

# Breiffne Antiquarian and Historical Society.

1929 **Journal** 1930



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Vol. III. No. 2.

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Vol. III.

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No. 2.

Gavan

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# Breifne Antiquarian and Historical Society.

(Founded 1920.)

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## EXTRACTS FROM RULES.

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### OBJECTS.

1. The Society, which shall be non-sectarian and non-political, is formed :

- (a) To throw light upon the ancient monuments and memorials of the Diocese of Kilmore, and of the Counties of Cavan and Leitrim, and to foster an interest in their preservation ;
- (b) To study the social and domestic life of the periods to which these memorials belong.
- (c) To collect, preserve and diffuse information regarding the history, traditions and folk-lore of the districts mentioned ; and,
- (d) To record and help to perpetuate the names and doings of distinguished individuals of past generations connected with the diocese or counties named.

### CONSTITUTION.

The Society shall consist of Patrons, Members, and Life Members.

The Patrons will be the Bishops of Kilmore, if they are pleased to act.

All interested in the objects of the Society may become members on payment of the entrance fee and the annual subscription.

The entrance fee shall be *Ten Shillings*. The annual subscription shall also be *Ten Shillings*, payable on or before election, and on each subsequent 1st day of January.

A single subscription of *Five Pounds* covers the entrance fee and entitles to life Membership.

A member ceases to have any right or privilege in the Society until his subscription for the year is paid.

## MEETINGS.

The Society shall hold three Ordinary Meetings in the year, two mainly for the purpose of reading and discussing papers, and one for an excursion to some place of archæological interest in either of the counties named.

The first of these Meetings shall be held, if possible, in January, and shall be called the Annual Meeting.

## PAPERS AND PUBLICATIONS.

A paper to be read before the Society must be first submitted to and approved of by the Committee. The writer of it, however, will alone be responsible for its contents.

All papers read before the Society shall become the property of the Society.

At the end of each year the Society shall endeavour to publish, as far as the funds will permit, a *Journal* containing the papers read before the Society and approved of by the Committee, together with the proceedings of the year and other matters of local antiquarian interest. Every member not in arrears with his subscription is entitled to a copy of this *Journal*.

## THE LIBRARY.

A copy of O'Donovan's *Ordnance Survey Letters* (1836) for the Counties of Cavan and Leitrim has been secured for the Society's Library. The Society is deeply indebted to Mr. H. Fitzgerald, Reynolds, of Cardiff, who has presented numbers of *Notes and Queries* containing his series on Irish Family History compiled from Wills and other documents in the Public Record Office. These records are now of very great value. His manuscript Book of Genealogies—which he kindly presented to the Society—will be published in coming issues of this *Journal*. When funds permit the Society will publish this work as a supplementary volume.

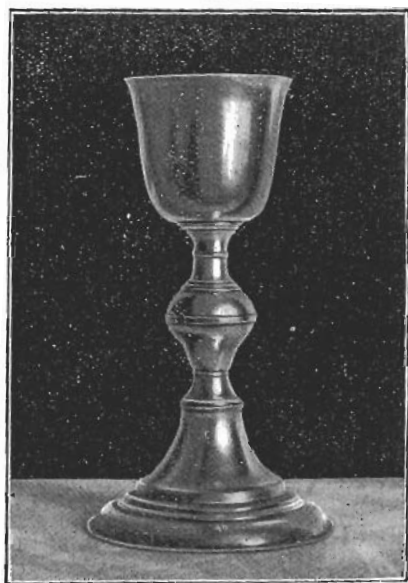
A catalogue of books, periodicals, manuscripts, exhibits, etc., has been compiled for the use of members.

N.B.—All who are interested in the objects of the Society and wish to become members should communicate with the *Hon. Secretary and Treasurer*: Mrs. B. M. Smith-Brady, F.R.S.A.I., Ballyhaise, Cavan.

The Society invites members to submit papers dealing with the history and antiquities of Breiffne and to encourage historical research. Papers dealing with local topography (illustrated if possible), unpublished parochial records, genealogies, ancient clan territories, extracts from State Papers, and everything pertaining to Breiffne, will be carefully considered by the Committee. Literary contributions, items of historical interest, reviews, and inquiries relating to the publications of the Society should be sent to:

Philip O'Connell, M.Sc., 30 ΔΡΟ ΝΑ ΞΡÉΜΕ, Clonmel.

P.S.—A limited number of copies of the following issues of the *Journal* are still obtainable (price 7/6 each, by post 8/-): Vol. I, No. 2—1921; Vol. II, No. 2—1924; Vol. II, No. 3—1925-26; Vol. III, No. 1—1927-28.



**THE MacCABE CHALICE.—A.D. 1768.**

PHOTO BY]

[P. O'CONNELL.

# Parochial History of Killinkere.

CIVIL AND ECCLESIASTICAL.

BY PHILIP O'CONNELL, M.Sc., F.R.S.A.I.

## I.—CIVIL HISTORY.

The historic Parish of Killinkere, in Kilmore Diocese, is chiefly situated in the Barony of Castlerahan with a small portion—about one-fourth its total area—in the Barony of Loughtee.\* It adjoins the Parish of Mullagh, with which it is sometimes grouped in the taxation records of the 17th century. Both parishes were, of course, always recognised as ecclesiastically distinct units, but in the records of the Civil Parishes, arranged in a somewhat arbitrary manner for taxation purposes, we usually find them grouped together. These Civil Parishes date from the time of the preparation of the *Plantation Map*—1609. In the *Patent and Close Rolls* of 1626, a grant to John Gowan, vicar) describes him as: "Rector or Vicar of the Parish of Mullagh, otherwise Killynkeare." The *Act of Settlement Grants* (1669, refer to the Rev. Patrick Maxwell as: "Incumbent of Mullagh, also Killinkere, Ballyclanephillip [Termon] and Templecally [the old parish church of Mullagh]." In the *Books of Survey and Distribution* (1641) no distinction is made between the parishes both of which are included under the heading "Parish of Killinkeare." In 1654 the *Down Survey* does not specify them as distinct units but groups them together as the "Parish of Killinkeare." Referring to the *Hearth Tax Rolls* (1664) we also find the parishes dealt with as a unit—"Killinkeare."

The Civil Parish, therefore, did not follow the lines of the old established ecclesiastical units. The limits of the ecclesiastical parishes of Killinkere and Mullagh as existing in the early 17th century correspond exactly with those of the present day. But referring back to the 16th century we find that certain amalgamations had already been effected due to the troubles and difficulties

\* According to the *Ordnance Survey* the acreages (statute) of the various divisions of the parish of Killinkere included in the respective baronies are as follows:—

	A.	R.	P.		A.	R.	P.	
Castlerahan ...	12078	0	36,	including	98	3	33	water.
Upper Loughtee	3883	3	33,	including	32	1	2	water.
Total ...	15962	0	29					

of the times. The power of the native chieftains was declining and the Church lands were already being threatened with confiscation. The two older ecclesiastical divisions of Killinkere (Gallon) and Ballyclanphillip (Termon) were united to form the Parish of Killinkerc; and, in the same way, Raffony and Mullagh were amalgamated. These amalgamations were effected about the year 1590. In pre-Reformation times each unit was distinct and exercised parochial jurisdiction over a clearly defined area.

The earliest reference to Killinkere so far traced is found in the *Calendar of Papal Registers*, sub. anno 1406 (see *Ecclesiastical History*), where the parish is called "Killincheir *alias* Mullach-laydidy." The latter title is, obviously, MULLACH LAOIGILL—the Gaelic name of Mullagh as recorded by the *Four Masters*, A.D., 1488. No reference to Killinkere seems to occur in any of our *Annals*. The O'Reilly castle was situated at Mullagh (on the north-west shore of the picturesque little lake), hence the latter place became of primary importance as the seat of the ruling family. Both Mullagh and Killinkere were under the patronage of the O'Reillys and, although distinct units, may have been to a certain extent interdependent on each other. During the Breiffne wars of the 14th century the church of Mullagh (TEAMPULL CEALLAIG) was burned and there are reasons for believing that the parishes were, as a result, temporarily amalgamated.

The earliest recorded forms of the parish title (Killinkere) do not differ materially from the present-day spelling. The various renderings will be noted in the course of this paper. As O'Donovan notes, the Gaelic rendering is CILLIN CIAP, i.e., the little black church. The location of this early church—which gave the parish its title—will be described later on. The word CIAP, meaning jet black, does not occur frequently in placenames. It would seem to have reference, in place nomenclature, to the colour of the soil, and this is clearly its meaning here. Joyce notes an example from Co. Mayo: Keerglen, i.e., CIAP SLEANN, or "dark-coloured glen."

In the *Fiants of Eliz. sub annis* 1584, 1586 and 1592, already noted, we find a number of pardons, leases, etc., granted to the "natives" of the parish. At the beginning of the 17th century, when the schemes for the Plantation of Ulster were being formulated, the Barony of Castlerahan was allotted to English and Scottish Undertakers. But the parish of Killinkere—unlike its neighbours, Mullagh and Lurgan—was not definitely singled out for Plantation purposes. In the general survey of confiscated lands in Cavan carried out by Sir John Davies in 1610 the greater part of Mullagh parish was allotted to Sir William Taaffe and Sir John Elliott.\* The Killinkere tlds.† included in the grant to

\* Pynnar's *Survey of Ulster*, 1619; Hill's *Plantation of Ulster*, p. 343; *Journal*, vol. I, p. 127.

† In the present paper the abbreviated form "tld." is used for "townland."



Taaffe are Killaghdough [Carnagarve], one poll; Carnelinch, two polls, and Lurganile [Lurganaveele], one poll. The comparative infertility of the soil, as plainly indicated by the early maps, was the obvious reason for its exclusion from the Plantation scheme.

The greater portion of Killinkere Parish was set aside for Irish "natives" who were transplanted from the other parishes of Castlerahan Barony in the reign of James I. In 1604 we find a pardon granted, *inter alios*, to Margaret ny Gowen of Killingkeire.\* In the list of grants to Irish "natives," dated Jan. 8, 1610, the following lands, *inter alia*, were allotted to Walter, Thomas, and Patrick Brady, of Cavan: Greaghcleagh, two polls; Aghne-cloghfin [Cleffin], one and a half polls; Carrigneveagh, one poll; Invegerogy [Invyarroge] and Carraghdowan [Corradooa], one poll; Togher, one poll; Drotramen [Drutamyl], one poll; Carneregerill [V. *Down Survey, infra*], one and a half polls.† The grant to Cahir McShane O'Reilly of Cornegall, Co. Cavan, dated Nov. 8, 1610, specified: Greaghduffe [Greaghadoo], one poll; Greaghneferne, one poll; Cargagh-Ishall [Carrickeeshill], one poll; Dehernan [Termon], one poll; Finernane [V. *Down Survey, infra*], one poll; Cargaghdewan [Cargagh?], one poll; in all, 300 acres. Rent £3 4. 0. English.‡

Shane McHugh O'Reilly of Ballaghanea (in Lurgan Parish) was granted, *inter alia*, one poll in Dromallaght. The following tlds. were granted to Philip McBrian McHugh O'Reilly:—Syarne [Seeharan]; the gallons of Drumrath and Creaghclagh; Crosbane, Lysnehederny, Anaghcharnet, and Dromsaury [V. *Down Survey, infra*], one poll each; in all 300 acres. Rent £3 4. 0.

To Owen McShane O'Reilly were granted, *inter alia*: Dromfamony [Drumfomina], Lurginure, and Cornapesty [V. *Down Survey, infra*], one poll in each. Hugh Roe McShane O'Reilly was given the lands of Carrigorman, two polls, and one poll each in Fartidrine and Corlatirnie [Corratinner?]; in all 200 acres at a yearly rent of £2 2. 8.§

The grant to Shane McPhilip O'Reilly included, *inter alia*, one poll in each of the tlds. of Downe [Doon], Kilmore, Dromaghegolan, Shranickmoyertie [Stramaquerty], Dromadiraglasse [Dromeder-glass], Lisagapull [Lissacapple], Boylly [Billis], Killiduffe, Corroneadan, Bracklone [V. *Down Survey, infra*], Nacarcragh [V. *Down Survey, infra*], and two polls in Naburney [Burnew].||

Shane bane O'Moeltully was granted one poll in the tld. of Coolenacoala, "in the barony of Loughtee and precinct of Castle-

\* *Patent Rolls*, 2 James I.

† *Patent Rolls*, 8 James I.

‡ Hill, *op. cit.*

§ Hill, *op. cit.*

|| *Patent Rolls*, 8 James I.

rahan, 50 acres; rent 10/8."\* A grant from the King to Edward Nugent, dated 1611, specifies one poll in each of the tlds. of Aghadrinagh and Tullyogonell, "in Loughtee Barony and Castle-rahan Precinct" in all, 100 acres at a yearly rent of £1 1. 4.† In 1612 a pardon was granted to Turlogh McGlasney O'Reily of Dromallaght, "for fine of £20 Irish."‡

The native Irish landowners continued in possession of these lands until the *Act of Settlement* finally decided their fate. In connection with the *Act of Settlement* a map—the *Down Survey*—was drawn up by Sir William Petty in 1654.§ This map helps us to identify the tlds. mentioned in the 17th century grants. The 1609 Plantation Map—compiled in connection with the Jacobean grants detailed above—is also available. The 1654 map is the more exhaustive of the two. As already noted both Mullagh and Killinkere are grouped together and it will be found more convenient to deal with them as a unit—the old Civil Parish. The *Act of Settlement* Grants, giving in detail the native owners in 1641, together with the names of the grantees, have already been fully described in these pages. ||

In 1617 James I granted to William Hill of Allenstowne, Co. Meath, *inter alia*, the following "towns and lands" in Co. Cavan: Laterloghan *otherwise* Laghtegloghan [Lattagloghan—Lavey Parish; "Loughtiglahan," *P.M.*]; Lisdirge [Lisderg—Lavey Parish; "Lisadirige," *P.M.*]; Mullaghnecavan *otherwise* Mullaghvickgavan [Mullymagowan—Lavey Parish; "Mullonegavan," *P.M.*]; Nadromine *otherwise* Dromine [Drummanduff—Lavey Parish; "Nadrominy," *P.M.*]; Mogher [Moher—Lavey Parish; "Mahery," *P.M.*]; Killogroighan [Killygrogan—Lavey Parish; "Killogrogan," *P.M.*]; Kilnefearny *otherwise* Greaghnefearny [Greaghnafearna—Killinkere Parish; "Greaghnefearna," *P.M.*]; Cabercossan,¶ and Lisanevore [Lissannymore—Killinkere Parish]. Total rent £3 4. 8. English.°

In 1615 Francis Annesley, Esq., was granted by James I the following lands in Mullagh Parish:

The Manor of Mullagh and the towns and lands of Mullagh,

\* *Ibid.* The surname O'Maoltully is now usually shortened to Tully. In some districts it has been Anglicised Flood.

† *Ibid.* 9 James I. The tld. of Aghadrinagh is in Lavey Parish. Tullyogonell is not entered on the modern *O.S. Index Map*, but the *P.M.* has "Tollogone" to the north of Aghadrinagh; the name is now obsolete. The northern portion of Aghadrinagh marks the location of this ancient division.

‡ *Ibid.* 10 James I.

§ *Journal*, vol. III, p. 49.

|| *Journal*, vol. I, p. 130.

¶ The *P.M.* has "Caborchosan" and "Lisconiney" marked as tlds. situated north and east of Lissannymore ("Lisanamore"): the *Down Survey* has no record of them, nor are they shown on the modern *O.S. Index Maps*. Both tlds. now obsolete appear to be included in the present tlds. of Lissannymore and Termon.

° *Patent Rolls*, 15 James I. Dated July 15, 1617. Sir William Hill was in possession of these lands in 1641 (see *Books of Survey and Distribution, infra*).

Lislasseragh and Lecke [*Vide Down Survey*, No. 46 *infra*] being two polls; Cloghvollibegg, one poll; Leytrim, two polls; Colkagh [Quilca], one poll; Arlogh, two polls; Crossreogh, one poll; Killaghdough [*Vide supra*], one poll; Carne linche, two polls; Killechony [*Vide Down Survey*, No. 53 *infra*], one poll; Cornegleigh, two polls; Dromratt, one poll; Clonvickmaragh, one poll; Cashellsilloge [*Vide Down Survey*, No. 49 *infra*] and Carraghloone, one poll; Lurganile [*supra*], one poll; total 1000 acres, rent £10 13. 4. Irish.\*

Six years later—in 1621—the King granted to Edward Dowdall of Rathmore, Co. Meath, the following lands and hamlets:

Leytrim, two polls; Mullaghlisslasseragh and Lecke, two polls; Cornaglare, one poll; Cornagleigh, two polls; Dromratt, one poll; Clonvickmaragh, one poll; Cashellsilloge and Corragloone, one poll; Colkagh, one poll; Arlagh, two polls; Crossreogh, one poll; Killadaugh, one poll; Carne linch, two polls; Lurganile, one poll; Barony of Castle-rahine. To hold as of the Castle of Dublin in soccage for ever.

The land created the manor of Mullagh; license to hold a Tuesday's market and a fair on August 1 and the day after, for ever, at the town of Mullagh, with a court of pie-powder and the usual tolls and customs; to appoint a clerk of the market; to have all waifs and strays, and free warren and chase, with all tithes, great and small; also license to tan leather.†

The Dowdalls of Rathmore, one of the great Catholic families of the Pale, held these lands until the *Act of Settlement* when they were dispossessed. In 1668 Lawrence Dowdall was deprived of his Mullagh estates which then passed into the hands of the Saundersons, Mortimers, Massarenes, etc.‡

#### THE DOWN SURVEY: KILLINKERE IN 1641.

We will now examine the 17th century topography of the Civil Parish of Killinkere as detailed by the *Down Survey*. The order in which the tlds. are placed in the *Commonwealth Grants* and located on the *Down Survey Map*, is indicated by the numbers attached. The forms which are given by the 1609 *Plantation Map* are indicated thus: (P.M.). Present-day Ordnance Survey forms are in square brackets thus [ ]. O.S. = *Ordnance Survey tld. Index Map*, 1916, H.M. = *Hearth Money Tax Rolls* 1664. C.L. indicates the form of the tld. name which is given in the *Cavan List* of 1709 (or 1790).§ ✕ shows church lands.

\* *Patent Rolls*, 13 James I.

† *Patent Rolls*, 19 James I, dated 19 Feb.

‡ *Vide Journal*, vol. I, pp. 131 *et seq.*

§ *Journal*, vol. I, p. 324.

1. CORNAKELLY. A sub-division of Drummallaght, occupying the S.W. portion of the latter tld. Now apparently obsolete.
2. DRUMFOMENY [Drumfomina]. "Dromfamony" (*P.M.*). "Dromfamony," 1610 Grants (*supra*). "Drommamony" (*C.L.*), obviously a misprint for "Dromfamony."
3. ASSAN. "Assantrews" (*C.L.*).
4. CROSSBANE. "Crosbuane" (*P.M.*). "Crosbane" (*H.M.*). "Crosbane" (*C.L.*).
5. GREAGHLOGH. "Greaghclea" (*P.M.*). "Greaghcleagh," 1610 Grants (*supra*). "Greagh-Glagh" (*H.M.*). "Griaghcliagh" (*C.L.*).
6. SEAHARD [Seeharan]. "Stroherney" (*P.M.*). "Skehard," *Act of Settlement Grants*. "Syarne," 1610 Grants (*supra*). "Syharne"—Registry of 1704 (Rev. Murtagh Gargan the then P.P. of Mullagh lived in this tld.).
7. DROMSAWRY. This division, now obsolete, occupied the hilly northern portion of the tld. of Greaghlogh—adjoining Finternagh. In the 1610 Grants it is spelled in the same way—Dromsawry. The *P.M.* has "Dromhaura." The name is obviously *Opium Samudra*, i.e., the summery, or sunny, ridge as the configuration of the locality indicates. The designation is an apt one. There is another Drumsawry, sometimes Anglicised "Summerbank," near Loughcrew, Co. Meath.
8. CARCARNATH. "Carcarnagh"—*Act of Settlement*. "Nacar-cragh"—1610 Grants (*supra*). An obsolete division occupying the S.E. portion of the tld. of Drummallaght.
9. CORNABEST. Another obsolete sub-division (N.E.) of Drummallaght. "Cornapesty"—1610 Grants (*supra*). The sub-divisions, Carcarnath and Cornabest, are shown as occupying the marshy portion of Drummallaght adjoining Drumfomina.
10. ANKERNOGHT [Annagharnet]. "Anakarnaght" (*P.M.*). "Anaghcharnet"—1610 Grants (*supra*). "Anagharnett" (*H.M.*). The greater portion of this tld. is marked "Bog." "Annagharnet" (*C.L.*).
11. LISNEHODERNY [Lisnahederna]. "Lisnakederny" (*P.M.*). The 1610 Grant form is practically the same. "Lisnehederna" (*C.L.*).
12. DRUMALLAT [Drumallaght]. "Dromalaghe" (*P.M.*). In the *Patent Rolls* of 1612 (*supra*) the spelling is the same as at present. "Dromallett" (*H.M.*). The tld., as shown above, includes the older sub-divisions of Cornakelly, Carcarnath, and Cornabest. The *C.L.* form is "Dromallaght Nolding"; the latter part of the name is evidently personal.
13. CARRAGHEAKALL [Carrickeeshil]. "Carigagh-ishal" *P.M.*; also 1610 Grants "Cargagheesel" (*H.M.*). The *C.L.* has "Carrigagh Isle [iseal=low] with Massaren's part." Lord Massarene was granted this tld., *inter alia*, in 1668.
14. CREAGHDUFF.—"Greaghduffe," 1610 Grants. There are

two tlds. marked, spelled similarly, but not adjoining. The tld. marked "Creaghduff"—No. 14—is indicated as "part of Slewgole (Sliabh Guaire) mountain," and adjoins Greaghadossan: it is the *Greaghadoo* of the O.S. The other tld.—14(2)—adjoins Carrickgorman and is the *Greaghduff* of the O.S. The *Act of Settlement Grant* has Pottelldoo—i.e. the "black pottle"—for 14(2) which takes the place of No. 15. The C.L. has record of two divisions—"Griaghduff" and "Pottleduff."

16. LARAGNENURE [Lurgananure]. "Loraga-inury" (P.M.). "Lurginure," 1610 *Grants*. "Lurganure" (C.L.). A division, "Finernan," is shown on the P.M. adjoining Carrickeeshil; it appears to be identical with the O.S. tld. of Tievenaman. "Finernane," 1610 *Grants*.

17. BILLY AND KILLIDUFF. These tlds.—Billis and Killyduff—are also grouped together in the *Commonwealth Grants*. "Nabelly" (P.M.). "Boylly" 1610 *Grants*. "Belty" (C.L.). "Killiduffe" (*ibid*); "Keilidou" (P.M.). "Kilduff" (C.L.).

18. BOURNE [Burnew]. "Nabarny" (P.M.). "Naburney," 1610 *Grants*. "Burnue" (H.M.). This tld. seems to be identical with the *Ath-na-Boirne* referred to by the *Four Masters sub anno* 1486 (*V. Journal*, Vol. I, p. 123). "Bornew" (C.L.).

19. LISNACAPULL [Lissacapple]. "Lisachapul" (P.M.). The *Commonwealth Grants* have "Drumaderdaglasse and Latester and Liscappul." The two former tlds., which adjoin, are not marked on the *Down Survey*. The P.M. marks "Dromadiraglasse." Cf. 1610 *Grants* (*supra*). "Liscapple" (H.M.) "Lissacapple" (C.L.).

19 (2). CORNEDON (Corraneden). "Corroneadan" (P.M.). Cf. 1610 *Grants* (*supra*). "Cornudin" (C.L.).

20. DRUMHOLLAN [Drumagolan]. "Dromaga-gollan" (P.M.). "Dromaghegolan," 1610 *Grants*. "Dromagalin and Bracklony" (C.L.).

21. BRACKLONE. A division now obsolete, occupying the west end of Drumagolan and adjoining Killyduff. "Brachlona" (P.M.). "Bracklone," 1610 *Grants*. It is obviously *Breac Cluam*, i.e., "speckled meadow." From the acreage given by the *Commonwealth Grants* it would appear to have included at least the half of Drumagolan. (See No. 20 *supra*).

22. SCRACKINIUTFERT [Stramaquerty]. "Scrackinfert," *Commonwealth Grants*. "Raurvierty" (P.M.). "Shranickmoyertie," 1610 *Grants*. "Sramaverty" (C.L.).

23. KILLMORE. "Keiluore" (P.M.); the "u" is evidently a misprint for "m." "Kilmore" (C.L.).

24. DOWNE [Doon]. "Deune" (P.M.). "Downe" (H.M.) and 1610 *Grants*. Doon (C.L.).

C. ✠ 1. KILLINKEERE. This is marked "Church Land," belonging to the Bishopric of Kilmore. The two adjoining subdivisions are marked "Part of Killinkeere" and "Latroran, Part

of Killinkeere," respectively. As a townland name the title is now no longer in use; it has long since been extended to the entire parish, but it is important to note that as a distinct tld. Killinkere was recognised at the time of the Down Survey. The *C.L.* has "Killinkeare" showing that it persisted until after the year 1700. Similar instances may be found elsewhere in Breiffne, e.g., Munterconnacht, Maghera, and others, where an ancient church existed, and which, in the course of time, gave its name to the parish (or section of a parish) while the original application of the name fell gradually into disuse. Not that the name would become obsolete but it would acquire a new significance and wider application. However, this only occurred in certain cases. This process of evolution in place nomenclature affords ample materials for research in local topography, a subject which has never been given all the attention it deserves.

According to the *Commonwealth Grants* the total acreage of "Killinkeare" tld. in 1641 amounted to 426A. 3R. 0P., including the unprofitable land. (*Cf. Books of Survey and Distribution*). The *P.M.* form is "Kilinceo," obviously an error of the copyist. The *Commonwealth Grants* and *H.M. Rolls* have "Killinkeare." The present day *O.S.* tlds. of Gallon, Corratinner, Cargagh and Greaghnacunnia are, very approximately, co-extensive with the older tld. of "Killinkeare." None of the early maps have marked any of the four tlds. just referred to. The present tld. of Cargagh would be, geographically, identical with the "Latroran" of the *Down Survey*; this older division seems to be obsolete. The old parish church of St. Ultan, now in ruins, from which the parish took its name, is in the tld. of Gallon. Obviously this signifies the gallon—or land measure—belonging to the church.

C. ✠ 2. RAHONACK [Raffony]. This was also church land and belonged to the church of St. Brigid, the ruins of which still remain. Raffony was a distinct ecclesiastical unit in pre-Reformation times and was the religious centre which served an extensive medieval parish which is now partly included in Lurgan and Killinkere but chiefly in Mullagh. The district of Raffony was in early times the patrimony of the Clan O'Connell, who were the Erenachs (*i.e.*, wardens) of the church which through successive generations they endowed with lands and over which they extended protection. In 1605, when Brian O'Connell was attainted and his property declared forfeit, the church lands suffered the same fate and the ecclesiastical importance of Raffony gradually declined. This Brian O'Connell was the ancestor of the present writer.

The ruined church measures 57 feet in length by 20 feet in width. The greater part of the structure has long since been swept away together with the splendid tombs which commemorated the names of those who endowed the church, and also which marked the graves of its early pastors. We find from the *Register* of Primate Dowdall that Rev. Patrick O'Connell was a Canon

of Kilmore Cathedral in 1542. The earliest inscribed monument in the graveyard is dated 1731. Around these ruined walls lie the many generations of the O'Connells of East Breiffne who in medieval times owned considerable property in the vicinity.

A hoary ash tree marks the site of the Altar; St. Brigid's Well lies a few perches away. The history and vicissitudes of this ancient sanctuary will be dealt with in detail in a later paper.

The early forms of the name are of interest. "Rahony" (*P.M.*); "Rachonacke," *Commonwealth Grants*; "Rahawna," 1590 *Inquisition*; "Rathawna," 1605 *Patent Rolls*; "Rahony," *Attainder of Brian O'Connell, 1605*; "Rahone," 1690 *Inquisition*; "Ravanagh" (*H.M.*); "Rahony" (*C.L.*)

C. ✠ 3. RANTAVAN [Rantavan]. "Ranman" (*P.M.*); "Roantavan," *Commonwealth Grants*; "Ramtavin," 1590 *Inquisition*, and 1605 *Grants*; "Ranetaven," 1609 *Inquisition*; "Rantavan" (*H.M.*); "Rantawin," (*C.L.*). This tld. was *Church Land*. The Parish Church, or Hospital, of Mullagh, although situated in the tld. of the same name, is referred to in the *Inquisitions* of 1590 and 1609, and also in the 1605 *Grants*, as the "Hospital of Ramtavin [or Ranetaven]." It is somewhat puzzling why, in this case, the parish title should not designate the church also. The explanation seems to be this: although the church (Teampull Ceallaigh—now known as "Kelly's Church") was in Mullagh yet the church lands and most probably the monastery where the priests lived, were in the adjoining tld. of Rantavan. The church then became known as the Church of Rantavan. But Mullagh retained the parish title. The church of Teampull Ceallaigh has already been described in these pages.\* In the adjoining graveyard rest, *inter alios*, the celebrated Henry Brooke (died 1783), and the well-known Rev. Felix MacCabe, P.P., of Mullagh (died 1816). Another ancient church now obliterated, existed at the south-east end of Rantavan, adjoining Rosehill. It is evident that this church gave its name to the obsolete tld. of Aghukilbride which surrounded it (*vide* No. 53 *infra*).

C. ✠ 4. BACH [Beagh]. This is marked "gleab [i.e. glebe] land." "Vehagh" (*P.M.*). The glebe land was granted by James I. for the Established Church. The *C.L.* has two divisions, "Beagbane" and "Beaghduffe."

