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AN HISTORICAL ACCOUNT

OF THE

DIOCESE

OF

Down and Connor,

ANCIENT AND MODERN.

BY

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

PARISH PRIEST OF HOLYWOOD.

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

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

LORD BISHOP OF DOWN AND CONNOR,

WHO,

BY THE ERECTION OF

CHURCHES, MONASTIC INSTITUTIONS, AND SCHOOLS,

HAS RESTORED ALMOST TO ITS ANCIENT SPLENDOUR

THE DIOCESE OF DOWN AND CONNOR.

THIS VOLUME

IS MOST RESPECTFULLY AND MOST HUMBLY DEDICATED

BY THE AUTHOR.

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P R E F A C E .

THE work, of which this is the first volume, was originally undertaken for the purpose of placing before the people of Down and Connor the meagre accounts, which oral tradition, and a few public documents, had preserved, of the heroic priests, who braved the terrors of the Penal Laws to break to our forefathers the Bread of Life, and who, under God, were the instruments of preserving to us the faith of ancient Ireland. When, however, I was engaged in gleaning among the people traditions regarding their old pastors, I found among the farmers of Down and Antrim, both Catholics and Protestants, a zeal and enthusiasm to know all, that could be known, of the old churches and castles, raths and other remnants of the remote past, which they have always generously respected and preserved, notwithstanding their desire of subjecting to tillage every foot of their farms. This compilation has, therefore, assumed its present form, in order to supply to the inhabitants of this diocese, what all admit to be a glaring deficiency in our National Education, by pointing out the historical and intellectual associations, in which the country is so rich, and which may well increase our pride to belong to it ; and in order to teach the people, that in almost every field objects of interest are to be found, serving still more to embellish the scene of nature, and still more to augment that generous patriotism, which attaches us to our native soil. But in the words of Camden, "*If any there be which are desirous to be strangers in their owne soile, and*

forrainers in their owne citie, they may so continue, and therein flatter themselves. For such I have not written these lines, and taken these paines." I am far from presuming that this book is what it should have been. However, the total want of diocesan and parochial records, except those of a few years standing, will in part explain some of the difficulties against which I had to contend. I am conscious, at least, that I spared no pains. I have been in every field, examined every graveyard, and conversed with every person capable of giving me the least information. The reader has placed before him the substance of all the topographical notes relating to the places treated of, which are to be found in any of the Irish historic publications. My task has been rendered comparatively easy by that inestimable work of Dr. Reeves, "The Ecclesiastical Antiquities of Down, Connor, and Dromore," which I have always followed as my safest guide.

I have to express my obligations to Mr. J. W. Hanna, of Downpatrick, who, in the kindest manner, gave me the list of the parish priests of the various parishes of the diocese, which, upwards of thirty years ago, he collected, chiefly from traditional sources. I have also to record my thanks to S. Ferguson, Esq., L.L.D., M.R.I.A., and W. M. Hennessy, Esq., M.R.I.A., for the readiness with which they facilitated my researches in the Record Office.

Holywood, *January, 1st, 1878.*

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* Irish historians generally say that the “Battle of the Collas” was fought in the barony of Farney, Co. Monaghan, but they never could identify the precise place, the author places it at Aghaderg, Co. Down. See *C Connellan’s edition of the Four Masters*, p. 2.

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* P. 21, line 6, for 1845 read 1855.

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INTRODUCTION.

AS this book is intended for the fireside reading of many who have not devoted much attention to Irish History, it becomes necessary to place before them some of the principal events which effected changes within the territory comprised in the united Diocese of Down and Connor. The early history of Ireland, like that of other countries, is filled with legendary and poetical details. Rejecting as unworthy of any credit the stories regarding an antedeluvian colonization, Irish historians say, that Parthalon (pronounced Paralaun), in the year of the world 2520, led a colony of a thousand followers to Ireland. He was the first who cleared any part of Ireland of the primeval woods. One of the plains said to have been cleared by him was Magh Latrainn (Larne) in Dalaradia. His son Rudbruidhe (Roorey) was drowned in Loch Rudhruidhe (the Inner Bay of Dundrum), when the sea burst over the land and formed that inlet which was named from him. A similar irruption of the sea over "the land of Brena," which formed Loch Cuan, now Strangford Lough, occurred in the following year. Slainge, (Slany) son of Parthalon, was interred in the great cairn on the summit of Slieve-Donard, and the mountain was long named from him Sliabh-Slainge (Slieve-Slany). Three hundred years after their arrival, the entire colony, then numbering 9,000 persons, perished by a pestilence leaving

the country once more without inhabitants. Ireland having remained waste about thirty years was colonized by a people from the vicinity of the Euxine Sea, led by a prince named Neimbidh (pronounced Nevy) whose descendants occupied the land for about 200 years, and were engaged in building raths and clearing woods. They erected Rath-Cimbaeth (Rath Kimbey) in the plain of Magh-Seimbhne (Moy Sevne, now Island-Magee) and cleared that plain of wood. Nevy with 2,000 of his followers was carried off by a pestilence, and the remnant of his people was engaged in constant conflict with a race called Fomorians who are said to have been African pirates, perhaps Canaanites or Phoenicians expelled from their country by Joshua. Their principal strongholds were along the north coasts of Ulster and Connaught, and the traditions of after ages represent them as a race of Giants. From them the Giant's Causeway was called Clochan-na-Fomoraighe—the causeway of the Fomorians. One of the terrible conflicts between Nevy and the Fomorach is called the battle of Murbholg, now Murlow Bay in the County of Antrim. Worn out by these battles the remnants of the people of Nevy made their escape from Ireland under three chiefs, one band fled to Albion under Briotan Maol, from whose name Albion is said to be called Britain. Another band passed into the northern parts of Europe where they grew into the famous people, the Tuatha de Danann, who afterwards invaded Ireland, and the third party of refugees made their way into Greece whence they returned to Ireland under the name of Firbolgs. Two hundred and sixteen years, say our bardic annalists, Nevy and his race remained in Ireland. After this Ireland was a wilderness for two hundred years. It was in the year of the world 3266 that the Firbolgs came from Greece under five chieftains and took possession of Ireland. It is far more

likely that the Firbolgs were a colony from Belgic Gaul (Fir Bolg—Belgian men). After the lapse of about half a century the country was seized by a fresh horde of invaders, the celebrated Tuatha de Dananns, about whose magical and mechanical skill some wonderful stories are told. They are considered by some to have come from Greece, by others from Denmark, they were however a race less numerous but more civilized than the Firbolgs.

It was in the year of the world 3,500, and 1,700 before Christ, according to the Four Masters, or A.M. 2934 and B.C. 1015, according to O'Flagherty's chronology,* that the Milesian colony arrived in Ireland. To this colony our historians assign an eastern origin and describe its various migrations for several hundred years until it arrived in Spain, whence it sailed to Ireland. The commanders of the Milesians were Heber, Heremon and Ir. The race of Heber called the Heberians became kings and chiefs of Munster. The descendants of Heremon, or the Heremonians supplied kings to nearly every part of Ireland except Munster. The race of Ir possessed Ulster for many centuries. From the conquest of Ireland by the sons of Milesius, to its conversion to Christianity by St. Patrick, one hundred and eighteen sovereigns of all Ireland are enumerated. Of this number sixty were of the race of Heremon, twenty nine of the posterity of Heber and twenty four of the race of Ir, three were descendants of Ith, the uncle of Milesius, whose race was located in Munster, one was a Firbolg and one was a woman. The Milesians are also named Scoti,

* The Four Masters follow in chronology the computation of the Septuagint as given in the Chronicon of Eusebius by St. Jerome, who says, "From Adam to the Flood are 2242 years, but according to the Hebrews there are 1656 years." Most of the ancient Irish historical poems followed the computation of the Hebrews.

from whom Ireland was called Scotia, and in more modern times the same people have given their name to Scotland.

Ulster being one of the five provinces, into which Ireland was divided, was named Cuigeadh Uladh—the fifth, or province Uladh (pronounced Ulá); its name is derived according to Keating and others from *Ollsaith*—great wealth;—or according to others from Ollamh Fodhla (Ollav Folla) one of its greatest kings, who became monarch and legislator of Ireland. Kings of the posterity of Ir ruled over Ulster for more than a thousand years. One of those princes, Sobhairce (Sovarkey) king of Ulster and joint king of Ireland erected a fortress on a bold rock projecting into the sea near the Giant's Causeway. This was named Dun-Sobhairce or the fortress of Sobhairce where he fixed his royal residence nearly nine centuries before the Christian era; it is now called Dunseverick. Another fortress and royal residence of the kings of Ulster was at Rath-Mor-Muighe-Linne, or the Rath of Mora of Moylinny near Antrim, it was named from Mora, wife of Breasal, King of Ulster, A.D. 161. Cimbaoth, (Kimbee), King of Ulster, who became monarch of Ireland from about 350 to 300 years before the Christian era erected the palace of Eamhain Macha (Avan Macha), the earth-works of which are to be seen at the Navan Ring near Armagh. This palace was named from his queen Macha, a celebrated heroine, who succeeded her husband in the throne and was the only female who ever ruled Ireland in ancient times.

The Kings of Ulster had their chief residence at the palace of Eamhain Macha, or Emania, for nearly seven centuries: from about three hundred and fifty years before the Christian era to A.D. 332. During this time about thirty-five Kings reigned, all of the Irian race except three or four of the Heremonians. One of the greatest of those Irian Kings of Ulster was Ruadhraidhe Mor (Roorey Mor), who flourished

about 150 years before the Christian era ; his descendants are called the *Clanna Rory*, and in history they are frequently named Rudricians from *Rudricius*, the latinised form of his name. Conchobhar-Mac-Nessa (Concovar, or Connor Mac Nessa), an Irian prince, ruled over Ulster about the period of the Incarnation. His reign is rendered illustrious in the works of the Irish bards on account of the exploits of the Red Branch Knights of Ulster, the chief champions of whom were Cuchullin, Conall Kearnach, Keltcar "of the battles," whose residence was on the great mound of Downpatrick ; Laoghaire Buadhach (Leary the valiant) ; and Cethern (Kehern), who resided at Dunkern—the Giant's Sconce—and at Mountsandal, which was erected by his grandfather, the grandson of Roorey Mor. The first King of Ulster not of the Irian race was Fiatach Finn, a descendant of Heremon ; he usurped the throne of Ireland, and was slain A.D. 39. From him are descended the Dal-Fiatach, a powerful tribe located in Down and Antrim, who supplied most of the Kings of Ulidia from the fourth to the twelfth century. Elim, who was of the Irian race, succeeded to the throne of Ulster ; he and the Irians joined the plebeians in expelling the monarch and the aristocracy A.D. 56, and Elim usurped the monarchy, but the Irish Chroniclers say that God took vengeance on the usurper and his plebeian supporters, for "Ireland was without corn, without milk, without fish," till the rightful heir Tuathal slew Elim after twenty years' usurpation. Tuathal (Tooal) established his line more firmly by exacting from the people an oath "by the sun, moon, and elements, that his posterity should not be deprived of the sovereignty." Neither his great power, nor the oath his subjects swore, saved the Heremonian Tuathal from the ambition of Mal, King of Ulster, a descendant of Conal Kearnach, and consequently an Irian. He slew the monarch

Tuathal in a great battle fought A.D. 106, at the base of Ballyboley Hill, where the Six-Mile Water and the Larne River take their rise. But Tuathal's son, Felimy Rechar, or the Law-maker, avenged his father, and again won back the sovereignty from the race of Ir. Conn of the Hundred Battles, son of Felimy, ascended the throne A.D. 123, and he too, after an eventful reign, was slain A.D. 157, by Tibradi Tirech, the Irian King of Ulster. Conn's successor and son-in-law, Conary II., was the father of the three Carbrys, one of whom Carbry Riada (Rioghfhada, *i.e.*, of the long wrist) was the ancestor of the Dalriads of the County of Antrim, and of the tribe of the same name in Scotland. This Carbry Riada is mentioned under the name of Reuda, by Venerable Bede, as the leader of the Scots who came from Hibernia into Alba and obtained the territory, which the Scots held in his time in Alba, or Scotland. A.D. 322, Fiacha Sravtinne, King of Ireland, a descendant of Conn of the Hundred Battles, was slain by the three Collas, the sons of his own brother; but when the eldest of the Collas had occupied the throne four years, he was deposed and expelled, together with his brothers and followers into Scotland, by Muireach Tirach, the son of Fiacha, the previous monarch. In a short time the three Collas returned, and were reconciled to their cousin, King Muireach Tirach, who directed their ambition against the Irian kingdom of Ulster, which had so often inflicted injury on the Heremonian race. The monarch supplied them with troops, with which they marched into Connaught, and seven legions of the Firbolg tribes of Connaught instantly joined their standard; with this force they marched into Ulster, to Achadh-leithdheirg, (Agha-ley-yerig), now Achaderg, in the barony of Iveagh. There, was fought, A.D. 332, *the battle of the three Collas*, which lasted during seven days, and the slaughter was so great that the earth

was covered with dead bodies from Carn-Eochy (probably Drummillar near Loughbrickland) to Glenrighe (Glenree), now the vale of the Newry River. Fergus Fogha (Foha), the last Irian King of Ulster, perished in the battle, and the victors immediately marched on the royal palace of Eamhain (at the Navan Ring, near Armagh), which they plundered and burnt to the ground. The Collas parcelled out among themselves the entire of Ulster, west of Glenrighe, Lough Neagh, and the Bann; and from this downward, the name Uladh (Ulá), or its Latinised form, Ulidia, is applied to the circumscribed territory of the Clanna Roorey, narrowed by this conquest to the County of Down and the larger portion of Antrim, for the north of the latter county was already in the hands of the Dalriadans. About this time, to save themselves from utter destruction, the unfortunate Ulidians made the fosse and rampart, which is now called the Dane's Cast, in Glenrighe—the glen of the Newry River. The Irians* made many an effort to recover their lost territory, but always in vain; and their descendants cherished the memory of their wrongs for more than twelve hundred years, scarcely ever omitting an opportunity of leaguering themselves with the enemies of Heremonian race. Yet even in the little territory which remained to them the Irians were far from being supreme. In the year 22, Fiatach Finn began to reign in Emania, he was of the race of Heremon, and from him the Dal Fiatach are descended;

* Long previous to the final overthrow of the Irian Kingdom of Ulster internal dissensions drove off several of its princes, from whom are descended the O'Connors of Kerry, the O'Loughlins of Burren in Clare, the MacRannals of the County Longford, the O'Moores and O'Lawlors of Queen's County, the Mac an Bhairds, or Wards, hereditary poets to several chiefs, the O'Carelons of Glen Dermod, who settled among the Kinel-Owen (but other and perhaps better authorities say that they are of the Kinel-Owen), the O'Ferrals of Anny in Langford and many others.

they resided in Irian territory, and after the disastrous battle of *the three Collas* they fled along with the Irians before the conquerors into the circumscribed Ulidia, and to that territory during seven centuries they supplied more than three fourths of its Kings, while in the County of Down they left to the Irians only Iveagh, Kinelarty, and Dufferin.

Niall of the Nine Hostages was the most illustrious of the descendants of Tuathal of the Heremonian line, he opposed the Romans in Britain and pursued them into Gaul, whence, it is said, his soldiers carried off St. Patrick, then a youth in his sixteenth year who was destined afterwards to be the chief apostle of Ireland. Niall crowned with laurels was assassinated on the banks of the Loire, A.D. 405, by one of his own subjects. Poems of Flann of the Monastery, or of Monasterboice, preserved in the Book of Leinster tell us that Conall Gulban, the ancestor of the Cinel Chonaill (Kinel Connell), accompanied by his brothers Eoghán (Owen), Emma and Cairbre, without the assent or assistance of their father, the monarch Niall of the Nine Hostages, conquered from the Clann Colla* and the tribes of North Connaught a territory for himself and his brothers. In after ages the descendants of these brothers were known as the "Northern Hy-Niall" while the descendants of their other brothers on whom King Niall

* After the Collas had defeated the Irians and previous to the irruption of the Hy Nialls, the territory of the Oirghialls, or Clann Colla, was bounded, according to a MS. in Trinity College, (see *The Battle of Magh-Rath*,) by the noblest rivers in Ulster, the Boyne, the Bann, the Erne, and the Finn. It appears that the descendants of the Collas possessed a considerable portion of present County of Derry, till they were dispossessed by Muircheartach, the grandson of Owen and monarch of Ireland, from A.D. 503 to A.D. 527, who is called the Hector of the Cinel-Eoghain. But after this period the Kinel-Owen encroached to a great extent upon the country of the Clann Colla, who, in their turn, encroached still further on the Ulidians.

bestowed all the lands of Meath were distinguished in Irish History as the "Southern Hy-Niall."* It is only with Eoghan or Owen we have here to do—the ancestor of the Cinel-Eoghain or Kinel-Owen, whose name still survives in the modern Inishowen and Tyrone, which together with the modern County of Derry, were occupied by the descendants of Eoghan, son of King Niall. This prince fixed his royal residence at the Grianan of Aileach (the palace of the stone fortress, now Greenan-Ely) that had been built by one of the earliest of our kings on a hill upwards of 800 feet above the sea level and at the distance of about four miles from Derry.† In this Cyclopiian palace, the walls of which are in some places fifteen feet in thickness, and surrounded by three concentric ramparts, St. Patrick visited and blessed Owen and his sons. Their descendants, whose chiefs were styled, Kings of the Kinel-Owen and Lords of Aileach, continued to be the most inveterate enemies of the Ulidians until at last in the fourteenth century under the name of the Clannaboy or the Clan of Aodh-buidhe O'Neill they made themselves masters of the most fertile districts of Antrim and Down.

A. D. 432. St. Patrick came to Ireland.‡

* The chief branch of the southern Hy Nialls was called the *Clann Colmain* from Colman, who flourished about the year 562; after the assumption of surnames the chief family of this clan took the name of O'Maolseachlain, or O'Melaghlin from their ancestor, Maolseachlain or Malachy, monarch of Ireland. They now modernise their name into MacLoughlin, and are numerous in Meath and the neighbouring counties, but are distinct from the MacLoughlins of Derry, who belong to the Northern Hy Nialls.

† We are every day told that the comparative prosperity of Ulster owes its origin to the Scotch element in the northern population, but ages before the Plantation the Hy Niall princes ruled all Ireland from their mountain fortress of Aileach. Was this superiority owing to the Ulster Plantation?

‡ St. Patrick's missionary labours through Down and Connor will be noticed when treating of the various parishes.

A.D. 478. The battle of Ocha forms a memorable era in Irish history ; Oliol Molt, son of Dathi, was slain in it by his own relatives the family of Niall of the Nine Hostages, which thereby got possession of the supreme government and held it uninterruptedly for five hundred and nineteen years. The Hy-Nialls were assisted by Fiachra, son of Laeghaire, King of Dal-Araidhe. “ It was on this occasion that the Lee and Cairloegh were given to Fiachra as a territorial reward for the battle.” (Four Masters.) The territory of Lee was on the west side of the Bann and is included in the present barony of Coleraine. Cairloegh is named Carn Eolaire by the Annals A.D. 557, and O'Donnell's Life of Columbkille mentions Carraig Eolaire as a place in the diocese of Derry “ at the margin of the strait of the Foyle.” There can be little doubt that this territory included the mountain above Magilligan, hence the Synod of Rathbreasil which assigned to the Bishop of Connor all the territory which the Ulidians possessed since the introduction of Christianity mentions Benyevenagh as one of the boundaries of the diocese. The Hy-Niall princes were only in this restoring a part of the country of which the Ulidians had been deprived by the invasions of the Collas and the Kinel-Owen.*

A.D. 557. “ The battle of Moin-Doire-lothair was gained over the Cruithnigh by the Ui Neill of the North, *i.e.*, by

* The territory seems to have been only a stripe along Lough Foyle and the river Bann ; it did not include the parish of Magilligan nor reach the river Roe, since Benyevenagh and not the Roe is given by the Synod of Rathbreasil as the boundary between the Diocese of Connor and that of Ardstraw, now incorporated in the Diocese of Derry, it may have extended into Magilligan as far as Duncrun—*Dun Cruithne* (the fort of the Cruithne pronounced *Crooine*—the Piets). It did not extend into Aghadovey since St. Guaire, the founder of that church was a descendant of Colla Uais, and erected his church in the territory belonging to his tribe.

the Cinel-Conaill and the Cinel-Eoghain wherein fell seven chieftains of Cruithnigh together with Aedh Breac; and it was on this occasion that the Lee and Carn-Eolairg were forfeited to the Clanna Neill of the North." (Four Masters.) Dr. Reeves thinks that Moin-Doire-lothair is Moneymore in the parish of Derryloran, County Derry. According to the Annals of Ulster the battle was fought between the Cruithnigh or Dalaradians themselves, who seem to have disputed about the partition of lands. The Hy Nialls who assisted one of the parties reassumed the territory extending from Benyevenagh* to the Bann which they had given A.D. 478 to the Dalaradians, and though the Bishops of Connor continued to exercise jurisdiction over the territory till after the Synod of Rathbreasil, held about 1118, the temporal princes of the Dalaradians never again recovered possession of it.

We have yet extant an ancient record, the *Leabhar na g-ceart*, or Book of Rights, which purports to have been drawn up by St. Benen, the disciple of St. Patrick, but its own internal evidence proves it to be, at least in its present form, of much more recent date, though it is a document of very great antiquity. It treats of the rights of each of the Kings and the revenues payable to them from the inferior Kings, and of the stipends paid by the superior Kings to their subsidiary chiefs for their services. It contains the following tract on Uladh or Ulidia:—

* The Kinel-Owen must have felt how dangerous to themselves it was to permit Benyevenagh to be in the hands of a hostile race. The author, accompanied by some friends, visited it on the 30th August, 1877. From its summit, which has an altitude of 1260 feet, a watchman could with great facility observe any military movements all along the flats of Magilligan, Aughanloo and Myroe, through the valleys of the Roe and the Foyle, and along the shores of Inishowen and far up the glens among its mountains. Even Derry and Aileach itself are quite visible in that interesting panorama.

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

The King of Uladh thus distributes stipends among his Kings, viz :—

Twenty drinking-horns and twenty swords and twenty greyhounds and twenty bondmen and twenty steeds and twenty cloaks and twenty *matals* and twenty *cumhals* (three cows) from the King of Uladh to the King of Dal-Araidhe.†

* Old Irish writings make frequent mention of leeks ; they served as a substitute for pepper and other spices introduced at a latter period.

† *Dal-Araidhe* (Dal Aray), or as it is Latinised Dalaradia, is named from the word *Dal* “posterity” and *Araidhe*, otherwise Fiacha Araidhe (Aray) a King of Ulster who flourished A. D. 236. The territory of Dalaradia lay to the south of Dalrieda ; and the river Ravel formed a part of the boundary between the two territories. The Four Masters record at the year A. M. 3510 the eruption “of the Fregabhail (Ravel) between Dal-Araidhe and Dal-Rieda.” Colgan (Trias. Thaum.) says “Dal-Aradia is a maritime and eastern district of Ulster, which extends from the town of Newry to Slemish,” but O’Flagherty says it extended “from Cairg-inver (in Island Magee) as far as Linnduachail (at Annagassan, Co. Louth).” It therefore included the entire present Counties of Down and Antrim, except the territory of Dalrieda, which comprised the modern baronies of the North-East Liberties of Coleraine, Dunluce, Kilconway, Cary and Glenarm ; and until about

Three steeds, three bondmen, three women, three ships to the King of Dal-Riada.*

the time of St. Patrick, it seems to have included the Co. Louth. The name, Dalaradia, was generally applied only to the northern portion of the territory. Thus the Bishop of Connor was styled Bishop of Dalaradia, while the Bishop of Down was styled Bishop of Uladh or Ulidia. Dalaradia was also at times called Crich na Cruithne—The country of the Cruithne or Picts—because a colony of Cruthinians or Picts from North Britain settled in it about a century before the Christian era and became mixed by intermarriages with the old Irish of the Irian race. Adamnan speaks of St. Comgall, who was a Dalaradian, as belonging to the “Cruthinian people.” The native annals record the names of many of the chiefs of this territory and their transactions; from these we learn that the lordship of Dalaradia after the assumption of surnames was enjoyed principally by chiefs named Lethlobhar (Lawlor) and Ua Loingseach (O’Linchey). Duaid MacFirbis has preserved the pedigrees of these families—Leathlobhar, from whom the O’Lawlors take their name was the thirteenth, and Longseach from whom the O’Lincheys take their name, was the sixteenth in descent from Fiacha Araidhe, the common progenitor of the Dalaradians. See Reeves’s *Eccl. Antiq.* The territory was conquered by Sir John de Courcy and passed into the possession of the Earls of Ulster. The invasion of the Scots under Edward Bruce and the war of the Logans so weakened the English power in Dalaradia that the territory passed into the possession of the Clannaboy O’Neills, and the County Antrim portion of it, extending from the Ravel to the Lagan, was called North Clannaboy, while a large part of the County Down portion was denominated South Clannaboy.

* *Dalrieda*—the descendants of Righfada—Cormac, the grandson of Conn of the Hundred Battles, was remarkable for his hostility to the Ulidians, and to revenge the protection given by the Picts to his rebel subjects in Ulster he invaded Scotland. It was in this war that Cairbre Righfada, or Cairbre “the long handed,” distinguished himself. This prince was of the Heremonian race, and was son of Conaire II. King of Ireland, who was killed A.D. 165. In reward for his services the monarch, Cormac, bestowed on him territories in the present County of Antrim and in Scotland, each of which was afterwards called from him Dalrieda.—The territory (*Dal*) of the descendants of *Righ-fada* (pronounced Riada). The territory acquired by Cairbre in Scotland lay in Argyleshire and the adjoining parts.

In the latter end of the fifth century Erc, a descendant of Cairbre Riada, was prince of Dalriada in Ulster, for during the first two centuries the descendants of Cairbre were generally located in the Antrim Dalriada, as the Picts proved too powerful for them in Scotland. Fergus, Loarn and Aongus, the three sons of Erc, led another colony to Albany and became masters of a great part of the West of Scotland, and Loarn became the first King of the Albanian Scots A.D. 503. His brother Fergus succeeded in 513, and their posterity continued as Kings of Dalriada in Scotland until A.D. 842, when Kinneth MacAlpin, one of their race conquered the kingdom of the Picts, and thus became the first King of all Scotland. The last descendant, in the male line, of Cairbre Riada, who sat on the throne of Scotland was Alexander III., who died A.D. 1286, but the Kings of the houses of Baliol and Bruce, and consequently all the sovereigns to her present most gracious Majesty were descended maternally from the Milesian prince, Cairbre Riada, who gave name to Dalriada, which as Colgan tells us is now contracted into the modern name *the Route*. While the descendants of Cairbre Riada rose to such importance among the Albanian Scots, those of the Antrim Dalriada long since became extinct, or what family names they assumed after the establishment of surnames in the tenth century we have no documents to prove, but it seems highly probable that they were driven out at an early period by the Clann Colla, for we find the Ui-Tuirtre and Fir-Li, of whom O'Flinn or O'Lynn was King, were in possession of Dalriada at the date of the English invasion. In the year 1210, King John, who was then at Carrickfergus, bestowed Dalriada upon Alan, Earl of Galloway, who was also a maternal descendant of Cairbre Riada. Dr. Reeves gives a roll bearing date 1213 preserved in the Tower of London, which records the terms of this grant which conveyed to him "Dalreth," the Island of Rathlin, the cantred of "Kynilalmerach" (Killymurris?) the land of Gweskard. (The Deanry of *Twescard* in the Taxation of Pope Nicholas contained nearly all Dalriada), the land of Latherne (Larne) and two cantreds beyond the Bann, viz: that of "Kunnock" (Kennaght) and that of "Tirkehitt" (Tirkeeran), except some lands around the castle of "Kilsantan;" the church lands, and lands in the neighbourhood of Larne and Glenarm, which had been granted to one Duncan Fitz Gilbert, a Welshman. The Earls of Ulster seem however to have had extensive possessions in the Route. Patrick, son of Thomas of Galloway, was murdered at Haddington in 1242 by the Bissets; after this deed John Bisset and Walter his uncle fled to Ireland, where they obtained a settlement in the Glynnys, under the Earl of Ulster, the descendants of this John assumed the patronymic *Mac Eoin*—son of John—and were possessed

Four ships, four bondmen, four steeds to the King of Oirthear.*

Six bondmen, six steeds, six drinking-horns, six swords to the King of Ui Earca Chein.†

Eight drinking-horns, eight *cumhals*, eight noble steeds, eight bondmen to the King of Dal-m-Buinne. ‡

of the "Baronye of the Glynnnes" (State Papers, Vol. II.) The MacQuillins were a very powerful family in the Route, the name is written in Irish MacUidhelin. This Uidhelin, from whom the family derives its patronymic, is supposed by O'Donovan to be a corrupted form of the Welsh Lhlewellin; and Duaid MacFirbis includes *Meg Uighlin an Ruta*—MacQuillin of the Route—among the Welshmen who came to Ireland with the early English conquerors. The O'Kanes, as soon as they discovered the weakness of the English power, crossed the Bann and located themselves in the Route, where they made themselves masters of the great fortress of Dunseverick and called themselves *Clann Magnus na Buaise*—the clan of Manus of the (river) Bush.—One of them held Dunseverick so late as the time of Cromwell, when he was executed for joining in the war of 1641. About the middle of the sixteenth century the greater part of the Route was wrested from MacQuillin by Sorley-Boy MacDonnell, who, though a Scotchman, was the thirty-sixth in descent from Colla Uaish, King of Ireland. The MacDonnells claimed a hereditary right in the Glynnnes derived through Margery Bisset, the fifth in descent from John, the first settler, but Sorley's best title lay in his sword. In 1586 he obtained from Queen Elizabeth a grant of four *tuoghs* in the Route, viz: that from the *Boys* (Bush) to the *Ban, Donseverig, Loughill* (Loughguile), and *Balla Monyn* (Ballymoney) together with the government of *Dontuse Castle*. Sorley's son, Randal, obtained from James I., A.D. 1603, a grant of all the Route and the Glynnnes, a tract of country extending, according to the popular expression, "from the Cutts of Coleraine to the Curran of Larne."

* *Oirthear, i.e.*, eastern. Orior in the County of Armagh, formerly O'Hanlon's county, was named Oirthear but the place mentioned in the text seems to have been in the east of Uladh.

