th, 1870.

CHURCHES.

During the time of persecution, no priest resided in what constitutes the present Parish of Carrickfergus, and when they occasionally visited it, Mass, according to tradition, was celebrated at that place, near the Commons, still called *the Priest's Bush*, or in a house belonging to some Catholic. In 1791, Friar M'Garry fitted up a small house, in Middle Division, to assist the furnishing of which, £5 was granted, at Vestry, on the 23rd of April, 1792.* This temporary Mass-house was abandoned after Friar M'Garry was suspended, and the priests used to assemble the people, for Mass, at the foot of Briantang Brae, about a mile and a half from Carrickfergus, where, in bad weather, they were accommodated with the use of a house. This practice was continued up to 1826. Father O'Neill obtained, in 1825, from E. Smith, Esq., for the sum of £68 5s, a lease for 999 years, of an Irish rood of ground, on Barley Hill, Carrickfergus, together with a passage to it from Bryanstang Road, at the annual rent of £1 2s 9d. He thereupon commenced the erection of the present church. In 1826, he obtained from the same gentleman, an additional 22 perches, at the rent of 10/6 per year. The church was dedicated by Dr. Crolly, on the 8th of October, 1826, when Father O'Neill preached the opening sermon.

St. Columbkille's Church, on the road from Carrickfergus to Ballyclare, was erected, by Father O'Neill, on a garden, bequeathed for that purpose by Hugh Mulholland. It was dedicated by Dr. Denvir, on the 9th of August, 1840; and Dr. Crolly, the Primate of All Ireland, preached on the occasion. This church was rebuilt and enlarged, in 1882, by Father Quin.

* *Parish Register*, quoted by M'Skimin.

THE PARISH OF LARNE.

THE Parish of Larne, though its boundaries are not yet accurately defined, extends over three and a half townlands of the civil Parish of Templecorran, which lie north of the Ballycarry Stream ; the whole of the civil Parishes of Island Magee, Glynn, Inver, Larne, and the townlands of Ballyhampton, Ballykeel, Drumnahoe, and Glebe, belonging to the civil Parish of Kilwaughter.

“ Ecclesia de Loghlat ” was valued in the *Taxation of Pope Nicholas*, at 5 marks. This church is called in Primate Dowdall’s Register, “ Ecclesia de Lagnolottyn.” According to the Inquisition taken at Antrim, in 1605, the Prior of Inch was seized, of the church or chapel of Languallatin, with the tithes of two townlands, in the tithing of Braden Island. The *Ulster Visitation Book*, of 1622, reports, “ Ecclesia de Lagnahlitten, noe church, nor walles, but a small thing belonging to Templ-i-coran Rectory, impropriate to the Abbey of Inch, possessed by Mr. Edmondstown, by right of John Dalway, deceased.” This church, locally called Lignalitter, occupied a retired and peaceful situation in a little hollow, in the Townland of Redhall, about half-a-mile north-east of the Church of Templecorran, and a little to the north of the road leading from Ballycarry to Island Magee ; not a vestige of it is now remaining. The burial-ground which

contained the foundations of the church, was subjected to tillage about the commencement of this century, and one of the old headstones was removed to Templecorran.

“The Church of Irve with the Chapel of Brokenbury” is valued in the *Taxation of Pope Nicholas*, at 4 marks. In the Register of Primate Dowdall “Ecclesia Irwo” is entered. A.D. 1215, the king directed the justiciary of Ireland to reinstate Robert Talebot in his land of *Irewe*, which had been seized into the king’s hand, because the said Robert was among his opponents in the Castle of Crakfergus.—*Hardy’s Rot. Claus.* Vol. I., p. 223, *Rot. Pat.* Vol. I., p. 191. A.D. 1215, the Justiciary of Ireland was ordered to restore to Robert Talbote his lande of *Brakenberghe*, which Hugh de Lasey gave him, but whereof he was disseized, because he was taken in Crakfergus; and which had passed into the hands of William of Brakenberg, who had joined the king’s enemies.—*Hardy’s Rot. Claus.* pp. 226, 241, and *Rot. Pat.* 191. A.D. 1291, the charge preferred against William of Brackenbergh, having proved false, the Justiciary was directed to restore his land, notwithstanding that seizin had been granted Robert Talebot.—*Hardy’s Rot. Cl.* p. 398, See *Reeves’s Eccl. Antiq.* At the distance of seven furlongs north of Templecorran stands Redhall House, which has given name to the Townland of Redhall. The stable yard of Redhall House, about seven furlongs north of Templecorran, occupies the site of a church and cemetery. Stone-lined graves and fragments of oaken coffins, of massive thickness, have been dug up there. The older name *Irve* or *Irwo* (apparently *Aireamh*, pron. *arav*—arable land) seems to have been displaced by the modern name, Redhall.

Near the bottom of Lockstown Bog, skeletons, apparently those of young and grown persons, were found, previous

to the year 1810. One of them was dressed in a frock of tanned leather, buttoned with metal buttons from the chin downwards. The body was in a wonderful state of preservation.

In the townland of Aldreck, a curious subterranean stream sinks into the earth, at a small circular pit called the "Salt Hole." It was here that, on the 4th of November, 1597, James M'Sorley M'Donnell concealed a detachment of his highlanders, when preparing for the battle, in which he slew Sir John Chichester (Sir Arthur's brother, and Governor of Carrickfergus). The following account of the battle was drawn up and sent to Burghley, by Lieutenant Harte, one of the few English survivors. It is here somewhat shortened:—

"About 1111 myles from the town (Carrickfergus), one myle and a half distant from a hill, whereupon the enemy made their stande, the Governor caused our avant garde to make a stande, untill the battel (the main body) came up, and in the mean time called Capten Edwarde Northe and the rest of the officers, and asked their opinions what they thought best to be done. Two of our horsemen came up that used wordes to this effect: "Ys yt not a shame we should stand heer to be braved by a company of base beggars?" which wordes Sir John hearinge, he presently vowed to give them a chardge, which was thus ordered—Himself and Cap. Maunsell wer with the horsemen, who wer about fortye. The battel contayned sixtye pikes or therabouts, was led by Capten Northe and Cap. Miriman, the serjant major's lieftenant, and Cap. Charles Maunsell's lieftenant. Cap. Mirman's lieft. ledd the forelorne hope, contayning nyne pikes and twelve or fyfteen shott. The Governor's serjant, and the serjant major's lieftenant had the leadinge of two loose wings of shott, which were to second our horse. Marching in this order toward the enimy, they forsook the hill whereon they stood, and the Governor commanded the lieftenant of horse to chardge, which he did, but not six of his company followed him. In which charge himself was very sore shotte in the showlder. The bad performance of the rest of our horse was a great encowradgement to the enimy, for they presently wheeled about and broke upon our loose wings of

shotte, and before our battel could come up, our loose wings were utterly defeated. The lieftenant of forelorne hope was shott, wherof he dyed ; and mysealf lickwies shott. The lieftenant of the horse being shott, the Governor sent him into the towne for powder and a fresh supply of men, the enemye had well perceived our wants, and so plyed us with fresh volleys of shott, that our shott were beaten into the battel, and cried out they had not powder, which the enemye hearinge, they pursued us so close with their horse, that they killed our men within two pikes lengths of our battel ; and our horse would never give them any one charge ; nor all our commander could doe, could neither make our horse take the rear, nor our battel to stand, after one chardge, on the syde of the hill, whear Cap. Maunsell was slaine ; at which place I saw the Governor strike a corporal and 111 or 1111 soldiers of his owne and hurt them sore with his sword, because they would not stand, and there he was shott in the legge, whereupon he tooke his horse, and about half-a-myle on this syde, coming downe a hill, was shott in the head, which was his deathe-wound. Then the soldiers, being utterly dismayed, presently dissolved their battel. Cap. Miriman and lieftenant Barrye did with their horses take the river (Larne Lough), and swime over into Ilande M'Gee, and mysealf, being near unto them, adventured to follow them, and so by swiminge over saved my lief. Capten Northe escaped very badly, his horse was shott 111 or 1111 tymes under him. Now was Moyses Hill come to the towne, with directions from the Governor to draw all the forces, which were left, with whom Cap. Charles Maunsel, who was then very sick, yssued forth, and came within half-a-mile of the place, where we were overthrown, insomuch that the enemy's horse had gotten between him and the towne, which had greatly endangered him, had not the Capten providently foreseen that present danger and made a speedy and soldierly retrayte to the towne. The number of men that were lost were about eyght or nyne score, and there were hurt between thirty and forty, most of which recovered. Officers slain—Sir John Chichester, his lieftenant and both his serjants, Lieftenant Price, Lieftenant to Captain Charles Maunsell, both his serjants and his drum, Lief. Walshe, lief. to Captain Miriman, his ensign, serjants and drum. Officers hurt—Cap. Miriman, Lief. Hill, Lief. Harte, the Lieftenant Harte being present at the overthrooe.”

Egerton Constable, of Carrickfergus, was favoured with the dead bodies of Sir John Chichester and Capten Maunsell,

but their heads* were cut off, and sent by M'Donnell, to the Earl of Tyrone. In consequence of the fatal day of Templecorran, Sir Arthur Chichester, ever after, nourished a most vindictive feeling against the MacDonnell's.

Island Magee was in early times known by the name *Semhne* (pronounced Shevne), or *Rinn Semhne*—"the Plain of Shevne, or the Peninsula of Shevne." It is recorded in the Annals of the *Four Masters*, at A.M. 2859, that Neimhidh (pronounced Nevy), who led a colony into Ireland, erected the Fort "Rath-Cimbaeith," (pronounced Rah-Kimbee) in Seimhne. The same annalists record again, under A.M. 3529, the erection of another fort named "Rath-Cuintheadha (pronounced nearly Rahingha), in Seimhne; and they record under A.M. 3656, "the Battle of Cul-Athgurt in Seimhne." Colgan, in his notice of the Church of Imleach Cluana, in his notes to the tripartite Life of St. Patrick, says "Magh-Semne; that is the Plain of Semne, in Dalaradia, which was cleared of wood by King Neimhidh and his sons, A.M. 2859, as the *Four Masters* relate." The *host of Seimhne* was a poetic expression, used sometimes by the Bards, as in the poem on the Battle of Magh-Rath, to express the Ultonians, whom they so denominated from the remarkable peninsula, in the Ultonian territory. Dr. Reeves thinks that *Rinn Seimhne*—the point—or Peninsula of Seimhne, is the part of Ireland, which Ptolemy in his geography, writes under the Greek form, *Isamnion Acron*, which we might translate "the Point of Isamny." Baedan,

* Lodge's Peerage says, "Sir John was taken prisoner, and beheaded upon a stone, at the head of the Glynn," and adds in a note, "In King James's Reign, MacDonnell going one day to view the family monument, in St. Nicholas's Church, at Carrickfergus, and seeing Sir John's Statue thereon, asked *how the De'ell he came to get his head again, for he was sure he had ance ta'en it frae him.*"

King of Ulidia, who died in 581, was a powerful prince. An ancient poem in the Book of Lecan, represents him, as receiving tribute from Munster, Connaught, Skye, Man, and adds "It was Baedan MacCairill, who cleared Manann (Isle of Man) of the Foreigners; and to Uladh,* belongs its custody from that time down. Aodhan MacGabhrain, King of Alba (Scotland), made submission to Baedan at Ros-na-Riogh in Semhne." Ros-na-Riogh, "the wood (also the point) of the kings," in Island Magee cannot now be indentified. According to the *Book of Rights*, the King of Ulster was entitled to

Thrice fifty very good cloaks from Semhne,
 Here for all;
 And thrice fifty good cows of the herd,
 In two days.

At what time the district changed its name is not exactly known. An account of the County of Antrim, supposed to have been written in 1598, mentions Island Magee, and adds "the inhabitants thereof are Magies, from whom it hath the name." *Dubourdieu's Antrim*, p. 620. Dr. O'Donovan in his notes to the *Book of Rights*, says "It is also stated that the Families of O'Floinn (O'Flin or O'Lyn), &c; of Magh Line (Moylinny), and MacAedha (Magee) of Rinn Sibhne, now Island Magee, are of the race of Colla Uais. When Essex had failed to conquer all Ulster, he asked for a grant

* The abbots of Bangor and Saul had extensive lands in the Isle of Man; these lands were situated in the Parish of Kirkpatrick, where they formed six out of the forty-one quarter-lands into which the parish is divided; and for legal purposes they were considered a barony. *A Tour through the Isle of Man, by John Feltham*, published in 1798, says: "The barony of Bangor and Sabal, situated in this parish, consists of six computed, and seven real quarter-lands. His Grace the Duke of Athol has a grant of this barony, for a term of years, from the Crown, fourteen of which (1797) are unexpried."

of the Barony of Farney, in the County of Monaghan, and Island Magee, together with the command of 100 horse, and 200 foot. "As touching his demand for MacGuys Island," said Sir Henry Sydney, "your Majesty may esteem that you have made a good purchase for yourself, to have such a tenant, who, besides obedience—which is rather to be desired, than generally looked for in these parts—may in time, by building, planting, and settling there, draw such a consent and liking of others to fancy his neighbourhood, as benefit may grow to your coffers, honour to your realm, and safety to many of your good subjects." R. Dobbs, who wrote, in 1683, the *Description of the County of Antrim*, says of Island Magee. "This island once belonged to the Earl of Essex, who was beheaded in the time of Queen Elizabeth, his patent was once in my hands, and after (by what means I know not), enjoyed by Sir Arthur Chichester, Lord Deputy of Ireland, who set a lease of it to Sir Moses Hill, and the inheritance is now in the same family, and the lease in the Hills." The lease granted to Sir Moses Hill, was a lease for years, and has been from time to time renewed. The rights under that lease are vested in the Lord Dungannon branch of the descendants of Sir Moses. In the case, *John Doe, Lessee of Lord Dungannon, v. David Kerr, Esq., M.P.*, tried at Belfast, July, 1839, it was stated that the title of the Dungannon Family to Island Magee, was derived from a lease granted by the Earl of Donegal in 1666, for a term of years, at an annual rent. In accordance with a clause in the lease, it was surrendered to the lessor, and a new lease was granted in 1769, for the residue of the term of 61 years, at £200 per annum, in consideration of the sum of £18,000. Before the expiration of that lease, Lord Dungannon obtained a reversionary lease, for a term of years, on paying £4,000.

On entering the Peninsula of Island Magee, at its most southern extremity, Castle Chichester first presents itself. Richard Dobbs writing in 1683, says of it—

“ At the south-east end of this island, stands Castle Chichester, built by Sir Moses Hill, a square pile, now without a roof, and I find such a castle all patentees were thus obliged to build; it stands within Carabine shot to the sea, and now I am speaking of this castle, it brings a story to my mind, which will hardly be put into your atlas. When Sir Foulke Conway (from which the Earl of Conway enjoys Killultagh), was the Governor of Carrickfergus, and Moses Hill lived at Chichester, who, having invited the Governor to the country, ordered his butler, the night before, that he should, when they came to hard drinking, have some bottles of water ready for him, and ply the Governor with wine; the butler (being an Irish boy), instead of observing his master's commands, when the hard time came, gave his master wine, and the water to the Governor, so Sir Moses could not rise out of his chair, when the Governor took leave of him, and thanked him for his meat more than his drink, which put Sir Moses into a great passion, not apprehending then, how he had been served, but next morning, examining his boy, he was sensible that he drank wine, and the Governor water; and threatening to have the butler hanged, he received no other answer from the butler, than an oath, and that he knew no reason why he that paid for the wine, should drink water, and the Governor drink wine, that paid nothing for it, which answer it seems, served the boy's turn, for I myself have seen him, a little odd (but brisk) man, and lived eight or ten years, after the breaking out of the rebellion in 41.”

The castle is a square building, measuring externally 29 feet 6 inches, by 27 feet 6 inches, and internally 18 feet by 16 feet. It was 32 feet high, to the summit of the gables at north-east and south-west sides, while the side walls are 25 feet high, and the walls are 5 feet 9 inches thick. The door is on the south-east side, and on the same side are the remains of the stone stairs, inside the walls, leading about half-way to the top. On each of the four sides, are two port-holes or windows, varying from 18 inches square, to 6 inches by 12,

but in the inside, they splay, in some instances, to 3 feet by 2 feet 6 inches, many of them, however, do not exceed 15 inches square. The castle was originally divided into three stories. There are the remains of two chimneys, constructed in the north west and north-east walls of the tower. There are the remains of several causeways about the castle; they were paved with large stones; they were nine feet wide, and were secured at each side, by a row of large stones.

There was, until the beginning of the 18th century, a considerable village or town at Castle Chichester, which had a harbour, the remains of which are still to be seen. It had a considerable trade with Scotland, and, it is said, that it was from it that the mails were despatched to that country. Richard Dobbs says:—

“About half-a-mile northward, the people draw up their fishing boats, and many times boats of 16 or 18 tons land here from Scotland, but there is no getting in but at full sea, and that dangerous enough for strangers, the shore being clad with tumbling great stones, and some about the port as big as a cottage. A little beyond Port Davy stands a promontory called the Black-head, whereon stands a lighthouse, and under it, from the sea, there is a large cave, where, I have been told by the country, a piper went in, and was heard at a place two miles thence under ground. He must have been very little, for I have run a fox into it, with my dogs, and killed him at the far end.”

Slaughterford Bridge, which crosses a rivulet that flows into Larne Lough and separates the civil parishes of Island Magee and Templecorran. The bridge is said to have received its name from the massacre in 1641 or 1642. The river was crossed, in ancient times, and until about 150 years ago, by a ford or causeway. It is probable that near this was fought the battle of Cul-Athgurt—‘the corner of the field at the ford’—which, as the ancient annalists record,

was fought by the monarch, Tighearnmas (pron. Tyernvas),
A.M. 3656.

The memory of the victory gained by the old Milesian Monarch is lost in the notoriety of the fearful massacre. There is no event in Irish History that has been debated with more party spirit than that massacre; Catholic writers asserted, that it took place early in November, 1641, that it was the first of the cruel murders, that disgraced the country in those days of blood, and that above three thousand men, women, and children, perished on that fearful night. On the other hand their opponents asserted, that it occurred on Sunday, January 8th, 1642, when many of the darkest deeds of blood had already been perpetrated by the Irish; and if we could rely on the accuracy of the *depositions*, January 8th, 1642, was the real date of the massacre, but the depositions were not taken until eleven years had elapsed, and poor fugitives could not be expected to be very accurate, as to the exact date. They also argue on the impossibility of so many persons residing in so small a district; and Leland, the great apologist, of the Protestant party, represents, that only thirty families were butchered on the occasion. The population of the place may have, however, been increased by many persons flying to that almost insulated locality from dangers in other quarters. There is little doubt, that the numbers of the slain were greatly exaggerated, nevertheless, they must have been so great, that similar massacres were dwarfed into insignificance in comparison with it, and the horrors of it became indelibly stamped on the memory of the nation. Many of these were very terrible, thus Catharine O'Gilmore testifies in her examination (see *Down and Connor*, Voi. II., p. 203), that seventy-three persons were slaughtered in Ballydavey, near Holywood, at Candlemas,

1642, nevertheless, the country, at that dismal period, was in no way appalled by the outrage. The following depositions regarding this event, are preserved among the MSS. of Trinity College. They do not tell the magnitude of the massacre, as each deponent speaks only of what passed under his own observation, and as it occurred at night; each seems to have been in entire ignorance of what was occurring in the house of his nearest neighbour.

The examination of Bryan M'Gee, aged 28 or thereabouts, husbandman, of Lecory, in ye County of Downe, taken at Lisnegarvy, ye 21 of Aprill, 1653. Who saith, that about the 8th of January, 1641 (1642), this Examint. then living in ye Isle M'Gee, in his father's house, Owen M'Gee, in ye night, about bed time, some knockt. at ye dore, and this Examint's mother opened ye dore, and there came in Robert Browne, now living in ye Isle M'Gee, and his son James, with their swords drawn, and severall others of the neighbours, to ye number of . . . and upwards, with pitchforks, staves, and other weapons, of which said persons yt. are still living, are named as followeth;—Wm. Gillis, of ye Isle of M'Gee, Wm. Boyd, and Jas. Boyd, of ye same, Alexander M'Alister, John M'Master,—elder and younger—and John Nelson, ye sonne of James Nelson, and they killed at that time Jane, mother of this Examinant, and Margaret Camell, and . . . , and Doltagh M'Gee—brothers of this Examinant—and Margaret, Mary, and Meia—sisters of this Examinant—but this Examinant's father, and himselfe, and his two brothers, Henry M'Gee, and Turlough M'Gee, escaped out at ye back dore, and lay there upon the ground upon their bellyes, for about ye space of an oure, till ye said Scotchmen* were gone away out of ye house, and then they went in and lighted some straw, to see what was become of ye said women and children, and found them all killed and weltering in their blood, and wounded in several places, and all the household goods taken away; soe this Examinant's father, with his said two brothers, and Bryan Boye M'Gee, who came wounded to them out of the house, . . . was Donnell M'Gee's; and where the said Scotchmen had killed ye said Donnell and about ten persons more the same evening, as the said Bryan Boy related to him, and they went all to Knockfergus, and Coll. Hill not being in ye

* In the North of Ireland to this day Presbyterians are called "Scotch," and Catholics are called "Irish."

Garrison, some Scotchmen took them out at ye gate and killed ye said Examinant's father, and his two brothers, and Bryan Boy M'Gee, that was wounded at the Isle M'Gee ye night before, but it pleased God this Examinant outran them, and soe escaped; and being demanded if any be yet living that escaped out of Donald M'Gee's house, says, that his sonne, Turlough, who was wounded that evening in ye . . . neare . . .

his
Bryan X M'Gee,
marke.

The examination of Bryan Magee, of Lecorry, in County Downe, aged thirty years or thereabouts, taken 27th May, 1653. Who being duly sworn and examined, saith, having escaped from the massaree which was committed upon several of their friends in the Isle Magee, by the Scotch, he ran towards Carrickfergus, with his father, named Owen Mader Magee, and others, and as they were coming in by ye said Gate of Carrickfergus; this Examinant's father related unto him that, one, John M'Grath, who was a . . . without the gate in the . . . him to come into his house, and not to go into towne, lest some harme might befall him, by reason of a Proclamation, which had been proclaimed for the slaying of all Irish Papists, which had gone into Rebellion, but this Examinant said he would not, and goe they went into ye town, and one, Capt. M'Cullough, met with them, who examined of this Examinant's father, wherefore they came into towne, who related unto him the whole matter, being for ye reason aforesaid, because of ye several massacres that was committed nere there . . . so M'Culloghe being Captain of the Guard, and some of his Soldiers being also present, he, with his said father and the rest were taken away by ye said soldiers, into ye guard, but by whose orders this Examinant knoweth not, and having staid there a while, was thrust out of the towne by a multitude of people, where they were all slaine by them, except this Examinant, and one, Patt. Magee, who escaped from them; and being demanded if he knew any of ye said people which were thrusting them out of the towne as aforesaid, saith, he saw some of Capt. M'Culloghe's soldiers there, and knew not any of them by name, except one, John M'Clure, who was a sergeant of the said Capt. M'Cullogh's company, and now a prisoner in Gaol, who was assisting with the rest of the people in putting his father and the rest out of towne, as aforesaid, and further saith not.

Brian X Magee.

The examination of Finlay O'Donnell, aged 45 yeares, or thereabouts, taken before us the 4th day of June, 1653, who being duly

sworn and examined, sayeth, that he was at ye Island Magee at ye time of ye massaree, committed there upon ye Irish, but heard nothing thereof till ye next morning after it was acted, and that he knoweth not any persons that were actors in the said murthers, other ye generall rumour of the countrey, that it was Capt. O'Dayre,* and his company, then quartered at Ballymanagh (as this Examinant heard), were ye principal actors in the said massaree, and further sayeth not.

The marke of Finlay X O'Donnell.

Taken by us, Owen Wynne,

Richard Bickerstaffe.

The examination and deposition of Elizabeth Gormally, of Duncroot, Widdowe, in ye County of Antrim, who, being sworn before us, saith, that in ye beginning of ye Rebellion, Examinant lived in ye Irish Quarter, neare to ye west part of Carrickfergus, and hearinge a great noyse, and seeinge people passing to and fro upon ye Walls, ran out of her house to knowe what ye matter was, and saw Bryan Boy Magee cominge from ye Kay Gate, towards ye said house; and this Examinant further saith that a boy, who was a Drummer, belonging to ye Garrison of Carrickfergus, met him, ye said Bryan Boy Magee in his way, and with a Scotch whinyard gave him a stab under ye right breast, and afterwards ye said boy gave him another stab in ye right shoulder, and another stab under ye left breast whereupon he, ye said Bryan Magee, ran hastily by her, Examinant's doore; and against ye west corner of ye said house John M'Owen met ye said Bryan Boy Magee, who, with a Crabtree cudgell, that ye said John M'Owen had then in his hands, he struck ye said Bryan Magee three blows upon his head, so that he, ye said Bryan, fell to ye ground, and that then the aforesaid John M'Owen left him, after which the . . . Bryan Magee was stript naked, and then one, John Wilson came up to him, and drew out his sword, and thrust it through ye neck of ye said Bryan Magee, and cutt his throat; and

* All the various traditions of the County of Antrim, collected by the officials of the Ordinance Survey, represent Adair and his Ballymena men, as the principa perpetrators of the massacre. According to the general tradition, many persons were driven over the precipitous cliffs of the Gobbins, but according to the loca tradition of Island Magee, it was only one woman who met that fearful death; she fled, according to the tradition, pursued by an officer, to the verge of the cliff, when, suddenly turning on her pursuer, and clasping him in her arms, she threw herself and him over the Gobbins,

ye cause of this, Examinant's knowledge of his death, is, that she was present in ye place, and sawe it, and further sayeth not.

Elizabeth Gormally.

Taken before us this 3rd of May, 1653.

Sam Konmell.

The examination of Captain James Cullogh, of the Isle of M'Gee, aged 52 years, or thereabouts, being duly sworn and examined, this first day of June, 1653, sayeth, that at ye tyme of the massacre in ye Isle of Magee, he, this Examinant, was Captain of a foot company in this towne, in the regiment of Coll. Chichester, and that shortly after ye said massacre, one, Jeannette Woodsyde, wife to Robert Brown, now prisoner in this town. told this Examinant, that one, Robert Glasgow, did kill . . . O'Sheall, with a shot of a horseman's piece, and that one, called S. . . Henry was at ye house of Donnell M'Art, and, as she heard, killed his wife ; and being asked what he could tell concerning ye murder of Owen Medder Magee, Henry Magee, and Bryan Magee, nere this towne, he, this Examinant, sayeth, that at ye tyme ye said murder was acted, he was asleep upon a bed, and could not tell who were the actors in the sayd murders, otherwise, than that he was told Lt. Wm. Dawbyn doeth acknowledge himself to have had a hand therein, and that he would justify the same, for that he did by orders ; and this Examinant sayeth, that the reason of his knowledge is, for that said John M'le-loway, who was then Corporal under this Examinant, told him soe, and further sayeth not.

James Collo.

Taken by us, Owen Wynn,
John Deding.

The Examination and Deposition of Phillim Magee, of Castlereagh, in the parish of Knock, and County of Down, aged 35 years, or thereabouts, taken before us the 9th of April, 1653, who sayeth, that he, this Examinant, heard Ever M'Millin, who, in ye beginning of ye Rebellion, lived in Magheramorne, and now is a servant to Marshall Robert Clarke, say, that he had killed Walter Magee, this Examinant's uncle, with an axe ; and further, that the said Ever M'Millan, about two days after, murdered a child of Hugh Bane O'Haveren's, of Island Magee, as will appear by the testimony of Owen M'Guggan, and Margaret M'Guggan, his wife, now living in Magheramorne ; and further the Examinant sayeth, that John Elston, now living at Dobbsland, in the beginning of the Rebellion, murdered Owen Magee, uncle to this Examinant, in the Irish

Quarter, when Brian Magee, and Henry Magee were also killed at the same tyme, and further sayeth not.

The townland of Temple-Effin preserves the name of an ancient church, the rectory of which belonged to the abbot of the Cistercian Abbey of Comber, in the County of Down. An Inquisition, held at Carrickfergus in 1621, found that James I., on the 20th of July, in the third of his reign, had granted to James Hamilton the Chapel of *Templenelafin* in Island Maghy, with the tithes of three townlands, called *Molastee*. Hamilton, in the following May, transferred this grant to Sir Arthur Chichester. *Molastee* is now Muldersly Hill. This rectory extended over the southern parts of Island Magee, and included the townland of Cloghfin. In breaking up some ground, in 1840, on the summit of Muldersleigh Hill, in that townland, a space about 40 or 50 yards square, was found to be a graveyard. The human remains were resting on a rock, and but slightly covered with earth. The graveyard was situated within 80 yards east of the entrenchment on Muldersleigh Hill. This entrenchment, which gives name to Muldersleigh—"the bald height of the host—*sluaigh*" is a quadrangular enclosure, the interior dimensions of which are 318 feet by 120 feet, surrounded by an earthen parapet, from 16 to 28 feet broad, and from 3 to 8 feet high on the exterior; but as the parapet has been formed from the earth taken from the space enclosed, its interior height is from 2 to 3 feet more than its external height. There is no trace of a ditch, nor any remains of outworks, nor of ancient roads or causeways. This military work may be the Rath-Cimbaeith (pron. Rah-Kimbee), which our annalists relate was erected, A.M., 2839, or Rath-Cuintheadha (pron. nearly Rahingha), which, they say, was erected, A.M., 3656. It is remarkable that there

are no *raths* or *forts* in Island Magee, such as are to be found almost in every townland in the other parts of the County of Antrim, though it is possible one of these gave name to the townland of Dundressan. On the summit of Muldersleigh Hill are the ruins of a light-house, and at the distance of about half-a-mile north east is an enormous amorphous mass of trapp-rock lying on the beach, called the Camp (or Kemp) Stone. It is 10 feet high, 21 feet long, and 19 feet broad. This stone gives name to the townland of Cloghfin—"the stone of Fionn-MacCumhaill (Fin MacCool)." And there can be little doubt that Temple-Effin, and the various forms, which that name assumes in ancient documents, are intended for Temple Cloghfin—the Church of Cloghfin.

In the townland of Ballykeel, and about a quarter of a mile from the shore of Lough Larne, is a graveyard, containing the ruins of a very ancient church, measuring, externally, 61 feet 6 inches, by 23 feet 6 inches, and, internally, 53 feet 6 inches, by 18 feet 6 inches. The walls, which have undergone much mutilation and repair, are nowhere more than 7 feet high. Dr. Reeves supposes this to be the Church of "St. John, of Ransevyn" (a corruption for *Rinn Seimhne* (see p.), which was valued in the *Taxation of Pope Nicholas* at 2 marks. About the year 1251 this church was confirmed by Isaac, Bishop of Connor, to the Priory of Muckamore; and the Inquisition held at Antrim, in 1605, found that the Rectory of Whitekirk, in Island Maghy was appropriate to that Priory. The Holy Water font of this church was removed to the Chapel of Larne, whence it was brought by Father Arthur O'Neill to Ballygowan, where it is still used for its original purpose. At the distance of 400 yards west of the burial-ground, and within a few yards of the shore of Larne Lough, great

quantities of human bones and the bones of horses have been found ; the spot is said to be the site of a battle, but no weapons were found. In the same townland of Ballykeel, but on the opposite, or eastern coast, are the remains of a very ancient burial ground. It is situated on the beach at the base of a precipitous range of cliffs, which rise above it to an elevation of 260 feet. This grave-yard is not much above high water mark, and the bones are frequently laid bare by the encroachments of the waves. The field in which it is situated is locally known as "Chapel Field." The foundations of a small edifice were dug up in the burial ground about 90 years ago. Quantities of silver coins have been, from time to time, found in this graveyard. In this townland is shown the site of an old kiln, in which a farmer, named Hill, concealed some Catholics during the massacre of 1642. There is a tradition, that a man named Hill, in the last century, sailed with a vessel, which he owned, into Westport, and when some of the people of that place, heard his name and the place from which he came, they received him with the greatest kindness, telling him that there was a tradition in their families, that their ancestors had been saved, during the massacre by a Protestant named Hill.

The Townland, immediately north of Ballykeel is Gransha (the Grange); in it, at a short distance from Larne Lough, is a limestone quarry, which is gradually being worked more inland. That quarry has destroyed an ancient cemetery which was located above the rock, where it had a depth of about 4 feet of soil. The cemetery was of considerable extent; portions of oaken coffins have been found in it, and about 1820, portions of the walls of a church were removed. In the *Ulster Journal of Archæology*, Vol. VI., there is given

a description of stone-lined graves, which were discovered in that cemetery—the substance of it is this—the heads of the graves are all westward, they are in regular rows, the lateral distance between the graves in the same row is almost constantly four feet, while the feet of the graves, in one row, are separated from the heads of the graves, in the next, by an interval of from three to six feet, each grave was built with blocks of limestone, laid together in order, and covered on the top, or as Mr. Wilson, the owner of the quarry, expressed it—“ piped, as we would now pipe a drain.” In some cases the bottom was paved, but in others, the solid rock formed the bottom of the grave, it was evident that each grave was built over the corpse, and that no coffin was used. Several coins were found ; and it was stated that a silver penny of Edward I. was found in one of the stone-lined graves.

A cairn, now totally destroyed, occupied a very conspicuous position, on the confines of the Townlands of Graunsha and Ballymuldrough, it was called Donald's Cairn ; some, however, say that it was erected over the grave of a suicide of that name. In the Townland of Ballymuldrough, there is a little eminence which commands an extensive prospect on almost every side. It is called “The Court Knowe,” and by some “The Court Hill,” it is said, that on it, the laws in former times were proclaimed.

The Protestant Church, which stands in the Townland of Ballyharry, was erected in the year 1595, but it is not certain whether it occupies the site of a more ancient church or not, there is, however in the same townland, and within 200 yards of the church, a place where an immense quantity of human bones and skulls was found in a rich, black soil, such as is usually found in burial grounds. Among the bones were found many silver coins.

There was an ancient burial ground and church, in the Townland of Kilcoan-more, in which the foundation, of a large edifice, said to have been a monastery, existed within memory, the site is now a ploughed field; it is still, however, called Kirk-Land. In the same townland at the White House, on the shore of Larne Lough, a vast quantity of human bones and portions of oak coffins were found in the year 1836. A hamlet stood on the adjoining farm, where a number of hearth stones and foundations were dug up about the same period. In the taxation of Pope Nicholas, "The Church of Kilkenan was valued at 20/-. Sir Michael of Kilkenan was summoned, in 1310, to a parliament in Kilkenny; he joined Bruce, and, in 1320, the Prior of St. John of Jerusalem, in Ireland, complained to the king of the great losses which he had sustained from the Scots and the rebels, and especially through the instrumentality of Michael of Kilkenan, and John Fitz Nicholas, of Slaine (Slanes in the ards); whereupon the king granted to him and his successors, two carucates of land in Portmok (Portmuck), and two carucates in Kilkenan, which had belonged to the said Michael. In 1380, William Proketour, Vicar of Antrim, held the Manor of Kilkenan, under William, Bishop of Connor (see *Cal. Canc. Hib. Vol. I.*) At the dissolution of monasteries the rectory was appropriate to the Abbot of Kells. As the manor belonged to the Bishop of Connor, and the rectory to the Abbot of Kells, it follows, almost as a matter of certainty, that this church was founded by a bishop, and was, in ancient times, a bishop's See. The tripartite Life of St. Patrick, relating his works in Dalaradia, says, "He also built a church in the vale of Gleann-Indeachta (Glynn), and another in *Imlech-Cluana*, in the territory of Semne (Island Magee), where the Holy Coeman

rests." There can be little doubt that the church in Island Magee, named Kilkenan, is the Church of this Coeman of the Tripartite. Colgan, in a note on this passage, says, "*Imlech-Cluain* is, I think, the church which is now called *Kill-Chluan*; or at least what is called *Kill-Choemhain*; but *Kill-Choemhain* is in the territory of Hy-tuirtre: and both are in Dal-aradia, of the Diocese of Connor."

There is a circular mound or tumulus in the townland of Ballydown. It occupies a low and obscure situation, within 197 yards of Larne Lough. It is 57 feet in diameter at the base, 14 at the summit, and 16 feet high. This mound appears to be constructed of earth, but where openings were made in its sides, it was found to be principally composed of stones. Though it is $6\frac{1}{4}$ furlongs S.S.E. of the Cromleach in Ballylumford, it appears to have been some way connected with it, as there was a line of three standing stones between them, one of which remains within 259 yards of the mound, and another 173 yards of the Cromleach. A third, which stood between these two, has been removed within memory.

James I. made a grant to Sir James Hamilton, which he transferred to Sir Arthur Chichester, of the Grange, or Chaperly, of Ballydun (Ballydown), in Island Magee, to which were attached two townlands—*Ballydun and Ballymeninghny*, also called *Ballyneighane* (probably Ballyneevoin — 'the town of St. John'), being parcel of the possessions of the Preceptory of St. John.—(*Ulst. Inq. Cal. Canc. Hib. Vol. II.*)

The remains of the Church of Portmuck, now consisting of a fragment of the east wall, are about 200 yards west of the ruins of Portmuck Castle. The foundations, with the exception of a fragment of the gable, were dug out about 1838, and their site cultivated. The church inclined a

little from the east and west line towards the north ; its extreme dimensions were about 54 feet by 18 ; the thickness of the east gable is 3 feet 7 inches. The burial ground was of unusually large extent, but seemed not to have been used since a remote period. In the *Taxation of Pope Nicholas*, the Rectory of Portmuck was valued at 20/-, and the Vicarage of the same at 1 mark. The *Terrier* enters—“ Ecclesia de Portmuc is of the Abbey of Inch—3 acres of Glebe, the whole parish is five towns and a half—proxies, 5/- ; refectons, 5/- ; synodals, 2/-.” In 1589, the Rectory of Rincheven *alias* Portmucke, was leased to the Earl of Kildare, as an appurtenance of the Abbey of Inch.

The ruins of Portmuck Castle occupy the extremity of a promontory, which projects a few yards northwards, along the eastern side of Portmuck Bay, that is formed by a little recession of the line of coast, which, on the eastern side of Island Magee, is almost unvaried. The ruins stand in the townland of Portmuck ; and immediately opposite to them is the little Island of Muck, which is separated by a channel of 264 yards, passable only at low water. The promontory projects 113 yards beyond the southern side of the bay ; its summit, which is 23 yards broad, is elevated about 70 feet above the sea. It would seem that the whole promontory was once occupied by the castle, and even, that the island was used as a sort of outwork ; it seems to have consisted of a massive keep of small proportions, being only 20 feet square, and at present 13 feet high, standing within a sort of quadrangular ballium, or enclosure, the eastern wall of which extends 53 yards along the margin of the cliff ; the depth of the ballium is 94 feet ; a wall, extending westward from the keep, divided it into two irregular portions, the keep stands within 22 feet of the eastern wall. The

description of the castle and little island given by R. Dobbs, in 1683, is very correct, even to this day.

“ About a mile northward of the Gabbon is Portmuck, a pretty good harbour for fishing boats and others of 16 and 20 ton, when the wind blows north or north-west. There is the remains of an old Irish castle upon the rock above it, in which a sally-port yet appears next the sea, to the north-east, and opposite to it a little island, to be waded into at low water, called Portmuck Isle, for here was formerly rabbits. It has very high, bare, and steep rocks to the north-east, where many pigeons and other fowl breed, and very strong tides run by it.”

In addition to the remains of mediæval fortifications on the little island, there are two circular mounds: one near the centre of the island resembles a *rath*, it is 22 feet in diameter, and encompassed by an earthen parapet, 3 feet thick, and about 1 foot high. In the parapet several stones scarcely appearing above the surface, occur at irregular intervals. The entrance to the enclosure is in the south-west side, and in the centre of the enclosure there is a circular swell, which rises to a level with the parapet; 12 feet west of the entrance there is a large stone, and 93 feet north-west of it are two others, six feet apart. At the north-western end of the Island, and near the margin of the cliff, is a circular mound, 12 feet in diameter, and two feet high, formed of earth, and having several stones scattered over its surface, in which they are partially sunk; one of those on its summit measures 3 feet 4 inches, by 2 feet.—See *Ord. Mem. MS.*

In the townland of Ballyprior-more, is situated a grave-yard, enclosed by a stone fence and hedge. The foundations of the church, which were dug out about the year 1830, stood near the west centre of the grave-yard, where a small pile of stones marks its site. This seems to be the site of a church, valued in the taxation of Pope Nicholas, under the

name of "the Rectory of Ransevyn," at 5 marks, and the vicarage of the same at 24/8. The Inquisition taken at Antrim, in 1605, found that the rectory of "Ballyprioragh, in Insula de Magy," extending to ten townlands, belonged to the priory of Woodburn. This seems to have been the principal church on the peninsula, hence, the taxation of Pope Nicholas terms it the *church of Ransevyn*.

A very interesting little altar vessel was found, many years ago, in the ruins of this church; it fell into the possession of an old woman in the neighbourhood, who used it for many years, to hold oil for her spinning wheel, until it was purchased from her by the late George Benn. Its workmanship is of great beauty, being not only of graceful proportions, but as round and smooth as if turned in a lathe. It is of bronze, two and three-quarter inches in height, and seven inches in circumference, and has an inscription round its neck, in beautiful square Irish letters. OR. DO. M (AC) ETAIN. AU. BROLCHAIN.—"A prayer for MacEtain O'Brolchain." The O'Brollaghains were a distinguished family of Derry and Donegal, which supplied to the church, many eminent ecclesiastics, but the ignorance regarding the glories of the past, is such, that the O'Brollaghains have changed their respectable name into Bradley. Illustrations of this altar vessel, are given in the *Dublin Penny Journal*, Vol. I, and *Christian Inscriptions in the Irish Language*, edited by Miss Stokes. Mr. Benn bestowed the altar vessel, with the remainder of his collection of Irish antiquities, to the Belfast Museum, where it is at present preserved.

In 1638, Viscount Chichester, who had previously received a grant of the rectorial tithes and advowsons of the Churches of Island Magee, surrendered the same to the Crown, and in lieu thereof, was confirmed in the possession of

the rectory and advowson of Shankill, or Belfast; and, at the same time, the Deputy was directed to unite the whole island into one parish.

“The Rocking Stone,” described and illustrated in the *Dublin Penny Journal*, Vol. II, p. 213, stands near the verge of a craggy cliff, about 30 feet high, at the base of a smooth and verdant acclivity along the shore of Brown’s Bay.* It is in the Townland of Dundressan, near Sheenaghan Point.† The stone is supposed to be about ten or twelve tons weight. It rests on a rock beneath it, which it touches at two points, 5 feet 7 inches asunder, its extreme points which are S.S.E. by N.N.W. are 10 feet apart, and its extreme height from the ground, is 8 feet 7 inches. The stone can be rocked by a person from a point at the south-east angle. “Rocking Stones,” supposed to have been so poised for the performance of some forgotten religious rites, occur in many countries. There is no legend or tradition regarding this stone, and its peculiar position is probably to be attributed to chance more than design.

In the Townland of Ballylumford, stands a Cromleach, of which an illustration is given in the *Dublin Penny Journal*, Vol. I, p. 209. It is situated near the summit of a ridge, which almost impends over Larne Lough, above which it is elevated 230 feet. The Cromleach consists of six large

* Brown’s Bay was named from a farmer mentioned in R. Dobb’s *Description of the County of Antrim in 1683*. “The poorest people burning (instead of turf or coal), much of their straw in the winter time, yet one James Brown, who lives at the Bay last mentioned (Brown’s Bay), having a good farm here, has near his house excellent meadow, wherein of late years he has found very good turf, and under that moss, clay appears again, which being removed, he finds good turf again.”

† The name *Sheenaghan* seems to preserve the old name for Island Magee—*Seimhne* (Shevne).

stones, standing upright, and forming two rows, about two feet asunder, extending east and west ; four of the stones are on the north side, and two on the south, each stone being from 4 feet to 3 feet 3 inches above the ground. These support a covering stone, a flat slab upwards of six feet in length, and nearly two feet thick, but its breadth is unequal, being at its west end near six feet, and sloping to the east, to about half that breadth. It inclines a little towards the west. About 1836, some excavations about it, in search of treasure, were made to the depth of three or four feet, without making any discoveries except ashes and a few fragments of bones, but it was found that the pillars were sunk to a depth of upwards of four feet. There are not any standing stones about the Cromleach, but it would seem that there was a line of them between it and a tumulus in Ballydown. In ploughing the field in which the Cromleach stands, in 1817 “ a spiral instrument (a torque) of pure gold, 11 inches in length, was discovered, and a few years afterwards, several detached parts of a torque. In March, 1824, several spiral golden ornaments, of the above form, supposed to be armlets or bracelets for the arms, were discovered ; the largest weighed 526 grains, a lesser one, 188 grains. They were turned up by the plough, about three or four feet from the Cromleach.”—See *Dublin Penny Journal*, Vol. I., p. 209. About 1838, several richly ornamented urns were dug up in the Townland of Ballycronan-more, about 300 yards east of the Cromleach, and within a few yards of the field in which the gold ornaments were discovered. They contained only dust and very small fragments of bones. They crumbled away when they were exposed to the air.

The following description of the Coast of Island Magee, was written by R. Dobbs, in 1683.

“The Gabbon is high rocks of grey stone, sixty fathom high ; here the best Falcon breeds, that Ireland affords, which till last summer, has not bred for 16 or 17 years. Hereabouts are several caves in the rocks, one that stolen horses have been kept in till they were transported to Scotland. . . . About a mile south of the Gabbon (which I had forgot) is a cave, called ‘Sir Moses Hill ;’ it looks into the sea, and some part of a lime and stone wall remains in front of it (a pretty big hill above), which tradition says was built by him when he fled from Alfrackney, in Broad Island, being an officer there with Sir John Chichester, Governor of Carrickfergus, when he was killed by the M’Donnells. Sir Moses, it seems, forcing through the enemy, or not being able to recover Carrickfergus, swam his horse over the Corran of Larne and so made his retreat to this cave.”

The civil parish of Glynn, in popular estimation, consists of two divisions : the three northern townlands are considered to be Glynn proper, and the ten southern townlands are popularly denominated Magheramorne ; though that name is now confined to the townland of Ballylig, yet it was formerly much more extensive. It gave name to a deanery in the diocese of Connor, and in the commencement of the 17th century, the *tuogh* (district) of *Maghery-morne* contained the parishes of Inver, Glynn, and Raloo. The territory had the honour of the birth of St. Comgall, the founder of Bangor, who, according to the annalist, Tighernach, was born in the year 517. The “Life of St. Comgall” from the *Cod. Kilk*, says :—

“The holy bishop, MacCneisi, who now lies in his own city, named Connyre (Connor), which is in the county of Dalnaraidhe, prophesied concerning the birth of St. Comgall ; for, when on a certain day, Setna, the father of the blessed Comgall, and his wife, Brig, had come, carried in a chariot through a place, where was the bishop ; he hearing the sound of the chariot, said to his attendants : “See who are in the chariot, for it sounds under a man, in whom abounds the grace of God.’ The attendants, having looked, said to the bishop : ‘Master, the warrior, Setna, and his wife are borne in the chariot.’ To this the holy bishop replies : ‘Truly that woman has in her womb a son, whose grace will be great in heaven

and on earth. That same woman, Brig, on the following day, at sunrise, will bring forth, in the town of Mourne, a most revered son, whose name will be called Comgall, and he will be great in the sight of God, and, like the clearest rays of the sun, he will shine in Ireland. And she conceived and brought forth, as the holy bishop had said."

In Irish, the name of the district is written, *Mughdorn*, pronounced *Mourne*. The territory is mentioned under the form *Mag-damorna*, in the Tripartite "Life of St. Patrick," where it is said—"Many other churches and cells, the man of God (St. Patrick) founded, in the same region of Dal-radia; as Domnachmor (pronounced Donaghmore), in the territory of Mag-damorna (pron. Magh-damorna); and Rathsithe (Rashee), over which he placed two of his disciples; as also the church of *Tulach*, which is also named Kill-Chonadhain (pron. Kill-chonyin—perhaps St. Cuning) and *Gluaire* (Glore or Tickmacrean), in the territory of Latharna (Larne), where rests Mac-Lasius; he erected also a church in the valley of Gleann-indeachta." The entry in the copy of the "Tripartite," translated by Mr. Hennessy, is: "And he founded many churches in Dal-Araidhe, viz.: Domnachmor of Magh Damhairne, and Rathsithe, and he left two of his people there, and Telach-Condain, and Gluaire in Latharna, and Mac Laisre is in it. He founded Gleann-indechta."

This Domnach-mor, or Donaghmor of Magheramor cannot be the church of Glynn, the erection of which is also recorded in the Tripartite Life, "And he built also a church in the valley of Gleann-indeachta." The church founded in Gleann-indechta is the church of Glynn, and the name, Gleann-indechta is fortunately preserved by Ussher, in his *Antiquities of the British Churches*, where he says—"That tract of the County Antrim, which we call Route, was known

to the Irish by the name of Dal-rieda. It extends (as the late most noble Randolph, Earl of Antrim, informed me by letter) from the Bush to the Cross of Glenfinneaght, of which I find mention made in those ancient Irish verses, bearing the title of 'Patrick's Testament,' a distance of thirty miles; the following old Irish verse being brought forward in support:—

“*O Bhuais d'a neirghid ealta, go crois Gleanna Finneachta ;
Ag sin Dal-Riada na reann, giodh be as eolach san fhearann.*”

“From the Buaish, from which birds rise, to the Cross of
Glenn Finneachta ;

There is Dal-Riada of the sub-divisions ; whoever he be
who has knowledge in the land.”

Though Glynn is a little south of the Larne River, the boundary of Dalrieda ; the mouth of the river Bush and the Cross of Glynn define with tolerable accuracy the territory which is, perhaps, better expressed as extending “from the Cutts of Coleraine to the Curran of Larne.” The Cross has long since disappeared, and the name of Finneachta is now disused. There were many distinguished Irishmen named Finneachta, but none of them in any way connected with this district, except, perhaps, Finneachta, monarch of Ireland, who died Anno Mundi, 3942 ; he belonged to the Irian race, and his father, Ollamh Fodhla (Ollav Fola), the great legislator, died in Lecale. As might be expected from the Tripartite Life, there were in the present civil parish of Glynn two churches, which were valued in *Taxation of Pope Nicholas*, thus:—“The Rector of Glyne, 5 marks ; the Vicarage of the same, 10/- ; the Church of Othewer-town with the Chapel, 4 marks.”

Villa-Othewer, as it is entered in the original Latin, is now Ballyedward. The *Ordinance Memoir MS.*, written by

James Boyle, in 1840, says, that in the year 1832, an ancient cemetery was discovered in a field in Ballyedward, and in it were found the foundations of a small rectangular edifice. "The walls were not thick, but they were very hard; no further discovery was made here." This was the Church of *Bally-Othewer*, or perhaps the Chapel mentioned in the *Taxation*. In the *Terrier* is entered, "Ecclesia de Ballyedward hath ten acres of glebe; it pays Proxies, 5s.; Refections, 5s.; Synodals, 2s." The entry regarding the church of Glynn is "Ecclesia de Glin. The Bishop hath 2 townlands, one is mensal. Kells hath the parsonage, the Vicar pays Proxies, 5s.; Refections, 5s.; Synodals, 2s." In the *Ulster Visitation Book*, of 1622, the report is "Ecclesia de Balle-Edward—ruin—the tithes possessed by Sir Moses Hill, by which right is unknowne; the Vicarage likewise possessed by Sir Moyses Hill, his right thereunto is unknown." The same document reports on the Church of Glynn. "Ecclesia de Glinne, partly repayred, Rectory impropriate to the Abbey of Kells, possest by Sir Moses Hill, Knt. The Vicarage possest by Sir Moyses Hill rated £1 6s 8d, by estimacion £3." From these documents it appears that the lands of the Church of Glinne belonged to the Bishop, but its rectory to the Abbot of Kells; an arrangement which is of frequent occurrence in regard to the churches in the diocese of Connor, which were once governed by their own bishops. The *Ulster Visitation Book*, referring to the See lands, says, "Item the landes and mannor of Glynne, let unto Sir Moyses Hill, Knt., reserving to the Bp. and his successors £6 13s 4d per ann; it being worth eight score or nyne score pounds per ann. But the now Bishop and Sir Moyses Hill have entered into bondes to stand to the arbitrament of the Rt. Honble. the Lord

Treasurer (Chichester), but his lop. hath made no order therein as yet, only Sir Moyses Hill is content, and doth pay in the interim, £lxvi. sterling, per ann., untill the matter shall be ordered." There seems to have been a great confusion, regarding the proprietorship of the lands of Magheramorne, created by the grants of James I. who granted the tuogh of Magheramourne to Sir James Hamilton, at a rent of 47/6, excepting from the grant the rights of the Bishop of Connor. Hamilton transferred that grant to Sir Arthur Chichester, who, on the 22nd of Feb., in the fourth year of the reign of James I. enfeofed Moses Hill with this territory at a yearly rent of £20, a house, and a heriot, reserving four acres of land for the site of a house for fishing, and the grazing of six cows. Hill seems to have extended his rights, as much as he could; and these rights, except such as were sold, have descended to his descendant, Lord Dungannon. The then proprietor of the See lands of Glynn, James Agnew Farrell, in an advertisement for their sale, which appeared in the *Northern Whig* of April 1st, 1824, describes them as ten townlands, containing, by estimation, 2,154 acres, *Irish Plantation Measure*, held under a Bishop's lease. The grant confers all rights of water, manor courts, and other manorial rights. The *Parliamentary Report* of 1833, returns "Lord Dungannon as lessee of the territory or scope of land, called the Glynn, consisting of eight townlands, paying an annual rent of £96 18s 5½d, and a renewal fine of £339 4s 7½d; John Irving, Esq., Lessee of all the mines, pits, beds, and quarries of lime on the lands of Ballylig, Ballyedwards, and Drumadreagh, in the manor of Glynn, paying the annual rent of £58 3s 1d, and a renewal fine of £14 10s 9¼d; J. A. Farrell, Esq., lessee of all mines, pits, beds, and quarries of lime upon the

lands of Glynn, Craignaboy, and Ballylesson, in the manor of Glynn, paying an annual rent of £9 13s 10d." These three tenancies were held by the usual renewable Bishop's leases of 21 years.

The ruins of the ancient Church of Glynn occupy a picturesque site on the right bank of the Glynn River, at the distance of 350 yards from Larne Lough. The stream flows through the glen, along the base of a little eminence, which rises to about thirty feet above it. The summit is occupied by the burial-ground. The church, which consists of a nave and chancel, stands west-by-south and east-by-north. The nave, 44 feet 6 inches, by 17 feet 5 inches in the clear; and the chancel 32 feet 2 inches, by 14 feet 4 inches. The side walls are 10 feet high, and 2 feet 8 inches broad. The gables are of similar breadth, and from 21 to 24 feet high; the latter seems to have been the original height. The chancel arch is 10 feet high and 6 feet in the span. The nave projects beyond the chancel 22 inches on the north side, and 18 inches on the south side. From the styles of building, it is evident, that the chancel has been added to the church, which originally consisted, like the other churches of the diocese, only of a nave. There were three windows in the north side of the nave, and one in the south side; they are at the height of 5 or 6 feet from the ground; each is $3\frac{1}{2}$ feet high, and 2 feet wide, surmounted by a flat slab, instead of an arch; the east window in the chancel is pointed.

The general cultivation of the land has led to the obliteration of almost every thing in this civil parish which could lay claim to antiquity. The only remaining fort is in the townland of Ballyvernstown. It consists of a circular platform 5 feet high, 72 feet in diameter, at the base, and

52 feet at the summit, encompassed by two ditches and two parapets; the ditches are each 8 feet wide. The inner parapet is 14 feet thick at the base, and 6 feet in extreme height; the outer parapet is 9 feet thick at the base, $3\frac{1}{2}$ feet high in the inside.

There is an extensive cave in Ballylig, and another extensive one in Newlands; there is also a cave, but of smaller extent, in Craignaboy.—See *Ord. Mem. MS.* Dr. Aquilla Smith, M.R.I.A., in his *Catalogue of Tradesmen's Tokens Current in Ireland*, published in the “Transactions of the Royal Irish Academy,” gives one of *John Burnes in Machrimorn, in . . . His Penie, 1672.*

The original name of the Larne Water, or River, which rises in Ballybracken Moss, in the Parish of Ballynure, was the *Ollar*. Dr. Reeves supposes that it was the *Ollarba*. The *Four Masters*, under the year A.D. 106, give an account of the battle, in which the Monarch of Ireland, Tuthal Teachtmhar (pronounced Tooal Teactwar), fell, and state that it was fought at, “in Dal Aradia, at the place whence spring the *Ollar* and *Ollarba*, and quote an ancient poem, which says, that it occurred” in the field of the hill of Glenn-an-gabhan (pronounced Gowan), which is doubtlessly the hill above the glen in Ballygowan, near which the Larne River and the Six Mile Water rise. A passage in an ancient tale, *the Dialogue of the Two Sages*, the substance of which is given in the *Diocese of Down and Connor*, Vol. 2. p. 298, enables us to see that the *Ollarbha*, is the Six Mile Water, and, consequently, that the *Ollar* is the Larne River.* “He (Neidhe, pronounced Neye), set out from Port Rigue

* Even so late as the Down Survey the baronies of Glenarm and Belfast were divided by the Inver Water, up to *Ollarmyno*—“the bog-shrubbery (Muine) of the *Ollar*.”

(in Scotland), over the sea, and landed at Rind Roiss (point of the promontory, perhaps Kilroot Point); from this he set out over Seimhne (Island Magee), and over Lathairne (Larne); and over Magh Line (Moylinny); and over Ollarha (the Six Mile Water); and over Tulach Rusc (Tullyrusk); and over Ard-Sleibhe; and over Craibh Telca (Crew Hill)." The *Ollarha*, which he crossed between the district around Rathmore and Tullyrusk, was the Six Mile Water. The Norsemen, from a corruption of the native name Ollar, named the Harbour of Larne Ulfrek's-fiord, from which after various mutations it has obtained the more modern form Olderfleet. Snoro relates, that in the year 1018, Einar Jarl, son of Sigurd, Earl of the Orkneys, invaded Ireland and encountered Konofoger (Connor?) King of Ireland in *Ulfreksfirði*, where he was defeated and lost many of his followers, *Johnstone's Antiq. Celto-Scandica*. A.D. 1210, July 26th, King John being at Carrickfergus granted to Duncan Fitz-Gilbert and his heirs, the Town of Wulfrichford, and all the land from Wulfrichford to Glynarm, *Cal. Canc. Hib.* Vol. II, p. 354. An inspeximus of that grant, recites, that these lands were in Wulfrichford. Inverth (Inver) and Glivarn (Glenarm)—*Rot. Cl. Hen.* 3, Hardy, R.C. p. 402. A.D. 1315, Edward Bruce, of Scotland, landed on the Curran, of Larne, with a force of about 6,000 men, to wrest Ireland from the English. Archdeacon Barbour, in his poem written about 1375, says,

"In Wokingis fyrrh arwythai."

various other names derived from the native name *Ollar*, such as *Wolderfrith* and *Wolverflete*, were imposed on the Larne Lough and Town, until, eventually Olderfleet became the recognised name for the fortress, which once defended it. The Curran (the reaping hook), is so named from its

singular shape, thrust out into the waters of the Lough. The *Four Masters* record under A.D. 624, "The Battle of Ard Corainn (was gained) by Connadh Cerr, Lord of Dal-Riada, where Fiachma, son of Deman, King of Ulidia, was slain."

The name Larne, which is now applied to the town, was formerly applied to a large territory, extending towards, if it did not include, Glenarm. The *Book of Rights*, in recording the tributes to be paid to the King of Ulster, says,

"Entitled is he from the bare Latharna (pron. Lawarna),
 No false report —
 To two hundred hogs, with crooked tusks,
 And two hundred cows."

In the genealogical MS. of MacFirbis, mention is made among the families of the *Ui-n-Earca-Chein*, of "Ceallach, son of Bledine, King of Latharna."

The *Four Masters* record, A.M. 2550, "The Plain of *Latharna*, in Dalnaruidhe (Dalrieda), was cleared of wood. A.M. 3522, "Rath-Bacain in Latharna" was erected. Keating calls this fort Rath-Bachall. Keating from some ancient records, relates that Hugony the Great, divided Ireland among his children, and *Lathar* had his portion in *Latharna*. The *Book of Lismore* contains a very ancient poem in which Cailte, one of the Fenian Chiefs, mentions the most celebrated musical instruments in ancient Ireland, and the names of the musicians who used them; among them was "The Fodhord (Fohord), of Fland, from the slopes of Latharn." A.D. 1198, "Aodh O'Niell, sailed with five ships to Kill . . . in Larne, burned a great part of the town, and killed eighteen of the English." The termination of the name of the town, is wanting in all the annalists.

After the English invasion, Larne gave name to a barony.

Several inquisitions find that James 1st, on the 14th of February, in the 3rd year of his reign, granted to Sir James Hamilton, the site and precincts of the friary, belonging to the Friars of the order of St. Augustine, or the Church of Inver with its appurtenances, the townlands of Caremore (Gardenmore), and Ballegrew-elawy (Ballyloran?) in the *Tuogh* of Larne, and the tithes belonging to them, and the townlands of Claneduff (Carnduff), Ballyshagge (Ballysnod), and Drimdode (Browndod), in the *Tuogh* of Magherimorne, together with the tithes of these townlands. In the following year, Hamilton transferred this grant to Sir Arthur Chichester, for whom it had been taken in trust. The territory, thus conveyed, constituted the old parish of Invermore. An inquisition held in 1621, found that the Earl of Antrim, claimed "Garrimore and Grinilawy," and that he, or his assigns, had been in possession of them for 16 years before the date of the inquisition.

In the *Taxation of Pope Nicholas*, the Rectory of "St. Cedma, of Inver," was valued at $4\frac{1}{2}$ marks, and its Vicarage at 20/-. In the margin, *Bangore* is entered opposite the valuation of the rectory, indicating that the rectory was appropriate to the Abbots of Bangor. The Abbey of Bangor belonged to the Canons Regular of St. Augustine, and the inquisition found, that *Inver* belonged to the Friars of St. Augustine, from which it would seem that some connection continued between Inver and Bangor, until the suppression of monasteries, although it does not appear that Bangor had any possessions in Inver at that period. St. Comgall was a native of the district of Magheramorne, where, according to Tighernach, he was born in the year 517. The name of St. Cedma, in whose honour the Church of Inver was dedicated,

does not appear in any of the Calendars. The father of St. Comgall, was named Setna, and there would be no difficulty in supposing that *Setna and Cedma*, were only different forms of the same word, but we have no account that Setna was honoured as a saint, and the entry in the roll of the taxation *Sanctæ Cedmæ*, indicating that Cedma was a female saint, however, it must be admitted that there are many clerical errors in the roll of the *Taxation*, and such a mistake might be expected at that part, for the writer had been after writing *Sanctæ* in the proceeding line, and might easily repeat it instead of *Sancti*. Moreover he would think that the name was that of a female, because Latin names ending in *a* are generally those of females. It is therefore not improbable, that the Church of Inver, bore the name of the father of St. Comgall. The inquisition taken at Antrim, in 1605, found that "one townland in the town, or village of Invermore, belongs to the said church as glebe land." The *Terrier* enters "Ecclesia de Envermore, hath 5 acres glebe, it pays Proxies, 5/-, Refections, 5/-, Synodals, 2/-." The townland, or "5 acres glebe," cannot now be traced. The Protestant Church of Larne, is generally supposed to occupy the site of a church that was built for, or adopted by the Friary, which was in its immediate neighbourhood, though the Larne River, whose ancient course was along the present church-yard, on the south and east sides of it, must have flowed between them. It is locally believed that the friary was in Chapel-field, which is about forty perches south-west of the church. There was also a cemetery in Chapel-field. The remains of a funeral mound stands south of the church, and separated from the church-yard by the former bed of the river. There seems to be a cave through the mound, for the old man, in whose garden

it is, says, that the rats that run in at the north-east of it, can run out at the south-west of it.

The *Taxation of Pope Nicholas* values "The Chapel of St. Mary of Inver," at 20/. The inquisition held at Antrim, in 1605, found—

"The Parish Church of Inverbeg is an entire Rectory, and in the same is a Rector. The gift of it belongs to the Bishop of Connor, in right of his bishopric, and the same Rector, in right of his rectory, receives all the tithes and altarages of the three townlands in that tuogh (Maghramorne), but the Bishop claims all the tithes of the same Rectory for his Mensal—by what right the jurors know not."

The *Terrier* enters "Enverbeg—The bishop's mensal, hath three townlands, whereof the spiritual belongs to the bishop." The three Townlands which belonged to the mensal Parish of Inverbeg, were Anteville, Ballyboley, and Ballycraigy. Generally speaking, the churches of mensal parishes in the diocese, were founded by St. Patrick, or some other bishop, the Tripartite mentions two churches erected by St. Patrick, in the territory of Larne, "*Ecclesia Tulachensis*, which is also called Kill-chonadhain, and Gluaire." The latter may be the Church of Tickmacreevan, which is still called the *Glore*, or it possibly, may be the mensal Church of Inverbeg. The site of St. Mary's, of Inverbeg, was in the plot of ground called Inverbeg, which corresponds with that part of the present town of Larne, which is called the Point. Before the river was changed from its natural course, the Point was on the south side of the river, and between it and the sea. Human bones have been frequently found in the upper part of the present Point gardens, and recently, when the approach to the Ballymena and Larne Railway Station was being made, a cemetery of stone-lined graves was cut through, which corresponds with the tradition, that the Meeting-house between that Railway Station and

the Protestant Church stands on, or near, the site of the ancient church. It is said that a part of this cemetery extended to the present Post Office.

The name *Inver* (*Inbhear*, pronounced Invar, the mouth of the river), was the old name of Larne, and refers to the position of the town, at the mouth of the Larne Water; Invermore took its name from a district which was so called, because, it was a *large* tract of land, situated at the mouth of the river, as distinguished from Inverbeg, which meant a small tract of land similarly situated.

A third church, in the immediate vicinity of those of Invermore and Inverbeg, is valued in the *Taxation of Pope Nicholas*, under the name of "The Church of Dunales," at $2\frac{1}{2}$ marks. The name is now Drumaliss, which with the Curran, forms a townland of 224 acres, in the civil Parish of Larne. A Post Mortem Inquisition, regarding the property, which had belonged to William de Burgo, found that he held lands in Dunmalys, and the Register of Primate Dowdal, mentions the Church of *Dunmalyn*. At the suppression of monasteries, the Chapel of Downmallis was among the possession which the Abbot of the Premonstratensian Abbey of Woodburn was compelled to surrender to the king.

The *Terrier* enters "Capella de Dunemallis, of Woodburne; it hath but three quarters of land in all—It pays Proxies, 18d; Refections, 18d; Synodals, 2/-."

An inquisition held September 1st, 1591, found that "the lands adjoining to, and belonging to the Church of the Friars, called Clondumalis, containing 15 English acres, lying near the lands of Olderfleet, on the north, and the lands of the Town of Larne on the other side, with the tithes of Olderfleet, Blackcave, and Grillamhill (Greenhills), had been forfeited to the Crown." It was also found, that there

was attached to the Castle of Olderfleet, three quarters of land, containing 180 acres. These were demised by the Queen in the following year, to Moses Hill for 20 years, at the rent of £1 6s 8d. These lands, with the Castle and lands of Olderfleet, as we shall afterwards see, were granted to James Fullerton, in 1603, probably in trust for Sir Arthur Chichester, who afterwards obtained them by letters patent. "Nine old ash trees," says the Rev. Classon Porter, Presbyterian Minister, in an interesting lecture, delivered in the M'Garel Town Hall, Larne, November 6th, 1872, "crooked and weather beaten, standing round in an oblong hollow, in the corner of a field, on the top of Drumalis, through which a road has been lately cut, are the only present apparent indications of a place once sacred, once dear to the heart of the pilgrim and the saint; where for ages stood a friary and a church; and where also was a consecrated burying ground, to receive the ashes of those, who, when living, had knelt in the adjacent buildings, either as pious worshippers, or as holy priests."

The Castle of Olderfleet was built by the English, but we have no record to tell the date of its erection. It was considered an important stronghold, to ward off the Scots. One of Travers' "devices, for the reformation of Ireland," in 1542, was to give Clannaboy to Niall Connallagh O'Neill, but to reserve Carrickfergus, Olderfleet, and Coleraine. In the same year, the Irish Master of the Ordnance, recommends, that a captain, with a suitable retinue, may be appointed to Wolverfleet, and that he have a galley or barque, to keep the seas clear of Scots, whom he calls "redshanks," and whom he describes as being "most vile in their living, of any nation, except Irishmen." February 18th, 1551, Lord Deputy Sentleger, writes to the Lord

Protector Somerset, that "John Parker is detained to victual and order the Forts of Knockfergus and Olderfleet to resist the Scots of the Out Isles, who mind to make a descent." In 1557, Lord Fytzwauter writes to Queen Mary, giving his opinion regarding the fortifying of Carlingford, Strangford, Knockfergus, Olderfleet, the Bann, and Lough Foyle. In 1568, Moses Hill was appointed Governor of Olderfleet. The Queen considered this castle of such importance, that in the articles entered into at Dunluce, between Sir John Perrott and Donnell Gorme MacDonnell, on the 18th of September, 1586, by which the latter was granted "so much of the Glynnns of Ulster, as were the lands of the Missetts, otherwise Bissets," it is expressly covenanted, that "the Castle of Olderfleet, shall be at her Majesty's disposition ;" and in the same way, when other articles were entered into, between Sir Arthur Perrott and Angus MacDonnell, in 1686, it is agreed, that all the castles and lands of the Bissets, shall be conferred on MacDonnell, but that "if it be found that the Castle of Olderfleet is parcel of the premises, then the Queen shall have the same." Sir Moses Hill was the first subject who got a lease, and that only for 20 years, of Olderfleet and the possessions of the Friary of Drumalis.

At the Battle of Ardfrecken, in Broadisland, fought on the 4th of November, 1597, Sir James MacDonnell having defeated and killed Sir John Chichester, took a great number of prisoners, one of whom was a Captain Constable, whom he induced to write a letter to the Earl of Ormond, the Lord Deputy, from the Castle of Dunluce, in which he stated the terms on which MacDonnell would release the prisoners ; one of them was, that the Castle of Olderfleet should be delivered to MacDonnell, "or else razed and overthrown,

which he doth allege to be his inheritance," and Captain Constable was not ashamed to beg his lordship to understand, that, this Castle of Olderfleet is of small importance, and rather a needless charge to her Majesty than otherwise. M'Donnell, however, took a more direct mode of obtaining his end; on the night after the day (Dec. 9th, 1597), on which Constable wrote the letter, the Castle was sold to the Scots by two of the warders, Robert Strawbridge, and John Wright. On that night, Moses Hill, and the constable, and six warders were in charge of the Castle. The Castle was recovered again from the MacDonnells, but probably much injured, for Sir Arthur Chichester writes on the 29th of May, 1600, to Lord Deputy Mountjoy, that, "he thought fit to rebuild Olderfleet, and leave some ward there." When James I. granted, May 28th, 1603, all the territory from the Cutt of Coleraine to the Curran of Larne, to Sir Randal MacDonnell, who became afterwards the first Earl of Antrim, he expressly reserves "the Castle of Olderfleet, with all its appurtenances." Chichester, however, contrived to induce the King to grant, in 1603, a temporary lease of the Castle "now or lately ruinous," and the Friary lands, to James Fullerton. On the 22nd of January, 1607, the grant was renewed to Fullerton, who, probably was only an agent for Chichester, for, not many years afterwards letters patent were granted to Chichester, who had then become Arthur, Lord Chichester, Baron of Belfast. The date of this grant was November 20th, 1621. It confers on Chichester, the Castle of Olderfleet, and its lands, 180 acres, the Friary lands, 15 acres, the spiritual commodities, whatsoever of the townlands of Olderfleet, Blackcave, and Grillamhill (Greenlands), and a ferry from Olderfleet to Island Magee; all, at the yearly rent of £1 6s. 8d.

Portions of the ruined castle still remain, and there are also traces of earth-works yet remaining on the Curran, these were constructed in 1640, by an army of Irish, which the Earl of Strafford had assembled here, in order that it might be ready to pass over into Scotland, to fight against the discontented Covenanters. In order to give employment to this army, Strafford sent orders to the Earl of Ormond, who was in command, to employ them "in building a fort of earth at Olderfleet, for the better security of his Majesty's ships, in their winter moorings in that harbour, and for a safe magazine for their provisions; and in cutting trenches, and casting up parapets and bulwarks, to fortify an encampment, that they might be the readier at these works, upon any occasions of service." The family of Agnew, obtained temporary leases of the Curran, but Captain William Agnew obtained, on May 1st, 1823, from Lord Donegall, a lease for lives renewable for ever, "of that parcel of land, called the Curran of Larne, containing by admeasurement, 125^a 22^r 30^{p.}, plantation measure, or thereabouts," with the rectorial tithes thereof, and the anchorage of the Lough and Curran of Larne. This included the site of the Friary of Drumalis. Mr. Agnew's interest in this lease, has passed by purchase to James Chaine, Esq., M.P.

In the *Taxation of Pope Nicholas* "The Church of Ballycunpan," is valued at 10/-, this is Ballyhampton, a small grange of 222 acres, which was one of the mensals of the Bishop of Connor; it is now incorporated in the civil parish of Kilwaughter. The *Terrier* says, "Ballyhumpany is the Bishop's Mensal, in Spiritual and Temporal, and is a towne, but is *brinked* by evil neighbours," we cannot say who were the evil neighbours who *brinked* the Bishop's Mensal, but it with other townlands

belonging to the See, is returned by the Ecclesiastical Commissioners, in 1833, as held by the heirs of R. Smith under the See. This valuable lease was conferred by a bishop, named Smith, on his son. The townland continued to pay rent to the Protestant bishop, till the Disestablishment. At the cross-roads, in Ballyhampton, is a field called the *Kirkland*, where, at the foot of a sunny slope, is a cluster of springs of the purest water, forming what is called "the well-head;" beside it, pieces of coffins, human bones, and traces of buildings, were turned up within memory. The townland of Drumnahoe—"the ridge of the cave," is named from a cave which is in Drummond's farm, but it is now closed. The Watch Cairn, in the townland of Ballykeel, is now a stone quarry.—See *Ordn. Mem. MS.*

PARISH PRIESTS.

We have seen, that until the death of Father Arthur O'Neill, the present Parishes of Larne and Carrickfergus formed one parish; they were then separated; Father O'Loughlin was appointed the first Parish Priest of Larne. The Rev. Henry O'Loughlin is a native of the townland of Culcavey, in the vicinity of Hillsborough. After studying in the Diocesan College, he entered the Logic Class in the College of Maynooth, in August, 1838; he was ordained in 1844, and, shortly afterwards, was appointed Curate of Belfast, from which he was promoted to the Parish of Larne, in March, 1852. After the death of Father O'Heggarty, he accepted the Parish of Ballymoney, in March, 1854.

The present parish priest, Father M'Kenna, succeeded Father O'Loughlin. The Rev. Francis M'Kenna was born in the townland of Ballylough, near Castlewellian, on the 25th of March, 1824. After studying in the Diocesan

College of Belfast, he entered the Logic Class in the College of Maynooth, August 30th, 1841. He was ordained in the College Chapel, on the 29th of May, 1847, by the Most Rev. Dr. Murray ; he was shortly afterwards appointed to the Curacy of Belfast, from which he was promoted to the Parish of Larne, on the 13th of March, 1854.*

C H U R C H.

During the dark ages of persecution, the few scattered Catholics of the district, which constitutes the present Parish of Larne, had no opportunity of hearing Mass nearer than a glen in the Upper Ballygowan, in the civil parish of Ballynure, unless at times, when Mass was celebrated in the cabin of some Catholic. Towards the end of the last century, Mass was celebrated in the house of Patrick M'Kinty, in Methodist Lane, and afterwards in a place called "The Cock Loft"—a loft of a little house at the upper end of Agnew's Lane, opposite the gate of the present church. The parish priest, at this period, had within his charge, the Mass Stations of Carrickfergus, Larne, and Ballygowan ; and, at times, he also said Mass in Ballyclare. In September, 1807, Hugh Kirker granted to Samuel Campbell, Daniel M'Alister, and Henry Magee, Trustees for the Catholics of Larne, a house called Market-Hill House, and two small yards, at the rent of

* The population of the Catholic parish of Larne, in 1881, can be approximated as follows :—In the civil parish of Island Magee, there were 71 Catholics, out of the total population of 2,644 ; in that of Glynn, 102 Catholics, total population, 1,798 ; in that of Inver, 126 Catholics, total population, 921 ; in that of Larne, 1,148, total population, 4,522. In all there were 1,347 Catholics, out of a total population of 9,885. By adding the Catholic population of the townlands belonging to the civil parishes of Kilwaughter and Templecorran, which are in the Catholic parish of Larne, the number of Catholics in the parish was, in 1881, about 1,400.

6d per annum, held under a lease of two lives. This house, which was better known under the name of *Mucket Hill House*, had been an old disused slaughter-house, but it was then fitted up for a chapel. On the 9th of January, 1813, John and William Millar, for the sum of £100, assigned their interest in Market Hill House, to Charles M'Garrell,* John Havron, and Henry Magee, Trustees for the Catholics. This lease having expired, Edmund M'Donnell, Esq., and his wife, the Countess Catherine, in December, 1828, granted, to Father O'Neill and his successors, as trustees, 1 rood and 10 perches, for lives, renewable for ever, at the rent of 6d per annum, "for the purpose of enlarging and rebuilding the present chapel." What is called "a chapel," is described in the *Northern Whig*, as "an old barn (more correctly a slaughter-house), which the Catholics bought and repaired." Father O'Neill built on the site a small chapel, which was consecrated on the 23rd of October, 1831, by Dr. Crolly, who preached the consecration sermon; and the collection amounted to £30. This chapel, being too small for the

* Charles M'Garrell was born at the Hungry Hill, in the civil parish of Raloo; he became a successful shoe and brogue maker, and eventually kept an inn in Larne. In consequence of an altercation with Friar MacCary, he became, for a time, a Protestant, but was soon afterwards reconciled to the Church; his unprincipled example, however, produced afterwards its natural results among his children. Father M'Mullan, P.P., Loughinisland, writing in his diary of what occurred during Dr. M'Mullan's visitation of the diocese in 1822, says—"We breakfasted at Mr. M'Garrell's; we met there his two sons—fine young men—they have gained a fortune in Demerara, but lost their faith." The elder of these two sons died unmarried, and the younger, Charles M'Garrell, bestowed to Larne the M'Garrell-Town-Hall and the M'Garrell-Cemetery, and, dying childless, he bequeathed the estate at Glynn, which he had purchased from John Irving, Esq., to his wife's brother, Sir James Hogg, afterwards called Sir James M'Garrell Hogg.

requirements of the parish, was re-erected and formed into the present church,* by Father M'Kenna. It was dedicated under the invocation of St. Macnisius, by Dr. Denvir, on the 17th of July, 1859, when the opening sermon was preached by the Rev. Charles M'Auley, D.D., Professor in the College of Maynooth.