25. GREAH LOGH, AGHADOFIN AND GREACHADOZEY [Greagh-claugh, Cleffin and Greaghadosan]. The tlds. are given as a unit with no boundaries indicated. The *Commonwealth Grants* have "Greaghdozen, Aghaclofin and Greaghlogh." "Greaghclea" and "Aghnaclogfiny," (*P.M.*). "Greaghcleagh" and "Aghne-cloghin," 1610 *Grants*. "Greagh Glagh," "Aghaneclefine," and "Greaghadosan" (*H.M.*). The *C.L.* has "Greaghliagh," and "Greaghadosan"

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\* *Journal*, vol. I, p. 150.

26. SLEWGOLF—part of [Gola]. An adjoining division, 26 (2), is also marked "Part of Slewgole." The *Commonwealth Grants* have "Slewgolly." This is part of the ancient district of Sliabh Guaire for which see *infra*. "Golliu" (C.L.).

27. CARRICKNEFEAGH [Carricknaveagh]. "Carignaveagh" (P.M.); "Carrigneveagh," 1610 *Grants*; "Carickenenagh" (H.M.); "Carrignaveagh" (C.L.).

28. CORRIDONA [Corradooa]. "Corradran" (P.M.); "Carraghdowan," 1610 *Grants*; "Carradooa" (C.L.).

29. INORGAROGHE [Invyarroge]. "Inorgoroge," *Commonwealth Grants*; "Invegerogy," 1610 *Grants*. "Envergarooge" (H.M.); "Evergaroge," (C.L.); the "v" is obviously a misprint for "n."

30. TOGHER. "Toger" in *Commonwealth Grants*; "Togher" in 1610 *Grants*, same in (P.M.) and in (C.L.)

31. DROMTAMON [Drutamý]. "Natratromuy" (P.M.); "Drotramen," 1610 *Grants*. "Drumtaman," *Commonwealth Grants*. "Druthamain" (C.L.).

32. CARICKGORMAN. "Carigroma" (P.M.); "Carygorman" in *Commonwealth Grants*; "Carcorman" (H.M.). Cf. 1610 *Grants* (*supra*). "Carrigorman" (C.L.).

33. FARTIDREENE. "Tolledrine" (P.M.); "Fartidrine," 1610 *Grants*; "Fartrun" (C.L.).

The P.M. has an adjoining division "Dromiatt"—stretching along "Dromhaura" (No. 7 *supra*)—not marked on the D.S. or O.S.

34. CORELUNSHE [Carnalynch]. — "Careuilensi" (P.M.); "Carnelunshe," *Commonwealth Grants*; "Carnelinch," 1610, *Plantation Grants*. "Carnelency" (H.M.); "Carn-Linchy" (C.L.).

35. CARNEGARAVE [Carnagarve]. The P.M. has the hardly recognizable form "Keilagodaue"; this is the "Killaghdough" of the 1610 *Plantation Grants*. "Cornegararrow" (H.M.) The river Borora—"Borora's brown-eyed stream"—forms the northern boundary of the tld.; the P.M. has "Roah Reagh flu." The C.L. has "Carngarve."

36. TRINTERNAGH [Finternagh]. This seems to form part of No. 35 as indicated by the P.M. "Ffinternagh" (H.M.); "Finternagh" (C.L.).

37. CROSREAGH. "Crossreagh" (P.M.); same in *Fiants* of Eliz. 1592. "Crossreagh" (C.L.).

The greater part of this tld. is marked "Bog" on the *Down Survey*. Adjoining Crossreagh, and apparently forming part of Invyarroge, the P.M. has a division marked "Carnuegeril"; it is the "Carneregerrill" of the 1610 *Grants supra*.

38. CLONMACMARREN [Clonmacmara]. "Clon-i-muragh," (P.M.); "Clowne McMarren," *Commonwealth Grants*; "Clonvikmaroche," *Fiants* of Eliz., 1602; "Clonvickmaragh," 1610



*Plantation Grants* (to Sir William Taaffe); "Clum MacMaragh" (C.L.). "Clum," should read "Clun," i.e., Cluam = a meadow.

39. CORREROUCKE [Corryourke]. "Corrirurk" (P.M.); "Correrouke," *Commonwealth Grants*; "Carrowronicke," 1610 *Grants*; "Corryrork" (C.L.).

40. CORNEGLERED [Cornaglare]. All the older spellings—P.M., *Commonwealth Grants*, 1610 *Plantation Grants*, H.M. *Rolls*—with the exception of the *Down Survey*, agree with the modern form. "Corneglare" (C.L.).

41. CORÉGLEA [Cornaglea]. "Cornagliegh" (P.M.); "Car-neglea," *Commonwealth Grants*; "Cornagleigh," 1610 *Plantation Grants*. "Cornegleagh" (H.M.); "Cornegle" (C.L.).

42. KILLETER. "Keillchter" (P.M.); "Killi-Ighter," 1610 *Plantation Grants*; "Killeater," *Commonwealth Grants*. "Killeter" (H.M.); "Killeater" (C.L.).

43. LISLUNE [Lislin]. "Lishlin and Morleagh," 1610 *Grants*; "Morleagh" is evidently intended to be Mullagh; "Lislin" (C.L.).

44. CORNAKELLY [Cornakill]. "Coronakilly" (P.M.); "Cornekilly," 1610 *Grants*; "Cornakilla" (C.L.).

45. CLOGHWELY BEGG [Cloghbally-Beg]. "Claghbally bege" (P.M.); "Claghvalle," "Claghvelle" and "Claghvoyle," *Fiants* of Eliz. 1586; "Claghvoly," *Fiants*, 1592; "Cloghballebeg" (H.M.); "Cloghvally-beg" (C.L.). The old castle of Mullagh was situated in this tld. and alongside the Lake of Mullagh; it is so marked on the 1609 P.M. In 1605 James I. granted to John Kinge of Dublin, *inter alia*: "The old castle, town and lands of Cloghvolly, containing 60 acres, making one poll or half a carucate in Co.Cavan."\* The Dowdall family of Co. Meath were owners of the greater part of Mullagh parish until the Cromwellian confiscations, when they were dispossessed.† In 1621 Edward Dowdall of Rathmore, Co. Meath, and proprietor of the Manor of Mullagh, was, as already stated, granted a license to hold a fair, etc. In 1668 James Mortimer was granted, *inter alia*: "Cloghwelly beg, with the old castle thereon."

46. MULLAGH. The various forms under which the name is recorded in our early documents have already been discussed in these pages.‡ The *Hearth Money Rolls* of 1664 have "Mullagh-clislyn," the latter part of which is obviously Lislin, both tlds. having been grouped together for taxation purposes. It is interesting to note that in that year only six householders in the tlds. of Mullagh and Lislin were assessed for Hearth Tax.§ Four of these were O'Reillys—Philip, Charles, Owen and Hugh—and the others were John Duffy and Patrick Clery (or Clarke). Of

\* *Patent Rolls*, 3 James I.

† *Journal*, vol. I, pp. 130 *et seq.*

‡ *Journal*, vol. I, p. 126.

§ *Journal*, vol. I, p. 147.

course, the present town of Mullagh which is a much later foundation was not then in existence.

The present tld. of Mullagh corresponds with the tld. as shown on the earlier maps. From an early period the district was of considerable historical importance; it was the site of the early parish church, and in the neighbourhood the O'Reillys possessed a strong castle and large estates. The *Annals of the Four Masters*, *sub anno* 1488, have a reference to MULLAC LAORIGILL—the old Gaelic name of the district. The latter part of the name gradually passed out of everyday use, and the abbreviated form "Mullagh" was adopted. But the full name is still locally preserved, although in a slightly disguised and unintelligible form, in the sub-denomination "Mullagh-land," which is applied to the western portion of the present tld. of Mullagh surrounding the Hill of Mullagh. In the *Papal Registers*, *sub anno* 1406, we find "Mullach-laydidy" as a parish title (*supra*), presenting, in a Latinised form, the ancient name.

We have already noted that in 1621 Edward Dowdall was granted permission to hold a market at Mullagh and a fair on August 1 and the following day. In order to stimulate trade in the country districts of Ireland James I. established a considerable number of fairs and markets. A fair had already been established in Virginia in 1612\*. The lords of the soil, to whom the charters and licences were granted, exercised the right to exact tolls and dues on all goods entering the fairs and markets. These exactions were usually exorbitant and were a great hardship on the people as well as causing serious injury to trade. In 1635 complaints were made in Parliament of the excessive tolls in fairs and markets.†

The former fairs and markets of Mullagh were held, according to a well-founded tradition, at the foot of Mullagh Hill and at the junction of the tlds. of Mullagh, Cloughbally-Beg and Cornakill. There is an important road junction here on which converge the roads leading from Virginia, Crossreagh, Whitegate, and the Mullagh-Kells district. This important point of convergence is called the "Gates of Mullagh," and here the old Fair Green was situated. The position suited its purpose admirably. Centuries ago a "Toll Gate" was erected on all roads leading to the Fair; hence the name. The "old town of Mullagh" was situated here and the Fair must have been in existence long before Edward Dowdall sought permission to appropriate the tolls. A licence was necessary before the tolls could be legally collected, and the possessors of the right reaped a handsome profit.

A few hundred yards east of the "Gates of Mullagh" is the site of the Castle of the O'Reillys, on the shore of the lake. An immense isolated glacial boulder, evidence of Ice Age activity in

\* *Journal*, vol. II, p. 270.

† O'Brien's *Economic History of Ireland in the 17th century*, p. 60.

the district, is situated close by the "Gates" and alongside the road leading to Virginia. The Fair was evidently established by the O'Reilly family in very early times. The present town of Mullagh was founded by the Saundersons in the early part of the last century, and the Fair was transferred to the new foundation. The Tolls and Toll-gates are gone, the fair and market have dwindled and have been removed elsewhere, but the name "Gates of Mullagh" still survives, and is a reminder of Ireland's important trade and commerce in the 17th century. Evidently the tanning industry was then an important one in Cavan as we find it included in the licence (*supra*).

The various *Grants* already referred to—1610 to Taafe; 1615 to Annesley; 1621 to Dowdall—have "Mullagh, Lissasseragh and Lecke." Neither of the two latter sub-divisions are marked on the earlier maps, nor do they seem to be remembered locally, but evidently they were all included in the present extensive tld. of Mullagh.

In 1847, according to Lewis\*, the town of Mullagh consisted of 72 houses, and had a population of 368. There was a weekly market; and fairs for the sale of cattle and pigs, oats, butter, and flax were held on Jan. 29, March 25, May 27, July 29, Sept. 30 and Nov. 25. The flax industry was then a flourishing one in Co. Cavan, and we find from the 1821 *Census Returns* that the majority of the families around Mullagh were engaged in it.

47. LETRIM. Same form on *P.M.* "Letrum" (*H.M.*). The tld. of Leitrim, although in Co. Cavan, is now included in the Parish of Loughan, and Diocese of Meath. In the *Fiants* of Eliz., *sub anno* 1586, we find "Letrom." "Leytrim" (*C.L.*).

48. AGHAMODOE. This was the older name of the northern portion of the modern tld. of "Rosehill." The *Commonwealth Grants*, *sub anno* 1666, have "Aghaniader." In the *Elliott Grants*, 1610, it is written "Aghamada"; "Aghanemaddae" (*H.M.*); "Aghunemaddaw" (*C.L.*). The name is locally remembered and interpreted *æt na maðað*, *i.e.*, the ford of the dogs. The River Borora flows past the tld. *V. 53 infra*.

49. QUELCAGH AND DRUMRATT [Quilca and Drumrath]. These tlds. are also grouped together in the *Commonwealth Grants*. "Colkagh" (*P.M.*) and 1610 *Grants*; "Quilka and Droma" (*C.L.*); "Dromrao" (*P.M.*); "Dromratt," 1610 *Grants*; "Culkeagh" (*H.M.*). In the correspondence of the brilliant and eccentric Dean Swift, *sub annis* 1722 and 1725, it is always spelled "Quilca," which is the form now generally adopted. The Gaelic form of the name is, most probably, *Cuileac*, *i.e.*, reedy, from *Cuile*, a reed or broom. This is also the local derivation. It may be noted that another district of the same name Quilcagh Mountain—the source of the Shannon—in West Breifne has quite a different derivation: it is *Cuileac*, which signified chalky,

\* *Topog. Dict.*, s.v. "Mullagh."

and is applied to the mountain on account of the quartzite which when viewed from a distance has the appearance of chalk.

The tld. of Corragloon, adjoining Quilca, is not noted on either the *Down Survey* or *P.M.* The latter has "Cashil Selloge" instead. In the 1610 *Taafe Grant* we find "Cashellsilloge and Carraghagloone," showing that these were then distinct divisions. Cashellsilloge, from its position on the *P.M.*, adjoined, and seems to have included, the north-west portion of Quilca tld. *Carraig Sánteois*, i.e., the circular stone fort of the willow, or willow, tree, is the evident derivation. In the tld. of Quilca and bordering Corragloon is the large circular moat flattened at the top and utilised as a summer theatre for the rehearsal of plays in the days of Thomas Sheridan and Dean Swift. The *P.M.* has a circular rath indicated in the tld. of "Cashil Selloge," adjoining Quilca, and it is quite evident that it represents the moat, which gave its name to the older sub-divisions.

50. LURGANVODE [Lurganaveele]. "Largauile" (*P.M.*); "Lurgaveele," *Commonwealth Grants*; "Lurganile," 1610 *Grants*; "Lurganvaille" (*C.L.*).

51. ARDLOGH [Ardlow]. "Arlogh" (*P.M.*); "Ardloho," *Fiants* of Eliz. 1602; "Arlogh," 1610 *Grants*; "Ardlough," *Commonwealth Grants*. The local pronunciation indicates the Gaelic form: *Eatartac*—i.e., a valley or "low lands between two high lands." (*Cf.* "Glen of Aherlow" in the *Galtee Mountains*). The greater part of the tld. of Ardlow is marked "Mountain" and "Bog," on the *Down Survey*. "Ardlagh" (*C.L.*).

52. CLOVERNALENOWRAGH [Lenanavragh]. This large division also includes the present *O.S.* tlds. of Clonarney, Greaghnadarragh, Corlat and Crosscarn. "Clenarny" (*P.M.*); "Clovernalenorath," *Commonwealth Grants*. In the 1610 *Grants* we find "Clonarney"; "Lenenawragh" (*H.M.*). The prefix "clover" of the earlier spellings is probably *clochar*, i.e., a stony place. The *Down Survey* has the small lake marked at the northern end of the tld.; the acreage of this "Lough" is 21a. 2r. 16p., according to the *Commonwealth Grants*. "Lisnawragh" (*C.L.*).

53. ACNAMADRON AND ARCHTKILLIBREED.—These tlds. are grouped together without any boundaries indicated. They constitute the southern part of the present tld. of "Rosehill," adjoining Mullagh; the northern portion of Rosehill is the "Aghamodoe" above referred to—No. 48 *supra*. Rosehill now includes all these older divisions. In the 1610 *Elliott Grant* we find mention of two divisions "Aghamada"—48 *supra*—and "Aghnemona," all being separate divisions. The *Commonwealth Grants* have "Enamadron and Archekillibride." Hence we see that both the *Commonwealth Grants* and the *Down Survey* group these divisions together. The *Cavan List* has three divisions, "Aghunemaddaw," "Aghukilbride," and "Aghunemony," containing five, four, and four Carvags, respectively. Neither "Aghukil-

bride" nor "Aghunemony" are now locally remembered; in fact, no mention of them has been found except in the references quoted.

None of these divisions are recorded on the 1609 *Plantation Map*, which has "Keilichonychan" instead; this seems to be the "manor of Kilcronehan," referred to in the *Elliott Grant*. The *Down Survey* has no record of it. Two references to this division have been found in the Jacobean Confiscations: "Killechony"—1615 Grant to Francis Annesley, and "Killichony"—Dowdall Grant of 1621.

From the *Books of Survey and Distribution*\* we find that the townland of "Aghamodoe" contained 120a. 1r. 8p., all profitable land, which, together with the adjoining tlds., was granted to Col. Robert Saunderson on June 22, 1666. The combined divisions of "Acnamadran and Archtkillibride" containing 302a. 3r. 8p., all profitable, were allotted to the same grantee. This would give the total acreage of all three tlds. to be 423a. 0r. 16p. The acreage of Mullagh is given as 301a. 2r. 32p.

It is now evident that the present tld. of Rosehill comprises five older sub-divisions, formerly distinct, viz., *Aghamodoe*, *Acnamadron*, *Aghukilbride*, *Aghnemona* and *Killichony*. The derivations of some of these titles is a matter for conjecture.† In the course of time the sub-divisions passed out of general use, and the entire tld. came to be known as "Aghanemaddae," which is the form given in the *Hearth Tax Rolls* of 1664.‡ The *Cavan List* form is almost the same (*supra*). In 1766 we find it as "Aghanemaddow" in the *Parochial Records* belonging to the Established Church.§ The local interpretation, Δε να Μάδαο, i.e., the ford of the dogs, is substantiated by a tradition which tells of (enchanted) dogs in the olden time crossing the River Borora, which forms the S.E. boundary of the tld. and separates it from Co. Meath.

The present title "Rosehill" is not older than the beginning of the last century. The Kellett family owned considerable property in the tld., and were possessed of wealth and influence

\* *Journal*, vol. I, p. 134.

† Both "Aghamodoe" and Acnamadron" would be equivalent terms. Two words are in common use for a dog—Μάδαο and Μαομαο. As Joyce observes, Μαομαο is more usual in the south of Ireland and Μάδαο in the rest of the country. There must be some generic difference between the words; at any rate, in the present examples they are used to differentiate between two adjacent sub-divisions.

"Aghnemona," or "Aghunemony," as the *Cavan List* has it, is probably Δεσά να μόνε, i.e., the field of the bog; but it might be Δε να μυνε, i.e., the ford of the shrubbery. "Killichony" would be Coill an Conaró, i.e., the wood of the brush-wood, or fire-wood. It is probable that the tld. contained plenty of timber in far-off days. The south-western extremity of the present Rosehill, adjoining Rantavan, is locally called *Curragh*, i.e., a marshy place, which is an apt designation.

‡ *Vide Journal*, vol. I, p. 147.

§ *Vide Journal*, vol. II, p. 95.

in the 18th century. I was informed by the late Mr. T. P. MacKenna of Mullagh, who took a keen interest in the history of the district, that Rosehill was named after a Miss Rose Kellett, who was a society celebrity in the closing years of the 18th century. In the Killinkere Register of Baptisms, belonging to the Established Church, we find record of the baptism of a Rose Kellett, daughter of James Kellett, of "Aghnamadda," on June 7, 1761. That she was identical with the Rose Kellett in whose honour the tld. was renamed there can be no doubt.

From the *Down Survey Map* it is evident that "Acnamadron and Archtkillibreed" adjoined the tld. of Rantavan (C. ✠ 3, *supra*), forming the S.E. boundary of the latter. Quite close to this boundary line where the present tlds. of Rosehill and Rantavan meet, and beside the ruins of Rantavan House—the home of the Brookes—there was a church in early times. Tradition tells that this church was burned down one Sunday morning during the Penal times and the people burned or slain.\* A graveyard which surrounded the site of this church was uprooted and obliterated in the early part of the last century and the clay was scattered over the surrounding fields. The outline of the graveyard may still be traced in the field alongside the road. Even in recent times human bones have been unearthed here. This church is not indicated on any of the early maps; it seems to have been a minor ecclesiastical foundation and very probably belonged to the parish church of Teampull Ceallaigh which is about a mile distant.

From the evidence afforded by the early maps and the various references the present writer, who has made a careful survey of the topography of the district, identifies the site of this old church with the now obsolete tld. of *Archtkillibreed*. It is obvious that the tld. (now partly merged in Rantavan) received its name from this early church: *Acad Cille Bríge*, i.e., the *Field of St. Brigid's Church*." Although the tld. of *Aghukilbride* (the more correct form and that which is given by the *Cavan List*) is no longer remembered, yet the name must have been in general use in the early 18th century. It would seem to have included the southern portion of Rantavan, together with portion of Rosehill touching the Meath border. The church was, clearly, dedicated to St. Brigid, as the tld. name shows. Both church and tld. name have disappeared, but tradition points out the site of the former. The name of the former owner of the farm, who had the old graveyard uprooted, is still the subject of popular execration.

#### 54. CLOGHWELY-OTRAGH [Cloghbally Upper]. "Cloghbally-

\* *Journal*, vol. I, p. 150.

owtra," 1610 *Grants*. The *P.M.* has "Claghualli-bere"; the termination "bere" is evidently intended to be  $\mu\omicron\rho$ , to distinguish it from Cloghbally-Beg (No. 45 *supra*). Although not a present-day *O.S.* tld., yet, "Cloghbally-more" is locally regarded as a distinct division. In the 1610 *Grants* we find "Cloghvally-more"; "Cloghweelotra," *Commonwealth Grants*; "Cloghbally-otragh" (*H.M.*); "Cloghvally-Otragh" (*C.L.*).

55. CLOGHWELY-ETRAGH [Cloghbally Lower]. "Cloghweel-eitra," *Commonwealth Grants*; "Cloghbally-iteragh" (*H.M.*). Both Cloghbally Upper and Lower are included in the "Cloghualli" of the *P.M.* When a tld. was divided into two parts the divisions were usually distinguished by the terms  $\mu\alpha\sigma\tau\alpha\rho$ , *i.e.*, the upper part, and  $\iota\omicron\sigma\tau\alpha\rho$ , *i.e.*, the lower part. In Breiffne, at least, the northern portion of a tld. is called the "lower" part, and the southern the "upper" part. The *C.L.* has "Cloghvally-Itragh."

G. B., THE GREAT BOGG.—The *Down Survey* shows this extending in a continuous chain from Murmod to the Meath border. The *Commonwealth Grants* describe it as "A Great Redd Bog of the adjacent towns," unprofitable, and containing 1709a. 1r. 24p. On the *P.M.* it is called "Monuorogata Bog":  $\mu\omicron\mu\mu\phi\epsilon\alpha\rho$  na  $\xi\alpha\tau$ , *i.e.*, the marshy meadow, or bogland, of the cats. The wild-cat—*felix catus*—although now extinct in Ireland, was formerly very common, as our place-nomenclature testifies; it still exists in the Scottish Highlands. The S.E. extremity of the Great Bog—locally called the "Big Bog"—is in the tld. of Feegat ( $\phi\iota\omicron\theta$  na  $\xi\alpha\tau$ , *i.e.*, the wood of the wild-cats), in Co. Meath.

A. CROWFAD AND MELTRAN [Corfad]. "Corfadd and Meltran," *Commonwealth Grants*.—This has been anglicised "Longfield," an appellation applied by Henry Brooke, who, with his family, retired here in 1774. Traces of the residence of the Brookes still exist. The sub-denomination "Meltran" is no longer remembered; it is obviously  $\mu\alpha\omicron\iota$   $\sigma\mu\tau\iota\mu$ , *i.e.*, the bare ridge, a derivation which the configuration of the tld. confirms. The *P.M.* divides the tld. into two parts: "Polotrach Corrada" and "Politra Coriada," *i.e.*, upper and lower polls, or divisions, of Corfad. In the 1610 *Grants* to Roger Garth both divisions are also specified, viz., "Pollowtracorrada," and "Polleightracorrada." The *C.L.* form is "Cortadda":  $\sigma\omicron\rho$   $\rho\acute{\alpha}\theta\alpha$ , *i.e.*, the long hill.

56. CLOHERGULE [Cloghergoole].—Cleyargoule" (*P.M.*); "Cloyergoole," 1610 *Grants*. The *Commonwealth Grants*, and *H.M. Rolls*, also the *C.L.*, have the same form of the name as is used at the present day.

57. ENAGH. "Antenah" (*P.M.*); this shows that the definite

article ( $\Delta n$ ) was formerly prefixed, but not permanently incorporated, as frequently happens elsewhere. The *Commonwealth Grants* have the present spelling. "Ennagh" (*C.L.*).

#### KILLINKERE PARISH: LOUGHTEE PRECINCT.

1. LISANAGHMORE [Lissannymore]. "Lisanamore" (*P.M.*). "Lissannymore" (*C.L.*); "Lisanemore," 1617 *Grants* (*supra*).

2. COOLENACOLIE [Coolnacola]. "Coolenacoala," 1610 *Grants*; "Coolnecola" (*C.L.*).

3. GREAGHNAFARNE.—All the older spellings are practically the same. "Greaghneferne," 1610 *Grants*; "Greaghnefarna" (*P.M.*); "Greaghnafarna" (*C.L.*).

C. ✕ 4. BALLICLANPHILLIP [Clannaphillip or Termon]. "Dehernan" (*P.M.*) and 1610 *Grants*. In the *Calendar of Patent and Close Rolls*, 1626, it is spelled "Dehernan." The Parish Church or Hospital, of "Ballyclanphillip" was in this tld. The adjoining tld. of Carricknamaddoo, which is not entered on the earlier maps, was, at least, partly included in this tld.; the *C.L.* has "Carrignamaddow" (*Cf.* No. 48 *supra*).

The *P.M.* of Loughtee has "Kilnacrivy" with a ruined church indicated; this is the Hospital of Ballyclanphillip. The tld. form "Kilnacrivy" is now obsolete, although it was recognised in the early 18th century. The *C.L.* has "Killnecreevy" valued at six carvags. Three adjacent tlds. shown on the *P.M.*, but now no longer remembered are "Coborchosan," "Lisconiney," and "Dromheriue." From its position on the *P.M.* the tld. of "Coborchosan" (or, more probably, "Cahorchosan") would seem to have been situated to the north of Lissannymore, and appears to have occupied the northern part of the latter tld. In the 1617 *Grants* (*supra*) we find "Cabercossan and Lisanevore." The former is not recorded in the *C.L.*, but "Lissannymore" is entered as containing the comparatively large number of nine carvags. East of Lissannymore, and occupying the southern end of the present tld. of Termon, the *P.M.* has "Lisconiney." This is the "Lisclony" of the *C.L.* containing six carvags.

"Dromheriue," as shown by the *P.M.*, seems to have included the central portion of the present-day tld. of Termon, together with the southern end of Greaghnafarna adjacent to Derryham. It is not shown on the *Down Survey*, nor is it mentioned in the *C.L.*

The present tld. of Clannaphillip, or Termon comprises, therefore, the older sub-divisions of Killnecreevy, Lisclony, and Dromheriue, the first-named occupying the northern portion, together with portion of Carricknamaddoo. Coborchosan may have included portion of Termon. It may be pointed out that



Termon is not recorded on any of the earlier maps, nor is it mentioned in any of the earlier lists, or *Inquisitions*. The title, Ballyclanphillip is given in the *Down Survey* and is an *alias* for Termon. The *P.M.* preserves for us the titles of the original tlds. which comprised the church lands belonging to the ancient church. All traces of the ancient church and monastery of Clannaphillip have long since been swept away.

The *P.M.* has the northern end of Killinkere Parish marked "Sleugorie Mountain." This would include the tlds. of Bogesky, Moylett, and Carricknamaddoo, all of which are absent from the *P.M.*

Since the older sub-divisions are no longer remembered we cannot with any degree of certainty establish their original Gaelic forms. But the following tentative interpretations may be accepted as very probable:

KILLNECREEVY.—CILL NA CROIBE, church of (or beside) the branchy tree. It is locally believed that the church was constructed of wood, which would suggest a similar interpretation.

LISCLOONY.—LIOP CLUANA, the fort of the meadow.

DROMHERIUE.—DPUIM TAIPO, the ridge of the bull.

CABORCHOSAN.—The first part of the name seems to be CATAIPO a circular stone fort, and the second part is evidently CAPÁN, a path. This would give "the stone fort by the path."

A topographical survey of the district, with note of its physical features, and ancient raths, would establish the locations of most of these obsolete divisions. It would be an excellent lesson in local geography as well as a valuable contribution to local history. I would recommend this as furnishing excellent materials for the geography classes in the National Schools throughout the county.

C. ✠ 5. DURIAN ([Derryham]. This was also Church Land. "Doriam" (*P.M.*); "Durryham" (*C.L.*).

M. MOYLET. "Moylett" (*C.L.*).

M. I. BEGALLY [Bogesky]. Marked "Part of Gory Mountain."

The acreages of the tlds. together with the names of the native owners in 1641 and the Grantees under the Act of Settlement (1652) will be found in the *Books of Survey and Distribution*. The lists for Killinkere and Mullagh—Castlerahan portion—have already appeared in these pages.\* The following list is for the Loughtee portion of Killinkere. The names of the Proprietors in 1641 are on the left; the names of the Grantees, with date of certificate, are on the right. The letter B ✠ signifies Bishops' Land; b, and M, are bog and mountain, respectively.

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\* *Journal*, vol. I, pp. 130 et. seq.

KILLINKEAR PARISH. LOUGHTEE BARONY.

		A. R. P.			A. R. P.			
SIR	1	Lissanmore	...	...	305	2	16	
WILLIAM	1b.	In the same	...	...	85	0	16	Unprofitable
HILL,	2	Coolnacolly	...	...	68	3	8	
Irish	2b.	In the same	...	...	52	3	8	Unprofitable.
Protestant.	3	Graghnafarney	...	...	130	0	0	
	3v.	In the same	...	...	92	2	16	Unprofitable.
	M.	Goury mt. <i>alias</i> Car-						
		rignamad	...	...	10	2	32	
	M.1.	In the same	...	...	228	0	16	Unprofitable.
	M.2.	Boggasky, part of						
		Goury mount.	...	...	224	2	32	Unprofitable
	M.a.	In the same	...	...	18	3	24	
WILLIAM B. ✠4.		Ballyclan Phillip	...	...	469	1	24	
BEDELL	b.	In the same	...	...	32	0	16	Unprofitable
[Prot.] B. ✠5		Durian	...	...	170	1	24	
Bishop of	b.	In the same	...	...	41	3	24	Unprofitable
Killmore.								
M.v.		Moylet	...	...	65	1	24	Unprofitable.

