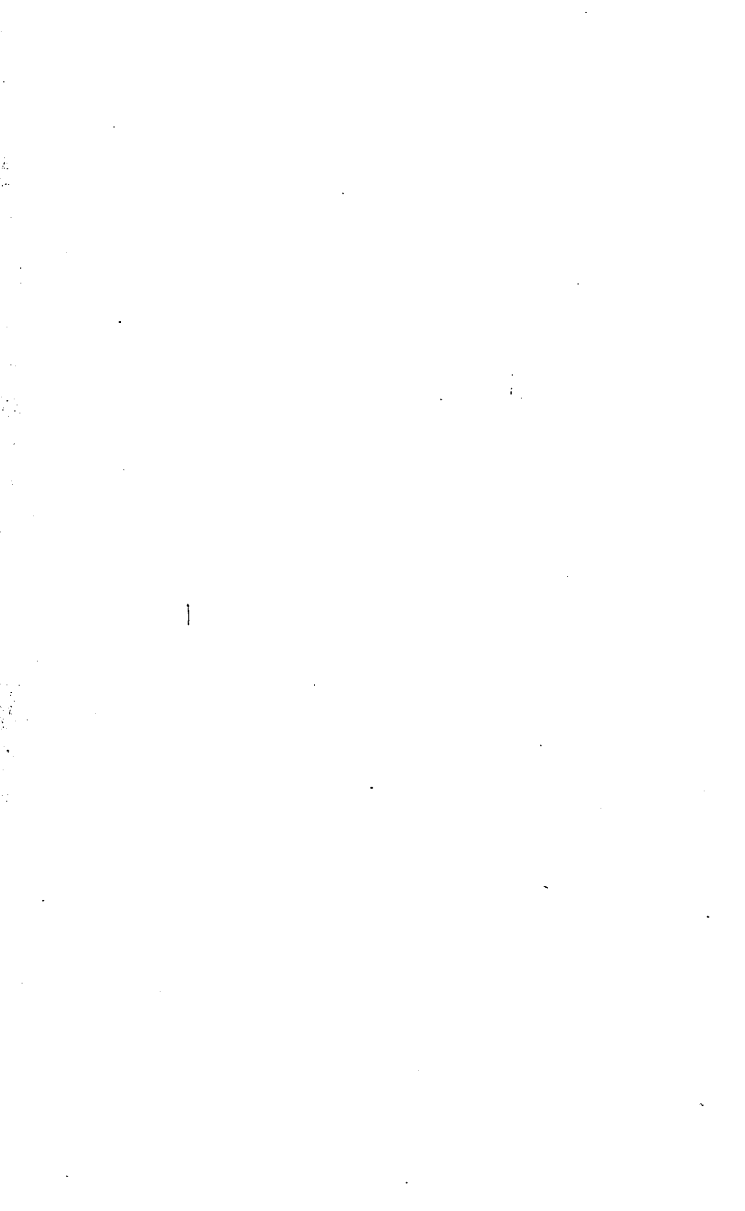



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A T L A N T I C O C E A N

THE
ANCIENT DOMINICAN FOUNDATIONS
IN IRELAND

AN APPENDIX TO O'HEYNE'S "EPILOGUS CHRONOLOGICUS"

BY

REV. AMBROSE COLEMAN, O.P., M.R.I.A.

INTERSPERSED WITH WHICH ARE BIOGRAPHICAL NOTICES
OF THE MORE EMINENT DOMINICAN FATHERS
MENTIONED BY O'HEYNE
AND OTHER EXPLANATORY NOTES

Dundalk

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THE use of the word "Abbey" in Ireland, to designate a Dominican house and church seems to have arisen since the suppression of the religious houses in the sixteenth century. "Convent," from the Latin word Conventus, is the more correct appellation. In ancient times, "Blackfriars" was a very usual designation, and is sometimes to be found in the State Papers relating to the Suppression, though "Monastery" is the word generally used. In penal times, while the ancient building was known as the "Abbey," the house where the fathers lived was generally called the "Friary," as it is in Dundalk up to the present time. "Priory," to designate a Dominican house, is found but once or twice in the State Papers relating to the Suppression and only grew into common use in the nineteenth century, beginning with the modern convent in Cork. In our historical account of the houses, we shall, therefore, following the ordinary custom, generally use the word "Abbey," when speaking of the ancient building, and convent, friary or priory to designate the erections of modern times.

U L S T E R .

1. DERRY ABBEY.

THIS abbey was founded in 1274. In an old chronicle of the Order in Ireland, written by a Dominican of the thirteenth century, the last entry is 1274 *Loca Rathbranna et Derria capiuntur* (MS. Trinity College, Dublin, F. 1, 16). This chronicle is supplemented by a list of Dominican convents up to the year 1291, in which also the foundation of Derry abbey is assigned to 1274. The authenticity of this document is beyond question, as, in addition to the fact that it was written by a contemporary Dominican, it is in perfect agreement with the scattered notices of the Dominican foundations in Irish annals and in the English State records relating to Ireland. Thus it fortunately puts beyond all controversy the exact year of the foundation of the twenty-four Dominican abbeys, which were erected in Ireland in the thirteenth century.

From the foregoing it will appear that the story about the alleged letter, sent by St. Dominic to O'Donnell and preserved in the family of the latter, may be summarily dismissed to the realms of fancy. A similar fiction was current about the Berminghams, the founders of Athenry abbey, though there is nothing to warrant it in the annals of that convent, in which the true history of the foundation is given in detail. It is hardly probable on the face of it that Friar Reginald, who did not come to Ireland till 1224, was the bearer of a letter to O'Donnell from St. Dominic who had died three years before. Again, twenty-two foundations, in connection with which there is no mention of any similar letter, were made before Derry abbey.

The first trace of the story appears in an account of the state of the Irish province, drawn up by Father Ross Mageoghegan, the provincial, in 1622. He speaks of the letter having been preserved in the abbey of Derry and of having been lost when the place was ruined and the friars dispersed by the Protestants. As we see from our author's text, the story assumed a different form later on. According to this, the letter was preserved in the O'Donnell family up to the Cromwellian war and was lost at that time. Another version was that it was brought out to Spain by a lay brother in the Cromwellian period and deposited in a certain Spanish convent, and that the friars there would give no account of it afterwards. But it need not detain us any longer.

It is probable that the abbey was founded by Donald O'Donnell, who, according to the *Annals of Ulster*, died in 1281, and "was buried in the monastery of the friars in Doire of [St.] Colum-cille, after gaining victory of every goodness." Like the other Dominican foundations in Ulster it seems to have been poor, for the abbey was not situated in the city, but outside it to the north, and was divided from it by a bog, generally wet, and only passable in one or two places. The site is now occupied by Abbey Street, William Street and Rosville Street, and the foundations of the church were discovered early in the last century.

A curious error of the commissioners, who held the inquisition in Derry, in 1609, has mystified antiquarians ever since regarding this site. The commissioners find "that the ruins of the priory of begging friars of *St. Francis*, with a churchyard of three acres, are on the north side of the bog near the city of Derry." It should be "St. Dominic," as the Franciscans never had an abbey in Derry. See *Ordnance Survey of Derry*, p. 26.

The abbey escaped suppression in the time of Henry VIII., Derry being in the power of the O'Donnells, and the friars must have lived there peaceably till 1576, when an English garrison was sent to Derry, which remained there for two years. The friars must have returned after this and lived there till 1600, for Docwra who came there with a large garrison, provided the prior, Father O'Luinin, with a piece of land to live on during his life. After the martyrdom of this father, in his ninetieth year, and of his brother, Father William, and the persecution of Father O'Mannin about the same time, the Dominicans seem to have disappeared from Derry for a long time. However, a settlement of some kind was made before the war of 1641, for the present bishop of Derry has in his possession a chalice bearing the following inscription:—" *Frater Dominicus Connor, Prior Conventus Derensis, Ordinis Prædicatorum, me fieri fecit. Anno 1640.*"

In 1671, the Ven. Oliver Plunket reports that there were six friars in the convent, and that F. Patrick O'Dyry [O'Deery] was an exceedingly good man and a great preacher. He also says that they had a noviciate.

We find from the provincial's records that in 1683, there were fifteen friars attached to the community. This large number, however, was reduced by the Jacobite war to four fathers in 1694, and two years afterwards we find only two there, Father Dominic Doherty and Father Eugene Colgan.

In 1696, Father James O'Hegarty, O.P., and four other priests, having been imprisoned in Derry, addressed a petition from the prison to the Protestant bishop of Derry. The petition is preserved in Marsh's Library, Dublin.

Of the missionaries who in penal times went about preaching the faith at the risk of imprisonment and transportation, Father Dominic Brullaghan, O.P., brother of the bishop of Derry, Dr. Patrick Brullaghan, deserves special mention. For many years in the early part of the eighteenth century, he evangelized the districts around Derry. He wrote a little work in Latin on the Pilgrimage to Lough Derg, which he published in Belfast, in 1726, and which was reprinted in Dublin, in 1752. He afterwards lived for some years on the Continent, where he brought out a handbook for missionaries, entitled *De Missione et Missionariis*, of which he published two editions, one at Louvain in 1736, and the second at Metz in 1745.

In 1756, there were nine members attached to the convent, viz. Father Vincent O'Doherty, prior; Fathers John O'Doherty, Anthony Mac Rory, James Murray, Anthony Mac Egan, Dominic O'Doherty, John Davit, George O'Doherty, and Peter O'Doherty. In 1767, the number had fallen to five, of whom one was a parish priest and another a curate. The provincial, in his report says that the fathers were living apart in mountainous and remote places, as both the Catholic laity and themselves were forbidden by the Protestants to dwell in the city of Derry. The last of the Dominicans of Derry, Father Valentine O'Donnell, died between 1789 and 1793.

2. FATHER JOHN O'LUININ.

O'HEYNE'S account is taken from the Acts of the General Chapter of the Dominican Order, held at Rome, in 1656, which give brief notices of the lives and manner of death of the fathers who had suffered martyrdom in Ireland up to that time. In the Acts this martyr is called Joannes Oluin.

On March 4, 1607, Montgomery, the Protestant bishop of Derry, writes to Sir Arthur Chichester:—" . . . The friar, O'Mulerky, has been straggling contrary to his (the bishop's) caveat and his promise, and is fallen into Captain Phillip's hands at Coleraine. It would not be good to enlarge him hastily. The other friar, Prior Olun [O'Looney] imprisoned here (at Coleraine) for saying a mass and enlarged by his (Sir Arthur Chichester's) warrant in hopes of his conformity, he had thus far prevailed on, that he was contented to

forbear for ever afterwards from saying masses, under pain of being hanged if it should be proved against him. He had caused him to peruse their (the Protestant) service-book in Latin which he had liked (for no exception could be taken by any against it), but he had no benefice nor would undertake any charge in the church, but was desirous to live privately on a quarter of land which Sir Henry Docwra gave him near the city of Derry during his life. Further he had no hope to work him to. Wished to know if it was Sir Arthur's wish to remit the rest of his imprisonment, if not he would send him back to prison."—*Cal. Doc. Ireland* (1606-8), p. 126.

O'Sullivan says, p. 126:—*Donatus [Joannes] O'Lhuimus, Dominicanus, prior, nonagesimum annum agens, suspensus et sectus.*

It is probable that O'Looney and also his brother William, met their death at the hands of the army which took the field under Sir Richard Wingfield against Sir Cahir O'Doherty. According to Dr. Kearney, archbishop of Cashel, writing to Cardinal Barberini a little after this period, troops of horse and foot were sent in pursuit of priests, with power to hang them from the nearest tree without formality of trial.

Father John O'Mannin, of Derry, omitted by O'Heyne, suffered great tortures also about 1608. He was suspended two or three times a week from a beam, and though he escaped death, his spine was broken under the torture, leaving him crippled for life. He lived for nearly thirty years after, with his brother, in another part of the country. and died in 1637.—*Acts of Gen. Chapter*, 1656.

3. FATHER O'COLGAN'S IMPRISONMENT.

ON July 23, 1703, Samuel Leeson, mayor of Londonderry, writes to William King, the Protestant archbishop of Dublin:—

"The intimation I had by your letter of the 27th of April last that one Edmund McColgan, a popish priest and who intruded himself into this parish, had married several, and, amongst others, several soldiers, contrary to an Act of Parliament made in the 9th year of his late Majesty, King William, put me upon taking informations against him, which I did in May last and committed him to jail, where he hath remained till our city sessions which were held last week, where he appealed for relief, but upon examination of the matters of fact, it was fully proved that he had married five of the Queen's soldiers, two of them to Papists." . . . The letter goes on to say that some Catholic gentlemen of the county of Donegal

had exerted themselves strongly on behalf of him, but without success, and that the prosecutors for the Queen offered to prove many more marriages done by him of soldiers and others, "but we believe there is sufficient already against him to keep him in custody and to prevent him doing so for the future." From Archbishop King's Collection. See *Hist. MSS. Report*.

We may identify this priest, though he is not called a friar, with Father Eugene O'Colgan who was one of the Dominicans in Derry in 1696, and who had probably been doing parochial duty for some years before his arrest. The surname does not occur among the parish priests of Derry, registered by Government in 1704. The difference in the baptismal name is not of great consequence, as there is often confusion about the Christian names of the friars, sometimes the baptismal and sometimes the religious name having been used.

4. COLERAINE ABBEY.

It was founded in 1244, and is known in the ancient list, already referred to, as the "Abbey of the Bann." In the seventeenth century, the O'Kanes and the Mac Quillans disputed the honour of being its founders. In favour of the latter family is the circumstance that they were of Welsh origin, and that during the thirteenth century and still later the Dominicans were regarded in Ireland as an English Order and were not patronised by the Irish chieftains, the founders of convents being in nearly every case Anglo-Normans. What adds weight to this supposition is the following description of a tomb which points to a founder:—"In the monastery of Coolrahan is buried the ancestor of the Mac Guillin, on the left-hand side of the altar, and on the tomb lyeth a picture of a knight armed."—See *Earl of Sussex's Journey through Ireland, in 1556*.

1360. Robert Savage of Ulster, knight, an excellent soldier, was buried here.—*Pembridge*.

In 1484, this convent in common with some others, accepted the reform to regular observance, inaugurated by Bartholomew de Comatiis, master-general of the Order.

At the dissolution of the monasteries, Shane O'Boyle, the prior, as well as the other friars, are said to have given up their convent of their own free will, on January 1, 1543, and sixteen years after, on Feb. 1, 1559, all died in Duneron (*sic*) in Antrim.—King: *Collectanea*. This seems to imply a massacre. Duneron may mean either the barony of Upper or of Lower Dunluce.

Shane O'Neill, in his contest with Sorley Boy at Coleraine, sent a detachment over the river to occupy the Dominican abbey, which his men held out against the Scots for twenty-four hours. The Scots attacked the outposts, like madmen, as Dean Danyell of Armagh expressed it, and lost many men, but succeeded in killing all the defenders, except the mounted men who were seized with a panic and swam their horses across the flooded river.—Cf. *McDonnells of Antrim*, p. 131.

The monastery and lands belonging to it were bought by Sir Thomas Philips, who, writing to Salisbury in 1616, says that he had spent all he had in the world on it. The land belonging to it was but four tuoghs and for the most part scattered abroad some five miles off. This Philips imprisoned one of the friars, Father O'Mulerky, who fell into his hands at Coleraine.—*Cal. Doc. Ireland* (1606-8), p. 126.

Archdall (*Mon. Hib.*, p. 84) sneers at the story told by Porter in his *Annals* of Brutus Babington, bishop of Derry, having attempted in vain to burn an image of the B. Virgin which belonged to this monastery, and of the bishop being instantly seized with a violent illness which resulted in his sudden death on the ninth of September, 1611. However, the statement made about the bishop's sudden death has received startling confirmation from a letter of Sir Arthur Chichester to Salisbury, dated Sept. 17, 1611:—"Is advised of the death of Doctor Babbington, late bishop of Dyrrie, on the 10th inst., suddenly, being well at 7 o'clock evening and dead at 8."—*Cal. Doc. Ireland* (1611-14), p. 103.

Father Patrick Thady, of this community, about the same period, was subjected to atrocious persecution and was imprisoned for a year. In the beginning of the reign of James I., he was brought first to Dublin and then to London, where in both cities he was brought through the streets in his habit and exhibited to the people as a fool. On being afterwards liberated by the king, he passed over to France and made his way to Rome, where he was presented to Paul V. The Supreme Pontiff was affectionately interested in the account of his sufferings and said to him:—"You have shown us all a good example." The holy man died afterwards at a good old age in Flanders.—*Archives of Master-Gen. of Dom. Order. Codices K and L*.

The Dominicans appear to have settled in Coleraine, shortly

before or at the period of the war of 1641, for in the provincial chapter, held in Kilkenny in 1644, this convent and four others were erected into houses of general study.

In 1670, the Ven. Oliver Plunket reports in his visitation that "the Dominicans have a convent in Culrahan, in which there are only four friars. one of whom, James Croll, is a good preacher." There is a great discrepancy between this account and the one he gave on Sept. 25th of the following year. In the latter he says:—"The other [Dominican] convent is in Culrahan, and consists of ten friars; the prior, Father Dominick Loreman, is famous for preaching."—Moran; *Memoir of Oliver Plunket*, pp. 67 and 140. At this period too they had a noviciate there.

In the middle of the eighteenth century, there were only two friars there, and in 1767 there was only one, who was the parish priest. The last of the Dominicans of Coleraine, Father J. D. Cunningham, died in 1843.

5. FATHER PATRICK O'DEARY.

REFERRED to by Ven. Oliver Plunket as an exceedingly good man and a great preacher.—*Memoir*, etc., p. 67.

6. FATHER CLEMENT O'BYRNE.

REFERRED to by Ven. Oliver Plunket as a learned preacher who produced much fruit.—*Idem*, p. 140.

7. FATHER EUGENE O'COIGLY.

REFERRED to by Ven. Oliver Plunket as one of the best preachers in the kingdom.—*Idem*, p. 66. In 1655, he had, in common with some other Dominicans, petitioned Propaganda for special faculties to look after the spiritual welfare of the Irish exiled to the Barbadoes by Cromwell.—*Ex Archiviis Propagand. Acta*, 1655.

8. FATHER JAMES O'CROLLY.

REFERRED to by Ven. Oliver Plunket as a good preacher.—*Idem*, p. 140.

9. PRIMATE MAGUIRE.

HE was recommended for the see of Armagh, by the Spanish ambassador to the English Court and the Internuncio of Brussels,

and was elected in the Propaganda Congregation of Dec. 14, 1683. In the following year he and some other Catholic leaders transmitted to London a series of charges against Tyrconnell, in which the latter was accused of bribery and other odious practices.

Towards the close of 1685, he and the bishop of Clogher were delegated, at a synod of the Irish bishops, to go over to London and offer congratulations to James II., on the overthrow of the Duke of Monmouth's rebellion. They were well received by the King, who promised that relief should come to the Irish clergy, though without offering any violence to the feelings of the Protestant party.

In 1686, he presided at a synod of the Catholic Clergy in Dublin, and at two others in 1691, held at Limerick and Galway respectively. In 1687, he and the archbishop of Dublin, Dr. Russell, received palliums from Innocent XI.

The primate spent sixteen years in exile in Paris, from 1691 till his death in 1707. Shortly after he went there, he and five other Irish bishops addressed a letter to the Holy See, describing their destitute condition and begging assistance. They received 300 crowns which were to be divided equally among them. In 1698, he exerted himself with His Holiness to procure assistance for his fellow-countrymen, driven over to the Continent by the late Act of Parliament. He succeeded in obtaining considerable assistance for them, and, in the same year, received from the Nuncio in Paris the brief of His Holiness, addressed to the suffering Catholics of Ireland, by reason of the violent edicts made against them by the English Parliament.

He died in Paris and was buried in the church of the Irish College. The following inscription is on his tomb;—*Hic jacet Illust^{us} ac Rever^{us} D.D. Dominicus Maguire, archiep^{us} Arm. totius Hib. Primas, 21 Sept. an^o 1707, defunctus. Requiescat in Pace.*

See Stuart's *History of Armagh* (edition of 1900), pp. 248, 260.

10. FATHER JOHN FLAVERTY (or Laverty).

THIS account is taken from the Acts of the General Chapter, to which O'Heyne adds that it was under Cromwell that this father suffered martyrdom.

11. FRIARY OF GOLA.

THE account of the foundation of this convent, as given by O'Heyne,

may be accepted as perfectly correct. The site, which is seven miles south-east of Enniskillen, near Lough Erne, was obtained shortly before the War of the Confederation, but the erection of the house was not commenced till after 1660. About this time a great controversy arose between the Dominicans and the Franciscans, as to the right of the former to quest for alms in the dioceses of Armagh, Down, Dromore and Clogher. For some years the Dominicans had not been seen in Ulster, but on the Restoration of Charles II., the provincial sent Fr. John O'Connor, of Sligo, with some other friars, to establish themselves in the places where they formerly had possessed convents.

The Ven. Oliver Plunket, the primate, was commissioned by the Holy See to decide the controversy, and his decision in every case was favourable to the claims of the Dominicans. There was not much difficulty in deciding the claims of the Dominicans to the abbeys of Carlingford and Newtownards, but as regards Gola, the primate says, in a letter dated July 29, 1676:—"But the existence of their convent in Gaula is only attested by an old parchment book, written many years ago, which contains the annals of that diocese; and some old persons attest that before the war of Cromwell, there were Dominicans in that diocese who went about to quest, in consequence of this convent; the Franciscans, however, always opposed them." In another letter, dated Sept. 8th, the following year, he says:—"I went to the diocese of Clogher, and near Enniskillen, in the convent of the Franciscan Friars, called the contending parties; the Dominicans adduced the authority of the ancient annals of that town, written in the Irish language, which give the name of the convent of Gaula, the year in which it was founded, the Pope in whose pontificate it was founded for the Dominicans. They also brought forward the testimony of an old priest, who swore that he heard from his father that the convent of Gaula belonged to the Dominicans; they also produced other witnesses who gave like evidence."

The decision of the primate regarding Gola would incline one to believe that it was an ancient foundation like Carlingford and Newtownards, and he seems himself to have been of this opinion. But the negative arguments are irresistible. There is not the slightest reference to the convent of Gola at the time of the Suppression, not even in the inquisition held at Enniskillen, in 1609. There is no Bull of foundation extant such as we find for convents erected in the

14 FR. MAC MAHON AND MAC MANUS.

fifteenth century. The name is not to be found in the list of convents, drawn up by Ross Mageoghegan in 1627 (see *Spic. Ossor.*, vol. I., p. 126), nor in another list made in the sixteenth or seventeenth century, preserved in Trinity College Library. The reference to the ancient manuscript would carry great weight, if it were more defined, but Dr. Fitzsimons, vicar-general of Kilmore, who was one of the commissioners helping the primate, speaks of it as "annales patriæ pervetustos, quos ipsemet vidi in antiqua membrana exscriptos et apud antiquarium dicti comitatus Fermaniæ custoditos." This can be no other than the *Annals of Ulster*, and it is sufficient to say that there is not the slightest reference in them to a Dominican convent in Gola. The reader may judge the evidence for himself.

In the very year in which the controversy was decided, the primate reports that in Gola convent there are "eight friars, two of whom are good preachers, Father Thomas Mac Mahon and Father Charles Mac Manus. Here again they have a noviciate."

In the middle of the eighteenth century, there were three fathers in community, of whom one was parish priest. The Dominicans left Gola before 1800, and the convent became a private residence. When the grandfather of the present occupier, Miss Wilson, came to reside there, the walls only were standing. There is still a very fine old mantelpiece in the kitchen, but the most cursory inspection of the building shows it cannot be placed in the category of the ancient abbeys of the Order in Ireland.

12. FATHERS THOMAS MAC MAHON AND CHARLES MAC MANUS.

REFERRED to by Ven. Oliver Plunket as good preachers.—*Memoir*, etc., p. 67.

13. NEWTOWNARDS ABBEY.

It was founded in 1244. The name of the founder is not known, so it is likely that the Dominicans were either invited to come by the bishop of Down, or came with his permission. Alemand asserts that the founders were the Savage family, and Dr. Burke relying on Father Gelasius Mac Mahon, holds that the founder was Walter de Burgh, earl of Ulster. Both statements are without any evidence to support them. A strong negative argument against the supposition that Walter de Burgh was the founder may be justly drawn from the *Book of the Friars Preachers of Athenry*, where in his obit he is

styled the founder of Lorragh abbey while there is no mention of Newtownards. That their relation to the bishop was more intimate than in other places from the *Taxation of Down*, 1291, in which the Dominicans are said to owe a refection to the bishop. In addition to this there was a neighbouring rectory attached to the abbey.

This was one of the convents which the Franciscans laid claim to after the Restoration of Charles II. The primate, writing in 1670, says :—" In the diocese of Down there is a convent of Dominicans, but the friars live in lodgings. There are five Dominicans, but only one is of great fame, *viz.*, Clement O'Byrne, who is a good preacher and produces much fruit."—Moran: *Memoir of Oliver Plunket*, p. 67.

In the middle of the eighteenth century there were three fathers there, whose numbers were reduced to two a few years afterwards.

The following note by Cardinal Moran, in his edition of Archdall's *Monasticon* (page 289), is of great interest :—

" Newtownards priory was frequently called Villa Nova. To it was appropriated the rectory of Newtown, valued in the taxation of Pope Nicholas at 14 marks.

" The priory chapel was converted into a Protestant church by the first Lord Montgomery. It afterwards was used as a courthouse but is now abandoned to ruin. The Dominicans, after they were forced to abandon Newtownards, found a 'Locus Refugii' in the townland of Burren, in the parish of Kilcoo, but at a somewhat later period, the Dominicans of Burren moved off to the neighbouring townland of Moneyscalp, where they occupied a cabin, the site of which is to this day shown in the garden of Widow Mullan, who pointed out to the writer the stone that was their door-step and the stone that served them for an altar, when their congregation would be too large to find accommodation within their humble dwelling. Here they were visited in 1751 by Dr. Thomas de Burgo, who in his *Hibernia Dominicana*, says :—' The members of this convent, in the year 1756, are—R. Father Preacher-General, Brother John Gribben, Prior, in the 54th year of his age and the 27th of his profession ; Father Brother Heber Magennis, Subprior, in the 49th year of his age and the 24th of his profession ; and Father Brother James Hillan, Procurator, in the 53rd year of his age and the 20th of his profession.' The writer was told by an old man, the nearest neighbour of Widow Mullan, that the friars were forced to leave Moneyscalp because the landlords (middlemen under the Downshire family), John

and Felix O'Neill, who lived at Banvale, near Hilltown, and their brother Hugh, who resided at Ardilea, near Clough, had raised the rent of their little farm so high that they could not pay it. In 1766, Friar Gribben was residing in the parish of Kilcoo. He died in the house of a namesake and relative of his in Wateresk. Father Hillan was curate in 1766 to Dr. Mc Cartan, in Downpatrick. He afterwards was curate in Bright, where he died in the townland of Ballyvastin and was buried in Rossglass. The writer has not been able to discover anything about Father Magennis. With these the convent of Villa Nova (Newtownards) may be said to have become defunct. There were, however, after their times, Friars Rice and Burns, who assumed the name and garb, but they no longer lived in community and the discipline of Villa Nova was gone."

The last of the Dominicans of Newtownards, Father Patrick Moore, died in 1835.

14. PREACHER-GENERAL, DEFINITOR, VICAR OF HIS NATION.

THE title of preacher-general, bringing certain privileges with it, is conferred in the Dominican Order, on a limited number of those who have distinguished themselves in preaching. Definitors to the number of four are elected in the provincial chapter, and they, together with the provincial, do all the legislation of the chapter. By Vicar of his *nation*, we must understand Ulster. The four civil provinces of Ireland were even up to this time spoken of as *nationes*, in the Acts of the Chapter.

15. CARLINGFORD ABBEY.

DR. BURKE gives 1305 as the date of the foundation of this abbey and Richard de Burgh, earl of Ulster, as the founder, but as he has nothing stronger in support of either statement than the general tradition held in his time, we may assume that both are unknown. A strong negative argument against the earl as founder may be drawn from the *Book of the Friars Preachers of Athenry*, where his obit immediately succeeds that of his father, Walter, who is there styled the founder of Lorragh abbey, while all that is said of his son is that he was called the *Red Earl*. The earls of Ulster, however, according to Ware, were the patrons of the place. It is not improb-

able that the Dominicans settled in Carlingford during the incumbency of Walter and Roland Joyce (1307-23), two Dominicans who succeeded each other in the see of Armagh.

The name of the prior of the Friars Preachers of Carlingford occurs several times in the registers of the see of Armagh during the fifteenth century.

On July 18, 1541, a lease was given to Martin Scryne, of Dundalk, merchant, of the monastery of Friars Preachers, or Black Friars of Carlingford, for £5.—*Fiants*, Henry VIII.

An Inquisition was held here in the 34th year of Henry VIII. (1542-43), when the prior was found to be in possession of a church and belfry, chapter-house, dormitory, hall, kitchen and other buildings; one acre, one park, one close, several messuages and a water-mill, with their appurtenances in the town of Carlingford, of the annual value, besides all reprises, of £4 6s. 8d.

On April 22, 1552, the priory, containing two acres and a half within the precincts, seven messuages in the said town and a water-mill, was granted for ever, in capite, to Nicholas Bagnall, without rent.

1607, Nov. 27. Arthur Bagnall obtained permission to alienate the monastery and other property to Sir Arthur Chichester and others. *Patents*, Jas. I.

1613, Feb. 18. James I. regranted to Arthur Bagnall, Esq., the possession of the late dissolved house of Preaching Friars, called the Black Friars of the town of Carlingford, and the site, circuit, precinct of the same, with the appurtenances.—*Patents*, Jas. I.

There is no other notice of the convent until 1670, when the Ven. Oliver Plunket reports that there were five friars there and that the prior, Eugene O'Coigly (Quigley), was one of the best preachers in the kingdom. As the Franciscans were contending against the right of the Dominicans to live there, the primate summoned a meeting to decide the conflicting claims. He reports:—"In the diocese of Armagh, I summoned before me the parties who were contending about the convent of Carlingford; the Dominicans produced again the authority of Ware, who, at page 203, writes thus: *Carlingfordiæ conventus ordinis Prædicatorum, Comites Ultoniæ patroni fuerunt*. They moreover produced an instrument of the tenth year of Henry VIII., by which a citizen of Carlingford, named Mariman, made over a house and garden to the Dominicans of the convent of Carlingford. Again, in the 'Dublin Register' which is called *Defective*

Titles, mention is made of this convent of Carlingford; and they also adduced the evidence of old persons who had seen some Dominican fathers residing near this convent before the reign of Cromwell."—Moran: *Memoir of Oliver Plunket*, p. 247.

It would appear from the Lords' Committee Returns in 1731, that no Dominicans were in Carlingford at this date, in which there were two mass-houses, two officiating priests, three schools and two chapels not in use. In the following letter from the Sheriff of Louth, we may identify the Friars in Seatown as Franciscans and those at Kilcurley as Dominicans:—

"Nov. 21, 1731.

MY LORD,

Pursuant to the order of the Rt. Hon. the Lords' Committee, I have made enquiry and find but two Fryaries in the County of Louth, the one at Seatown, consisting of seven friars, the other att or near Kilcurly, but could not find out the certainty of their number, but believe them to be about four. I find there are no nunneries in the county; both the Fryaries are near Dundalk.—Wallop Brabazon." Irish Record Office: *Returns, Religion, Popish*, Bundle 72.

In the middle of the century, there were four fathers attached to this community, and in 1767, there were three, of whom one, Father Dominic Mac Thomas, is marked in the Provincial's record as parish priest. The still living tradition is that he was parish priest, not of Carlingford, but of the parishes of Cooley and Kilcurley. It was under the guidance of this father, who had been prior for many years, that the Dominicans came to Dundalk. The account of this transaction was taken down from the lips of Christina Rogan, formerly servant in the community, who died in 1876, about a hundred years old. The Rogan family for three generations were employed in the service of the community. Christina's grandfather, who was a servant of the friars before they left Carlingford, accompanied them on their removal from Carlingford to Kilcurley. Her father remained in the service of the friars after his father's death, and used to do the yearly questing for alms. This is her account:—"They had no house or home. They slept and drank and ate wherever they got it; it was by the side of the ditches they used to say Mass. They used to be about Castletown near the Hill—it was an old *Station*. Here it was that some of the friars said Mass. One day, Lord James Hamilton [Clanbrassil], and a good gentleman he was, saw from the Demesne, in the field outside the park-wall or

fence, a crowd of people. He asked the steward or the herd in the course of the same day why the people were there. He answered that it was one of the friars from Carlingford, who was saying the Mass by the side of the ditch. 'Send him to me,' said Lord Hamilton, 'and tell him I will do him no harm.' Father Thomas at first refused and then after came. 'Why,' said Lord Hamilton, 'had you no better place than by the side of a ditch to pray? Go, said he, 'you have all been too long hunted and slaughtered. Go home, you shall not be harmed.' I have no home that I can call my own nor can I find one,' said Father Thomas. 'Go,' said the lord, 'go to that barrack of a place (pointing in the direction of the present convent), there is no use now made of it, just outside the park-gate,' meaning an old linen-factory which was then unoccupied. That is the place where our house and school are now built.