† *Ui Earca Chein* seem to be located somewhere about Castle Espie (see page 33). The tribe was once located near Larne. MacFirbis mentions among the families of the tribe "Cealach, son of Bledine, King of Latharna."

‡ *Dal-Buinne, i.e.*, the race of Buinne, son of Fearghus MacRoig, King

Eight bondmen, eight steeds with silver bits to the King of Ui Blathmaic.*

Two rings and ten ships and ten steeds and ten bridles and ten *scings* to the King of Duibhthrian.†

Eight ships and eight bondmen and eight steeds and eight drinking-horns and eight cloaks to the King of the Ards.‡

Eight bondmen and eight women and eight steeds and eight ships to the King of Leath Cathail.§

Three steeds and three *matal*s and three drinking-horns and three hounds to the King of Boirche.||

of Uladh just before the Christian era. This Buinne was great-grandson of Rudhruidhe Mor, from whom the Clanna *Roorey*, or Rudricians are named. The Deanry of *Dalboyne* in the Taxation of Pope Nicholas included the churches of Drumbo, Drumbeg, Derryaghy, Blaris, Magheragall, Glenavy, Magheramesk, Aghagallon, Aghalee, Ballinderry. There was formerly preserved among muniments of the See of Down a document, which purported to have been drawn up in 1210 from earlier documents, though as Dr. Reeves remarks, it is much more recent. It states that Engusa MacMailraba a prince, who flourished in the time of Brian Boru and ruled over Dalbuinne, gave to the Bishop of Down and to his successors the following churches and lands in that principality, *Landeboye* (Lambeg), *Dreluga* (Derryvolgie?) *Cluntarib* (Clunteriffe in Ballinderry), *Acavilly* (Aghalee), *Rothmesge*, *Drumcail* (Magheragall), *Divar-achaid* (Derryaghy), *Drumbo* and *Blarus*. The Four Masters record at the year 1130 that O'Loughlin or MacLoughlin, chief of the Kinel-Owen, led an army against the Ulidians, which slew along with many others "Gilla-phadraig MacSearraigh (MacSherry) lord of Dal-Buinne." The MacSherrys of Dalbuinne are not to be confounded with the Sherrys, or O'Sherrys, who are also numerous in Down and Connor, but are of the Kinel-Owen race and came here with the Clannaboy invasion. St. MacCarthen, the first Bishop of Clogher, who died A.D. 506 was ninth in descent from Buain, who gave name to the Dal-Buinne.

* *Ua-Blathmaic*.—see "Territory of the Ards."

† *Duibhthrian*—see "Barony of Dufferin."

‡ *Arda*—see "Territory of the Ards."

§ *Leath-Cathail*—see "Iecale."

|| *Boirche*—see p. 1.

Ten drinking-horns and ten swords and ten ships and ten cloaks to the King of Cobha.*

Six drinking-horns and ten ships and ten steeds and ten tunics to the King of Muirtheimhne.†

The Refections and the tributes of the territories of Uladh down here, viz: first on the great region of Magh Line,‡ his first refection.

Three hundred beeves and three hundred cloaks from Line.

Six times fifty oxen from Dal-Riada and six times fifty hogs and three times fifty cows and three times fifty cloaks from Semhne.§

Two hundred hogs and two hundred cows from Latharna.||

A hundred cows and a hundred cloaks and a hundred wethers from the Crotraidhe.¶

* *Cobha*—another name for Iveagh—see p. 34.

† *Muirtheimhne*. This territory comprised that part of the present County Louth extending from Cooley mountains to the river Boyne. It was a part of Uladh when the Book of Rights was written, but it had been wrested from that principality by the Oirghialla, or descendants of the Collas, several centuries before the English invasion. After the assumption of surnames *Ua Cearbhaill* (O'Carrol) of the race of the Collas occupied the most distinguished place in the district, Donnachadh O'Carroll founded the abbey of Melifont.

‡ *Magh Line* is now Anglicised into Moylinny. According to an Inquisition taken 7 Jac. 1., the territory was bounded on the south and south-east by the river Six-mile-water, on the north and north-west for two miles by the stream Glancurry (*gleann a'choire*—the glen of the pot-like pool—now Glenwherry) as far as the mountain of Carnally; its boundary then extended southwards to Connor and thence to Edenduffcarrick (Shane's Castle).

§ *Semhne*, otherwise Magh-Semhne, the ancient name of Island-Magee.

|| *Latharna* now Larne. The Four Masters record A.M. 2550. "The plain of Latharna was cleared of wood," and A.M. 3520 the fort of "Rath-Bacan in Latharna" was erected. The present town of Larne was anciently called "Inbhear Latharna" (Inver Larne).

¶ *Crotraidhe* (Crotray) now unknown; in the poetical version it is styled "Crotraidhe of the fleet," perhaps the territory between Carrickfergus and Belfast. It has been already stated that the

A hundred cows and a hundred cloaks and a hundred wethers and a hundred hogs from Breadach.*

A hundred beeves and a hundred wethers and a hundred hogs from the Forthuatha.†

Thrice fifty beeves and thrice fifty hogs from Mancha.‡

Ui-Earca Chein, with whom O'Morna and Mac Gilmore were connected, were located once near Larne, the Annals of Ulster (old translation) say that Ardbo was burned, A. D. 1166, by "Noars Makillmori O'Morna and Crotryes." Their country must have been along the coast between Island Magee and the Lagan.

* *Breadach*. The church of "Bradach" valued in the Taxation of Pope Nicholas is the ancient church of Breda now enclosed in Belvoir Park, the seat of Sir Robert Bateson.

† *Forthuatha*, i. e., the extern tribes that were not of the race of the people of Uladh.

‡ *Mancha*, more usually called Moncha, or Monaigh Uladh. They were a Leinster tribe descended from Monach, fifth in descent from Cathair Mor, monarch of Ireland. Fergus Duibh, a prince of Ulidia, and father of King Muireadhach—of the Red Neck, had two daughters, one of whom was the wife of Eochaidh Gundat, King of Oirghialla, and the other was the wife of Eochaidh Gunech, Chief of the Posterity of Daire Barrach, the second son of Cathair (Cahir) Mor, King of Leinster. When Eochaidh Gunech slew Crimthan, the chief of the Hy Cinnselagh, another Leinster tribe, the most of the posterity of Daire Barrach were forced to fly from Leinster. Part of the tribe of Monach, one of the exiles, located themselves on account of the relationship in the kingdom of the Oirghialla, where they gave name both to *Monaghan* and to *Fir-Manach* (Fermanagh), which they possessed anterior to the Maguires. Another part of the tribe of Monach found protection in Ulidia on account of their relationship to Fergus and Mureagh—of the Red Neck. This part of the tribe of Monach occupied lands in the vicinity of Belfast and Moira. According to MacFirbis, the four principal tribes of the Ulidian Monarchs were—the Cinel-Muileche, the Cinel-Lainduin (MacAlinden?), the Cinel-Criodan, and the Cinel-Bredach, who gave name to Breda, near Belfast. Many of the race of Monach, after the assumption of surnames, were named O'Mooney. The Monachs of Uladh were also located near the Bann, at a place named Bealach Forcedal (Bellaghy?). MacCuil, the wicked man, who plotted against St. Patrick in Lecale, but, who afterwards became the great St. Maughold, of the Isle of Man, belonged to the Monachs. (See *Loca Prtriciana*, by Father Shear-

Three hundred oxen and three hundred cows from Duibhthrian.

Three hundred cows and three hundred hogs and three hundred cloaks from Leath Cathail.

Such are his provision-tributes from the noble tribes, exclusive of the unfree tribes.* He has also the collecting of milk and ale and *uamha* (sewing thread)† without any opposition from them.

We will now give a short account of each of the Kings, who ruled the kingdom of Uladh, from the *battle of the three Collas*, A.D. 331, to the English invasion, and we will place under each reign the principal events which occurred in the minor territories, in order that our readers may have a fair knowledge of the political changes which occurred between those dates. After the irreparable overthrow already mentioned, the people of Ulster retired behind the Bann and Lough Neagh, and into the mountainous parts of the present

man). The Monachs were also located somewhere about Moira. The Four Masters record at A. D. 1056, "Etru, son of Labhriadh (Lavery), chief of Monach, pillar of the glory of Ulidia, died after a good life," and at A. D. 1172, "MacGiolla Epscoip, chief of the Clann—Aeilabhra (*recte* Ua Labhra—O'Lavery), legislator of Cath Monaigh, was treacherously slain by Donslevey O'Haughey (O'Haughey and O'Hoey), King of Ulidia. The chiefs of Ulidia who were as guarantees between them, put Donslevey to death for it;" so that Monach existed as a clan name down to the twelfth century.

* *Unfree tribes.* Mac Firis mentions six classes of unfree tribes among the old Irish. 1. The remnants of the Fir-Bolg and the Tuath De Danann. 2. People migrated from their own tribes. 3. People, whose land was subjugated by other tribes and they continued in bondage under the conquerors. 4. People who lost their freedom through their evil deeds. 5. Descendants from external mercenaries. 6. Descendants of the bondmen, who came with the sons of Milesius. The tributes and privileges of the free tribes were fixed but the unfree tribes were frequently subject to arbitrary tributes.

† *Sewing Thread.* This tribute shows the antiquity of the linen manufacture in ancient Uladh.

County of Louth which they continued to hold for some centuries. Crushed though they were, they still proudly called their little territory Uladh (Ulá—Ulster), the designation of their ancient kingdom, and always cherished the hope of regaining their lost greatness. At first the King of Uladh was supreme over the minor territories mentioned in the Book of Rights, but by degrees Dalaradia became an independent territory with its boundaries extending to the northern limits of the present diocese of Down, and at times even to the boundaries of the present County of Down; in fact the limits of these various states seemed to fluctuate according to the abilities and the ambition of the various princes, who ruled them. The great cause of bloodshed among the old Irish was their law of succession; the primitive intention was that the royal authority should descend “to the oldest and most worthy man of the same name and blood.” Succession was confined to the same family, but was elective among the members of that family, or what, perhaps, would be better expressed by the word *race*; and family feuds and intestine wars were the inevitable consequence.

Caelbhadh seems to have been the first King of Uladh after the *battle of the Collas*. He made a gallant resistance to his enemies, slew the monarch, and is even said to have made himself master of the throne of Ireland for a year, when he was slain A.D. 357 by the ancestor of Hy Nialls who again won back the sovereignty. Saran succeeded his father on the throne of Uladh and reigned for twenty-six years. Muireadhach (Murough) surnamed Muindearg—of the Red Neck—was the next King; he reigned twenty-eight years and died a natural death A.D. 479. He belonged to the Dal-Fiatach, and was ninth in descent from Fiatach the Fair, who gave name to the family. Of all the Kings who ruled Uladh from the *battle of the Collas* to the

year A.D. 1200 only twelve belonged to the Clanna Rory, or ancient Irian race of Ulster, the remainder belonged to the Dal-Fiatach family, descended from Heremon. Yet, from a variety of circumstances, after the year 1200 the Magenisses and MacArtans, both Clanna Rory families, were the most distinguished of the Ulidians. Murough of "the red neck" was succeeded by his son Eochaidh (Eoghy), who died A.D. 503 after a reign of twenty-four years. He was the father of St. Domangart or Donart, but on account of his opposition to St. Patrick,* the saint prophesied that the sceptre should pass to his brother Cairioll, who after a reign of twenty-three years died A.D. 526. He was the father of St. Thuan of Tamlaght in Upper Mourne, and, according to some, of St. Laserian of Leighlin. The sceptre now reverted to one of the Clanna Rory, Eochaidh, a descendant of Caelbhadh, he reigned twenty years and died A.D. 547. It is, from this Eochaidh, according to the Annals of Ulster,

* The circumstance is thus related in the *Tripartite* (Mr. Hennessy's translation):—"Patrick said to Eochaidh, son of Muiredach, that there should never be a king from him, nor enough of his race to constitute an assembly or army in Ulster, but that his tribe should be scattered and dispersed; that his own life would be short, and that he should meet a tragic fate. This was the cause Patrick had against Eochaidh, as the learned say:—Two virgins, who had offered their virginity to the Lord, he bound and sent on the waves to be drowned, as they refused to adore idols and to marry. When Patrick heard this he besought the king regarding them, but in vain. 'Your brother, Cairell, has thy luck since he granted me a good request,' said Patrick, 'and you have lost it through your disobedience. He (Cairell) shall be a king, and there shall be kings and chiefs of his race over your children, and over all Ulster,' so that of him sprung the race of kings, and of his son Denman, son of Cairell, son of Muiredhach, according to the words of Patrick. Eochaidh's wife cast herself at the feet of Patrick. He baptised her and blessed the child in her womb,—i.e., the excellent and illustrious son, Domangart, the son of Eochaidh. He it was that Patrick left in his body, and he will be there for ever." This refers to the curious legend that St. Donard is still alive. (See p. 52).

whose name is written Eathac (Ahagh), the people of Iveagh (Ui-Eathach, pronounced Hy-vahgh, the descendants of Ahagh) are named. Feargna, son of Aongus, reigned four years, and was slain A.D. 551 by Deman, son of Cairioll, at the battle of Druim-Cleithe, supposed by O'Donovan to be at Kilelif. Deman after a reign of fourteen years was slain A.D. 565 by the shepherds of Boirinn (see p. 46). Deman was succeeded by his brother Baodan; during the reign of this King the Ulidians attempted, but unsuccessfully, to repossess themselves of Emania; the Clann-Colla, however, drove them back in the year 578. Baodan died A.D. 585 and was succeeded by Aodh, or Hugh the Black, one of the Clanna Rory, a man whose character is written in the blackest colours by Adamnan. Though the murderer of the monarch Diarmaid, whom he slew A.D. 558, at Rathbeg, near Antrim, and of many others, yet he contrived to obtain surreptitiously Holy Orders. After a reign of seven years the wicked King was slain A.D. 592 by Fiachna, son of Baodan, who succeeded him both in the kingdom of Ulidia and in that of Dalaradia. During his reign, in the year 594, Hugh, monarch of Ireland, fell in the battle of Dunbolg, near Hollywood, in the County of Wicklow, while endeavouring to enforce an ancient tribute of cows called the Borumean tribute, which the Hy Niall monarchs always when able exacted most cruelly from the people of Leinster. In this engagement the men of Ulidia deserted the monarch, because they were the hereditary enemies of the Hy Niall race, and they formed a solemn treaty with the Leinstermen, in commemoration of which they erected a cairn on the mountain, called *Sliabh Cadaigh*—the mountain of the covenant—now called Slieve Gadoe, after which they retired to an insulated piece of land ever since named *Inis-Uladh*—the Island of the Ulidians—and left the monarch to his fate. Fiachna, son of Baodan, after

a reign of thirty years was slain by his cousin, Fiachna, son of Deman, A.D. 622, at the battle of "Lethead Midinn at Drung" which is probably Knocklayd.* The people of Dalriada, in whose territory is Knocklayd, indignant at the unnatural conduct of Fiachna, son of Deman, challenged him and slew him in the battle of Corran in less than two years.

In the year 623 Suibhne (Sweeney), the monarch of Ireland, a Kinel-Owen prince, was slain by Congal surnamed *Cluén* (squint-eyed), or *Caech* (blind or one eyed). He was the son of Sganlan of the Broad Shield, a descendant of Eochaidh Cobha (Achy Cova) and King of Ulidia. It is said he was urged to murder the King, by Domhnal† (Donnel), the head of the rival family of Kinel-Connell, in whose house he had been reared. Domhnal ascended the vacant throne, but he did not fulfil his promise of restoring to the Ulidians the territory which they anciently possessed. Congal, offended at the conduct of the King, led his Ulidians, A.D. 624, to the

* There is a poem in the Book of Lecan in praise of Baodan this king's father, which mentions "Dun Baodain in Lethead (Lead)" and "Baetan of Leathead of the seas." *Reeves's Eccl. Antiq.*

† In the historical tale, the *Banquet of Dun-na-n-gedh* (Dunnaney) a controversy occurs between Domhnal and Congal, the latter reminds the former of the time in which they were both in banishment in Scotland for disloyalty to the Irish monarch Suibhne. Congal says, "Thou didst afterwards return to Erin, and I returned along with thee, for I was in exile along with thee. We put into port at *Traigh Rudhraidhe* (Tra-Roorey, now Dundrum Bay), and there was held a short consultation. And what thou didst say, was, that whosoever thou would get to go and betray the king of Erin, thou wouldst be bound to restore his territory to him, whenever thou shouldst become king over Erin. I went on that enterprise, O king, for a promise that my patrimony should be wholly restored to me, whenever thou shouldst become monarch of Erin; and I delayed not till I reached Ailech Neid (Aileach near Derry) where the king held his residence at the time. The king came out upon the green, surrounded by a great concourse of the men of Erin; and he was

Cyclopiian fortress of Dun Ceithern (Dunkern, now the Giant's Sconce, Co. Derry), but in the battle Domhnal was the victor, and Congal fled from the bloody field of Dunkern into Britain, where he remained nine years. He collected a great army of Saxons, Britons, Picts, and Albanian Scots, aided by these he hoped that his Ulidians would be able to drive the Hy Nialls and the Clann Colla from Ulster. Domhnal (Donnell), however, mustered a powerful force, and in the battle which ensued, and which was renewed for six successive days, Congal's troops were almost annihilated and he himself slain. This was the great battle fought A.D. 634 at Magh Rath, supposed to be the modern Moira in the County of Down, though Mr. Hanna has brought forward strong arguments (*Ulster Journ. of Archæol.*) to show that it occurred at the Crown Rath near Newry. This was the last great attempt of the Ulidians to recover their lost territory. After the death of Congal, who was of the Clanna Rory, a prince of the Dal-Fiatach family, Dunchadh (Dunaghy) son of Fiachna, son of Deman, was placed on the throne of Ulidia, probably through the power of the Hy Nialls; he reigned nine years and died A.D. 643. His brother, Maolcobha, succeeded and reigned three years, when he was slain A.D. 646 by his own nephew, Congal, the Long-headed, the son of his predecessor, and was succeeded by his son Blathmac who reigned twenty years, and died A.D. 666. It is from this prince the Hy-Blathmac playing chess amidst the hosts and I made a thrust of my spear, which I held in my hand, at the breast of the king, and the stone which was at his back responded to the thrust, and his heart's blood was on the point of the spear. But as the king was tasting of death he flung a chess-man, which was in his hand, at me, so that he broke the crooked eye in my head. I was squint-eyed before; I have been blind-eyed since." Caoch—one-eyed is from the same root as the old Latin word *cocles* one-eyed, which gives name to the Roman hero, Horatius Cocles.

are named (see the *Territory of the Ards*). During his reign a battle was fought at Fearsat (Belfast) A.D. 656 between the Ulidians and the Cruithni or Dalaradians. The succeeding King was Fearghus, son of Lodan (according to others Aedan), who reigned thirteen years, and was slain by the people of Iveagh A.D. 689. The next King, Bec Boirche, son of Blathmac, went on a pilgrimage A.D. 704, and died on his pilgrimage at the end of twelve years, viz., A.D. 716. In the meantime it would seem that others assumed the vacant sceptre, hence the Annals record that Cucuaran, King of the Cruithni and of Ulidia was killed A.D. 706, he was a nephew of Congal Claen. A.D. 712, "A battle was fought between the two sons of Bec Boirche and the sons of Breasal, chief of the Iveagh, and the victory was gained by the sons of Breasal." A.D. 720, "Ulidia was taken possession of by Cinaeth (Kiney), son of Congalach." Aodh Roin, son of Bec Boirche, reigned twenty-seven years, and was slain by the monarch of Ireland, Aodh Allan, at the battle of Fochart, A.D. 732. The cause of this battle was that one of the Ulidians had profaned the church of Kilcoony, in the modern County of Tyrone, whereupon, the bishop of Armagh who was the confessor of the monarch, Aodh Allan, a Kinel-Owen prince, complained to the monarch, who caused the head of the king of Ulidia to be struck off on the "*cloch-an-chommuigh*—the stone of the decapitation—in the doorway of the church of Fochard." This stone is still pointed out at the doorway of the church of Faughard, Co. Louth.

Breasal, son of Aedh Roin, was slain after a reign of one year at Downpatrick, in the year 733. Cathusaich, the grand-nephew of Congal Claen, a prince of the Clanna Rory, after a reign of sixteen years was slain A.D. 749 at Rath Bethach (perhaps Rathveaghmore, where there are

many raths—see p. 25.) Fiachna, son of Aodh Roin, was the next King, the battle of Eamhain Macha (the Navan Fort near Armagh), was gained A.D. 754 by this King, over the Hy Niall. In the year 779 the monarch of Ireland induced Fiachna, King of Ulidia, to meet him at Inis-na-righ some island off the coast of Meath or Dublin; the Annals term the conference “a royal meeting.” Fiachna died A.D. 785. This was the Fiachna who sent the tooth of the wonderful whale (see p. 3), to ornament the altar of Bangor. Tomaltach, one of the Clanna Rory, occupied the throne two years, but was slain A.D. 787 by Eochaidh, son of Fiachna, who seized on the sceptre. During his reign, A.D. 796, there was a battle between the Ulidians and the people of Iveagh, in which the King of the latter perished. A battle was fought A.D. 804 against Eochaidh, by his own brother Cairioll, who was, however, defeated. In the same year Ulidia was plundered by the monarch of Ireland, Aedh Oirdnidhe, a Kinel-Owen prince, “in revenge for the profanation of the shrine of Patrick.” Eochaidh was dethroned A.D. 807 by his brother Cairioll, who occupied the throne to the year 816, when he was defeated and slain by his nephew, Muireadhac (Murough), son of Eochaidh, who mounted the vacant throne. During his reign the Danes commenced their plundering expeditions. They plundered A.D. 823, Downpatrick, Movilla, and Inis-Doimhle (perhaps Chapel Island off Grey Abbey); the foreigners, however, suffered a severe defeat in Lecale. In the year 826 the foreigners were again defeated by Leathlobhar (Lawlor), son of Loingseach, who was afterwards King of Ulidia. The Danes, however, continued to infest the country, and in the year 838, they established a fleet on Loch Eathach (Lough Neagh), from which the “territories and the churches of the North of Ireland were plundered and spoiled by them.”

Nevertheless, a fratricidal war was raging that very year in Ulidia, Muireadach (Mureagh) the King was slain by his two brothers Aedh and Aenghus, and Aedh (Eè or Hugh) was slain by Madadhan (Madayan), son of Muireadhac, who mounted his father's throne. Fortunately for the Irish a band of Northmen hostile to the other invaders arrived in Ireland, A.D. 849. The old invaders were called by the Irish Finnghoill (White Foreigners), while the new invaders were named Dubhghoill (Black Foreigners :) according to Duald MacFirbis the former were Norwegians and the latter were Danes. In the same year a meeting of the Kings was held at Armagh, at which the King of Ulidia was present, but it does not seem to have been attended with much result. The Kinel-Owen invaded Ulidia, A.D. 853, but were defeated. Madadhan after reigning over Ulidia fifteen years "died in religion"—a monk—in the year 855. Leathlobhar (Lawlor), mentioned before, ascended the throne, he was an Irian prince, and the first of his race, who had obtained the sovereignty since the year 787. He died A.D. 871 "after a good life," and was succeeded by Ainbith, the son of his predecessor, who reigned eight years. This King fell, A.D. 879, in a war with the people of the modern County of Louth. Eremhon (Erevon), the brother of the last King succeeded him, and was killed by the Danes A.D. 885, after which, Fiachna, son of Ainbhídh (Anvee) mounted the throne, but he was slain by the Ulidians themselves, A.D. 886, when Bec, son of Eremhon (Erevon) became King. He was slain A.D. 889 by Aiteidh, son of Laighne, whose descendants under the name O'Haiteidh (O'Hatey) were long powerful in Iveagh, but they are now either extinct or concealed under some other name.

Ateidh (Atey) assumed the sovereignty of Ulidia immediately after the death of Bec; and under the same

year the Annals relate the following curious story:—“There was a conflict and dissension about Whitsuntide at Ard-Macha, between the Kinel-Owen and the Ulidians, *i.e.*, between Ateidh, son of Laighne, and Flathbheartach (Flaverty), son of Murchadh; but Maelbrigdhe (Mulbride—the servant of Bridget), successor of Patrick (Primate) separated them afterwards. After this Maelbrighde obtained reparation for the violation of Patrick’s law (the respect due to the church of Armagh), from the province of Ulidia, together with the delivery of their hostages, namely, thirty times seven *cumhals* (a *cumhal* was three cows, in all 630 cows), and four Ulidians to be hanged, and as many more from the Kinel-Owen.” This entry curiously illustrates the manners of the age, but the princes, whether guilty or not, escaped. Flathbheartach, son of Murcadh, lord of Aileach, was slain in 891 by the Hy Breasail, and in the next year Aiteidh escaped badly wounded from a battle fought against the people of Bregia, in which many chiefs and three hundred of his people and of those of Dalaradia and Lecale fell.

A.D. 896 “A slaughter was made of the foreigners by the Ulidians;” and A.D. 897, “Aiteidh, son of Luighne, King of Ulidia was slain by one of his own tribe,” and was succeeded by Aodh, son of Eochaghan, a Dal-Fiatach prince. It was this Aodh who, when committing sacrreligious plunder at the church of Ballyurgan (see p. 202), broke his shin, hence the hill was named *Tealach-na-lurgan*—the hill of the shin—now Ballyurgan. A.D. 908, a fleet fitted out by the Ulidians was defeated off the coasts of “Saxonland” (England) by the Danes.

The Ulidians assisted, A.D. 910, Niall of the Black Knee, King of the Kinel-Owen, in a hosting against the Southern Hy Nialls, where they suffered a defeat. This Niall, A.D. 912,

invaded Dalaradia, and in two battles, one at the Ravel and another at Carn-Ereann (Carnearney) defeated the Dalaradians and the Ulidians, killing O'Leathlobhar (O'Lawlor), the Dalaradian King's brother. A peace was made on the first of November at Tealach-og (Tullahoge) between Niall and Aodh King of Ulidia. A.D. 917, Niall Glundubh (of the black knee), King of Ireland, assembled the forces of Ireland to drive the Danes out of Dublin. A battle was fought at Kilmashoge, near Rathfarnam, where the Irish received a disastrous defeat. King Niall perished in the battle with many of his sub-kings, including Aodh, King of Ulidia. King Niall was accompanied by the Abbot of Bangor, his confessor, who administered to him the Viaticum on the battle field. Dubhghall (Doogall), son of the preceding King, succeeded. His reign was disturbed by the Danes, who established themselves, A.D. 922, on Lough Strangford, and slew his brother, but twelve hundred of them were drowned the same year in Loch Rudhruidhe (Dundrum Bay). Dubhghall was slain A.D. 923 by the Ulidians themselves, when Loingseach, the grandson of Leathlobhar (Lawlor), a former King, ascended the throne, he assisted Muirheartach, son of King Niall, King of the Kinel-Owen, to gain, A.D. 924, a great victory over the Danes, where they lost eight hundred men with several of their chieftains. This, however, had little effect on the foreigners, four years afterwards, we find the Danes of Loch Neagh having a fortified camp at *Rubha Mena*—the point of land at the Main—in the present demense at Shane's Castle, where the Main falls into Lough Neagh. Loingseach, King of Ulidia, died A.D. 930, and was succeeded by Eochaidh, son of Conall. Ulidia was invaded, the following year, by Conaing, son of Niall, prince of the Kinel-Owen, who was assisted by the Danes of Lough Neagh, and he slew twelve hundred, while at the same time Armagh was plun-

dered by the Danes of Lough Strangford. The Ulidians, through hatred of the Kinel-Owen, accompanied the Danes on a plundering expedition as far as Slieve Beagh and Mucknoe, near Castleblaney, but they were overtaken by Muirheartach of the Leather Coats, King of the Kinel-Owen, "and they left with him two hundred heads (cut off) besides prisoners and spoils." Eochaidh, King of Ulidia died A.D. 935 and was succeeded by Madudhan (Maduwan), son of Aodh, a former King. The new King slew, A.D. 940, Raghnaill, a chief of the Danes, who had plundered Downpatrick. This King was slain A.D. 947 by the Ulidians themselves, and Niall, his brother, succeeded to his throne. Niall died after a reign of twelve years, A.D. 959, and was succeeded by Ardgál, son of Madudhan. In the following year, the Kinel-Owen, led by Flaithbheartach (Flaverty or Flagherty), lord of Aileach, invaded Dalaradia and plundered Connor; but the Ulidians overtook them and slew Flaithbheartach and his two brothers.

The King of Ulidia led an army, A.D. 968, against the foreigners, he succeeded in plundering Connor, which was then in their possession, but he lost many of his followers—"he left behind a number of heads." A.D. 976. The King of Ulidia was slain in the battle of Killmona, in which he was assisting Donnell O'Neill, monarch of Ireland, against the Southern Hy Niall and the Danes; he was succeeded by Aodh, son of Longseach, a former King; and this Aodh perished, A.D. 978, in a war which he waged against the Dalaradians. Eochaidh, the son of Ardgál, a former King, then mounted the throne, and in the following year, in conjunction with the monarch Maolseachluin, or Malachy, he laid seige to Dublin, out of which they liberated two thousand Irish prisoners and took a large amount of rich spoils. It was then stipulated that all the race of Niall

of the Nine Hostages should be henceforth free from tribute to the foreigners, and Malachy issued a proclamation declaring every Irishman then in bondage to the Danes released from captivity—"Every one of the Gaidhil (Gayil), who is in the territory of the foreigners, in servitude and bondage, let him go to his own territory in peace and happiness." The King of Ulidia went, A.D. 989, on an expedition into Kinel-Owen, where he lost O'Haidith one of his chiefs. Hugh O'Neill, King of the Kinel-Owen, plundered Iveagh, A.D. 998, and carried off a great cattle spoil. Sitric, the Dane, A.D. 1001, set out on a plundering excursion into Ulidia, in his ships, and plundered Kilclief and Inch and carried off many prisoners.