Colonel Robert Sanderson by Cert., 22 June, 1666. R. 2, P. 146.

✠ B.  
Bishops' Land.

It is evident that the surveyors who executed the *Down Survey* did their work exhaustively and with great care. Sir William Petty, its director, was an able statistician and completed the entire Survey of Ireland in a little over a year—a great achievement in those days.

The tlds., for very obvious reasons, are not arranged in geographical order; they were grouped together and allotted in parcels to the various grantees. The 1609 Plantation Map, apart from its defective orientation and sometimes unintelligible spellings, is not so reliable as the Down Survey. A comparison of these early tld. maps—1609 and 1654—with the present-day O.S. Index Map, will prove an interesting study in local topography. These maps are available for every parish in Breiffne, and show ruined churches, forts, rivers, castles, etc. No study of local history is complete without the use of these maps. Although the tld. names may sometimes appear under rather unrecognizable forms, yet we must remember that these names were generally written down as pronounced; in this way we obtain occasionally valuable clues to their derivations.

The *Act of Settlement* sounded the death knell of native Irish proprietorship. The ownership of the land was destined to undergo a fundamental change; the former landowners were either deprived of the whole of their estates or compelled to forfeit the greater portion. But, as we have already discussed in these pages,\* the great mass of the people—the tenants and cultivators—were found to be indispensable and thus escaped the fate meted out to their superiors in station.

### HEARTH TAX ROLLS OF 1664.

The *Hearth Tax Rolls* preserve the names of the principal householders in Killinkere and Mullagh in 1664. The list has already been given in these pages.† The location of the principal families of the parishes in 1664 can be established from these records. With one or two possible exceptions the householders were all Irish. In all 123 people in Killinkere Parish, including Mullagh, paid for one hearth each, and in no case were two hearths entered. Calculating on Sir William Petty's basis of an average of five persons to each family, the total population of the united parishes would have been about 615. But, as already explained, Petty's estimates were certainly too low.‡ However, it must be remembered that the country had then passed through a very troubled period, from 1640 to 1660, when war, famine and confiscation had wrought havoc among the native population.

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\* *Journal*, vol. II, pp. 275 *et seq.*

† *Journal*, vol. I, p. 147.

‡ *Journal*, vol. III, p. 64.

The *Down Survey* shows that nearly one half of Killinkere Parish consisted of bog and unprofitable land. This helps to explain why the district escaped the Jacobean confiscations, and why the native Irish were left to enjoy a longer period of security from molestation.

## THE BOUNDARIES OF SLIABH GUAIRE.

The eastern boundary of the ancient district of *Sliabh Guaire* passed through and included portion of the western end of Killinkere Parish. This was the patrimony of the O'Reilly Clan. On the death of Philip O'Reilly of Ballinacargy in 1596 his estates were forfeited and soon afterwards, on 5th March, 1613, an *Inquisition* was held at Cavan to determine the extent and boundaries of *Sliabh Guaire*. A later *Inquisition*, held at Tullyvin, 21st August, 1618, defined the boundaries of this mountainous district. The great topographical importance of this *Inquisition* has already been referred to.\*

The old territorial division of *Sliabh Guaire* is frequently referred to in the early Annals. The *Four Masters*, *sub anno* 1054, record that :—

Loch Suidhe Odhrain in *Sliabh Guaire* stole away in the end of the night of the festival of St. Michael and went into the Feabhail, a thing that has not been heard of from ancient times.

A similar record occurs in the *Annals of Ulster*, *Annals of Loch Cé* *Chronicum Scotorum*, and *Annals of Tighearnach*. Loch Suidhe Odhrain is now represented by Seeoran tld., in Knockbride Parish. "Sioran" is the P.M. form. The Feabhail has been identified with the upper portion of the Blackwater flowing into Loch Ramor.† From the geographical point of view the surmise is undoubtedly correct.

The *Inquisition* of 1618 traces the boundaries of *Sliabh Guaire*, proceeding in an unbroken line over a large area. Passing through Knockbride Parish by the—

rock of DROMAGHNEHALL [Drumhillagh] and thus from thence the mere [*i.e.* boundary] of the aforesaid mountain [*i.e.* *Sliabh Guaire*] extends itself through another pool as far as a river placed as a mere between the parcel of mountain land called SIFFIN [Seefin] and DROMEN‡ in the aforesaid

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\* *Journal*, vol. III, p. 31. The complete document will be found in the *Patent Rolls*, 19 James I.

† *Cf. Journal*, vol. I, p. 18.

‡ In O'Donovan's notes (*Letters from Cavan*, 1836) this division is located in Drumgoon Parish. This is an obvious error; the tld. was evidently a sub-division of Seefin.

barony [Clankee]; and from thence to another pool which lies near the land of SIFFIN aforesaid and the parcel of land called TONEFOILE [Tonyfoyle] and from thence to a river which runs between the land of DROMENASPICKE [in Killann Parish] in the said barony of Clanchy; and from thence through a valliculum (*i.e.*, small valley) on the mountain of GREAGHMACISTIN placed as a mere between the parcel of mountain called GREAGHMACISTIN aforesaid and the land of the barony of Clanchie; and thus from thence through a pool lying between GREAGHCLITTY parcel of the aforesaid mountain and GREAGHCLAGH adjacent to said mountain; and from thence through a little river which is the mere between GREAGHCLITTY aforesaid and GREAGHDOSSAN in the barony of Castlerahan; and from thence through a pool lying as a mere between FEARTNAMANOGE parcel of the aforesaid mountain and GREAGHNEDOSSAN; and from thence the said pool is the mere between GREAGHNECROSS, GREAGHDONGERRY, LISNABREAR and LISMALLAGH parcels of the aforesaid mountain and COOLNECALLY [Coolnacola] adjacent to the said mountain; and from thence the said pool is the mere as far as a miry moor lying as a mere between GOOLAGH [Gola], parcel of the said mountain and DOREYM [Derryham] adjacent to said mountain; and thus from thence the said miry moor is the mere as far as a little river which flows into a lake called Loughmoylet [Moylett], and thus the said lake lying and placed as a mere between the aforesaid mountain, *viz.*, between the parcel of land called BROCKLIN parcel of the said mountain, and a certain poll called GREAGHNEROGE adjacent to the said mountain and from thence to a little pool which is the mere between GREAGHCROTTAGH, parcel of the aforesaid mountain and GREAGHNEROGE aforesaid, and from thence to an old fosse lying as a mere between LENOGES parcel of the aforesaid mountain and KILNECRIVY adjacent to said mountain, and from thence through a miry moor which lies between Lenoges aforesaid and the town of ARDONE being church land; and thus from thence through a pool lying as a mere between CARGAGHNEMADERY [Carricknamaddoo] and KNOCKNEGAWNAGH parcels of the aforesaid mountain and ARDRONE in the said county; and from thence to a great pool lying as a mere between BOGAISKY [Bogesky], parcel of the aforesaid mountain and LURGANURE; and thus from thence through a river lying as a mere between KNOCKECHOLLY, parcel of the said mountain, and DRUMEYSTAGH [Drumestagh]; and from thence the said river is a mere as far as another river lying as a mere between the parcel of mountain land called KNOCKLAHAN and SRAGHMICNEBO [Stravicnabo]; and thus the said river is the mere between EDDENEFORAN, parcel of the aforesaid mountain

and a certain pole of land called DROMEDERDAEISKY\* adjacent to said mountain ; and from thence the said river is the mere between LURGABOY (mountain land) and a certain pole called the "meritagh of Mullymagavan" [Mullymagowan] ; and thus from thence through a pool as far as a lake called Loughpick and from thence to another lake called Loughpack and so to another lake called LOUGHBURNROUSK ; and from thence to another pool which is the mere between Greaghloskinligh parcel of the aforesaid mountain and Tirelehode [Tirlahode] adjacent to the said mountain ; and from thence the said pool is the mere between Kedinesheragh parcel of the aforesaid mountain and Loygitnatty and from thence through a miry moor lying as a mere between the two MOYLAN [Moylett ?], leaving one of the same adjacent to the said mountain, as parcel of the said mountain ; and thus from thence the middle of a moor lying as a mere between "the two Greaghnegibbins" [Greaghagibney] and the STURRIL,† parcels of the aforesaid mountain, and BRACKLAGH adjacent to the said mountain ; and thus to a lake called the "LOUGH OF THE STURRIL" [Loch Sturriel, between Greaghagibney and Carrickacroman] as far as the river of BELANAGRAGH, leaving Belanagiragh aforesaid to the said mountain as parcel of the same ; and thus from thence through a little river at KNOCKTEGART [Knockataggart] to the aforesaid mountain as parcel of the same ; and from thence through a pool and an old fosse which are the meres between GREAGHEVIRIRIN, parcel of the aforesaid mountain and MONECASS. . . .

The south-west boundary of Sliabh Guaire here indicated passes through the parishes of Killann, Knockbride, Killinkere, Lavey and Laragh. Many of the placenames mentioned will be easily recognised, but others seem to have had a purely local significance and are now forgotten. Even the early maps do not afford much assistance in the work of identification, as the names of sub-divisions, lakes, bogs, rivers, etc., were not noted. The wealth of detail in describing the boundary tends to confuse the modern topographer ; the document is a proof of the number and variety of placenames in use during the early 17th century. Many of the designations are now obsolete, but the various physical features described can be traced locally in the unbroken line followed by the *Inquisition*. The portion of the boundary just described passes through a hilly region with numerous small lakes, streams and bogs ; hence the irregularity of the boundary will easily be understood. Unfortunately, O'Donovan's notes on this *Inquisition* are both scanty and imperfect, the geographical continuity is ignored and many of the identifications are inaccurate.

\* The *Down Survey* group the following tlds. together, but without indicating the boundaries : "Gragnehimney, Carrickacroman, Knocktegard, and Dromederdaiske part of Slewogrey Mountaine."

† "Gragnegibbeney and Stirrill"—*Down Survey*.

It need hardly be stated that the great topographer himself was not responsible for this portion of the work.

The limits of Sliabh Guaire are defined with great precision, and all that remains is the identification of the various sub-divisions and physical features. A close study of the boundary will be an interesting historical task for the topographer. But only a person well acquainted with the district could do full justice to the subject. The present writer has attempted to locate some of the places mentioned in the neighbourhood of Lower Killinkere. The search proved an interesting one although the irregularity of the boundary and the hilly nature of the district (not to speak of the roads which have never felt the influence of MacAdam !) made the task a difficult one. The physical features described in the *Inquisition* can easily be traced, even though their various names no longer survive. The visitor to the district who takes up a position on the highest point of Carricknamaddoo and by means of a map follows the boundary line will observe immediately the wisdom of the old-time geographer who first established the boundaries of Sliabh Guaire. These rocky hills with innumerable little lakes and winding streams were nature's frontiers against invasion from the south and east, and the proud chieftains of Sliabh Guaire possessed a natural barrier which rendered their territory less liable to enemy attack.

A discussion on the boundaries of Sliabh Guaire, as preserved for us in the report of the 1618 *Inquisition*, must be deferred for another occasion. Here again are abundant materials for local research, and a close study of local topography will be necessary before the various sub-divisions can be identified with certainty.

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## II—ECCLESIASTICAL HISTORY.

The *Calendar of Papal Registers*, under date March, 1406, records the :

Mandate to collate and assign to Donald Oqueorgan, clerk [in Holy Orders], of the Diocese of Kilmore, the rectory without cure, value not exceeding 5 marks,\* so long void that there is no certain knowledge of the manner of its

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\* The mark was worth  $13/4$  in the money of the time. Its comparative value at the present time would be an interesting problem for economists ; it would probably be at least 30 times as great.

In 1306 the rent and revenues of the Bishop of Kilmore was valued at 10 marks ; the lands in Cavan then belonging to the Abbots of Kells and Fore were valued at 5 and 11 marks, respectively (Sweetman's *Calendar of Documents*, vol. V, p. 213).

voidance,\* of the parish church of SS. Wygyr and Wulstan (Ultani) Killincheir *alias* Mullachlaydidy in the said diocese, which, although it has a rector, is governed by a perpetual vicar who has the cure of the parishioners.

At that period the parish, as is evident from this statement, included both Killinkere and Mullagh. Thus the benefice of Killinkere had charge of both churches, indicating a temporary amalgamation.

The ancient parishes of Killinkere and Mullagh comprised at least four distinct ecclesiastical foundations, viz.:—Killinkere, Raffony, Ballyclanphillip, and Mullagh. Ballyclanphillip is situated in the Barony of Loughtee; the others are in Castlerahan. Each was under separate ecclesiastical jurisdiction, and had its own share of termon lands. Although these churches, or ecclesiastical units, were distinct, yet they must have been partly dependent on each other; but the exact extent of their ecclesiastical inter-dependence cannot be fully discussed in the present paper. As will be seen later they belonged to the Abbey of Fore, Co. Westmeath, and when this abbey was confiscated in 1539 its minor dependencies were soon destined to suffer the same fate. However, their comparative poverty, together with the fact that Breiffne was not finally conquered until the closing years of Elizabeth's reign, deferred the dread day of their dissolution, and not until 1590 were they definitely singled out for confiscation.

Raffony is now included in Mullagu Parish; its history has much in common with that of the other churches of the neighbourhood.

The *Inquisition* taken at Cavan 19th September, 1590, to determine the value and extent of the termon lands in Cavan, found that: the Termon or Hospital of KILLINKEARE, containing two polls or cartrons in the said county, pertain, and ought to pertain to our said lady the Queen and are worth two shillings Irish money *per ann.*†

The same *Inquisition* found that the Termon or Hospital of BALLYCLANNY PHILIP [Clannaphillip] containing three polls or cartrons was worth three shillings *per ann.*; also that the termon or Hospital of RAHAUNA [Raffony] containing 1 poll or cartron was worth 12 pence *per ann.* The termon or Hospital of RAMTAVIN [Mullagh] containing two polls or cartrons was worth two shillings *per ann.* The entries in Archdall's List‡, of the Cavan Hospitals correspond with those of the 1590 *Inquisition*. The spellings given by Archdall will easily be recognised, viz., "Kilin-keire," "Balliclamy-Philip," and "Rahaura."

\* During the last half of the 14th century Breiffne was in a state of war which caused much confusion; this seems to have been the cause of the voidance.

† 32 Eliz., *Excheq. Inquis.*, No. 3, P.R.O., Dublin.

‡ *Monasticon Hibernicum*, 1st ed. *Addenda*, p. 783.



The details furnished by this *Inquisition* enable us to determine the comparative values of the Hospital lands at the time of the Elizabethan confiscations. Clannaphillip, with its three polls, had the largest share, while Raffony with one poll had the smallest: With the exception of Moybolge—which also possessed three polls—Clannaphillip was more richly endowed with termon lands than any of the other churches in the neighbourhood.

The church lands, now the property of the English Crown, were allotted to Royal favourites. In 1606 Sir Garrett Moore, of Mellifont, Co. Louth, was granted, *inter alia* :

The termons, or hospitals of KILLENEKEIRE, two polls, rent five shillings; BALLYCLANYPHILLIP, three polls, rent seven shillings and six pence; RATHAWNA, one poll, rent two shillings and six pence; RAMTAVIN [Mullagh], two polls, rent five shillings.\*

A later Commission which sat in Cavan on 25th September, 1609, explains in greater detail the status of the Cavan Hospitals. The object of this Commission was to secure the termon lands for the Established Church. The Report of the Commission specifies that the Bishop [Prot.] of Kilmore, "is entitled, in right of his See, to the rents issuing out of the several termon lands following in the barony of Castlerahan, viz. :—"<sup>†</sup>

Ranetaven [Rantavan], 2 polls, 33s. 4d.; Rahone [Raffony], 1 poll, 1s. 4d., and Killenkerrie, 2 polls, 1s. 8d., which 5 polls are in the parish of Mollagh . . . . Mollagh, containing 5 ballybetaghs<sup>‡</sup> and 5 polls, whereof 8 polls, viz. : the 3 polls of the termon land of Balliconphillip [Clannaphillip], and the 5 polls of Lissanymore, are in the barony of Loughtie, the parsonage impropriate to the late prior of Four [Fore], and the vicarage collative, the tithes are paid in kind,  $\frac{1}{3}$  to the vicar, excepting thereout the 5 polls in the barony of Castlerahan and the eight polls in the barony of Loughtee, and the  $\frac{1}{3}$  of the tithe of the said 8 polls are paid to the Bishop of Kilmore as his mensal lands, also  $\frac{2}{3}$  of the tithes of the 5 polls in the barony of Castlerahan, and the vicar pays 12 shillings proxies . . . .

The great Benedictine Abbey of Fore, Co. Westmeath, to which these churches belonged, had already been confiscated in 1539.§ In the report of the 1609 *Inquisition* it will be observed that Mullagh ("Mollagh") is the parish title, with the four specified ecclesiastical units included.

\* *Patent Rolls*, 3 James I; *Cal. State Papers*, Ireland, 1606, p. 60.

<sup>†</sup> *Cavan Inquis.*, 1609; *Patent Rolls*, 7 James I.

<sup>‡</sup> The *Ballybet*—*βαίτε βιαύταις*, i.e., the town (or townland) of the vic-taller—was a unit of land of variable extent. According to the approximations of Reeves it was about 1,000 acres. But its extent would be inversely proportional to the quality of the land, within certain limits. See *Journall* vol. I. p. 306.

§ *Journal*, vol. III, p. 69.

Referring to the 1609 Map of Castlerahan Barony we find that there is no indication of the churches of Mullagh, Raffony or Killinkere. Hence we may infer that at that time the churches had already been ruinous and deserted. The Elizabethan wars had caused much destruction, and the proximity of Killinkere to Kells—one of the frontier towns of the English Pale—left it exposed to frequent attack. From the days of Dermot MacMurrough, of evil memory, the district around Kells was the scene of many conflagrations. The *Four Masters*, A.D. 1170, tell us that Kells, Kilskyre, Dulane, Castlekieran, and other churches in Meath, were burned by Dermot and his allies. Although history is silent on the point yet, we may conjecture that the Breiffne borders were sometimes invaded and the borderland swept by fire and sword.\* Tradition, indeed, supports our conjecture. In the Parish of Laragh—the stronghold of the MacBradys—adjoining Killinkere, there is a tradition that a Father MacBrady was murdered at the cross-roads of Clifferna by the soldiers of Dermot MacMurrough. This is very probably an echo of Dermot's predatory incursion of 1170.

From the 12th century onward the power of the native Breiffne chieftains was sufficient guarantee for the safety and protection of these ecclesiastical foundations. Well endowed with termon lands, and enjoying the patronage of the chieftains, the Hospitals flourished for centuries as the centres of religious life and learning—the Universities of the Middle Ages. But the troubles of the 16th century, and the confiscation of the great Abbeys of Kells, Fore, etc., heralded the dissolution of the Breiffne Hospitals. *Delenda est Carthago* was now the slogan, and the Hospitals passed into ruin and desolation.

The fact that the churches of Mullagh, Raffony and Killinkere are not marked on the 1609 map indicates that they had been already in ruins and abandoned. A later *Inquisition*, held in 1620, reported that only eighteen churches in Kilmore Diocese were then in use for religious services;† but none of the Castlerahan churches are included in the list.

The 1609 Map of Loughtee shews a ruined church in the tld. of "Kilnacrivy," adjoining Doriem [Derryham] and Greaghnefarna. This is the parish church, or hospital, of Clannaphillip. Neither Carricknamaddoo nor Clannaphillip are marked, but evidently Kilnacrivy—now an obsolete title—was intended to designate the division in which the church was situated. The same map has three adjoining divisions—all now obsolete—"Caborchosan,"

\* In the early part of the 16th century the north-west boundaries of the English Pale passed through the following places in Co. Meath:—RATHMORE, HILL OF LYDE [Hill of Lloyd, a mile west of Kells], MULDAHEHECHE [tld. of Mullaghey, two miles north of Kells], TELTOWN, DONAGHPATRICK, CLONGALL, SIDDAN, etc. (Alan's Register, fol. 150). This shows that the north-west limits of the Pale approached fairly close to the Breiffne border.

† *Journal*, vol. II, p. 204.

"Lisconiney," and "Dromheraue," now constituting the townlands of Termon and Lisannymore. Clannaphillip is not included in the 1620 *List of Churches* then in use for religious services.

The *Books of Survey and Distribution* (1641)\* show that the church lands in Killinkere amounted to 426a. 3r. 0p., then belonging to the Bishop (Prot.) of Kilmore. Of this 48a. 1r. 16p. are described as unprofitable and consisting of bog. The tld. of Beagh was also church land but was not created as such until 1626; on the *Down Survey* it is marked "Bach gleab land," and containing 311a. 3r. 24p. arable, with 72a. 0r. 16p. unprofitable. In the 1641 *Book of Surveys* it is described as "Glebe Land last in possession of Daniel Creno, Protestant Minister." These returns show that in the parish of Killinkere (Castlerahan portion), and not including the church lands of Raffony and Mullagh, the Established Church was then in possession of at least 810a. 3r. 0p.

The church lands of Clannaphillip, in Loughtee Barony, included the present tlds. of Clannaphillip, Derryham, Lisannymore, and Carricknamaddoo. From the *Books of Survey and Distribution* we find that in 1641, Ballyclan-Phillip contained 469a. 1r. 24p., arable, with 32a. 0r. 16p., unprofitable; Durian [Derryham] had 170a. 1r. 24p., arable, with 41a. 3r. 24p., unprofitable. Both these tlds., containing in all 713a. 3r. 8p., then belonged to William Bedell (Prot.) Bishop of Kilmore. In 1641 neither Lisannymore nor Carricknamaddoo are included in the *List of Church Lands*. Both the tlds. of Lisannymore, containing 305a. 2r. 16p. arable, and 85a. 0r. 16p. unprofitable, and Carricknamaddoo, with only 10a. 2r. 32p., arable, and 228a. 0r. 16p., unprofitable, were then in possession of Sir William Hill, and were granted in 1666 under the *Act of Settlement* to Col. Robert Sanderson. The *Down Survey* marks as Church Land both Clannaphillip and Derryham. The modern O.S. tld. of Termon corresponds with the "Balliclan-Phillip" of the *Down Survey* and *Commonwealth Grants*. According to the 1609 *Inquisition* (*supra*) Clannaphillip contained 3 polls whereas Lisannymore contained 5 polls. However, from the respective acreages given by the *Commonwealth Grants* it is evident that Clannaphillip was the more extensive. Without entering here on the perplexing problem of the indeterminate extent of the Poll it seems fairly obvious that the original church lands of Clannaphillip—constituting the 3 polls definitely specified by the 1590 and 1609 *Inquisitions* and the 1606 *Grants*—did not include the entire townland. But by inference from the statement of the 1609 *Inquisition* which specifies the "3 polls of the termon lands" of Clannaphillip, we may conclude that the 3 polls mentioned represented only a portion of the termon lands attached to the Hospital church. Assuming that a poll here contained about 50 acres of arable land it would be difficult to reconcile

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\* *Vide Journal*, vol. I, p. 130.

the various estimates. But it must be conceded that the phraseology of the *Inquisition* is somewhat vague. From the Reports of the *Inquisitions* it will be seen that Clannaphillip was more richly endowed than Killinkere.

The old parish church or Hospital, of Killinkere, now in ruins, is in the tld. of Gallon. The O.S. tlds. of Gallon, Cargagh, Corratinner and Greaghnacunnia correspond with the tld. of "Killinkeere" as shown by the *Down Survey* and *Act of Settlement Grants*. None of these four tlds. mentioned are recorded by the early maps. The 1609 map of Loughtee has marked "Logh Kilganohan of Castlerahin," the position of which is represented by the present tld. of Gallon, and obviously refers to the little lake adjoining the tld. The word Gallon (ḡalún) signifies a land measure, and it is quite obvious that there was some qualifying word which has since dropped out of use. What this qualifying word must have been we can infer from the "Kilganohan" of the 1609 map, and also from the fact of the ruined church being in the tld.; the missing word is CILL, i.e., a church. Hence the tld. name signifies the gallon, or land measure, of the church. This church is not marked on the *Down Survey* and seems to have been in ruins before 1609. If these are not the actual ruins of the original "little black church"—CILLÍN CILAP—it is manifest that, at least, they occupy the site.

The parish title is derived from the name of the original tld. which contained the parish church. But Killinkere is no longer used to designate any particular tld.; it only survives as the parish title. Some parallels have already been discussed in these pages. Killinkere as a distinct tld. was recognised at the time of the *Commonwealth Grants*, and is given in 1664 by the *Hearth Tax Rolls*. Since that time the name has ceased to be applied to the tld., and the four tlds., mentioned above, and which were evidently sub-denominations, are recognised instead. As indicated by the *Down Survey* the original name was applied to the district around the church, and obviously included a number of sub-denominations. The original name is yet locally applied, however, to the present parish church, which is in the tld. of Corratinner, and is very properly called "Upper Killinkere."

The Hospital of Clannaphillip was in the tld. of that name, now usually called Termon, where the Catholic church of Clannaphillip—Lower Killinkere—now stands. This church in ruins is shown, as already observed, on the 1609 Map and in a tld. marked "Kilnacrivy" now obsolete. The *Down Survey* has "Balliclanphillip"; the *Commonwealth Grants* (*supra*) "Ballyclan-Phillip," and the earlier *Inquisitions* agree. All traces of the ancient church have long since disappeared.

Clannaphillip is the abbreviated form of BAILE CLAMNE PHILIP, i.e., "the town of Philip's descendants." Philip was, of course, the great hereditary Christian name of the O'Reillys. The

Gaelic word *Clann* may be translated as race, children, descendants, etc. It frequently happened that the tribal name in ancient Ireland was derived from some worthy ancestor. As O'Donovan notes :—

It is now universally admitted that the ancient names of tribes in Ireland were not derived from the territories they inhabited, but from certain of their distinguished ancestors. In nine cases out of ten names of territories and of the tribes inhabiting them are identical.\*

By prefixing certain words, or by postfixing others, the names of tribes were formed from those of their ancestors, and in turn the names of the territories were derived from the tribal names. Other examples are found in Breiffne, *e.g.*, Clankeel (barony) is *Clann an Chaoic*, *i.e.*, the descendants of the one-eyed man, who was *Mall caoic Ó Raḡallair*, *obit.* 1330†. Another prefixing word is *Mumtear* signifying family, or descendants, and we have already shown in these pages that the parish of Munterconnacht derives its title from Cuconnacht, another worthy scion of the O'Reilly family.‡

We find from the *O'Reilly Pedigree* that Giolla Iosa Ruadh O'Reilly, who founded Cavan Abbey, A.D. 1300, had thirteen sons, one of whom was named Philip. Furthermore, it is recorded that Philip's descendants resided in the district of Mullagh.§ Again, the *Pedigree* tells that “to the family of Edmund (ῥιουεττ Ἐδμόμυν) belong the people of Drummallaght (Μυιννεττῖν Ὀρομα Μάλλεττ).” The tld. of Drummallaght, near Clannaphillip, was an O'Reilly seat. From the genealogy of the O'Reillys, detailed in the *Pedigree*, we find that Edmond was son of Conchobhar Mór, son of Shane, son of Philip, son of Giolla Iosa Ruadh. Conchobhar Mór had three sons, *viz.*, Conchobhar Óge, Edmond, and Thomas, and the first-named lived at Ballaghanea in Lurgan parish.||

From another passage in the *Pedigree* we learn that Conchobhar Mór, father of Edmond, erected the Castle of Mullagh. Hence the descendants of Philip possessed the parishes of Mullagh, Killinkere, and Lurgan. Edmond, who was the head of the Drummallaght branch, was a great-grandson of Philip. It is clear that the territory of Ballyclanphillip received its title from this Philip O'Reilly, son of Giolla Iosa Ruadh.

Giolla Iosa Ruadh O'Reilly died at an advanced age in the year 1330, and was buried in the Abbey of Cavan, which he had

\* Topographical Poems of O'Dugan and O'Heeren—O'Donovan's Introduction.

† Duffy's *Hibernian Magazine*, Jan., 1861, p. 38.

‡ *Journal*, vol. II, p. 263.

§ Cf. *Journal*, vol. I, p. 118.

|| *Journal*, vol. I, p. 19.

founded 30 years previously; his virtues are extolled by the Annalists (*Four Masters, Annals of Ulster, and Annals of Loch Cé, sub anno 1330*). The subsequent and rather untr tranquil career of his son, Philip, is of interest. In 1365 Cu-Connacht O'Reilly, son of Giolla Iosa Ruadh, resigned the Kingship of Breiffne and joined the Friars; "a spirited and powerful king" the Annalists call him. His brother Philip succeeded; but four years later, in 1369, was deposed by his kinsmen, taken prisoner, and put "in fetters"—according to the *Pedigree*—in the Castle of Loch Uachtair. War now raged in Breiffne. Maghnus O'Reilly seized the kingship but the followers of Philip, aided by the MacMahons of Oirghialla (*i.e.*, Louth and Monaghan), inflicted a crushing defeat on Maghnus in the battle of Blenacup (in Kilmore parish), in July of the same year.\* But this did not secure the prisoner's release. Towards the end of the year Philip's son-in-law, MacGuire, lord of Fermanagh, sailed up the Erne with a fleet, captured the castle of Loch Uachtair, and released Philip, who re-assumed the lordship of Breiffne.† The year 1369 was therefore an eventful one for Philip O'Reilly; it witnessed his deposition, imprisonment and re-instatement. The whirligig of time soon had its revenge, for in the following year the usurping Maghnus was seized and was, in turn, thrown into the dungeons of Loch Uachtair Castle, where probably he died.

Following the imprisonment of Philip the kingdom of Breiffne seems to have suffered much from the ravages—reprisals and counter-reprisals—caused by the hostile sections of the O'Reillys.