* The old holy-water font of the ancient church of Portmuck is lying at the east end of Larne Church.

The Crannoge at Lough Mourne (see p. 79) is entered on Speed's *Map*, published in 1610.

The drinking cup, or ladle, described at p. 76, is the property of Mr. John Hamilton, and is at present deposited in the M'Garrell Hall, Larne; he has two other similar cups. Mr. Hamilton has a flat basin of stone, $6\frac{1}{2}$ inches in diameter, and $1\frac{1}{2}$ inches deep, found at Mutton Burn (see p. 93); he has two other similar dishes, but smaller.

THE PARISH OF BALLYCLARE.

THE district, which constitutes the recently formed Parish of Ballyclare, consists of the civil parishes of Raloo, Ballynure, Ballylinney, Ballycor, Glenwhirry, Rashee, Kilbride, and Doagh. It also includes the civil parish of Kilwaughter, except Ballyhampton, Ballykeel, Drumnahoe, and Glebe, which belong to Larne; and Capanagh, Mullagh-sandal, and Skeagh, which belong to the Parish of Glenarm; portions of the civil parishes of Ballymartin and Templepatrick; the town of Parkgate belonging to the Grange of Nilteen; and the townlands of Ballyclaverty, Ballygowan, Browndod, Dunamuggy, Ferguson's Land, Freemanstown and Halftown belonging to the civil parish of Donegore.

The Church of Kilwaughter (Cill-uachtair, "upper church") is valued in the *Taxation of Pope Nicholas*, under the name of "the Church of Killochre," at 5 marks. The *Terrier* enters: "Ecclesia de Killoghter.—It has half a plowland in Glebe, it pays, Proxies, 8s.; Refections, 8s.; Synodals, 2s.' The *Visitation Book* of 1622, reports: "Ecclesia de Killwoghter, decayed." The Parliamentary Commissioners, in 1657, report, regarding the parish: "It is bounded on the east, by the Parish of Inver (Larne); on the south, by the river of Inver (Larne Water); on the west, by the mearings between the baronies of Antrim and Glenarm; and on the north, by the Parish of Killyglen. It extends a mile and a half in length, and in breadth, a mile. No glebe belonging

thereto, neither is there any church." The church yard measuring 35 yards by 25, is densely crowded with graves and grave-stones. It is still used, though enclosed in Kilwaughter demesne, and close by the out-offices of the Castle. The old church stood in a corner of the graveyard ; its site is indicated by a hollow in the ground, within which the Catholics were formerly in the habit of interring their dead. Here was interred the Rev. Thomas Cassidy, P.P., of Larne and Carrickfergus ; he resided at Mackeystown, near Craiganorne. There is a small spring well, of a triangular shape, in the townland of Lowtown, a few perches to the left of the road leading from the Castle to the Park. Rags may still be seen tied on the bush overhanging the well, and pins are thrown into it. Richard Dobbs, writing in 1683, says : " On the south-west of this house (that of Patrick Agnews, Kilwaughter), above an English mile from it, near the highway leading from hence to Antrim, there appears among some small hazle shrubs, a pretty brisk spring, much drank by the ordinary people hereabouts. I have been told that this well-water will bubble and make a little murmuring noise, if the party for whom it is brought will recover—otherwise it will be smooth and still." The *Ordnance Survey Papers* say, " There is a tradition, that any person coming to it, either to perform stations or otherwise—if the water of the well does not boil while they are there, it is not considered a good omen, as some of the family will die before that day twelve months ; even Presbyterians believe this, but the practice is greatly abolished."

There is a tumulus near the site of the ancient church, such as frequently is to be found near old churches. Its diameter at the base, is 50 feet, and at the top, 86 feet, and

its height, from the bottom of the trench, is 12 feet ; the trench is 12 feet wide ; the parapet appears to have been about 5 feet high. The sides of this mound are planted with trees, and its parapet with thorns, so as to form a fence ; it is in the townland of Drumnadonaghy. There is an earthen rath on a bank, north of Mill-brook ; its diameter at the base is 150 feet, and at the top, 138 feet ; it is 7 feet high ; a parapet about 2 feet high runs round its top ; the trench is about 7 feet wide, but the outer parapet has been removed. In Lowtown, about 50 yards west of the Larne and Ballymena road, there is a rath of earth and stones, nearly circular, being 120 by 108 feet in diameter at the top, and 30 feet wider at the base ; it is 10 feet high and surrounded by a trench, 12 feet wide ; the parapet was 4 feet high, but it is partly dug away. This rath had a cave in it, but very little of it exists now. Rory's Glen, according to tradition, is named from Rory Oge M'Quillan. There is a rath of earth and stones, on the edge of the precipice which bounds the glen at the limestone quarry. It is 30 feet in diameter at the top, 38 at the base, and about 9 feet high, having a trench round it 8 feet wide, and 8 feet deeper than the level of the field in which it is. There is a rath of earth in Hightown, about 200 perches north of the Park wall ; it is only about $2\frac{1}{2}$, or 3 feet, above the level of the field, and about 63 feet in diameter, having neither trench nor parapet. There was formerly an artificial cave in this rath, but it has been dug away ; and about 50 perches south of it there was another artificial cave, which has also been demolished. In Ballyedward, about 100 perches west of the Larne and Ballymena road, there was a rath, but there now remains only a part of the western side of the parapet. See *Ordnance Memoir MS.*

The Church of Rathlung (now Raloo) is valued in the *Taxation of Pope Nicholas* at 6 marks, which was a valuation much higher than that placed on any of the churches in the vicinity. In the *Terrier* is entered—"Ecclesia de Raloo hath a quarterland glebe; it pays Proxies, 5s; Synodals, 5s; Refections, 2s." The *Visitation Book* of 1622, reports—"Ecclesia de Ralow, decayed. Noe cure nor able to maynteyne any, the people resort to the next church." This state of things continued until comparatively recent times; there was no place of religious worship in the civil parish until the Catholics erected the Chapel of Ballygowan, in 1788. The present Protestant church was built by the Church Extension Society about forty years ago. The ancient burial-ground of Raloo, containing a fragment of the east gable of its church, is situated in the townland of Tureagh, near the base of a steep declivity which forms the southern side of a deep and comparatively fertile valley. A remarkably crooked and steep road, seldom exceeding eight feet, pursues its tortuous direction past the burial-ground from the village of Glenoe, where it branched off from an ancient paved road that led through that village from Belfast, or Carrickfergus, to Glenarm. The fragment of the gable, which remains, is 6 feet high and 9 feet long; it is 3 feet 2 inches thick, and built in courses of 18 inches of undressed and rather small field or water-worn stones.

On leaving the townland of Ballygowan, in the parish of Ballynure, we cross a little stream, which runs through the glen and we enter Ballygowan, in the Parish of Raloo. That glen, between the two Ballygowans, is the Gleann-an-Gabhain, where the great battle was fought in which fell King Tuathal Teachtmair. Both the townlands of Ballygowan are filled with ancient monuments, which testify,

after so many centuries, that some great event occurred in their fields. Here we will only speak of Ballygowan in the Parish of Raloo. In that townland are the remains of several stone monuments, commonly called Druids' Altars. Of the north-western of these, M'Skimin, writing in the *Dublin Penny Journal*, says: "In the Parish of Raloo are sixteen large stones, standing closely together, called, in the Scottish idiom of the neighbourhood, 'Ceanorth's Wa's.'" They are situated on a swelling eminence; and from several stones of a similar size lying about, and others removed within memory to the adjoining fences, it is evident that formerly a considerably greater number stood here, than at present; and from an examination of their probable number, it is certain there could not have been less than thirty. The greatest height of those remaining is about $4\frac{1}{2}$ feet from the ground; and on these rested a stone about 6 feet in length, by $4\frac{1}{2}$ in breadth, which many years ago was cast from its level position by the lovers of destruction and mischief." It seems to have consisted of a slab resting on two upright stones, and to have been surrounded by several concentric circles. The slab is 4 feet 3 inches by 4 feet, and 17 inches thick. Judging from the position that the stones at present occupy, it would seem that, from the concentric circles, an avenue extended north-easterly from the tabular stone. From information supplied to the officers of the Ordnance Survey, by the farmer, it would seem, that two circles, of which the tabular stone was the common centre, encompassed it. The diameter of the inner circle was 80 feet, and that of the outer, 130, but, according to tradition, other circles encompassed these, and the radius of the outmost circle was 120 yards from the Cromleach. About the year 1828, a man, when engaged sinking a gate-post, on the northern side of

the Cromleach, discovered, at the depth of 18 inches from the surface, a compact pavement, beneath which he found red clay and peat to the depth of a foot ; when he found a lower pavement, beneath which was “ a wheel-barrowful ” of whitish ashes mixed with bones and blackish earth. There are numerous caves in the vicinity of the monument, but none of them are open. According to some, Ceanorth was a Scottish chief, but M'Skimin, in the *Dublin Penny Journal*, twists the name, which is probably only lately imposed on the structure, into *Cean Grioth*, which he translates “ head of the sun.” The second monument in Ballygowan is very similar to the one just described, and is situated 1,100 yards south-east of it ; it too has received similar injuries. It is said that the number of stones removed exceeded those which remain ; many of them were removed to make way for a lane which crosses the site. In digging about the site nothing was discovered except decayed bones. Between the two monuments can be traced, with some difficulty but satisfactorily, a stone circle. It is distant from the north-west monument 506 yards, and from the south-east monument 594 yards. Its centre occupies the summit of a little swell ; its diameter is 760 feet ; only about the third of its circumference can now be traced. The stones appear at intervals, of from 6 to 56 feet, and never rise above the ground more than two inches. At its centre are the remains of a small mound 132 feet in diameter. It is not now more than a foot high ; a row of seven stones are to be traced around it, at about 12 feet from its exterior. They are large, but appear only a few inches above the ground. From the centre of this mound a row of stones extends in a right line eastward to the circumference of the circle ; of these only 8 remain, and only a small part of each rises above the ground. In this

townland a beautiful oval shaped hill is called "the entrenchment," from the remains of an encampment, which may be traced along its eastern and northern declivities; and more earthen embankments are still discernible along its northern and southern slopes. Several stone hatchets, flint arrow-heads, some human bones, and portions of querns have been found in cultivating it. See *Ordnance Memoir MS.* The importance of Ballygowan continued even in Christian times; in the year 1837 a large quantity of human bones and fragments of massive oak coffins were discovered in a plot of rich ground about 20 yards square. Near the centre of this, the foundations of a small building, which had stood due east and west, were also discovered. In the adjoining townland of Ballyrickardmore, and within 880 yards north-east of the sunken circle of stones, occurs a similar circle. It occupies the summit of a little knoll near the right bank of the Larne River; its diameter is 150 feet. It consisted of a number of large stones, the most of which have been removed or sunk, while the remainder do not appear more than a few inches above the ground. In many cases the stones are equidistant, and perhaps all have been so. At the centre of the circle is a standing stone 2 feet 9 inches high, and 21 by 13 inches thick. The remains of a large concentric circle may be traced around this circle at a distance of 90 feet from its circumference; its diameter has been 340 feet. Only nine of the stones appear above the surface; and they can with difficulty be traced, as they lie so deeply sunk. Many of them are equidistant, being 20 feet from each other. Those that remain describe about two-thirds of a semicircle. These circles have not been observed, even by those who cultivated the fields, nor have any remains been found about them. In

this townland a strong fort occupies the summit of a basaltic hummock, elevated about 40 feet above the adjacent ground. The fort has suffered much; nearly the entire of its two ramparts and the parapet, which encircled its platform, have been demolished. The platform is 89 feet in diameter at the summit, and 110 feet at the base; its elevation was from 8 to 11 feet. Its surface seems once to have been cased with large undressed quarry stones, closely laid and well bedded without cement. The most of these have been removed, but many of them yet remain, particularly on the north side. The facing has evidently been carried above the level of the platform. A cave, or gallery, extended along the north side, and a branch of it extends to the centre of the platform. The width of this cave is 3 feet 2 inches at the base, and 2 feet 5 inches at the top; its height is 6 feet; the walls are built of small angular quarry stones, none of which exceed 13 inches in length; the roof is covered with large water-worn flags. The inner ditch is 13 feet wide, and the outer, 22 feet; only portions of the ramparts remain; they seem to have been composed principally of stones. In Ballyrickard-Beg, 462 yards N.E. of "Ceanorth's Wa'-as," a large slab, about $3\frac{1}{2}$ feet square, and 20 inches thick, rests on two other stones; it seems to be a disturbed Cromleach. Between the townlands of Ballyrickard-Mor and Altilevally stands the *Dun* of Dunisland, which, as the name indicates—the fort of the island—was, at no distant day, an island surrounded by the adjacent bog. It is 25 feet in height, 162 feet in diameter at the base, and 56 at the summit; it was encompassed by a ditch 23 feet wide, then by a rampart 23 feet broad, and in its present state, 6 feet high; beyond this, a second ditch, 36 feet wide—outside of which was a rampart, 36 feet broad, and, at present, 7 feet high.

Altilevally—the mountain of the road—is the name of a townland through which passed the great road leading from Carrickfergus to Glenarm. About 150 years ago, the part of it towards Glenarm was superseded by a new line; portions of it running through the Parishes of Carncastle and Tickmacrean pass over great elevations, running in a straight line over mountains and valleys.—See *Ord. Mem. MS.*

Near the centre of the Parish is a conspicuous eminence, called *Crossmary*—called so, no doubt, from a cross which once stood there. The hill is traversed by the boundaries of the townland of Altilevally and Tureagh. It is stated that the proper name is *Cross Mac Rory*.

Mountbill, $3\frac{1}{2}$ miles S.W. of Larne, was the scene of a battle between the English and Bruce. Within memory, three large Standing Stones stood near it, at a little distance from each other; they were called “Bruce’s Stones.” The mound from which the hill is named was called “Bruce’s Cairn;” it stood on an adjacent field until the year 1835, when it was demolished. Though stated to have been erected over one of Bruce’s generals, it was no doubt of pagan origin. About 120 years ago, a grave, constructed of large flag-stones, and containing ashes and bones, was found near its base.

The townland of Carnneal is called from a mound in it, which occupies a low situation near the base of a considerable eminence. Its present height is only 6 or 7 feet, its diameter at the summit, 27 feet, and at its base, 44. The top is occupied by an aged thorn, supposed to be “very gentle.” Artificial caves are numerous throughout the civil parish of Raloo. There were formerly in this civil parish many earthen raths which have been destroyed, some within memory, because they were supposed to have interfered with operations of the farmers.

The lands of this parish were conferred by a grant of James I., and were included in the grant of Magheramorne, to James Hamilton, which was transferred to Sir Arthur Chichester, who leased the most of it to Sir Moses Hill, in whose descendants they still remain.

The Church of Ballynure—*Baile-an-Iubhair*—"the town of the yew tree," is valued in the *Taxation of Pope Nicholas* at 13 marks. The *Terrier* enters: "Ecclesia de Ballynure; it had two townlands glebe, and now but one, and there is 30 acres of St. John's. The prebend of Kilroot has it. It pays—Proxies, 10s.; Refections, 10s.; Synodals, 2s." The *Visitation Book* of 1622, enters: "Ecclesia de Ballynure, decayed." The Registry of Muckamore recites a grant made by Robert de Sandal to Muckamore of a Carucate of land in "tento de Ywes;" whether or not the church was impropriate to Muckamore, the entry in the *Terrier* shows that the Hospitallers were possessed of property within the parish. The town of Ballynure stands on the townlands of Dunturkey and Tubberdowny, in the latter of which is the ancient graveyard, with the ruins of a former Protestant church, that occupy the site of the original church. The church appears to have been surrounded by a circular earthen entrenchment, and the branches of an artificial cave run under the graveyard. The townland of Tubberdowney is named from a remarkable well, about which Richard Dobbs, in his *Description of the County of Antrim*, written in 1683, says—

"In Ballynure (which is a small estate belonging to myself, and held by the Crown since the time of Queen Elizabeth) is a well, called Toberdoney—*i. e.* Sunday-well—(within a quarter of a mile of the house lately built there by me), which, in former times, was very much frequented for sickness and distempers by the Irish, and still is some on May-eve, Midsummer-eve, and Christmas. It is a

plentiful running spring, and commended by all persons for excellent water, in which (it has been observed many years) is constantly a trout, not like ordinary trouts in the country : sometimes it appears inclining to green, sometimes to black, has no spots, and in shape is very like a tench. At this time there are two in it : one near a foot long, the other not above three inches ; they never go out of the well, unless accidentally, and return again, tho' a river, plentiful of trout, hard by. Some twelve years since, a young fellow caught and carried away one of these trouts, and died within two or three days after."

In an interesting paper, read, October 16th, 1880, before the Royal Historical Association of Ireland, Mr. Wakeman collected many instances of a belief existing among the Irish, that certain fishes were supernaturally preserved in many of the wells of Ireland ;—two trouts in Tober-Kieran, near Kells ; two trouts in the "Pigeon Hole," near Cong ; two trouts in Tubber Tullaghan, in the County of Sligo ; a salmon and an eel in Tubber-Monaghan, in the parish of Dingle. Mr. Wakeman might have given many other instances of this curious belief, which is common among the Celtic and Eastern nations. The well of Tubberdowny still exists, but its trouts are gone, and it is now only valued for its excellent water. It was formerly called the Pin-well, from the custom of persons dropping pins into it after they drew water from it.

The territory, or Cynament, of Ballynure, which corresponded with the present civil parish of Ballynure, was conferred by Shane Mac Brian O'Neill, along with the tuogh of Braden Island, on John Dallaway (see p. 88). He obtained a Crown grant, dated 10th April, 1606, for the lands which he held. Liberty was also granted to him to hold a market each Friday, and a fair each year, at Thomastown (Straid). When Dalway leased off the lands of Braden Island to William Edmonston, he was required, among other

things, to draw slates and timber for a castle, which Dalway was about to build, near Ballynure (Castletown). By the award, in 1625, which terminated the suit between the families of Dalway and Dobbs (see p. 90), the Cynament of Ballynure became the property of Hercules Dobbs, son of Margaret Dalway.

The following is the substance of the *Ordnance Memoir of the Civil Parish of Ballynure*, written by Thomas Fagan, in 1839 :—There is in the townland of Straid,* and in the farm of John Wetherup, an oval rath, or fort, and a cave. In bogs of that townland were found, bog butter, wooden vessels, and other objects of antiquity. Here were found the three bronze trumpets, drawings of which are given in *Walker's Irish Bards*, published in 1780. About a quarter of a mile distant from Straid village are the remains of a "Giant's grave." About a mile south of the village of Straid are Irish Hill and Scotch Hill, so named from camps occupied by the Irish and Scotch forces during the war of 1641. On Straid Hill were formerly held the cattle fairs which are now held in Ballynure. Another oval rath is in the farm of William Madole ; to east and south of it are large stones, supposed to be for monumental purposes.

In Dunturkey, in John Forsyth's farm, are the ruins of a

* Near Straid is a place anciently called Aghasolas—"the ford of light."—(See p. 7). Some person, who knew a little of the Irish language, supposed that the latter portion of the word was *Salach*—"dirty, or foul," and translated the name, *Foul-Ford*. The officials of the Ordnance Survey were informed by Joseph Robinson, James Todd, and other local parties, that the ford was so named from the number of persons who were drowned in it. The Ordnance officials, however, pursued an independent course, and named it on their map, *Fool Ford*. They have entered the *rath* of Lisnalinchy, or, properly, Lislinchy (see p. 181), in the adjoining parish of Ballylinny, under the classic form of *Silentia Fort!*

rath, beside which there is an artificial cave. In the same townland, in the farm of David Kennedy, are the ruins of another rath, 32 yards in diameter, in the trench of which were discovered above a dozen of oaken staves, roughly dressed, a part of the ancient stockade; there was a cave on the east side of it. There was also a rath in Dunturkey, in the farm of John Martin, and another in that of Samuel Kennedy, to which there was attached a cave, but all are now destroyed.

In John Kirk's farm in Legaloy, are the ruins of a rath, 38 yards in diameter, under which was a cave, and on the same farm are other caves. In Castletown, in the farm of William Adair, are the ruins of an oval rath, 50 by 40 yards, with considerable outworks, which seems to have been a place of great strength. The townland takes its name from the castle, built by the Dobbs family, but little now remains of it. Near it stands an old bridge, said to have been erected in 1590.

The bridge was for an old line of road, which led to Carrickfergus; parts of this road, paved with large and small stones, are still extant; it seems to have been about nine feet wide. Near the ruins of the Castle are the remains of an earthen mound. On an elevated site, in the same townland there is a Standing Stone 7 feet high. It is said there was a Cromlech, on the Fair Hill, in the same townland, but it has long since been destroyed. The fairs granted in John Dalway's patent, were held on this hill, but they have been removed to Ballynure since about 1790. The hill was used by the United Irishmen as their drilling ground.

There are the remains of a rath in Bryantang, in the farm of James Boyd. In Ballynarry, within 30 yards of the

boundary of the Corporation of Carrickfergus, is a Standing Stone, about 7 feet high, which occupies a very commanding position. In Little Ballymena, in William Stewart's farm, there was a fort, and adjoining it there was a cave. There is also in the same townland, in William A. Wylie's farm, a large oval rath, which had an oblong platform of earth-work, and a cave. In Ballybrackin there was a rath and cave, in the farm of Samuel Robinson; there was another rath, having a cave, in the farm of Robert Wright. A large cave is in the farm of Francis Devanny, and another near a bog, in the farm of James Donaldson. In Skilganaban there was a rath, in the farm of James Woodside, but it has long since been destroyed. Another rath long since destroyed, was in Ballynarry, in William Curran's farm. A rath of large size, also long since destroyed, stood in Ballygowan, in the farm of William Knox. A furlong east of it there is, in the farm of Patrick M'Cullough, an ancient Standing Stone; and about 15 yards N.E. of it, stood, it is said, a Cromleach; and at the distance of about two furlongs west of these there is a Standing Stone, in the farm of Mathew Johnston. Stone hatchets and flint arrow-heads have been found in great quantities in this townland. In Ballylagan are the remains of a large rath, in the farm of Henry Lennan. In Ballyclare there are also the remains of a large rath, in the farm of James Simpson. John Fullerton has a piece of horn, about the size of a crown piece, which was found in 1834, in a bog on the borders of the parish. On it is the head of Pope Alexander VII., around which is inscribed *Alexan. VII., Pont. Max.* In the same bog were found, in 1830, above forty amber beads, each from one to four inches in circumference; some of them were oval, and others of an oblong shape; they were given to John Park,

Esq., of Ballynure, in whose family they are supposed still to be.

“*Ecclesia de Lynne.*”—The Church of Lynne, now Ballylinny, is valued in the roll of the *Pope Nicholas Taxation*, at 9 marks. The rectory of this church was one of the impropriations of the Abbey of Woodburn. The *Terrier* enters “*Ecclesia de Bally-na-linny*—it has one town and a quarter glebe—Proxies, 5/-; Synodals, 5/-; Refections, 2/-. My Lord Deputy Chichester hath it from Woodburn.” An inquisition, held at Joymount, in Carrickfergus, 19th James I. found that that parish extended over the townlands of Ballylinny, Balliboane, Lisselinchy, two townlands of Carntall, and two townlands of Bruslee. The *Visitation Book* of 1622, reports “*Ecclesia de Ballylinny decayed*,” and adds “*Rectory belongeth to the Abbey of Woodburn, and is possest by the Lord Treasurer (Chichester).*” The grave-yard is an area of 186 feet by 198 well enclosed; the oldest inscription is 1750. The foundations of the church stand in the centre of the grave-yard, but scarcely appear above the ground, they are S.E. and N.W. and are 60 feet in length, and 28 feet wide; the walls are three feet thick. There was formerly a *rath* or mound in the field below the church, which was removed by the present farmer. At a short distance, a rivulet which is one of the tributaries of the Six-Mile-Water, runs over a rocky channel and makes a small cascade, hence the name of the townland—Ballylinny—“the town of the waterfall.” Linn according to Joyce “signifies a pond or pool, water, the sea, and it occurs in local names, but only as meaning a pool or pond. The English speaking people of Scotland retain the word to the present day, but apply it to a waterfall:—

“Whyles oure the linn the burnie plays.”

“ Let me in for loud the linn
Is roarin o’er the warlock craggie.”

In the present instance it is obvious, that the Ulster Irish in very ancient times applied the same meaning to the word. Mr. Gregg, of Ballymenock,* near Holywood, is

* This was one of the townlands, which an ancestor of Mr. Gregg acquired in the last century, and on which he raised the rents excessively, and thereby so far excited the inhabitants as to call into existence the “Hearts of Steel.” The seizure of David Douglas, charged with maiming Mr. Gregg’s cattle, was the cause of the insurrection. To what has already been said on that subject (see *Down and Connor*, Vol. ii. p. 38), may be added the following extracts, from letters preserved in the State Paper Office, London :—

“ St. James, April 6th, 1772.

“ Rochford to Townsend.

“ It has given the King great pleasure to hear, that the disturbances in the North of Ireland are likely to be quelled without danger or further effusion of blood ; but his Majesty’s humanity, was, at the same time, greatly effected by hearing your Excellency’s opinion, that they owe their rise to private oppression, and that the over-greediness and harshness of landlords may be a means of depriving the kingdom of a number of his Majesty’s most industrious and valuable subjects. The King does not doubt, but that your Excellency will endeavour, by every means in your power, to convince persons of property of their infatuation in this respect, and to instil into them, principles of equity and moderation, which, it is to be feared, can only apply an effectual remedy to the evil.”

“ April 10th, 1872.

“ Captain Erskine to Mr. Lee.

“ A few facts, which all the country acknowledges the truth of, will show how much foundation there is for their complaints. Lord Donegall, upon his leases falling in, wanted to raise upwards of £100,000, by way of gorsham, which the farmers not being able to raise, two or three merchants of Belfast were preferred to them, though they offered more than the interest of that money, besides the rent. By this one stroke a whole country-side were driven from their habitations. What must become of them ? They must either go to America, or take the lands at any rate that the Belfast merchants choose them let it at.”

landlord of Ballylinny. There is a tradition that a town once extended from the church of Ballylinny to that of Ballywalter, a distance of one mile and five furlongs. Foundations of brick and stone walls cemented with lime enclosing rooms, paved hearths, wood ashes, half burned corn, and numerous querns have been found through the whole extent of Ballyhowne, the intervening townland ; but these are scarcely sufficient to prop up the popular tradition. In that townland there exist very numerous caves, which have given name to it—"the town of the caves ;" these are supposed to be in some way connected with the ancient town. Caves are numerous in many parts of the civil parish, particularly in the light and dry soil along the northern districts of the parish ; upwards of twenty, according to the *Ordnance Memoir MS.*, are said to have been, within memory, whole or partially demolished, or their entrances so covered, that all traces of them have long since been forgotten. The townland of Lisnalinchy, with its old forts or *Lises*, still preserves the memory of the ancient chiefs of Dalaradia, the O'Loingsighs, whose descendants are to be found sparsely scattered through Down and Antrim under the name of Lynchy, or driven into Derry and Donegal, where they have assumed the name of Lynch and Mac-Linchy. This large townland contains two forts ; that known by the name of Lisnalinchy Fort occupies a conspicuous position on the summit of a gentle eminence. It is 212 feet in diameter at the base, and from 20 to 24 feet in height, from the bottom of the ditch, to the top of the parapet, which encircles its summit. This parapet is 7 feet high in the inside, and 8 feet broad at the top. The fort within the parapet is 128 feet ; the ditch is 17 feet wide, beyond which are the remains of a parapet from 6 to 9 feet

high in the inside. The entrance, which is 12 feet wide, is at the south-west side. A little spring oozes from the body of the fort, near the entrance. No artificial cave has been discovered in or about the fort. The second fort is half a mile N.W. of the former. It also is circular; 143 feet in diameter at the base; 7 to 10 feet high; the parapet is 3 to 5 feet high, and 12 feet broad; and the diameter of the space within the parapet is 97 feet. It is encompassed by a shallow ditch 16 feet wide, around the margin of which are the traces of a parapet; and at the distance of 36 feet from the ditch are to be seen the remains of another parapet. The entrance is at its southern side. An artificial cave can be traced, by the occasional appearance of the covering stones extending across the fort. Above the cave, and 40 feet from the south side of the fort, stands a rude stone, 3 feet 2 inches high. At the distance of 38 feet to the east of this fort are the remains of a quadrangular fortification, 92 feet by 78 feet, consisting of an earthen parapet, 2 to 5 feet high, and from 5 to 8 feet broad. Ballylinny gave name to a *Tuogh*, which extended over the civil parishes of Templepatrick, Ballylinny, and Ballymartin. This territory was granted by James I., July 20th, in the third year of his reign, to James Hamilton, at the annual rent of 63/6, reserving, however, from the grant all glebe and episcopal lands. This valuable grant was transferred by a deed, dated in the following April, to Sir Arthur Chichester, for whom Hamilton had taken the grant.

The Grange of Ballywalter, now united to the civil parish of Ballylinney, contains 320 acres. The *Taxation of Pope Nicholas* enters:—"The rector of Walter de Logan's-town—the Hospitallers are rectors," and because the rectory was vested in that Order, it was exempt from the taxation, but

the vicarage was valued at 40s. The Church is thus referred to in the *Terrier*:—"Ecclesia de Ballywalter, one townland glebe (Ullane O'Shiel); it pays—Proxies, 5s.; Refections, 5s.; Synodals, 2s." Ullane O'Shiel was either the tenant of the glebe, or the vicar, in 1613. The *Visitation* of 1622, reports:—"Ecclesia de Balliwalter, decayed;" and adds, the presentation is vested in the Lord Treasurer (Chichester). Ballywalter may have derived its name from Walter de Logan, one of the Anglo-Norman followers of De Courcy, who subscribed, as witness, one of the Charters of St. Patrick's of Down. It is probable that he conferred Ballywalter on the Hospitallers; for we find Pope Innocent III. confirmed them in possession of "Terra Walteri de Logan"—*Epist. Innoc. III.* Near the north side of the Grange is a circular earthen mound, or tumulus, 15 feet high, 75 feet in diameter at the base, and 47 at the summit. "Within a few yards of the tumulus, the ruins of a church, situated in a small burial-ground, have, within memory, been removed. The church, which was removed about 55 years ago, measured 50 by 24 feet; its side-walls 3 feet, and its gables 6 feet thick, and were very firmly built. In the graveyard, a large quantity of human bones, some silver coins, two brass spurs, and a brass stirrup were found. All trace of this church and burial-ground were many years ago removed."—*Ordinance Memoir MS.*, written in 1837.

The Roll of the *Pope Nicholas Taxation* returns "Ecclesia de Douach" as valued at 2½ marks. The Church of Doagh, called so, perhaps, from the Irish word, *Dua*, "a high mound," was conferred on the priory of Muckamore shortly after the English invasion; and about the year 1251, Isaac, Bishop of Connor, confirmed that priory in the possession of

it.* It continued in the possession of Muckamore until the suppression of monasteries. According to the inquisition taken at Antrim in 1605, that monastery was bound to maintain a curate in the church; and it had attached to it, Ballyduaghe, Ballycoggrye, Ballyclare, and Ballyardmadog. It is strange that there is no entry regarding this church in the *Terrier*, but Rashee is twice entered, once as *Ecclesia de Raschi*, where it is said that "it has some orchards," and again as *Capella de Rasee*, where it is said that it *has one plowland glebe, my Lord Deputy withholds it*. It is probable that one of these entries is intended for Doagh. The Report of the *Visitation* of 1622, says:—"Grange de Dowaghe—The 2 part of all tithes impropriate to the Abbey of Muckamore, possessed by Hercules Langford, knt." The foundations of the church yet remain in the graveyard. They stand east and west, and measure in the extreme 60 by 26 feet. The walls are 4 feet thick; they are now under the surface of the graveyard, except a portion of the west gable, 8 feet high, 6 feet long, and 4 feet thick. Its masonry is of the very rudest description; the stones are not laid in courses, and the largest stone above the foundation does not exceed 12 inches by 10; they are all field stones from 3 to 8 pounds weight. The centre or heart of the wall consists of a mass of small stones, from 1 to 4 pounds weight, confusedly thrown together, but firmly cemented by

* A Pipe Roll, preserved in the Irish Exchequer Record Office, which belonged to the years 1260, 1261, has preserved an account of the Seneschal of Ulster, in which appears the following items:—"John de Douach, and Ramilda, his wife, half a mark, because they are not prosecuted, and because they had not their pledges, but (gave their) faith.—William de Crokeston (Crooked-Stone), one mark for the pledge of the said John." Peter de Douach was Bishop of Connor from 1274 to 1292.

an abundance of coarse mortar or grouting, which, as it does not appear in the face of the wall, has evidently been poured into the heart of the wall in a somewhat liquid state. A number of the *dressing* stones, chiefly of "Tardree stone," are at the heads of graves in the cemetery. A circular earthen rath is situated 30 feet west of the graveyard, and on the verge of a precipitous bank, 30 feet high, which overhangs the Doagh River. It is 64 feet in diameter, and at present only 6 feet high, and has no outworks. Within memory, 9 raths in the Grange have been demolished; one of them, under which was an artificial cave, was in the townland of Doagh. In that townland 5 caves have been demolished and 8 closed up; and in that of Ballyclare, within memory, 2 have been destroyed and 4 closed up. In the field which is separated by a highway from the eastern side of the burial-ground, is a cave, which had very extensive ramifications; one of its passages, it is said, extends under the church. This cave is described by one who examined it, and whose description of it can be relied on. It has more than a dozen chambers connected with each other by narrow passages, through which a man can with difficulty creep. The chambers, in some instances, measure 6 feet wide at the bottom, and 3 at the roof, and are 8 feet high. Their walls are, as usual, of dry stones, and their roofs of flag-stones; their floors are of earth, and are smoothly and carefully formed. White ashes of turf were found in several of them. In one there was a large heap of such ashes occupying the centre of the floor, and around it were three smooth stones, which had evidently been used as seats; the only other articles found in them were small clay pipes, commonly called "Danes' pipes," but in the field above them quantities of arrow-heads and stone hatchets have been found.—

Ordnance Memoir MS. In 1833 a Tithe Commission decided that the Grange of Doagh was liable to pay in tithes to Viscount Ferrard, £127 7s. 1d. yearly, as lay impropiator, and to G. H. M'D. Johnston, £63 13s. 6d., as vicar of the parish of Doagh. The farmers contended that the Grange of Doagh was not, within the memory of man, subject to payment of any tithe. The Court of Exchequer, on the 16th of December, 1840, decided that the Grange was not liable to the impost of tithes or rent charge.

Parkgate is named because at it was one of the entrances to a great park, formed by Sir Artūur Chichester. It included in the Parish of Kilbride, the townlands of Fiftyacres, Ballywee, Holestone, Kilbride, Douglasland, and Ballyhamage, the remaining portions of this park were in the Parish of Donegore and Grange of Doagh. The boundaries of this park may yet be traced at intervals in those parishes. It commenced at the Six Mile Water, in the Parish of Donegore, immediately south of Parkgate, and proceeded northwards through the village, crossed the little stream which bounds the Parish of Kilbride, it ran along the northern sides of the townlands of Ballywee, Holestone, and Douglasland, from thence it extended eastward into the Grange of Doagh, and soon afterwards struck suddenly towards the south, and terminated at the Six Mile Water, at a point 3 miles and 3 furlongs from that at which it started. The park included an area of about 3 miles from east to west, by 2 miles from north to south. One gate was at the present Village of Parkgate, the other at its eastern side, was on the same road (that from Antrim to Carrickfergus, through Doagh and Ballyclare); about half-way between Doagh and Ballyclare. The site of this gate is also called Parkgate, and at times "The Thorn Dike," from the

massive fence which formed the boundary, and was planted with large Sloe-thorns, some of which still remain. Small portions of this ditch are still to be traced on the summit of the hill, in the townland of Holestone. It is formed of stones and earth, and is from 5 to 6 feet thick at the base, but at present it nowhere exceeds two feet in height. It is said that each person passing through the gates paid a toll of one half-penny.

“The Rectory of St. Brigid’s” is valued in the *Taxation of Pope Nicholas* at 10 marks. That entry refers to the Church of Kilbride. In 1605 it was found, by inquisition, that Kilbride was a parish in the Tuogh of Moylinny, extending over thirteen townlands, that two-thirds of the tithes belonged to the rectory, one-third to the vicar, that the advowson of the rectory belonged to the Crown, and the collation to the vicarage was vested in the bishop. The *Terrier* enters—“Ecclesia de Killbried, 2 towns Erenoth (Erenach) lands, of which 30 acres belong to St. John’s. It pays—Proxies, 10s. ; Refections, 10s. ; Synodals, 2s.,” and the entry in the *Visitation Book* of 1622, only says, that it was then united with Donegore parish, but does not state in what condition the church was. The burial ground occupies an elevated position in the townland of Kilbride—“the Church of St. Bridget.” The foundations of the church were wholly removed about the year 1830 ; they were near the centre of the graveyard, and showed that the church measured 68 by 30 feet. Near the graveyard, and at the intersection of two old roads, extensive foundations have been dug up ; they are said to have been those of a village, which was destroyed during the war of 1641. In Drumadarragh there is a place called “The Trench,” though there are now no traces of a trench, which is said to have been so named

from works thrown up during that war. On the wild and uncultivated summit of Drumadarragh Hill is an enclosure of 93 feet square in the clear ; it is surrounded by a parapet 5 feet high in the exterior, and 3 feet high in the interior, and of an average breadth of 9 feet. It is chiefly composed of earth, having, however, many large stones laid longitudinally, which appear in both its outer and inner face. This parapet contains 18 hollows, which have been intentionally formed, and were faced with stones. They are much mutilated, but appear to have been about 2 feet deep, and from $3\frac{1}{2}$ to 10 feet long ; the entrance, which is in the eastern side, is 5 feet wide. There are faint vestiges of a ditch outside the parapet. In the adjacent parish of Dunagore there is an elliptical enclosure, which has little hollows similarly formed, but its use is equally unknown. There is, however, a tradition that, during the wars of 1641, the Protestants were encamped here, and that the Irish were encamped on the opposite side of the valley, at Dunamoy Moat, in the parish of Rashee. It is said that several cannon balls have been found at both places. There are six forts in this civil parish, all circular and constructed of earth ; they vary in diameter from 45 to 80 feet, and present nothing peculiar in their construction or situation. Upwards of twenty caves are remembered by the inhabitants, but, with the exception of six, they have been wholly or partly demolished, or their entrances closed up. Bones of deer, sheep, cows, ashes of wood, charred husks of corn, and a few "Danes' pipes," were all that were found in them. In Ballywee, or Ballyvoy—"the town of the cave," there are five caves, in one of which there is a spring well ; three of them are now closed up.

Near the summit of Drumnadarragh Hill are the imperfect

remains of what the people term a "Giant's grave." The monument was quite perfect until about 1833, when it was somewhat injured, but in 1838 it was almost totally destroyed to form the enclosure for a stackyard, which is partly built on its site. It consisted of a double row of great standing stones, bearing S.W. and N.E. ; the avenue, consisting of two rows, was 47 feet long ; it had 6 standing stones in one row, and 5 in the other ; the parallel rows were 3 feet 6 inches apart. The stones in the rows were nearly equidistant, and they varied in height from 2 to 6 feet. Near the S.W. end a stone, 7 feet 5 inches long, 3 feet 8 inches broad, and 15 inches thick, is laid transversely across from one row to the other, resting at one side on a stone 1 foot high, and at the other on one 2 feet 4 inches high. No other stone is remembered to have been laid in this tabular form. About 6 feet S.E. of the S.W. end of the row is a large stone, 5 feet broad, 5 feet 8 inches long, and 2 feet 8 inches thick. About 41 yards N.W. is another, 4 feet 3 inches long, 2 feet broad, and 2 feet 4 inches thick, which seems to have rested on 3 stones which lie at its base. At the distance of 230 yards south of the giant's grave is a standing stone nearly 3 feet high.—See *Ord. Mem. MS.*

There is a very remarkable stone in the civil parish of Kilbride, called "Holestone," of which a woodcut is given in the *Dublin Penny Journal*, Vol. I., where S. M'Skimin says :—"On a rocky eminence, in the townland of Ballyvernish (called Holestone by the *Ordnance Survey*), about one mile from the village of Doagh, stands a large whin-stone slab called the *Holestone*. This stone is upwards of 5 feet in height above the ground, and near the base 6 feet 8 inches in circumference, and 10 inches in thickness. At about 3 feet from the ground there is a round hole perforated through

it, sufficient to admit a common-sized hand. The hole has evidently been made by art. It is said that within memory, a large stone, with a hole through it, stood on a hill near Cushendall. In Rosshire, Scotland, there is a stone exactly resembling the above; and near Kirkwall, Orkney, at a place called Stennis, is a large stone standing with a hole through it, said to have been a Druid's altar. The place where it stands is still deemed a place consecrated to the meeting of lovers; and when they join hands through the stone, the pledge of love and truths there given is sacred, and rarely, if ever, has it been broken." Dr. Petrie adds, that such stones are found in most parts of Ireland, and particularly in the burial-grounds attached to very ancient churches; and he gives a wood-cut of one in the churchyard of Castle Dermot, which is inscribed with characters, seemingly, Ogham. He also states that Mr. Wilford, writing in the *Asiatic Researches*, Vol. VI., informs us, that perforated stones are not uncommon in India; and devout people pass through them, when the opening will admit, in order to be regenerated. If the hole be too small, they put the hand or foot through it, and, with a sufficient degree of faith, it answers nearly the same purpose. A fine example of the *Hole-stone* occurs at Campsey, in the parish of Faughanvale, in the County of Derry. A story occurs in the *Book of Ballymote*, in the Library of the Royal Irish Academy, from which it appears, that such stones were at times used for the purpose of chaining to them culprits about to be put to death. Eochaidh (Eoghy), son of Enna Cinnselach (Kinshelagh), King of Leinster, slew the only son of the chief poet of Niall of the *Hostages*. The poet urged his royal master to march into Leinster, where he encamped at Ahade, near Tullow, laying waste the country all round, until the men of

Leinster were compelled to deliver up their young prince. The poet, now prepared for vengeance: round the neck of the youth he put a chain, the end of which was passed through a perforated "upward flag-stone," and made fast by an iron bar at the back. The story tells that a party of nine were then sent to kill him; but when he perceived their design, he made a sudden tug at the chain, which broke it; then seizing the iron bar, with which it had been fastened to the stone, he plied it so bravely that his nine assailants fled; and he made good his escape to the Leinster camp. He is afterwards said to have drawn from his girdle a *liic curad*, or *champion's flat stone*, which he threw across the Slaney at the vengeful poet, and struck him in the forehead, and killed him on the spot. It is also said that this prince accompanied, in disguise, King Niall's army, in his expedition into France; where, having passed to the opposite side of the river Loire, he shot the king dead with an arrow (*saiget*) from his *fidbach* (or bow). He afterwards made his escape and reached Leinster in safety. But to return to the subject of Holestones: Mr. O'Curry, in 1841, with a copy of the story in his hand, visited the scene of the poet's intended vengeance, and there found the identical flag-stone lying at the end of a field. Some labourers trenching a field in the neighbourhood found the field filled with small graves, at a depth of from 18 to 20 inches below the surface. The graves were formed generally of 6 flag-stones—one sometimes at the bottom, 4 at the sides and ends, and one, sometimes more, to cover these in. They were from 3 to 4 feet long, 1½ feet broad, and about 3 feet deep. Every grave contained one, two, or more urns, bottom down, covered with small flags, and containing minute fragments of burnt bones and black ashes, or mould. Mr. O'Curry thought that these contained the

remains of the men killed during King Niall's invasion, but the place may have been the ordinary place of sepulture for the district. Such stone-lined graves were common in Ireland about the period of St. Patrick, and the holestone used, for the occasion, to secure the prince, may have been only one of the funeral monuments. This supposition would explain why *Holestones* occur so frequently in early Christian graveyards, which had probably been previously used for pagan interments. A quarry, which is being worked on the rocky eminence on which stands the Holestone, it is to be feared, will, at no distant day, cause its destruction. For an account of an urn found in Ballyhamage in 1825, and of other antiquities, see *Ulster Journal of Archæol.*, Vol. IV., p. 270.

On Browndod Hill there is a line of Standing Stones due north of similar Standing Stones, two miles distant from them on Dunegore Hill; the most southern of these is 3 feet 9 inches by 3 feet; it stands on the top of the hill, and is 280 yards west of the principal great stone monument on that hill. The second standing stone is 748 yards north of first, and the third is $5\frac{1}{2}$ yards north of the second. It is of white porphyry, brought with extreme trouble from Tardree mountain; it stands 7 feet 9 inches above the ground, at the point where the townland of Browndod, in the parish of Donegore, meets those of Tardree and Carnearney, in the parish of Connor. This is "the long stone on Brundode," mentioned in the grant of James I. to Sir James Hamilton, afterwards transferred to Sir Arthur Chichester, as one of the boundaries of the territory of Moylinny. Browndod, judging from the number of ancient monuments, which still, though in an imperfect state, remain on it, seems to have been a place of vast importance in ancient times. The

remains on this hill consist of two comparatively perfect arrangements of great stones, commonly called altars, and one imperfect; four cairns, fifteen enclosures of various kinds, the foundations of two buildings, standing stones, and ancient roads and paths. The principal road or path is in width from 5 to 9 feet; it traverses the western side of the hill for more than a mile; it is not paved or covered with stones, but is formed merely by throwing up the earth on its lowest sides; it passes the two smaller altars (?). Another road, or branch of the same, leads from the principal altar (?) to the largest enclosure. Of the 15 enclosures, 5 are circular, 9 elliptic, and 1 approaching in form to an ellipse. They are all formed of earth and stones used indiscriminately, except in two instances where they consist in each case of a single row of large stones, set a little apart from each other. There is no tradition that any weapons or ornaments have been found in the vicinity of these ancient remains. See *Ordnance Memoir MS.*

In Browndod, on the summit of a little knoll which is bounded by two streams, stands one of the most perfect forts in the county. The body of the fort is 150 feet in diameter, and is surrounded by three ramparts and two ditches. The inner rampart varies in height from 5 to 9 feet above the body of the fort, and from 9 to 14 feet above the ditch, and is 22 feet broad at the base; a gallery or cave is carried round most of this rampart; the ditch is 16 feet wide. The second rampart varies in height above the inner ditch from 3 to 9 feet, and is 16 feet broad at the base. The second ditch is 9 feet wide. The third, or outer rampart, has almost disappeared; its breadth at the base was 7 feet; the entrance is on the eastern side and is 8 feet wide.

In the townland of Dunmuggy there is a great fort, in the

ramparts and body of which, is a ramification of galleries or caves, built with stones and roofed with great flag-stones. This fort, though considered the very home of the fairies, has not been so fortunate as might be expected, for a great part of its rampart and ditch has been destroyed. In that townland there is a tumulus, 18 feet high, and 40 feet in diameter at the summit, and 122 at the base. It is surrounded by a ditch 45 feet wide, outside of which is a parapet; both the ditch and parapet have suffered much; a row of large stones remains on its eastern side. The mound itself has suffered little, and seems to be composed of stones and coated over with earth. Ballygowan fort is seated on a gravelly ridge, between two little streams which flow along its eastern and western sides, and unite at a little distance from its southern extremity, about 400 yards from the fort; it is elevated 46 feet above these. The body of the fort is nearly circular, its diameters being 146 and 151 feet; it rises from 5 to 9 feet above the ditch, which is 9 feet wide. Outside the ditch are the remains of a parapet. At the distance of 13 yards north of the fort there is a circular earthen mound, 13 feet high, 66 feet in diameter at the base, and 31 at the summit. It has been much injured. Near the fort is a cave. There was a very extensive cave in Ballyclaverty but it is totally demolished,—See *Ord. Mem. MS.*

The church of Rashee is valued in the *Taxation of Pope Nicholas*, under the name “*Ecclesia de Rassi*,” at 7 marks. The name is written in Irish, *Rath-Sithe* (pron. Raw-Shee—“the fort of the fairies”). There is not at present any *rath* near the site of the church, but the adjoining field on the north side of the graveyard is called *Forth-Hill*. The Tripartite Life of St. Patrick relates, that the Church of Rath-Sithe, in Dalaradia, was founded by St. Patrick, who

placed over it one of his disciples. It continued to be a bishop's see for many years, but our annals have preserved the name of only one of them. The *Annals of the Four Masters* enter under the year 617 :—"Eoghan (Owen), Bishop of Rath-Sithe, rested." The same entry occurs in several of the other annals, but in the *Annals of Clonmacnoise*, Eoghan is called "Bishop of Ardsrath" (now Ardstraw, in the County of Tyrone). This, however, is the only one of the annals in which he is so designated. The *Terrier* says :—"Capella de Rasee—One plowland glebe, My Lord Deputy (Chichester) witholds it ; it pays Proxies, 5s. ; Refections, 5s. ; Synodals, 2s. ;" and the *Visitation of 1622*, reports—"Ecclesia de Roshee, decayed." Though generally when the Church had been the see of a bishop, the lands continued, up to a comparatively recent date, to belong to the bishop of the diocese, there is no record that the Bishop of Connor possessed any see-lands in Rashee. No traces of the church remain in the graveyard. There is a fine spring well in Mr. Hanna's field, a few perches south of the graveyard, which is said to have been a holy well. In the townland of Dunamoy there is a large moat ; it is about fifty feet high, is surrounded by a deep fosse, and has a level top about twenty yards in diameter. A little south of the hamlet called Carnlea (*Grey Carn*) are the ruins of the carn ; most of its stones have been removed to repair roads and build ditches. An urn was found in it ; and an artificial cave, which is now closed, is in the grove to the north-east of it. There is a rectangular fort, or *lis*, on the eastern slope of Big Collin.—*G. K. Kinahan, M.R.I.A., Journal of the Hist. Assoc. Ireland, 1875.*

The *Taxation of Pope Nicholas* values at 7 marks "Ecclesia villæ Augustini et Ade Corry," which Dr. Reves translates

‘ the Churches of Austin’s-town and of Adam Corry.’ The first of these Churches was situated in Ballyeaston, which is a corruption of Ballyaustin—“Austin’s-town,” so called because the church was dedicated to St. Augustine, and was, perhaps, an impropriation of some of the Augustinian monasteries. The ancient holy well still supplies the village with excellent water. The other church of the Union was in the ancient graveyard in the townland of Ballycor; it measured 63 feet by 17. The graveyard is principally used by the few Catholics who reside in the neighbouring civil parishes. Ballycor receives its name from the pot-shaped holes which are worn by the stream in its rocky bed near the mill; the word *coire*, signifies a cauldron, and enters into the composition of the names of many townlands. It is, therefore, probable that there is some mistake about the reading of the latter part of the entry in the *Taxation Roll*. The *Terrier* says, “Ecclesia de Ballychor hath a plowland in glebe, but it is kept from the church by Nicholas Dobbin. It pays—Proxies, 5s; Refections, 5s.; Synodals, 2s.” The *Visitation Book* of 1622, enters, “Ecclesia de Ballycorra, decayed.”

In the townland of Killylane there is the site of an ancient church and old enclosures, the remains of an ancient mill-dam and mill, and several artificial caves. The caves used to be resorted to by Tories, named O’Hagan, and are now called after them. These remains indicate an extensive ancient settlement. It was situated north-east of Killylane Burn, and on the west side of the townland.

Mr. Kinahan, in a paper read before the Royal Historical and Archæological Society in 1875, says, that the White Carn, in the townland of Ballyalbanagh, a little north of M’Call’s-town, sixty years ago, was twenty-one yards in diameter, and about twelve feet high; now all the stones

have been removed. In the centre of the Carn was found a Kistvean, four feet long by twenty inches wide, and twenty inches high, formed of four stones, and covered by a large flat whinstone. This cover-stone has been removed to the side of the field, while the other stones are used as hearth stones. In the Kistvean, near its east end, on a heap of ashes, was an elaborately sculptured urn. Drawings of a fragment of the urn and of the Kistvean are given in the *Journal*. *Hunting Carn* is the name of an eminence half-a-mile due east of White Carn, but of the Carn not a trace remains. *Carndoo* (black carn) was about a mile north-east of the Hunting Carn. Of it there now remain only the Kistvean and a few large stones. The Kistvean seemed to consist of eight stones, six standing, with two horizontal that rested on four of the others. In a field immediately west of the Carn, a stone, measuring 8 inches by 11 was dug up. There is inscribed on it a network of rectilinear scorings.—See drawing of it in *R. Hist. and Arch. Journal*, 1876-1878, p. 293. On the summit of Ballyboley and north-west of Carndoo, is a Carn, called Carniard. In a bog, called Duncan's Flow, an ancient roadway was discovered, under fifteen feet of turf. The roadway was 7 feet wide, formed of split slabs of oak laid on transverse longitudinal stretchers of round oak. At the south end of the road there is a rock jutting into the bog, on which there was formerly a *forth*; and at the north end there seems to be the track of an old roadway leading to the old church and caves of Killylane, while still farther north is the site of a large rath, north of the Glennwhirry river. A MS. of a lecture, written in Belfast, 24th Feb., 1804, which formerly belonged to the late Dr. Stephenson, says:—

“Small caves abound in the dry and high banks of our rivers.

Of all I have seen on the banks of the Six Mile Water, those in the townland of Ballycor, about a quarter of a mile south from Ballyeaston, are the most perfect. There is a number in the same beautiful little hill, each consisting of a number of apartments communicating with each other by little pipes, such as a man could easily creep through. The entrance into each is from the top, between two large stones. There appeared to me to be two entrances into each, but into different apartments. The pipes which formed the communications are each three feet long, and each pipe is covered by two large stones. The first apartment is oval, nine feet long, and five feet wide—the end farthest from the entrance contracted into a pipe communicating with an apartment, 22 feet long and 5 wide; then a pipe led from that into another, 9 feet long by 5 wide, from which another pipe led to a similar apartment at right angles to that one. All these structures are completely below the surface. There are other caves in a little hill about 100 perches nearer the north side of the Six Mile Water. One set of them consists of three apartments, each 15 feet long, and 5 feet wide, connected with each other by pipes, and having two openings. This set of caves forms three sides of a parallelogram."

A writer in the *Ulster Journal of Archæology*, Vol V., relates a tradition, that when O'Neill forfeited, it was one M'Clean, from the Isle of Skye, who was the first of the Scotch settlers who came to the parish of Ballycor. He obtained the entire of Killylane and Ballyalbanagh (the town of the Scotch), and, it is said, that at that period there was not a "smoking house" to be seen between Carrickfergus and Antrim. The great townland of Ballyboley, containing nearly 3,000 acres, received its name from the ancient custom of the Irish of driving up their cattle from the valleys to depasture, during the summer, the lands which were unfit for tillage. Dr. Reeves says, that for two miles along the face of the hill is a series of foundations of enclosures, called by the people, *Boley-houses*—the residence of the owners of the cattle. They are, for the most part, quadrangular, and seem the foundations of cabins with

paddocks attached to them. In this townland, at Carn-doo, there is a number of large stones, arranged in a kind of circle, within which are six large upright stones, disposed in pairs, supporting two blocks, about 5 feet long, and from 2 to 3 feet square, laid horizontally upon them. The frequent occurrence of such sepulchral memorials throughout the neighbourhood, and all along the valley of the Six Mile Water, is very remarkable. The parishes of Ballycor, Kilwaughter, Raloo, and Ballynure may almost be said to unite at one point, which was the scene of the great battle in which perished one of the most illustrious of the Irish monarchs, Tuathal Teachtmhar (pron. Tooal Tachtwar—"the legitimate." This king restored the monarchy, which had been overthrown by a rebellion of the plebeians, and exacted from the people an oath similar to that imposed by his ancestor, Ugony Mor—"by the sun, moon, and elements," that the sovereignty should be restricted to his descendants. This attempt on the part of the monarch to obviate the disorders arising from elections, and to exclude the other branches of the Milesian royal line, excited the jealousy of Mal, King of Ulster, who encountered the forces of the king and slew him in battle, about the year 160. Under that year, the annalist, Tighernach, relates the occurrence :—

“Tuathal Teachtmhar was slain by Mal Mac Rochraidhe (Roghrey), King of Ulster, at Linn-an-gabunn in Dalaradia.” The same occurrence is related in a fuller manner by the *Four Masters*, whose chronology however antedates it by many years. A.D. 106, “Tuathal Teachtmhar, after having been thirty years in the sovereignty of Ireland, was slain by Mal, son of Rochraidhe, King of Ulster, in Magh-Line, at Moin-an-chatha (Mun-in-cawa—‘the bog of the battle’), in Dal-Araidhe (Dal-Araye), where the two rivers, Ollar

and Ollarbha (Ollarwa), spring. Ceann-gubha (Can-goowa) is the name of the hill on which he was killed, as this quatrain proves—

“ Ollar and Ollarbha,
Ceann-Gubha, lordly, noble,
Are not names (given) without a cause,
The day that Tuathal was killed.”

And as was also said—

“ Tuathal, for whom the land was fair,
Chief of Meath, of a thousand heroes,
Was wounded—that chief of fair Freamhainn (Frawin),
On the side of the hill of Gleann-an-Gabhain (Glan-in-gowin).”

The site of the great battle is very particularly indicated. We have shown (p. 151) that Ollarbha is the Six Mile Water. The ancient Irish tale, the *Dialogue of the Two Sages*, relates the journey of a poet who passed through Larne, and over Moylinny, and over Ollarbha, and over Tullyrusk. In order to go from Rathmore to Tullyrusk, he crossed the River Ollarbha, which is evidently the Six Mile Water. That river was called in the beginning of the 17th century, Owen-na-view, which nearly represents Abhain-nabh-feadh—“the river of the rushes.” The Six Mile Water rises in a spring in Ballyboley Park Moss, in the parish of Ballycor. The Ollar is the Larne River, which rises in Ballybracken Moss, in the parish of Ballynure. In the townland of Headwood, in the parish Killwaughter, there is a spot where a branch of the Six Mile Water can be turned into the Larne River, and there is also a bog which Dr. Reeves supposes is the site of the battle—the *Moin-an-Catha*, and Dr. O'Donovan, in the notes of the Four Masters, says, “Ceann-gubha, *i.e.*, Head or Hill of Grief. This is doubtlessly Ballyboley Hill, and Tuathal's monument is the pile at Carn-doo, above described. Gleann-an-Ghabhan, *i.e.*, the Valley of the Smith, was

probably the name of that part of the Valley of the Six-Mile Water, nearest to Ballyboley Hill." I doubt much that the successful rebels, the Ulstermen, would permit the royal army to spend the time required to erect a monument, such as that at Carn-doo, over the remains of the slain monarch. It more likely marks the grave of some Ulster chief, who fell before some Heremonion warrior, and whose fate, or that of his compatriots, was bewailed on the *Hill of Grief*; for it is not likely that the Ulstermen felt much grief for the fall of Tuathal. It is more than probable that the scene of the battle is at the junction of the civil parishes of Ballynure and Raloo. The King fell *in re cnuic Glinde an Gabann*, in the field of the hill of Gleann-an-Gabhain (pronounced Glen-in-Gowan, 'The Glen of the Smith'). This is obviously the modern Ballygowan. There are two adjoining townlands, each named Ballygowan, which conjointly contain 1,500 acres, one is in the parish of Ballynure, and one in that of Raloo. They are separated by a deep glen, through which runs a stream. That glen between the two Ballygowans, is doubtlessly the Glen-an-Gowan mentioned by the ancient poet, and Ballygowan Catholic Church occupies the spot where, in all probability, the battle most fiercely raged.

The march of the King seems to have been from about Carrickfergus, by some ancient road, perhaps that leading through Ballyvallagh, towards Rathmore and the other great forts north of the Six Mile Waters, with the intention, perhaps, of imitating the policy of his ancestor, Ugonny, who assigned Moylinny to his son, Laegh, and Larne to his son, Lathar. In order to avoid the necessity of fording either the Larne River or the Six Mile Water, which, in the face of a very vigilant enemy, would be attended by difficulties, it was necessary to cross at their sources. For the same

reason that locality must have been frequently the route for armies, and consequently the scene of many a bloody encounter. It is on this account that the hill sides are covered with so many Cromleachs, and other funereal monuments, which mark the last resting-places of the gallant dead, who fell disputing this pass of danger. A battle was fought somewhere in that neighbourhood, but probably ten or twelve miles farther down along the Six Mile Water, which is thus recorded by the *Four Masters*, A.D. 205—"Fothadh Airgtheach (Foha Arrikagh) was afterwards slain by Caoilte, at the battle of Ollarba in Line (Six Mile Water in Moylinne)" This Foha was one of two usurpers who held the throne of Ireland conjointly for one year after the death of Cairbre, the fifth in descent from King Tuathal, until he was slain by Caoilte, who was foster-son of Finn MacCool. A very curious reference to the death and burial of this usurper occurs in an ancient story preserved in the *Leabhar-na-h-Uidhre*, the oldest manuscript in the library of the Royal Irish Academy. Mongan, King of Ulster, who resided at Rathmore, and who died in the year 620, one day asked the poet, Dallan Forgaill, where and what was the manner of the death of Fothadh Airgtheach. The poet answered that he had been slain in a place in Leinster. King Mongan said that this was not true, whereupon the poet threatened to satirize himself, his father, mother, and wife. The King, to avert the poet's indignation, agreed to pay 63 cows, if in three days he failed to prove that the poet's account of the battle was not true.

At the end of three days, a strange warrior, bearing the headless handle of a spear, presented himself at the palace of King Mongan and inquired the cause of his grief. "A wager I have made," said Mongan, "with yonder poet,

about the place of the death of Fothadh Airgtheach; he said it happened in Leinster." The warrior said the poet had said what was false. "I will prove it," said the warrior. "We were along with thee, O Finn,"* said the youth. "Hush," said Mongan, "that is not good." "We were with Finn, once," said he; "we went from Alba. We fought against Fothadh Airgtheach, here † with thee at Ollarba. We fought a battle; I made a shot at him, and I drove my spear through him, so that my spear entered the earth at the other side of him, and its iron head was left buried in the earth. This is the very handle that was in that spear. The bald rock from which I made that shot will be found; and east of it will be found the iron head of the spear buried in the earth; and the tomb of Fothadh Airgtheach (will be found) near it, a little on the east. There is a chest of stone about him in the earth. His two *Fails* (bracelets) of silver, and his *Bunne do at* (twisted rings), and his neck-torque (Muintorc) of silver, are laid upon his chest (coffin of stone); and there is a rock standing at his tomb; and there is an ogham inscription on the end, which is in the ground of the rock; and what is written in it is:

*Eochaidh (or Fothaidh) Airgteach here,
who was killed by Cailte in battle. on the side of Finn.*

Our warriors buried him as I have described, and his funeral obsequies were performed." See *O'Curry's Lectures*.

* King Mongan was a man so wise, that his people said, he was no other than Finn Mac Cumhaill (Fin Mac Coosal) himself, come alive again. Finn, according to the legend, had eaten the Salmon of Knowledge, and, therefore, knew all things past, present, and future.

† This is another proof that the Ollarbha is the Six Mile Water, for the conversation, according to the story, occurred at Rathmore, the residence of King Mongan, and the Ollarbha is said to be *here*, or, in other words, quite close.

The district of Glenwhirry — “the glen of the river *Curry*” — takes its name from the river, which runs by Kells into the Main. “It is called,” says Dr. Joyce, “Glan-curry, in the Inquisitions, and its Irish name, *Gleann-a'-choire*, the glen of the river *Curry* or *Coire*, this last name signifying a cauldron. The cauldron is a deep pool formed under a cataract; and a rocky hill near it is called *Sceir-a'-choire* — ‘the rock of the cauldron,’ which in the modernised form, Skerrywhirry, is the name of a townland.” This district, which is separated on the south by the Glenwhirry river from *Magh-Line* (Moylinny), formed the southern portion of the ancient *Tuogh* or territory of the *Muintir Muir-riagain* — “the tribe of Murrigan,” whose territory comprised Glenwhirry and the parish of Rathcavan. James I. conferred on Shane Mac Brian O’Neill the territory which at present constitutes Glenwhirry and the civil parishes of Rathcavan and Skerry. Charles II., by letters patent, in the 19th year of his reign, erected in favour of Rose O’Neill, the grand-daughter of Shane, the territory of Muntermurrigan, alias *Le Braid*, and lands of Knockboynebraide into the “manor of Bockna.” In 1634, the celebrated Dr. Colville (see Galgorm in the parish of Ahoghill) was presented to the Rectory of Rathcavan and Skerry, which he held with many other benefices. After the Cromwellian usurpation, Lady Rose and her husband, Randal, Marquis of Antrim, notwithstanding their great estates, were both poor, while Dr. Colville was possessed of untold wealth. A large portion of the Manor of Buckna passed, by deed, for a certain sum, into Dr. Colville’s possession. The marriage of Alice, daughter of Hugh Colville, with Stephen Moore, afterwards Viscount Mountcashel, transferred the Colville property to the Mountcashel family. At length the Commissioners of

Encumbered Estates, on the 8th of November, 1850, sold the interest of the Earl of Mountcashel, in the Glenwhirry territory. It is described as containing 11,401 acres, free of tithes, being the entire civil Parish of Glenwhirry. It was then held by two *Middle-men*, under a lease dated 28th of December, 1724, for three lives, with a covenant for perpetual renewal, at the yearly rent of £410 12s 8d., and a renewal fine £20 (Irish), on the fall of each life. The estate was sold, subject to the chief rent of £5, late Irish currency, payable out of this estate and the Braid estate, to Lord O'Neill, who is also entitled to the exclusive right of free chase and free warren on this estate, and to the mines and minerals thereon. Mr. William Coates was declared the purchaser for £9,500, being 23 years' purchase on the chief rent.

PARISH PRIESTS AND CHURCHES.

The District of Ballyclare, until the year 1832, formed a portion of the Parish of Larne and Carrickfergus, the parish priest of which, until about 1814, resided, generally, in the civil Parish of Kilwaughter, or near the confines of the civil Parishes of Raloo and Ballynure. In 1832, Dr. Crolly, for £30, obtained from Robert Rice, a respectable inn-keeper in Ballyclare, a lease, for lives renewable for ever, of a plot of ground 92 feet by 82 feet, in Ballyclare, at the annual rent of 3/-. On this the little church was erected. His Lordship had dedicated the Church of Greencastle on the Sunday before he obtained this lease, and he arranged that one of the priests of Belfast should officiate each Sunday at 9 o'clock, in Greencastle, and at 12-30 in Ballyclare. This arrangement continued until 1854, when the Rev. Patrick Ryan was appointed Administrator of Greencastle and Ballyclare.

The boundary between the district ceded by Father O'Neill, and that attached to his Church in Ballygowan, was very unsettled until the following arrangement was made:—

“Carrickfergus, 17th of April, 1837

“The mearings between Ballyclare district, and Larne and Ballygowan charge agreed on, by the Right Rev. Dr. Denvir and Rev. A. O'Neill, viz. :—The Silver Stream up to the Straid-a-hana Road ; from that road to the Town of Straid ; from Straid by the public road into Ballynure ; the road from the bridge in Ballynure, to the cairn above Samuel Havron's, of Ballyboley ; and from that to the west of Patrick and Barney Havron's, which terminates Larne charge ; leaving to Larne and Carrickfergus, all and every family to the east and north-east of this line ; and all and every Catholic, family to the west and north-west of it, in the charge of Ballyclare.

“✠ C. DENVIR, Bishop of Down Connor.

“Signed, April 17th, 1837,

“In presence of

“Arthur O'Neill,

“Daniel Curoe.”

In the year 1869, Father M'Kenna, P.P., Larne, gave up the Church of Ballygowan, and the districts attached to it ; and, at the same time, Father Lynch, P.P., Ballymena, gave up the district of Glenwhirry, when* Ballyclare and Ballygowan were formed into a parish, to which Father Kavanagh was appointed. The district of Glenwhirry, had from remote times been united to Larne and Carrickfergus, until about

* The population of the Catholic Parish of Ballyclare, in 1881. can be approximated thus—In the civil Parish of Raloo, Catholics 81 ; total population, 1374 ; Ballynure, Catholics 115 ; total population, 2949 ; Ballylinny, Catholics 86 ; total population 1908. Doagh, Catholics 147 ; total population, 1150 ; Ballycor, Catholics 15 ; total population, 1665 ; Glenwhirry, Catholics 87 ; total population, 1374. In all these civil parishes, 574 Catholics out of the total population of 14,369. To this is to be added the population in the portions of the civil Parishes of Kilwaughter, Donegore, and Templepatrick, and the Town of Parkgate, which would make the entire Catholic population about 674, out of the total population of 16,734.

the year 1815, when the Parish Priest, being then Chaplain to the gaol in Carrickfergus, was necessitated to reside nearer that town, and Glenwhirry was consequently attached to Craigbilly, or Ballymena. During the times of persecution Mass was celebrated at a *bohog*, or Mass-station near the source of the Kells Water ; the place until half a century ago was called *Altar-holme*.

The Church of Ballygowan was built in 1788 by Friar MacCary, but it was then much smaller than it is at present, for a portion of it, towards the eastern end, was cut off, for a residence for the priest. Previous to the erection of Ballygowan Church, Mass was celebrated in a retired glen, along a stream, in the townland of Upper Ballygowan,* in

* Many of the parishioners of Ballygowan are named Agnew ; they are of the same race as the proprietor of Kilwaughter ; their proper name is O'Gneeve ; their ancestors were hereditary bards of the Clannaboy O'Neills. Richard Dobbs, in his *Description of the County of Antrim*, written in 1683, in describing an old castle on a rock off Ballygellie headland, says—" Under this hill is a small building, 16 feet square, upon a rock in the sea, where one Agnew, an Irish poet, dwelt in the old times." One of them obtained Kilwaughter under the MacDonnells, and his descendants, becoming Protestants, were enabled to hold it. An Inquisition held in Ballymena, January 8th, 1635, found that the Earl of Antrim, on the 4th of April, 1625, gave a lease for ever of Ballycrinlaw and Ballynacreege to John O'Gneeve, of Ballyhampton, and on the 1st of April, 1624, he leased, for 101 years, part of Mullaghboy and Tobbermore to Fardorrhagh Mac Mulmorra O'Gneeve and Daniel O'Gneeve. Petty, in the *Down Survey*, returns Captain *Magnew* as proprietor in 1641 of " $\frac{3}{4}$ of Killoghter," and enters him again as the person to whom the land was distributed by the Cromwellian Government, but adds after his name, *Prot.*, indicating that he was then a Protestant. All the remainder of the parish was assigned to Alexander M'Donnell. One of the townlands was at that time named *Lisnedrumbard*—" the rath of the bard's ridge." The present proprietor is William Agnew, Esq., J.P., whose family name is Jones, but he is called Agnew by Her Majesty's permission ; his grandmother, through whom he inherits the estate, was Agnew.

the civil parish of Ballynure, and in various places in Kilwaughter.

As we have already said, the first parish priest appointed to the newly constituted parish, was Father John Kavanagh, who was appointed in June, 1869, and resigned in February, 1873. Father Patrick Farrelly was the next parish priest. He is a native of the parish of Mount Nugent, in the diocese of Meath; he studied in the Diocesan College of his native diocese, from August, 1858, until he entered the college of St. Croix, in Le Mans, where he studied seven months preparatory to entering Le Grand Seminaire de Limoges, which he entered in 1863. He was ordained by Dr. Dorrian in Belfast, on the 22nd of September, 1867; was appointed curate of Duneane, on the 1st of October, 1867; was appointed curate of Cushendall, 1st of April, 1871, from which he was appointed parish priest of Ballyclare, on the 1st of March, 1873. He was appointed Administrator of Ballymacarrett, on the 24th of July, 1875, and was succeeded by the present Parish Priest, the Rev. James O'Neill.

Father O'Neill was born, August 21st, 1837, in the townland of Tamnybrack, in the civil Parish of Racavan; he entered St. Malachy's College, August 25th, 1860; the College of the Noble Irish, Salamanca, September 15th, 1862; was ordained by the Bishop of Salamanca, September 26th, 1866; appointed curate of Loughguile, October 6th, 1866; curate of Kilmore, November 1st, 1869; curate of St. Mary's, Belfast, August 2nd, 1872; parish priest of Ballyclare, 24th of July, 1875.

PARISH OF ANTRIM.

THE Parish of Antrim comprises those townlands of the civil Parish of Donegore which are not in the Parish of Ballyclare ; the civil Parish of Nilteen except the town of Parkgate ; the part of the civil Parish of Templepatrick which is in the barony of Upper Belfast ; the civil parishes of Muckamore and Antrim ; the part of that of Connor which is south of Kells Water ; the Grange of Shilvodan ; and part of the townland of Sharvogues, in the civil Parish of Drummaul.

We have already treated of the townlands belonging to the civil Parish of Donegore, which are included in the Parish of Ballyclare. The Church of Donegore is valued in the *Taxation of Pope Nicholas*, under the name of "Ecclesia de Duncurri," at 15 marks. The *Terrier* enters "Ecclesia de Dunnequire, the Archdeacon hath it ; a plowland glebe ; it pays Proxies, 10/-, Refections, 10/-, Synodals, 2/-." The entry "the Archdeacon hath it," refers to the arrangement made by James I., which united the parish to the corps of the Archdeaconry of Connor. The *Visitation Book* of 1642, merely reports that in the Protestant arrangement, it was united with Kilbride. The Church stood within the ancient cemetery ; and like many others, stood in the vicinity of a large funereal mound, called Dunegore Moat, which is a little to the N.W. of the church. This Moat, one of the most conspicuous objects in the country, is from

its situation and construction, a remarkable structure of its kind. It is erected on the steep acclivity of Donegore Hill, which rises 575 feet above the Six Mile Water, and forms a portion of the northern side of the valley of that river. The form of the Moat at present is that of the lower frustrum of a cone. It had formerly been almost conical, and about six feet higher, but since it was subjected to agriculture, about the year 1828, its figure has been sadly deformed. It is at present 44 feet in height, from the point where the rock on which it is raised, makes its appearance. At its base it is circular and rises at an angle of 40 degrees to its summit, which is oval, its major diameter being 98 feet, and its minor diameter 82 feet. It seems to be entirely constructed of earth. Some time, about 1830, a crowbar disappeared from the hands of a farmer who was working on the Moat, which led to the discovery of a pipe or shaft, at the southern extremity of its summit. It was found to be 33 feet deep, of a square form, about two feet broad at the top, but gradually widening to three feet square at the bottom. It is built of stone and mortar, which is made of badly burned lime, containing pieces of charred wood. The farmers who descended found at the bottom only mud; the mouth of this shaft is now closed. There is an entrance to a cave 63 yards E.S.E. of, and nearly on a level with the base of Donegore Moat, but it is now quite blocked up. It consists of four chambers, each about twelve feet long, connected by narrow passages, this cave takes a northerly direction.* A very fine stone circle, with an avenue of great

* In Wakeman's *Handbook of Irish Antiquities*, p. 155, there is given a wood-cut of an urn found at Donegore, which is now in the Royal Irish Academy. It is about $3\frac{1}{2}$ inches high, and is 5 inches wide across the broadest portion. It is ornamented all over. The

stones leading from it, stood in a field, near the summit of Donegore Hill, until about the year 1834, when it was totally destroyed. About 200 yards east of its site, a seat-shaped recess 2 feet wide, 2 feet 5 inches deep, and 2 feet 7 inches high at the back, called "The Priest's Chair," is formed in a basaltic rock called "The Priests Craig." It is said that a large slab formed a sort of back for the chair, but that it was removed to be used in building a neighbouring house. The chair faces the south and commands a magnificent and extensive view. We could almost imagine that this was the chair at which the ancient Kings of Rathmore were inaugurated. On the summit of Donegore Hill, is a little mound 36 yards in circumference, and at present only 9 feet high, it seems once to have been conical, but it is now much mutilated. On the side of this, stand two large slabs with their faces north and south, they are 3 feet 7 inches apart at their bases, while at the distance of 462 yards E.N.E. is a large Standing Stone, firmly secured by smaller stones built around its base. The stones on the summit of Donegore Hill, are due south of a line of Standing Stones, two miles distant from them on Browndod Hill.

In 1798, the Insurgents encamped for a few days at Donegore Hill, and then dispersed, leaving behind them a number of their field pieces and other weapons.

In Tobergill, about 150 yards east of the road from Templepatrick to Connor, are eleven stones, which formed ornamentation was performed by some narrow tool, pressed obliquely into the soft clay; the instrument must have been hollow, or grooved at the end. This urn was discovered in what has been termed, in the description sent with it, a subterraneous cavern, approached by a narrow passage, beside the Moat of Donegore. It is said that in connection with it, were found a number of flint arrow heads, and a stone celt, &c. *Wilde's Catal.* p. 184

about one-half of a fine stone circle, which, within memory, stood there; the diameter of the circle was 46 feet. An avenue, or double row of standing stones, averaging about 3 feet high, and placed close to each other, extended 18 feet E.N.E. from the eastern side of the circle, and a similar avenue extended 32 feet N.N.W. from its western side, but all traces of these avenues have now disappeared. Most of the stones were removed to form a fence for the farmer in whose ground they stood, and one was made his tombstone. A MS. account of Pagan antiquities in this parish, written by S. M'Skimin, says: "Near the Four Mile Burn, a little to the left of the road leading to Antrim, is Fairy Mount. On this is a circle of stones, sixty yards in circumference, consisting, at present, of 21 large stones; there are three large stones within the circle, so placed as to form a kind of rude chain. There were, probably, formerly many more stones in the circle, as some grey mossy heads are to be seen in the adjoining ditch, and several that were in the circle have evidently been cast down from their position. The average height of those standing is about 5 feet. At the distance of a few perches to the east there is the base of an ancient cairn, in which, in 1824, an earthen urn was found. In the same field several caves have been found; the roofs of some of them were arched with small stones."