Brian Boroimhe (Boru), having conceived the ambitious project of deposing the monarch, Malachy, obtained the aid of the Danes and Leinstermen against him. Malachy gave him hostages, or in other words, acknowledged him monarch; and the people of Connaught also acknowledged his authority. Brian, accompanied now by the deposed monarch and a great force, marched to Dundalk to compel the northern Hy Nialls to acquiesce in the revolution, but Hugh O'Neill, who as King of the Kinel-Owen, was the presumptive heir to the monarchy, and Eochaidh, King of Ulidia, with the whole force of the Kinel-Connell and the Clann Colla "repaired to the same place to meet them, and did not permit them to advance further." It would seem, however, that the Ulidians were inclining to join Brian against their hereditary enemies, the Hy Nialls, for in the following year, A.D. 1003, the Kinel-Owen invaded Ulidia and defeated the Ulidians in the terrible battle of Craebh-tulcha (Creeve-tulcha—the spreading tree of the hill—now Crewe Hill, near Glenavy). In this battle Eochaidh, King of Ulidia fell, together with his two sons, his brother, many of the chiefs,

including Gairbhídh (Garviy), lord of Iveagh, "and the most part of the Ulidians." The battle raged as far as Dun-Eathach (Duneight near Lisburn) and Drumbo. Hugh O'Neill perished in the battle, and Donnchadh, grandson of Longsigh, lord of Dalaradia and heir apparent of Ulidia, was slain on the following day by the Kinel-Owen.

The fall of their King left the Ulidians a prey to dissensions; and the jealousy entertained against them by the Kinel-Owen, lest they would join with Brian, subjected them to many an invasion. Brian carried off, A.D. 1004, "the pledges of the Dal-Araidhe and Dal-Fiatach," and the same year Flaithbheartach (Flaverty or Flagherty) O'Neill, King of Kinel-Owen, plundered Lecale, slew its king, and defeated the Ulidians and people of Iveagh at Loughbrickland. In the following year, A.D. 1005, Brian again passed with a great force through the Kinel-Connell and the Kinel-Owen, from whom he could obtain no acknowledgment of submission, he then crossed the Bann at Camus, near Coleraine, into Dalaradia, thence through Dalaradia he passed into Ulidia, which acknowledged his sovereignty by giving hostages. In the meantime frightful anarchy reigned in Ulidia. After the battle of Craebh-Tulcha, Giollacomgail (Gillacowgal servant of St. Comgall) the brother of the slain king mounted the throne of Ulidia, and was slain in the following year by his own brother Maolruanaidh (Mulruany), who in half a year was slain by Madagan, and he in a month was slain in the church of St. Bridget in Downpatrick, by Duibhthuine (Duffin), son of Eochaidh, who was killed at Craebh-Tulcha; this prince was killed, A.D. 1005, out of revenge by Muireadhach (Mureyagh), the son of his predecessor, and his son Donnell did not obtain a longer possession of the dangerous dignity, for he was slain by the same murderer in the year 1006. Niall, the brother of this murderer, had scarcely

mounted the blood-stained throne when Flagherty O'Neill entered Ulidia, slew the lord of Lecale, Cuuladh (Coo-Ulá—the dog or hero of Ulster), and carried off seven hostages. The same prince again returned in 1010, burned the fortress of Dun-Eathach (Duncight), “demolished the town,” and carried off pledges from Niall, the King of Ulidia. In the following year Flagherty led another army as far as the Ards, and “he bore off from thence spoils, the most numerous that king ever bore.” Niall, however, had even a worse enemy to contend with, Niall, the son of the Eochaidh, who was killed at the battle of Craobh-Tulcha. This prince encountered the King of Ulidia, A.D. 1011, in the battle of the Mullachs, where many were slain, together with Muirheartach MacArtain, Tanist of Iveagh; he afterwards deposed the king, and took possession of the throne.

Malachy having again recovered the sovereignty after the death of Brian in the battle of Clontarf, marched, A.D. 1015, into Ulidia, and compelled the Ulidians to give him hostages. That year, it would seem, the dethroned king of Ulidia, Niall, son of Diubhtuine (Duffin), attempted to recover his lost position by the aid of the Dalaradians, but Niall, son of Eochaidh, the King of Ulidia, defeated the combined forces, and slew his rival, together with Domhnall, son of Loings-each, lord of Dalaradia, and Connor O'Domhnallain (O'Donnellan), lord of Hy Tuirtre. Niall was threatened, A.D. 1019, by the ambition of another rival, perhaps a brother of his own, one Flagherty O'Heochaidh, but he prevented the ambition of that rival from again disturbing his reign by blinding him, for according to Irish law, no one having a personal blemish could ascend an Irish throne. Niall, A.D. 1022, defeated the Danes off Dublin in a naval engagement, in which he took most of their ships. The Kinel-Owen invaded Ulidia, A.D. 1027, and carried off a

great prey. A.D. 1036, Domhnall O'Huatlmharain (O'Hovarin*), lord of Fir-Li, was slain by the Dalaradians. A.D. 1046, Connor O'Linchey,† lord of Dalaradia, was slain in Leinster, by the son of Donnell O'Linchey. A.D. 1047, "A great famine came upon the Ulidians, so that they left their territory, and proceeded into Leinster." A.D. 1056, Niall son of Maelseachluin (Malachy), made a predatory incursion into Dalaradia, in which he carried off two thousand cows and sixty prisoners. A similar incursion was made into Dalaradia, A.D. 1059, by Ardghar MacLoughlin, at the head of the Kinel-Owen, in which he carried off a great cattle spoil, and killed, or carried off two hundred persons. Niall, son of Eochaidh, King of Ulidia, and his son, Eochaidh, died on Thursday, September 13th, 1062. It is from this Eochaidh that the family of O'Haughey or O'Hoey is descended and takes its name. Niall had reigned fifty-six years; he was succeeded by his brother Eochaidh, who died the following year, 1063. He was succeeded by Donnchadh Ua Mathghamhna (Dunoghy O'Mahony), who was killed by the Ulidians themselves, A.D. 1065, in the stone church of Bangor. "Brodar, the enemy of Comhghall (St. Comgall)—it was by him the king was killed in Bangor—was killed by the lord of Dal-Araidhe." Donnell O'Linchey, lord of Dalaradia, was slain himself the same year; and Echmilidh O'Haiteidh (O'Hatty), lord of Iveagh, was slain by the

* Now O'Heffarin, the district of Fir-Li extended along the Bann near Coleraine. The parish of Ballyaghnan (the town of O'Haffarin, or O'Hagharin) is named from them.

† The O'Lincheys, lords of Dalaradia, derive their name from Loingseach (a mariner) see p. xxi. They are numerous through the Counties of Down, Antrim, and Derry. Some of them have changed the name into Lynch. The writer of the "Life of St. Patrick," who once was a teacher in Loughinisland, and his son, the author of Lynch's *Feudal Dignities*, belonged to this family.

Kinel-Owen. The succeeding king of Ulidia, Cu-Uladh O'Flaithri,* was burned, A.D. 1072, by the men of Meath; his successor, Aodh Meranach, was drowned, A.D. 1074, in Lough Neagh. Donnsléibhe (Donlevy) O'Heochaidh, then mounted the throne; he went, A.D. 1080, into Munster "with the chiefs of Ulidia along with him to serve for wages." He went on a similar expedition, A.D. 1084, to Drogheda, but during his absence, Donnell O'Loughlin, at the head of Kinel-Owen, entered Ulidia, and carried off many cattle and prisoners. In the year 1086, a battle was gained by the people of Orior, over the people of Iveagh, wherein Donnell O'Hateidh was slain; but another battle was gained by the Ulidians over the Orighialla, who were under a chief named Ua Ruadhagain (O'Rogan). This battle was fought at a place named *Eochaille* (the yew wood), which Dr. Donovan thinks is Aghyoghill, in the parish of Kilkeel. The people of Iveagh, A.D. 1089, gained a victory over the people of Farney, and slew many of their nobles. Donnsléibhe O'Heochadha, after a reign of twenty-four years was slain, A.D. 1094, by Domhnall MacLoughlin, King of Aileach or Kinel-Owen, at Bealach-Guirt-an-Iubhair (the road of the field of the yew,—now Gortimore, in the parish of Killelagh, Co. Derry). Donnchadh (Dongly), son of the slain king, ascended his father's throne, and immediately proceeded to Dublin to enforce MacLoughlin's claims to the sovereignty of Ireland, he returned, however, soon from that expedition, and blinded Flagherty O'Hateidh, lord of Iveagh. In the same year, the Ultonians committed a great slaughter, probably in battle, on the people of Orior. A great victory was gained, A.D. 1095, by the Dalaradians,

* Echmilidh (Horse-soldier or Knight) was anglicised Acholy. Flaithrigh (prince-king), is said to have assumed the anglicised form Flattray.

over the Ulidians, at Ard-Achadh (the High Field, now Ardagh, in the parish of Ramoan), where two chiefs named O'Cairill were killed, and a great number along with them. A. D. 1096, Cu-Uladh O'Cealachain (O'Callaghan), Tanist of Oriol, was slain by the Ultonians. Three of the ships of the foreigners were captured, and their crews slain, A. D. 1098, by the Ulidians. An army was led by Domhnall (Donnell) O'Loughlin or MacLoughlin, A. D. 1099, across Toome, into Ulidia, to compel the Ulidians to acknowledge him as king of Ireland; for at that period the Ulidians, through hereditary hatred of the Hy Niall race, were prepared to support the pretensions of his rival, Muirchertach O'Brian. MacLoughlin's army found that "the Ulidians were encamped before them at Craebh Tulcha (Crew Hill). On coming together, the hosts press the battle on each other. Both the cavalries engage. The Ulidian cavalry was routed, and O'Hamhrain (O'Havran) slain in the conflict. After this, the Ulidians left the camp, and the Clanna-Neill burned it, and cut down (the tree called) Craebh Tulch." This was the sacred tree under which the kings of Ulidia were inaugurated. Afterwards the Ultonians were forced to deliver to them two hostages, and the Abbot of Bangor as security for two hostages more. In the next year O'Brian brought a fleet of foreigners to Derry, which MacLoughlin defeated, and on the 28th of May, lest the Ultonians should revolt to O'Brian, he seized on Donnchaidh (Donaghy) O'Heochaidh, King of Ulidia, and several of his chiefs who had forgotten all their engagements. O'Brian again invaded the Kinel-Owen, and demolished the cyclopiian palace, Aileach—the Grianan-Ailigh—now called Greenan Ely, in revenge for Kincora, the royal residence of the O'Brians, situated near Killaloe, which Domhnall MacLoughlin demolished some time before. O'Brian ordered his soldiers to carry to Limerick a stone of

the ruined palace of Aileach in each sack of their provisions. O'Brian afterwards crossed Feartas-Camsa, the ford at Camus, near Coleraine. He encamped some time at Coleraine, which he burned, and afterwards entered Ulidia, from which he carried off hostages, and returned to Munster in safety. The King of Ulidia "was liberated from fetters" on the 22nd of December, 1101, by MacLoughlin, in exchange for his son and his foster-brother, in the *diamhliag* (stone church—the cathedral) of Armagh, through the intercession of the successor of St. Patrick, after they had mutually sworn on the *Bacall-Isa* (St. Patrick's crozier). In the following year there were, as usual, dissensions in Ulidia. O'Hateidh, the Tanist of Iveagh, was killed by the Ulidians, and an army of the Kinel-Owen led to Magh-Cobha in Iveagh; but the Ulidians made an attack on their camp at night and killed O'Mulfoyle, an Inishowen chief, and another person of distinction. The Primate, however, succeeded in effecting a year's truce between MacLoughlin and O'Brian. In 1103, the war broke out again, when O'Brian with the men of Munster, Leinster, Connaught, Meath, and Ossory marched to Magh-Cobha to protect the Ulidians. O'Brian with a portion of his troops proceeded into Dalaradia on a predatory excursion where he lost a number of his chiefs. In the meantime, Donnell MacLoughlin attacked the camp in Magh-Cobha on the 5th of August, and gained a great victory, slaying the king of Leinster and many of the Southern nobles, among whom were Rian, ancestor of the O'Ryans of Idrone; and Gillaphadraig, of Ossory, ancestor of the Fitzpatricks. After this victory, the Kinel-Owen and the Kinel-Connell returned home laden with spoils, including "the royal tent, the standard, and many other precious jewels." This year, "Maghnus, King of Lochlann (Denmark) and the Islands, and a man who had contemplated the invasion of all

Ireland, was slain by the Ulidians with a slaughter of the people about him." He was slain in the vicinity of Downpatrick, where his tomb is still pointed out. The Ulidians defeated, A.D. 1104, the Dalaradians, and slew a chief named O'Daimhin. This year again, MacLoughlin compelled the Ulidians to give him hostages. The king of Ulidia, Eochaid (Eoghy) MacDonlevy O'Heochaidh (O'Haughy) was beheaded, A.D. 1108, by two of his chiefs, O'Mathghamhna (O'Mahony) and O'Maelruanaidh (O'Mulrooney). After this event there is a considerable confusion among the Annalists regarding the successor; it seems, however, from the Four Masters, that Donnchadh O'Heochaidh was the next king, though MacFirbis says, that Aodh, son of Donlevy O'Heochaidh was the succeeding king. MacLoughlin again returned to Magh-Cobha (Moy-Cova), and compelled the Ulidians to give him three hostages, which he selected. Nevertheless, the Ulidians led an army, A.D. 1111, to Tullaghoge, and "cut down its old trees," under which the princes of the Kinel-Owen were inaugurated.* To avenge this insult, Niall O'Loughlin or MacLoughlin, then only twenty years of age, marched into Ulidia, and carried off three thousand cows. After this, a conference between Donnell MacLoughlin and Donnchadh O'Heochaidh was held, at

* The princes of the Kinel-Owen were inaugurated on a stone called *Leac-na-riogh*—the stone of the Kings, at Tullaghoge, a remarkable fort or rath in the barony of Dungannon. The Lord Deputy Mountjoy broke in pieces, A.D. 1602, the stone on which "O'Neale was made." The chief was inaugurated by O'Cathain (O'Kane), the principal sub-chief, and by O'Hagan. The ceremony consisted chiefly in placing in the princes hand a white wand and putting on his foot an inaugural shoe, hence the sandal always appears in the armorial bearings of the O'Hagans. The chief of the O'Hagans resided within the entrenchments of Tullaghoge, and from it Lord O'Hagan takes his title of Baron of Tullaghoge. His Lordship is the only peer descended paternally from any of the ancient Ulster families.

which the Ulidians delivered hostages "for paying him his own demands." "The peace and friendship" was of short duration. MacLoughlin, probably offended at some breach of the treaty, returned, A.D. 1113, and banished Donnchadh from the kingdom of Ulidia, which he divided between Aedh O'Mahony and Niall, son of Donlevy O'Heochy. The Kinel-Owen seems, however, to have allowed the ex-king to retain Dalaradia and Iveagh. He was, however, blinded the same year by Eochaidh O'Mahony and the Ulidians. A.D. 1118, the people of Iveagh suffered a severe defeat from Murchadh O'Rogan, at a place called Ceann-dara. Donnell MacLoughlin died, A.D. 1121; and was succeeded in the chieftainship of the Kinel-Owen by his son, Conchobhar or Connor, who, in 1122, marched with the Kinel-Owen "until they arrived at Cill-ruaidh (Kilroot) in Ulidia, and they carried off countless cattle spoils." Niall MacDonlevy O'Heachaidh about this time founded the abbey of Erenagh (see p. 139).

An intestine war occurred, A.D. 1127, among the Ulidians, in which Aedh O'Mahony and Niall MacDonlevy O'Heochaidh, the two kings set over them by Donnell MacLoughlin, were slain. Ceinneidigh (Kennedy), son of Aedh MacDonlevy, assumed the sceptre, but he was slain the next year, A.D. 1128, and Ragnall (Ranall) O'Heochaidh succeeded. The same year Connor MacLoughlin, together with the Dalaradians and the Oriols or Orighialla, came to Moy-Cova and carried off the hostages of the people of Iveagh. A.D. 1130, an army of the Kinel-Owen was led into Ulidia, which defeated the Ulidians, and slew Aedh O'Linchey, lord of Dalaradia, Gillaphadraig MacSearraigh (MacSherry), lord of Dal-Éuinne, Dubhrailbhe MacArtan, and many others. They plundered the country as far as the east of the Ards, destroying both lay and ecclesiastical property, and

they carried off a thousand prisoners, and many thousand cows and horses. The chief men of Ulidia afterwards came to Armagh, where they made peace with Connor MacLoughlin, and left hostages with him. In consequence of these arrangements, the Ulidians accompanied Connor MacLoughlin, A.D. 1131, on an expedition to Connaught, but during their absence, Tighearnan O'Rorke plundered Ulidia. The plunderers were met in the present county of Louth by the Ulidians on their return home, and in an engagement which took place between them, Raghnaill (Ranall) O'Heochaidh, King of Ulidia was killed. The Ulidians led an army, A.D. 1139, to Tullach-og, where the princes of the Kinel-Owen were inaugurated, and "they burned the plain and its churches." A.D. 1141, Donnell O'Linchey, lord of Dalaradia, was slain by the Crotraighi. The tribe already mentioned in the extract given from the Book of Rights.

A.D. 1147, "an army was led by Muirheartach (called in English Murtaugh), son of Niall O'Loughlin or MacLoughlin, and the Kinel-Owen, and Donnchaidh Ua Cearbhaill (Donnough O'Carrol), and the Airghialla (the Oriols) into Ulidia. The Ulidians were encamped at the brink of Uchdearg (Aghderg, near Loughbrickland), to meet them; but they abandoned the camp to the Kinel-Owen and the Airghialla, who pursued them till they reached the shore of Dun-droma (Dundrum), in Lecale. The Ulidians gave battle there, on the day of festival of Paul and Peter (29th of June); but they were defeated, and a great number of them slain, together with Archu O'Flathrai, lord of Lecale. After this the forces plundered and burned all Lecale, and carried off hostages from the Ulidians." In the midst of these tumults, the great St. Malachy was using every effort for the restoration of peace, and the promotion of discipline and

morality ; but unfortunately, his efforts, owing to the constant wars of those times, were too frequently fruitless. He died at Clairvaux, on his second journey to Rome, on the 2nd of November, 1148, in the arms of his dear friend, the illustrious St. Bernard, and surrounded by a number of abbots and the religious of his order. MacLoughlin and O'Carrol returned to Ulidia and carried off hostages and the son of the king of Ulidia, and placed four lords over the territory. The Ulidians, however, having detached O'Carrol from the Kinel-Owen interest, forgot their engagements, but MacLoughlin returned across Toome, expelled Cuuladh O'Donlevy or O'Heochaidh, and placed Donnchadh, a prince of the same family, on the throne. Peace was afterwards made at Armagh between MacLoughlin, O'Carrol, and the Ulidians "under the staff of Jesus (St. Patrick's crozier), and in the presence of the successor of Patrick and his clergy," and they left hostages with MacLoughlin. In the following year, A.D. 1149, the expelled Cuuladh returned to Ulidia and drove off Donnchadh from the chieftainship of the upper part of Ulidia. Donnchadh, assisted by his brother, Murchadh, and O'Mahony attacked the camp of Cuuladh, but they were defeated. After this the combined forces of the Kinel-Owen, Kinel-Connell, and Oirghialla entered Ulidia, and plundered all the upper part of it, from Carlingford Bay to Droichet-na-Feirtsi (near Newcastle). A party of them went upon the islands of Strangford Lough, and they plundered Inis-Cumscraidh (Inch), Cill-Aedhain (pronounced Killeein, its modern name is not known), Moville, Bangor, and all the other churches except Down and Saul. Cuuladh then delivered his own son to MacLoughlin, and whatever other hostages he demanded. Muirheartach (Murtough) O'Loughlin or MacLoughlin, who had inflicted such injuries on Ulidia, became the unopposed monarch of all Ireland in the

year 1156, when Turlough O'Connor, his rival, closed his turbulent career in death, nevertheless the Ulidians rebelled, and the monarch led an army to chastise them. O'Linchey, lord of Dalaradia, was slain, but the Kinel-Owen lost one of their chiefs, Ua-h-Inneirighe (O'Henry). Cuuladh, son of Aedh, son of Donlevy O'Heochaidh, King of Ulidia, A.D. 1157, "died after penance at Dun-da-leathglas, and was interred at Dun (Down) itself." Aedh, the brother of Cuulath succeeded him: he was slain by the Kinel-Connell, A.D. 1158, when he invaded their country along with the army of Kinel-Owen. After this event, Eochaidh MacDonlevy O'Heochaidh became king. Because this king, A.D. 1165, plundered some of the neighbouring territories, the monarch led a great army against him, which plundered the whole country, except some of the principal churches, and deprived Eochaidh of the kingdom. Some time afterwards Donnchadh Ua Cearbhaill,* lord of Oirghialla, brought Eochaidh to the monarch at Armagh, and requested that he would again restore him to his kingdom. The monarch restored him, but Eochaidh was necessitated to deliver to him his own daughter, and a son of every cheiftain in Ulidia as hostages. "And many jewels were given to him, together with the sword of the son of the earl" (some Danish trophy). He also give up Bairche (the present barony of Mourne) to O'Loughlin, who immediately granted it to O'Cearbhaill, and a townland was granted to the clergy of Sabhuall (Saul) for the luck of the reign of MacLochlainn (MacLoughlin)." Nevertheless, on the very next year, A.D. 1166, this unfortunate King of Ulidia, "Eochaidh MacDuinsleibhe, pillar

* The name Ua Cearbhaill, in Co. Louth, is now generally written O'Carroll; but in the barony of Mourne it assumes the form O'Carvill or rather Carvill. In Irish *bh* is equivalent to *v* or *w*, hence O'Cearbhaill is modernised into both *O'Carvill* and *O'Carroll*, for O'Carwill.

of the prowess and hospitality of the Irish, was blinded* by (the monarch) Muirheartach Ua Lochlainn; and the three best men of the Dial-Araidhe, *i.e.* two MacLoingsighs, and the grandson of Cathasach O'Flathrae, were killed by the same king, in violation of the protection of the successor of Patrick and the staff of Jesus, of Donnchadh O'Cearbhaill," &c. This so provoked O'Carroll, the Ulidians, and others, that they invaded Kinel-Owen, and slew Murtough MacLoughlin, who, of all the Irish kings since the days of Malachy II., had the most unquestionable right to the title of monarch of Ireland. There were slain along with him Ua-h Adhmaill (O'Hamill),† and many others. As Eochaidh, being blinded, could no longer reign over Ulidia, Maghnus O'Heochaidh succeeded him, and Ruaidhri (Roderick) O'Connor succeeded MacLoughlin in the monarchy. O'Connor, A.D. 1167, convened an assembly of the clergy and chiefs of the North of Ireland at Athboy, at which there were present thirteen thousand horsemen, of whom O'Carroll and O'Heochaidh brought four thousand. Several useful regulations, say the Annalists, were made by this assembly, "so that women used to travel Ireland alone." Roderick, with a large army entered the territory of the Kinel-Owen, then called Tir-Eoghain (Tir-Owen—the Land of Owen) and divided it between Niall O'Loughlin and Hugh O'Neill, giving to the former the country lying to the north of Slieve Gallion, and to the latter the territory to the south of that

* This barbarous custom of blinding, as a mode of punishment, was much practised in England. Henry II. caused the children of the noblest families of Wales whom he held as hostages to be blinded. The Irish, however, blinded dethroned princes to prevent them from remounting their thrones, and they considered this more humane than putting them to death.

† The O'Hamills were distinguished chiefs of the Kinel-Owen. Some of them in after times adopted the bardic profession, A.D. 1376, "Ruaran O'Hamill, chief poet to O'Hanlon, died."

mountain. The territory of the Kinel-Owen comprised at that period the whole of the present counties of Derry, Tyrone, the barony of Inishowen, part of the barony of Raphoe together with parts of the present county of Armagh. As the Kinel-Owen advanced its boundaries, the neighbouring septs, who were mostly of the Clann-Colla, were necessitated to seek other settlements. The Hy-Tuirtre originally located in the baronies of Dungannon, in the county of Tyrone, and Loughinsholin, in the county of Derry, were driven over the Bann, where they gave name to the tract which is comprised in the modern baronies of Upper and Lower Toome, forming the principal part of the rural deanery, which in 1291, bore the name of Turtyre; yet they must have been in the modern county of Derry about the year 1050, or at least after the assumption of surnames, as Loughinsholin (the lough of the island of O'Flinn), Desertolin (the desert of O'Flinn), Monesterlin (the monastery of O'Flinn), and other places in that county are named from the O'Flinns or O'Lynns, who were the chiefs of the Hy Tuirtre after the assumption of surnames. The Annalists describe the character of Maghnus O'Heochaidh, King of Ulidia, as stained with every crime of immorality and irreligion. At the instigation of a renegade monk, who had been expelled from Melifont, he drove out, A.D. 1170, the monks, whom St. Malachy had placed in the abbey of Saul, and deprived them of their books and all their goods. The Ulidians fitted out a fleet. A.D. 1171, with which they invaded the territory of the Kinel-Owen, and carried off a countless number of cows. In revenge, Niall MacLoughlin entered Ulidia where he slew many, and carried off countless cows. The king of Ulidia led a predatory force into Cuil-an-Tuaisceart (in the north-east Liberties of Coleraine), where they plundered Coleraine, and many other churches; but a

small party of the Kinel-Owen under Conchobhair O'Cathain (Conchovar O'Kane) overtook them, and slew twenty-one chieftains and sons of chiefs, together with many of the commonality; the king, though wounded, escaped from the battle, but he was slain a few weeks afterwards in Downpatrick by his own brother, Donnsléibhe (Donlevy), who succeeded him in the kingdom, and "by Gilla-Aenghusa, son of MacGillaepscoil (O'Lavery), ruler of Monaigh." In the year 1172, this Gilla-Aenghusa O'Lavery himself was treacherously slain by Donnsléibhe, and the chiefs who were guarantees between them, put the king to death for his crime. His son Cuuladh was then elevated to the throne. In the same year, Hugh Magennis and the Clanna Aodha, of Iveagh, slew Malmurry MacMurrough, a Kinel-Owen chief. This is the first time that the Annals mention the name of Magennis. Previous to this date they were chiefs of a small territory and clan in Iveagh, called *Clann Aodh*, called so from Aedh, one of their ancestors, while the chieftaincy of Iveagh, to which they afterwards attained, was possessed by a family named O'Haiteidh (O'Haitey). The charter of Newry abbey granted by King Muirheartach MacLoughlin, A.D. 1158, records the name of Donakus O'Hede as then "rex Oveach"—king of Iveagh, while it enters "Aedh Magnus Magangasa, Dux Clanceda, Oveach, Uladh"—Aedh Mor Magennis, Chief of Clan Aedh, of Iveagh, of Uladh. The person mentioned in the charter is probably the same Hugh Magennis who slew the Kinel-Owen chief. He and the Clann Aedha plundered, A.D. 1173, a large quarter of Armagh: and he himself was slain in three months afterwards. "Niall MacLoughlin was slain, A.D. 1176, by the Muintir Branán—i.e., the Dal-Buinne." Cooley O'Flynn, lord of Hy-Tuirtre, Firlee, and Dalaradia was slain by his own brother.

John de Courcy, one of the military adventurers, who had come to Dublin along with the English invaders,* seeing the extensive estates, which his companions had gained in other parts of Ireland, determined to try his fortune in Ulster, which had not yet been invaded. Having selected 22 knights and 300 soldiers, he set out from Dublin in the month of January, A.D. 1177, and in four days arrived at Downpatrick. The utmost terror filled the inhabitants at the sight of these adventurers, who immediately commenced to slaughter the townspeople and plunder the town. Cardinal Vivian, who had come as legate from Pope Alexander III. to the nations of Scotland and Ireland, had recently arrived from the Isle of Man, and happened to be then in Downpatrick; the Cardinal entreated De Courcy in vain to spare a people who were willing to submit to the King of England and to pay tribute. These terms were scornfully rejected by De Courcy, and the Cardinal encouraged Rory, son of Donlevy O'Heochaidh, who was the prince of Ulidia to defend his people. He, it is said, collected ten thousand men in one week to deliver Down from the tyranny of the English, but it is obvious that the numbers are greatly

* Mr. Haverty in his valuable *History of Ireland* remarks that never did a national calamity so mighty and so deplorable proceed from a commencement more contemptible than did the English invasion. At the invitation of Dermot MacMurrough, the immoral King of Leinster, Robert Fitz-Stephen, with 30 knights, 60 men at arms, and 300 archers, disembarked in May, 1169, at Bannow near Wexford, and on the 25th of August, 1170, Richard de Clare, Earl of Pembroke, surnamed Strongbow, landed at Downdonnell near Waterford, with an army of 1,200 men, of whom 200 were knights. St. Thomas A-Becket, archbishop of Canterbury, was murdered, on December 29th, of the same year, by certain wicked men, who committed the murder to please King Henry III. of England, and he to divert the minds of the English people from the murder, landed with an army on the 17th of October, 1171, at Crook in the county of Waterford.

exaggerated. De Courcy took up a favourable position outside the town and attacked with his usual bravery this tumultuary gathering ; panic seized the Ulidians and they were mercilessly slaughtered by the trained soldiers and the mail-clad Norman knights. On the 24th of the following June, the Ulidians, assisted by the Kinel-Owen, again tried the fortune of war against De Courcy with the same want of success ; in this engagement the Kinel-Owen lost three of their chiefs, Donnell O'Laverty, chief of the Clann-Hamill, Connor O'Carellon, chief of Clann Dermott, Gilla-Mac-Liag O'Donnelly, chief of Ferdroma, and MacTomulty, chief of the Clann Mongan, the Ulidians lost MacArtan, chief of Kinelarty (see page 280). During the same year De Courcy proceeded with his forces into Co. Antrim, to the Hy Tuitre and the Fir-Li, the prince of these people, Cumidhe (Cumee), burned Armoyle lest it would fall into the hands of the English. They, however, plundered and burned during this expedition Coleraine and many other churches. In the following year, after a successful predatory incursion into the present county of Louth, De Courcy encamped, on his return to Down, in the valley of the Newry river, when he was attacked by O'Carrol of Oriel, and MacDonlevy of Ulidia, and he lost 450 men. Some time afterwards he went on a similar expedition into Dalaradia where Cumee O'Flynn gave him so great a defeat that he fled from the field with only eleven followers, who were necessitated to travel on foot and without food about thirty miles, until they reached Downpatrick. Notwithstanding the presence of an enemy so powerful, the natives still continued their petty feuds. Donnell MacLoughlin, A.D, 1181, led the Kinel-Owen into Ulidia and defeated the Ulidians, under their King, Rory MacDonlevy, and the Hy Tuitre and the Fir-Li (Lee) under Cumee O'Flynn ; while Eachmarcach O'Kane

crossed Toome and carried off many thousands of cows from the Hy Tuirtre and the Fir-Li. The Kinel-Owen, who by their continual invasions had rendered the Ulidians unable to resist the English, were the only Ulster state able to cope with the foreigners, yet they also were miserably divided. Donnell MacLoughlin was deposed, A.D. 1186, and Ruadhri (Rory) O'Laverty was elected chief. This prince was slain the following year while plundering Tirconnell, and Donnell MacLoughlin was then reinstated, but fell A.D. 1188 when pursuing the English garrison of Moy-Cova, which, together with a party from Iveagh had plundered a district of Tyrone. The northern Irish sustained a great loss in Cumee O'Flynn, who was slain, A.D. 1194, by the English, and a still greater loss in Murtough MacLoughlin, chief of the Kinel-Owen who was slain, A.D. 1196, by Donough, son of Blosky* O'Kane, immediately afterwards Rory MacDonlevy, who had now completely allied himself to the English, marched a force composed of English and Irish into Kinel-Owen, but he sustained a defeat with dreadful slaughter in the vicinity of Armagh. In the following year, A.D. 1197, De Courcy marched to Eas-Creeva (the Cutts of Coleraine), and erected the castle of Kilsantan, or Kilsandal, the remains of which may yet be seen near the Loughans. He placed in this castle a garrison under one Rotsel, or Russell, who plundered the country as far as Derry, but Flagherty O'Muldorrey, who was now recognised as the chief both of the Kinel-Owen and the Kinel-Connell, defeated him at the strand of Faughanvale. In the following year, A.D. 1198, De Courcy marched to Tyrone and Derry where he remained a week or two

* This MacBhlogaidh (pron. MacCloskey) is the ancestor of the branch of the O'Kanes called MacCloskey, so numerous in Co. Derry and in Down and Connor.

destroying Inishowen and the country around Derry. He intended to make Derry the centre of new conquests, but Hugh O'Neill, the chief of the Kinel-Owen, sailed to Larne, burned a part of the town and killed eighteen of the English. The English of Moylinny and Dalaradia mustered a force of three hundred men and attacked O'Neill, when he was burning the town, but he defeated them with such slaughter that De Courcy was forced to march from Derry to save the English in Dalaradia. In 1199, the English of Ulidia made three incursions into Tyrone, but in the third Hugh O'Neill defeated them near Donaghmore, and such as escaped had to march at night through the woods till they crossed the Bann at Toome. In the meantime, Rory MacDonlevy and his English plundered the monastery of St. Peter and St. Paul at Armagh, "and he left only one cow there." The Annals of Inisfallen, at A.D. 1200, in recording the death of Rory MacDonlevy O'Heochaidh by De Courcy, style him "the last King of Uladh." Thus perished that ancient dignity with its degenerate possessor.