"Father Thomas converted the long shed in the yard alongside of the Park entrance into a chapel and erected an altar at the end wall, and that was the first Dominican chapel in Dundalk. By degrees it was made a more decent place of worship by Father Thomas."

A memorial slab belonging to this chapel is still in a good state of preservation. The incised inscription reads as follows:—"This chapel was built in the year 1777 by the Rev. Dominick Thomas Prior of Carling^{to} and preacher-general in Honour of the glorious Mother of Jesus and her adopted Son St. Dominic."

Another chapel on the same site was built by Father Coghlan in 1830, which served for divine worship till the present church was opened and dedicated by Dr. Donnelly, bishop of Clogher, on August the fifth, 1866. National Schools were opened in March, 1833, which for seventeen years were the only free primary schools under Catholic management in Dundalk, and in 1900 these were replaced by much larger schools which cost over £4,000. The present convent was begun in August, 1867, and finished in the beginning of 1869.

16. ST. MARY MAGDALENE'S, DROGHEDA.

It was founded in 1224 by Luke Netterville, archbishop of Armagh, under the title of St. Mary Magdalene's. Ware. The *Liber Niger* (ad annum 1227) says about this archbishop:—*Anno 1224, edificare cepit in Pontanæ oppido abbatiam pro fratribus prædicatoribus, in quo sepultus fuit, die 27 Aprilis, anno 1227, defunctus. In eadem etiam abbatia, humatus fuit alter archiepiscopus Armacanus, nomin*

Patritius O'Scanlan, qui obiit Dundalkæ, in abbatia S. Leonardi 16 Martii, 1271, sed ad memoratum patrum prædicatorum cœnobium translatus, cum ipse ejusdem esset ordinis alumnus.

In 1246, a mandate was issued to the prior of the Friars Preachers of Drogheda and the guardian of the Friars Minor of Dundalk, to cite the electors of the archbishop of Armagh. In 1292, a mandate was issued to the archbishop of Armagh, the prior of the Friars Preachers of Drogheda and the guardian of the Friars Minor of Dundalk, to examine the privileges and indults of the Augustinian hospital of St. John in Dublin.—Theiner: *Monumenta*, pp. 45 and 157.

1253. Mandate from Henry III. to distribute alms, to the amount of 100 marks, to the Hospital of St. John in Dublin, and the Friars Preachers and the Friars Minor of Drogheda.—*Cal. Doc. Ire.* (1252-84), p. 42.

In 1285, King Edward I. directs that 35 marks be given to the Dominicans annually, to be divided equally among the convents of Dublin, Cork, Waterford, Limerick and Drogheda. He had already, even before he assumed the reins of government, caused 25 marks to be divided every year among them.—*Cal. Doc. Ire.* (1285-92), p. 77.

1290, 1313, 1347. Chapters of the Order were held here.

1319. Father John le Rous was prior.

1394. This year, on the 16th of March, four Irish kings made their personal submission to Richard II. in this abbey; each of whom, before he repeated the words of submission, laid aside his belt, skein and cap, and fell on his knees at his majesty's feet; and, clasping his hands, held them up for some time between the hands of the king.—*King MSS.*, p. 98.

1399. Boniface IX. grants the *Portiuncula* indulgence to all the faithful, who after complying with the usual conditions, give a helping hand to the Dominicans of Drogheda in repairing their church and the chapel of the B. Virgin attached to it. Two years afterwards, the same Pope renewed the indulgence in a more extensive form.—*Bullarium Ord. Præd.*, Vol. II., p. 589.

1412. It is related in the *Liber Niger* that great dissensions, which often caused bloodshed and loss of life, having existed for many years between the two parts of the town of Drogheda, divided by the River Boyne (one part being in Louth and the other in Meath), Father Philip Bennett, master of divinity and a friar of this convent, invited the people of both parties to hear his sermon in the collegiate

church of St. Peter, on the feast of Corpus Christi; that he took for his theme those words of the 132nd psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity;" that in the sermon, having asked the congregation earnestly—"Will you be united to the Body of Christ?" Alderman William Simcock answered in the name of all, "We will;" and that, when the sermon was ended, they were entertained at supper in the refectory of the convent. After a friendly conference with Father Bennett over their differences, by his advice a joint petition was drawn up to Henry IV., signed by Nicholas Fleming, archbishop of Armagh, which they sent to London by one Robert Ball, who returned on the 15th of December of the same year with a charter from the king, uniting the two sides into one town of Drogheda and under one mayor, and forming it into a special county. The following day, the archbishop gave his blessing to the town thus united, and the first mayor elected was William Simcock already mentioned.

1468. By act of Parliament, held in Drogheda before John le Tiptoft, earl of Worcester, it was ordered that the Friars Preachers of Drogheda have ten marks yearly out of the fee farms of the city of Dublin, to be paid by the mayor and bailiffs towards the support of their house.—8 Edw. IV.

In 1484, this house, with some others, accepted the reform to Regular Observance.

1496. Octavian, (de Spinellis) archbishop of Armagh, grants an indulgence of forty days to all pious Christians who give aid to Father Cornelius Gerald, the prior of the Dominican convent in Drogheda. The prior had spent a great deal on the repairs of his church and convent and had also provided books, lights, vestments and other requisites for divine service. The alms of the people in his neighbourhood not being sufficient for his purpose, he had resolved to quest in the northern parts of the diocese of Armagh.—*Regist. Oct.*, Vol. III., p. 898.

Peter Lewis was the last prior. He "surrendered" the abbey on March 20th, 1540, and a lease was granted on August 20th, 1541, to Walter Dowdall and Edward Becke, merchants, of the site of the monastery of Friars Preachers at Drogheda, with appurtenances in Drogheda and Philipstown. In the return of the Commissioners relating to the chattels of the monasteries, the goods in this convent are appraised at 40 shillings and sixpence.

Henceforward there is no record of a Dominican community in

Drogheda for more than a century. In the Provincial's reports of 1622 and 1627, we find there were no fathers there at that period. However, one of the Wadding MSS. of 1621 informs us that the Dominican Fathers had established the Confraternity of the Rosary several years previously, though they were not living in Drogheda themselves at the date of the manuscript. But the fathers must have settled there a few years afterwards, as the Order increased in numbers.

After the Cromwellian war, the fathers once more appeared in Drogheda, and the Ven. Oliver Plunket reports in 1671 that there were three friars there, of whom Father Mathews was grave, prudent and learned.

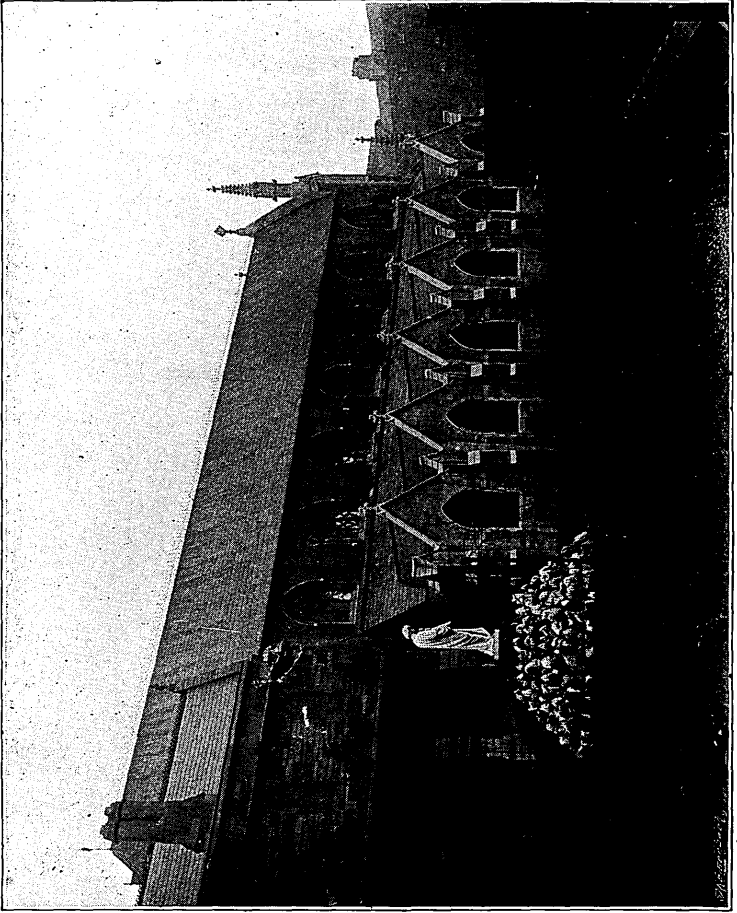
In 1756, there were eight fathers attached to this convent, but they were not allowed to live in community by the local authority. In the early part of the century, they had a friary at Donore in Meath, having a chapel at Cruicerath for Donore district and another mud-walled and thatched edifice in the townland of Rosnaree. Two of the fathers on the mission were parish priests of Donore, Father John Byrne and Father Duffy. The latter died in 1789.—See Cogan: *Diocese of Meath*, Vol. II., p. 249.

In 1771, the fathers began to live together again in community and converted a store into a chapel, in what was then known as the Linenhall street. This chapel measured in the clear 59 ft. by 24 ft. 5 in. Owing to this, the church and friary have ever since been known as the "Linenhall." In 1878 a beautiful new church was finished and dedicated, and three years afterwards the present convent was completed.

There is a good historical sketch of the Dominicans of Drogheda in the *History of Drogheda*, p. 95 et seq., printed and published in 1893 by Hughes, West street, Drogheda.

17. PRIMATE O'SCANLAN.

PATRICK O'Scanlan, a Dominican friar and bishop of Raphoe, was unanimously postulated archbishop by the Chapter of Armagh, under a license granted by the king, on the 27th of February, 1261. Henry confirmed his election, and it was ratified by Urban IV., in a bull dated the 5th of November of the same year.—See Stuart's *History of Armagh* (edition of 1900), pp. 94 and 102.



St. Saviour's Priory, Dublin.

LEINSTER.

18. ST. SAVIOUR'S, DUBLIN.

FOUNDED in 1224, the first of the Dominican abbeys in Ireland. The fathers in that year leased a site adjoining St. Mary's abbey from the Cistercian monks, at a yearly rent of £3, and their convent and church were built by the citizens of Dublin. The site extended along the river bank from the present Church Street to Ormonde Bridge. They had a theological school attached to the abbey from the earliest times.—MS. folio vol. in Chetham Library, Manchester, p. 622, written early in the 17th century.

1238. Their church was finished and dedicated on May 1st, under the title of St. Saviour's.

1270. Henry III. sends them 100 shillings to pay their debts. *Cal. Doc. Ire. (1252-84)*, p. 142.

1274 to 1300, the Dominicans of Dublin are twice annually on the roll of payments as recipients of the King's alms.

1281. Two provincial chapters were held here.

1285. Edward I. allows them for the fabric of their church thirty oak trees, namely, fifteen from the wood of Glencree and fifteen from that of Newcastle. *Cal. Doc. Ireland (1285-92)*, p. 38.

1296. A provincial chapter was held here.

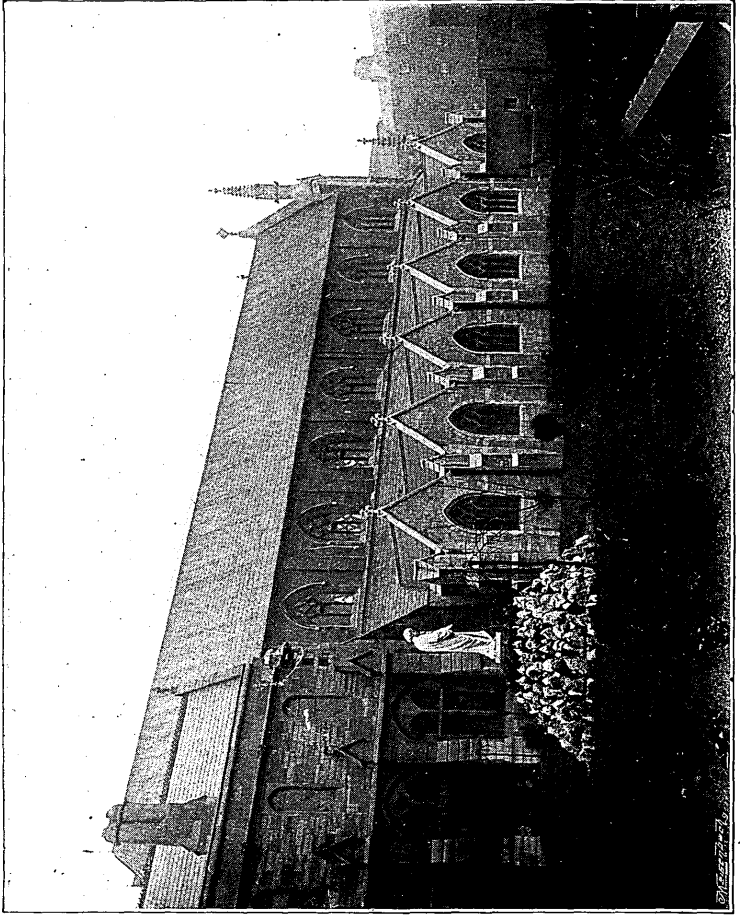
1304, June 26. A great fire consumed the church, as well as the church of St. Mary's Abbey and several streets, but on the next feast of St. Agatha (Feb. 5), Lord Eustace le Poer laid the foundation of the new choir. John le Decer, in 1308, gave great help towards the rebuilding of the church.

1309. Sir John Cogan, Sir Walter Faunt and Sir John Fitz Rery, Knts., were interred in the church of this monastery.—*Pembridge*.

1313. A provincial chapter was held here.

1316. The monastery was pulled down on the approach of Edward Bruce's army, and the materials used in repairing the city walls. But when the city was out of danger, Edward II. commanded the citizens to rebuild it.—*Pembridge*.

1351. Kenrick Sherman, who had been provost of Dublin in 1348, died in the monastery, in the midst of the Dominicans, to whom he had been a great benefactor. He had built the belfry, glazed the great east window and roofed the church.—*Idem*.



St. Saviour's Priory, Dublin.

1875-76

L E I N S T E R .

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1402. Thomas Cranley, archbishop of Dublin, consecrated the church, on July 11th.

1459. It was enacted by Parliament that this monastery should in future have ten pounds annually in free alms, for necessary repairs, and the statute was confirmed in perpetuity by an Act of 4th and 5th Edward IV.—*King MSS.*, p. 90.

1488. Sir Richard Edgecomb, sent over to receive the fealty of those who had taken part in the rebellion of Lambert Simnel, lodged in this monastery.—*Sir R. Edgecomb's Voyage to Ireland*, MS. Trinity College, Dublin, printed by Harris in his *Collectanea Hibernica*, p. 69 et seq.

1539. Patrick Hay, the prior, "surrendered" this abbey to the Commissioners of Henry VIII., on July 8th, and it was granted to Sir Thomas Cusacke, at the yearly rent of eight shillings and five pence, Irish money. In the Commissioners' Return regarding the sale of the chattels of the monasteries, such as bells, church plate, etc. (an unpublished document in the Irish Record Office), we find that the amount received from the sale of the effects of St. Saviour's was £28 8s. 8d.

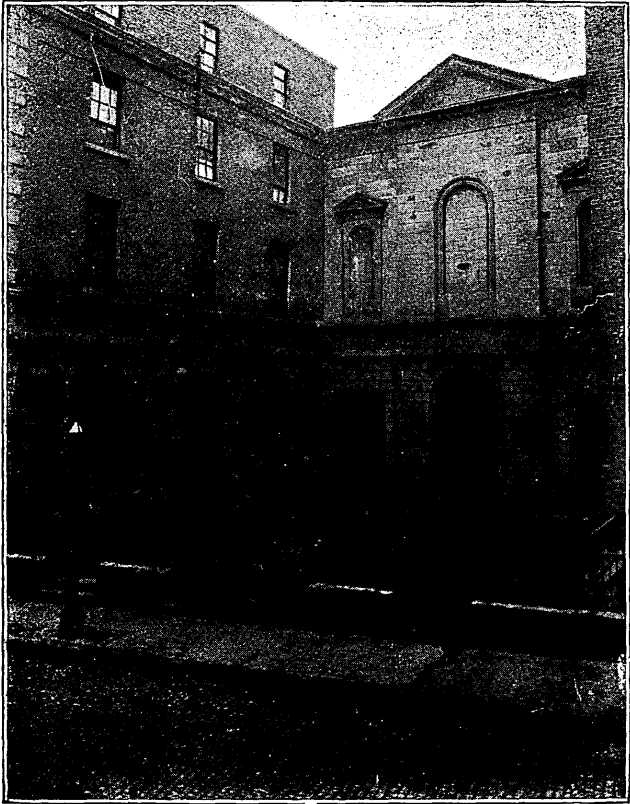
Two years after the dissolution of the monastery, John Allen, the chancellor, Sir Gerald Aylmer, Chief Justice Luttrell, White, and others, professors of the law, applied for a twenty-one years' lease of St. Saviour's, which was granted to them.

1578, Feb. 14th, it was granted to Thomas, 10th earl of Ormonde, for ever, in free soccage, and not in capite, at the yearly rent of twenty shillings, Irish money.

We have no record of the Dominicans in Dublin after this till 1622, when Father Ross Mageoghegan, the vicar-provincial, was residing in Dublin with eight other fathers. In 1627, we have another notice of the Dublin community, in an account of the state of the Irish Province, drawn up by him for Propaganda. It is certain that the Dominicans were located at this time in Cook Street, where the Carmelites and Franciscans also had their establishments.

During the whole of the Cromwellian regime, the fathers stood in the post of danger, according to a discalced Carmelite writing in 1662, and in that year there were two in Dublin.—*Spic. Ossor.*, Vol. II., p. 208.

On the accession of James II. to the throne, the Dominicans got possession of the abbey for a short time, but on the King's arrival in Dublin, they were removed provisionally to Cook Street, as he



Denmark Street Chapel, Dublin.

required the abbey for holding his Parliament in. In "A particular account of the Romish Clergy, secular and regular, in every Parish of the Diocese of Dublin," drawn up in March, 1697, the following list is given of the Dominicans in St. Audoen's parish:—

"Regular	{	Thomas Marshall	} All Dominican fryers att the Convent in Cooke Street."
		James Hannin	
		James Egan	
		Christopher Farrell	

On going into exile the following year, the fathers handed their chapel over to the secular clergy, and it became the parish church of St. Audoen's, being known for many years afterwards by the name of "The Old Dominicans."

On the accession of George I., Father Stephen Mac Egan built a chapel near Bridge Street. Though known as "Bridge Street Chapel," it was not in the street itself, but in a court at the end of a lane leading to it. In 1772, a new chapel and convent, on a much larger scale, were finished and decorated. This chapel came into possession of the secular clergy after the Dominicans had removed to Denmark Street, and it was in use as the parochial church up to 1846. The removal to Denmark Street took place some time after the first relaxation of the penal laws in 1782, and the fathers built a fine church and convent which are now used as an orphanage and national school. In 1800, there were eight fathers in community there. It is also of interest to know that at the same period there were, in the archdiocese of Dublin, seven fathers acting as curates, one chaplain and two officiating assistants. *Dr. Troy's Report.*

On September 8, 1852, Archbishop Cullen laid the foundation stone of the present church of St. Saviour's in Dominic Street, and on January 15, 1861, the same prelate dedicated the church: the dedication sermon being preached by Dr. Moriarty, bishop of Kerry.

After leaving Denmark Street, the fathers resided in a house in Rutland Square for many years, whence they removed to their present convent in Dorset Street in 1890

For a full historical account of St. Saviour's, Dublin, see *The Black Friars of Dublin*, published in 1899, by the present Writer.

19. FATHER CHRISTOPHER O'FARRELL.

This father can be identified with the Keane Farrell, whose petitions for release are to be found in the Ormonde Papers, at the date of 1668.—See *The Black Friars of Dublin*, p. 22.



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20. FATHER JAMES O'PHELAN.

THE battle in which this father lost his life was probably the battle of Cassano, which is thus described by Cox in his *House of Austria*, vol. III., p. 15:—"The only striking event of the campaign was the short but desperate battle of Cassano, which took place during one of the marches. On the 16th of August, Eugene attacked a part of the French infantry, while separated from the cavalry, which had been pushed across the Adda, to oppose his passage; but the strength of the enemy's position, and the sudden arrival of Vendome, with the rest of the troops from the opposite side of the river, robbed him of the victory."

21. ARKLOW ABBEY.

FOUNDED in 1264. "1264, Locus apud Arclo capitur."—*Chron. Ord. Fratrum Prædicatorum*—MS. Trin. College, F. 1, 16. "Obiit Thomas Theobaldus le Botiller, sexto Kal. Octobris, in castello de Arclowe et sepultus ibidem in Prædicatorum conventu,"—*Annals of Ireland*, ad an. 1285. According to Ware, this Thomas Theobald Butler was its founder, and there was a statue erected to him in the church.

The abbey was suppressed in 1539, and on Feb. 15th, 1540, a lease was granted to Edmund Duff, gent., of the site of the Friars Preachers of Arclow.—*Fianis, Henry VIII.*

1544, Feb. 4. Grant to John Travers, of Dublin, Esq., of the site of the monastery of the Friars Preachers of Arclow.—*Idem.*

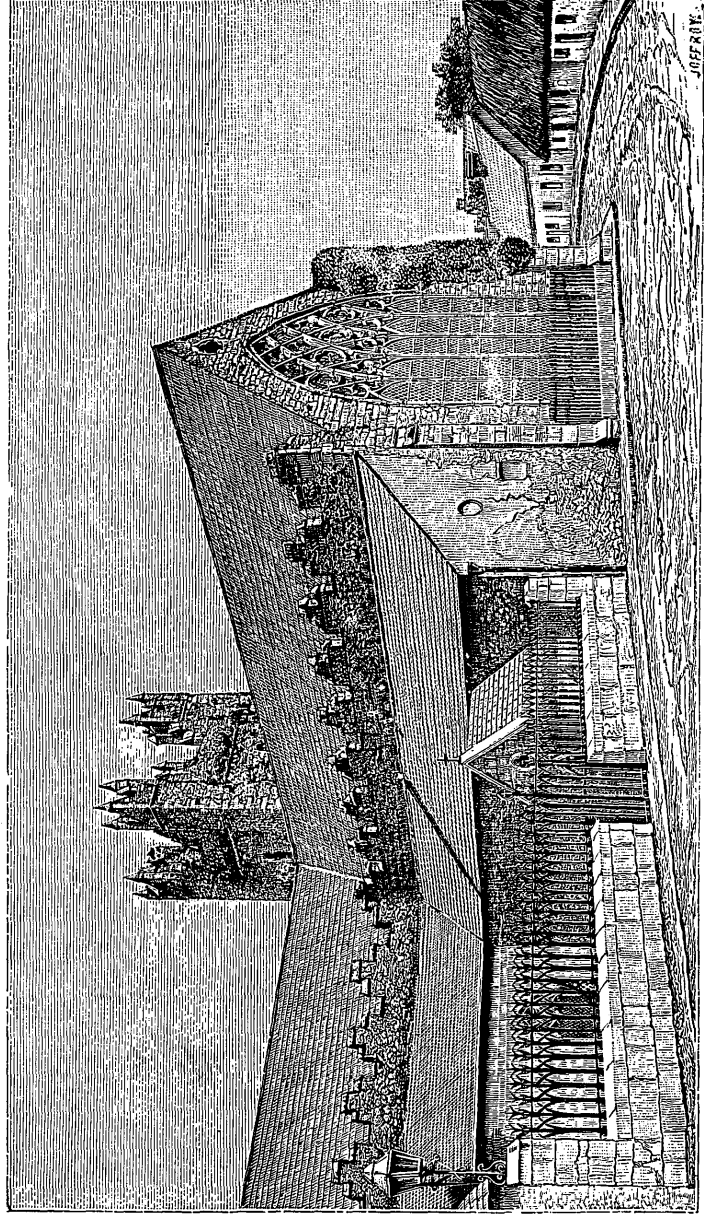
1547. A lease was granted to Terence M'Morho [Mac Murrough] of Arclowe, gent., of the site of the monastery of the Friars Preachers of Arclowe.—*Idem.*

In *A particular account of the Romish Clergy, secular and regular, in every parish of the diocese of Dublin*, made out in March, 1697, mention is made of "James Cocklan, prior of ye Dominicans in Arklow."

In 1756 there were two fathers there, and only one in 1767. The last representative of the Order there, Father Stephen O'Kelly, died shortly after 1835.

22. THE ABBEY AT CLONMINES.

It is doubtful whether this abbey ever belonged to the Dominicans.—See *Hib. Dom.*, p. 341.



The Black Abbey, Kilkenny.

J. G. R. 1841

23. BLACK ABBEY, KILKENNY.

FOUNDED under the title of the Blessed Trinity in 1225, by William Marshall, the younger, earl of Pembroke, who was buried there in 1231. His ill-fated brother, Richard, who fell by treachery at the Curragh, was buried there three years later.

In 1244, Geoffrey de Turville became bishop of Ossory and made a grant of a conduit of water to the friars. The original grant is still among the Corporation archives.

1251. A grant is preserved in the Corporation archives, from Hugh, bishop of Ossory, in which he grants the whole fountain of St. Kenny (St. Canice) to the friars preachers. This grant has the bishop's seal and counterseal attached, and it is given in facsimile in Gilbert's *Facsimiles of National MSS. of Ireland*.

1259. Bishop Hugh, a Dominican, who had been a great benefactor to the abbey, died and was buried near the High Altar.

1264. An alabaster figure of the Blessed Trinity, of this date, is preserved in the abbey church. It was found bricked up in a wall seventy or eighty years ago.

1274. Grant from Gilbert de Clare to the friars preachers, enabling them to grind corn at his mill.—*Kilk. Corp. Archives*.

In 1281, 1302, 1306 and 1348, provincial chapters were held here.

In 1348, on the 6th of March, eight Dominicans died in Kilkenny of the Black Plague.—*Clynn*.

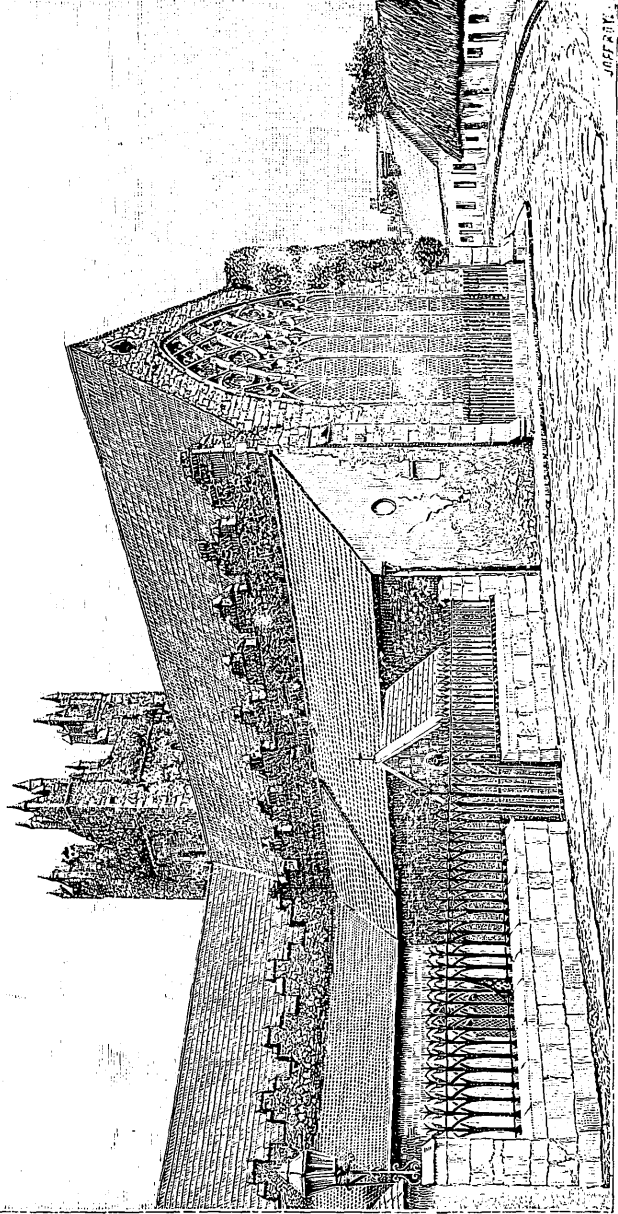
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1394. Grant from Thomas Holbeyn and others of a tenement near the cemetery of the church of the Blessed Virgin Mary, to supply the Friars Preachers with bread and wine for Masses to be celebrated in their church. 18th Richard II.—*Idem*.

Grant from Benedictus, chaplain to the Friars Preachers, of premises in Irishtown (*Villa Hibernici*).—*Idem*.

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J. P. COLEMAN

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our hands, to have and to hold the said two parts so long as they shall remain with us, paying yearly to our Exchequer of Ireland, eightpence on the feast of St. Michael and at Easter in equal portions." The friars had petitioned for this grant, as they were not able to live on the alms of the town and county of Kilkenny, since the county had been devastated by the English rebels and the Irish enemies.

1487. Oliver Cantwell, a Dominican, became bishop of Ossory. He died at a great age, on the ninth of January, 1526, and was buried in the Black Abbey.

1519. 10th Henry VIII. A grant from John Riche to the prior and brethren of the Order of Preachers of twenty-seven acres of land in the way leading to Dunfert.—*Kilk. Corp. Archives*.

Jan. 4, 1541. Peter Cantwell was prior at the time of the suppression and in possession of the said priory, containing, within the precincts, a church and belfry, a small castle near the church, a dormitory, and beneath it the chapter house; another room called the King's Chamber, and adjoining it a small turret, a granary with two cellars underneath, a toft, etc., etc.—*Archdall: Mon. Hib.*, Vol. II., p. 340 (edit. Moran).

1543, Aug. 25. This abbey as well as the Franciscan abbey was granted to Walter Archer, the sovereign, and to the burgesses and commonalty of Kilkenny for ever, at the yearly rent of twelve shillings and four pence.—*Idem*.

In the Commissioners' return of the chattels of the monasteries, sold for the benefit of the king, those of this convent are said to have brought a sum of £57 17s. 5d.

1603. Father Edward Raughter, a Dominican friar, assisted by some in the town, came to the Black Friars, then used as a session house, and breaking the doors pulled down the benches and seats of justice, building an altar in the place of them, and commanded one Bishop, dwelling in part of the abbey, to deliver him the keys of his house, who was to take possession of the whole abbey in the name and right of the friars, his brethren.—*Fynes Moryson*. Walter Archer, sovereign of Kilkenny, was thrown into prison by Lord Mountjoy, the deputy, for approving of the seizure of the Black Abbey.

1643. A provincial chapter was held in the Black Abbey, which had been taken possession of and repaired by the Dominicans, when the Confederates occupied Kilkenny. F. Felix O'Connor was prior

of the Black Abbey some time after this, and on the town falling into Cromwell's hands in 1650, was excepted from quarter but managed to escape.

In 1678, as we learn from a *Relatio* presented to Propaganda by Dr. O'Phelan, bishop of Ossory, there were five Dominicans in Kilkenny.

The fathers returned to Kilkenny some years after the General Exile of 1698, for the report of the Sheriff of Kilkenny, made in 1731, speaks of "one reputed friary, (in Irishtown), erected since the first year of the reign of King George the First, being formerly a large stone malt-house. Five reputed Fryars therein." A chalice belonging to this period is still in use in St. John's parish church. Round the base is inscribed:—*Fr. Petrus Archer, Ordinis Sancti Dominici, Conventus Kilkennicæ, me fieri fecit, 1722.*

In 1744, the fathers were dispersed by the magistrates and, although not driven out of the city, were not allowed to live together in community. For a long period, they did parochial work for the secular clergy, first in St. John's and afterwards in St. Canice's parish.

1775. Father Meade rented the ruins of the old abbey at £4 a year, from Mr. Laurence Daly, who held by a lease from the Tynte family of County Wicklow, the latter possessing the place in right of a long lease from the corporation of Kilkenny, the original grantees of the Crown. Father Meade pulled down the ancient choir to build a small convent.

1780. The transept was roofed in by Father Shaw of Mullingar, but was not used for divine service for thirty-four years.

1814. Father Gavin opened the transept for divine service, but he and all the other fathers were suspended by the bishop, in consequence. The nave was restored and opened for service in 1866, and in 1894, the present beautiful convent, replaced the small house which had been in use for 120 years.