The Annalists say that "great war arose in the Breiffne"; a passage in the *O'Reilly Pedigree* puts it in somewhat milder terms that a "dispute (impeardán) arose" between the descendants of Cu-Chonnacht and the descendants of Giolla Iosa Ruadh. The quarrel was a domestic one, and the bitterness all the more pronounced. In the course of an attack on the district of Mullagh, by the descendants of Cu-Chonnacht, the church of Teampall Ceallais (beside loch an Mhúilim, or Mullagh Lake) was burned.‡

Philip O'Reilly died in 1384. His reign was an untr tranquil one, but, nevertheless, he proved himself a worthy scion of a chivalrous and fighting race. The most eloquent tribute that posterity could bestow upon him was to perpetuate his name in the district, or parish, title of Clannaphillip. It is not quite certain whether the church or monastery of Clannaphillip was founded during his lifetime, but most probably it was. His father had founded Cavan Abbey for the Dominicans in the year 1300,§ and it is reasonable to surmise that Clannaphillip was a branch

\* *Vide Journal*, vol. I, p. 249.

† *Four Masters and Annals of Ulster*, sub. anno 1369.

‡ *Vide Journal*, vol. I, p. 118.

§ *Hibernia Dominicana*, cap. IX, p. 286.

house. In 1393 Cavan Abbey passed into the hands of the Franciscans (Conventuals), and in 1502 the Conventuals were in turn replaced by the Franciscans of the Minor Order of Stricter Observance.\* Provincial Chapters of the Order were held in Cavan in 1521, 1539, and 1556.

The *Annals of Ulster*, A.D. 1510, record that :—

O'Reilly, namely John, son of Cathal, died this year. And it is by him was established the Minor Order of [Stricter] Observance in Cavan.

The *Four Masters* have a similar entry. Tradition says that a monastery existed at Clannaphillip, and there is historical evidence to show that it belonged to the Franciscans.

The Hospital, or church, of Clannaphillip was liberally endowed with church lands. In 1590 it had a larger share than Killinkere. Clannaphillip can hardly have been originally established as a parish church; the earliest records have it included in Killinkere parish. It was, most likely, established as a conventual church, ministered by Friars, and under the patronage of the O'Reillys. This does not preclude the probability of an older ecclesiastical establishment having existed at Clannaphillip; but we have no record of it. At the time of the confiscations—in 1539, under Henry VIII—Clannaphillip belonged to the Abbey of Fore (*ante*).

But during the wars of Elizabeth and in the Penal times the monastery merely existed for brief periods and only at rare intervals could have been used as a residence by the Friars.

The evidence is conclusive that Killinkere was the older foundation of the two, and that after the confiscations the conventual church of Clannaphillip was ecclesiastically united with it. As early as 1406 the rectory of Killinkere was valued at 5 marks—a considerable sum in those days.

The tld. name TERMON, an *alias* for Clannaphillip, would in itself prove that this was formerly church land; the medieval Gaelic *Tearmann* was generally applied to the lands in the precincts of, and belonging to, churches. In pre-Reformation times the Hospitals, or churches, possessed lands, and we have many records to show that the Friars were pioneers of progressive agriculture. In communication with the Continent they learned new methods, improved the land, and, in the 16th century, the fruitful soil was too attractive to escape confiscation.

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\* For an account of the origin and organisation of the Franciscan Order—Conventual and Observantine—in Ireland, see an article by Rev. Gregory Cleary, O.F.M., J.U.D., in *Studies*, September, 1927. A very exhaustive and scholarly work on the early history of the Franciscans in Ireland is *Materials for the History of the Franciscan Province of Ireland*, A.D. 1230-1450. Collected and edited by the late Father E. B. Fitzmaurice, O.F.M., and A. G. Little. (Manchester: *The University Press*, 1920).

The functions of the TERMON lands are well described by Joyce.\*

In Ireland, as in other Christian countries, many of the churches had the right of sanctuary. A small piece of land was usually fenced off round the church, and the four corners were often marked by crosses† or pillar-stones; this land was regarded as belonging exclusively to the church; and criminals fleeing from justice, or fugitives from their enemies, were safe from molestation for the time, once they had taken refuge either in the church itself, or inside the boundary.

The word *Teapmann* was originally applied to these *termini* or boundaries, and in this sense it exactly corresponds with the Latin *terminus*; but it was afterwards extended in meaning till it came to signify a sanctuary or asylum; and this is the sense in which it is generally used in Irish writings. It was often popularly used in a still more general way, to denote church lands, or lands belonging to a sanctuary, so that the expression "termon lands" is quite common in Anglo-Irish writings.

This word is still retained in a good many local names, marking the precincts of sanctuaries; and in several of these the spots are almost as much venerated now as they were a thousand years ago, though they no longer afford an asylum to the fugitive.

The word TERMON, usually combined with some qualifying term, enters into placenames in several parts of the country. The qualifying terms usually have reference to the Patron Saint or to the Erenagh (Aipceannac or warden). But in the present case the suffix has become obsolete. As we have observed, the name is not recorded on the earlier maps, but was evidently recognised locally as a sub-denomination of Clannaphillip. Arguing from analogy we may conjecture that the missing title had reference to the hereditary Erenachs—the O'Reillys—and that TERMON CLANNAPHILLIP was the complete name.

In the tld. of Cargagh stood one of the few ancient stone crosses remaining in Breiffne. The great majority of such crosses have long since disappeared and we have no record of them. Where now are the ancient crosses which for many centuries stood sentinel over St. Brigid's Well at Raffony, St. Killian's Well at Mullagh, St. Ultan's Well at Killinkere, and St. Patrick's Well at Lurgan? Echo answers "where?", and even from tradition their memory has faded. The Cargagh cross has been concisely described by a great archaeologist, the late H. S. Crawford, M.R.I.A., as "in the form of a pillar 4 feet high, the top of

\* *Irish Names of Places*, vol. II, chap. XII.

† *Vide Lanigan's Ecclesiastical History*, vol. IV., p. 386.





**THE LATE FATHER MEEHAN BESIDE THE  
CARGAGH CROSS.**

PHOTO BY |

| P. O'CONNELL.

which is missing.”\* Portion of the top has since been recovered, and the late Father Meehan, P.P., M.R.I.A., had all the existing fragments collected and set up in the presbytery grounds where it is now to be seen. Its original location was a prominent rath, or fort, in Cargagh tld.†

From the location of the cross it would seem to have been one of the crosses which marked the *termini* (i.e., boundaries) of the church lands of Killinkere. Another cross is said to have been located in the townland of Greaghadosan (both crosses are marked on the Ordnance Map—Sheet 33), but it cannot now be found. The present writer, after a prolonged search, has failed to rediscover it, but hopes that future searches may reveal its whereabouts.

The shaft of the Cargagh cross displays an inscription, crudely sculptured and much worn; this has not yet been satisfactorily deciphered. The inscription seems to be of much later date than the cross and does not reveal skilled workmanship. A detailed description of this cross must be reserved for a separate paper.

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\* *Journal*, R.S.A.I., June, 1907.

† The accompanying illustration (from a photograph taken in 1925) shows the late Father Meehan standing beside the ancient cross. To his commendable zeal and enthusiasm we are indebted for the preservation of many monuments indicative of Breiffne's historic past. About 1912, when he was C.C. of Mullagh, he had the well of St. Brigid at Raffony renovated and a stone arch erected over it.

## *The Tomb of Bishop Andrew Campbell.*

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Dr. Andrew Campbell, Bishop of Kilmore from 1753 to 1769, belonged to a well-known Co. Louth family—the Campbells of Dunany. He was born at Dunany in, or about, the year 1711, and after Ordination on the Continent was appointed P.P. of his native parish of Dunany and Port (Togher) where he laboured until his death. His accomplishments as a musician are well known, and he usually performed his diocesan Visitations in the garb of a Highland piper, which proved an effective disguise. During his absence on Visitation the parochial duties were performed by a Dominican friar.

The burial-place of Bishop Campbell was located by the present writer in the summer of 1929, just 160 years after Kilmore's famous "Piper Bishop" had rested from his labours; the tomb is in the ancient graveyard of Port on the sea coast near Dunany. Port is easily reached by the main road leading from Clogher Head to Dunany Point.

The investigation which resulted in the discovery of the tomb was commenced after I had been informed by my friend the late Mr. Joseph Dolan, M.A., Ardee, who knew the district intimately, that the monuments of the Campbell family, to which the Bishop belonged, were in Port, and that most probably the Bishop had been buried there also. Furthermore, Mr. Dolan, himself, became deeply interested in the research as his own family were closely related to the Campbells of Dunany. Shortly afterwards I visited the secluded ruined church of Port, situated on a sandy plateau overlooking the sea. After some difficulty the Bishop's grave was located south-west of the church; it is marked by a massive *horizontal* slab, resting on small pillars, and the inscription was rendered legible after repeated rubbings. Beginning at the *west* end of the slab there is a lengthy inscription which records that the stone and burialplace belongs to Richard Campbell and Family; then follow, *inter alios*, the names of Thomas, the grandfather, and Patrick, the father, of the said Richard Campbell. But this inscription, although lengthy and detailed, has no record



**THE TOMB OF BISHOP ANDREW CAMPBELL, AT PORT, CO. LOUTH.**

PHOTO BY]

[P. O'CONNELL.

of the Bishop's name, and I had almost abandoned the search when I observed very faint traces of an inscription near the bottom of the slab, that is, at the *east* end. After clearing away the lichen the following inscription, *reading from the east end*, could be deciphered :—

**Here lies the Body of the Revd. Doctor Andrew  
Campbell, Bishop of Killmore, who died Decem.  
1, 1769, aged 58 years.**

On account of its position on the slab this inscription is liable to escape detection, especially as the lettering is not deeply sculptured, and also because its direction is opposite to that of the principal inscription. The monument was evidently erected many years before the death of Bishop Campbell, and the inscription to his memory is, therefore, of a later date than the other. The graveyard contains other inscribed monuments belonging to the Campbell family. At the east end of the ruined church is an upright stone marking the grave of the Rev. John MacLennon, O.P., who died in 1769, aged 77, and who seems to have been Bishop Campbell's assistant in Dunany. This Father MacLennon is mentioned in the 1744 list of priests then known to be officiating in Co. Louth.

The accompanying illustration (from a photograph) shows the Bishop's monument. The Bishop's House, and beside it the Bishop's Well are still pointed out at Claristown (or Clarestown) in the parish of Dunany (Togher) where he lived and where many traditions regarding him are still related by the people.

The following interesting tradition regarding the appointment of Dr. Campbell to the Bishopric of Killmore was told to me by the late Mr. Dolan. After the death of Bishop Richardson, O.P., in 1753, a list of suitable candidates for the vacant See, including the name of Dr. Campbell, was submitted to the ecclesiastical authorities in Rome. After due consideration a small list of those fulfilling the necessary conditions was forwarded to James III (James Francis Edward Stuart) who exercised the Stuart privilege of nomination to Irish bishoprics. Reading over the list of names (all of whom were deemed worthy of episcopal rank) James observed the name of Dr. Campbell, and remembering that the Campbells had figured among the most valiant defenders of the Jacobite cause in Scotland, he, thereupon, named Dr. Campbell as Bishop of Killmore.

Notwithstanding the Highland flavour of his name—which appealed so strongly to James III—Dr. Campbell belonged to an old Irish family which had long ago settled in Ulster; the Gaelic name is *MacCathmaoill* which occurs under various local

forms, e.g., MacCawel or MacCaul, MacCaulfield, Campbell, etc. A worthy scion of the Clan MacCATHMAOIL was Dr. Hugh MacCaghwell, born at Saul, Co. Down, about 1571, and appointed Archbishop of Armagh early in 1626, dying at Rome in September of the same year.

Bishop Campbell's *Will*, dated September 30, 1769, was preserved in the Public Record Office, Dublin, and a copy of it made by the late Canon Carrigan of Ossory Diocese, will be found in the *Archivium Hibernicum* (vol. I, p. 185). The document, it may be observed, bears no indication of the episcopal rank of Dr. Campbell, a precaution which may have been expedient at that period, at least in Co. Louth. The Bishop bequeathed half his lands to his sister, Margaret, and her husband, Patrick Lawless, and the other half of his lands to his nephew, Andrew Magrane. He also directed that £5 be distributed among the poor of the parish of Dunany and Port.

PHILIP O'CONNELL.

## A NOTE ON MOYBOLGE.

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From the *Registers* of the mediæval Archbishops of Armagh (preserved in the Public Library of Armagh), covering a period of two centuries (from about 1350 to 1550), we are enabled to gather many interesting particulars illustrating the history of the Ulster dioceses during that period. The Registers of Archbishops Milo Sweteman (*obit.* 1380) and Nicholas Fleming (*obit.* 1416) have been edited by the Rev. H. D. Lawlor, D.D., and are published in the *Proceedings of the Royal Irish Academy* (vol. XXIX, Section C, 8; vol. XXX, Section C, 5). Copies of the Registers, made by the capable hands of the late Dr. Reeves, are now in the Library of Trinity College, Dublin. The originals are, as Dr. Lawlor observes, generally imperfect and difficult to read.

The publication with notes and translations, of these unique manuscripts would furnish historians with much new materials; the originals with numerous Latin contractions are not always immediately intelligible, and necessitate most careful scrutiny. These sources have, as yet, never been adequately utilised. The identification of the various placenames recorded would, of itself, be a valuable contribution to our scanty knowledge of mediæval topography.

In the *Journal of the Louth Archæological Society*, commencing in the 1926 issue, *Ἀν τ-Δτ Ὀρσάν Ὁ Μυρεσδαῖς* has undertaken the publication of the *Register of Primate Dowdall*. Some extracts relating to Kilmore diocese will be of interest to our members. The following reference to Moybolge occurs under date July 24, 1542:

The Primate collates Patrick Magerrigan [Garrigan] to the perpetual vicarage of the parish church of St. Patrick of *Moybolg* in the diocese of Kilmore, the collation of which belongs to him, *per viam devolutionis*, according to the Statutes of the Lateran Council. The vacancy occurred through the fact that Geffredus Magergan, *'bonae memoriae'*, herenech of the villa of Moybolg, held the said vicarage without his being promoted to Holy Orders, *pretextu cujusdam ineptae unionis*.

To be inducted by Patrick Maconaym [O'Connell], Canon of the Cathedral of Kilmore, and Patrick Magerigan, presbyter of the same.

The Garrigans were, of course, the *Erenachs* (Ἀρρεανναε), or wardens, of Moybolg as I have already shown in these pages

(*Journal*, Vol. II, No. 2). As chieftains of the district they provided for the support of the clergy, and for the maintenance of the monastery. The Erenach was, almost invariably, a layman, and the office was hereditary, as its origin would imply. The church of Moybolge was an important ecclesiastical foundation; its history has already been detailed. Elsewhere in this issue I have explained the most likely origin of the semi-mythical legend of the *Cailleach Gearagain*.

A list of the parish priests of Moybolge has already been given in this *Journal* (Vol. II, 226). The above extract from Primate Dowdall's *Register* enables us to supplement the list for the 16th century period.

Tradition points out beside the ruined church the reputed tomb of a Bishop Garrigan; he was, most probably, an Abbot of the monastery. The inscription cannot now be deciphered. Many priests of the Clan figure prominently in the history of the diocese of Kilmore. The late Right Rev. Philip J. Garrigan, D.D., Bishop of Sioux City, U.S.A., who died October 14th, 1919, belonged to a branch of the Moybolge family which, after being expelled from Moybolge, settled in the east end of Lurgan Parish.

It is worth recording that beside the ruined church of Moybolge rest, *inter alios*, the parents and relatives of the Rev. Dr. Michael Muldoon who took a leading part in missionary work in Texas in the thirties of the last century. He was a native of Lurgan parish, where he was born in the last quarter of the 18th century. His early education was received at a local hedge school. On the completion of his studies in Spain, where he was ordained (at Seville, according to the family tradition), he went to Texas, where he was a pioneer in the missionary field and an outstanding personality. At that time Texas was in an unsettled condition, and Dr. Muldoon had to perform his duties under great difficulties; he suffered a few terms of imprisonment and seems to have spent some time labouring in Mexico. Although we have many references to his life and work (for which I am indebted to the researches undertaken by the Right Rev. Monsigneur Richard Brady, Loretto Heights College, Colorado, U.S.A., one of our Life Members, who has kindly supplied me with copies of many valuable documents and extracts from the State Records of Texas and many other sources), yet, his later years are clouded in obscurity. Local tradition in Lurgan would invest Dr. Muldoon with episcopal rank, but this is incorrect. Researches are in progress and it is hoped that further light may be thrown on the closing years of the life of this great (and almost forgotten) Breiffne missionary. Some biographical details are reserved for a later paper.

PHILIP O'CONNELL.



## *Epitaphs in Crosserlough Graveyard.*

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This ancient graveyard surrounds the site of the pre-Reformation parish church of Crosserlough; the present magnificent parish church is in the immediate vicinity. The history and antiquities of this parish have been detailed in the last issue of this *Journal* (vol. III. No. I, pp. 9-86). The inscriptions are very numerous, and are expressed in many instances in the quaint phraseology of the 18th century. Owing to the loss of the 18th century parochial *Registers* (which, unfortunately, perished in a fire about fifty years ago), and also the more recent destruction of our Census Returns and Public Records, we must regard these inscriptions as the sole remaining source from which the history of the various 18th century Crosserlough families may now be traced. This enhances their interest and value to the genealogist. Some examples of the *old style* of computation will be observed, e.g., —10 ber = December; the Gregorian Calendar was not legally introduced into this country until 1752, but the new Calendar seems to have been adopted by the people before it obtained legal sanction.

The following list is by no means exhaustive; several monuments are now deeply embedded in the earth and many others have been broken. The population of the parish in pre-Famine days was very large. The epitaphs in Kildrumfertan will be dealt with in next issue.

PRAY FOR Ye SOUL  
OF PATRICK FLOOD  
WHO DIED JANUry  
Ye 7th 1764 AGED 70  
ALSO For SUSn CU  
MUSKY WHO DIED  
MAY 26 . 1765  
AGED DITO  
Erectd by E : F.

PRAY FOR YE  
SOUL OF THO  
MAS GAFENY  
WHO DIED 9 ber  
27th 1742 AGEd  
68

PRAY FOR Ye  
SOUL OF EDMO  
ND MAGLAUGH  
LEN WHO DIED  
9 ber 30th 1737  
AGED 50 : CATE  
LYNCH DIED  
ANo 1748.

PRAY FOR Ye  
SOUL OF JAMES  
GAFENY WHO  
DIED MAY Ye 29  
1752 AGEd 35

This Monument was  
Erected by Terence  
Cooke in Memory of  
His Father Connor Cooke  
Who Departed this  
Life February 15th  
1782 Aged 75 Years.

This Stone was  
Erected by Laurence  
Cook in Memory of  
His Son John Cook  
Who Died March the  
1st 1809 Aged 29 years  
Also in Memory of  
Their Posterity.

This Stone was  
Erected by Cor  
mick Cullan &  
James Welch for  
themselves & their  
Successors.

Pray for the Soul  
of Bryan McCabe  
Who Died 10 ber ye 25  
1717 aged 38 years  
also for Margaret  
McCabe alias Colun  
Who died August  
ye 1st 1759 aged 79  
Erectd by Patrick  
McCabe.

PRAY FOR  
THE SOUL OF  
EDMOND GAFF  
NY WHO DIED  
8 ber YE 15th 1738  
AGED 50 YEARS.

PRAY FOR THE  
SOUL OF CONS  
TANT SMITH WHO  
DEPARTED THIS  
LIFE MARCH  
1734 AGED 60

PRAY FOR YE SOUL  
OF CATHERINE SM  
YTH WHO DIED  
X ber 6th 1749  
AGED 30

PRAY FOR YE SO  
UL OF LAUREN  
CE SMITH WHO  
DECEASED MAY  
YE 25th 1757 AGED  
42 YEARS

PRAY FOR YE SO  
UL OF JUDY SM  
ITH WHO DIED  
FEBRUARY YE 8th  
1758 AGED 45

PRAY FOR THE SOUL  
OF JOHN SMITH WHO  
DIED NOVEMBER YE 1st  
1749 AGED 50. ALSO  
FOR ROSE REILY

PRAY FOR [THE SO]  
 UL OF TERR[ENCE]  
 REILLY DIED MA—  
 1741 AGED 65. ALSO [F]  
 OR CATHERINE R[EIL]  
 LY DECEASED M—  
 1737 AGEd 38

PRAY FOR YE  
 SOUL OF PATR  
 ICK SMITH  
 WHO DIED Xber  
 YE 25 . 1746  
 AGEd 35

This Mounment was  
 Erected by Mathew  
 Boylan in memory of his  
 wife Margaret Boylan alias  
 Reynolds who departed  
 this life the 26th of July  
 1787 aged 49 years

PRAY FOR YE SOUL  
 OF CONNER GAFF  
 NEY WHO DIED 8 ber  
 YE 27th 1744 AGED 46

PRAY FOR YE S  
 OUL OF CONSE  
 GAFNY WHO D  
 IED MAY 1730  
 AGEd 63

PRAY FOR YE  
 SOUL OF PHI  
 LIP BEGGAN  
 WHO DIED DE  
 CEMBr 7th 1748  
 AGED 40

PRAY FOR THE SOUL  
 OF JOHN GAFFNEY  
 WHO DEPARTED THIS  
 LIFE THE 17th OF FEB  
 1757 AGED 54 YEARS

PRAY FOR THE  
SOUL OF PHILIP KE  
LLERY WHO DIED  
D DECEMBER YE 19  
1766 AGED 73 Yrs

PRAY FOR YE  
SOUL OF JOHN  
FITZPATRICK  
WHO DIED 9 ber  
YE 1st 1730  
AGED 57 yrs

PRAY FOR YE SOUL  
OF OWEN GAFNY WH  
O DIED SEPTBr YE 8th  
1752 AGED 52

PRAY FOR YE  
SOUL OF PA  
TRICK FERE  
LY WHO DIED  
APRIL 24th 1758  
AGED 60 & FOR  
MARGt FITZ  
PATRICK

PRAY FOR YE  
SOUL OF JAMs  
FERRELY WHO  
DIED 8ber 11  
1758 AGED 21 YEARS

THIS STONE  
WAS ERECTED  
BY TERRENce SMI  
TH FOR HIS WIFE  
ANN SMITH W  
HO DIED JULY  
27th 1755  
AGED 40  
Requiescat in Pace

PRAY FOR THE SO[UL]  
OF EDMOND CAFF  
RY WHO DIED APR(IL)  
7th 1718 AGEd 35

Pray for the Soul of Charles  
 Cafry who deceasd Febry ye 15th  
 1776 Aged 62 yrs & his son  
 Peter Caffry who deceasd  
 Aug ye 8th 1774 Aged 24 yrs  
 Erected by Terence Cafry  
 Requiescant in Pace

Pray for ye Soul of  
 Edmond Caffrey  
 who deceasd March  
 27th 1775 Aged 31 years

PRAY FOR YE  
 SOUL OF PAT  
 RICK CAFRY  
 DIED FEB YE 15  
 1732 AGEd 70

PRAY FOR YE  
 SOUL OF MICH  
 AEL BIRD WHO  
 DIED IN FEBRUARY  
 1756 AGED 60

PRAY FOR YE  
 SOVL OF BRIDG  
 ET LYNCH WHO  
 DIED JVNE YE 12th  
 1744 AGED 47

PRAY FOR YE  
 SOUL OF BRYAN  
 SMITH WHO DIE  
 D MARCH YE 8TH  
 1738 AGED 50

PRAY FOR  
 YE SOUL OF  
 CATHERINE  
 SMITH WH  
 O DIED AP  
 RIL 1742  
 AGED 40

THIS STONE AND  
 BURIAL PLACE PERTA  
 INETH TO PATRICK  
 LYNCH AND HIS  
 POSTERITY . 1742

Pray for the So  
ul of Hugh  
Daly who dep  
artd this life A.  
D. 1766 Aged  
34 yrs. Also  
Bridget Da  
ly . Patrick & Ma  
ry . Requiescant in  
Pace. Amen.

This Stone was Eret  
By Jas Lynch in Memory  
of his Father Patric  
K. do. who Died March  
30th 1779 aged 60 yrs  
Also his Mother  
Chatrine Lynch  
Died May 10th 1783  
Aged 66 yrs  
Requiescant in Pace

PRAY FOR YE  
SOUL OF PA  
TRICK LYN  
CH WHO DI  
ED JANUARY  
1710 AGED 45

This Monument is erected by the Rev  
Peter Maguire to perpetuate ye  
Memory of his Father John  
Maguire of Tougher and posterity who  
Departed this Life 9 ber ye 16th 1759  
Aged 82. Requiescat in pace.

This Monument was Erectd  
By Thos Smith in Memory  
of his Dearly Beloved friend  
and Parents, Viz. Tho. Smith  
Depd this life April 24th 1829  
Also Mary Smith alias Brady  
Depd this life 30th Decr 1803  
May they rest in peace. Amen

May the Lord have Mercy on the  
Soul of Michael Murry who Depd  
This life October 10th 1769 Aged 36 years.  
Also his wife Ann Murry who depd.  
This life Nov. the 8th 1793 aged 74  
Years. Erectd by their Son John  
Murry.

PRAY FOR YE SOUL  
OF THOMAS COO  
K WHO DIED  
MAY 1735 AGED  
60. ERECTED  
BY JOHN COOK

Pray for the Soul of the late  
Revd Bryan Lynch who depd  
this life March 21st 1814  
Aged 61 years

May the Lord have  
Mercy on the Soul of Phillip  
Lynch who Depd this life  
May 14th 1810 Aged 59 yrs.  
This Monut was Erected by his  
Son Peter Lynch of Moylet to  
Perpetuate the Memory of him  
& his posterity.  
Requiescant in Pace.

Erected by Mrs Mary O'Reilly  
Meath St. Dublin to Comme  
morate her dearly beloved  
Husband Charles O'Reilly  
who died Augt 5th 1793  
aged 54 yrs. Also her two  
Sons Thomas and James O'  
Reilly. Thomas died Sept  
23rd 1827 aged 35 yrs. James  
died Decr. 9th 1830 aged 43 yrs.  
Whose virtues when living  
will Endear their Memory  
to Posterity.



PRAY FOR YE SOUL  
OF PATRICK COO  
K WHO DEPARTED  
THIS LIFE DECEMBER  
YE 4th 1758 AGED 55  
ALSO FOR PHILIP  
COOK

Here Lieth ye  
Remains of Anne  
Smith alias Lynch  
died Decbr the 13th  
1787 aged 23 years  
Engraved & Erected  
by her husband

Here lyeth the Body of  
Bryan Lynch who Departd  
this life July the 20th 1772  
Aged 38 years. Also the Body  
of his wife Catherine Lynch  
Alias Smyth who Departed  
this life April ye 14th 1773 Aged  
50 years. Erected by their  
Son Michael

PRAY FOR THE  
SOUL OF EDMO  
ND MAGLAUGH  
LEN WHO DIED  
JAN YE 4th 1740  
AGED 90

This stone was Erecd  
By Philip Patk and John  
McEnroe to Perpetuate  
the Memory of their  
Father Patk McEnroe  
who died April 1796 aged  
70 yrs. May they Rest  
in peace.

PRAY FOR YE  
SOUL OF JAMES  
DEGENAN  
WHO DIED  
APRIL 26th 1758  
AGED 40

PRAY FOR THE  
SOUL OF BRYAN  
COOKE WHO DIED 1749  
THIS STONE WAS  
ERECTED BY COR  
NEY COOKE TO  
POSESS HIS  
BURIAL PLACE  
1756

PRAY FOR  
THE SOUL  
OF OWEN LY  
NCH DIED JU  
LY YE 18 1740  
AGED 57

PRAY FOR YE SO  
UL OF CATHERI  
NE CUNY WHO  
DIED 10 ber YE 9th  
1759 AGED 60

HERE LYETH YE  
BODY OF THOMs  
LYNCH & LAURENCE  
LYNCH WHO DIE  
D APRIL 1747. PRAY  
FOR THEIR SOULS

PRAY FOR THE SO  
UL OF HARRY DA  
VEN WHO DIED DE  
CEMBR 29. 1771 AGE 68.

This Stone was  
Erd. by Thos. McCabe  
In Memory of  
His father John  
McCabe who  
Died March 7  
1782 Agd 80 yrs

Pray for the  
Soul of Mary  
Sherdian who  
Died Jan 12. 1814  
Aged 45 yrs  
& Catr' Smyth

PRAY FOR YE  
SOUL OF MAR  
Y REILLY WHO  
DIED MARCH YE  
17th 1740 AGE 60

Pray for the Soul of Bridget  
Boylan who Depd this  
life Octr 1783 aged 19 yrs  
Also Francis Boylan who  
Depd. this life Nov. 1787  
Aged 26 yrs. Erectd by  
Matthias Boylan

This Stone was Erected  
by Michael McCabe in me  
mory of his Father Owen  
McCabe who depd this life  
the 10th of Feb 1799 aged 76  
yrs. Also his Mother Mary M<sup>c</sup>  
Cabe otherwise McGuara  
ugh who depd this life Jan  
the 10th 1788 aged 6<sup>o</sup> yrs like  
wise his Sister Margaret  
McCabe who depd this  
Life Sept the 20th 1790  
Aged 40 years. May  
they rest in peace.