John de Courcy, it is said, incurred the anger of King John by openly speaking of him, as the murderer of the young prince Arthur, the rightful heir to the crown of England. The king at least commissioned the lord justice, Hugh de Lacy, to deprive him of his lands and to seize his person. De Lacy marched with a powerful army to arrest "the conqueror of Ulidia," and the Four Masters inform us that A.D. 1204, "John de Courcy, the plunderer of churches and territories was driven by the son of Hugh de Lacy into Tyrone to seek the protection of the Kinel-Owen. He arrived at Carrickfergus and the English slew great numbers of his people." He seems to have returned to Downpatrick, where he was arrested. He was conveyed to England by the lord justice, Hugh De Lacy, on whom king John con-

ferred the possessions of De Courcy and the title of Earl of Ulster. Dissensions were rife among the English colonists. On the 20th of June, 1210, King John landed at Crook, near Waterford, with a large fleet and army. Walter and Hugh de Lacy fearing the monarch's displeasure fled to France. The king marched through County Down to Carrickfergus, in which he placed a garrison of his own.* De Lacy was restored to all his honours in the

* The following account of King John's expedition, from the time he left Carlingford till his return to that town from Carrickfergus, is taken from Sweetman's *Calendar of Documents relating to Ireland*:—*July 11th, 1210*—At Carlingford. *July 12th, Monday*—at Jordan de Sackville's Castle; to Mariadac (Murtough O'Brian), King of Limerick, 10 marks, prest. by Warin Fitz Gerald. (Jordan de Sackville had a castle in Ardglass and lands in Holywood, yet as there is no account of the King going by sea, the castle referred to may have been somewhere near Newry.) *July 14th, Wednesday*—at Rath (Maghera or Clough?) to Nicholas Carpenter 10s., Master Osbert, Quarrier, Alberic, Ditcher 7s. 6d., Masters Pinell and Ernuff, miners, 1 mark, Thomas Fitzadam, 2 marks (*cancelled*.) The Earl of Salisbury on account of his fee 10 marks paid to William Talbot. *July 16th, Friday*—at the Mead, near Dun (Downpatrick, the place is still called Kingsfield), to Henry de Ver to make prests. to soldiers £40, to Warin Fitz Gerald for play, 5s. by the King. *July 19th, Monday*—at Carrickfergus, to Brother Thomas, almoner, for alms, 100s., to Earl of Salisbury for his fee, 40 marks. *July 20th, Tuesday*—to Roger Pipard to buy horses, 2 marks, paid to Walter, his man, to Cunsellard, 10s., to the Knights of the Bishop of Winchester, 100s., paid to Stephen, the clerk. *July 20th, Tuesday*—prests. made to Knights at Carrickfergus. Among the names of the Knights are Adam le Butiller, Godfrey de Rupe Forti (Rochfort), Robert Salvagius, and Thomas le Salvage (Savage.) *July 24th, Saturday next, after the feast of the Blessed Mary Magdalen*—at Carrickfergus, to H. Fitz-Earl and G. Lutterell, to make a prest. to mariners, 200 marks, to H. de Ver, to make a prest. to his bailiffs, soldiers, and knights, and £32 to make a prest. to 400 foot soldiers, to the Bishop of Norwich for payment to Godfrey de Marisco and Thomas Fitz-Maurice, to make a prest. to soldiers from Monasteria and from Ruda Midal, 100 marks. *July 25th*—prests. made to Knights at Carrickfergus, on the day of St. James the Apostle. Among the names of the Knights is

beginning of the reign of Henry III. He imitated De Courcy in erecting castles and bestowing on the church and on his followers lands which belonged to the natives, but which royal charters bestowed on him. He died at Carrickfergus, A.D. 1243, and his possessions and the earldom of Ulster passed to Walter de Burgo through his intermarriage with Maude, the daughter and heiress of De Lacy. William de Burgo, Earl of Ulster who was murdered on Sunday, the 6th of June, 1333, by Robert Mandeville and others, near Belfast, left a daughter who married the Duke of Clarence, a son of Edward III., through whose descendants the Earldom passed into the possession of the royal family.

that of Robert Russell, Total, 1,004 marks. To Nicholas, the carpenter, prest. 10s. ; Masters Pinell and Ernuff, 1 mark, Ralf de Prestbury, 15s., paid to Masters Urric, Osbert, and Alberic, 7s. 6d., carpenters and miners, &c. *July 26th, Monday, on the morrow of St. James*—to Godfrey de Crucaumb, 4 marks, Godfrey Spigurnell, John de Camera, Adam Muirleg, servants of the chapel, 3 marks present. To Henry Fitz-Earl and G. Luterell to make prests. to sailors and mariners, 100 marks. *Tuesday, July 27th*—to Henry de Ver for his own use, 30 marks, by the King. Prests. made to Knights in the Castle of Carrickfergus (Crac'gus) on Tuesday next, after St. James' Day, before William de Harecurt and Richard de Marisco. Among the Knights are nine Knights of the Bishop of Salisbury. Total, £196 6s. 8d. *July 28th, Wednesday next, after the feast of St. James*—at Carrickfergus. To the Bishop of Norwich, to have galleys made at Antrim (Auntrum) 10 marks, paid to Roger Pipard. *Thursday, July 29th*—at Holywood (apud Sanctum Boscum); to Geoffrey Luterell, to make a prest. to mariners of a ship from Bayonne, 60s. (This seems to have been the ship which carried the King from Carrickfergus to Holywood.) Same day, to the same, to make a prest. to mariners and galley-men, £17; to the Earl of Winchester, at Balimoran (it is in the parish of Killinchey) 5s., for play, 2d. (*cancelled*); to Warin Fitz-Gerald, for play at Dun (Downpatrick) 10d. *July 31st, Saturday*—at the same place; to Geoffrey de St. Denis, for his wages and expenses in regard to the King's tents, 30s. *August 2nd, Monday, on the morrow of St. Peter ad Vincula*—at Downpatrick; to Henry de Ver, to make payments to Robert de Gaugy and his fifteen associates, £12; to Robert de Ross,

John O'Dugan, chief poet of O'Kelly, of Ibh Maine, who died, A.D. 1372, was the author of a Topographical Poem which gives the names of the principal tribes in Meath, Ulster, and Connaught, at the English invasion. The part which refers to Ulidia is as follows:—

“ Let us lift our heads at CraebhRuadh,*
 Let us enumerate the chief Kings of Uladh,
 The lands of hospitality, with spears,
 The O'Duinsleibhes, † the O-h-Eochadhas. ‡
 Of their nobles are men of long slaughters,
 The O-h-Aidiths, § O-h-Eochagains :
 Great acquisitions are their plunders.
 The O'Labhradhas, ¶ the O'Leathlobhars.

for play at Carlingford, with Warin Fitz-Gerald, when the King was his partner, 37s. 4d., whereof he returned 14s. 8d. (*cancelled*): to the same, 20s. 4d., when he played with Warin, and the King was his partner (*cancelled*.) August 3rd, Tuesday following—at the same place; to Nicholas the carpenter, 20s., Master Osbert, quarryman, and Alberic, ditcher, 19s. Thomas Fitz-Adam, 2 marks prest. (*cancelled*.) To Barberill, to buy wax, 4 marks; to the Earl of Salisbury, on account of his fee for Michaelmas, 20 marks, paid to John Bonet. August 4—at the Baun (apud Bannum.) August 5th, Thursday—at Carlingford.

~ *Craebh Ruadh*—the Red Branch, was the name of one of the fortresses near Armagh which belonged to the Ultonians before the battle of the Collas.

† O'Donlevy or MacDonlevy was of the same family as the O'Heochadhas; they belonged to the Dal-Fiatach race and long possessed the sovereignty of Uladh. After the English invasion, and perhaps owing to the rise of the Magenisses, they were driven out of County Down. Some of them went to Tirconnell where they became physicians to the O'Donnells, they are still numerous in Donegal, where their name is frequently changed into *Ullach* (Ulidian). Some of them passed into Scotland where they were named Dunlief and Dunlap and even Livingston. In addition to *Ullach* (Ulidian) the family is named MacAnulty (Mac-an-Ultaich), Kimilty and Nulty.

‡ O-h-Eochaidh is now Haughey and Hoey; they shared the misfortunes of their relatives the Donlevys, and are more numerous in the other counties of Ulster than in Down. Many of them are in Donegal.

§ O-h-Aidiths are frequently mentioned in the Annals as lords of Iveagh—the name is now unknown; it may be changed into O'Hare or O'Heer which is very common in the neighbourhood of Newry.

¶ Now Anglicised into O'Haughean.

* Now O'Lavery, a Leinster tribe—the *Monach*, see p. xxvi.; they were located about Moira. By an inquisition taken at Risk, 25th of March, 1624, it was found that “Tirlagh oge O'Lawry” who died, February 1st, 1623, was seized in fee of the townlands of Risk, Carnalbanagh, Drumbane, Gortnamony, Ballycanal, Leg, Feyney.

The O'Loinsighs, of stout champions,
 And the O'Mornas,* smooth and ruddy,
 We have made a visitation of their territories ;
 Let us discontinue from enumerating the high Kings,
 Hereditary to their chieftains are acquisitions,
 Of their chieftains are the O'Mathgamhnas. †
 The sub-chiefs of Ui-Eachach Cobha,
 Who were powerful anciently,
 How tasteful at the meeting in each territory,
 Are O'Coinne, ‡ the active O'Gairbhith. §

Kihninioge, Gortross, Drumnabreeze, Taughlumny, which are in the parishes of Moira and Magheralin. Other inquisitions represent these townlands as sold by the representatives of Tirlagh oge O'Lavery to Sir Edward Trevor and Edward Brugh. MS. notes on the County of Down, state that Lady's Bridge was named from an old lady named O'Lavery—always called the Lady—who resided near it, sometime in the last century, and was possessed of a great number of title-deeds. A branch of the O'Lavery's was named Tren-Lavery, which is frequently anglicised into Armstrong, from a mistaken idea that the name is derived from *Lamh* (Lawv—a hand.) On the contrary O'Labhradha seems a perpetuation of the name of their remote forefather, Labhradha Loingseach, the common ancestor of the Leinster Kings. The Laverys were formerly possessed of an ancient bell, the *Clog-Ruadh*—probably the bell of St. Ronan Finn of Magheralin—but having disputed among themselves about the possession of it, they placed it in the hands of Lord Moira. After about 60 years it was restored at the request of the different branches of the family, and given February 20th, 1815, by Mr. William Hamilton, the agent of Lord Moira, to the priest of Moira, to be placed in the new chapel. See *News-Letter*, March 14th, 1815. All trace of it is now lost.

* O'Morna, now Murn or Murnin. O'Morna was the principal family among the Hy Dearca Chein, until it was supplanted by another branch of the same family. O'Gilmore or MacGillamuire now frequently modernised into Maclemurry, MacFirbis deduces them from Duach Galach, King of Connaught about the year A.D. 400, the common ancestor of the O'Connors, O'Flahertys, &c. It is not known when they came to Ulster. The Maclemurrys, who were formerly numerous throughout Co. Down, have all changed their name into Murry, though the O Murrys are not descended from Duach-Galach, King of Connaught, but belong to the Dal-Fiatach race, being, according to MacFirbis, descended from Bec-Boirche, King of Ulidia. (See p. xxxiii.)

† O'Mathghabhna (O'Mahana), gives name to Ballymahon, near Holywood, the name has now, throughout the County of Down, assumed the form of MacMahon and MacMan.

‡ O'Coinne, now O'Keenny, or Kenny. It is more frequently found under the form M'Kinney, now improperly changed into MacKenna.

§ O'Gairbhith (O'Garvy or Garvy). Dr. O'Brien gives, in his Irish Dictionary, a curious account of this family, which he says, was then represented by Robert O'Garvey and his brother Anthony, who were settled in Rouen, that they had their family tomb in Newry, and were possessed of the townland of Aughnagon, near Newry, which they had preserved through every revolution, the oldest tenure in Ireland, or, perhaps, in any other country. This is not true. By an inquisition taken at Newry in 1635, it appears that Sir Edward Trevor, of Rostrevor, being

O-h-Ainbhith* was chief king there ;
 He was not neglected, we shall not omit him,
 Neither his prosperity nor his career has been checked,
 Proud his battalion when marching.
 Chief over Clann-Aedha
 Is Mag Aenghusa,† lofty, splendid,
 They have chosen the warm hill,
 They have taken all Uladh.
 MacArtan has by charter
 The steady stout Cinel-Faghartaigh,‡
 Who never refuse gifts to the poets ;
 They are the treasury of hospitality.
 The Mag-Dubheandnas§ without plunder,
 Are over the high Cinel-Amhalghadha,
 The O'Mornas, stock of victory,
 Are the props of hard-armed Uladh.
 The Mag-Duilechains§ of the angles,
 Over the red-haired Clann Breasail.

seized of "Aghnegowne" and other townlands in the parish of Clonallan, leased them, in the reign of James I., to Hugh M'Con M'Glasny Mageunisse of Milltown ; and by another inquisition it appears that the same Hugh, about the year 1629, mortgaged certain lands to Dudley Garvey, of Newry. It is probable that Aughnagon was obtained by Garvey about that date ; it continued in the possession of the family till about sixty years ago.

* O'Hinbhith, now O'Hanvey or Henvey.

† *Mag-Aenghusa*—(Mageunis, see p. 35.)

‡ *Cinel-Faghartaigh*, see p. 81.

§ *Mag-Dubheandnas* (MacDuvaney) now Devenny, and perhaps M'Ivenny and Venny. Father MacCann, in his *Irish Itinerary*, written about 1643, writing of Narrow-water says, "This territory, which once belonged to the very illustrious family of MacDuibhne, was seized almost in the memory of our grandfathers, by a chief of the house of Magenius in violation of the laws of nature." He also says that the monastery of Newry was founded and endowed by a chieftain of the same ancient family, and adds that the family was nearly exterminated in the commencement of the war of 1641. "However, I was on intimate terms," he continues, "with the head of this ancient family, a man of integrity, and withal, of unbroken spirits, who told me that he had a Bull from the Roman Pontiff, sanctioning the family right of that most ancient chieftain to present the Abbot of this monastery. Whether this Bull has been lost in the present disastrous wars I am unable to say." Cinel-Amhalghadha (Kinel-Awley) was likely near Rostrevor.

§ *Mag Duilechain of Clann Breasail*, now called M'Goolechan ; the Clanbreasail referred to is represented, according to Dr. Reeves, by the barony of O'Nelland East. In Dubardieu's Statistical Survey of the County of Antrim, this territory is described from an old MS. as "a very fast country of wood and bog, inhabited with a sept called the O'Kellies, a very savage and barbarous people, and given altogether to spoils and robberies."

O'Coltarain* of the border town
 Is dwelling over the Dal Cuirb.
 There has been collected within in the north-east
 The stock of the nobility in Uladh.†

We cannot, at the present time, picture to ourselves the miserable condition to which the English invasion reduced the natives. When the Normans invaded England, the Saxon tenant did not feel his personal position much changed, he may, perhaps, have had to pay a higher rent to the Norman lord than he paid to the Saxon thane; and when the bad feelings generated by the Norman conquest had passed away, it was felt to be the interest of all, that Saxon and Norman should form one people. In Ireland, on the contrary, it was the interest of England, that the invaders, should continue to be a foreign garrison ruling amidst a conquered but dangerous foe. Hence the Irish were not admitted to the enjoyment of English law.‡ Marriage, fosterage, or gossipred with the natives were by law declared to be high treason, forfeiture of land was the penalty of an Englishman using the Irish language; penalties were enacted against such of the English as allowed Irishmen to graze their lands; an Englishman who was robbed by an Irishman might reprove himself on the whole sept, to which the offender belonged; the murder of an Irishman was punishable only with a fine, and Irishmen remaining on the lands seized by the English were considered as the property of the lord.

* O'Coltarain, Dr. Reeves conjectures gave name to Ballyculter, but it is not to be confounded with the family of Coulter which is of English origin.

† The poet here refers to the effects of the *battle of the Collas*, by which the inhabitants of Uladh were driven into the modern counties of Down and Antrim.

‡ The Irish were reputed aliens and enemies, and were denied the rights of bringing actions. A. D. 1278, Robert de la Roche and Adam Walsh, indicted for a rape of Margaret O'Rorke, pleaded "Not guilty for that the said Margaret is an Irishwoman" which being so found by the jury, the said Robert and Adam are acquitted. *Moran's Cal. Patent and Close Rolls of Chanc.*

April 21st, 1225. The King gives to Thomas, Bishop of Down, for the damage which he sustained in the King's service during the war with Hugh de Lacy, two carucates in the King's demesne at Arte (Ards), lying near the Bishop's manor of Ardquin, about the lake of that townland (see p. 403). "Mandate to the justiciary of Ireland to give seisin to the Bishop of the two carucates, *retaining in the King's hand, the Irishmen dwelling in that land, whom the justiciary shall place elsewhere on the King's land.*" *Sweetman's Calendar.*

Notwithstanding all their privileges, the English colonists longed for the laws of the Irish which would have freed them from the unnatural and debasing feudal conditions under which they held their lands. The King writes to the justiciary of Ireland, February 8th, 1243. "By law and custom of Ireland the King may distrain widows by their lands to take husbands of the King's choice, provided the widows be not disparaged. Mandate that if A, who was the wife of Hugh de Lacy, will not take for her husband Stephen Longespee, as the King had requested her, the justiciary shall distrain her to do so according to the custom of Ireland." *Sweetman's Calendar.* The lady yielded to the King, and gave her hand to Longespee. The Irish being excluded from the benefit of the English laws, became, as it were, only tributaries to the King of England; ruled by their own Brehon law they elected their chiefs, made peace and war among themselves, and yielded only as much obedience to the King as he could enforce. July 7th, 1244, Henry III. writes to several Irish chiefs, that "he is about to march against the King of Scots, and prays them to give him their aid by joining in person and with a force the justiciary of Ireland." Letters on this subject were sent to O'Hanlon, "Brian O'Nel, King of Kinelun" (Kinel-Owen).

“ O’Chatan (O’Kane), O’Hynery (O’Henry), Donald Mackadmel, MacAnegus (Magennis), MacKartan, MacGilemuri, O’Flen (O’Flynn), King of Turteri,” and many others.—*Sweetman’s Calendar*. This was the Brian O’Neill, who, A.D. 1260, fought the battle of Down against the English (see p. 293): they were commanded by Stephen Longespee, who had married, as mentioned above, the widow of the Earl of Ulster. Sweetman has Calendared the following:—“ The King to Edward, his eldest son, (about June, 1260), had lately learned by letters of the Prior of St. Thomas, of Down, of Sir Roger de Altaribus, Knight, and Roger le Tayllur, Mayor of Down, that in a recent conflict near Down, the commonalty of the City and County of Down, had, by the help of Divine grace, defeated Bren O’Nel, who presumptuously bears himself as King of the Kings of Ireland. The King highly extols the manifest zeal and devotion of the commonalty. The Prior and messengers had supplicated the King to prevail on Edward to confirm the liberties of the Prior’s church; to relieve the citizens and commonalty from payment to him of 100s. a year, in order that they might enclose their town; to confer in fee on the the knight aforesaid some land in Twyscard, which had fallen into his hands by the slaying of the aforesaid Irishmen, and out of which he was wont to receive 40s. a year; and to grant to the mayor some relief regarding 23 marks and 40d. of rent. The King, therefore, exhorts Edward to treat the suppliants so liberally in these respects, that others may be animated to seek the increase of his advantage and honour.” On the 21st of August, 1260, Prince Edward writes, that he “ commits to Sir Roger de Altaribus, Knight, the land which belonged to O’Haugarn (Ballyaghan), in the County of Culrath (Coleraine), provisionally as the present tenant holds it of Edward’s justiciary, or of the seneschal of Ulster,

and at the same farm, until Edward shall arrive in Ireland or further orders. So long as Roger shall pay the rent and properly treat the tenants, this land shall not be taken from him." On the same day Prince Edward "commits to Roger le Taillur, citizen of Down, the vills of Arglas (Ardglass), Artbehel (Artole), and Ros, in the County of Down," to hold under precisely the same conditions. Prince Edward's care of the tenants is worthy of his fame as the great King Edward I. "The Mayor and commonalty of Carrickfergus" wrote to the King, A.D. 1273, that "Od (Aodb Buidhe, or Hugh Boy) O'Neill, King of the Kinel-Owen, and Commoy O'Kathran (*recte* Cumaighe, or Cooley O'Kane), King of Kenach (Keenaght)," had lately invaded the King's land in Ulster, and had taken hostages from the King's subjects, at the instance of Sir Henry de Maundeville and others, but that they were driven to confusion by the valour of the Seneschal, Hugh de Byset; and the Mayor and commonalty pray the King that he will place faith in the Seneschal. On the other hand, "N. O'Nel, King of Yncheun (Inishowen), G. MacDunlene, King of the Irish of Ulster (MacDunlevy, King of Ulidia), O'Flin, King of Cucuria (*recte* Turturia), O'Hanlon, King of Ergallia (Oriel), D. MacGilmori, chief of Anderken, (Hy-n-Earcha-Chein), MacKartan, King of O'Nelich (*recte* Kinelarty)," wrote to the King, that after the Seneschal and Hugh Byset had defeated the rebels mentioned above, that they endeavoured to pursue and rout them, but that some of the council of Ireland endeavour to oppress the writers, they confide in the testimony of the Seneschal, and they pray the King that the evil-doers may not escape punishment. Otherwise they fear that this war will be followed as an example.—(*Sweetman from Rymer*). Anarchy and bloodshed continued in Ireland amongst the inhabitants, both of English and Irish descent, until the death of Edward

I. His son, Edward II., summoned, A.D. 1314, several of the Irish chiefs of Down and Antrim to assist him against the Scots, but that people, by their glorious victory of Bannockburn, on the 25th of June, 1314, aroused among the Northern chiefs an ambition to shake off the English yoke. They appealed to King Robert to lend them a helping hand, and proposed to make his brother, Edward Bruce, King of Ireland. An expedition to Ireland was in consequence fitted out, and on the 26th of May, 1315, Edward Bruce arrived off the coast of Antrim with a fleet of 300 sail, carrying an army of 6,000 men. This invasion, which brought the greatest misery on the country, was terminated by the death of Edward Bruce in the battle of Faughart, which was fought on the 14th of October, A.D. 1318. Bruce's invasion so weakened the English power in Down and Antrim, that the authority of the crown was shaken to its foundation, and the feuds among the nobles, which sprung from the murder of the Earl of Ulster, A.D. 1333, enabled a sept of the Kinel-Owen, called the Clannaboy, to possess themselves of almost the whole of the territory comprised within the diocese of Down and Connor. The Clannaboy (Clan-Aodh-Bhuidhe—the Clan of Hugh the Yellow), were so named from Aodh Buidhe O'Neill, "Lord of Kinel-Owen, head of the liberality and valour of the Irish," who was killed A.D. 1283. His descendants were in hostility to the princes of Tyrone for many years, and eventually led with them, all the adventurous youths of Derry and Tyrone, to try their fortunes in the Counties of Down and Antrim. Of the many illustrious chiefs, whom this race produced, perhaps the most distinguished was Aodh-Buidhe II., "a man who recovered most territory from the English;" he died, A.D. 1444, from the effects of a wound received in Iveagh. The state to which the English in Ulster were

about this time reduced is well exhibited in the following memorial, which is preserved in the Chapter House, Westminster. It was forwarded to Henry IV., about the year of 1410, from the clergy and nobles of Down :—

“ To the King owre souverian lord.

“ Meekly Beseecheth your mooste Noble Hieghnesse, and preexcellēt grace youre humble Subjectes and servantes, whose Seales unto this presentes beth affixed, with all the faithfull and trwe liege people of Therldome of Ulster, whiche some tyme was named the third mooste Riall Erldome in Christiante and now in defaute of lordship and people with youre enmyes daily destroyed and under tribute constitute, and thraldom, ye graciously toconsider thesaid thraldome and tribute with the importable werres upon youre said liege people, daily continued both by see and land ; by see with Bretones and with Scottes of the oute Isles, whiche beth wt. Irishmen enmyes of the land confedered that is to say wt. Oneyl bwy, O’Kane, M’gwyllyn, henry Oneylle, Con Oneylle, M’gyunusse, M’Cartan and the Offlymnes whiche with in shorte tyme fynally and utterly woll destroye youre said Erldome and people withoute that it be by youre mooste gracious hieghnesse provided to send unto theym a certain of people to inhabite and to defende youre said grounde, othir to said unto youre faithfull servant and trwe liege man, Janico Savage, youre Senescall of Ulster, whiche hath kept and defende youre said cuntray wt. grete aventure daily in drede he and his men with grete care hunger thurste watching bloodeshed and mannys slaghties ayens youre said Enmyes mortell and yeven many grete slaghties and scomfettes in the whiche his frendes that was to hym mooste socoure beth slayne and passed unrewarded as yett : suche fees outhir suche rewarde wher with he may wage Sawdiors to resiste and to defend your said Enmyes and kepe youre

said cuntry to be sped within short tyme othir ellys youre said peaple woll fynally be destroyed and youre said cuntry wt. your Enmyes conquered wating daly and nyghtly whanne the said Scottes of the oute Iles of Scotland with the said Irishmen confedered shall utterly destroye theym. Thiez premisez to be remembred and remedied by youre said preexcellant grace: We mekely at the Reverance of almighty Jesu, which by his prophete Moises delyvered the childrenen of Israel oute of the thraldome and bondage of Kyng pharoo beseecheth in way of charite And we daly to pray for the preserying of your maieste roiall. Beseching mekely more ovir youre preexcellant grace that it might please youre hieghnesse to geve unto the berers herof Thomas lambert and dauid Callan in the circumstaunce of the premisses faith and Credence." (Read by Dr. Reeves before the R.I. Academy.)

To this dolorous petition are annexed the signatures and seals of the Bishop of Down, of the Prior of Down, of the Archdeacon of Down, of the Abbots of Bangor, Saul, Inch, and Greyabbey, and of the town of "Kileleth," The seals of the Master of the Hospital of St. John the Baptist, of George "Russhel" Baron, and of the towns of Down and "Ardglasse" have broken off. The seal of the town of Kilclief—Ville de Kileleth—exhibits an ancient galley in full sail.

This *Introduction* has already extended too far, otherwise there would have been placed before the reader an outline of the Act of Parliament by which the Catholic Church was suppressed in Ireland, as far as the law could effect; of the wars carried on by the Irish against Queen Elizabeth; of the settlement of the Scotch under the MacDonnells extending from Coleraine to Larne; of the English Plantation, under the Earl of Essex, Chichester, Hill, and Conway, and that of the Scotch under Hamilton and Montgomery. This

important part of our history must be for the present omitted, as well as the civil war of 1641 and that of the Revolution; but another opportunity will be taken to treat of those subjects, and of the Penal Laws, which produced such sad effects in Down and Connor.

A D D E N D A .

While these sheets were passing through the press, the Rev. James M'Aleenan, P.P., Kilmegan, died on the 22nd of February, 1876, aged 88 years, and was interred within the Church of Aghlishnafin. After his death, the parish of Kilmegan and a portion of the united parish of Drumcaw, Ballykinlar, Tyrella, and Rathmullan were re-arranged by the Bishop. The districts attached to the Churches of Clanvaraghan (see p. 80) and Drumaroad (p. 136) were formed into a new parish, of which the Rev. John M'Court, P.P., Ballygalget (see p. 419), was appointed, April 5th, 1877, the first parish priest. Since Father M'Court's appointment, Col. W. B. Forde kindly granted to him at the lowest legal rent a lease in perpetuity of the site of the church and graveyard of Drumaroad, which had been up to that time held by a sort of prescription; by the same lease he also granted additional ground for the site of a Parochial House,

On the 5th of April, 1877, the Bishop also severed from Kilmegan the district lying around Dundrum (see p. 66) and extending to Moneycarragh, which he united to Ballykinlar. Since the union Father M'Keating has obtained from the Trustees of the Downshire estate, an acre of land in Dundrum, free of all rent and in perpetuity, for the site of a church and other ecclesiastical purposes.