24. DOCTRINE OF THE EFFICIENCY OF DIVINE GRACE.

THE controversy on Grace and Predestination, that was carried on between the Dominicans and the Jesuits for more than a century, came under the notice of several pontiffs. Clement VIII. instituted the famous Congregations *de Auxiliis* for the examination of the question, but no decision was promulgated, and the theologians on both sides, while left free to teach their own systems in

their own schools, were forbidden under pains and penalties to stigmatise their opponents as heretics. It seems probable that Father Nolan was imprisoned on a charge of disobedience to this order.

He was present, as definitor for Ireland, at the General Chapters of 1644 and 1656. In the latter year, he and Father O'Kelly, of Rathfran, exerted themselves with the Holy See to get the Nuncio Rinuccini's censures revoked, but without success.

25. FATHER PATRICK MARSHALL.

HE was elected Provincial in 1692. This election was declared null and void by the General, who in the meantime had re-appointed the previous Provincial, without the knowledge of the Capitular Fathers. However, in August, 1694, the General appointed him Provincial by apostolic authority. He died in London in 1725.

26. ROSBERCON ABBEY.

FOUNDED in 1267. Under this date we find the entry *Prædicatores sederunt apud Ross, 13 Kal. Novembris*, in the annals marked *Ex annalibus anonymi, forte ex ord. Præd. Ross.* (Rawlinson MSS. P. I. and II., B. 479,68,69), Bodleian Library, Oxford. Alemand asserts that the founders were the families of Grace and Walsh, but without proof. In Grace's *Annales Hiberniæ* there is no mention of the foundation and Clynn merely says that the Friars Preachers settled there in the above year. It is a curious fact that there was a chapel in New Ross, called "St. Saviour's Chapel," the site of which is now occupied by an almshouse, which derives its revenues up to the present day from lands situated in Rosbercon parish across the Barrow, called, "Glen St. Saviour's." This shows that the former chapel of St. Saviour's in New Ross belonged to the friars of Rosbercon. The almshouse was founded by charter of Elizabeth in 1588 and is called "Trinity Hospital." Hore: *History of the Town and County of Wexford. Old and New Ross*, p. 76.

1539. Mathew Flemynge, the prior, "surrendered" the abbey on June 20th, being then seized of the same, and a church and belfry, a dormitory, cemetery, four chambers, etc.—*Archdall*, p. 376.

In 1756, there were two fathers there but none in 1800.

There were five arches of the church standing about 1812, but the ruins were totally destroyed some time afterwards, by one Lamphir,

who used the stones to build a store on the river-side, nearly a quarter of a mile north-west of Rosbercon. He was afterwards caught smuggling and had to give up all his property to pay the fine. *Transactions of Ossory Arch. Soc.* vol. I., p. 26.

Father James Heynes, the Dominican who was chaplain to the Irish Brigade at the Battle of Fontenoy, lived in the friary here and died March 24, 1776, aged 64 years.

27. AGHABOE ABBEY.

SITUATED about four miles north of Mountrath, in the Queen's County. It was founded by the Fitzpatricks, ancestors of the barons of Upper Ossory. The year of foundation is not known.

In 1574, the abbey was granted to Barnaby, lord of Upper Ossory, in 1585, it was leased to Daniel Kelly, soldier, and in 1600, it was granted to Florence Fitzpatrick.

1612. 13th May (9th James I.)—Grant from the King to Florence Fitzpatrick, baron of Upper Ossory, of the site of the friary of Athebone, otherwise Aghavo, in Upper Ossory, containing one acre, 12 cottages, etc.—*Fiants*, James I.

Archdall (p. 589) gives the following description of the ruins of the abbey, as it appeared in his day:—"The west and south windows are handsome Gothic work; the church is one hundred feet in length and twenty-four in width, has three windows to the south, one at the east and one at the west. In the centre to the south is a small oratory called Phélan's chapel, and divided from the church by an arch, resting on a pillar of solid masonry; between the east windows of this chapel is a pedestal, intended for a statue, and under it a stone, hollowed and shaped like an inverted cone, with eight grooves, supposed to be for holy water. A door on the north side leads you into a quadrangle of sixty feet; the cells for the friars, usually ten in number, lay to the east, and opposite thereto was the kitchen, with apartments for servants; the cellars were large and over them the abbot's [prior's] apartment, measuring forty-six feet by seventeen, at the end of which was a bed-chamber seventeen feet square; whether this large room was not the refectory we cannot determine, as the last vicar of the parish demolished much of the building and made use of the materials to enclose a demesne."

In 1756 there was one father in Aghaboe.

28. TRIM ABBEY.

FOUNDED in 1263, by Geoffrey de Geneville, lord of Meath. An engraving of a seal supposed to have belonged to this abbey, on which is depicted the B. Virgin clothed in the Dominican habit and handing roses to the founder and his wife, is given in Connell's *Ramble round Trim*, p. 30.

1285. A provincial chapter was held here.

1291. A great meeting of the Irish bishops took place in this convent on the Sunday after St. Matthew's Day, at which they formed an association to defend their rights against the encroachments of the secular power. See Stuart's *Armagh* (Edition of 1900), pp. 96 and 103.

1300. A provincial chapter of the Order was held here.

1308. Geoffrey de Geneville, lord of Meath, took the Dominican habit in this convent on the day after the feast of St. Edward, archbishop, and died there on October 21st, 1314.—*Pembridge*.

1315. A provincial chapter was held here.

1324. Nicholas, son and heir of Lord Simon de Geneville, was buried here.—*Pembridge*.

1347. The lady Joan, wife of Lord Simon de Geneville, was buried here, on April 12.—*Idem*.

1368. The church was consumed by fire.—*Idem*.

1418. Matthew Hussey, baron of Galtrim, and a great benefactor of this convent, died on June 29 and was buried here.—*Idem*.

The Parliament was held in the church of this convent in 1446, 1484, 1487 and 1491.

1447. And a great plague came at that time in the town of Ath-truim, and Feidhlim [son of John, son of Philip O'Reilly] died thereof, after victory of unction and penance: to wit, three weeks before November Day, and he was buried in the monastery of the friars of Ath-truim.—*Annals of Ulster*.

1640. April 26. A lease to David Floyde, of Dublin, soldier, of the site of the priory of Preachers, or Black Friars of Tryme.—*Fiants*, Henry VIII.

In 1636, a provincial chapter (intermediate) was held here.

In 1671, the Ven. Oliver Plunket writes:—"In the diocese of Meath, the Dominicans have a convent at Trim of five friars; they have also a noviciate there; amongst the friars is one named F. John Byrne, a great and learned preacher, but quarrelsome.—*Memoir* etc., p. 67.

1689. Nov. 8. "At a meeting of the Corporation of Trim, Father John Dillon, president of the Dominicans, was sworn a freeman of the Corporation. He signed the Corporation book, May 14, 1690, as *Prior Trimmensis, Ord. Præd.*" *Town Records*, quoted in Dean Butler's *Trim*, p. 211.

"Early in the eighteenth century, a farm was set to the community by Mr. Ashe, a Protestant gentleman, at Donore, a few miles from Trim. A house was erected here, which served the purposes of a convent, and over which presided a prior, who was tenant of the farm and pastor of the adjoining parishes. This humble friary conferred innumerable blessings on the neighbourhood and supplied many parishes of the diocese of Meath with zealous and learned pastors in the eighteenth century. It was a retreat, too, for the secular clergy, many of whom entered the Order and spent here the evening of their lives. Thus, Dr. Burke tells us of the Rev. Father Francis Lynagh, who was born in Meath in the month of October, 1651, and who, after having officiated for upwards of thirty years as pastor in one of the adjoining parishes, at length embraced the Order of St. Dominic and presided for many years as prior over this friary of Donore.

"Standing along the wall in the interior of the old church of Killyon, there is an upright stone, still frequented by many a pious pilgrim, around which a thousand memories of holy deeds and pastoral zeal ascend and linger. This slab marks the grave of the Dominican fathers, being thus inscribed:—

Christians,—

To God your dayly homage pay,

And for the following Fathers pray :

Rev. VINCENT CUSACK, died June 5th, 1737; aged 72.

Rev. JAMES DILLON, D.D., died May 2nd, 1743; aged 84.

Rev. FRANCIS LYNAGH, P.P. and P.G., died November 24th, 1750;
aged 99.

Rev. MICHAEL WYNNE, P.G., died May 5th, 1758.

Rev. JAMES FLINN, vicar-general of Meath, and parish priest of Rathmolyon, died March 17th, 1775; aged 54.

Rev. THOMAS HUSSEY, P.P. and P.G., died September 13th, 1786;
aged 97.

Requiescant in pace.

"This monument was erected at his own expense, in pious re-

membrance of the above brethren, by the Rev. MICHAEL FLEMING, P.P., vicar-forane of Meath, P.G. and prior of Donore, April 17th, 1787."—Cogan: *Diocese of Meath*, vol. I., pp. 308, 309.

Father Hitchcock, the last of the Trim fathers mentioned in the obits of the Irish Province, died in 1831.

29. MULLINGAR ABBEY.

FOUNDED in 1237, according to the ancient list already quoted, but the Loftus MS., quoting the annals of St. Mary's abbey, says it was founded on the kalends of May, 1238, and was formerly called St. Saviour's. Provincial chapters were held here in 1278, 1292, 1308 and 1314.

1459. Richard, Duke of York, Earl of Ulster and Lord-Lieutenant of Ireland, granted to the prior of this house thirty acres of arable land in Kilbride, near Mullingar, for the term of twenty-one years.—*King MSS.* p. 96.

1541. Heads of Acts of Parliament to be passed in Ireland—
 . . . "Item, an act for the appointing of a gaol in the late house of friars in Mullingar."

1564, Jan. 30. Decree of Lord Justices and Council, granting possession and custodiam to Thomas Gorie, of the monastery of the Friars Preachers of Mullingar, until authority should arrive from her Majesty for granting a lease to him.—*Pat. rolls*, Eliz.

1565, Aug. 31. This monastery, with the church, cemetery and appurtenances, also the rectories of Vastina and Churchtown, was granted in capite to Walter Hope, of Dublin, merchant, at the annual rent of £10.—*Fiants*, Eliz.

In Dopping's *Account of Meath*, a MS. in Marsh's Library, it is stated that the rectory of Dunboye was appropriate to this abbey, and also that there was a chapel at Kilbride belonging to it.

1610. Grant from the King to James Hope, Esq., of the late house of Friars Preachers of Mullingar, with a garden and orchard and two small parks containing one acre and a half; another close containing two acres and two cottages, with the site; which site lies from the High Street and the West Gate of the town of Mullingar, north, to the river and common, south, and from Blinde Street and the lane leading to that street, east, to the common, west, also a late hospital in a field called Suttlefield, and twenty acres of arable land there.—*Pat. rolls*, Jas. I.

The fathers must have come back to Mullingar shortly after 1622,

for in the report sent that year by the Provincial to Rome, it is not mentioned among the communities, while in the one sent in 1629, the same Provincial states that there were eight fathers there, four professed clerics, two laybrothers and six or eight novices.

In 1672 and 1686, provincial chapters (intermediate) were held here.

In the early years of the eighteenth century, the fathers returned from exile, and built a house for themselves at Killenough, county Westmeath, where they continued till 1733, when Dr. Stephen Egan, O.P., bishop of Meath, appointed Father Heyland, one of the community, parish priest of Mullingar. An inhabitant of Mullingar, named Mathew Casey, encouraged all the fathers to return and built a convent for them at his own expense. From this time till the close of the eighteenth century, they discharged parochial duty in Mullingar and very frequently in the neighbouring parishes. See Cogan's *Meath*, vol. II., p. 454.

In 1756 there were five fathers belonging to the community, of whom three were parish priests, and one, vicar-general of the diocese as well.

In 1783, a controversy arose between the bishop and the Dominicans, regarding the right of questing, of which a full account is given in Cogan's *Meath*, vol. II., p. 461 et seq.

From Dr. Troy's report in 1800, we find that at that time there were fourteen Dominicans in the diocese of Meath, distributed as follows:—Three were parish priests respectively of Killiconican, Castlerickard and Fartullagh; five were curates in the parishes of Castlerickard, Slane, Kilpatrick, Mullingar and Fartullagh; three were in the convent at Donore, having the *cura animarum*, and three others were unattached.

The last names mentioned in the obits in connection with Mullingar are Father John O'Connor, 1830, and Father Laurence Fottrell, who died sometime before 1844.

30. ALEMAND'S HISTORY

THE *Histoire Monastique d'Irlande*, published in Paris, in 1690, and quoted so often by O'Heyne, is not an anonymous work. The name of the author, L. Aug. Alemand, is appended to the Dedication of the work to James II., King of Great Britain and Ireland. We have therefore given the name in the translation.

31. DATE OF ERECTION OF IRISH DOMINICAN PROVINCE.

THE date given by Fontana is 1622. Dr. Burke (*Hib. Dom.* p. 47 et seq.) joins issue with him and places the erection of the province in 1484. Father Cajetan lo Cicero, a Roman Dominican, has however endeavoured to prove from the General's archives, that Ireland was formally erected into a province as early as 1378. The decree of erection, according to him, was obtained in the General Chapter, held at Florence in 1374, was confirmed in that of Bourges in 1376, and confirmed again in that of Carcassonne in 1378. But he does not notice that the acts of this chapter, held under Elias Raymundi, an adherent of the anti-Pope, Clement VII., were declared null and void, as regarded Ireland at least.

Thomas Rushock at this time was provincial in England and his vicar in Ireland was John of Leicester. It appears from the judgment delivered by Cardinal Carracciolo in 1391, that a certain Robert Cusack had been appointed by Elias Raymundi superior, or perhaps Provincial, in place of John, and when, three years afterwards, the latter came to Dublin to make his visitation, he was treated with violence by the adherents of the other party. (See Archdall, p. 208.) The schism went on for some years, when Boniface IX. put the matter into the hands of Card. Carracciolo, who decided in favour of John of Leicester and the English Provincial. The Pope then, six years afterwards, confirmed this decree at the instance of Richard II. Again, on the petition of several of the friars belonging to Ireland, he issued another brief in which he confirmed the arrangement arrived at in the General Chapter held in London in 1314, viz., that the friars in Ireland should elect three persons, one of whom should be appointed by the English provincial as his vicar in that country.

Ireland was at length erected into a province at the General Chapter of 1484, under General Turriano. Father Maurice Morrall pleaded this course and gave such cogent reasons for it, that even the English Provincial did not object. Father Morrall was made the first Provincial.

32. FATHER ROSS MAGEOGHEGAN

GENERALLY known as Father Ross of the Holy Cross. He was born in 1579 in the diocese of Meath, entered the Order at an early age and made his studies in Spain, where he was affiliated to one of their convents. He was appointed vicar-provincial in 1615 and ruled the

province till 1628, having been appointed Provincial in 1622. He was the restorer of the Order in Leinster, bringing back the brethren to Mullingar, Dublin, Drogheda and Athy. In 1627, he held a provincial chapter in Sligo. He was appointed bishop of Kildare in 1629 and died in 1644. He was buried in the Franciscan abbey at Multifarnham. See *Hibernia Dom.*, p. 487.

33. ATHY ABBEY.

FOUNDED in 1257, according to the *Chronicon Ord. Fr. Præd.* (MS. Trin. Coll. Library, F. I. 16), under which year we find the entry *Locus de Athy capitur.*

Provincial chapters were held here in 1288, 1295 and 1305.

1315. Several of the chiefs of Bruce's army, as Lord Fergus Andressan, Lord Walter de Morrey, and others, fell in battle here and were buried in Athy, in the Dominican abbey.—*Annals of Ireland.*

1347. Philip Pereys, the prior, obtained the King's (Ed. III.) pardon for all felonies and transgressions committed by him, on paying a fine of half a mark and saying 100 masses for his Majesty; the fine was afterwards remitted on his saying another 100 masses for the same intention. *King MSS.*, p. 95.

The same year, Thomas the chaplain, William, the son of Thomas Baker, Laurence Cook, John, the prior of St. Thomas of Athy, Thomas Hayward, John Millar, and friar Maurice of Athy, were indicted for coming by night to the fishing weir belonging to the said Dominicans, and taking away a net with the fish therein, the property of the said friars, to their loss and damage of upwards of 100 shillings.—*Idem.*

1539, April 30. Dissolution of the abbey.

1540. April 26. Lease to Martin Pelles, of Athy, gentleman, of the site of the priory of Friars Preachers of Athy, with a mill near Tulloghnorre. To hold for twenty-one years at a rent of forty shillings. *Fiants*, Henry VIII.

In the Commissioners' returns, the goods of the monastery were valued at £14 3s. 4d.

1544. Jan. 24. The *Fiants* record that this year Martin Pelles received a grant of the site.

Early in the seventeenth century, the Dominicans were brought back to Athy by Father Ross Mageoghegan.

At the siege of Athy by Preston, during the war of 1641, seeing

that he could not take the castle, as the river was between, he levelled his guns against the abbey which had been evacuated by Con O'Neill. Father Thomas Bermingham, who was then prior of the community, planted a large wooden cross on the bell-tower, imagining that the holy symbol would induce Preston to spare the place. He was deceived, however, for the Leinster general, instigated by his chaplain, Friar Barnewall, who disregarded the Nuncio's censures, battered down the belfry and took the abbey by assault.

In 1697, the "Particular Account," etc., already quoted, states that there was one "Richard Cuddy, a Dominican friar, living for the most part in Athy."

In 1756, there were three fathers there and since that time there have been generally two.

In 1846, Father John Kenealy, the prior, purchased the present convent from a Mr. Laphen. He fitted up the out-offices as a chapel, which was opened early in 1847.

Until 1853, there had been two annual collections made in the parish church of Athy for the Dominican fathers, one on Quinquagesima Sunday and the other on St. Dominic's Day. In this year, however, they were withdrawn by the parish priest, on the plea that a third father had been stationed in Athy, without his knowledge and consent. The two collections were then for the future given to the Christian Brothers, in addition to which, a special annual collection for the secular clergy was inaugurated on Rosary Sunday, and the Living Rosary established in their church.

34. NAAS ABBEY.

FOUNDED in 1356, with licence of Edward III. The Eustaces were patrons of this abbey.

In 1441, there is a record of Friar David, prior of the Friars Preachers of the Naas.

1540. March 30. Richard Walshe, the prior, was found to be possessed of a church and belfry, chapter-house, hall, store, kitchen, and cemetery, etc., in the Naas, all tithe free, annual value, besides reprises, £5.

1542. June 15. This abbey, together with the Franciscan abbey of Clane, was granted to Sir Thomas Luttrell, knt., at the yearly rent of nine shillings and four pence, Irish money.

A public inn was erected on part of the ancient site. *Archdall*, p. 336.

1608. May 6. Grant from the King to William Brounkar, Esq., of . . . a water mill, between the Naas and Yagostowne, parcel of the estate of the late priory or convent of Friars Preachers of St. Dominic, of the Naas. *Piants*, James I.

In 1666 there were two fathers in Naas, and there were six attached to the community in 1756.

In 1731, it appears from the Lords' Committee Returns, that the fathers had settled down within two or three miles of Naas, in the parish of Caragh:—

“ There is a house on Captain Eustace's land of Yeomanstown, and in the parish of Carogh, within less than half a mile of the church [Protestant], which goes by the name of the Friary of Carogh and has usually been said to be inhabited by friars.”

Father John Daly, who was prior in 1787, has left an interesting manuscript account of the removal of the convent to its present site in Newbridge and its subsequent history to his own time. From this account we learn that Father Hugh Reynolds, who had acted as chaplain for some years in the houses of Colonel Brown of Jigginstown, George Lattin of Morristown, Maurice Fitzgerald of Punchesgrange and Richard Mangheim of Old Connell, seeing that the other fathers of the community had been assigned to work in other places and were not likely to return, changed his place of residence to Newbridge, in 1756, where the people built a small mud cottage for him. On his death in 1773, his nephew, Hugh Reynolds, tried to seize the cabin and garden, a not uncommon proceeding in penal times on the part of relatives of deceased religious. However, on being paid some money, he desisted and the place was transferred to Father Eugene Donnelly, who built a better house, the building and furnishing costing £109. This was the origin of the transfer of the Dominicans from Naas to Newbridge, which convent in official documents is still styled *Conventus Naasensis*.

The first stone of a chapel was laid by Father Moore in 1819, and the first Mass was said in it on Christmas morning the same year. Not many years afterwards a better convent was built by Father Frayne. The chapel was replaced by a pretty church, opened in August, 1870. A college was opened by the fathers, under the title of St. Thomas, on the feast of that saint, in 1850, and a new convent, opened in 1891, replaced the more humble structure which had served for half a century.

35. FATHER PETER O'HIGGINS.

THE following account of Father O'Higgins' death, or rather martyrdom, is taken from Borlase's *History of the Irish Rebellion* :—

" In this expedition to the County of Kildare, the soldiers found a priest, one Mr. Higgins, at Naas, who might if he pleased have easily fled if he apprehended any danger in the stay. When he was brought before the Earl of Ormonde, he voluntarily confessed that he was a Papist and that his residence was in the town, from whence he refused to fly away with those that were guilty, because he not only knew himself very innocent, but believed that he could not be without ample testimony of it, having by his sole charity and power, preserved many of the English from the rage and fury of the Irish ; and therefore, he only besought his lordship to preserve him from the fury and violence of the soldiers, and put him securely into Dublin, though with so much hazard, that when it was spread abroad among the soldiers that he was a Papist, the officer into whose custody he was intrusted was assaulted by them, and it was as much as the Earl could do to compose the meeting. When his lordship came to Dublin, he informed the lords justices of the prisoner he had brought with him, and of the good testimony he had received of his peaceable carriage, and of the pains he had taken to restrain those with whom he had credit, from entering into rebellion, and of many charitable offices he had performed : of all which there wanted not evidence enough, there being many then in Dublin, who owed their lives and whatever of their fortunes was left, purely to him.

" Within a few days after, when the Earl did not suspect the poor man being in danger, he heard that Sir Charles Coote, who was provost-marshal-general, had taken him out of prison and caused him to be put to death in the morning, before or soon after it was light ; of which barbarity the Earl complained to the lords justices, but was so far from bringing the other to be questioned, that he found himself upon some disadvantage for thinking the proceeding to be other than it ought to have been."

Father O'Higgins was put to death on March 24, 1641. See also O'Daly, p. 335 ; Acts of Gen. Chap. of 1656, *Hib. Dom.*, p. 561 ; Pontius, p. 39 et seq. ; Billings: *Annotationes in Pontium*, p. 139 Carte: *Life of Ormonde* ; Castlehaven's *MS. Vindication of his own Memoirs*, p. 12.

36. LONGFORD ABBEY.

FOUNDED under the title of St. Brigit, probably by Cornelius O'Farrell, O.P., bishop of Ardagh, 1418-24, who died in the latter year and was buried in the Dominican abbey.

1429 March 15 Martin V. granted an indulgence to all the faithful who should contribute to the restoration of the church which had been destroyed by fire. *Hib. Dom.*, p. 301.

1433. Mar. 11. Eugenius IV. renewed the indulgence and in the brief mentions that the fire was caused by wars which had been going on in those parts, especially during the previous six years. The brief also states that the abbey was consumed as well as the church, and that the friars had been obliged to move elsewhere. *Idem.* This indulgence was renewed by the same pope five years afterwards.

1448. There was in this year an infectious disease of which great numbers died, amongst whom were Connor, the son of Aedh-bu O'Feargail, Diarmud M'Commay and Henry Duffe M'Fechedan, three righteous friars of the monastery of Longford O'Feargail. *Annals Dud. Firbis.*

1557. (4th & 5th Philip and Mary). This abbey, situated in Le Annaly, was granted for ever, in capite, to Richard Nugent: royalties excepted.

1578. (20th Eliz.) This abbey, containing half an acre, with a house, a cottage, twenty-eight acres of land and six acres of the demesne land, with commonage to the same, was granted to Sir Nicholas Malbye, knt., and his heirs, at the annual rent of sixteen shillings.

1615. Jan. 29. Jas. I. granted the abbey to Francis Viscount Valentia.

In 1756, there were three fathers attached to the community and two in 1767. According to Dr. Troy's report in 1800, there were probably four fathers doing parochial work for the secular clergy at that date.

The obits contain the names of Father J. Weever, who died about 1797, and Father Bernard Keenan, who died before 1818. The abbey church has been in use for two centuries as the Protestant parish church.

37. FATHER GREGORY O'FARRELL.

It would appear probable from a letter from Father Gregory

French (*Spic.Ossor.*, vol. I., p. 393.) that it was he and not Father Gregory O'Farrell who brought our nuns from Galway to Spain. The former had been appointed perpetual vicar of the nuns by Rinuccini, and, in his letter speaks of having obtained from the King of Spain 5000 ducats for their sustenance, by means of Father Martinez, the King's confessor.

Father O'Farrell was present at the National Synod, convoked by Rinuccini in 1646 at Waterford, and his name, together with those of the Bishops and heads of other religious Orders, is subscribed to the "Declaration against the Peace," issued by that synod.

38. PROCURATOR-GENERAL FOR THE IRISH PROVINCE.

TOWARDS the end of the sixteenth and all through the seventeenth century, several provinces of the Order, especially those of Italy, France and Spain, received the Irish Dominican students with great zeal and charity and educated them gratis for the mission in Ireland. In some of the General Chapters, the provincials were warmly exhorted to this work of charity. That of 1629 says:—"We strongly commend to the Provincials of the Order all the friars of this province [Ireland] and exhort them in the Lord to receive them with charity and without making any difficulty and enroll them promptly among their students; mindful that they are bound to this by the Divine Law and by our own constitutions: the more especially as the friars of this province do not cease daily to strenuously defend and propagate the faith even unto blood."

Other strong exhortations to the same effect followed in the chapters of 1650 and 1656, and the Generals themselves showed the greatest interest in the work of providing for the Irish exiles.

As Spain in her charity received more of our young men than the rest of Europe together, a house was taken in Bilbao, on the northern coast, to serve as a hospice, where our students could be received on their entrance into the country, and wait till some convent was assigned to them by the Spanish Provincials or our procurator at Madrid. Among the duties of the latter, was also the provision for returning students of the eighteen doubloons, allowed them for their journey to Ireland by the King of Spain.

MUNSTER.

39. WATERFORD ABBEY.

THE Dominicans came to Waterford in 1226. Nine years afterwards, the citizens made application to Henry III. for a vacant piece of ground belonging to the Crown, on which stood an old tower, for the purpose of building an abbey there for the friars. The king granted the application on February 20, 1235:—"The King to the citizens of Waterford. Approves of their proposal to construct an edifice for the Dominicans, in a vacant space under the walls of their city, in which anciently existed a small tower." *Cal. Doc. Ire.* (1171-1251), p. 334.

"This was then known as Arundel's Castle and it faced the present market square, called Arundel Square. The central tower, which was the bell tower of the priory and remains in excellent preservation, was probably part of the old castle, which was worked into the new building. This part of Waterford is still called the Blackfriars." Gimlette: *Dom. Priory of St. Saviour, Waterford.*

In 1250 there was living a distinguished Dominican friar, Geoffrey of Waterford, or, as he signs himself in the Norman-French of the time, "Jofroi de Watreford de l'ordene az freres precheors le mendre." Three of his writings have come down to us which prove he was a master of Greek, Arabic, Latin and French. He travelled extensively in the East and lived for a long time in France. A transcript of his works, in late thirteenth century hand-writing, is preserved in the Bibliothèque Royale in Paris (no. 1822).

Provincial chapters were held here in 1277, 1291 and 1309.

From the middle of the thirteenth century till the end of the fourteenth, regular payments of alms from the king, recorded in the State Papers, were made to the Dominican friars of Waterford amongst others, and in 1400, Henry IV. granted in perpetuity an annual pension of thirty marks to each and several of the friars of those convents.—*King MSS.* p. 87.

1540. April 2. William Martin, the prior, "surrendered" the abbey, being then in possession of the same, which contained within its site, a church, chancel and belfry, a chapel called our Lady's chapel, a cemetery, close, dormitory, chapter-house, library and hall, etc.—*Archdall*, p. 703.

1540. May 20. Grant to James White of Waterford, gentleman, of the site of the monastery of Preachers, or Blackfriars, of Waterford. *Fiants*, Henry VIII.

1574. Surrender by Nicholas White, of St. Catherine's, county Kildare, master of the rolls, of the monastery of Friars Preachers at Waterford.—*Fiants*, Eliz.

Several of the inquisitions in the reigns of Elizabeth and James I. were held at "Blacke Fryers, Waterford."

1599. April 25. Grant of the abbey to Sir Anthony St. Leger.

1603. Cox (*Hib. Anglicana*) describes how Doctor James White, accompanied by some of the Dominicans of Waterford, set out for Lord Mountjoy's camp at Gracedieu, sent by the mayor at the Lord Deputy's request. The friars went in their habits, with a crucifix displayed in front of them and gave this message to the Deputy:—That the citizens of Waterford could not in conscience obey any prince that persecuted the Catholic Faith.

1617. Assizes were held in the Blackfriars in the city of Waterford, for the county of Waterford, by Sir William Jones, Lord Chief Justice of Ireland. From that period, the Blackfriars continued to be used as a court-house for the county and city of Waterford, until the assizes were removed to Saint Patrick's gate.

In 1622, there were seven fathers in Waterford, the prior being Father Thomas Power, and there were five there in 1629.—*Provincial Records*.

In 1651, Father Michael O'Clery, the prior of the Dominicans, and Canon John White, gave their lives for the spiritual welfare of the plague-stricken citizens. Both, having made a general confession, went into the place where the infected were kept apart, and, while hearing their confessions, were themselves stricken with the plague and died.

In the eighteenth century, there were generally three fathers in Waterford. According to the Lords' Committee Returns of 1731, there were two friaries at that date in Waterford, one, consisting of five friars, in St. Stephen's parish, and the other, consisting of three friars, in St. John's parish. The latter, who had full charge of the parish of St. John's was probably the Franciscan, and the former the Dominican community.

In 1800, there were only two fathers in Waterford, and, some years afterwards, the former flourishing community was reduced to one member. The last representative of the older community was Father

James Moloney, who died in 1865. For several years he had been attached to St. John's parish a curate and he afterwards officiated in the cathedral, where he had a confessional. On his death, Dr. O'Brien, the bishop, requested the Provincial to found a regular community there, and two fathers and a laybrother came to the city for this purpose, in 1867, and opened a temporary chapel on March 31st of that year.

On May 3, 1874, the first stone of the present church was blessed and laid by Dr. Power, bishop of Waterford, and the church was opened and dedicated on December 3, 1876, by the same prelate. The present convent was opened in April, 1880.

The following account by Canon Gimlette of the ruins of the old abbey will be read with interest:—

“The extent of the monastery of the Dominicans of Waterford was gradually increased after its foundation. Building after building was added. Besides the choir, cloisters, cemetery, refectory, and hall, a grand strangers' hall was erected towards the north, which was used for the entertainment of illustrious guests. It was called the “Baron's hall.” It probably stood in the centre of what is now called Baron's strand street. The watergate, by which the nobles landed from England, was no doubt at the foot of this street. The priory extended over a large part of the east side of High street.

Beneath the ancient tower, the arch of a vault is plainly visible. Some years ago this was opened at the desire of a gentleman interested in the antiquities of Ireland. It was found to be a crypt running nearly due east and west. On the eastern side it had its termination at the old city wall, and was probably entered from the river by a small postern. On the west it ran up through the very heart of the ancient city. It was sufficiently high for one to stand erect in it, and was evidently a means of escape in time of danger.

The main portion of the house was cruciform. The tower stood in the middle of the building. The west porch reached into Arundel Square. The choir extended to the rere of the Great Chapel of Barronstrand-street. The northern portal is still to be seen beside Hoare's old book-stall in the Blackfriars. The arches of the cloisters can be traced in Mr. Thompson's bakery. The southern door came as far as Conduit-lane. About twenty-one years since, a great part of the western portion of the abbey was taken down, and a row of houses built on the foundation. This now forms the eastern side of Arundel Square. The priors and brethren were buried

outside the portion which was the choir. Several of their graves were discovered when these were built, and a very ancient stone coffin was removed at the time, to the Ursuline convent. The gardens ran down to the city wall. The Dominican grounds were then at the extreme north of Waterford; the Franciscan gardens at the extreme south. The places of sepulture in both these monasteries can now only be discovered when, from time to time, the bones are thrown up mingled with dust from whence they sprung."

40. ST. MARY'S OF THE ISLE, CORK.

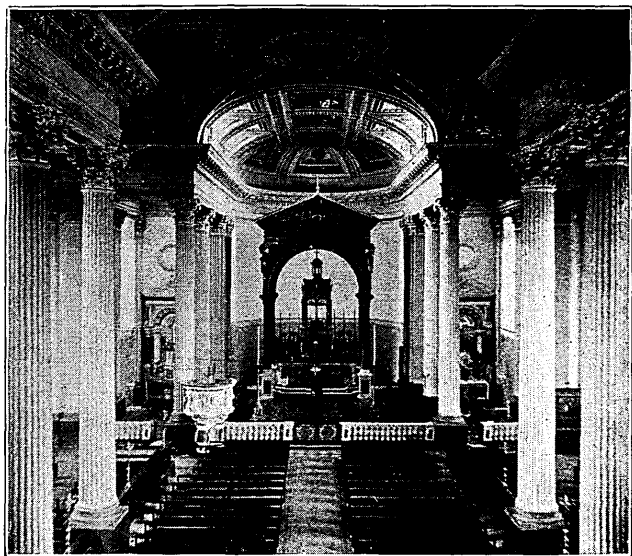
FOUNDED in 1229, by donation of Philip de Barry, an equestrian effigy of whom, in brass, was hung up formerly in the church, in testimony of the gratitude of the friars. The site of the abbey being entirely surrounded by branches of the River Lee, the abbey was called "St. Mary's of the Isle." It was outside the city walls and separated from it by a branch of the river.