PRAY FOR YE  
SOUL OF MI  
CHAE L SORE  
CHAN WHO DI  
ED FEBRUARY  
YE 14th 1762 AGE —

PRAY FOR YE SOUL  
OF CATHERINE MA  
GUIRE ALIAS BOYL  
AN DIED MAY YE 1st  
1745 AGED 91

THE LORD HAVE  
MERCY ON YE SOUL  
OF EDMOND GIL  
ROY WHO DEPARTd  
THIS LIFE MAY YE  
4th 1764 AGED 94  
ERECTd BY HUGH GIL  
ROY

PRAY FOR YE  
SOUL OF MARY  
DOWNS WHO  
DIED JULY 19  
1761 AGED 16

PRAY FOR THE  
SOUL OF FRAN  
CIS GAFENY WH  
O DIED DECEMBER  
9th 1753 AGED 80

PRAY FOR YE SOUL  
OF CATHERINE  
GILLROY WHO DIED  
FEBRUARY YE 12th  
1748 AGED 70

PRAY FOR YE SOUL  
OF ART GAFN  
EY WHO DIED  
10r YE 17 . 1742  
AGED 75

PRAY FOR YE SOUL  
OF NELLY BOYLAN  
WHO DIED FEBRU  
ARY 1st 1758 AGE 37

PRAY FOR YE SO  
UL OF ONNER  
McCABE WHO DI  
ED FEB 8. 1769  
AGE 95

PRAY FOR THE  
SOUL OF JUDY  
GAFFNEY WHO  
DIED SEPTEMBER  
Br. 1770 AGE  
31. CONNER  
GAFFNEY DIED  
NOVEMBER 30  
1770 AGE 28

Pray for ye Soul of Patrick  
Gallagan who died July 6th  
1770 Aged 39 yrs & for John Gallagan  
who died Decbr 19th 1778  
Aged 19 yrs.

The Lord have Mercy  
on the Soul of Rose  
Reilly alias Galligan  
who departed this life  
the 12th of April 1783  
Aged 28 years. Erected  
by her husband Patrick  
Reilly in the year 1784

Pray for ye Soul  
of Patrick Galli  
gan who died Janu  
ary 12th 1751 aged —

PRAY FOR YE  
SOUL OF ROSE  
FERRELLY WHO  
DEPARTED TH  
IS LIFE DECEMBR  
13TH 1753 AGE 57

Pray for ye Soul of  
Rose McVoy who died  
April 4th 1765 aged 35 yrs  
Erectd by her husband  
Charles Gallagan

PRAY FOR YE SO  
UL OF BRYAN BA  
— DIED 8 BER YE 20  
17—9 AGE 60  
—S DIED 9 BER 1737  
AGE 57

PRAY FOR YE SO  
UL OF MARY  
COOK WHO DIED  
9BER YE 20TH 1744  
AGED 28 YRS. ORDERd  
BY DANIEL DONOCHO.

Pray for the Soul of  
 Peter Coyle who Dep  
 arted this life the 4th of  
 January 1764 aged 53  
 years. Also his son  
 Patrick Coyle who died  
 the 12th of August 1782 aged  
 38 years. Erected by his  
 three sons Thomas John  
 & Bryan Coyle

PRAY FOR YE  
 SOUL OF ED  
 MOND FLIN  
 WHO DIED  
 JULY YE 2nd 1760  
 AGED 23

PRAY FOR YE  
 SOVL OF NELLY  
 SMYTH ALIAS  
 BRADY DECEA  
 SED APRIL YE 11  
 1744 AGE 55\*

PRAY FOR THE  
 SOUL OF FARE  
 L REILY WHO  
 DEPARTED THIS  
 LIFE 10 ber 11th 1712  
 AGED 72†

PRAY FOR THE  
 SOUL OF ELI  
 ZABETH REILY  
 WHO DIED AUG  
 THE 3rd 1761 AGED  
 80 YEARS

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\* The same inscription is to be found on a wayside cross which stands in a field about a mile south-west of the old graveyard. See *Journal*, Vol. III, No. I, p. 78.

† This inscription is on a slab in the interior of the ruined church (the dimensions of which may still be traced); the slab was deeply embedded in earth which had to be cleared away before the inscription could be deciphered.

HERE LYETH YE  
 BODY OF CECILY  
 McLOVGHLEN DI  
 ED JANry YE 13th 1735  
 AGE 70

HERE LYETH YE  
 BODY OF EDM  
 COOK DIED JAN  
 YE 15. 1736 AGE 86  
 & OF MATT COO  
 K WHO DIED 8 ber  
 YE 28 1734. AGE 27

Pray for the Soul  
 of Philip Calleg  
 an who departd this  
 life July 26 : 1768

PRAY FOR YE SO  
 VL OF DANIEL GA  
 FENY WHO DIE  
 D JANVARY YE 21st  
 1717 AGE 34 YRS

P. O'C.

## St. Ultan.

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St. Ultan is Patron of Killinkere. As early as the year 1406 we find that the parish was under his patronage (*Papal Registers, supra*). Two patrons are mentioned—SS. Wygyr and Wulstan; the identity of the former disguised under a Latinised, and very probably incorrect form, cannot now be established with certainty. St. Ultan, whose festival occurs on the 4th of September, belonged to the Clan Ua Conchobhair (*i.e.*, O'Connor), a branch of the *Deisi* of Meath. The *Martyrology of Tallaght*,\* under September 4th, records the festival of "Ultan Mac Hua Conchobar." In the copy contained in the *Book of Leinster* the entry is thus: ULTAN MAC H-CONCHOBAR IN ARDBREC; the addition of the words "in Ardbrec" would seem to indicate that he was a native of Ardraccon—now a parish in Co. Meath.

The date of his birth cannot be ascertained with certainty, but from the various Acts of his life it must be referred to the later years of the fifth century, probably about the year 476. † St. Ultan became Bishop of Ardraccon and was the immediate successor to St. Bracan, the founder of that once celebrated Abbey. ‡ The Abbey was founded about the close of the sixth century; shortly afterwards the saintly founder went to the Aran Islands where he established a church at Templebraccon, and died about the year 650.

While St. Ultan had charge of the diocese of Ardraccon a terrible epidemic called the Buidhe Chonaill, or Yellow Plague, broke out in Ireland.§ This dread visitation had already spread over England, Scotland and several European countries. All over Ireland the people were carried away in thousands, and famine stalked the land. In order to relieve the distress St. Ultan gathered into the shelter of his monastery at Ardraccon all the orphans requiring food and relief. It is said that at one time he had 150 of them beneath its roof. He seems to have proved very suc-

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\* Edited by the Rev. Dr. Kelly, p. xxxiii.

† In 467 according to the *O'Clerys' Calendar*; *Martyrology of Donegal*, edited by Todd and Reeves, p. 235.

‡ For an account of the history of Ardraccon, see Dean Cogan's *Diocese of Meath*, vol. I, chap. VII.

§ The Annalists have frequent references to those early plagues, *e.g.*, *Annals of Clonmacnoise*, A.D. 660; *Annals of Ulster*, A.D. 633,



cessful in caring for all entrusted to his keeping. The charity and generosity of St. Ultan in those trying times is lauded by our early writers. In the *Felire of Aengus* is the following rann :

In moir flaithe Cenetail,  
in datblaithe becam  
Agaic moir mm maccam  
Im ūltan agho breccam.

which may be translated :—"The great sinless prince, in whom the little ones are flourishing, greatly play the children round Ultan of Ardraccan."\*

Some years ago, in 1919, when the new Children's Hospital was established in Dublin, it was very appropriately placed under the patronage of the kindly Irish bishop who, thirteen centuries ago, did such heroic work in the rescue of the orphans menaced with famine and plague.† St. Ultan's Hospital is now recognised as a national institution where the latest scientific resources are utilised in combating infantile disease.

St. Ultan was renowned for his literary work and appears to have been deeply versed in the knowledge of his day. He is said to have written a Life of St. Patrick, and to have composed an Irish hymn in honour of St. Brigid.‡ The *Third Life of St. Brigid* as published by Colgan is assigned to the authorship of St. Ultan.§ An anonymous writer who wrote *St. Brigid's Life* in verse, refers to *Ultanus Doctor*—Ultan the Sage. It is asserted by various authorities, among them Archbishop Ussher¶ and Sir James Ware,|| that St. Ultan wrote the *Acts of St. Brigid*. Tirechan, who was a pupil of St. Ultan and his successor in the See of Ardraccan, is said to have written his *Acts of St. Patrick* from the dictation of St. Ultan.° These *Acts* are in the *Book of Armagh*.

St. Ultan is said to have been endowed with the gift of prophecy and to have foretold the English invasion of Ireland. According to the O'Clerys he collected the miracles of St. Brigid into one volume.·

The death of St. Ultan took place at Ardraccan about the middle of the seventh century; his festival occurs on the 4th of September. Both the *Annals of the Four Masters* and the *Annals of Ulster* record his death A.D. 656, which may be accepted as the most probable date. The entry in the *Four Masters* reads :

\* Whitley Stokes, *Transactions*, R.I.A., Irish Manuscript Series, vol. I, Pt. I.

† See *The Book of St. Ultan*—Dublin, 1920.

‡ *Liber Hymnorum*, edited by Dr. Todd.

§ Colgan's *Trias Thaumaturga*—Tertia Vita S. Brigidæ.

¶ *De Primordiis Eccles. Brit.*, cap. XVII.

|| *De Scriptoribus Hiberniæ* Book I, chap. III.

° Ware, *ibid* : MacNeill, "Dates of Texts in the Book of Armagh," *Jour. R.S.A.I.*, December, 1928.

· *Martyrology of Donegal*, edited by Todd and Reeves.

"St. Ultan Mac Uí-Conchobhair, of Ard-Breacain, died on the 4th day of September after (completing) the one hundred and eightieth year of his reign."

In the *Annals of Ulster* it may be remarked that "Obitus Ultain Mic Concubair" is entered twice, first under the year 656 and again under 662 according to another book—*Secundum alium librum*—in the possession of the compiler. The O'Clerys' *Irish Calendar*, which also records his death A.D. 656, adds that he reached the age of one hundred and eighty-nine years. The date of his death is variously given by some other authorities: the *Annals of Clonmacnoise* give the date as 653; Ware gives it as 655. Colgan agrees with the O'Clerys, and most other authorities, in assigning 656 as the year of St. Ultan's death. It may be assumed that he was buried in his monastery of Ardbraccan; in the year 784 we read of a *Translation* of his relics at Ardbraccan.

The name Ultan, as O'Donovan observes, signifies the "Little Ulster-man." There were many Irish saints of the same name—all probably having adopted the name of the great bishop of Ardbraccan—but St. Ultan, Bishop of Ardbraccan, is entered in the various *Martyrologies* at the 4th of September. On the same date he has been commemorated in Scotland. The same date has been traditionally remembered from time immemorial as the festival of St. Ultan, Patron of Killinkere Parish. This establishes with certainty the particular St. Ultan intended.\*

St. Ultan's Holy Well at Killinkere is situated on a gentle declivity in a secluded part of the townland of Corratinner; a short distance away is the ruins of the ancient parish church of St. Ultan. Bushes and shrubbery surround the Well, giving it an impressive background. Close by is a Mass-rock of the Penal times. The townland was usually known as *Tobair Ultain*, and the older people still retain the name.

O'Donovan, in noting the fact that St. Ultan is Patron of Killinkere, adds that "there is a well dedicated to him in a townland to which it has given the name of Tober-Ultan [*Tobair Ultain*] which was formerly visited by a great concourse of pilgrims."† Furthermore, he adds: "King John [of England] visited *Tiopraid Ultain* in Meath; can it be this place?" But we must give a negative answer to O'Donovan's query. Ardbraccan was also frequently referred to in early times as *Tobair Ultain*; the Holy Well there is in the demesne of the Protestant Bishop of Meath.‡ This Well is a very remarkable one, and is still visited by a large concourse of pilgrims on September 4th. It is quite certain that Ardbraccan was the scene of King John's visit during his sojourn at Trim in the July of 1210.

St. Ultan's Well at Killinkere is still frequented by pilgrims

\*For a comprehensive account of the Life and Writings of St. Ultan see O'Hanlon's *Lives of the Irish Saints*, vol., ix., Sept. 4.

†*Cavan Letters*, May 17, 1836.

‡Colgan's *Diocese of Meath*, Vol. I, p. 52.



**ST. ULTAN'S RUINED CHURCH, KILLINKERE.**

PHOTO BY]

[REV. P. CONWAY.

and Stations are performed on his festival. During the 18th century, and until the death of Rev. John Smith, P.P., in 1810, the festival was kept with great solemnity in the parish. Veneration for St. Ultan has never ceased in Killinkere. It is interesting to record that as a Christian name Ultan has always been popular with the people of the district. Not only in modern times do we find the name sometimes adopted but in the early Baptismal Registers of Lurgan and Killinkere we find proof of its popularity during the last half of the 18th century. This bespeaks a living tradition which has come down to us from very early times and most probably from the days of St. Ultan himself.

It is probable that the original parish church of Killinkere was founded by St. Ultan during his lifetime. The existence of the Holy Well, and the veneration which has persisted down the ages would indicate that he may have visited the place. The Abbey of Ardraccan is a comparatively short distance away—about 15 miles. The original parish church of Killinkere, under his patronage, and in close touch with his monastery, would certainly have possessed relics of him. In the parish the tradition of St. Ultan has spanned the great gulf of thirteen centuries, and to-day it is still fresh and undimmed.

#### KILLINKERE'S RUINS AND TOMBS.

The old parish church of St. Ultan is situated in an elevated position in the tld. of Gallon, and commanding an extensive view over the surrounding district. The history of this venerable sanctuary may be described as the history of Killinkere itself. It was the centre of the religious life of the district, and within its precincts rest that long succession of ecclesiastics who served it in pre-Reformation days and probably, indeed, from the time of St. Ultan himself. Its long period of security from molestation came to an end in 1590 when the *Inquisition* of that year, already referred to, declared it forfeited, together with its tithes and lands. Other *Inquisitions* and confiscations quickly followed and the church became ruinous and deserted. There is no evidence to show that it was used afterwards. It may have been used surreptitiously for religious services, but its present ruinous state would indicate that it must have been abandoned early in the 17th century.

The western gable, about 20 feet in height, is practically all that now remains of the old church; it is visible for some miles around. This gable displays a window, sloping inward, the inside measurement of which is about 6 feet by 4 feet; it shows no attempt at ornamentation, and is covered with a large, flat stone. The building was constructed of rough stones held together with mortar which in the course of centuries has become almost as hard as the stones themselves. It will be observed that the gable

rests on an unusually wide foundation, which, apparently, was intended to make it more secure. The church measures 60 feet in length by 27 feet in width; its orientation is east to west. Portions of the sidewalls remain, a few feet high but almost covered with debris. Some of the east gable still survives. The church was evidently of the simplest type and appears to have been divided into three parts by means of two transverse walls which may still be observed. The first transverse wall is placed about 27 feet from the eastern gable. The distance between the transverse walls is 22 feet. The western division, only 11 feet in length, was the smallest and may have served as a sacristy. The positions of the doors and windows cannot now be ascertained with certainty. The western gable, with its solitary window, is all that survives to enable us to conjecture the probable age of the building. The style is certainly pre-Reformation, and not later than the early sixteenth century; it, most likely, belongs to the fifteenth century. Those venerable walls, now fast crumbling to decay, have withstood the storms and vicissitudes of centuries, and bear witness to the skill and thoroughness of our early church builders.

No ancient monuments, or inscriptions, survive in the interior of the ruined church. It is obvious that all such monuments must have long since crumbled away, or are buried beneath the accumulated debris. An extensive cemetery surrounds the church. Here are interred the ecclesiastics who for many centuries served the parish; also the unnumbered generations who endowed with energy the Killinkere of ages long passed away. The inscriptions are not numerous, nor are any elaborate tombs to be seen. The monuments of the leading 17th and 18th century families of Killinkere—MacCables, Smiths, Fitzsimons, etc.—are here. No earlier date than 1728 has been observed. With a few exceptions the monuments are plain vertical slabs without any attempt at elaboration. Some of the most interesting will now be described.

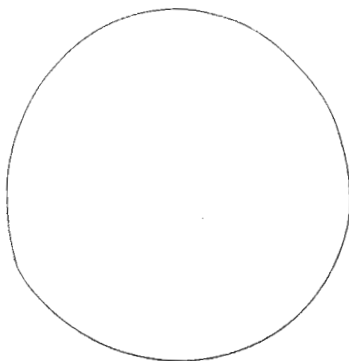
### THE MACCABE MONUMENT.

The MacCables were a powerful clan in East Breiffne and many references to them are to be found in the *Four Masters* and elsewhere. As early as 1413 we find the O'Reillys and MacCables making an incursion into the Pale, and creating havoc among the English settlers there. The *Four Masters* further tell us that the English overtook them and that Mahon MacCabe, Laughlin MacCabe, and a great many of their people were slain. However, the MacCables were not of the Ui-Briuin race; they were professional soldiers who came over from the Hebrides in the 12th and 13th centuries, to enter the service of the O'Reillys. This immigration of Hebridean soldiers, as MacNeill observes, formed a new element

in the population of Ireland.\* The MacCables were a fighting race, brave and chivalrous, and their valour in the defence of the Breiffne borders enabled the O'Reillys to maintain their territory intact for a long period. In later days some distinguished members of the Clan MacCabe reflected glory on their native parish of Killinkere.

The most interesting monument in the graveyard is the massive upright slab marking the grave of the parents and relatives of the Rev. Felix MacCabe. It is situated to the north of the ruined church, and is usually called the "MacCabe Monument"; it has a lengthy inscription which furnishes a deeply interesting and valuable record of the MacCabe Pedigree. The MacCabe Coat of Arms, neatly sculptured, is displayed in a circle around which the inscription is arranged. The work has been neatly executed. The inscription reads as follows:—

Arms Regran  
to Alexand  
Captain  
Wallace's  
Under ye  
of Ireland  
flee of  
Terry  
garde ar  
to King Ja  
and to James



ted in France  
er Macabe  
of Cavalry  
regiment  
great seal  
in the of-  
James  
Athlone  
moiries  
mes II in 1692  
III in 1728

Whose Spouse was Christiana great grand daughter of James Fleming, Baron of Slane. Signed Athlone Sept 16th 1811 Rev. Felix A.M. Ci-devant Canon of Saint Louis in Lafere, Pastor of Mullagh, nephew of Rev. Alexander Macabe, Pastor of Lurgan, erected this stone in memory of his deceased parents Mary Donoghoe aged 54, and Patrick aged 83, Son of Mary Plunket, and Bernard, son of John, Son of Alexander, Grandson of Edmund Macabe last chief of the Macabes whose original House was Moynhall County Cavan.

This lucid inscription gives a very clear account of the MacCabe family to which it refers. In the circle (above) is displayed the Arms and motto, viz.: ARMS: a fess wavy between three fishes (salmon) naiant. CREST: a demi-Griffin segreant. MOTTO: Aut vincere aut Mori (*i.e.*, to conquer or to die). SUPPORTERS: Two battle-axes.†

\* *Phases of Irish History*, p. 334: Cf. *O'Donovan Cavan Letters*, 1836.

† For an illustration of the monument see the *Journal for the Preservation of Memorials to the Dead*, vol. X, p. 5.

The monument was erected by the Rev. Felix MacCabe who was P.P. of Mullagh from 1794 until his death in 1816. He was born at Greaghnafarna, beside Clannaphillip, studied in Paris, and was a very distinguished man. His uncle, Rev. Alexander MacCabe, was P.P. of Lurgan from 1754 to 1774, and another uncle, Rev. Bartle MacCabe, was P.P. of Killinkere from 1765 to 1794. All those priests, who laboured in strenuous times, are still mentioned with reverence in Killinkere. The date of the erection of this monument is not recorded, but it must have been between the years 1811 and 1816; we may fix 1812 as the most likely date. It is locally related that the stone was sculptured in the graveyard, whence it had been conveyed in a rough unhewn condition. The work was personally supervised by Father MacCabe himself, who came every day to superintend. The inscription was compiled by himself and he was possessed of details of family history which would now have passed beyond recall. James Terry, who is mentioned, was *garde armoiries*, i.e., Keeper of Arms to James II.

The MacCables were staunch adherents to the cause of the Stuarts, and in company with the other military leaders of the time were obliged, after tasting the cup of defeat and disaster, to follow their hapless monarch into exile after the Battle of the Boyne. In the nomination of influential persons for assessing and collecting the Poll Tax for King James II, dated April 10, 1690, Alexander MacCabe was one of those specially selected for Monaghan.\*

The references to James II and James III, contained in the above inscription, may require a brief note of explanation. Students of history will recall that James II after the Battle of the Boyne took refuge in France where he resided at the Castle of St. Germain-en-Laye, until his death in 1701.† His son, James Francis Edward Stuart (born 1688, died 1766), was thereupon immediately proclaimed King of England by Louis XIV; the Jacobites hailed him as James III, but to the Hanoverians he was invariably known as the "old Pretender." In Scotland, where there remained some influential and powerful adherents to the Stuart cause there were several risings in his favour, especially in 1715, when the Highlanders unfurled the Jacobite standard on the braes of Mar. But it ended in utter collapse although led by James himself in person. Chevalier William Wallace, a Scottish military leader, took an active part in the Rising. But the Stuarts were, in every respect, an unfortunate family, and their rule was ever unstable.‡

\* *King James's Irish Army List*, by John D'Alton, p. 35.

† In a recent volume, *James the Second* (London: Faber and Gwyer, 1928; Philadelphia: J. B. Lippincott Company, 1929), Mr. Hilaire Belloc presents an excellent picture of the life and character of England's last Stuart King.

‡ Mr. Belloc (*op cit.*) propounds a different thesis. For a critical examination of his views see the *Catholic Historical Review*. (American) January, 1930.

In 1719 James married Princess Maria Clementina of Poland, and went to reside in Rome, where he died. His son, Charles Edward Stuart, is usually called the "Young Pretender." After the Battle of Culloden James seems to have lost hope in the Stuart cause, and lived mostly in retirement, although still recognised on the Continent as *Giacomo III, Re d'Inghilterra*.<sup>\*</sup> But he continued to take an active interest in Irish affairs, as we find him exercising the Stuart privilege of "presentation" to Irish Sees; for instance, Dr. Michael O'Reilly, was appointed to the Primatial See of Armagh in 1749 on the recommendation of *Jacobus Rex*. Again Bishop Andrew Campbell was presented by him (according to tradition) to Kilmore in 1753.

The *regranting* of the family Coat of Arms to Alexander MacCabe was merely the formal recognition of the social status of the family, the establishment of which was a *sine qua non* to military advancement in the aristocratic France of pre-Revolution days.

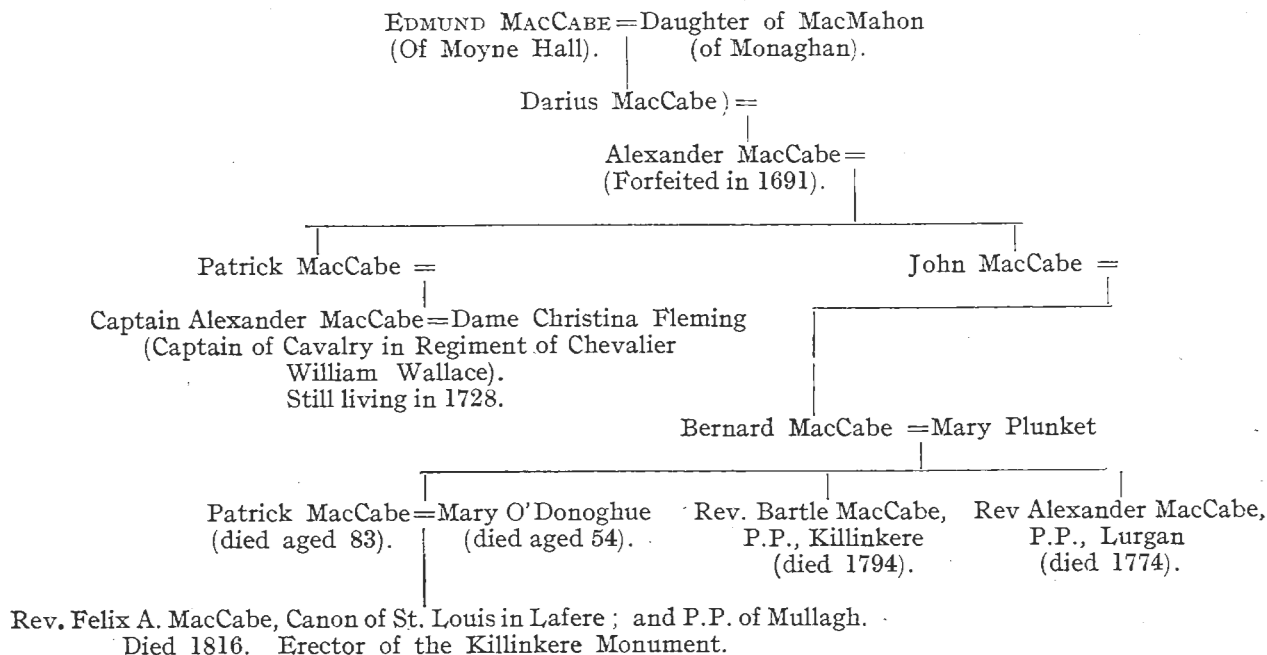
The inscription on the MacCabe Monument enables us to compile the MacCabe Pedigree, although not in detail. Fortunately, we are able, from other sources, to elaborate the Pedigree in much greater detail. In the course of his exhaustive researches, in the preparation of his *King James's Irish Army List*, the late John D'Alton obtained a Genealogy of the MacCables extracted from the Archives of King James II, kept in Paris. This Genealogy had been officially certified by "Jaques Terry, Athlone, seul Genealogiste, Juge de Blazon, le Garde armorial de sa Majeste, Jaques Second, Roi de la Grande Britagna," and was drawn up at the instance of Sieur Alexander MacCabe, theretofore a Lieutenant of Horse in the Regiment of Chevalier William Wallace, for the expedition of Scotland, his brevet bearing date 21st April, 1692, signed by King James and countersigned by Lord Melfort, Secretary of State.

We have made [says the Herald or Keeper of the Arms as quoted by D'Alton] an exact search in the memorials of our office, for the genealogy and armorials of said Alexander, and we have found that himself is sojourning in Vitez, in Normandy; is married to Dame Christine Fleming, daughter of Richard Fleming, Esq.; who is son of Christopher, son of James Fleming, Lord Baron of Shane; that said Alexander was the son of Patrick, the son of Alexander, son of Darius; which Darius was the son of Edmund MacCabe, the last chief of the MacCables who enjoyed the family estates in Cavan, and his spouse was the daughter of the great MacMahon of the County of Monaghan, where Edmund possessed many lordships down to the time of Elizabeth; their chief house being then Moyne-Hall, from which have shot out many branches.

<sup>\*</sup> The very unfavourable delineation of his character depicted in Thackeray's *Esmond* is totally opposed to the historical facts of his career. Thackeray here allows his personal prejudices to obscure his concept of history.



THE MACCABE GENEALOGY AS ILLUSTRATED BY THE PEDIGREE OF THE MACCABES  
EXTRACTED FROM THE ARCHIVES OF KING JAMES II, KEPT AT PARIS, AND BY THE  
INSCRIPTION ON THE MACCABE MONUMENT AT KILLINKERE.



The document then certifies the armorials to be :

VERT, a fesse wavy, between three salmon naiant argent. CREST, a demi-griffin segreant. MORRO, "aut vincere aut mori," as borne by the MacCables, for many previous ages in Ireland ; and confirms them to said Alexander and his lawful posterity in his escutcheons triumphal as well as funereal ; dated on the 9th day of February, in the *first* year [*i.e.*, 1701] of the reign of James the Third, at the castle of St. Germain-en-Laye.

A subsequent testimonial, dated at Versailles, 25th February, 1721 [*recte* 1728], "being the 28th year of the reign of our most high, most puissant, most serene Prince James the Third, etc.," seeks to further verify this Pedigree.

It will be observed that the family Pedigree which is only briefly recorded on the Killinkere Monument is very fully detailed in the Paris Genealogy ; in both cases the details are in absolute agreement, but, as would naturally be expected, the lapidary inscription was only intended to be brief. Again, the Genealogy deals only with the descent of Captain Alexander MacCabe. From the inscription we can trace the descent of the Killinkere branch of the family. By collating the information supplied from both sources we are enabled to compile the Genealogy of this great Breiffne family. The Pedigree will be more easily understood from the family tree (opposite).

Moyne Hall, so called from Thomas Moygne, Protestant Bishop of Kilmore, who died in January, 1629, lies a few miles to the south of the town of Cavan, in the Parish of Annagelliffe. In a Chancery Inquisition it is called Lisreagh, *alias* Oughill, *alias* Yoghill, *alias* Moynehall ; the 1609 Map of Loughtee Barony has "Lisreagh." This was the established seat of the Clan MacCabe for many centuries, and the site of "MacCabe's Castle" is still pointed out near the present Moyne Hall House. Edmund MacCabe, "the last chief of the MacCables," held his estates intact until the reign of Elizabeth. Early in the reign of James I portion of the estate passed into the possession of the Moygne (or Moyne) family ; the broken tombstone of Sir Roger Moyne may be seen in the old Abbey graveyard of Cavan. After the so-called Restoration the MacCables regained some of the Lisreagh or Moyne Hall property. Darius (a Latinised form of the Gaelic name *Ḷáiríe*),\* son of Edmund, was the father of Alexander, who lived in the established seat of Moyne Hall until 1691. According to a well attested tradition this Alexander purchased the castle of Stradone, with sixteen townlands in Co. Cavan, from

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\* As is pointed out by *Ἀν τ-ἄειρ πάτρις τοῦ Βουλῆ* in *Στοιχὲς Γαελῶν* of Gall, many foreign names found in Ireland at present are merely modern substitutions (or Latinisations) for Irish names which they are supposed to translate. Alexander is a substitute for the Gaelic *Ἀλεξάνδρ*. Felix for *Ῥεϊότιμω* (the Patron of Kilmore Diocese), Darius for *Ḷáiríe*, etc.

John Fisher, a Cromwellian officer for £800. However, he forfeited all in 1691, having in that year fought at the head of his clansmen at Aughrim. It is believed, traditionally, that he fell in that battle. At any rate, some members of his family departed to France with Sarsfield never to return. His grandson was the Captain Alexander who was so signally honoured by James II, in 1692 and James III in 1728.