In the townland of Ballywee there is a great fort, in the ramparts and body of which is a ramification of galleries, or caves, built with stones and roofed with great flat stones. Towards the end of last century, a ditch of great depth and width surrounded the fort, but it has disappeared. About 1828 an attempt was made to subject a part of the fort to tillage, but a domestic affliction which befell the farmer averted the destruction of the *rath*.

A cairn formerly stood on a conical hill in the townland of Drumagorgan ; it, however, has long since been removed. On the south side of the hill, and 130 yards from the Cairn, lies a large stone, supposed to have been the top-stone of a cromleach ; it is now called the "Giant's Grave." There is a cave in Ballynoe.—*Ord. Surv. M.S.*

In the western side of the townland of Rathbeg, and close to the stream which bounds it, is the site of the ancient rath which gives name to the townland. It is celebrated as the scene of the murder of Diarmid Mac Cearbhall (pron. Karwill), King of Ireland. The *Four Masters* record this event under the year 558 :—"After Diarmaid, the son of Fearghus Cerrbheoil, had been twenty years in the sovereignty over Ireland, he was slain by Aedh Dubh, son of Suibhne (Sweeney), King of Dalaraidhe, at Rathbegg, in Magh-Line. His head was brought to Cluain-mic-Nois, and interred there, and his body was interred at Connor." This king, who belonged to the branch of the Heremonian royal family called the Southern Hy-Niall, was remarkable for his pious munificence ; he conferred the site of Clonmacnois on St. Ciaran, and laid its foundation stone ; and he gave Kells to St. Columbkille. He waged war on the King of Connaught, on account of a heifer stolen from a poor widow, and he is said to have put his own son to death for a similar offence. But his love of justice was counterbalanced by crimes, which drew on him the maledictions of St. Columbkille and St. Ruadhan. He was the last monarch who resided in the palace of Tara. The royal mensal lands of Tara were partitioned out among his descendants, and subsequent monarchs selected their residences wherever they pleased. It is somewhat remarkable that King Tuathal, who severed Meath from the four provincial kingdoms, to be the mensal state of the monarchs,

perished in Ballygowan, and his descendant, King Diarmid, who was the last monarch who enjoyed it, perished in the same district. Diarmid killed Suibhne, the father of Aedh Dubh, and strove to atone for this deed by rearing Aedh Dubh as his foster son; but no kindness could erase an injury from such a mind as that of Aedh (pron. Ee); and after many years, when King Diarmid, in his royal visitation, arrived at the house of Banuan, a chieftain who resided at the rath of Rathbeg, Aedh imbrued his hands in his sovereign's blood. The author of *Cambrensis Eversus* thus relates the circumstance: "While he (Diarmaid), was sojourning with Banuan, in Rathbegg, of Maghline, discovering the house to be in flames, he rushed out through the door; but he was pierced through with a spear by Aedh, the Black, Prince of Dalaradia, who had formerly been his foster-son. Returning into the house, he plunged into a large vessel of water to save himself from the flames, but one of the falling rafters crushed him to death, in the twentieth year of his reign." The attendants of the murdered king, being unable to carry his dead body to his loved Clonmacnoise, carried his head to that cemetery, and interred his body in Connor, the principal church of the district where he fell. The murderer was one of the blackest characters of the troubled times, in which he lived. He was elected King of Dalaradia, in 565; but some time afterwards he became desirous of becoming a priest, and he accompanied Findichan, the founder of the monastery of Artchain, in the Island of Tiree, to that religious house. This portion of his history is told by Adamnan, in his *Life of St. Columbkille*.

"At another time, Findichan, the priest named above, a soldier of Christ, brought with him from Ireland to Britain, Aedh, surnamed Dubh (black), descended of a royal family of the Dalaradian tribe.

Aedh wore the clerical habit and intended to reside in the monastery for some years, although he had often stained his hands in human blood, and cruelly murdered many persons, amongst others, Diarmid MacCerbhall, God's appointed King of all Ireland. After spending some time abroad, he was ordained priest uncanonically* in the presence of Findchan, by a bishop invited for the purpose. The bishop, however, did not venture to impose hands until Findchan, who was greatly attached to Aedh, placed his right hand on his head as a mark of approval. When the ordination became known to the Saint (Columbkille), being much grieved, he pronounced this fearful sentence on Findchan and on Aedh, "That right hand, which against the laws of God and the Church, Findchan placed on the head of the son of perdition, shall soon be covered with sores, and after much torture, shall precede himself to the grave, and he shall survive the buried hand for many years. But Aedh, thus unlawfully ordained, shall return as a dog to his vomit (Prov. xxvi. 11.) and he shall be again a bloody murderer, until at length pierced in the neck with a spear, he shall fall from a tree into the water and be drowned." Such, indeed, was the tragic end due to him who murdered the King of all Ireland. The Saint's prophecy was fulfilled regarding both, for the right hand of the Priest, Findchan, festered from a blow, and was buried in an Island called Ammon, and he himself survived for many years. But Aedh Dubh, a priest only in name,† indulging again in his former excesses, and being treacherously wounded with a spear, fell from a raft into the lake (perhaps Lough Neagh), and was drowned."

Dr. Reeves in the notes to Adamnan, has given an extract from an ancient Life of King Dermaid, preserved in the MS. H. 2. 16, Trinity College, Dublin, in which his future assassin is introduced at an early stage of his history, and a reason assigned for the vindictive feelings he entertained.

"It was he (St. Bec MacDe), that said to Dermaid MacCerbhaill at Tara, at a time that the panegyrist were praising the king, and his peaceful reign and accomplishments. Aedh Dubh, son of Suibhne, King of Dalaraidhe, was before Bec, and it was Dermaid

* (*Non recte*)—uncanonically. Wilful murder is a crime, which causes *irregularity*.

† The ordination was valid. He was a priest, but only in name, because he wanted the virtues becoming that high office.

who killed that Suibhne. And Dermaid then took his son in fosterage, namely Aedh Dubh, son of Suibhne, and Bec said,

I see the snarling hound
That will destroy the happy peace."

"O Bec, what hound?" said Aedh. "A dog that desires; and it is thou," said Bec. "What is it, pray?" said Dermaid. "It is this hand alone of Aedh Dubh," said Bec, "shall convey the draught of death to your lips, in the house of Banban, the knight; and a shirt of one pod upon you, and a cloak of one sheep upon you, and the ale of one grain in your cup, and the fat of a pig that was never born, on your table. And it is the *ochtach* (i.e. ridge-tree) of the house in which you are, shall fall on your head, after that you have been transfixed by your enemies." "Let Aedh Dubh be killed," said all. "Not so;" said Dermaid, "but he shall be sent out of Erin, however; and he shall not return to it while I am alive." Aedh Dubh then was sent into the country of Alba, in banishment, by Dermaid, and he was not allowed into Erin after that during Dermaid's reign."

It is probable that Aedh the Black slew the king in Rathbeg before he came to his own residence in Rathmore, fearing, wicked as he was, to violate the sacred laws of hospitality. The water into which the king plunged, when he found the house in flames and surrounded by his enemies, was, no doubt, the stream which still washes the side of the rath.* Leaving Rathbeg, and crossing by the footstick which spans the burn at the old ford we enter the townland of Rathmor, belonging to the Grange of Nilteen.

The *Great Rath* (for such is the translation of Rathmore) which gives name to the townland, was the royal residence of the kings of Dalaradia; it is situate close to the road leading from Parkgate to Antrim. There is, however, nothing remarkable in its fortifications or size to distinguish it from many similar raths throughout the country, or to indicate

* There are, in many of the *raths*, caves which served as places of escape in such cases of emergency.

its former importance. It commands a magnificent and extensive view of the south-western portions of the County of Antrim, and parts of those of Down, Tyrone, Armagh, and Derry. The form of the fort is oval, its extreme major diameter being 161, and its minor diameter 129 feet. It is elevated above the adjacent ground 16 feet at its eastern extremity, and 12 feet at its western. A parapet of clay extends round its summit, varying in height from 3 to 6 feet. A mound seems, from the breadth of the parapet, to have once occupied its eastern end, but it is now almost wholly removed. In the construction of the fort, advantage seems to have been taken of a basaltic hummock, on which clay was heaped, and its formation was thereby considerably facilitated. Its entrance was by a passage 10 feet wide at the western side. Underneath the ascent to the fort is the entrance to an artificial cave, excavated in the rock, and extending under the fort in an easterly direction 428 feet; the mouth of the cave is 5 feet wide and 5 feet 6 inches high. At first it descends about 4 feet, but afterwards pursues a more level line, alternately rising and descending. Great difficulty is found in creeping through the passages that connect the chambers into which it occasionally expands. Its extreme height does not exceed 9 feet, and its breadth 15 feet; but both are very variable. In the bottom of the cave, near its mouth, is a spring which forms a well, about 1 foot deep.—See *Ord. Mem. MS.* The *Book of Leinster*, a manuscript compiled about the middle of the 12th century, which is now preserved in the Library of Trinity College, Dublin, contains a tract, called the *Dinsenchas*, a legendary account of the principal places of historical importance in Ireland. This tract is said to have been compiled by Amargein Mac Amalgada (Mac Aula), a poet of the King Diarmaid, who

was murdered in Rathbeg. In this tract we are told that the old name of Rathmor was *Rath-Rogin*, and that it was called Rathmor, *Mor's Rath*, in commemoration of the death of Mor. The translation of the legend is given by Dr. Reeves, from the Book of Ballymote—

“Rath-Mor of Magh-Lini was first called Rath-Rogin, until the reign of Breasal Breac, son of Bryan, King of Uladh. He went on an expedition under Loch Laidh (Belfast Lough), and remained there fifty years. Mor, daughter of Rithir, son of Gearlamh, his wife, remained all that time in that rath, and at last she said, “I think Breasal’s absence too long!” and a certain woman said to her, “it will be long to thee indeed, for Breasal will never come back to his friends until the dead come back to theirs.” Mor then died suddenly, and her name remained on the Rath; *unde Rathmor dicitur*. Breasal soon after returned to his house one evening, as is related in *Breasal’s Expedition*.”

Tighernach refers to this legend in his *Annals*. A.D. 161, “Breasal, the son of Brian, reigns in Eamania nineteen years, his spouse, Mor, died of grief; from her Rathmor in Moylinny is named.”

When the power of the old dominant race of Ulster, the Clanna Rury, the descendants of Ir. who were also named the Cruithne or Irish Picts, was broken by the disastrous battle in 332; they were forced to leave for ever the ancient seat of their power in the vicinity of Armagh, and both they and their allies, the descendants of the Heremonian Fiatach Fin, were driven to the east of the Bann. The richest portions of the modern County of Down, by degrees, passed into the possession of the Dal-Fiatach; and the Clanna Rury became principally located along the Six Mile Water, having for their royal residence Rathmor. It was here that Fiachna, son of Baedan dwelt, who slew, in 592, Aedh Dubh, so often mentioned, and who succeeded him in Throne of Ulidia. We are told in ancient Life of St.

Comgall, printed in "Fleming's Collectanea," that Cantigern, the wife of this king, who lived in a place called *Atrium Magnum Scotice* (in Irish), *Rathmor*, had taken poison, and the prayers of St. Comgall saved her life. This Fiachna had a stormy life, *The Four Masters* relate, that, in the year 571, he defeated the people of Ossory, at Tulla, in the King's County; in 590, he won the Battle Edan-mor, in the north of Meath; in 592, he slew Aedh Dubh; in 593, he defeated the people of Munster, at Slieve Gua, in the County of Waterford; in 597, he defeated Fiachna, the King of the Dal-Fiatach of the Co. Down, in the battle of Cuil-Cael; in 618, he burned Rathguala, supposed to be Rathgaile, near Bangor; and in 622, he was killed by his old enemy Fiachna, the Dal-Fiatach prince, in the Battle of Lethed-Midinn, thought to be knocklayd. In 684, Rathmore was the scene of a great battle against the Saxons, in which the Irish were successful, but many of them fell. The illustrious Saint Bede says of that invasion. "In the year of our Lord's incarnation, in 684, Ecgfrid,* King of

* Ecgfrid waged this cruel war on the Irish, because his brother Alfrid found in it a refuge from his persecutions. This Alfrid, who succeeded him on the Northumbrian throne, was, through his mother, the sixth in descent from Owen, the son of Niall of the Hostages. When he was an exile in Ireland he composed a poem of twenty-four verses, on the state of Ireland. Of some of which the following is a literal translation, by Dr. O'Donovan.—See *Dublin Penny Journal*, Vol. I.

I found in each province,
Of the five provinces of Ireland,
Both in Church and in State,
Much of food, much of raiment.

I found gold and silver,
I found honey and wheat,
I found affection with the people of God,
I found banquets, and cities.

the Northumbrians, sending Berct, his general, with an army into Ireland, miserably wasted that harmless nation, which had always been most friendly to the English; insomuch that the hands of the enemy spared not even the churches or the monasteries. Those islanders, to the utmost

- I found in Armagh, the splendid,
 Meekness, wisdom, circumspection,
 Fasting in obedience to the Son of God,
 Noble, prosperous sages.
- I found in the fair surfaced Leinster,
 From Dublin to Slewmary,
 Long-living men, health, prosperity,
 Bravery, hardihood and traffic.
- I found in Munster, without prohibition,
 Kings, queens, and royal bards,
 In every species of poetry, well skilled;
 Happiness, comfort, pleasure.
- I found in Conaght, famed for justice,
 Affluence, milk in full abundance,
 Hospitality, lasting vigour, fame,
 In this territory of Croghan of heroes.
- I found in the country of Connall (Donegal),
 Brave victorious heroes,
 Fierce men of fair complexion,
 The high stars of Ireland.
- I found in the province of Ulster,
 Long-blooming beauty—hereditary vigour,
 Young scions of energy,
 Though fair, yet fit for war and brave.
- I found in the great fortress of Meath,
 Valour, hospitality and truth,
 Bravery, purity, and mirth,
 The protection of all Ireland.
- I found the aged of strict morals;
 The historians recording truth;
 Each good, each benefit that I have sung,
 In Ireland I have seen.

of their power, repelled force by force." *The Four Masters*, who, incorrectly, enter this battle, under the year 680, record—"The Battle of Rathmor-Maighe-Line (was gained) over the Britons, wherein were slain Cathsach, son of Maelduin, chief of the Cruithne (Dalaradians), and Ultan, son of MacDicolla." The Rath of Rathmore seems to have been the site of a habitation, or perhaps the centre of a village, so late as the year 1315. The *Annals* of Connaught record at that year. "Edward, son of Robert Bruce, Earl of Carrick, came to Ireland, on the land of Ulster, in the North—a fleet of 300 ships, his number; so that the heroes of valour and fight of all Ireland, in general, both Gall and Gael, shook and trembled. And he soon plundered the best part of Ulster; and he burned Rath-mor of Moylinny, and Dundalk." The field to the west of the Rath is still called Castle Field, from a castle erected by the English, which Bruce destroyed. The territory, Magh-line (Moylinny), with which Rathmore is generally associated, in order to distinguish it from many other places of the same name, was more extensive than the *tuogh*, or territory, set forth in the Antrim Inquisition of 1605, which was coterminous with the modern barony of Upper Antrim. It probably included also the tuogh of Ballylinny, as set forth in that Inquisition, viz., the present civil parishes of Templepatrick, Ballylinny, and Ballymartin. Some of the references to this territory contained in the *Book of Rights* are very curious. The King of Uladh—Ulster, or, after the 4th century, Down and Antrim—was prohibited to go to "the horse-fair of Rath-Line (Rathmor), among the youths of Dal-Araidhe."—The word used is *Eachrais*, which is translated both a "horse-fair" and a "horse-race." This prohibition seems to imply,

that it would have been unlucky for him to have gone to the race, or horse-fair, at Rathmor. The *Book of Rights—Leabhar na g-ceart*—purports to have been drawn up by St. Benen, a disciple of St. Patrick, but its own internal evidence proves it to be, at least in its present form, much less ancient. It treats of the rights of each of the kings and of the revenues payable to them from the inferior kings, and of the stipends paid by the superior kings to their subsidiary chiefs. For not only was the superior king entitled to an impost to be paid by the minor king, but that minor king was entitled to receive from his superior a present, which, probably, voluntary at first, became in process of time a legalized right.

“THE PRIVILEGES OF THE KING OF ULADH (ULA).

“The King of Uladh, when he himself is not the King of Eire, is entitled to be by the side of the King of Eire, and he is to hold the first place in his confidence and society while he is along with the King of Eire. And when he is departing he obtains fifty swords and fifty steeds, and fifty cloaks, and fifty cowls and *scings* (a portion of horse trappings), and fifty coats of mail, and thirty rings, and ten greyhounds and ten *matala*s (a kind of cloak), and ten drinking-horns, and ten ships, and twenty handfuls of leeks, and twenty sea-gulls’ eggs. All these are given to the King of Uladh, every third year from the King of Eire.”

It is obvious that these high honours and costly presents were intended for the King of Uladh when his kingdom extended over all Ulster, and not for him in his altered state, when his sway was confined to the territory east of the Bann. The King of Uladh was then bound, after he received these presents, to distribute stipends among his sub-kings. To the King of Dalaradia, whose territory seems to have extended, at the time the tract was written, from the Belfast mountains to the confines of Dalrieda, was given,

“Twenty drinking-horns, and twenty swords, and twenty greyhounds, and twenty bondsmen, and twenty steeds, and twenty cloaks, and twenty metals, and twenty cumhals (coowals—three cows), from the King of Uladh to the King of Dal-Araidhe (Dal Aray).”

The King of Uladh, by the same code, was entitled to receive from the various territories within his kingdom certain refections and fixed tributes.

“First on the great region of Magh-Line, his first refection—three hundred beeves and three hundred cloaks from Line.”

The King of Ulster was, according to another tract contained in the *Book of Rights*, to provide for the King of Ireland a great banquet every seventh year, which was to be given to the monarch, at a place on the borders of Ulster, after which the King of Ulster was to accompany the monarch to Tara, where he was to be sumptuously entertained and to receive many stated presents. The King, after resting from his journey, was bound to distribute stipends to the sub-kings who accompanied him.

“To the King of Rath-Mor-Muigh is due great and kingly wealth; for he is the noblest on the journey, and the first who receives his stipend. Entitled is he, unless he be himself the king over the men of Uladh, to eight coloured cloaks, and two ships, with a bright shield on each shoulder, to a chess-board and white chess-men, eight drinking-horns, and eight cups, eight greyhounds, and eight steeds, and eight lances.”

It was customary, according to ancient Irish polity, for the monarchs to make frequent regal visitations to the territories and royal residences of their sub-kings, for the purpose of obtaining hostages and exacting their own rights. We are told in the MS. ‘Life of King Diarmaid,’ that when he was killed at Rathbeg, he was “upon a royal visitation, right-handwise, of Erin.” In the year 940, Niall Glundubh, a king of the Kinel-Owen, from whom the O’Neill’s are named, selected a

thousand chosen men and “made a circuit of Ireland, keeping his left hand to the sea.” His bard sings—

“ We were a night at Oenach-Cross,
 (Not more delightful to be in Paradise)
 We brought Loirseach of Līne
 From that land of promise.”

Oenach-Cross is near Ballymoney, and the next halting-place mentioned is Dun-Eachach, now Duneight, near Lisburn. It would therefore seem probable that Niall's forces made an intermediate stage at Rathmore, where they seized Loingseach, the chief of Maghlinne, or Dalaradia; for Oenach-Cross was in Dalrieda, and consequently outside Loingseach's territory. The Dublin version of the *Annals of Ulster*, record, under the year 1004, a march which Brian Boromhe (Borive)* made from Armagh, for the very same purpose.

“ Brian set out thence to Rath-mor, in Moy-line, until he carried away the hostages of Dalaradia with him.”

This is the last time an Irish monarch visited Rathmore. The ancient native lords of the district were named O'Leathlobhar, and O'Loingsigh, both descended from Fiacha Araidhe, the progenitor of the Dalaraidhe, the former name would now be O'Lawlor, but none of that name is now to be found in Ulster, the latter name is now Linchey, Lynch, and MacLinchey, and is to be found scattered principally through the north western counties of Ulster. The O'Flynn's; a Heremonian family, made inroads on their territory, and eventually established themselves in it. The Annals record the death of one of them in 1158, who had been so successful in his incursions, that he was styled *Lord of Dalaradia*. “ Cuuladh, son of Deoradh O'Flinn, lord of Hy-Tuirtre and Dal Aradia, died.” Soon after the English

* He is commonly called Brian Boru.

Invasion, the followers of De Courcy settled themselves in it, and received grants of parcels of it from the Earls of Ulster. In 1347, Edward III. confirmed to Robert Savage the manors of Rathmore, Duntorsy, Balencan, and Donaghty. The townland of Ballysavage in the vicinity, testifies to the former importance of that name in the district. The success of the Kinel-Owen invasion, enabled the O'Neills to make themselves masters of the territory, which they held until the Crown conferred it on the Chichester family, under whose deeds it is at present held. In the *Taxation of Pope Nicholas*, "the Church of Rathmore" is valued at 2 marks. The field, which is a few yards to the west of the fort, is called "Castle Field," which, doubtless, was the site of a castle, erected by the early English Invaders. That castle we have seen, was burned by Edward Bruce, in the year 1315. Tradition states that a castle and a church stood in that field; and, within memory, foundations of walls of exceeding strength and thickness stood in it, and quantities of human bones and some silver coins were dug up about them. The "Capella de Rathmore" was confirmed to the Priory of Muckamore about the year 1251—*Registry of Muckamore*. The church must have disappeared at an early date, as no record of it occurs in the *Terrier*.

The *Taxation of Pope Nicholas* values, "the Church of Drumnedergal" at 12 marks. This name has disappeared in modern times, though it occurs some times in ancient documents. The *Registry of Muckamore* mentions, that Isaac, Bishop of Connor (A.D. 1245 to 1256), confirmed the "Ecclesia de Sce. Marie de Dunedergel, to the Priory of Muckamore;" and an Inquisition, taken at Antrim in 1333, found that William de Burgo, among other possessions in the "Comitatus Antrum," was seized of the Manor of

Drumnedergalle, wherein were no buildings, save an old castle which had been overthrown since the war of the Scotch. Dr. Reeves supposes that this name had gradually changed into Dunadry, the name of a townland in the Grange of Nilteen. "Here, a little to the left of the new road from Antrim to Belfast, stood a large carn, which was removed a few years ago; and between it and the road, on a site now converted into a garden, were the ruins of a chapel." The road which leads from Dunaghy to Rathmore, just as it leaves the new road from Belfast to Antrim, passes through the site of the cemetery. A funereal mound stood N.E. of the church. It was found that the "Capella de Neeltin was appropriate to Muckamore Priory.—Inq. Antrim MS. (*Eccl. Antiq.*). This supposition seems probable. Drumnedergal (Druim-eadar-ghabhal—pronounced nearly, Drim-adar-goal) signifies the ridge or hill between two (river) prongs.—*Irish Names. Joyce.* It would very accurately describe the situation of Dunadry between the fork of the Six Mile Water and Rathmore Burn. The carn, or tumulus, is described in 1839, by James Boyle, in the *Ordnance Memoir*, a few months after its destruction. It was commonly called, "Dunadry Forth," and stood within a hundred yards to the north of the hamlet. The dimensions of the tumulus in its perfect state were 151 feet in diameter at the base, and 32 feet at the summit, while the height was 26 feet. It was entirely composed of stones, except an external coating, about 4 feet in depth, of rich earth, which covered its summit and sides. The stones were well fitted and an even face, or batter, preserved all round. The foundations of the tumulus were sunk to a depth of 5 or 6 feet below the adjacent ground, and consisted of three circles of large stones carefully placed; between these the

other stones of less magnitude were indiscriminately thrown. The inner of these circles was thirty-two feet in diameter, the second 90 feet; and the outer, which formed the exterior of the stonework was 143 feet in diameter. The stones in this circle would have weighed from 5 cwt. to two or three tons each. The stones diminished in size as they approached the summit, where, in the exterior rim, they were from 30 to 60 lbs. The mould forming the coating contained a large quantity of charred wood, in pieces, at times, of the size of a goose egg, but generally of the size of small gravel. On the summit of the tumulus there had been a circular hearth, 15 feet in diameter, formed of a pavement of stones; this was covered with mould and ashes. This hearth occupied the centre of the summit; equidistant from this and the exterior of the summit, was a circle of very small hearths of similar construction, from about which three cart loads of ashes were taken. On the east side of the tumulus, and about $3\frac{1}{2}$ feet from the summit, a skeleton was discovered, lying in the mould, with its head to the north. The bones, with the exception of the thigh bones and the skull, which are said to have been of unusually large size, had almost totally mouldered away. "At the head of the skeleton there was a large, square, undressed stone, and near it, on its west side, was a stone urn, which contained some greasy ashes, and near it a portion of a ring about two inches in diameter, and formed of some black substance, resembling wood coal, but finely polished." At the centre of the base of the tumulus, a grave bearing north and south was discovered, it measured internally $3\frac{1}{2}$ feet long, 2 feet 10 inches broad, and $2\frac{1}{2}$ feet deep. The sides were formed of undressed field-stones, carefully laid, but without mortar. Its floor was of earth. Near the southern

end of the grave, was a circular hole, 8 inches in diameter, and 8 inches deep, in it were fragments of bones and some ashes of charred wood. "A fine grained, smooth, and well faced slab of whinstone, measuring about 4 feet by 3 feet 2 inches, and 8 inches thick, formed the covering of the grave. . . . Over the urn was a copper convex lid, just sufficient to cover the hollow, it crumbled away when it was exposed to the air. The sides of the urn were sticky and greasy, as if smeared with oil. At a distance of from 60 to 100 feet from the tumulus, are five enormous stones, which seemed to have formed a portion of a circle enclosing it, two have lately been sunk, and, it is said, others have been sunk within memory." Mr. J. Huband Smith, on the 24th of May, 1852, exhibited to the Royal Irish Academy, the stone urn and a glass ring found in the tumulus. He explained that the farmer on whose grounds the tumulus was, observing a rich black loamy soil, determined to remove it. "In doing so, he came to the cairn, in which he discovered, at the depth of three feet from the surface, on the eastern side, and lying horizontally, a human skeleton, having on its hand a ring of lignite, and at the feet, the stone urn and a little glass ring. The urn was distinguished from those found hitherto, by having handles at the sides and a brass cover on the top. The mound was exceedingly large, and is now entirely effaced." *Proceedings R.I.A.* Vol. V. The urn, which was probably a food vessel, intended to hold the food which the relatives of the deceased supposed he would require in the unknown world, is numbered 38 in *Wilde's Catal.*, where it is described as formed of stone, and having handles which proceed from the bottom and which probably met over the top. It is 8 inches across and 4 inches in height; the arms, however,

spread to about $13\frac{1}{2}$ inches. The glass ring is numbered 115, and the lignite, or jet ring, is numbered 116, in the collection of the Royal Irish Academy. It is not improbable Dunadry is the place, named *Dun-na-h-Uidhre*, in the territory of the Hy-Tuirtre, from which, according to the *Book of Rights*, the King of the Kinel-Owen was entitled to a tribute. Colgan places the Church of Kilbride, which is not far distant, in the territory of Hy-Tuirtre. As this people were subject to the sway of the King of the Kinel-Owen when they dwelt on the west of the Bann, it is probable that he continued to levy taxes from them after they had subjugated portions of what now forms the County of Antrim. The *Book of Rights* records his rights in these words:—

“ A hundred milch cows from the Tuathas of Tort (the districts of the Hy-Turtre), fifty tinnes (pigs made into bacon), fifty hogs, with fifty coloured cloaks (are given) to him from Dun-na-h-Uidhre in one day.”

Dr. O'Donovan says that there is no place named Dun-na-h-Uidhre in the country of the Hy-Tuirtre. If it be Dunadry, it shows that that portion of the *Book of Rights* which contains that entry, must have been written a very few years before the English invasion. In 1649 there was a slight engagement in Dunadry, which terminated in the death of Owen O'Connally, who betrayed to Parsons the Irish rebellion of 1641. The account of the battle is thus told in the *History of the War*, by a British officer:—

“ Collonel O'Connally came over with Crumwell, and was to raise a Regiment at Antrim, forthwith (if he lived), where daily he got Allarums of Colonel Hamilton and his small party of horse, to be up and down the quarters next adjacent. On which Connally went to Belfast and got, from Colonel Venables, two Troops, consisting of

about Eighty Horse, under command of one, Captain Reaper, and Captain Lestrangle, who, on their march, coming by those Hills from Cool, perceived Hamilton and his party near Dunadry, north east of the Bridge, on which they made haste, swearing nothing but that they would not face them. And so they advanced to them, Collonel O'Connally in the head of the Forlorn, who charged up a Lane, being so narrow, they could not draw above half a dozen in a Breast, and the other drawn so behind a Killn, that Connally could not see them till he had his Flank to their Front, and so he charged them hotly, and Hamilton charged them in their Flank, so close, that he put them to disorder, and retire, and kept in so close amongst them, and those before Connally, of his own party, so close to him, that they fell confusedly on one another, that they could not rally or would not, till all took the real Route. And so most of them were killed with Captain Reaper ; and Connally was taken prisoner, and got quarters, and a Guard put on him, to send him to Coleraine. But he prevented them, for, being suffered to be on his own Fleet Mare, as they thought he was safe, for the horseman kept next to him, the rest of the Guard being at some distance, he gave him a leg and struck him backwards with his hand and tossed him off his Horse ; on which he would be away, but there being one on the Guard had an Eye after him, being well mounted and named Hamilton, whose Brother, Connally upon a sudden falling out at Lisnegarvy, the year before, went into the Backside to decide the matter, after the first or second pass, killed him, whose name was Captain Hamilton, of Sir James Montgomerie's Regiment—which his Brother revenged, and Killed him, which, by the Law of Arms, he might do, in regard he broke his quarters. Then Connally's body was carried like a sack on a horse to Connor that night, and next day was sent for and interred at Antrim."

The early history of this man, is told in Adair's *Narrative*.

"It is worthy of observation, that this Owen O'Connolly was at first a poor Irish boy, admitted into the family of Sir Hugh Clotworthy, at Antrim, a religious and worthy family ; and there was educated and taught not only the principles of the Protestant religion, but through the blessing of God upon that education, and the power of the Gospel in the Parish of Antrim, he became truly religious in heart and conscience, bound to the truth, and to those who were truly godly.

After Sir Hugh Clotworthy's death, O'Connolly continued in the service of Sir John, until the year 1639, when he removed to Moneymore, where James Clotworthy, brother of Sir John, resided. O'Connolly's change of religion was not known outside Antrim Castle, and MacMahon, grandson of Hugh, Earl of Tyrone, supposing him to be a Catholic, confided to him the secret of the intended rising. O'Connolly immediately informed the Lords Justices, who secured Dublin Castle. The first intelligence of the rebellion reached the English Parliament, on the 1st of November, 1641. O'Connolly was examined and a reward of £500 was voted to him for informing, and he shortly afterwards obtained a company in the regiment which Sir John Clotworthy raised.

What befel the family of O'Connolly subsequent to his death is thus told in *Adair's Narrative* :—

“ His wife died shortly after and left a son and a daughter—his son a very idiot unto the greatest height, and the daughter, though thereafter married to a worthy gentlemen (Mr. Hugh Rowley), yet proved but more than half a fool, and a burden to her husband for many years, and without posterity.”

Ecclesia de Maudone follows that of Drummedergal, in the *Taxation of Pope Nicholas*, and is valued at 2 marks. Dr. Reeves is uncertain what church that may be. There is at present no townland of the name in the vicinity. The Inquisitions of 1605 and 1621 fixed a Ballymauden, or Ballymoyden, among the townlands of the Tuogh of Moylinny, but the name has now become obsolete. This church stood in a field called Kirkland, in the townland of Ballybentragh. The foundations were dug up about 1823, by John Lawther, who removed quantities of human bones from the site, and found some silver coins. Ballybentragh

adjoins Moyadam, and probably was formerly a part of that townland. According to the *Registry of Muckamore*, Isaac, Bishop of Connor, confirmed the Church of St. Lawrence, of Maudone, to that priory. An Inquisition on the estates of William de Burgo, was taken at *Maudone in Ultonia*, and *Robertus Clericus, de Mokemore*, was a juror. The church, which at best was small, had so completely disappeared before the suppression of monasteries, that its name does not occur in the *Terrier*. The church being small and there being so many other churches in its neighbourhood, which belonged to Muckamore, that monastery could easily supply its want, and it was consequently suppressed shortly after it passed into the possession of Muckamore.

The townland of Moyadam contained many remnants of remote antiquity; most of them have disappeared, however, within the past few years, having been destroyed by the farmers on whose lands they stood. The *Ordnance Memoir MS.* informs us, that, about 100 yards to the right of the road from Antrim to Ballyclare, are two stone circles, the larger of which is called "the Grey Stones." The circles, which stand east and west of each other, and are 213 feet apart, are seated on two of the little knolls which are so frequent along the Six Mile Water. The eastern circle is in good preservation, only one of its stones has been removed, and it is placed in the fence of a little grove in which it stands. When the grove was planted in 1798, several urns and some human bones were discovered. The circle is formed of 19 stones, varying in height from 3 to 6 feet; of these, 12 retain the upright position; the remaining 7 have fallen. They are of a greyish whinstone and are not of the stones of the neighbourhood. The diameter of the circle,

from outside to outside, is $42\frac{1}{2}$ feet. Near the centre of the circle is what is called "the Chair;" it faces the west, and is formed of three stones of a different kind from those of the circle, and seem to have been brought from some neighbouring quarry. The western, or smaller circle, measures $37\frac{1}{2}$ feet in diameter, but as the stones forming it are almost totally buried under an accumulation of stones gathered off the farm, it is impossible to give a satisfactory account of it. The stones forming its circumference seem smaller than those in the other circle, but they are placed almost contiguous to each other. In the centre is a large stone, but only a portion of it can be seen. The eastern circle seems to have been enclosed by another. The position of four of the stones is marked on a ground plan, prepared by Mr. Boyle, who wrote the *Ordnance Memoir*. They stood 49 feet from the centre of the inner circle. They must have been of very great size; to use the words of the farmer: "It took a hole, 7 feet deep, to sink each of them." Two oblong stones lie on a little knoll, 111 yards east of the eastern circle; they measure about $3\frac{1}{2}$ feet by $1\frac{1}{2}$ feet. They occupied an upright position, within memory; they are now lying about three feet apart. A stone presenting a tabular surface lies 72 yards north of these, and within a foot of it the ends of three others protrude out of the ground; they would seem to have been the pillars on which it was supported, for they seem to have formed a Cromlech. A very large upright stone, now sunk, formerly stood 51 yards north of the tabular stone, and 51 yards N.N.W. of that, stood another, which is now sunk; it rested on a sort of paved foundation. The stones last mentioned, seem, from stories told by the people, to have formed part of the circumference of a very great circle. The western circle seems

also to have once been surrounded by an outer circle, as at a distance of 24 feet from its centre, the greater portion of a second circle stood within memory.* Within a few yards of the eastern boundary of the townland there rises from a foundation of smaller stones a Standing Stone, $6\frac{1}{2}$ feet high, which occupies the summit of a rising ground. The only *rath* in the Grange of Nilteen is in Moyadam; it is 12 feet high and 96 feet in diameter, surrounded by a ditch, 12 feet wide. There is not, in the County of Antrim, a district of similar extent in which so many artificial caves have been discovered, as in the Grange of Nilteen. Near the western side of Moyadam they are so numerous and extensive as to seriously interfere with the cultivation of the ground. The passages, or rooms, in some of them were upwards of 6 feet high. The most of these were rooted up by the farmer, Mr. Ferguson, in order to build fences with their stones. He also discovered a kiln, for drying corn, which much resembled, what in County Antrim, is called a flax kiln, but it was of smaller dimensions. A considerable quantity of burnt corn was found about the kiln.† About

* It is fortunate that the information contained in the *Ordnance MS.*, regarding these stone circles is so complete, for both have been destroyed by Mr. Ferguson, the farmer on whose land they stood. The western circle was destroyed about 1863, and the eastern circle in 1879. Not a trace of either can now be seen. What a shame that there is no law to protect the ancient monuments of the country!

† About 45 years ago I heard Frank Fitzsimons and John Doogan, two old men, describing the mode by which the grain was dried for the mill of Ballydargin, in the parish of Bright, before the introduction of kiln-tiles. A fire of turf was lighted against a wall or ditch, branches of trees were placed in a slanting position against the top of the wall or ditch, over these wheat straw was closely spread, and upon that a layer of grain was spread, which, when it was dried by the heat, was carefully brushed down the straw into a winnowing-sheet, and replaced by a fresh layer of grain.

the centre of Moyadam, within 40 yards of a little bog, a cave traverses the acclivity of a gravelly knoll. Another cave extended 27 yards along a similar gravelly knoll, about 140 yards east of the former cave, but it has been completely destroyed. A very large cave has been explored in Loughanmore, but its entrance is now blocked up.

At Loughanmore, horses ploughing a field, disturbed the top-stone of a Kistvaen. "Two urns of reddish clay were discovered, standing on the floor. The largest was about 15 inches in height, but each equally rude, and their sides scratched with some rough instrument. Through carelessness the large urn was broken to pieces, and the other taken away by some unknown person."—*Northern Whig*, Dec. 11, 1841.

The line of Standing Stones, which commences at "The Grey Stone Brae," near Antrim, continues through the Grange of Nilteen. There are ten of them in it. It is said that they mark an ancient line of road that led from Antrim, through Templepatrick, to Carrickfergus.

Ecclesia ville Hugonis de Logan—The church of the town of Hugh de Logan occurs next in the *Taxation of Pope Nicholas*. There is no church or townland of that name; but, in the civil Parish of Templepatrick, there is a townland named Kilmakee, on the south side of the Six Mile Water, and separated by that river from Dunadry. Pope Honorius III., 1222, confirmed to the Abbey of St. Mary's of York, possession of the "Cella de Nedrum cum capella de Villa Hugonis de Logan." *Cotton Coll. xiii. 21 Brit. Mus.*, Dr. Reeves translates Kilmakee—"the church of the son of Hugh." It is more probable that it is the church of St. Mochay, *Kil-Mochay*, who was the founder and Patron Saint of Nedrum, which is now called the Island of Mahee,

in the Lough of Strangford. Human bones and other indications of a cemetery, were found in the middle of a field which extends from the Six Mile Water to a funereal mound or cairn. The field is called "Watty's Field." It is the field marked on the Ordnance Map, *Sheet 50*, south of the river, at the part where the word *Mile* of Six Mile Water is printed. In the same field, three compartments of a cave were discovered, when the field was in the possession of the late Mr. M'Clintock. The cairn is situated 154 yards from the Six Mile Water; its form is circular, its diameter 73 feet, and its height 6 feet. It is thus formed: 41 large stones are laid lengthwise around its exterior, and the space within is filled by smaller stones and earth. The exterior stones, are, with three exceptions, firmly embedded in the cairn, and merely show their exterior face. A rath stood, until a little more than 50 years ago, about 100 yards east of the cairn, and a few yards further a cave still exists.—See *Ord. Mem. MSS.*

Templepatrick Church is not entered, at least under that name, in the Roll of the *Taxation of Pope Nicholas*. It would have been, however, exempt from that taxation, because it belonged to the Order of St. John, of Jerusalem, now called the Knights of Malta. They were also formerly known by the name of the Hospitallers. These knights were bound by strict monastic rules, but were not in Holy Orders. Their principal house in the Diocese of Connor, was the priory of Templepatrick, which was under the Preceptory or Commandery of St. John the Baptist, of the Ardes, or Castlebuoy. The Order was possessed in the Diocese of Connor, of Rectories of Carncastle, of St. John's, of Carrickfergus, Ballywalter, and Ballyrashane, together with extensive possessions in these places, and in Island

Magee, and other parishes. This church seems to have been exempt from the usual diocesan taxes. It is not mentioned in the *Terrier*, nor in the *Visitation* of 1622, King James I., granted by letters patent, dated, 14th day of February, in the third year of his reign, the whole of the *Tuogh* or territory of Ballylinny, to Sir James Hamilton, in the Lower Clandeboys at the rent of 63/6. He also granted at the same time, two parts of the tithes and alterages of the impropriate Rectories of Templeton, or Templepatrick, and Molusk, at the rent of 15/-, which grants were transferred on the 10th day of April, in the following year, to Sir Arthur Chichester, Lord Deputy, for whom Hamilton had taken them in trust. The church stood in the graveyard, but not a trace of it now remains. There was once a holy well at Templepatrick, about which many traditions are handed down among the Presbyterian inhabitants. This well was near where the old lime kiln stood, adjoining the rere wall of the Constabulary barracks. When the bed of the river was blasted for limestone, about 1812, several fissures were made, and the well gradually disappeared. It is probable that the fortified residence of the Knights Hospitallers stood on the site of the Castle. Sir Arthur Chichester, in the 15th year of the reign of James I., granted to Sir Humphrey Norton the lands of Templepatrick, Cloughanduffe, and Kilmakee, at the yearly rent of £16 10s, and a herriot of two fat oxen and other duties. Norton and three of his brothers were officers in the army which Queen Elizabeth sent into the North of Ireland. He built a castle at Templepatrick, which he called Castle Norton. "His daughter marrying a Serjeant O'Lynn, he sold off this property to Henry Upton, a captain in the army, from which his descendant, Lord Templeton, now draws upwards of

£2,000 per annum.”—*MS.*, quoted by M^cSkimin. This Henry Upton was a captain in the army of Essex; he married a daughter of Sir Hugh Clotworthy; his great grandson, Clotworthy Upton, was created, in 1776, Baron Templeton; and the son of the first baron was created a Viscount in 1806. The family changed the name of the castle into that of Castle Upton.*

There is in the townland of Templepatrick, and a little to the south of the village, an artificial cave, excavated in a soft decomposed rock of basalt. Its mouth, which is $4\frac{1}{2}$ feet wide and 2 feet high, is in the face of the rock. The cave extends 27 feet, gradually increasing to 7 feet in width, and to 4 feet 9 inches in height; and at its south-western extremity it has another chamber. The side-walls and roof of the cave are rudely cut; the latter is elliptical. An artificial cave of great extent, and branching into several chambers, is in Cloughanduff, but for many years the approach

* The following incident, connected with the war of 1641, is told by the officer of Sir John Clotworthy's regiment, who wrote the *History of the War of Ireland*, from it, it would seem that at that period many of the Irish or Catholics resided in the neighbourhood of Templepatrick:—“I remember about Christmas, that Winter of the Warrs, there came to us, at Antrim, with their Captain, one Lindsay, a civil man, who loved no murder out of . . . the number of about forty horsemen as a Troop, and had a horn for a trumpet, all formerly living about Tullahoge, who left their wives and children with their goods with the enemy, who all concluded they were all destroyed, and in revenge they could not endure to see any Irishman, but they must beat him to destroy him. So one night they left Antrim, their garrison, unknown to all their officers but their own Lieutenant, Barnet Lindsay, and fell on Mr. Upton's tenants, a gentleman who hated to see or hear innocent blood drawn, and would save them if he could, but was then in Carrickfergus; and they murdered about eighty persons, men, women, and children, near Templepatrick; at which other Scots took example, and did the like at Island Magee.”

to it is closed up. There was found in this townland, about 1830, a large brass (bronze?) ring with two smaller ones attached to it. A stone cup, about the size of a breakfast cup, which had two handles attached to it, was found at the same time and place. They were deposited in the British Museum by Lord Templeton. In the townland of Rickamore, along the Claddy River, there is an overturned Standing Stone, 10 feet 6 inches long, 3 feet 2 inches high, and 3 feet 3 inches broad. This townland is crossed by a very ancient road, called "The Priest's Causeway." It is said to have led, by a singularly circuitous direction, from Kilmakee to the Church of Umgall. In the centre of the road there is a double row of very large and closely laid flat stones; on each side of this is a strip of pavement, about 3 feet wide, of much smaller stones, very carefully laid. These are secured by a single row of very large and closely laid stones, extending along the edge of the road. The extreme breadth of the road is 9 feet. Both this road and a similar one in its vicinity were used as bridle paths within the memory of persons not long dead, but only portions of them now exist. The other ancient road was called "the Irish Highway," and is said to have been the public road from Derry to Belfast; it passed through Dunadry and wound under the western side of Lyle's Hill, and thence through the Grange of Umgall, from which it struck off south-easterly across the summit of the mountain ridge. A portion of it has been widened into a public road, and at sundry places, portions of it are still to be seen in its original form, paved with rather large stones, and secured by a fence on each side. Its breadth is about 13 feet. A few years since, a number of very massive brass (bronze) rings about 4 inches in diameter, with a small ring about half-an-inch

in diameter, attached to each, were found in Rickamore; they are now in the British Museum.—*Ord. Mem. MS.*

Rickamore contains a cairn and two raths. The cairn can be seen at a great distance along the windings of the Clady Water. Its dimensions are 22 by 18 feet, and its extreme height is now only 6 feet. It was formerly covered with earth, which seems to have been thrown down from its summit, and to have given to it, its present oblong form. The body of the cairn is composed of stones, which weigh from 20 to 40 lbs. each. The principal of the Rickamore raths, is locally called M'Neilly's Fort, because it is situated in the farm of a person of that name. The rath is much mutilated, but its diameter from north to south is 308 feet, the circular platform is 103 feet in diameter, it is encircled by a parapet 16 feet thick, $3\frac{1}{2}$ feet high in the interior, and 7 feet high in the exterior side. In this parapet is a gallery or artificial cave, the walls of which are built with stones and roofed with flag-stones. Outside the parapet is a ditch, varying in breadth from 17 to 9 feet. Beyond the ditch is a rampart, which varies in breadth from 47 feet in thickness, to 39 feet. Several other great earthworks and remains of galleries or caves in the ramparts still remain, which indicate the former importance of the great Rickamore Rath. At the distance of 720 yards south-east of the great rath, there is a smaller rath, which was provided with galleries in its parapets, and was surrounded by three ramparts, of which some remains still exist.—*Ord. Mem. MS.*

Muckamore, one of the most celebrated monasteries in the Diocese of Connor, was founded by St. Colman-Ela, better known under the name of Colmanellus. It was so named from the fertile plain in which it was situated.

Magh-Comair—"the plain of the confluence," where the river, now called the Six Mile Water, falls into Lough Neagh. Jocelyn relates a prophecy of St. Patrick regarding this monastery:—"One day when visiting the district of Ulster, which is named Dalaradia, he passed through a certain place called *Mucomuir*; and he said, to those around him, "know ye, my beloved sons, that in this spot, a certain child of life, called *Colmanellus*, will build a church and will gather together many sons of life and many fellow-citizens of the angels." According to the Calendar of Donegal, his mother was Mor, sister of St. Columbkille. His father was a descendant from Feidhlim Sailne, who gave name to the *Dal-Sailne*, or *Dal-Selli*, hence the saint is called by Adamnan *Mac-u-Sailne*. Feidhlim Sailne, was brother to Fedhlim Buan, who gave name to the *Dal-m-Buain*. These brothers were in the seventh descent from Eachach, whose destruction, by the expansion of the Bann, gave name to Loch-n-Eachach—Loch Neagh, and their descendants, the Dal-Sailne and the Dal-muain occupied the territory on the east of that lough. The Dal-Sailne extended northwards from the Crumlin River, or, perhaps, from the Glenavy River. St. Colmanellus was born about the year 555, in Glenelly, in the County of Tyrone; he became at an early age, a devoted disciple of his uncle, St. Columbkille, who obtained for him the site of a monastery from Aedh Slane, the eldest son of the King Diarmaid, the monarch who was murdered at Rathbeg. This favour St. Columbkille could only obtain for him from Aedh, the head of the southern Hy. Niall race, by pleading, that, at least by his mother's side, Colman was of Hy. Niall blood; so strong, in those days, were clan prejudices. Aedh gave to him a woody site along the stream Ela, where Colman erected *Lann-Elo*,

now called Lynally in the King's County; and from that monastery he is designated Colman-Elo, or Colmanellus. From his paternal relatives he obtained the site, on which he erected Muckamore; and being Abbot of Connor and joint patron with St. MacNissi of that church, his monastery of Muckamore and the lands attached to it continued, even in modern times, to be in the Diocese of Connor; hence the Grange of Muckamore, though on the south side of the Six-mile Water belongs to the Diocese of Connor. When Colman was leaving Iona, we are told by Adamnan, St. Columbkille foretold that they would never see each other again, which was verified by the event, for Columbkille died in that very year. St. Colman was then a priest, he was afterwards raised to the episcopal rank. He died in his monastery of Lynally, about four miles from Tullamore, on the 26th of September, A.D. 611, being then 55 years of age. St. Colmanellus was by the ancient Irish compared to St. John "for wisdom and virginity." A gloss in the *Leabhar Breac*, has preserved a part of some ancient hymn.

"I beseech Mammes, among ancient seniors,
Findcua and Colman-Ela, that they come into my company.
For this I beseech them to expel my sins.
Short be the time till they remember me, the three, humble,
pure!
Let them come to attend me, at the hour of death's warning."

We know nothing of the history of this monastery for centuries after it was established by its holy founder; it was no doubt subject to the successors of St. Colmanellus, the Abbots of Connor and Lan-Ela, and at an early date it embraced the monastic rule of the Regular Canons of St. Augustine. In the year 1183, one of the subscribing witnesses to a grant made by John de Courcey, is "P. Prior de Muckmor." About this period the monastery became a

member of the congregation of St. Victor, belonging to the Order of Regular Canons of St. Augustine, and it became the recipient of many donations of lands and other possessions made to it by the Anglo-Norman Knights that were located through the County of Antrim, the names of some of whom were William Mataland, Stephen de Sandal, and Gilbert de Croft. The registry of the monastery contained a confirmation made to the priory, by Isaac, Bishop of Connor (A.D. 1245 to 1256), of the Churches of Killyglen, Whitepark, Dunadry, Maudon, Dough, and Rathmore, which had already belonged to it. Theiner's *Vetera Monumenta*, 1864, contains a dispensation granted, April 22nd, 1289, by Pope Nicholas IV., to "Roger, Prior of the monastery of Muckmor of the Order of St. Augustin, Diocese of Connor," by which it appears, that Roger was illegitimate, but obtained a dispensation from Pope Alexander IV., to take Holy Orders and to hold any benefice, "etiam si curam animarum haberet;" that he had obtained this dispensation in order to become a secular priest; that he had afterwards resigned his benefice, and entered the monastery of Muckmore; that after the death of Augustin, the Prior of that monastery, its *conventus* having obtained from the Bishop of Connor and from Hugh Ladel, his Official, full power of providing a Prior, had elected Roger; that he, doubting whether he could hold the priory by virtue of the previous dispensation, sought a further dispensation. "The temporalities of the Prior of Muckmore (Muckamore)," were valued in the *Taxation of Pope Nicholas*, at £23 15s. 10d. Laurentius, who was Prior in 1356, compiled a *Registry of Muckmore*, which was extant in the time of Ware, who made some extracts from it, which are now preserved in the British Museum. They are headed, "Ex Registro S. Colmanelli de Muckmore in

agro Antrimensi." (See *Reeves, Eccl. Antiq.*) It contains a confirmation by Lionel, Duke of Clarence, made in 1363, of possessions of the Priory and Convent "of the Blessed Mary, of Mukmore, in Ultonia, which is of the foundation of R. (Richard) the progenitor, of Elizabeth, our most beloved consort." Towards the end of the 15th century, Charles O'Durnan was "Prior of Muckmor, of the Order of St. Victor, under the rule of St. Augustine." *Registry of Octavian de Palatio—Reeves. Eccl. Antiq.* At the suppression of monasteries, Bryan Boy O'Maghallon (O'Mulholland), was Prior. At that time the monastery was possessed of all the lands and churches already mentioned in the confirmation made by Isaac, Bishop of Connor, together with those of Carngraney, Shilvodan, Ballyrobert, Rasharkin and Kilconriola, in the Diocese of Connor. It also possessed in the Diocese of Down, the Churches of Killelagh or Killead, Carnmeavy, Killarn near Newtownards, and Carrownathan, in Donaghadee. It, moreover, possessed eight townlands, constituting the modern Grange of Muckamore, and had the Priory of Massereene, which was situate in the townland of Balloo.

On the 3rd of December, 1564, a return was made that the Prior and all his monks were dead. The possessions of the Priory were granted by Queen Elizabeth, to Sir Thomas Smith; but Smith, according to the opinion of the Crown lawyers, did not fulfil the conditions, and the monastic property reverted to the Crown, which granted them to Sir James Hamilton. By him they were conveyed to Sir Roger Langford. The *Terrier* enters, "Monasterium de Muckamore (Captain Langford)—The Abbey pays Proxies, 43/-; Refections, 8/-; Synodals, 2/-." Cardinal Barbarini, 30th July, 1635, presented to his Holiness, an *Instanza*, soliciting

the Priory of Killinshin (Castleboy in the Ards), belonging to the Knights of Malta, under the title of St. John of Jerusalem, and that of Muckamore, under the title of St. Comgall, which belonged to the Canons Regular. He states that those orders had ceased to exist in Ireland, and that the churches are usually conferred on secular priests. His petition was granted on the express condition, that if the orders should at any future time be re-established in Ireland, the Priories would be restored to them, but that compensation for improvements should be made by the orders, if long tenure and sufficient profits had not fully compensated for them.—*De Burgo. Hib. Domin.*

The site of the priory is occupied by Muckamore House and garden. The most central part of the building seems to have been near a sharp turn of the Six Mile Water, where the river after pursuing a westerly course, strikes off towards the south. The priory stood on a narrow piece of ground at the base of a gentle acclivity on the left bank of the river, and at the distance of a mile and a quarter from the town of Antrim. The situation was exceedingly picturesque; immediately before it the valley contracts, and the river wends its way between two lofty banks, which, rising abruptly from its edge, tower on each side to an elevation of from 70 to 100 feet above it. The glen thus described, takes the name of Moylinny from that of a townland on the opposite side of the river. From the central point already mentioned the foundations of the Priory have been traced for 390 yards eastward along the banks of the river, and for 160 yards southward to the graveyard, which is situated on the acclivity of the bank. Foundations of great thickness have been dug up in the vicinity of the small fragments of the walls that now remain. The portion of the walls which

yet remains, presents no peculiarity; it is about 3 feet in breadth, and its preservation is owing to the circumstance that it happened to, correspond with the course of the garden wall. It contains one stone, of Pitch-stone Porphyry, a quarry of which, now exhausted, is said to have been in the N.E. of Carneary Mountain, about seven miles distant. Ancient paved roads have been discovered around the site of the buildings. An ancient ford, paved with large flat stones, was found beneath the bed of the river. "There is," says Mr. James Boyle, in *Ordnance Memoir MS.* "a prevalent idea in the country, that a quantity of gold and silver, images, plate, and money have been found about the abbey. Several weapons, chiefly of brass, have also been found there, and a great number of querns. Flint arrow heads and several brazen bells have been found in the grange." Forts are very numerous, there are 27 of these structures in the Grange, 18 of them are situated in the Deer Park, a space of somewhat less than a square mile, which stretches along the shores of Lough Neagh. Of those in the Deer Park, that of Dunore, called also Badger Fort, is the most remarkable, its form is irregular, somewhat approaching to a square. It measures 146 by 149 feet, and is elevated 14 feet above the Dunore River. Another rather conspicuous fort is situated 800 feet farther up the same stream. There is also a mound in the Deer Park, which occupies an elevated position; it is 10 feet high, 68 feet in diameter at the base, and 16 feet in diameter at the summit. The other nine forts are situated, four in Shaneognestown, two in Tirgracey, two in Upper Ballyharvey, and one in Lower Ballyharvey. The latter consists of a circular platform, 140 feet in diameter, and 10 feet high, encompassed by a ditch 14 feet wide and 7 feet deep. On the eastern side of the platform is an oval

mound, 62 by 13 feet in diameter, and 8 feet high. A cave extends along the circumference of the platform and extends under the mound. There are three artificial caves of the usual construction in the townland of Tirgracey, two in Lower Ballyharvey, one in Shaneognestown, and two in Muckamore. At present the only Standing Stone in the Grange, is in Lower Ballyharvey, where it occupies a conspicuous position near the western end of the townland. It measures 4 feet above the ground, and is 2 feet by 1 foot 10 inches in thickness. A similar stone stood 450 yards west of it, at a place called "The Cairn." It was removed about 1836. Another Standing Stone stood in the townland of Tirgarvey, but it was removed about the year 1811, see *Ord. Mem. MS.* "A very great stone of this class is in Clady Water, adjoining Muckamore Grange, about 100 perches from the foot of the river. It formerly stood on the brink, raised on supporters. A neighbouring peasant supposing that it would be a good *Stepping Stone*, shoved it off its supporters into the bed of the river; this man has been shoved from the country, as, I think, never to return. The dimensions of this stone are 8 feet each way on the upper side, 4 feet thick on the southern side, and 3 feet on the northern side. Its original situation was on the side of a little green, bounded on one side by the river and on another by a high steep and wooded bank, which contained a cave."—MS. Lecture, written in Belfast, 24th February, 1804.

These numerous remnants of antiquity, indicate the importance of the locality in remote ages, when it constituted a part of Moylinny, and in close proximity to the royal residence at Rathmore.

In the townland of Lower Ballyharvey, and within 100

yards of the eastern side of the rath, the traces of a burial ground were discovered. It was a small plot of deep, rich earth, in which a large quantity of skulls and human bones, and also the foundations of several little walls, from 7 to 8 feet long and 1 foot thick, were found. The walls, which did not appear above the ground, and some silver coins were the only remains found.—*Ordinance Memoir MS.* written in 1839. It seems to have been the site of a little Christian cemetery having stone-lined graves. The ground is now cultivated and there is no tradition to throw light on its history.

A small monastery was founded in the 15th century, at Massareene, for Franciscan Friars of the Third Order, by one of the O'Neills. A portion of the township of Antrim, south of the Six-Mile-Water, is still called Massareene. The name is written in O'Mellan's Journal of Phelim O'Neill, *Masaregna*, which is interpreted *Mas a' rioghain*, the queen's hill.* The foundations of the friary are remembered to have been along the Six-Mile-Water, nearly opposite to Antrim Castle. An inquisition taken 12th November, 1st of James I., found that the priory was in the townland of Balloo, and belonged to the Priory of Muckamore. From which it would appear, that before the transfer to the Third Order of Franciscans, effected by O'Neill, it had belonged to Muckamore, which still continued to possess the lands attached to it. The Inquisition taken in Antrim, in 1605, found that to the Friary of Massareene belonged the townland of Ballydonagh in Ederdownen, and a parcel of thirty acres, south of the river Owen-na-view ('the river of the

* Richard Dobb's *Description of Antrim* says, "Massereene in Irish, 'Base-o-reen' (the death of the queen)—some Irish king's daughter or princess being drowned in that river."

rushes,' now the Six-Mile-Water), and that near it were the foundations of a castle, called *Clogananabree* (Clogh nambrathar—"the castle of the friars,") alias *Castlemonybray*, then almost prostrate. The Lord Deputy, was ordered in 1567, to erect a fort at Massareene. It was one of the forts which was granted to Sir Thomas Smith, but, which Smith offered, in 1573, to surrender to Essex on certain conditions (*Hamilton's Cal.*, 1st Series, pp. 340-507.) On the 7th of July, 1575, Essex "marched through the woods from Killulto to Massareen," where he rested and made arrangements for an expedition against Brian Carragh's crannoge on the Bann (*Lives of the Devereux Earls of Essex*, Vol. I., p. 104). The inquisition of 1521, found that the king was seized, in right of his crown of Ireland, of the late dissolved Priory of Masserine, in Co. Antrim, with its appurtenance, of a certain parcel of land, containing 105 acres, lately in the occupation of a certain fortress and garrison, which parcel of land is surrounded by an old foss, extending from Lough Eaugh, near to Owenview (Six-Mile-Water); and of the town of Ballydonagh, lying in Ederdown, in the foresaid county, a parcel of the said Priory of Masserine; being so seized, he, by his letters patent, bearing date 20th July, in the third year of his reign, granted to James Hamilton, knight, said Priory of Masserine, and all the aforesaid with their appurtenance, together with the town of Ballowe." The inquisition then finds that on the 24th of the same month, Sir James Hamilton assigned this grant to Sir Arthur Chichester. It is said that the Chichester family exchanged the lands belonging to the Monastery of Massareene for Fisherwick, in Staffordshire, which had been the original seat of the Skeffington family.

The Round Tower of Antrim, situate about half a mile

from the town, is the only remnant of an ecclesiastical establishment that stood close to it. The height of the tower is 93 feet. The outer circumference near the base is fifty feet two inches, and the greatest internal diameter is nine feet, the thickness of the wall at the door is three feet nine inches. From this, its thickness gradually diminishes as it ascends, so that immediately under the cap the wall is only 1 foot 8 inches in thickness. The stones used are, with the exception of the lintels and jams, of a rather soft description of basalt, which would seem to have been gathered of the surface of the land, in the townland of Ladyhill, about three miles north of the tower. Stones of a similar description are abundant in that townland, and are not commonly to be found elsewhere in the neighbourhood. They are blocks of oblong form laid lengthwise, few of them are bondstones, or go "through and through," they are generally rather unskillfully laid. The outside has been pointed in 1819, but the inside shows that very little mortar was used, and that for about the first 22 feet above the sill it was built in courses of 4 feet each, and in some instances the courses were not horizontal. Above this the stones diminish in size. It is divided into three stories, with holes in the wall for joists to support lofts; all the openings or windows are square headed, those near the top correspond with the four cardinal points, and near them a beam of oak extends across the tower; but to what age it belongs there is no means of judging. The level of the ground has been considerably lowered by removing the soil, so that the offsets of the foundations are exhibited. The door is on the north side, about seven feet above the original level of the ground; it is four feet three inches in height by two feet wide. The outside lintel of the door consists of a large stone of a dark

coloured porphyry ; and another stone forms the inside lintel obtained probably from Sandy Brae, near Doagh ; between these is a beam of oak, which seems to have been placed there at the erection of the tower, for it appears impossible that it could have been inserted afterwards. On a stone of the same material is a pierced cross within a circle, sculptured in *relievo*, a drawing of which, though somewhat inaccurate, is given in *Petrie's Round Towers* ; but a very accurate drawing of the door-way is given in that celebrated work.

The sill and lintels of the door are worn very smooth from constant use at some remote time. From the manner in which openings left in the walls to receive joists occur, it is evident that a spiral stair, in the interior, extended to the highest story. In some of the putlock holes the ends of the oak beams still remain, and just above the upper windows, there is still remaining an oak beam eight inches square ; it is perfectly sound except that where it enters the wall it is a little decayed. Upon this beam, the centring for the roof seems to have rested. This centring seems to have been wickerwork, as the marks of the twigs are quite visible in the mortar. The interior of the dome is more spherical than conical. The windows are at different heights, and, except at the top, are not opposite each other. The doorway is 7 feet 4 inches from the ground, the first window 20 feet 4 inches, the second 35 feet 4 inches, the third 45 feet 6 inches, the fourth 63 feet, and the four upper windows 77 feet from the ground. It is probable that there was at each of the lower windows a landing place or half stage.

The original cap was shattered by lightning, at some remote period, for the stones were found riven and splintered. It was repaired in 1819, by the late William Clarke, Esq., with well-dressed Tardree, or white porphyry stones. There

was formerly on the summit of the tower, a hexagonal stone, either a spear or the lower part of a cross. It was inserted into a hewn and somewhat tapering block of stone, 20 inches in diameter, and 10 inches deep; both the spear, or cross, and the stone in which it had been inserted, were found broken. The foundations of ancient buildings and vast quantities of human remains were discovered in the space adjacent to the Round Tower. In a list, published in the Northern Whig, April 23rd, 1835, of donations presented by Counsellor Gibson to the Belfast Museum, is "a fragment of stone, apparently a mould used for casting crucifixes, found among the rubbish of ancient buildings, immediately beside the Round Tower of Antrim." The stone, certainly, was not a mould; it was a portion of some ornamental work, perhaps a part of a shrine. There is in Mr. Clarke's garden a large stone of the class usually called in Down and Connor *Glun-stones* (knee-stones). It measures 6 feet, by 4 feet 7 inches. On one side it has nearly a level surface, in which are two cavities or basins, evidently the work of art, which are always, it is said, filled with water; the larger of these is 9 inches deep, 15 inches long, and 12 inches broad, and the smaller is 3 inches deep, and 6 inches in diameter. This is locally called the Witch's Stone, and many absurd stories are told about it. Its original situation was 120 yards from and nearly due north of the tower; a little rivulet, which is now diverted, ran along the side of the stone, when it occupied its former position,

Here stood a monastic institution, intimately connected with Bangor, and perhaps erected by St. Comgall, the founder of Bangor. Its name is written in the Annals of Ireland, *Oentreibh* and *Oentroibh*, and *Entrobh* (pronounced Entrove)—"the one ridge," or "the one house."

The Four Masters record, A.D. 612, "Fintan of Oentreibh, Abbot of Bangor died."

A.D. 722. "St. Flann, of Aontrebh, Abbot of Bangor died." His festival was celebrated on the 15th of December.

A.D. 822. The plundering of Beannchair (Bangor), by the foreigners (Danes); the oratory was broken, and the relics of Comhghall were taken from the shrine in which they were, as Comhghall (pronounced Cowghall—St. Comgall), himself had foretold, when he said,

"It will be true, true, by the will of the supreme
King of Kings,
My bones will be brought, without defeat, from
beloved Bangor, to Eantrobh."

It appears from this entry that the relics of St. Comgall were removed, in consequence of the Danish invasion, to Antrim, from Bangor, which on account of its position on the sea coast was more exposed to the attacks of these pirates.

A.D. 877. "Muireadhac (Muragh), son of Cormac, Abbot of Eantrobh" died.

A.D. 941. "Ceallach (Kallagh), son of Bec, Lord of Dal-Araidhe, was killed at Oentrobh, by his own tribe."

A.D. 1018. "Antrum spoiled by Fermanach," according to the translation of the *Annals of Ulster*, made for Sir James Ware, but O'Connor translates the passage, as if the act had been done—"by sea robbers."

A.D. 1030. "The Kinel-Owen broke the ship of O'Loingsigh (O'Lynchy), in front of Oentraibh."—*Annals of Ulster*.

A.D. 1096. "Flann UaMureagain (O'Muragin), *Airchinneach* of Aentrobh" died.

A.D. 1147. "Roscre (Roscrea) and Oentrobh were burned." The glosses of the *Felire of Aengus*, in the

Leabhar Breac, at the 31st July, give us the number of inmates in Antrim, according to an old quatrain.

“The nine hundred of Beannchoir (Bangor),
 The six hundred of Oentreibh.
 The five hundred of Conaire (Connor), of the contests;—
 It is for Moedoc, it is for Choemoc, it is for Comgall.”

Notes to Archdall by Dr. Moran.

The great monastic Church of Antrim sunk in importance, probably, during the Danish invasion. When the valuation for the *Pope Nicholas Taxation* was made, “The Rectory of Antrim” was valued at five marks, and “the Vicarage of the same,” at 12 marks, which seems a curious inversion of the general order. It appears from an entry in *Prene’s Registry*, that the parish church was dedicated under the invocation of All Saints. A.D. 1435, John O’Gillamyr, a clerk of Connor, was presented by the Primate to the *Vicaria parochialis ecclesie Omnium Sanctorum de Introia*. The *Oentraibh* (Eantriv), of the ancient Irish documents had assumed, during the fourteenth and fifteenth centuries, the Latin forms *Introia* and *Entroia*. The *Terrier* enters, “Ecclesia de Entroyie, *alias* Antrim, 4 townes Erenoth lands, whereof the bishop hath had 10 groats out of every town; and certainly it is supposed that the other 12 townes were given to it as a glebe. It pays Proxies, 5/-; Refections, 5/-; Synodals, 2/.” This entry seems to prove that Antrim was one of the small episcopal sees absorbed in the Diocese of Connor. The entry in the *Visitation Book* of 1622, says, “The patronage impropriate to Woodburne, possest by Sir Hugh Clotworthy, Knight,” and adds, “the church and walls newly erected.” This portion of the entry refers to the present Protestant Church.

It is remarkable, that, wherever in Down and Connor

there is, or was, a Round Tower, except that of Ram's Island, there are historical documents to prove that the church in its vicinity was once a bishop's see, or, in the absence of such documents, the lands were held in comparatively recent times under the see. With regard to Ram's Island, few historical references remain, and the see-lands in its vicinity, were usurped in the reign of James I., by Sir Foulke Conway, or, as the *Terrier* says, of the Bishop's Mensal of Camelin—"they were sparpalit by evil neighbours."

There is in the townland of Holywell, at the distance of five and a half furlongs north of the Tower, an ancient Holy Well. It is situated on the acclivity of a hill, and about the end of last century it was neatly faced with stone. According to tradition, Stations were formerly made at, and penitential exercises were performed from it to the Witch's Stone.

In the Inquisitions, two townlands are named Ballygallantrim and Ballyantrim, and the Down Survey calls the parish Gall Antrim. The word Gall was applied by the Irish to foreigners, and to the English; Gallantrim, therefore, seems to signify the Antrim of the English, which is represented by the present town, as distinguished from the old Antrim, which was at the Steeple or Round Tower. The English colonists may have built a church on the site at present occupied by the Protestant church, which was erected in 1596, but the original church was at the Round Tower.

The Castle of Antrim, or as it is sometimes improperly named Massareene Castle, appears to have been originally erected early in the Reign of James I., by Sir Hugh Clotworthy. This Sir Hugh was one of the adventurers who accompanied the Earl of Essex in his expedition to Ulster, in 1573; he was a captain under Chichester, in Carrickfergus, in 1603. He obtained in 1605, a grant of

Antrim, and of the territory of Grange, which had belonged to the Abbey of St. Peter and St. Paul, in Armagh. and he had charge of certain boats at Massareene and *Lough Sidney*, a name which the English attempted to impose on Lough Neagh. He was allowed 5/-, Irish, per day, for himself, and tenpence, Irish, per day, each for eighteen men. This grant was made to Sir Hugh for life, but he surrendered it in 1618, and obtained a re-grant to himself and his son John Clotworthy, with a pension of 6/8 English, during the life of the survivor of them. Sir John succeeded his father as captain of the boats, by commission, dated, 28th of January, 1641, at 15/- a day, for himself; his lieutenant 4/-; the master 4/-; master's mate 2/-; a master gunner 1/6; two gunners 12d; and forty men at 8d each. Sir John was required by a resolution of parliament, "to build the hulls of the bark and the boats, and to maintain them at his own charge, but he is to have as much money presently allowed him, as shall be necessary for their rigging." Sir John represented the County of Antrim, in the Irish Parliament, but he resigned his seat in order to wreak his vengeance, in the English Parliament, on the Lord Deputy Strafford. He was returned for Malvern, and seconded Pym's motion for the impeachment of Strafford; and on the trial, he was the second witness examined. That wicked age produced not a more blood-thirsty hater of Irishmen, than Sir John. "Some time before the rebellion broke out," says the Protestant historian Carte, "it was confidently reported that Sir John Clotworthy, who well knew the designs of the faction that governed the House of Commons, in England, had declared there, in a speech, that the conversion of the Papists in Ireland was only to be effected by the Bible in one hand and the sword in the other; and Pym

gave out that they would not leave a priest in Ireland." When the insurrection of 1641 burst forth, on the first alarm, the English and Scotch inhabitants of the County of Antrim, who had shown little forbearance towards the natives, and expected as little in return, fled from their homes and took refuge in the garrison towns. James Clotworthy hastened from his residence in Moneymore, and secured the Castle, from any sudden attack, for his brother, Sir John, who was then in London. Sir John was directed to raise a regiment, of which he appointed his brother Lieut.-Colonel. The latter garrisoned Mountjoy, and seeing the strategetic importance of the dismantled Fort of Toome, he repaired and fortified it. That fort gave him the command of the river, and enabled him to make incursions into the County of Derry.

Of the various writers who have left memoirs of the terrible war of 1641, one of the most truthful is an officer in Sir John Clothworthy's regiment, who wrote a sketch of the *Warr of Ireland*. He informs us, that when news came that the Irish army approached Antrim, over the Six-Mile-Water, orders were sent to Major Foulk Ellis, who held Antrim.

"To secure the castle, and to march away with bag and baggage. On which some townsmen went away, the alarm of the Irish Army's approach being so terrible to them, The officers, Major Ellis, Captains James Clotworthy, Robert Houston, Arthur Langford, and James Colville, held a council of war, and resolved to defend the place. ' On which went to work, men and women, and a ditch, of about 8 feet broad, without any breastwork, only the flankers and rounds; which, before fully finished, the Irish Army appears on the hill of . . . to the number of about 4,000, under the command of Turlough Oge O'Neill, brother to Sir Phelim, who was a gentleman, more a Mercurian than of Mars's traine. They marched down, till they came to those hills next adjacent to the upper end

of the town, where they remained, tracing up and down inoffensively from Monday till Wednesday, the 13th of February (1642), on which day they made three parties of themselves—all the pikemen having, a shafe or two of corn on his pike—and so advanced in front, not above ten or twelve as fyle leaders, and about forty or fifty deep in in each fyle, which was an odd way to attack a town. They attacked in several places—at the Townhead Gate, at the Flanker next to the Mill, and at Parker's Gate, then so called, being the gate as you go out of the town to Shane's Castle. The party that charged the Townhead Gate, and the Flanker came no nearer than a pike's length, who were so galled out of the Flanker, that they fell back and lost about fourteen or fifteen killed. Those who advanced to the Mill Flanker did not much better; and those at Parker's Gate, nothing at all, but retired. Of those killed at the Townhead, there were two Captains, one Captain Hagan, and one Captain Hara, whose heads, some of the soldiers, without directions, brought into the Town, and hung them on a Batteries crook a day or two. In all this pitiful and unsoldierlike assault, my Captain's (Houstown) quarter of the town was at the gate, going out to the Steeple, near the Meeting-House now, but never a shot came near hand us, not being assaulted. There were in the town, at this time, about 700 Foot and a Troop of Horse. . . . After the Irish fell off, they marched over the river at Muckamur, and quartered all night at Old Stone. The next morning, Captain Clotworthy, only with his man, went to Carrickfergus for relief, which, before it came, being about 300 Horse and Dragoons, the Irish burnt all the haggards of corn in the country, and marched away to Larne, where they acted as meanly."

A rare pamphlet in the Grenville Library, dated August 17th, 1642, entitled *a relation from Belfast, sent to a friend, &c.*, published in the *Ulster Journal of Archaeology*, by the late Mr. Pinkerton, says,

"Since my last to you of the 11th of July, from Mountjoy, Colonell Clotworthy had some business in Antrem, where after his stay for two dayes, he was returning back to Mountjoy by water, where he met on the Lough with a great storme, yet was resolved to venture onwards, notwithstanding, and therefore cast anchor neare an island in the Lough, called Ram's Island, intending there to land and stay till the storme was over; but when he was going to land there, a violent storme forced him back againe to Antrem, where he

that night received certain intelligence, that had he landed that night, according to his intention in that Island, he had been cut off, for many of the Rebels had gotten thither for shelter, and might easily have prejudiced him, he not expecting to meet any there, and the company with him not being many; but thus did God's immediate hand interpose and divert what otherwise was near. This storme also lost five of Colonell Clotworthy's boates, he had built for the Lough, but he, by setting men to work, presentlie to reparaire them, hath made up all his former number, which is twelve large boates that will carry sixty men a peece, and the Admiral, the Sidney, which also hath he built, and with these Botes and Barkes, he is able to carry on any part of the Lough side neare a 1,000 men, which doth so distract and torment the rebels, that they have no quiet thereaboutes. Hereby we have all our victuals easily transported, and our ammunition (carrying now by land only to Antrim), and thence by water in these Boates, we convey it to any part joyning to the Lough, which is of exceeding advantage to us. As soon as the Lough was calme, Colonell Clotworthy went to Mountjoy, to that part of his regiment he left there, and presently upon his coming, having notice the enemy was within 7 or 8 miles, he took 400 of his men, leaving some in Garrison at the Forts, and mounted 40 more, with firelocks, on horses he had formerly taken from the enemy; and with this 440 men he marched all night and came timely with the leager of the Rebels, where he found most of them in their beds, and thereby had an opportunity of cutting many of them off before they could get to their Armes, and runne away, which presently they did, though there were 1,000 of them; and as we are certainly informed, Sir Philem Oneale was there also, and ranne among the rest, but in Colonell Clotworthy's first charge they shot Colonell Ocane (who is counted their most skilful commander who came from beyond the sea to them), him they shot in the leg, kild his Lieut.-Colonell, who was one of Chief of the O'Quines, and divers of his Captains, and about 60 of their common Souldiers; had their horse been any good, more execution might have been done upon them, but they were only such as Colonell Clotworthy took from the enemy, and not one Shoe upon them all, yet served to bring home a prey of 600 coves, which that night they brought to the Leagar at Mountjoy."

The fort of Mountjoy had been taken in July, 1642, by Sir John Clotworthy, who carried about 500 men, at night,

over the Lough, from Antrim, and took Mountjoy, which was abandoned by the Irish, before they came. When the fort was taken, "there came to us daily," says *The History of the Warr of Ireland*, "women and children of the British, so much, that they were sent away, the first fair wind, to Antrim, for they could not be maintained; and some of which were the wives and children of that troop we mentioned before, who gave them for lost, and drew much innocent blood, in revenge of them." These were the wives and children of Barnet Lindsay's men, of Tullaghoge, who had already murdered, in revenge of them, eighty persons, men, women and children, near Templepatrick. (*See p. 238*). The Antrim garrison were not always so successful. *O'Mellan's Journal (M.S.)*, says,

"May 27th, 1642 The Scotch of Massareene (Measaregna), come here over Lough Neagh. Captain O'Hagan met them; four of them killed, and six wounded; they returned immediately over the lake."

"The garrison of Mountjoy held out in spite of the Irish; precisely on Thursday, a reinforcement of 1,000 men, having come to the garrison from Massareene, they took from Felim 'of the war' O'Neill, 30 cows."