1237. Soon after its erection, David Mac Kelly, dean of Cashel, took the Dominican habit in this house; in 1237, he was consecrated bishop of Cloyne; the next year, being succeeded in the see of St. Colman by a brother Dominican, Alan O'Sullivan, he was translated to the metropolitan see of Cashel. Archbishop David introduced into the archdiocese an affiliation of Friars Preachers, from Cork, and built for his brethren a beautiful church and abbey, at a short distance from his own cathedral on the rock of Cashel. His name is celebrated in the works of many foreign and domestic writers. In 1245, he assisted at the first General Council at Lyons, to the acts of which his name is subscribed. After governing his church, with equal zeal and prudence, for fourteen years, he died a saintly death in 1252.

1306. Friar Philip, the prior, sued Matthew de Cantillon for a messuage and its appurtenances in St. Nicholas' Street, which he claimed in right of his church, and as having been unjustly given by the late prior, Gilbert le Blanc, to Thomas de Sarsfield.

This was one of the Dominican houses in receipt of royal alms.

1317. A charter, confirmed by assent of King Edward II., was granted by Sir Roger de Mortimer and his council, in favour of the Dominican community, by which the ward or custody of the gate of the lately-erected city walls, nearest to the abbey of St. Mary's, should be committed to the mayor, bailiffs, and other trusty men, and free passage to and from the city, should be given to the friars, and, for their sake, to other good citizens.



Interior of St. Mary's, Cork.

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Interior of St. Mary's, Cork.

1381. Edmund Mortimer, earl of March and Ulster, father of the heir presumptive to the Crown of England, and Lord Lieutenant of Ireland, took up his viceregal residence when he came to Cork, in the Dominican convent. He died in that house on St. Stephen's Day, 1381, and, as is supposed, was buried in their cemetery. John Colton, being appointed Lord Justice, took the oath of office in this house, on the following day.—*Ware*.

1461. A friar of the Order of Preachers from Cork, and thence called *Fr. Joannes Corcagiensis*, was archbishop of Cologne.—(See *Supplement of Hib. Dom.*, p. 866.)

1475. In the will of a citizen named David Terry, still extant, amongst several bequests for repairing churches in Cork, &c., damaged, very likely, during the recent disturbances in the city, a legacy was left to the community of St. Mary's for mortuary masses.

1484. In a general chapter, held at Rome on November 10, a licence was granted to Maurice Morrall, the first Provincial, to reform this convent.—*Hib. Dom.*, p. 87.

1509. The convent of Cork, with those of Youghal, Limerick and Coleraine, was erected into a "Congregation of Regular Observance," under the direction of a vicar-general of the Order.

1543, Dec. 20. A grant was made to William Boureman of the abbey, which had been dissolved, with its appurtenances, three small gardens, containing two acres, a water-mill, two stangs of land, a fishing-pool, half a salmon-weir, etc., to hold the same, in capite, for ever, at the annual rent of six shillings and ninepence sterling.—*Fiants*, Henry VIII.

1547. Feb. 5. Lease to Edward Galway, of Cork, merchant, of the site of the monastery of Friars Preachers.—*Fiants*, Henry VIII.

1557. Oct. 13. The Earl of Desmond sends a letter to Queen Mary, by the bearer, [the prior of the Dominicans of Youghal], asking the Queen to write to John Browne and Edmund Goule, of your Grace's city here of Corke, merchants, who had purchased the late dissolved house of that Order, adjoining to the walls of Corke, where a great part of all the gentlemen and lords hereabouts have had their monuments, that it would please them at your Grace's request, and which thing as I suppose they will not deny, seeing that the same House is not yet defaced nor plucked down, to restore it to the same Order again, whereof this bearer being Governor may (through his good learning and virtuous living) "do moche good

emonges your Grace's pore savage people of thies parties, that knoweth not decently where to be buried."—*Cal. Doc. Ire.* (1509-73) p. 139.

Whether Brown and Goule gave up the premises at the time does not appear, but on Oct. 8, 1571, a pardon was granted to Edmund Goule, of Corke, merchant, for intrusion on the site of the monastery of the Friars Preachers by Corke, on payment of a fine of thirty marks.—*Fiants*, Eliz.

1578. The statue of St. Dominic belonging to this abbey, was publicly burnt by Matthew Sheyne, the Protestant bishop:—

"Lord Justice Drury and Sir Edward Fyton to the Privy Council :

"Understanding of a notable idol or image of St. Sunday, or St. Dominick, whereunto great offerings were made by night every Sunday and Holiday, because time served not to stay for the searching of it out, we left commission with the Bishop, the mayor and other discreet persons, to enquire and search for the same, who within two days after our departure laboured so diligently, though it were carefully shifted out of the way, as they found it and burnt it at the High Cross openly, the Bishop himself putting fire thereunto, not without great lamenting of the people,"—*Cal. Carew Papers*, (1574-85), p. 143.

1616. Grant to Sir John King, of the church, steeple, monastery, etc., of St. Dominic, at Cork.—*Fiants*, James I.

1622. In this year, eight friars were living in community in Cork, with a Father John a Sancta Maria, as prior, and in 1629, four priests, four clerics, and some novices.—*Provincial Records*.

1640. A provincial chapter (intermediate) was held here, presided over by Father James O'Hurly, afterwards bishop of Emly.

1661. Grant made to Captain Arthur Dillon, in trust for forty-nine officers who had served in King Charles's army, of the old buildings of St. Dominic's, in Cork, including the church (then turned into a barn), chancel, spire and abbey.

1669. The fathers were evidently determined to carry out the divine service with decorum, soon after the terrors of the Cromwellian period, for there is still preserved in the convent a beautiful silver monstrance, bearing this date and inscribed with the name of the donor, Father Richard Kent, O.P. Father Kent was prior this year. There is also preserved a fine silver crucifix, of large size, with the same date marked upon it, presented by Father John O'Regan.

1689. King James II. landed at Kinsale and proceeded thence to Cork. On his arrival in the city, he lodged in the house of the Dominican fathers, and, on Sunday, heard Mass in the church of the Franciscans, called the "North Abbey."

In 1690, Father Louis Govan, the prior, deposited the sacred vessels belonging to the convent, in the hands of a Mr. Walter Cruise. They afterwards passed into the hands of a Mrs. Porter, of St. Malo. An apparently unsuccessful effort was made to recover them, in 1737.

After the accession of William, Prince of Orange, the abbey was used as the residence of the mayor of the city and was called the "Great House of St. Dominic's." It afterwards became the town mansion of the earl of Inchiquin.

1721. The fathers began to live together again in community, after the persecution, in a narrow and obscure lane in the northern district of the city, off Shandon Street, which is called "Friary Lane" to the present time. The Book of the Professions for this convent dates from 1722, and the Book containing the names of persons received in Cork into the Third Order of St. Dominic and the Confraternities of the Holy Rosary and the Holy Name dates from 1730.

1730. Father Thomas Loughlin, preacher and confessor to the late dethroned king, James II., was prior of this convent. In this year, the fathers received a letter from the General of the Order, congratulating them on the completion of their new chapel.

In the Lords' Committee Returns of 1731, the community is thus referred to:—"Parish of Shandon, Cork. The other [chapel], (called by some a friary), and built about the latter end of his late Majesty. The number of friars is confined to eight, whose business, I hear, it is to instruct the youth in the principles of the Popish religion, and to lecture in Philosophy those that are capable and disposed that way."

1766. Father Albert O'Brien, a member of this community, parish priest of the South Parish and vicar-general of the diocese, built the present "South Chapel" of Cork.

1784. The fathers built a more suitable convent and chapel on the site of old Shandon Castle, the present Butter Exchange.

When Bishop Moylan opened an ecclesiastical seminary, near the North Chapel, he chose two fathers of the community as the first professors of theology, viz., Father Conway and Father Sheehan.

The foundation stone of the present church of St. Mary's was laid in 1832, and the church dedicated in 1839, by Dr. Moylan, bishop of Cork. In 1848, the foundation stone of the present priory was laid on the 2nd of May, by Dr. Delany, his successor.

In 1854, Father John Pius Leahy, a member of this community, was appointed coadjutor-bishop of Dromore and succeeded to the see some years afterwards. The present bishop of Cork, Dr. O'Callaghan, O.P., was for some years a member of this community. He was appointed coadjutor to Dr. Delany in June, 1884, and on the death of the latter, succeeded to the see of Cork.—See Dwyer: *The Dominicans of Cork City and County*.

41. THE ABBEY AT CASTLELYONS.

THIS abbey was not an ancient Dominican foundation. Ware says it was founded in 1307 for the Franciscans, but he is wrong. It was founded for the Carmelites in 1309. *Cal. Papal Registers*.

42. GLANWORTH ABBEY.

FOUNDED by the Roche family for the Dominicans, but the date is uncertain, though it must have been later than 1300. Near the abbey and the river Funcheon is a small stream issuing from a rock, known as "St. Dominic's Well," to which there used to be a great concourse of people every year on St. Dominic's Day.—*Hib. Dom.*, p. 335. See Smith's *Description of the County Cork*, Vol. I., p. 351.

1578. June 10. The house of the Friars Preachers at Glanore, Co. Cork, was leased to Pratt, Usher and Hewitt. *Fiaints*, Eliz.

43. YOUGHAL ABBEY.

Founded under the title of the Holy Cross, in 1268, by Thomas Fitzmaurice, Justiciary of Ireland and grandson of the founder of Tralee abbey. Clynne erroneously dates the foundation 1271. The *Chronicon Ord. Præd.*, under 1268, has *Locus de Youghill capitur*. The founder was buried here in 1298.—Lodge, vol. I., p. 8.

In 1281 and 1304, provincial chapters were held here.

1493. This abbey accepted the reform to Regular Observance, and in 1509, the community was formed, with those of Cork, Limerick and Coleraine, into a "Congregation of Regular Observance."

1543. June 8. Grant to William Walshe, of Youghal, of the House of the Friars Preachers Observants, to hold for ever, &c. *Fiaints*, Henry VIII. This Walshe was again given a lease of the abbey by Edward VI, on Nov. 25, 1550.

In the reign of Queen Mary, the prior, Robert Gogan, bore a letter from the Earl of Desmond to the Queen, in 1557, petitioning for the restoration of the Cork convent (see account of St. Mary's, Cork). In a petition presented at the same time by himself, he refers to the abbey at Youghal as having lately been repaired and of the community as leading a life of Regular Observance.—*Spic. Ossor.*, Vol. III., p. 7.

1565. Card. Moran in the *Irish Eccles. Record*, July, 1866, refers to a chapter of the Dominicans being held secretly in Youghal this year, and of a Father Higgins, O.P., bishop-elect of Raphoe, losing his life on his way to it while crossing a river.

1581. April 28. The abbey, with six gardens within the liberties of Youghal (tithes excepted), was granted for ever, in capite, to William Walsh, at the yearly rent of twenty-two pence. They were then granted to a John Thickpenny, a soldier, in 1584.

1587. Oct. 16. Grant to Sir Walter Raleigh . . . of the late priory of Observant Friars, or Black Friars, near Youghal, in the occupation of the widow Thickpenny.—*Fiaints*, Eliz.

The abbey was destroyed the same year. However, those who were employed in the work of demolition are recorded to have met with terrible punishment. One fell from the roof of the church and was killed, and three soldiers, who threw down the cross from the top of the abbey, also came to a sad end, for one died insane within a week, another was eaten alive by rats, and the third was killed by the seneschal of the earl of Desmond.—*Theatre of Catholique and Protestant Religion*, p. 124.

The miraculous statue of Our Lady of Graces, now preserved in St. Mary's of Cork, belonged to this abbey, and from the Provincial's records in the early part of the seventeenth century, we find that it was greatly venerated in Youghal at this period. The Protestants made numerous attempts to seize on it, but it was successfully kept hidden from them. It is a carving in ivory about three inches long, much worn and discoloured by time. The silver case which encloses it has the following inscription:—*Orate pro anima Onorix filix Jacobi de Geraldinis quæ me fieri fecit. Anno Domini, 1617.*

The Dominicans do not appear from the Provincial's records to have been in Youghal, either in 1622 or in 1629. However, they must have returned shortly after, as a Father James Hurley was prior in 1638. One of the acts of the general chapter of 1644 decrees

that all the offerings which are made to the statue of Our Blessed Lady of Youghal are to be applied to use of the Youghal community and not disposed of otherwise by the Provincial, as heretofore.

In 1756, there were three fathers in Youghal, but only one in 1767. The last name connected with Youghal in the obits is that of Father James Cunningham, who died between 1785 and 1789.

44. ST. SAVIOUR'S, LIMERICK.

FOUNDED in 1227. According to the ancient calendar of the abbey, from which Father Quirke, prior of the community, took extracts in 1627, the founder was Donough Carbreagh O'Brien, King of Munster. On the other hand, as we shall see later on, Edward I. claimed that his own ancestors were the founders. The ancient calendar of Limerick is corroborated by the ancient *Registry of the Friars Preachers of Athenry*, which also states that Donough Carbreagh O'Brien was the founder of our abbey in Limerick. Father Quirke's account, which we shall have occasion to quote several times, is embodied in two MSS. in the British Museum:—first—Old MSS., No. 4783 (Clarendon MSS., vol. 15, fol. 57, no. 30); second—Sloane MSS., 4793, fol. 2. It was probably written, judging from the phrase *ut antea ad dominationem vestram scripsi* and other internal evidence, for Sir James Ware, who was then making his researches into the monastic antiquities of Ireland. Though most of it is confessedly taken from the ancient calendar of the Dominican house in Limerick, other items of information regarding the abbeys of Tralee, Cashel, Youghal and Cork, are added, evidently from other sources.

The following is the translation of Father Quirke's account, as far as regards Limerick:—

“1227. The first founder of the Dominican abbey in Limerick was Donough Carbreagh O'Brien, who asked St. Dominic himself for some friars for the purpose of preaching among the Irish. This Donough O'Brien, as appears from the old calendar of the martyrlogy of the said abbey, died on the eighth of May, 1241.

“So that, between the confirmation of the Dominican Order (which was confirmed by Honorius III., the supreme pontiff, in 1216), and the death of the said founder, there were twenty-five years.

“Regarding the founder, the following lines were inscribed in the margin after the last day of the aforesaid month:—

“Here lies Donogh Carbreagh O'Brien, a valiant Leader in arms, Prince of Thomond, made a Knight by the King of England, who

built the Church of the Friars of the Order of Preachers, who died on the eighth day of March, 1241. On whose soul may the Lord have mercy.—Amen. Let each devoutly say a Pater and Ave."

The assertion made by Edward I., that his ancestors were the founders (see *Cal. Doc. Ire.* (1285-92), p. 38), may be reconciled with the foregoing, on the supposition that O'Brien built the church and the King (Henry III.), the abbey; or O'Brien may have built all and the King may have given the site. The site was probably given by the King, as O'Brien, though Lord of Thomond, had no jurisdiction within the city, which, having no charter at the time, was governed by an English provost for the King. It is also probable that the King built the abbey, both from the use of the word "house" and also because the inscription on O'Brien's tomb mentions merely the building of the church.

The abbey, unlike most of the other foundations, was situated within the city walls. It was to the east side, not far from King John's Castle, adjoining the city wall.

The abbey, in ancient times, was a favourite place of burial, and, amongst others, eight bishops were buried here, viz., Hubert de Burgh, bishop of Limerick, in 1250; Donald O'Kennedy, bishop of Killaloe, in 1252; Christian, bishop of Kilfenora, in 1254; Matthew O'Hogan, bishop of Killaloe, in 1281; Simon O'Curran, bishop of Kilfenora, in 1303; Maurice O'Brien, bishop of Kilfenora, in 1321; Maurice O'Grady, archbishop of Cashel, in 1345; Matthew Magrath, bishop of Kilfenora, in 1391.

Six of these prelates are commemorated in the following Latin verses, inscribed on their sepulchral monument formerly existing in the church, and translated by Father Quirke from the old calendar, in which he found them placed after the Rule of St. Augustine:—

Senos pontifices in se locus claudit iste,
 Illis multiplices, Te posco, præmia, Christe.
 Omnes hi fuerant Fratrum Laris hujus amici;
 Hubertus de Burgo, præsul quondam Limerici;
 Donaldus, Matthæus, pastores Laonenses;
 Christianus, Mauritius, Simon quoque Fenaborenses.
 Ergo, benigne Pater, locus hos non comprimat ater.
 Qui legas ista, PATER dicas et AVE reboa ter,
 Centum namque dies quisquis rogitando meretur
 Detur ut his requies, si pura mente precetur.
 Qui legis hos versus, ad te quandoque reversus,

Quid sis et quid eris animo vigili mediteris ;
 Si minor his fueris seu major eorumve sodalis,
 Tandem pulvis eris, nec fallit regula talis.

Harris, the historian, gives the following translation :—

“ Six prelates here do lie, and in their favour,
 I beg your friendly prayers to Christ our Saviour ;
 Who in their lifetime for this House did work,
 The first of whom I name was Hubert Burke
 Who graced the See of Limerick, and Matthew,
 With Donald, bishops both of Killaloe ;
 Christian and Maurice I should name before,
 And Simon, bishops late of Fenabore.
 Therefore, kind Father, let not any soul
 Of these good men be lodged in the Black-Hole.
 You, who read this, kneel down in humble posture,
 Bellow three AVES, say one PATER NOSTER.
 Whoever for their souls sincerely prays,
 Merits indulgence for an hundred days ;
 And you, who read the verses on this stone,
 Bethink yourself and make the case your own.
 Then seriously reflect on what you see,
 And think what you are now and what you'll be.
 Whether you're greater, equal, less, you must,
 As well as these, be crumbled into dust.”

The absence of any mention in the verses, of the last two bishops who were buried in St. Saviour's, leads us to conclude that the inscription belonged to the early part of the fourteenth century. Father Quirke shows from the old calendar that the O'Briens had their place of sepulture in the abbey, as well as several other families, such as the Macnamaras, the Ryans and the Roches. Many also of the Geraldines were buried here, and the friars were bound to an anniversary mass for James Fitz-John, earl of Desmond, who died in 1462 and was buried here, and whom they regarded as their second founder.

Provincial chapters were held here in 1279, 1294, and 1310.

1285, June 30. The King to his Justiciary of Ireland and the treasurer of Dublin for the time being.

Having, ere he assumed the reins of government, granted to the Dominican friars of Dublin, Cork, Waterford, Limerick and Drogheda, 25 marks a year, at the exchequer of Dublin, the King, for

the affection which he bears to the friars of Limerick, *which house was founded by the King's ancestors*, wishes himself to amplify this grace to them and to the friars aforesaid of Dublin, Cork, Waterford and Drogheda. He therefore grants to the use of the friars of Limerick 10 marks (a year), beyond the 25 marks a year, to be received at the exchequer, etc.—*Cal. Doc. Ireland.* (1285-92), p. 38.

These royal alms were made from this time forward for the next two centuries, and "liberates" were issued from time to time when they got into arrears.

About the middle of the fourteenth century, Martin Arthur built a splendid peristyle of marble to the church. —*Arthur MSS.*

In 1369, the city of Limerick was burnt by the Men of Thomond (*Annals of Ulster*), and in the following year, great efforts were made by the citizens to rebuild the city. For this purpose 1,050 ash-trees were bought by the Corporation from the friars. Payment, however, was delayed and, in 1385, a "liberate" was issued for £17 11s. 8d., arrears due to the friars for "1,050 ash-trees, for repairing and rebuilding the city of Limerick, after it had been burnt by McFinan and his accomplices."—*Close Rolls, 8 Ric. II.* Not long after the fire, the Corporation received from Edward III. the lands of Moyneter, Corbally, for the purpose of putting the fortifications of the city in repair. Now although the abbey, which adjoined the city walls, forming in fact a part of the encircling fortification, was then almost in ruins, the Corporation were unwilling to allow them any part of the grant. The friars thereupon appealed to Parliament with the result that on Feb. 1, 1377, Edward III. issued a mandate to the mayor and bailiffs of the city, enjoining them to pay the friars forty shillings yearly out of the grant.—*Close Rolls, 51 Edward III.*

1399. In the month of September, an annual pension of thirty marks was granted to the friars.—*King MSS.*, p. 87.

In 1504, this community accepted the Regular Observance and in 1509, was formed with the communities of Youghal, Cork and Coleraine, into a "Congregation of Regular Observance." From this time forward they were usually known by the name of the "Black Friars Observant of Limerick."

1541. Father Edmond was prior at the time of the general suppression, when he was found in possession of a church, steeple, dormitory, three chambers, a cemetery, sundry closes containing an acre and a half, etc., etc. The site was valued at two shillings and the garden and land at five and twopence, yearly.

1542, Feb. 13. There was taken from the Black Friars of Limerick, three showes [reliquaries], weighing ten ounces, with divers stones, the value of which the Commissioners state they could not tell, four stones of crystal, bound with silver, weighing ten ounces, and four score pound weight of wax, being in the said church, and iron to the sum of twenty stone and above.

1543, June 7. Grant to James Fitzgerald, earl of Desmond, of the site of the monastery of Friars Preachers Observant, or Black Friars of Limerick, with land called Corlbrekke and other appurtenances.—*Fiants*, Henry VIII. The abbey at the time of the suppression was in possession of the fishery of the salmon-weir, and St. Thomas's Island and the land near Parteen, called Monabrahir, belonged to it.

Early in the reign of Queen Elizabeth, the earl forfeited the abbey to the Crown, on account of having given it back to the friars in Queen Mary's time, as shown by the following:—

1569 "Also to entitle the Queen to St. Dominick's Abbey, in the city of Limerick, there being no ground belonging to it but garden rooms. It was given to the Earl of Desmond, but *he gave it to the friars in Queen Mary's time*, and therefore to be now entituled to the Queen's Majesty's use. It is the only meet place for the Lord President in that city.—*Cal. Carew MSS.* (1515-74), p. 395. This suggested forfeiture was evidently made soon after, for, in 1572, when a list was made out of Desmond's lands and possessions, the abbey itself was excepted from them, though its appurtenances were still considered part of his inheritance. *Idem*, p. 415.

1589. Oct. 22. Grant to Robert Ansley, Esq., of the Dominican Friary in Limerick.—*Fiants*, Eliz.

1600. James Gould, who died this year, was in possession of the abbey.—*Inquis.*, Aug. 23, 1623.

It is difficult to form an opinion from the scant records that remain as to whether the succession of fathers was kept up in Limerick, after the suppression in the sixteenth century. The possession by the fathers in 1627 of the old calendar of the abbey inclines us to the opinion that it was. Father Quirke speaks of a Father David Browne, doctor of divinity, in this convent, who had been sent by Henry VIII. to Italy as his envoy on State affairs, and he adds that after the suppression he returned to Limerick and peacefully ended his life amongst his brethren. We know from the registers of the Order that he was Provincial in 1548, for in that year he received faculties from the General for receiving apostates back to the Order.

We have no record from this time till the beginning of the seventeenth century, when we find that Sir John Bourke of Brittas, who was executed for the faith in 1607, had been received into the Confraternity of the Holy Rosary by a Father Halaghan and that the feast of Rosary Sunday was kept at his castle. In 1622, there were six fathers living in community under Father Bernard O'Brien, the prior, uncle of Dr. Terence Albert O'Brien, the martyr. In 1629, there were three fathers there, with four students and two laybrothers. In 1644, it was ordered by the provincial chapter, that this house should be made into a general house of studies. Terence Albert O'Brien, who was martyred in 1651, after the siege of Limerick, was twice prior of the community. During the Cromwellian regime, we find that the fathers still remained in the city, for, in 1652, Father Thadeus O'Caheesy and Fathers William and John Fitzgerald died of the plague there. In the same year, Father John Cullen, O.P., according to the *White MSS.*, was put to death for the faith in Limerick, and we learn from the *Rinuccini MSS.* that Father David Roche was sent as a slave to the Barbadoes. An inscription on a chalice of this period still in use runs thus:—*Orate pro anima Patritii Sarsfeld et Elenoræ White qui hunc calicem fieri fecerunt 1640. Spectat ad conventum Sti. Salvatoris Lims. Ord. Præd.*

Some of the fathers remained in Limerick after 1698, in spite of the edict of expulsion, and in the early part of the eighteenth century began to form a community. Local tradition says that they used a large room in a house as an oratory.

Some Augustinians came to Limerick later on and opened a chapel, but the Dominicans and Franciscans, previously established there, were displeased with the admission of a new Order, which deprived themselves of their scanty means of support. On Jan. 14, 1734, they besought Dr. O'Keefe, the bishop, to institute an inquiry to ascertain if the Augustinians could prove they had ever had formerly an establishment in the city.—Renehan: *Collections of Irish Church History*, Vol. II., p. 96.

There is a great discrepancy between Ferrar and Dr. Carbery, regarding the date of the opening of the Dominican chapel in Fish Lane. The former gives the date in his *History of Limerick*, published a few years later, as 1780, while Dr. Carberry in his *Chronological Account*, etc., puts the opening of the chapel as far back as 1735.

We take the following entries from the *Chronological Account of the Dominican Convent, Limerick*, compiled by Dr. Carbery, O.P., late bishop of Hamilton, Canada:—

"About 1735, they settled down immediately at the reere of a house belonging to the Roche family, in Mary Street. Here they built a chapel, over which they made a dwelling, or small convent, the entrance to which was in Fish Lane. It was called the Friary of Fish Lane. This chapel was erected immediately behind Mr. Roche's house, and as it were, under cover of the same, as can be seen at the present day. Doubtless this was arranged for the purpose of escaping the rigour of the penal laws, at that time in full force. The chapel was a parallelogram about sixty feet long, and thirty broad. It was decorated in rather good taste. There were galleries all round, supported by accurately elaborated Corinthian pillars. The altar consisted of an entablature supported by columns of the same style. The painting over the altar was a crucifixion.

"The only article of furniture belonging to the original church of St. Saviour that was to be found in this chapel, was the oak statue of the Virgin and Child, which was made in Flanders in the early part of the seventeenth century, and which, after the final destruction of that church, was buried in the ground for nearly a century. As soon as the fathers had their new place of worship completed, they brought in their dear old statue of our Lady, and set it up in a shrine prepared at the Epistle side of the altar, where it continued to be an object of tender devotion to the faithful, who were ever alive to the pious traditions of the *Fathers of the Rosary*, as the Dominicans were then frequently called. It is said that many great graces were obtained from God by the pious clients of Mary, who made their devotions before this shrine.

"1765. Father M. P. McMahan, master in theology, and a son of this house, made his studies in Lisbon, and having returned to Ireland, discharged the duties of Apostolic Missionary for many years with great fruit in his native city. He had been prior frequently. He was appointed by Pope Clement XIII. to the bishopric of Killaloe, in place of Right Rev. William O'Meara, lately deceased. Dr. McMahan was consecrated in the parish chapel of Thurles, on the 4th of August, 1765, by the Most Rev. James Butler, archbishop of Cashel, assisted by Dr. O'Kearney, of Limerick, and Dr. de Burgo, O.P., of Ossory.

"1814. Father Joseph Harrigan was made prior at this time.

The new prior, finding the old chapel in Fish Lane insufficient for the wants of the increasing congregation, and at the same time showing great signs of decay, got from Edmond Henry, Earl of Limerick, on a lease of lives, renewable for ever, at the yearly rent of £54 17s. 8d., the plot of ground on which the present church is built, and which in those days was called South Prior Lands. Here Father Harrigan began the work of building the present church, which at that time was considered a marvel of architectural splendour.

" 1815. On the 27th of March (Easter Monday), the first stone of the new church was blessed and placed by the Right Rev. Dr. Tuohy, bishop of Limerick, attended by the clergy, and by the Mayor, John Vereker, Esq., with Sheriffs and Corporation in regalia.

" 1816. The church was solemnly consecrated by the Right Rev. Dr. Tuohy, on the 6th of July this year, with the unctions and blessings of the Pontifical. He was assisted in the solemn rite by the bishops of the province, the warden of Galway, Dr. French, O.P., afterwards bishop of Kilfenora, and a vast number of the clergy. The consecration sermon was preached by the Very Rev. Father John A. Ryan, prior of Cork. Father Ryan was a native of Limerick, and a son of this convent.

" The anniversary of this solemn consecration is celebrated each year on the 6th of July by an office and Mass and Octave. Father Harrigan and his community brought their dear old statue of our Lady to the new church, where it still remains, to the great delight of the faithful.

" 1837. On the 27th of August, of this year, the Rev. Father P. R. Griffith, a son of this convent, was consecrated as vicar-apostolic of the Cape of Good Hope, by the Most Rev. Dr. Murray, archbishop of Dublin. The consecration took place in Townsend Street chapel, Dublin. Father Griffith was born in Limerick, on the 15th October 1798; at the age of sixteen he went to the novitiate in Lisbon; after making his profession, he proceeded to Rome, where he made his studies at San Clemente. Being ordained priest, he returned to his native convent where he soon became distinguished as a preacher, and after some time was assigned to Dublin, where he remained until his consecration. His zeal was specially remarkable in the awful years of the cholera, 1830 and 1831. He arrived in Cape Town in April, 1838. He was accompanied by two priests,

Father Bourke, O.S.F., and Father Connolly, O.P., good and zealous missionaries, who did much in the cause of religion in the infant church of South Africa."

1859. Father James Joseph Carbery, from whose annals we have taken the preceding entries was elected prior this year, and soon after his installation began the work of improvement in the church which was almost equivalent to rebuilding.

1874. Father William O'Carroll, formerly a member of this community, was appointed coadjutor to the archbishop of Port-of-Spain, Trinidad, where he died in 1880.

1883. Dr. Carbery, who did so much for the improvement of the church, was appointed bishop of Hamilton, Canada. While paying a visit to Ireland in 1887, he died in Cork on December 19th, and was buried in the little convent cemetery in Limerick.

45. FATHER TERENCE ALBERT O'BRIEN.

A VALUABLE biographical notice of him, in which the original authorities are carefully quoted, appeared in the *Irish Ecclesiastical Record*, February, 1894, written by Rev. Reginald Walsh, O.P. Another interesting sketch of him was given in the *Irish Rosary*, Vol. I., pp. 38, 64, by Rev. Timothy Lee, C.C. See also *Hib. Dom.*, p. 488; O'Daly, cap. XVI., no. 29; Morison, *Threnodia*; Lynch MSS.; Bruodin.

46. KILMALLOCK ABBEY.

FOUNDED in 1291, in spite of violent opposition from the bishop of Limerick, as the following official documents show:—

1291, Oct. 3. "The King's writ to Wm. de Vesci, Justiciary of Ireland. The King (Edw. III) had been informed by the Dominican friars of Ireland, that having by grant of the King, so far as he could grant, and by protection (*tuitoriaria*) of the sheriff of Limerick, entered a piece of land in the vill (town) of Kilmallock, given to them by a burgess of that vill to dwell in, they were ejected therefrom and their house destroyed by the clerks and servants of the bishop of Limerick, chief lord of that vill, and by his orders. The King therefore commanded the Justiciary to inquire, by the oath of twelve men of that vill and its neighbourhood, by whom and by whose authority the friars had been expelled, whether the land owes any rent of service to the lord of the fee and whether the residence of the friars there would tend to the prejudice of the King, or the lord

of the fee, or any other person. The Justiciary shall certify the inquisition to the King, under his seal and the seals of those by whom it shall have been taken, together with the writ." (at Bristol.)

The inquisition was taken at Cashel, on Monday, Dec. 31, 1291, and twelve burgesses were sworn, "Who upon their oath say that the friars had by grant of the King, so far as he could grant, purchased in Kilmallock of John Bluet, senior, burgess of that vill, a piece of land; that having remained in seisin of it for seven weeks, they were, by order of Gerald, bishop of Limerick, ejected therefrom, and their houses levelled by Raymond the dean, Robert Blund the archdeacon, Simon Fitz John, canon of Limerick, Thomas Ketyng, Walter de Caherhussoc, Walter de la Roche, chaplain, William Leynach,* chaplain, Gregory, chaplain, Roger Young, chaplain, Walter Cook, seneschal of the bishop of Limerick, John Dullard, John Caher, Geoffrey de Caher, Richard le Blund, cousins of the archdeacon aforesaid, Alan Gyllefides, Raymond le Crouter, cousin of the dean aforesaid, Henry Bagg le boscher, and Geoffrey the doctor. They further say that this piece of land owes no rent or service to the bishop, as lord of the see and that the residence there of the friars would not tend to the prejudice of the King, the lord of the fee, or any other person."—*Cal. Doc. Ireland* (1285-92), p. 439.