Of the family of the Alexander MacCabe who forfeited in 1691 some remained in Co. Cavan and settled in Killinkere. His son John, was the great-grandfather of Father Felix who had the monument erected.

We have already observed the obvious concurrence with the matter and form of the inscription and that of the Genealogy extracted from the Archives of St. Germain-en-Laye. Manifestly, they have a common origin. What then is the source from which this interesting chapter of family history has been gleaned? The answer is obvious when we remember that Father Felix completed his studies in Paris, to which he went in 1783. He was certainly interested in, and acquainted with, the history of his family. At that time there must have survived many links with the reign of James III whose death took place in 1766. We must remember also, that when Father Felix was in Paris less than a century had elapsed since the Battle of Aughrim when the MacCables had their estates confiscated; hence the tradition was certainly very recent. It is most probable that he had access to the Archives at St. Germain-en-Laye and made a copy of this Genealogy which the researches of D'Alton rediscovered many years later. In preparing the inscription for the MacCabe monument he evidently summarised the details given by the Genealogy, and added the details concerning the descent of his own branch of the family. The inscription is a masterful summary, *multum in parvo*, of the family record, of which he was, naturally, very proud.

It is most likely that the descendants of Captain Alexander MacCabe were still living in France during the lifetime of Father Felix, and that he was personally acquainted with them. They may have been connected with, and very probably residing in, the town of La Fere (about 80 miles north-west of Paris) where Father Felix held the Canonry of the Church of St. Louis. Whether they survived the holocaust of the French Revolution, and their subsequent history, the present writer has, as yet, been unable to ascertain. How much of the Archives of James II were destroyed during the Revolution it is now impossible to estimate, but it is certain that a systematic search through the remaining papers would throw some light on the subsequent history of Captain Alexander.\* The manuscript of the Genealogy ought to be

\* The Reports of the *Irish Manuscripts Commission* (the first of which is due to appear in the near future) will do much to render accessible to students or Irish history the rich stores of historical materials which have lain for centuries in Continental libraries.

easily accessible. The present writer has examined the Indexes in the *Bibliothèque Nationale*, Paris, and finds that the existing French State Records would yield, if carefully sifted, much valuable information concerning the Irish exiles of the Jacobite period. The task would be an exacting and arduous one, but the results would be of first rate historical interest.

Captain Alexander MacCabe was living, according to the Genealogy, at Vitez in Normandy. The year of his death is not recorded, but it was probably about 1728, in which year the Pedigree was verified at Versailles. He was evidently buried at Vitez. An examination of the civil and ecclesiastical records of the town of Vitez, presuming that such records survive, would, no doubt, discover additional information concerning himself and his family.

His wife, Lady Christiana Fleming, belonged to the noble family of Slane. In 1642 we find James Fleming of Slane and Stahalmock, Co. Meath, in the list of those attainted. The lords of Slane fought on the side of James II at the Battles of the Boyne and Aughrim and, like the MacCables, had to seek safety in France. In 1703 the castle and lands of Slane passed into the hands of the Conyngham family. The Flemings owned extensive estates in Cavan, including Cabra Castle near Dunaree, at Kingscourt.

The MacCabe monument in Killinkere is of much historic interest and its inscription preserves for us an interesting chapter of Breiffne history. The family is now represented by the MacCables of Gallon, who live in the immediate neighbourhood of the old church.\*

#### OTHER INSCRIBED MONUMENTS.

Just outside the southern wall of the ruined church is a massive horizontal slab, resting on pillars, and displaying the Smith Coat of Arms. This belongs to the once influential family whose resi-

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\* The present worthy representative is Mr. Andrew MacCabe of Gallon, who, at the age of 95 retains all the mental and physical agility of youth. He is a veritable storehouse of historical lore, and is a man of very wide reading both in Irish and European history. In all matter pertaining to the history of his native Killinkere, Mr. MacCabe takes a lively interest. The present writer is indebted to him for much valuable information concerning the district. Mr. MacCabe's grandfather was a first cousin of Rev. Felix MacCabe, and his father was born in 1794—the year of Rev. Bartle MacCabe's death. A tree is known by its fruit; Mr. MacCabe's family have achieved distinction in their various professions in Church and State. One of his sons was a Doctor of Medicine in Pittsburg, U.S.A., and another is the Very Rev. Francis MacCabe, LL.D., V.F., Pittsburg, U.S.A., a life member of this Society.

dence was at "Cherrymount" (tld. of Loughan) near Moynalty, Co. Meath. The rather quaint inscription runs as follows:—

**This monument was erected by  
Philip Smith of Monalty, Esq., in memory  
of his Father Edwd. Smith who nev  
er broke his word nor wronged man  
kind and died in June 1785 aged 73 years.**

**Also in memory of  
Eleanor Smith alias Fitzsimons daughter of  
John Fitzsimons of Cavan in the  
County of Cavan wife of the above  
Philip who died a good Christian an  
effectionate wife and a tender mother  
in August 1771 in the 89th year of her  
age.**

This family belonged to Killinkere. About 1750 the above Edward Smith is said to have joined the Established Church and obtained the Cherrymount estate. The family is now extinct.

An upright stone, at the north-east corner of the church, marks the grave of the Rev. John O'Reilly, P.P., Moybolge, who died Sept. 9, 1811. He was a native of Beagh, beside Killinkere. The inscription reads as follows:—

**This Monument was Erected  
by the Revd John Reilly Pastor  
of Moybolog in Memory of his  
Father Philip Reilly of Beagh who  
Died on the 12th of June 1780  
Aged 73 years. Also his Brother  
Thos. Reilly of Virginy who Died  
on the 15th of January 1795 aged  
33 years. Also his Mother  
Elinor Reilly alias Fitzsimons who  
departed this life January the 10th 1806  
aged 76 years. Here lieth the body of the  
above Rev. John Reilly who departed  
this life Sepr the 9th 1811 aged 65 years.  
Requiescant in pace.**

We have already noted that Rev. John O'Reilly was appointed P.P. of Moybolge some time previous to 1797.\* Local tradition in Moybolge parish has it that he was transferred to Killann (Bailieboro') early in the last century; but this is highly improbable as the above inscription only refers to him as P.P. of Moybolge. The date of his death—1811—indicates the year of the succession of the Rev. Thomas Blake—clarum et venerabile nomen—to the pastorate of Moybolge and Kilmainhamwood.

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\* *Journal*, vol. II, p. 225.

Underneath a massive horizontal slab, at the southern side of the graveyard and near the entrance gate, rest two well-known priests of Kilmore diocese, viz., Rev. Alexander MacCabe, P.P., Lurgan (1754-1774), and his brother, Rev. Bartle MacCabe, P.P., Killinkere (1765-1794).<sup>\*</sup> They were uncles of Rev. Felix MacCabe (see *MacCabe Pedigree*). The inscription has long since been worn away and is now indecipherable. The grave was held in great veneration and was visited by large numbers of people every year. Clay was taken away for cures, and this accounts for the cavity underneath the stone. Many cures are said to have been effected. The worn condition of the surface of the stone, together with the fact of its being considerably sunk in the earth, are indications of the great numbers of people who visited the grave in the last century.

The grave is often referred to locally as the "Priests' Grave," and is said to be also the place of burial of some of Father Bartle MacCabe's predecessors in Killinkere.

In the interior of the ruined church, near the east end, may be seen an inscribed horizontal slab now much broken. This marks the family burial ground of Rev. Thomas O'Reilly who was P.P. of Mullagh from 1852 to 1857. He erected this monument and intended to be buried here with his relatives. But his parishioners, who held him in great esteem, decided otherwise, and he was buried at Mullagh.

North of the church, but without any monument to mark his grave, rests the Rev. John Smith, who was P.P. of Killinkere from 1794 to 1810. Alongside rests his brother, Rev. Charles Smith, C.C., Castlerahan, who met his death by drowning in the Laragh River, about the year 1798, when on his way to visit Dr. Charles O'Reilly, Bishop of Kilmore, who then lived at Cootehill. Both are interred here with their relatives. Around these ruined walls rest many of the early pastors of Killinkere whose names have long since passed into the oblivion of the long Night of Time.

## THE MONASTERY OF CLANNAPHILLIP.

There is a persistent tradition that a monastery, or college, under the control of the Friars, existed in the tld. of Clannaphillip close by the site of the present Catholic church. A celebrated school was here to which students flocked from all parts of the world ; so says tradition. Furthermore, we are assured that two princes of the royal house of Spain were here together. In a field near by we are pointed out the place where wooden huts were erected as residences for the students. All traces of this monastery have long since disappeared, and no records exist which might help us to elucidate its history. Of its having existed there can be no

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<sup>\*</sup> *Journal*, vol. II, p. 42.

doubt, and tradition, although hardly correct in every detail, may be assumed to contain many grains of truth. The church was probably of wood, and no trace survives. But tradition has outlived both monastery and church. In the neighbouring tld. of Carricknamaddoo there is still pointed out the site of the Friars' House; close by is the Friars' Rock, and also the Friars' Well, alongside which Mass was celebrated in the Penal times.

After the period of the confiscations, when the church lands of Clannaphillip were seized, the Friars were scattered and could no longer return to their former possessions. They sought security and refuge in the tld. of Carricknamaddoo then almost inaccessible by reason of its marshes and rocks. For centuries afterwards they managed to eke out a precarious existence here, where they ministered to the spiritual needs of the people during the dark years of the Penal code. From the *Commonwealth Documents* we find that in 1663, the Rev. Neale O'Gowan was "guardian of the friers in the Convent of Carrickmermadderie,"\* and, together with Primate Edmund O'Reilly, was alleged to be engaged in a series of conspiracies "in order to a deseign of leavying a warr Here in Ireland." But the various allegations were obviously mere inventions. We find that Rev. Neale O'Gowan was arrested in 1663. It is clear from this document that a monastery existed in Carricknamaddoo during the latter half of the 17th century. But during the reign of Queen Anne, when the Penal Laws were rigorously enforced, the Friars were again forced to live in secrecy, and for nearly a century afterwards we find them celebrating Mass on the Massrocks and in the lonely glens of the parish.†

Although no records of it have survived yet it is practically certain that the monastery of Clannaphillip was an important educational establishment in the centuries immediately preceding the *Inquisition* of 1590. That no record of it survives is not a matter for surprise. Like the other monasteries of the time its work was unostentatious, but its students were able to compare favourably with those who graduated in the great Universities on the Continent.

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\* *Journal*, vol. II, O. 290.

† The announcement has just been made that an important series of twelve volumes of 17th century Irish Franciscan literature, chiefly preserved at Louvain, is in process of preparation. These volumes, which will be named *Analecta Franciscana Hibernica*, will be reprints of some of the classic publications produced at Louvain together with some hitherto unpublished writings. One of the volumes will deal with the writings and translations of Friar Philip O'Reilly, the Irish Provincial, and a great friend of Owen Roe O'Neill; he died at Prague in 1680. Another volume will be a translation into Irish, from Italian, by Father Thomas MacGauran, who was in Cavan in 1702 and in Strabane in 1714. The *Analecta*, which will be published with notes and translations, will include the great masterpieces of 17th century Gaelic prose, and will also augment our too scanty knowledge of the lives and works of the Franciscan Friars of the time.



CARRAIG AN AILÓIR. **MASS-ROCK IN THE TOWNLAND OF CARRICKNAMADDOO.**  
PHOTO BY] [REV. P. CONWAY.



## MASS-ROCKS AND CHURCHES.

For two centuries after the suppression of the parish church of Killinkere (in the present tld. of Gallon), no Catholic church existed in the parish. During this period Mass was celebrated furtively, as the many Mass-rocks testify. Prominent by reason of its being one of the chief centres of open-air worship is *Carraig an Altóir* (i.e., the Altar Rock), situated in the tld. of Carricknamaddoo, on the lands of John Smith. This place is well authenticated. A neighbour of middle age informed Father Small (*Anglo Celt*, Feb. 15, 1913) that he had distinct recollection of his grandfather—who died in 1884, aged 103—relate that when a child he was carried by his parents at break of day to hear Mass at this rock, and that a piece of oaten bread was given him to keep him quiet lest he might attract the attention of passing soldiers.\* So accurate was the old man's memory that he could tell the names of the later priests who officiated at *Carraig an Altóir*—one of them was a Father Brady, from Upper Laragh; another was a Father Terence Fitzsimons, a native of Killinkere. On a high rock near at hand, in James Brady's land, a sentinel was placed to keep guard.

Close at hand in the same tld., on the farm of Patrick Cooney, there is another very prominent Mass-rock which bears the significant title of *Carraig na mBrádaire*, i.e., the Friars' Rock. Beside it is a little well, called *Tobar na mBrádaire*, from which water was taken for aspergical purposes. Near the top of the rock is pointed out the site of the Friars' House. Here the Friars lived after being driven from their home in Clannaphillip. Tradition tells how on one occasion the soldiers suddenly invaded the secluded glen, but the alarm was given and the friars escaped down among the rocks of Carricknamaddoo. The rocky nature of the tld. with its many rugged hills and deep glens rendered it an admirable refuge in Penal times, and the absence of passable roads increased its security. These Mass-rocks are preserved with great reverence by the people. The procession and evening devotions at *Carraig an Altóir*, on Ascension Thursday, 1908, due to the energy and enthusiasm of Rev. Terence Small, then C.C., will long be remembered in Killinkere. The sermon on that occasion was delivered by the great pulpit orator, Rev. John Coyle, C.S.S.R.

In the tld. of Derryham is a quite little valley through which a stream flows. A small hillock which rises over the stream

\* Rev. T. Small, the present worthy pastor of Moybolge and Kilmainhamwood and a member of this Antiquarian Society, was C.C. of Killinkere from 1902 to 1914. In the columns of the *Anglo-Celt*, Feb.-May, 1913—he has done great service in collecting and compiling the traditions and details of the history of the parish. He relates many interesting anecdotes of the pastors and people of Killinkere in the 18th and 19th centuries. To his enthusiasm and interest in local history we owe the preservation of valuable historical materials which the apathy and indifference of another generation might have allowed to pass into oblivion.

is locally known as Tullaghlay.\* Alongside the stream, and protected from view by a long low ridge on either side, is another well-known Mass-rock; the road which runs through Derryham leads quite close to it. Before the road was constructed a more adaptable spot for purposes of security could hardly have been chosen. The Mass-rock, evidently a temporary altar, was situated alongside the stream. However, it is evident that the place could only accommodate a small congregation. Tradition tells us that the little congregation was surprised on one occasion by the soldiers and that the priest—A Franciscan Friar—was murdered on the spot. The tradition is well authenticated. A handsome iron cross has been erected some years ago by the young men of Killinkere to mark the spot. Another cross has been erected over *Carraig an Aitir* in Carricknamaddoo.

There is a well-known Mass-rock in the tld. of Corratinner, near the parish church in Upper Killinkere. It is called *Carraig mór*, and is on the farm of Nicholas Comey. It is even now difficult of access, and we may well imagine how much more difficult it must have been in those days when no passable road existed in the locality. Local tradition tells that the Bishops of Kilmore often celebrated Mass here, also that an Archbishop of Armagh officiated on one occasion on this rocky hillside. Close by is St. Ultan's Holy Well, which we have already described. Until the death of Rev. John Smith, P.P., in 1810, the Feast of St. Ultan (Sept. 4) was celebrated with great solemnity in the parish, and large crowds assembled at the Holy Well.†

During the last quarter of the 18th century, when the Penal Laws were being gradually relaxed, we find the Catholics of Killinkere venturing out from their hiding places among the rocks of Carricknamaddoo and Corratinner. In the year 1780 a little mud-wall *boiteac* (i.e., a hut, or roughly constructed

\* This is the local pronunciation; probably *tuatā taoḡ*, i.e., the hill, or pasture, of the calves.

† On some stones around the well inscriptions, comparatively modern, will be observed. On the smooth face of the rock a short distance above the well, and alongside the path leading up to the Mass-rock, the following inscription occurs:—

PRAY  
FOR  
LAUGHLIN  
SMITH WHO  
DYED MARCH  
THE 24th  
1779

The practice of making such wayside inscriptions was quite a common one at that time, and many examples are to be met with in various parts of Breifne. From the occurrence of the inscription just noted we may infer that the well and Massrock were places of pilgrimage in 1779, at a time when no Catholic church had, as yet, been erected in the parish.

It is to be regretted that some modern sculptor, in a moment of genuine but misdirected enthusiasm has inscribed some misleading and purely imaginative dates (e.g., 1605) on the surrounding rock-surfaces.

edifice) was erected, through the exertions of Rev. Bartle MacCabe, in the tld. of Corratinner, just alongside the entrance gate to the present church. Its position was east to west. This humble structure served the parish until 1829 when, on the advent of Most Rev. Dr. Browne to the diocese as Bishop, the present parish church was built under the supervision of the Rev. John Fitzsimons, P.P., and the Rev. John Brady, C.C. (who afterwards died in the Parish of Moybolge in 1842 and rests in Tievurcher church). The contract price for its erection was £330 (a large sum in those days). It was entrusted to Messrs. Cuffe and Brady, of Virginia, and so expeditiously did they carry out their work that the first Mass was celebrated in it on Christmas Day, 1829. In 1842 the training of a choir was undertaken by Rev. Patrick Cullen, C.C., assisted by Mr. Williams a well-known musician of his day.

In this church are interred two well-remembered pastors—Rev. John Fitzsimons, who died Feb. 13, 1847, and Rev. Bernard MacCabe, died Sept. 11, 1902.

In the grounds adjacent to the church rests the late Rev. Joseph B. Meehan, P.P., M.R.I.A., the eminent scholar and antiquarian, who died October 18th, 1926. The present writer had the privilege of being intimately acquainted with him, and will always retain the happiest memories of the many pleasant days spent in his company. His splendid library was always at the writer's disposal, and his valuable help and advice on historical matters always cheerfully rendered. *Ar láim deir Dé go raib a anam.*

About 1785 another little mud-wall church—*Doiteac*—was erected in the lower division of the parish. It was situated at Termon cross-roads in the field now occupied by Peter Lynch. This humble structure was built of mud and sods, covered over with rushes and open at both ends so that the people kneeling around in the field could see the priest celebrating Mass. Some of the older residents relate that their fathers, when young men, frequently knelt in the rain and storm outside this humble little chapel. This church served its purpose until 1810 when a more commodious thatched church was erected by the Rev John Fitzsimons, P.P., close beside the site of the old monastery of Clannaphillip. For many years this church, which occupied the site of the present one, served the district, and was occasionally enlarged and improved.

When the Rev. Charles O'Reilly, late P.P. of Laragh, came to Clannaphillip as C.C. in Jan., 1864, he set about collecting funds for the erection of a new church, but it was not until July, 1870, that he was able to put his plans into operation. The new church was built by Mr. Carolan, Shercock, from designs supplied by Mr. Ryan, Dublin, one of the most eminent architects of his day. However, owing to unforeseen circumstances, Father Charles was only able to complete the shell of the church, leaving to the Rev. Peter Galligan, P.P., the task of providing a handsome High Altar,

flooring and seating accommodation. It is worthy of mention that the generous parishioners of the Clannaphillip district bore the entire cost of the church.

A handsome white Carrara marble slab, on a background of black Kilkenny marble, was erected in 1912 near the High Altar by the Rev. T. Small, then C.C. On this slab are inscribed the names of ten of the deceased pastors of the parish. There are mural tablets to the memories of Rev. Peter Galligan, P.P., who died in 1883, and Rev. Thomas Smith, P.P., who died in 1885. A cemetery used for interments since about 1862, surrounds the Church. On the outside of the sacristy wall may be seen a curiously sculptured head resembling a wrinkled old woman. This is most probably belonging to the old monastery.\* Tradition says that it represents the "Cailleach Gearagain," or female monster which St. Patrick is supposed to have banished from Moybolge.†

\* This sculptured head may be regarded as the sole remnant of the Monastery of Clannaphillip which has come down to our time; it very fittingly finds a place in the wall of the present church. It is a very interesting object of antiquity, but we can only conjecture what personage it is intended to represent. Of its great age there can be no doubt, and it is now much worn, evidently having been rescued from the debris of some old church.

† The curious legend of the *Cailleach Gearagain* has retained all its weird significance from generation to generation around Moybolge. I have already summarised it in these pages (*Journal*, vol. II, p. 196). But this, apparently, wildly exaggerated and fanciful legend cannot be dismissed as entirely devoid of foundation. Tradition tells us that St. Patrick visited Moybolge. In his missionary travels through Ireland he had frequently to destroy or exorcise idols or pagan divinities; for example, he destroyed the idol *Cromm Cruaich* of Magh Sleacht (beside Templeport), and there are reasons for believing that he exorcised the "two demons" (ὑά εταῖρ) of Dromahaire. The *Cailleach Gearagain* legend is conclusive evidence that Moybolge was the scene of a similar exorcism. Our presumption is that the prominent hill of Moybolge was, in pre-Patrician times, the site of a pagan ceremonial station where some pagan divinity was adored, and which was destroyed by St. Patrick. The tradition definitely tells us that an exorcism was performed, and furthermore, the fact that the central figure is called a "*Cailleach*" suggests immediately that the divinity was a female. Hence, we may accept the story as substantially true. Again, St. Patrick always founded a church beside the spot where he destroyed a pagan divinity; Moybolge was no exception, and the ruins of St. Patrick's church crown the famous hill.

It was inevitable that the legend should have undergone many minor variations, but, as I have shown, the principal facts are substantially preserved. The well-known family of *mac Geargáin* (usually written *Garrigan* or *Gargan*) were for many centuries the Erenachs of Moybolge, and gave many priests to Kilmore diocese. The antiquity of the family in the district (dating, probably, from the days of St. Patrick) would have suggested (to an enemy of the Garrigans, I presume) the probability of the *Cailleach*, or female divinity, having been an eponymous ancestor; this accounts for the form of the name by which tradition remembers the divinity. The Garrigans are still numerically strong in Breifne, although many, indeed, of the "ninety-nine generations" (of the legend) have already crossed the famous stream at Moybolge.

The visitor who stands on the summit of the conspicuous Moat of Moybolge and surveys the surrounding plains of Cavan and Meath cannot fail to realise that such a prominent and commanding position was admirably adapted for the effective display of an awe-inspiring idol in Pagan times.

For many years in the beginning of the last century we find no mention of a curate in the parish till the name of Rev. Patrick Farrelly, a native of Mullagh, occurs in the early twenties. Transferred to Knockbride he was succeeded by Rev. John Brady, a native of Drung, already referred to. Father Farrelly was re-transferred from Knockbride to Killinkere in 1835. In 1839 he purchased a farm and built a house in Derryham, being thus the first priest, in recent times, to live in the Clannaphillip district. In 1841 he went to Annagh East as P.P. Down to 1878 there was no curates' residence, but in that year Rev. Edward O'Reilly, C.C., purchased the house and farm surrounding the church, and the curates have now a convenient residence.

The Protestant parish of Killinkere is co-extensive with the Catholic parish. The church for the erection of which the Board of First Fruits granted £900 as a gift, and £1,200 as a loan, in 1817, is in the tld. of Beagh. The same board, in 1816, gave £325, and lent £1,050 towards the erection of the glebe house. According to Lewis\* the rectory is inappropriate in the representatives of Richard, Earl of Westmeath: the vicarial tithe rent-charge was £360. The glebe contained 331 acres of profitable land, with about 47 acres of bog. The Protestant parish of Mullagh belongs to Killinkere; the incumbent was allowed £55 per annum by the vicar. Part, also, of Killinkere was added about a century ago to the district of Billis, to the incumbent of which curacy the vicar paid £45 per annum.

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### THE OLD PAROCHIAL REGISTER.

The old Parish Register of Killinkere is one of the most valuable and interesting records we possess of the ecclesiastical history of the parish during the last half of the 18th century. From its pages we can gather a vast amount of valuable information concerning the pastors and people of the time which is not to be found elsewhere.

The Register is divided into two parts—Matrimonial and Baptismal portions—and the entries in both are in excellent Latin. The Baptismal part commences rather abruptly in May, 1766, and ends in January, 1790. For many years the Register remained in a house in Killann parish where, in all probability many of its leaves were lost. Another portion of the Register was similarly located in Lower Killinkere. The late Father MacCabe, P.P., on his appointment to the parish in May, 1888, immediately got posses-

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\* *Topog Dict.*, s.v., "Killencare."

sion of both portions, had them strongly bound together, and added on some large fly-leaves at the back many interesting historical facts relating to the parish. The earlier portion of the register was kept by the Rev. Bartle MacCabe, P.P., of Killinkere and Mullagh. It may be noted that his brother Rev. Alexander MacCabe, P.P., of Lurgan, commenced to keep his Register in 1755. Both these pastors, educated on the Continent, were very thorough in the keeping of parochial records, for which future historians will feel very grateful.

The names of the townlands are given, and in this way we can trace back for many generations the families of Killinkere. The names of some of the pastors of Kilmore are preserved. For instance we find in the Baptismal portion *sub anno* 1767 mention of Rev. John O'Reilly, P.P., Lavey, and also under same year "Rev. Felim MacCabe, a Kilmore priest." *Sub anno* 1768 a Brother Andrew Smith is mentioned—very probably a Franciscan Friar.

Turning to the Matrimonial portion we find preserved the names of many of the bishops and priests of the time. Like the Baptismal portion it begins rather abruptly in 1766, thus showing that an earlier portion has been lost. Under that year we find a reference to Rev. Anthony Smith, P.P., Laragh, and V.G., Kilmore. *Sub anno* 1768—May 28th—is recorded a matrimonial dispensation granted by Dr. Andrew Campbell, Bishop of Kilmore. Dr. Maguire, Bishop of Kilmore (1770-98) is frequently mentioned.

On each Catholic marriage a licence has to be procured from the Protestant Rector, and a fee paid. This explains the number of entries of payments to the Rev. Dawson Crow. For example *sub anno* 1778 we find—"Paid William Kirke the sum of one pound fifteen shillings for the use of the Reverend Dawson Crow this 5th day of February, 1778, being in full of all the marriage dues until this day." This William Kirke was the Protestant parish clerk. Several entries of a similar nature are to be found. These payments were made under duress and owing to the poverty of the people were a great hardship.\*

From 1790 until 1842 the records have, unfortunately, been lost. In the latter year they begin again and have since been kept with unfailing regularity. The old Registers are of very great historical value and we hope that some competent Kilmore historian will carefully study them and so preserve for posterity an invaluable record of Kilmore history covering a period for which the details are already only too scanty. The old Registers of Lurgan (1755-1795) and Castlerahan (1751-1776) will also help to fill many a lacuna when the history of Kilmore diocese is being collected and written.

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\* For an account of similar exactions in Co. Westmeath see Cogan's *Diocese of Meath*, vol. II, p. 456.

## SUCCESSION OF PASTORS.

The earliest reference to a pastor of Killinkere, so far discovered, is in the *Papal Registers* under date March, 1406, when Rev. Donald Oqueorgan was assigned the parish church of KILLINCHEIR. It is clear from the statement, already quoted, that he had charge of both Mullagh and Killinkere. We learn that at that time, although the rectory had been void for a long time, the parish was governed by a perpetual vicar.

For a long period of nearly three centuries afterwards we have no record of the pastors of the parish. That the parish in the troubled years which followed the Reformation was well served with pastors there can be no doubt; but their names cannot now be ascertained. Coming down to the year 1663 we find that a Franciscan monastery was then in existence in the tld. of Carricknamaddoo, and that the Rev. Neale O'Gowan was Guardian.\* The documents purporting to describe the activities of Father O'Gowan have already been discussed in these pages. He appears to have attracted the attention of the authorities at the time and was arrested by Sir Patrick Hamilton on warrant dated August 17, 1663. The Friars served the district and we may assume that Father O'Gowan had charge of the parish. His subsequent fate is uncertain.

In 1704 the Rev. Michael O'Clery was registered at Cavan as P.P. of Killinkere.\* He was then aged 66, and was ordained in 1670 at Rossmuckagelew [Rossmakilla], Co. Louth, by Primate Plunket. He lived in the tld. of Drumanespick in the parish of Killann, but bordering his own parish. His sureties (for £50 each) were Philip Reilly of Laragh and John MacFadden of Carnilinchy. After 1709 the priests had to live in hiding, and for over half a century afterwards Mass had to be celebrated in secret. In a secluded glen in Drumanespick the people still point out the site of Father O'Clery's house. Close by, in the river separating the tlds. of Drumanespick and Monaghanooose, is a well-known rock still known as "Father O'Clery's Mass-Rock." He seems to have been a much revered pastor, and his memory is still green after the passage of two centuries. The year of his death is not recorded, but as his name does not occur in the 1715 list it is fairly certain that his death had occurred before that year. He probably died about 1710 and was buried either in Gallon or Moybolge.

The name of his immediate successor cannot now be traced. The Penal laws were then being rigorously enforced and the pastors had to remain in secrecy; *E loco refugii nostri* was their

\* *Journal*, vol. II, p. 290; Rev. W. P. Burke's *Irish Priests in the Penal Times* (1660-1760), p. 2. It is likely that an exhaustive search through the *Carte* manuscripts in the Bodleian, Oxford, would discover further details.

† *Registry of 1704*—Dublin. Printed by Andrew Crook, 1705.

usual address. Tradition tells how Friars travelling in disguise ministered to the people in those dark days. Mass was celebrated on the Mass-Rocks of Carricknamaddoo and Corratinner and in the little valley of Derryham where, we are told, one of the Franciscans met his death.

Towards the close of the first half of the 18th century we find the Rev. Bernard Smith officiating as pastor during a period of intensive persecution. He was actively at work in 1750 as we learn from the list of Kilmore priests in the *Relatio Status* of Most Rev. Laurence Richardson, Bishop of Kilmore, dated June 9 of that year, and preserved in the Archive of the Congregation of the Council, Rome.\* Father Smith died in or about 1763 or 1764. His *Will*, which was preserved in the Public Record Office, Dublin, was dated 1761.