"April 28th, 1643. They came next day to M'Cann's fort (?) Doinn Cana), and they took some plunder. The General's people followed and they killed above 60 of them. They took their plunder too, and a great number of arms. The General only lost 8 men, together with Art O'Neill (M'Cormac M'Turlogh Breasalagh.) Sir Felim came to the besieging army and doubled it, so that he prevented all egress. The reinforcing party were obliged to return in their boats for want of provisions."

"September 15th, 1645. A boat belonging to the Governor of Massareene, was captured by Sir Felim, in which were two brass cannon, ten muskets, twelve barrels of salted fish, some sailors and a company of soldiers. They brought it to the mouth of the river at Charlemont; some of the men were hanged, and some redeemed."

"May 8th, 1646. Seven boats were captured on Lough Neagh, by Sir Felim; fourteen men were taken, and above twenty killed.

The boats were brought to the mouth of the river of Charlemont, and Sir Felim went to the General's camp."

"January 21st, 1647. Sir Felim sent out on Lough Neagh, seven boats and a bark, in which were two field-pieces and a strong crew. They burned two of the enemies forts in Claneboy, and a great haggard, belonging to Major Connelly, the person who informed against Conor Maguire, Lord Enniskillen, who was put to death in 1644. They killed both men and cattle, and brought away with them whatever they pleased in the boats. They were pursued both by land and water."

The Castle passed into the hands of the Cromwellian party in 1648, but, in the following year, Sir George Monroe, with about 100 men, from Coleraine—Colonel MacDonnell's regiment, of about 400, together with 300 men of Sir Felim's regiment, and six or seven score horse, came before the town in October, and summoned it to yield to the king.

"But those within the Castle—one of Cromwell's Captains, with his company, and one Lieutenant Devlin, with a troop, returned answer that they would not yield the Castle; on which the town was assaulted and burnt, and some were commanded to fire at the mount and castle, but to little purpose; where was lost one Captain Maglahlin, and about twelve men, without any hopes of getting either Castle or Mount. Being a place that is not for a Running party to attack. After this, Munroe marched to town, which was surrendered before he went thither, where he left some of his men to keep it."—*The Warr of Ireland*.

Sir John Clotworthy was one of those men who would not permit either conscience, or loyalty, or gratitude to stand in the way of his interests. He at once joined the Cromwellian party, and an indenture was perfected on the 14th of August, 1656, between the Protector and him, whereby, in consideration of surrendering his pension, a lease was granted him for 99 years "of Lough Neagh, with the fishing and soil thereof, and the islands therein, called Ram's Island and Coney Island, containing three acres of ground, also the

Lough and River of Bann, as far as the Salmon Leap, containing six salmon fishings, and two mixed fishings of salmon and eels, and another of trouts."

When it became obvious that the restoration of Charles II. would take place, the English Parliament began to draw up a declaration of general pardon for themselves, to be signed by the king. The convention in Ireland was afraid that the Irish might be included in the general pardon "It was concluded," says Dr. French's *Settlement and Sale of Ireland*, "that a man of parts among the Presbyterian party should be employed into England to prepossess the dangers and inconveniences which the restoring of the Irish Natives to their estates, would infallibly bring on the new English interest in that kingdom. In pursuance of these resolutions, all the prisons were filled with the Nobility and Gentry of that Nation. Sir John Clotworthy, a man famous for plundering Somerset House, murdering the King's subjects, and committing many other treasons and horrid crimes, was despatched into England." Imagination alone can paint the scene that Ireland presented in the Autumn of 1660, at the opening of the Court for executing the King's "Gracious Declaration for the settlement of all interests there." The fierce Cromwellian upstarts were determined to hold all their ill-gotten possessions; of these Sir John Clotworthy was amongst the most outspoken. When the matter of the estate of Sir Henry O'Neill, which was then in his possession, was under debate, he lifted the King's printed Declaration, and putting his hand on his sword said that *he would have the benefit on't by this*. He was appointed a Commissioner of the Court of Claims, where his official position enabled him to exclude from justice those whom he had robbed of their property. Sir John petitioned

Charles II., stating that "being obstructed by a late unlawful power in receiving his pension, he was forced to take the lease of Lough Neagh in lieu thereof." Charles pretending to believe him, ratified Cromwell's grant of Lough Neagh and the Bann, restored his pension, and made Sir John, Baron of Lough Neagh and first Viscount of Massareene, entailing the honours on his son-in-law, Sir John Skeffington, and his issue by Mary Clotworthy. In 1665, his lordship obtained the grant of a patent, to hold fairs in Antrim, on the 1st of May, 4th of June, 1st of July, 4th of August, 1st of October, and 4th of November, and the day after each, together with a license to enclose 1,000 acres for a deer park, and a patent for Antrim to send two Members to Parliament.

Sir John Skeffington, the second Lord Massareene, in his father-in-law's lifetime, represented the county of Antrim in the Parliament, which sat from 1661 to 1666. He was also of the Privy Council of Charles II; was appointed Custos Rotulorum of the County of Derry, and obtained, by patents, under the Acts of Settlement and Explanation, grants of lands from the Crown in the Baronies of Dunluce, Massareene, Kilconway, Toome and Antrim, also lands in the Counties of Cavan, Clare, Louth, Monaghan, Tipperary and West Meath; all of which, including the original estate of Massareene, made a grand total of about 45,000 acres. James II appointed him of his Privy Council, and Governor of the County of Derry and Town of Coleraine. Nevertheless, when in three years afterwards, the Revolution commenced Massareene assembled the gentry of the County of Antrim in his castle, where they formed themselves into what was called the "Antrim Association." They appointed Montgomery, Lord Mount Alexander, and Clotworthy

Skeffington, Massareene's eldest son, Commanders-in-Chief of the Antrim Forces. Clotworthy Skeffington, therefore, raised a regiment of foot, of which he became the colonel. In a proclamation, issued soon after, by the Lord Deputy Tyreconnell, ten persons were excepted from pardon, among whom were Lord Massareene and his son. After the break of Dromore, Colonel Skeffington abandoned Antrim Castle, which was occupied by a detachment of the troops of the Jacobite General, Richard Hamilton. They seized Lord Massareene's plate, which had been left concealed, but its place of concealment was betrayed by one of his own servants. The plate was said to have been worth more than £3,000. Colonel Skeffington, after abandoning Antrim, possessed himself of Bellaghy, Castle Dawson's Bridge, now Castle Dawson, and the different passes on the Bann, above Portglenone. One detachment of his regiment, under Lieutenant-Colonel Houston, was placed at Toome. Colonel Gordon O'Neill, son of the celebrated Sir Phelim Roe O'Neill, rested for a short time at Antrim Castle, in March 1688-9, and then pushed on for Toome, and encamped at Drumislough Hill. From thence he summoned Colonel Skeffington's garrisons, of Dawson's Bridge and Magherafelt, to lay down their arms; but relying on the impassable state of the roads, then flooded, Skeffington refused, and O'Neill was unable to enforce his mandate. In April, 1689, a detachment of Skeffington's regiment, under Lieutenant-Colonel Edmonston, occupied Portglenone, but on the night of the 7th, a party of Hamilton's troops, under Colonel Nugent, secured five or six great boats, and passed Skeffington's guards, on the Bann, crossing about a mile above Portglenone, they advanced on the town and defeated Edmonston's troops, who retreated on Coleraine. The main body of the Jacobites now advanced from

Dungannon ; and at their approach, the garrisons of Money-more, Dawson's Bridge, Magherafelt, Bellaghy, and Toome, and the troops on the passes of the Bann retreated, followed by Skeffington's and Rawdon's regiments, over the mountains to Derry. Coleraine was shortly afterwards abandoned, and all the adherents of William flocked to Derry as their last refuge. The success of King William reinstated Massareene in his Castle and property. His great grandson, Clotworthy, was created an earl in 1756, but the earldom expired with his son Chichester, in 1816 ; the Viscounty of Massareene devolved on Chichester's daughter, who married Thomas Henry Foster, Viscount Ferrard, the only son of the last speaker of the Irish House of Commons, and her grandson is the present Viscount.

The last time that Antrim was the scene of warfare, was in 1798 ; while Antrim remained in the possession of the Kings troops, supported by the garrison of Belfast, and the camp at Blaris, the United Irishmen had little prospect of making a formidable stand, hence the following order :—

“ Army of Ulster. To-morrow we march on Antrim, drive the garrison of Randalstown before you, and haste to form a junction with the Commander-in-Chief. 1st year of liberty, 6th day of June, 1798.

Henry Joy M'Cracken.

M'Cracken's men marched from Roughfort (see p. 14), and were soon joined by their brethren from Killead and Templepatrick ; the latter had a six-pounder cannon, fixed on the wheels of an old chaise, and filled to the muzzle with musket balls, but as they had neither slow match nor portfires, one of their gunners carried an iron pot full of burning peat ; such as were armed with muskets marched in front, and some of the corps bore with them the flags of

their former Volunteer companies. On that of Ballyeaston was "Liberty and our Country;" on that of Ballyclare was "Fear no Danger," a motto it is said they soon forgot. The Ballynure men proceeded by a different route, joining by the way those from Larne; that body defiled down the north side of the town, for the purpose of entering it by Bow Lane, while those on the Templepatrick Road moved down the east end of the main street. The latter body were met by eighty of the dragoons, under Colonel Lumley, but the six-pounder opened fire, and at the same time the dragoons were galled by a well directed fire from the church-yard, and they soon found themselves entangled among the numerous pikemen who filled the streets. The dragoons retreated by Massareene Bridge, the artillery retired down the street nearly opposite the entrance from Bow Lane, and the yeomen betook themselves into the gardens of the Castle. The Ballyclare men were now entering Bow Lane, where the artillery perceiving them, fled leaving their guns and tumbrels in the street. A large body of insurgents under Samuel Orr, had advanced from Randalstown, and were in loud debate who should enter the town by Bow Lane, and who by Patty's, when the defeated dragoons galloped up, striving to make their escape; the rebels, on seeing them, were convinced that their friends in the town had been defeated; they instantly fled in wild confusion, leaving behind them 900 muskets and 300 slain. M'Cracken, who on that fatal day, exhibited bravery worthy of a better fate, finding that his men were in hopeless disorder, collected on the heights of Donegore such of his scattered forces as had escaped or retained firmness for another trial of arms. They there formed an encampment, but they soon dispersed; while M'Cracken, with about one hundred men retired to the

wilds of Slemish. The loyalists lost about 30 men, among whom was Lord O'Neill.

The Castle, the erection of which was completed in the year 1613, was altered or rather rebuilt by Sir John Clotworthy, Lord Massareene, in the year 1662. In the Oak Room, hangs his portrait, which represents him in close fitting doublet and trews, as a Puritan Soldier of the Cromwellian period, but not close cropped. The Oak Room is an unique apartment of large dimensions, wainscotted to the ceiling with oak, from the park, elaborately carved, but the principal feature of it is "The Speaker's Chair,"* of the Irish House of Commons. The chair is of solid oak, the arms of it are formed out of one entire piece, the top is rounded into a half circle, and is elevated considerably over the head of the person seated in it. Above the chair ranging round the wainscotted wall of the arched recess, in which it is placed, are fifteen shields bearing the arms of the various Speakers of the Irish house of Commons, commencing with Sir John Davis, Speaker in the Parliament of 1613, and terminating with the Right Hon John Foster, the last Speaker in 1801. The Speaker's Mace, which is similar in material, form, and size, to that now used in the House of Commons in Westminster, is deposited by Lord Massareene, in an oak box in the Antrim branch of Ulster Bank. The last Speaker afterwards created Lord Oriel, on vacating the chair when he declared the Act of Union passed, took the chair and the mace with him, and answered to numerous applications made by the Government for them with

* In the *Dublin Penny Journal*, Vol. IV. p. 260, is given the drawing of another Speaker's Chair. The "Wool Sack," of the Irish House of Lords, is at present the chair of the President of the Royal Irish Academy; and the seats of the Irish House of Commons, are those now used by the Members of the Academy.

the memorable words. "When that body which owned the chair and mace, and entrusted them to me, claims them from me, I will return them." See *Paper by Clannaboy (the late Ch. H. O'Niell, Esq., Barrister), in the Dub. Univ. Magazine.* *

The following Penny and Twopenny tokens were issued by shopkeepers of Antrim.

Bryce Craford, Antrum, 1657. Gilbert Ross, in Antrim. Joh. Vavch, Marcht. in Antrim. John Steward, of Antrim, Marchant. Mathew Bethell, Post Ms. tr. in Antrim, 1671. Robart Yong, Dyer in Antrim. Samuel Sheenon, in Antrim, Marcht, . . 68. Thomas Palmer, in Antrim, Marchant. Will. Stewart, in Antrum, Marchant. William Craford, in Antrum, Marchant, 1656.

In the civil parish of Antrim there are 3 mounds and 27 raths or forts. One of the mounds is situated near the Castle of Antrim. Its diameter, at the base, is 153 feet, and at the top 33 feet, and its height is 37 feet. The other mound occupies a conspicuous situation on the summit of a ridge, in the townland of Crosskennan, 500 feet above the level of the sea. It is semiglobular in shape; 73 feet in diameter, and 12 feet in height. It is one of the funereal

* There is preserved in Antrim Castle, a tablet of marble, about two feet long by sixteen inches wide, shaped like the doorway of a temple. On it is sculptured a young lady seated in a chair, the back of which is formed of one of the valves of a scallop shell, underneath is inscribed—D.M. Publicæ. Glyceriæ. F. Suæ. Carissimæ, et. Pientissimæ. Quæ. Vixit. Annis. XV. Diebus. XXV. Virgini. Benemerenti. Fecit. Publicia. Irene. Mater. "Dedicated to the memory of Publicia Glycera, her daughter—the dearest and most affectionate who lived 15 years and 25 days. To the well deserving virgin, Her Mother, Publicia Irene, erected this.—The tablet was found in 1846, in the garden of Captain Weir, at Larkhill; it probably belonged to the Roman antiquities, which the Earl of Bristol had collected at Ballyscullion.

mounds near which the old Irish erected their churches. The site of one may yet be discovered in its vicinity. The late Alexander Johns, Esq., of Carrickfergus, compiled some notes on Irish Crosses, and in them he says. "At Cross Kennan, two miles N.E. of Antrim, stood a high wooden cross." The third mound is in Dunsilly; at a short distance from it there was an ancient church, in the townland of Killbeggs. The father of Mr. Ferguson, the proprietor of the field remembered the old graveyard. The site is still sufficiently indicated by the richer appearance of the soil, and until recently it was still more distinguished by two "fairy thorns," remarkable for their height. Unfortunately there was a demand, some years ago, in Belfast, for thorn wood, for mill purposes, and even the sacred character of the "fairy thorn" could not save them from the cupidity of midnight thieves. The townland of Killbeggs—'the little church'—was named from the church to which this cemetery belonged; and perhaps Dunsilly,* is called from Sillan Abbot of Bangor, who died 606, for we know that at that period the church of Antrim was ruled by the Abbot of Bangor, and Sillan's successor, who died in 612, was named "Fintan of Oentrebh"—or Antrim. The Rath in Rathenraw, is the most remarkable; the other forts, 26 in number, scattered through the civil parish, are of the usual class of Irish raths. They generally occupy a sloping situation, and are almost invariably in the immediate vicinity of a stream or spring. Artificial caves are numerous, they are generally four feet high, 3 feet wide at the bottom, and

* The civil parish of Antrim comprises what are popularly called "the sixteen towns of Antrim" and "the five towns of Dunsilly;" the latter are in the barony of Toome. Both divisions are now subdivided into more numerous sub-denominations.

2 feet wide at the top; their sidewalls are built of dry stones, and roofed with flag-stones, which are covered with a few feet of earth. One occurs in the townland of Ladyhill; one near the stream that bounds the townland of Craigy Hall on the east. Several caves, or perhaps one, with several branches, is in the townland of Gallyhill. A cave was discovered within 70 yards of the Round Tower, but it was destroyed about 50 years ago.

Standing Stones.—On the right hand side of the road to Ballyclare, and about 180 yards from the eastern end of Antrim, at a place called the “Grey Stone Brae,” is the remnant of a Standing Stone. It is almost due south of the Round Tower. 226 feet S.E. of the last is another, 5 feet high, and above 2 feet square. 220 yards S. of the last is a portion of another. The fourth is also broken, it stands 62 yards E.S.E. of the third. It is said that they marked an ancient road, which extended from Carrickfergus to the Round Tower of Antrim, and that they can be more easily traced in the intervening parishes.

Connor, which gives name to the Diocese, is written in ancient documents, under the various forms of *Condere*, *Condire*, *Condeire*, *Condaire*, which were pronounced somewhat like *Coniré*. A note to the *Calendar of Aengus*, in the *Leabhar Breac*, when treating of the festival of Saint MacNissi, gives the following explanation of the word, “Conderi *i.e.* *Daire-na-con*, that is an oakwood, wherein wolves used to be formerly, and she-wolves used to dwell therein.” The Church of Connor was founded about the year 480, by St. Aengus, who was also called Caemhan Breac (pronounced Kev-awn Brak), but is better known under the name of MacNisi,—“the son of Nisi;” a name, which, it is said, was given to him because his mother was Cnes, a lady

of Dal-Cethirn (Dal-kerin), a tribe located between Cole-raine and Magilligan. Dun-Ceithirn (Dun-kehern), now the Giant's Sconce, was named from their ancestor. A note to the *Calendar of Aengus*, in the *Leabhar Breac*, gives a legendary account of the origin of his name,—

“*Mac-Cnis Patraic*, Son of Patrick's skin,* was he, for with Patrick he was fostered *i.e.* he used to sleep.† Coeman Brecc, son of Nissi, son of Nemaider, son of Erc, son of Eochaid Mundremar; and Fobrecc was his father's name. Oengus, moreover, was his first name.”

The festival of St. MacNissi is held on the 3rd of September, on which day Aengus enters in his Calendar—

MacNissi co milibh (miliv),

O Chonderibh marabh (moriv).

“MacNissi with his thousands from the great Conderi.” It is said that he was baptized by St. Patrick, and educated by St. Bolcan. It is even stated, that he was consecrated a bishop by St. Patrick, and appointed to the episcopal charge of his own clan. St. MacNissi sought in the vicinity of his Church of Connor, a place of holy retirement, where he might enjoy undisturbed meditation. Such a practice was of very common occurrence with the old Irish ecclesiastics; and the solitary place to which they withdrew, was commonly called *Disert*—‘a desert.’ There was a *Disert* near the monasteries of Derry, Iona and Kells. We had in the diocese of Down, *Disert Ulidh*, now Dundesart, and in the diocese of Connor; *Deshcart*, called in ecclesiastical documents, *Deserta Vera*. To such places they retired in

* *Skin* in this passage is used to express bed-clothes; the story throws a curious light on the domestic arrangements of our forefathers.

† I suspect that Crosskennan, in the Parish of Antrim, is named from him. We have seen that *Coeman* (Kevawn), assumed the form *Kenan*, in Kilkennan, in Island Magee. (See p. 137). The townlands of the Parish of Antrim, formerly belonged to the See of Connor (see p. 254), and therefore we might expect to find some place in it handing down the memory of its founder.

imitation of One Divine Redeemer, and frequently increased their ansterities by plunging themselves into some well or river. That this was the practice of St. Patrick, St. Comgall, and our other great saints, all their lives attest. Bede, writing of the abode of Drycthelius at Melrose, tells us, that he selected such a place to which he used to retire, and as it was located along the banks of a river, he used frequently to castigate his body by plunging himself into its cold waters. St. MacNissi found a place having all the requirements, in the vicinity of his church; for the monastery of Kells was formerly universally known by the name of the *Desert of Connor*. It was situated along the banks of the river, which is now called the Kells Water, which flows through the valley of Glenwherry. That river is called in the *Ulster Inquisitions* "River Glan-curry." Of it the following legend is related in an ancient "Life of St. MacNissi," published by the Bollandists. "He commanded a river named the *Curi*, that flowed past his monastery, called *Desertum* in the Latin language, to flow by a more distant course, lest the sound of it as it passed, might be hurtful to the sick of the place."* The church of Connor was ruled for several centuries by ecclesiastics, who combined in themselves the offices of bishop and abbot, when, however, it was thought right to separate these offices, perhaps about the twelfth century, a strange arrangement was entered into. The bishop of Connor had the church of Connor as his Cathedral, and enjoyed the rents of the lands attached to the small Sees which had become incorporated in the See of Connor, but

* I have been informed by Mr. Robert Brown, of Kildrum, that the traces of an earlier bed of the river, which was nearer to the site of the church than the present bed is, are quite visible in the Bleach Green.

the Abbot had the Church of Desert-Kells, as an Abbey Church, and had the rectorial tithes and the advowson of the vicars in several of the churches of the old incorporated sees. Thus the bishop had the rents of the sixteen townlands of Connor, of eight townlands of Glynn, of the four townlands of Dunean, of the four townlands of Drummaul, of lands at Glenarm, of the townlands of Kilroot and Kilkennan, in the Island Magee, while in each of these Churches, the rectorial tithes and the advowson of the vicars belonged to the Abbots of Kells.

The following entries occur in the *Annals of the Four Masters*.

A.D. 513. The tenth year of Muircheartach (King of Ireland), Saint MacNisi, *i.e.* Aenghus, Bishop of Coinnere (Connor), died on the third day of November" (recte September.)*

A.D. 537. St. Lughaidh (Looney), Bishop of Connor, died." The death of St. Lughaidh is entered at the year 543, in the *Cronicum Scotorum*.

A.D. 558. "After that Diarmaid, the son of Fearghus Cerrbheoil, had been twenty years in sovereignty over Ireland, he was slain by Aedh Dubh, son of Suibhne, King of Dal-Araidhe, at Rath-beag, in Magh-Line. His head was brought to Cluain-mic-Nois, and interred there, and his body was interred at Connor."

A.D. 612. "Condere (Connor) was burned."

A.D. 658. "Dima Dubh, Bishop of Connor, died on the 6th of January." *The Annals of Ulster* name him *Dimain-gert*. He was a native of Munster, and belonged to the Dalcassian line of the royal house of that province. He was, when young, placed in the monastery of Colman-Ela,

at Lynally, in the King's County. We are told in the Life of St. Colman, that he required his disciple to partake of generous food, in order that his constitution might be able to endure the fatigues, in which he was destined to be engaged in after life. St. Colman's connection with Connor and Muckamore was the occasion of Dima's settling at Connor, and afterwards becoming its bishop. (See Father O'Hanlon's, *Lives of the Irish Saints*.) Sir William Betham in his *Irish Antiquarian Researches*, gives a drawing of a book-shrine, which contained the *Leabhar Dhimma*; of portions of which he gives fac-similes. The box and manuscript were preserved in the Abbey of Roscrea, until the dissolution of monasteries, when they came into lay hands, and eventually found a resting place in Trinity College, Dublin. The MS. is seven inches long and five and a half broad; it contains, on seventy-four membranes, the Four Gospels and the ritual for the Visitation of the Sick. The Form, in this most singularly, curious, and interesting manuscript, for the administration of the Sacrament of Extreme-Uncion is—*Ungo te de oleo sanctificato in nomine trinitatis, quod salveris in secula seculorum.*—"I anoint thee with oil sanctified in the name of the Trinity, that you may be saved for ever and ever." After some prayers the rubric directs—*Das ei eucharistiam dicens.—Corpus etiam Sanguis domini nostri Jesu Christi filii dei vivi conservat animam tuam in vitam perpetuam.* "You give to him the Eucharist saying—May the Body, and the Blood of our Lord Jesus Son of the Living God, preserve your soul unto perpetual life."* O'Curry has also given fac-similes of portions of this MS. one of which is that of a memorandum. *Finit Oroit do*

* We will give in the Appendix the whole of the *Visitatio Infirmorum*.

Dimmu roscrib pro Deo et benedictione.—"Finit. A prayer for Dimmu, who wrote for God and for a benediction." Though many think that the writer of this is Dima Dubh, Bishop of Connor, there is no means of ascertaining the truth of the conjecture, but it is beyond doubt, that the MS. belongs to the period in which Dima Dubh flourished. He was one of those northern Irish clergy, who appealed to the Pope in the year 640, for his decision regarding the proper mode of calculating Easter. The Pope died before their letter reached Rome, but it was answered, A.D. 642, by the Roman Clergy, in a letter, which is preserved in Venerable Bede's *History of the Anglo-Saxon Church*. The reply 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 652; Cronan was Bishop of Mahee-Island, in Strangford Lough, and probably of the Diocese of Down, he died in 642; Dimma was Bishop of Connor, he died in 658; Cronan was Abbot of Moville, near Newtownards, he died in 650; Ernian was Abbot of Torey Island; Laistran is intended for Laiseran, Abbot of Holywood; Scallan was Abbot of Bangor, he died in 662; Segienus was Abbot of Iona, from 623 to 652; Saran died in 661. Dima must have reached a great old age, at his death in 658 *recte* 659.

A.D. 665. "Eochaidh Iarlaidhe, King of the Cruithne, died."

In MacFirbisigh's *Fragments of Irish Annals*. The death of this king is given, under the year 664. He is styled King of Dalaraidhe, and his murder is ascribed to vengeance for a crime committed by his daughter. He was interred in

Connor, and the poet, Flathir (Flahir), thus laments him in Irish verse.—

This day distinguished the grave,
Of Eochaidh, son of Fiacha Lurgan,
In the earth of the Church of Coindeire,
Which has received the great heat of his mouth.
Eochaidh has received one shirt,
In his grave-bed slaughtered ;
Which has brought sorrow on every person,
Who is at Dun-Soibhairce (Dunseverick.)

A.D. 725. “St. Dachonna,* *the Pious*, Bishop of Condeire, died on the 15th of May,” to which the Martyrology of Donegal, adds “He was of the race of Eoghain, son of Niall.”

A.D. 773. Ainbhchealach, Abbot of Condere and Lann-Ealla (Lann-Alla), died.

This is the first entry of an Abbot of Connor distinct from a Bishop. The union between the monasteries of Connor and Lynally, in the King's County, arose from the connection created by St. Colman-Ella, who founded Lynally, and was so venerated in Connor, that he was considered its second Patron Saint.

A.D. 831. “The plundering of Rath-Luirigh (Maghera, Co. Derry), and Condire by the foreigners (Danes).”

* Dachonna, I suspect, is the Cuimin of Connor, who wrote a poem in Irish, on the “Characteristic Virtues of Irish Saints.” *Do.*—“thy” and *Mo.*—“my” are prefixed before the names of saints by the Irish to express affection.—“Thy Conna,” I suspect, is Cuimin of Connor, whose poem on the characteristics of some eminent Irish Saints, is frequently cited by Colgan, and some of the stanzas were translated by him into Latin. A metrical translation into the same language was made by Philip O'Sullivan Bear, for the Bolandists. A translation from the original Irish, made by O'Curry, was published by Rev. M. Kelly, D.D., in the appendix to the *Martyrology of Tallagh*. Cuimin of Connor flourished, according to Colgan, about the year 656.

A.D. 865. "Oeghedhchair, (Eeyeychir), Abbot of Connor and Lann-Eala, Bishop and Scribe," died.

A.D. 896. "Tibraide, son of Nuadhat,* Abbot of Condaire, Lann-Eala, and Laithreach-Briun, died."

A.D. 917. "Maelene, son of Maelbrighde (Maelbreede, 'servant of St. Brigid),' Abbot of Lann-Eala and Condere, and the glory of Ireland, died."

A.D. 952. "Flannagan, son of Allchu, successor of MacNissi and Colman-Eala," died.

A.D. 954. "Maelbrighde, son of Redan, successor of MacNeissi and Colman-Eala, died."

A.D. 960. "An army was led by Flaithbheartach (Flavartach), son of Conchobhar (Conchowar), Lord of Oileach (the Kinnel-Owen), into Dalaraidhe, and he plundered Condere; but the Ulidians overtook him, so that Flaithbheartach and his two brothers, Tadhg (Tayg) and Conn, and many others along with them were slain."

A.D. 963. "Joseph, successor of MacNeisi and Colman-Eala," died.

A.D. 968. "An army was led by the King of Ulidia, Artghal, son of Madudhan (Mađuyan), against the foreigners (Danes), and he plundered Condere, then in their possession, but he left behind a number of heads."

A.D. 974. "Conaing, son of Finan, Abbot of Condeire and Lann-Eala, died."

A.D. 1038. "Cuinnen, Bishop, Abbot, and Lector of Condere, successor of MacNisi and Colman-Eala," died.

"Maelmartain Cam, Lector of Condere," died.

* Laithreach-Briun, is now Larachbrien, near Maynooth. The latter is entered in the *Four Masters*, under the year 1555, Magh-Nuadhat (Moynooat), "the plain of Nuadhat (Nooat)," the father of the Abbot. Many still pronounce the name *Maynooat*.

A.D. 1063. "Eochaidh UaDallain (Eochy O'Dallin), *Airchinneach* of Condere," died.

A.D. 1081. O'Rovertay, *Airchinneach* of Connor, died in penitence (Ann. Ult). *The Four Masters* substitute Louth for Connor.

A.D. 1117. Flann UaScula (O'Scullion?) Bishop of Condere," died.

A.D. 1124. "St. Maelmaedhog O'Morgair (St. Malachy), sat in the Bishoprick of Conneire."

A.D. 1174. "Maelpatrick O'Banan, Bishop of Condere and Dalaraidhe, a venerable man, full of sanctity, meekness, and purity of heart, died in righteousness in Hy Columbkille, at a venerable old age."

This is the last entry in our native annals, regarding the Church of Connor, previous to the English occupation of the country.

Connor, in addition to its antiquity and ecclesiastical character, receives a deep interest from its being the battle-field of one of the greatest contests during the invasion of Ireland, in 1315, by Edward Bruce.

The Counties of Antrim and Down were, previous to that period, parcelled out among the English. The turbulence of the Barons in England, during the reign of Henry III., had induced the Kinel-Owen to hope that the time was not far distant when they would be able to rid themselves of such dangerous neighbours, but that hope continued to be deferred, until at length the glorious victory of Bannockburn, on the 25th of June, 1314, aroused among them an ambition to shake of the foreign yoke. Prince Donald O'Neill headed the political movement, and Robert Bruce sent over his brother Edward, who sailed from Ayr, on the 25th of May, 1315, with 300 galleys carrying 6,000 men, and landed at

Woking's Fryth, as the Scandinavians, and after them the Scots, named Larne Lough. They, shortly afterwards, as Archdeacon Barbour in a poem, written about the year 1375, records in the following archaic words:—

“ Forowt drede or affray,
 In twa battalls tuk thair way
 Towart Cragfergus, it to se (see),
 Bot the lords off that countre—
 Mandweill, Besat, and Logane—
 Thair men assemblyt euirilkane
 The Sawages war alsua thar,
 And quhen thai assemblyt war,
 Thar war well ner twenty thousand.”

If we could rely on the statement of Barbour, near twenty thousand Anglo Irish under their lords, the Mandevilles, Bissets, and Savages, assembled to meet the invaders, nevertheless, “in that Battail, was tane or slane all hale the Flur of Ullyster.” The conquerers then made themselves masters of Carrickfergus. Edward Bruce had not brought supplies, and was consequently compelled to plunder the country, which alienated the inhabitants from him; and starvation compelled him to move his army towards the Pale. After a victory over the English, his adherents crowned him King of Ireland, on a hill near Dundalk. Afterwards Bruce marched into the woods of the present County of Monaghan, while the Earl of Ulster, to punish the defection of O'Neill, plundered all Tyrone. Bruce afterwards marched his forces through the plundered territory, which now forms the counties of Tyrone and Derry, to Coleraine, hoping no doubt to obtain provisions by sea, from Scotland. The Earl of Ulster was in hot pursuit after them, and to prevent him effecting a junction with his vassals in the present County of Antrim, they broke down the bridge over the Bann; however, the Earl crossed the

river at some of the many fords, and burned all his own vast estates, lest they would afford sustenance to the famished Scots. The Earl collected all the provisions from the plundered countries, and stored them up in Connor. In the meantime, the Scots were no longer able to subsist on the west of Bann; and they were unable to cross the river; fortunately for them, a famous sea-robber, a Scot, sailed into Coleraine with four ships, and carried them over the Bann, into a portion of the country, which was unplundered. Every movement of their's was watched by the Earl of Ulster's army, which was well supplied with provisions, brought daily under escort from Connor. The famous Randolph, Earl of Murray, who had commanded the left wing of Bruce's army at Bannockburn, succeeded in intercepting the victual-bearers and the escort. He then clothed his own men with the clothes and armour of his prisoners, and advanced towards the army of the Earl of Ulster. A party of the English who came out to meet the victual-bearers, only discovered the stratagem, when Randolph and his cavalry raised the Scottish battle-cry. In the fight and pursuit, more than a thousand of the English were slain. The Earl of Ulster withdrew his forces within the walls of Connor, from which he did not venture to move till the 10th of September, 1315, when, perhaps after receiving some reinforcement, he marched out to attack the Scots. Bruce, leaving his banners flying in the camp, placed his men in ambush, and fell suddenly on the English, who being thrown into complete disorder, afforded an easy victory to their enemies. The Scots entered Connor almost without resistance, where they found large stores of corn, flour, wax, and wine. These they bore off next day to Carrickfergus, which was then their head quarters, and where after this "ferd

battle," Edward Bruce was "declarit King of Ireland," by the native Irish and his own Scottish followers. We will now leave the chivalrous King Edward and his more fortunate brother King Robert, in order to relate the local traditions regarding this invasion, which Mr. Benn collected and published in the *Ulster Journal of Archæology*. According to these traditions, Edward Bruce, after landing on the Antrim coast, marched southward to Mounthill, where he encountered the English forces and suffered a severe defeat. The Scots then entered the country of MacQuillan, for the purpose of chastising that chieftain for the aid which he gave to the King of England, in his attempt to conquer Scotland. On arriving at the steep mountain pass, near Glenarm, now called the "Path," they were met by MacQuillan, and a great battle ensued, in which the Scots were victorious. In digging a drain on a farm called Solar, which lies near the spot described, vast quantities of bones, both of men and horses were found, which were supposed to be indications of the battle. Tradition next relates, that after this battle the Scottish forces passed through the mountaineous districts near Slemish, with a view of attacking Connor; and the cairns at Carnave and Carnalbanagh, are supposed to mark the places where the dead, slain in this sanguinary engagement, were buried. The next place in which the Scots make their appearance, according to local tradition, is about a mile north of Connor. Here they were obliged to remain for several months, to recruit their strength after the losses they had sustained in the previous engagements, before assaulting the City of Conuor, which was then garrisoned by the English. Reinforcements having arrived from Scotland, the invaders, under the command of a personage called in the traditions, the *Red Reiver*, prepared

to attack the city. While one portion of the Scottish army approached Connor from the north side, Edward Bruce with another portion, marched secretly through a deep defile, about a mile to the east at the head of a long valley, through which the Connor-burn flows. The assault was directed by the "Red Reiver," and after some fighting, the Scots apparently gave way, and succeeded in drawing their opponents from the city in pursuit. Retreating over some high ground and an open valley, they made a stand on the face of a hill, in the townland of Tannybrake, when a battle ensued. The Scots were victorious, but the "Red Reiver,"* who makes a great figure in all the local traditions, was killed, and the spot where he fell is still pointed out. In the meantime, Edward Bruce, when Connor was evacuated, and the battle going on at Tannybrake, attacked the city and easily made himself master of it. A hill, adjoining the defile, where the Scots lay in ambuscade, was formerly called Bruce's Hill, and is even still so named, though now more generally known as Ingram's Hill, from a blacksmith of that name who lived on it in recent times. Evidences of the Battle of Tannybrake are also afforded by the names which still distinguish several places near the site. One is the *Houghan*, said to be so named from the blood having formed *Houghs*, or pools. Another is *Pow-Hill*, or the hill of heads, and a third is the graveyard.

Connor never recovered the effects of this disastrous war.

* William Wallace when forced by adverse fortune to fly for a season from his enemies, met and vanquished at sea, a renowned Norman pirate, called, from the colour of his ships sails, the *Red Reiver*. A nephew of the pirate who was taken in the ship, attached himself to the fortunes of Wallace, and accompanying him to Scotland, became afterwards a general in Bruce's army. This no doubt is the "Red Reiver," who fell in the Battle of Tannybrake.

The only fragment of the presumed city is an inconsiderable fort, or raised work, usually described as the place where the citadel formerly stood. It is more likely that it was the site of the bishop's castle. The elevation, on which it stood, is ten or twelve feet above the level of the adjoining ground, and encompassed by a stone wall. There was formerly around it a deep fosse, which is now partially filled up. Within memory an old building stood on this spot, which served as the Session House and School House of the Presbyterian Congregation of Connor. It had been previously the site of the mansion of the celebrated Dr. Colville. Quite close to the trench of this fortification on the eastern side, is the ancient Holy Well, now entered on the Ordnance Map, "Spa Well."

A number of caves discovered in the vicinity of the site of the Cathedral of Connor, testifies to the importance of the place in its remotest times. They are situated close to the Church of Connor, part of them being covered by the burying ground; and a local tradition affirms, that a passage proceeds from one of them directly under the church itself. One cave is divided from the rest by the intervening river. These caves are of the usual class, built of undressed stones, without any mortar. The walls are corbelled in to support the roof, which is composed of large flattish stones. The depth of soil at present covering the top of the caves, varies from four to fifteen feet. Each cave is about 16 or 18 feet long by 5 feet wide and 5 feet high. They are connected by low narrow passages, not more than 18 inches square. One of the roofing stones in one of the caves, stands out about three inches below the general surface of the roof, and has on it some curious markings, so regular as almost to induce the belief that they are an inscription of some sort.—See

article by Sir J. Lanyon, *Ulster Journal of Archaeology*, Vol. VI.—The present Protestant Church which occupies the site of the Cathedral, was built in 1818. Previous to its erection, a portion of the cathedral, probably the southern transept, for it is described as having stood north and south, having been re-roofed and thatched with straw, was used by the Protestants as a church. In 1358, Patrick Olynnan was Vicar of the Cathedral Church of Connor—*Reg. Prene. In the Taxation of Pope Nicholas*, the Church of Coneria is valued at 1 Mark. The *Terrier* enters, “Ecclesia Cathedralis de Connor, in Temporalibus, hebet 16 in Feodo, in the same villa. The Abbot of Kellis hath the personage; ye Vicar pays Proxies, 10/-; Refections, 10/-; Synodals, 2/.” This entry is corrupt, owing to the inaccuracy of transcribers, yet we see from it, that 16 townlands were held in fee as temporalities of the church, that the rectory of the parish was appropriate to the Abbey of Kells, and that the Abbot appointed a Vicar, who had to pay large sums for Proxies and Refections. *The Visitation of 1622*, reports “Ecclesia de Connor, decayed. Rectory impropriate to the Abbey of Kells, possesst by the Lord Treasurer (Chichester).” In the Return of the See Lands of Down and Connor, on the 1st of March, 1833, from the Parliamentary Report, published by the Ecclesiastical Commissioners, the Trustees of the Earl of Massareene, are returned as holding 2355 acres under the See by a twenty-one year lease, with the usual implied covenant of renewal, at the yearly rent of £96 18s 5½d, and a renewal fine of £287 13s 10½d. The property held under this lease is described as “all the territory and manor of Connor, comprehending 16 townlands (except 30 acres near the Church of Connor, and the Meeting House farm and tenements), all the Courts-Baron, Courts-

Leet, View of Frank Pledge, &c., also the Bishop's quarter of the tithe fishing of Coleraine, being at the Great Leap, near Coleraine, and thence to the Bann-mouth, also that part of the tithe fishing of the River Bann, belonging to the Bishop in right of the See of Connor (Baronies of Antrim and Toome)." The same document reports, that the Dissenting Congregation of Connor held the Meeting House farm of Connor from the see under a similar lease, at the rent of £3 17s 6½d, without any Renewal Fines.

The territory, comprised in the sixteen townlands, forms at present fourteen townlands, viz:—Sculboa (Sculoe in the Down Survey), Barnish, Carncome (Carncam), Carnearny (Carnery), Ballycowan (Inshycowan), Castlegore (Cassilnagore), Connor, Ross, Tardree (Ardry), together with Artnagullian, Forthill, Lisluman, Maxwellswalls, and Whapstown, which represent the older names on the Down Survey of Duneany, Cragankell, Ballymacgennan, Crewganifforan, and Aughless; it contains according to the last survey, 9,890 acres, the Poor-Law valuation of the land and houses of which, amounted to £5,369 15s 0d.

The extent of the ancient cathedral could yet be traced by portions of the foundations which still remain under the surface of the graveyard. The foundations of a round tower are under the surface, 50 feet east of the east window of the present Protestant Church, according to a statement made to the present Rector, Canon Fitzgerald, by the man—still living—who removed parts of it that were above ground. Canon Fitzgerald has a Holy Water Font, which he found near the site of the western gable of the old cathedral; he has also a stone belonging to some arch, which exhibits a beautiful specimen of Irish Romanesque ornament, and a fragment of an Irish Cross, on which are sculptured the usual

groups of figures carved on Irish Crosses. It was until a few years ago appropriated as a grave-stone, but it had the misfortune to offend by its Popish emblems, the religious susceptibilities of some of the local zealots, and it was broken into many fragments. Canon Fitzgerald, however, has had it restored so skilfully, that its injuries can scarcely be observed. A stone, 36 inches long, 19 inches wide, and about 6 inches thick, had been used in the construction of a bridge leading to the Manse of the Presbyterian Minister of Connor, and had evidently been taken either from the Cathedral, or from the Abbey Church of Kells, both of which were long used as quarries for supplying building materials to the entire vicinity. The stone is at present preserved in the grounds of the Manse. Along its edge runs a Latin inscription in Irish letters, of the ninth or tenth century, *Fratres orent pro nobis*. . . . At the distance of 67 perches N. W. from the site of the cathedral, formerly stood a great funereal mound, in which an urn was found protected by large stones. The mound which was in the townland of Lisnawhiggel, and close to the Kells Water, has been removed to make way for the Kells Railway Station; the Signal Post on the Larne side of the station, occupies the site of the centre of the mound.

The Village of Kells is separated from that of Connor, by a small river, called the Connor River, which runs into the Glenwhirry River, —the *Abhan Curi* of the Irish, which is now generally known by the name of the Kells Water. The early history of the great monastery of Kells as being incorporated, to a great extent, with that of the cathedral of Connor, has already been given. At an early date the Abbey passed under the rule of the *Regular Canons of St. Augustine*. A deed of confirmation (circa, A.D. 1190), from

the Primate to the Prior of Neddram, is attested by "F. Abbas de Desert." In the roll of the *Pope Nicholas Taxation*, the "Temporalities of the Abbot of the Desert of Connor," are valued at £8 6s 8d. In the year 1542, Murtough MacAnnulowe, the Abbot, was seized of the temporalities and spiritualities of the eight adjacent townlands, and of the tithes of ten other townlands, and the rectories and advowsons of Templeoughter, in or near Glenarm; Glynn; Kilkenan, in Island Magee; Ballynamanach; Dundermot; Ros-relick; Connor; Drummaul; Duneane; Kilroot.

An Inquisition taken, April 6th, 1621, found that James 1st, by his letters patent, bearing date 20th July, in the third year of his reign, had granted to Sir James Hamilton, at the rent of 42/-, Irish, the site, circuit, and precincts of the late Abbey, or religious house of the Blessed Virgin Mary of the Desert, otherwise Kells, together with eight townlands, and all the tithes and rectories belonging to the Abbey. This grant, which was taken on trust for Sir Arthur Chichester, was assigned to him by Hamilton, on the 4th of April, in the following year. The *Terrier* enters, "The Abbey of Kells, Proxies, 40/-; Refections, 20/-; Synodals, 2/-." The territory called in the grant the eight townlands constitutes at present the nine townlands of Lisnawhiggle, Cornaughts (Ballycarnake in the Deeds), Crvillyvally (Corrballinbilly), Appletee (Avilly), Kildrum, Tullynamullen, Ballymacvey, Ferniskey, and Kells (called in the Deeds the Town of the Monastery of Templemurry). It is probable that Kildrum—'Church-hill'—and Kells constituted formerly only one townland. Chichester made a temporary lease to Cahil O'Hara, of Crebilly, of the eight townlands, and the tithes of the same, together with the

tithes of the six townlands, belonging to the Manor of Keart, but included in the ancient parish of Kells, viz:—Ballee, Cromkill (Ballycromkilly in the Deeds), Kilgad, Slaght, Tawnybrack, and Tullygarley (*alias* Grenoge); and in 1629 Cahil O'Hara resided in Kildrum. After that lease expired Arthur, Viscount Chichester, afterwards Earl of Donegal, demised, in 1654, to Dr. Alexander Colville, in consideration of £200, the lands and tithes, for 51 years, at the rent of £50 per annum, binding him to pay £3 to “a good and sufficient curate.” Robert Colville, son of Dr. Colville, purchased, in 1692, the fee simple of the lands, together with the tithes, for £1,300, binding himself to pay a rent of £50 per annum, and “to keep a good and sufficient curate to perform Divine service in Templemurray, and to pay said curate £3 yearly for his stipend and allowance.” When afterwards, “the good and sufficient curate” could not live on that *stipend and allowance*. Kells became united to Connor, and the Prebend of Connor received the allowance. Sir Robert died in 1697, and was succeeded by his son, Hugh, who died in 1701, leaving a son, Robert, who died in 1749 without heirs, and a daughter, Alice. She married, in 1719, Stephen Moore, Esq., afterwards Viscount Mountcashel, and succeeded, on the death of her brother, to the Colville estates. In 1851, the Commissioners of encumbered estates, sold the estates of Stephen, Earl Mountcashel, which he had inherited from his great grandmother, Alice Clotworthy. Carnaght and Kildrum—rental, £385 9s 8d, were purchased by Mr. Gray, of College Green, Dublin. Tullynamullin—rental, £223 9s 10d, was purchased by Mr. Casement for £5,100. Ballymacvea—rental, £251 13s 3d, but sold subject to the head rent of the entire estate, viz:—£46 3s 1d (£50 Irish), and curates stipend, £2 15s 4d (£3 Irish), was

purchased by Mr. Casement for £5,100. Ferniskey—rental, £354 0s 0d, purchased by Mr. Casement for £6,850 0s 0d. Kells—rental, £291 15s 4d, purchased by Mr. Gray for £7,200. The sale of Crevillyvalley and Appletee was withdrawn for the want of bidders. Lisnawhiggel was sold to the Misses Nicholson, who re-sold it, in 1883, to the tenants.

“In 1808,” says Dr. Reeves, “a bill was filed by Lord Mountcashel for the recovery of the impropriate tithes of Kells, in which was the deposition of Daniel Monaghan, who declared that he recollected to have heard his maternal grandfather, Murtoogh Dillon, say, that he was eleven years old at the Wars of Ireland, namely, the Rebellion of 1641, and that he had seen the Monastery of Kells, after its dissolution, and before it was untirely unroofed. The west gable is the only part of the building which remains; it stands at the entrance of the burial ground which is entirely used by the Roman Catholics of the neighbourhood, and is commonly called Templemurry, or Templemoyle.” The former name signifies “The Church of Mary,” and the latter “The Bald or Ruined Church”—and ruined and neglected it is; a mill-race, which drives a beetling mill, is cut through the graveyard, within a few feet of the site of the north side-wall, and geese are housed in the tomb of the O’Haras.

Mr. Robert Brown, of Kildrum, has a portable altar-stone, which has the usual five crosses. It is of basalt and measures 13 inches by 10 inches, and is 4 inches in thickness. Its general appearance will be better understood by a drawing of it, which Mr. W. H. Patterson, M.R.I.A., presented to the Royal Historical and Archæological Association of Ireland, at its meeting held in Ballymena, August 1st, 1883, and which will be published in its

Journal. The altar-stone was found near the site of an ancient church. The church was situated in Crevillyvalley in a field, in Mr. John Hanna's farm, called Chapel-Field, in which coffins and headstones were found, but everything which would indicate its former use has been removed. A bridge near it is called Chapel-bridge, and a well, at a short distance from it, in Mr. Allan's farm in Tullynamullan, was called Holy Well. It is now dried up, in consequence of a road being made close to it at a lower level.

The late Dr. Denvir had an ornament in brass, carved into the form of a bishop's mitre, which was found in the graveyard of Connor.

Among the collection of Irish Antiquities exhibited, A.D. 1852, in the Belfast Museum, was an "Ancient Tomb-stone from the ruins of the Abbey of Connor, Co. Antrim, with an inscription in the Irish language (from C. Walkinshaw, Esq., Forthill, Ballymena.)"

At p. 286. The Destruction of a fragment of an Irish Cross is attributed to ignorance and bigotry ; that statement was made on information supplied from local sources. Since, however, that page was printed, the accuracy of the statement is contradicted by a person of the highest respectability, who writes that the old cross was placed as a headstone at the grave of the late John Thompson, as for ages it had marked the resting-place of his family. "This John was one of the few old people known to this generation, who lived through the '98 times, and, who was looked on by his 'Orange' neighbours as always a 'Croppy.' His house is well worth a visit, as although large and roomy, considering its antiquity, it has the fire in the centre of the kitchen floor—old Scotch fashion"—A few years ago the Rector, for the better preservation of the stone, removed it from the grave

of this respected Presbyterian family to the Sacristy of his Church. When the daughters of old John Thompson could not, even by legal means, recover the stone from the Rector, it is thought that some of their numerous Presbyterian friends, through mistaken zeal for their interest, broke into pieces the ancient fragment.

Shilvodan is a grange extending over seven townlands, which contain 3,547¹ acres. There are no remains of a church or grave-yard in the grange, but it is believed, says Dr. Reeves, that the latter formerly existed in the townland of Tavnaghmore. In that townland there is a circular fort, slightly raised, and 75 feet in diameter; in it the bodies of unbaptized children and homeless persons were formerly interred. There are no grave-stones in it, and only a few graves. "It is thought that this was not an ancient burying-ground," says the *Ord. Survey Mem. MS.* The site of the ancient church of the grange is well-known and the enclosure of the burying-ground remains intact, except on the north side, where the road from Randalstown to Kells has been driven through it, and the people relate that the road contractor met a violent death. The site is used as a stack-yard by Phelim M'Keowin. The *Terrier* enters, "Ecclesia de Shilbodan of Muckamore, hath no glebe, pays Proxies, 5/-; Refections, 5/-; Synodals, 2/-." An Inquisition, taken at Joymount, Carrickfergus, in the 18th year of James I., found "That the Church of Silvodan, in the County of Antrim, is the church of a parish which contains seven townlands." The names of the townlands are only variations of the present names, except that the modern townland of Tobernaven is represented in the Inquisition by the townlands of Ballecreamy and Ballykillganey. The Inquisition of 1605, found that the Prior of Muckamore enjoyed the tithes of the Chapel of Solwoodan, in

the Tuough of Munter-Rividy, and was bound to maintain a curate therein. Colgan gives, at the 23rd of March, a Life of St. Boedan, Abbot of Kill-Boedan, and introduces into it a passage from the Life of St. Corbmac, to the following effect :—St. Boedan followed his brothers from Munster into the North of Ireland, and after he remained with them some time, he set out to the more distant parts of Ulster, where he was kindly received by the race of Sodan, son of Fiacha Araidhe, who were then powerful in Dalaradia. He erected there a church called Kill Boedan, which the race of Sodan endowed with rich possessions, especially the noble families of the Kinel-Decill, the Clan Scoba, and the Shilnoiridhin, who selected him as their patron saint. In process of time the family of the Kinel-Decill transferred their devotion to St. Cuan and Saint Colman, but the other two families still continued to place themselves under the protection of St. Boedan. At length, however, the descendants of Tomultach went even so far as to change the name of his church, calling it Kill-Oscoba, instead of Kill-Boedan. Dr. Reeves thinks that this Kill-Bodan might possibly be Shilvodan ; but Shilvodan is obviously the race of Bodan, not the church of Boedan. It is most likely that the church referred to by Colgan, under the name of Kill-Boedan was somewhere in the Ards, where so many churches were dedicated to St. Cuan and to St. Colman. It may have been in some of the townlands called Ballywodan ; perhaps Ballywodan, in the parish of Ardquin—“the Hill of St. Cuan,” which is called in an ancient document Kiel Bodan, for Kill Bodan.—(See *Reves's Eccl. Antiq.*, 166.)

There is an artificial cave in Tavnaghmore ; the sites of seven of these subterranean structures in the Grange are known, two of which are in Eskylane. In this townland

there is a hemispherical mound, or *tumulus*, constructed solely of earth. It is 9 feet high, 78 feet in diameter at the base, and is encompassed by a ditch 10 feet wide and 4 feet deep. Besides this mound, there are 15 earthen forts, or raths in the Grange, occupying generally conspicuous positions. 12 of them are circular, 2 of them are nearly so, and one is square. The ruins of an ancient and spacious mansion of one of the families of the O'Neills, are still to be seen in the townland of Tavnaghmore.—*See Ord. Mem. MS.*

CHURCHES.

Previous to the erection of the Chapel of Randalstown, the Catholics of the district, which forms the present parish of Antrim* heard Mass at various places, many of them

* The Catholic population, in 1881, of the district constituting the Catholic Parish of Antrim can be approximated thus :—In the civil parish of Shilvodan, Catholics, 244 ; total population, 976. Parish of Muckamore, Catholics, 107 ; total population, 1077. Parish of Antrim, Catholics, 728 ; total population, 3683. In all these civil parishes Catholics, 1079, out of a total population of 5736. To this is to be added the population in the portions of the civil parishes of Drummaul, Connor, Donegore, Templepatrick, and Nilteen, which belong to the Catholic Parish of Antrim, viz : about 178, out of a total population of about 6,000. There are, therefore, about 1257 Catholics, out of the total population of 11,736.

The Returns made by the Protestant ministers of some of these parishes, in the year 1766, as directed by the House of Lords, are preserved in the State Paper Office, Dublin Castle. Patrick Bennet, Vicar of Donegore and Kilbride, writes, “No reputed Popish priest or Friar in either of the two parishes. Families—Protestant Established Church, 6 ; Dissenters, 346 ; Papists, 6. The population of these parishes in 1881, consisted of Catholics, 49, all others, 2889. The return from the Parish of Antrim, in 1766 is—Protestant Families, 421 ; Papist Families, 84. In 1881 the population of Antrim consisted of, Catholics, 728, all others, 2,955. The return from the Parish of Templepatrick in 1766 is—Protestant Families, 327 ; Papist Families, 6. In 1881 the population of the Parish of

distant three or four miles from the town of Antrim. One of those was at a place called Tornarush in Drumsough; that place was selected, because it was near the residence of a Protestant farmer, named Hill, whose family befriended the Catholics; and it is said that the priest lodged in his house. This farm-house adjoins, on the west side, the Cookstown Junction Railway Station. Another Mass Station was in Kilbegs, on the site, where afterwards, in 1811, was made the Milltown Cemetery. Persons still living were present when Father M'Auley said Mass at the wall of the cemetery, or under a tree on the old race-course, at Magillstown, between Antrim and Shanescastle. In 1818, Father Bernard M'Cann commenced to collect funds to erect a chapel in Antrim, the foundation of which was laid on the 19th of November, 1818. Father M'Auley, who was appointed parish priest in the following February, erected the chapel, which was consecrated, on the 19th of June, 1826, by Dr. MacMullan. The sermon on the occasion was preached by Father M'Auley, and the collection amounted to £80. That chapel was replaced by an entirely new church, erected by Father O'Loughlin, which was consecrated by Dr. Dorrian, on the 30th October, 1870, when the sermon was preached by Monsignor Capel, of London. The collection amounted to £700.

Templepatrick consisted of Catholics, 98, all others, 3128. The Minister of Ballynure reports in 1766—"No priest or friar resides in the parish, nor Mass said, in the memory of man now living in it. Protestant Families, 383; Papist Families, 8—John Devenney, Peter Campbell, Owen M'Clean, John M'Callum, Arthur Connolly, Arthur M'Anully, Bryan Black, and John M'Quillan." In 1881 the population of the Parish of Ballynure consisted of—Catholics, 115, all others, 2,834. The returns from the adjoining parishes are probably lost.

Father M'Auley, and perhaps his predecessors, celebrated Mass for the Shilvoden Congregation, on Drumkierin Hill, a little above the site of the ancient church of that Grange. Father Curoe continued to celebrate Mass in the same place, until the erection of the present church, which is about a quarter of a mile distant from the site of the ancient church. In March, 1828, Fortescue Thomas W. Gorman, Clk., demised to Thomas Madden, of Tannaghmore, the site of the present Church in Tannaghmore East, or as it is called by the people, Tamlaghtmore. Thomas Madden transferred the site to Father Curoe, who, on surrendering the lease, obtained a lease renewable for ever, at the yearly rent of 2/- and a renewal fine of 1/-. On this site, Father Curoe erected the present church, which was dedicated under the invocation of St. Macnissius, in the year 1831.

PARISH PRIESTS.

The Parish of Antrim formed a portion of the united Parish of Drummaul and Antrim, until 1873, when, on the surrender of the parish by Father O'Loughlin, the union was dissolved, and Father Blaney was appointed the first parish priest. (For the Parish Priests of the United Parish, see Drummaul.)

The Rev. William Blaney was a native of Ballywalter, in the Parish of Ballee, County of Down. He studied in the Diocesan College, from which he entered the Logic Class, in the College of Maynooth, August 27th, 1850; 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, Belfast, and afterwards as Curate of St. Patrick's, Belfast; was appointed in October, 1866, the first Administrator of

St. Peter's, Belfast, from which he was appointed, June 8th, 1873, Parish Priest of Antrim, where he died November 26th, 1876; he was interred in Miltown Cemetery, Belfast.

Father Blaney was succeeded by Father Alexander MacMullan. He is a native of Seavaghan in the Parish of Loughinisland; studied in the Diocesan College; entered the Rhetoric Class in the College of Maynooth, on the 8th of October, 1845; was ordained by Dr. Whelan, in Clarendon Street Chapel, Dublin, on the 3rd of May, 1851; was appointed Curate of Cushendall, on the 7th of June, 1851; Parish Priest of Rathlin, on the 4th of March, 1853; Parish Priest of Coleraine, on the 28th of October, 1856; and Parish Priest of Antrim, on the 26th of February, 1877. He was appointed to the Parish of Duneane, on the 28th of July, 1883.

Father MacMullan was succeeded by the Rev. Eugene M'Cartan, P.P., Cushendun, who is a native of the townland of Burrenreagh, in the Parish of Bryansford. He studied in the Diocesan College, from which he entered, on the 26th of August, 1848, the Logic Class in the College of Maynooth; was ordained in Clarendon Street Chapel by Dr. Whelan, in October, 1852; officiated as Curate in the Parishes of Kilcoo, Newtownards, Cushendall, Loughguile, Kilmore, Lisburn, and Bright; was appointed, on the 20th of February, 1871, Parish Priest of Cushendun, from which he was appointed, on the 28th of July, 1883, to the Parish of Antrim.

THE PARISH OF DRUMMAUL.

DRUMMAUL, in the Catholic arrangement, includes the Civil Parish of Drummaul, except a part of Sharvogues, which is united to the Catholic Parish of Antrim; the Townland of Ballybollen, which now is united to the Catholic Parish of Ahoghill; and the detached townlands of Ballynacraigy, Ballynaloney, and Portlee, which are now united to Dunean. The Townland of Creggan, and a part of that of Derryhollagh, belonging to the Civil Parish of Dunean, and the entire Civil Parish of Cranfield are incorporated in the Catholic Parish of Drummaul.

We have no record to inform us when the stronghold of Shane's Castle was erected; its erection, however, may be attributed with some degree of probability to the English, as the Irish seldom erected stone fortresses. The *Annals of the Four Masters* mention it under the name *Edan-dubh-Cairrge*—"the black front, or brow of the rock." A.D. 1490. "The Castle of Edan-dubh-Cairrge, *i.e.* the Castle of Niall, the son of Con, son of Hugh Boy, was taken and demolished by Felim, grandson of Niall Boy; and the same Felim committed great depredations on the sons of Con, son of Hugh Boy, and slew Godfrey O'Maelcraoibhe." The name of the castle is anglicised Edenduffcarrick in the Ulster Inquisitions and other official documents. It was also called Castle Moubray. It was one of the castles, the possession of

which formed a bone of contention between Secretary Smith and Essex, who agreed, at least, in a desire to rob the Irish.

“Memorandum by Secretary Smith, May 26th, 1573. My Lord of Essex standeth upon this point as appeareth. That except he may have of me Belfaste, Masserine, Castle-Moubray, otherwise called Edendoucarg and Castle Tomey (Toome); that he will not meddle with the enterprise of Ireland. Rather than that his good enterprise should be left off. Although they be the most special places, both for beauty and picturesque effect in all Clanyboy, and the strongest in scyte—yet rather than that should hinder this so honourable a voyage, I am content that my Lorde shall have them of me, and of my son, to him and his heires for ever freely, upon conditions such as my Lord hath already granted (as I take it), that is, to discharge the Queen’s Majesty’s rent, which is 20s. Irish, yearly, of Irish plowland, which maketh English acres ccliii. and when he hath possessed Clanyboy, to give grant and deliver freely to my son and his heires of his body, and for default of such issue to my right heirs, either the same castles and territories or so much other lands within Clandeboy, such as we and our heirs shall choose, as all those castles and territories of them do amount unto, and in the meantime to pay unto us for every c. acres, English, of these territories xli. English. The said castles and territories also to be the confines betwixt my Lord of Essex and Clanyboy and ours. All north from thence to be my Lord’s, all south to be ours without contradiction. The territory of Belferst (Belfast), to be accounted from the river of *ferst*, a mile and a half north, and from the same and the Bay of Knockfergus, west, two miles all the same breadth. The territory of the *pories* (priors) of Masserine to be from the park where the Abbey stood a mile north and a mile south, keeping the same breadth, and two miles east and as much west from the said castle. The like territories to be of Castle Mowbray—Castle Tome, standing upon the Lough Eagh, must have a mile south, measuring by the Lough, and a mile and half north by the river of the *ban*, then eastward taking the same breadth towards Castle Mowbray four miles. And if it do fall out in the measure, there is more distance betwixt the said Castles east and west, yet that space shall be to either castle equally divided, and my Lord shall pay nothing for that, but only be bound to trench and make a plain and known partition on the south side of all these territories.”—*State Papers, Original M.S. Vol. xi. No. 66, Ireland, Elizabeth.*

Thus these two adventurers intended to settle the difficulties arising from the patents, in which the Queen's Government had, through ignorance of the locality, granted the same lands to each of them, but it pleased God to disappoint both of them. Twenty years afterwards, viz :—In the year 1597, a report submitted to the Council, showed that adventurers did not quietly enjoy the shade of their vine and fig-tree in many parts of Ulster ; it sums up—

“ So that from sea to sea beyond Dundalk, namely from Karrickfergus, in Clandeboye, to Ballyshannon, in Tyrconnell, there is no part that standeth for her Majesty except Karrickfergus, 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 forts or Castles in Clandeboyes and Lecall, namely, Belfast, Edendoghe-Carricke, Olderfleet, and Dondrum, all which are maintained by wards.

The modern name Shane's Castle is commonly supposed to have been given to it by French John O'Neill, but it is frequently mentioned by that name before it came into the possession of French John—thus Richard Dobbs, in his *Briefe Description of Antrim*, written in the year 1683, says of Randal, Marquis of Antrim—“ He was a proper clean lymmed man, first married to the Duchess of Buckingham, and after to Rose, daughter of Sir Henry O'Neill, of Shane's Castle, now living.” The place was, no doubt, so-called from Shane, whose father, Sir Brian MacFelim, was treacherously taken prisoner in Belfast, by Essex, and afterwards foully put to an ignominious death. This Shane, who also gives name to Broughshane, appears on the Roll of Parliament of James I., held in 1613, as one of the members for the County of Antrim, by the name and address of “ Shane M'Brien O'Neill, of Shane's Castle,” but he never attended. The extensive demesne of Shane's Castle, which contains

nearly 2,000 acres, extends for miles on both sides of the River Main, but the mansion was destroyed by fire on Wednesday evening, May 15th, 1816. The newspapers of the day say—

“The fire, from what we are able learn, was purely accidental. About eight o’clock, Lord O’Neill and some friends, who were at dinner with him, were alarmed by the report of fire having broken out in one of the chimneys in the northern extremity of the castle. They immediately repaired to the spot, but the passage was so filled with smoke, that they were unable to discover the seat of the fire, until the flames were seen bursting through the windows of a room on the third storey. Prompt and strenuous exertions were instantly made to extinguish it, but without effect. The flames rapidly increased and in a few minutes enveloped the whole of that wing, and were presently seen breaking in volumes through the roof. It was then judged expedient to remove the plate and papers of value ; for the effecting of which, his lordship issued instructions with a composure and presence of mind that successfully guided the exertions of his friends and dependants to extricate what was most valuable. Nothing could exceed the awful sublimity (if we could so express ourselves) of the scene ; the horizon for miles round presented an appearance similar to that witnessed in a summer’s morning, before the sun first bursts upon the view ; whilst the extensive waters of Lough Neagh, displayed a sheet of living flame, reflecting upon the eye of the beholder, the steady blaze of the burning pile. The hills and rising grounds for miles round, were covered by spectators who beheld with profound and stupified astonishment, the terrific fire which raged with such violence, that before two o’clock in the morning, a pile of smoking ruins was all that remained of the ancient and magnificent mansion of Shane’s Castle, which had braved the storms of so many hundred years.”—*Newry Commercial Telegraph*.

Not far from the Castle is a small burying ground, with the history of which we are unacquainted. In it rest the remains of the inhabitants of a village which once stood in the vicinity, called Shane’s Castle, or Edenduff-Carrick. The village was thought by the owners of the Castle to be too close to their princely mansion, hence its destruction. The cemetery

contains a vault which is the last resting place of many of the former owners of Shane's Castle. On a stone on the gable end, the following inscription is rudely engraved :—

This Vault was
built by Shane (1) Mac
Brien (2) Mac Phelim (3) Mac
Shane (4) Mac Brien (5) Mac
Phelim (6) O'Neill, Esquire
in the year
1722, for a burial place
to himself and family
of Clanboy.

The O'Neills, of Shane's Castle, played so important a part in local history, that we feel called on to give a succinct account of the different owners of that estate. Our account is taken principally from a series of Papers, which appeared from the pen of the late Charles Henry O'Neill, Esq., Barrister-at-law, Dublin, in the columns of the *Belfast Mercury*. Sir Brian MacFelim Bacagh O'Neill was Prince, or Chief, of Lower or North Clannaboy, when, in 1514, he was treacherously seized in Belfast by Essex, and afterwards foully murdered. At the same time his brother, Hugh, whose great-grandson commanded King James's dragoons at the Boyne, was lord of the territory of Kilultagh.

1—Shane, commonly called "French John." 2—Brien married Elenor Magennis, died, 1705. 3—Phelim, commonly called "Phelim Dubh," married Sheila O'Hara ; he died in 1677. 4—Shane died in 1619. 5—Brien married first to a daughter of Sir Arthur Magennis, afterwards to Ann, daughter of Brian Carragh O'Neill, he was murdered by Essex in 1574. 6—Phelim, his death is recorded in the *Four Masters*, under the year 1533, "Phelim Bacagh, the son of Niall, son of Con O'Neill, died." The last of the family who was interred in the vault was John, first Viscount O'Neill, who was killed at Antrim, in 1798. but his remains were removed by his son, the last Viscount, to a vault erected by Earl O'Neill in the graveyard of Randalstown Protestant Church. Earl O'Neill having removed the village of Edenduff Carrick, proceeded at the close of the year 1815, to root out the old graveyard. The frequent funerals and the *Caoine*, or *Irish Cry*, so close to his Castle, gave him annoyance, but the outcry raised by the relatives of those interred there, caused him to abandon the project and a great part of the old graveyard still remains intact.

Sir Bryan had two sons, Shane MacBrian and Con MacBrian; the latter became lord of "Feevagh," a territory between Randalstown and Toome. Shane, who succeeded him in the possession of Edenduff-Carrick, or, as it was called from him Shane's Castle, left five sons and two daughters; the sons were Sir Henry, Arthur, Phelim Duff, Hugh, and Shane Oge. His eldest son, Sir Henry, inherited Shane's Castle, married the daughter of Sir Francis Stafford, who had been Governor of Ulster, in the reign of Elizabeth, and became a Protestant. He had three sons and two daughters, all of whom were insane, except Rose O'Neill. By his will he devised the Shane's Castle estates, consisting of the Munterevedy, the Feevagh, the Largy, and the Braid estates to his daughter Rose, and "the heirs, male, of her body;" and, on failure of such issue, to his brothers, Arthur, Phelim Duff, and Hugh respectively, and to the heirs, male, of the body of each successively, and in failure of such issue, to Brian MacHugh Oge, the representative of his uncle Con, the son of the Brian, who was put to death by Essex. Sir Henry died in 1638, and his only sane child, Rose O'Neill, married Randal MacDonnell, Marquis of Antrim. She acquired thereby the Castle, lands, and ferry of Toome, Moneyglass and other lands in the neighbourhood, which the Marquis had obtained in 1666, from Charles II., subject to a quit rent of £9 8s 11d. But the Marchioness of Antrim, Lady Rose O'Neill, did not, on her marriage, part with any of her own estates; and by letters patent of Charles II., these lands and her own estates were granted to her and her heirs for ever, and were erected into manors. The territory of Munterevedy into the Manor of Edenduffcarrick. The territory of Feevagh and Mullaghgane and Toome, and other lands were erected into the "Manor

of Mullaghgane," the territory of the Largey, or Munterkelly, into the Manor of Cashell; and the territory of Muntermurri-gan, *alias* Le-Braid, and the lands Knockboynebraide, into the "Manor of Backna." Power was given to the Marchioness and her heirs for ever, to hold in said manors, Courts Baron and Courts Leet, appoint seneschals to hold pleas of action for debt, &c., not exceeding £20; to erect prisons, to empark 2,000 acres for a deer park; to hold a weekly market and two fairs at Broughshane. She also obtained the incorporation of Randalstown, which she named after her husband. She died at Shane's Castle, without issue, April 27th, 1695. Her uncle, Arthur O'Neill, who had married Grace, daughter of Cahall O'Hara, was dead, but had left two sons, Colonel Cormac O'Neill, who never married, and Captain John O'Neill, who died in London, in 1687. This Captain John left three sons, Henry was drowned, in Dublin Bay, when he was coming to claim the estates; Ensign Arthur, who was killed by the populace of Mechlin, in Flanders, for throwing from his hotel a glass of wine at the Blessed Sacrament, as it passed in procession; and Colonel Charles O'Neill, who succeeded to the estates on the death of his uncle, Colonel Cormac, already mentioned. This Colonel Cormac O'Neill who was first cousin of Lady Rose, resided at Broughshane, raised a regiment for King James II., in which regiment the greater number of officers were his own kinsmen and namesakes, and with his friend and cousin, Sir Neal O'Neill, who commanded James's Dragoons, fought for that Monarch against the Prince of Orange, afterwards William III., at the Boyne, &c. After the treaty of Limerick, he emigrated with the "Brigade" to France, from whence he was allowed to return to Broughshane, where he died, on the 10th of December, 1706, and was interred in Skerry. Colonel Charles was a

staunch adherent of the House of Hanover ; an ultra-Protestant, and detested all Catholics so much that he would not permit a Catholic to be employed as a servant in his house. He died, without issue, in 1716. The issue of Sir Henry and of his second brother, Arthur, being then extinct, the estates passed to French John, who was grandson of Phelim Duff, the third brother of Sir Henry. French John was the son of Brian of the Largey, the son of Phelim Duff. He resided, in early life, with his father in Largey, and afterwards went to Paris, where he resided for many years, hence he was called "French John."* After his return from

*The following Memorandum was written by French John O'Neill :—

“ THE DEATH OF MY RELATIONS AND PARENTS.

“ My granduncle, Sir Henry O'Neill, died at Blackhall, in 1638, near Streed-Le-Bow, in England ; was brought into Ireland, and buried in the Church of Carrickfergus the same year.

“ I know not when my father, Brien O'Neill, died, but I believe it was in the year 1669, he was buried in the Church of Skerry.

“ My grand-uncle, Arthur O'Neill, Esq., died in the year 1678, and was buried in the Church of Skerry.

“ Dame Martha O'Neill, relict of Sir Henry O'Neill, and daughter of Sir Francis Stafford, died at Ballymagarry, in April, 1678, lay in state in Edenduffcarrick, and was buried in the Church of Carrickfergus.

“ Captain John O'Neill, second son of said Arthur O'Neill, died in the year 1687, in London, and was buried in St. James's there.

“ My grandmother O'Neill, alias O'Hara, died in Edenduffcarrick, in the year 1690, and was buried in the Church of Skerry.

“ Ensign Arthur O'Neill, second son of said Captain John O'Neill, was murdered by a mob in Mechlin, in Flanders, in 1694, and was buried in or near the town.

“ Rose O'Neill, Marchioness of Antrim, relict of Randle, Marquis of Antrim, and daughter of Sir Henry O'Neill, died at Edenduffcarrick, on the 27th of April, 1695 ; lay there in great state, and was buried in as great state in the Church of Carrickfergus, on the 4th of July following.

Paris, which occurred during the lifetime of the Marchioness, he resided at Dunmore (afterwards occupied by the family

“Henry O’Neill, Esq., eldest son of said Captain John O’Neill, was drowned in the Bay of Dublin, coming from England, in the year 1696, and his corpse was never found.

“My mother, Eleanor O’Neill, alias Magennis, died on the 7th of February, 1704, and was buried in the Church of Skerry.

“My sister, Martha O’Neill, alias Hagan, died at Dunmore, the 14th of February, 1704, and was buried in Cranfield.

“Colonel Cormack O’Neill, son of said Arthur O’Neill, Esq., died in Broughshane, the 10th of December, 1706, and was buried in the Church of Skerry.

“Major Con Magennis, my double cousin-german, died in Broughshane, the 26th of February, 1713-14, and was buried in the Church of Skerry.

“Charles O’Neill, Esq., third son of Captain John O’Neill, died the 20th of May, 1716, in London, and was buried in St. James’s Church there.

“My brother-in-law, Captain Arthur O’Hagan, (1) Died at Ardboe, the 17th of September, 1717. He was brought to Cranfield, and buried there beside my sister.

“My brother-in-law, Robert Dixon, Esq., died in Dublin, the 5th of March, 1725-6 and was buried in Kilcullen Church in the County of Kildare.

“My wife, Charity O’Neill, alias Dixon, died in Edenduffcarrick, the 30th of November, 1726, and was buried in my own vault there

“DEATH OF MY FRIENDS.

“Randle M’Donnel, Lord Marquis of Antrim, died at Ballymagarry, the second or third of February, 1682-3—lay in state there, and was buried on the 14th of March following, in the vault at Bonemargy.

(1.) The tomb-stone of Capt. O’Hagan lies broken over his grave in front of the door of Cranfield Church. On the stone is incised “Here lyeth the body of Arthur O’Hagan, also his wife, Martha O’Hagan, daughter of Brian O’Neill, of the Largey, who departed this life, the 14th of February, 1704.” Lord O’Hagan is descended from the brother of Captain O’Hagan. I gave to the late Charles H. O’Neill, Esq., Barrister, Dublin, an *I. O. U.* for £500, from French John O’Neill, to his “dear brother, Captain Arthur Hagan.” I obtained the *I. O. U.* and a large wax seal of Charles II. from the late Mr. Adams, of Portglenone, who told me that the seal was attached to a parchment document (probably connected with the O’Neill Estate), which he cut up to fasten trees to a wall, and that he formerly had many such documents which he used for a similar purpose.

of Dickey) which now forms a part of Shane's Castle Park, and is situated on the west of the Main Water. At first French John had little prospect of succeeding

“Sir Neal O'Neill was wounded at the battle of the Boyne, in 1690, near Slane, was carried to Dublin, and from thence to Waterford, where he died of his wounds, by the negligence of his surgeons. (2)

“Alexander M'Donnel, Earl of Antrim, brother to the Marquis, died at Thistleworth, near London, in the year 1699, and was buried at Holywell, in Wales.

“My old comrade, Major Charles Stewart, of Ballintoy, died in London, about the midst of November, 1710, and was buried in St. James's Church.

“Captain Edmund Stafford (3) died in Portglenone, in August, 1713, and was buried in the Church of Ahoghill, by whose death I lost a kind, dear friend.

“Clotworthy Skeffington, Lord Viscount Massereene (the first of that Christian name), died in the Castle of Antrim, the 13th of March, 1713-14, and was buried in the Church of Antrim.

“Captain William Shaw, my old comrade, died at Bush, on the 3rd of November, 1719, and was buried at Templepatrick.

“Randle M'Donnel, Earl of Antrim (son of Earl Alexander), died in Dublin, in October, 1721, and was buried in Christ's Church there.

“Joshua Dawson, Esq., died the 12th of March, 1725, at Castledawson, and was buried in his own chapel there, by which I lost a very kind, dear friend.

“Colonel Clotworthy Upton, died at Castle Upton, the 8th of u 1725, and was buried in Templepatrick, by which I lost a good friend.

“My old friend, Mr. James M'Cullough, died at Grogan, the 19th of July, 1725, and was buried in Old Drumall.

“My old schoolfellow and comrade, Henry M'Culloch, Esq., died the 16th January, 1728-9, and was buried in Old Drumall.

“Charles Campbell, Esq., died at New Grange, the 29th of October, 1725, by which I lost a very good friend.

(2.) Sir Neal O'Neill, see *Down and Connor*, Vol. ii., p. lxxiv.

(3.) Captain Edmund Stafford was the great grandfather of the Duke of Wellington., and the uncle of the late John MacNaghten, of Benvarden, father of Edmund Alexander MacNaghten, M. P., and of Sir Frances Workman MacNaghten, of Roe Park, in the County of Londonderry.

to the O'Neill estates; however, by the death of his predecessors without issue, he became the owner of them in the year 1716. He had three sons, Henry, Charles, and Clotworthy, and several daughters. Henry, his eldest son, who died in 1721, displeased him by his marriage with a portionless lady, Miss Bickerstaff. By this marriage one daughter, Mary O'Neill, was born, who married the Rev. Arthur Chichester, and from her is descended the present proprietor of the O'Neill estates. In 1735, French John settled the estates on his son Charles and his issue, and on failure of such issue, to Clotworthy, his third son, and afterwards to the issue of his other children, entirely excluding the issue of his son Henry. His third son, Clotworthy who resided at Gortgole, obtained from him, in 1735, a lease of the townland of Aughnahoy, as the executors of Neal O'Neill then lately held the same, for his life, or 31 years from 1734, at the yearly rent of £20. This, with a small pecuniary legacy, was the only provision his father made for

“William Conolly, Esq., (4) died in Dublin, the 30th of October, 1729, and was buried in great state at Cellbridge, *alias* Kildroghad, in the County of Kildare, by which I lost a special good friend.