Judging from the above, there was evidently no one who could claim the position of founder, and the annalists are silent on the point.

Up to the time of the dissolution in the sixteenth century, there is absolutely no record of the abbey, except that, in 1340, a provincial chapter was held here.

1541. Lease to James, earl of Desmond, of the monastery of Friars Preachers at Kilmallock.—*Fiants*, Henry VIII.

1569-70. Lease of Kilmallock abbey, etc., with water-mill and other appurtenances, to the sovereign and commonalty of Kilmallock.—*Fiants*, Eliz.

1594, April 24. Grant made to Nicholas Miagh, sovereign, and to the brethren and commonalty of this town, of the Dominican friary of Kilmallock, with a church, etc., and three small gardens within the precincts of the same; eleven acres of land in Kilmallock and a water-mill, part of the possessions of this monastery; to hold the same for ever, in free soccage and not *in capite*, at the annual rent of fifty-three shillings and eightpence, Irish money.—*Archdall* p. 424.

A relic of the residence in Kilmallock, by members of the Order, in the seventeenth century, is a chalice in use at present in St. Saviour's, Limerick, on which is inscribed:—*Dom C. et Joanna Butler uxor ejus fieri fecit pro conventu Killocensi Ord. Præd. Priore Fre. Henrico Burgatt. Orate pro Mauritio Gibbon, filio Comitis Albi. Requiescat in pace. 1639.*

In the beginning of the eighteenth century, Father John Glinn, of Kilmallock, spent seven years in prison, in Limerick, for returning home after banishment.

In 1756, there were three fathers in Kilmallock and one of them was a parish priest in 1767. The last obit in connection with Kilmallock is that of Father Edward Mac Carthy, in 1860.

47. THE STORY OF THE DROWNING OF THE MONKS.

THIS event, as recorded by the author more than a century after its supposed occurrence, is most improbable. Such a thing could not happen at that time without some reference being made to it in the State Papers. Yet there is not the slightest clue to it to be found among them. Besides, how could the martyrdom of so many religious escape the knowledge of Rothe and other Catholic historians of the persecution, who wrote in the early part of the seventeenth century? The author quotes no authority and speaks merely from hearsay, which is not very reliable after a century.

48. BALLINEGALL ABBEY.

THIS abbey is situated in the county Limerick, about seven miles from Kilmallock. According to Ware, it was an ancient Dominican foundation, and is also to be found in a MS. list of the Dominican abbeys in Ireland, drawn up in the sixteenth or seventeenth century, now among the MSS. of Trinity College, Dublin. It is evident, however, from the *Piants* of Edward VI. (1551-2), in which on being granted to Richard Lawless, it is described as "the monastery of White Friars, of Ballinegall, co. Limerick," that it was a Carmelite foundation.

49. CASHEL ABBEY.

FOUNDED in 1243 by David Mac Kelly, archbishop of Cashel, who while dean of Cashel joined the Dominicans of Cork as a member of the Order, and out of that community supplied with members a little monastery which he had built at Cashel.—*Ware.*

1250. June 13. The King writes to the archbishop of Dublin begging that the Crusade be preached in Ireland. He also writes to the archbishop of Cashel and adds that the Pope's letters, which Walter Maunsel is bringing to the archbishop, are to be placed after their publication, in the custody of the Friars Preachers of Cashel.—*Rymer*.

1256, June 30. A provincial chapter was held here.—*Royal Letters of Henry III.*, Vol. II., p. 117. Provincial chapters were held here in 1289 and 1307.

1394, July 15. John O'Grady, archbishop of Cashel, was buried in this abbey.

1480. An accidental fire having destroyed the abbey, it was rebuilt by John Cantwell, the archbishop, who was constituted both patron and founder, by an instrument dated at Limerick, about 1480, and by the same instrument it was declared that he and all assisting him in the good work would be partakers of all the suffrages of the Order in Ireland.—*Ware*.

The document purports to emanate from John Frickery, vicar-general of the Dominican Order in Ireland, William Duff de Burgo, prior of the house, and the community itself.

1535. Edward Brown, the prior, on the vigil of Easter, demised to Peter O'Cuil, priest, a messuage of Cashel for the term of sixty years, at the annual rent of six shillings and eightpence, Irish; and on April 11, 1536, the said Edward demised to Walter Fleming of Cashel, two messuages and two acres, with their appurtenances in the said town, for the term of sixty years, at the annual rent of sixteen pence; on April 8, 1540, the said Edward "surrendered" this friary, containing a church and belfry, a dormitory, a chamber with two cellars, a cemetery, two orchards, and two parks or gardens containing two acres, etc., etc.—*Archdall*, p. 647.

1543, May 5. Grant to Walter Flemynge, of Cashel, merchant, for £46, of the site of the monastery of Friars Preachers of Cashel.—*Fiants*, Henry VIII.

1544, Mar. 8. This friary (tithes excepted), with its appurtenances, and four gardens in Cashel, were granted for ever to Walter Fleming, *in capite*, at the annual rent of two shillings and sixpence, Irish money.—*Archdall*, p. 648.

In 1756 there were five fathers attached to the convent of Cashel, but only one in 1800. The death of a Father Cantwell is mentioned in the obits in 1843. The last Dominican of Cashel was Father Conway, who was still there in 1850.

50. FRIARY OF CLONMEL.

THIS was not an ancient Dominican foundation, as is evident from the absence of all mention of it in the State Papers at the time of the dissolution, and also as it is not to be found in any ancient list of the Dominican abbeys, neither in that made in 1573 by Father Andrew Zanetti, the *Socius* of the General (*Reg. Mag. Ord.*, IV., 39), nor in an ancient list in a MS. of Trinity College library, of the sixteenth or seventeenth century, nor in the list made by Father Ross Mageoghegan, in 1627. Dr. Burke (*Hib. Dom.* p. 328) enumerates it among the ancient foundations of the Order, but the proofs he gives are without value. It appears, however, that a community was formed here a short time before 1643, but it was broken up during the Cromwellian period. After the Restoration, the Dominicans came again to Clonmel, but were not allowed to settle there, as is shown by the following letter from Father James White, O.S.F., to Father Francis Harold, O.S.F., dated from St. Isidore's, Rome, Dec. 4, 1668:—

“ Misi tibi processum quem habuerunt Patres Nostri hic contra Dominicanos, praetendentes foundationem quam, quia probare non poterant, Vicarius G. hujus diocesis interdixit eorum sacellum et sic discesserunt, quaeso mihi rescribas si illius processus obtinuisti confirmationem a Collegio de Propaganda.”—*Wadding MSS.*, Vol. I., p. 885.

Father Cuddihy, late pastor of Milford, U.S.A., and known before his death as the veteran patriot priest of the Irish race in America, used to say that when a boy he attended a school held in the ruins of the Dominican friary in Clonmel, at the back of the Manor Mills, owned by the late Joshua Grubb. He had never heard any tradition about the friars themselves, all memory of whom, owing to the long lapse of time since their departure from the town, appeared to have died out.

51. TRALEE ABBEY.

FOUNDED in 1243, by Lord John Fitz-Thomas, under the title of the Holy Cross.—*Ware*.

1261. The founder with his son, Maurice, was slain this year by MacCarthy More, at Callin, in the principality of Desmond; they were both interred in the north part of this friary. *Idem*.

The old Limerick MS. referred to already, in our account of that abbey, says that all the Fitzgeralds of Desmond, who died in those

parts, were buried in this convent and adds that, in the ancient calendar, it is said of Lord James Fitzmaurice that he died in 1529 and was buried *in the sepulchre of his fathers*, at Tralee. It also states that the Knight of Kerry and his family had their place of sepulture there with some other branches of the Geraldines, who possessed a splendid tomb in the Lady chapel, surmounted by beautiful paintings on the wall. John, tenth Earl of Desmond *de jure*, died a Dominican friar in this abbey, a short time before the Christmas of 1536, and was buried here.

The records of this abbey are very scant. As there is no mention of it in the State Papers at the time of the suppression of the monasteries, we are left greatly in doubt how long the friars were able to remain in possession. In 1580, during the Desmond war, the abbey was garrisoned by the English:—

1580, March 29. "Pelham to Lords and Council in England.

"All the country between the earl's house and Tralee was burnt by the rebels, and all the houses in Tralee burnt and the castles razed, saving the abbey. Finding the abbey a very convenient place for a garrison . . . I determined to leave there one band of horsemen and 300 foot under Sir William Stanlie."—*Cal. Carew Papers* (1575-88), p. 235.

Neither is there any mention of a community in Tralee in the Provincial's accounts of 1622 and 1629, though in the former account, he speaks of a statue of the B. Virgin belonging to the abbey, which was held at that time in great veneration by the people. A paper, written to Propaganda in 1633, states that there were twelve Dominican fathers in the united dioceses of Arfert and Aghadoe at the time, and one Dominican priory.

An old chalice used at present in the Dominican church of Tralee, presented by Dr. Moriarty, bishop of Kerry, who had found it accidentally, to the Dominican fathers when they returned to Tralee in 1861, bears the following inscription:—*Orate pro Carolo Sughrue qui me fieri fecit pro Conventu Traliensi—Priore Thadeo O'Moriarty, 1651*. This was the father who was hanged for professing the faith, in Killarney, two years afterwards.

It appears from the Lords' Committee Returns in 1731, that the Tralee community had settled down in Killarney, or perhaps the friars spoken of as coming from the convent of Killarney may possibly be Franciscans. They are described as doing "much mischief" in the diocese of Cloyne:—"For these Friars creep into the houses of the weak and ignorant People; they confirm the Papists in their

superstition and errors, they marry Protestants to Papists contrary to law, they haunt the sick beds even of the Protestants, they endeavour to pervert them from our holy Religion, and, by daily devouring the substance of the poorer sort of Papists, are become greatly obnoxious even to the Papists themselves, who complain of the irregularities of these Friars, and do at least pretend to wish they were removed." There were only two fathers here in 1756, Father Edmund Stack and Father William Connolly. The former was one of the last representatives of the old community, and tradition still lingers around his name in some of the wilder parts of the county Kerry. According to Dr. Troy's report, in 1800, there were two fathers at that date acting as curates in the diocese of Kerry.

The Order was restored in Tralee by Dr. Moriarty, bishop of Kerry, in 1861. On April 5th of that year, the fathers came to Tralee and took possession of a house in Day Place, converting one of the rooms into a chapel. On November 2nd of the same year, the bishop blessed a large structure, which was used as a temporary chapel for ten years. The present church was opened for divine service on September 14, 1871.

52. FATHER THADY MORIARTY.

HE belonged to the family of the Moriartys of Castle Drum, near Dingle. He is named in the Provincial's account, in 1629, as a cleric studying in Spain. He was prior of Tralee convent in 1651, according to the inscription on the chalice described in the last note.

We subjoin a translation of Father Daniel O'Daly's account of him, published in 1655, only two years after his death. Father O'Daly knew him well and it is probable that it was under his inspiration during the few years that Father O'Daly spent in missionary work in Ireland before 1624, that our martyr left his native land to join the Dominican Order:—

"The Very Rev. Thady Moriarty, an alumnus of the same college at Lisbon, master of sacred theology and the last prior of the convent of Tralee, in Munster, was a man distinguished for his knowledge both of dogmatic and of moral theology, and also for his virtues and noble character. Captured by the heretics (who for a long time previous had known him by reputation), never did a bride go more joyfully to her nuptials than he went to prison, nor was a hungry man more anxious for a banquet than he was for the gibbet. On hearing that he was sentenced to die, he pressed and kissed the hands of the messenger who brought the news and distributed money among

his jailors and the soldiers who were to lead him to the gallows. Before being hanged, he lifted the minds of the Catholics who were standing around, with a beautiful discourse on the excellence of the Roman Catholic religion, the inconstancy of human life, the uncertainty of the hour of death, and of martyrdom as the most secure road to Heaven. What filled the minds of the onlookers with wonder and admiration was his countenance after life was extinct. Though wan and emaciated in appearance, owing to his long detention in prison, it seemed to be transfigured after death and even to emit rays of light, so that the very executioners confessed that it was like the face of an angel.

"He indeed gave a singular example of humility and patience during his whole life and was never known to be angry. He showed such patience during his sufferings in prison, that the heretics said he was a fool, for he despised life so much, that when he was stripped and flogged he patiently bore it all and did not even give the slightest sign that he felt pain at all, being led just like a lamb to the slaughter. He answered all the questions put to him by the judge, with so much freedom and candour, that even his enemies confessed that he knew not how to tell a lie. When the judge asked him why he did not obey the edict of the government, he answered that he was bound rather to obey God, and those who held God's place in his regard, who had commanded him to exercise his priestly functions. The judge was warned by his wife to have nothing to do with the blood of this innocent man, but his answer was that he was compelled to shed it, as otherwise he would expose himself to danger.

"Indeed in every way, the holy man showed himself an apostle and a true disciple of Christ, following in his footsteps, with all the marks of the true minister elegantly described by St. Augustine (vol. 10, Sermon 39, *To the Brethren in the Desert*). He was put to death on October 15, 1653, and even till now his body is guarded by the Protestant soldiers lest it should be removed from the tomb: which error is worse than the first."—*O'Daly*, pp. 355 et seq.

53. FATHER DANIEL O'DALY.

FATHER Daniel O'Daly, known generally in the Order as Father Dominic of the Rosary, was born in the county Kerry about 1595. At an early age he went abroad to join the Dominican Order, and made his profession at Lugo in Spain, going through his studies afterwards at Burgos. After his ordination, he taught a course of philosophy and theology at Bordeaux. He then returned to his

native land, where he did missionary work with great zeal for a few years. A letter of commendation from Maurice O'Hurley, bishop of Emly, dated 1624, testifying to his missionary zeal, is given in the *Spicilegium Ossoriense* (vol. 1, p. 132). He was then, at the early age of twenty-nine, placed over the newly founded College of Holy Cross, Louvain. He did not remain here long, however, for having occasion to go to Madrid on important business connected with the college, he received such gracious marks of favour from Philip IV., king of Spain, that he resolved to complete the foundation of our college in Lisbon. Portugal and Belgium, at this time, it must be borne in mind, were both subject to Spain, and help was expected by our fathers at the time from the Spanish monarch, for the colleges which they had founded in both countries: an expectation which was fully justified by results in after years.

Father O'Daly, on going to Lisbon, found only two of our fathers living there together, although a brief of foundation had been obtained from Pope Paul V., as far back as 1615. In a short time, however, with the help of the archbishop of Lisbon and the Portuguese Dominican provincial, he got possession of a small house, and as several students were sent to him from Ireland, the General of the Order made it a college in 1634, giving Father O'Daly the position of rector.

A few years later, he influenced a rich Portuguese lady, Donna Irene de Brito, countess de Atalaya, to found a convent for forty Irish Dominican nuns. She established this convent at Belem, near Lisbon, in 1639, and richly endowed it. The following year, Portugal threw off the yoke of Spain, and Father O'Daly, whose entire hopes were now centred in Lisbon, threw in his lot with the new monarchy. Having been confessor for some years to Lucia, at this time queen of Portugal, and standing very high in the esteem of both king and queen, he was sent as ambassador to Louis XIV. of France, in 1655, and remained in Paris for more than a year. Long before this, he had been employed on affairs of state, during the secret negotiations between Charles I. of England, and Philip IV. of Spain, and also in 1650, between Charles II. of England, then in exile, and Pope Innocent X. The following extract from the Clarendon Papers (vol. II., p. 66) refers to the latter negotiations:—

“1650. June 24, Rome.

“Robert Meynell to Cottington and Hyde. Had the King gone to Ireland, no doubt the Pope would have contrived some way for his assistance, but upon his treating with the Scots, the Pope

presently made a stand. Daniel O'Daly, an Irish Dominican, has come to Rome with a commission from the Queen [of England] to treat with the Pope; he was formerly at Rome, where he did many good offices for the late King [Charles I.]; was with the present King at Jersey and came from him extremely satisfied," etc.

Just before Father O'Daly went to Paris on the embassy, he published his *History of the Geraldines and an Account of the Persecution in Ireland*. The book was written in Latin and published in Lisbon in 1655. What renders the latter portion of the book very valuable is that there is a record in it of nineteen martyrs of the Dominican Order, who had suffered death for the faith only a few years before. The account of their sufferings thus rests on contemporary evidence.

The crowning of all his labours was the founding of the college of Corpo Santo, in Lisbon, in 1659. The Cromwellian persecution having driven most of the Irish Dominicans to the Continent, the small college in Lisbon was unable to accommodate all who flocked to it, so, relying on the sympathy of the Catholic people of Lisbon and the royal family, Father O'Daly petitioned the queen (then queen-regent) successfully to found a new college on a much larger scale. The foundation stone was laid on May 4, 1659, and the building was completed in a short time. However, he soon had a difficulty to contend with in providing for the wants of the large community in the new college of Corpo Santo, and the still larger community of nuns in the convent of Belem. He applied to the queen again, but, as the royal treasury had been depleted by the war with Spain, he was persuaded, as an alternative, to accept the rich bishopric of Coimbra, that he might be able to apply the revenues of the see to the support of his brethren and the nuns. Though from motives of humility he had in previous years refused both this see, as also the see of Braga and the archiepiscopal see of Goa, he consented to accept Coimbra for the purpose of helping his brethren. However, he died before the time appointed for his consecration, on June 30, 1662, in the sixty-seventh year of his age, and was buried in the cloister of the college.

A marble slab over his last resting place bears the following inscription:—

Hic jacet
Venerabilis Pater Magister
Frater Dominicus de Rosario, Hibernus
Hujus et Conventus Monialium Boni Successus
Fundator.

*In variis Regum Legationibus felix
Episcopus Conimbricensis Electus,
Vir, Prudentia, Literis et Religione conspicuus.
Obiit 30 Junii, Anno Domini 1662,
Aetatis 67.*

54. LORRAGH ABBEY.

THIS abbey, which is situated in the barony of Lower Ormond, in the county Tipperary, and three miles from the Shannon where it empties itself into Lough Derg, was founded in 1269. In the *Chronicon Ord Præd.*, under that date we have the entry *Locus de Lothrie capitur*. According to the *Book of Friars Preachers of Athery*, followed by Ware, it was founded by Walter de Burgh, earl of Ulster, whose son, Richard, the Red Earl, is supposed to have founded Carlingford Abbey.

In 1301, a provincial chapter was held here.

1552. June 2. Lease to John Hogan, clerk, late prior of Larowe, in Ormond [barony of Lower Ormond], of the site of the priory of Canons of St. Augustine, in Ormond, etc., and the site of the monastery of friars of St. Dominick's Order in Larowe, and land called Freres Rathe, with its tithes in the said town. To hold for twenty-one years, *in full recompense of his pension* [as abbot of a dissolved monastery], at the rent of £8 during lessee's life, and £13 2s. 8d. after his death.—*Fiauts*, Edward VI.

In 1629, we find from the Provincial's records that there were two fathers there and one laybrother.

Dr. Burke (*Hib. Dom.*, p. 277), writing in 1756, says that the church and the greater portion of the conventual buildings were still erect. He adds that there were old people living in the locality who still remembered the provincial chapter of 1688, in the reign of James II., and testified that they saw about one hundred and fifty friars there in their white habits. Judging from the acts of that chapter, which are still extant, and other evidence, there were not probably half that number present. At this chapter, public theses of philosophy and theology were defended, the rarity of which in Ireland, at that or any other period, brought together a great multitude of people.

In 1756, there were two fathers living there, and in 1767, only one, who was parish priest.

The last of the fathers connected with this community, Father Michael V. Donoghoe, died between 1789 and 1793.

CONNUGHT.

55. ST. MARY'S OF THE HILL, GALWAY.

THE Dominicans came into possession of this abbey, which had formerly belonged to the Premonstratensian Canons of Turin, in 1488, by apostolic brief of Innocent VIII., dated the fourth of December of that year. It appears from the brief that the canons had deserted it and that it had been in the hands of the secular clergy for many years. It had fallen completely into ruin, being valued at the time at only a pound a year. The brief was obtained by three secular canons of the diocese, at the desire of the citizens of Galway.—See *Hib. Dom.*, p. 323.

The work of rebuilding the ruined chapel and abbey was commenced at once and James Lynch Fitz-Stephen, who was mayor in 1493 and whose name has gone down to posterity as the executioner of his own son, built the choir at his own expense:—"1493, Mr. James Lynch Fitz-Stephen built at his own cost and charges the quier of our blessed Lady's church in the West of Galway."—*Pedigree of Dom. Lynch, Irish Archeol. Soc. Misc.*, Vol. I. He also left six pounds in his will, made in 1508, "to the works of the chapel of the Blessed Mary of the Hill, in the west part of our town."

The fathers appear to have remained in undisturbed possession of the abbey during the reigns of Henry VIII. and Edward VI.

1570. March 9. Queen Elizabeth granted to the corporation of Galway part of the possessions of the abbey, then lately dissolved.

1578, Sept. 11. Lease to the mayor, burgesses and commonalty of Galway, of the Dominican, Franciscan and Augustinian monasteries.—*Fiants, Eliz.*

We find from the Provincial's records, that in 1629, there were four fathers in Galway, five professed clerics and some novices.

There is a sepulchral inscription in the cemetery, dated two years anterior to this: *Orent pro anima fratris Tho. Anton' Linc, Ord. Pred., defuncti anno 1627.*

Some time before the war of the Confederation, the fathers regained possession of the abbey church (the abbey itself appears to have been demolished before this), though they continued to reside in the centre of the town. In 1642, Lord Forbes, on landing here, erected a battery in the church against the town, but having failed, he defaced the church, and, in his brutal rage, dug up the graves and

72 ST. MARY'S OF THE HILL, GALWAY.

burned the coffins and bones of the dead. In 1648, the Nuncio interdicted their church on account of some public contentions about precedence between them and the Franciscans. In the following year, Thomas Lynch FitzMark left £250 to the fathers, to support two of his own kindred of the same Order, at their studies in Paris.—*Annals of Galway*. (MS. Trin. College Library, Dublin.)

1651. The citizens fearing that Cromwell's forces, about to besiege the town, would convert the church into a battery, as Lord Forbes had already done, made an agreement with the fathers of the community that the church should be razed to the ground and afterwards rebuilt at the expense of the town, when peaceable times would return. The original indenture is still preserved in the convent archives, and is given in full, in the appendix to O'Flaherty's *West Connaught*, p. 274. This indenture is of great historical interest, as it gives the exact dimensions of the church, taken before the demolition, the number of windows and other details.

Some of the fathers, braving the edicts, appeared to have stayed at home during the Cromwellian regime, and, soon after the Restoration of Charles II., there was a flourishing Dominican community in the town again. In 1674, the Ven. Oliver Plunket writes:—"They [the citizens of Galway] support no less than three convents, one of the Dominicans, another of the Augustinians and a third of the Franciscans. The Dominicans have the best and most ornamented church that is in the entire kingdom."—*Memoir etc.*, p. 148. From the Provincial's records of 1686, we learn that there were then in community twelve fathers, five novices and two laybrothers. Just before going into exile, in 1698, the fathers left the plate and other valuables of the convent in the hands of a Mr. Valentine Browne, who gave them the following receipt for them:—

"JESUS, MARIA.

"To all Christian people to whom these presents shall come, I, Vallentine Browne, of Gallwey, Merchant, sendeth greeteing. Know you that I the s^d Vallentine hath received into my custody and keeping, to be kept as safe as my owne orary of my owne goods or property, the severall goods following: videlicet, elleven casulas, one canopy, two red dalmaticas, two cappas whereof one white and the other redd, two smale frontales, ten ould silk scarfes, six bursas, five pallas, five vellums, sevrall smale coatts for ye Image of Jesus, two silke coatts for to make antependiums of sadd coloure, thirteenth towells, four albs, two pair of beads, two singing books,

four antependiums, five corporalls, one alter stone, one girdle, ten amicts, one smale chest wherein are the silver plate of the convent, videlicet, ten silver chalices, whereof four are gilted w^h Gould, one silver ciborium, one silver remonstrance, a silver crown for the Image of our blessed Lady, two smale silver ampullas, and one smale silver crowne, one smale box containeing bills and bonds and other papers belonging to the convent, a big brass ringeing bell belonging to the chaple and a brandiron, from and by the hands and delivery of Gregory ffrench FitzRedmond, by the consent, assent and approbation of the Society or Community of the Dominicans fryers of our blessed Lady's Chappell in the West of Gallwey, whereof the s^d. Fr. Gregory ffrench is prior att present. . . . as witness my hand this fifth day of Aprill, 1698. Memorandum it is the reall intent and meaning of the above nam'd Vallentine Browne, and so declares at the possession heerof, that he will keepe all the above goods for the use of the above Frs. pryors and community the best of his power skill and caring and deliver them also at any tyme demanded.

Vallentine Browne.

Present. { James Browne.
 { Augustin Browne.

"Endorsement—M. Vallentine Browne his note for all ye goods received from the convent of Gallwey of St. Dominick's order."

It is satisfactory to know that most of the plate came back to the community and is still in their possession.—See *General Exile of 1698*, by the present writer, *Irish Eccl. Record*, Jan., 1899.

The general exile of 1698 denuded Galway for a short period of all regulars, but they soon returned and two fathers were there, according to the Provincial's records, in 1702, viz., Gregory French and Nicholas Blake.

The act prohibiting regulars from returning after exile was rigorously enforced at this time. In the assizes, at Galway, on March 10, 1702, "Daniel MacDonnell was found guilty, the Lent assizes before, of coming into the kingdom, contrary to the late act of Parliament, the same being a Dominican fryer—under judgment to remain in gaol a twelvemonth and to be transported by order of the government."—*Returns: Religious: Popish*: Record Office, Dublin.

Father Geoffrey French was also captured and kept in prison, for two years; and during that period, the whole care of the nuns and the other duties of the ministry fell upon Father Blake alone—

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(See O'Heyne, p. 165.) He has left us the following pathetic verses describing his desolation, the manuscript of which is still preserved by the Galway community :—

"*Querimonia solitaria Monachi in absentia fratrum suorum incarceratorum.*

Solus ego vivo, solus mea tempora sumo ;
Solus ego timeo, solus ad astra gemo.
Passer ego solus sub tecto, solaque hirundo,
Et lugubris meditor, maesta columbæ sono ;
Turtur ego solus, gemebundo pectore deflens,
Dilecto orbatus complice, solus ego.
Angelus e superis Custos præcordia pulsat,
Ingeminans ; sortem suspice charæ clientæ.
Suspice promissi placidissima sidera cæli,
Infundent animo gaudia vera tua.
Hic ego, si patiar rerum dispendia, dices,
In cælis amplum gloriæ foenus erit.
Sit tibi vita Chaos ; urget fortuna procellas,
Quas modo, si vincas, sidera portus erunt.

Cecinit Fr. Nicholas Blake."

We subjoin the following translation :—

Lament of a Friar left alone by the imprisonment of his Brethren.

Alone I live, alone my days I spend ;
The heavens receive my lone and fearsome sighs.
"The lonely sparrow on the roof" am I.
Like to the lonesome dove, of mate deprived,
Sadly my plaint I make with heaving breast.
O guardian angel, look upon thy charge,
And, midst the heavenly chants, my sighs regard.
Take heart, my soul, and gaze upon the stars
Whose placid light new hope should bring to thee.
Here, if I bear with adverse fortune, can I doubt
That heavenly joys will be my sure reward ?
Let trouble bring new life to me ; these storms
Are but the prelude to the gates of bliss.

Fr. Nicholas Blake.

It is a notable proof of the steady zeal and stability of the small community in those times of disturbance and persecution, that the daily accounts of receipts and expenses, beginning in 1725, were regularly kept during the whole century. These account books

supply us with many interesting details of the lives of the fathers in those times. For instance, they throw a curious and amusing side-light on the execution in Galway of the order made by the Lords' Committee in 1730, that an account should be returned of "all the mass-houses in the town, which of them had been built since 1st Geo. I., and what number of priests officiated in each; and also an account of all private mass-houses and popish chapels and all commonly reputed nunneries and friaries, what number of friars and nuns were in each, and what popish schools were within the town." The mayor, Walter Taylor, accordingly issued his warrant to the sheriffs, requiring them to "apprehend and commit all popish archbishops, bishops, jesuits, friars and all other popish ecclesiastical persons, whom they should find within the town and county thereof; and likewise to suppress all monasteries, friaries, nunneries and other popish fraternities and societies." The search was made and a long report sent to Dublin, the portion touching the Dominican friary being as follows:—"They also searched the friary in the west suburbs, called the Dominican friary, wherein is a large chapel, with a gallery, some forms, and an altar-piece, defaced; in which said reputed friary, there are ten chambers and eight beds, wherein, they believe, the friars belonging to the said friary usually lay, but could find none of them. That it is a very old friary, but some repairs lately made in it."

This report to all appearance shows that the order was thoroughly carried out, and indeed, Walter Taylor, the mayor, was voted special thanks in the House, for his zeal in searching out popery; but the following item, taken from the account books of the convent, puts a somewhat different complexion on the search and shows that the sheriffs and friars were on very good terms:—

"For claret to treat y^e Sherifs in their search, y^e 11th—2s. 2d."

In 1756, there were nine fathers in community. In 1792, the present convent was built, and, in 1800, the old thatched chapel was replaced by a better building on the same site.

During the early part of the last century, the most eminent member of the community was Father Edmund French. Originally, with his brother Charles, a convert to the Catholic religion, they both entered the Dominican Order. Elected warden of Galway in 1812, he made his tenure of office memorable by introducing the Presentation Nuns to the town and also by building the parish church which now serves Galway as a cathedral. He was made bishop of

Kilmacduagh and Kilfenora in 1824, and was allowed to retain the wardenship of Galway, of which he was the last representative. He died in 1852. For an interesting sketch of his life, see Fahy: *Hist. and Antiq. of Kilmacduagh*, p. 384 et seq.

During the Famine period, in 1847, Father Rush erected what he called the "Claddagh National Piscatory School," capable of accommodating 600 children. The primary idea was to teach the children of the Claddagh, the little fishing village that adjoins the convent, industries connected with their future calling, such as spinning and net-making, and, towards this object, generous donations were made for some years by the Irish Peasantry Society, London. But the time was not yet ripe in Ireland for a school of the kind and before long the industrial teaching was given up and it became an ordinary National School, with the prior of the convent as manager.

In 1892, the prior of the time being handed over the school to the management to the secular clergy.

A beautiful new church, built of Galway granite, was opened on Oct 25, 1891.

56. FATHER OLIVER BURKE.

THE courage shown by Father Burke in standing up in opposition to his two brothers, both of them bishops, and taking the part of Rinuccini, the papal nuncio, in worthy of admiration. But he was only following the example of his Dominican brethren, all of whom stood by the nuncio, except one, Father Dominic Burke of Athenry.—See *O'Heyne*, p. 173.

It is evident from the honour and kindness shown him later on by the earl of Clanrickard, that the latter esteemed him all the more for following the dictates of his conscience, though, in defending the nuncio, Father Burke had to put himself in opposition to the earl himself.

57. FATHER JOHN O'CONNOR.

FATHER O'CONNOR was confessor for many years to a Spanish duchess, Eleanor de Cajetani Pimentelli, and accompanied her from Spain to Rome. He not only obtained from the General of the Order the convents of San Sisto and San Clemente for the Irish province, but was the means of having them richly endowed, getting for this purpose a legacy of 6,000 Roman crowns from his illustrious penitent as well as a further grant of 4,000 from her brother.

Dominic Pimentelli, archbishop of Seville and a member of the Order. He died in the house of the duchess, at Rome, in December, 1678, and was buried in San Sisto.

58. FATHER GREGORY FRENCH.

FATHER Gregory French, who, as O'Heyne says, was thrown into prison on his return, is marked in the Provincial's records as living in Galway in 1702. He is probably the "one James French, a regular Popish clergyman," who, according to the mayor of Galway's letter to the Secretary of State, in 1714, "had lain in gaol a long time, committed for high treason for returning from beyond seas after being transported, but could not be tried for want of a Protestant jury of freeholders." Though at the time when O'Heyne published his book, Father French was living with his brother, having given security, we are not to suppose he would be free from all disturbance in the future, for, in 1711, the Secretary of State ordered the mayor "to cause all the popish priests in Galway to be secured," and, in a subsequent despatch, expressed his hope that he would continue his "endeavours to banish the priests, those enemies to our constitution, out of the town, and cause those you have apprehended to be prosecuted at law with the utmost rigour."—Hardiman: *Hist. of Galway*, p. 169.

Father French was probably banished on the former occasion and returned home again, for which offence he would be committed to prison on the charge of high treason.

59. DOMINICAN NUNS OF GALWAY.

ABOUT the year 1644, some of the pious ladies of Galway, moved by a desire for a higher life, took the habit of St. Dominic and began to live in community, under the direction of a Father Gregory French.