The parish of Kilmegan, shorn of the districts mentioned, was conferred on the Rev. John M'Williams, who had been

curate in the parish for several years. Father M'Williams is a native of the parish of Loughguile ; after obtaining a preliminary education in the Diocesan College, Belfast, he entered, in September, 1861, the Logic Class, in the College of Maynooth. He was ordained by Dr. Whelan, on the 22nd of May, 1866, and in August of that year, he was appointed Curate of Upper Mourne, from which he was appointed, November, 1867, to the Curacy of St. Patrick's, Belfast, and in June, 1871, to that of Ballymoney. On the 12th of November, 1874, he was appointed Curate of Kilmegan, and promoted to be Parish Priest of that parish, April 5th, 1877.

Note to p. 65. In 1766, the town and townland of Castlewella contained 15 families, of whom 2 were Papists, Terence and Elizabeth Hagan, 2 sons and 1 daughter, and Con and Judith O'Donnell, 1 son and 1 daughter. The entire population consisted of 97 Protestants and 22 Papists. The Protestant families were Lord and Lady Annesley, 4 sons, 1 daughter, 20 men-servants (of whom 5 were Paptists), 6 maid-servants (of whom 1 a Papist). William and Mary Bridges, 2 maid-servants, 1 man-servant (a Papist). Andrew and Rebecca Newell, 1 servant. Peter and Margaret Hodgins, 5 sons, 2 daughters, 1 maid-servant, 1 man-servant (Papist). John and Jane Robinson, 1 son, 4 daughters, 1 maid-servant. Cromwell and Ann Nicholson, 4 sons, 2 daughters, 1 man-servant, 1 maid-servant (both Papists). Joseph and Grace Lascells, 2 sons, 1 daughter, 1 man servant (Papist). Andrew and Ann Munroe, 1 son, 1 daughter, 2 men-servants (1 a Papist). John and Mary Blair. John and Abigail Gordon, 1 son. James and Deborah Milligan, 2 sons, 4 daughters, 1 man-servant (Papist). William and Prudence Riddle, 2 sons, 4 daughters, 1 maid-servant. *Report of the Protestant Minister of Kilmegan to the House of Lords on the growth of Popery.*

Note to p. 180. The little creek near St. Patrick's well is named Port-a-linne—the port of the shirt.

Addenda to Note, p. 400. *O'Coran* is now improperly changed into *Curran*. *Magrae* is now correctly written *MacGrath* ; it and *O'Corrin* are Kinel-Owen names brought in with the Clannabo invasion ; they are still common in Derry and Tyrone.



DIOCESE

OF

DOWN AND CONNOR.

PARISH OF KILKEEL OR UPPER MOURNE.

THE barony of Mourne is strictly identical with the civil parish of Kilkeel, which is divided into the ecclesiastical parishes of Upper Mourne and Lower Mourne. The former contains 45 and the latter 23 of the 68 townlands into which the barony is divided. The parish of Upper Mourne extends from the Causeway River, or Aghyoghill River, to the north-eastern confines of the townlands of Carrigneagh, Aughnahoor, and Kilkeel, where it adjoins Lower Mourne. Though a great proportion of the whole area consists of wild, uninhabitable mountains, yet the hand of industry has laboured to subdue the sterile soil far up their sides, and a considerable breadth of seaboard is well cultivated, and amply supplies its dense population. In the year 1871, the population of the barony of Mourne was 12,588, of whom 7,283 were Catholics, and of these about 5,000 were in the parish of Upper Mourne, and the remainder in that of Lower Mourne. This district was not named Mourne before the thirteenth century; previous to that period it was called Boirche, and the mountains were called the peaks of Boirche (Beanna Boirche). This name has

lingered in the locality to our own times, for a man named M'Linden told the late Dr. O'Donovan that the rath in the townland of Ballymaghery, near the source of the Bann, was called the "Moat of Bennboreky."* These mountains derived their name from Boirche, about whom the "Dinnseanchus," an ancient work on the topography of Ireland, tells the following legend:—"Boirche, a cow-herd, son of Ros Righbuidhi (who succeeded to the throne of Ulster A.D. 248); and this pinnacle was his herd seat, and alike did he herd every Cow from Dun Soibairci (Dunseverick) to Inbhear Colptha (mouth of the

* "The slaughter of Cathair Boirche," or that perpetrated in Boirche's stone fortress, was one of the prime stories which a qualified poet was required to be able to relate to Kings and Chiefs (see O'Curry's Lectures, p. 261.) Lughaidh Luaighne, monarch of Ireland, imposed two Kings on the province of Ulster, to one of whom, Conghal Claringneach, the son of a former monarch, he gave the southern, and to the other, Fergus Mac Leide, he gave the northern half of the province. The Ulstermen soon began to feel the weight of two royal establishments, whereupon Congal offered, to the Ulster Chiefs, on the part of himself and his colleague, to refer the selection of a King to the monarch of Ireland. To this all agreed, but on their arrival at Tara, the monarch's daughter fell in love with Fergus Mac Leide, and she induced her father to appoint her lover sole King of Ulster. Congal on hearing this decision departed immediately from Tara, collected all the disaffected of the country about him, and having met the monarch's son, cut off his head, and bade defiance to the father. He was, however, soon forced to leave Erin with all his adherents; but after some years he returned to his native country, and landed in the present bay of Dundrum. Immediately on his coming ashore, he discovered that his rival, Fergus Mac Leide, was at that time enjoying the hospitalities of *Cathair Boirche*, the princely residence of Eochaidh Salbhuidhe, chief of the southern part of the present County of Down. Congal marched directly to *Cathair Boirche*, and surprised and destroyed it with all that were in it. From thence he went straight to Tara, where the monarch was defeated and beheaded by Congal, who was proclaimed in his place, and reigned fifteen years. According to O'Flaherty, his reign terminated three years before the invasion of Britain by Julius Cæsar.

Boyne), and from Boinn (Boyne) to Bean-Boirchi, and not one of his herd should eat a morsel more than another cow — *whence it is named Beann Boirche.*” In ancient times the chieftain of each minor territory was entitled to receive from the provincial king certain subsidies. Both these and the tributes which the minor chieftains paid to the provincial king are recited in the “Book of Rights,” which professes to be a compilation of St. Benen, a disciple of St. Patrick, though it is not so ancient. What subsidy the King of Uladh had to pay to the toparch of Boirche is thus laid down :—

“Entitled is the King of Boirche, the hero,
 To six great spirited horses,
 Three *matala*s (probably cloaks), three inclining drinking horns,
 Three fine hounds, truly beautiful.”

It is strange to observe how the superior lord was bound to pay a certain subsidy to his inferior. It is probable that at first this was a free gift, and eventually became a due. A similar custom prevailed in Eastern countries. We cannot ascertain from the “Book of Rights” what tribute the Prince of Boirche paid to the King of Ulster, but doubtless it was such as to enable the King to make the present of horses, cloaks, and drinking horns.

“The sea cast ashore a whale in Boirche, in the province of Ulster (say the Four Masters, at the year 739.) Every one in the neighbourhood went to see it for its wondrousness. When it was slaughtered, three golden teeth were found in its head — each of which teeth contained fifty ounces. Fiachna, son of Aedh Roin, King of Ulidia, and Eochaidh, son of Breasal, chief of Ui-Eathach (Iveagh), sent a tooth of them to Bangor, where it remained for a long time on the altar to be seen by all in general.” Geraldus Cambrensis, in the twelfth century, takes special notice of this wonderful

fish, which was cast ashore, he says, near Carlingford. The ancient name Boreky was supplanted by the modern one of Mourne after the thirteenth century. It appears from a pedigree of the MacMahons, preserved in Trinity College, that it received this name from a tribe of the MacMahons who emigrated to it in the middle of the thirteenth century from Cre-Mourne, in Monaghan, carrying with them the name of their former inheritance. This country frequently changed its inhabitants, owing to internal wars and invasions. In the twelfth century the family of Magenis, becoming the most powerful in County Down, superseded that of O'Haiteidh*—a name now either extinct or concealed under some other form—and expelled the O'Donleveys who migrated to Donegal, where they became hereditary physicians to the O'Donnells. The void thereby left in the population seems to have been filled up by other tribes who sought an asylum behind the Peaks of Boreky, from the oppression that had driven them from their homes. The author of the "Duan Eireannach," an ancient poem composed, it seems, in the ninth century, mentions, among the other descendants of "Ir," the seven septs which inhabited Leix, now the Queen's County, whom he styles "the Seven Laigse of Leinster," and tradition informs us that these were the O'Moores, O'Kellys, O'Lalors, O'Devoys, or Deeveys, MacAvoy, O'Dorans, and Dowlings. This race had migrated from Ulster in ancient times, and it is not improbable that a tradition of origin induced them to look Northwards for a home when the Anglo-Norman invaders made their incursions into Leix. Three or four names identical with those of the "seven septs of Leix" are still numerous

* This family seems to have left its name on the townland of Ballynahatton, which, in the Bagnall patent, is written "Ballyhatten."

in Mourne and the adjoining districts of County Down, where we find Kellys, Daveys, MacAvoy's, and Dorans. The O'Dorans were a family which supplied the chief brehons or judges of Leinster. Those of the "seven septs" who remained in Leix were a sore thorn in the side of the English, or, to use the words of a State paper, they were "a heap of murdering theeves." The people of that portion of County Down kept up a kindred feeling with Leinster men, even down to comparatively modern times, as is shown by a tradition preserved by Mrs. M'Cartan of Kilcoo. (See Parish of Kilcoo.)

The history of Mourne is associated with that of the Castle of Greencastle—one of the finest specimens of Anglo-Norman military architecture in the County of Down—which constitutes such an important feature in the scenery of that coast, from every point of which it presents a noble and commanding appearance. It was erected by the early English invaders to guard the entrance to the Lough of Carlingford, and to secure a line of correspondence between the Pale and their outlying possessions in Lecale. A sad eyesore to the native Irish that Anglo-Norman fortress perched on an abrupt rock, and flaunting its red cross of St. George in their faces as they looked from their own mountains to the waters of Cuan-Snamh-each, by which name they still loved to call the lough on which the Norseman had imposed the outlandish name of Carlingford. The red cross is gone, and the rank grass waves from the ruined keep, but 700 years have not been able to remove "*the Irish enemy*"—whose descendants still cling to the soil. A glance over the "Calendar of the Close and Patent Rolls" is sufficient to show how important a part Greencastle played in the subjugation of the country:—In the eighth of Edward III. (A.D. 1335) an order is given to send six "balistas" (some

war machines), with their fittings, to furnish "Viride Castrum" (Greencastle); and on the second of December, in the same year, William de Logan is ordered to pay to Henry de Maundevill twenty marks out of the rents of the lands belonging to William de Burgo, late Earl of Ulster, which were in the hands of the King on account of the minority of the heir. The order recites that the *felons* of Ulster had lately besieged Greencastle in Ulster, and that Henry de Maundevill, with men-at-arms, had twice come to Greencastle and had relieved it at his own expense. However, in 1343, those Irish felons stormed the garrison and dilapidated the castle, but it was soon after rendered stronger than before. Under the year 1356 (twenty-ninth Edward III.), there is a record of a pardon granted to William de Doun, late constable of Greencastle, for having seized and imprisoned one Rosea, the daughter of Richard Foy. This castle, with its lands, was one of the many lordships belonging to the powerful Earls of Ulster, the De Burgos, or Burkes, who are now represented by her Majesty, who inherits as their descendant the title of Countess of Ulster. It appears by a record of the time of Henry IV. that both Greencastle and the Castle of Carlingford were governed by one constable or governor, Stephen Gernon, who had a yearly salary of £20 for Greencastle, and £5 for Carlingford. Stephen got into some difficulty, for there is a record of a pardon of £200 bail forfeited by his sureties. In the fourth year of Henry IV. (1403), John Moore, who had been appointed constable of both castles, at a salary of £25 per annum, having petitioned for an increase of salary, obtained the then large sum of £40 per annum, on condition that he would expend each year ten marks in the repairs of the two castles. This salary was ordered to be paid out of the rents of the lordships of Carlingford, Cooley, and "le Mourne." In

the close and patent rolls of the period between the reigns of Henry II. and Henry VII. there are twenty entries of similar import referring to Greencastle, the recital of which would only fatigue the reader. In 1495 it was considered of such importance that the crown felt it necessary to decree that none but Englishmen by birth were eligible to the office of governor. In the reign of Edward VI., these castles and lordships were granted* to Sir Nicholas Bagnall, and about 1620 an inquisition held at Newry found that “Arthur Bagnall (who is at present represented by Lord Kilmorey) is seized of the mannor, and lordshipp of Greencastle and lordshipp of Mourne, with all the rights, members, and appurtenances thereof, and of the severall townes, villages, hamletts, and parcells of land following, being parcells of Mourne and Greencastle aforesaid—viz., the castle, towne, and lands of Greencastle and Knocktinell, the town and lands of Ballyaghyochell.” Then follow the names of all the townlands in the barony of Mourne, and some sub-denominations that are not entered on any of our modern maps—“The islands of Haleboling and Great Island† (in which the burgesses, commons, and freemen of Carlingford have liberty to gather and take away limestone for building) with all their appurtenances in the county of Downe; also of the advowson of personage and viccaregge of the Church of Kilkeel, appendant to the same mannor or lordship of Mourne and

* The Inquisition which found that all the lands belonging to the monastic institutions of Newry, Downpatrick, and other parts of the County of Down, were vested in the crown, was taken at Greencastle on the 10th of August, 1550, by Sir Thomas Cusack, assisted by a conveniently pliant jury. The original document is preserved in the Record Office, Dublin.

† Haleboling is the little island on which the lighthouse is erected. Great Island is that on which the remains of the blockhouse stands. It is also called Nuns' Island, but I cannot tell why it is so named.

Greencastle, to which church there belongeth 3 chapells of ease—viz., Kilmeegan, Kilcoo, and Tawlaght; also of a court leeke holden every yeare at Greencastle, extending through all the townes and lands aforesaid, and all the fynes and profits of the said court; a court barron holden at Greencastle from three weekes to three weekes, through all the townes and lands aforesaid, a franchess and libertie of return brevium within all the townes and lands aforesaid, all felons' and fugitivis' goods, and *felos de se*, &c., all which premises are holden of his Majtie by knights service in Capite." So much of the history of the castle is necessary to elucidate the ecclesiastical history of the parish. Greencastle witnessed at times scenes of a more domestic nature, such as when Catherine de Burgo, on the 5th of August, 1312, was wedded to the Anglo-Norman knight, Maurice Fitzthomas, and eleven days afterwards when her youngest sister linked her fortunes with Thomas Fitzjohn, and in still later times it was the favourite residence of the Bagnalls. A manuscript journal of an English gentleman's tour through parts of Ireland in the Summer of 1635, speaking of Newry, says—"He hath a castle in this towne, but is for the most part resident at Greencastle." The principal portion of the ruin is the great keep, a rectangular building with square towers abutting from each angle and rising to a great height; the winding stairs by which the turrets were reached still enable the visitor to obtain from their summit a varied and picturesque view of great extent. On the lowest floor are a number of vaulted dungeons, the strongly-cemented arched roofs of which support the second floor, which contains an immense apartment, measuring about 50 feet by 40. Portions of the ramparts and other towers serve to show the former extent of the fortress. Part of the castle, fitted up for a residence probably by some of the Bagnall family, about the latter portion of

the seventeenth century, is at present the residence of Mr. M'Ilroy.

After crossing the Causeway river, the first spot once sacred to ecclesiastical purposes which presents itself on entering the diocese of Down is Tamlaght, in the townland of Lisnacree. There are no remains of a church, but the old graveyard is still preserved. The ancient church was founded by St. Thuan, whose festival is entered in the calendar of the O'Clerys at April 1, "Thuan, son of Carrill, of Tamlaght in Boirche." The name Tamlaght signifies a plague monument, and was applied to places where people who died of an epidemic were buried. Keating confounds St. Thuan with Ruanus, or Cailte MacRonain, a cousin of Finn, and one of the Fenian bards, who is fabled to have lived many hundred years, and to have told to St. Patrick the legendary stories of Ireland. In the preface to the "Book of Invasions," another work of the O'Clerys, which was compiled in 1631, we are told that St. Colum Cille, St. Finnen of Clonard, and St. Comgall of Bangor induced the authors of their time to perpetuate the history of Ireland by collecting what was then known of it. The authors who were engaged on this work of national importance, according to an ancient poem, were—"Fiontain, the son of Bochna ; Thuan, the son of Cairell ; son of Muiredhach Muinderg, of the Dal Fiatach ; and Dallan Forgaill,"* the

* The zeal with which these historians entered on their task, and the success with which they collected the stories of the past, gave origin in after times to a fable which confounded Fintan and Tuan with fabulous ante-deluvian personages of similar names. According to this wild story, they survived the deluge and lived to relate the history of Ireland in the reign of Dermot, son of Fergus Ceirbheol, during this period they underwent various transmigrations ; from which O'Flaherty infers that the Irish Druids held the doctrine of Metempsychosis, but the fable is only a poetic way of expressing that the historian seems to have lived during the events which he records.

illustrious author and saint. Dallan, the chief poet of Ireland, who composed the "Amhra" in praise of St. Colum Cille, and who died about the year 598, dwelt at Clonallan, near Rostrevor, which takes from him its name, Cluain Dallain (Dallan's Meadow). His festival was kept in that church on the 29th of January. St. Thuan of Tamlaght was a cousin of St. Domangart, who gives name to Slieve Donard, and he was brother to Deman, from whom probably the townland of Rademman, in the parish of Kilmore, is named. His grandfather, Muiredhach, "of the red neck," ascended the provincial throne of Ulidia, in the year 451. The calendar of the O'Clerys also gives at the 18th of October, the festival of "Moluainen of Tamlacht, in Boirche." It likewise records on the 13th May, the festival of St. Tighernach of Boirche, who was one of the abbots of Bangor. The chapel of Tamlaght is described in 1622 as "ruined."

A furlong westward of the castle is the ruin of Greencastle Church. The western gable with its little belfry remains almost perfect while the rest is greatly dilapidated. It is seventy feet long by twenty-three wide, and the side walls are nine feet high. It had only one door, which was on the north side, with one window in each side wall, a large window in the eastern gable, and a small one in the western. In the return from the sees of Down and Connor, presented to his Majesty's commissioners at Dublin, July 1, 1622, Greencastle is not returned, nor does it appear in the "Terrier," which was compiled in 1615. A little to the northwest is a green moat, which appears to be a tumulus, and probably contains a small urn which holds all that remains of some great chieftain. It is worthy of remark that many of the ancient churches of Down and Connor stand in the immediate vicinity of sepulchral mounds, testifying that their founders were too wise unnecessarily to outrage the

feelings of their disciples, who had that traditional regard for what was hallowed by their ancestors, which is so characteristic of the Celtic race. The ancient churches of Dundonald, Holywood, the Knock, Ballymahon, and Donaghadee, and many others erected close by mounds for sepulchral or religious purposes, seem to have been ecclesiastical structures intended to replace their Pagan predecessors. Though the ancient name of the mound is now unknown in the neighbourhood, there can be little doubt that it is the "Knocktinell" mentioned immediately after Greencastle in the patent of the Bagnalls.* Knocktinell—the hill of the assembly (*Tionoil an assembly*)—was probably the place where the princes of the district were inaugurated, long before the Normans had erected their stone fortress in its vicinity.

Kilkeel (the narrow church) in Catholic times was a "*Plebania*" or mother-church, the pastor of which had under his jurisdiction the chapels of Kilcoo, Kilmegan, Ballaghanery, Tamlaght, and Greencastle. Du Cange says—"Plebania is greater than a rectory and has chapels subject to it." Bishop Stillingfleet says—"There were some cures which had chapels of ease belonging to them; and they who officiated in them

* Tynwald Hill, in the Isle of Man, is like Greencastle Moat in name and somewhat in appearance, Gough, in his edition of Camden's "*Britannia*" says, speaking of the king of the island—"The mode of investiture and receiving him at the first occasion is this. He has to sit on the Tinwald Hill, in the open air, in a chair of state, with a royal canopy over his head, his face to the East towards a chapel eastward of the hill, where there are prayers and a sermon on the occasion; and his sword before him held with the point upwards. His barons—viz., the bishop and abbot, with the rest in their degree sat beside him; his beneficed men, councils, deemsters, before him, his gentry and yeomanry in the third degree, and the twenty-four keys in their order; and the commons stood without the circle with their clerks, in surplices."

were called *capellani*, and had their subsistence out of the oblations and obventions, and were often *perpetual* and *presentative*. And where the incumbents had several chapels of ease, and only assistants to supply them, the canon law doth not call them *rectores* but *plebani*, who had a sort of peculiar jurisdiction in lesser matters, but still they were under the bishop's authority in visitations and other ecclesiastical censures." The ancient church dedicated to St. Coleman, which in the return of 1622, is described as "*ruined*," was afterwards fitted up and used as a Protestant church, till the erection of the present church in 1815. There is a tradition that the old church had been erected by a foreign merchant in gratitude to the people of Kilkeel, who had decently interred the body of his son, who was drowned on their coast. The church, like several of the most ancient churches in the diocese, stood in the centre of a rath, the foss of which is still quite visible, and around this foss the remains of the dead used to be carried three times immediately previous to interment.* Towards the west of the church, and immediately within the circular enclosure, stands a rude granite cross devoid of ornamentation; its pedestal, a huge block of granite broken in two pieces, is sunk in the ground beside it. According to tradition several priests of the name of O'Doran, who were pastors of Kilkeel, are interred under it, it still marks the burying-ground belonging to members of that family. The value of the ecclesiastical revenues of this parish in 1306 appears from the return of the valuation made in that year by Papal authority to have been ten marks, or £6 13s 4d, but we must remember that the value of money has completely changed since that date. There is preserved

* This ancient ceremonial was carried out a few months before the writer last visited Kilkeel, at the interment of a Mrs. Sloan, a member of one of the old families of the district.

in the Birmingham Tower an account of several articles supplied by two citizens of Dublin in 1301 to the King's army in Scotland, in which appears an item which shows the value of money at that date—"55 carcasses, 1 quarter of salt beef, 51 bacons, 17 muttuns, £18 18s 4½d." The revenues of Kilkeel seem to have risen very much previous to the "Reformation," for the "Terrier," or Ledger, of 1615, which shows the condition of the dioceses in their transition state, informs us that "the prebendery of Kilkeile parish pays in proxies £2, in refectiions, £2, in synodals, 2s, Vicarius ibidem (the vicar thereof) pays in proxies 20s, in refectiions 20s,* in synodals 2s."—total of both, £6 4s; while for the "chappel of Tamlait the curate pays in proxies

* Proxies or procurations. *Procuraciones* from the verb *procurare* "to refresh"

" læti bene gestis corpora rebus

"Procurate viri."—Virg. Æn. ix., 158,

are certain sums of money which parish priests pay to the bishop or archdeacon *ratione visitationis*. They were anciently paid in necessary victuals to the visitor and his attendants. In early times it was the custom for the bishop to visit each parish once a year, but when it became customary for bishops to assemble their clergy in their cathedrals. *Procy*, or *procuration*, came to signify the money paid to the bishop or archdeacon to commute for the provision or entertainment to which he would be entitled if he visited the parish. Complaints were often made to the Pope of the excessive charges of the procurations, and several councils and bulls legislated on the subject. At the period of the "Reformation" the rate of proxies varied in Down and Connor from twenty to two shillings.

Synodal was a sum of money paid to the bishop or archdeacon by the inferior clergy at Easter visitation, it was called synodal because it was usually paid at the diocesan synods which were generally held about Easter, hence the impost was sometimes *Denarij Paschales*. In Down and Connor the synodal at the "Reformation" was two shillings for each benefice.

Refectiions were fees paid as a commutation for the entertainment which the clergy were expected to provide for the bishop and arch-

2s, in refectons 2s, in synodals 2s." In this document the chapel of Greencastle is not mentioned, but Ballaghanery, Kilcoo, and Kilmegan are separately taxed, and the benefice of Kilkeel, which in 1306 was valued at £6 13s 4d, had so far improved in monetary value that it paid to the bishop £7, in 1615.

It is a very popular fallacy that the exempt jurisdiction claimed for Mourne by the Bagnalls and their representatives, is derived from a jurisdiction exercised over that *plebania* by the abbots of Newry. It is obvious that if the abbot had any such jurisdiction he would have enjoyed the right of presenting the rector or plebanus, which privilege, on the contrary, the Crown assumed. Moreover, a report on the state of the bishopric of Down and Connor, made by the Protestant bishop in 1622, says, speaking of Kilkeel—"The rectory impropriate to Noe Abbey but all tithes small and great taken up by Mrs. Bagnall pretending a lease from one Campion long since deprived for non-residence." The whole story, as told by his lordship, forms such an instructive illustration of the manner in which the great proprietors robbed the Establishment of the possessions which it had got from the Catholic Church, that it may be given in his own words—"Two others, the bishop's immediate predecessors, were in possession and farmed severall parcellls of this living to severall persons. But the bishop being in England shortly after his preferment, souldiers were sent to take up the tythes, and one or two of bishop's farmors (tithe farmers) being found upon their journey in the Newrie were convicted and kept prisoners until they were forced to quit and surrender their possession. The now bishop thereafter petitioned deacons when they presided at their rural chapters. From the "Terrier" it appears that in Down and Connor each benefice paid at the "Reformation" the sum of two shillings.—See *Reeve's Ecc. Antiq.*

to ye Judges of Assize, and had order to the Sherife to put and keep him in possession, that he being one that dwelled at the Newrie, and tennant of Mrs. Bagnall, would neither put him in possession, nor give him his order back againe ; that he had such order appeareth under his hand, and under the handes of the other two justices of the peace ; as may be seene there are no tithes received by any clergyman, nor cure served, nor presentments of recusantes made,* no way given to the Ecclesiastical Courts, nor to the bishop's officers, and the confusion is within the boundes of noe less than XVIeen myles upon the sea coast. Mrs. Bagnall hath given severall commissions to severall persons to keepe several spiritual courtes, whereof some of them were laymen ; and severall persons have fled from the censure of Bishop's Spiritual Court in these boundes, and there they have immunity and escaped deserved censures, because the apparitors would not, nor durst not, cite any person in these boundes."

The following notices of the parish priests of Kilkeel, or Mourne is copied from Reeve's "Down and Connor and Dromore :"—

A.D. 1369. The parish church of Kylkeyl, in le Mourne, diocese of Down, vacant by the death of John de Thrius. ("Reg. Sweeteman," folio 5.)†

A.D. 1388. John Ehene (recte Chene) presented by the Crown to the parish church of St. Coleman del Morne. ("Calendar of Close and Patent Rolls, Canc, Hib.")

* This may be the reason why so many Catholics located themselves on the Bagnall Estates.

† Registrum Milonis Sweteman, or Registry of Milo Sweteman Primate from 1361 to 1380, containing records of transactions carried into his courts, is preserved in the Record Office, Dublin.

A.D. 1406. Patrick Oweyn, a clergyman of Meath, presented by the Crown to the church of St. Coleman, of Kylkele, vacant by the death of John Chyne. The Bishop of Down refused institution, and nominated Adam M'Burnie (probably Burns). The case was submitted to the Primate, who, in 1407, pronounced in favour of the former, and directed Thomas Omostead, Archdeacon of Dromore, and two others to induct him and to admonish all and singular the chaplains officiating in said church, and all the dependent chapels to render him due obedience. (Reg. Fleming, fol. 8, 9, 12; Cal. Canc. Hib., p, 183.)* In the same year, a letter of excommunication was issued against Donald O'Ronaga (O'Roney), and Columba M'Kartan, chaplains, for resistance to the new rector; and Walter M'Kartan, with other parishioners, were enjoined to desist from further opposition. On this occasion the Primate acts as "Custos spiritualitatis Dromorensis Diocesèos." (Ibid, fols. 12, 136.)

A.D. 1442. John Leche, canon of Armagh, rector of Morna. (Reg. Prene, p. 66.)

A.D. 1446. John Leci, rector of the parish church of Killehil, *alias* de Morun. (Reg. Mey, Lib 1, p. 92.)†

A.D. 1456. John Leche, rector of Morna, proctor for the Bishop of Down, in a provincial synod at Drogheda, 8th July. (Reg. Prene, p. 32.)‡

* Reg. Fleming—Register of Primate Fleming, who became archbishop in 1404, died in 1416. A MSS. partly on parchment and partly on paper. This Register and that of Sweteman are bound up in one volume.

† Reg. Mey—Register of Primate Mey, who became archbishop in 1444, died in 1456.

‡ Reg. Prene—Register of Prene takes its name from Primate Prene, who became archbishop in 1439, died in 1443. This register contains documents from 1430 to 1471. These valuable registries are preserved in the Record Office, Dublin.

A.D. 1526. The Primate presented Cormac Roth, bachelor in decretis, to the rectory or plebania Killeayll, who in the following year, nominated Patrick M'Rowry to the vicarage. (Reg. Crom, pp. 473, 597.)*

A.D. 1536. The Crown presented Peter Lewis to the rectory of the parish church of Kyllghill, *alias* Morne, in the diocese of Down, vacant by the death of Cormac Roth. (Rot. Pat. 28, Henry VIII.)

Peter Lewis was probably the last Catholic priest who enjoyed the rich temporalities of the plebania of Kilkeel, unless perhaps some one may have been appointed during the reign of Queen Mary.

We now enter the dark days of persecution, but even these have for us their own peculiar consolation, for they served to purify the Church. We now no longer find the King presenting to the benefice clergymen whose sole title to the preferment was some service done in the interests of the foreign colony, thence forward the pastors of Kilkeel were selected from the "mere Irish," or, as the warders of Green-castle would probably have expressed it, from, "the Irish enemy." There is a long blank in the succession, nor, could it have been expected otherwise, for men whose entire ingenuity was called into exercise in order to enable them to hide themselves from the vigilant eye of the Government were not likely to hand down their names to posterity. In 1663, "*Carolus Grorey Vicarius de Kilkeel*," with many others of the clergy and laity, signed a petition which is still preserved among the Franciscan papers that have been lately brought to Dublin from Rome, in which they pray the bishops, on account of the poverty of the country, to prevent the Dominicans from re-establishing their order in the diocese. In 1670,

* Reg. Crom.—Register of Primate Cromer, from the year 1518 to 1535.