“Rachel Hungerford, Viscountess Dowager Massareene, relict of the above Lord Viscount Massareene, died in Antrim Castle, the 6th of January, 1731, and was buried in the Church of Antrim, by which my family lost one of the best of friends.

“My kind friend, Brigadier-General Richard Kane, *alias* O'Cahan, died the 28th of December, 1736, in the Island of Minorca, of which he was Chief Governor for the King of England.

“JOHN O'NEILL.

“N.B.—That having misplaced my notes, I entered Henry M'Culloch before Charles Campbell.”

John Shane Frankagh) O'Neill, Esq., who has left the foregoing, died at Shane's Castle, the 2nd day of April, 1739, and was buried in his vault there.

(4) William Conolly, Speaker of the Irish House of Commons, and the father of the Right Hon. Thomas Conolly, of Newtownlimavady, in the County of Londonderry.

him ; but his brother Charles afterwards treated him more generously, and gave him leases at nominal rents of "the Gortgole property," and of other townlands. He was High Sheriff for the County of Antrim in the year 1735, and in the year 1746 he raised and equipped, at his own expense, a company of fifty volunteers, unmarried men, all six feet high, natives of the County, and reputed to be the strongest men in Ulster. He took the command of these at Ballymena. He died unmarried in 1749. His father, French John O'Neill, died at Shane's Castle, April 2nd, 1739, and was interred in the vault erected by himself. On his death, his second son, Charles, called "Protestant Charley," succeeded to the estates. He was excessively fond of the favourite sports of the period ; he was a leading member of the "Feevagh Cockfighting Club." He died on the 7th of June, 1769, on the old race-course of Broughshane, from excitement at the success of his favourite "Poddreen Mare," so called from Mr. O'Neill being in the habit of stringing the beads of an old lady from the Largey round the neck of the mare before she started on the race-course. She is said never to have lost a race, and she died on the same day as her master. His eldest son, John O'Neill, succeeded him in the Shane's Castle estate; and his second son, Mr. St. John O'Neill, resided at Portglenone Castle.

Mr. John O'Neill, who was one of the representatives in the Irish Parliament, for the borough of Randalstown, was most energetic in his efforts to put down the "Hearts of Oak," and the "Hearts of Steel." These were armed bands of men who administered unlawful oaths, dictated terms as to rents and tithes to the proprietors, and perpetrated many outrages. The "Hearts of Oak" were excited into rebellion, in the year 1763, by a remnant of the feudal system, known

by the appellation of the *six days labour*, and by a Grand Jury Cess, which they deemed excessive. They collected together several grand jurors, brought them to the Commons of Armagh, and swore them not to exceed a farthing an acre cess for public roads, and not to levy any money for private roads. The "Hearts of Steel" took up arms in consequence of the new letting of portions of Lord Donegall's estate. They burned houses, "houghed cattle" and levied contributions for the support of the association. From agrarian outrages these movements assumed a sectarian character, and many acts of cruelty and plunder were perpetrated. The supremacy of the law, however, was soon vindicated. Nine of them were executed at Carrickfergus, but numbers of them escaped to America, where they became the most determined enemies of British rule. Mr. O'Neill took an active part in the Volunteer movement.

Lord Charlemont, on the 17th of July, 1787, reviewed on Broughshane Moor, "the Charlemont Union," or brigade consisting of the regiments of the Right Hon. John O'Neill, and Colonel Jones—2,000 strong. John O'Neill represented the county of Antrim for several years in Parliament and was elevated to the peerage of Ireland, 30th November, 1793, as *Baron O'Neill, of Shane's Castle*, and advanced to the dignity of *Viscount O'Neill*, on the 6th of October, 1795. His lordship married in 1777, Henrietta, only child of Charles (Boyle), Lord Dungarvan, and grand-daughter of Charles 5th, Earl of Cork and Orrery, by whom he had two sons, Charles-Henry St. John, and John Bruce Richard. Lord O'Neill was killed by the insurgents at Antrim, on the 17th of June, 1798. Charles Henry St. John O'Neill succeeded his father; he was created Viscount Raymond and Earl O'Neill in August, 1800. His lordship died unmarried

25th March, 1841, when the higher honours became extinct, and the Viscounty, with the family estates devolved on his brother, Viscount Baron John Bruce Richard O'Neill, the last of his name who possessed Shane's Castle.

His Lordship was a lieutenant-general in the army. He died unmarried, February 12th, 1855. We mentioned above that Mary O'Neill, the daughter of Henry, the eldest son of French John, married the Vicar of Drummaul, the Rev. Arthur Chichester, the grandson of the Hon. John Chichester, second brother of Arthur, second Earl of Donegall, Earl O'Neill, by means of fines and recoveries, barred the entail and devised the estates after the deaths of his brothers and others mentioned in his will, to the Rev. Edward Chichester, grandson of Mary O'Neill, with remainder to his eldest son, the Rev. William Chichester, who, by virtue of that will succeeded, on the death of Viscount O'Neill. Mr. Chichester assumed, by Royal licence, the name of O'Neill, and was shortly afterwards promoted to the peerage. He has been succeeded by his son, the present Edward Chichester, Lord Baron O'Neill.

The river Main, which plays so important a part in the interior drainage of the county, receiving the Ravel at Glaryford, near Dundermot, and the *Owen Curi*, or Kells Water, at Ballyandraid—'the town of the bridge,' falls into Lough Neagh, near Shane's Castle, at a place anciently called *Rubha Mena*—'the point of the main.' The *Four Masters* record under the year A.D. 228. "The foreigners (Danes), *i.e.*, those under Torolbh, took up their station at Loch Eathach (Lough Neagh), and had their camp at Rubha Mena." Dr. Reeves, in a note to "Adamnan's Life of Columba," says, that Rubha (Ruwa), signifying 'a point of land,' is much more frequent in Scottish than Irish topography.

The river is called in the Antrim Inquisition of 1605, *Owen Myn*, and in Dymock's *Treatise of Ireland*, the Myn-Water. Dunminning, situated along the banks, seems to preserve, though in a corrupted form, the ancient name.

Randalstown,* situated in a beautiful and richly wooded portion of the glen, or vale of the Main, was formerly from that circumstance called Main-Water. Iron-works were formerly in operation on the Main-Water, but in consequence of either a want of fuel, or a deficiency in the supply of ore, they were discontinued. Irish-speaking people named the town *Muileann-iarainn*—"the mill of iron." Rose

* *Moving Bog of Randalstown.*—"This bog is generally known by the name of Slogan or Sluggan Bog. It is one of the largest in the County of Antrim, measuring upwards of fifteen hundred acres. On Saturday night, September, 19th, 1835, the inhabitants were alarmed by repeated loud reports, in some measure resembling thunder, and which they soon discovered to proceed from the bog. Shortly after the immense mass began to move, and taking a N.W. direction spread over about fifty perches of the Mail Coach Road, on which it now lies, ten to fifteen feet deep; passing the road on an inclined plane, it moved on to the river Main, into which it flowed. The water and mud soon formed a channel of about twelve feet deep in the centre of the part that was moving; and is at this date (Oct. 5th) still running, and having nearly dammed up the river Main, which, at this place is of considerable breadth and depth. A good deal of damage has been done, upwards of thirty acres of land are completely covered, one house is nearly so; the tops of corn stacks and hay ricks are scarcely visible. It is reported that the birds and hares fled from it as fast as possible on hearing the first noise. The bog underwent to some extent a similar convulsion in November, 1810. This occurrence is evidently to be attributed to water lodged beneath the peat which lies on a stratum of blue clay, impervious to water, so that when any large quantity of water accumulated below, it must of necessity force up the bog, as it evidently has done in the present instance, the bog being now, through a vast extent, full of great rents, filled with water."—*Dublin Penny Journal. and Northern Whig*, Oct. 5th, 1835.

O'Neill, who was the only sane child of Sir Henry O'Neill, the eldest brother of Shane (No. 4 of the vault), was the heiress of her father, and married Randal MacDonnell, the second Earl and first Marquis of Antrim. Rose named the town Randalstown, in honour of her husband. Charles II., by a Charter of September 15th, 1683—

“According to a Commission of the 14th of March, in the same year, in consideration of a fine of £200, from Rose, Marchioness of Antrim, and according to an agreement and orders of composition of the 2nd and 4th of August, granted to her the Manor of Edenduff-carrick, &c., and further appointed, ordained, and declared that the town of Ironworks, *alias* Main-Water, with its rights, members, and appurtenances within the said Manor, should be called for ever by the name of the Borough of Randalstown, and by that name he constituted it a free borough, and granted that the said borough and the greater number of the inhabitants of the said town, and their successors for ever, should have authority to return two Members to the Parliament of Ireland. And he further granted to the inhabitants and their successors, that the sheriffs, &c., of Antrim, to whom writs of election were directed, should make precepts to the seneschal of the Manor of Edenduff-carrick, for electing and returning the burgesses.”

It does not appear that any corporation was constituted. The borough limits included a narrow strip of land along the west side of the Main, and are still recollected. It possessed the right of sending two members to Parliament and was formally, or professedly, a potwalloping borough, but was practically the private property of the proprietors of Shane's Castle estate, and the whole of £15,000 of compensation for disfranchisement at the Legislative Union was paid to Charles Henry St. John, Earl O'Neill. In the war of the Revolution the town was the head-quarters of the Earl of Antrim's forces, who marched hence for the siege of Derry. In the disturbance of 1798, a body of insurgents attacked the town, burned the market-house, and continued masters

of the place till the approach of Colonels Clavering and Durham, on the evening of the same day, when they retreated to Toome-bridge.

Drummaul Church was dedicated under the invocation of St. Brigid ; it was valued in the roll of the *Taxation of Pope Nicholas* at 40s. The lands of this church belonged to the bishop, and the rectorial tithes and the advowson of the vicar belonged to the Abbot of Kells. In 1458, according to the Registry of Primate Prene, Patrick M'Erewyn was Vicar. In 1488, Michael M'Gremayn was Vicar of the Church of "Sanctæ Brigidæ de Druimaula."—*Reg. Octav.* The *Terrier* enters, "Ecclesia de Drumhalle hath 4 towns, Erenoth lands, ye Vicar pays proxies, 20s. ; refections, 20s. ; synodals, 2s. O'Hara hath it for Lord Deputy." In another copy, "Hugh M'Clernon hath it for Lord Deputy." The Lord Deputy was Sir Arthur Chichester, who had obtained a grant of all the possessions of the Abbey of Kells. The *Visitation Book* of 1622 reports—"Ecclesia de Dromawley decayed ; Rectory impropriate to the Abbey of Kells, posset by the Lo-Treasurer ; Vicarage possessed by Hugh M'Lerrenan, Vicarage rated at 10s, by estimation, £3. Hugh M'Lerrenan serveth the cure." The parish church of St. Brigid stood in the townland of Drummaul—the bald or bare ridge—a portion of the east gable still remains in the graveyard. About 50 feet from the eastern gable is the Holy Water font, a square stone, flat on the surface, having a cavity 9 inches in diameter and 5 inches deep. The site of the Protestant Church in the townland of Dunmore never was occupied by a Catholic structure.

The see lands of Drummaul consisted of the townlands of Caddy, Coolsythe, Drummaul, and Tamlaght. At the period of the compilation of the *Terrier*, about A.D. 1615, these

lands were held by Sir Thomas Philips, as tenant under the see. According to the Return of the See lands of Down and Connor, 1st of March, 1833, as published in the Parliamentary Report, the four townlands of Drummaul were held under the See by Lord O'Neill, at the annual rent of £38 15s 4½d, and a renewal fine of £88 13s 9d. The lease was for 21 years, with the usual implied agreement that it would be renewed every year. Charles H. St. John, Earl O'Neill, states in the 4th codicil to his will, dated Feb. 29th, 1840, that he had recently purchased the freehold of the four townlands of Drummaul, which were formerly held by him under lease from the Bishop of Down and Connor.

The rectorial tithes, which were collected for the benefit of Lord Donegall, amounted to £546 6s 6d. ; he presented the Vicar, for whose benefit vicarial tithes were paid, to the amount of £450.

The following is the summary of the *Ordnance Mem. MS.* :
“There are in the civil Parish of Drummaul, 39 *raths* or forts, and within memory as many have been destroyed by the farmers. The most perfect are those in Shane's Castle Park, within the confines of which, there are no less than fifteen of these ; three are remarkable for form or situation. Dunmore is situated on a very steep bank overhanging the River Main on its right. This fortification consists of an oval shaped mound, raised to an elevation of about 24 feet above the ordinary level of the bank. Adjoining the southern side of this, but less elevated by 30 feet, are the traces of a square fort, adjoining this is a circular fort, 25 yards west of the latter are two little mounds, raised about 2 feet above the adjacent ground. Several other circumvallations testify to the former importance of this stronghold. At a distance of a mile and three quarters to the south of it,

there is another fortification on the summit of the river bank, consisting of an oval fort, and a circular fort ; and 680 yards further down, and, on the opposite side of the river, are the remains of a very large fort, which has been much mutilated. Artificial caves are very numerous, there is not a townland, except such as is mostly covered with bog, that did not contain one or more, though many of them have been destroyed within memory. There were two in Barnish near the "Giant's Grave," which were destroyed about the year 1819 ; there is one in each of the townlands of Caddy, Ballytresna, Drumsough, Craigmore, Feehoge, Procklis, and Shane's Castle Demesne. On the summit of a rising ground in the townland of Barnish, about a quarter of a mile to the right of the road from Antrim to Randalstown, are the remains of a tumulus, called sometimes "the rock," and sometimes the "Giant's Grave." It seems originally to have consisted of a circular cairn of small stones, enclosed by a row of large ones, occupying the summit of the knoll ; inside there seems to have been other rows of enormous stones, which, however, do not now retain any regular form. Near the centre are the remains of "The Grave," measuring in extreme length 18 feet, and in breadth in the inside only $9\frac{1}{2}$ inches. It is formed of large slabs laid longitudinally on their edges ; they vary in height on the inside from three to four feet. At the eastern end of the "Grave," stands a large upright slab 6 feet high, 5 feet broad and 15 inches thick. The stone at the western extremity of the "grave" has been removed. An irregular row of large stones, perhaps from 2 to 3 tons each in weight, extends from the eastern extremity of the "grave," to the remains of the cairn. About 1819, a Standing Stone 6 feet high, 3 feet broad, and $1\frac{1}{2}$ feet thick, was removed from the western end of

the "grave." There is a Standing Stone 4 feet high, 2 feet broad on one side, and 2 feet 4 inches on the other, on the summit of a hill in Muckleramer. Near the summit of Craigmore Hill, there is a rock, or large stone, shaped somewhat like a chair, on which the name of the "Giant's Chair" has been conferred. About 1832, a man named Adam Davidson, found in a field in Aghaboy, 30 copper rings, each $1\frac{1}{2}$ inches in diameter, and linked together; stone and bronze spears, hatchets, &c., are frequently found."

In the roll of the *Taxation of Pope Nicholas*, the Church of Cranfield, under the name of *Crewill*, is valued at $\frac{1}{2}$ Mark. The entry in the *Terrier* is, "Crawmkill hath four townes in Erenoth land, and but one towne more in the parish. Shane M'Bryan (O'Neill), hath the land. It pays Proxies, 20 Groats; Refections, 20 Groats; Synodals, 2/-." The *Visitation Book* of 1662 enters, "Ecclesia de Cramchill decayed. The second part of all tithes belong to St. (John of) Jerusalem." The ruins of the church, which are in a very good state of preservation, measure 37 feet 4 inches, by 15 feet 9 inches in the clear. They stand in the grave-yard, which is much used by the people in the vicinity. About half a mile to the north, stands an ancient black oak cross, which was probably set up as a termon mark, as it is erected at the extremity of the parish. The ancient cross is much mutilated; one of its arms, it is said, was carried off by a person named Woods, who, after some time returned it, it is thought, on account of the remorse which he felt for his sacrilegious act, when, however, it was returned, it was found that one end of it was burned. That arm, which was then placed beside the cross, has long since disappeared.

About one hundred yards to the west of the Church, is Cranfield Well, of which Colgan speaks as "that miraculous

spring which is near the Church of Creamchoill." The manner in which Colgan writes the name, enables us to perceive the meaning of the word—*Creamh-Choill*—"a wild-garlic wood." Richard Dobbs in writing in 1683, on *Remarkable Wells in the County of Antrim*, says—

"But the well that gives much occasion of discourse in this County, is Cranfield Well, in the parish of Cranfield, hard upon the edge of Lough Neagh, and on the north side of the Lough; the Irish in great numbers frequent it on May day. It is a weak spring, and as I take it, the ground belongs to the Bishop. Out of this Well are got on May Day in the morning, small transparent stones with several squares, pointed sharp, if not broken in the getting, like amber, but brittle, and will not suffer a file or other polishing, than what is natural, and appears artificially polished. These stones, tradition delivers to rise and spring up, and so to be found only on May Day in the morning, and so it is generally believed, and believed by most of the Irish and many other people; the virtues of the stones (if the Irish speak true), are many; as, that a man shall not be drowned that has one of these about him, that a woman having this, shall have easy and safe labour in child-bearing, which may have approved either by experience or fancies, and imagination will work wonders; that a house in which one of these is, will not be subject to take fire by accident, nor to be . . . by thieves—*Cum multis aliis*; yet I have been an eye-witness of these stones being got here in July, which was thus:—We employed an Irish girl (for such live hereabouts), about 13 or 14 years of age, used to the trade. She first laved (with the help of a boy), the water out of the well at the entrance, and the hole being made pretty dry, she crept in and went stooping out of our sight, while scraping with her hands, fingers, and nails, she raised some of the rotten rock or gravel in the bottom of the hole, which bringing out in the dish, or delivering to the boy, who was behind her in the hole, he handed the dish out, and amongst the gravel we could find sometimes one, sometimes 2 or 3 of these stones, and sometimes none at all; upon which considering whence they might come, and observing well the place about, I found all to be a sort of dark grey rotten mouldering rocky ground, and so into the Lough which beats near the well, and my opinion is that these stones may be got any time in Summer, especially in dry weather, when the Lough rises not too high or the well be not too

over-pressed with water from the upper grounds, and that they are in the rock, and rise as that is broken or raised ; that if any should take the pains to sink into the rock near the well, and as low (which I think is little above 4 or 5 feet from the surface of the earth), the matter would be out of dispute. I have had stones sent from a friend that was some time Governor of the Isle of Byffin, much of the nature and shape of these stones, and of the very same substance, but clear like Ice or Ising-glass. These, I was told, were broken or beaten out of rocks, that lay in the sand, at low water, when the tide was out. Mr. John Osburn, who was concerned for the Marquis of Antrim's creditors, and lives in Dublin (if he remembers), can give you a relation of an odd experiment made by his wife (since dead). I think it was on the occasion of a violent flux of blood, either upon herself or some neighbours, and the cure was done by putting a Cranfield stone into some burnt Claret, and so drank by the afflicted party. I know she had one of these stones from me, especially desired by her when with child, being subject to hard labour in child-bearing, and has told me she thought herself much better of them."

Richardson says in his *Great Folly of Pilgrimages* written in 1727 ;—

“ At Cranfield, in the County of Antrim, there is a south running spring of common water, said to be consecrated by St. Colman, a famous Irish Saint. Pilgrims go to it on May eve ; they empty and clear the well in the twilight, stay all night about it, saying a certain number of Paters, Aves, and Credos. In the morning they find small transparent stones, of an amber colour, in the bottom of the well, which (if you believe them) grew there the night before, and will preserve those that carry one of them about them from any loss by fire or water. These stones are to be found there at any time, yet the natives thereabouts will not be convinced of it.”

A writer in Lewis's 'Topographical Dictionary, says, that great numbers assemble on June 26th, 27th, and 28th, to perform stations round the ruins of the church, and to drink and wash in the waters of the well, which is supposed to have been endued with healing properties by St. Olcan, who is traditionally recorded to have been buried here in earth brought from Rome, and in which are found the amber

coloured Cranfield stones. These stones are crystals of gypsum, they are much prized by persons emigrating from the locality to America. The stations have been discontinued since about the year 1828,

These confused traditions do not contribute much to enable us to discover under the invocation of which of the saints the church of Cranfield was dedicated. Colman Proinntighe or of the refectory, according to the Calendar of Donegal, was honoured on the 26th of June, on which day stations used to be made at Cranfield; and a St. Colman, according to Richardson, is said to have blessed the well, but we cannot find what connection either St. Colman, or St. Olcan had with Cranfield. According to the Calendar of Donegal, the festival of St. Ernin, of Cremchoill, the old name of Cranfield, was held on the 31st of May.

A writer in the Belfast Magazine says,—“The pilgrims assemble on the 27th, 28th, and 29th of June; they go barefooted thirteen times round the walls of the church, and an equal number of times round the well, they drink of the water and wash in it.” The present local tradition is that the stations were performed on any day from May Eve (Old Style), to the 29th of June. According to the same local tradition, the order of performing the Cranfield Stations, was as follows:—The person performing it collected seven small stones of the common class—(not Cranfield Pebbles)*—with

* It is probable that in former ages, instead of the common stones now used, the Cranfield Pebbles, which were then more easily procured, were used for counting the prayers, and hence they obtained the sacred character with which, in popular estimation, they are invested. The common observer may look on the Cranfield Pebbles as a mere superstition, but the Church Antiquarian will find the practice of counting prayers by stones, one of the most ancient in the church—long antecedent to the use of Beads. Palladius, who

which he was to count “the rounds;” then kneeling at the door of the ruined church he said, *Our Father, Hail Mary, and I believe in God*. He then, saying the prayers of the Rosary of the Blessed Virgin, walked slowly round the north, the east, the south, and west sides of the church, until he came to the door, and there he dropped one of the stones. These slow movements round the church, he repeated seven times, dropping one of the small stones each time he arrived at the door. He next collected seven other small stones and made seven similar “rounds” round the well, repeating the same prayers that he had said when going round the church. This ceremony was repeated on three consecutive days, but for a reasonable cause he might make the 21 “rounds” around the church, and the well respectively, on the same day. When the “rounds” were completed, he carried water from the well, with which he washed, for no bathing has been practised at Cranfield, at least of late.

lived in the fourth century, tells of a certain abbot who used to repeat the Lord’s Prayer 300 times every day, and who secured a correct enumeration of repetitions by dropping small pebbles into his lap. So it would seem the Cranfield Pebbles are the original Beads, as introduced by St. Patrick. Alban Butler, in a Note at October 1st, says,—“As for the use of *beads*, the ancient anchorets and others frequently counted the number of their prayers by little stones, grains, or other such marks; as is clear from Palladius’s *Lausiac History*, from Sozomen, &c. (See Benedict XIV. *De Canoniz* par, 2. c. 10. n. 11.) Those who could neither read nor recite the Psalter by heart, supplied this by a frequent repetition of the Lord’s Prayer; and thus many illiterate persons performed, at all the canonical hours of prayer, regular devotions, corresponding to those of the Psalter recited by the clergy and many others. When the number of *Our Fathers* was told by studs fastened on the belts which people then wore, these prayers were reckoned by so many belts. See the Council of Cealchyth in 816. (*Conc. T. 7. p. 1489.*)

THE CHURCH OF RANDALSTOWN.

The date of the part of the church, which now forms the sanctuary and the transepts, is told on the date-stone, on which is inscribed, "Built by the Rev. Peter O'Boyle, 1784." That part of the church measures interiorly 60 feet by 24. The nave, which measures interiorly 27 feet by 24, was added in 1824, by Father B. M'Auley, who considerably altered the older part. Many improvements were added by Father Curoe.

PARISH PRIESTS.

Daniel O'Mulhollan,* aged 55, residing in Magheralane,

* Some time before 1819, they lived in the now obliterated village of Edenduffcarrick, one Henry Mulhollan, who had studied for the priesthood, but did not enter into holy orders; he became master of a school in the village; and one of his pupils was the late Mr. Adam M'Clean, who gave name to M'Clean's Fields, Belfast. When Mulhollan became old, Mr. M'Clean was kind to him; and the old man, on his death bed, requested him to dig in his garden for an oak box, which contained all that he valued in the world, and which he now bestowed to his friend and former pupil. In the box were found a copy of Bedell's Irish Bible, and the ancient bell called *Clog-an-edhachta*—"the Bell of the Will (of Patrick)," of which his ancestors were the hereditary keepers. Mr. M'Clean highly prized the ancient bell, but, after his death, his sons sold it and its shrine, for £50, to the late Dr. Todd, of Trinity College, Dublin, whose executor sold it to its present possessor, the Royal Irish Academy, for £500, part of which was a special grant from Parliament, and the remainder was made up by subscriptions. The attention of the public was first drawn to this bell by James Stuart, in his "Historical Memoirs of Armagh," printed in 1819. Dr. Reeves has given an account of it in his *Ecclesiastical Antiquities of Down, Connor and Dromore*; and in 1850, Marcus Ward & Co. published five chromo-lithographic drawings of the bell and its jewelled shrine, accompanied by an historical and illustrative description by Dr. Reeves, who again, in the *Transactions of the R. I. Academy*, in 1863, gave an exhaustive account of the bell and its history. From these accounts we select the following summary of

near Randalstown, was registered in 1704, as Parish Priest of Drummaul, Antrim, Dunegore, and Shilvodan; he was ordained in 1687, at Kilkenny, by the Most Rev. James

its history—There were three great relics belonging to the See of Armagh, each of which had a special *maer*, or keeper, who enjoyed certain lands and privileges for the performance of his duty. One of these was the *Clog Phadruig*, which was entrusted to the families of *O'Maelchallan* (O'Mulhollan), and *O'Meallan* (O'Mellan or O'Mallin), who probably enjoyed it by alternate succession—alternate succession of families to certain high positions was of frequent occurrence among the Irish, thus the sovereignty belonged alternately to the Southern and Northern Hy Nialls. The compiler of the *Annals of Ulster* writes under the year 552 :—

“I have found what follows in the Book of Cuana. The relics of Patrick were placed in a shrine by Columcille, sixty years after his death. Three precious reliquaries were found in his tomb, to wit the Cup, the Gospel of the Angel, and the Bell of the Will. The Angel in this manner shewed to Columcille how to distribute the three reliquaries, namely, the Cup to Down, the Bell of the Will to Armagh, the Gospel of the Angel to Columcille himself; and it is called the Gospel of the Angel because Columcille received it at the Angel's hand.”

In a manuscript of Irish poems ascribed to St. Columkille, which is preserved in the Bodeleian Library, at Oxford, is one purporting to be addressed to the *Clog-an-udhachta*. The *Annals of Ulster* at the year 1044, record two predatory excursions undertaken by the Kinel-Owen princes “in revenge of the violation of the Bell of the Will.”

About sixty years after this occurrence, the bell was enclosed in its present costly shrine, as we learn from the Irish inscription which runs along the edges of the silver frame that covers the back of the shrine.—“*Or do Domnall U Lachlaind las i n'dernad in cloc sa, ocus do Domnall chomarba Phatraic ico n'dernad, ocus do Chathalan U Maelchalland do maer in Chluic, ocus do Chondulig U Inmainen co na maccib ro cumtuig.*”*

Dr. Reeves's literal translation of the inscription is :—

“A prayer for Donnell O'Lochlain, through whom this Bell (or Bell-shrine) was made; and for Donnell, the successor of Patrick, with whom it was made; and for Cathlan O'Mulhollan, the keeper

* This inscription serves to show how little the Irish language, in comparison with the other languages of Europe, has changed since A.D. 1100.

Phelin, Bishop of Ossory. When he was registered, his sureties were Samuel Shennan, of Antrim, Gent., and John M'Donnell, of Meanwall, Yeoman; each of whom bailed him in £50.

of the Bell; and for Cudulig O'Inmainen, with his sons, who covered it."

Donnell O'Lochlain, or MacLochlain, Monarch of Ireland, died in 1121. Donnell, *the Successor of Patrick*, was primate from 1091 to 1105, between which years the shrine must have been executed. The keeper of the Bell, when the shrine was made, was an O'Maelchallan (O'Mulhollan), but in 1356 its keeper was an O'Mellan, under that year the *Four Masters* record—"Solomon O'Mellan, keeper of the Bell of the Will, died. He was the general patron of the clergy of Ireland."

The next keeper seems to have been an O'Mulhollan, for in Primate Sweteman's Register there is a document dated A.D. 1365, in which the Primate grants to Cuuladh O'Molkallan, keeper of the Bell, and to his clan—"to all of his nation," a special exemption from any interdict that might be laid upon the diocese. In 1425 the keeper was an O'Mellan; the *Four Masters* under that year record that "O'Mellan, keeper of the Bell of St. Patrick's Will," and others, were made prisoners by Lord Furnival, who conveyed "these chieftains to Dublin." In Primate Prene's Register there are two documents dated A.D. 1441, by which the Primate removes the keeping of the Bell from John O'Mellan, "who is chief of his clan, and one of the keepers of the Bell of our most blessed patron, Patrick," and confers it on "Patrick O'Mulchallynd (O'Mulholland), chief of his clan, the other keeper."

In 1446, the Bell was again in the keeping of "Twol et Johannes O'Mellan," who are deprived of their office and its privileges by Primate Bole. This is the last time we hear of the Bell of the Will, until it is found in the possession of Henry Mulholland the school-master of Edenduffcarrick. Some entries in the Irish Bible, which accompanied the Bell, enable us partially to trace the migrations of the family. On the title page is written, "Ex libris Edmundi Mulhollan, in comitatu Antrim, Anno Domini 1750.—*Emun Ua Mhaolchallan.*" This Edmond, the father of Henry, lived at Shane's Castle, in the capacity of an under-agent to the O'Neill family.

Another entry relates that his father, Bernard Mulhollan, died in the year 1758, at Moyagall, in the Parish of Maghera, which serves

According to tradition he died in Magheralane, and was buried in Drummaul. It is said on the same authority, that

to show that the family belonged to that portion of the County of Derry, where persons of that name have been numerous for several centuries, and near which, in 1458, resided "Magonius O'Mulhallan," who was directed by the Primate to use what force might be necessary to restrain certain ecclesiastics from disturbing Patrick O'Kegan in the enjoyment of his rectory of Inisthayde (Ballyscullion), *Reg. Prene*; but a cancelled entry in Prene's Register, *Patricii O'Mulchallynd de Ballyclug*, enabled Dr. Reeves to discover that the Parish of Ballyclog—"the town of the bell," two miles north of Stewartstown, Co. Tyrone, was once occupied by them. Many of the name seem to have migrated to the County of Antrim, probably at the period of the Clannaboy Invasion; they occupied lands in the Parish of Killead and the last prior of Muckamore was Bryan Boy O'Mahallan. A sept of the O'Mellans, so late as 1609, occupied the See lands of Lurgyvallen—the *lurga*—the low ridge (*lit. shin*) of O'Mellan. It is probable that these families alternately enjoyed the keepership of the Bell, with its privileges and emoluments, until the temporalities of the church passed from the Catholics, and that after that period, the Bell remained with the descendants of the last endowed keeper.

The Bell is quadrilateral, and formed of two plates of sheet iron, which are bent over so as to meet, and are fastened together by large headed iron rivets. After the bell was thus formed, it received a coating of bronze, by being dipped into melted bronze. The clapper is iron, and seems of much later construction. The handle, also of iron, is riveted to the ridge of the Bell. The height of the Bell (including the handle), is $7\frac{3}{4}$ inches, exclusive of the handle is $6\frac{1}{2}$ inches. The breadth at the mouth is $4\frac{7}{8}$ inches, and the width $3\frac{7}{8}$ inches, and its girth 16 inches. The breadth at the top is 5 inches, and the width $1\frac{1}{2}$ inches. Its weight is 3 lbs. 11 oz. The Bell therefore in itself is uninteresting, but the beautiful and costly shrine in which it was kept proves how it was valued.

The framework of the shrine is bronze, which is covered with such beautiful and elaborate designs in fillagree work in gold and silver, that any description would fail to convey to the mind a truthful impression, which only can be obtained by examining the shrine in the Royal Irish Academy, or the beautiful drawings of it, published by Marcus Ward & Co., Belfast, 1850.

he was a widower when he was ordained, and that he had a large family ; some of his descendants resided in the parish in 1847. In that year some of them considering it an insult to the memory of the Rev. D. Mulhollan, that the corpse of some Presbyterian should be interred in his grave, created a riot, and in consequence had to fly to Belfast, where their descendants were living twenty years afterwards. The tradition may not be without foundation, as the Rev. D. Mulhollan was 38 years of age when he was ordained. There is another tradition among the Dickey family, that in time of a severe persecution, they concealed this priest, and another named O'Neill in meal barrels. The barrels were constructed with false tops, over which meal was placed, so that they seemed full of meal. It is said that the priests blessed the family, praying that for seven generations the men of it might be rich, and the women beautiful. Members of this family also took out leases of lands for their Catholic neighbours, when the penal laws prohibited Catholics from holding lands by lease.*

* A writer in the *Northern Whig*, of March 12th, 1829, says—"A paper, purporting to be a petition from the Parish of Ahoghill, against further Concessions to the Catholics, has been lately got up, and most industriously put in train of signature. The list was commenced by some of our quondam friends in that quarter—the M'Manusses, the Greens, &c., and Mr. Adam Dickey, though not belonging to the parish. Does Mr. Dickey remember his grandfather's funeral—when the air was rent with the Catholic wail—the melancholy dirge of Erin's children?" "His grandfather was Adam Dickey, of Cullybackey, who died in 1827, aged 95, whose wife was sister of Graham, who gave name to Graham's Entry, Belfast. Adam's father, John, was married to one — Hill, The Hills always protected the Catholics, see pp. 135, 294. That John commenced the bleach-green at Low Park, Cullybackey, which was the first that was erected on the Maine. He was born at Ballydonnelly, Parish of Duneane, a townland which

In 1704, the civil Parish of Cranfield was united to the Parish of Duneane, but, at what period that arrangement commenced, we have no means of knowing. The detached townlands of the civil Parish of Drummaul, which are situated along the shores of the lake, and are entirely surrounded on the land side by portions of the Parish of Duneane, were until comparatively recent times, attended by the Priests of Drummaul. In order to remove the inconvenience of that arrangement, those townlands were assigned to Duneane, and compensation was given to Drummaul, by giving to it the four townlands of Cranfield, Creggan, and part of Derryhollagh. There was registered in 1704, a priest named M'Lerion, who resided at Cranfield, and was "without a parish;" he was aged 32 years, and was ordained

his father, Adam, who concealed the priests, had inherited by his wife, Janet Cuik; that lady was the daughter of James Cuik, from Fife, N.B., who married a lady named O'Mulchallen, or O'Mullhollan. So that it is probable that Adam Dickey and Father O'Mulhollan were near relatives. The father of Mrs. Adam Dickey was of the line of Manus Reagh O'Mulchallen, and was married to a daughter of O'Neill, of Ballydonnelly, whose lands were attained in the time of Charles II. on pretext of rebellion, and reverted to the Shane's Castle family, by whom they were re-granted, on a terminable lease, at a nominal rent to James Cuik, O'Mulchallen's son-in-law. Adam Dickey's father was John Dicke or Dickie, whose ancestors came from Ayrshire. His house at Ballymully, near the Roe Water, was burned by the army of James on its retreat from Derry; and his wife was sister of Captain Hyndman, of Myroe, Co. Derry. *See Paragraph in a Belfast Newspaper, on the death of John Dickey, Esq., of Cullybackey, who died March 31st, 1855, aged 88* (son of the Adam, who died 1827). The Ballydonnelly above mentioned was granted by Shane MacBrian O'Neill to Brian MacMurtagh O'Neill, of Feevagh, at the one-twentieth of a Knight's Fee. Brian died in 1639, and was succeeded by his son, Brian Duffe, who, in the reign of Charles II., was found to have forfeited it. It was then called Balle-Donelan-Doragh." *See Ulster Inquisitions.*

in 1697, by the Archbishop of Tuam, his bailsmen were Daniel O'Harra, Creggan, gentleman, and David M'Lerion, Cranfield, yeoman, each of whom bailed him in £50.

It is said that Father Mulhollan was succeeded by a priest named M'Gregor.

About 1730, the parish priest was the Rev. Felix Scullion, but tradition has only preserved his name, nothing more is known of him, though there was a sort of confused tradition that he removed to Carrickfergus. This may have arisen from confounding him with a priest of the same name, who officiated in Carrickfergus thirty years afterwards.

About 1758, the Rev. John M'Cormick was parish priest, he resided in Gortagharn. About the year 1765, he exchanged, with the Rev. Patrick Neeson, the parish, for Rathlin.

Rev. Patrick Neeson (in some accounts he is called "John,") came from Armoy, or Rathlin, by exchange with Father M'Cormick, as stated before. He resided in Ballygrooboy, where he died, about 1780, he was interred at Cranfield. It is said that he studied a long time in France. During Father Neeson's occupation, and for a considerable time before it, Mass was celebrated at the site of the present church. That site offered one advantage, which was in those days very important, it was outside the limits of the parliamentary borough of Randalstown.

The Rev. Matthew M'Lerion was a curate under Father Neeson. The Rev. Peter O'Boyle succeeded Father Neeson, he was a native of the Parish of Duneane; and after his return from France, where he studied, he was appointed to the curacy of Drummaul; which he held till he was appointed to its pastoral charge. In 1814, his nephew, the Rev. Constantine O'Boyle, was sent as his curate.

Father Constantine was ordained by Dr. M'Mullan, in September, 1806, after which he went to college, and on his return, officiated as Parish Priest in Carrickfergus, and Larne, but resided in Larne; from that he was sent to Drummaul; he died of Typhus Fever, in 1817, and was interred in Cranfield. In the following year, the Rev. Peter O'Boyle shared his grave. Their grave-stone bears the following inscription:—

Erected
By Constantine M'Auley,*
To the Memory of his beloved Uncle,
The Rev. Constantine O'Boyle,
Died in 1817, aged 34 years,
Also, to the Memory of his beloved Uncle,
The Rev, Peter O'Boyle,
who Died in 1818, aged 67 years.
Requiescant in Pace.

After the death of Father Constantine O'Boyle, Father Bernard M'Cann, a native of Ballynaloney, in the civil parish of Drummaul, was appointed curate. He was a great favourite with the people, and they wished to retain him as parish priest when Father Peter O'Boyle died. They sent a deputation to the Bishop to solicit his appointment, but Dr. M'Mullan refused, and appointed Father M'Auley to Drummaul, and Father M'Cann* to Armoy and Ballycastle; the

* The following is a copy of a Subscription List, sent to Father M'Nally, of Ahoghill; from it Father M'Cann seems to have assumed the position of parish priest.

“ TO THE CHARITABLE AND HUMANE.

“The Memorial of the Catholic Inhabitants of Antrim and its Vicinity, humbly sheweth—

“That they intend to erect a Chapel in Antrim, but they are convinced their own subscriptions will be insufficient to complete the building, they therefore humbly entreat the benevolent aid of their

* Mr. Constantine M'Auley was the father of the Rev. Hugh M'Auley, Professor, St. Malachy's Diocesan College.

people thereon closed the doors of the chapel against Father M'Auley, but after some little time they submitted to their new pastor.

The Rev. Bernard M'Auley was born in the Parish of Glenarm, in the year 1771; entered the Second Class of Humanity, in the College of Maynooth, on the 4th of August, 1807; was ordained by Dr. Murray in the Chapel of the College, on the 19th of January, 1812; was appointed Curate of Belfast shortly after his ordination, from which he was promoted to the Parish of Drummaul, in February, 1819; Father M'Auley was appointed to the Parish of Ballymena, on the 30th of September, 1825.

The Rev. Daniel Curoe succeeded Father M'Auley. Father Curoe was born on the 20th of October, 1793, in the townland of Whitehills, Parish of Kilclief; entered the Logic Class in the College of Maynooth, August 25th, 1815; was ordained by Dr. Murray, in Townsend Street Chapel, Dublin, on the 4th of December, 1821, after which he was appointed Curate of Belfast, from which he was promoted to the Parish of Drummaul, on the 1st of October, 1825. At the Discussion in Downpatrick, in April, 1828, the speakers on the Catholic side were the Rev. C. Denvir, P.P., Downpatrick (afterwards Bishop of Down and Connor), Rev. Bernard M'Auley, P.P., Ballymena, and Rev. Daniel Curoe, P.P., Drummaul. Their opponents were Rev. Dr. Hincks, of Killyleagh, Rev. H. J. Cumming, Ballymena (afterwards of Loughinisland), and Rev. Robert Wood Kyle, Curate of

Fellow-Christians, and a most grateful recollection of their goodness will be ever retained.

“Signed at the request of the Congregation,

“BERNARD M'CANN, P. P.

“NAMES.

£ s. d.”

Loughgall. Father Curoe was the author of many controversial pamphlets. He died 20th October, 1854, and was interred in the Church-yard of Randalstown. His tomb bears the following inscription :—

In Memoriam

Admodum Revdi Danielis Curoe, P. P., et V. G.,

Qui, virtutibus moribus atque doctrina

Procellens curaque pastorali

Tam senioribus quam junioribus gregis

Disciplina Domini in edocenda

Intentus, obiit die 21a Octobris,

Anno. Sal. Rep. 1854. Aetatis suae 61.

Requiescat in Pace. Amen.

Ego autem in justitia apparebo conspectui tuo: satiabor cum apparuerit gloria tua.—Psalm xvi. 15.

After the death of Father Curoe, the parish was administered by his curates, Rev. William John M'Auley (afterwards Parish Priest of Glenravel), and Rev. William Close (afterwards Parish Priest of Newtownards), until the appointment of Father O'Loughlin.

The Rev. Henry O'Loughlin is a native of the townland of Culcavey, in the vicinity of Hillsborough. After studying in the Diocesan College, he entered the Logic Class, in the College of Maynooth, in August, 1838; was ordained in 1844; was shortly afterwards appointed curate of Belfast; was appointed Parish Priest of Larne, in 1854; from which he was appointed to Drummaul, on the 14th of October, 1856. Father O'Loughlin resigned the parish in 1873, and went on the mission in the Diocese of Brooklyn, United States, America. After the resignation of Father O'Loughlin the union of the parishes of Antrim and Drummaul was dissolved, and the Rev. John M'Grehan was appointed Parish Priest of Drummaul.

Father M'Grehan, after studying in the Diocesan College,

entered the Rhetoric Class, in the College of Maynooth, on the 25th of August, 1836, being then in the 18th year of his age ; was ordained in Belfast, by Dr. Denvir. on the 5th of May, 1842 ; was appointed Curate of Cushendall, in June, 1842 ; Curate of Aghagallon, in February, 1849 ; from which, after a few months, he was appointed Dean of the Diocesan College ; he was appointed, on the 11th of March, 1854, Curate of Ballykinler ; he afterwards officiated a year and three months as Curate in Rasharkin, from which he was appointed Parish Priest of Portrush, on the 18th of June, 1864. He was appointed to the Parish of Drummaul, on the 5th of July, 1873.

PARISH OF DUNEANE.

DUNEANE PARISH, in the Catholic arrangement, comprises the entire civil parish of Duneane, except the townlands of Creggan, and a part of Derryhollagh. It includes also the civil parish of the Grange of Ballyscullion, and the detached townlands of Ballynacraigy, Ballynaleny, Killyfad, and Portlee, which belong to the civil parish of Drummaul.

The church of Duneane, which by some mistake is written Dovan, is valued in the *Taxation of Pope Nicholas* at 20s. The lands of Duneane, consisting of four townlands, belonged, in ancient times, to the Bishop, but the rectorial tithes and the nomination of the Vicar belonged to the Abbot of Kells; the rights of the Abbot were conferred by James I. on Sir Arthur Chichester. The *Terrier* enters, "Ecclesia de Dunean hath 4 towns Erenoth, Lord Deputy (Chichester), Parson, H. M'Clernon, Vicar; it pays, proxies, 20s. Refections, 20s. synodals, 2s." The entry in the *Visitation Book* of 1622 is "Ecclesia de Duneene ruynous, Rectory impropriate to the Abbey of Kells, possest by the Lo-Treasurer (Chichester)." In 1831 Chichester's rectorial tithes in Duneane and Cranfield were leased by Mr. W. Cranston, of Belfast. The vicarial tithes, at that date, amounted, in Duneane, to £240, and in the Union to £270 per annum. The See-lands of Duneane, consisting of the four townlands of Cloughogue, Gortgill, Lismacloskey, and Tamnaghmore, were held along

with the See-lands of Cranfield, by the Alexander family, of Portglenone, under a lease of 21 years, with the usual implied condition of perpetual renewal. By this lease they were to pay to the See £77 10s 9d annual rent, and £193 16s 11d annual renewal fine.

The Protestant Church, which measures 54 feet by 26, is built on the foundations of the ancient church. The foundations of the eastern gable, which is supposed to be a portion of the ancient church, is 3 feet 3 inches in thickness, while the western gable is only 2 feet 9 inches. It is situated in the townland of Lismacloskey. At the foot of the hill, on which stands the church, there is a place about half-an-acre in extent, which, in ancient times, was a graveyard, and near it was a Holy Well, called the "Nun's Well," which is now filled up.

Colgan (Acta. S.S. 8 Jan.) says, "St. Ergnata flourished about the year of Christ, 460, and our Hagiologists relate, that her festival was celebrated in the Church of Cluainda-en (the meadow of the two birds), in the district called Fiodhbhaidh (Feevagh), and in the Church of Tamhlact-bo, both on the 8th of January, and on the 31st (recte 30th), of October." Colgan adds in a note that Cluain-da-en is a parochial church on the banks of Lough Neagh. Two transcripts of the Calendar of Aengus, read at the 30th of October, where it commemorates St. Ernach—"Ernach a *virgin (uag)* a high pillar," but the oldest transcript which Whitley Stokes gives, reads, "Ernach, a *youth (oc)*, a high pillar." It is obvious that there were two saints, one a virgin, the daughter of the prince, who gave Armagh to St. Patrick; she was named *Ergnata*, or *Eargnath*, or *Herenat*, and was honoured on the 8th of January, with a festival in the Church of Tamhlactbo, in the parish of Eglis, near

Armagh. While there was another saint called by nearly the same name, though a man, who was honoured by a festival in the Church of Duneane, which was held on the 30th of October. In process of time, the hagiologists confounded the two on account of the similarity of names. Thus the Calendar of Donegal has, at the 8th of January.

“Eargnat, Virgin of Dun-da-en, in Dalaraidhe,” and again at the 30th of October, it has

“Hercnat, Virgin of Dun-da-en, in Fiodhbhadh (Fceevagh), of Dalaraidh.”

The note on the Festology of Aengus, in the L. Breac, sets the matter at rest.

Ernach-i-MacTairnd, &c., Ernach, *i.e.* son of Tairnd, is his name, but it fitted not the quatrain; and in Dun-da-en, in Fidbaid (Fceevagh), of Dalaraidhe, is he”

Dun-da-en, the old form of the name Duneane, signifies “the fort of the two birds,” in allusion to some old legend a version of which is given below. Fceevagh is still the name of district adjoining Duneane. St. Ernach, whose festival was held on the 30th of October, in Duneane, seems to be the same St. Ernin, whose festival was held on the 31st of May, in Cranfield.

On a hill in the townland of Moneynick, there was formerly a *rath*, which was destroyed before the year 1820. In times of persecution, that *rath* was one of the *Mass-forths* at which Mass was celebrated. Adjoining to it, there was an ancient graveyard, which occupied about half-a-rood; but *rath* and graveyard have long since disappeared. In Moneynick there is also an artificial cave of the usual construction. The following *raths* containing caves are mentioned in the *MS. Ordnance Memoir*.—“John Edgar’s Fort,” in Tamnaderry, “the fort is now a circular garden

100 feet in diameter.”—In “Hugh M’Clarnan’s Fort, in Derrygowan, there was a cave, now demolished; it extended from the parapet towards the centre.”—In “James Lyle’s Fort, in Ballyclaghan, there is a cave now choked up. The outer rim of the ditch had once a parapet as high as the interior platform, the outer edge of the parapet was strengthened by a neatly fitted row of square stones, each about a cubic foot. A few of them still remain.”

The Inquisition taken at Antrim, in 1605, when speaking of Tuogh-ne-fuigh, “the district of Feevagh,” says “there is in the same *tuogh* a certain lake called Loughdireare.” The territory of Feevagh includes the civil Parishes of Cranfield, Duneane, and the Grange, *Tuogh-ne-fuigh*, is evidently an approximation to the pronunciation of Tuoch-na-Fiodhbhadh—“the *tuoch* of the Feevagh or *wooded land*.” Loughdireare has assumed in modern times the name of Loughravel. It is situated in Derryhollagh. The artificial island, or Crannog, was 75 feet in diameter. It was formed by a circle of stakes of white oak, pointed at the lower end, and driven into the original bed of the bog-lake. The stakes were 20 feet long and bound together by beams; the interior was filled with whatever the constructors found convenient. The farmer and his predecessors, who, for the last 50 years, have excavated the island for the purpose of finding antiquities, and drawing away manure, found an immense quantity of decomposed straw and heather, together with earth, stones, &c. There were only twelve of the stakes remaining in 1837, when the *Ordnance Memoir* was written. The objects found were of a miscellaneous character, two boats hollowed out of oak trees, with their paddles or oars, iron tools supposed to have been used by coiners, brooches, skians, and spears of bronze, wooden and brazen dishes, and a few coins, some of them of a date as late as the reign of Charles II.

Three ancient moulds of slate, for casting crucifixes, were found in a field in the same townland, about the year 1817.

At the back of the village of Staffordstown, which is distant about four miles from Toome, there was formerly a military building of which only the debris remains ; it is said to have been a guard-house to a castle that formerly stood 60 perches to the south-east, of which considerable traces yet remain. The castle was within an entrenched space 20 perches long by 18 perches broad ; the western ditch is still perfect, being 38 perches long, 20 feet broad, and at present 6 feet deep. The other three sides are nearly filled up, the corners, however, still remain, showing that the ditch was 20 feet broad, and that the enclosed space was perfectly quadrangular. The enclosed space never was cultivated, until the father of the present tenant built his farm-house on the foundations of the castle itself ; he made an orchard on a part of the enclosed space and in doing so, he found fifteen different pits of human bones. When making a ditch he found many bones and some troopers' spurs—near every spur the bones of the legs appeared. *Ordnance Memoir MSS.* This castle is said to have been destroyed by the Irish, in the war of 1641. It is probable that it was built by the Stafford family, descended from Sir Francis Stafford, Governor of Ulster, in the reign of Queen Elizabeth. Sir Henry O'Neill, of Shane's Castle, who died in 1638, was married to a daughter of this Stafford. In a document, dated, 1867, connected with the O'Neill property, it is stated that a rent of £5 per annum is payable from the Stafford property, at Staffordstown and at Portglenone, to Lord O'Neill. In that document, *Ballymackveigh* is given as another, perhaps the old name for Staffordstown. One

of the published Inquisitions found that all these lands belonged to Edmund Stafford, of Mountstafford (near Portglenone), Knight, who died March 1st, 1644, and who had passed them to his nephew, Francis Stafford, or Echlin, and that they were held of the king by knights' service. The lands at Staffordstown passed, about the beginning of this century, by purchase into the possession of the Alexander family, of Portglenone. They were again sold in the Encumbered Estates Court, when the most of them were purchased by the late Mr. Jones, and a part of Staffordstown was purchased by Mr. Neal O'Boyle.

There is a small district along the shore of Lough Neagh, which belongs to the civil Parish of Drummaul, though completely detached from it. In Lendrick's Map of the County of Antrim, published in 1780, the townlands of this district are Killyfad, Ballynacraigy, Portlee, Ballynalena,* Nockafort and Doss; the last two, though locally used as

* The following advertisement which was inserted in the *Belfast News Letter*, tells how much Catholics had to suffer in the last century :—

“This is to give notice that the several towns and lands of Aghalohan, Creeve, Gortgarn, Ballynaleny, and Ballydugenan (together with 38 acres in Portlee, now in the possession of Hugh Boyle), containing in the whole 838 acres, plantation measure, situate in the Parishes of Dunean and Drummaul, in the Barony of Toome, and County Antrim, being part of the estate of Charles O'Neill, Esq., of Shane's Castle, are to be let on reasonable terms to Protestant tenants, for three lives or 31 years, from 1st of November, 1739. Proposals in writing will be received by said Charles O'Neill, at Shane's Castle, or by his agent Mr. Charles O'Hara, at Sharvogs, near Randalstown, in the Co. Antrim. Dated the 4th day of July, 1739.”

A similar advertisement was issued by Charles O'Neill, twenty-four years afterwards.

“To be let to solvent Protestant Tenants, for such Term as may be

the names of townlands, are in the Ordnance Maps absorbed in the adjoining townlands. These townlands formerly agreed upon, the following Lands, part of the Estate of Charles O'Neill, of Shane's Castle, Esq. ; to wit :

MANOR of EDENDUFFCARRICK.

The Townlands of Ballymackleroy, Clare, Crea, Prockless, and Turrygowan, the House and Demesne of Drumsough, and the Farm in Ballylurgan, now possessed by James Kerr ; the Townland of Magherlane whereon two Bleach-Greens may be erected.

MANOR of BUCKNA.

The Quarterland of Creavamoy, now possessed by Mr. Arthur O'Neill ; the Quarter of Longmore, possessed by James O'Dornan and others ; and the Farm in Killygore, lately Patrick McCann's.

MANOR of MULLOGHGANE.

The Quarterland of Aghocarnaghan, now possessed by Felix, Henry, and Con O'Neill ; the Townland of Ballydugenon ; Shane O'Doud, Bryan, Hugh, and John O'Neill's Farms, in Ballynamullon ; the Townlands of Ballynacooly and Gareiffgeery ; the Townland of Munynick, except Hugh Davison, William Adgar and Charles Kidd's Farms ; the Townland of Portlee, except Robert Small's Farm ; the Half-Town of Arklone ; William Collen's Farm in Ballydonnollon ; Thomas Thompson's Farm, in Ballydunmaul ; Robert Vass, James Manees, and Joseph Goorly's Farms in Munyrodd.

Proposals may be given immediately at Mr. O'Neill's Office, Shane's Castle aforesaid.

N.B.—No person need be at the trouble of giving a proposal, who is not known, or is not well recommended, as an industrious honest Protestant. Dated, October 14th, 1763."

That Charles O'Neill was "Protestant Charley," or "Black Charley." The descendants of the Catholic tenants of 1739 and 1763 cultivate to-day the lands of Feevagh, but the descendants, and the name of Charles O'Neill are gone for ever from Shane's Castle. Here is another Sample of what the Catholics of Duneane had to suffer in the last century :—

"To be let for Lives or Years, as may be agreed upon, either in the Whole, or in Parcels, twelve Farms in the Townland of Moneyglass ; in each Farm from ten to fifteen acres ; the most of the above Farms have Houses upon them, and very convenient to Turf Moss ; to commence from the first day of November, last. Proposals will be received by Robert Morris Jones, Esq., at Moneyglass, and by James

constituted a parish, and were connected with a very ancient church which was situated on one of the Three Islands,

Mason, Esq., at Laggan. A Preference will be given to Protestants. April 1st, 1771."

The reader will observe that those advertisements testify, that there was in those days no such thing as Tenant Right, that term is a mere political figment; the landlord, at the end of each term, offered to the highest bidder, the farms of his tenants, until his cruel exactions called into existence, among his Protestant tenantry, the Hearts of Steel. The following advertisements referring to lands on which Tenant Right was supposed to exist, will dissipate the pleasing delusion:—

To be let, from the 25th of March, 1771, for Lives or Years, Part of the Estate of the Duke of Leinster, in the Barony of Lecale, in the County of Down (to wit), in the Manor of Ardglass, Part of the Lands of Ballyedock, in eight Divisions. Crew, Kildare, in five Divisions, Part of Wigham's Town, in three Divisions; and in the Manor of Strangford, Cargah, in three Divisions, Part of Cloghey, called Tullygilloweel, Upper Killard, in three Divisions, Lower Killard, in four Divisions, Tullyfoil, in three Divisions, Upper Lignogapock, in three Divisions, Lower Lignogapock, in three Divisions, and Part of Ringawoody. Good encouragement will be given to Tenants who will build, reside upon, and improve the said Lands, which will be shown by Robert Claney, of Strangford. Proposals in writing to be received on or before the 25th of December next, by Peter Bere, Esq., at Carton, near Maynooth (under Cover to the Duke of Leinster), and by Hugh Hill, Esq., at Derry. Such as desire their Proposals to be kept secret may depend on it being done. Carton, Oct. 3d, 1770."

“County of Down and Barony of Lecale.

The three following Farms, being part of the Estate of George Cockburn, Esq., to be let for such Term as may be agreed upon, and entered upon immediately, viz; - That Farm in the Townland of Lissoyd, lately possessed by Nicholas Hana and Patrick Mason, which contains 23a. 2r. 10p. That Farm in the Townland of Ballyvaston, lately possessed by Robert Hana, which contains 1a. 2r. 30p. That Farm in the Townland of Lismohan, lately possessed by Robert Shiels and his Under-tenants, containing 11a. 0r. 5p.

Proposals to be sent to George Hamilton, at Lismore, near Down. The Tenants will be declared the first day of March."

called the "Middle Island." The grave-yard of this ancient church has for ages been unused, nevertheless the spot is still locally remembered, though the tradition of its existence is fast dying out. *The Ord. Mem. MS.* gives two drawings of a holy water font of hard greenstone, which was found on one of the Three Islands ; but, unfortunately, the *Memoir* does not tell on which of the islands it was found. It describes it as "precisely similar as respects the dimensions of the hole or font to many others which have been found in old burying-grounds of this county. There are several cuts or hacks about the font as if made with some sharp instru-

The estate to which this advertisement refers was purchased, two years ago, by Sir Edward Porter Cowan.

March 16, 1771.

To be set from the first Day of November next, for a Term of Years to be agreed on, the following Houses and Lands, situate in the Townland of Ardeglass, in Grange, and County of Antrim, near the navigable River Bann, and in the heart of a pleasant Country, where the Linen Manufacture flourishes in the greatest Degree, and near many noted Market Towns. Said Lands are free from all Tithe and Church Dues, and plentifully supplied with Firing, and so near that twenty Loads may be brought Home in a Day,

	A.	R.	P.
The noted publick House where the Misses Boyds live, with English Measure, - - - - -	10	1	0
The Houses and Land where Patrick O'Doud lives,	11	13	4
The Houses and Lands where Patrick O'Devlin lives,	11	3	3
The Houses and Land where Darby O'Toole lives,	23	1	9
The Houses and Land where Bryan O'Murry lives,	19	1	37
The House and Land where Thomas Low lives,	9	3	36

N.B.—All the above Houses are Good Stone and Lime Farm Houses."

Every newspaper of that period was filled with similar advertisements. It was therefore the hard hearts of the landlords that called into existence the Hearts of Steel, and the daring acts of that illegal association resuscitated in Ulster tenant-right ; for there can be no doubt that originally both British Planter and Celtic Chief, entered into an implied contract that constituted Tenant-Right."

ment. The font is somewhat oval; it measures 13 inches by 10 inches, and is $7\frac{1}{2}$ inches deep, it is very smoothly cut." A high ridge of gravel connects the Middle Island to the mainland, and seems once to have been, at one season of the year, a causeway, and at another, a ford. The island became at an early period the abode of some holy man, who selected its lonely solitude as the place of his penitential exercises.

References to the important Pass of Toome is frequently met with in many of our historical documents. The "Tripartite Life of St. Patrick" relates that when he was leaving Dalaradia he began his journey through *Fersait Tuama*—"the crossing of Tuam (Toome), in the district of Hy-Tuitre." The *Four Masters* relate, A.D., 1099—"An army was led by Donnell O'Loughlin and the Clanna-Neill of the North, across Tuaim into Ulidia," on their march to Crew-hill, near Glenavy. In 1148—"Another army was led by Muircheartach MacLoughlin and the Kinel-Owen across Tuaim into Ulidia," to depose one King of Ulidia and to appoint another. In 1181—"The men of Moy-Ithe, together with O'Kane and the Kinel-Binny of the Valley, mustered an army and crossed Tuaim. They plundered all the territories of Fir-Li and Hy-Tuitre, and carried off many thousand cows." In 1197—"John De Courcy, with a numerous army crossed Toome into Tyrone to invade Derry and Inishowen. In 1199—Hugh O'Neill defeated the English troops when they were plundering Tyrone "and such as escaped from him fled secretly, by night, tarrying nowhere till they had passed Toome." The ford of Toome appears from these entries to have been the principal gate by which the tribes occupying the modern Counties of Derry and Tyrone effected an entrance into what was called "Ulladh," or "Ulidia;" it was, therefore, the great battle ground

between the hostile tribes which lived on either side of the river Bann. It is on that account that so many weapons of stone, copper, bronze, and iron were found when the ford was deepened. Some of these, which reached the Royal Irish Academy Collection, for the most part of them passed into the hands of private collectors, are described in the catalogue as being "scattered over the hard bottom of Toome Bar, on the Lower Bann, at the outlet of Lough Neagh, at a depth of from one to three feet under the surface of the sand, adjacent to Toome Castle, on the Antrim side." A castle to defend the pass of the river formerly stood in the vicinity of the village and was a military station of considerable importance. Tradition says that the keep or tower was of a square form, and about fifty feet high. On the landside it was protected by a strong wall enclosing a court, or yard. On the side next the lake, there was originally a very strongly built wall twelve yards long. It was undermined by the waters of the lake during the winter floods, and lay for many years on the sand, in three great unbroken masses, until it was removed during the operation of the works, carried on by the Board of Works. This castle was one of a chain of forts, which the English erected along the Bann, Coleraine, the Lochins, the Cross, the Vow, Portglenone, and Toome. Early in the reign of Elizabeth, we find the Castle of Toome held by Randolpus Lane. On his death, it was granted in 1571, together with an immense territory of Down and Antrim, to Sir Thomas Smyth. His indenture goes on to state that divers parts of Ulster were "inhabited by a wicked, barbarous, and uncivil people, some Scottish, and some wild Irish, late in rebellion to the Queen." While this grant was in full force, the same territory was granted in 1573, to Walter Devereux, Earl of Essex. In

fact it would seem that the Queen and her advisers knew little of the geographical position of the territories they were disposing of. The *Carew MSS.* contain a memorandum by Secretary Smith, May 26th, 1573 ; from which it appears that Smith would be willing to lease to Essex the disputed castles, "rather than that the good enterprise should be left off." To each castle he would assign in the proposed lease a certain territory.

"Castle Tome, standing upon Lough Eagh, must have half-a-mile south, measuring by the lough a mile and a half north by the river of the ban, and then eastward taking the same breadth by Castle Mowbray (Shane's Castle), four miles. And if it do fall out in the measure, there is more distance betwixt the said castles, east and west, yet that space shall be to either castles, equally divided, and my Lord shall pay nothing for that, but only be bound to trench out, and make a plain and known partition on the south side of all these territories."

It was not the lot of either of these adventurers to enjoy the coveted territory. In the summers of 1601 and 1602 the Fort of Toome was held by a part of the army commanded by Sir Arthur Chichester. The cruelties of that army were such as to extort a sort of commiseration for the natives from even Chichester. In the following season the Lord Deputy, writing to the Government, says—"O'Hagan protested unto us that between Tulloghoge and Toome there lay unburied 1,000 dead ; that since our first drawing this year to Blackwater, there were about 3,000 starved. And sure the poor people in these parts never yet had the means to know God, or to acknowledge any other sovereign than the O'Neals, which makes me the more commiserate them."

Early in the reign of James I., another adventurer, Captain Thomas Philips, began to carve out his fortune along the Bann. In September, 1604, he got a conveyance, from James Hamilton, Esq., of the late Priory of Coleraine and

its possessions ; and on the 20th of July, 1605, he obtained from the crown a patent for these premises ; and on the same day a grant, for twenty-one years, of the customs on goods imported into and exported from Portrush, and Portballintra, and the River Bann, except the duties on all wines ; and also the ferry and ferry-boat of Coleraine, over the Bann, and the ferry of Toome over that river, and all ferrys between Coleraine and Toome, with fees for passengers and cattle carried over “ between sun and sun ”—rent £1. It is stated in the grant that it was “ made in redress of the many stealthy robberies and evils, which were actually committed, and carried from one country into the other, over the Bann, by reason, there was no keeping upon the passengers thereof.” On the 18th of February, 1606, he obtained a grant by letters patent, for his “ faithful and dutiful services, of the Castle and fort of Toome, or Castle Toome, and thirty acres of land next adjoining,” which remained in His Majesty’s disposition for the better defence of those remote parts and places thereabouts—rent, a pair of gilded spurs, value 20/-, to the King or Chief Governor, if any of them come to the said castle. Phillips,* writing

* Sir Thomas Phillips, in 1608, obtained a license from the Crown, “to make *Aqua Vitæ* (or simply Irish Whiskey), in Coleraine County (Co. Derry), and in the Route in Antrim County.” He dealt largely in this commodity with “ Willian Cockayne, Alderman of London,” Governor of the Irish Society, the original “ Cockney,” from whom it is said that subriquet and the term “ Kingdom of Cockneydom,” are derived. He was appointed surveyor to the Irish Society, and when they were unwilling or unable to pay him, he obtained in 1612, for his fees, the Castle and Town of Limavady, and lands in Magiligan, together with eight townlands in Moyola. In 1633, he sold the lands of Moyola, to Thomas Dawson, eldest brother of Dean Dawson, whose family came from Westmoreland. That estate was afterwards named “ the estate of Dawson’s Bridge,” and subsequently the Manor of Castledawson. Sir Thomas Phillips’s grandson,

from Coleraine, to Salisbury, 10th May, 1608, says, "the Castle of Toome is one of the greatest passages in all Tyrone." On the 17th of June, 1611, the King's Letter, issued to "Sir Thomas Phillips, Knight for a grant to him and to his son, Dudley Phillips (then only two years old), of a daily pension of 6/8, and to the survivor of them; and also for a grant of the Castle of Toome, with 60 acres of land, and all wood and bog then enjoyed by the said Sir Thomas—rent 10/-, or a pair of gilt spurs, when the Chief Governor should come in person to the said castle, with liberty to hold fairs and markets there—also a grant during life of 22 footmen, infantry, with such entertainment as he and they then enjoyed at Coleraine and Toome." The influence of Sir Thomas with the crown began to wane, and he was ultimately dismissed from the constablership of Toome Castle, which in 1614, was conferred on Sir Faithful Fortescue, who was allowed twenty warders, and in 1619 it was conferred on Sir Claud Hamilton, "with a ward of six men for life, with 8/- a day for himself, and 8d, Irish, each, for the warders.

In 1642, the Castle of Toome was garrisoned by a part of the regiment of Antrim, commanded by Sir John Clotworthy, who, the same year erected some additional works, and put the place into a thorough state of defence.

In 1649, Colonel Robert Stewart was Governor, who, about the month of December, was obliged to surrender the place to the Parliamentary troops, under the orders of Colonel Robert Venables.

George Phillips, of Limavady Castle, began to encumber the Limavady estate in 1672, first by mortgage, to Joseph Deane and George Stepney, and after 1693, it passed into the Connolly family by purchase.

The Warr of Ireland, written by an officer in Clotworthy's regiment, tells us, that while Venables and Sir Charles Coote were striving to prevent Emer MacMahon, Bishop of Clogher, from gathering together his army, "there was a design of the Irish for taking the Forte of Toome, a considerable passage at the Bann's Mouth, between the County of Antrim, and the Counties of Tyrone and Londonderry, and very advantageous, as the station of the war then stood; which accordingly was done, being taken on May-day morning (A.D. 1650), and the next day, the Fort of Glenane and Port (glenone), all without blood, but one Drummer at . . ." Coote on hearing this, fell back to Strabane, and Venables retired to County Antrim, and "they made no long delay, but getting his Cannons and Bumboes with him to Toome, with which he was working eight or ten days, and the place not being able against such powerful weapons, was surrendered to him by Major Shane O'Hagan, a stout man, who made good quarters, and so marched off with his men, and two Captains Donnellies, and their men—in all, about one hundred and twenty with their Armes. In the Interim those two Armies being separated at Dungannon, the Bishop's army got together, and sent one thousand men and one hundred horse, under the conduct of Colonel MacDonnell, a valiant man in the field, now Lord of Antrim, to relieve Toome, but before he came to a place called Mountjoy, it was surrendered."

Charles II., by letters patent, dated, 20th of July, 1665, granted to that Marquis of Antrim, the castle, lands, and ferry of Toome, the towns and lands of Munyglasse, &c., subject to a quit rent of £9 8s 11d. These, the Marquis conferred on his wife, Rose, daughter of Sir Henry O'Neill, and her heirs, and by letters patent, of the 19th of

Charles II., these lands were confirmed to her and her heirs, and erected into the "Manor of Mulaghgane."

In February, 1688, we find the castle held by a detachment of Colonel Cormack O'Neill's dragoons, who held it for James II. ; they were attacked, on the 11th of that month, by the Antrim Association, who had taken up arms against the king. The dragoons effected their escape over the Bann, but in such confusion that their retreat is called "the Break of Toome." In the spring of the same year, the castle was held by the regiment of Sir John Skeffington, under the orders of Lieutenant-Colonel Huston. Colonel Gordon O'Neill, son of the celebrated Sir Phelim Roe O'Neill, encamped at Drumaslough Hill, where the remains of the earthworks, which he threw up, are still visible. From thence, he summoned Huston to surrender but was unable to obtain possession of the fort owing to the flooded state of the country. About the 12th of April, a division of the Irish army passed the Bann above Portglenone and the garrison of Toome was obliged to evacuate. That was the last siege of Toome ; the castle was allowed to fall into ruin, but in 1774, the public were much surprised when Sir George M'Cartney was appointed Governor and Constable, with a salary of £1,300 per annum. This shameful sinecure met with considerable opposition, even in the Irish House of Commons, but Sir George continued to enjoy his £1,300 per annum, notwithstanding. In 1783, the ruinous walls of the castle were taken down, to assist in the erection of a bridge over the Bann, which was built by Lord O'Neill, and the rubbish was carted off to bottom a new road leading through a marsh to that bridge. A great many silver coins, a 24 pounder cannon ball, and an 18 pounder, with a few other military articles, were the only

antiquities found among the ruins. About the year 1825, what was supposed to be a rosary consisting of 58 amber beads—the largest about the size of a hand-ball, the smallest the size of a large pea, was found in a flow-bog, in the townland of Toome,* at the depth of a foot from the surface.

A very large quern, or mill stone, $11\frac{1}{2}$ feet in diameter, and $2\frac{1}{2}$ feet thick, was found in a turf-bog in Mullaghgawn.

In the neighbourhood of Toome there were several residences of various branches of the O'Neill family; new erections occupy the sites of all of them except Feevagh-house, which was erected by Hugh Oge O'Neill, son of Con MacBrian O'Neill, in the year 1602, as appeared by an inscription over the door. It is delineated on Lendrick's Map of the County of Antrim, published in 1780. It was then occupied by Hugh O'Neill. The Hugh Oge O'Neill,

* Tradition relates that shortly after the Revolution, the Governor of Toome Castle was Colonel Gee. Among the many stories regarding this monster's cruelties, the following is current in that neighbourhood:—An old and insane friar, named O'Hagan, strolling one day into the castle, was met by Colonel Gee, who inquired what brought him there, and received for answer, "the same that brought you." The Colonel replied, "it i'll never bring you back," and seizing the poor friar, had his feet tied and placed so close to a large fire, that they were literally roasted. Intelligence of this inhuman barbarity spread with the rapidity of lightning, until it reached the ears of the friar's brother, Cormac, in Tyrone. He immediately, accompanied by four others as resolute as himself, crossed the lough in an open boat, and landed in the vicinity of the Castle. Leaving his companions at the boat, O'Hagan passed the sentinel to whom he exhibited a letter addressed to the Governor. The moment after he stood in the presence of the tyrant, his *skian* was buried in the heart of Gee, while he wildly exclaimed, "My brother shall be avenged"—then rushing past the sentinel, he escaped to his boat. The body of Colonel Gee was buried under an ash tree near the fort, and within memory, oral tradition continued to point out the detested grave of the last military tyrant of Toome.

who built Feevagh House, in the townland of Carlane, was grandson of Brian, who was murdered by Essex. Hugh Oge having been pardoned (Patent 5 James I.,) for his participation in "Tyrone's Rebellion," settled in the Feevagh, and was father of Brian MacHugh Oge, "Lord of the Feeva," on whom the Shane's Castle estates were entailed, by the will of his father's first cousin, Sir Henry O'Neill. Brian was father of Colonel Con MacBrian, who died in 1714. His son was Captain Con Modera, who led the forlorn hope at the bridge of Athlone, and whose brother-in-law, Sir Neal O'Neill, was mortally wounded, by his side, at the Boyne; he died in 1740. He had two sons, Captain Con, in the French Service, at Culloden, in 1745, and Charles Dubh, the father of Hugh, who was residing in Feevagh House, in 1780, and of Colonel Con O'Neill, of the Spanish Service. The last mentioned Hugh, was the father of Felix, who was father of Charles Henry, barrister at law, Louis Gordon, Solicitor, Dublin, and Felix. Charles Henry O'Neill, styled himself "O'Neill of Clanaboy;" he collected many valuable papers to illustrate the history of the O'Neill's, which have been removed by his only child, Elizabeth, to Newfoundland, where she resides with her husband, Judge Conroy.

Brecart House was occupied by Captain Daniel O'Neill, son of Luke O'Neill, son of Daniel, brother of Felix O'Neill, who married Miss. Kerr, of Flowerfield. Sir William Betham noted this genealogy of Captain Daniel in his *MS.* collection from a verbal statement made to him by Neal John O'Neill, Crown Solicitor of Antrim, who had it from Mrs. Smith. but it is obvious that there must be several links omitted.

The Honourable Henrietta Frances Boyie,* who in 1777

* The Hon Mrs. O'Neill lived in happy retirement in Raymond

was married to the Right Hon. John O'Neill, caused Raymond Cottage to be built in a wood, growing on a mossy bank which rises from the shore, at the southern end of Lough Beg. The cottage was enlarged by both Charles, Earl O'Neill, and the late John, Viscount O'Neill.

Paymount, Duneane, was the residence of Captain Wm. Dobbin, who was married to Sarah, the youngest sister of French John O'Neill.

The first of the Jones family who occupied Moneyglass, Mr. William Morres Jones, was descended from the ancient Welsh family of Jones, of Ystrad, in the County of Carmarthen, from which his grandfather came to Ireland, in the reign of Charles II. Mr. William Morres Jones, after his marriage in 1719, with Miss Annie Dobbin, niece of French John O'Neill, came to reside in the County of Antrim, and obtained from French John O'Neill, a lease,

Cottage, with her children, Charles H. St. John, and John Bruce, who were destined to be the last of their name who would own the broad lands which, for so many ages, belonged to the O'Neill's. See *Letters of the late Charles H. O'Neill, Dublin, to the Editor of the Belfast Mercury*. The substance of Mr. O'Neill's Letters is given in these pages when treating of the parishes of Drummaul and Duneane. The Hon. Mrs. O'Neill composed the touching poetic composition—" *On seeing my sons at play,*" which begins :—

Sweet age of blest delusion ! blooming boys,
 Ah revel long in childhood's thoughtless toys,
 With light and pliant spirits that can stoop
 To follow sportively the rolling hoop ;
 To watch the spinning top with gay delight
 Or mark, with raptured gaze the sailing kite ;
 Or eagerly pursuing pleasure's call,
 Can find it centered in the bounding ball.
 Alas ! the day will come when sports like these
 Must loose their magic and their power to please,
 Too swiftly fled the rosy hours of youth
 Shall yield their fairy forms to mournful truth.

dated, 15th April, 1726, of the townland of Moneyglass, for a term of three lives renewable for ever, at the yearly rent of £25, and a-half year's rent, renewal fine, at the fall of each life. He was a gentleman of generous hospitality. It was in his honour that Carolan, when on a visit to Moneyglass in 1730, composed the celebrated planxty, *Bumper Squire Jones*, which, as observed by Walker, "though one of Carolan's most brilliant effusions is lost in the splendour of the facetious Baron Dawson's paraphrase." Mr. Jones died in 1735, and was succeeded by his only son, Thomas Morres Jones, who died in 1769. He left two sons, Robert and Thomas Morres, the former entered into possession of the family estates, and the latter having married Miss Letitia Hamilton, resided in Drumderg House, (now the residence of Mr. O'Neill, then called Joy-Brook), until 1775, when he succeeded to the family estates on the death of his brother. Captain Thomas Morres Hamilton Jones, and Mr. Hendrick Morres Hamilton Jones succeeded successively, on the death of their father, to the property. Thomas Morres Hamilton Jones, the son of the latter, was the succeeding proprietor; and at his death in 1881, he was succeeded by his son, the present proprietor.

In the townland of Killylaes is the Cemetery of Templemoyle. In it was the church of the Grange of Ballyscullion, or, as it was called in the *Ulster Visitation Book* of 1622, the Grange of Feevagh, where it is stated that it is possessed by Sir Hugh Clotworthy Knight. An Inquisition, held at the Sessions Hall, Carrickfergus, 30th April, 1631, found that "Hugh Clotworthy, Knight, being seized as fee of the little territory of Grange, containing 7 townlands, and of the town of Ballydergally, Ballyntemple, otherwise Templeeaglishe, Balliveigh, Ballycullyveogh, Balliknock, and

Ballycullygarvohie, in the Tuough of Mounterkelly, parcel of the possession of the late monastery of St. Peter and Paul, of Armagh, died on the last day of February, 1630. Foresaid are held of the King, in free and common stockage, and by an annual rent." The old name of Killylaes was Ballintemple, or Templeaglish. The Grange of Ballyscullion seems to be so named because it adjoins a part of the parish of Ballyscullion*—that parish belongs to the diocese of Derry.