A small convent was provided for them by the generosity of the citizens, and three years later the Nuncio confirmed the new foundation, by letters dated Sept. 10, 1647, and appointed Father French as their rightful superior. After the Cromwellian occupation of the town, in 1652, they were all exiled to Spain, Father Gregory O'Farrell, ex-provincial, acting as their guide.

In Spain, various members of the community were hospitably received in the convents of Toledo, Valladolid, Bilbao and other places, where they all finally died, with the exception of two, who

returned to Ireland in 1686 and made a second foundation in Galway. The details of the dispersion in 1698 are given in such detail by O'Heyne that it is unnecessary to do any more than refer to it here. It appears evident from his account, that when he wrote, they were still living together after their dispersion, in a house in the town. Not long afterwards they were dispersed again, and had to live among their friends, probably in 1708, when the mayor, pursuant to orders from the government, turned all the Catholic inhabitants out of the town and put in jail all the priests he could lay hands on.— See Hardiman: *Hist. of Galway*, p. 168. In 1715, this cruel act was perpetrated a second time, and the house where the nuns had been formerly living was turned into barracks. Father Hugh O'Callaghan, the Provincial, implored Dr. Byrne, the archbishop of Dublin, to admit some of the dispersed nuns into his diocese, and on the archbishop consenting, eight of them came to Dublin in March, 1717. In September of the same year, they took a house in Channel Row (now North Great Brunswick street), where they settled down permanently and opened a school. This humble house was the parent of the flourishing educational establishments of Sion Hill, Blackrock; Eccles Street School; St. Mary's University College; and the well-known boarding-schools at Cabra, Kingstown and Wicklow.

One of these Galway nuns, Catherine Plunket, with permission of her superiors, went to Brussels, where she remained in a convent for some years and whence she returned and founded the Siena convent in Drogheda, in 1722.

As to those who remained in Galway, it appears from the Lords' Committee Returns in 1731, that they had been living in a house in community for some years previous to this. The report says that "they had searched the same, and saw some young gentlewomen and girls, who alleged they lodged and boarded in the house; that they found therein twenty-seven beds in eleven chambers, in some of which the said young women and girls lay, and the said reputed nuns in the rest, before they dispersed." We also learn from the Returns that "in the town of Galway, there are three nunneries (which the papists generally call boarding-schools), where the nuns are very numerous." It is worthy of note that, during all the vicissitudes of the penal times, the Galway community never abandoned the canonical recitation of the Divine Office, nor even sought for a dispensation from this obligation.

There were up to forty nuns sometimes in community about this period. Dr. Burke, in 1756, found thirty-one, but the Provincial records of 1767 give only eighteen.

In 1845, the nuns removed to the present convent on Taylor's Hill, where they opened a larger boarding-school. Another large school was built in 1901, furnished with all modern educational requisites.

60. ATHENRY ABBEY.

FROM an old manuscript, preserved in the British Museum, entitled *Regestum Monasterii Fratrum Prædicatorum de Athenry*—(Sloane MSS., 4784, p. 43, no. 4.), we are able to gather more detailed and interesting information than is available for almost any other abbey in Ireland. It contains particulars of the founder, benefactors and donations as well as obits of the friars and great men, and incidentally throws light on the life led in the abbey in those times. It consists of twenty-three closely written folio pages, and was probably compiled in 1619, by the fathers in Athenry for Sir James Ware, from old documents, annals and obit lists belonging to the abbey, which at the time were still in their possession.

We attribute the compilation of this account to 1619 from the fact that Dr. Burke discovered a similar compilation made in the same year by three of the fathers there—(See *Hib. Dom.* p. 228), and also because the information regarding St. Saviour's, Limerick, was written about the same time.

The following account of the abbey, up to the time of the suppression, is taken entirely from this manuscript, with the exception of the papal briefs.

The Berminghams, barons of Athenry, were the great benefactors of the abbey in the early times, and Meyler de Bermingham, second baron of Athenry, founded the abbey in 1241, under the invocation of SS. Peter and Paul, buying the site from Robert Braynach [Walsh] for 160 marks, and giving another 160 marks towards the building, besides gifts of wine, English cloth, and horses for drawing the stones. He also induced his knights and soldiers to contribute to the work, each according to his ability. The work must have progressed very quickly, as a provincial chapter was held in the abbey in 1242, only a year after the foundation.

Phelim O'Connor, King of Connaught and founder of our abbey at Roscommon, built the refectory; the dormitory was erected by

Eugene O'Heyne, the chapter-house by Cornelius O'Kelly, the cloister by Walter Husgard, the infirmary by Arthur Mac Gallyly and the great guest-house by Bernard O'Trarasay [?] and his wife. Rodolph Hallatune gave the altar in the chapel of the Blessed Virgin. Florence Mac Flynn, archbishop of Tuam, who died in 1256, was a great benefactor to the friars. He built a "house o scholars" for them (probably a theological school) and left behind him wise rules for the management of it. They had a friend too in Thomas O'Kelly, bishop of Clonfert, who was buried in the abbey in 1263. Besides other benefactions he built the vault near the north side of the high altar.

The abbey soon became a favourite place of burial for the principal families in the country round about. Meyler de Bermingham, the founder, who died in 1252 near Cashel, was buried here. Such was the attachment of that family to the abbey, that when one of them, Thomas, had died and was buried in Trim, his remains were afterwards exhumed and carried to Athenry. Such too were the feelings of the burgesses of Athenry. A certain David Wedir, of Athenry, one of the benefactors of the abbey, had died in Bristol and was buried in the Dominican abbey there. His widow, however, commissioned the lector of Athenry Abbey, Friar Norse, to bring his remains back to Athenry, where she had obsequies celebrated for him for a whole fortnight, attended by Dominicans from Roscommon, Sligo, Strade, Dublin, Lorragh and Portumna, as well as Augustinians and Carmelites. It became also the burial place of the Burkes of Clanricard, and has remained so to the present day.

The Berminghams gave tithes of their possessions for the support of the friars, and this practice was followed by others. Grants of land were made here and there, all of which are carefully recorded.

The benefactors had other means too of showing kindness and giving help. One gave 40 marks for food in a time of scarcity; some used to entertain two or more friars at their table regularly; others entertained two or more every day during Lent. One Sylina Lynch used to send a barrel of fish and a pipe of wine every Lent and Advent and kept up the custom for more than twenty years. One Nicholas Godsun, a burgess of Athenry, besides giving them tithes, used to keep the twenty-four friars of the abbey in cloaks made of English cloth, while his wife used to keep them in habits of the same material, and this they continued doing for more than twenty-two years. They also had four friars at dinner during Lent and two for the rest of the year.

Gifts of chalices, brass candlesticks, candles for the midnight office of matins, a crucifix, a statue of St. Dominic, and a silk cappa for the cantor, worth sixteen marks, are also recorded for this period. Mac a Wallayd [? Mac Walter] de Bermingham built the chapel of the Blessed Virgin up to the sills of the windows, about the end of the thirteenth century. It was finished by William Wallace, who left 140 marks and a pipe of wine for keeping the windows in repair. The latter also made the campanile as far as the roof of the church. After his death, in the beginning of the first pestilence, in 1344, his widow remained till her death in the infirmary and got the eastern portion of it tiled. This fact, as recorded, would lead us to infer that the infirmary was for externs, and not exclusively for the friars.

Thomas Bovanter, who gave twenty pounds sterling *ad opera monasterii*, besides a missal and chalice and other gifts, was buried under the altar of St. Peter Martyr, O.P., in 1413. William Canus de Burgh, who gave 100 marks towards building the facade of the church and also lengthened the choir by twenty feet, was buried under the pulpit from which the gospel used to be read. Other benefactions are recorded in the old manuscript which would take too long to record.

1266. Thomas, bishop of Lismore, acknowledges to have received from Friar H., of the Friars Preachers of Athenry, 30 marks collected for the Crusade by himself and his brethren in their district, from the time they received the Commission till July 29, 1266. *Theiner*, p. 109. This is one of fourteen documents relative to the Crusade money, which the prior and community of the Dominicans of Dublin had in their safe keeping, and which they transcribed and sent on Jan. 23, 1275, to John, bishop of Clonfert, nuncio of the Apostolic See in Ireland.—*Idem*, pp. 107-9.

That the prosperity of the friars excited envy is not to be wondered at. This came to a head in 1297, when the friars felt called on to defend themselves and did so successfully. The following summary of their case will be of interest:—

1297. The archbishop of Tuam and his archdeacon were summoned at the suit of the friars of Athenry, for libellous and injurious treatment. The archdeacon, it appears, in Athenry, Galway, Clare and other places, had made a public prohibition against giving food or other alms to the friars, or even selling anything to them or receiving them into their houses, and had also forbidden the people to attend their church under grave penalties. The archbishop

pleaded, on his part, that he had never acted with hostility against the friars, but had always defended their interests, and promised to make the archdeacon revoke his words in presence of the chapter. 28 Edw. I, b, 274, p. 24.—*King MSS.*

The following pontifical briefs show how the abbey was held in esteem by the Popes:—

1400. Boniface IX. granted an indulgence to all the faithful, obtainable on several festival days throughout the year, who should pay a pious visit to the church and give some alms towards the preservation of the fabric.—*Hib. Dom.* p. 230.

1423. Martin V. granted an indulgence of a similar kind, owing to the church and abbey having lately been consumed by an accidental fire.—*Idem*, p. 231.

1427. The same pontiff granted the friars of Athenry facilities to found two other houses of the order, as, according to their petition, there was a want in Ireland at the time of preachers who could instruct the people in the Word of God.—*Idem*.

1445. Eugenius IV. renewed the indulgence granted by his predecessor, Martin V., on the occasion of the accidental fire which had destroyed church and abbey. In this brief it is mentioned that the friars of Athenry were generally about thirty in number.

A determined and successful effort was made in the fifteenth century to rebuild the abbey and church after the fire. A long account of benefactions for the purpose is recorded in the old manuscript, from which we cull the following:—

William Butler and Agnes Bovanter, his wife, gave twenty marks, besides buying a beautiful picture in Flanders for the church, for forty marks. Nicholas O'Kearney gave twenty marks and a good silk chasuble. The widow of David Wedir glazed the large window behind the high altar and all the windows in the choir, the work costing her more than a hundred marks. She also built a stone bridge over a stream leading to the town. John Reed furnished a crucifix, a statue of the Blessed Virgin, and one of St. John the Evangelist, at a cost of thirty marks, besides providing a tabernacle for the altar. Walter Lynch, of Galway, who used to entertain the friars whenever they went thither, gave two gold chalices with silver-gilt patens. He also gave a stone altar and made several new windows in the wall near it. Johanna Kelly gave a gilt ciborium and a new gradual.

Father Maurice y mochan Morral, the first Provincial of the Irish Province, erected in 1484, built a small chapel in honour of St. Catherine of Siena.

Gifts of land are also recorded, as well as a donation of sixty cows from Richard Burke. Vestments, chalices, books, candlesticks and candles are among the minor benefactions, Thomas Bermingham, baron of Athenry, and Anabella, his wife, gave three silver marks towards the building of the church-organ and repaired the rooms of the English bachelors of theology. They also, at the provincial chapter of 1482, held in the abbey, entertained twice on the same day the 280 friars who were present and their servants, and did the same good work at the chapter of 1491, also held in the abbey, besides giving the priors, on the latter occasion, twenty pence each. Richard Burke, at the provincial chapter of 1524, entertained thrice the 360 friars who were present at it, as well as their servants.

At the time of the Suppression of the monasteries in Ireland, the friars of Athenry petitioned not to be suppressed and their petition was granted:—

1541. (218) "Anthony Sentleger.

"Memorandum that the 7th daie of July, in the XXXIII year of the most prosperous reyne of our moost dread and sovereigne lord, King henry the eight, by ye grace of God, King of England, Ireland and Ffrance, defendor of the faith, and in earth, supreme hed under God moost worthie, of the church of England and Ireland. In consideration that the monasterie or house of ffriars of Athenrie is situated amongst the Irishry and that by the dissolution thereof, our saide sovereign lord shoulde have lyttle or no profit, and being not surveyed by any of the king's commissioners, by reason the same so standeth amongst dissobeysence. And for that also that Adam Cppynger, now custos of the same, intendeth to be respondent for the keeping of divine service and mayntenance of good hospitalitie there, it is condiscended and agreed by the Lorde Deputie and others of the kyng's mooste honorable consaill, whose names be thereto subscribed, that the saide house of ffriars shall stand without dissolucion. And that the said Adam Copynger and his combrethren, changing their habit and wedes of a ffriar into a secular habit, shall have and continue the name of custos of that place or house, until suche tyme as our saide sovraine lorde the kyng's majesty shall determine the contrary, if his highness' pleasure so shall be etc.—Record Office, Dublin.

This is a plain avowal of Henry's sordid motives!

Even after this, benefactions were made, and in 1555 Thomas Mac Shane Mac Richard Burke gave the friars a semi-quarter of arable land in Cahirnamone.

1574. April 25. Lease under the commissioners to Thomas Lewes of the site of the monastery of St. Dominic, or house of Friars Preachers of Athenry in Connaught, etc.—*Fiants*, Eliz.

1574. July 8. Grant to the provost and burgesses of Athenry, co. Galway, of the site of the monastery of St. Dominic, or house of Friars Preachers of Athenry, a water-mill, twelve cottages and land in Athenry, land in Ballydane and Glue, and the chapel of Tollabane, in Connaught.—*Fiants*, Eliz.

A short historical account of the fortunes of the Athenry community, during the seventeenth century, was written in 1736, by Father Edmund Burke, an alumnus of that house, where he made his solemn profession in 1683. As for several of his statements he quotes Dr. Dominic Burke, O.P., bishop of Elphin, who received the Dominican habit in the same house, in 1641, its authenticity is beyond doubt, with the single exception, we think, of the statement that there were only four Dominicans surviving in Ireland at the end of Elizabeth's reign. It appears from this account, that Father Ross Mageoghegan, the Provincial, and some other fathers petitioned Ulick Burke, earl of Clanrickard, for some place to dwell in near their old abbey of Athenry. He gave them a wood in an unfrequented place between two lakes, called *Coilascail* (or *Brosk*), where they erected a small convent and began to receive novices. After being established there for some years, they began courses of the classics and of philosophy and theology, and were able to introduce Regular Observance.

Driven from their retreat by the Cromwellians, they returned at the Restoration and approached the successor of the earl of Clanrickard about their convent. He generously gave them as a free gift the wood and adjoining land, on the sole condition that they should offer three masses annually for himself and family. The fathers, thereupon, settled down, and began as formerly to receive novices. In 1678, they opened their school on a much larger scale, and it became so famous in a short time that students flocked to it from every part of the kingdom. Several of these afterwards became bishops and other ecclesiastical dignitaries, and others made a mark in the professions of the law and of medicine. The students were

scattered here and there in the wood and adjoining country, living in small batches, each batch under the direction of a tutor, in little wooden huts constructed by themselves, their food and clothing being sent to them by their friends. In the morning they all came together in an open space in the wood for lessons and dispersed again to their huts when the work of the day was over. The school was begun and ended with prayer, the Rosary of the Blessed Virgin being always recited before the students dispersed in the evening.

This school was broken up for a few years, during the persecution consequent on the "Popish Plot," but was resumed in 1683, the year in which the author of this account received the habit of the Order in this very place. He tells us that there were at least one hundred of his name, Burke, in the school at the same time. The school had to be closed in 1691, owing to the Jacobite war in Ireland, and the confiscation of the Clanrickard property was followed by the eviction of the fathers from their place of refuge. Father Burke's manuscript is preserved in the archives of St. Clement's, Rome.

From the provincial records and other evidence, it is probable that the Dominican Order was always represented in Athenry in unbroken succession from olden times. In 1619, there was at least one very old father attached to it, who may have been received into the Order before the dissolution of the monastery in Elizabeth's time. It is curious, however, that it is not mentioned three years later in the Provincial's report. In 1629, there were five fathers here, two of them very old, as well as two young clerics and a laybrother. In 1644, it was ordered by the provincial chapter that it should be made into a general house of studies, but this project fell through owing to the Cromwellian war. In 1669, a provincial chapter was held here.

In 1685, the old abbey was again recovered, but the fathers did not hold it long, as they all shared the general exile in 1698, and it was never afterwards in their possession. In Molyneux's *Journey through Connaught*, he speaks of Sir T. Montgomery having part of his house made out of a wing of the old abbey. Archdall (p. 276) says:—"The ruins which remain of this priory prove it to have been a sumptuous building. Part of it was taken down, to erect in its room the present barracks, and the cloisters probably stood where the barrack-yard is now. The whole was well built of a blue-coloured stone; the tower, for half its height, is larger below than

above. There were here numbers of mausoleums, but the soldiers have erased them all, and with their fragments the church is nearly covered."

In the old Rosary Confraternity Book of Esker, there is written a contemporary account of the events affecting the fathers of the Athenry community, from 1697 till 1712. It appears that two of the fathers, on account of their advanced years, were exempted from the general exile of 1698, but they soon succumbed, and, after their death, Father Anthony Mac Hugo, who had remained concealed all along with a laybrother, was the only representative of the community till three fathers returned from Spain, in 1707. After a short time some other fathers returned from Louvain, the community was formed again, and the friars, after trying here and there in vain for a place to settle in permanently, were able to rent a solitary spot in Esker, between two lakes, from Mr. Denis Daly, of Carrumakelly, where they built a small cabin. Some novices were received here, but in 1715, an accidental fire having destroyed their poor dwelling, they moved to Esker *na pay* (of the cows), three miles from the old abbey of Athenry, where they built a better house. Their poverty at this period may be gauged from the fact that in 1723 they were obliged to sell seven of their old silver chalices. In 1753, their house, having been badly built from the first, tumbled down, but was soon replaced by another. A large community lived there during the greater part of the eighteenth century. In 1723, it numbered nine fathers, and in 1767, the number had risen to twelve.

In the Lords' Committee Returns of 1731, it is stated that there is "another [friary] belonging to Athenry, whose number is reputed to be about twenty. But they have lately removed their habitation to a Wood about two miles from the town, where they now have their house."

In 1826, poor schools were built by Father Peter Smyth, afterwards Provincial, for three hundred children, and in 1847, he opened a college for the sons of the gentry. The college flourished for only a short time, as the gentry in the West of Ireland became impoverished by the great famine.

In 1850, there were six fathers attached to the community, and in 1859 Regular Observance was introduced and the house was made a noviciate.

In 1895, the place not being then considered suitable to the needs of the Order in Ireland, was given over—church, convent, college and schools—to the bishop of the diocese, and from him it passed to the Redemptorists in 1901.

The Dominican Order, to the great regret of the people, thus severed its connection with Athenry, after having been represented there without a break for 654 years.

The chapel of St. Mary of **KILCORBAN**, which O'Heyne (p. 171) places among the possessions of Athenry abbey, was given, according to the brief of Eugenius IV., in 1444, to the brethren and sisters of the Third Order of St. Dominic, living in the locality at the time, by Thomas de Burgo, bishop of Clonfert with consent of his chapter, at the request of John Fitz Rery [Rury] and the friars of the same Order. Ware: *Antiquities*. The apostolic brief confirmed this donation. The place lies four miles west of Portumna, on the road to Loughrea. Of the chapel itself very little remains, but the lady-chapel which runs out from the side wall is very well preserved and is the place of sepulture of the Nugent family, who live at Pallas, two miles off.

There are three wooden statues, belonging in former years to this chapel, which are still held in great veneration by the people. They are the statue of Our Blessed Lady, referred to by O'Heyne (p. 259), a statue of St. Peter, and another of St. Paul, all about two feet in height. In O'Heyne's time, the statue of the Blessed Virgin, and perhaps the others were in the keeping of the Burkes of Pallas. Within recent years, they are preserved under lock and key in the sacristy of the parish church and are exposed for veneration only on the feast of St. Laurence, the patron saint of the parish. The people have always shown the greatest devotion to these statues. It is not improbable that they belonged in ancient times to the abbey of Athenry, at least, the statues of SS. Peter and Paul, the patron saints of that abbey.

61. FATHER VINCENT GERALD DILLON.

O'HEYNE's notice, which is taken almost verbally from the Acts of the general chapter of 1656, may be supplemented from Daniel O'Daly, who knew him and wrote the account of him a few years after Father Dillon's death:—

"Father Vincent, otherwise Gerald, Dillon, at one time vicar of the Irish Dominican College at Lisbon, of noble birth and distinguished for learning and piety, being stationed at London during the Parliamentary war, attached himself as confessor to the Catholic

noblemen in the royal army. He was captured at the battle of York and thrown into prison, where he died of hunger and bad treatment,"—*Hist. of Geraldines*, etc., p. 359.

His capture took place at the battle of Marston Moor, July 2, 1644, where Prince Rubert was defeated by Cromwell, and he died in York prison in 1651.

62. FATHER STEPHEN PETIT.

O'DALY's account (p. 360) is as follows:—

"Father Stephen Petit, subprior of the convent of Mullingar, while hearing the confession of a soldier about to take part in the battle of Ballynacurra, was recognised as a confessor of Christ by his habit, from a fort close by defended by the Protestants, who shot at him with fatal results. Having received the last sacraments, he died the next day."

63. FATHER JOHN O'QUILLAN.

O'HEYNE is in error in making Father O'Quillan a member of the Athenry community, as he is evidently the same as Father John Collins, of Limerick. The omission of the latter name from the Acts of the general chapter of 1656 could not be otherwise explained. The following account of John Collins or John O'Quillan, is taken from O'Daly (p. 360):—

"Father John Collins, a member of the Limerick community, was a doer of great things, beyond the expectation of man, owing to his strong faith and vigour of mind, though he was of small stature and unprepossessing appearance. His presence alone sufficed on one occasion to lead the Catholic army against the enemy's forces. During the siege of Bunratty Castle by the Catholics, on a certain day, when an assault was being prepared, this Father, clothed in his habit, with the crucifix in his hand, went in front of the troops who were about to attack the castle, in sight of the nuncio, several bishops and the whole army. He exasperated the defenders and urged the soldiers to the assault. Those soldiers fighting for faith and liberty were ashamed to hesitate when they saw the puny figure in front of them, armed only with a crucifix. Made the mark of a thousand bullets, he did not look back, until, unhurt himself, he had brought the advancing troops to the castle, when the enemy immediately showed signs of yielding.

"During the siege of Limerick, he took on himself to spy out the resources of the enemy, which he did in a most wonderful manner, and left nothing untried by way of advice and information to help the besieged.

"This devoted service, however, cost him his life, for the heretics were so furious against him, that he was excepted from quarter and a price put on his head. He was captured at last and identified by means of portraits of him which were carried by his pursuers. He crowned his long and continuous struggle with heresy by a glorious death."

Bruodin, who knew him intimately, gives edifying details of his private life. Every week he fasted thrice and took three severe disciplines, and passed many hours of the day and night in mental and vocal prayer. It was in the county Clare, whither he had been sent on missionary work by his superiors, that Bruodin met him, and the latter tells us that in his boyhood he had often listened to his fervent exhortations.

64. FATHER COLMAN O'SHAUGHNESSY.

FATHER Colman O'Shaughnessy, who was studying at Louvain when O'Heyne published his book, was then thirty-one years of age. He had been compelled to fly from Ireland on the defeat of James II., and had then embraced a military life on the Continent; but, soon after, laying aside the sword, he took the Dominican habit at Louvain. He afterwards, as a member of the Athenry community, did missionary work for several years in Connaught with remarkable results. In 1726, he was made Provincial and held the office for the usual period of four years. In 1736, he was appointed bishop of Ossory by brief of Clement XII., and was consecrated in the chapel of the Dominican nuns in Dublin, by the archbishop, Dr. Linegar. During the persecution of 1744, the grand jury of Kilkenny made a presentment, praying the Government to take steps "for the arrest of Colman O'Shaughnessy, titular bishop of Ossory," assigning as a reason that he had been domestic chaplain of the Pretender and had been appointed to the see solely by his influence. Owing to petty annoyances to which he was subjected by the local authorities, the bishop was often obliged to seek an asylum among his friends in Connaught, and, while staying in his diocese, had often to lie concealed at Gowran and other places.

On the death of his cousin, in 1744, Dr. O'Shaughnessy became

the representative of the family and began the following year a long and fruitless lawsuit for the recovery of the family estates, valued at £2,500 a year. Sir Thomas Prendergast had been put into possession of these estates, when Roger O'Shaughnessy was unjustly attainted after death. The bishop's claim was defeated, owing principally to the loss of his family records, which were stolen by robbers hired for this purpose by his adversary.

The bishop died at Gowran on Sept. 7, 1748, and was buried in the cemetery of St. John's, Kilkenny. Dr. Burke, O.P., his successor in the see, prepared an inscription for his tomb, but no stone appears ever to have been placed over his remains.

For an interesting biographical sketch of the bishop, see *Transactions of Ossory Archæol. Soc.*, Vol. II., p. 491 et seq.

65. PORTUMNA ABBEY.

FOUNDED, under the title of St. Mary and SS. Peter and Paul, shortly before 1426 by the O'Maddens, dynasts of that part of the country.

From a brief of Martin V., addressed to the official of Clonfert diocese and dated Oct. 8, 1426, we learn that the Cistercian monks of Dunbrody, county of Wexford, had previously possessed a chapel here, dedicated to SS. Peter and Paul, and that this chapel, having afterwards been forsaken by them and fallen into possession of the lords of the soil, the latter had given it to the Dominicans, with the permission of the bishop of Clonfert, no opposition being made to the transfer on the part of the monks. It also appears that the Dominicans, with previous permission from the Holy See, had begun to erect a church and abbey on the site. On the twenty-third of the following November, Martin V. gave an indulgence to all the faithful who would assist in bringing the buildings to completion.

We have not been able to discover any other records relating to this abbey.

In the beginning of the eighteenth century, the members of the Portumna community, not daring to settle in the town, took up their residence in the townland of Boula, a boggy tract of land near the Shannon, where they hoped to be free from observation. However, their retreat was discovered and mentioned in a report sent in March, 1715, by the grand jury of the county Galway to the lords justices.—See Hardiman's *Galway*, p. 255.

In 1756, there were two fathers living here and four in 1767, of whom one was parish priest. A new chapel was built early in the last century by Father Taaffe.

The old system of questing, which was as potent a factor in keeping up the faith in Ireland as any other, was preserved longer in Boula than in any other of our convents. For several months during the year, the fathers used to go about the diocese, from parish to parish, preaching and hearing confessions and questing for their support. Their coming was always announced beforehand by the parish priest with whom the fathers generally put up. The father preached at the Mass on the Sunday and afterwards made a collection. He generally stayed a few days hearing confessions and then made his way to the next parish, after giving due notice.

As the modern system of parochial missions or retreats had entirely superseded the more ancient system just described, and as the population of that part of the country had been depleted by emigration, it was deemed advisable by the Order to abandon the friary, which consequently was handed over to the bishop in 1890.

66. TOMBEOLA ABBEY.

SITUATED about ten miles to the east of Clifden, in the county Galway, in the barony of Ballynahinch. It was probably founded in 1427, when the fathers of Athenry abbey obtained the privilege from Martin V. of making two other foundations. This may account for the absence of a special brief of foundation in the *Bullarium*.

It appears from O'Heyne and also from the fact that there is no notice taken of it in the seventeenth century, to have been abandoned after the suppression. However O'Heyne's advice that three or four religious should live there was acted upon not many years afterwards, for in the Lords' Committee Returns of 1731, there is a notice of "another [friary] at Tombola, in the parish of Moyrus, lately erected. Their number at present small but in an increasing way."

There were three fathers there in 1767.

67. BORRISHOOLE ABBEY.

THIS abbey is situated on the north-east shore of Clew Bay, about two miles from Newport, in the county Mayo. It was founded, under the invocation of the Blessed Virgin, by Richard Bourke,

Lord Mac William Oughter, and head of the Bourkes of Turlough. The founder gave the site in 1469 and embraced the religious state himself the same year. Shortly afterwards, the Dominicans took possession with the permission of the archbishop of Tuam, erected a temporary habitation and began cultivating the land. However, the foundation was irregular, as it was made without the sanction of the Holy See. Consequently a brief of foundation was obtained from Innocent VIII., dated February 19, 1496, which is given in full in the *Hibernia Dominicana* (p. 318) and from which we have drawn the above particulars. By this brief, the fathers obtained the usual permission to erect a church with a steeple and bell, and a convent with refectory, dormitory and all other necessary offices. The archbishop of Tuam, by the same brief, was empowered to grant them all absolution from the excommunication which they had unwittingly incurred by founding a convent without the approbation of the Holy See.

The abbey appears to have escaped formal dissolution in the sixteenth century, owing to its remote position, but in the time of James I., it was granted to John King, of Dublin. Its neighbourhood was one of the scenes of the savage warfare carried on in 1580 by Sir Nicholas Maltby, during the Desmond war. It was probably at the time of his visit here that Sister Honor Burke, who lived for nearly a century with some other nuns, in a house which they had built near the old abbey, hid herself in the vaults of the church and had to remain there a week without food or drink. In 1653, on the occasion of the abbey being attacked and taken (See note 74), she with another sister fled to an island in the bay, to which the name of *Island of Saints* was given, whither they were followed by the English soldiers, stripped of their clothes and flung into a boat with such violence that three of Honor Burke's ribs were broken. She was afterwards carried by her maid to the abbey and placed in front of the altar of the Blessed Virgin. The maid then went to look for the other sister, who was hiding in a wood, and found her dead. On returning to the church she was surprised to find Honor Burke also dead in a kneeling posture before the altar, with her head perfectly erect. This was indeed the triumph of a martyr!

In the abbey is a tomb with the following inscription:—

“Orate pro anima Davidis Oge Kelly qui me fieri fecit sibi et heredibus suis Anno Domini 1623 et ejus uxori Anabla Barret.”

In the Lords' Committee Returns of 1731, the following notice is

taken of this community:—"Another [friary], in the parish of Burrishowle, whose number is said to be twenty, of whom five keep abroad in foreign parts and fifteen commonly disperse themselves about the country."

In 1756, there were five fathers here but only one in 1767. The last of the fathers connected with Borrishoole, Father Francis Burke, died between 1781 and 1785.

A great "pattern" used to be held here on St Dominic's Day.

68. RATHFRAN ABBEY.

SITUATED in Templemurray parish, barony of Tirawley, near the sea and about four miles north of Killala, in the county of Mayo. It was founded in 1274. In the *Chronicon Ord. Præd.*, under the year 1274, we have the entry *Loca Rathbranna et Derria capiuntur*. Dr. Burke (*Hib. Dom.*, p. 280) goes into a long argument about the founder. He is inclined to think that Sir William de Burgh, sometime lord justice of Ireland, had the honour of founding it. On the other hand, Ware says that some attribute the foundation to the family of the Dexters, who afterwards took the name of Mac Jordan.

1513. Edmond (namely, Mac William de Burgh), son of Richard de Burgh, lord of Conmaicne-Cuile, was slain by the sons of Walter de Burgh in treachery, in the monastery of Rath-branduib [Rathfran].—*Annals of Ulster*.

1577, Sep. 5. "Lease to Thomas Exeter of Rathbran . . . of the site of the late dissolved howse of Fryers Preachers of Rathbranne, by the sea, in the county of . . . one small howse adjoining to the said scite, one ruinous mill."—*Fiants*, Eliz.

1590. The *Annals of Loch Cé* inform us that the abbey was burned this year by Bingham.

1606. June 20. Grant from the King to Donogh, earl of Thomond. . . . The site, etc. of the late house of Friars Preachers of Rathbranne near the sea, in Mac Padden Barrett's country, a small house annexed to the site, a ruinous mill, and a quarter of arable land extending to Cloneboy, Claremoyle, Ackonickas, otherwise called Nacanie etc., with all other hereditaments belonging to the said friary, demised to William Taffe, gent., now knight, on Sept. 2, 38 Eliz., for 30 years, at seventeen and ninepence halfpenny rent.

In the Lords' Committee Returns of 1731, two friars are noticed belonging to this house, viz., Francis Flanagan, who lived in Templemurray, not far from the old abbey, and James Wallace, who lived

at Ballysakery. Templemurray is named from an ancient church dedicated to the Blessed Virgin, which has been a great place of burial for hundreds of years. The name is a modern corruption of Temple-Mary, in Irish *Teampall Mairie*, i.e. the church of Mary. The surrounding district has been always redolent of devotion to the Blessed Virgin, shown especially in the attachment of the people to the Holy Rosary which they learnt from the Dominican fathers.

Later on in the eighteenth century, there were three fathers there. The last of the fathers connected with Rathfran, Father Denis Meagher, died between 1785 and 1789.

Tradition still points out the humble dwelling in which the last representatives of the Dominican Order lived. Attached to it is an acre of land, which is known among the peasantry as the "Friars Garden."