Dr. Plunket made to Rome a return of the priests of the diocese, and one of them is "Carolus Magroney" (a mistake for Magrorey.) The Magroreys or M'Roreys are still numerous in Mourne; but unfortunately they have corrupted their ancient name into Rodgers. The memory of this priest, Magrorey, is still preserved among them, even after the lapse of two centuries. It is said that the priest having attempted to settle a dispute which commenced at a game of foot-ball, was stabbed to death by one of the disputants: the stone on which he died, in the townland of Ballinran, is still pointed out, and the name of the man who in a moment of excitement committed the rash act is not yet forgotten.

On the 11th of July, 1704, Daniel Doran was registered at the Assizes in Downpatrick as Popish priest of Kilkeel and Kilbrony. He was then forty-six years of age, and resided in the townland Drumrea. He was ordained in the the year 1685, by Thady Keough, Bishop of Clonfert. It seems strange that the parish priest of Kilkeel should reside in the diocese of Dromore and hold a parish in that diocese. This arrangement, however, may have been entered into in order to meet some difficulties arising out of the persecution.

According to tradition, the Rev. Daniel Doran was succeeded by two priests each named Bernard Doran or O'Doran, who held the parish of Kilkeel successively. — Doran, who was Parish Priest, of Kilkeel, and is said to have been an elder brother of Bishop O'Doran, died near Downpatrick in 1751, and was interred at the east window of Down parish church.*

* There is an Altar-Stone in Ballykilbeg Church, on which is inscribed "Pray for the soul of John O'Doran, 1745." It was bequeathed to that Church by the Rev. Richard M'Mullan, P.P., Bright.

In 1751, Rev. — MacArtan became Parish Priest. He died in 1768. At his death the parish of Lower Mourne was severed from Upper Mourne or Kilkeel, and erected into a distinct parish.

Rev. John MacArtan succeeded his namesake in 1768 in the upper portion of the parish. He was a native of the townland of Derryoge, in the parish of Upper Mourne. After ordination, which he received from Dr. MacArtan in Seaforde, at Quatuor Tense, in December, 1768, he was immediately appointed parish priest: During a portion of his long illness he was assisted by the Rev. Eugene Mulholland, afterwards parish priest of Dunsford. Mr. Mulholland was succeeded as curate by Rev. Daniel MacArtan, a native of Ballykilbeg, who afterwards was sent as curate to Duneane. Father John MacArtan died May 9, 1810, and was interred in the graveyard attached to the church. On his tomb is inscribed—

ERECTED TO THE MEMORY OF THE
REV. JOHN MACARTAN,
P.P. OF THIS PARISH FOR FORTY-TWO YEARS,
WHO DEPARTED THIS LIFE ON THE 9TH MAY, 1810.
AGED 66 YEARS.

The Rev. John MacMullan, P.P. of Duneane, was appointed in 1810, but he held the parish only two years, when he returned to Duneane. (See Duneane.)

The Rev. Richard Curoe was appointed, on the resignation of Mr. MacMullan, in 1812. He was born in the townland of Cluntagh, near Killyleagh, in the year 1782. He commenced his course in the College of Maynooth in 1799. "His talents were of the highest order (says an obituary notice of him in the *Vindicator*), and so well did he cultivate them

that not only for his distinguished acquirements but also for his unfeigned piety and strict attention to all the duties and discipline of the college, he gained the esteem and affection of all, both superiors and students." Dr. MacMullan sent him, in the year 1808, to assist the Rev. Hugh O'Donnell in the arduous duties of the Belfast mission. After four years he removed from Belfast, which parish he declined, to become parish priest of Kilkeel, where he spent the last thirty-three years of his life. He performed all the duties of this populous parish unassisted by any curate till the Rev. James Crickard was sent as his curate in March, 1839. On his tomb in the parish cemetery is the following inscription:—

UNDERNEATH ARE DEPOSITED THE REMAINS OF THE
REV. RICHARD CUROE,
P.P. OF THIS PARISH FOR THIRTY-THREE YEARS,
WHO DEPARTED THIS LIFE ON THE 23RD OF MAY, 1845,
AGED 63 YEARS.

After the death of Mr. Curoe the parish was administered by his curate, the Rev. Francis Magennity, a native of the parish of Lower Creggan, County Armagh, who was ordained by Dr. Murray at Pentecost of 1841, shortly afterwards he took charge of Ballymacarrett as a temporary administrator, from which he removed to the curacy of Kilkeel in October, 1843. After administering the parish of Kilkeel up to the date of the appointment of a parish priest, he removed to his native diocese, where he was appointed curate of Dundalk.

The Rev. James Denvir, then parish priest of Glenavy, was appointed in Feb., 1845. He was a native of Ballynarry, in the Catholic parish of Kilclief. After having acquired a preliminary education in Downpatrick, he entered the logic class in Maynooth College on the 25th of August, 1826, being then twenty-one years of age. He was ordained in

Belfast by Dr. Crolly, September 18, 1829, and, after having been curate in Downpatrick and in Kilmore, he was appointed parish priest of Ballymoney in 1834, from which he was promoted to Aughagallon in 1836, thence to Lower Ards in November, 1840, thence to Glenavy in February, 1843, from which he removed to Kilkeel, where he died, June 24, 1845. He was buried in the graveyard attached to Kilclief Catholic Church. On his tomb is inscribed :—

Hic Jacet

In Spem Resurrectionis beatæ
 Revdus. Jacobus Denvir,
 Qui in diversis paroeciis
 Diocesis Dunensis et Connorensis
 A tempore elevationis suæ
 Ad statum sacerdotalem
 Usque ad annum MDCCCXLV
 Parochi munere functus est
 Deinceps usque ad obitum
 Parœciæ de Mourne superiore prefuit
 Morum urbanitate insignis,
 animarum saluti maxime studiosus,
 Charitate catholica ardens
 Animas omnium sibi conciliavit.
 Diem obiit supremum viii. Kalendas Julii.
 Aetatis suæ anno LI.
 Salutis autem reparatæ MDCCCLV.
 Requiescat in pace.
 Justorum autem animæ in manu Dei Sunt
 et non tanget illas tormentum mortis.—Sap. iii. 1.

Rev. George Maguire succeeded Father Denvir ; he is a native of Downpatrick, where, having received a preliminary education, he entered the rhetoric class in Maynooth College

on the 4th of September, 1828. He was ordained in Belfast at the Advent Quatuor Tense, 1834, after which he was sent as curate to Randalstown, but on the 5th of February, 1835, he was appointed curate to his grand-uncle, Father Curoe, P.P., Kilmore, and at the month's mind of Father Curoe, who died July 31, 1844, he was appointed his successor in Kilmore. He retained that parish till the 14th of October, 1856, when he was appointed to the parish of Upper Mourne.

THE PARISH CHURCH.

During the time of persecution Mass was celebrated in the open air at a place called the Mass Forth, in the townland of Ballymacgeough. It was only in the year 1811 that the parish priest, the Rev. John MacMullan, commenced the erection of a chapel on the spot hallowed by so many traditions. It was, however, the year 1818 before the chapel was completed by his successor, the Rev. Richard Curoe. A few years ago, the Rev. George Maguire replaced this chapel with a magnificent church, which is now nearly completed, in the early pointed style of architecture, from designs by Messrs. O'Neill & Byrne, of Belfast. It is built of squared granite, and presents a very superior specimen of masonry. It consists of a nave, with western tower and spire, sanctuary, and double transepts. Externally the bays are marked by canopied buttresses of two stages, and the walls of each bay are pierced by single lancets, the sanctuary gable has a five-light traceried window, and the gables of the transepts have each two lancets surmounted by a rose window. Internally the roofs are open and stained, the longitudinal and transverse arches of the transepts are supported by granite columns with carved capitals. The extreme length of the

church is 112 feet, its width across the transept is 88 feet, and the height of the spire is 160 feet. When complete, the building will have cost upwards of £5,000.*

* A very fine example of the class of sepulchral monuments, commonly called *Kistvaens*—or giants' graves—may be seen in a field near Kilkeel Catholic Church. There is also a Cromleach in excellent preservation near the town of Kilkeel, the top stone is a rude granite block, measuring nine feet in length and eight and a half in breadth, which rests on a number of smaller stones. A Cromleach consists of from three to six or seven unhewn pillar stones fixed in the earth and varying in height from five to ten feet, over these a huge stone is laid, generally in a sloping position. Many theories are propounded to account for their use, however as urns filled with ashes of the dead, and at times, even entire skeletons have been found in connection with several of them, one at least of their uses seems to have been sepulchral. Cromleachs have been found buried in mounds of clay or cairns of stone; one so placed was found in Loughinisland and another in the Phœnix Park. The late King Frederick VII. of Denmark, supposed that their constructors, after having erected the supporters, surrounded them with a mound of clay, up which they rolled the top or cap stone, and after it was firmly fixed on the supporters, the clay was dug away, and the Cromleach left as we see it. They seem to be the works of the earliest inhabitants of this island. Cromleachs are to be found in India, Ceylon, China (at Macao), Persia, Palestine, along both sides of the Mediterranean, in Denmark, in the Celtic portions of Europe in great numbers; they are even to be found in Nova Scotia, and a few on the mainland of America.

According to Dr. O'Donovan (Letters in the Royal Irish Academy) the *Uarach* was the ancient name of the Kilkeel River, and the place where its falls into the sea was named *Cois-na-huiraiche*. There was an ancient ford over this river in the townland of Aughna-hoory—*Ath-na-huiraiche*—the ford of the *Uarach*.

THE PARISH

OF

ST. MARY'S OR LOWER MOURNE.



LOWER MOURNE includes all the barony of Mourne that is not included in the parish of Upper Mourne. It extends from the confines of the townlands of Carrigenagh, Aughnaoorey, and Kilkeel, which are in Upper Mourne, to the river which forms the boundary line near Ballaghanery Pass between the baronies of Mourne and Iveagh. Lower Mourne contains about 2,283 Catholics out of 7,283 contained in the entire barony.

About the year 1643, a Fransiscan Friar named Father Edmund MacCanna, or, as his name would be written now, MacCann, visited this portion of the country, and the notes of his journey, entitled, *Itinerarium in Hibernia*, are now preserved among other valuable Irish manuscripts in the Burgundian Library, at Brussels. Dr. Reeves published in the *Ulster Journal of Archæology* a faithful translation of this Latin tract, from which is the following extract :—

“The chersonese which I mentioned above—namely, Mugharna (Mourne)—derived its name from Mugharna in

Orighillia,* for when the family of MacMahon were driven by the English, through craft and force, from the lands of Bregia† into the fastnesses of Orighillia, and when the one small territory was not sufficient to accommodate the two families—namely, the MacMahons and the MacEochys—the latter sought for themselves another settlement—namely, this Mugharna, which they subdued by force of arms and called after the name of their former inheritance. Of this they retained possession even unto the times of Henry VIII. So I learned from the mouths of many aged men. This chersonese is bounded on the North-East by that exceedingly high mountain, celebrated in the Western world, which formerly bore the name of Slanga, but in the common use of modern times that of Domangart (pronounced Donard). This huge mass of land towers over the sea, between which and its base, nevertheless, is a thicket which the Irish call Bellach-a-Neaghri—that is, the ‘*Pass of the Wood* ;’ and what a solemn feeling does the solitude of the defile, coupled with the pious recollection of its holy occupants, inspire ! For here there still exists the ruins of sacred buildings, once tenanted by some of our country’s saints, strangers on earth, of whom the world was unworthy.”

In the townland of Ballyveaghmore there is a place called Killmologe ; the people have lost every tradition regarding it, yet the place is considered *gentle*, and it is therefore

* *Orighillia—Oriel*, in ancient times comprised the present Counties of Louth, Monaghan, and Armagh, it was occupied by the descendants of the three Collas and obtained the name of Oirghiall from a privilege granted by the Monarch of Ireland to the Collas, that if any of their race should be demanded as hostages, the monarch should not bind them unless with chains of gold, hence they were called *Oirghialla*, i.e. of the golden hostages.

† The great Plain of Bregia embraced East Meath with portions of Louth and Dublin.

wonderfully well preserved. Killmologe signifies the church of St. Luan or St. Lua.* There are many saints of that name St. Bernard mentions in the life of St. Malachy a St. Luan, who studied in Bangor, and afterwards founded one hundred monasteries. The patron of Killmologe is more probably St. Moluainen of Tamlaght in Boirche (Tamlaght in Upper Mourne), whose festival, according to the Martyrology of Donegal, was observed on the 18th of October. Killmologe is a space of ground nearly circular, containing almost a statute acre, its diameter being 240 feet. It is surrounded by a high ditch which is formed by banking up the clay which was taken from the trench on each side of it. The ditch is faced and topped with great stones embedded in the earth. This enclosure has two gates or openings, one to the east and one to the west. On entering the enclosure by the western opening there is, on the left side, what seems to have been a well, and a little farther on a large stone is met, having a cup shaped hole hollowed out of it, which may have been used for holding Holy Water, or perhaps for crushing the corn used for food. On the southern side of the enclosure are three circles of stones embedded in the clay, they seem to be the foundations of rude buildings. One of them which is better defined than the others has a narrow opening on the south side towards the fosse. Near the eastern opening, but towards the south side of it, there are the traces of a rude square building. Outside the circumvallation on the north side there is a large flat stone, in which are scooped two

* Moluainen is equivalent to *My dear little Luan*. An Irish way of saying St. Luan. The Irish used the diminutive of the name of a saint as a mark of affection and prefixed *Mo-my* as an expression of devotion; the diminutives *an. in, og*, were often postfixed, thus the name, Aodh by this process is changed into *Mo-Aodh-og* (Mogue), while Luan becomes *Moluainin* and *Molog*.

hollows, similar to what in other parts of the country are said to be the marks made by the knees of a saint. This venerable spot, surrounded by what in ancient times was called a *Cashel*, is exactly similar to an ecclesiastical establishment described by the Venerable Bede as erected about the year 676, in the island of Farne, near Lindisfarne, by St. Cudbert, an Irishman, who had been trained to monastic discipline in Iona.—“Now this dwelling-place was nearly circular, in measure from wall to wall about four or five perches. The wall itself externally was higher than the stature of a man; but inwardly, by cutting the living rock, the pious inhabitant thereof made it much higher in order by this means to curb the petulance of his eyes, as well as of his thoughts, and to raise up the whole bent of his mind to heavenly desires, since he could behold nothing from his mansion except heaven. He constructed this wall not of hewn stone, nor of brick and mortar, but of unwrought stones and turf, which he dug out of the place. Of these stones some were of such a size that it seemed scarcely possible for four men to lift them; nevertheless it was discovered that he had brought them from another place and put them on the wall assisted by heavenly aid. His dwelling place was divided into two parts, an oratory namely and another dwelling suitable for common uses. He constructed the walls of both by digging round, or by cutting out much of the natural earth inside and outwardly, but the roof was formed of rough beams and thatched with straw.”—*Life of St. Cudbert by the Venerable Bede*. An enclosure, such as Killmologe, surrounding a group of ecclesiastical buildings, when it was built of stone or of earth faced with stone was termed a *Cashel*, and sometimes a *Cahir*; they were in imitation of the fortresses in use among the pagan Irish, and frequently they were pagan

fortresses that were given up to the clergy.* Killmologe may have been *Cathair Boirche*, the princely residence of Eochaidh Salbhuidhe, before it fell to the possession of St. Moluainen.†

There are traces of a very ancient cemetery in the townland of Moneydorragehmore, between the public road and the Protestant Church of Annalong, the site of the cemetery is called Killyhoran—the church of the cold spring well—and there is such a well between the cemetery and the sea. The graves are cists formed of rough stones set on edge and covered with flag stones.

The old church of Ballachanery has almost entirely disappeared; the most conspicuous part remaining is a portion of a gable, containing a circular chancel arch six feet in the span; and at the point of the wall, from which it springs, there is a projection or set-off which appears as if intended to support an inner arch of more ornamental character. The wall, which is pierced by this chancel arch is three feet in thickness. There are still remaining portions of the walls and traces of the foundations, which show that the church consisted of a nave, measuring 33 feet by 18 feet, and a chancel 18 feet long by 12 feet in width. A drawing and

* See Petrie's Round Towers.

† An ancient poem preserved in the Martyrology of Donegal describes St. Becan when he was visited by St. Columbkille and the Monarch of Ireland, as engaged in erecting a similar structure.

Making a wall praying
 Kneeling, pure prayer,
 His tears flowing without unwillingness
 Were the virtues of Becan without fault.
 Hand on stone, hand lifted up,
 Knee bent to set a rock.
 Eye shedding tears, other lamentation,
 And mouth praying.

description of the ruin, by the Protestant Archdeacon of Down, may be seen in the "transactions of Down, Connor, and Dromore (Protestant) Church Architecture Society." This church is named in the traditions of the people "St. Mary's." The ancient cemetery is now unused, except for the interment of unbaptized children, or as the last resting-place for the remains of some friendless wanderer. According to the "Terrier" of 1615, "Capella de Ballotheneirry, or part of Morne, nearly by ye sea from Newcastle," paid to the bishop in proxies, 2s; in refections, 2s; and in synodals, 2s. The church of Ballaghanery is also called by some old people Killnahattin, which name seems to be derived from the ancient family of O'Haiteidh, who were princes of Iveagh before the Magennises, who are, themselves, descended from Aongus, son of Aidith. The old people also say that there are in Mourne four *Kills*, viz:—Killnahattin, Kilhoran, Kilkeel, and Kilfeaghan, the last is, however, in the parish of Kilbroney, and diocese of Dromore.*

PARISH PRIESTS.

St. Mary's, or Lower Mourne, was incorporated in the parish of Mourne, or Kilkeel, up to the year 1768, when the Rev. John MacArtan was appointed parish priest of Upper Mourne, and the Rev. James Killen was appointed parish priest of Lower Mourne. Unfortunately we are at a loss for the early history of Father Killen; all we know is that he was born at Downpatrick, whither his family had removed from Clontagnaglar, in the parish of Kilmore. He built

* Ballaghanery is translated by Father MacCana—the pass of the wood—but Dr. O'Donovan more correctly writes it *Bealach-an-aodhaire*—the shepherd's pass. The name of the stream Struel-Patrick he writes *Sruth-phadraig*—Patrick's stream, and says, there is a tradition that St. Patrick went only as far as that stream in the direction of Mourne.—See Letters of the Ordinance Survey, Royal Irish Academy.

the chapel of Ballymartin ; he died about the year 1790, and was interred in the old graveyard of Kilmore, but there is no stone to mark his grave.

The Rev. Cormac O'Hagan succeeded Mr. Killen. He was a native of the parish of Clonduff, but he affiliated to Down and Connor, and was ordained in Ballynahinch by Dr. Brady, Bishop of Dromore. After officiating for some short time as curate to the Rev. Felix Cunningham, P.P., Duncane, he was appointed to the parish of Lower Mourne, which he held till his appointment in 1814 to that of Kilcoo.

Rev. John Magreevey succeeded Mr. O'Hagan. He was a native of Ballybrannagh, in the parish of Ballee. After having been ordained in 1807, he went to the College of Kilkenny, where he studied philosophy and theology. He was appointed to Lower Mourne in 1814. Mr. Magreevey retired from the duties of the parish on a pension in 1827. He died at his residence in Ballybeg, February 4, 1869, aged 84, and was buried in Ballycruttle, where his gravestone bears this inscription:—

OF YOUR CHARITY PRAY FOR
THE SOUL OF THE
REV. JOHN M'GREEVEY, P.P.,
OF MOURNE,
WHO DIED 4TH FEBRUARY, 1869,
AGED 84 YEARS.

Rev. Hugh O'Neill was appointed in August, 1827. Mr. O'Neill was born in the townland of Ballygruby, in the parish of Ardtrea, County Derry, but when very young he removed with his parents to Gallagh, in the parish of Duncane. He was ordained by Dr. Patrick MacMullan in Downpatrick, on the 11th of March, 1811, after which he assisted the Rev. Matthew M'Lernon (commonly called

Matthew Mor) in Duneane, while Mr. M'Lernon was in charge of that parish, which was then under the jurisdiction of Father Peter M'Mullan, P.P., Rasharkin, during the time that Father John MacMullan was in Kilkeel. Mr. O'Neill after that went to the College of Kilkenny, where he read philosophy and a portion of theology; he completed his theological studies in a college in France. On his return to Ireland, he was for a short time curate both in Dromore and in Lurgan. When he returned to the diocese of Down and Connor, he assisted in the mission as curate in Lisburn and afterwards in Culfeightrin, from which he was promoted to the parish of Lower Mourne, or St. Mary's, in August, 1827, which he retained till he accepted of that of Kilcoo, on the 14th of October, 1832.

Rev. Patrick Curoe, a native of the townland of Ballynagarrick, in the parish of Kilclief, succeeded Mr. O'Neill. Mr. Curoe entered the Logic Class in Maynooth College, in August, 1825, and having completed his studies he was ordained along with the Very Rev. Dr. Tierney, of the diocese of Armagh, and the Rev. Mr. Mallon, by Dr. Crolly, in St. Mary's Church, Belfast, in November, 1829. After remaining a few weeks in Belfast, he was sent as curate to Duneane, where he remained six months, after which he was eight months in the curacy of Rasharkin, when he was recalled to Belfast, which then required an additional clergyman on account of the chapel of Holywood which had just been opened. Mr. Curoe was appointed in June, 1831, from the curacy of Belfast to the parish of Newtownards, which he retained till his appointment to that of Lower Mourne, on the 22nd of October, 1832. Mr. Curoe accepted the parish of Ballykinler, in July, 1834.

The Rev. James Magee, a native of the parish of Ballykinler, succeeded Mr. Curoe. At the age of twenty he

entered Maynooth College in the Rhetoric Class on the 19th of October, 1823, and was ordained by Dr. Crolly in Belfast, in 1828. He held the parish of Lower Mourne from July, 1834, till July, 1842.

The Rev. Hugh O'Neill, P.P., Kilcoo, took charge of Lower Mourne along with his own parish from July, 1842, till October 1st, 1843.

The Rev. James Crickard was appointed October 1st, 1843. Mr. Crickard was born in Ballintogher, in the parish of Saul. He was amongst the first pupils who entered the Diocesan College, Belfast, on its opening in November, 1833. He entered the Humanity Class in Maynooth College on the 26th of August, 1834, and was ordained in college by Dr. Healey, Bishop of Kildare, on the 3rd of February, 1839. In March following he was sent to be curate in Upper Mourne, from which he was promoted to the parish of Lower Mourne, October 1st, 1843. On the 1st of May, 1852, Mr. Crickard left Lower Mourne for the parish of Lower Ards, to which he had been appointed.

The Rev. Hugh Connor succeeded Father Crickard. Mr. Connor was born in Ballynoe, in the parish of Bright. After having completed his course of classics at the Diocesan College, Belfast, he entered the Logic Class in Maynooth College, August 25, 1838. He was ordained in college by Dr. Murray, June 10, 1843, and was appointed curate of Bright, February 13, 1844, from which he was appointed to the curacy of Loughinisland, September 25, 1851, and on the 23rd of April, 1852, he was appointed to the parish of Lower Mourne, from which he was appointed to that of Kilcoo on the 15th of October, 1856.

The Rev. James Keating succeeded Mr. Connor. Mr. Keating is a native of the parish of Blackwater, in the diocese of Ferns. He studied in St. Kyran's College, Kilkenny,

which he entered September 1, 1841. He was ordained at Maynooth by Dr. Murray in 1847, and on the 6th of August, in the same year, he was appointed to the curacy of Kilmore, from which he was promoted to the parish of Lower Mourne on the 15th of October, 1856.

CHURCHES.

Ballymartin Church was built by the Rev. James Killen, who died about 1790. It was entirely rebuilt in 1825 by the Rev. John Magreevey.

Glassdrummond Church was built in 1832.

Previous to the erection of these churches Mass was celebrated in *Bohogs* or temporary erections in Annalong and Glassdrummond. In the return from the hearth-money collectors in 1764, it is stated that there were two "Popish chapels" in the parish of Kilkeel, but there is no doubt that the Popish chapels were mere temporary sheds.

THE BARONY OF IVEAGH.



A PORTION of Iveagh extending over the parishes of Kilcoo, Maghera, and the greater part of Kilmegan is in the diocese of Down and Connor. The district which now forms the baronies of Iveagh received its name from Eachach Cobha, whose father, Fiacha Araidhe, died A.D. 236. Its older name appears to have been Magh Cobha (Moy Cova)—the plain of Cobha—who, according to the Dinnseanchus, was the huntsman of the sons of Miletius. Dr. Reeves has collected nearly forty entries from various Irish Annalists, referring to the Uibh Eathach Cobha (Iveagh Cova) between A.D. 551 and A.D. 1136; nearly all of them relate to civil wars except one "A.D. 703, Battle of the plain of Cuilenn, in the Ard of Uibh Ethach (the heights of Iveagh), between the Ulidians and the Britons, where the Ulidians were victors." There is no place in Iveagh called at present *the plain of Cuilenn* or *Moycuilenn*; but there is a tradition of some great battle fought against foreigners, said to be Danes, on the heights above Aughnacullen. The grove in Moneyscalp is filled with their graves, and the stream near it is called Srunawoofa, which the people translate—stream of blood—(Sru-na-fofa). The King of Ulster was bound to pay every third year to the King of Iveagh a subsidy which is thus recorded in the *Book of Rights*:—

The stipend of the King of Cobha of victory—
Ten drinking horns, ten wounding swords,
Ten ships which a host mans,
Ten cloaks with their borders of gold.

The chiefs who ruled Iveagh belonged to the Clanna Rury or descendents of Rudhraighe Mor. After the assumption of surnames, the family of O'Hateidh possessed the chieftainship almost uninterruptedly for two centuries. The earliest record of a prince of that name is A.D. 965, "Aodh Ua-h-Aitidhe, King of Ui-Eathach Cobha was killed by his own tribe;" and the last is A.D. 1136, "Echri Ua-h-Aitteidh, Lord of Ui-Eathach, was killed by the Ui-Eathach themselves." This name has disappeared from the district or has assumed some other form, perhaps that of Haghy or Haughey. We also find Muirchertach MacArtain, tanist or prince-elect of Iveagh, he was slain A.D. 1011. The Annals make frequent mention of princes of Ui-Eachach named Ua Ruadhcaim (O'Rogan), but their Ui-Eachach is not the modern Iveagh, they were a tribe of the Oirghialla descended from Eochaidh, great grandson of Colla-Da-Crioch, who were located in the present barony of Armagh, and though they frequently are mentioned in connection with Iveagh, it is always as invaders; eventually, however, when their own district fell under the power of the O'Neills, many of them came into Iveagh and the neighbouring districts where they are still numerous. O'Dugan's Topographical Poem, says—"The sub-chiefs of Ui-Eachach Cobha" were *O'Coinne* (now Kenny and Quin, but different from the Quins of Tyrone and Derry), and *O'Gairbhith* (Garvy). In the twelfth century the family of Magennis rose into power, at first they were only styled "Lords of Clann-Aodha" of which territory the exact situation has not been yet determined, but it was so named from one of their ancestors Aodh, who was seventh in descent from Eochaidh Cobha. The charter of Muirchertach MacLochlain, King of Ireland, to the abbey of Newry which was granted in the year 1153, is witnessed by *Aedh Magnus Magangasa, Dux Clanceda Oveach Ulad.*

(Aedh Mor Magennis, chief of Clann Aodha, of Iveagh, in Ulidia). In 1314 and in 1315 the head of the family is addressed in the letters of Edward II. as Dux Hibernicorum de Ouehagh, Chief of the Irish of Iveagh (Rymer Foeder.) Marshal Bagenal in his *Description of Ulster*, written in 1586, speaks of this district as follows:—"Evaghe, otherwise called M'Gynis countrey, is governed by Sir Hugh M'Enys, the cyviliest of all the Irishrie in those parts. He was brought by Sir N. (Nicholas) B. (Bagnall) from the Bonaght of the Onels to contribute to the Q. (Queen) to whome he paiethe an anuall rent for his landes, which he hath taken by letters patentes, to holde after the Englishe manner for him and his heires males, so as in this place onelie of Ulster is the rude custom of Tanestship put awaie. Maginis is able to make above 60 horsmen and nere 80 footmen; he lyveth very cyvillie and Englishe-like in his house, and every festivall daie wearethe Englishe garmentes amongst his owne followers."—(Ulster Journal of Archæology.) In other words Sir Hugh Magennis who had been elected by his people chieftain for life on condition that he would guard their rights and protect the territory of the Clan,* betrayed his trust, and became by the power of the queen landlord of the lands which belonged to his people and not to himself. In the month of February, 1611, the following grants were made to Magennisses:—Ever MacPhelimy Magennis, of *Castlewillane*, in Iveagh, gent., received a grant of eleven townlands, constituting the Castlewellan estate, at the yearly rent of £11 Irish. These lands are in Kilmegan and Drumgooland parishes. Brian MacHugh MacAgholy Magennis, of

* It is the tradition of this ancient Celtic polity that renders and will render the settlement of the Tenant Right so difficult. Celts will for ever cling to the idea that the land belongs to the people, and though ages may intervene, Ireland must one day have, like Belgium, its lands held by *peasant proprietorship*.

Muntereddy, gent., received a grant of seven and a half townlands, known as the Bryansford estate, and now held by the Earl of Roden in virtue of his descent from Brian Magennis aforesaid. This grant was accompanied with a common of pasture through the whole mountain or waste of Bennyborfry (*Beanna-Boirche*) in Iveagh, the yearly rent being £7 10s. Irish. These lands are included in the parishes of Maghera or Bryansford and Kilcoo. The head or chief of the clan in 1610 was Sir Arthur Magennis, who from his large estates granted to him by the King, granted to Glassney Roe Magennis, of *Bellenemunie* (Ballymoney), three townlands, at the yearly rent of £8 Irish payable to Sir Arthur. To Ferdoragh MacFellimey MacPrior Magennis, of *Clanvarraghan*, three townlands (in Kilmegan parish) at the yearly rent of £8 Irish payable to Sir Arthur. The lands were demised for ever, and held of Sir Arthur, as of his castle of *Rathfrillan*.*—*Calendar of Patent Rolls, James I.* (The Montgomery Manuscripts, edited by Rev. George Hill. Vol. I.)