Rev. John MacKiernan succeeded. From an entry in the old Parochial Register of Lurgan we find that he was already officiating as pastor of Killinkere in February, 1765.† Father MacKiernan died towards the close of the same year, and early in the following year—1766—we find Rev. Bartle MacCabe pastor of both Killinkere and Mullagh. In this year he commenced to keep his Register which preserves for us much valuable information concerning the parish during the period of his pastorate.

The parishes of Mullagh and Killinkere were amalgamated about this time owing to the scarcity of priests and the difficulties of ecclesiastical administration which arose in the Penal times. Rev. Edmund Gargan was pastor of Mullagh in 1750 (Dr. Richardson's *Relatio Status*) and was still actively performing his parochial duties in 1759 as we learn from an entry under that year in the Matrimonial Register of the neighbouring parish of Lurgan.‡ He must have passed away soon afterwards for we find from a later entry in the same Register that the Rev. John MacKiernan was pastor of Mullagh in May, 1762. Again, we find, as already noted, that Father MacKiernan was also pastor of Killinkere in February, 1765. It is evident from these entries that the amalgamation of the parishes took place about 1763, or 1764, and most probably after the death of Rev. Bernard Smith.

Father MacKiernan was probably a Franciscan. There can be no doubt that he was identical with the Rev. John McKernan, a Friar who was reported, in 1744, to be living surreptitiously in the parish [barony?] of Castlerahan but with "no certain place of abode."§ Evidently, he ministered to the people of the surrounding parishes at a time when there was a scarcity of priests. He was one of the many Friars who travelled around in disguise and assisted the pastors in times of stress and strain.

\* *Archivum Hibernicum*, vol. V., p. 134.

† *Cf. Journal*, vol. II, p. 41.

‡ *Cf. Journal*, vol. I, p. 162; vol. II, p. 42.

§ Report of Samuel Moore, High Sheriff of Cavan, dated March 21, 1744; Burke's *Irish Priests in the Penal Times*, p. 291.



Although he did not escape the vigilance of the spies in 1744 yet he contrived successfully to evade pursuit. On the death of the Rev. Edmund Gargan—about 1760 or 1761—he was appointed to the parochial charge of Mullagh, and a few years later, on the death of Rev. Bernard Smith, the parish of Killinkere was also assigned to his charge. After a strenuous career, during which he experienced the full blast of the Penal code, he passed away towards the end of 1765. He was buried, most probably, in Gallon.

Rev. Bartle MacCabe, who succeeded, was born at Broomfield, beside Virginia, in, or about, the year 1729; he was the son of Bernard McCabe and Mary Plunket (*MacCabe Pedigree*, supra). Having received his early education at home, in one of the many hedge schools of the period, he contrived to go to the Continent where he pursued his studies in the famous college of Louvain. After Ordination he returned to Ireland and towards the end of 1765 was appointed P.P. of both Killinkere and Mullagh. Father MacCabe was a worthy scion of the great Breiffne family from which he sprang. He was a man of unbounded energy and zeal, and combined high intellectual attainments with a thorough administrative capacity. Coming to the parishes at a time when the long night of the Penal Code has seriously undermined ecclesiastical administration he set about the arduous work of reorganisation. He lived in the tld. of Raffony, in Mullagh Parish, as this was the most central position from which to administer the large area assigned to his spiritual care. The years in which he lived and worked were strenuous ones, and the tasks allotted him necessitated a man of his stamp. For many years he had no assistant priest, if we except an occasional Friar who visited the parish at irregular intervals, and the duty of attending to the two parishes—hilly and with almost impassable roads—fell to his lot.

An old resident of the district—Mrs. O'Reilly of Grousehall who died about 1905 at the age of 95—described to Father Small the method of parochial visitation at Christmas and Easter adopted by Father MacCabe. He travelled on horseback, carrying his vestments and his scanty bed-clothes, and taking the tlds. in regular succession. On his arrival, generally late in the evening, at the house where he intended celebrating Mass and performing the Station next morning, a large bundle of straw was ignited on the nearest hill as a signal of his arrival. Very often he slept on a clean bed of straw in a corner of the farmhouse covered with the bed clothes that he invariably carried in a pocket of the saddle. Then, when with patience and sympathy he had attended to the spiritual needs of the locality, he proceeded to the next. For almost thirty years he continued his rounds in the same manner. His brother, Father Alexander, who was P.P. of Lurgan from 1754 to 1774, and who was also an energetic pastor, performed his duties similarly.

When the Penal laws had been slightly relaxed, and were no longer so rigorously enforced, Father MacCabe set about the erection of small thatched chapels. The mudwall structures of Corratinner and Clannaphillip, which we have described, were erected during his pastorate, and in them he celebrated Mass on Sundays and Holydays. The parish of Mullagh was then badly in need of a church, so he had a thatched edifice erected in the tld. of Cornakill. It was characteristic of him that, despite his arduous duties and the trying times in which he lived, he did not fail to keep his register in perfect order and to enter every detail of parochial importance. His brother, Father Alexander, did likewise and the pages of both their Registers preserve for us invaluable details of diocesan history.

A chalice belonging to Father MacCabe is still in use in Mullagh parish church; it bears the inscription: PROCURAVIT BARTHOLOMEUS MACCABE PASTOR DE MULLAH A.D. 1768. The old leather case in which it is still kept is evidently the original one in which it was probably smuggled in from the Continent. Another chalice in use in Clannaphillip church has the inscription: QUOTIES IN HOC CALICE CONSECRAYERIS, TOTIES IN ANIMAE MEAE MEMORIAM FECERIS BARTHOLOMEUS MACCABE PASTOR DE KILLINKERE, A.D. 1779.

The old Register is in his handwriting and reveals his literary accomplishments. The memory of Father MacCabe is as fresh to-day in Killinkere as if only a few years had elapsed since he ceased his labours.

Some years previous to his death the Catholic population had begun to increase, and, as the heroic old priest was feeling the effects of toil and age, two curates were appointed to assist him; one was his nephew, Rev. Felix MacCabe, and the other was Rev. John Smith—both natives of Killinkere. At length in the late summer of 1794 he passed away. *Siste viator*: at the southern side of the ancient churchyard of Gallon, and near the entrance gate, is a massive horizontal slab, with its inscription long since worn away. Why is this "Priests' Grave" held in such veneration by the people? Because here rest, *inter alios*, after their arduous labours, the Rev. Bartle MacCabe and his brother Rev. Alexander MacCabe, pastor of Lurgan.

On the death of Father MacCabe the parishes were again separated and allotted as follows: Killinkere to Rev. John Smith, and Mullagh to Rev. Felix MacCabe.

The career of the Rev. Felix MacCabe, who was appointed P.P. of Mullagh in 1794, is an interesting one and deserves to be recorded. This great ecclesiastic—for great he was—was born, as I have already stated, in the tld. of Greaghnaferna, Lower Killinkere, in the early fifties of the 18th century; he was the son of Patrick MacCabe and Mary O'Donoghue, and grandson of Bernard MacCabe and Mary Plunket. Of his early years we have very



**THE MacCABE CHALICE.—A.D. 1768.**

PHOTO BY]

[P. O'CONNELL.

few biographical details, except that he attended a local hedge-school and seems to have studied the classics under the tuition of one of the Friars (probably the Rev. John MacKiernan) who was living in the district. The greater part of his early education was received at the hands of his uncles, Fathers Bartle and Alexander.

Seeking ecclesiastical training in France he entered the College of St. Nicholas-du-Chardonnet, in Paris, as a student in June, 1783.\* Here he pursued a brilliant in Theology and after his Ordination was raised to the dignity of Canon. In the inscription on the Killinkere monument (already described), which he himself had erected, he is referred to as "Ci-devant [*i.e.*, former] Canon of Saint Louis in Lafere"; this place is, obviously, the town of La Fere, twelve miles N.W. of Laon in the Department of Aisne, S.E. France.† He was probably a chaplain to some of the French noble families of the time, and supported himself in this way as did many of the Irish priests on the Continent during the 18th century. At the outbreak of the French Revolution when France was plunged into one of the most sanguineous cataclysms in the world's history, and the churches and colleges were wrecked or confiscated, Father Felix had to fly from France.‡ He witnessed the terrible and unbridled excesses which characterised the *Reign of Terror* and the sights of the orgies of that period left an indelible impression on his memory and formed the theme of many of his sermons. What a pity that he never compiled his autobiography!

Returning to Killinkere he served as curate for a few years under Father Bartle. On the death of the latter he was appointed to Mullagh. He lived in the tld. of Raffony, which had been for so many years the residence of his uncle. At that time the parish church of Mullagh was in the tld. of Cornakill; its ruins may still be seen on the left of the road leading from the "Gates of Mullagh" to the church of Crossreagh. The older people of the district, whose fathers well remembered Father Felix, tell how he had prayers recited after Mass every Sunday to protect against the triple scourge of which he was a witness in Paris—war, with its concomitants, famine and pestilence.

The Killinkere monument which we have already described, was erected by him, about 1812, to mark the burial-place of his

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\* The records of this college contain the following entries relative to other students from Kilmore Diocese:—May, 1771, entered Francis Maglone; October 13, 1771 entered Hugh O'Reilly.

† La Fere is in the Diocese of Soissons and Ecclesiastical Province of Rheims. The date of the appointment of Father Felix to the Canonry could, most probably be discovered from the diocesan records of Soissons, or from the local records at La Fere. Many of these records, however, perished during the Revolution.

‡ For a vivid account of the Revolutionary period, see Hilaire Belloc's *French Revolution* (Home University Library).

parents and relatives. He was a man of high intellectual attainments, a great classical scholar and one of the best known and most accomplished priests of his day. Many of the leading ecclesiastics of the time enjoyed his friendship and paid him visits. In the record of *Visitations*\* of the Most Rev. Dr. Plunket, Bishop of Meath, dated July 23, 1805, we find that Dr. Plunket, in company with the Right Rev. Dr. Dillon, Bishop of Kilmore, dined at Mullagh with Father MacCabe. On all matters, civil and ecclesiastical, Father Felix was a leading authority, and his vast experience and untiring energy were devoted to the welfare of his people. Tradition remembers him as a man of medium stature, not tall, very neatly dressed, an impressive preacher, a brilliant conversationist, and presenting a very dignified appearance.

Among the pages of the old Register of Lurgan will be found a Latin letter (dated January 29th, 1800) from him to the Rev. Francis O'Reilly, the then P.P. of Lurgan. It is to be regretted that his Register of Mullagh Parish has been lost. After his death it remained at Raffony in the house in which he had lived, and the people, unaware of its great historical value, utilised its priceless pages for papering goods in a shop!! Thus passed away, beyond hope of recovery, an invaluable chapter of Kilmore diocesan history, and the historian of the future will search in vain for the details of the pastorate of the great Father MacCabe. It is to be feared that many an invaluable parochial Register perished in the same manner. The papers and correspondence of Archbishop Troy, of Dublin, were rescued from a grocer's shop, as also were many valuable documents belonging to Primate Curtis!

Father MacCabe died on December 10, 1816, and was buried in the old churchyard of *Teampall Ceallaigh* (locally known as "Kelly's Church") at Mullagh. His relatives are buried in Killinkere where evidently he intended to be buried also; but the people of Mullagh insisted that he should be interred in the parish which he had served so faithfully and well. One hundred and fourteen years have rolled away since this great ecclesiastic was laid to rest in *Teampall Ceallaigh*; still his name lives in the respect and memory of the people. No monument marks his grave but the spot is pointed out by the older people, a few perches south-west of the ruined church. It is said that some of his predecessors rest in the same tomb.

Rev. John Smith, who succeeded to the pastorate of Killinkere in the autumn of 1794 was born in the tld. of Greaghnacunnia. The Smith family to which he belonged came originally from the Parish of Lavey. Expelled from their lands in the early 18th century they came to Killinkere and settled down in Greaghnacunnia and Corratinner. Even here they did not escape the unwelcome

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† Cogan's *Diocese of Meath*, vol. III, p. 340.

attention of the mandarins of the day ; tradition relates that late one summer's evening their home was almost surrounded by mounted troopers from Virginia coming to seize them. Fortunately, the inmates contrived to escape into Corratinner bog where the troopers' horses were unable to pursue them.

Having received his elementary education at home he went to the sunny land of Spain to the world-famed Irish College at Salamanca, where he had a brilliant college record. The Irish College of his day is said to have contained at one and the same time every one of the four future Archbishops of Ireland. After Ordination he returned to his native Killinkere as assistant to Father Bartle MacCabe. This would have been about 1782 in which year we find the first mention of his name in the old Parochial Register as officiating in the parish.

Every year during his pastorate he celebrated the Feast of St. Ultan, Patron of the Parish, with great solemnity. The neighbouring priests assisted at the devotions in the church, the people attended in large numbers, and in the evening the customary Stations were performed around St. Ultan's Well.

Father Smith lived in the tld. of Coolnacola, where he died in the year 1810. He was interred with his relatives, in Gallon graveyard, north of the old church and near the MacCabe Monument. His grave is unmarked but the older people point out the green sward under which he rests.\*

Alongside rests his brother, Rev. Charles Smith, whose tragic death is often referred to by the people. He was C.C. of Castle-raham, and when on way to visit Dr. Charles O'Reilly, Bishop of Kilmore, who then lived near Cootehill, intended to visit Rev. Michael Smith, P.P., Laragh Lower. The river was swollen by a recent heavy rainfall, which had undermined the wooden bridge which then spanned the river some distance above Laragh House. On attempting to cross it the planks gave way, and both horse and rider were precipitated into the roaring torrent. Father Charles was drowned and it was only after a considerable time that his body was found in the river near Laragh House, in the spot where stones were afterwards quarried for Laragh Protestant Church. The horse escaped and made his way back some ten miles from the Laragh river, and when Father Charles's aged mother arose the following morning she discovered the riderless horse standing at the door. This happened about the year 1798.

Some remarkable incidents pertaining to the recovery of the body of Father Smith are related by the older people of Killinkere and Laragh. For some time before the body was recovered, tradition tells us, a bright light was frequently seen hovering over

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\* From the 1801 list of Kilmore priests given in *The Memoirs and Correspondence of Viscount Castlereagh*, vol. IV, p. 118, we find that he was a Secular—as was also Rev. Felix MacCabe—and no curate is entered in either Killinkere or Mullagh.

the spot where the remains were afterwards found. Again, we are told the Pyx which he carried in his vest pocket was untouched by the water and quite dry, although his body had been immersed for a month in the river. Such are the traditions which have survived concerning the fate of Father Charles Smith.

Rev. John Fitzsimons succeeded in 1810. Born in the tld. of Beagh, Upper Killinkere, in July, 1777, he was the son of George Fitzsimons and Mary O'Reilly. Ordained in 1803, he was appointed C.C. of Killinkere and spent the rest of his life in the parish. Father John, as he is yet affectionately called, was a typical priest of the old school. Old people who remember him, draw a vivid picture of his appearance. He was tall and very muscular, wore a silk cravat, knee-breeches, with brightly burnished brass buttons, cloth gaiters, and handsome silver-buckled shoes. At the time of his accession to the parish the church accommodation was of a wretched character, there being only two small mud-wall churches already described; he immediately set about remedying this state of affairs, and erected a large thatched chapel at Clannaphillip which served its purpose till 1870. He built a more substantial and ambitious parish church at Killinkere in 1829 which still serves the parish.

Father John was noted for his witty answers in Gaelic—the every-day language of the people at that time. He was matchless at repartee and many of his replies and sayings are yet remembered by the people. He did not live to see his flock decimated by the Great Famine and emigration; his death took place on February 13, 1847, and he was buried in the parish church of Killinkere.

Rev. Terence O'Reilly succeeded. He was a native of Bailieboro' and in his early years, owing to lack of means to pursue his ecclesiastical studies, he taught a classical school in Kilmainhamwood and among his pupils were the sons of the Protestant rector. Having studied for the priesthood he had the distinction—together with the Rev. Patrick Brady, afterwards P.P., Knockbride—of being ordained by the Most Rev. Dr. James Warren Doyle—the famous "J. K. L."—Bishop of Kildare and Leighlin. Father Terence's first curacy, 1826, was in Moybolge, for while there we find him deputed to meet Most Rev. Dr. Browne at Kells on his first coming to take charge of the Diocese of Kilmore in June, 1827. A little later the scene of his ministrations was changed to Drumkeeran, for we find him there as C.C. to the well-known Father Tom Maguire of controversial fame. Later on he is C.C. of Mullagh with Rev. Thomas O'Reilly, P.P., whose sudden and tragic end in 1857, soon after the Hughes' Election, caused a very painful shock. Afterwards we find him in Killann as C.C. with Rev. Philip O'Reilly, P.P., and then in February, 1847, as P.P., Killinkere. As a young man he was a noted athlete. On his first coming to the parish he lived in Upper Termon, but he afterwards purchased a farm at Greaghnafarna, where he built a house which

was his residence during the remainder of his days. His pastorate extended over the long period of 31 years and six months, and he died July 3, 1878.

Rev. Charles O'Reilly succeeded; he was a native of Bailieboro'. Ordained in Rome, his first curacy was in Drumreilly Lower from which he was transferred to Killinkere as C.C. in Jan., 1864. The old thatched church of Clannaphillip was then in a dilapidated condition, so Father Charles—whose stay in Rome had developed a deep interest in church architecture—immediately raised a district cess and when sufficient funds were on hands he erected the present church of Clannaphillip. He was very popular with the people and was possessed of great energy and zeal. In April, 1881, he was transferred to Laragh Parish in succession to the Rev. Thomas Brady, who went to Drumgoon. He died in Laragh, after a pastorate of 22 years, and a handsome monument marks his grave beside Laragh Church.

Rev. Peter Galligan succeeded in 1881. He belonged to Crosserlough, where he was born in 1837. Ordained in 1863 he ministered in Cavan, Castlerahan, and Killesher, from which he was transferred to Killinkere. He immediately set about the completion of the interior of Clannaphillip Church, and provided the handsome High Altar. His pastorate was a short one; his death took place on Dec. 21, 1883, and he rests in Clannaphillip Church where a mural tablet has been erected to his memory.\*

Rev. Thomas Smith succeeded. A native of Tullyco, Laragh, where he was born in 1826, he was ordained in Paris in 1856, and laboured as C.C. in Cavan, Maudabawn, Ballintemple, and Knockninny, from whence he was promoted to the pastorate of Drumreilly Lower, and in Jan., 1884, to Killinkere. There was much poverty in the parish at the time and Father Smith was always ready to assist. His pastorate was all too brief, for he passed away on April 21, 1885, and was buried in Clannaphillip Church. A mural tablet to his memory was erected by his nephew the late Rev. Patrick Smith, P.P., Moybolge and Kilmainhamwood.

Rev. Peter Smith succeeded. He was P.P. Curlough, and was transferred to Killinkere in a dying state—a last attempt to prolong his life, as it was considered that the air here was drier than in Curlough. He was not destined to live long in Killinkere, and passed away on August 7, 1886. Father Peter is better remembered in Upper Laragh, which was his first curacy, and where he spent 16 years.

Rev. James Murray succeeded. He was a native of Crosserlough and was promoted to Killinkere from Annagh, where he had acted as Adm. to Father Dunne, P.P. His pastorate was brief, for he died suddenly, on Jan. 9, 1888, and was buried at Clannaphillip.

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\* In this *Journal*, vol. II, p. 309, the period of his pastorate is erroneously entered as "1883 to 1886": it should read "1881 to 1883"



Rev. Bernard MacCabe succeeded. Born in the tld. of Raffony, Mullagh Parish, in 1839, he was ordained in 1864 and having laboured as C.C. in Kilmore, Cavan, Shercock, Drumgoon, and Laragh, he was appointed P.P. Glenade. Transferred to Killinkere on the death of Rev. James Murray he began to work with his accustomed zeal. Owing to the deaths in such rapid succession of so many preceding pastors a number of very necessary parochial works had been neglected. In the Clannaphillip district the school buildings were in a poor condition, but very soon two fine schools, Lurganure and Derryham, were erected. The state of education in the Lisnagirl district called for prompt and vigorous measures. No Catholic school existed there, and Father Bernard determined to provide one. There was much opposition, a site was refused by the then owner of the soil, and prolonged legal proceedings followed. The case was carried to the Privy Council, where Father Bernard, assisted by the people of the district, won a splendid victory; a fine school was then erected.

The want of a suitable parochial residence was long felt in the parish, and a handsome presbytery was built in 1890 close to the parish church. Afterwards he erected a bell, at a cost of £70, in Clannaphillip. His work in the parish will long be remembered. He died Sept. 11, 1902, and was buried in the parish church, where a mural tablet commemorates him.

Rev. John O'Reilly, who belonged to Lurgan Parish, succeeded. He had been C.C., Knockninny, was transferred to Killinkere in Dec., 1888, and laboured for 13 years as C.C. in the Clannaphillip district. His death took place on Jan. 18, 1919, aged 78 years, and in the 52nd of his sacred ministry. A handsome monument marks his grave beside Lurgan parish church.

Rev. Patrick Osborne, a native of Mullagh Parish, succeeded. He was transferred to Mullagh on the death of Rev. Luke Carroll on February 14, 1923.

Rev. Joseph B. Meehan, M.R.I.A., succeeded. Born in Manorhamilton, Co. Leitrim, on December 6, 1863, he had a brilliant scholastic career. Ordained in 1886 he served for some years as Professor of English and Classics at St. Patrick's College, Cavan. An able writer, and a perfect master of English, he was the author of numerous works and contributed to many of the leading reviews. A record of his many activities would furnish materials for a lengthy article. He was the founder of this Antiquarian Society, and was editor of this *Journal* until his death. His death took place on October 18, 1926, and a handsome monument marks his grave beside Killinkere Parish Church. He was an enthusiastic antiquarian, and his passing away, at a comparatively early age, was an irreparable loss to Breiffne. A fuller account of his life and writings is reserved for a separate article.

Rev. Michael Dolan, who had been C.C., Crosserlough and Kildrumfertan, succeeded in 1927. He is a worthy member of this Society.

The Succession of Pastors, tabularly arranged, would read as follows :—

# LIST OF KILLINKERE PARISH PRIESTS.

1406	—	—	Rev. Donald Oqueorgan.
—	1663	—	Rev. Neale O'Gowan, O.S.F.
—	1704	—	Rev. Michael O'Clery.
—	1750	1763 (circa)	Rev. Bernard Smith.
1763	—	1765	Rev. John MacKiernan.
1765	—	1794	Rev. Bartle MacCabe.
1794	—	1810	Rev. John Smith.
1810	—	1847	Rev. John Fitzsimons.
1847	—	1878	Rev. Terence O'Reilly.
1878	—	1881	Rev. Charles O'Reilly.
1881	—	1883	Rev. Peter Galligan.
1883	—	1885	Rev. Thomas Smith.
1885	—	1886	Rev. Peter Smith.
1886	—	1888	Rev. James Murray.
1888	—	1902	Rev. Bernard MacCabe.
1902	—	1919	Rev. John O'Reilly.
1919	—	1923	Rev. Patrick Osborne.
1923	—	1926	Rev. Joseph B. Meehan, M.R.I.A.
1927	—	—	Rev. Michael Dolan.

I wish to express my indebtedness to the Rev. T. Small, P.P., Moybolge and Kilmainhamwood, for much useful information relating to the lives of the pastors.

PHILIP O'CONNELL.

## *Report of Meetings.*

### ANNUAL MEETING, 1928.

The Eighth Annual Meeting of the Breiffne Antiquarian and Historical Society, was held in the Town Hall, Cavan, on Thursday, 24th May, 1928. Dr. F. P. Smith, D.L. (President) occupied the chair.

The other members present were :—Very Rev. P. V. Rudden, St. Patrick's College, Cavan ; Rev. P. MacNiffe, do. ; Rev. R. J. Walker, B.A., Ballintemple ; Miss Godley, Killegar ; Miss Bridie M. Smith ; W. H. Halpin, Solr. ; E. J. Smyth, Hibernian Bank ; H. Maguire, Ulster Bank (Hon. Treasurer) ; T. S. Smyth ; W. Reid, solr. (Hon. Sec.).

On the motion of the Chairman, seconded by Rev. R. J. Walker, a vote of sympathy with the Hon. Secretary on the death of his brother, the late Mr. J. G. Reid, solr., Castleblayney, was passed in silence, the members standing. Mr. Reid thanked the members for their sympathy.

The balance-sheet was presented by the Hon. Treasurer, and considered satisfactory.

On the motion of Rev. R. J. Walker, seconded by Mr. T. S. Smith, Dr. F. P. Smyth was unanimously re-elected President, and Rev. P. O'Reilly, P.P., Knockbride, Vice-President. Mr. E. G. Smyth was appointed Hon. Auditor, and the outgoing Committee were unanimously re-elected.

It was proposed to arrange for a Summer Meeting and visit Trinity Island, Loch Uachtar, etc.

### SEVENTEENTH ANNUAL MEETING.

At the conclusion of the Annual Meeting the Seventeenth General Meeting was held. There was a large attendance of members together with some visitors.

The following papers were read and discussed :—

I.—*The Corporation of the Borough of Cavan*, Part II. By T. S. Smyth.

II.—*A Breiffne Captain of Cavalry in the Service of France : the Career of Captain Alexander MacCabe*. By P. O'Connell, M.Sc., F.R.S.A.I.

III.—*Notes on the Reynolds Family of Lough Rhyinn, County Leitrim*. By H. Fitzgerald Reynolds, Cardiff.

IV.—*The Abbey of Fenagh*. By Miss A. M. Godley.

## EXHIBITS.

1.—Original Records of the Corporation of the Borough of Cavan: Book containing entries relating to Elections, Corporate and Parliamentary; Corporation Meetings, etc.—1696 to 1840. Book containing entries relating to the Law and Court, Town Court, Market, Jury and Inquests—1771 to 1826.

[The Books were kindly lent by the Hon. Mrs. Burrowes, Lismore, Crossdoney].

Exhibited by Mr. T. S. Smyth, who furnished a detailed explanation of the contents of the various sections.

2.—Bronze Coin of the Roman Empire, time of Diocletian (284—305 A.D.). Found on Fair Green Hill, Cavan. Exhibited by Mr. Thomas Ellis.

The Acting Director, National Museum, Dublin, to whom the coin was submitted in January, wrote:

This is a coin of the Roman Empire, and is somewhat late, perhaps in or about the third century. The head on the obverse belongs to a common type, but the inscription is not legible to us, and consequently we cannot identify the subject. On the reverse is a figure of Fortune holding a helm in her right hand and a cornucopia in her left. This design is found on coins as late as Diocletian. It would be of interest to know the exact circumstances under which the coin was found, but after five or six years there is little hope, probably, that these will be remembered very definitely. The commercial value of the coin is, probably, not more than a shilling or two.

## IRISH PLACENAMES.

Rev. Father MacNiffe proposed that the Society should secure for its Library the typewritten volume of O'Donovan's *Cavan Letters*, which was, together with the volumes for the other Irish counties, being prepared in Dublin.

Miss B. M. Smith seconded the motion, which was referred to the Committee.

## ANNUAL MEETING, 1929.

The Ninth Annual Meeting was held in the Town Hall, Cavan, on Wednesday, July 31st, 1929. Dr. F. P. Smith (outgoing President) was in the chair. The following members were present:—Rev. R. J. Walker, B.A., Ballintemple; Mrs. B. M. Smith-Brady, F.R.S.A.I., Ballyhaise; Messrs. Hugh Maguire (Hon. Treasurer); E. J. Smyth (Hon. Auditor); E. T. O'Hanlon, *Anglo-Celt*; P. J. Brady, M.R.I.A.I., Ballyhaise; P. O'Connell,

M.Sc. (Editor of the Society's *Journal*); W. H. Halpin, solr., Cavan; T. S. Smyth; Bernard Whelan; R. Halpin, Ford Lodge; D. Smith, Kevitt Castle; A. E. R. MacCabe, solr.

### RESIGNATION OF HON. SECRETARY.

The Chairman read a letter from Mr. Reid (Hon. Sec.), expressing regret that pressure of work prevented him from devoting all the time he would wish to the affairs of the Society, and tendering his resignation. Mr. Reid intimated that he would still continue to take a keen interest in the work of the Society.

The Chairman said that they regretted very much the resignation of Mr. Reid, but as he was very much overworked there would not be much use in asking him to reconsider his decision. Mr. Halpin concurred, and it was decided to accept Mr. Reid's resignation. On the motion of Mr. P. J. Brady, seconded by Rev. R. J. Walker, the resignation was accepted and tribute was paid to Mr. Reid's work for the Society.

### THE NEW HON. SECRETARY.

On the motion of Mr. P. J. Brady, seconded by Mr. Halpin, Mrs. Smith-Brady was unanimously appointed Hon. Secretary. She returned thanks for the honour conferred on her and accepted the position in the interests of historical research.

### THE COMMITTEE.

On the motion of Mr. P. J. Brady, seconded by Mr. Halpin, Dr. Smith was unanimously re-elected President for the coming year, with Rev. P. O'Reilly, P.P., Vice-President.

The following were appointed a Committee:—Rev. Dr. Comey, Adm., Cavan; Rev. R. J. Walker; Messrs. T. O'Reilly, Loughduff; Philip O'Connell; E. T. O'Hanlon; R. V. Walker, Clones; A. E. R. MacCabe; W. H. Halpin, and W. Reid, with the officers.

The Hon. Treasurer presented the balance sheet, which was considered satisfactory. It was decided to issue a reminder to members whose subscriptions were now due.

The following new members were elected:—Dr. Plunkett, Kilmaleck, and Mr. O'Higgins, County Accountant, Cavan.