69. STRADE ABBEY.

THIS abbey is situated about four miles south-west of Foxford, in the county of Mayo. It was founded in 1252, and was known in the old catalogues as the abbey of Athletan. According to the *Book of the Friars Preachers of Athenry*, the Mac Jordans had recently founded a house here for Franciscans, but Basilia Bermingham, daughter of Meyler de Bermingham, who founded Athenry abbey, and wife of Stephen of Exeter, son of Jordan, was bent on having Dominicans there in their place, and having prepared a great banquet, to which she invited her father, refused to eat or drink till her request was granted by her husband. The story goes on to relate that she then sent a messenger to the Pope, with a large sum of money, and that the Holy See confirmed the transfer of the convent from the Franciscans to the Dominicans.

According to the *Annals of Loch Cé*, it was founded in 1253, and the same annals record that it was burned the following year.

These Mac Jordans were the Norman family of the Dexters, or de Exeter. The oldest annals of Ireland written in the Latin language, usually known by the name of *Annales de Monte Fernando* (Multifarnham), are supposed by Ware, owing to the frequent references in them to the Exeter family, to have been the compilation of a Dominican of Strade abbey, probably the Stephen de Exeter, who is said in these annals to have been born in 1246 and to have received the Dominican habit in 1263, and who was probably also the son of the founder. Two copies of the annals are preserved in the British Museum (*Chandos MSS.*, fol. hist., no. 19 and no. 42.) The present representative of the family is Dr. de Exeter Jordan, of Castlebar.

1266. Thomas, bishop of Lismore, apostolic administrator in Ireland of affairs relating to the Crusade, acknowledges to have received at Athlone, on July 2, 1266, from Friar Henry de Sisle and Friar John Matugan [Madden], of the Dominican convent of Athletan [Strade], the sum of twenty-eight marks and a half, Crusade money, collected by them and their brethren in their own district.—*Theiner*, p. 109.

1434. March 18. Eugenius IV. granted an indulgence to all the faithful who would give help towards the restoration of this abbey.

1578. Lease of Strade abbey to James Garvey for 21 years.—*Fiants*, Eliz.

1588. Aug. 9. A lease of the abbey was granted to Patrick Barnewall for forty years.

In 1756, there were seven fathers here and four in 1767. Some of the fathers remained in Strade till within a rather recent period, in a house built by them close to the old abbey. Father Clarke died in 1837, aged seventy-nine. Father Patrick D. Kelly, the last of the friars of Strade, died between 1856 and 1860.

Count Manus O'Donnell, major-general in the Austrian army, died in Ireland at the age of eighty and was buried in Strade abbey, in 1793.

Archdall (p. 509) writes (about 1786):—"A very small part of this friary remains, but the walls of the church, which was singularly beautiful, are still entire, and the high altar is adorned with gothic ornaments; in the centre of the altar is an image of Our Lord and Saviour when an infant (but dead) in the Virgin's lap, and a person in relieve within a compartment on each side. Here is also a tomb, adorned with curious relievos of four kings, in different compartments, one of whom is kneeling before a mitred person; near to which is another relieve of SS. Peter and Paul."

The altar has entirely disappeared, and the tomb was removed from the abbey by the parish priest of Strade, Father James O'Donnell, in 1871, and placed in the parish church to serve as an altar.

Archdall's description of the tomb is not correct. The tomb is divided into two parts by a pilaster. On the right are four panels, divided by light pilasters and surmounted by Gothic arches, containing relievos of four kings standing, three of whom, as they are holding something in their hands, represent, in our opinion, the three kings from the East, carrying their gifts of gold, frankincense

and myrrh. On the left the panels are not divided, the arches above being terminated half way down by angels. Two of the figures on them represent SS. Peter and Paul; on the extreme left, a mitred figure, holding an archiepiscopal cross in his left hand, is blessing with his right a kneeling figure, who is drawing back his hood with his right hand as a sign of respect.

70. URLAR ABBEY.

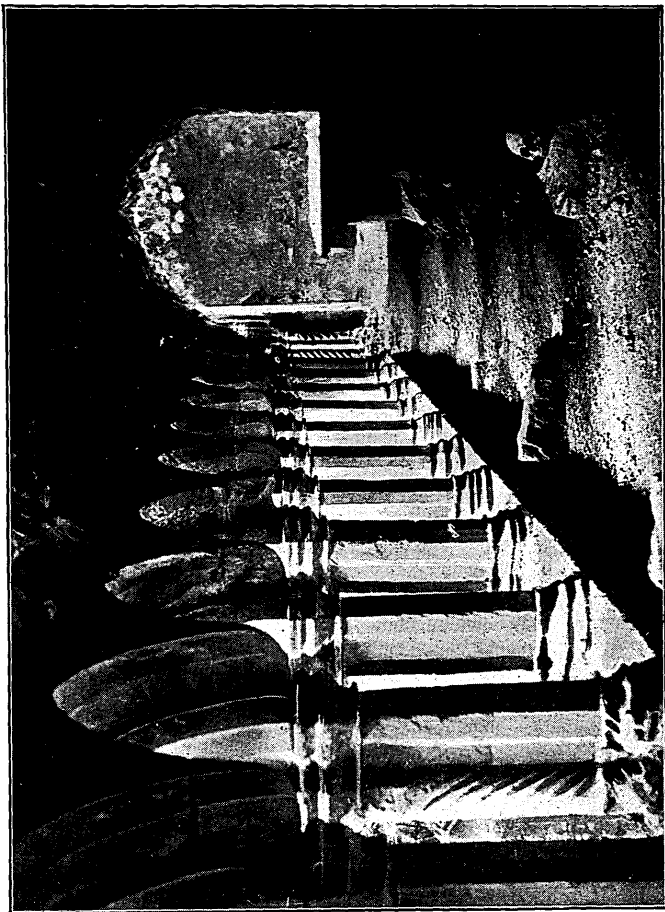
SITUATED about eight miles to the north of Ballyhaunis, in the county Mayo, by the shore of a lake of the same name. The abbey was founded a short time before 1434, with the help of a member of the Nangle family. This foundation, however, being irregular, owing to the fact that no permission had been obtained from the Holy See, a brief of foundation was sought for afterwards and obtained from Eugene IV., dated March 18, 1434, which is given at length in the *Hib. Dom.*, p. 312.

Owing to its retired situation, Urlar escaped suppression till the seventeenth century, serving in the meantime as a place of refuge for the fathers, during the reigns of Henry VIII., Edward VI. and Elizabeth.

By an Inquisition, taken on May 12, 1608, the prior was found to be in possession of the site etc. and of twelve acres of arable land, with the tithes etc. And in another Inquisition, taken on May 24, 1610, the prior was found to be in possession of twenty-four acres of land in the barony of Ballyhaunis.

1612, March 12. Grant from the King to Sir Edward Fisher, knight, of the site of the late religious house of Orlare and twelve acres thereunto belonging, etc.—*Fiants*, Jas. I. The site was shortly afterwards granted to Lord Dillon, and, owing probably to the fact that this family remained Catholic, the fathers seem to have been able to remain in possession of the abbey; for Father Mageoghegan, the Provincial, in his report, written in 1622, states that Father Stephen Lynch and another father were living there and were devoting themselves to the instruction of novices who were being received every day, and he adds that the locality was most suitable for this purpose, being out of reach of the persecuting heretics. In 1629, there were five fathers there and four or five clerics.

Under the Cromwellian regime, the abbey was one of the last to be deserted, if it ever was so, for we find that in 1654, eleven fathers were able to meet here and hold the provincial chapter (inter-



Cloisters Holy Cross Abbey, Sligo.

mediate). After the Restoration, a large community was formed here again and a noviciate was established. The general exile in 1698 drove the fathers away for only a short time, for, when Father Ambrose O'Connor, the Provincial, made his visitation in 1703, he found five fathers here. In 1756, there were six fathers here and seven in 1767, of whom one was parish priest.

The last father mentioned in the obits, in connection with Urlar, is Father Luke Leyden, who died shortly after 1835. Four years after his death, Father Patrick Sharkey came and remained here till his death in 1846. Father Sharkey rented the site of the ruins and some of the adjoining land, on which he built a small cottage. After his death, this all passed into the hands of his brother Nicholas, whose widow is now the occupier and possessor under the Congested Districts' Board, which purchased the Dillon estate three years ago.

Until a rather recent period, St. Dominic's Day was annually the occasion of the gathering of a great concourse of people around the ruins.

71. FATHER OVENTON.

AMONG the rest that were killed here [Drogheda] were two Captains Geoghegans, Mattheve and Thomas, and of fryers were F. Dominicke Dillon and Fr. Richard Oventon, both of the Order of St. Dominicke, great antagonists of my lord Nuncio's excommunication and northern people."—*Aphorismical Discovery* (Gilbert's edit.), Vol. III., p. 50.

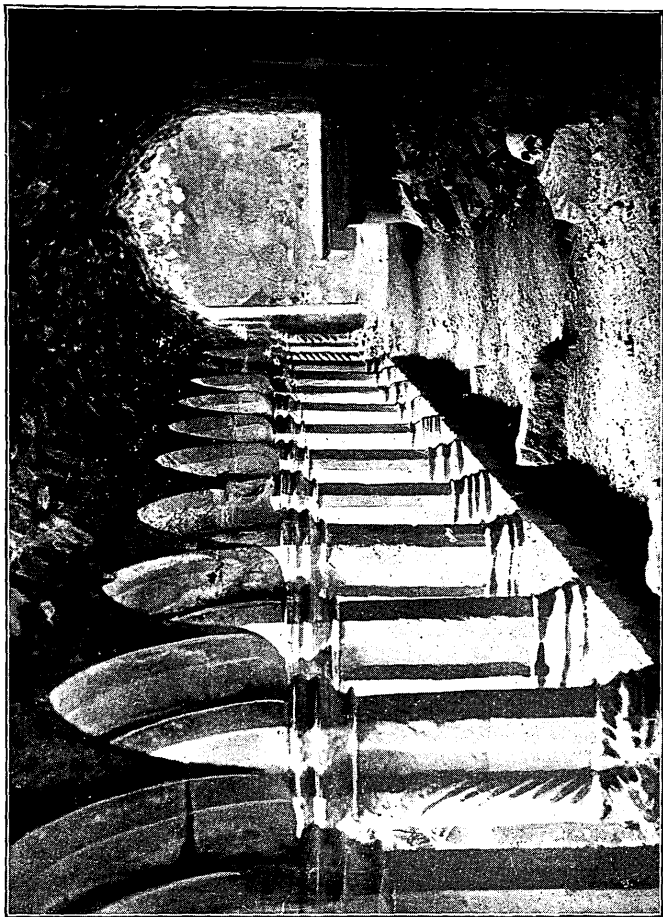
72. SLIGO ABBEY.

FOUNDED in 1252 by Maurice Fitzgerald, who brought the Dominicans and Franciscans into Ireland. Under the date of 1253, the *Annals of Loch Cé* state that "a monastery was erected and a cemetery consecrated for the Friars at Sligeach."

1414. The monastery of Sligeach was totally burned by a candle in the Spring of this year.—*Annals of Ulster*.

1415. Jan. 17. John XXIII. granted an indulgence, available on several festivals during the year, to all who should give help towards the restoration of the church and abbey. It is incidentally mentioned in the brief that the community usually consisted of twenty friars. This brief is given in *Hib. Dom.* p. 247.

1416. The monastery of Sligo was re-erected (having been burned some time before), by Friar Brian, the son of Dermot Mac Donough.—*Annals of the Four Masters*.



Cloisters Holy Cross Abbey, Silgo.

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There is no evidence to show that O'Connor of Sligo was the founder, or even the restorer, of the abbey. It is probable, however, that both he and Pierce O'Timony, to whom elaborate monuments were erected in the church, were munificent benefactors.

1418. Tigernan, son of Ualgarc Ua Ruairc, namely, king of Breifni, died this year: to wit, a man who defended his territory against the neighbours and was best of hospitality and prowess and charity that was in his time. And he was buried in the monastery of Sligech.—*Annals of Ulster*.

1484. Brian Mac Donough, monarch of Tirerrill, co. Sligo, was buried here—*Annals of Dud. Mac Firbis*.

1568. Jan. 25. "The Queen [Elizabeth] to O'Connor Sligo.

. . . Lastly, we let you to understande that upon his humble and reasonable request, we are well contented that the howse of the Fryerie of Sligo, whearin, he sayth, the sepulture of his auncestors hayth bene, shal be so preserved, as the Friars thear, being converted to secular prestes, the same Howse may remayne and contynue, as well for the sepulture of his posteritie, as for the mayntenance of prayer and service of God."—*Rot. Pat.* 10. Eliz. *Dorso*. See *Cal. Doc. Ire.* (1509-73), p. 361.

1585. Inquisition, taken in 27th Eliz., finds that this friary contained a church, steeple and cemetery; two other stone buildings of no value; a quarter of land of every kind, with the tithes thereof when under tillage, called the Fynut [? Fryer] quarter, annual value besides reprises, 13s. 4d.; a fishing weir, annual value, besides reprises, 3s. 4d., made parcel of the same possessions, which together with the said friary was in the occupation of certain priests who had formerly been friars of the monastery.

In 1591, among the proofs of matters of fact contained in the declaration of title of earl of Kildare to Sligo, is mentioned "the building of the castle and monastery of Sligo by the Earl's ancestors, proved by hearsay of witnesses and by another who saith the same is fair written in the *Book of Antiphonales*, of the abbey of Sligo."

The fathers were evidently left in quiet possession of the abbey for the greater part of Elizabeth's reign, for, in 1593, we find Father O'Duane writing a letter from the *Convent of Sligo*. In 1595, however, George Bingham, brother of the president of Connaught, took up his quarters in the abbey, when he was besieging O'Donnell's warders who were in the castle, and ordered an engine to be constructed

for demolishing it. This they constructed of the rood-screen, and of the bed-chambers of the friars and of other implements they found in the monastery.—See *Annals of the Four Masters*.

It is probable that shortly after this, the fathers, who had dwindled down in numbers till hardly any remained, were driven out of the abbey, which was granted to William Taaffe. In 1608, the only Dominican left in Sligo was Father O'Duane, who died that year, but, before he closed his eyes in death, Father Daniel O'Crean arrived from Spain to take his place and form a new community. In 1622, there were ten fathers in Sligo under Father O'Crean as prior, who was again prior in 1629, over a community of eight priests, three or four young clerics and a few novices. In 1627, a provincial chapter had been held in Sligo.

In the war of 1641, some of the fathers were the first victims of the Puritans. Lord Chichester, who certainly had little partiality for the insurgents, writing to the King from Belfast, in 1641, in a document now in the Record Office, states that the Irish had then captured Dungannon, Charlemont, Tanderagee, and Newry, with all their military stores, but so far he could not learn that "they had slain more than one man." Sufficient evidence of the manner in which the civil war was waged by those who then commanded the King's forces in Ireland is afforded by a very rare and little known personal narrative left by one of the officers, which, although written in the third person, is shown by internal evidence to have been the work of the hero whose deeds are recorded. From this remarkable tract the following passages are quoted:—"A true relation of the manner of our Colonel Sir Frederick Hamilton's returne from Londonderry, with the services performed by the Horse and Foote Companies which he commanded, garrisoned at Manor Hamilton in Leitrim." (1644) . . . "July 1st, with horse and foote our Colonel marcht about midnight to the Castle walls, and after much delays and joynd by his own party took possession of the castle. . . . Our Colonel then marcht towards the towne of Sligo. With horse and foot we fell on a great many good houses full of people near the bridge, and burned and destroyed them all. At the south-west end of the town we crossed the river, which brought us close to the Friary, burned the superstitious trumperies of the Masse and many things given for safety to the Fryars. . . . The Fryars themselves were also burnt, and two of them running out were killed in their habits." . . . "Wearisome our marche

and hot our service in burning that night of the towne of Sligo, where it is confest by themselves we destroyed more than 300 persons by fire, sword, and drowning—to God's everlasting honour and glory and our comforts."

The community, of course, was broken up during the course of the war, but was formed again after the Restoration. Its temporal welfare was well looked after by Father Phelim O'Conor. In 1668, Father O'Conor put out to interest, for the benefit of the Sligo community, £300 which Terence O'Connell had left behind him, when he died in London. From this time till the general exile of 1698, there were generally nine fathers in community. After this exile, some of the fathers returned in spite of the penal edicts, and, in 1703, there were, according to the Provincial's account, five fathers in Sligo, one of whom, Father Patrick O'Conor, was lying in prison.

On March 6, 1702, at Sligo, "Patrick O'Conor stood indicted the Lent Assizes before, for not departing out of this kingdom, the first day of May, 1698, he being a Dominican fryer. Ordered that he be confined in goale without bail until he be transported pursuant to the late act. The Grand Jury for the said county, at the said Assizes, did present that the Judges of Assize would lay this matter before the Government, in order to have the said Patrick O'Conor transported, which was ordered by the Court."—*Returns: Religions: Popish*, Record Office, Dublin.

Five were generally the number of the community during the eighteenth century. In the Lords' Committee Returns of 1731, it is stated that in Sligo there is "one Friary, the friars dispersed about the country, not above three or four known."

A neat little chapel was erected at the back of the houses in Pound Street, in the latter half of the eighteenth century. In 1803, Father Brennan, who had been many years in Sligo, made a public appeal for funds for the "Fryary Chapel of Sligo," which was "tottering into decay."

The present church, which has been greatly enlarged and improved within recent years, was dedicated to divine service by Dr. Daniel O'Conor, O.S.A., formerly vicar-apostolic of Madras, on the feast of the Epiphany, 1848. The present convent was finished and occupied by the fathers in 1865.

O'HEYNE does not mention the abbey of **CLOONYMEAGHAN**, founded by Eugene Mac Donough, by brief of Innocent VIII., in 1488.—See *Hib. Dom.*, p. 75. It is situated four miles south-east of

Ballymote, in the county Sligo. The church, which is still used as a place of burial by all the surrounding parishes, is only fifty feet in length by twenty in breadth and there are now no traces of the abbey.

From the registry of Sligo abbey, we learn that Father Bernard Mac Donough, son of Dermot of Ballynedan, called the prior, a lector of theology in Sligo abbey, founded the monastery of Clunimilian (Cloonymeaghan), near Sligo, which afterwards became a vicariate of Sligo abbey.—*King MSS.*, p. 94, National Library, Dublin.

1584. The chapel, or cell, of the Mendicant Friars of the Order of St. Dominic, called Clonymeaghan, etc., with one quarter of land of every kind, called Ronyroge, with the tithes, etc., was found to be worth thirteen shillings and fourpence, per annum, and had been concealed and unknown for a long time, owing to the wars and the incivility of those parts.—*Idem.*

The site was granted at first, on March 12, 1588, to Richard Kindlemersh, then to the Taaffes, from whom, with the rest of the property, is passed to the earl of Shelbourne, except about two acres under and around the ruins, which belonged to the Dodwells and was transmitted by them to their relative, Mr. Creighton, the present owner.—O'Rorke: *Hist. of Sligo*, Vol. II., p. 193.

73. FATHER THADY O'DUANE.

BEING a member of the Dominican Order in Ireland from the time of the suppression of the monasteries till the reign of James I. Father O'Duane was the principal link connecting the old with the new order of things. He was Provincial in 1563, long before his native abbey of Sligo had been suppressed, in which year he received Sister Honor Burke in the Third Order. From a letter he wrote to the General of the Order, in 1593, we find that he had been appointed vicar of the province, by the late Provincial, Father Mac Tugan [Egan?], before the latter's death. The General confirmed the appointment the same year; again in the following year and again in 1597. Father O'Duane ruled the province as vicar till 1600, when Father O'Crean, also of Sligo, was appointed Provincial. On the latter going to Spain three years later, he left Fr. O'Duane to fill his place. In 1604, Father O'Duane was Provincial himself and held the office till his death in 1608, in which year he was appointed again, with the proviso that, in case of his death, Father Patrick Thady was to be Provincial

102 FATHER PHELM O'CONOR.

The Acts of the general chapter of 1656 gives several edifying anecdotes regarding him. It appears that on one occasion, when captured by the Protestant garrison of Burrishoole Castle, he converted them all and they dispersed themselves through the country in order not to be won to heresy again. When, worn out with the weight of years and a laborious life, he was about to die, he consoled the Catholics who were attending him and were lamenting that there was no priest to succour him, with the assurance that he should not depart this life till a priest of the Order would come to him to assist him in his agony and remain among them to carry on the work of administering the sacraments. This happened as he had foretold, for, on the very day of his death, Father Daniel O'Crean (not the late Provincial) arrived from Lisbon after having finished his studies, and prepared him for his end. He was buried in the church of Sligo abbey.

74. FATHER PHELM O'CONOR.

O'HEYNE is incorrect in assigning Father O'Conor's death to 1686. His name is not to be found in the Provincial's lists of the fathers of Roscommon and Sligo from 1682 to 1686. The true version of his death is given by Father Mac Donagh, who, in an account of the financial state of the Sligo community, the original manuscript of which is still preserved by the fathers there, written in Bilbao, in 1703, thus refers to him :—

“ It is most sure when y^e R. fa. M Felix O'Conor was Prior of Sligoe, y^e Con^t had fifteeh Silver Chalices and three pixes ; the said fa : died a prisoner in Sligoe in y^e heate of Shaftsberry's Plott y^e year 1679. There was such a cruel and vigorous persecution in those dayes, y^t none of y^e fathers of our Con^t cud assist him nor come neere him, nor gett any satisfactory account of our goods and effects at y^e time. I was imediately elected Prior after his death,” etc.

A letter from Father O'Conor, written at Brussels in 1653, giving an interesting account of his adventures during the Cromwellian war, will be found in the *Spic. Ossor.*, Vol. I., p. 398. From this letter it appears he was prior of the Black Abbey, Kilkenny, at that time, and excited such opposition from the Supreme Council for obeying the nuncio's interdict, that on three several occasions he was brought before them and threatened with exile. On the surrender of the town to Cromwell, he was excepted from quarter, but, managing to escape, he made his way to the convent of Burrishoole

in the county Mayo, where he was immediately elected prior. Attacks were made on this convent by the Parliamentarians, but were repulsed on two occasions by Father O'Conor and some soldiers he had with him. However, on the third attack being made, the convent was at length forced, several of the religious were wounded and some captured, while others made good their escape to the mountains. Father O'Conor, taking a little boy with him, seized a boat, a mere dug-out canoe, and managed to get to Clare Island, sixteen miles off. There he found a large number of ecclesiastics and some of the Catholic soldiers, who had taken refuge on that island. In a short time, however, the island was surrounded by seven Parliamentary vessels and he and the other ecclesiastics were taken on board and sent into exile.

75. FATHER AMBROSE O'CONOR.

HE was Provincial from 1700 to 1704, and afterwards continued in office till 1709. It was by his command that O'Heyne wrote his *Epilogus Chronologicus*. His visitation in Ireland was made in 1702 and the following year, at which period he found about ninety fathers engaged in missionary work there, though it was penal for any of them to be found in the country at the time. The names of the fathers are recorded in the *Liber Provinciae*, which is still preserved by the Galway community. On his return to the Continent, he wrote an account in Latin, in 1704, of the deplorable state of Ireland to Clement XI., and committed it to the press the same year. It is entitled [trans.] "An Account of the Present State of Ireland, under the Yoke of the Protestants, in 1704, in which especially three things are shown; 1st, That the Treaty of Limerick has been violated; 2nd, That the True Religion is being extirpated; 3rd, That Respect for the Holy See has been brought to naught."

In 1708, he undertook a quasi-political mission for the exiled Stuart prince, to England and Ireland. An account of this mission, written for the prince, appears in Hook's *Scottish Negotiations* (edit. of 1760), p. 119 et seq. From this account we learn that he had important interviews with Lord Limerick, in Ireland, with twenty-three lords in London, the Lord Marshal of Scotland and Lord Drummond. He writes:—When I went over to Ireland, the King, my master, ordered me to inform myself exactly of the state of affairs in that Kingdom. I have acquitted myself of that commission to the utmost of my power, as your Majesty will see by what follows.

" Having received orders to sail from Brest, notwithstanding the bad success of the Scottish expedition, I arrived in Ireland on the 7th of May of the present year 1708. Having learnt the instant I landed that all the Lords etc. had been seized, I gave intelligence of that to Lord Clanrickarde. The same day I advanced into the country as far as I could, to have some conversation with the persons to whom I was directed by my letters to address myself."

On June 16th of the following year, he was recommended by the Stuart Prince for the diocese of Ardagh, but the recommendation was ignored by the Holy See, like some others coming from the same source, though James repeated his request in January, 1710. Father O'Connor died in London, on February 20, 1711.

76. BALLINDOON ABBEY.

SITUATED on the eastern shore of Lough Arrow, in the county Sligo, seven miles north of Boyle. It was founded by Thomas O'Farrell, in 1507, according to the *Annals of Lough Cé*, which state, under this date, that the monastery of Ballindune was *begun* by him.

1585. An Inquisition taken this year finds that the prior was in possession of a church, a cemetery and half a quarter of land of every kind, annual value six and eightpence, English money.

From a lease given on March 3, 1591, it would appear that there was a Dominican house in Elphin, though it was not mentioned by any historian. We would infer from the terms of the lease that it was a recent offshoot from Ballindoon and dependent on it. More probably, however, the commissioners confounded a Franciscan for a Dominican foundation:—

1591. March 3, " Lease etc. . . . of the monastery of St. Dominic, in the city of Elphin, one eighth of a quarter of land adjoining and a half quarter called Killvegoune, in O'Flanagans country, with their tithes, the chapel or cell called Ballindown, in the barony of Tireraghe, in co. Sligo, one half quarter of land there with the tithes, possessions of the late begging friars of St. Dominic's Order beside Ballindowne.—*Fiants*, Eliz.

In 1588, March 12, a lease had been already given to Richard Kindlemersh of the " monastery of St. Dominic in Elphin, etc., in the occupation of John Lynch, bishop of Elphin, . . . all which were for a long time concealed." John Lynch was the Protestant bishop. Kindlemersh, having been appointed clerk of the markets

throughout Ireland, Jan. 22, 1589, the abbey of Elphin was leased to John Belling for 40 years. (Letter in I. E. Record, July, 1902, p. 72, with no reference.)

Afterwards the possessions were granted to Sir Francis Crofton, from whom they passed, by mesne assignment, to Sir Robert King, Lord Kingsborough, and are vested by descent in Viscount Lorton.

In 1702, there were two fathers in Ballindoon, three in 1756, and five in 1767, of whom one was parish priest. The last of the Dominicans connected with Ballindoon, mentioned in the obits, is Father Michael Reynolds, who died between 1785 and 1789.

From an old man living in the locality, the present writer obtained the following particulars of the last friars in Ballindoon. The fathers lived about two miles away from the abbey, in a place called Friarstown, and one acted as curate. A wretched cabin, now in ruins, in the midst of a bog, marks the site of their dwelling-place. One of the fathers lived at Highwood in Ballycoleman, where he was parish priest.

The disappearance of the Dominicans from Ballindoon, where they had remained for centuries, in the midst of persecution, was due to the rapacity of a Catholic landlord named Mac Tiernan. It appears that being unable to pay the high rent demanded for the small piece of reclaimed land surrounding their dwelling, their cattle were seized by the landlord and they themselves were compelled to abandon their home, in spite of the angry protests and lamentations of the poor people round about, victims themselves of landlord oppression.

77. THE ABBEY AT KNOCKMORE.

THERE is no evidence of the existence of a Dominican foundation in this place.

78. ROSCOMMON ABBEY.

FOUNDED in 1253, by Phelim O'Connor, king of Connaught, son of Cathal Crovedearg.

1257. The monastery of Mary in Roscommon was consecrated by Thomas O'Conor [b. of Elphin] for the Friars Preachers.—*Annals of Loch Cé*.

1261. Murarius Duach O'Konneker was prior.—*King MSS.*, p. 93.

1265. The founder was interred here this year. He "died, after the victory of unction and penance in the Monastery of the Friars

Preachers of St. Dominick at Roscommon, which he himself had dedicated to God and granted to that Order."—*Annals of the Four Masters*. His monument still remains and is a fine piece of Irish work of the thirteenth century. The recumbent figure of the monarch lies on the tomb, in front of which are carved eight gallow-glasses in the dress of their time. For a description of the tomb, see *Journal of Soc. of Antiq., of Ireland*, for 1900, p. 364 et seq. A fine engraving of it is given in *The O'Conors of Connaught*, by the O'Conor Don, p. 111.

1266. Amongst the fourteen documents (two orders to pay and twelve receipts) relative to crusade money, in the custody of the Friars Preachers, Dublin, which the prior and community caused to be transcribed, sealed with the common seal and forwarded to John, bishop of Clonfert, Papal Nuncio, in Ireland, on the Feast of SS. Fabian and Sebastian [Jan. 20], A.D. 1275, the following is the eighth:—

"To all who shall see or hear the present letters, Thomas, by Divine permission, bishop of Lismore, executor of the business of the Cross [Crusade] in Ireland, health in the Lord. Know that we have received at At[h]lon[e], on the day of SS. Processus and Martinian [July 2], A.D. 1266, from the friars Eneas, then prior, and Comdinus, subprior, of the Friars Preachers of Roscoman [*sic*], 92 marks of Crusade money, collected by themselves and their other friars up to said time, within their limitation and not beyond.

"We have also received from the same friars 17 shillings and 10 pence of Crusade money, collected by the prior and friars of the same Order of the house of Slygaht [Sligo], within the limitation of same and not beyond.

"In testimony whereof, etc. given the day, year and place, aforesaid."—Theiner: *Monumenta*, etc., pp. 108-9.

Eneas, there can be little doubt, was *Gilla-na-naem* (Devotee of the saints); *Comdinus*, there can be no doubt was *Gilla-in-Coimded* (Devotee of the Lord). The collection, the text shows, was made by quest, otherwise it could not be known whether the donors resided within the limit. It is deeply to be regretted that the friars did not supply transcripts of the names of the respective localities, persons and amounts. Data of the kind, needless to say, would have been of the utmost historical value.

1269. Imhar O'Birn, servant and confidential man to Aedh

O'Connor, withdrew from the world, from the midst of his children and affluence, after resolving to pass his life in Roscommon, in the monastery of the Friars Preachers.—*Annals of Loch Cé*.

1270. "Item, domus fratrum et villa de Roscoman combusta est."
—*Annales de Monte Fernando*.

1274. Eogan, son of Ruaidhri Ua Concobair, king of Connaught for a quarter of a year, was killed in the Monastery of the Friars in Ros-comain, by his own kinsmen.—*Annals of Ulster*.

1275. May 27. "The King had learned by letters of the bishop of Elphin and of James de Audley, formerly justiciary of Ireland, that during the troubles between the said James and him who called himself King of Connaught, the former took from the church of the Dominicans of Roscommon £77 11s. 1 $\frac{3}{4}$ d., out of moneys deposited there by poor persons of that country, through fear of the troubles; that the said James further took from that church wheat and other provisions, worth £8 2s. 7d., timber worth £16, oats worth £11 6s. 8d., and wheat worth £1 4s. 4d., all which were converted to the use of James and the army which accompanied him. The King now commands his treasurer of Ireland to make without delay due restitution, as well to the Dominicans as to the owners of the above property."
Cal. Doc. Ire. (1252-84), p. 196.

In 1282, there is an entry in the treasurer's books to the effect that the Dominicans received this year at Easter 40 shillings, in part payment of the debt of Roscommon, and there is another entry of the same kind two years later.—*Idem.*, pp. 421 and 539.

1293. A provincial chapter was held here.

1308. A bolt of fire [lightning] fell on the Monastery of the Friars in Ros-comain, so that it broke down the monastery.—*Annals of Ulster*. According to the *Annals of Loch Cé* and *Mageoghegan*, this happened at night, on the eve of St. Stephen's Day.

1348. Simon, O.P., prior of Roscommon abbey, was appointed to the see of Cloyne and consecrated. It was discovered, however, that the bishop of that see was not dead, and as Derry was vacant, Simon was appointed to the latter see, on Dec. 18th of the following year.—*Theiner*, pp. 291, 292.

1395. Gregory Ileyan, [or I'Lathnan], bishop of Kilmacduagh, was buried here.—*Ware*.

1409. O'Connor Roe and O'Kelly pitched a camp around Roscommon, on which occasion they destroyed the corn of the town and of the monastery, lest intelligence (of their doings) should reach the castle.—*Annals of the Four Masters*.

1410. Tieve, chief of Corco-Achlann, was buried here in the tomb of his father and grandfather.—*Idem*.

1417. Tieve Oge, lord of Airteach, died a short time after Michaelmas, in the Friars' house, in Roscommon, and was interred in the Monastery.—*Idem*.

1418. Brian Ballagh O'Conor was interred here.—*Idem*.

1444. Thady Mac Dermott, prior of the abbey of Roscommon, and O'Flanagan, prior of the Dominican house of Roscommon, died of an epidemic at Rome, whither they had gone on pilgrimage.—*Idem*.

1445. May 5. Eugene IV. granted an indulgence to all the faithful, who should give assistance towards the repair of the abbey, which had been much injured by the calamities of war.—*Hib. Dom.*, p. 259.