* The principal strongholds of the Magennis were Rathfriland, Castlewellan, Newcastle, and Scarva. Dr. O'Donovan (Letters in the R. I. Academy) says, "The Irish of Rathfriland is *Mullach-Rath-Fravileann*—the summit of the fort of Fravileann, I could trace the ring of a very large fort on the east side of the town. Rathfriland is pronounced *Raafreelion*, but I observe that every word that ends in *nn* in Irish, when anglicised in modern times, is made *nd*, thus *Rathfriland*, *Drumgooland*, *Loughbrickland*. In the Prophecies of Columbkille, Rathfriland is called *Mullach Curraighe*—the hill over the bog—and its church *Teampul-an-en-clocha*—the church of the one rock. But where John M'Alinden got the prophecies I don't know."

PARISH OF KILCOO.

KILCOO contains the townlands of Ardaghy, Ballymoney, Clonachullion, Cock-mountain, Cross, Drumena,* Fofanny-bane, Fofanny-reagh, Letalien, Moneyscalp, Moyadd (in Iveagh), Slievenargey, Tullynasoo, and Tullyree, which form the southern and western portions of the civil parish of Kilcoo, the remaining portions of the civil parish united to the civil parish of Maghera constitute the parish of Maghera. The Catholic population of Kilcoo in 1871 was 2,368, and that of Maghera 1,367, making a total in both parishes of 3,735 Catholics, while, at the same time, the entire population of the two parishes was 5,608. There is preserved in the Record Office a return made by the gaugers in 1765: "Parish of Kilcoo—Church, 1 (in good order); meeting-house, 0; convents and Popish chapels, 1 (in good order); Protestants, 345; Papists, 1,510. Parish of Maghera—Church, 0; meeting-house, 0; Popish chapel

* Drumena—the hill of the Aenech or assembly. The Aenech among the Irish was like the Olympic, Isthmian, Pythian, and other public games among the Greeks. It was at the Aenech the people learned the history and laws of their country, and the warlike deeds of their ancestors; they enjoyed music, dancing, and recitation of poetry, and witnessed feats of arms, athletic sports, and horse racing. It was also the great market for all kinds of produce, and was held, like the games of Greece, at the grave of some great king or hero. There are in Drumena several stone forts or *Cathairs*, the principal one is in Mr. Walsh's farm, it is surrounded by a wall of loose stones fifteen feet broad, and has under it an artificial cave of the usual cyclopean architecture. Similar forts and caves are scattered over the neighbourhood; and the adjoining townland is Tullyree—the kings hill—all testifying to the ancient importance of the district.

0 ; Protestants, 210 ; Papists, 350." To this report is appended the following note : " One Popish Fraternity in Kilcoo, near Castlewellan as is said." There is also preserved in the same office a report, signed " R. Phipps, Minister," made in 1766 to the clerk of the House of Lords, which gives the number of Protestants and Popish inhabitants in the parish of Kilcoo—Protestants, 496 ; Papists, 2,174. Robert Taylor, 1 Popish priest : Charles Murtough, 1 do. ; John Gribben, 1 fryar ; Papists, 2,177."

The " Popish Fraternity " were the Dominicans of Villa Nova, who, about 1750, left a little friary which they had long occupied in the neighbouring parish of Kilmegan, and established themselves in Moneyscalp, where they erected a cabin, the site of which is to this day shown in the garden of Mrs. Mullan, and the people still point out with veneration the stone that was their door-step, and another stone that served them for an altar when their congregation became too large to find accomodation 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, Sub-Prior, in the 49th year of his age and the 24th of his profession ; and Father Brother James Hillon, Procurator, in the 53rd year of his age and the 20th of his profession."* In 1766, Friar Gribben was residing in the

* I 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. The people of Kilcoo tell about Hugh O'Neill one of those stories of retributive justice

parish of Kilcoo. He died in the house of a namesake and relative of his in Wateresk. Friar Hillan was curate in 1766 to Dr. Macartan in Downpatrick. He afterwards was curate in Bright, where he died in the townland of Ballyvastin, and was buried in Rossglass. I have not been able to discover anything about Friar Magennis. With these the Convent of Villa Nova (Newtownards) may be said to have died out. There were, however, after their times, Friars Rice and Burns, who assumed the name and garb, but they no longer lived in the community, and the discipline of Villa Nova was gone.

We have seen that in Catholic times Kilcoo was under the jurisdiction of the Plebanus of Kilkeel. According to the "Terrier" of 1615 the "Capella de Kilchow pays in synodals 2s" to the bishop, which, doubtlessly, was merely a continuation of the payment that was customary previous to the "Reformation." Along the banks of the River Mudock, in the townland of Ballymoney, are the few remains of the ruined church of Kilcoo. The name Kilcoo is said to signify "the Church of mourning" (cumha—pronounced coa—lamentation)—and to have been so named because the body of St. Patrick was there waked. This tradition is at least worth being preserved, and may refer to the curious legend regarding the contention among the followers of St. Patrick as to where they should inter his body. Near the site of the altar are interred the remains of Friar Burns, who died in the 74th or 75th year of his age, about the year 1817. The friar was born in Ballymagreehan; he generally resided in

in which they take so much delight. They say that when the friars were dispossessed of their farm Friar Gribben sent his horse to be sold in the fair of Dundrum, where he accidentally kicked Mr. Hugh O'Neill, who died from the effects of the hurt; "and now," said my informant, "*the O'Neills are gone from Banvale as well as the friars from Moneyscalp.*"

Burren-reagh, and was the last of the Dominicans in this locality.

PARISH PRIESTS.

A petition to the Irish bishops in 1662 is preserved among the Franciscan papers lately brought from St. Isidore's, which is signed by "Joannes McIlboy, Vicarius de Kilcua,"—(John McIlboy, Vicar of Kilcoo) In the list of the priests of Down and Conner which was forwarded to the Propaganda in 1670, by Primate Oliver Plunket, the name is written "John McHilby."

Edward O'Doran, a priest resident in Kilcoo, was attainted at Banbridge, in the year 1691.

In 1704, Neile M'Ilboy, aged 56, residing in Tullyree, is returned in the list of Popish priests, as parish priest of Kilcoo and Kilmegan. He received orders in 1670 at Ballyvark (Ballybark, County Louth), from Primate Oliver Plunkett. The Rev. Neal M'Avoy* was succeeded by the Rev. — Quillan or Hollond.

Rev. Robert Taylor was appointed parish priest in 1760. He was a native of the parish of Duneane. Mr. Taylor resided in the townland of Burren, and afterwards in that of Cross. He had the spiritual charge of the entire parishes of

* Mrs. M'Artan, of the parish of Kilcoo, who was born in 1760, related to Mr. J. W. Hanna the following tradition:—"During the wars in Ireland all the people in this part of the country went to the South of Ireland, and the Rev. Neal M'Avoy, who was parish priest of Kilcoo, went along with them to Ossory, to the Earl of Ossory—that was his title, but his name was Fitzpatrick—he stopped with the Earl of Ossory till the peace was made, when he came back, and he got his parish and his house; and he was buried himself and his uncle in Kilcoo," His uncle was John M'Avoy or M'Ilboy who had been parish priest in 1670. This is one of the many traditions regarding the parish priests of every parish in Down and Connor which Mr. Hanna collected upwards of thirty years ago when such traditions could be obtained. To Mr. Hanna the writer has to express his gratitude for placing at his service that entire collection.

Kilcoo and Maghera, in which he was assisted by the Rev. Charles Murtough and Friar Gribben. Towards the end of his life Mr. Taylor was very infirm, and the parish was administered by the Rev. Michael Morgan, who either was a native of the parish of Drumgooland or at least officiated in it. One tradition represents him as the parish priest of Drumgooland, and that he had exchanged that parish for Kilcoo with Mr. Taylor, which, I believe, is not correct. Mr. Taylor died in 1771, in Ballykeel, near the residence in Ballykilbeg of his relative, the lady of Baron Crolly, who had been a Miss O'Neill, of the county of Antrim. He was buried in Down Cathedral beside Bishop Armstrong. Mr. Morgan became parish priest of Saul.

The Rev. Cormac Sheil, a relative, as is stated, of Bishop Sheil, was appointed to the parish of Kilcoo, in 1771. Mr. Shiel had been curate to the Rev. Felix O'Donnell, P.P., Aughagallon; he died in 1780.

Rev. Daniel O'Doran succeeded Mr. Sheil. Mr. O'Doran had been curate in Dunsford from 1758 to 1764, when he was appointed to the parish of the Ards, from which he removed to Kilcoo in 1780. He died on the 17th of June, 1785, in consequence of a fall from his horse which he sustained when returning from visiting a person named Denvir who was sick in Loughkeelan. He was buried along the south side wall and inside the ruin of the ancient church of Ballytrustan, near Portaferry. On a tablet inserted into the wall over his tomb is inscribed—

Here lieth the body of the Revd.
Daniel O'Doran, heretofore Parish
Priest of the Ards, he departed
this life the 17th of June, 1785, aged 50
years. He was a man of Benevolent
disposition, a stranger to Bigotry, a
facetious companion, and univers-
ally Lamented by a numerous A-
quaintance.

After the death of Mr. O'Doran the parish was divided as at present into Kilcoo and Maghera. The latter, consisting of the civil parish of Maghera and a portion of the civil parish of Kilcoo, was given to Mr. M'Alea, and Mr. Fitzsimons was appointed to the parish of Kilcoo. The Rev. John Fitzsimons was a native of Ross, in the parish of Dunsford. He had been curate of the entire Ards, under the Rev. Daniel O'Doran, and when that parish was divided in 1780 he was appointed parish priest of Ballyphilip, or Portaferry, from which he was appointed to Kilcoo in the end of 1785, or in the beginning of the next year. Mr. Fitzsimons was present and encouraged the "Defenders" at the battle of Ballynagapog, on the road from Ballymoney to Rathfriland, for which he was much censured by the clergy both of his own diocese and of Dromore. He died about the year 1798. The parish was administered from 1794 by Mr. Smyth, who succeeded on the death of Mr. Fitzsimons.

Rev. Hugh Smith was born in Crossmore, in the parish of Dunsford, about the year 1759. He was ordained at Erinagh in 1789, by Dr. Hugh M'Mullan; after ordination he proceeded to Paris to study, but during the French Revolution he was necessitated to pretend to be a physician, and, having become an assistant in a medical establishment, he acquired some knowledge of medicine, for which he was afterwards very celebrated. He returned to Ireland in 1794, and became curate to Father Fitzsimons, at whose death he was appointed to the parish. In 1813 he became embroiled in a dispute with some of his parishioners, the investigation of which was referred by Dr. MacMullan to the Bishop of Dromore. In reference to this dispute it appears from the county records that Thomas Fitzpatrick, Edward Rush, James Boden, and Daniel M'Cartan were indicted on the 26th of March, 1814, at the Assizes, for preventing the Rev. Hugh Smyth

from celebrating divine service in the chapel of Kilcoo, on the 11th of April, 1813, and for assaulting him at the same time and place. They were severally found guilty, and each sentenced to be imprisoned six months, and to give security to be of the peace for seven years themselves in £100 and two securities in £50 each. Mr. Smith resigned Kilcoo, and was appointed in 1814 to the parish of Newtownards. He erected the church of Kilcoo, in the townland of Ballymoney. (For further notices of him see Newtownards and Lisburn.)

Rev. Cormac O'Hagan was appointed in 1814 from the parish of Lower Mourne or St. Mary's. He died on the 14th of November, 1824, in the seventy-fourth or seventy-fifth year of his age, and was buried under the first step of the altar of Ballymoney Chapel. Mr. O'Hagan was remarkably facetious, and the people still relate many anecdotes regarding him.

Rev. Michael O'Hagan succeeded his uncle, Father Cormac, in 1824. He was born in Fofanny-ban, in the parish of Kilcoo, in October, 1791, and entered the class of Humanity in the College of Maynooth, on the 7th of April, 1810. He was ordained in June, 1815, after which he was appointed curate of Downpatrick. In 1819 he was appointed to the parish of Glenarm, which he resigned in 1821 to become assistant to his uncle in Kilcoo. He was afterwards for some time doing duty in Downpatrick, from which he was promoted to Kilcoo on the death of Father Cormac in 1824. He was appointed to the parish of Ballykinler in October, 1832. (See Ballykinler.) The remains of Mr. O'Hagan are interred alongside those of his uncle in Ballymoney Church, but there is no tablet to mark the spot where the bodies of those good priests await their resurrection.

Rev. Hugh O'Neill was appointed on the 14th of October,

1832, from the parish of St. Mary's or Lower Mourne (which see). He died October 29, 1854, and was buried in Ballymoney church-yard. On his head-stone is inscribed—

In the hope of a blessed Resurrection
here lie the remains of the
Rev. Hugh O'Neill, P.P. of the
Parish for 22 years. He died
October 29th, 1854. Aged 69 years.

*Blessed are the dead who die
in the Lord. From henceforth now, saith the
Spirit, that they may rest from their labours
for their works follow them.*

May he rest in peace. Amen.

After the death of Mr. O'Neill the parish was administered by his curate, the Rev. John Kavanagh.

The Rev. Hugh Connor, the present parish priest, was appointed successor to Father O'Neill on the 15th of October, 1856. Mr. Conner at the time of his appointment was parish priest of St. Mary's or Lower Mourne (which see).

C H U R C H.

Kilcoo Church, in the townland of Ballymoney, was built by the Rev. Hugh Smith in the year 1802, which date is inscribed on the lintel of the eastern-door. In the graveyard are interred the remains of the Rev. John M'Evoy. The following is the inscription on the grave-stone :—

Erected by John M'Evoy, of
Ballymoney, in memory of his
beloved son, Rev. John M'Evoy,
late missionary Priest of the
Diocese of Dubuque, U.S., America,
who departed life May 6th, 1855,
aged 30 years.

Requiescat in pace.

Previous to the erection of Ballymoney Church, Mass was celebrated on an altar built of sods and stones under the shade of a large thorn in the farm belonging at present to James Burns, in the townland of Drumena. Mass was also celebrated at the friary, in Moneyscalp, and at Burren-Rock* where two cavities which once held the Holy Water are still to be seen cut into the rock. The site of the present church was also hallowed by the great sacrifice having been there offered up in the days of persecution on a large stone which has been built into the eastern wall of the churchyard, but unfortunately the mason barbarously broke into two parts this venerable relic of the past, because, in his opinion, it marred the symmetry of his work !

* Burren (*Boirrenn*—a rocky district)—the word according to a manuscript preserved in Trinity College, quoted by O'Donovan, is derived from *Borr*, great, and *Onn*, a stone. There are townlands of that name in the parishes of Dromara, Clonallon, and Kilcoo. A. D. 565 “ Deman, son of Cairell, king of Ulidia, son of Muireadhac Muindearg, was killed by the shepherds of Boirenn (Burren).” This Deman was cousin german to St. Domangart, from whom Slieve Donard is named.

PARISH OF
MAGHERA OR BRYANSFORD.



THE parish of Maghera, sometimes called, from one of its churches, the parish of Bryansford, consists of the civil parish of Maghera and those townlands of the civil parish of Kilcoo which are not included in the ecclesiastical parish of Kilcoo. The name of this parish was originally Rath-murbuilg (pronounced nearly Ra-murlough), which signifies "the rath at the sea inlet." There are two townlands named Murlough—one of which is in this parish and the other in the parish of Kilmegan. The "Calendar of the Four Masters" places the death of St. Donard about the year 506, but it considerably antedates the event, "*Domangort, son of Eachach, Bishop of Rathmurbulg, in Dalriada and Dalaradia, A.D. 506.*" The church of St. Donard was in Dalaradia, not in Dalriada, which is in the north of the county of Antrim. The error which occurs in nearly all the Irish martyrologies seems to have crept into them from an early transcriber having confounded Murlough on the coast of County Antrim with Murlough on Dundrum Bay. That it is the Murlough in the county of Down that is intended, Dr. Reeves shows by the following quotation from an ancient MS. :—" *Donard, from Rath-murbulg, in Dalriada (recte Dalaradia), from Sliabh-Slanga.*" Sliabh-Slanga (mountain of Slange) was the ancient name of Slieve Donard, which received that name from one of the early colonists of Ireland, whose death is recorded by the Four Masters

under the year of the world 2533. "Slainge, son of Partholan, died in this year, and was interred in the carn of Sliabh-Slanga." The carn of Slainge still forms a very conspicuous object on the summit of Slieve Donard, but the hero Slainge is forgotten in the traditions of the neighbourhood, while the memory of St. Donard is enshrined in the veneration of the people. Geraldus Cambrensis names Slainge "*Salamus*," and Donard "*Dominicus*." He says—"That exceeding high mountain which overhangs the sea that flows between Ireland and Britain is called Slanga. And because at the foot of it, after the lapse of many ages, St. Dominic had erected a distinguished monastery, it more commonly bears the name of Dominic's mountain." The monastery to which Geraldus alludes is that of Maghera. Colgan speaking of St. Donard, says:—"Two churches were consecrated to him—one at the base of a very high mountain overhanging the sea in the eastern parts, which was called Rath-murlbulg (Raw-murrow), now Machaire-Ratha (Maghera); the other is situated on the top of the same very high mountain, far away from every human dwelling; which, nevertheless, even during the severe and terrible persecution of the heretics, used to be frequented with a great concourse of people, and frequent pilgrimages in honour of that miracle-working servant of God, who shone there in many miracles." Harris, writing in 1744, thus describes the scene of this pilgrimage—"On the summit of this mountain are two rude edifices (if they may be so termed),* one being a heap of stones piled up in a pyramidal

* In a letter dated Castlewellan, April 23rd, 1834, Dr. O'Donovan thus describes the remains of the hermitage of St. Donard:—"There are two circular cairns upon its (Slieve Donard's) summit, one to the N.E., the other to the S.W. The form of that to the N.E. is now much destroyed, and the well, which my guide informed me was springing in the centre of it, is filled with stones. This, he says, was done by the Sappers. If it were they who filled this, they

figure, in which are several cavities, wherein the devotees shelter themselves in bad weather, while they hear Mass; and in the centre of this heap there is a cave formed by broad, flat stones, so disposed as to support each other without the help of cement. The other edifice is composed of rude walls, and partitions, called chappels, and perhaps was the oratory and cell erected by St. Domangard, before hinted. Sir William Petty mentions in his maps a chappel on the N.E. side of Slieve Donard, which he calls Leniord's Chappel; but probably for want of due information he has corrupted the name, and the true name of it is Donard's Chappel." Dr. O'Doran, writing on the 23rd September, about the year 1752, to his agent in Rome, says—"I have to add that I would be glad if I could get those indulgences of Crumdugh extended to Struel, for on that Fryday the Christians visit sd Struel as well as Mount Donart, which is ten miles distant from sd Struel." This holy retreat of St. Donard perched on the high mountain which still perpetuates his name, and towers over the range of lofty mountains which stretch away from its sides, involuntarily forces on the imagination a feeling of total severance from mankind, and seemed to have had very little to do, but my opinion is it was done by some devout visitor, who thought that it was his duty to destroy every vestige of superstition. The cairn to the S.W. is much more perfect, but it is destroyed in a great measure to erect the Trigonometrical Station, which, in the course of ages, may puzzle antiquarians to discover its scientific use. The well in this cairn is now dried up, and I can scarcely believe that it ever contained spring water. To the E. of the well is a stone which, to me, appears to have been used by the saint as an altar; and it would also appear probable that he had roofed this cairn and used it as a little chapel. This conjecture is corroborated by the fact that Sir William Petty called it a chapel and Colgan a church. I am also of opinion that this cairn had been used as a Druidical place of worship, and that the hermit took advantage of the pile (as the Sappers have of the chapel) to form a little house and a place of worship for himself and his visitors."

recalls to our minds how the saints valued Heaven, and what price they were prepared to pay for it. Father MacCana, in his "Irish Itinerary," says:—I cannot forbear to observe how our saints, scorning the earth about which the miserable race of man so vehemently contends sought a loftier range; for it is a fact for which I can vouch that, on the summit of that lofty pile, and in a different region of the world, as it were, they sought an abode of holy retirement, of which heavenly seclusion the traces still remain; for in that elevated region of the sky there still exists a hermitage sacred to St. Domanghart. From the foot of the mountain on the east there stretches an agreeable plain, where there is a fortress of the Magenis family called *New Castle*,* which was burned by the hostile Scots in 1643. In this plain, not far from the aforesaid castle, is situate the parish church of Maghare-rath

* "The ancient name of Newcastle was Ballaghbeg, *Bealachbeg*,—'the little road or highway'—which is still the name of the townland wherein it is situated. It is said to derive its present name from the castle erected by Felix Magenis, in 1588; but this is not reconcilable with history, for we find mention made of it by the name Newcastle (*Fearsat an chaislein nui*—'the ford or pass of the New Castle,') in the *Annals of the Four Masters*, at the year 1433—a century and a half before the erection of the Castle by Felix Magenis; but the probability is that the Castle existed here before that time, and in all likelihood on the site of the latter, which guarded the pass. The Castle here spoken of was, some few years ago, in excellent preservation, and rented by the Board of Customs for the accommodation of officers of the revenue. It was situated, as Harris observes, close to the sea, but it has been pulled down and on its site the hotel has been erected."—*Account of Newcastle* by J. A. Pilson. "Prior to 1641 the Town and Castle belonged to Sir Con Magenis, but after the rebellion of that year the property was confiscated and granted to Robert Hawkins, great grandfather to Robert Hawkins who assumed the surname of Magill. The date 1588 was inscribed on a stone placed over the front entrance of the Castle, built by Felix Magenis."—*Rev. G. Hill's edition of the Montgomery Manuscripts*. Newcastle passed from the Magills to the Mathews, and subsequently to the Annesley family.‡

(Maghera); the name of the saint to whom it is sacred my memory does not this moment supply. One thing I can state, that it, as well as many other sacred places, was endowed with no inconsiderable estates by the chiefs of the MacArtan family, who formerly enjoyed an extensive rule in these parts, and I may add that I know not of any other nobles who were more generous to the Church of God than the lords of that most ancient family, for it is an acknowledged fact that they both built all the churches in the territories of Ivechia (Iveagh) and Kinnalfagartay (Kinalarty) and endowed them with the choicest lands." Father MacCana ascribes too much to the MacCartans, for many of those churches were endowed by the Magenises and other co-relatives of the MacCartans. The ruins of the ancient church of Maghera, of which the western gable and the south wall remain, measure forty-five feet nine inches in length and twenty-one feet six inches in breadth. The windows in the south wall are narrow and of elegant design. The church is surrounded by a *rath*. A little to the N.W. is the stump of a Round Tower. Only about twenty feet of it now remains. Its doorway is towards the East, and about seven feet above the ground. Harris, speaking of the graveyard, says:—"Near it formerly stood an high tower, which, about thirty years ago, was overturned by a violent storm, and lay at length and entire on the ground, like a huge gun, without breaking to pieces, so wonderfully hard and binding was the cement in this work." The Round Tower was, therefore, thrown down about the year 1710 or 1712. The founder and patron saint of Maghera was St. Donard, whose festival occurs on the 24th of March. Colgan, writing in 1645 on St. Donard, states that in the church of Maghera "there are preserved in great veneration a bell called *The Glunan* which

formerly belonged to this saint, and one of his shoes enshrined in a precious covering of silver and gold." These sacred articles are now unknown in the locality, nor is there the slightest tradition respecting them. In the Irish "Tripartite Life of St. Patrick,"* which is now preserved in the Bodleian Collection, there occurs the following curious legend:— "There are moreover keepers of Patrick's people in Erin still. . . . There is another man from him in Sliabh-Slainge—that is Domangart, son of Eochaidh. It is he that will raise Patrick's relics a little before the judgment. His cell is in Rath-murbhuilg, at the side of Sliabh-Slainge. And there is always a leg (of mutton), with its accessories, and a vessel of ale before him every Easter, which is given to Mass people on Easter Monday always."† The story of the leg of mutton and its accessories may have had its origin in the belief that plenty would attend during the year the person who heard Mass on Easter Monday in Maghera Church, while the legend that St. Donard is preserved alive to raise the relics of St. Patrick before the general judgment seems to indicate that he was present in Downpatrick at the translation of that saint's relics referred to in the "Book of

* See Life of St. Patrick, by Sister M. F. Cusack.

† This legend is still preserved among the people. Dr. O'Donovan writing from Downpatrick, April 24th, 1834, says (see Letters in the Royal Irish Academy):—"You may remember that nearly two years ago we asked several questions of the officer who surveyed the district, respecting Slieve Donard. He said that there was no tradition respecting St. Donard in the district; the fact is otherwise, for St. Donnaght says Mass every Sunday on his altar, in the N.W. Cairn on the mountain. There is a cave running from the sea shore, on the South of Newcastle, to the summit of the mountain, if report be true. Some men entered this cave, but after they had gone some distance, St. Donnaght, in his robes, met them, and admonished them of their folly. He also told them that it was his own peculiar residence to the day of judgment." The cave to which the legend collected by Dr. O'Donovan alludes is named "Donagh's Cave."

Armagh"—“When the church was being built over the body, the men who were digging the ground saw fire bursting forth out of the sepulchre, and flying back, they were afraid of the torching fire of flame.” A statement in Harris’s “History of the County Down” is confirmatory of this opinion. He says:—“A tradition in this neighbourhood highly celebrates the virtues, devotion, and miracles of St. Donard, now called Donogh, or Donat, and that by his application much money was collected for building the Cathedral of Down.”

We have seen that St. Donard was a bishop, and it may have been because Maghera was a see that it enjoyed the privilege of having a round tower, for when the whole question of the Round Towers is investigated it will be found that they were the insignia of cathedral churches. We have documentary evidence to prove that there once was a bishop in every church in Down and Connor which has a Round Tower. There is not preserved the name of any of St. Donard’s successors in the see, and it would seem that at an early date it, like many other minor sees, became incorporated in the diocese of Down, the bishop of which enjoyed the ancient see lands of Maghera. In a list of the possessions of the see of Down at the end of the twelfth century, which are recited in a patent roll of the Tower of London, as quoted by Dr. Reeves, there is the entry “Rathmurvul along with Rathsillan.” The former is Maghera, but there is a difficulty in identifying Rathscillan, as there is no place in that neighbourhood known by the name; and yet, as is evident by the grouping of the names, it must have been in the neighbourhood of Maghera, and, like Maghera, it must have been in early times the scene of the piety and labours of some eminent ecclesiastic. Rathscillan signifies “the Rath of Cillan.” St. Donard had a brother named Cillen, whose church was somewhere in the neighbourhood. Ængus

the Culdee, in his tract on the "Mothers of the Saints of Ireland," refers to Cillen (Killen) in a passage which is here translated from Colgan's Latin translation of the original Irish:—"Derinilla, called Cethuir-Chicheach (*i.e.*, of the four provinces), was the mother of SS. Domangart (Donard), son of Eachach, and Ailleán, and Aidan, and Mura of Fathen (Fahan in Enishowen), and Mochumma of Drumbo, and *Cillen of Achadhcail, in the territory of Lecale, at the bank of estuary of Dundrum.*" In a field in Wateresk belonging to Mr. Savage, and immediately adjoining his house, are the remains of an ancient cemetery which once was enclosed in a rath. The bodies were interred in graves lined with flag-stones, and a large granite stone stood in the cemetery, but it has been rolled into a stream which bounds the field; on this stone is inscribed a simple cross formed by the intersection of two pair of parallel lines. This site exactly corresponds with that of the church of St. Cillen, as described by Ængus, the Culdee. It is in the territory of Lecale, and it is close to the estuary of Dundrum, while it adjoins the lands attached to the Church of Maghera, which would account for the expression in the "Patent Roll," "Rath-murval (Maghera) along with Rathscillan." By the privileges recited in this "Patent Roll" the bishop was empowered to create boroughs where he might think it would be advantageous, as at Kirleth (Kilclief), Rath-murval (Maghera), to be ruled by such laws and customs as he might select. In the "Terrier of such lands as appertaine and belonge to the Bishoprick of Down and Connor," a document of the date of 1615, is an entry—"at Rathra, *alias* Matherath, four townelands, spiritualities, and temporalities." At the margin of this entry the name of "Jn. O'Laithlan" is entered as tenant. This name is now

changed into O'Loughlin,* and one of the townlands of Maghera is named Ballyloughlin. In 1622 the Magenises had laid claim to the ancient see lands of Maghera; and the Protestant bishop complains—"Item the foure Townes of Magherera being ancyently known by the Bps. landes were lately found by an Inquisition to Sir Arthur Magnely (Magenis), and to some of his freeholders of the which Inquisition a great part of the Jurors were of the name of Magyness." In the report of the Protestant bishop in 1622, it is described "Magherah, a chappel ruynous consisting of four or five townes very small.—The Bps. Mensall—the two partes of all the Tithes belong to ye Bp." This was obviously

* Dr. O'Donovan, in a letter dated Castlewellan, April 20th, 1834, says:—"There is a great number of O'Loughlins here. They have a tradition among them that seven townlands in the neighbourhood of Dundrum had anciently belonged to the family, but they are puzzled to ascertain what brought O'Loughlins to this county, or at what period they settled in it. They have traditions of the family as figuring in this country at an early period, even as far back as the times of John De Courcey. It is my own opinion that they have no connexion with the Munster family, but that they are descended from Mauritius MacLoughlin, *alias* O'Loughlin, who erected and endowed the monastery of Newry. They are very respectable and numerous in this neighbourhood, as appears manifest from the number of priests they have supplied—all clever and talented. The priest of Hilltown is one of the most interesting men I have met with." It is probable that the O'Loughlins of Maghera are the O'Lachtnains, formerly chiefs of Little Modharn (Mourne), a district occupied by the Oirghialla, in the northern portion of Meath, where it adjoins the County Monaghan; we have seen that many of the Oirghialla emigrated to Mourne, in the County of Down. The following notice of the family occurs in O'Dugan's Topographical Poem—

" O'Lachtnain over Little Modharn
His superiors are not found."

In confirmation of this surmise the reader will observe that *Donat O'Laghnan* was appointed to the parish of Maghera in 1488. In Meath the O'Laghnan's have changed their name into O'Loughlin, some even translate it into Green. The O'Loughlins still retain graves in the cemetery of Maghera.

the old Catholic arrangement. In the Pope Nicholas taxation the parish of Maghera was valued at twenty shillings. In the "Terrier" of 1615, the entry is "Matherira,* it is a mensal, and hath four townlands; it pays in proxies, 4s; in refectiions, 4s; in synodals, 2s."