"The Parish of Ballyscullion takes its name from the O'Scullions, its Herenachs ; but the ancient name of the Parish of Ballyscullion was Inis-Toide—"the Island of Toit." The "Martyrology of Donegal" enters, under the 7th of September, "Toit, of Inis-Toide, in Lough-Beg, in Hy-Tuirtre." The name of St. Toit, under the form of St. Ted, is still locally remembered. The steeple and spire, which so much contribute to the scenic beauty of the island and lake, were erected in 1788, by the Earl of Bristol, the Protestant Bishop of Derry. In 1642, the church was in the same state of ruin, in which it is at present ; it was then fortified as a military station by an English officer, named Payne Fisher, who has given a humorous description of his exploits in that neighbourhood, which the late Mr. Pinkerton published in the *Ulster Journal of Archæology*, Vol. VII.

At last about Bellaghy, a mile
 Or more, we spyed a little isle,
 —In this sad desert all alone,
 Stands an old Church quite overgrowne
 With age, and ivie ; of little use
 Unless it were for some recluse.
 To this sad church my men I led,
 And lodged the living mong ye dead,
 —Without we keepe a Guard ; within
 The chancell's made our Magazine
 Soe that our church thus arm'd may vaunt
 Shee's truly now made militant.

Richard Dobbs in his *Description of the County of Antrim*, written in 1683, says of Church Island—there "several of the Irish bury their friends, both from the County of Antrim and Londonderry, especially Derry. There may be had store of Moss, that grows on dead men's skulls, useful in staunching of blood, and said to be a great ingredient in making Sympathetic powder."

The lands of the Grange are held under Lord Massareene, the representative of Sir John Clotworthy, to whom they had been granted in the reign of James I. The graveyard contains half an acre; the foundations of the church formerly measured 25 feet in length in the inside; the walls are said to have been pulled down for material to build the graveyard wall. There is an ancient well a little west of the site, which was once considered a Holy Well. A natural rock protrudes from the surface of a hill, two fields from the graveyard, which is called a "Standing Stone." The church is called Temple Moyle—the bald or unfinished church, and a legend is told that St. Patrick (others say St. Bridget), was engaged building a church on the site when "the Black Pig" rushed past, and some of the foam from its mouth having fallen into the beer which was prepared for the workmen's dinners, such a madness seized them, that the building was discontinued; and the saint was warned in a vision, to seek, as a site for the church, the place where he, (or she), would see two birds perched on the horns of a deer. That site was found at Duneane—*Dun-da-en*—"the fort of the two birds."

CHURCHES.

Moneyglass Church was commenced in 1786, but was not roofed till about 1798. It was much improved in 1826, by Father Magreevy.

Cargan Church was built in 1821, by the Rev. John MacMullan, and very much improved by Father Magreevy; it was dedicated on the 29th of June, 1829.

In times of persecution, and until the erection of these churches, Mass was celebrated in various places. There was a Mass Station at Rigbey's Rocks, in Cloghogue; a second at

M'Mullan's Rocks, in Muckrim ; a third at Bess Rocks, in Ballylurgan, in the farm which at present belongs to Arthur M'Cann ; a fourth at Killyfad, in a field which at present belongs to Hugh Laverty ; a fifth at a place called "the old altar," in the farm at present belonging to Samuel Duffin, in Aghacarnaghan ; a sixth at Gortgill, in Henry Donnell's farm ; and a seventh in "the Mass Garden," in Thomson's farm, in Carlane. The great Mass Station for the Moneyglass district of the parish, was on the site of the present church ; another favourite Mass Station, though at present incorporated, in the Parish of Drummaul, was inside the graveyard of Cranfield, to the N.E. of the church.

PARISH PRIESTS.

Cormac O'Sheale, aged 65 years, residing in the Feevagh, is returned in the list of Popish Parish Priests in 1704, as Parish Priest of Duneane, Cranfield, and the grange of Ballyscullion. He received orders in 1662, at Clonmacnoise, from Anthony Geoghegan, Bishop of Clonmacnoise. In 1704, his sureties were Bryan O'Neill, of Derryullagh, gent. and Patrick O'Sheale, of Grega (Grogan in the Parish of Drummaul), gentleman, each of whom bailed him in £50. Cormac O'Sheale is returned in the list of priests of the Diocese of Connor, which Primate Oliver Plunket sent to Rome in November, 1670.

We have no record to tell when Father O'Sheale died, but there was, forty years ago, a tradition that a Father Maynes was parish priest, about the year 1725.

The next parish priest was the Very Rev. Henry M'Corry, who seems to have been a native of the parish. He was Vicar-General and Dean of Connor ; he died March 15th,

1757, and was buried in the Church-yard of Duneane. On his grave-stone, which is at present injured, is inscribed—

. . . M'Corry,
 . . . and Vicar of
 The Diocese of Connor,
 And Pastor of the Parish
 Of Duneane, who
 Departed this Life,
 15th of March, 1757,
 Aged 59.

The Very Rev. Henry M'Corry was succeeded by a Father M'Veigh,* who was a native of Killead, and who died about 1768.

The next parish priest was Father Paul M'Cartan, who had the spiritual charge of Duneane, until 1775, when he was appointed to Saul, where he became Dean of Down, and died in 1821, aged 82 years.

The Rev. Felix Cunningham, a native of Mourne, was appointed in 1775. About this time, the Rev. Henry M'Corry, jun. a native of Duneane, and a nephew of the late Dean M'Corry, officiated as Curate, he afterwards went out as a missionary to the Island of St. Domingo, and on his return, died in London. The Rev. Cormac O'Hagan, afterwards Parish Priest of Kilcoo, officiated as Curate in 1790. The Rev. Hugh O'Devlin, a native of Duneane Parish, who

* The following Return was made to the House of Lords:—
 “Families in the United Parishes of Duneane and Cranfield, 329—
 Protestants, 200; Papists, 129; Popish Priest, 1; Friar, 0.

“JOHN BARRY, VICAR,

“DUNEANE, 15th March, 1766.”

In 1881, the population of those two parishes consisted of—Catholics, 2801; all others, 1407. The Grange of Ballyscullion, which in the Catholic arrangement, is united with Duneane, had in 1881, Catholics, 1004; all others, 1857. It would seem that the population of the Catholic Parish of Duneane, consisted in 1881, of about 3694 Catholics, and 3184 Non-Catholics.

was ordained at the Stone-park, Erinagh in 1789, by Dr. Hugh MacMullan, also officiated here towards the end of his life; he is buried under a stone, now almost covered with earth, at the east end of Duneane Church; on it is inscribed, "Here lyeth the remains of the Rev. Hugh O'Devlin, who died in the year 1793." The grave of another priest named Maddigan, is pointed out in the same graveyard, but nothing can be learned of his history. The Rev. Felix Cunningham was, for some cause, deprived of the parish in 1790, he died in 1802.

The Rev. Hugh Devlin, who was a native of Creeve, in the Parish of Duneane, was appointed in 1793. He had previously been Parish Priest of Ballymena. He died in Gloverstown in 1804.*

Father Devlin was succeeded by Father John MacMullan, who was a nephew of the Most Rev. Dr. Hugh MacMullan, and was an uncle of the Rev. Richard M'Mullan, of Bright.

* The following resolution of Catholics of Duneane, condemning Emmet's rebellion, appears in the *Belfast News-Letter*.

"ROMAN CATHOLIC RESOLUTION.

"7TH AUGUST, 1803.

"Resolved—That we most solemnly pledge ourselves and declare, that we have neither hatred nor malice towards persons differing from us in religious persuasion, but, on the contrary, are ready with hearts and hands to join our noble Governor, EARL O'NEILL, our worthy neighbouring Magistrate, THOMAS MORRIS JONES, Esq., and all other loyal subjects (let their profession be what it may), in support of the best of Kings, his Crown and Laws, against Foreign Invaders, and traitorous lurking Domestic Rebels.

"With heartfelt pain we have heard of the abominable acts committed in Dublin, and shall take care that such damnable principles will never make their way into our Parishes.

"Signed on behalf of the Rev. Mr. DEVLIN, Parish Priest, and 600 Roman Catholic Parishioners of Duncane, Grange, Cranfield, and Ballyscullenbeg.

PATRICK SMYTH."

He studied in the College of the Noble Irish, in Salamanca. Dr. Patrick MacMullan, writing to Dr. Curtis, then President of the College, in a letter, dated, "Kilmegan, die quinta Mensis Maii Ann. Sal. 1797," requests him to permit James MacMullan (afterwards parish priest of Glenavy), 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." Dr. Curtis, writing, Dec. 10th, 1819, to Dr. Patrick 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 in Salamanca, and merited my esteem, which obliges me to recommend him particularly to your favour." Father MacMullan was appointed, in 1804, to Duneane, which he held until 1810, when, in consequence of some dispute with his parishioners, he accepted of the parish of Kilkeel, vacant by the death of the Rev. John MacArtan.

The parish of Duneane was offered to Father MacMullan, P.P., Rasharkin, who did not accept it, but continued for some time its Administrator, while the duties were discharged by several clergymen, among others, by the Rev. Matthew Mor M'Lernon, and by the Rev. Daniel M'Artan, a native of Ballykilbeg, in the parish of Down, who was sent to Duneane from the curacy of Kilkeel. On the 11th March, 1811, Father Bradley, afterwards Curate of Loughinisland, and Father O'Neill, afterwards Parish Priest of Kilcoo, were ordained, and officiated under Father

MacMullan, P.P., Rasharkin, in the various parishes at that time placed under his spiritual charge.

The Rev. Roger Murray, who was a native of Carlane, in the Parish, was appointed from the parish of Armoy to the Parish of Duneane, at Easter, 1811. He resigned the parish at the June Conference, 1812, and retired on a pension of £15. He died in June, 1823, and was interred in Cranfield.

Father MacMullan, P.P., Kilkeel, was re-appointed on the resignation of Father Murray. He died on the 24th of August, 1824,* in consequence of his jaw having been broken during the extraction of a tooth.

Father MacMullan was succeeded by Father Denis Magreevy. He was a native of Ballynagalliagh, in the Parish of Bright; was ordained along with Father Constantine O'Boyle, by Dr. MacMullan, in September, 1806; after which, he studied 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; after being a short time on the mission, he was sent to Derryaghy, which was conferred on him in 1812; he was appointed to Duneane in December, 1824. Having resigned the parish in August, 1847, he retired on a pension of £25; towards the end of his life he resided in Newtownards, where he died, January 31st, 1867, and was interred in Movilla. His grave-stone bears the following inscription:—

*Juravit Dominus et non poenitebit eum: Tu es sacerdos
in æternum secundum ordinem Melchisedeck, Ps. cix. 4.*

Of your charity,
Pray for the soul of the
Rev. Denis Magreevy,
Superannuated P.P.,

* A letter written by Father Magreevy, states that Father MacMullan died on the 13th of November, 1824.

Duneane. Co. Antrim,
Who departed this life
In Newtownards.
1867.

The Rev. Samuel Young, succeeded on the resignation of Father Magreevy. Father Young 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; was appointed Parish Priest of Aghagallon, November 3rd, 1840, from which he was appointed to Duneane in August, 1847. He died on the 23rd of January, 1862. After the death of Father Young, the parish was administered by his Curate, Father William Curoe (afterwards Parish Priest of Rasharkin.)

The Rev. James M'Glenon was appointed on the 3rd of September, 1862. Father M'Glenon was a native of the townland of Tievenadarragh, in the Parish of Loughinisland; after studying in the Diocesan College, he entered on the 25th of August, 1839, the Logic Class, in the College of Maynooth; was ordained by Dr. Murray, in Maynooth, on the 10th of June, 1843; was appointed on the 22nd of September, 1843, Curate of Down; from which he was appointed, on the 20th of April, 1844, Administrator of Ballycastle; and on the 3rd of September, 1862, he was appointed to the parish of Duneane. He died on the 22nd of October, 1869, and was interred in Cargan.

The Rev. John Cunningham, P.P., Carrickfergus (see p. 117), was appointed to the vacant parish, in November, 1869; he died on the 28th of January, 1871, and was interred in Moneyglass. At the head of his grave is erected a Celtic cross, on which is inscribed—

IN MEMORIAM.

Of your Charity,
 Pray for the repose of the
 Soul of the Rev.
 John Cunningham, P.P.,
 Duneane,
 Who departed this life, 29th
 January, 1871, aged 60 years.
Requiescat in Pace.

The Rev. William Martin succeeded Father Cunningham. Father Martin was born near Freshford, in the County of Kilkenny; after studying in the College of Kilkenny, he entered, on the 16th of January, 1852, the first year's Theology Class in the College of Maynooth; was ordained in Clarendon Street Church, Dublin, by Dr. Whelan, Bishop of Bombay, on the 16th of November, 1854; was appointed Curate of Belfast, from which he was appointed to Duneane, in March, 1871. He died of heart-disease, on the 22nd of February, 1877, at his residence, Brecart Lodge, and was interred beside two of his predecessors, in front of Cargan Church. Their monumental stones bear the following inscriptions:—

Pray for the happy repose of the
 Pastors buried here—
 The Rev. S. Young,
 To whose memory the monument
 was first erected,
 Who died January 23rd, 1862,
 Aged 59 years.

The Rev. J. M'Glenon,
 Who died October, 2nd, 1869,
 Aged 52 years,
Requiescat in Pace.

On another stone is inscribed :—

To the Memory of
The Rev. Wm. Martin, P.P., Duneane,
Who died, 22nd February, 1877, aged 49 years.
Requiescat in Pace.

The succeeding Parish Priest was the Rev. Hugh M'Cann. He was a native of the townland of Ballylough, in the Parish of Kilmegan ; after having studied in the Diocesan College, he entered the Rhetoric Class in the College of Maynooth, on the 27th of September, 1844 ; was ordained in the College Chapel, by Dr. Murray, on the 2nd of June, 1849 ; was appointed Curate of Ballymena, in October, 1849 ; Parish Priest of Portrush in March, 1852 ; Parish Priest of Rasharkin, June 18th, 1864 ; Parish Priest of Duneane, in April, 1877. He died on the 18th July, 1883, and was interred in Cargan beside his predecessors. The coffin bore the following inscription :—

*Reverendus Hugo M'Cann, P.P. V.F.,
Obiit Die 18a Julii, 1883,
Aetatis vero Anno 57.*

The grave-stone is not yet inscribed.

The Rev. Alexander MacMullan, P.P., Antrim, was appointed to the vacant parish on the 28th of July, 1838 (see p. 296).

THE PARISH OF PORTGLENONE.

THE Parish of Portglenone was severed, in 1866, from the Parish of Ahoghill ; it extends over the district which was formerly attached to the Church of Aughnahoy ; it consequently includes the townlands of Killyless, Lisnahunshin, and Mayboy, belonging to the civil parish of Craigs ; and the whole of the civil parish of Portglenone, except the townlands of Casheltown and Drumraw. The Catholic population amounts to about 1714.

There are in that parish the following sites of ancient churches. In Slievenagh is a graveyard, which is yet used ; it is situated within the Demesne of Mr. Alexander, and is separated by the County road from the modern Catholic graveyard, commonly called Aughnahoy Graveyard, though it is in the townland of Slievenagh. Many Catholic families continued to inter their dead in this ancient cemetery, although the modern Catholic cemetery, is quite adjacent. At a little distance from it there is an ancient Holy Well, called St. Mary's Well ; pieces of garments used to be hung on a thorn which overshadowed it ; it is in Mr. Alexander's demesne.

In the townland of Gortfad there was an ancient burying place, called "St. Columb's Thorn ;" the site is in the farm of John Bell. It was a piece of ground twenty yards long and eleven broad, no way enclosed, but distinguished from the field, at the side of which it was,

by its greater height. The last interment in it was that of a woman named M'Cann, about 1815. It contained a stone vault, six feet in length and three feet wide, in the form of a chest, composed of large flags. (M'Skimin's interleaved Archdall, as cited by *Reeves' Eccl. Antiq.*) The *Ordnance Memoir MS.* states that "St. Columb's Thorn" was cut down about the year 1770, and that there is a tradition that St. Columbkille frequently preached there. In 1622, the Protestant Bishop reports, "Grangia de Gortfadd noe church, chapple, nor walls. The 2 part of all tithes impropriate to the Abbey of Armagh, possest by Sir Hugh Clotworthy, Knight." Sir Hugh had got into his possession the Grange of Ballyscullion, which also belonged to the Abbey of St. Peter and St. Paul, at Armagh. Gortfad seems to have been a place of interment, even in pagan times; many urns enclosed in little stone cists, have been found quite close to the ancient Christian cemetery.

In the townland of Killycoogan there is the site of an ancient cemetery, at which Mass was said during the times of persecution. The place, which is in the farm of Thomas Simpson, is called "The Burial Field." In an Inquisition, held regarding the property, which Edmund Stafford, who died in 1644, leased from Sir Henry O'Neill, Killycoogan is called "Ballykillterogher, otherwise Ballykillteogogan."— See *Ulster Inquisitions*.

The townland of Craigs, which, though in the barony of Kilconway, was until 1840 in the civil parish of Ahoghill, contains the site of an ancient church. This townland is locally called "the four towns of Craigs," and consists of the sub-denominations of Aughnakeely, Groogath, Carhuny, and Grannagh. The site of the church and the ancient burying-ground is in Aughnakeely. In the *Taxation of Pope*

Nicholas, "the church of Clemly," which was valued at 20/-, occurs between the churches of Ahoghill and Rasharkin; this location exactly corresponds with the situation of the church in Aughnakeely. It is probable, however, that the reading *Clemly* should be *Demly*, for the compiler of the *Ordnance Memoir MS.* learned from tradition that it was destroyed in the war of 1641, and that its name in Irish was "Donelly's Cell." If its name was *Kildemly*, the people would easily attempt its translation into *Donelly's Cell*. Dr. Reeves thinks that it is the church which Colgan, *Trias Thaum*, p. 182, speaks of under the name of *Achadh-na-cille*, and describes it as situate in the boundaries of Dalrieda. That territory terminated at the southern boundary of the townland of Craigs. Colgan conjectures that *Achadnacille* may be the *Achadh-cinn* mentioned by the *Four Masters*, A.D., 554. "St. Cathub, son of Fearghus, Abbot of *Achadh-cinn*, died on the 6th of April. One hundred and fifty years was the length of his life." In the *Annals of Ulster* he is called *Cathal MacFergusa*, Bishop of *Achid-cinn*. That *Aughnakeely* is the *Achadh-cinn* referred to is only a conjecture of Colgan. This church is not entered either in the *Terrier* or the *Visitation Book of 1622*.

In the townland of Finkiltagh there was an ancient graveyard, at the entrance to which were two large stones, one of which was hollowed out, so as to form a Holywater font. The site is in the farm of Samuel M'Keown.

In the townland of Tullynahinnion, there is, in a narrow ravine along the stream, a place called "the Altar Green," in which was a pile of stones that was removed in 1832. It is now subjected to agricultural purposes, and, as no human remains were found at it, it is supposed that it was merely one of the places used by Catholics for the celebration

of Mass during the times of persecution. It may, however, have been the scene of ancient stations, in connection with the church of Finkiltagh, as there is beside it a remarkable well, now called "Gillin's Well." A broad flat stone at the Altar Green is called "The Altar Stone;" it is in the farm of Adam Thompson. In Finkiltagh there is a remarkable Standing Stone, called the "Giant's Finger Stone," which in popular estimation, is supposed to have some connection with a Standing Stone, called the *Bullock's Track*, in Lisnahunshin, and with a Standing Stone in Moylarg. The Lisnahunshin stone, which receives its name from a cavity in it resembling a bullock's hoof, was overturned about fifty years ago, by treasure seekers. It is a block of an irregular triangular shape, 5 feet 8 inches long, 3 feet 4 inches wide, and 2 feet thick. The position of this stone in the immediate vicinity of the ancient public road from Belfast, which led through Ahoghill to Coleraine, serves as another argument that these Standing Stones were intended to indicate to travellers the line of road. Near it is a place called the "Tory Holes," where it is said that the Tories waited for travellers. Sundry virtues, according to the usual Irish superstition, were supposed to be in the water which lay in the *Bullock's Track*. A Stone Circle formerly stood in Finkiltagh, at the distance of six chains S.W. of the Giant's Finger Stone. It was one chain in diameter; six of the stones still remain, they are of various forms, are from 3 to 5 feet high, and stand at a distance of only a few inches from each other. In the same townland there was formerly a large cairn; when it was cleared away a neatly paved hearth was found in the centre. The dimensions of the cairn were not ascertained. Another Stone Circle formerly stood in Slievenagh, on a rocky knoll, immediately adjoining

Mr. Alexander's demesne. In 1822, when the place was being planted with fir trees, a search was made in it for gold, when many of the principal stones were removed. A Cromleach stood at the northern side of it, which was also overturned. In 1817, a great many silver coins were found among the stones, which circumstance occasioned the ruin of the monument. See *Ord. Memoir MS.* There is a Standing Stone in Aughnahoy, but it seems to mark an ancient paved road, which passed along its side. Another Standing Stone, visible at a great distance, occupies a high ground in Kilcurry. In the Largy Bog, there is a place called Tamlaght, where human bones have been found.

The Castle of Portglenone stood at the distance of five chains from the edge of the Bann, and at the western end of the street. It was in former years the residence of Sir Francis Stafford Knight, who was Governor of Ulster in the reign of Queen Elizabeth, and whose daughter, Martha, married Sir Henry O'Neill, of Edenduffcarrick, father of Rose O'Neill, the Marchioness of Antrim. It afterwards was occupied by Sir Faithful Fortescue,* a nephew of Sir Arthur

* Sir Faithful Fortescue's seal was found in the Bann, opposite to the boat-house, and given to the late N. Alexander, Esq., M.P. Sir Faithful obtained from Shane M'Brian a grant of Gortfad, Slievagh and Ballynafie, which he transferred to one, Con Boy Magennis, of Gortfad, and Elizabeth, his wife—*Ulster Inquis.*—who were probably relations of Shane's first wife, Rose, sister of Arthur, first Viscount Iveagh. Sir Henry O'Neill afterwards made to his brother-in-law,* Sir Edward Stafford, of Mountstafford, Knight, a

* Sir Henry O'Neill, as has been said, became a Protestant; the following letter from Secretary Conway to the Lord Deputy Wentworth, shows that there were important disputes between the brothers-in-law:—

“My Lord,—Although your justice and courtesy be sufficiently manifested in Ireland to make all men know that it is a harder matter for them to temper their desires to aske fitt things than to obtain just and convenient requests; yet this Gentleman, Sir Henry O'Neale, as if he were a Papist, and did think it sauciness to come to the Supream Power immediately without an intercessor, hath desyred mee

Chichester, and the purchaser of the Galgorm and Ballymena estates. At a later period it became the residence of Francis Hutchinson, Protestant Bishop of Down and Connor; his grandson, Charles Hamilton, afterwards resided in it as did also Mr. St. John O'Neill, uncle to the late Lord O'Neill. The old castle was pulled down and the present mansion erected, on a more elevated site, about the year 1810, by Dr. Alexander, the Protestant Bishop. Dr. Nathaniel Alexander was nephew of James, the first Earl of Caledon; he married Anne Jackson, daughter, and finally representative, of the Right Hon. Richard Jackson, of Jackson Hall, Coleraine, and his wife Anne O'Neill, aunt of the late Lord O'Neill. Dr. Alexander, about the year 1800, acquired, by purchase, very considerable estates—The Portglenone, Staffordstown, Duneane and Cranfield estates. The Portglenone estate consisted of Glenone, on the west side of the Bann, the town more extensive grant of nearly all the townlands extending from Drumraw to Killycoogan, with the exception of what was called the Gortgole estate. For this immense territory and Staffordstown estate, a chiefry of £5 was reserved, which, to this day, is paid to Lord O'Neill. Sir Edmund Stafford died in 1644, and was succeeded by his grandson, Francis Stafford, or Echlin. This large estate has been broken up. The Gortgole estate, consisting of Gortgole, Maboy, Killyless, Lisnahunshin, Loan, and Drumrankin, was granted by Sir Henry O'Neill, to one — Duffe O'Neill, of Gortgole, “who, being so seized, did in the year 1642, engage in actual hostility and rebellion, whereby the premises became forfeited.”—*Ulster Inquis.* The estate consequently reverted to the Shane's Castle family, who still possess it. Some families in Lisnahunshin named O'Neill, presented, about 1846, a petition to Lord O'Neill, showing their descent from the forfeiting O'Neill, and obtained from his Lordship a remission of arrears of rent due by them.

to be an humble suitor to you, to be pleased hear and put an end to a Difference that he hath with his brother-in-law, Mr. Stafford. His cause he will best relate himself; for his Person every one will say he is an Honest Man, and I assure you, you will find him an *Israelite in whom there is no Guile.*

London, April 25, 1635.

Conway & Kilulta.”

Stafford's Letters and Despatches, Vol. I., p. 414.

of Portglenone, Slievenagh, Mulliusallagh, and part of Gortfad. After the death of the late N. Alexander, Esq., M.P., this estate and the Staffordstown estate were sold in the Encumbered Estates' Court. Mr. Casement became the purchaser of the Mansion-house and demesne. Mr. Jones, of Moneyglass, purchased the town of Portglenone, and the chief part of Staffordstown ; and Mr. Andrew Orr purchased the townland of Glenone. Robert, son of the late Nathaniel Alexander, afterwards repurchased the demesne and Mansion-house of Portglenone. It is said that in consequence of some incautious expressions of Dr. Alexander, boasting that the O'Neill estates would come to his family, which were industriously communicated to Charles, Earl O'Neill, the Earl, by his will, dated 1832, and confirmed by a codicil, Feb. 29th, 1840, settled his estates, on the death of his brother, John, afterwards Lord O'Neill, and of his cousin, Sir. George Jackson, without issue, to his second cousin Sir. Arthur Chichester, Baronet, with remainder to his brother and his sons, under which the estates passed to Rev. Mr. Chichester, afterwards Lord O'Neill.

Portglenone Castle was intended to guard the ford over the river, which must have been of very great importance from the remotest ages, judging from the vast amount of weapons discovered there, during the deepening of the river by the Board of Works, about A.D. 1851 and following years.* There was formerly a ferry here, which was

* The following is the substance of a Paper, written by the writer on the "Relative Antiquity of Stone and Bronze Weapons," which was published in the *Ulster Journal of Archæology*, Vol. V. The relative antiquity of the stone and bronze periods in Europe, has long been a disputed question. Wilson, in his *Pre-Historic Annals of Scotland*, follows out a theory of the Danish archæologist, Thomsen, and divides the past time into—1st, the Stone Period ;

abolished by Chief Justice Povey. Richard Dobbs, in his *Briefe Description of the County of Antrim*, written in 1683, says—

“Through Portglenone and town formerly was a ferry till this bridge was built, when Povey was Lord Chief Justice of Ireland, who gave a stop to the same on some private interest, then best known to himself. However, it was erected, and is one of the best (yet not the best timber bridge), in the kingdom; there are seats upon it to view the pleasures of the Band water, and a draw-bridge taken up, or that may be taken up by four or six men every night, to keep night-walkers from passing or repassing, and likewise, a very strong double gate; this is the door from and to the County of Derry, to and from Antrim; and the argument against the building was that Torys would pass and repass that way; the Torys of Derry having committed several robberies in the County of Antrim—never passed that way, but came over in a private ferry 2 or 3 miles above, or by making up of cotts some miles below the bridge.”

The ford formed in the Reign of Queen Elizabeth, the principal means of communication between the two parts of

2nd, the Bronze Period; 3rd, the Iron Period; 4th, the Christian Period. The theory at first sight, seems very plausible; but it is inconsistent with the account given in Genesis, where we find it stated that Tubal Cain “was a hammerer and artificer in every work of brass and iron,” at a period long antecedent to our “Pre-historic times.” Indeed it would seem that we place too much reliance on our theories of the gradual developement of the arts; in good truth, if they were correct, we must suppose Noë and his sons to have been mere savages; and then the most extended scheme of chronology would be insufficient to educate men to rear the pyramids of Egypt, or to decorate the sculptured palaces of Assyria. The public works for improving the navigation of the Bann, at Portglenone, presented an excellent opportunity for investigating the relative antiquities of stone and bronze weapons in Ireland; as the river was, in the progress of the operations, in part, turned off its natural course. The residence of the writer in the immediate vicinity, afforded him ample means of making observations on the subject. The original bed of the Bann, at the place mentioned, consisted principally of a whitish clay, over which, in process of time, a quantity of sand and small stones, rolled down by the water, had formed a stratum varying in

the territory occupied by the renowned Chief Brian Carragh O'Neill, who died about the year 1586. In Marshal Bagenal's "Description of Ulster," written in that year, the territory

depth from six to fourteen inches, and in some places to two and three feet, in this were deposited a vast number of ancient weapons and other objects of antiquity, the depths at which they were found corresponding, it may be reasonably concluded, with the relative ages of the classes of antiquities to which they belong. Arrow-heads, made of a light grey flint, were, as a class, found at the greatest depth. These were of two kinds, the barbed and the lozenge-shaped; but each exhibited an equal skill in their manufacture. Specimens of both kinds were found in great abundance; however, I should say, the lozenge-shaped arrow-heads were more numerous. I have mentioned that the grey flint arrow-head was as a class, found at the greatest depth; to this I saw one very marked exception, where a thin triangular piece of bronze—a javelin head, or blade of a knife, having three holes by which it had been secured to its shaft, and weighing half-an-ounce, was found with a cuneiform weapon of grey flint, the stone-axe, called by the people "a thunderbolt;" near this, but on a higher stratum were deposited several barbed arrow-heads of flint. The bronze articles were found in a stratum immediately above that of the flint arrow-heads. They were mostly military weapons, consisting of leaf-shaped swords, and a few swords, partaking of the nature of a dagger; a bronze scabbard-end, bronze *skians*, and a great number of spear-heads, some of which had lateral loops, and others rivet holes; and in the sockets of many of them portions of the wooden shafts still remained. The black cuneiform stone hatchets, and a kind of rude spear-head of red flint, according to the evidence afforded by their position, must be the most *modern* of all ancient weapons previous to introduction of iron. Many were found almost on the surface of the river's bed, and none were found below the bronze articles. After a careful investigation I am led to believe that the earliest inhabitants of that locality came from some country where the art of making stone arrow-heads had arrived at perfection: hence, we find no progressive development of the art in the arrow-heads found in the Bann. On the contrary, the most finished article is found at the greatest depth, while the rudely formed arrow-head of red flint is found on the surface of the river's bed. We may account for the exceptional case of the bronze weapon found at a

is thus described—"Brian Caraghe's country was a portion of Northe Clandeboy, won from it by a bastard kinde of Scottes, of the sept of Clandonells, who entered the same,

greater depth than the barbed flint arrow-heads, by supposing that the chiefs and rich men were armed with bronze weapons at a period when the scarcity of metals compelled the clansmen to shoot from their bows stone-headed arrows. From the fact of the stone arrow-heads not being found in such numbers in the same stratum with the bronze weapons, as they were in that immediately below it, we might conclude that the primitive warriors who used them, were conquered by the people who used the bronze weapons. Yet, these latter seem in part to have used arrow-heads of stone, as many such were found among the bronze articles; but they were not so well formed, and seemed evidently the work of a different people, or of a people who had abandoned their old arts, in which they had been so well skilled. I am of opinion, that while the people fabricated, of bronze, their swords, skians, and other weapons, with which they struck or stabbed their enemies, they continued to make of stone, as a cheaper material, all weapons intended to be thrown from the hand, and, therefore, exposed to be lost. I also think, that having learned by experience that ornamentation and even barbs were useless; since a piece of sharp flint pushed into a cleft shaft would effect its deadly purpose equally as well as the most expensive barbed arrow-head—they adopted the cheaper mode of making them. A chip is taken off each arrow-head in order to allow it more conveniently to be pushed into the shaft, which, for that purpose, seems to have been slightly cleft. It is in this way that the savages of the Polynesian Isles still secure their arrows. In many instances our arrow-heads were broader than the diameter of the shaft, having indentations on the sides, evidently intended for the cords with which they were fastened to the shaft. The black cuneiform stone hatchets, being found on the surface of the bed of the Bann, are consequently the most modern of the stone and bronze periods, and they are the most numerous, for with these the surface of the river's bed seemed almost literally covered. They were not, therefore, as some antiquarians suppose, the prototype of the bronze hatchets, which resemble them in form. On the contrary, it would seem that owing to the scarcity and dearness of the metals, the stone was substituted for the metallic weapon. Theorising antiquarians, who have never descended into the "navvies" pit, would pronounce

and do yet holde it, being a very stronge piece of lande, lienge uppon the north side of the Bande. The name of the nowe Capten thereof is Brian Caraghe, who possessethe likewise another piece of a countrey of Tyron side uppon the Band, for which he doth contribute to O'Nele, and for his

the course bronze celt, full of air holes. and evidently cast in sand, to have been the first rude attempt of the savage inhabitants to imitate in bronze their older cuneiform stone hatchet; but this theory is contradicted by the relative positions in which both articles are found in the Bann. It is very probable, that, through the whole of the so-called bronze period, metal was so scarce that it was necessary to economise it; hence our ancestors made of stone their battle-axes, which required both size and weight, and which would, therefore, have been very expensive if made of bronze. Though these weapons may have been used as carpenter's tools, they seem to have been principally used as battle-axes; otherwise, how account for the great numbers of them which were found at the old ford of Portglenone? Carpenters do not throw away their tools when crossing a ford, but soldiers may, for obvious reasons, drop their battle-axes. Such axes seem to have been secured to the handles by thongs or twigs—a method still practised by the inhabitants of New Zealand. I have seen a portion of a handle of one of the stone axes, which was found near Ballymena. It consisted simply of a shaft in which there was a hole bored, through which the small end of the hatchet passed, it had been secured in this position, probably by twigs or cords. The beautiful stone battle-axe in my collection, of which an engraving is given in the *Ulster Journal of Archaeology*, Vol. III., p. 234, and the stone clubs, one of which is engraved in the same journal, Vol. V., p. 127., were found in the Bann, at Portglenone. My collection of antiquities was almost entirely obtained at this ford. It also enriched the collection of the late Mr. Benn, that of the Royal Irish Academy, and many other collections. The neighbourhood of Portglenone is very rich in antiquities. I obtained a bronze vessel that was found in Aughnahoy, it is shaped like the modern coffee pot, which, being modelled after classic vessels, preserves an antique form. Six or seven similar vessels have been found in Ireland; a drawing of one of them, which was found near Portaferry, is given by Vallancey—they testify to the skill and taste of the ancient workers in metal.

landes on the northe side to them of Clandeboye ; by reason of the fastnes and strengthe of his countrey, having succour and frendes on each side of the Band, it is very hard to harme him, which maketh him so obstinate and careless as he never yet wold appeare before any Deputie, but yeldethe still what relife he can to the Scottes. His force in people is very smale, he standeth onlie on the strength of his countrey, which in dede is the fastest grownde of Ireland." This Brian was great-grandson of Dombnall Donn (Donnell the Brown) O'Neill, the son of Hugh Boy, the Second. This Domhnell Donn, who lived about the year 1500, was the founder of a sept, the *Clann Domhnaill Duin na bana*—"the Clann of Donnell Donn, of the Bann," who were located on the Antrim side of the Bann. Marshal Bagenal seems to have confounded this Clan Donnell Donn with the Clandonells, or MacDonnells, of Scotland. From this mistake he calls the followers of Brian Carrach "a bastard kind of Scottes." It may be, however, that large numbers of Highlanders were employed by Brian to protect his country, and there is a tradition that the M'Erlains, who are so numerous in the locality, are a portion of the Scotch clan, M'Clean, or Mac-Gilla-Eoin, which in the *Four Masters*, under the year 1559, assumes the form MacGilleain—not unlike its modern form. Brian Carragh, according to tradition, resided in a fortified island, in the Green Lough, at Inishrush. A curious account of an attack made on this Island, contained in a letter written by Allister M'Connell (M'Donnell), and dated 10th of December, 1566, is published in the *Ulster Journal of Archæology*, Vol. VII. In it Allister tells Captain Piers that he had brought his forces to the Bann, and among other acts of hostility against Brian Carrach, that he had "*burnt all his contre (country) with many*

wyffs and Barnis (wives and children), and had taken *ane Innyse yt Brean Karriche hade* (an Inis—an Island—that Brian Carrach had).”

A similar fortified island was in Lough Tammin, in the townland of Lisnahunshin. The Antrim Inquisition of 1605, speaking of the *Tuogh de Muntercallie*,* says—“there is in the same *Tuogh* a certain lough or pool called Lough-toman, in which there is a fortified island.” The *tuogh*, or district of Muntercallie—in Irish, *Muintir Cheallaigh*, “the family of Ceallagh,” included that part of the former civil Parish of Ahoghill, which was west of the Main Water. Lough Tammin was drained by orders of Lord O’Neill, about the year 1812; before that period, it submerged about thirty Irish acres—the water varying from seven to ten feet. The artificial island, which was situate near the centre, was circular, containing about ten square perches. Dr. Reeves, in a communication read before the Royal Irish Academy, says—“It (the island), was visible, even before the drainage, and had a stone house upon it, said to have been a stronghold of the M’Quillan’s. The island was of a circular form, about seventy yards in diameter. In the draining operations the main cut was carried across the long diameter of the

* The word Largy, in Irish *Learga*, signifies “slopes of hills,” and is applied to high grounds sloping down to water. The O’Neill estate in the barony of Lower Toome, was called from it the territory of “the Lergie, or Munterkille,” it received the latter name from the Muintir Cheallaigh—“the family of Ceallagh,” whose territory was nearly all included in it. That estate, as we have seen p. 303, was formed into the Manor of Cashell, which was so named from one of the townlands now called Casheltown. At present the name Largy is applied to Aughnahoy, Carmagrim, Killygarn, and Kilcurry. The Shane’s Castle O’Neills frequently gave temporary leases of these townlands to different persons of their own name, under one of these, Brian “of the Largy,” lived in Kilcurry as a tenant under his uncle, Sir Henry. Brian was the father of French John O’Neill.

lough, from south-east to north-west, and ran through the middle of the island. In cutting this part of the drain, the workmen came upon several oak piles, which, on investigation, after the water of the lough was drained off, turned out to be the ribs of a Crannog, situate in the centre of the island. These piles were from seventeen to twenty feet long, and from six to eight inches thick, driven into the bed of the lough, and projecting above this bed about five or six feet. They were bound together at top by horizontal oak beams, in which they were mortised, and secured in the mortise by stout wooden pegs. Above the top of those piles there was about three or four feet deep of earth; and it was only when this earth had been removed from time to time, that the wooden structure was discovered in its integrity. The piles were twenty-six in number, and were arranged in a circle of about fifteen yards in diameter, in the centre of the island, and just under where the stone house stood. From the effect of cattle trampling over it, and persons digging down in search of treasures, the island is now reduced to the level of the surrounding ground. The horizontal beams have been removed, and used for various purposes. Not more than a dozen piles now project above the surface, and that only about one or two feet. The drain just formed a tangent to the circle of piles, touching it upon the east where some of the piles were dragged up on being laid bare. During the draining operations a single-piece oak canoe was found about thirty yards from the island, on the north-west side. It was in tolerable preservation, and was removed to Portglenone House, where it remained for some time, till Lord O'Neill claimed and had it removed to Shane's Castle, where it is said to be still in existence. The following articles have

been found in this island from time to time :—two iron swords ; a small anvil, very bright and clean ; a pair of scales, and several small hammers ; several gold pins ; metal dishes ; small axe-heads ; an iron cauldron, of a low dilated shape ; and a stone, of yellowish-white colour, beautifully polished, about twelve inches long, three and a half broad, and two thick, accurately squared at the sides, having a round hole about an inch and a quarter deep, and half-an-inch in diameter at each end, the top surface and one of the sides being covered with carved devices. Lord O'Neill obtained the swords ; the anvil, scales and hammers were sold by the finder for trifling sums to a pedlar and rag gatherer ; the iron cauldron is in use as a potatoe pot. A quern, also which was found, is preserved in a neighbouring house. The polished stone was given by the finder to a friend, to make a "rubbing bone" for his web. It is stated that a few feet below the present surface of the bed of the lough, a paved causeway of stones, about five feet broad, leads from the western margin of the lough across to the island. This establishes a striking similarity between the Crannog and some of the Swiss *pfahlbauten*."

CHURCHES.

Mass Stations. During the period of persecution, Mass was celebrated at a place, in the townland of Killygarrin, called Garry-more, which is in the farm of Felix Darragh. The altar, which is still standing, is built of large stones and sheltered by a great bush, but its principal protection is in the veneration with which it is regarded by the people. There was another similar altar at Lisnagarrin. Mass was also celebrated at the Burial Ground in Killycoogan, and at

the Mass Green in Tullynahinnion, but these Mass Stations appear to have been used at a more remote date.

The erection of the chapel, called that of Aughnahoy, though it is in the townland of Slievnagh, was commenced in 1774, by Father Cassidy. He seems to have had then, only a promise of a lease, which was granted, December 1st, 1779, by Charles Hamilton, Esq., of Portglenone Castle. The lease which is for 999 years, at the annual rent of 6d ; states that it contains $1\frac{1}{2}$ roods. The chapel was a strange construction having two galleries one above the other ; it is said that the upper gallery was erected to accomodate an organ, which Mr. St. John O'Neill, who resided at Portglenone Castle, after Mr. Hamilton, bestowed to the chapel ; the pipes of the organ, were, however, stolen by the rebels in 1798.

The old chapel, which is now used as a mortuary chapel, was replaced by the present church, which was erected by Father M'Connell, who also erected the adjacent schools. The church was dedicated under the invocation of the Blessed Virgin Mary Immaculate, on the 10th of September, 1871. The Parochial Residence, erected by Father Hamill, and the church and schools stand on a plot of ground containing 3 acres 3 roods and 22 perches, held under a lease for ever, granted by the late Mr. Jones, of Moneyglass, at the annual rent of £9 8s 6d. The site is close to the town of Portglenone, and about a quarter of a mile from the old church.

PARISH PRIESTS.

The Parish of Portglenone formed a part of the Parish of Ahoghill, until October, 1866, when the Parish Priest, Father M'Court, was appointed to the Parish of Ballygalget

Portglenone was then severed from Ahoghill, and constituted into a separate parish, to which Father M'Connell was appointed. (For the Parish Priests, previous to 1866, see under Ahoghill.

The Rev. John M'Connell was a native of the town of Lisburn ; after studying in the Diocesan College, he entered the Irish College, Paris ; was ordained in October, 1853 ; officiated as Curate in Loughinisland, Ballymena, Randalstown, and Newtownards ; was appointed to Portglenone in October, 1866 ; he died on the 18th of October, 1876, in the 49th year of his age, and was interred in the nave of the Church of Portglenone, on the Gospel side.

Father Michael M'Cartan, P.P. Ahoghill, was appointed to the vacant parish. He was a native of the townland of Dromena, in the Parish of Kilcoo, studied in the Diocesan College ; entered the Logic Class in the College of Maynooth, August 25th, 1838 ; was ordained in the College Chapel by Dr. Murray, on the 10th of June, 1843 ; was appointed Curate of Glenavy, from which he was appointed Parish Priest of Derryaghy, in 1848 ; he left the parish in 1855, through sickness, and after his recovery he was appointed on the 16th of October, 1856, to Rathlin, where he erected the church which was dedicated on the 22nd of August, 1865 ; he was appointed to the Parish of Armoy and Ballintoy, in February, 1866, but immediately afterwards obtained permission to exchange with his brother, the Rev. Patrick M'Cartan, who was at the same time appointed to the Parish of Ahoghill ; was appointed to the Parish of Portglenone, in January, 1877 ; died of heart disease, February 22nd, 1877, in the 57th year of his age, and was interred in the nave of Portglenone Church, on the Epistle side.

The Rev. Patrick J. Hamill, the present Parish Priest, succeeded Father M'Cartan. Father Hamill is a native of Armagh, but removed at an early age with his family to Belfast; after studying in the Diocesan College, he entered the Irish College of Paris, in September, 1863; was ordained on Easter Sunday, 1868; officiated as Curate in Rasharkin, Glenravel, and Belfast; was appointed to Portglenone on the 5th of April, 1877.

NOTE—Sir Thomas Phillips, in a letter to Salisbury, dated Sept. 24th, 1609, says:—

“At Toome caused some of the ore to be sent for, of which he caused a smith to make iron of before their faces, and of the iron made steel within less than one hour. Mr. Broad, one of the agents for the city (of London), who has skill in such things, says, that this poor smith has better satisfied him than the Jarmaynes (Germans) and others that presumed much of their skill. The ore is rich, for they judge by what they see wrought that very near the sixth part will be iron.”—*Cal. State Papers.*

PARISH OF AHOGHILL.

THE Parish of Ahoghill extends over the entire civil Parish of Ahoghill, with the exception of a small district immediately adjoining Ballymena, which for a long time has been annexed to the Parish of Ballymena, or Kilconriola. Ahoghill also contains the civil Parish of Craigs, except the townlands of Killyless, Lisnahunshin, and Maboy; and it has the townlands of Casheltown and Drumraw, belonging to the civil Parish of Portglenone, and the 425 acres of the townland of Ballybollen, which are in the civil Parish of Drummaul.

The Church of "Achohill" is valued in the *Taxation of Pope Nicholas*, at 20/-. In 1376, Paul, the rector of "the Church of St. Colmanellus, of Atholrill," was elevated to the See of Connor. *Harris's Ware*. Atholrill is evidently a misreading for Achohill. A.D. 1376, "Adam Naas, Clerk, has letters of presentation to the Church of *Ohorill*, in Turtria, in the Diocese of Connor." *Cal. Canc. Hib*. Adam Naas seems to have been promoted to the archdeaconry of Kells, in the Diocese of Meath, before he took possession of the parish, for three days later, William Wyne has letters of presentation. *Ibid*. It would also appear that he did not take possession of the parish, for on the 2nd of September, "John O'Neill, Clerk, has letters of presentation to the Church of Acohill, of the Diocese of Connor." In 1441, Patrick O'Kylt, perpetual vicar of Achioghill, was directed

by the Primate to induct Thomas M'Kerny into the rectory of the same; and the principal parishioners, namely, Mauritius Rufus (Murtagh Roe), O'Neyl, Odo Flavus (Aedh Buidhe), Charolus Filius Donaldi Gracilis (Cathal Mac-Dhomhnail Caoil), and Terentius Clericus O'Neyl, were admonished to render him due respect. *Register of Primate Prene.*

In 1458, John M'Molyn was rector of Gaghowill; and Patrick Olyzilt (O'Kylt, now O'Keelty), was confirmed by the Primate, in the perpetual vicarage, in opposition to the claims of John M'Lyrenan, who was supported by the bishop. *Reg. Prene*—see *Reeves' Eccl. Antiq.* The *Terrier* enters, “Ecclesia de Machochill hath 4 towns, Erenoth Lands, and pays, Proxies, 20s; Refections, 20s.; Synodals, 2s.” In 1622, the Protestant Bishop reports, “Ecclesia de Agohvill decayed.” And in reference to the See-lands, he says, “Item, the lands and mannor of Magherahoghill, set to Ezechiel Davies* for LX years, for the rent of £30 sterper annum, and now possessed by his executors.” In the

* Davys was probably a member of the Davis family, of Carrickfergus. “Ezechiell Davis,” in 1612, was one of the Sheriffs of Carrickfergus; and, in 1678, “Ezekiell Davies” was Mayor. The name is still preserved in Mount Davys—the residence of the Rev. Robert W. Rowan, in the townland of Cardonaghy. It is held in perpetuity, by Deed, dated 9th of February, 1744, from Charles Davys, of Hampstead, in the County of Dublin, to Brian M'Manus, who was afterwards High Sheriff of Antrim. It had previously been held in farm by Hercules M'Manus. In 1744, Charles Davys was also seized of the lands of Dreen, Corbally, &c., which were afterwards sold to Cadwallader Blaney, ancestor of Lord Blaney, and again re-sold to Alexander M'Neile, of Ballycastle, Co. Antrim. At the settling, in 1863, of the Shane's Castle estate, there is enumerated “a chiefry of £10 per annum, out of the four townlands of Carighdonaghy, viz.: Carrydunaghy, Corbally, Dreen, and Lisfillen.”

Return of the See-lands, in 1833, published by the Ecclesiastical Commissioners, it is stated that the four townlands of Magherahoghill were let to Alexander M'Manus, under a bishop's lease, for 21 years, with the implied condition of renewal, at the yearly rent of £67 16s. 11d., and an annual renewal fine of £134 4s 9d.*

* Alexander M'Manus died January 4th, 1831 ; he was the last of that name who held Cardonagh or Mount Davys, and the Four townlands of, Ahoghill ; they passed by inheritance and family arrangement to the son of his eldest sister, the Rev. Robert W. Rowan, the present proprietor. It is not easy to ascertain at what period the M'Manus family settled in Ahoghill, they may have come with the Davys family from Carrickfergus, where the name frequently occurs in Civic Records, but the M'Manus family of Ahoghill were Catholics until the middle of last century. That they were long located in the district is testified by a monumental stone, which was erected in the old Protestant Church, and has been removed in 1865 to the new one. It is surmounted by present arms of the family, and records that Bryan M'Manus of Ballybeg, was interred there in 1705, and that eighty members of the family had been previously interred in the same place. The old house of Ballybeg, distant about 1½ miles from Ahoghill, portions of which remained within the memory of persons not long dead, was the residence of the family before they acquired Mount Davys. The following letter is preserved in Her Majesty's Record Office, Dublin :—

“ Pursuant to a Proclamation lately issued from their Excellencies the Lords Justices of the Kingdom, for seizing all serviceable horses belonging to Irish Papists, and others therein mentioned. I do hereby, as one of His Majestie's Justices of Peace, for the County of Antrim, beg to acquaint their Lordships, that this day, two gueldings, one aged about 10, the other about 4 ; one filly about two years old, were delivered to me by John Hunter, a High Constable in the County, and belonging to Oliver O'Hara, an Irish Papist ; a mare about sixteen, a small black nag about 7, belonging to Mr. Patrick Welsh, of Glenravel, delivered to me by the said High Constable ; and a grey horse aged about 10 years, belonging to Mr. Daniel M'Manus of Ahoghill Parish, an Irish Papist of this county—and the whole horses worth £20 Sterl., and not one serviceable for horse or

The four townlands of Ahoghill, which belonged to the Bishops of Connor, are Carmacmoin, Gloonan, Killane and Lismurnaghan; on a portion of each of which the town of Ahoghill stands. It is probable that the church-lands of Ahoghill passed into the See property in the times of St. Colmanellus, Bishop and Abbot of Connor, to whom the church was dedicated. The old Protestant Church, in the graveyard, occupied the site of the ancient church; and it seems that the foundations, and a little of the walls belonged to the ancient church—every vestige of antiquity is swept away—and the oldest tomb-stone is that of Hugh Weir, of the date of 1697. See *Ordnance Memoir MS.*

In the townland of Ballylummin there is a well and the site of a disused cemetery, called Killvaltagh; it is in the farm of John Mulholland. There is a tradition that stations were formerly held here at Midsummer. M'Skimin's interleaved Archdall, by mistake, calls the site of the ancient church *Gilvaltagh*. Old people say that Kilvaltagh signifies the "walled church," or "church walls."

It is probable that there is the site of some ecclesiastical building in the townland of Ballyminstra, though every attempt to discover it has hitherto failed.

There was an ancient graveyard, in what had been formerly the Deerpark of Galgorm, now called Galgorm Park, it

dragoons; however, being seized by the said High Constable and now in my custody, I desire you to let me know their Excellencies commands in the further disposal of them.

My most humble duty to their Excellencies,

I am your humble servant,

James Hamilton.

Newtownhamilton, Ballymenagh,

4th August, 1715."

occupied the summit of a small elongated hill, at the side of the Main Water. The decayed boards of coffins have been frequently dug up at it, though there is nothing now, says the *MS. Ordnance Memoir*, to indicate the site, except a Standing Stone and a Holy Well, which stands about 20 feet off, and is now nearly closed up. Pilgrimages were formerly made to it, but they have long since ceased. The burial ground, which was called Temple Moyle, extends along the top of the hill, and contains an acre and a-half. The Standing Stone is not in its original position. It and another, which is now in a neighbouring ditch, formerly stood on each side of the entrance, from which they were removed, by the grandfather of the present tenant. It now serves for a "rubbing post" for cattle. No trace of any building, or of a surrounding wall, is recollected. An extensive cave was formerly at the west side of the graveyard; four silver coins were found in it, in 1834. *See Ord. Mem. MS.* There is an old church, near Galgorm Castle, but it is not supposed to be ancient—it seems to have been erected for Protestant service.

In Cullybackey townland there is a collection of farm-houses called Markstown, which stands on what was formerly called Kilmakevit. The old cemetery is a small field under tillage at the end of the village; near it is a spring-well, but regarding it there is no tradition, the Holy Water font is built into the wall of one of the houses adjoining the site of the cemetery. An artificial cave built in the usual manner, runs underneath the village; it has many apartments, one of them is 18 feet long, 5 feet wide, and 5 feet high. The site of the cemetery is in the farm of James Given. Among the few Catholic inhabitants of the locality there was a tradition that *Kevit*, who gave name to the place,

had been a Druid,* who opposed St. Patrick, but was eventually converted by him. Among the antiquities exhibited in the Belfast Museum, in 1852, were ten square ecclesiastical bells, exhibited by Mr. John Bell, of Dunganon. The descriptive catalogue remarks—"One of these small ancient Irish bells was found under a tree of black oak, in a moss called Cullybackey, within three miles of Ballymena, Co. Antrim, in May, 1745." Kilmakevit signifies either "the church of the son of Cathbad"—(Cill-vic-cathbaid), or "the Church of St. Cathbad" (Cill-mo-Chathbad.) St. Colman, of Kilroot, was the son of one Cathbad. See p. 82. The Tripartite Life of St. Patrick, relating what he did in Dalriada, says, "In the territory of the "Race of Aengus," he erected the Church of *Fothrad*, the direction and possession of which he confided to two of his disciples, Cathbad, a priest, and Deman, a monk." Colgan's note on this passage is—"Perhaps, from the person mentioned here Loch-Cathbadh—'the loch of Cathbad,' in the neighbouring region of Dalaradia, takes its name." No lake within the boundaries of ancient Dalaradia, as far as we are aware, at present bears that name, but it is likely that Kilmakevet is named from him, and the neighbouring church of Aughnakeely (see p. 364), from the monk Deman.

In the townland of Kildowney, there is the site of an old graveyard; human bones and the remains of coffins are frequently turned up in it; and the grandmother of a person now living used to relate, that she remembered seeing the bodies

* The story that Cathbad was a Druid, arises from the old bardic stories relating to Cathbad the Druid, one of the companions of Conchobhar MacNeassa, King of Ulster, under whom the heroes of the Red Branch flourished about the period of the birth of Christ.

of children interred in it; it is in the farm of William Torrens. An artificial cave occurs in the vicinity.*

Dean Reeves has given in the *Journal of the Royal Hist. and Archæological Association of Ireland*, Vol. I., 3rd Series, illustrations of a portion of a bell-shrine, purchased by Mr. Robert Day, of Cork, from a dealer in Ballymena, who stated that it was found, together with a bullat (partly broken) on the Bann shore. The fragment of the bell-shrine is of bronze, overlaid with ornaments of gold and silver, interspersed with enamels. An inscription, in raised letters formed in the casting, runs as follows:—

Or do Maelbrigde las i ndernad occus do . . . do rigne.

“A prayer for Maelbrigde, through whom (it) was made and for . . . who made (it).”

The name Maebrigde,—“Servant of Brigid,” is of too common occurrence to give much assistance in determining the date, or the church, to which the bell-shrine belonged. The Annals of the *Four Masters* record under the year 954 the death of “Maelbrighde, son of Redan, successor of MacNeissi, and Colman-Eala;” that is Bishop of Connor, and Abbot of the Churches of Muckamore and Ahoghill. Dean Reeves, however, thinks that the ornamentation on the article indicates two centuries later than the year 945.

* Mr. W. J. Knowles, M.R.I.A., of Ballymena, supplied valuable local information regarding Cullybackey and Kildowney.

† The Bulla is an article made of gold, or of some of the inferior metals covered with a thick plating of gold. It is shaped like a modern locket, but its chased ornamentation is that found on the Irish ornaments of the most remote antiquity. The collection of the Royal Irish Academy contains several of them, and an illustration of one is given in the *Dublin Penny Journal*, Vol. I., p. 180. They will be found to have been small reliquaries; and the company, in which the one mentioned here, was found, almost proves that it was a reliquary.

There can, however, be no doubt that it belonged to some church not far distant from the Lower Bann. Illustrations of this fragment are also given in the 2d volume of *Christian Inscriptions in the Irish Language*, edited by Miss Stokes.

The *Ulster Inquisitions* give a summary of a grant in perpetuity, made by Henry O'Neill, of Edenduffcarrick, on the 1st of August, 1622, to Hugh M'Lyrenan of Ballyliny (Ballynaleny, in the civil parish of Drummaul). This grant conveyed the lands called in the Inquisition *Ballymunyngan*, *Ballydumanameagh*, and *Glassiroman*, in the Tuogh of the Largy. The mistakes of transcribers have rendered it impossible to make out the proper names of these townlands. The Deed of Settlement of the O'Neill estates, made in 1863, in which they are not much more accurately transcribed, enables us to find out that they are Ballylummin, Carnearney, and Glassdrumin. It states that there is due "also the chiefry of £5 per annum out of the towns and lands of Ballylimnie, Tersidernagh, and Glassidrumman." Tersidernagh is 'the land of the fairy-mound of Erna,' There was in Carnearny a cairn, or moat, which was destroyed in 1828, and in it was found an earthen urn.—*Ordnance Memoir MS.* Paul M'Lorinan, who was shot at his own door, on the 4th of February, 1772, by the Hearts of Steel, was the last proprietor of Ballylummin of that name. After his death it passed into female heirs, and was sold by Mr Mark Devlin, of Newry, and the co-heirs, to Mr. Thompson, in whose family it continues, being the property of Mr. Thompson of Muckamore.

The *Ulster Inquisitions* give the summary of a grant in perpetuity, made on the 20th of June, 1606, by Shane MacBrian O'Neill, of Edenduffcarrick (Shane's Castle) to his son John, or Shane Oge O'Neill, of the

townlands of Ballynenarny (Ballybollen), Ballyoughtercloney (Watercloney or Aughter-clooney), Ballydromraverd (Drumramer), and Ballyclonknocke (Kilknock). Shane Oge died about 1616; Daniel O'Neill, his heir, was then about eight years of age. [Daniel died June 10th, 1635, and was succeeded by his brother, Henry O'Neill, who was then twenty-two years of age, and unmarried. "Fore-said are held of the King by Knights service, viz:—the twentieth part of a Knights fee."—*Ulster Inquis.* The *Down Survey and Book of Distribution* reports this Henry O'Neill, an Irish Papist, as the proprietor in 1641 of "Ballynabollan," one quarter which was in the parish of Magherahoghill, and of Ballyclonkeene. Henry O'Neill having forfeited, $\frac{3}{4}$ of Ballynabollan was distributed to Lord Massereene, subject to a quit-rent of $10/2\frac{1}{2}$, who also got Ballykloneene at a quit-rent of £1 19s $7\frac{1}{2}$ d; and the remaining quarter of Ballynabollan was distributed to Captain Ambrose Beadle, at a quit-rent of £4 8s $7\frac{1}{2}$ d. This Captain Ambrose Beadle was the younger of the two surviving sons of Dr. William Bedell, Protestant Bishop of Kilmore, who was so popular with the Irish. Captain "Ambrose Bedell, of Camohill, in the County of Cavan," by a deed dated, November 1st, 1667, declares that "Ballybollan and the half of Ballybollan," having been "set out to divers persons," were purchased from them by him; and that he having had a certificate for these lands, dated, May 8th, 1659, and letters patent, assigns his interest in them, "for a valuable consideration" to Henry O'Neill. In the 1863 settlement of the Shane's Castle estate there is enumerated "a chiefry, of 40/- per annum, out of the town and lands of Ballynabollin and Ballyoterilony, all situate, lying and being in the Tuogh of

Munterevidy." This was imposed in consequence of a decree in the Court of Claims, which revived a chiefry reserved in Shane MacBrian's grant to Shane Oge O'Neill, and it is confirmed in the Letters Patent, dated, 15th September, 36. Charles II. This Henry O'Neill was the person who had entered into the rebellion and forfeited his lands. John, his son and heir, who was High Sheriff of the County of Antrim, married, on the 29th of June, 1678, Mary, daughter of Captain M'Donnell, of Moye, in the County of Antrim. (Her sister, Ann M'Donnell, was married, first to Colonel Evir Magennis, of Castlewellan, and afterwards to Daniel Magennis, of Droman tine.) John O'Neill's son was named Ambrose, perhaps in compliment to Ambrose Bedell; he was a solicitor of great practice, and married a daughter of the above-mentioned Daniel Magennis (perhaps by his first marriage.) Ambrose O'Neill died in 1753, he had four daughters, the eldest of whom Bridget, called also Henrietta, married Daniel O'Rorke,* of Dromahaire. They having

* Daniel O'Rorke, of Dromahaire, brought with him to Ballybollan a genealogy of his father, John O'Rorke, which is attested, on the 10th of October, 1754, by Charles O'Connor, of Ballynagaire, by the Archbishops of Dublin and Tuam, the Bishops of Ardagh, Elphin, Clougher, and Ossory, a Notary Apostolic, the O'Connor Don, and the O'Donnell; the last is dated "Larkfield, 18th of November, 1754." This lengthy genealogy is as follows, with the exception that, what is inside the brackets is added from the *Four Masters*:—"John O'Rorke, son of Owen, son of Brian, son of John, son of Eugene, son of John, son of Malachy, son of Art (elected Chief in 1419), son of Tadhg-na-gur, son of Ualgharg (slain, 1346), son of Domhnall, son of Auliffe ("Lord of Breifny, from the mountain westward," died, 1258), son of Art (Lord of Breifny, was slain by Cormac O'Melaghlin, 1209), son of Domhnall ("Lord of the greater part of Breifny," died, 1207), son of Ferghall (slain 1157), son of Domhnall ("Lord of Breifne and Conmhaicni, and of all Connaught for a time,

purchased the interests of her sisters, became possessed of all her father's property; their son Ambrose O'Rorke, married Ellen, daughter of Daniel O'Neill, of Ballyministra, by whom he was father of Daniel O'Rorke, whose surviving sons are Ambrose, D.L. J.P., late High Sheriff of the County of Antrim, and Alexander and Daniel, Solicitors.

In the bog of Ballybollan oak stakes, forming a great stockade, were found; their ends had been sharpened by a clean-cutting instrument. There was also found in the same bog a wooden churn, hollowed out of a single piece of wood; it is in the writer's collection; a drawing of it is given in the *Ulster Journal of Archæology*, Vol. VII.

In the bog in the neighbouring townland of Kilknock is a crannoge, which is mentioned in the Antrim Inquisition, 1605. It was the crannoge, or artificial island, to which the inhabitants of the Tuogh of Muntir Rividy, a district extending over the civil parishes of Drummaul, Shilvodan, that part of Connor south of the Kells Water, and those parts of Ahoghill and Antrim which lie in the barony of Upper Toome (see *Reeves's Eccl. Antiq.*), carried their women and children during times of danger.*

At Gracehill there is an artificial cave, which was formerly open, but it is now closed up. It consists of a long passage

was slain by the Conmhaicni themselves," A.D., 1102), son of Tighearnan, son of Ualgharg, son of Niall, son of Art Oirdnighe, son of Aodh, son of Sen-Ferghal (O'Rorke, King of Connaught, was slain, A.D. 964), son of Art, son of Ruarc." Ruarc, son of Tighernan, Lord of Briefne, died, A.D., 893, from him the O'Rorkes take their hereditary surname. The genealogy afterwards continues up through eighteen generations to Eochaidh Muighmheadhain (pron. Eochy Moyvayin), King of Ireland, in the year 366, who was also father of Niall, of the Nine Hostages.

* This was omitted by mistake when treating of the parish of Drummaul.

divided at intervals by low doorways. Gracehill is the name given to the village erected in the townland of Ballykennedy, by the Moravians, a sect established by a German, Count Zinzendorf, who died in 1760. A colony of this sect was established in Ireland, about the year 1746, by one of their ministers, named Cennick. In 1755 they obtained from Charles O'Neill, of Shane's Castle, a lease, renewable for ever, of their present holding.

A small eminence, in the townland of Cardonagh, within the demesne of Mount Davys, contains a number of remarkable caves, and is obviously the site of an early village. In Dreen, there is, near the Main Water, a fort or *rath*, which has a cave; and there is, in the adjoining townland of Moyasset, a similar *rath*, which also contains a cave. There is a Standing Stone in the townland of Corbally, on the side of the high road to Mount Davys, and there is another, 4 feet high, 5 feet broad, and 2 feet thick, in the ditch of the road, a few yards from the bridge of Cullybackey. See *Ordnance Memoir MS.* These were evidently intended to guide travellers, in ancient times, along the badly defined road.

The portion of the parish of Ahoghill which lay to the east of the Main Water, together with present civil parish of Kilconriola, constituted the Tuogh of Clanagherty.

The *Fort Hill* in Moylarg, is an abrupt hill rising from the side of the Main River to the height of 70 feet, a part of it is cut off by a shallow ditch, which forms it into an Irish *Rath* of a triangular form $1\frac{3}{4}$ chains long from the ditch to the vertex; a precipice sloping suddenly to the river bounds it on two sides. The ditch is 30 feet broad, and the rampart, which is made of earth, is 10 feet high.

The Antrim Inquisition of 1605, when describing the

Tuogh or territory of Glenagherty, says,—“ There is also in the same *tuogh*, a certain lake, or pool, called Lough-incheafeaghny, in which there is an island similarly fortified.” This crannoge, or artificial island, which up to the beginning of the seventeenth century, served as the capital of Glenagherty, and which formed the fortified place of retreat for the inhabitants, is described by Dr. Reeves, in a communication read before the Royal Irish Academy. “ About two miles and a half north-north-west of Ballymena, the new road to Ballymoney passes through the townland of Loughmagarry, having on the right a low-lying rank meadow, which in winter becomes very moist. This was formerly a lake, until it was drained in the latter half of the last century, by Mr. Hugh Campbell, of Ballygarvey, the tenant under Mr. Adair. The island stood at the side of the lake remote from the new road, and near the eastern margin, where the bank rises rather suddenly from the hollow. It is now merely a knoll, resembling a little gravel hill; but it is fresh in the recollection of the neighbours, that it was a stockaded island, having an external framing of oak piles, and the interior composed of gravel and clay. It is stated that several articles of curiosity have been found here, but time has dispersed them all. The name of the townland bears no resemblance to that in the inquisition, but the large townland which joins Loughmagarry on the west, and of which it appears to have been a sub-denomination, is called the *Fenagh*, that is *Fiodhnach* (pronounced *Feenagh*), and formerly gave name to the whole. The *Loughincheafeaghny* of the inquisition is a compound of *Loch-inse-fiodhnaigh*, “ lake of the island of Feenagh.”*

* It is remarkable that the Crannoges of Derryhollagh, in the territory of Feevagh, Kilknock in the territory of Muntir-Rividy,

The traces of the ruins of an old castle, called the Castle of Rory Oge MacQuillan, remains in the townland of Galgorm. It stood on a low ground near the main water. It appears to have been built on an Irish rath. The foundations are on the top of a circular platform, the diameter of which is a chain and a half; a fragment of the foundation yet remains, it is 9 feet thick. Outside the ditch, on the east side, is an irregular triangular eminence, on which it is said the castle chapel, a cruciform building, formerly stood. Local tradition attributes the destruction of the castle, to the "Wars of 1641." *Ord. Survey MS.*

The territory of Clanagherty was granted to Rory Oge MacQuillan, says Chichester (See *Russel's and Prendergast's Calendar*, first series.) "In consideration of the loss of his inheritance, disposed of by his Majesty to Sir Randolphe MacDonnell," but if the wily Sir Arthur had only told the truth, he allotted this territory to MacQuillan, in consideration that he surrendered to himself the more extensive territory of Inishowen. The grant from the king to MacQuillan, is dated March 10th, 1608. In it the territory of Clanagherty is described as bounded on the north by the River Glanrawree (Ravel), on the west by the *Myn-water*, which separates it from Muntercallie, until it joins the river *Owenbrade* (the Braid-river), which river separates it from the Tuogh Kearte, until it joins the *Owendivinagh*, or River Divinagh, thence the Braid separates it from the Tuogh of Muntermurrigan, until it joins the river Aghadowey, which, for about a mile separates this territory from

Lough-Tammin in Muntircally, and Loughnagarry in the territory of Clanagherty, are situated near the northern boundaries respectively of these territories, as if the approach of the foe was expected from the south.

that of Knockboynabrade, to the ford of Aghadowey; and so about a mile and a half through the midst of a bog there; and so by the east and north foot of the Ciburrane (Craigwarren?) situate in this tuogh, upon the border of the Glynnes. "The yearly rent £5 Irish, to find and maintain every year for the space of forty days, two able horsemen and six footmen, to serve when required within the Province of Ulster. To hold for ever, *in capite*, by the twentieth part of a knight's fee." *Pat. Rolls*, James I. MacQuillan, eleven years afterwards transferred these lands to a nephew of Chichester, Sir Faithful Fortescue, who, on the 30th of May, 1619, obtained a grant of them from the Crown, on the conditions of the grant to MacQuillan; Fortescue shortly afterwards sold Clanagherty to William Edmonston, of Redhall, and William Adair. The part of it, which fell to Adair, is now in the possession of his descendant, Lord Waveney. William Edmonston sold his half to Dr. Alexander Colville,* whose great-grand-daughter, Alicia

* Alexander Colville, D.D., was a Scotchman, and a family connection of the Protestant Bishop, Echlin, who probably induced him to come to Ireland. Dr. Colville resided at Galgorm, which was called, for a time, Mount Colville. He became possessed of immense wealth, which his Presbyterian neighbours supposed was obtained by sorcery—they even said that he sold himself to the devil. The Rev. Robert Law, in his *Memorials or Memorable Things, &c.*, from 1638 to 1684, p. 219, tells a curious and amusing story of a woman who had lived as a servant in the house of Dr. Colville, and who, on her removal to Scotland, was employed as servant in the house of Major-General Robert Montgomery, of Irvine:—"There being some things of silver work stollen in that house from his lady, there is a servant woman of their own they blame for them; the lass, being innocent, takes it ill, and tells them if she should raise the devil she would know who took the things that were missed, which they let pass lightly as a rash word; but she, being resolute, was as good as her word; and on a day goes down to a laich cellar, takes the Bible with her, and draws a circle about her, and turns a riddle

Colville married Stephen Moore, afterwards Viscount Mountcashel. The Colville estates, then belonging to her

on end twice from south to north, or from the right to the left hand, having in her hand nine feathers which she pulled out of the tail of a black cock; and having read the 51st (?) forward, she read backwards chapter ix. verse 19 of the Book of the Revelations, he appears in seamen's cloathing, with a blew cap, and asks what she would; she puts one question to him, and he answers it; and she casts three of the feathers at him, charging him to his place again; then he disappears at this time. He seemed to her to rise out of the earth to the middle body. She read again the same verse backward, the second time, and he appears the second time rising out of the ground, with one leg above the ground; she asks a second question, and she casts other three feathers at him, charging him to his place; he again disappears. She reads again the third time the same verse backward, and he appears the third time with his whole body above ground (the last two times in the shape of a grim man in black clothing, and the last time with a long tail); she asks a third question at him, and casts the last three feathers at him, charging him to his place; and he disappears. The major-general and his lady being above stairs, though not knowing what was a working, were sore affraid, and could give no reason of it, the dogs of the city making a hideous barking round about. This done, the woman, in aghast, and pale as death, comes and tells her lady who had stolen her things she missed, and that they were in such a chest in her house, belonging to some of the servants, which, being searched, was found accordingly. Some of the servants suspecting her to be about this work, tells the major of it, and tells him they saw her go down to the cellar. He lays her up in prison; and she confesses, as is before related, telling him that she had learned it in Dr. Colvin's house in Ireland, who used to practise this. This was a high tempting of God. From this anecdote, and others of a like nature, it would seem that Satan is fond of appearing in blue." —See *Montgomery Manuscripts*, edited by Rev. G. Hill. The Scotch colonists carried over to the County of Antrim, as firm a belief in the power of witches, as James 1st or his Witch-finder general was gifted with. Mr. Hill refers to the famous case of witchcraft in which the Rev. James Shaw, Presbyterian Minister of Carnmoney, and his wife were victims. The second and last execution in Ireland, for the crime of Witchcraft, took place at Antrim in 1699—(See a rare pamphlet, entitled, *The*

great-grand-son, the Earl of Mountcashel, were sold in 1851 by the Commissioners of Encumbered Estates. (See p. 288.)

The Galgorm estate is described in the advertisement.

“The estate is divided into the following denominations or townlands:—Galgorm, Galgorm Parks, Fenaghy, part of Brocklimont, Tullygarley (East and West), part of Carniny, Teeshan, Artibrannon, Ballyclose, Cullybackey, Dunnygarron, Broughdone, Fenagh, Moylurg, Ballywatermoy, Tullygrawly, Crankhill, Kildowney, Carnleagh and Tullyreagh; and produces a rent of £3,641 14s. 3d., and is subject to the Crown’s quit rent of £5 14s. 6d., to an annual payment of £31 10s. 0d., for ever, to the incumbent of Kilconriola, and to the rent charge amounting to £125 14s. 0d.; all said charges together amounting to £162 18s. 6d.”

PARISH PRIESTS.

Rev. Henry O’Diffin, aged 51 years, was registered in 1704, as Parish Priest of Ahoghill; he then resided at

Bewitching of a Child in Ireland). At the Spring Assizes of 1711, four women were tried in Carrickfergus, for bewitching Mary Dunbar, in Island Magee; they were sentenced to be imprisoned twelve months, and to stand four times in the pillory in Carrickfergus. It is not forty years ago since a professed witch named M’Clean, but better known as “Highland Kate,” brought a lawsuit, which was tried in the Court-House of Coleraine, against Mr. Alexander, Presbyterian Minister of Ballyrashane, who, after having employed her to cure his cows, refused to pay her fees. A Catholic, in the Parish of Ahoghill, who inherited from his Presbyterian ancestors the charm for curing men and animals bitten by mad dogs, told me how he effected “the cures”—“I make five balls of barley-bread, and over them I say the *Lord’s Prayer*, the *Hail Mary*, and *I Believe in God*, then, kneeling, I put the five balls of bread into their mouths, saying:—‘A Grew (Greyhound), Earth, Air, Fire, Water. May this good blood not be corrupted by that bad blood, Amen.’” On being asked did his Presbyterian relatives use the *Hail Mary* and the *Creed*, he replied,—“No, I added them, for they are good prayers.” This man was sent for to every part of the Counties of Antrim and Derry, to “cure” men and animals. About the year 1854 I obtained from a young man in

Ahoghill ; had received orders, in 1678, at Ardpatrick, from Primate Oliver Plunket. In 1704, his bailsmen were Francis Hume, of Ahoghill, Gent., and William Adaire, of Ballymonstragh, Gent., each of whom bailed him in £50. We have no record to inform us when Father O'Diffin, or O'Duffin, died, but it is certain from tradition that his remains were interred in the ancient cemetery of Ahoghill.

The remains of the Rev. Michael O'Duffin was interred in the same graveyard, he was a native of the Parish of Ahoghill ; he died young and never was a parish priest.

— Shiel officiated in this parish, and seems to have succeeded O'Duffin ; he resided within a mile of Ahoghill, along the old road, which led to Portglenone, not far from the residence of Alexander M'Manus, of Ballybeg, who had been, in 1704, surety for Rev. Patrick Hamill, P.P., Layde, Rev. Patrick M'Garry, P.P., Armoy, and Rev. Patrick O'Scullion, P.P., Ballyscullion (Diocese of Derry.) To the honour of Ahoghill be it said, that seven out of the eighteen priests of the County of Antrim, in 1704, obtained from the gentlemen or yeomen of Ahoghill at least one of the sureties required by the jealousy of the law. Henry O'Diffin, P.P.,

Cullybackey, a charm, which had been laid by one of his Presbyterian neighbours, for the rats, but as they did not take it, it is at present in my possession, and is as follows :—

SATOR,
APERO,
TENET,
OREPA,
ROTAS.

By virtue of the above I do hereby authorize all the Black, White, Grey, and Norway Rats to depart from this place to (here is some hieroglyphic). I have mentioned the religion of these persons, merely because the ancestors of the Presbyterians of the County of Antrim came from Scotland, where these superstitions were so prevalent..

Ahoghill, was bailed by William Adaire, of Ballyministra, and by Francis Hume, of Ahoghill; the latter gentleman bailed Neale O'Neale (or O'Hale), P.P., Rasharkin, Christopher M'Vagh (M'Vey), P.P., Dunluce, and John M'Ginn, P.P., Ballyclug, Skerry, and Racaven. Robert Nichol, Gent., of Ahoghill, was one of the sureties for Patrick M'Garry, P.P., Armoy.

The grave of Father Shiel, in the old graveyard of Ahoghill, was well known a few years ago.*

* The Rev. John Lynch, then Parish Priest of Ahoghill, now of Ballymena, in a letter to the late Mr. John W. Hanna, dated, "Ahoghill, 10th February, 1846, says—"Rev. Henry O'Duffin, P.P. in 1704, a relative I find of my own, by my maternal great-grandfather, is buried in Ahoghill Graveyard. Rev. — Shiel succeeded; his relatives, now surviving, are Presbyterians, residing within a half-a-mile of Ahoghill, on the Portglenone Road; the house he occupied is pointed out within two or three fields of the house occupied by one of the Rev. H. O'Duffin's bailsmen, Mr. M'Manus, of Ballybeg. He, as well as the Rev. H. O'Duffin, was a native of the parish, but where educated, or when ordained, I cannot find out. His grave in Ahoghill Church-yard is pointed out; I had it opened in search of the upper half of the headstone (which is broken off), but without success. There is a tradition here, that an apostate priest, named M'Lorinan, came to Rev. — Shiel, when he was about to celebrate Mass at Ballybeg, to be reconciled to the Church, that M'Lorinan went away without complying with the conditions which Mr. Shiel required, and that he refused to celebrate Mass while the apostate priest was present, that M'Lorinan died on a side car, with a winnow-cloth spread about him, at Ballinrade Ford, on his return to Carrickfergus. The Rev. Stephen Grant, a native of Co. Down, resided in Torbitstown; where educated, or by whom ordained, I cannot find. It was he who attended Paul M'Lorinan, who was shot in his own door by the Hearts of Steel; he died about two years after the Rev. Peter Cassidy came to the parish, and was buried in Ahoghill; he is believed to have been parish priest 45 years." From this most interesting letter of Father Lynch, I am almost convinced, that the Rev. — Shiel, P.P., Ahoghill, is the Most Rev. James Shiel, Bishop of Down and Connor.