1448. " Brian [O'Conor] went alive, so wounded, the same night to Balintobair, and died the next day and was buried in the fryers monastery at Roscoman, and Felim [O'Conor] remained that night at Killculy and died in the same house, the next day also " etc.—*Annals of Dudley Mac Firbis*.

The abbey was dissolved in the reign of Elizabeth.

1573. Lease to Thomas le Strange, of the site of the friary of Roscommon.—*Fiants, Eliz.*

1577. Nov. 1. Lease to Sir Nicholas Malby, Knight, of . . . the site of the house of friars of Roscommon, one quarter of land and its tithes in Roscommon, the churches of Emalaghmore and Cloynin, with land and tithes.—*Fiants, Eliz.*—In 1615, it was granted to Viscount Valentia.

1590. Diarmuid, son of Cathal i.e., vicar of Teampul-an-aighnein, [Temple-Inan], and who had been for a long time prior over the friars in Roscommon, died in Roscommon.—*Annals of Loch Cè*.

It is curious that there is no mention of Roscommon in the Provincial's reports of 1622 and 1629, as it is very probable there were some fathers there at that period.

After the Restoration, a large community grew up again in Roscommon and many novices were received. Provincial chapters were held here in 1678, 1682 and 1685. The community, up to the time of the general exile of 1698, usually consisted of eleven fathers, besides clerics and novices. After the exile, some of the fathers returned very soon, and, in 1702, there were six living in Roscommon, novices being received as usual.

In 1756 there were sixteen fathers there, but only half that number

in 1767, of whom one was parish priest. Grose in his *Antiquities* (vol. II., p. 74, edit. of 1791), says that Sir Ulick Burke of Glinsk had given the friars a house and land which they were then in possession of, and the house was inhabited by sixteen religious. The old abbey was demolished by its proprietors, and the steeple of the church fell in 1794, undermined, according to the *Memoir of Charles O'Conor of Belanagare*, by a gentleman, who wished to procure materials for building a house.

The last fathers connected with Roscommon, whose names are found in the obits, are Father John Murray, who died in 1823, and Father Denis Lennon, who died before 1844.

79. FATHER BERNARD O'BEIRNE.

BRUODIN says of him (p. 725),—"Some soldiers of the garrison of Jamestown seized this holy man and tortured him in various ways. But, as gold is proved by the fire, so they found Father Bernard to be a true Catholic preacher, in word, profession, and deed. So, like executioners filled with fury, they set on him, and, after cutting off his fingers and toes one after the other, beheaded him with a sword."

80. FATHER PHELIM MAC DOWELL.

THE very year that O'Heyne published his book, Father Mac Dowell returned to Ireland and was arrested as a friar, just as he was landing in Dublin, and committed to prison. He was indicted at the Queen's Bench at the Easter term. At the trial it appeared that he had travelled across under the name of Randall Dowell. Before the judge he made no secret that he was a Dominican and truly told him all the particulars of his life. He was sent back to the "Black Dog" prison, the Marshalsea of Dublin, where he died the following year, on February the third. In the Newgate Prison Calender for 1706, his name appears with other friars:—

" Dominic Egan.	}	Fryers tried and committed in Queen's Bench.
George Martin.		
Felix <i>alias</i>		
Randle Dowle.		
Thomas Blunt	}	Fryers transmitted from Trim."
James Donough.		
Philip Brady		

81. CLONSHANVILLE ABBEY.

SITUATED about a mile to the east of Frenchpark, in the county Roscommon. It is mentioned in all the MS. list of convents, so there is no doubt about its being an ancient Dominican foundation. There is no direct evidence forthcoming as regards the year of erection or the founder. Dr. Burke holds with some show of probability that the founder was Mac Dermot Roe.

1577, Nov. 24. The abbey of Clonshanville was leased to Hugh boy O'Donnell, and the abbey lands were leased the following year, on Sept. 11th, to the mayor of Galway. On July 15, 1580, Bryan Mac Dermot, probably a descendant of the founder, got a lease of the abbey with the appurtenances, for 21 years.—*Fiants, Eliz.*

1529, July 6. The abbey was leased for 30 years to William Taaffe of Buneddan, co. Sligo, who sold it to Lord Dillon. It was rented from him in O'Heyne's time by a Protestant called Davis. O'Heyne states that he himself saw this Davis paying his rent. This family has remained in the place ever since, and, some years ago, became Catholic. The present Lord de Freyne's mother bought the abbey and adjacent farm from them for her younger children, and it is now the property of Mrs. Blake and Richard French, sister and brother of Lord de Freyne.

1596, Sept. 2. Lease to William Taaffe, of Sligo, gent., of . . . friaries of Twylskye and Clonshanmoyle [Clonshanville], co. Roscommon.—*Fiants, Eliz.*

In 1608, King James granted Wm. Brounkar forty acres of arable and thirty-two acres of pasture land, which had belonged to the abbey.

In the Lords' Committee Returns for 1731, it is stated that "Anthony Ternan, a friar-chaplain, is said to be living in a gentleman's house, in the parish of Tibohin, and also that there is a vast concourse of people at Clonshanville on St. Dominic's Day, where there was formerly a friary."

According to the Provincial reports, there were two friars here in 1702, five in 1756 and three in 1767, of whom one was parish priest. The last name in connection with Clonshanville, mentioned in the obits, is that of Father James Kelly, who died between 1781 and 1785.

82. THE ABBEY AT KNOCKVICAR.

THERE is no evidence of the existence of a Dominican foundation in this place.

83. TULSK ABBEY.

SITUATED ten miles to the north of the town of Roscommon. The abbey was founded in 1448 by Phelim Mac Dowell.

The following interesting particulars regarding the foundation are from the *Annals of Ireland*, as translated by Mac Firbis:—

“1448 . . . “ Brian [O’Conor] went alive, so wounded, the same night to Balintobair and died the next day, and was buried in the fryers’ monastery, in Roscommon, and Felim [O’Conor] remained that night in Kilculy and died in the same house, the next day, after extreame unktion and penance in a fryer’s habit, and he chosed to be buried in the fryers’ house at Tulsky, to whom he graunted a quarter of land the same yeare, to build a monastery therein, and it was after his buriall, the monastery was consecrated to the glory of God and the honour of St. Dominick and to Diarmoid McMaeltuly. And also Felim aforesaid bestowed and left a great rick of corn, as help to the fryers to begin that worke.”

In 1595, the abbey of Tulska was “newly repaired” by Sir Richard Bingham.

1596, Sept. 2. Lease to William Taaffe, of Sligo, gent., of . . . friaries of Twylskeye and Clonshanmoyle, co. Roscommon.—*Fiants*, Eliz.

1608, May 6. Grant from the King to Wm. Brounkar, esq., . . . in Tuilske, 4 a. and 30 a. arable and bog, belonging to Tuilske friary.—*Cal. Doc. Ire.* (1606-8), p. 69.

The Dominicans do not appear to have made any attempt to live in Tulska after the suppression of the monasteries, except that the general chapter, held at Rome in 1694, enjoins the Provincial to institute a prior for this convent.

FOREIGN COLLEGES and MODERN FOUNDATIONS.

84. LOUVAIN.—COLLEGE OF THE HOLY CROSS.

It was towards the end of the sixteenth century, that Dominican students were first sent to the Continent, principally to the convents in Spain and Belgium, to prepare themselves for the priesthood. In 1613, Dr. Lombard, archbishop of Armagh, addressed a letter to the King of Spain, begging on their behalf that he would found a college for their own use: but no immediate result followed from the letter. The first real effort was made by Father Richard Bermingham, who, in 1624 (not 1626, as O'Heyne says), acquired a church and house near Cæsars Fort, in Louvain. After living here for two years, the fathers removed to another house, near the chapel of St. George, which served them as a residence for forty years. In 1655, when Belgium was filled with Irish exiles, flying from the Cromwellian persecution, and numbers of the Dominicans who had been transported by orders of the Government were without a place to lay their heads, three brothers of the name of Joyce, from Galway, fitted up a larger house as a college for them, in Brussels Square: a healthy site on elevated ground which was never reached by the floods that often inundated a large portion of the town. They also began in the same year the erection of a beautiful church close by, which was finished in 1666. Two years later, the illustrious Nicholas French, bishop of Ferns, consecrated the church, and the three altars of the Holy Cross, the Blessed Virgin and St. Dominic.

The support of this community, far away from home and varying in numbers from fifteen to fifty, was always a source of difficulty and the finances were sometimes in a deplorable state. In 1626, Isabella, governor of Belgium, obtained from her nephew, Philip IV. of Spain, an annual pension of 1,200 florins, equivalent to £100 of our money, for the students, who, as she said in her letter, had up to this time been supported by their friends at home. This was paid, not very regularly however, till Belgium, in the early part of the following century, passed under the dominion of Austria, when the latter Government in 1749, having refused to pay anything for several years, cut down the amount to 400 florins, to be given by way of alms and petitioned for every year.

In 1648, the fathers of Louvain obtained an annual pension from Propaganda of 320 Roman crowns, on condition that four students should be sent every six years to Ireland, fully equipped as missionaries. A list of the students, supported on this bounty up to 1675, is to be seen in the *Spicilegium Ossoriense* (Vol. II., p. 217). Alms to the amount of 540 (crowns?) were given by Propaganda in 1697, as, at the time, in addition to the students, the college was supporting ten refugee fathers from Ireland. (*Idem*, p. 283.)

In the beginning of the eighteenth century, as the community had grown to thirty members and some of the fathers used to quest occasionally for alms to support it, the University of Louvain, in 1710, gave them a strong letter of recommendation to the charity of the clergy and laity. In 1720, disaster seemed imminent, as the debts of the community amounted to an enormous sum and their creditors were going to sell the convent. At this juncture, the internuncio, the archbishop of Mechlin and the rector of the University generously came to their aid and arranged that all the fathers and students should go collecting through Belgium till their debts were paid. They also arranged that in future, during the months of November and December, they could quest through all the dioceses of Belgium, visiting each every alternate year. The community gladly availed themselves of this offer, and, during those months all went out to quest including lecturers and students, none being exempted from the duty except the prior, the simple novices, two priests and two laybrothers. They were also considerably helped by a Dutch laybrother, Brother Albert Lynheer, who from time to time quested for them in his own country.

The provincial chapter of 1720 decreed that the college should be made the *archivium* of the Irish province, and that inventories of all the houses in the province should be sent there and transcribed into one volume. They were also to preserve all apostolic briefs and letters belonging to the province. It was also decreed that none of our three foreign colleges were to admit postulants to the habit, without the express permission of the Irish Provincial.

The studies were carried on during the whole year, with the exception of November and December, those months devoted to the quest taking the place of the usual vacation. In the college, there was a first and a second regent of theology, a professor of Sacred Scripture, a professor of philosophy and a master of students. As a result of an official inquiry, made in 1763 by the authorities of the

University, it was found that the college, almost from its foundation, had supplied a missionary nearly every year for the wants of the Irish mission and that several had gone to work in England, Scotland, and even in America. The community numbered thirty-two in 1756 and nearly fifty in 1767.

On the invasion of Belgium by the French in 1795, this college, in common with other religious establishments, was suppressed, and a large sum of money belonging to it, deposited in the Bank of Austria, was irretrievably lost.

On the re-erection of the University of Louvain, two half-burses were offered to the Irish province, which have been used intermittingly, students from Ireland being kept there from time to time.—See *Hib. Dom.*, p. 429 et seq. and *Supplementum Hib. Dom.* p. 855 et seq.

85. LISBON.—COLLEGE OF CORPO SANTO.

Of the three foreign colleges, belonging to the Irish Dominican province, the first place in order of time must be assigned to the one in Lisbon, which was founded in 1615, in the following way:—A Portuguese gentleman, Garcias Horunca, gave a site for a convent, at a place called Loures, not far from Lisbon, to Father John de Portugallo, prior of St. Dominic's of Benfiqua, and his brother, Father Dominic of the holy Rosary, formerly count of Vimiozo. These two Dominicans, with the consent of the community of St. Dominic's and the approval of the General of the Order, bestowed the site on the Irish Dominicans who were preparing themselves at the time in Portugal for the Irish mission, for the purpose of founding a college. The generous donors at the same time enlarged the site by the addition of a field contiguous to it, and obtained a brief of foundation from Paul V., dated November 13, 1615.

The Irish fathers, however, then residing in Lisbon, evidently found themselves unequal to the task of building a college, and nothing further was accomplished for eighteen years. Father Dominic O'Daly, who came to Lisbon about 1632, found only two fathers living together, Matthew of the Holy Cross and Peter-martyr Piercy. Setting to work at once with energy, he acquired, with the help of several fathers of the Portuguese province, a small building in the Rua nova de Almeida, and began to lead a conventual life there with the two priests already mentioned and Father Edward Nangle, who had previously resided in the Convent of Benfiqua. Ruling

this small community at first with the title of vicar of the hospice, his title was changed into *Rector of the College*, in 1634, by the General of the Order. As the number of students increased rapidly, this newly-founded college was made a *Studium Generale*, or general house of students, by the chapter held at Rome in 1644. The college sent many zealous missionaries to Ireland, and, before many years acquired the name of the *Seminary of Martyrs*, no less than six having sealed their faith with their blood who had studied within its walls.

After Father O'Daly's return from his legation in Paris, he induced Donna Lucia de Gusman, then queen-regent of Portugal, whose confessor he was, to build a college for his brethren on a much grander scale. She chose the square of Corpo Santo, overlooking the Tagus, as the site, and built the college entirely at her own expense. On the foundation stone was inscribed in Portuguese :—

Her Majesty, Donna Lucia de Gusman, Queen of Portugal, founded this college, dedicated to the Queen of the Holy Rosary and the holy Patriarch, St. Dominic, for the Irish Dominicans, May 4, 1659.

Not long after the building was complete, Father O'Daly passed to his eternal reward and was buried within its walls.

The great earthquake, which devastated Lisbon in 1755, reduced the college of Corpo Santo to a heap of ruins. Four of the fathers were killed during the catastrophe. Amongst those who were hurt but escaped with their lives was Father Charles O'Kelly, then regent of studies, who was staying at the time in the convent of St. Dominic of Benfiqua. Early in the following year, Father O'Kelly determined to have the college rebuilt, and, having occasion to go to Rome to the general chapter as definitor, obtained commendatory letters from the Inquisition at Lisbon, to the effect that the college, from its foundation all through to its destruction by the earthquake, had sent zealous missionaries to the realm of Great Britain and that the fathers had also devoted themselves to the spiritual wants of strangers coming to the city for commercial purposes, by the administration of the sacraments and the preaching of the Word of God to Catholics, as well as by the conversion of great numbers of Protestants to the true faith.

Father O'Kelly, having remained in Rome after the general chapter, for the purpose of promoting the building of the new college

he had in view, obtained within a short time an apostolic brief from Benedict XIV., dated November 5, 1756, and addressed to all the bishops of Spain and the Indies, ninety in number, in which the Sovereign Pontiff warmly recommended the work to their charity. On the same day, another brief was addressed to the General of the Order, in which he was commanded to direct the Dominican provincials and priors of Portugal to treat with the greatest charity the Irish Dominicans of Lisbon who had taken refuge in their convents after the earthquake. In order, also, to relieve the Irish from the hardship of collecting money through Spain for their new college, the General was to direct the provincials of Spain to place the matter themselves before the Spanish bishops, secure all moneys collected and transmit them to the authorized collector. As there was great delay, however, in putting these briefs into execution, Father O'Kelly obtained another brief to the same effect in 1759, addressed to all the bishops of Spain and the Indies, from the succeeding Pontiff, Clement XIII. By this brief it was ordered that all the bishops were to send the moneys collected to the papal nuncio in Spain, who should transmit them, through the hands of the procurator of the Irish Dominicans at Madrid, to the rector of the college of Corpo Santo. The Pontiff also commanded his nuncio in Lisbon to send copies of the briefs to all the bishops of Spain and the Indies, and he himself addressed special briefs to the cardinal patriarch of the Indies and the cardinal archbishop of Toledo.

The result of all this was that thousands of pounds were transmitted to Father O'Kelly, during the following years, from Spain and South America. He himself also collected a certain amount of money in Ireland for the same purpose. While the building was in process of construction, the members of the community, to the number of ten, were housed in the Rua Formosa, at the royal expense. When Dr. Burke, O.P., bishop of Ossory, visited Lisbon in 1770, he was pleased to see a beautiful church, a college approaching completion, occupying exactly the same site as the former college, excepting that a few feet had been taken in by the street on one side. On October 13th of the same year, Dr. Burke dedicated the church for divine worship. The whole fabric is said to have cost £40,000.

From the time of Father O'Daly till the earthquake, the college generally supported between twenty and thirty members, and there were twenty-five there just before that catastrophe. In 1795 there were eighteen there, living chiefly by alms. The community

declined rapidly after this, owing first to the French occupation in 1807, and afterwards, to the civil wars and the suppression of religious houses in Portugal, in 1833.

In 1852, the General of the Order gave permission for the sale of part of Corpo Santo, provided that sufficient room were left for twelve fathers and that the proceeds should be applied to the erection of a house for the education of novices in Ireland. In 1856, a great portion of the college was sold, and the fund from the sale was applied to the acquisition of a site for the new novitiate at Tallaght, co. Dublin.—See *Hib. Dom.*, p. 415 et seq.; *Supp. Hib. Dom.*, p. 853.

86. ROME.—COLLEGE OF SAN CLEMENTE.

In 1667, the General of the Order gave commendatory letters to Fr. John O'Connor, procurator-general of the Irish province at Madrid, addressed to the various Provincials of the Order, begging them to give one or more convents in perpetuity in their respective provinces to the Irish Dominicans, driven from their country by the Cromwellian persecution: such convents to be part and parcel in future of the Irish province. To the same effect two briefs were issued, one by Clement IX., in 1667, and the other by Clement X., in 1674. The succeeding General, as an example to the whole Order, decreed that the church and convent of St. Sixtus as well as the church and convent of St. Clement's annexed to it, both under his immediate jurisdiction, should be handed over to the Irish province, but difficulties arose which made his decree of no effect. His successor, however, Antonius de Monroy, put Fr. John O'Connor and seven other members of the Irish province in possession, in 1677, and stated at the same time that it was the unanimous wish of the definitors at the preceding general chapter. This donation was ratified by the general chapter of 1686. The first prior was Father Thomas Creagh, who was called from Urbino where he was teaching, to preside over the young community. He died the following year and was succeeded by Father Charles O'Connor as vicar. The next prior was Father Phelim Mac Dowell, who afterwards died a martyr's death in Dublin, in 1707.

Although Father John O'Connor was never prior of this community, he took a lively interest in its fortunes and exerted himself to put it on a good financial basis. He obtained a legacy of 6,000 Roman crowns, from a Spanish duchess, Eleanor de Cajetani

Pimentelli, his penitent, and another legacy of 4,000 crowns, from her brother, Dominic Pimentelli, archbishop of Seville and a member of the Order.

The fathers and students appear to have lived till the last century in St. Sixtus's, but, as the object in annexing St. Clement's to the former convent was to provide a healthy summer residence, it was used as such by the Irish Dominicans when they came into possession. The studies were carried on under a first and second regent of theology, a professor of philosophy, a master of students, and sometimes, a lector of Sacred Scripture and polemics. The public theses of theology and philosophy were held in the basilica of St. Clement's, as it was in a more central position. During the eighteenth century the community usually comprised twenty members.

In 1726 and the following year, Benedict XIII., a Dominican pope and a real friend of the community, restored the church of St. Sixtus at a great cost, putting on a new roof, renewing the pavement and erecting five marble altars. After the work of restoration, he consecrated the church and all the altars himself. In 1727, he rebuilt the convent, part of which had fallen down, and added a library to which he contributed a good number of books. A few years later, Teige O'Mulrian, major-general in the Imperial army of Charles VI., left several books by his will to the library, besides a good legacy to the convent. Benedict XIII. used to pay a visit to St. Sixtus almost every week, and, on one occasion, made his retreat here and took part in all the exercises of the community.

In 1727, the holy pontiff translated the relics of St. Ignatius martyr to the new high altar in St. Clement's basilica, erected the previous year by Cardinal Hannibal Albani, and preached the sermon on the occasion from the Gospel ambo in the choir. A great many improvements had been made in this basilica by Clement XI., in 1715, but the fathers, owing to the low state of their finances, were not able to keep it and the adjoining convent in repair, and about half a century afterwards, St. Clement's was in a very ruinous condition. In 1766, Father Patrick Kirwan, the prior, was deposed from his office and banished by Clement XIII., because he had received Prince Charles Edward Stuart with royal honours, at St. Sixtus, though, twenty-four years before, a grand dinner had been given to the exiled prince in the vineyard villa belonging to the community, which is situated about a mile from Rome. In the villa is an inscription commemorating this eventful banquet.

At this period, it became customary for the lectors of St. Clement's to go in turn once a week to the hospital of St. John Lateran's and expound a case of moral theology to the priests of the Order of St. Camillus de Lellis who were ministering there, and who in return supplied them with medicine gratis.

Father Charles O'Kelly, the restorer of Corpo Santo, Lisbon, after the earthquake, petitioned the General in 1786, to allow him to devote 400 Roman crowns, for the purpose of increasing the viaticum allowed to students of St. Clement's, when returning to Ireland.

On the entry of the French republican army into Rome, in 1798, Father John Connolly, the prior, afterwards the first to take the episcopal charge of New York, managed with great difficulty to save the church and convent of St. Clement's from the destruction that befell many of the other religious houses. In a letter to Dr. Plunket, bishop of Meath, he says:—"By having obtained leave from the Republic to open the church after its suppression and serve the public in it, as chaplain and confessor, without any emolument, I have saved it from destruction, as also the convent and library. When the organ and the best of the furniture of the convent were to be sold by the Republic, I bought them at a very low rate. It was to render this service to my Order, that I determined to stay here, if permitted by the Republic.—See Cogan's *Diocese of Meath*, Vol. II., p. 234.

In the nineteenth century, the convent of St. Sixtus's seems to have been abandoned by the Irish fathers and students, who, considerably reduced in numbers, took up their permanent residence in St. Clement's. In 1846, the students were ordered by the provincial chapter in Ireland to attend the lectures at the Dominican college of the Minerva, and this has been the practice ever since, with the exception of the evening lecture, which is given in St. Clement's. For nearly fifty years, the fortunes of the house were in the hands of Father Joseph Mullooly, who was its saviour during troublous times. Living alone there for a long period with only another father and a laybrother, by careful management he quadrupled its slender income and gathered the means by which a fair number of students from Ireland have been supported there during the last thirty years. In 1848, when Garibaldi held the city against the French, he successfully opposed him in an attempt to turn the convent into an hospital for the wounded. After the siege of 1870, he prosecuted a claim against the Italian government for damage done to the vineyard during the course of the siege, and received a sum of money as compensation.

Father Mullooly was a man of wonderful influence with the great and was well acquainted with most of the royal personages of Europe. His royal majesty, Edward VII., had a great personal regard for him, and used his influence on more than one occasion, as Prince of Wales, to save St. Clement's from the hands of the Italian despoilers. In 1859, Father Mullooly began those wonderful excavations under the basilica of St. Clement's, which resulted in the discovery of the ancient basilica, buried and forgotten for centuries, and also the house of St. Clement contiguous to it, all of which are described in his book, published at Rome, in 1869, entitled *St. Clement, Pope and Martyr and his Basilica in Rome*. Father Mullooly departed this life in 1880.

The year following his death was remarkable for the great Slav pilgrimage, which came to St. Clement's to honour the relics of SS. Cyril and Methodius, the apostles of the Slavs. The pilgrims numbered 3,000 and comprised nine nationalities. After the pilgrimage, the present Pontiff, Leo XIII., built at his own expense the beautiful chapel in the basilica dedicated to those saints.

See *Hib. Dom.*, p. 366 et seq.; *Supp. Hib. Dom.*, p. 840 et seq.; For a list of priors of SS. Sixtus and Clement, see *Spic. Ossor.*, p. 359.

87. SOME MODERN FOUNDATIONS.

SIENA CONVENT, DROGHEDA.

In 1722, Dr. Stephen Mac Egan, then Provincial of the Order in Ireland and afterwards bishop of Meath, petitioned Primate Hugh Mac Mahon to allow the Dominican nuns to make a foundation in the archdiocese of Armagh. The primate not only consented but helped the nuns considerably. The General of the Order, Augustine Pipia, issued letters patent for the foundation dated March 28, 1722, and appointed Catherine Plunkett, then in Brussels, the first prioress. The first house of the young community was a mud cabin near the Marsh road, on the banks of the Boyne. Novices were received, the Divine Office regularly recited, the rule observed in spite of great difficulties, and they were ministered to in secret by one of the Dominican fathers from the Meath side of the river, who used to cross the Boyne in a little boat, at an hour early enough to enable him to say Mass for them, give them Holy Communion and return before day-break.

In this humble dwelling, they opened a school, for which they had to obtain the sanction of the Protestant primate. After some years,

they removed to a large house in Dyer Street, which enabled them to take in a larger number of pupils. More than once they were obliged to take the oath of allegiance. On one occasion, this was done in the parlour before the mayor of Drogheda and a Protestant minister; on another, in the Tholsel, in public.

It was Primate Mac Mahon who entrusted to the community the head of the venerable Oliver Plunket, which they have preserved with such care and reverence ever since.

In 1792, the site of the present convent was purchased by their vicar, Father Thomas Netterville, ex-provincial, with funds left to him for this purpose by his sister. He also built the convent which forms the present central building, which the sisters entered in 1796.

The foundation stone of the present convent chapel was laid on May 26, 1873, by Dr. Bartholomew Russell, and the chapel was consecrated by Primate M'Gettigan, on June 10, 1877.

See *History of Drogheda*, p. 3 et seq., printed and published by Hughes, Drogheda, 1893; *Stuart's History of Armagh* (edit. of 1900), pp. 264 and 277.

ST. MARY'S OF
THE ROSARY,
TALLAGHT.

IN 1856, the Irish province, which had anxiously looked forward for several years to the establishment of a central noviciate and house of studies at home in Ireland, free from all the revolutionary troubles of the Continent, sold a great portion of the college of Corpo Santo, and bought with the proceeds a site at Tallaght, in the county Dublin, comprising thirty acres, formerly a residence of the archbishops of Dublin. The private dwelling-house of the last proprietor served for some years as a noviciate, while a barn, attached to an ancient tower of the archiepiscopal residence, was fitted up as a church.

On May 29, 1864, the first stone of a new noviciate house was laid by Father Goodman, the Provincial, capable of accommodating nearly thirty novices and students. In the building of this house great credit is due to Father Thomas Burke, the great preacher, who was for many years living in Tallaght and laboured earnestly and unselfishly to provide the requisite funds. Father Burke commenced the building of the present beautiful new church but died in 1883, before it was half finished, and was buried in what is now the centre of the cloister garth. After his death, it was brought to completion, as a memorial to the great orator, through the exertions of Dr. Vincent Flood, now archbishop of Port-of-Spain, Trinidad, and was con-

122 ST. CATHERINE'S, NEWRY.

secrated by Dr. Walsh, archbishop of Dublin, on the second Sunday of October, 1886, Father Burke's remains being subsequently transferred to it. A splendid new wing, joining the church and the former building, was completed in 1901.

The community now numbers about fifty members, including priests, students, novices and laybrothers. During late years, the students go through the course of arts of the Royal University of Ireland as well as their course of philosophy, and are then transferred to St. Clement's, Rome, to make their theological studies.

There is a splendid library of 8,000 volumes, gathered principally at Lisbon, many years ago, by Father Wiseman. There is also a valuable collection of oil paintings, most of which have been sent from Lisbon by Father Patrick Russell, of Corpo Santo. It was he who bought the site, and he was ever afterwards a firm friend and benefactor to the rising noviciate.

IN March, 1871, three fathers and a lay-
ST. CATHERINE'S, brother came to make a foundation in Newry,
NEWRY. on the invitation of Dr. John Pius Leahy, O P.,
bishop of Dromore, who offered them temporarily a church and residence. The church they ministered in at first was what is known as the "Old Chapel," situated on the outskirts of the town, a chapel which in penal times had been the only place of worship for the Catholics of Newry before the building of the present cathedral. The fathers resided for the first three months in a house in Hydemarket, of which the bishop supplied the furniture and paid the rent. They then removed to a house near the Old Chapel, called the "Hermitage," which the bishop fitted up for their use. After some time, they took up their residence in Queen Street, near the site of the new church, which, with the encouragement of the bishop and people, they commenced to build, the foundation stone being laid about fifteen months after their arrival in Newry. The church was dedicated and opened for divine worship by Dr. Leahy, on Sunday, Oct. 17, 1875. It is one of the most beautiful churches in Ireland. Dr. O'Callaghan, O.P., now bishop of Cork, one of the first members of the Newry community, devoted himself zealously to the task of collecting the necessary funds for building and even paid a visit to America for this purpose. The convent was built mainly through the exertions of Dr. Vincent Flood, O.P., now archbishop of Port-of-Spain, Trinidad, and was occupied by the fathers in 1882. The church is very complete in its appointments, and the rich marble High Altar, the Rosary Altar and the

organ are all gifts by the Misses Quinn, of Queen Street, great benefactors of this community.

TRINIDAD
MISSION.

ON December 27, 1863, Father Joachim Hyacinth Louis Gonin, O.P., formerly advocate general of Mauritius and at the time of his consecration a member of the Lyons

province of the Dominican Order, was consecrated archbishop of Port-of-Spain, a diocese comprising the islands of Trinidad, Tobago, Grenada, St. Vincent's and Santa Lucia. Being a Frenchman, he was obliged by the colonial law to become a naturalised British subject, before taking possession of his see. He immediately induced some of the fathers of his own province to come out to Port-of-Spain and help him in his missionary work.

Three with a laybrother arrived in 1864, followed by others, and undertook the parochial work of the Port-of-Spain and the suburbs; and such was the success of their labours that the Holy See decreed in 1868, that the archbishop of the diocese should be always for the future a Dominican, and the charge of the cathedral parish of Port-of-Spain always intrusted to members of the same Order, which another decree, dated June 7, 1873, limited to members of the Lyons province.

Owing to his increasing infirmities, Dr. Gonin petitioned for a coadjutor, and, as the colonial law at this time insisted that the holder of the position should be a born British subject, the choice fell on Father William O'Carroll, formerly a member of the Limerick community, who was consecrated in Port-of-Spain, on Whit Sunday, 1874, with right of succession. On the death of Dr. O'Carroll, on Oct. 13, 1880, Father Thomas Hyland, also of the Irish province, was appointed to the same position and was consecrated at Rome on April 30, 1882. His premature death on Oct. 9, 1884, was followed by the appointment of Father Vincent King, formerly Provincial of the English province, but he died suddenly in Belgium shortly after his consecration. The next successor to the post was Father Vincent Flood, of the Irish province, who was consecrated in the pro-cathedral, Dublin, on August 14, 1887, and arrived in Trinidad in December of the same year.

On the death of the venerable Archbishop Gonin in 1889, Dr. Flood, the present archbishop, succeeded to the see, and six years afterwards effected an arrangement with Propaganda, by which the care of the cathedral parish was transferred to English-speaking

subjects of the Order : an arrangement confirmed two years later by another decree of Propaganda, dated October 12, 1897, which gave over the charge of the parish to the Irish province.

In 1895, two Irish and two English fathers went out, and, in 1897, Father Augustine Coveney, of the Irish province, arrived as Vicar of the General of the Order, to rule the mission.

By decree of Propaganda in 1901, at the united request of his Grace and the English Provincial, the sphere of labour of the two provinces was divided, the island of Grenada being given over to the English fathers, while the mission in Trinidad was reserved exclusively for the Irish. At present there are seven Irish fathers in Trinidad, having charge of most of the parochial work of Port-of-Spain, assisted by six French fathers of the Lyons province, who still remain in the Island. Since the lamented death of Father Coveney in 1900, Father Humbert Donegan has been the Vicar of the General of the Order.

MISSION OF
ADELAIDE,
SOUTH AUSTRALIA.

THOUGH the first to be invited by the Australian bishops to undertake a mission in that far-off continent, the Irish Dominican province did not feel competent to comply with the request till 1898, when three fathers, Father William Spence, Father Michael Headley and Father Bertrand Larkin, were sent out and took possession, September 21st of that year, of the new parish church of St. Lawrence, which had been offered to the Irish province by Dr. O'Reilly, bishop of Adelaide. They were received with great warmth by the parishioners, mostly all poor Irish, and before very long, were able to build a convent for themselves, the bishop helping them considerably in the work. The parish given to their charge is in North Adelaide, divided from Adelaide proper by the river Torrens, and the Catholic population numbers about one thousand. About two hundred attend the Rosary Confraternity meetings every Friday evening. The schools also are well attended by the children. An Irish teacher manages the boys' school and a community of Dominican sisters take charge of the girls. Since their entry into Australia, the fathers have given several missions and retreats in places widely distant from one another. Owing to the dearth of religious vocations among the Australian youth, it is probable that for many years to come, this mission will have to be supplied with fathers direct from Ireland.

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