### THE LIBRARY.

The Chairman, Messrs. O'Connell, MacCabe and the Hon. Secretary were appointed as a deputation to the County Council with a view to securing a room in the County Courthouse for storage of the Society's books and exhibits. The Chairman

explained that the Society had many valuable records, books, manuscripts, exhibits, etc., which necessitated permanent housing. It was suggested that the County Council be requested to make arrangements for housing the Society's books in the proposed new Technical School.

Mr. O'Connell proposed that the Society's books be catalogued and classified, and agreed to help in making an inventory of the volumes.

### THE JOURNAL.

Mr. O'Connell said that the *Journal* issued in August, 1928 (vol. III, No. 1), included the two years 1927-28. The next issue, which was due for publication in the Summer of 1930, would include the years 1929-30. The *Journal* was well received and the Society had several important papers for publication in future issues. Breiffne was a fruitful field for historical research and the pages of the *Journal* would contain everything of permanent value that could be collected appertaining to the history and antiquities of Cavan and Leitrim. With increased membership the Society intended to publish the *Journal* annually.

### EIGHTEENTH GENERAL MEETING.

A General Meeting was then held at which there was a large attendance.

The following papers were read and discussed :—

- I.—*Some Memoirs of Count Alexander O'Reilly, extracted from the Archives of the State of Louisiana.* By Mrs. B. M. Smith-Brady, F.R.S.A.I.
- II.—*Early Records of Trinity Island, Loch Uachtar.* By P. O'Connell, M.Sc., F.R.S.A.I.
- III.—*St. Mogue—A Study.* By Henry Morris.
- IV.—*Kilmore Clergy Lists.*—Part V. By Rev. H. B. Canon Swanzy, M.A., M.R.I.A.

In her paper Mrs. Smith-Brady traced the career of Count Alexander O'Reilly, who was born at Baltrasna in 1722. After a brilliant career in the Spanish army he was appointed Captain-General of Louisiana, where he raised the Spanish flag and took possession of the colony for Spain. The State Archives of Louisiana furnished much new materials concerning him.

An interesting discussion followed, and Mr. Halpin pointed out that the last of the O'Reillys of Baltrasna married Matthew O'Connor, and one of their sons is now a distinguished military officer.

Mr. O'Connell said that a complete account of Count O'Reilly's Spanish activities could only be compiled after an exhaustive

examination of the Spanish Archives; but it would take years to make a satisfactory search through the records in Madrid. The Spanish form of the name "Orelle" was liable to obscure its identity. Historical research of this kind would only yield its full measure of results when adopted as a National work with Government support; the field was very extensive and would necessitate an examination of the State Records of every country in Europe where Irish exiles had settled in the 17th and 18th centuries. The recent establishment of the Irish Manuscripts Commission is an encouraging sign that the rich stores of Continental Archives will soon be made accessible. New chapters in Breiffne history will then be revealed.

In his paper on the early history of Holy Trinity Priory, in Loch Uachtar, Mr. O'Connell showed that it was founded A.D. 1237 for the Premonstratensian Canons, or White Canons of St. Norbert; its founder was Clarus Mac Mailin O'Mulconry, Arch-deacon of Elphin, and it was colonised from Loch Cé (famous for its *Annals*), Co. Roscommon. In 1249 Cathal O'Reilly granted Trinity Island to the Canons and for over three centuries the Priory was a famous seat of learning. The later history of the Priory was reserved for a future paper.

Mr. Morris's paper on the Life of St. Mogue dealt very fully with the forms of the Saint's name and the sources from which we derive our knowledge concerning him. The Saint's traditional Irish name is *Maedog*, but he is sometimes called Aedan—a form which is very incorrect. The place of his birth is "Mogue's Island," in Brackley Loch, in Templeport Parish. A short distance away is "Dorragh Hill," which was, as shown by Mr. J. P. Dalton, M.A., the site of the famous idol Cromm Cruaich. The district is still teeming with traditions of St. Mogue.

The Clergy List (1618-1874) for the Parish of Kildallan, contributed by Canon Swanzy, was read by Mr. O'Connell. The list was originally compiled from the Public Record Office by the late Rev. W. A. Reynell, B.D., and afterwards annotated by Canon Swanzy. Since the originals are no longer in existence, these extracts are of very great historical interest, and yield much information concerning Cavan, especially during the early 18th century. Canon Swanzy has very kindly promised to place the entire lists at the disposal of the Society for publication. Some instalments have been already published.

All the papers read at the meeting were referred to the Editorial Committee and will be published in the *Journal*. It was decided to appeal to the members to help the Society by paying their subscriptions promptly, and also by endeavouring to extend the membership. By making the Society financially strong the Editorial Committee will be enabled to issue a much larger *Journal* every year. In this way the publication of the many important papers which the Society possesses will be expedited.

## NINETEENTH GENERAL MEETING.

A General Meeting was held on Thursday, November 28, 1929, at the Town Hall, Cavan. Mr. W. H. Halpin, Solicitor, presided, and there was a good attendance of members.

The following papers were submitted to the meeting :—

I.—*A Breiffnian Genealogy Extracted from the Archives of King James II.* By P. O'Connell, M.Sc., F.R.S.A.I.

II.—*Kilmore Clergy Lists—Parish of Killann.* By Rev. H. B. Canon Swanzy, M.A., M.R.I.A.

III.—*Irish Ecclesiastical Art before the Anglo-Norman Invasion.* By Rev. P. MacNiffe, B.A., B.D., B.C.I.

A lengthy discussion followed in which several members took part. The papers were referred to the Editorial Committee for publication in the *Journal*.

A resolution of sympathy was extended to the Hon. Secretary, Mrs. B. M. Smith-Brady, on the death of her husband, the late Mr. Eugene Brady, N.T., Ballyhaise. Resolutions of sympathy were also extended to the relatives of the late Rev. Peter Finlay, S.J., Dublin; Right Rev. Monsignor Hugh Brady, P.P., Crosserlough; and Very Rev. B. Gaffney, P.P., Lurgan, members of the Society.

The Hon. Secretary was directed to secure a copy of O'Donovan's *Ordnance Survey Letters* (Cavan and Leitrim) for the Society's Library.

A discussion took place regarding the best steps to take so as to still further increase the Society's membership and to ensure that the historical interests of both Cavan and Leitrim would be fully represented in the publications of the Society. The Hon Secretary agreed to do the necessary circularising work so as to make the Society representative of every Barony and Parish in the historic Kingdom of Breiffne.



## Obituary.

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REV. E. D. CROWE, M.A., Rector, Cavan, passed away at Weston-Super-Mare, England, on January 11, 1928, in his 63rd year. A native of Bray, Co. Wicklow, he graduated Senior Moderator in Experimental Science, and M.A., T.C.D., where he was a distinguished scholar. In 1904 he was appointed Rector of Cavan, where he ministered for twenty-four years. He took an active interest in the affairs of the County, was Chairman of the Cavan Pension Committee and a regular attendant at the meetings of the Technical Committee, and was a valued member of this Society. Together with the late Father Meehan, he was one of the founders of the Society, was Vice-Chairman in 1920 and Chairman in 1921-22. In 1920 he contributed a paper on "Some Poets of County Cavan." In 1927 his health began to fail and he went to the residence of his half-brother, Mr. Crowe, at Weston-Super-Mare where he died. His demise came as a deep personal loss to all who knew him; and to his wife, son, and three daughters the members of this Society will extend very genuine sympathy.

The death of DENIS CAROLAN RUSHE, B.A., of Monaghan, removes one of the ablest historians of our day. He belonged to Monaghan, was Secretary to Monaghan County Council, and the history of Monaghan was his special study during a long and active life. His *History of Monaghan in the Eighteenth Century* was followed (in 1921) by his *History of Monaghan for Two Hundred Years, 1660-1860*. In these excellent volumes Mr. Rushe details in masterful fashion the history of his native county. An enthusiastic collector of local lore he had enough humour to make his subject always lively. He was a frequent contributor to historical magazines, and his articles always revealed careful research. The *History of Monaghan for Two Hundred Years* is a veritable mine of information concerning the county, its people, and its economic and social history. One of the best things Mr. Rushe has done is the publication and preservation of the Hearth Tax Rolls for 1663 and 1665; it is given as an Appendix. For this alone he deserves the praise of every Monaghan man. Mr. Rushe took a lively interest in this Society and was a great admirer of this *Journal*. Before his death he had collected materials for a larger work on Monaghan, but cost of publication forced him to postpone the project. We hope that his literary executors will soon take steps to have his valuable papers published.

CHEVALIER W. H. GRATTAN FLOOD, Mus.D., K.S.G., died at his residence, Rosemount, Enniscorthy, on August 6, 1928. This Society, of which he was an honorary member, was indebted to him for some valued contributions. Born at Lismore, Co. Waterford, November 1, 1859, he held a foremost place in Irish life as a historian, musician and lecturer. He was organist of Enniscorthy Cathedral from 1895 until his death. His father was a native of Kilmore Diocese and was born in 1832 at Five-mile-bourne, near Dromahaire. Dr. Grattan Flood's grandfather is buried in Sligo Abbey.

The Chevalier was widely noted for his musical writings, particularly church music, and was the composer of two Masses, numerous motets, and hymns. He was the leading Irish authority on church music and only a few months before his death he composed and published the music of the hymn "Christ Our King," which, in the opinion of musical experts, is ranked as a classic. Among his best known works are:—*The History of Irish Music*; *The Story of the Bagpipe*; *History of the Diocese of Ferns* (1916); *Early Tudor Composers*; *The Story of the Harp*; *The History of Enniscorthy*; *Introductory Sketch of Irish Musical History*; *Memoir of John Field of Dublin, Inventor of the Nocturne*; *Memoir of William Vincent Wallace*, etc. He contributed articles to the *Catholic Encyclopaedia*, *The Dictionary of National Biography*, *Grove's Dictionary of Music and Musicians*, *The Musical Times*, *The Musical Antiquary*, *The Quarterly Magazine of the International Musical Society*, and many other magazines and periodicals. At the time of his death he was preparing a new and enlarged edition of his *History of the Diocese of Ferns*, and was also actively engaged in finishing a *Life of O'Carolan*, "the last of the bards," a work which is promised for publication in the near future.

Dr. Grattan Flood was the editor of Moore's *Irish Melodies*, *The Spirit of the Nation*, and *Selected Airs of O'Carolan*; he was also editor of the standard *Irish Hymnal*. His magazine articles and musical compositions would fill several bulky volumes, and we hope that such a collection will one day be published. His recreation consisted of research work, endeavouring to trace the origin and history of old songs and tunes. He seems to have been the first to show the extent to which Shakespeare utilised Irish airs and phrases. (See *History of Irish Music*, Chap. XVII).

The Breifne Antiquarian Society, in which he took a deep interest, is indebted to him for his ever-ready help and advice. The history of Kilmore diocese, the home of his ancestors, had a special appeal for him, and in the first issue of this *Journal* he wrote a short article on the Episcopal Succession from 1231 to 1560. Another article on the same subject appeared from him in the *Irish Ecclesiastical Record* (Dec., 1922). Early in 1928 the editor of this *Journal* approached him with a request for an

article, and Dr. Grattan-Flood sent a further article on the Episcopal Succession in the 17th and 18th centuries. The sketch was a brief one and the distinguished author passed away before its completion, leaving the article to be finished by less capable hands. His death was a national loss, and this Society will deplore the passing away of a valued friend. Many of those who never had the pleasure of meeting him were familiar with his voice on the broadcasts. A movement has just been initiated to erect a monument to him in Enniscorthy.

VERY REV. BERNARD GAFFNEY, P.P., V.F., Lurgan, died at the Parochial House, Achadh Ladhair, on August 5th, 1929, at the age of 77. A native of Corlislea, in the parish of Kildrumfertan and Crosserlough, he received his elementary education at the well-known Latin school of Ballymachugh, and completed his studies at St. Patrick's College, Cavan, where he was ordained to the priesthood on Feb. 10, 1884. In 1903 he was appointed P.P., of Lurgan, where he laboured until his death. Possessed of great intellectual attainments, he was an accomplished writer and was the author of some religious poems which he published, together with some short stories, in a little volume entitled *Fact is Stranger than Fiction* (printed for private circulation), which might be called his Memoirs. He was one of the pioneers of the Gaelic League, and could preach equally well in both Gaelic and English. Native language and literature found in him an ardent patron, and he followed closely the work of this Society of which he was a valued member. During the years 1917, 1918, and 1919, he contributed several articles to the *Irish Independent* over the nom-de-plume of "Lex." His kindness and charity endeared him to the poor and he gave lavishly and spontaneously. To all who had the privilege of his acquaintance the memory of his many splendid traits and genuine sense of humour will long remain.

REV. PETER FINLAY, S.J., whose death took place in Dublin on October 21, 1929, was one of Ireland's most distinguished scholars and theologians. He was born in Cavan on February 15, 1851, and was educated at St. Patrick's College. At the age of 15 he entered the novitiate of Milltown Park, and in 1868 went to France where he studied for a year in the College of St. Acheal, Province of Champagne. In 1881 he was ordained at the College of Tortosa, in Spain.

The late Father Finlay earned a world-famed reputation as a lecturer and theologian; he was a gifted linguist and could debate with equal facility in English, Latin, French, German and Spanish. He held, uninterruptedly, the chair of Scholastic Theology for over 40 years at Milltown Park, and was the author of many books. In his earlier years he spent some time as a Professor

in the Collegium Maximum of Woodstock, in the Province of Maryland, New York.

In the midst of his arduous professorial duties he never ceased to follow with interest the work of this Society, of which he was a life member. His death deprives Ireland of one of her greatest philosophers, and one whose intellectual attainments shed lustre on the county of his birth.

RIGHT REV. MONSIGNOR HUGH BRADY, P.P., V.F., Crosserlough and Kildrumferton, passed away on November 2, 1929, at the age of 78. He was born in the Parish of Castletara, and after a distinguished course in Cavan Diocesan Seminary was ordained in February, 1877. Appointed Professor of Mental Philosophy in St. Patrick's College, Cavan, he was associated with the college for 21 years; he was President from July, 1886, to November, 1898. His professorial work revealed all the earnestness and enthusiasm of his student days. In 1898 he was appointed P.P. of Knockbride from whence he was transferred to Crosserlough in 1910. He was a great educationist and a profound classical scholar. To the end of his life his interest in the classics never waned, and in the pages of Horace and Livy he continued to enjoy those intellectual feasts which only the gifted few may taste. He was ever generous to every charitable object and the members of this Society will deeply regret the passing of such a sincere and cultured friend.

The news of the death at a comparatively early age of JOSEPH DOLAN, M.A., M.R.I.A., of Ardee, Co. Louth, which took place on January 23, 1930, was received with feelings of widespread regret. He was wellknown throughout Ireland as a great and enthusiastic antiquarian, a brilliant classical scholar, an ardent industrial revivalist, and, at the same time, a successful merchant and an up-to-date practical farmer. To a man of his very many splendid qualities it is impossible to pay adequate tribute, but those who were acquainted with him and who knew his intrinsic worth can hardly as yet realise the poignant tragedy of his early demise. He died in the midst of his labours and the loss to Irish history and archaeology is, indeed, incalculable.

His early education was received at Tullabeg, where he was an exhibitioner in all the grades. But the expansive mind of Joseph Dolan was untrammelled by the narrow outlook and monotonous groove which characterised the old Intermediate system; his vision was a wide one with an active interest in national and scientific progress. After a brilliant course in the late Royal University, he graduated Bachelor, and shortly afterwards M.A. in Ancient Classics. He was a fluent Gaelic speaker, and in later years made a close study of Irish economics, the influence of which manifested itself in his manifold activities in his native town of Ardee.

The work of Mr. Dolan in the field of Archaeology is already familiar to our members. He was Chairman of the Louth Historical and Archaeological Society, and was editor of its *Journal*. In the pages of that *Journal* will be found a great collection of his scholarly and critical contributions to the history of Co. Louth. His standards were exacting and his wide reading of Irish history rendered his judgments on historical matters of first-rate value. He was, perhaps, the greatest living authority on the history of Co. Louth, and his wonderful library was stored with rare volumes on antiquarian subjects. It may be remarked that Joseph Dolan was to Co. Louth what the late Rev. Joseph B. Meehan (who was his intimate friend) was to Breiffne, and what the late Denis Carolan Rushe was to Co. Monaghan. The *Journal* of the Louth Society under his able editorship maintained a high and scholarly standard and its pages constitute a monument to his cultured mind and unbounded enthusiasm. That this high standard of literary work and historical research was maintained and combined with his ordinary work as a busy merchant and farmer was characteristic of every phase of his active and fruitful career. Not only was he a great worker but he inspired with an effective enthusiasm all who came under his influence. All local enterprises, historical, economic or civic, evoked his enthusiasm, and received his full support. To localise national effort was his policy, and his work in, and for, the prosperous town of Ardee bore fruit in his own lifetime.

As a member of this Society the late Mr. Dolan was always ready to assist, and the work accomplished by the Society pleased him very much. He took a deep interest in this *Journal*, and always eagerly studied its pages. The present writer must acknowledge his indebtedness to him for his able assistance in the summer of last year (July, 1929) in locating the tomb of Bishop Andrew Campbell of Kilmore (1753-1769) in the graveyard of Port, Co. Louth. On that occasion the writer enjoyed the hospitality of Mr. Dolan with whom it was always an intellectual treat to spend an evening discoursing in his library. For some years his health was indifferent but only his intimate friends were aware that he was all too soon approaching the Valley of the Shadow; nevertheless, he continued to work to the end with unabated vigour. We shall not soon look upon a man of his stamp again. His death deprives Ireland of one of her most gifted sons whose intellectual achievements and honesty of purpose reflected credit on his native County of Louth.

PETER S. COONEY, proprietor, Grand Hotel, Sligo, who died in February, 1930, was a native of Cootehill district, and was for many years a commercial traveller in the north-west. He was a well-known figure in the commercial life of Cavan, Leitrim, and Sligo, and enjoyed deserved and widespread popularity. His

travels developed a taste for historical subjects, and he studied the history of every castle and abbey which he observed during his visits to the various towns. A real antiquarian of the open air type he had no patience with that exotic system of education, now happily obsolete, which would concentrate its gaze on, perhaps, the Great Wall of China while blindly ignoring the history and architectural beauties of the Abbeys of Sligo and Dromahaire. He was eminently practical, and while disclaiming a critical knowledge of history—the vague generalities which are, only too often, mistaken for genuine history, made no appeal to him—yet, took an intelligent interest in the monuments of our historic past. That the study of history should begin at home, and that the history of Breiffne civilization was of vastly greater interest to the people of Breiffne than the history of some foreign, semi-barbaric land, was fully recognised by Peter Cooney long before its significance was grasped by the educational experts.

RIGHT REV. W. R. MOORE, D.D., Protestant Bishop of Kilmore, Elphin and Ardagh, and a Life Member of this Society, died suddenly at Derrylin, Co. Fermanagh, on February 23, 1930.. He was born on August 5, 1858, and was son of Mr. William M. Moore, Solicitor, Dublin. Educated at T.C.D., he secured the Mathematical prize in 1878 and graduated B.A. in 1881.

In 1882 he was appointed to the curacy of Templemichael, Co. Longford, where he remained for three years, and was curate of Donnybrook, Co. Dublin, in 1885-86 ; Rural Dean of Fenagh, 1891-99 ; Archdeacon of Ardagh, 1896-1915. On the death of Dr. Elliott in 1915, the Rev. Dr. Moore was elected to the Bishopric.

Dr. Moore was of broad mind and very highly esteemed throughout the diocese. He was a keen sportsman in his younger days, and in 1881 he won the University Lawn Tennis Championship. When this Society was founded he readily assented to become a life member and always continued to take a lively interest in its welfare. By his death the Society loses one of its earliest supporters.

## *List of Life Members and Members at the end of the Year 1929.*

### LIFE MEMBERS.

BRADY, Rev. Francis J.	...	Craig, Colorado, U.S.A.
BRADY, Right Rev. Msgr. Richard.	...	Loretto Heights College, Loretto, Colorado, U.S.A.
BRADY, Rev. J. J.	... ..	306 Ashley Boulevard, New Bedford, Mass., U.S.A.
CONLON, M. V.	... ..	Ministry, L.G.D., Dublin.
CONNOLLY, Patrick	... ..	Market Street, Cootehill.
FINEGAN, Most Rev. Patrick, D.D.		Bishop's House, Culliss, Cavan.
FINLAY, Rev. T. A., S. J.	...	35 Lower Leeson St., Dublin.
FLYNN, Very Rev. Michael J.		St. Michael's, West Derby Road, Liverpool.
GILFILLAN, Right Rev. Francis X., D.D.		519 N. 10th Street, St. Joseph, Mo., U.S.A.
GILLICK, Rev. Bernard	...	611 Logan St., Pueblo, Colo., U.S.A.
GILSENAN, Rev. James B.	...	Our Lady of Nazareth Church, Roanoke, Virginia, U.S.A.
LOUGH, Mrs.	... ..	4 Wilton Terrace, Booterstown, Co. Dublin ( <i>Honorary</i> ).
MACBRIDE, Rev. James	...	St. Paul's Church, Pine Bluffs, Wyoming, U.S.A.
MACCABE, Very Rev. Francis, L.L.D., V.F.		2603 Norwood Ave., N.S., Pittsburg, Pa., U.S.A.
MAGUIRE, Rev. Patrick	...	St. Vincent's Church, 1886 South Fifth East, Murray, Utah, U.S.A.
MASTERSON, Rev. Edward, S.J.		St. Ignatius College, Galway.

O'CONNELL, His Eminence W. H. Cardinal.	Archbishop's House, Boston, U.S.A.
O'FARRELLY, Agnes W., M.A.	University College, Dublin.
O'REILLY, Right Rev. James, D.D.	Bishop's House, 608 Broadway, Fargo, N. Dakota, U.S.A.
O'REILLY, Rev. Patrick ...	St. John's Cathedral, 2820 Mari- posa St., Fresno, California, U.S.A.
O'REILLY, William D. L. ...	Knock Abbey, Co. Louth.

## MEMBERS.

BENISON, J., D.L. ... ..	Sliabh Russel, Ballyconnell.
BLAKE, MISS K. ... ..	Derrylin, Enniskillen.
BOURKE, C., M.D. ... ..	Portaliffe House, Killeshandra.
BRADY, Very Rev. H. P., P.P., V.F.	Cootehill.
BRADY, P. J., M.R.I.A.I. ...	Broomfield House, Ballyhaise.
BURKE, T. J., B.A., M.P.S.I.	Main Street, Cavan.
CHAMBERS, T. Y., M.A. ...	The Laurels, Bailieboro.
CLARKE, REV. M. J. ... ..	5513 Oriole Ave., St. Louis, Mo., U.S.A.
CLARKE, Terence ... ..	Barrack St., Bailieboro.
COGAN, Rev. J., B.A., B.D., B.C.L.	St. Finian's College, Mullingar.
COLE, J. A., M.A. ... ..	Holmbrook, Portrush, County Antrim.
COLUM, Padraic ... ..	64, 5th Avenue, New York.
COMEY, Rev. Charles, P.P. ...	Dromahaire, Co. Leitrim.
COMEY, Rev. M., D.D., P.P. ...	Δεαδ Λεθαίη (Virginia), Co. Cavan.
CORR, Rev. Laurence, C.C. ...	Kildrumsherdan, Cootehill.
CORRY, LADY DOROTHY LOWRY	Castle Coole, Enniskillen.
CULLEN, B. T., F.R.C.S. ...	Farnham St., Cavan.
CURRAN, Thomas, M.D. ...	Ballananagh, Cavan.
DALTON, J. P., M.A., M.R.I.A.	19 Belgrave Square, Monkstown, Dublin.
DOLAN, Rev. Michael, P.P. ...	Killinkere, Δεαδ Λεθαίη, Co. Cavan.
DOONER, Rev. M., C.C. ...	Rathowen, Street, Co. West- meath.
DOWNEY, Daniel, N.T. ...	O'Dalysbridge (Mountnugent), Co. Cavan.



DUFFY, P., A.R.C.Sc.I.	...	Mallow, Cork.
DUKE, S., A.R.C.Sc.I.	...	Lucan, Dublin.
EARLEY, Rev. James, C.C.	...	Longford.
FARRELLY, T. M.	...	Bailieboro.
FIGGIS, W. F.	...	20, Nassau St., Dublin.
FINNEGAN, Louis J., M.D.	...	Newtownmountkennedy, Co. Wicklow.
FINNEGAN, Rev. Chas., B.A., C.C.	...	Cabinteely, Co. Dublin.
FINNEGAN, Rev. Peter, P.P.	...	Queen's Park, Perth, W. Australia.
FITZPATRICK, Rev. Daniel, B.D.	...	Shercock, Co. Cavan.
FITZSIMONS, H.	...	Λαδὸ Λαδαιη, Co. Cavan.
GALLIGAN, Rev. Henry, P.P.	...	Lavey, Stradone, Cavan.
GANNON, J. P.	...	Mount St., Dublin.
GILHEANEY, J., N.T.	...	Coleman Road, Cavan.
HALPIN, W. H. (Solr.)	...	Farnham Street, Cavan.
HAMILTON, Major W. J.	...	Castlehamilton, Killeshandra.
JUDGE, Very Rev. J., P.P., V.F.	...	Crosserlough.
KENNEDY, F. E.	...	Cavan.
KIMMET, John	...	98-100 Holm Street, Glasgow.
LYNCH, Very Rev. Hugh, P.P., V.F.	...	Killenummery, Dromahaire.
MACCABE, Aiden, E. R., Solr.	...	Cavan.
MACGOVERN, Owen, N.T.	...	Aghalooora, Kilnaleck.
MACGOVERN, Rev. J. B., F.S.A. (Scot.), F.Ph.S.	...	St. Stephen's Rectory, Charlton-on-Medlock, Manchester, S.E.
MACGOVERN, Sean	...	Ardalla House, Belturbet.
MACKEON, Rev. John F., C.C.	...	Ballinamore, Co. Leitrim.
MACMULLEN, Surgeon	...	Infirmery House, Cavan.
MACNAMARA, Jeremiah, A.R.C.Sc.I.	...	Church Street, Cavan.
MACNIFFE, Rev. P., B.D., B.C.L., B.A.	...	St. Patrick's College, Cavan.
MAGAURAN, Raymond G., M.D.	...	Church St., Cavan.
MAGUIRE, Hugh	...	Ulster Bank, Wexford.
MAGUIRE, Rev. Francis, C.C.	...	Loughduff, Cavan.
MARTIN, Peter, N.T.	...	Kilnaleck.

MEEHAN, Rev. Patrick, P.P. ...	Keadue, Carrick-on-Shannon.
MICKS, W. L. ... ..	3 Palmerston Villas, Palmerston Park, Dublin.
O'CONNELL, Philip, M.Sc., F.R.S.A.I.	30 Δρο na Σπέμε, Clonmel.
O'DONOHUE, Rev. Charles, C.C.	Drumkilly, Kilnaleck.
O'DONOHUE, Rev. P., P.P. ...	Kildrumsherdan, Cootehill.
O'HANLON, John F., T.D. ...	Cavan.
O'HANLON, E. J. ... ..	Cavan.
O'HIGGINS, J. ... ..	Co. Council Offices, Cavan.
O'REILLY, Rev. Patrick, P.P. (Vice-President).	Knockbride, Bailieboro.
O'REILLY, J. J., T.D. ...	Tullyvin, Cootehill.
O'REILLY, Rev. John, Adm.	Presbytery, Cavan.
O'REILLY, Rev. Peter, C.C. ...	Cootehill.
O'REILLY, Very Rev. Patrick, P.P., V.F.	Derrylin, Enniskillen.
O'REILLY, Thomas ... ..	Loughduff, Cavan.
O'REILLY, Henry, B.E. ...	Rice Hill, Cavan.
O'SULLIVAN, J. J., A.R.C.Sc.I.	Hotel, Carrickmacross.
PLUNKET, T., M.D. ... ..	Kilnaleck.
PLUNKET, T., N.T. ... ..	Ballyhaise.
REEGLIN, Rev. W. W. ...	Wyat Villa, Ballybrack, Co. Dublin.
REID, W. M., M.B.E. (solr). ...	Church St., Cavan.
REYNOLDS, H. Fitzgerald ...	59 Westville Road, Pennylnan, Cardiff.
RUDDEN, Very Rev. P. V. ...	St. Patrick's College, Cavan.
SHERIDAN, Michael ... ..	Main St., Ballananagh, Cavan.
SMALL, Rev. Terence, P.P. ...	(Moybolge), Kilmainhamwood, Kells.
SMITH, Frederick P., M.D., D.L. (President).	Kevit Castle, Crossdoney.
SMITH, Mrs. F. P. ... ..	Kevit Castle, Crossdoney.
SMITH-BRADY, Bridie M., F.R.S.A.I. (Hon. Sec.)	Ballyhaise, Cavan.
SMITH, Rev. Philip P.P. ...	Carrigallen, Co. Leitrim.
SMYTH, Terence S. ... ..	60 Main Street, Cavan.
SMYTH, E. J. ... ..	Hibernian Bank, Cavan.
SMYTH, T. J., B.L. ... ..	Cavan.
SUPERIOR, The ... ..	Marist College, Bailieboro.
SWANZY, Rev. H. B. Canon, M.A., M.R.I.A.	The Vicarage, Newry, Co. Down.

TIERNEY, John	...	...	The Hotel, ΔΕΛΑΪ ΛΑΪΔΑΙΡ (Virginia), Co. Cavan.
WALKER, Rev. R. J., B.A.	...	...	Ballintemple, Ballananagh, Cavan.
WALKER, R. V., B.A.	...	...	Limerick City.
WALKER, J. S.	...	...	Ulster Bank, Cavan.
WHELAN, BERNARD	...	...	Main Street, Cavan.
YOUNG, Rev. M., P.P.	...	...	Denn, Crosskeys, Cavan.

[N.B.—Change in address should be duly reported to the Hon.  
Secretary.]