The Rev. Stephen Grant, a native of the County of Down, and it is thought, of the townland of Letalien, in the Parish of Kilcoo, succeeded Father Shiel, who died in 1725. Father Grant lodged in Torbitstown, in the townland of Ballylummin, in the house of a man named Neeson, the father of a locally celebrated character called Trooper Neeson.

Paul M'Lorinan was shot in February, 1771. Father Cassidy was, as we will see, ordained in 1768. Father Grant died in 1771, after being supposed to be 45 years Parish Priest, and was therefore appointed in 1726; now we know from Roman documents that the Bishop died in 1725. It is obvious that Father Shiel must have possessed jurisdiction, either as bishop, or as vicar-general, since the apostate priest came to him to seek reconciliation with the church. Dr. M'Mahon, Bishop of Clogher, in 1714, presented to the Sacred Congregation of the Propaganda, an account of the dioceses of the Province, which has been printed by Dr. Moran, in the *Specilegium Ossoriense*. In this Report, Dr. M'Mahon says of the Diocese of Down and Connor, that it had not a bishop since the death of Daniel M'Kay, about forty years ago, that it is governed by a Vicar Apostolic, Terence O'Donnelly, a person very suitable to be promoted to the bishoprick, "but without offering disparagement to any one, it may be asserted that Father Shiel, of the Order of St. Francis, is deserving of the highest consideration. He was born in the Diocese of Down, of a respectable family. After having with praise passed through his higher studies in Rome, and having taught at Prague, he was sent by his superiors to his native country, and there, as Guardian, he presided over the mission, until, when the Regulars were proscribed, he was compelled, in 1698, to sail to France, thence withdrawing to Scotland, he for some years was actively engaged in the duties of a missionary. At length returning to his native soil, and being registered as a secular priest, he has worked not only for the parish, of which he has the charge, but for the whole diocese, and for the adjacent dioceses, for more than ten years confirming the faithful, confounding the heretics by word of mouth, and by a printed book of controversy. He is specially conspicuous for swavity of manner, and is much beloved by his people and by others, in whose judgment he might be deservedly raised to the government of those sees, which are situated just opposite to Scotland, and are ruined by the ingress of the Scots. These, after Armagh, are

Among the curates, who from time to time assisted him, were the Rev. Mangus Grant, afterwards Parish Priest of Bright, and the Rev. John Cassidy. Father Grant died in 1771 or 1772, and his remains were interred in the ancient cemetery of Ahoghill.

specially in want of the consolation of a pastor more than the other churches of the entire Kingdom." It may seem strange that there would not have remained some tradition in Ahoghill, that Father Shiel, who ministered so long in it, was the bishop of the diocese; but there is no tradition that Dr. Shiel was parish priest in any other parish; he certainly had not the Parish of Down, as Dr. Doran, in mentioning the various Parish Priests of Down, who possessed the little Parish of Erenagh as an adjunct to Down, mentions "Hanat" (James Hanat or Hana, Archdeacon of Down), Dr. Terence Donnell (O'Donnelly, consecrated Bishop of Derry in 1720), Dr. Crowley and Dr. Armstrong. The Parish of Down was therefore possessed during the episcopate of Dr. Shiel, by Dr. O'Donnelly and Dr. Crowley, or Crolly. Dr. M'Mahon states that Father Shiel was registered as a secular priest. His name, certainly, does not appear in the 1704 list of the County of Down, or in that of Antrim, and I think that was the only registration which took place. The only priest of Down and Connor named Shiel, who was registered in 1704, was "Cormick O'Sheale," who was the Parish Priest of Duneane, but he died in 1708. (See W. M. Brady's *Episcopal Succession*.) James Shiel was appointed by the Pope, Vicar-General of Down and Connor, in 1717, he was elected by the Franciscans, Guardian of the Convent of Carrickfergus, and on the 24th of November, 1717, he was consecrated Bishop of Down and Connor, by Dr. M'Mahon, then Primate. Dr. Shiel published, in October, 1669, at Dublin, a reply to Dr. Jennings's challenge. He also published another work, which is the one referred to in Dr. M'Mahon's letter to the Propaganda. It is entitled, *A Treatise which clearly sheweth the only religion that is clearly conformable to the express Word of God.*—See Ware. A sixth edition of this work was published in London, in 1773, in octavo. It is a very learned and useful little book, which should be reprinted; it is now extremely rare, Father George Maguire, P.P., Kilkeel, and I have copies of it. The Apostate priest, named M'Lorinan, referred to in Father Lynch's letter, was probably "D. MacLernon, who in 1704, resided in Cranfield, being then 32 years of age, and was registered as "without a parish."

Father Cassidy, the Curate, was appointed to the parish, on the death of Father Grant. He was a native of Ballymacpeake, in the civil Parish of Termoneeny, Co. Derry, and was educated by Mr. Murphy, a celebrated teacher of classics; he studied theology under the guidance of some of the local clergy, but he never was in any college. A record, in his own handwriting, states—"I, John Cassidy, was ordained by Dr. M'Cartan, in the Quatuor Tense of December, 1768." That ordination was held in Seaforde; and at the same time were ordained John M'Cartan, afterwards Parish Priest of Kilkeel, and Edmund Derry, afterwards Bishop of Dromore. He completed the Chapel of Ahoghill, and erected that of Aughnahoy. He died January 12th, 1819, and was buried in Aughnahoy Chapel-yard, in the same grave in which his brother, who had been Curate of Belfast, was interred. On the second night after the interment of Father John, the Orangemen disinterred his remains, but while they were engaged in their sacrilegious work, they were disturbed by some noise, and fled leaving the corpse partially stripped at the side of the grave; they, however, carried off one stocking.* Large rewards were offered by the local gentry to discover the perpetrators of this disgraceful deed, but though they were well known to the local public, they escaped the legal punishment of their crime; the people, how-

* It is said that their motive for disinterring the corpse, was to obtain Father Cassidy's *Ordination Stockings*. It appears that, at that period, it was popularly believed among the local Presbyterians, who were all of Scotch descent, that every priest carefully preserved the stockings in which he was ordained; that if he, or any other person put them on, the wearer of them immediately became possessed of all the powers of the *Black Art*; and that every priest was invariably interred in his *Ordination Stockings*.

ever, remarked that some terrible misfortune befell every one of the miscreants. †

His tomb-stone bears the following inscription—

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.
Requiescant in pace.

The Rev. Peter M'Nally was the next Parish Priest, he was a native of the Parish of Loughguile, and was a nephew of the Rev. Tully M'Nally, P.P., Loughguile ; he received his classical education at Eglisli, Co. Tyrone, under Mr. Murphy, whose father had taught Father Cassidy ; he

† What a scene Aughnahoy Graveyard presented on the morning of the outrage ! The women wailing over the dishonoured remains of their late pastor, and the men vowing vengeance, and scarcely restrained by all the influence of Father M'Nally. Thirty years afterwards Aughnahoy Graveyard presented a scene, equally characteristic of the warm hearted people, and in many respects similar. The County Surveyor had designed the new road from Ballymena to Portglenone. It was to have a certain breadth, and it must run straight. To make the road sufficiently broad, there were two difficulties ; on one side was the demesne wall of a Member of Parliament, and on the other was Aughnahoy Graveyard. Three feet was all the County Surveyor required—just half the length of a Largy man.

“ We'll rattle his bones over the stones,

He's only a pauper whom nobody owns.

To the County Surveyor to cut three feet off his father's corpse, might not be a matter of much importance, but the Largy men, like their Scythian relatives, of whom we read in Herodotus, were determined to fight for the graves of their fathers. Fortunately, the County Surveyor, as he looked through the long vista of hay-forks, eel-spears, and turf-spades, made the timely discovery, that Portglenone road was broad enough without the three feet !

entered the College of Maynooth, August 20th, 1806, having preceded by one year, his cousin, Father Bernard M'Auley, afterwards P.P., Downpatrick (son of Bernard M'Auley and Ann M'Nally); he was ordained in the College Chapel, in 1811; was appointed Curate of Aughagallon, where he remained only a few months, when he was appointed Curate of Ahoghill; was appointed Parish Priest of Ahoghill, in 1819. He was assisted by the following Curates:—The Rev. Michael Scullion, a native of Ballyscullion, who was afterwards Curate of Duneane, in 1835; by the Rev. John O'Hegarty, afterwards Parish Priest of Ballymoney; and by the Rev. Patrick O'Neill, who succeeded him. He died at his brother's residence in Belfast, August 29th, 1825, "after a severe and protracted illness which he bore with Christian resignation, his remains were conveyed to Aughnahoy Chapel yard for interment, accompanied by a great concourse of people."—*Northern Whig*. On his tomb-stone is inscribed—

This stone has been placed here
to record the virtues
and perpetuate the memory of the
Rev. Patrick M'Nally,
late Pastor of this Parish,
Who departed this life, 22nd of August, 1825,
Aged 39 years. *Requiescat in pace.*

The Rev. Patrick O'Neill, who had administered the parish, during the illness of Father M'Nally, was appointed to the vacant parish. He was a native of Gortmacrane, in the Parish of Tamlaghtocrilly, Co. Derry, but was ordained for Down and Connor, by Dr. Patrick Mac Mullan, in Downpatrick, July 6th, 1803. Previous to his appointment to Ahoghill, he officiated in several of the parishes of the diocese. Father O'Neill accused Mr. M'Kay, Presbyterian Minister of Portglenone, of having fired a

pistol at him on the 20th of August 1827, as he (Father O'Neill), was riding past Mr. Alexander's demesne, on his way from Portglenone to the Largy. The case which created a very painful feeling in the neighbourhood, came on for hearing before the bench of Magistrates, in the Court-house of Ballymena. Mr. Davidson, afterwards M.P. for Belfast, appeared as attorney for Father O'Neill, and Mr. M'Neale for Mr. M'Kay. Father O'Neill swore that Mr. M'Kay and his companion, Mr. Simpson, were at a distance of 93 yards, when he heard the report of the pistol. The bench decided to grant informations against Mr. M'Kay; Mr. Davidson, however, "proposed that the parties do shake hands in court, and return home as good friends and Christian Ministers. Mr. O'Neill and Mr. M'Kay then rose up, approached each other and shook hands, much to the satisfaction of a crowded court, who testified their approbation of the amicable termination of this affair by loud and reiterated plaudits." About this time party feeling had gone, in the Parish of Ahoghill, to an alarming extent; from a statement in the *Northern Whig*, it appears that the yeomanry corps of Portglenone was in the constant practice of playing party tunes, as its members were proceeding to, or departing from their parades; fights partaking of the nature of regular battles, in which firearms were commonly used, were of frequent occurrence in Portglenone; and at times the Orangemen marched through Catholic districts and wrecked the houses. On one of those occasions Father O'Neill had to make his escape by a back window, from a house which was attacked, and he lay concealed in a field of potatoes, until his parishioners gathered to his rescue; then occurred the flight and pursuit of the Orangemen,

called the "Largy Chase," from which people to this day, date events, when, as a local poet sung—

" You might have walked on Hats and Caps
From Graffinstown to the Wood-hill."

Father O'Neill gladly embraced the opportunity of accepting another parish, by exchanging with Father John Lynch, P.P., Cushendall.

Rev. John Lynch was born in Portglenone ; was educated by Mr. Murphy, already mentioned, of Eglisli, Co. Tyrone, and entered the Rhetoric Class in the College of Maynooth, September 1st, 1822 ; was ordained in Belfast, by Dr. Crolly, April 21st, 1828 ; was Curate in Belfast during four years ; was appointed Parish Priest of Cushendall, August 11th, 1832 ; exchanged for Ahoghill, October 14th, 1832. The Diocesan College having been opened by Dr. Crolly, in November, 1833, Father Lynch was appointed one of the Professors of Classics in that institution, and, in the meantime, Father James Killen, afterwards Parish Priest of Portaferry, was appointed to administer the parish for Father Lynch, which he did until Father Lynch returned to his parish, in March, 1835, in order to erect the Church of Ahoghill. He succeeded Father M'Garry in the Parish of Ballymena, in July, 1847.

The Rev. John M'Court succeeded Father Lynch. He is a native of Killyfast, in the Parish of Duneane ; was taught classics in Mr. Nelson's school in Downpatrick ; entered the Class of Humanity, in the College of Maynooth, September 31st, 1830 ; was ordained in Belfast, by Dr. Crolly, July 30th, 1833 ; was shortly afterwards appointed Curate of Drummaul ; from which he was sent to the Curacy of Rasharkin, in December, 1835, thence to the Curacy of Lisburn, November 28th, 1839 ; was appointed Parish

Priest of Glenarm, November 3rd, 1840; from which he was appointed to Ahoghill, in July, 1847. Father M'Court was appointed, in October, 1866, to the newly constituted Parish of Ballygalget; during the last few years of his incumbency in Ahoghill, he was assisted by the Rev. Charles S. Quin, at present Parish Priest of Carrickfergus, who repaired and beautified Ahoghill Church, and built a chapel in Cullybackey.

When Ahoghill became vacant by the appointment of Father M'Court to Ballygalget, the district attached to Aughnahoy or Portglenone Church, was separated from the Parish of Ahoghill, and formed into the Parish of Portglenone, to which the Rev. John M'Connell was appointed; and the Parish of Ahoghill was conferred on Father Patrick M'Cartan, C.C., Kilmore, but he obtained permission to exchange with his brother, the Rev. Michael M'Cartan, who had, at the same time, been appointed to the Parish of Armoy. Father Michael M'Cartan held the parish until January, 1877, when he accepted the parish of Portglenone.

The Rev. Alexander Stuart, the present Parish Priest succeeded. He was born in Ballymacarrett, November 3rd 1834; studied in the Diocesan College; entered the Irish College, Paris, June 8th, 1854; was ordained in St. Catherine's, Meath St., Dublin, by the Most Rev. Dr. Whelan, Bishop of Bombay, on the 4th of August, 1858; was appointed Curate of St. Patrick's, Belfast, at Easter, 1859; appointed Curate of Castlewellan, November 1st 1866; appointed Curate of Kilkeel, February 1st, 1873; appointed Parish Priest of Ahoghill, January 21st 1877.

CHURCHES.

In times of persecution, Mass was celebrated generally at what was called the Mass Forth, in Ballybeg, and at the site

of the present Church in Ahoghill. These Mass stations changed as the residence of the Parish Priest happened to change, thus:—when the Parish Priest resided in Torbets-town, in Ballylummin, Mass was celebrated near his house, or at St. Patrick's Well, at Kilvaltagh. Father Grant obtained from the MacManus* family, the site on which he commenced a chapel at Ahoghill. During the alterations effected by Father Quin, the date, 1760, was found covered over with lime. Little progress appears to have been made by Father Grant, in erecting a chapel at Ahoghill, his successor, Father Cassidy, about 1774, erected a small chapel, that was replaced by Father Lynch, by the present church, which was dedicated by Dr. Denvir, on the 5th of November, 1837. The sermon was preached by the Primate, Dr. Crolly, from Acts xvii. 28. and the collection amounted to £66 10s. The church was considerably altered by Father Quin, from plans by John O'Neill, Esq., Architect. The bell is a gift of Ambrose O'Rorke, Esq., J.P., D.L.

Cullybackey Chapel. Father Lynch purchased a little farm in Cullybackey, for the purpose of accommodating that portion of the parish with a Mass Station; a small farmhouse continued to be used for that purpose, until the year 1866, when Father Quin erected a neat little chapel, on a site, granted free of rent, by the late Rev. Robert Casement, a Protestant Clergyman.

* The Catholics of Ahoghill feel themselves under a deep debt of gratitude to the present representative of the MacManus family, the Rev. Robert W. Brown, for granting them an extension of their graveyard, and a lease of their parochial farm.

After p. 386 was printed my attention was directed to the following communication, which appeared in the *Proceedings of the Kilkenny Archæological Association*, 1872-1873, from Mr. R. Day,

M.R.I.A., F.S.A., accompanied by a wood-cut of the gold reliquary :—

“In the Journal for April, 1869, an inscribed Shrine Arch, from my collection, is figured and described by the Rev. W. Reeves, D.D. With it was found the Bulla here engraved, both of which I purchased from a dealer in Ballymena, who informed me that they were found on the shore of the Lower Bann. This bulla differs from those described by Sir. William Wilde, in his Catalogue of Gold Antiquities, in the Royal Irish Academy; for while those, there figured and described, are composed of lead, and covered with laminae of gold, this is a gold reliquary, encasing a relic, which Professor Harkness, F.R.S., of the Queen’s College, Cork, has kindly analyzed for me. He states that ‘the substance is combustible, and burns with a flame; that the ash affords phosphoric acid. When examined by the microscope by transmitted light, the substance, besides a large amount of earthy matter (clay), exhibits small irregular-shaped particles, having a brownish-red colour, which are probably altered blood globules.’ This leaves no doubt concerning the use of this reliquary; the contents may be the blood of a martyred saint, mixed with the earth on which it was spilled. The top of this relic-case is hollowed to admit a string for suspension, and while the body is plain and undecorated, the upper portion is ornamented with the well-known pattern so frequently found on gold ornaments of the same period, and on Cinery Urns of an earlier time. Dr. Reeves has assigned the Shrine Arch to the twelfth century, and we may reasonably give this the same, or perhaps a higher antiquity, as both were together when found. It is unfortunate that the finder should have broken a portion of the gold covering off.”

THE PARISH OF KILCONRIOLA AND BALLYCLUG, OR BALLYMENA.

THE Parish commonly called Ballymena, consists of the entire civil Parishes of Kilconriola* and Ballyclug, together with the townlands of Brocklamont, Carniny, and Ballyloughan belonging to the civil Parish of Ahoghill; Ballee, Cromkill, Kilgad, Lisnawhiggel, Slaght, Tullagherley, and Tamnybrack, belonging to the civil Parish of Connor; the western part, as far as the Battery, of the civil Parish of Glenwhirry; and Broughshane, Dunaird, and Lisnamurrikin, belonging to the civil Parish of Racavan.†

* The officials of the Ordnance Survey deserve little credit for their orthography of *Kirkinriola*, *Crebilly*, *Cromkill*, *Tawnybrack*, and many other townland name.

† The following letter was written by the Protestant Minister in answer to a return ordered by the House of Lords:—

“Ballymena, 19th March, 1766.

“Sir,

“There are in this parish 505 Protestant and 23 Papist families. Neither Popish Priest nor Friar residing in this parish.

“I am, your obedient Servant,

“THOMAS YOUNG.

“To Henry Barker Sterne,

“At the Parliament House, Dublin.”

In 1881, the Catholic inhabitants of Kilconriola amounted to 1,616, and all others to 7616. The Catholic inhabitants of Ballyclug amounted to 1239, and all others to 4,276; supposing that there were about 300 Catholics in the parts of the other civil parishes united to Ballymena, there were in that parish, in 1881, about 3,155 Catholics.

The Church of Kirconriola, or as it should be correctly written, Kilconriola, is not entered in the *Taxation of Pope Nicholas*; either because it was then rated among the other appropriations of Muckamore Priory, or because at that period it was included in the Parish of Ahoghill, which Dr. Reeves thinks to be very likely, from the indistinct boundary between the two parishes, and from the shape of the Parish of Kilconriola, which resembles a strip cut off the east side of Ahoghill. Both Churches seem to have been, in early days, intimately connected with Muckamore; at the Dissolution, Kilconriola was one of the appropriations of that monastery, and Ahoghill was dedicated to St. Colmanellus, the founder of Muckamore. The *Terrier* enters, it "Ecclesia de Killconrelle, hath no land but 6 acres, glebe, and pays Proxies, $\frac{3}{4}$; Refections, 20 groats; Synodals, 2/-. Captain Langford hath it;" and the *Ulster Visitation Book*, of 1622, says—"Ecclesia de Kilconriole, decayed; Rectory impropriate to the Abbey of Muckamore, possess by Sir Hercules Langford, Knight." Queen Elizabeth granted it, among the other possessions of Muckamore, to Sir Thomas Smith, and when Smith failed to carry out the conditions of his grant, these possessions were conferred on Sir James Hamilton, who conveyed them to Sir Roger Langford. The tithes of Kilconriola were purchased from the Langford family, by the Rev. Alexander Colville, from whom they passed to his descendant, the Earl of Mountcashel, who, in 1807, sold them to William Adair, Esq., the then proprietor of the lands of the parish, so that after that date, they were charged in the rent. The ruins of the old church are situated in the graveyard, in the townland of Kirkinriola, at the distance of two and a quarter statute miles from Ballymena. The church, which consisted of a nave without a chancel,

measured externally 61 feet long and $25\frac{1}{2}$ feet wide, and its walls were $3\frac{1}{2}$ feet in breadth. Dr. Reeves thinks it probable that Kilconriola would in Irish, be *Cill Conrailgeach* (pronounced *Kill-Conreelagh*), "the Church of Cu-railgeach," which occurs as the name of a man in the Book of Lecan, and signifies "the hound of the cemetery;" the word *Cu*, "hound," was used by the Irish like the word lion, as expressive of heroic qualities. Mr. Hennessy is of opinion that the name owes its origin to some ecclesiastic, such as Cu-Riagla—"the Church of Cu-Riagla." MacRegol is well known as the scribe and abbot, whose manuscript copy of of the Gospels is now preserved in the Bodleian Library. A rude stone of uneven surface was found in levelling an earthen ditch, which formed part of the enclosure of the graveyard. It was, for sake of preservation. deposited in the first loft of the tower of the newly built Protestant Church of Ballymena. A drawing of it, made in 1869, by W. G. Patterson, Esq., M.R.I.A., Belfast, was published in *The Christian Inscriptions in the Irish Language*, Vol., II. The stone, which is not complete, measures 18 inches by 17 inches. On it is inscribed an Irish Cross and the words ORT DO DEGAN—"Pray for Degan." ORT is the abbreviated form of *Oroit*, a word borrowed from the Latin *Orate*, and sometimes used as a substantive. Who Degan was is not known.

It is said that an ancient church, the erection of which is attributed to St. Patrick, stood on the site of the Market House in Ballymena. The following account of antiquities in the civil Parish of Kilconriola, is taken principally from the *Ordnance Memoir MS.* written in 1837, by F. Stokes. There is no Cromleagh or "Giant's Grave" in the parish; there was a Standing Stone in the grounds of the Poor-house,

but it was removed when the Workhouse was erected ; it probably was intended to mark the road leading towards Cushindall.

The number of ancient earth-works, or raths, is so rapidly diminishing, that there are marked 14 on the Ordnance Map, which is dated 1832, and in 1837, there were only 10. The Moat of Drumfane, in the townland of the same name, which is written in old documents Downfean (*Dun-na-Feinne*, "the fort of the Fenians,") is a great mound about 30 feet high, surrounded by what was originally a ditch and rampart, and having attached to it on the east side, the remains of a square fortified terrace of earth-work. There was found in 1834, at the distance of 20 perches to the north of it, a cave which has been destroyed. Twenty perches to the south of a rath, in the same townland, a large cave was found about the year 1830. The rath stands at the head of a valley and close to a small rivulet. The moat, or rath, in the townland of Bottom, has a ditch remarkable for its breadth, and the rampart is higher than usual. It may be that the comparatively defenceless position of the site, required its builders to increase the strength of its works. The ruined rath in the townland of Killyfliugh (*Coill-fliugh*, "the wet wood,") was originally a *Cashel*, but the wall has been razed to the foundation ; it is now a circular ring, one chain and three quarters in diameter, from out to out. The foundations are composed of round stones, a foot broad at an average, and remaining embedded in the sod. The average thickness of the wall appears to have been eleven feet. A cave, which is now destroyed, was found at the distance of twenty perches to the east, round the gently sloping hill on which the rath stands. In the same townland, at the distance of a few fields to the north-west of the *Cashel*, or

rath, are remains of what had apparently been a much more important *Cashel* ; it is now called MacQuillan's Castle. It consisted of an inner circular space, 36 yards in diameter, surrounded by two concentric walls ; the outer not so broad as the inner, and the space between them about 36 feet, which the Officers of the Ordnance Survey, perhaps incorrectly, thought had been originally filled up with earth and stones. The inner ring would appear to have been a wall about eleven feet thick, containing in it a gallery running part of the way round. Nothing remains now to indicate these foundations but numerous small hillocks with many embedded stones that are disposed to the breadth of ten feet along the circumference of that ring, except at one part where they are arranged in a double row, leaving a hollow in the middle. There is only one entrance. The people say that the inner ring was once a great wall built with very large stones, which were carried away to build houses in Ballymena.* If we could only recover the ancient names of these stone forts of Killyfiugh, no doubt we would find many a reference to them in the bardic stories of Ireland. Dungall—"the fort of the strangers,"—(the Danes), which gives name to a townland, is 116 feet broad at the top ; it is 30 feet, and in some parts 40 feet high above the bottom of the ditch which surrounds it. The ditch is, at an average, 10 feet deep, and even yet retains some water. The circumference of the ditch and fort encloses a Cunningham acre. The general appearance of this fort resembles that in Bottom, but the ditch is not so broad ; this fort is on the summit of a gently rising hill, but it is commanded on every side by higher grounds ; it is near a stream. The builders seem to have taken advantage of a natural knoll, which saved them the trouble of erecting entirely, by artificial means, a mound

of such colossal proportions. In the townland of Carnlea, on the summit of some high ground, is a very remarkable fort, exhibiting in the interior the foundations of several apartments. On the western side of it there is a part of an ancient fence and the foundations of some small huts of earth resembling similar structures in the Parishes of Dungiven and Bovevagh.

The flourishing market-town of Ballymena, which, in 1881, contained 1,813 houses and 5,267 inhabitants, fortunately for itself presents few historical incidents to arrest the attention of the topographer. The British Officer of the Regiment of Sir John Clotworthy, who wrote the history of the "Warr of Ireland;" after describing the arrival of the Scottish army, under General Lesley, in May, 1642, says. "after taking some rest (they) marched out to Tully, near the Bann, near . . . (Portglenone?); with whom marched out our Colonel, Sir John Clotworthy, and 800 of his regiment, which was made up a little before. From Tully they marched to Ballymeny, where, near to it was a trench the Irish kept, in a . . . which was taken upon quarters, which (quarter) was not so well made, or at least so ill kept, that they were all put to death (their number being about . . .), but three or four who were saved." In the rebellion of 1798, Ballymena again was the scene of bloodshed, after quarter given. The town was filled from the 7th till the 10th of June, with a mob of half-armed rebels—"The boys of the Braid," and a numerous column from the neighbourhood of Ballymoney, augmented by considerable bodies from Killymorris, Loughguile, and Clough, and by contingents from Ahoghill and Kells; in all amounting at one time, it is said, to 10,000 men. After considerable difficulty, they took the Market-House, which

was defended by a few loyalists; they afterwards disgraced themselves by the cold-blood murder of several of their prisoners, among whom was a school-master named Thomas Dickson, who was the principal instigator of the opposition which they received. When order was restored, the law knew no mercy, and the old moat was the scene of its vengeance.

Several merchants of Ballymena issued copper tokens at times when regal coins were scarce in Ireland.

John Wa . . . Marc. in Ballemnach, 1671.

John Harper, Marcht. in Ballemenocke.

Obverse:—*I . make . Good . Speed, 2 . P.* (two pence),—under a hare in her seat.

Reverse:—*I . Promise | To . Pay . The | Bearer . On | Demand
Two | Pence . Ia. | Adair | B . Mena | 1736*,—in nine lines; weight 124-5 grains.

Obverse:—*Readg . Ay . Ready.*—A double-headed spread eagle between 2 and P.

Reverse:—*I | Promise | To . Pay . The | Bearer . Two | Pence,
Alex. | . Beith. | B . Mena | 1735*—in eight lines; weight 115 grains.

The following advertisement was published in the *Belfast News-Letter*.

“TUESDAY, February, 1738.

“Whereas, there are some Persons betwixt Lisburn and Belfast, who have counterfeited my Tickets with a Dye and Press, and sell them to the Country People at half what they pass for. These are to give notice to all Persons who have any of my Tickets, that they bring them unto me at any time before the 1st of March next (Counterfeits excepted), and I will pay them in Gold or Silver; and will give Two Guineas Reward to any Person or Persons, who will discover the Person or Persons, who made these Counterfeit Tickets with the Dye and Press, so that they may be convicted of said cheat.

“Dated this 4th January, 1738-9,

“ALEXANDER BEITH.”*

* See Transactions, of the R. I. Academy, and Proceedings of the Kilkenny Archæological Society.

We have seen (p. 393), that the territory of Clanagherty was granted to Rory Oge MacQuilan, who sold it to Sir Faithful Fortescue, and by him it was sold to William Edmonston and William Adair. The part which fell to the share of William Adair still remains in the possession of the Right Hon. Shafto Adair, Lord Waveney. Rory Oge MacQuillan lived to be an old man, and seems to have been a very unfortunate and improvident man. The following documents, supplied by Lord Waveney, were published by Mr. Hill in the *Macdonnells of Antrim*.

“Be it known unto all men by these present, that I, Rorie Og McQuiline, of Glanaghertie, gent, doth binde and obleish myself, myne heires, exects., and assigns unto Robert Adare, Esquire, High Sherife of the County of Antrim, in the sum of twentie pounds ster., lawful money of and in England, to the paymt. whereof well and trulie to bee made unto the said Robert Adare, at his will and pleasure I bind myself firmlie by these presents, dated at Ballemenagh, ye 21st of December, 1630.

The conditione of this obligatiōne is such, that if the above bounden Rorie Og McQuiline doth warrant, and make good ane aquitance, under ye hand of ye said Rorie Og, for ye some of tenn pounce fiv shillings, ster., in part payment of his rent and stipende, out of ye halfe of Glanaghartie, bearinge date with these presents; this being performed be ye said Rorie, that then ye above bonde to be void; otherwise, ye same to bee and remaine in full force and strenth in law—in witness whereof I have hereunto sett my hand and seall ye day and yeare above written.

Signed, Sealed, and Delyvered,
in ye presence of us:—

Rorie Og McQuiline,
his X mark.

James Steward.

S— Adare.

Ed. Sharmane.

Hugh O'Hara.”

This bond is followed by the following:—

“I, Rorie Og McQuiline, of Glenaghardie, Gentleman, doe, by these present, acknowledge meself to have received from ye hands of Robert Adare, Esquire, High Sherife of ye Countie of Antrim, ye sum of tenn pounce fiv shillings, ster., lawful money of England, and

that, in part payment of my rent and stipende, which was due to me from ye said Robert Adare, Esquire, for his halfe of Glenaghardie, and that according to ane agreement, made betwixt me, ye said Rorie Og McQuiline, and Mr. Will. Johnstone, Esquire, att ye Counsell table, which rent and stipende was due to me since May Day, 1628, for ye whiche some this shall be unto ye said Robert a sufficient aquittance, and further bondeth my self to save and harmless keep ye said Robert Adare from and against all persones, and especially at ye hands of . . . (Sir Faithful Fortiscue ?), Knight, as witnes my hand, ye 21st December, 1630.

Delyvered in ye presence of us :—

James Steward. Ed. Sharmane.

Rorie Og McQuiline,

S— Adare. Hugh O'Hara.”

his X mark.

The following document testifies how far the wretched McQuillan had fallen:—

“ May it please youre Lo. that I have assigned and given over to my good ffreind, Robert Adare, of Ballymeanogh, Esqre, my whol right and interest of my yearly pensione of four shillings, Irish, p. diem, wch was granted unto mee by our late Souvraing, King James, of blessed memory, during my naturall lyffe, as by the late establishment doe appeare. Theirfoire, my humble desire unto youre Lo. is that youre Lo. will be pleased to give direction and command that the said Robert may receive the same in tyme coming, together with what arrears is due ; ffor that I have appointed him for me, and in my place. as be a letter of Atturney will appeare, and that because the said Robert hath given me in land and money full satisfacione and contentment, which I enjoy yearlie of him, as alsoe doth mee many other greatt courtesies and ffavours dayly, which redounde much unto my advantage and profitt, so that I am fully satisfied and paid by him, and withall, I am an old man of greatt yeares, not well able to trawail my self, and to appearance is not lyke to have many days. Theirfore I hope youre Lo. will take this into youre goodly consideratione, and not suffer any longer delay of this little poore thing, which is the meanes of my liveing, for which I shall ever pray yonr Lo. long health and happines—I rest youre Lo. humbell servant,

Witness hereunto :—

M. Turnebull.

Huh. O'Hara.

Rorie Og McQuillin.

his X mark.

“ I, Rorie Oge McQuillin, doeth hereby appoint Robert Adare, of Ballimanagh, Esqr., to pay the rent of Laymoir, being ten Lib., Ster., to my wyff, Mistris Marie O'Neall ; as also I doe appoint ye

said Mr. Adare to take up yearlie of ye rent of ye towneland of Loghnegarrye, or to sett ye same for the use and benefit of her, my said wyf, to have all the days of my lyff, which rent I doe allow for my hous keeping, and doth hereby charge the said Robert not to pay any rent, nathere out of Laymore nor out of Loughnegarrye, dureing my lyff, bot to my wyfl, for the use aforesaid, and I bind myself to ye said Robert, not to medell with ye rent of ye said ten pounds, nor to trubell any of ye tenants during my lyff—and this is to be ample forme of law, as witness my hand, this 4th July, 1634.

Signed and Delyvered in presence off

Hugh O'Hara.

Jenkin M'Quillin.

Richard X McFerdoragh McQuilin.

his mark."

his

Rorie Og X McQuilin.

mark.

It would seem that M'Quillin, when he sold Clanagherty to Fortiscue, reserved a rent during his life, which seems to have been fixed on some townlands.

Hamilton's *Letters concerning the Northern coast of the County of Antrim*, written in 1784, gives some extracts from a manuscript which he found in the possession of the Mac Donnells, in which occurs the following passage:—"The estate which he got in exchange for the barony of Enishowen was called Clanreaghurkie, which was far inadequate to support the old hospitality of the M'Quillans. Rury Oge M'Quillan sold this land to one of Chichester's relatives, and, having got his new granted estate into one bag, was very generous and hospitable as long as the bag lasted. And so was the worthy M'Quillan soon extinguished." To this Hamilton adds the following note:—

The descendant of M'Quillan is still to be found among the lowest rank of people, and only distinguishable from his neighbours by the ludicrous title of King M'Quillan—"Tulit alter honores."

One, Joseph MacQuillan, of Great Clonard, County of Wexford, a Quaker, was possessed, in 1860, of a MS. genealogy, portions of which were published in the *Ulster*

Journal of Archæology, Vol. VII., from which it would appear that he is a lineal representative of the unfortunate "Rorie Oge;" but the Manuscript is in many respects unreliable.

The Church of Ballyclug—"Ecclesia de Balilugd"—is valued, in the *Taxation of Pope Nicholas*, at 1 Mark. The name Ballyclug—*Baile an Chluig*—signifies "Town of the Bell"* Colgan remarks that, in the "Lives of the Irish Saints," we have frequent mention of these bells, which were, used for various purposes. They seem to have been symbols of abbatical dignity, as they were employed to call the religious to their various duties; and they were used in fulminating the sentence of excommunication against those who contemned the authority of the Church, or who attempted any outrage against ecclesiastical immunities. In the early ecclesiastical history of Ireland frequent mention is made of distinguished ecclesiastics carrying bells with them in their journies. In the "Life of St. Molagga," of Timoleage, in the County of Cork, it is told that, as the Saint was journeying to Connor, he came to a river, Feartais Chamsa—"the Crossing of Camus," on the Bann, three miles above Coleraine; but he could find no means for conveyance, excepting the remains of a curragh, a kind of boat, constructed of woven oziers, and covered with the hides of animals; but in this instance nothing remained but twigs, their covering having been removed, nevertheless in this St. Molagga crossed the river in safety. *Near this place* he forgot his bell, and Molagga advanced nearly three miles before he recollected the circumstance, then imploring the Divine assistance, he had the happiness to recover, by the

* There is in the Benn Collection, in the Belfast Museum, an ancient Irish Square Bell, of iron, labelled "Found in a bog near Ballymena."

aid of a miracle, the missing bell. Afterwards all the intervening lands were consecrated by the proprietors to his church, and were called *Tearmunn an Chluig*, or "The Termon lands of the Bell." Though, at first sight, this legend would seem to refer to some place in the vicinity of Camus, nevertheless it is very probable that it is connected with the early history of the Church and lands of Ballyclug, which is about three miles from Connor; and its lands were from time immemorial, the property of the See, while itself was a mensal of the Bishops, though, in more modern times, its rector was the Archdeacon of Connor. Dr. Reeves found, in the Armagh Registeries, the following three enteries, referring to this Church:—"In 1435, Thomas Maccremheavid (M'Greevy), was presented by the Primate to the perpetual Vicarage of *Ballyclyc Reg Prene*, p. 168. In 1458, John M' Minkian was perpetual vicar of *Ballyclug*—*Ibid.* p. 4. In 'Dowdall's Registry,' (p. 265), *Balaclog* is stated, at the year 1546 to belong to the Archdeacon of Connor." It was on this account that, in the Protestant arrangement, it was included in the corps of the Archdeaconry. The *Terrier* enters "Ecclesia de Ballyclug hath 4 townes in Erenoth lands, but seldom pays anything. The Archdeacon is Parson. The Vicar owes, Proxies, 20 groats; Refections, 20 Groats; Synodals, 2/-." The entry in the *Ulster Visitation Book*, of A.D. 1622, is "Ecelesia de Balieclog decayed. Possessed by the Archdeacon." The ancient graveyard of Ballyclug is in the townland of Ballylesson, and about five furlongs south-east of the town of Ballymena. The foundations of the church measuring 50 feet by 28, still exist in the eastern side of the graveyard, but the walls of the church were taken down to build an adjacent school-house. From the old entrance to the grave-

yard which was at the north-west, there formerly extended an ancient paved road, which, it is said, led from Kells to Ballyclug, and thence to the neighbourhood of Galgorm. The See lands of Ballyclug are mentioned both in the *Terrier* and the *Ulster Inquisition* of 1622; the latter document says, "Item the landes of Ballyclog, contayning foure townes and a halfe, claymed by the Bishop, but possessed by Cahill O'Hara, Esquire—noe rent." In the Parliamentary Return of 1833, the Heirs of J. H. O'Hara are entered as the tenants of Ballyclug, which they held under the see, at an annual rent of £11 ls. 6½d., but paid no renewal fines, nor was there any lease as they seemed to hold by prescription.

An ancient Holy Well called Tubberdoney, is situated in the townland of Dunnyvadden. There is mentioned in the *Ulster Inquisitions* a small townland called Kildoney, consisting of 30 acres, which would represent about 120 acres of our present measurement; it was one of the townlands belonging to Cahill O'Hara's manor of Crebilly, and doubtlessly in it was the Well of Tubberdoney. According to the traditions prevalent through every part of the country, Tubberdoney is ascribed to a well and Killdoney to a church, which have been blessed by St. Patrick. No traces of the cemetery of Kildoney have been discovered, but they may be looked for not far from the Well of Tubberdoney.

The site of a disused cemetery is in the townland of Ballycowan, in a field which adjoins Tannybrake; the field is in the farm of Mr. William M'Auley, of Ballycowan House. According to local tradition many of those who fell in Bruce's Battle of Tannybrake were here interred. At p. 292 reference is made to a St. Cuan, who was selected as the Patron Saint of the Kinel-Decil, an ancient clan

supposed to be located not far from Shilvodan. The dis-used cemetery of Ballycowan may be connected with a church of St. Cuan.*

In the townland of Caherty, at the foot of a ledge of rocks, is a remarkable "Giant's Grave," composed of very large stones. Adjacent to it on the top of the rocky ledge formerly stood a *Pillar* or *Standing Stone* seven feet high, but it was overthrown and broken, by a party of drunken men, about the year 1818. Near Ballymena in the townland of Ballylesson, is a remarkable moat piled up above the Braid River. It consists of a great mound, on the top of which is a flat platform 15 feet in diameter, and on one side of the moat is a raised square fortified platform encompassed by a great ditch. The bodies of two men, executed in 1798 for rebellion, were buried in the ditch. There is an artificial cave about 100 perches westward, but its entrance is now closed up. There is a *Rath* of great extent in the townland of Deerfin, which was used by the Catholics as a Mass Station during the times of persecution. The average depth of the ditch is 7 feet, and the original entrance is at the south side. It seems to belong to the class of earth-works

* In the townland of Tawnybrack, in the civil Parish of Kells, there is an artificial cave which is marked on the Ordnance Map. Canon Fitzgerald, Rector of Connor, in a letter says, "It is about 24 feet long and 7 feet high, built in the shape of an oratory, it rises above the adjacent soil and over it was raised an earthen mound. The cave is approached by stone steps, the door and the cave are arched, and on the left hand side of the entrance is a small chamber generally filled with water. It may have been a cell attached to the monastery of the Blessed Virgin, in Deserto (Kells.)" Bee-hive shaped caves occur in Kilgad. Neal M'Peak, of Harryville, Attorney, in his affidavit in the Kells Tythe Case, says that his father, who died 20th of October, 1814, bequeathed to him Ballee and Tannybrake, formerly part of the Kearte estate.

supposed to have been erected for defending cattle. In the townland of Ballylesson there is a *Rath*, now converted into a garden ; its ditch was about 5 feet deep. Within this rath there was a cave containing 5 apartments. There were also caves in Crebilly and Caherty. In the latter townland there were two caves, the floor of one of which was found to be paved with small stones, it had several compartments, its entrance is now closed up. At the back of Crebilly House are the remains of the foundations of the old castle which was pulled down in 1735, being not large enough for a commodious dwelling. It is said to have been erected when the original Castle of the O'Hara's, which stood at Slaght, in the Parish of Connor, was destroyed during the civil war of 1641. See *Ordnance Memoir M.S.* The O'Hara's of Craighilly—"the rock of the large tree"—or Crebilly, are descended from Teig, the son of Kian, and Grandson of the celebrated Oliol-Olam, who died King of Munster, A.D., 260. They are a branch of the O'Hara's, of Leyny, in the County of Sligo. Dr. O'Donovan states that they are descended "from Hugh, the brother of Conor Gott O'Hara, Lord of Leyny, who died in the year 1231. This branch removed to Dalriada, with the Red Earl of Ulster (De Burgo), who died in 1326." They were possessed of an extensive tract of land in the parishes of Loughguile and Dunaghy, as well as of their possessions in Crebilly Aengus O'Daly, who was said to have been employed by the Government of Queen Elizabeth to lampoon the Irish Chiefs, devotes a couple of stanzas to the O'Haras, of which the following is a translation :—

“ The families of O'Hara, of small booleys,
 A tribe that never earned fame ;
 Their music is the humming of a fly
 And the grumbling of penury is in each man's mouth.

A long wide house in the middle of the highway,
 And not enough for a pismire there of food ;
 Heart-ache to the hungry Kerne,
 That did not build a crib house of rods on a mountain."*

Cahill O'Hara, on the 26th of June, 1606, obtained from James I., a grant of the territory of Tuogh-Kearte, at the yearly rent of £4. This territory is described in the patent as bounded on the west and north by the Tuogh-Clanagherty, from which it is separated by the "Owen-Brade," until it joins the "Owen Devenagh" (the Deevnagh), thence the mearing is through the midst thereof, "between Tuogh-Kearte and Munter-Murrigan, about a mile to the head thereof in the little bog of Moncloghmister ; thence directly across and through plains, about half a mile, to the top of the hill or fort called Lisneskilligie ; thence about half a mile to the top of Mount Cornanworhogie, and so directly about half a mile to the glynn of Altneriligie, through the midst thereof, to the river Clancurrie (now the Kells Water), and by its course between this tuogh and the Ciniment of Dowgh-Connor, until it joins the small river of Connor ; and so through the midst of Glancurrie, between this Tuogh and Tuogh-Munter-Riuidie, until it runs into the Mynwater, between this Tuogh and Munter-Callie, and so on until that river joins Owen-Brade ; except the lands of the See of Down and Connor, and those belonging to religious

* O'Daly and his patrons, Mountjoy and Sir George Carew, knew well how galling to the pride of the Irish a satirical *lampoon*, such as this, would be. O'Daly's meaning seems to be:—the O'Haras are only possessed of "small booley's"—mountain grazings ; they were not generous patrons of music ; why did not their chief build his house in the recesses of the mountain where travellers would not have access to it when nothing was to be found in it but poverty ? The boast of the Irish was hospitality ; even their enemy, Sir Richard Cox, acknowledges, that they were recklessly hospitable. O'Daly was stabbed through the heart in the County of Tipperary, for some scurrilous poetry he had written on the rudeness of the mansion of O'Meaghar, Chief of Ikerrin, a similar fate would probably have awaited him, had he ventured near Loughguile or Crebilly.

houses, churches, advowsons, &c., to hold for ever by the 20th part of a knight's fee, and to maintain one able horseman and three footmen to serve in Ulster. *Calendar of Pat. Rolls. James I.* On the 29th of January, 1612, Sir Arthur Chichester issued a warrant to Sir John Davys "to draw forth a *fiant* for a market to be held on Tuesday weekly, at Crebilly, to Cahill O'Hara and his heirs, with the rent of 6/8 to the king, inserting the usual conditions." *Calendar State Papers.* He had also two fairs at Crebilly. *Ulster Inquisitions.* Cahill took a lease from the Chichester family of the eight (now nine) townlands of Kells, and of the tithes of the parish, and resided at Kildrum. He had a long dispute with the Antrim family concerning the limits of the Loughguile estate. (See Hill's *MacDonnells.*) His five daughters intermarried into the principal Irish families of the County.

Cahill O'Hara died at a good old age, on the 22nd of March, 1640, and was succeeded by Teague O'Hara. Teague is called his great-grandson, perhaps, however, he was his grandson, for he was married at Cahill's death. This Teague seems to have steered wonderfully clear of the rocks and shoals, that beset his course on all sides during those stormy times, and eventually he was received under the protection of the Cromwellian Government, being ordered to pay £22 per annum for this protection. In 1651 the inhabitants of Belfast petitioned the Commissioners of the Revenue for the Province of Ulster, setting forth the miserable state of the town and its inability to pay the monthly assessments imposed upon it. The Records of Belfast contain the following entries:—(See Benn's *History of Belfast*, 1877.)

"Mr. Gray (*recte* Teag) O'Hara, is hereby ordered to pay unto the Petitioners the Twenty Two Pounds which he is to pay per annum

towards the easing of their Contributions, and if the Commissioners can find any other way to their advantage and not to the public Revenue's prejudice, it shall be granted them.

“Chas. Coote, Ro. Venables, Chidley Coote.”

“Whereas Mr. Crage (Teage), desires to be freed from paying or contributing anything with the protected people in the Barony of Loughinsolin, but to reside in the County of Antrim, and be a distinct *Creat* by himself. We are very well content therewith, provided he pay Five Pounds Ten Shillings quarterly, or more if it comes to his proportion, of what is contracted with the said protected persons. Which sum of £5 10s. 0d. he is to pay unto the Sovereign of Belfast, towards their help in the Cess contributed off that town.

“Cha. Coote, R. Venables, Chidley Coote, Rob. Baron.”

“Received by the Sovereign, by virtue of the Order aforementioned from Teag O'Hara for the first quarter since the said Order, the sum of £5 10s. 0d.”

Teague O'Hara died about the year 1660, leaving four sons, one of whom he had named Oliver in compliment to Cromwell. The eldest of these sons, John, succeeded his father and married Miss Rowe, an English lady, but having no children, he left his estate to his wife's relations, the Rowes. His second brother, Charles, was dead, but had left a son, then but four years old, named Henry. The uncles, Oliver O'Hara* and Henry O'Hara, defended the

* Oliver O'Hara was one of “the Irish Papists.” whose horses were seized in 1710 (see p. 382), for the use of the king; he had no children and left his property to his nephew, Bernard O'Neill, of Liminary. This Bernard O'Neill lived, like other Irish gentlemen, somewhat above his means. His furniture was sold “by public cant,” September 1st, 1762. Among the effects offered for sale were “mahogany tables and leather bottomed chairs, a marble side-board, pier glasses in gilt frames, a variety of drinking glasses, a complete set of Burgandy ware, with some flint and china, a good copper for brewing, with all the other utensils, a large kitchen grate with a good jack, some very good claret in bottles, an eight-day clock, a post chaise and pair of horses, a pair of bath stone eagles, which are quite new,” &c. The Bath Eagles were probably for the

interests of their infant nephew, and in his name took possession of the estate and mansion of Crebilly, and when the Rowes came from England, the tenantry at the instigation of Oliver and Henry, beat them off by force of arms, which so intimidated the Rowes, that they sold their claims to the representatives of the young heir for £3,000. This money could only be raised by the sale of a portion of the estates; accordingly they obtained an Act of Parliament by which they sold Loughguile estate to George Macartney, grandfather of Earl Macartney. The minor, Henry O'Hara, married the daughter of Dr. Hutchinson, Protestant Bishop of Down and Connor. This lady had been previously married to Mr. Hamilton, of Portglenone, by whom she had one son, Charles Hamilton; to Henry O'Hara she bore a son, Henry Hutchinson O'Hara.

He succeeded to the property on the death of his father about 1745, and left by his will, made in 1759, his estates to John Hamilton, the son of his half-brother, passing by the O'Hara's of Claggin, the descendants of his grand-uncle Henry,* and even leaving the remainder to Mr. O'Hara, of O'Hara-brook, whose family name was Tate. On the death of Henry Hutchinson O'Hara, the estates passed by his will to John Hamilton, who then added O'Hara to his name. This John Hamilton O'Hara was married to a young French lady named Madeline Collet, by Father Devlin, in the year 1787; but as this marriage was illegal because O'Hara was a Protestant, they were re-married in Dumfries, according large pillars which still stand 12 feet high, 4 feet square, and 12 feet apart, at the entrance of the avenue, leading to a number of farm houses, which were erected from the debris of O'Hara's house.

+ Teague O'Hara's youngest son was Henry O'Hara, of Cleggan, who married a Protestant named Margaret Jamieson; their descendants were Protestants. The family is now extinct.

to the Scotch Law ; however, O'Hara repudiated the French lady, and in 1791, married Miss Jackson, the neice of Lord O'Neill, and the sister-in-law of Dr. Alexander, the Protestant Bishop ; she died in 1802, and in 1819 he married Miss Duffin, the daughter of one of his tenants. After his death which occurred in 1822, his eldest son by the French lady sought, on the strength of the Scotch marriage, to eject by law the son by the last marriage. The case was tried in Carrickfergus, on the 26th of July, 1825, and Mrs. O'Hara (the French lady), for whom the greatest sympathy was felt, was examined ; the trial resulted in a verdict for the defendant, by which the estate passed to the late Henry Hutchinson Hamilton O'Hara. and is at present the property of his sister.

A large cairn which stood near Broughshane Race-course, was destroyed in 1835, when the new road was made, there was found in it an urn which was carried to Shane's Castle, and the covering stones which protected the urn were utilized in making fences.

Formerly a castle rose above the bank of the Braid River, on the north side of the street of Broughshane. It is said that it was encompassed by a fortified yard ; it was probably a bawn erected by some of the O'Neill's, perhaps Shane MacBrian, who gives name to Broughshane, "Shane's Town," which was formerly called Aghnaclare. Lady Rose O'Neill, Shane's grand-daughter, obtained from Charles II., power to hold one weekly market and two fairs yearly, in the town of "Brugshane" or "Broughshane," to receive all tolls and customs, and appoint clerks of the markets, &c. Lady Rose O'Neill died without issue at Edenduffcarrick, on the 27th April, 1695. Her uncle, Arthur O'Neill, the second brother of her father, had married Grace, daughter of

Cahill O'Hara, and was then dead, but had left two sons, Colonel Cormac O'Neill, who never married, and Captain John O'Neill, who died in London in 1687, leaving, in addition to others, Colonel Charles O'Neill, who resided in London, and was a staunch supporter of William III. and Queen Anne. Colonel Cormac was therefore the heir to the estates. He resided at Broughshane, perhaps in the old castle; he was appointed Mayor of Derry by James II., and he afterwards raised a regiment for that Monarch; in which regiment the greater number of the officers were his own kinsmen and namesakes, and with his cousin, Sir Neal O'Neill, of Killelagh, who commanded James's dragoons, fought for that Monarch against the Prince of Orange at the Boyne, &c. After the Treaty of Limerick, he emigrated with the Irish Brigade to France, from whence he was allowed afterwards to return to Broughshane, where he died on the 10th of December, 1706, and was interred in Skerry. Broughshane and its neighbourhood were long favourite resorts of the O'Neill family. Mr. Charles O'Neill, the owner of the estate, who was the second son of "French John," died on the 7th of June, 1769, on the race-course of Broughshane, from excitement at the success of his favourite "Podhreen Mare." *

The *rath* of Lisnamurrikin—"the fort of Muireagan," seems to have been named from Muireagan, who gave name to the *Muintir Muireagain*,—"the tribe Muireagan," whose territory extended over Glenwhirry and Racavan. A great

* So-called from Mr. O'Neill having strung the beads of an old lady, from the Largy, round her neck, which he was particularly careful afterwards to see were in the right place before she started on the race-course. She is said never to have lost a race, and she died on the same day as her master.

part of the rath has been dug away, and an artificial cave which was in it has been nearly destroyed. What remains of it is thirty feet long and five feet high. There is a Standing Stone in Lisnamurrikin, about five feet high. *See Ordnance Survey M.S.*

A bridge in the civil Parish of Racavan, on the Crebilly side of Broughshane, is called "the Nun's Bridge," on the Ordnance Map, but it appears * it should have been *Dunn's Bridge*, being so named from a family of that name, who once resided near it.

PARISH PRIESTS.

In 1704, John MacGinn was registered as "Popish Priest" of Ballyclug, Skerry, and Racavan. In the roll of registration he is stated to have been, in 1704, fifty years of age, and to have been ordained at Ardpatrick, by Primate Oliver Plunket in 1667, but the date is obviously a mistake, as Dr Plunket was not then consecrated, and John MacGinn was then only 13 years of age. The correct date probably was 1678, when Dr. Plunket ordained several priests at Ardpatrick, Co. Louth. At the date of registration, Father MacGinn resided at Ballyclug; his bailsmen were Francis Hume, of Ahoghill, and John Williamson, of Liminary.

After Father MacGinn there was a Father Green, said to be a native of the Parish of Skerry; he was interred in Skerry, and either before or after him Father Coll MacQuillan was Parish Priest. His name appears in an imperfect genealogy of the MacQuillans formerly in the possession of the late Mr. John Cramsie, which represented him as a descendant of Rory Oge MacQuillan, the proprietor of Clanagherty. A field in Deerfin is named from him to

* Letter of Rev. B. M'Cann, C.C.. Ballymena.

this day, "Coll's Acre." About 1760, the Parish Priest was named Magee, about whom nothing is remembered by tradition, except that he used to celebrate Mass at the Altarholme in Glenwhirry, and had, for grazing his horse, a field, which is yet called the "Priest's Park."

After Father Magee the next priest was John Neeson. He was a native of the Parish of Drummaul, and he officiated for some time in the Parish of Skerry. In 1773, the Bishop directed Father Patrick M'Henry, of Skerry, to suspend Neeson and Bernard O'Doran; they implored Father M'Henry not to issue the sentence of suspension, but to permit them to go somewhere to do penance; he consented, and they, instead of doing penance, apostatized. The records of the County of Antrim Grand Jury 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. Neeson received this guerdon of iniquity, for the first time, on the 2nd of September, 1786, and continued to receive it during twenty-six years, the last payment made to him was on the 20th of July, 1812. These are the only two priests belonging to Down and Connor who accepted this pension. Tradition represents Neeson as being at times very sorry for the scandal he had given, and as kneeling penitently among the people at Mass in the Braid Chapel, and, it is said, that he was eventually reconciled to the church and died a penitent death.

On the suspension of Neeson, Father Hugh Devlin was appointed to the parish. Father Devlin was a native of Creeve, in the Parish of Duneane. It was he who in the year 1787, married John Hamilton O'Hara to Madeline Collet; he was appointed Parish Priest of his native parish in 1793. (See p. 356.)

Rev. — M'Neill was Parish Priest about a year ; he died in the end of the year 1794, and was interred in Kells.

After the death of Father M'Neill, the parish was conferred on Father John M'Cartan ; he was a native of Loughinisland, and was ordained in 1787, by Dr. Hugh MacMullan ; he died in 1804. After his death the parish was administered by his curate, Father O'Neill, who resided in Tubberdoney.*

Father John Fitzsimons was appointed in 1805 ; he was a native of the vicinity of Killyleagh, in the County of Down ; he was ordained in 1795, by Dr. Patrick MacMullan ; he entered the College of Maynooth, in September, 1800, where he completed his theological studies ; he erected the Chapel of Crebilly. Father Fitzsimons died on the 9th of September, 1825 ; his remains were interred under the altar in the Chapel of Crebilly. An obituary notice in the *Northern Whig*, says—

“By his indefatigable exertions, both in England and Ireland, he was mainly instrumental in erecting for his flock, a place for public worship, and likewise in disseminating moral and religious instruction, by the establishment of a daily school.”

Father Bernard M'Auley, P.P., Drummaul (see p. 329), was appointed on the 30th of September, 1825 ; he erected the Chapel of Ballymena in 1827, and the Parochial House in the following year. Father M'Auley was appointed on the 6th of January, 1836, Parish Priest of Down, where he died November 11th, 1863, aged 92 years.

Father Daniel M'Garry succeeded Father M'Auley ; he

* Father M'Williams who officiated here about 1797, is still remembered in the traditions of the people ; he was a native of the Parish of Glenavy ; he died January 24th, 1798, aged 32 years, and was interred in the ancient Graveyard of Glenavy. See Vol. II., p. 304, where the inscription on his broken grave-stone is given.

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 appointed Parish Priest of Aghagallon, April 13th, 1828; was appointed Parish Priest of Ballymena, March 13th, 1836. He died January 17th, 1847, and his remains were interred within the Chapel of Ballymena.

Father John Lynch, the present Parish Priest, succeeded Father M'Garry. (See p. 405.)

CHURCHES.

In times of persecution Mass was celebrated in various parts of the civil Parish of Ballyclug; at Boydstown Rock, in the townland of Caherty, where a ledge of rock formed the altar, Mass was celebrated there on the 7th of June, 1798, which was Ascension Thursday, the day of the Battle of Antrim; in "the Priest's Plain," in Crebilly; at Kate's Hill, in Dunnyvadden, where a little Mass-bell was lately found; in the fort or rath of Deerfin, on the farm of Mr. John O'Hara. Father Coll M'Quillan celebrated Mass at a place called "Coll's Acre;" another Mass Station was in "the Crab-tree field." When a few Catholics were, through trade, induced to settle in Ballymena, Mass was celebrated in some entry or room; the yard of Mr. M'Aliece, an inn-keeper, was generally used for that purpose. About the middle of the last century a little chapel was fitted up in Dunnyvadden; but about 1795 one of the parishioners struck the Parish Priest in this chapel, and it was in consequence placed under an interdict, and abandoned; the roof was taken off it in 1797, and it has remained ever since in

ruins. Father Fitzsimons erected in 1810, the present Church of Crebilly. A grave in the cemetery bears the following inscription;—

Erected by James M'Carte,
To the memory of his brother,
The Rev. Roger M'Carte,
Who was Parish Priest in England
for 30 years ;
He departed this life 27th February, 1879,
Aged 69 years.

The old Chapel of Ballymena was erected by Father M'Auley ; it was dedicated on the 9th of November, 1827, by Dr. Crolly, who preached on the occasion from the 1st Epistle of St. John, iv. 16. The collection amounted to £65. The new church erected by Father Lynch was dedicated on the 11th of November, 1860, by Dr. Denvir. Dr. Leahy, Bishop of Dromore, preached after the dedication, and Dr. Dorrian, then Co-adjutor Bishop of Down and Connor, preached in the evening. The collections at the two sermons amounted to £280, irrespective of the sale of Admission Tickets.

Broughshane Mass Station. Father Lynch long desired to procure some place in Broughshane where Mass could be celebrated for the convenience of the few Catholics in that locality, who resided so far from any church. He purchased on the 23rd of January, 1871, a tenement from Thomas Casement, Esq., on which he erected a number of cottages, one of which serves as a school-house and temporary chapel.

THE PARISH OF RACAVAN AND SOUTH SKERRY.



THE Parish of Racavan and South Skerry, commonly called the Braid, consists of the civil Parish of Racavan, except Broughshane and Lisnamurrikin; and the part of the civil Parish of Skerry, which is south and south-west of the Quoilie River.

The civil Parish of Racavan (*Rath-cabhain*—"the rath or fort of the hollow,") is named from an ancient Church, which was situated in the townland of that name. The church was valued in the *Taxation of Pope Nicholas*, under the name of "the Church of Rathconna," at 1 Mark. The *Terrier* enters, "Ecclesia de Rathcabhain hath a towne Erenoth lands. It hath a Parson, and it owes Proxies, 20/-; Refections, 20/-; Synodals, 2/-." In the *Visitation Book* of 1622, it is entered "Ecclesia de Racavan decayed." The graveyard containing a rood and a half indicates the site of the church, but every trace of it has been rooted out, though nearly in the centre of the graveyard, there are the foundations of a wall 20 feet long and 3 feet broad, which some say is the foundation of a gable, while others say that it is a wall erected for the purpose of receiving headstones. A broken Holy-Water Font is built into a wall; the cup of the font is 8 inches in diameter and 4 inches deep. Another Holy-Water Font formerly lay outside the wall of the graveyard, but it was removed to the old Catholic Church, from

which it has been transferred to the New Church, where it is now used for its original purpose. It consists of a block of whinstone 2 feet 8 inches square at the base, and 2 feet 8 inches high. It measures 2 feet 3 inches by 1 foot 11 inches at the top. A trefoil shaped cup is hollowed in its top; the cup is 1 foot 4 inches in its greatest diameter, and its greatest depth is 8 inches. Another Holy-Water Font, about the same size and form, lies in an adjacent field near the bottom of a ditch. It is turned mouth downwards, and, therefore, the form of the cup is concealed. No Catholics have for many years been interred in the graveyard, which is used exclusively by the Presbyterians. Four paved roads, which branched off from the vicinity of the church, were destroyed about the year 1800; the stones with which they were paved were not large, however, little is known now about them, as all traditions regarding them have died out.

In the valley of the Braid, and lying in a straight line between Slemish and Skerry, is the townland of Ballyligpatrick—"the town of Patrick's hollow," and adjoining to it is Drummuck—"the hill of the pig,"* which, perhaps, still preserve in their names mementos of St. Patrick's seven years captivity in the district.

An undefined district, lying in the south-western part of the townland of Ballyligpatrick, is called Kilbanaway. There is in it along the side of a little stream the site of some early settlement; there was in it an artificial cave which was provided with a species of chimney or air-hole, near the cave were formerly clustered foundations of buildings

* Canon Grainger, M.R.I.A., the Rector of Racavan and Skerry, a gentleman who has paid great attention to local history, and who has made a very extensive collection of Irish Antiquities, remarks that the Hill of Drummuck is so named because it presents the appearance of a pig.

which are now completely uprooted; the adjoining field is called "the Grave-yard Field," and the little locality was known in the country by the name of St. Patrick's Chapel. This cluster of ancient buildings was formerly surrounded by a deep ditch or parapet. See *Ordnance Survey Memoir MS.* This was probably an ancient cashel. There were also the traces of a mill-race.

At the distance of a few fields to the east of the Bloody Hill there is a broad flat stone which presents only its upper surface above the ground; it is called St. Patrick's Stone. An indentation on it is said by some to be only a natural fracture, but is said by others to be the mark of St. Patrick's knee, as the holy man prayed on that stone during his journeys between Slemish and Skerry.

The Bloody Hill is said to have been so named from some great battle, but regarding the combatants local tradition is very obscure. On the summit of this hill there stood a large cairn, 84 feet in length by 63 feet in breadth, composed of small stones. In 1831 the Presbyterian Minister, in whose field it was, removed it, when he found at the depth of six feet under the surface, a square cell two feet long and one foot broad, constructed with five flag stones. In the cell was an ornamented urn, capable of holding about a quart, which contained some ashes and bones. At the period of its destruction the cairn was not surrounded by large stones. On the side of Bloody Hill, at the distance of about 100 perches to the north, there was a similar cairn, which also contained a similar cell, but no urn was discovered in it.

The celebrated mountain Slemish, anciently called *Sliabh Mis*, rises in the townland of Carnstroan, to the elevation of 1437 feet above the level of the sea. In height our *Sliabh*

Mis is nearly 800 feet inferior to its namesake in the County of Kerry, which even far surpasses it in the celebrity which it acquires from the bardic stories relating to our earliest history; but Slemish, that overlooks the Valley of the Braid, has a celebrity all its own, as being the great natural feature in the scene of St. Patrick's seven years captivity. It is set down by Irish writers as marking, in a loose sense, the northern limits of Dalaradia, which, however, extended nearly ten miles farther and included the Parish of Skerry. The first time that it is unmistakeably mentioned by our annalists, is at A.D. 771, when the *Four Masters* record, "A battle was fought between the Dal-Araidhe themselves at Sliabh Mis, in which Nia, son of Cucongalt, was slain." There are no antiquarian remains on the mountain; on its top is a place called the "Priest's Chair;" it is a natural cleft in the rock which has produced the accidental form of a seat.*

There was a remarkable number of artificial caves in this parish; at an average there were two in each townland. The *Ordnance Memoir MS.* mentions one that was in Ballyligpatrick, in which the outer room appeared to descend at an angle of 30 degrees with the horizon; this cave was built with remarkable strength and solidity. The entrance to it was at the edge of a lane; it had at least three compartments, and from one of them ascended a species of chimney or air-hole. In 1780, there were found in a cave in Tamneybrack, an iron instrument, and a quantity of bones, apparently of

* "M'Cracken's Well," at the base of the precipitous front of the hill, owes its name to Henry Joy M'Cracken and his companions, who retreated to Slemish after the Battle of Antrim, and when there, in order to while away the time, they amused themselves in paving round the mouth of the well neatly fitting stones which still remain intact.

horses ;* in another cave in the same townland charcoal ashes and a round iron pot, which had neither handles nor feet, were discovered. This cave was also provided with a chimney or air-hole. Several *raths*, which contained artificial caves, have been destroyed within memory. There is a *Casiol* or stone *rath* in the townland of Tamneybracke, but it has been much injured ; it was formerly surrounded by two ramparts of earth and stone ; these have been removed and much of their stones piled indiscriminately against the body of the Cashel. The wall at present is 7 feet high on the outside and 5 feet on the inside, at parts it is 30 feet broad and at others 21 feet broad. The interior diameter measures at one part 63 feet and at another 60 feet. The gateway is $7\frac{1}{2}$ feet wide at the outside and 10 feet at the inside ; and 21 feet deep. It is said that there is a cave, or gallery, within the thickness of the wall. Formerly a cave crossed the interior but it was destroyed, about the year 1800, by a party of fox-hunters searching for a fox that had taken refuge in it. A large stone in the interior of the Cashel marks the mouth of this cave. There are several other caves a little south-west of the Cashel.

Mrs. Mitchel, in whose farm the Cashel is, has another farm in Tamnybrack, in which there are the remains of a "Giant's Grave," it is situated on Lyle Hill, and consists of two rows of large stones, which within memory supported roof stones. A Standing Stone, a rough quadrangular block, measuring 5 feet by 3 feet by 2 feet, stands on the summit of Tullyhog, or Tullog Hill.

SKERRY.

The *Taxation of Pope Nicholas* values the Church of

* Bones of horses found in artificial caves seem to show that horse-flesh was used for food by the cave-dwellers.

Skerry, under the name of "Ecclesia de Schirich," at 20/-. The *Terrier* enters, "Ecclesia de Skerrie, a Parsonage and Vicarage, it hath four townes in Erinoth lands. It pays Proxies, 20/-; Refections, 20/-; Synodals, 2/-. John M'Brien hath it anciently." From this it would appear that Shane MacBrien O'Neill was a tenant under the bishop for these townlands, as his descendants continued until the late Lord O'Neill purchased the fee-simple of them, hence the *Terrier* in enumerating the see-lands says, "In Skerrie the temporals of 7 (4?) townes," and enters in the margin "John MacBrien" as tenant. The *Visitation Book* of 1622, in reporting on the see-lands, says, "Item the lands of Skirry are to be set to Henry Neale, Esq., for 10 yeares, for the yearly rent of 4 Markes, Sterling, per ann., by order from the Lo-Deputy and Councell." The same document reports "Ecclesia de Skerryes decayed." In the Return of the see-lands made by the Ecclesiastical Commissioners in 1833, Lord O'Neill is returned as tenant of "the lands of Skerry being by estimation four townlands, viz:—Ballyloughan (Loughloughan), Loughenally (Loughconnelly), Magheramully, and Brecknagh," held under the usual lease of 21 years, at the annual rent of £38 15s. 4½d., and a renewal fine of £38 15s. 10½d. The late Earl O'Neill in a codicil to his will, dated 29th February, 1840, recites that he had lately purchased the freehold of these townlands, and that of the Church-lands of Drummaul; all which were formerly held by him under lease from the Bishop of Down and Connor. These 4 townlands contain 2,693 acres. The advowson of the Church of Skerry, in the Tuogh of Knockboynabrade, and that of Racavan, in the Tuogh of Muntermurrigan, were conferred by James I. on James Hamilton, who transferred them to Sir Arthur Chichester.

The Marquis of Donegal continued to enjoy the right of advowson to these churches until the Disestablishment. The tithe-composition of Skerry amounted to £399 7s. 8d., and that of Racavan was £316 16s. 1d. The ancient Church of Skerry* is situated in the townland of Magheramully—"the plain of the bald hill," which is so named from the high hill on which the church stands. This rocky hill—*Sciric*, "rocky," gives name to the Church and the Parish of Skerry. The ruined church measures on the outside 69 by 26 feet; the gables are 4 feet thick and the side-walls 2½ feet. The western gable and the northern side-wall are standing nearly perfect, but the triangular part of the eastern gable is gone, and it is otherwise injured; while not more than a third of the southern side-wall remains. The graves have accumulated in the interior of the church to five feet from the top of the side-wall; and a great arch, like that of a

* The valuable variety of potatoes called "Skerry Blues," was introduced by a farmer who resided near the ancient Church of Skerry, named James M'Alschinder (or M'Alexander.) Mr. M'Alexander planted about 1846, two potatoes found in a barrel of Dutch Flax-seed, which he purchased from Mr. John Russell, of Broughshane; this was the origin of the "Skerry Blues." The Parish of Skerry did not always hold so respectable a position in the annals of Irish agriculture. Mr. John M'Skimin writes in the *Northern Whig*, that an old man, about the year 1812, informed him, that when a boy he saw a man ploughing in the Parish of Skerry with his horses tails tied to the plough. This barbarous mode of agriculture was practised in some remote places until the middle of the last century. Barnaby Rich who served under Queen Elizabeth and James I., says of the Irish that in ploughing they work with five or six horses "placed all in front, having neither cordes, chaines, nor lines, whereby to draw, but every horse by his own taile." Sir Charles Cornwallis writing in 1613, says that the Irish "affirm that it is more easy for the garrans to go up the mountains where it is all liberty, than when it is loaded with English horse-collars." See *Cal. Irish State Papers, 1611-14.*

bridge spans the eastern end from sidewall to sidewall, and is 19 feet in breadth ; it covers the tomb of the O'Neill family. It is remarkable that the western gable, though at right angles with the southern sidewall, forms an angle of $87^{\circ} 30'$ with the northern sidewall. The eastern gable had been strengthened at its original erection, by a very strong abutment. There is now only one window remaining in the old church. There was once a steeple standing a few feet from the north side wall, but quite apart from it. It was about equidistant from the two gables. In May, 1837, a fragment of the bell, a part of the rim, which weighed 18 pounds, was found in a field at the foot of the hill. It appeared to be part of a bell which was about 3 feet in diameter. A range of buildings, perhaps a presbytery, extended from the north side of the western gable, but the foundation stones have long since disappeared. Outside the graveyard, about 12 perches from it, there is a spot having the appearance of two graves, where it is said priests are buried ; it is customary to place the coffins of Catholics upon this, and to recite prayers for the deceased before the interment. The graveyard is principally occupied by the graves of Catholics ; the principal names on the head-stones are Hamill, M'Collum, Haghian, Duffin, Magee, M'Nally, and O'Hara.*

* The Hamills were numerous in Racavan; Shane M'Brian O'Neill, in the reign of James I., granted Lisnamurrikin to Phelim Oge O'Hamill ; and another Inquisition, finds that Rory M'Phelimy Oge O'Hamill, being seized of Lisnamurrikin by virtue of a lease for his own life, that of his son, and that of his son's son, did engage in the rebellion of 1641, whereby the townland became forfeited and reverted to the Shane's Castle estate. The O'Neills, of Shane's Castle, in order to raise money, afterwards made grants, in fee, of these townlands to Dr. Colville, from whom they descended to Lord Mountcashel, and were eventually passed to their present possessors, through the sales under the Encumbered Estates

At a few yards distance from the N.E. angle of the ruined church a small piece of the rock is bare, and on it is a depression having a faint resemblance to the print of a shoe. This is called by the people "St. Patrick's Footmark." Francis Stokes, in the *Ordnance Memoir*, written in 1839, says, "Stations are still performed at it, the pilgrims going round and round the church, each turn making here a genuflection; the concourse is however rapidly diminishing. They come at St. Patrick's Eve; at the last day there were but six, though, in the memory of the inhabitants, the *superstition* was so prevalent, that it continued three days with tents pitched on the hill to receive the crowd." Colgan writing in 1647, thinks on the contrary, that prayer said, and penance performed on the spot, where St. Patrick pre-

Commission. but the M'Nallys and O'Hamills remained. The O'Hamills seem to have moved towards their co-religionists about Crebilly, where they were remarkable even among tall men for their colossal stature; and in troublesome times they were not unwilling to lend their gigantic strength, to level the balance, when they felt that the weight of magisterial authority was thrown into the wrong scale.

A Memorial, drawn up in 1665, testifying that the Franciscans had officiated through the barony of Antrim, and that the Dominicans had not officiated in it, is among the Isidore Collection in the Franciscan Convent, Dublin; it enables us to see what names were prevalent in the district at that period. It is signed by "Ego Joannes O'Neill Dynasta Donavil," who this *Dynasta*-Chief was I do not know. It is signed by Robert Dornan, Maurice Carra, Remund Carra, Cormac Carra, Bernard Dornan, Patrick O'Lurkan, John Curran, Cormac O'Lurkan, Phelim M'Gaodh (M'Gee), Patrick O'Mulderig, and Cormac O'Mulderig—all old men from 60 to 80 years of age. The O'Mulderigs contrived to translate their names into Read, simply because *Dery* in Irish is "red," which is pronounced in the County of Antrim *read*—such translations were of frequent occurrence in the last century; the late publishers, Daniel and Robert Read, Crown Entry, Belfast, belonged to the O'Mulderigs, of the barony of Antrim. A similar petition, preserved among the

pared himself to convert Ireland from idolatory to Christianity, is a practice to be admired; his words are, "At this time the place is called *Schire-Padruic*"—and up to the present time it is the scene of a "great pilgrimage; and crowds of the people assemble at it with great devotion." The most ancient Lives of St. Patrick relate, that, on one occasion, when he was engaged in prayer, an angel, who is called Victor, appeared to him and assured him that his release was very near. The circumstance is thus related in a hymn, written in Irish by St. Fiech, a poet and bishop, who was a disciple of St. Patrick:—

"Victor said to Milcho's slave,—go thou over the sea;

He placed his foot upon a stone, it's trace remains, it wears not away."

A curious note is appended to this passage by the Scholiast, Franciscan papers, it is dated 1665, and is signed by "Arthurus O'Neill Dynasta Tollaghmore," aged 80; "Bernardus O'Neill ejusdem Consobrinus," aged 60; "Henricus O'Neill nepos Domini de Clanaboy," aged 70; "Phelim O'Neill in superioribus annis dynasta de Kilultagh." It would be difficult to discover anything of the personal history of these persons. *Dynasta* seems to be the Latin term to express "Chief." Arthurus, or Arthur O'Neill was uncle of Lady Rose O'Neill, and was the father of the celebrated Colonel Cormac O'Neill, who commanded in the war of King James II. *Tollaghmore* is the modern Tullymore, the beautiful residence of Lord O'Neill. Henry O'Neill, aged 70, was "grandson of the Lord of Clanaboy," who enjoyed that title during the troublesome times of Queen Elizabeth. Among the documents preserved by the Franciscans, is one "For Mr. Patrick O'Mulderig (the Vicar General); these," dated "Carnkevin, 23o Aprilis, 1665," written by Arthur O'Neill, which testifies that the Dominicans were never permitted to ask alms at public congregations, or at altars, in Lower Ciannaboy. Carnkevin, is, I suspect, a mistake for Carnkeeran. Among those who forfeited in consequence of the 1641 war, was, Art Oge O'Neill, of the Braid, who forfeited a townland in the Braid, of which he had a lease for 31 years. Art Oge's name is still preserved in Art Oge's River, one of the tributaries of the Braid River.

whose date Colgan assigns to the year 580, but Lanigan supposes that these *Scholia*, or notes, which are quoted under the title of Frech's Scholiast, are a compilation of notes by various persons, and though some of them are very ancient, others are of a much later date. The *Scholium* is, "In the form of a bird the angel came to Patrick, when he herded the pigs of Milcho-Mac-Ua Buain, in Arcuil, which is the name of a great valley in the northern part of Dalaradia, near the mountain Mis (Slemish); and in the place called *Scheric* (Skerry), he came to him, where the church is now, in that valley, and his foot-prints remain imprinted there on the rock." Most of the ancient Lives relate this story; but in them Victor is represented as appearing in human form. Jocelin describes the angel as "standing on the crag of an overhanging rock," and adds,— "the inhabitants assert, the marks of his feet appear even to this day, imprinted on the rock, in the Mountain of Mis, in the borders of Dalaradia, and an oratory is erected there in honour of St. Patrick, wherein the devotion of the faithful is wont to watch and pray." The accounts handed down to us of the manner in which St. Patrick passed his time, when he resided in this district, are vague and often contradictory. Fiech's Hymn relates, "A child sixteen years of age was he, when he was taken into bondage." When a slave he bore a servile name indicative of the circumstance of his bondage. "*Cothraige* he was called, for as a slave he served four families." Tirechan, whose writings are preserved in the *Book of Armagh*, adds, "and one of them purchased him from the others, whose name was Miliuc MacCuboin (Ua-Boin?)." Some accounts, such as that of Jocelin, relate that the saint was obliged to herd swine, but he himself says in his "Confession," which is preserved in the *Book of Armagh*.

“When I came to Ireland I was daily employed in feeding cattle, and oftentimes during the day I prayed, and the love of God and the fear of Him, grew more and more, and my vigour of mind increased, so that in one day I made as many as a hundred prayers, and in the night nearly a like number; so also when I passed the night in the woods or on the mountain, I was roused before day-light to prayer, through snow, through frost, through rain, and felt no harm, neither was there any slothfulness in me, as I now perceive because the spirit was then hot within me. And then, indeed, on a certain night, I heard in my sleep a voice saying to me, ‘Thou fastest well, thou art quickly about to go to thy country.’ And again, after a short interval, I heard an answer addressed to me, ‘Behold thy ship is ready.’ And it was not near, but it was, perhaps, two hundred miles off; and I had never been there, neither did I know any of the people there. And after a while I took to flight, and left the man with whom I had been for six years.”

The Tripartite Life states, that there was a law in Ireland, according to which slaves should become free in the seventh year. If such law existed it was very oriental in its character. Old Lives, however, relate that the Angel Victor directed our saint to a place where the swine had rooted up a treasure of gold, with which he paid his ransom.* The story of St. Patrick’s first visit to Skerry, after his return to Ireland as a missionary, is related nearly in the same words by all his biographers; the following is from the Life in the *Book of Armagh*:—

“Having left his ship there with Dichu (in Saul), he began to direct his way to the region of the Cruidheni, until he reached Sliabh Mis, from which mountain, a long time before when he was there in slavery, he saw the Angel Victorius ascend in his sight with rapid movement into heaven, leaving his footstep pressed on the rock of the mountain. But Miliuc, hearing that his slave was come to visit him, to introduce in the end of his life, as if by force, a custom which

* Whoever wishes to pursue further this part of St. Patrick’s Life will find it treated at great length in Father O’Hanlon’s *Lives of the Irish Saints*, Vol. III., where is given a charming wood-cut of a view of Slemish, as seen from the Library Window of Father John Lynch, P.P., Ballymena.

he did not wish ; in order that he should not be subject to his slave, and that he should not rule over him, at the instigation of the devil, he burned himself and his house, which he formerly inhabited, with fire—the king was burned with all his substance collected around him. Saint Patrick standing in the abovementioned place, at the right hand* side of the Sliabh Mis, where, for the first time, when coming he saw that district, in which, with such grace he had been a slave, where now is a cross meeting your view ; in that very place he beheld the funeral pile of the king in flames. Astonished, therefore at this spectacle, he remained two or three hours without uttering a word, sighing, groaning, and weeping, and uttering these words, ‘I know not, God knows, this king who destroyed himself with fire, would not believe in the end of his life, and would not obey the eternal God ; I know not, God knows, no one of his sons shall reign as king upon the throne of his kingdom from generation to generation, and his seed shall be slaves for ever.’ And uttering these words and fortifying himself with the sign of the cross, he quickly bent his way to the country of the Ultach by the same way ; and came again southward to Magh Inis (Lecale).”

The Irish Tripartite Life has a different version of this prophecy which makes the malediction fall, not on the descendants of Miliuc, but on those of the man “who persuaded him thereto ;” this seems to be the true version ; for Gusact, a disciple of St. Patrick, and afterwards the holy Bishop of Granard, was a son of Miliuc, and two holy women, each called Emeria, were his daughters. The ancient Lives say, that the saint, during his captivity, secretly instructed these three children of Miluic. Colman Muilinn, the Patron-Saint of Derrykeighan, is mentioned in the *Martyrology of Donegal*, as the son of “Bronach, daughter of Milchu, son of Buan, with whom Patrick was in captivity.” The ancient Lives of St. Patrick say that the two Emerias were buried at a place called Cluainbroin, which is supposed

* Right hand side, i.e. the south side, this seems a mistake. The Irish Tripartite says, “Then it was that St. Patrick proceeded past the northern side of Sliabh Mis (there is a cross in that place), and he saw the fire afar off.” There is no cross now in the neighbourhood, but Cork Hill, or perhaps Kilbanaway, corresponds with the position.

to be Clonbrone, near Granard, but after all it may be our own Lisbreen, in the Parish of Skerry.

At the distance of a mile to the south-west of Skerry, and on the opposite side of Glenarm Road, is a well which Colgan styles "fons miraculosus." It is called Tubbernasool—"the eye well," but the name is translated "the travelling well" by the people, who say that having been polluted by some evil disposed person it shifted its position from the top of Skerry Hill. Stations were formerly held at it.

Very many artificial caves have been found in various parts of the civil parish, but nearly all of them have been destroyed, or are choked up; one in the rath of Killycarn can still be entered; one is in Mullindreen; one in the townland of Tullymore was injured in making a road which crossed the site; and there is an extensive cave on the hill between the School-house and the Catholic Church. On the sloping side of a grassy hill, in the townland of Little Ballymena, are the remains of "a Giant's Grave," which seems once to have been surrounded by a double row of stones forming elliptic figures. At a short distance there is a circle consisting of nine small stones, each of which protrudes eight or twelve inches above the surface. No objects of antiquity have been found near these monuments. Lower down upon the slope of the hill are some "Boley Houses;" merely a number of earthen foundations rising from one to two feet above the surface of the ground; some of them seem to have been the foundations of the temporary houses formerly occupied by the inhabitants during summer-time, when they lived on the produce of their cattle, and others were the foundations of cattle pens. Most of them have been dug away. There were more than sixty of them in all, before their destruction. At one were two very small cairns said

to have been used as hearths. They were situated about a quarter of a mile south of the "Giant's Grave." About 500 yards south of the Giant's Grave is a little ravine, called in Irish, the *Glen of the Jaw Bones*, where, from the quantity of bones found in it, it is thought that a battle was fought.

On the top of a hill called Little Skerry, about one hundred perches south of the ancient church, a grave was found in the year 1817. It was at a depth of four feet, and was five feet long, and four feet wide; its sides were lined with four stones, which were covered by a slab. On its floor, which was made of beaten clay, was placed a shallow red earthen urn, highly ornamented, containing some ashes. About two hundred perches north of the church a grave constructed in the same way was found about the year 1827. It also contained a similar red clay urn, but in addition there were found nearly a quart measure of small circular button-shaped pieces of black wood, each of these was pierced with a hole. These were strung together by some children, and were afterwards lost.

In Killycarn there is a portion of a rath which was originally about 50 feet in diameter. Much of it has been carted away, and much of it destroyed to make room for a road. In its parapet a cave was discovered, the compartments of which were bee-hive shaped. Near the boundry of the parish is a place called Slane, perhaps from some Holy Well. There is a very singular monument in Ticloy, called "the Stone House," which gives name to Ticloy, a word that signifies "the Stone House." It is formed of great blocks of stones so arranged as to form a cell, which is covered by similar stones. It is described in the *Ordnance Memoir MS.* as standing at the eastern end of a long rectangular platform. which is raised about two feet above the level of the

surrounding field. This platform was a bed of stones varying in size from a common paving stone to blocks as large as those used in the construction of the house. Near the western end of the platform there was a second "Stone House." It is lower than the first, the stones being at an average, but two feet above the ground, and it wants the roofing-stone. Attached to this was also another platform of stones, which, likewise, had an average altitude, above the field, of two feet. The platforms of loose stones are now removed, but in other respects, the monuments remain in the same state as they were when the *Ordnance Memoir* was written. In one of the stone dykes of the field there is a block of stone 6 feet long, 3 feet broad, and from a foot to a foot and a half thick. This slab lay, within memory, close to the second "House," and was probably the covering stone for it, or intended to have been used for such. This monument belongs to a class of funereal monuments, called by the Irish a "House," or "Bed," such as the Calliagh Dirra's House, three miles east of Collon, Co. Louth (see *Kilkenny Archæological Transactions* for 1864), or the sepulchral cist at Carrick-a-Dhirra, Co. Waterford, a drawing of which is given in the *Kilkenny Archæological Transactions* for 1868-9. Canon Grainger found within the "House," a leaf-shaped arrow point, and some other objects of flint, and the remains of an urn. A plate, from a photograph of the Ticloy monument, will appear in the *Kilkenny Archæological Transactions* for 1883.

CHURCHES.

There is a tradition that there was a great contest among the parishioners, in 1642, whether they would repair and re-occupy the ancient church of Skerry, or build a chapel; and that

the M'Nallys* succeeded in having the chapel built in the townland of Breckagh. This was one of the five "Old Mass Houses," built before the commencement of the reign of George I., which the Protestant Bishop of Down and Connor reports, in 1731, to the House of Lords, as being in his diocese. The roofless walls of the old chapel stand in the farm of Mr. Henry M'Killen; from the list of exemptions in the valuation of the different townlands, as approved of by the Committee of the Grand Jury on the 25th of January, 1839, it appears this chapel and its grounds occupied 1 rood. The grounds are now under tillage.

William Wiley, Esq., of Trinity College, Dublin, purchased, in the Encumbered Estates, the townland of Aghafatten, and commenced to erect a mill, and cottages for labourers, along

* The M'Nallys formerly were numerous and important in the barony of Antrim. Murtagh M'Annulowe was Abbot of Kells in 1542, when the crown seized on its revenues. From the *Ulster Inquisitions* we find that Shane M'Brian O'Neill granted, in fee, the townland of Rathkenny, to Daniel Groome M'Enully, who granted the third part of it, about 1626, to Brian M'Cann. Daniel Groome M'Enully died about 1636, when his son, Toole M'Enully, was of full age, and married. In 1640 Phelim Roe Magee was in possession of the one-third of Rathkenny. Toole M'Enully was found by another Inquisition to have gone into rebellion in 1641, whereby Rathkenny became forfeited, and reverted back to the Shane's Castle Estate. Toole, in Irish, *Tuathal*, seems to have continued as a Christian name among the M'Nallys. Father Toal M'Nally, P.P., Loughguile, was a native of the Parish of Skerry. In 1670, one of the priests officiating in the Diocese of Connor was named Doricus M'Nullog. Shane M'Brian O'Neill, granted, in the reign of James I., in fee, the townlands of Knockaboy and Kinbally, to Evir M'Enully, Donell Grome M'Phelim Carr M'Enully, and James Oge M'Enully. Other Inquisitions find that Evir, son of James Oge, died without issue, before the rebellion of 1641, and that the representatives of the co-partners went into rebellion, whereby those townlands became forfeited, and reverted to the Shane's Castle Estate.

the banks of Braid River ; but because he refused to sell to the Catholics the site of a church, Mr. O'Hara, who had purchased the townland of Cleggan, refused to permit him to divert a river to drive the mill. Mr. Wiley, finding that he could not profitably work the mill, sold it, and its cottages, with their gardens, containing 3a. 2r. 28p., Irish Plantation Measure, to Father Edward Connor, P.P., for £300, reserving an annual rent of £1 10s. 0d. The fee-farm grant was made November 24th, 1853. Father Connor changed the mill into the beautiful Church of St. Patrick's of the Braid, at an expense of £1,000. The church was dedicated by Dr. Denvir, in the Autumn of 1855.

PARISH PRIESTS.

In modern times the districts of the Braid and Glenravel were united under one parish priest, but that does not seem to have been the arrangement about the end of the 17th century : for, in 1704, we find that John MacGinn registered himself Parish Priest of Ballyclug, Skerry and Racavan, which was an arrangement that continued until 1833. The northern portion of the civil Parish of Skerry, or what is now Glenravel, was then attended from Loughguile ; for Walter Linn, who resided in Loughguile, registered himself as Parish Priest of Loughguile, Clough, Kilraghts, Grange of Killagan, and part of Skerry, which constituted a parish conterminous with the modern parishes of Loughguile and Glenravel, and the district attached to the Church of Cloughmills. Father MacGinn (see p. 430), resided at Ballyclug. The more modern arrangement, by which the districts attached to the Churches of Glenravel and the Braid, were united under one parish priest, commenced in 1833, after the appointment of Father Nicholas Crickard.

In the return of the income of the various parishes of the diocese, made, in 1800, to Lord Castlereagh, by the Bishop. The income of the parish of Glenravel is returned at £60 per annum, and that of the parish of "Kert and Braid," at £80 per annum. *Kert and Braid* was then the designation for the present ecclesiastical parishes of Ballymena and Braid. Father Bernard MacAuley had frequently urged Father Alexander MacAuley to accept the charge of the Braid; and it was only in obedience to Dr. Crolly that Father Crickard consented to the union of the Braid with Glenravel. This union terminated after the death of Father William John M'Auley, when Father Mark M'Cashin was appointed Parish Priest of Glenravel, and Father William Dempsey was appointed Parish Priest of the district attached to the Braid Church. The parish priests of the united parishes of Skerry and Racavan will be given when we are treating of Glenravel.

The first Parish Priest of the Braid, or Racavan and part of Skerry, was the Rev. William Dempsey, who was born February 2nd, 1846, in the townland of Coldagh, parish of Ballymoney. After studying in the Diocesan College, Belfast, he entered the College of Maynooth, April 15th, 1862; was ordained in St. Peter's, Belfast, by Dr. Dorrian, November 15th, 1868; was appointed Curate of Lisburn, November 15th, 1868; was appointed Curate of St. Peter's, Belfast, October 1st, 1870; was appointed Parish Priest of the Braid, August 1st, 1878, from which he was appointed Parish Priest of Carnlough, November 1st, 1879.

Father David H. Burke, the present Parish Priest, succeeded Father Dempsey. Father Burke is a native of the Parish of Hospital, in the Diocese of Emily;

studied in the College of St. Mary's, Oscott ; was ordained in Belfast by Dr. Dorrian, September 25th, 1870 ; was appointed Curate of Lisburn in October, 1870 ; was for some time Curate in Ballymena ; was appointed Curate of Duneane, in July, 1871 ; was appointed Curate of St. Mary's, Belfast, at Easter, 1877 ; and was appointed Parish Priest of the Braid, November, 1879.

THE PARISH OF GLENRAVEL.

THE Parish of Glenravel contains the northern part of the civil Parish of Skerry,* viz. : the part north-west of the Quolie River, and the townlands of Carigan, Carrowcowan, Craigdunloof, Craigfad, Dunbought, Drumagrove, Dungonnell, Eglish, Evishacrow, Inshamph, Legagrane, Limavallaghan, Lisnamanny, Tuftarney, Tullykittagh, and Tullynewy, belonging to the civil Parish of Dunaghy, and the civil Parish of Newtown-Crommelin, except the townland of Scotchomberbane.

In April, 1556, Shane O'Neill, Earl of Tyrone, finding that it was for his own interest to assist the English against the Scots, marched into the County of Antrim against the MacDonnells; Gerot Fleming, his secretary, in a letter to Sir Thomas Cusake, describes the march. "The morrow after being Thursday, he rood towards Gallantry (afterwards called Gallenagh), a mile from Edindukarig (Shane's Castle), where he camped that night, in which place he buylded and renywied an old Forte, within which there was a situacon of a house, about buylding whereof he was Friday, Saturday, and till Shundaye at noone, and from thence (having left certaine of his men in the sayde Forte), he removed towards Cloughdonaghy

* The Catholics, who reside within a convenient distance of the temporary chapel, opened in Broughshane, generally go to it, and consider themselves as parishoners of Ballymena.

(Clough), in the Root, and entering into a pase (pass) called Knockboy (near Broughshane), of a quarter of a mile long. The Skottes being redye before him, unawares set upon him, where he killed of them to the number of XX, and the rest were faine to take to the boggs and woodes, and took their praies that afternoone. But that night he camped at Cloghdonaghy aforesaid."

Several Standing Stones still remain in the district—one at the Knockan Bridge, another in the "Grey Stone Field," and a third behind Knockboy House. These seem to lead from the River to the Pass of Knockboy, where the battle just described was fought. This was *Cnock buidhe na braighde*, Knock-boy-na-braide—"the yellow hill of the braide (the neck)," which gave name to a *Cinament*, or territory conferred on the O'Neills, which consisted of the Parish of Skerry.

A small grave of the Pagan period was found, in 1830, immediately in front of the former glebe-house, in the townland of Carnkeeran. The sides of the grave were built of small stones; and in same year, about fifty yards south of the stone-lined grave, there was found a quantity of human bones, some burned and some unburned.

There was a graveyard in the townland of Ballycloughan, in a field which belongs to Mr. Kyle. The field immediately adjoins the townland of Eglis—"the church." It is likely that Ballycloughan—"the town of the village," was formerly a part of Eglis. There was formerly a village in that townland quite close to the site of the church. The well which formerly supplied the village with water, and which was once, perhaps, a Holy Well, yet remains. Mr. Kyle has a portion of an ornamented quern which was found near the site of the graveyard. There is no record of the

church in ancient documents ; human bones and English—"the church," the name of the townland, are the only memorials of its existence.

In the townland of Lisbreen there is the site of an ancient graveyard. This may be the Cluainbroin mentioned by Jocelin, as the place where the two Emerias, the daughters of Miliuc, are interred. One of these seems to have been named Bronach ; she was the mother of St. Colman, of Derrykeigan ; and it seems likely, that from her the townland is named Lisbreen—the *Lis*, or *fort* of Bronach. The site of the disused graveyard is the northwestern angle formed by the stream, which bounds the townland, and by the mountain road from the Braid to Glenravel.

There is some military fort in the townland of Clontrace, but it is nearly destroyed, and there is no tradition regarding it. There was formerly a "Giant's Grave" in the townland of Lisbreen. It consisted of a quadrangular space surrounded by great standing stones, which supported covering stones. It is described as having been surrounded by an immense quantity of small stones, from which it would seem that the monument was once enveloped in a cairn. Much of it was torn away by treasure seekers, and eventually the entire monument, except one of the side stones, now used for a "rubbing post" for cattle, was cleared off by the farmer, in whose farm the monument stood. In 1830, two urns, resting mouth downwards on a flag-stone, and filled with bones and ashes, were found at a short distance to the north-west of a rath in the townland of Killygore. They were found about three feet beneath the surface. A unique bronze scabbard for an iron sword was found in the Crannoge in Lisnacrogher Bog ; it is now in Canon Grainger's extensive collection of Irish Antiquities.

About the year 1858, John Petticrew found under a quantity of stones in his farm in Carncoagh, an oblong hollow space formed of rude flat stones, covered by a large flat slab. In this were discovered a very perfect stone urn and a remarkable lozenge shaped stone implement, but no bones or other remains. The urn and stone implement are accurately represented, both as to form and colour, in the *Ulster Journal of Archæology*, Vol. IX. The stone urn was found mouth upwards, and was probably a vessel which contained food intended for the use of the person whose body was interred in the carn. It is made of red sand-stone, its height is 5 inches, but the cavity in it is hollowed out only to the depth of an inch and a quarter. The implement which is also of sand-stone, is shaped like a hammer, and has a hollow on each side of a very trifling depth.

In 1827, many bones and ashes were found in the townland of Carncoagh, under a large flag-stone. Many bones have also been dug up at the top of the mountain called Carncormac, near where the Trigonometrical station was. A large bronze spear-head, 11 inches long, was found in a flow bog, in the townland of Rathsherry, a very large boss of a shield lay along with it.—*See Ordn. Mem. M.S.*

The Parish of Skerry formed what was called towards the end of the sixteenth century, the Cinament, or territory of Knockboynabrade (Cnoc-buidhe-na-braighde—"the yellow hill of Braide," called so from the hill which gives name to the townland of Knockboy. The word Braid (*Braighde*—"a neck,") is used as the name, both for the Parish of Skerry, and for the river, which flows through the valley between the Parishes of Skerry and Racavan. This valley, Dr. Reeves thinks, is the one, to which Colgan refers, in the following description :—"It is now called Braige-Dercan, and is in

the Barony of Antrim and the Diocese of Connor ; it was formerly named *Glann-fada-na-Feine*, *i.e.* “the long valley of the Fenians.” It is remarkable that the great Moat of Drumfane, which we have seen at p. 412, signifies “the fort of the Fenians,” lies at the west end of this long valley. All the lands of the *Cinament of Knockboynabrade*, and those of the *Tuogh of Muntermurigan*, which contained the civil Parishes of Racavan and Glenwhirry, were conferred by James I. on Shane MacBrian O’Neill, except the four townlands which belonged to the Bishop of Connor. Dr. Colville obtained from Lady Rose O’Neill, a lease in perpetuity of all the lands in Glenwhirry, and the larger part of the lands of the Parishes of Racavan and Skerry, at the annual rent of £5. This grant included all the lands of the Parish of Skerry, except the four townlands which she held under the See of Connor, and the townlands of Aghacully, Ballylig, Little Ballymena, Carncoagh, Carnkeeran, Clontrace, Killygore, Longmore, Pollee, Quolie, Rathkenny, Slane, and Tullymore, and all the lands in the Parish of Racavan, except the townlands of Aghnadore, Ballyligpatrick, Upper Broughshane, Creevamoy, Drummuck Dunaird, Kilnacolpagh, and Lisnamurrikin, which still belong to the O’Neill estate. Dr. Colville’s interest under this grant passed to his great grand-daughter, Alicia Colville, who married Stephen Moore, afterwards Viscount Mountcashel. The Colville estates, then belonging to her great-grandson, the Earl of Mountcashel, were sold in Belfast in 1851, by the Commissioners of Encumbered Estates. At that sale the townlands of Kenbilly and Knockboy (1138 acres, rental £697 11s. 5d.,) were purchased by Mr. Fulton for £13,000 ; Correen (673 acres, rental, £149 18s. 3d.,) by Mr. John White, of Whitehall, for

£3,150; Ballycloughan and Eglish (1002 acres, rental, £497 6s. 3d.,) by Mr. Fulton for £8,650; Lisnacrogher (403 acres, rental, £252 14s. 4d.,) by Dr. Young for £4,000; part of Rathsherry (106 acres, rental, £49 14s.,) by Mr. R. M'Cane, of Ballymena, for £1,025; Islandtown (194 acres, rental, £111 2s. 8d.,) by Mr. D. Kelly, of Magherafelt, for £1,900; Martinstown (188 acres, rental, £16 11s. 11d.,) by Rev. Malcolm Orr for £1,450; Lisbreen, Lisbreen Half Quarter, and Legnagooly (383 acres, rental, £167 7s. 11d.,) by Mr. C. Lanyon for £2,800; Knockanully (480 acres, rental, £176 18s. 1d.,) no bidders; Brae and Islandnabrackey (310 acres, rental, £26 9s. 10d.,) by Mr. Sweeting, an English Solicitor, for £1,025; Crooknahaya, otherwise Ballsallagh (421 acres, rental, £69 6s. 8d.,) by Mr. W. Campbell, of Coleraine, for £1,050; Ballsallagh (1214 acres, rental, £125), by Mr. W. Orr, Solicitor, Ballymena, for £2,400; Cleggan (1606 acres, rental, £32 11s. 9d.,) by Mr. O'Hara, of Ballyrowan, near Ballymena, for £3,200; Kilcairn (968 acres, rental, £138 9s. 3d.,) by Mr. J. W. Fulton, of Stillorgan, for £2,100; Aghafatton (211 acres, rental, £129 12s. 1d.,) by Mr. Wiley, of Trinity College, Dublin, for £1,925; Ticloy (100 acres, rental, £110 5s.,) by Mr. John Graham, of Ballymena, for £2,300; Lower Broughshane (annual rent, £192), was purchased by Mr. Thomas Casement for £3,500; Tamnybrack, or Tamybuck (1480 acres, producing an annual rent of £439 16s. 3d.,) by Mr. Lanyon at £6,900; Antenanen (451 acres, rental, £46 18s. 10d.,) by Mr. J. Patrick, of Broughshane, at £900; Buckna (1596 acres, rental, £361 12s. 3d.,) by Mr. J. Smith at £550; Racavan, Cloughinary, and Ballygelly (2,725 acres, rental, £250 13s. 9d.,) by Mr. W. Moore, of Ballyconnolly, at £4,200; Rooghan (651 acres, rental, £300

9s. 2d.,) by Dr. W. Young, of Ballymena, at £5,400; Ballynacaird (1746 acres, rental, £411 3s. 3d.,) (By Mr. W. Watson, of Belfast, at £5,300. The following townlands in the civil Parish of Racavan which belonged to the Mount-cashel estate, though they were advertised for sale, were not sold on that day:—Douglas, Drumleckney, Lisnahilt, Rathkeel, and Shillnavogy.

About the year 1863, an urn was found bottom downwards, in the townland of Bellsallagh; it was 9 inches deep, 5 inches across the bottom, and $7\frac{1}{2}$ inches across the mouth. Around it was found a quantity of fine earth mixed with ashes; it contained fragments of large burned bones.

Dungonnel Fort stands at the head of what appears to have been once a small lake. On the eastern shore of this dried up lake rises an isolated rock, which is crowned by the interesting stone fort, which rises over one of the branches of the Ravel River. The fort is now much dilapidated. There are traces of a way to the summit neatly built up on each side with large blocks of stone, without cement. There is a cave within it, entered apparently from the top, but it is now choked up with rubbish.

In the townland of Cargan there is a small graveyard fenced round with loose stones and containing not more than a rood of ground. It is seated in a small fertile holm beside the River Ravel. The ancient graveyard contains the grave-stones of Dowds, O'Raw, Campbell, Gribben, Scullion, Gillen, and some other families of the vicinity, but there is no trace of the ruins of the church. Near it is a Holy Well, at which Stations were formerly held, but they are long since discontinued, and, even the name of the patron saint is forgotten. A fair was formerly held here from an old date, but it was discontinued more than a century ago. The

ancient name of the place *Descart* has been preserved by tradition. The *Terrier* enters, among the lands belonging to the Bishoprick of Connor, "In Deserta Vera nighe Skerrie, the temporalities of two townes," and the name of Sir Randal M'Donnell is entered in the margin as tenant of them. These townlands are omitted in the list of see-lands returned in 1622, but Jeremy Taylor, then Protestant Bishop, compelled the Marquis of Antrim to surrender them and to take out a lease for sixty years under the Bishop. The two townlands are Cargan and the adjoining townland Dunggonnell. Dr. Reeves supposes that Descart may be "the Church of *Queur*" (perhaps some corruption of Cargin), which is valued at £5 in the *Taxation of Pope Nicholas*, and which occurs in that roll immediately after the Church of "Donaci" (Dunaghy.) The Martyrology of Aengus, on the 7th of May, commemorates—

"Mochuaroc with Breccan, two champions the purest,
Loved Christ the dearest in Daire-Eachdroma."

A note in the *Leabhair Breac* says, "with Breccan, *i.e.* of Echdrunn Breccain on the confine of Dalaradia and Dalrieda," a position which, as Dr. Reeves remarks, corresponds very accurately with that of Deschart, which is close upon the stream dividing the two territories. Dr. Todd, *Book of Obits of Christ's Church*, p. LIX., says that Breccan was the son of Saranus, the chieftain, who opposed St. Patrick in Dalaradia, and incurred the malediction of the saint; notwithstanding which, says Colgan: "non caruit progenie sancta." Of Mochuaroc, the Martyrology of Donegal says that Ciarog is of the race of Ciar, son of Fergus, son of Ros, son of Rudhraighe. A large Standing Stone, which, perhaps gives name to the townland of Cargan (Carraigain, "a small rock,") is near the ancient graveyard.

In the townland of Evishacrow, there were formerly many Boley Houses, the foundations of which were removed by the late Mr. Benn in the course of improvements at that place. They were built of sods upon a foundation of earth and stones, and were thatched with heather. They were used in comparatively recent times by the poorer class of people, who, during the summer time, resided in them, and grazed their cattle upon land, which no person appears to have claimed. Mr. Benn, in a communication, published in the *Journal of the Kilkenny Archæological Society*, 1861, gives an account of the antiquarian remains discovered in the vicinity. In Evishacrow an urn was found containing fragments of calcined bones which seemed to have belonged to a man of great size; pieces of the skull were of extraordinary thickness. The urn is about 12 inches deep, 10 inches wide at the mouth, and 5 inches wide at the bottom. It was once glazed and is ornamented with lines and lozenges. It was found with its mouth turned downwards. An urn had been found some years previous, near the great Standing Stone in Cargan, and another in a bank overhanging the Ravel River, where it was observed after the waters had washed away the soil. Among the finds were two fine bronze spears; one gold brooch set with glass, or enamel; silver pennies of Edward I. or II.; many beads, some of a large size, two of which are dumb-bell shaped without any perforation for a string; flint arrow-heads; stone hatchets; one of which was nearly a foot long and four inches broad, finely polished and neatly made. Mr. Benn adds, marks of old cultivation appear in occasional spots; these consist of ridges of great breadth, and the furrows very deep, at one of these places a wooden spade about three feet and a half long was found.

The Ravel River, called in Irish *Freaghabhail* (Frawil), was the boundary between Dalaradia and Dalariada from Ballsallagh to Glaryford, where it unites with the Main Water, and continues the boundary till it reaches the village of Cullybackey. It rises by several streams, one called the Dungonnel River, was, perhaps, considered the true source, as it still separates the baronies of Kilconway and Lower Antrim. A second stream which is now called the Ravel, rises in a small lake, *Agan-na-Munican*, on the Mountain of Slievane. A third stream is the Skerry Ravel, which is the largest of those that have their source in the mountains. It rises between the head of Skerry Mountain and Slievenamaddy, and is by some, thought to have been the original Ravel, as the mountain, down which it flows, is called Skerry Ravel. The true source seems to be the lake on Slievenanee; this mountain rises to the height of 1782 feet above the level of the sea, and from its sides spring the Ravel, Glendun, and Bush Rivers.

In a bog in the townland of Lignamanny are the remains of a circle of Standing Stones, with the traces of a cairn a little to the east of them. The civil Parish of Dunaghy abounds with Standing Stones; four remarkable ones stand in Lignamanny, the longest is six feet long, and is situated in a loose stone wall, or fence; these four stones are in a straight line. A large stone lies prostrate, distant from these, 100 yards S.E. A stone 8 feet high stands 140 perches N., which from its great height is a very conspicuous object. A Standing Stone is in Tullykittagh Upper, another is at the foot of the hill, on which stands Dunbought Fort. It is a generally received tradition in this part of the country that Standing Stones were erected to guide travellers, and, it is remarkable that the ancient "bridle roads" passed

near them.—*See Ordnance Memoir, MS.* It may not be improbable that some of them were set up as funereal monuments; for it may be, that the ancient Irish, like the ancient Romans, interred their dead along their great roads.

A farmer named Alexander M'Donnell, in the townland of Lignamanny, has a stone cross called "Cross-ni-naghan." It was brought from the Highlands of Scotland by his ancestors to the Parish of Layd, where the family first settled, and it is now preserved as a family relic. It is 4 feet 3 inches long and 6 inches thick; for 2 feet eleven inches from the foot it is 10 inches broad, but at the top it widens into a circle of 1 foot 4 inches in diameter; and into this circle is cut a cross.

A group of ancient monuments stood very close to one another in Tullykittagh and Lignamanny. In Tullykittagh Upper, on the side of a heathy hill, there is a *Cairn* of small stones, set round at the edge with larger ones; in the centre of it is a large stone resting on two supports, under which, probably, the urn was placed, but the cairn has been sadly defaced by treasure seekers. In the same townland are the remains of a cairn, containing in the interior the side stones of a "Giant's Grave." All the small stones of the cairn and the smaller stones of the "Giant's Grave," have been removed for building purposes. The stones that remain are overgrown with heath. Two other "Giant's Graves," which were at a little distance from that already mentioned, have been completely destroyed. The stones of one have been worked into the stone wall, or fence, which now runs through its site, and a farm-house is built on the site of the other. In Tullykittagh Upper, and close to the boundary of the civil Parish of Newtown-Crommelin, there

were two small cairns, one 22 the other 18 feet in diameter, both have been ruined by treasure seekers.

In the townland of Dunbought there are two *raths*, or forts ; a drawing of the great fort is given in Mason's *Parochial Survey*, Vol. 1. It stands on a very high rocky hill, almost inaccessible, except at one point ; it appears to have been at one time encircled by three ditches, the outer one with the exception of a small portion has disappeared. There was once an artificial cave, or gallery in the rath, but it is now destroyed and the stones taken away. The hill rises to the height of 70 feet ; it is said that a castle once stood in the fort, and the remains of lime and mortar were found in it. See *Ordnance Memoir MS.*

The civil Parish of Newtown-Crommelin consists of the townlands of Skerry East, Skerry West, and Scotch-Omberbane. There is a very conspicuous Standing Stone in Skerry, nearly opposite to the Glebe House, and about 28 yards south of the road from Clough to Cushendall. It is six feet high, three feet broad. There was formerly in this townland a small *rath*, which was all dug away by Thomas Russell, in whose farm it was. In digging the foundations of the bridge, in 1836, at the Village of Newtowncrumlin, there were found lying under a stone, two gold ornaments, "for the wrist and neck." They were sold in Ballymena.

Newtown-Crommelin was erected in the townland of Skerry, or more correctly Skerry-Ravel,—'the rock over the Ravel,' by Nicholas Delacherois Crommelin, who planted a Colony of Protestants, whom he brought principally from his estate in the neighbourhood of Donaghadee ; the little parish was formed, which comprised 3445 acres that had been detached from the Parish of Dunaghy ; a glebe house was built in 1831, and a church about the same period ; still the colony

was not a success, and the dispirited colonists travestied the ancient name of Skerry-Ravel into 'Scare-the-devil,' which they thought would be descriptive of a place that had so much disappointed their hopes.*

* The village obtained some celebrity from the consequence of the following letter, written by the Rev. Bernard M'Auley, P.P., Ballymena :—

“ To the Editor of the *Northern Whig*,

“ Dear Sir,

“ Some days since having obtained a sight of the *News-Letter*, I observed an account of a number of gentry,—the very essence of loyalty—met at Carrickfergus, to celebrate the return of the worthy members for this County. After toasting each other successively, they, in the overflowing of their kindness, in their wish to give a lift, at the Castle, drank the health of N. D. Crommelin, Esq., and success to his improvements in the County of Antrim. Now, sir, for any person of common sense, at all acquainted with the site of what they are pleased to term this gentleman's improvements, and call them such, would be to libel the county. The scheme of planting a colony here was the most Utopian that could be well imagined. However, if these gentlemen have their improvements, the praise is wrong bestowed ; inasmuch, as the farmers and dealers for 15 miles round, who supplied the Colony with food, &c., have never yet settled with ; and so far from this gentleman wishing to become, in reality, the proprietor of the Colony. he litigates the most trifling debt, due for meal or potatoes, and appeals from the decisions of our inferior Law Courts, to deter the farmer by the greatness of the expense from pursuing him further.

“ I am Sir, your very humble servant,

A Small Farmer.

Cushendall, 3rd July, 1826.”

Francis D. Finlay was indicted at the July Assizes, held in Carrickfergus, for publishing this in the *Northern Whig*. Mr. Staples, K.C., appeared for Mr. Crommelin ; Mr. Scriven, who conducted the defence, said :—“ Mr. Crommelin has chosen to enter into speculations, the most visionary in theory, and unsuccessful in practice that can well be imagined. He has purchased a tract of land on the top of a wild and craggy mountain—one of the wildest in this part of Ireland. This barren and inhospitable region having

CHURCHES.

In the times of persecution, Mass was celebrated on a large stone, called Carncormack, on the mountain of Knocknahay. There was a favourite mass station at the Butter Stone ; and another in the field to the west of the present Church and Graveyard. In this field some daring parish priest, probably one of the M'Henry's, ventured, even before the year 1758, to erect a little chapel, which Father Alexander M'Auley, early in the present century, replaced

been purchased, inhabitants were found necessary to commence the work of colonization. But what description of inhabitants were procured? Not men of substance and capital, but beggars from all parts of the country flocked to it. Habitations were erected, and these wretched colonists supplied with food and instruments for agricultural pursuits : they were kindly treated, and the operations of the Colony went on flourishingly during the summer months ; but when winter came they found the bitter air of this barren mountain, not congenial to their health, and they went off, carrying with them everything that was moveable, in or about their houses. However, next Spring, when the snows and the dense clouds had passed away for a season, a fresh parcel of wanderers found their way to this new colony. Mr. Crommelin began now to discover the difficulty of supplying each successive tribe with food and fresh implements of husbandry. His property was wasting away in the undertaking ; he had contracted debts on behalf of the colony, and he was compelled to apply for assistance to several public bodies." (Mr. Scriven was here interrupted by Baron M'Clelland, who said he could not permit Counsel to enter into the history of private transactions. Some time after the Jury had retired the Foreman inquired from his Lordship, *whether, if the Jury were satisfied of the truth of the statements made in the letter of a "Small Farmer," it would make any difference in their decision?* His Lordship replied, "You are not allowed to judge whether the statements were true or false. If they were as true as the Gospel, still it is a libel before the court." The Jury then returned a verdict of *Guilty*, and Mr. Finlay was sentenced to be imprisoned in the County Gaol for three calendar months. In consequence of this the publication of *The Northern Whig* was suspended from August 24th, 1826, till May 3rd, 1827.

by another very humble structure erected in the present graveyard. Father Nicholas Crickard, on the site of the second chapel, erected the present church, which Dr. Denvir dedicated under the Invocation of St. Patrick, on the 25th of October, 1840. The Sermon on the occasion was preached by Father George Crolly.

PARISH PRIESTS.

The districts constituting the present parishes of the Braid and Glenravel were, as we have already seen, united, until recently, under one parish priest ; but that arrangement was not in existence at the commencement of the Eighteenth Century ; for in 1704, the Rev. John MacGinn was registered (see p. 430), as Parish Priest of Ballyclug, Skerry, and Racavan ; or in other words, the Braid was united with Crebilly, while, at the same time, Glenravel was under the spiritual care of the parish priest of Loughguile. In 1704, Walter Linn, 54 years of age, and resident in Loughguile, registered himself as "Popish Priest" of Loughguile, Clough, Kilraghts, Grange of Killagan, and part of Skerry—so that his parish extended over the parishes of Glenravel and Loughguile, and the district attached to the Church of Cloughmills. The bailsmen of Father Linn were Richard Horsman, of Belvidere, near Carrickfergus, and T. Stewart, of Ballymoney ; each of whom bailed him in £50. It is remarkable, that while Father Linn resided in Loughguile, Father MacGinn resided in Ballyclug ; and there would seem to have been no priest resident in Racavan or Skerry. It is probable that this inconvenience was obviated by the Franciscan Friars, who, at that period, resided in the houses of the farmers ; and there was no part of the diocese considered more safe, than Glenravel, for such outlawed men.

Patrick O'Mulderg, the Vicar General, testifies in a document preserved in the St. Isidore Collection, that he held a chapter of the Diocese in Glenravel, on the 6th of May, 1665, and that he there investigated the question, whether or not, the Dominicans had formerly been accustomed to officiate in Lower Clanaboy; and that he found that the Dominicans (belonging to the Convent of Coleraine), had not officiated beyond the River Bush. Father Linn, in 1704, was 54 years of age; he had been ordained in the County of Down, in 1673, when he was 23 years of age, by Dr. Daniel Mackey, Bishop of Down and Connor. He was living in 1720; for we find him returned in the Rent Roll of Lord Antrim for that year, as tenant for the townland of Moneyneagh, in the Parish of Loughguile, which he held under the Earl, subject to "a duty of a mutton when demanded"—*See Rent Roll, as published by Mr. Hill.* We do not know when Father Lynn died, nor do we know the name of his successor.

About the year 1745, Father Patrick MacAuley was appointed Parish Priest; under him the parish was of the same extent that it continued until 1832; but we do not know when Loughguile was separated from it; perhaps at the death or during the old age of Father Linn. Father MacAuley was a Friar, probably a Franciscan; he certainly was not a Dominican, as he is not mentioned by DeBurgo. He was a brother of Father Neal Boy MacAuley, Parish Priest of Glenarm; he died about 1760, or later, and was interred at Bonamargy. His memory was fresh in the traditions of the people about thirty years ago; he was commonly called "Bullyvater." The late Father MacAuley, of Downpatrick, had a chalice which belonged to him.

Father Bernard M'Henry, a Dominican, officiated, about

this period, in Glenravel. He entered the order in 1717, and completed his studies at Holy Cross, Louvain. DeBurgo tells us, that, after returning into Ulster, he laboured zealously in preaching the Gospel, and was instrumental in converting many to the faith; but the scene of his most arduous duties was Scotland, where, for a long series of years, the Missionaries Apostolic indefatigably discharged their duties with the greatest fruit. In 1751, he addressed a letter of petition, praying, that the religious might not be obliged to live in convents, nor to wear their religious dress. He was elected, May 4th, 1734, Prior Provincial of his Order. In 1749, June 17th, he was re-elected to that position, and to the Perfecture of Theology. In 1756, he was Prior of Coleraine, but he really resided in Glenravel Parish, of which he was a native* and where he officiated during a long period of his life. He died at Drogheda, on the 15th of August, 1757, in the convent of his Order.

About this period Father Patrick M'Henry, a nephew of Father Bernard, was officiating in Glenravel; he was also a Dominican, and an alumnus of the Convent of Coleraine, in which he made his profession in 1741, being then in the 27th year of his age. He afterwards proceeded to Lisbon, where he was staying in 1755, when the great earthquake occurred, being then Procurator of that House. He is mentioned, by DeBurgo, as one of the friars of Coleraine, in 1756, and again in 1760, when he was in the 46th year of his year, and in the 19th of his profession. After the death of Father Patrick MacAuley, the parish was conferred on

* Father MacHenry, an Irish Dominican, who was a Missionary in the Highlands, in 1726—*Dr. Gordon's Scotichronicon and Monasticon*, Vol. I., p. 632—probably belonged to the same family. The name is commonly pronounced in County Antrim, M'Kendry.

Father Patrick MacHenry ; and it was to him the suspensions were sent, in the year 1773, for the deprivations of O'Doran and Neeson. In 1792 the Broughshane Volunteers, under Captain William Duffin, attended Mass at Glenravel, where they "made a solemn declaration of their principles and good intentions towards their Catholic brethren,"* and were hospitably entertained by "the Friar" and his Congregation.—*Northern Star*, April 28th, 1792. Father MacHenry died about 1796, and was buried in Loughguile. For some time before his death he was assisted by the Rev. John Fanning, a native of Corkey, in Loughguile, who afterwards became Parish Priest of Loughguile.

After the death of Father MacHenry, the parish was administered, for a short time, by Father George Morris, a native of the Parish of Duneane, who had been ordained, in 1789, by Dr. Hugh M'Mullan, in Erinagh. On that occasion there were eight priests ordained ; among whom were Father Peter MacMullan, afterwards of Rasharkin ;

* The Volunteers are a very overpraised body ; until they merged into the United Irishmen they generally excluded Catholics from their ranks ; and, in consequence, the Catholic body, with few exceptions, continued unfriendly towards the Volunteers. On the 18th of January, 1793, a carman, coming from Dublin, with arms for the Buckna Volunteers, Captain John Gordon, was robbed of his charge, near Jonesborough, by a body of "Defenders," though he kept calling out that they belonged to their Protestant brethren, who had lately attended Mass at Glenravel.—*M'Skimin's Annals of Ulster*. Many of the volunteers became, in the hour of danger, yeomen. A party of the latter body, in the vicinity of Broughshane, entered into a conspiracy to make a midnight attack on the unoffending Catholics of Glenravel, for the purposes of murder and plunder ; fortunately, however, the conspiracy was detected and prevented by Mr. White, of White Hall, whose memory the Catholics of Glenravel to this day venerate, for his humanity and courage on that terrible occasion.

and Father Patrick Gribben, afterwards of Glenravel. Father Morris was appointed to Glenarm in 1798.

Rev. Patrick Gribben, a native of Magheralagan, in the civil Parish of Down, was appointed in 1798; he was ordained at Erinagh, by Dr. Hugh MacMullan, in 1789. There was a "Rev. Patrick Gribben," who had been in Carrickfergus Gaol for rebellious practices, and was enlarged in 1803,—See *M'Skimin's History of Carrickfergus, 3rd Edition*—but there is no tradition that Father Gribben, of Glenravel, was implicated in the Rebellion. He died in 1803.

Father Alexander MacAuley was appointed in 1803; he was born in the neighbourhood of Broomhedge, near Lisburn. During his long incumbency he conducted himself so quietly, that history and tradition have little to record about him, except, that he built a chapel, which has been replaced by the present Church of Glenravel, where he was buried in December, 1832, in front of the present altar; his grave is covered by the seats.

Father Nicholas M'Crickard, or Crickard, was the next Parish Priest; he was a native of the parish of Ballykinlar; he entered the Rhetoric Class, in the College of Maynooth, on the 22nd of August, 1821; was ordained by Dr. Murray, on the 20th of May, 1826. After having officiated as Curate, in Ballymena, and in Kilmegan, he was sent as Administrator of Glenravel, on the 12th of June, 1832, and was appointed Parish Priest, after the death of Father MacAuley. During his incumbency in Glenravel he was appointed Dean of the Diocesan College, and Chaplain of the Belfast Workhouse. He was appointed, on the 20th of August, 1843, Parish Priest of Saul,* where he died, April 1st, 1882.

The next Parish Priest was Father John O'Neill. He was a native of the Parish of Upper Mourne; was ordained by Dr. Patrick MacMullan, in Downpatrick, in Advent, 1812. After officiating as Curate in several parishes, he was appointed Parish Priest of Glenarm, in 1825, from which he was appointed Parish Priest of Kilmegan, in 1831; he resigned Kilmegan early in 1843, and was appointed to Glenravel in August of that year. He resigned the parish in 1848.

The next Parish Priest was Father Edward Connor; he is a native of Ballynoe, in the Parish of Bright, and an elder brother of the Rev. Hugh Connor, P.P., Kilcoo. After having completed his studies in the College of Paris, he was ordained in Belfast, by Dr. Denvir, on the 5th of May, 1842, and was appointed Curate of Lower Ards, May 22, 1842, from which he was appointed Parish Priest of Glenravel, on the 1st of October, 1848. He was appointed Parish Priest of Inch, Kilmore, and Killyleagh, on the 14th of October, 1856.

The next Parish Priest was Father William John MacAuley.† Father MacAuley (a nephew of the Very

* Father Crickard was succeeded in Saul by Father Patrick M'Cartan, P.P., Ballygalget (see Vol. I., p. 419), and Father Peter M'Gorrian, P.P., Ballintoy, was appointed to the Parish of Ballygalget.

†; Father MacAuley was a gentleman of very extensive information, and contributed much to develop the latent mineral wealth of his parish. J. Fred. Hodges, Esq., Jun., F. Inst. Ch., in a paper on the Iron Mines of Ulster, gives the history of the commencement of the mining operations, which have been the means of reticulating Glenravel with railways. From the paper we learn, that about 1843, Mr. Crommelin, the proprietor of Newtown-Crommelin, sent a specimen of iron ore to Professor Hodges, for examination, and shortly afterwards erected a furnace to smelt the ore with coke prepared from turf; but he was unable to separate

Rev. Bernard MacAuley, P.P., Downpatrick) was a native of Ballymena. After studying in the Diocesan College, Belfast, he entered the Rhetoric Class, in the College of Maynooth, on the 25th of August, 1843; was ordained in the College Chapel, on the 2nd of June, 1849, by Dr. Murray. He was appointed to the Curacy of Drummaul and Antrim, which parish he administered after the death of Father Curoe, until the 14th of October, 1856. when he was appointed to Glenravel. In 1877, he resigned a portion of the civil Parishes of Dunaghy and Dundermot, in order that the newly constituted Parish of Dunloy and

the metal from the *Scoria*; and the works had to be abandoned. Mr. Edward Benn, even before 1843, had forwarded to Professor Hodges specimens of ore, and after the closing of Crommelin's furnace, he showed a sample of ore found on his property, on a mountain, called in the Ordnance Map Slieve-na-Neerin, to Dr. Buchan, a Scotchman, who pronounced it a first-class sample of pisolithic iron ore, for which he would give 10/- per ton. "On hearing this Mr. Benn directed a tenant of his, one John M'Alister, who was a blacksmith by trade, in the village of Legagrane, to try and smelt the sample; this M'Alister accomplished by imitating the ancient Irish ironworkers; the only difference being that he employed charcoal from peat instead of from wood. The small pig of iron thus produced was taken by Mr. Rowan to his foundry, where it was given to a skilled nailworker who knew nothing of the circumstances. This man returned the iron to Mr. Rowan in the shape of a nail, and at the same time remarked that it was as good a sample of Swedish iron as he had ever worked. It remained for the late Pat. Doran,* so well known to the mineralogists of Great Britain, to point out the exact position of the immense beds of rich metalliferous rock,

* Pat Doran, commonly called in his native Parish of Lower Mourne. "Diamond Pat," was surpassed by few in a practical knowledge of the geology and mineralogy of Ireland. He had a pension of £25 from the Ordnance Department, and Lord Beaconsfield, through the exertions of Lord Enniskillen, obtained for him from the Queen £100, "in consideration of the eminent services he rendered to the sciences of Geology and Mineralogy." On the 29th of July, 1881, the remains of Pat Doran, after a life of one hundred years, four months, and nine days, were consigned to the graveyard attached to the Catholic Church of Glassdrummond, near where he was born.

Clough Mills might be more conveniently arranged. He died on the 10th of May, 1878, and was interred in Glenravel Cemetery. A Celtic cross over his grave bears the following inscription :—

“ Orate pro anima Revdi
 Gulielmi Joannis MacAuley,
 Qui, postquam annos fere XXII. hujus
 Parœciæ parochus fuit, anno
 Salutis Reparatæ MDCCCLXXVIII., ætatis
 Vero suæ LIII., sacerdotii autem XXIX., die
 Sexto Idus Maias, bonis operibus plenus
 Ac Sacramentis ecclesiæ recreatus,
 Placide obdormivit in Domino.
Requiescat in Pace.

After the death of Father MacAuley the Parish was administered for some months by his curate, the Rev Daniel J. Clarke. The civil Parish of Racavan and the south-west part of Skerry, were severed from Glenravel, and constituted into a separate parish, to which the Rev. William Dempsey

which exist on the Glenravel property. It is stated by a writer in the “Dublin University Magazine” that the Rev. Mr. Macauley, P.P., of Glenravel, was the first to discover these iron beds while rambling over the hills; but such is not the fact, as the above is the correct account of the discovery, though Mr. Macauley, as I shall have occasion further on to show, took a very important part in the introduction of these ores into the market. Doran brought to Mr. Benn large samples from the beds discovered by him, which were on the same mountain as that on which the rich sample out of which the nail was manufactured had been found—a basaltic elevation which rises to the height of 1800 feet above the sea, and known, as I have stated, by the name of Slieve-na-Nerrin—though the ancient name of it, and yet applied by the old inhabitants, is “Slieve-an-Eerin,” or “the mountain of iron,” a name derived from the knowledge among the people in ancient times, that it was rich in iron. Though numerous were the inquiries regarding these iron beds, and many the offers made by Mr. Benn to well known ironworkers to get them to commence operations in raising

was appointed (see p. 453), and the Parish of Glenravel was conferred on the Rev. Mark M'Cashin.

Father Mark M'Cashin (elder brother of Father Daniel M'Cashin, Diocesan Inspector of Schools) was born in the townland of Corbally, Parish of Down, on the 23rd of December, 1843; studied in the Diocesan College, Belfast; entered the Rhetoric Class in the Irish College, Paris, in February, 1863; was ordained by Dr. Dorrian, in St. Peter's, Belfast, on the 8th of September, 1867; was appointed Curate of Newtownards in December, 1867; Curate of St. Mary's, Belfast, May 6th, 1868; Administrator of St. Joseph's, Belfast, August 1st, 1872, from which he was appointed Parish Priest of Glenravel, on the 27th of September, 1878.

the ore, no one could be induced to make a beginning until an English gentleman, Mr. James Fisher, of Barrow-in-Furness, who was then living at Claggan, a few miles from Glenravel, heard from the Rev. Mr. Macauley of the discovery, and was shown by that gentleman samples of the ore found by him at the place pointed out to Mr. Benn by Doran on Slieve-na-Neerin. So much impressed was Mr. Fisher that he had an interview with Mr. Benn, to whom he was introduced by Mr. Macauley, and from him he obtained leave to visit the mine, after which he was so fully convinced of the great value of these deposits, that he requested Mr. Benn to grant him the right of search over the mountain for a certain time. That gentleman, who was ever ready to benefit the country, at once consented to do so."—For an account of iron ore at Toome, see p. 379.

APPENDIX.

Vol. II., p. 203, Parish of Holywood, add : The following is preserved in manuscript in Trinity College, Dublin, among the *Depositions* of 1641. It is bound up by some mistake in the volume marked *County of Antrim*, hence it was omitted at its proper place :—

“THE EXAMINATION OF DANIELL MACTHOMAS O’GILMORE, of Ballynahince (Ballynahinch), taken by mee, 28th of April, 1653.

“AMBROSE BEDELL.*

“The examinat saith, that about the 25th of 10ber next after ye rebellion he had been living at Ballydavy in ye Countie of Down, together with 11 families more, that lived about his father’s house, the chief of whom was one Brian Boy O’Gilmore, who being of the Lord of Clanaboy’s tenants had warning for himself and what others he could gather up, that they should goe to do service upon the enemye ; through which accordingly the said Brian did bring with him 7 or 8 more others, as many as were able to march forth. Upon which skirmish the party encountered with the enemy, the said Brian was left for dead, having received upwards of 15 wounds ; though examinat further saith, that a party of horse of the Scottes, the next day, going to the place where the skirmish had been, found the said Brian O’Gilmore, with breath in him, and brought him to Killaliagh (Killeleagh), where in process of tyme he recovered, and not many weeks after he was taken by the Scottes prisoner, and they carried him to Bangor, where he died. The Examinat further saith that about 8 days before Candlemas, next after said skirmish, he had some 4 stacks af corn to carry to the mill, and desired one James Johnston, the younger, being a near neighbour of his, to go with him to the mill, who consented to go with him, and as they were going the said Johnston bid the deponent say that the corn was

* For some account of Ambrose Bedell, see p. 388 and 389.

the said Johnston's, and when they came to the mill doore they threw down the corn, and then the Examinant asked the said Johnston whether he would go home or not, but the said Johnston answered and said he would not, but said he would keep one of his horses. In the evening of the same day the Examinant did see the said Johnston with about 8 men more in his company coming home ; of which there was one John Crafford, of Craffordsburn, William Pamor, Sandy Dobbin, the younger, John Watt, the names of the others he knew not. The Examinant further saith that one James Johnston, the elder, father unto the aforesaid James, the younger, and one Andrew Hamilton, of the forte, warned all, or most of the country thereabouts, to come to Ballydavy, which accordingly a great number of them came that evening, and divided themselves into the several houses of Brian Oge O'Gilmore, aforesaid, and his neighbours, alledging that they were come for to save the said houses from plundering by the Lord Montgomery's horsemen, who were to come that night to that purpose ; but about midnight they began to . . . the inhabitants, and about two hours before day the foresaid Andrew Hamilton went out the said Brian Oge O'Gilmore's house, and shot off his pistol into the said house, upon which the Scottes, which were now within, began to kill all ye Irish who were in the houses, and killed to the number of 73 persons, men, women, and children ; in the time of which killing, the Examinant foresaid ;being informed, by one Sandy Wilson, that there was a hole broken in the end of the house that night, through which ye said Sandy sent forth ye Examinant's father before him. The Examinant having escaped through the hole, hid himself at the lower end of a garden, for ye space of half an hour, hearing them killing all his friends in the houses, and he then fled to the front of James Johnston's house, where he found none but a boy about ye age of 14 years ; the which boye immediately attacked Examinant with a short pike, round at end, but the Examinant put by him many trusts made at him by ye said boye. In the mean tyme the foresaid James Johnson, the younger came into the house, unto whom the Examinant fell down on his knees and entreated him for to save his life for God's sake, but he, for the present, made to the Examinant no answer, yet he did permitt this Examinant to stay there with him and his father for the space of three days, and then the said Jonston bid the Examinant to go to the Irish, and offered him some bread to carry with him, but the deponent, by much entreaty, got the said James Johnston, the elder, to go with him to the houses where the slaughter was done, and there the Examinant

fell to bury his kindred, and buried seventeen of them when the said Johnston left him, and when the Examinant had done he returned to the said Johnston's house, where he agreed with two Scotchmen for to go with him, his mother, and his brother (who got 7 wounds), to the Ards. The name of one of the said Scotchmen was Andrew M'Volben; the other's name he knoweth not. The Examinant furthermore saith that his father having escaped, through the hole aforesaid, did hide himself for three days in a moore, near Holywood, where, being found, was delivered a prisoner to one Robert Jackson, Constable in the Parish of Holywood, aforesaid, the which Constable carried him before one Captain Alexander Hamilton, who gave the said Constable directoins to carry him to the prison of Bangor, but on his return homeward the said Jackson killed Examinant's father, on the moore of Dundonnell, as he, the Examinant, was informed whilst he himself remained in the house of James Johnston, the elder aforesaid,

These are the names of as many of the Murtherers who were att the Murther aforesaid, and are known unto the Examinant:— James Rowan, the now Constable of Bangor; Abram Adams, of Carnmoney; William Rowan, *de eodem*; Robert Marner, *de eodem*; Thomas MaGill, *de eodem*; John Magill, of Ballyrobert; Andrew Scott, *de eodem*; the Constable, Macin Maccollagh, in the Ards; Andrew Scott, Jun.; Andrew Hamilton's sonn, of the forte. John Johnson, sonn to Andrew Johnson, of Ballydevey.”

“The Examination of Owen O'Gilmore, of ye parish of Glenarm,” testifies, that there were killed “three score and odd;” that they came to Bryan Boy's house; that it was not able to hold them; “they went into two houses near hand, where the Scotchmen abode with them, supped with them, and were very merry till about midnight, and then “they fell upon ye said Irish and strupt them.” “Examinant hid in a kiln,” “went to Kirkdonnell (Dundonald);” “that the Constable, Robert Jackson, of Holywood, did bring with him one Thomas O'Gilmore, uncle to Examinant, with his hands tied behind his back with match,* and said Jackson

* Cord steeped in tar and used for firing guns before the use of flint-locks.

brought said person before Alexander Hamilton, who did command said Jackson to bring the prisoner to Bangor, and that said Examinant did follow them, but when ye Constable had brought prisoner to ye mountain between Kirdonnell and Holywood, Examinant did see said Jackson, ye Constable, kill ye said prisoner, Thomas O'Gilmore. with a sword, and this Examinant did go to him after ye said Constable was gone away and found him dead with cuts and stabs."

At p. 203, Vol. II., add the following strange dispensation granted by James II :—

“IRISH CORRESPONDENCE,” STATE PAPER OFFICE,
LONDON.

“1688, July 20. JAMES R.

“Right trusty and right welbeloved Cousin and Counsellor we greet you well. Having received an account, that Alexander Moore, Clerk, Master of Arts, Precentor of Connor and Glenavy, Camlin and Tullyrusk, in the Diocese of Connor, and County of Antrim, in that our Kingdom of Ireland, is lately converted to the Catholic Religion; our will and pleasure is, and we do hereby authorise and require you to cause forthwith, by advice of our Counsel learned in the law, Letters Patent, to pass under our Great Seal of our said Kingdom, containing our royal dispensation, and grant to the said Alexander Moore, to hold the said Precentorship of Connor, and Vicarages of Glanavy, Camlin, and Tullyrusk, with all the rights, profits, and advantages thereunto belonging, any law, statute or custom to the contrary notwithstanding, and you are to cause such clauses and nonobstantes to be inserted as shall be requisite in that behalf, and for so doing this shall be as well to you, as to all other our officers and ministers there, whom it may concern a sufficient warrant. And so we bid you heartily farewell. Given at our Court at Whitehall, the 20th day of July, 1688, in the fourth year of our reign.

“By His Majesty’s command,

“SUNDERLAND, P.

“To our Right trusty and right welbeloved Cousin and Counsellor, Richard, Earl of Tyrconnell, our Deputy of our Kingdom of Ireland, and to our Chief Governor, or Governors there for the time being.”

To be added at p. 20 :—Father Ryan died on the 16th of May, 1883, and was interred in front of the altar, which is at the east end of the southern aisle of St. Mary's, Star of the Sea, Whitehouse.

Father James Hamill succeeded Father Ryan. Father Hamill, elder brother of Father Murty Hamill, P.P., Saintfield, was born on the 18th of April, 1842, at Crosskeys, in the Grange of Ballyscullion; studied in the Diocesan College, Belfast; entered the Logic Class in the College of Maynooth, in September, 1861; was ordained by Dr. Dorrian, in St. Malachy's Church, Belfast, on the 25th of July, 1865; was appointed, in September, to the Curacy of Castlewellan; was appointed C.C., St. Malachy's, Belfast, 1st April, 1867; Administrator of St. Joseph's, Belfast, 1st of August, 1872; Administrator of St. Patrick's, Belfast, 1st of July, 1873, from which he was promoted to Whitehouse, 1st of August, 1883.

P. 67 I may here venture a conjecture that *Duix-lacroisse Deuleucres* and other variations used in old writings as designations for Woodburn Abbey, or priory, are mistakes of transcribers, for some such word as Dun-la-croix, or Dun-la-croisse; and that this was a pedantic attempt of the Anglo-Norman monks to approximate in their language to *Duncruie*, the name of a funereal mound, and a little church in the immediate vicinity of Woodburn, and probably a chapel belonging to it.

In p. 274 it is stated that the whole of the *Visitatio Infirmorum*, from the ancient MS., the *Book of Dimma*, would be given in the Appendix. The following is that most valuable part of that most singularly curious and interesting MS., as published by Sir William Betham, in his *Irish Antiquarian Researches*. It is to be regretted that

Betham was very inaccurate in reading Irish *MSS.*, and, no doubt, many of the grammatical blunders in his copy of the *Visitatio*, are of his own creation. Professor O'Curry remarks of the *Book of Dimma*, that there are several different styles of handwriting in that curious volume, though all belong to the same age, if not actually to the same hand; and he pronounces the writing in the *Visitatio* to be the finest hand of the period, which he considers to be *Circa*, A.D., 620. Betham's notes are marked *B*.

Visitatio Infirmorum.

“Oremus fratres dominum deum nostrum pro fratre nostro N. quem duri ad præsens malum langoris adulcerat quem eum domini pietas cælestibus dignetur curare medicinis qui dedit animam det etiam salutem. per dominum nostrum.

“Deum vivum omnipotentem cui omnia opera restaurare confirmare facillimum est fratres carissimi pro fratre nostro infirmo suppliciter oremus quo creatura manum sentiat creatoris aut in repuniando aut in recipiendo in nomine suo pius per opus suum recreare dignetur. per dominum nostrum.

“Domine sancte pater universitatis auctor omnipotens æternæ deus cui cuncta vivunt qui vivificas mortuos et vocas ea quæ non sunt tanquam ea quæ sunt. Tuum solitum opus qui es artifex pie exerce in hoc plasmate tuo. per dominum.

“Deum in cujus manu tam alitori viventis quia* vita morientis fratres dilectissimi deprecemur quod corporis hujus infirmitatem sanet etiam animæ salutem præstet quod quod per meritum non meretur misericordiæ gratia consequatur orantibus nobis. per dominum.

“Deus qui non vis mortem peccatoris sed quod converta-

* Sic originale. B.

tur etiam vivat huic ad te ex corde converso peccata dimitte et perennis vitæ tribue gratiam. per dominum.

“Deus qui facturam tuam pio semper donares affectu inclina aurem tuam supplicantibus nobis tibi ad famulum tuum. N.* adversitate valitudinis corporis laborantem placitori† respice. Visita eum in salutare tuo etiam cælestis gratiæ ad medicamentum. per dominum.

“Si in hac vita tantum, in Christo sperantes sumus : miserabiliores sumus omnibus hominibus. Nunc autem Christus resurrexit a mortuis primitiæ dormientium, quoniam quidem per hominem mors : et per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur : ita in Christo omnes vivificabuntur.‡

“In illo die accesserunt ad eum Sadducei, qui dicunt non esse resurrectionem : et interrogaverunt eum. Respondens autem Jesus ait illis : erratis, nescientes scripturas, neque virtutem dei. In resurrectione enim neque nubent, neque nubentur : sed erunt sicut angeli in cælo. De resurrectione autem mortuorum non legistis quod dictum est, a deo, dicente vobis : Ego sum deus Abraam, deus Isaac, deus Jacob, non deus mortuorum sed viventium. Audientes turbæ admirabantur in doctrinam ejus.§

“Divino magisterio edocti etiam divina institutione firmati audemus dicere. Credo in Deum patrem omnipotentem. Credo etiam in Jesum Christum filium ejus. Credo et in spiritum sanctum. Credo (in)|| vitam post mortem. Credo me resurgere.

* N. recte *nunc*. See fac-simile in O'Curry's Lect.

† Placitori should be *placituri*. See fac-simile in O'Curry's Lect.

‡ Epist. I. Cor. xv. 19.

§ Matt. xxii. 23—29—33 : B.

|| (in) is unnecessarily inserted by Betham ; “Credo vitam post mortem” occurs in the *Symbolum*, in the Antiphonary of Bangor.— See *Down and Connor, Vol. II., p. xxix.*

“Ungo te de oleo sanctificato in nomine trinitatis, quod salveris in sæcula sæculorum.

“Concede nobis famulis tuis quod orantes cum fiducia dicere mereamur Pater noster :—

“*Infirmus canit si potest si non persona ejus canit sacerdos.*

“Agnosce domine verba quæ præcipisti. Ignosce presumptione quia imperasti ignorantia est nobis non agnoscere meritum contumacie non servare pæceptum quo jubemur dicere pater noster :—

“Libera nos domine ab omni malo et custodia* nos semper in omni bono. Christe Jesu auctor omnium bonorum qui regnas in sæcula.

“Pax et caritas domini nostri Jesu Christi sit semper nobiscum.

“*Hic pax datur ei etiam dicens.*

“Pax etiam communicatio sanctorum tuorum Christe Jesu sit semper nobiscum.—*Respondit Amen.*

“*Das ei eucharistiam dicens.*

“Corpus etiam† sanguis domini nostri Jesu Christi filii dei vivi conservat animam tuam in vitam perpetuam.

“*Post adsumptum ait.*

“Agimus deo patri omnipotenti gratias quod terrenæ nos originis atque naturæ sacramenti sui dono in celestem vivificaverit de motatione.

“*Item oratio—Ostende nobis Domine, miser—*

* Sic originale. B.

† Betham gives a fac-simile of this passage, from which it is obvious, that what he reads *etiam* is 7, the contraction for *et*, hence, at p. 274, I have translated the passage—“May the Body and the Blood of our Lord Jesus Christ, Son of the Living God, preserve your soul unto perpetual life ;” and not “May the Body as well as the Blood, &c.”

“ Convertete nos deus salutem* nostrum et firmare præsta salutem nostrorum* qui regnas in sæcula sæculorum.

“ *Ait.*—Calicem salutaris vos invocabo :—

“ *Ac.*—Fortitudo mea vos in salutem :—

“ *Ac.*—Refecti Christi corpore etiam sanguine tibi semper dicamus :—

“ *Ac.*—Laudate dominum omnes gentes vos in fin——

“ *Ac.*—Sacrificate sacrificium iusti vos in domino :—

“ *Tunc signast† etiam dicis pax detur.*

“ Benedicat tibi dominus et custodiat te conservat vultum tuum ad te quod det tibi pacem.

“ *Respondet.*—Deus tibi gratias agimus per quem ministeria sancta celebramus et a te dona sanctitatis deprecimur qui regnas in sæcula.‡

This *Visitatio Infirmorum*, or ritual for attending the sick, is similar to one contained in a Scoto-Irish MS., called the *Book of Deer*, which was published by the Spalding Club, in 1869. The monastery of Deer was an off-shoot from one established by St. Columbkil, at Aberdour, in Aberdeenshire. Westwood supposed that the MS. belonged to the 9th century, but its editor remarks, that its ornaments and letters, &c., are similar to those used in books much more ancient than that date, such as the *Book of Dimma* and the *Book of Durrow*, the latter of which is ascribed to the hand

* Sic originale. B,

† *Signum* is the term used for the *Sign of the Cross*. See under the word *Cruz*, in Dr. Reeves's Glossary to his edition of Adamnan's Life of St. Columba.

‡ I have purposely avoided punctuation, except where a point in the MS. denotes the end of a sentence, and in the extracts from St. Matthew, and the Epistle to the Corinthians, which agree verbatim with the Venetian vulgate, published in 1574. I have also collated several chapters of the Gospel of St. John, and find them to be very nearly the same as the Venetian. B. -

of St. Columbkil. The editor, however, remarks, that the *Visitatio* is somewhat more recent than the body of the MS. ; it is, no doubt, a copy of the ritual that was then, and for centuries before, in use. The following is a copy of the fragment of the *Visitatio Infirmorum* remaining in the *Book of Deer* :—

Item oratio ante dominicam orationem.—

Creator naturarum omnium deus et parens universarum in celo et in terra originum has trementis populi tui religiosas preces ex illo inexcessibileis lucis trono tuo suscipe et inter hiruphin et Zaraphin indefessas circumstantium laudes exaudi spei non ambigue preces.—Pater noster qui es—usque in finem.

Libera nos Domine a malo Domine criste ihesu custodi nos semper in omni opere bona fons et auctor omnium bonorum deus evacua nos vitiis et reple nos virtutibus bonis. per te christe ihesu :—

*Hisund dubei sacorfaicc dau.**

Corpus cum sanguine domini nostri ihesu christi sanitas sit tibi in vitam perpetua(m) et salutem. †

Refecti christi corpore et sanguine tibi semper dicamus domine alleluia alleluia. ‡

* The editor's translation of these words is—*Here give the sacrifice to him.* *Hisund* old form of *ann so*, “here.”

dubei should be, perhaps, *dubeir*, or *dubir* “give,” the old Imperative 2d. sing.

sacorfaicc—*sacramentum*.

dau “to him” in modern Irish, *do*.

† May the Body with the Blood of Our Lord Jesus Christ be to thee health to life everlasting and salvation.

‡ “Refreshed by Christ's Body and Blood, let us always say to thee, O Lord, Alleluia, Alleluia.” This is one of the ejaculations of thanksgiving after Holy Communion, which is given in the *Antiphonary of Bangor*, a manuscript written A. D. 680. See p. xli. of the edition of it published in *Down and Connor*, Vol. II.

Qui satiavit animam inanem et animam essurientem
satiavit bonis. alleluia. alleluia.

Et sacrificent sacrificium laudis et usque exultatione.
alleluia alleluia.

Calicem salutaris accipiam et nomen domini invocabo
alleluia alleluia.

Refecti christe* corpore. alleluia alleluia.

Laudate dominum omnes gentes. alleluia alleluia

Gloria.—refecti christe.*—alleluia

Et nunc Et semper.—Refecti.

Sacrificate sacrificum institutiæ et sperate in domino.

Deus tibi gratias agimus per quem misteria sancta celebramus et a te sanctitatis dona deposcimus miserere nobis domine salvator mundi. Qui regnas in secula seculorum. amen. finit.

P. 231.—In the “Felire” of St. Aengus, the festival of St. Fraechan is commemorated at the 20th of November. A scholiast states that Fraechan was a bishop, and that he was

* Christi.

The Protestant Bishop of Brechin, after a careful collation of the Offices of the *Visitatio Infirmorum*, which occur in the *Book of Dimma*, the *Book of Moling*, and the *Book of Deer*, says, that they all belong to the Ephesian family of offices. This relationship might be expected. I have already remarked Vol. I. p. 153, that it cannot be doubted that St. Patrick’s ecclesiastical training in the South of France caused many of the ceremonies of Ephesus to be carried to Ireland, for the great commerce between Marseilles and the ports of Asia Minor, brought the South of France into immediate connection with Ephesus. Every Catholic knows 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, 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 all have the approbation of the church.

venerated both at Boclunain, in Leix, and at Drum Daganda, in Dalaradia. W. A. Hennessy, Esq., M.R.I.A. identified Boclunain, an ancient, but now disused graveyard, about two miles south-west from Maryborough.—See “Transactions of Royal Irish Academy,” Irish Manuscript series; also *Old Churches of Leix*, by “Lageniensis,” *Irish Builder*, February 1st, 1884. No place in Dalaradia bears now any name like Drum Daganda; the nearest approach to it is Ballykillganey, now incorporated in the modern townland of Tobbernaven, in the Grange of Shilvodan. Kilganey has now assumed the form of Kilgavnagh, but no indications of a cemetery have as yet been found in it. Tobbernaven is named from a well in the farm of William M’Clenaghan, from which there is a copious discharge of water. There is no tradition that it was a Holy Well.

The following changes have occurred in parishes already treated of in Vols. I. and II., since the publication of Vol. II:—

PARISH OF PORTAFERRY.—The Rev. James Killen, P.P., Portaferry (see Vol. I. pp. 196 and 407), died February 6th, 1881, and was interred in the cemetery attached to Portaferry Church. Over his grave was erected a monument by his brother, as an inscription on it testifies, “Rev. Richardus Killen, hoc fieri fecit”—on which is inscribed, under a chalice carved in relief and the letters I.H.S.

In the Hope of a Happy Resurrection :

Here lies the Body of the

Rev. James Killen,

Who for Thirty-eight years

Previous to his death,

Had been P.P. of Portaferry.

He was born the 17th November, 1806,

Died on the 6th February, 1881,

In the Fiftieth year
Of his Priesthood.
R.I.P.

Father Richard Killen, P.P., Bright (see Vol. I. p. 163), a younger brother of the deceased, was appointed, on the 10th of February, 1881, to the vacant parish.

PARISH OF BRIGHT.—The Rev. Geoffrey Brennan, A.D.M., St. Malachy's, Belfast, succeeded Father Richard Killen. Father Brennan is a native of the townland of Ardaloo, in the Parish of Conahy, Co. Kilkenny; studied in St. Kyran's College, Kilkenny; entered the Logic Class in the College of Maynooth, in January, 1858; was ordained in the College Chapel, at Pentecost 1861, by Dr. Whelan, Bishop of Bombay; was appointed C.C. Carrickfergus, November 10th, 1861; C.C. Cushendun, January 8th, 1862; C.C. St. Malachy's, Belfast, September 2nd, 1862; Administrator of St. Malachy's, Belfast, in October, 1866, from which he was appointed Parish Priest of Bright, on the 1st of March, 1882.

PARISH OF BALLEE.—Father John M'Corry, in April, 1882, resigned the parish on a pension, through bad health, when his assistant, Father Lawrence M'Kenna, was appointed to it. Father M'Kenna was born in the townland of Turkane, Parish of Maghera, Co. Derry; entered the Rhetoric Class in the College of Carlow, September 1st, 1864; was ordained in the Chapel of St. Malachy's College, Belfast, by Dr. Dorrian, on the Sunday within the Octave of All Saints, 1870; appointed C.C. Loughinisland, November 19th, 1870; C.C. Down, March 2nd, 1872; C.C. Loughguile, August 1st, 1876; from which he was appointed C.C. Ballee, of which he was appointed Parish Priest, April 5th, 1882.

PARISH OF SAUL.—Father Nicholas Crickard, P.P. Saul

(see Vol. 1. p. 245), died April 1st, 1882. Father Patrick M'Cartan, P.P., Ballygalget (see Vol. I., p. 419), was appointed Parish Priest of Saul, in May, 1882.

PARISH OF BALLYGALGET.—Father Peter M'Gorrian, P.P., Ballintoy, succeeded Father M'Cartan. Father Peter M'Gorrian (elder brother to Father Hugh M'Gorrian, Administrator of St. Joseph's, Belfast), was born in Ballykinlar, August 10th, 1841 ; studied in the Diocesan College, Belfast ; entered the Rhetoric Class in the College of Maynooth, in 1861 ; was ordained by Dr. Dorrian, in St. Peter's, Belfast, in November, 1866—the first ordination in that Church—appointed C.C., Newtownards, in December, 1866 ; C.C., St. Peter's, Belfast, in May, 1868 ; C.C. St. Malachy's, Belfast, in September, 1868 ; Parish Priest of Ballintoy, April 2nd, 1872 ; from which he was appointed Parish Priest of Ballygalget, in May, 1882.

PARISH OF SAINTFIELD.—Father James O'Boyle, P.P., Saintfield, being desirous of emigrating to America, and having obtained the consent of the Bishop, resigned the Parish, May 9th, 1882, and affiliated to the Diocese of Brooklyn. Father Murty Hamill, the next Parish Priest, was born at Crosskeys, in the Grange of Ballyscullion, in the year 1846 ; studied in the Diocesan College, Belfast ; entered the Class of First Year's Philosophy in the College of Maynooth, January 15th, 1869 ; was ordained in Maynooth College by Dr. Lynch, Bishop of Kildare, May 30th, 1871 ; appointed Dean of the Diocesan College, Belfast, in June, 1871 ; appointed C.C. St. Peter's, Belfast, in July, 1876 ; appointed C.C. Lisburn, in May, 1878, from which he was appointed Parish Priest of Saintfield, May 22nd, 1882.

PARISH OF AGHAGALLON.—Father Landy, P.P., Aghagallon, died, December 23rd, 1881; and his remains were interred in Aghagallon Church. He was succeeded by Father M'Auley

Father Andrew M'Auley was born in Belfast, March 18th, 1842; studied in the Diocesan College, Belfast; entered the Rhetoric Class in the College of Paris, in December, 1858; entered Third Year's Theology Class, in the College of Maynooth, in October, 1863; was ordained by Dr. Dorrian, in St. Malachy's, Belfast, in April, 1865; appointed C.C., Belfast, in April, 1865; appointed Administrator of St. Peter's, Belfast, in July, 1873, from which he was appointed Parish Priest of Aghagallon, February 1st, 1882.

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THE END.

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.

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