Immediately outside the Parish, at Slidderlyford, there is a perfect Cromlech. Its table-stone, "which is of granite, measures 7 feet 6 inches by 7 feet 6 inches, and in girth 19 feet six inches. It rests on three other stones, one of granite and two of Slate-rock. The group of stones stands 8 feet high."—*Guide to Belfast, &c., by Naturalists' Field Club.* To the west of it, on the eastern border of the parish, there is a remarkable pillar stone, which stands 13 feet high. It marks almost the point where the territories of Iveagh and Lecale meet. It is in the townland of Ballyloughlin. Near the Cromlech there were a number of huge stepping stones which crossed the Slidderly-Ford. These may have been the Droichead-na-Feirsi (the bridge over the pool of water remaining on the strand at low tide), mentioned in Duaid MacFirbis' genealogical work. He says, speaking of Fiacha, son of Aodh Roin, King of Ulidia, who died A.D. 785, 'It was he that made Droichead-na-Feirsi and Droichead-Mona-Daimh (bridge of Moin Daimh) *et alios*; he got the name of Fiachna of the black bridges. It was he that got the whale with the three golden teeth; and he gave a tooth of them to the mason, *i.e.*, the mason that built the bridge; and he gave the other two to ornament the reliquaries of the province. It was he that made a pilgrimage

* According to a Parliamentary Report published in 1533, the See lands of Maghera, consisting of Ballyloughlin, Drumree, Ballyginny, the half town of Carnacavil, the Carrigs, and the Church Quarter were let to the Rev. W. Annesley for £53 6s. 2d., and a renewal fine of £175 5s. 4½d.; and according to the Parliamentary Report of 1857, the rectorial tithes which belonged to the See were compounded for £190.

to Beannchoir (Bangor) because one cow had been stolen in his province."

PARISH PRIESTS OF MAGHERA.

The priests who had the spiritual charge of Maghera before the Reformation were only vicars, for the bishops were the rectors of the parish. A.D. 1438 Donat O'Laghanan was appointed to "the parish church of St. Donard (Dongardus) of Rath, in the diocese of Down," vacant by the resignation of Henry M'Cressulane ("Registry of Primate Swayne"). Owing, unfortunately, to the loss of our ancient documents, we have no account of their predecessors or of their successors up till the year 1704, when Patrick Hagan was returned in the list of Popish priests as parish priest of Maghera and Kilcoo. He was then aged 49 years, and was residing in Drome. He was ordained in 1683 by "Thady Keough," Bishop of Clonfert. At the same date Neile M'Ilboy is returned as parish priest of Kilcoo and Kilmegan. He resided at Tullyree, was fifty-six years of age, and had been ordained in 1670, at Ballyvark, by Dr. Oliver Plunket, Archbishop of Armagh. It is probable that the parish of Patrick Hagan was conterminous with the present parish of Maghera or Bryansford, which contains the civil parish of Maghera and seven townlands belonging to the civil parish of Kilcoo. However, it seems that, after the death of either Patrick Hagan or Neile M'Ilboy, the survivor became parish priest of both parishes, which remained thus united till the death of the Rev. Daniel O'Doran, June 17, 1785, when the Rev. John Fitzsimons, P.P. of Portaferry or Ballyphilip, was appointed to the parish of Kilcoo, and the Rev. Daniel M'Allea was appointed to Maghera, which he held till 1793, when he was removed by Dr. MacMullan. [For the priests of the united parishes see Kilcoo.]

Rev. William MacMullan was appointed administrator on the 29th of January, 1793, but he did not become parish priest till February, 1796. Mr. MacMullan was not a relative of the Bishops MacMullan. He was a native of Carnamalah, in the parish of Tyrella, after having been ordained in 1789 by Dr. Hugh MacMullan, he studied in the college of the Lombards, from which he returned in the end of 1792. A letter written to Dr. Patrick MacMullan, by his agent in Rome, Father Luke Concanen, dated Rome, Minerva, 28th May, 1796, says:—"I have the pleasure of sending the Papal grant of the parish of Kilmegan without the expenses of the Bull, and in the very form and manner you directed in a former letter; however, I fancy Mr. William M'Mullan, to whom my compts., will not delay giving the usual compt. of two guineas, which you'll please hand to Dr. Reilly or Dr. Troy to be forwarded to me. The collation of Kilmegan could not be deferred longer without breach of the sacred canons. You're at liberty to confer to whom you think prudent and proper the parishes of Bryansford and Maghera. The words *cum decreto Vacationis alterius parochialis*, &c., don't imply that it vacates in curia." Though Father William MacMullan was thereby, in May, 1796, appointed parish priest of Kilmegan, which was vacant by the elevation of its pastor, Dr. Patrick MacMullan, to the See of Down and Connor on the death of his predecessor, Dr. Hugh MacMullan, to whom he had been coadjutor, nevertheless, the bishop and Father MacMullan made some arrangement by which the latter retained Maghera and the bishop remained in Kilmegan till the year 1802, when Dr. MacMullan went to Downpatrick, and Father William went to his parish of Kilmegan.

Rev. John Maglenon succeeded Father MacMullan. Mr. Maglenon was born in the townland of Carrowvanny, in the

parish of Saul, about the year 1759. He was ordained somewhat before 1790, and then proceeded to France to study. On his return he was appointed curate, and afterwards administrator, in the parish of Down. When Dr. Patrick MacMullan removed to that parish in 1802, Father Maglenon was appointed to Maghera. He died suddenly, and was interred in the ancient churchyard of Saul, where his headstone bears the following inscription :—

Here lieth the body of
The Rev. John Maglenon, Pa-
rish priest of Briansford, who
departed this life the 4th of
June, 1808, aged 47 yrs.

After the death of Father Maglenon, the parish was placed under the administration of the Rev. Hugh Smith, P.P., Kilcoo, who had the assistance of the Rev. Bernard Murray. I have not been able to ascertain the exact date when Mr. Murray became independent of Father Smith. Mr. Murray was a native of Kilclief. He studied in Maynooth College, which he entered in 1800. He was, however, ordained previous to that date. Mr. Murray was for many years very infirm, and was assisted by several curates, who were appointed administrators. Father George Dempsey was appointed curate and administrator in 1824. These precautions became necessary in consequence of fanatical attempts having been made to buy over to Protestantism some of the poorer and more ignorant of the parishioners by bribing them with money and clothes. Father Murray's infirmities rendered him quite incompetent to guard his flock from such enemies. The Farnham, or the "Bread and Butter Reformation," had just then commenced. Dr. Murray, of Maynooth College, thus describes it—"It was, if I recollect rightly, called the 'New Reformation.' An

English Protestant bishop denounced, in the House of Lords, a solemn woe against all who should oppose it. Bacon and Bibles were then the great anti-Catholic arguments, the great instruments of Protestant persuasion. Pork and calico rose in the market; and with gridirons and needles and bodkins were the battlements of Rome assailed." Dr. Crolly, shortly after his consecration, feeling himself called on to inquire into the state of affairs in Maghera, visited Father Murray, when a very laughable scene occurred. The bishop, having put a number of questions to him regarding the state of religion, was surprised when the old priest asked him, by way of reply, "Could you spell ogh?" Dr. Crolly, perceiving that Mr. Murray did not know him, introduced himself, when the good old clergyman cried out, "Oh, Bishop dear! sure I thought you were a souper." Father Murray resigned in 1827, and received a pension of £20 per annum. He died in 1832, and was buried in Kilclief churchyard.

The Rev. Luke Walsh succeeded Father Murray. Mr. Walsh was a native of Kilwarlin, in the parish of Lisburn. He was ordained in Downpatrick, in Advent, 1813, by Dr. Patrick MacMullan; he received his education in the College of Kilkenny; he was curate in Ballee when he was directed by Dr. Crolly to take charge of the parish of Maghera, to which he removed on the 20th May, 1827. Mr. Walsh was peculiarly suited for such a mission. The great organizers of the "Bread and Butter Reformation" in the parish of Maghera were Lord Roden, the Rev. A. W. M'Creight, his mother, Mrs. M'Creight, of Newcastle, his sister, Mrs. Keown, of Tullymore, with a number of "converted Papists" engaged from distant portions of the kingdom at a salary of £20 per annum—such as Hart, who "recanted" in Cavan, his brother-in-law, Connellan, whose knowledge of Irish it was thought would have illumined the

benighted Papists of Foffany, and a scripture-reader named Ervin. Those missionaries succeeded in winning over a blacksmith named M'Nally and his wife, and a beggarwoman named Judith M'Kernan and her daughter, but their success itself ruined their cause. The affidavit of William M'Nally exhibits the effective arguments which were used—

“ County of Down, to Wit.

“ The DEPOSITION of WILLIAM M'NALLY, who, being sworn on the Holy Evangelists, deposes that he was born near the town of BRYANSFORD, where he has since resided, and is by trade a *Blacksmith*. Deponent saith that he is now and always has been a Roman Catholic ; having been brought up in the profession of that faith. Deponent swears that he was desired to go to Tullymore, that he might speak to Mrs. KEOWN, that he accordingly went to her house, and that not finding her at home, he went to Mrs. M'CREIGHT'S house, in New-Castle, to endeavour to see the said Mrs. KEOWN, and Deponent saith that he was disappointed in doing so ; but that he was directed to go into a room, where he found the Rev. A. M'CREIGHT, who introduced the subject of Religion to Deponent, and recommended to him that he should join the Church of England, and become a Protestant, saying that he would send some person to speak to Deponent. Shortly after this, a man of the name of HART, who keeps a school at Briansford, came to Deponent, and spoke to him at different times relative to his, Deponent's, change of Religion ; and that the said HART stated he became a Protestant, having been a Roman Catholic, and that he was much benefitted by doing so, having received several *sums of money* upon that account, and a great deal of *friendship*—and the Deponent saith that he, the said HART, declared that he, the Deponent, might depend upon getting good FRIENDS, and pointed out the advantages which had arisen to himself, adding particularly that Deponent should get a *better house* than he had, with LORD RODEN'S Work and

Forge, if he conformed to the Protestant Religion. Deponent further saith, that shortly after the above occurrences his wife and he went to Tullymore to Mrs. KEOWN, being desired to do so; this event occurred upon an evening in last week—Deponent saith that they there met the Rev. A. M'CREIGHT, who asked him, Deponent, if he had made up his mind to go to Church, and Deponent said he thought he partly had; and after some hesitation on the part of himself and his wife, they consented to go to Church on the following Sunday, whereupon the *Rev. A. M'Creight desired Mrs. Keown, who was present, to go for the clothes, which she had purchased for Deponent's wife—and that Mr. M'Creight strictly charged Deponent and his wife to keep secret the circumstances of getting the clothes—and that it could never be known, as they might go as far as Clough, and pretend that they had gone to Downpatrick to purchase them.* Deponent further saith, that the said Rev. A. M'CREIGHT had offered on some occasion to procure for him the work of Messrs. KEOWN, GIBBONS, and, indeed, of all the respectable Protestants of the neighbourhood; and made him several promises of protection on condition of his reading his *Recantation*. Deponent likewise saith, that after his wife had received the clothes, he was desired to go to work in the garden of Mrs. M'CREIGHT, of New-Castle, in order that he might be out of the way of the PRIEST, or others, who might alter his determination of going to Church.—Sworn before me this 30th May, 1827.

“E. S. RUTHVEN.

“His
 “WILLIAM ✕ M'NALLY,
 Mark.”

A similar affidavit made by M'Nally's wife, and a public declaration before the congregation in Bryansford Chapel by the beggarwoman M'Kernan and her daughter, completely exploded the New Reformation. The bonnets, gowns, handkerchiefs, and stockings were exhibited in Downpatrick,

and its very authors were ashamed of the undertaking. Father Walsh, having extinguished the Bread and Butter Reformation in Maghera, was appointed in 1829 to Culfeightrin, where similar work awaited him.

Rev. John O'Heggarty succeeded Mr. Walsh. Mr. O'Heggarty was a native of the neighbourhood of Kilrea, in the county of Derry. After having been curate in Ahoghill and Dunsford he was promoted to the parish of Maghera in 1829. He did not find his new parish a bed of roses; he was necessitated to rebuild the chapel of Ballyhafry or Bryansford, and at the same time the feelings of the people were fearfully excited by the late attempts of the New Reformation, by the doings of the Orangemen, and principally on account of the death of John Gribben, who, it was alleged, was shot in Nov., 1831, by Mark Annesley. Mr. O'Heggarty succeeded in quieting his people, but he made himself personally offensive to Lord Roden, who, in consequence, served notice on him to give up possession of the chapel of Bryansford. The trial was to have come on in July, 1839, but Lord Roden, who, as a landlord, was kind towards his Catholic tenants, shrunk from the public odium of such a proceeding.* Mr. O'Heggarty accepted of the parish of Armoy, in 1843, and

* William Hamilton, of Erynagh, married Ellen, daughter of Brian M'Hugh Magenis, and her only brother, Bryan, or Bernard, Magenis, dying without issue, devised the Tullymore estate to his sister's son, James Hamilton, hence surnamed of "Tullymore." His son, James, Earl of Clanbrassil, had a daughter, Lady Anne Hamilton, who eventually became heir of her brother, James, the last earl; and having married, December 11, 1752, Robert Viscount Jocelyn, who was afterwards, in 1771, created Earl of Roden, she transmitted to her descendant, the present earl, the estate of Bryan M'Hugh Magenis, which, by an inquisition held at Newry, June 2, 1640, was found to consist of "Tullemore," containing one half townland, "Aghacullyn, Tullybrenagan, Burrin, and Foffenny."—(See Mr. Hanna's *Account of the Parish of Bright in the Downpatrick Recorder*. From Bryan M'Hugh Magenis Bryansford is named.

the Rev. Peter M^cSorley, a native of Brantry, between Benburb and Caledon, in the County Tyrone, administered the parish until the appointment of a parish priest in 1845, when he returned to his native diocese.

Rev. Hugh Hanna, the present parish priest, succeeded. Mr. Hanna, is a native of Crossmore, in the parish of Dunsford. He entered the Logic Class in Maynooth College on the 26th of August, 1833, and was ordained in Belfast by Dr. Denvir, August 10, 1836. After having been curate in Belfast from the time of his ordination, he was appointed curate and administrator of Rasharkin on the 20th of March, 1839, where he remained till his appointment to Maghera, on the 14th February, 1845.

C H U R C H E S .

Bryansford or Ballyhafry old chapel was erected about 1760. There is still preserved in the Birmingham Tower a return from the hearth-money collectors, endorsed "County Down, Loughbrickland, 1765," reporting on the state of religion in the parish of Kilcoo, which says:—"Church, 1 (in good order); meeting-house, 0; convents and Popish chapels, 1 (in good order); Protestants, 345; Papists, 1,510." The Popish chapel referred to was that of Bryansford, erected by the Rev. Robert Taylor. It was rebuilt in 1830 by the Rev. John O'Heggarty.

Newcastle Church was erected by the Rev. Hugh Hanna in 1845. Previous to its erection Mass was for some time celebrated in a temporary station in King Street, in Newcastle.

Before the erection of Bryansford Chapel, about 1760, Mass was celebrated in a "bohog" at Cross, in the townland of Tullyree, which is in the parish of Kilcoo, and at Burren-Rock.

PARISH OF KILMEGAN.



THE parish of Kilmegan is coterminous with the civil parish of Kilmegan ; it is situated partly in the barony of Kinelarty, partly in Lecale, but chiefly in Upper Iveagh, and contains the towns of Castlewellan and Dundrum. In 1871 the population was 5,833, of whom 3,123 were Catholics. A return made by the Gaugers of Loughbrickland in 1765, reports “ Parish of Kilmegan, church, 0 ; meeting-house, 0 ; convents and Popish chapels, 0 ; Protestants, 180 ; Papists, 490 ; one Popish fraternity in Kilcoo, near Castlewellan, as is said.” In 1766 the Protestant minister of Kilmegan made a report to the House of Lords of the names of all the householders in the parish, and the number of sons, and daughters, and servants in each family, distinguishing the religion of each. According to that interesting document there were in the parish at that time 2,007 Papists, divided into 414 families, and 1,275 Protestants, divided into 266 families. Previous to the “ Reformation ” Kilmegan was under the spiritual jurisdiction of the “ Plebanus ” of Kilkeel. There are through the parish several sites of ancient churches, but of none of them is there almost anything known. There is an ancient grave-yard in Carrowbane, a sub-denomination of Ballywillwill, one in the townland of Ballylough, at Drumsillagh Hill, called Shankhill, and one in Drumbuckwood, about forty perches to the north of Castlewellan.

The Protestant church of Kilmegan, in the townland of Moneylane, occupies the site of an ancient Catholic church. There is an ancient cemetery in the townland of Moneycarragh, at a place called Church Hill, in the farm belonging to Widow King, but there are no remains of any building, and there is another in the townland of Wateresk in a field belonging to Mr. Savage, which has been identified (see Maghera) as the site of the church of St. Cillen, the brother of St. Donard. The name Cillen assumes among our Irish saints the forms of Kelan and Caolan, the latter of which, derived from Caol, "narrow," is stated by Colgan to have been a common appellation denoting "slenderness of figure;" and no doubt the diminutive form Caolan was used to express affection towards the saint. This change of the name accounts for the appellation given to the site of St. Cillen's Church, by Ængus the Culdee, who calls him "Cillen of Achadhail (the field of the slender man—pronounced *Aghakeel*).

Watertiry is laid down on Mercator's Map of "Ultonia Orientalis" as the territory adjoining the inner Bay of Dundrum, containing the Castle of "Don-drom," and extending from Magheracat (Clough) southwards to below Maghereraye (Maghera). It is now chiefly represented by those nine townlands of Kilmegan parish which are included in the barony of Lecale (*See Reeves's Eccl. Antiq.*) The Irish name for the district was Uachtarthire. In the "Annals of the Four Masters" we are informed that, A.D. 1406, Muir-ealach, son of Flaithbeartach Ua Neill, Royal heir of Oileach, and Aiteidh Ua-h-Aiteidh, lord of Ui-Eathach-Uladh (Iveagh), were burned in a house set on fire by Cu-Uladh, son of Conghalach, lord of Uachtar-Thire (the farther or upper part of the territory).

Dundrum was included in Lecale from a very early date.

“The Annals of the Four Masters” relate that in the year 1147 the Cinel Eoghain—that is, the people of the counties of Derry and Tyrone—pursued the Ulidians “till they reached the shore of Dun-droma, in Leath-Chathail (Lecale). The Ulidians gave them battle there on the day of the Festival of Paul and Peter (the 29th day of June); but they were defeated, and a great number of them slain, together with Archu Ua Flathrai, lord of Leath-Chathail. After this the forces plundered and burned all Leath-Chathail, and carried off hostages from the Ulidians.” This Dundroma—the Fort of the Long Hill—is now Dundrum, where the ruins of the castle occupy the site of the original *dun* or primitive earthen fort. In a poem composed by Gilbride MacNamee to lament the death of Bryan O’Neill, and the defeat of the Irish at the battle of Downpatrick, fought A.D. 1260, Dundrum is named *Dun-droma Dairinne*, “the Fort of Dairinne’s Ridge.” In that poem the bard of Cinel Eoghain boasts of the many victories, one of which was that of Dun-droma Dairinne, gained over their enemies by that sept; but by the battle of Downpatrick he exclaims, “*Alas! we have paid for it.*” The victory gained at Dundrum by the Kinel Eoghain probably was that already mentioned, which was gained over the Ulidians on the 29th of June, 1147. The castle is usually supposed to have been erected for Knights Templars by Sir John de Courcey, and that order is said to have held it till they were suppressed in the year 1313.* It was afterwards granted to the prior of Down,

* Some years ago a bronze enameled plaque, which is at present in the possession of Mr. W. J. Piggot, of Dundrum, was found in the graveyard of Maghera. Mr. William H. Patterson, M.R.I.A., Belfast, writing in the *Journal of the Royal Historical and Archaeological Association of Ireland*, says of it, “It is evidently a badge; the material is bronze; the size $5\frac{3}{4}$ inches long by 5 inches broad; the subject is the crucifixion. At both top and bottom are

who held it till the suppression of religious houses; and the reversion of the castle and manor, with the yearly rent of £6 13s 4d reserved out of it, was granted to Gerald, Earl of Kildare. The old Castle of Dundrum took a part in most of the bloody scenes of those troublesome times. In 1517, Gerald, the ninth Earl of Kildare, then Lord Deputy, marched into Lecale and took by storm Dundrum, which was then in the hands of the Irish, who had some time before seized it from the English. It again fell into the hands of the Magenises, and was retaken by the Lord Deputy Gray, with seven other castles in Lecale, in the year 1538. It was fortified by the celebrated Shane O'Neill in 1566. At the end of that century it was in the hands of Phelim M'Evir Magenis, who was obliged to yield it to Lord Mountjoy in the year 1601.† Phelomy M'Artan in 1605 made over to Lord Cromwell "the castle of Dondrome" with "the third parte of all that his countrie called Killinarte (Kinelarty), or in Watertirrye or elsewhere in Co. Doune." Thomas Crom-

loops, which appear to have been for the purpose of attaching the badge to the dress of the wearer. The background is composed of diamond-shaped sunk spaces filled in with white and blue enamel alternately. It will be observed that a group of women and soldiers surrounds the cross. One of the soldiers is shown in the act of piercing the Saviour's side with a spear, and the blood issuing from the wound is represented by red enamel, and fills three of the diamond-shaped spaces." This plaque is supposed to have been a decoration of one of the Knights Templars of Dundrum.

† According to a document in the Record Office, Dublin, the Castle then had an outer court surrounded with a ruined wall, within which were eleven "Irish houses." The king also became possessed of twelve cottages and half a carncate of land in the town of Dondrom of a certain water called "Owynaghdeirghe (the *Red River*, perhaps the Money-carragh) and a little area of sea at the mouth of it called Loughyoyn." This seems to be the inlet of the sea between the promontory of Murlough and the mainland near Dundrum. Beautiful cinerary urns found at this promontory in 1858 are figured in the *Ulster Journal of Archeology*. Vol. VI.

well, Lord Lecale and first Earl of Ardglass, the grandson of Lord Cromwell, sold it to Sir Francis Blundell in 1636, from whom it descended to the Marquis of Downshire, its present proprietor. The castle was finally dismantled about the year 1652. The ruins consist of a great circular keep or tower, surrounded by towers and outworks. Outside the castle are the ruins of an ancient dwelling house formerly occupied by the Blundell family, and last occupied by one of their agents, a Mr. Gwynn. Father Edmund M'Caná, in his "Irish Itinerary," says that the castle is built upon the top of a very pleasant hill, "at the base of which the sea forms a bay, where the tide on going out leaves a remarkable strand called Traig-na-trenfhior—that is, 'the shore of the champions,' for here it was that the youth of the ancient Ultonians used to exercise themselves in the race and wrestling."

The inner Bay of Dundrum was named Loch Rudhruidhe (Lough Ruray), from Rudhruidhe, son of Parthalon, who was there drowned in the year of the world 2545; his brother Slainge had been twelve years before that interred under the great cairn on the summit of Slieve Donard. Inlets of the sea are frequently named Loughs both in Ireland and Scotland. If our annals could be relied on in a matter of such antiquity, it appears from them that the inner Bay was formed by the sea bursting over its boundaries; the entry in the *Four Masters* is "The age of the world 2545. Rudhruidhe,*

* Dundrum Castle, according to the late Professor O'Curry, (*Manners and Customs of the Ancient Irish*. Vol. III.) occupies the site of Dun Rudhruidhe (Ruray's Fort) celebrated as the scene of the Feast of Bricind (the account of which is preserved in the *Leabhar na h-Uidhré*, the oldest manuscript in the Royal Irish Academy). This was Bricind Nemhthenga or Bricind of the Poisoned Tongue (from whom Loch-Bricind now called Loughbrickland derives its name). He was a contemporary of Connor MacNessa and the Knights of the Red Branch, each of whom often felt and always feared his bitter tongue. A great

son of Parthalon, was drowned in Loch Rudhruidhe, the lake having flowed over him; and from him the lake is called." In the following year the annals record, "The age of the world 2546. An inundation of the sea over the land

banquet was prepared for the King and the Knights, and every hero was admitted except alone Bricind of the Poisoned Tongue. According to the Greek myths all the gods were invited to the marriage feast of Pelens and Thetis in Thessaly, except Discord, and she to be revenged flung among them the golden apple on which was inscribed "The Apple for the Fair," (Té Kalé To melon). Bricind too resolved to have his revenge. He built a magnificent house at Dun Ruray where now stands the Castle of Dundrum. "His house," says the tale, "excelled in material and art, in beauty and gracefulness, in pillars and facings, in embellishments and brilliancy, in extent and variety, in porticoes and doors, all the houses of it's time. . . . There was a kingly couch built for Connor (the king) in the front part of that kingly house above all the couches of the house, . . . and the twelve couches of the twelve heroes of Ulster were built around it. . . . Six horses were employed to draw home from the wood every post, and it required seven of the strong men of Ulster to entwine every rod, and thirty of the chief builders of Erin were engaged in the building and ordering of it. Now when Bricind had finished his great house, . . . he went forth until he arrived at Emain Macha (The Navan Ring, near Armagh) to invite Connor and the Nobles of the men of Ulster." It was not from motives of hospitality that he invited them, but to work up a serious quarrel by exciting such a spirit of envy and jealousy among the ladies as would draw their husbands into war with one another. The story goes on to describe how he continued to sow jealousies among the three principal ladies, "Fedelm the Ever Blooming," "Lendabair the Favourite," and "Emer of the Beautiful Hair," by flattering each separately at the expense of the others, "till each woman put herself under the protection of her husband, and it was then they delivered those speeches which are called by poets the *Briatharchath Ban Uladh*—the battle speeches of the women of Ulster." The stories of the Dundrum and Thessalian banquets and of their tragic consequences were probably household tales of the Aryan or Japhetic race, told by their firesides in the infancy of the human family and afterwards moulded into various forms by the poets of the different nations into which that primitive stock in the course of ages became divided.

at Brena in this year, which was the seventh lake irruption that occurred in the time of Parthalon; and this is named Loch Cuan" (Strangford Lough). The name Loch Rudhruidhe was applied also to the outer Bay of Dundrum, as is evident from the prophecy of St. Riaghail (see Drumcaw, Ballykinlar, and Tyrella), which mentions a ship that was to be seen "on Loch Rudhruidhe from the door of the refectory" (of Tyrella) from which the inner Bay is not visible. The Bay of Dundrum was at all times the terror of mariners. The "Annals of the Four Masters" record, under the year A.D. 922, "Twelve hundred of the foreigners (Danes) were drowned in Loch Rudhruidhe." The "Tonn Rudhraighe"—the wave of Dundrum Bay—which still gives forth so loud a roar, was supposed by the ancients to be one of "the three magic waves of Ireland." In the ancient poem, "The Dialogue of Oisín and Patrick," the aged bard says that it was one of the pleasures of Fionn MacCumhail to listen to the sound of "the wave of Rudhruidhe lashing the shore."*

Shortly after the restoration of King Charles II. the Dominican Order resolved to establish their *Villa Nova* or Newtownards convent in some part of the diocese of Down; they selected as a site for their temporary monastery a spot to the left of the present road leading from Newcastle to Castlewellan. Its situation in the corner of a field overhanging the Burren River, presented a pleasing view of Murlough Strand and Slieve Donard Mountain. Until a few years ago there remained to mark the spot a mass of

* The line in the original poetry, like the well-known "Poluflois-boio Thalasses" of Homer, seems to have been intended to imitate the loud surge of the sea. "Tonn Rudhruidhe ag buan re traighe," which may be pronounced "Tunn Roorey ag booran re trah," sounds which convey to the ear a good imitation of the loud surge in Dundrum Bay.

undistinguishable ruins and some medicinal herbs which the Dominicans had once cultivated. We are not to understand that any stately monastery was there erected, but some cabins which the poor Fathers called their *Locus Refugiæ*. There the legitimate successors of the Dominicans of Newtownards kept up the holy traditions of *Villa Nova*, (Newtownards) when that house had been profaned to other purposes. At first the Dominicans encountered a severe opposition from some of the clergy and laity, who thought the time inopportune for the return of the Dominicans, and “the humble remonstrance and petition of the gentry and inhabitants of the County of Down to the most reverend convocation of Catholique clergy, now assembled in Dublin,” represented that “in the time of their prosperity and enjoyment of their estates before the war, there was in the county the order of St. Francis, which had continued always, even during the hardship of the late greatest troubles and persecutions to serve God and the people therein;” that “petitioners as they have endeavoured to maintain, will still endeavour to maintain the order of St. Francis, but that they are not, in their extreme poverty and adversity, able to maintain any more of the same, or much less of any other order;” that, “nevertheless, the fathers of St. Dominick’s order pressed hard upon petitioners to be of late admitted, upon pretence of a monastery which the order is said to have had in the county, before the change of religion, in the days of Queen Elizabeth and King James.” They pray “the Most Reverend Prelates, and the rest of the convocation, to give a final sentence herein, to the relief, ease, and education of your petitioners.” The first names attached to this petition, are those of Phelim Magennis, Robert Magennis, Nicholas Fitzsimons, Robert Savage, Matthew Savage, Bryan Magennis, &c. This matter was finally settled by the pri-

mate, Dr. Plunket, who, taking counsel with the bishop of Meath, and the vicars-general of Meath and Kilmore, pronounced his decree, 11th October, 1671. "Whereas, it appears to us, that the Dominicans had formerly the convent Guala, in Clogher, of Newtown, in Down, and of Carlingford, in Armagh, we ordain and decree, that they may beg and quest like the other regulars, through these three dioceses." (*De Burgo Hibern. Dominicana.*) In a letter written by Dr. Plunket, to Mon-signor Baldeschi, secretary of the Propaganda, which is dated November 1, 1670, he says:—"In the diocese of Down there is a convent of Dominicans, but the friars live at lodgings. There are five Dominicans, but only one is of great fame—viz., Clement O'Bryne (Burns), who is a good preacher, and produces much fruit." Dr. Plunket, in his letter of 25th of September, 1671, addressed to the Internunzio in Brussels, says:—"Near Down, at Villa Nova, the Dominicans have a convent of five friars, and the prior, Father Clement Byrne, is a learned preacher."—(*Life of Dr. Plunket, by Dr. Moran.*) In the years 1730 and 1731, returns were made to Parliament by the Protestant Archbishop of Armagh, and the Protestant Bishops of Meath, Clogher, Raphoe, Derry, Dromore, Down and Connor, Ardagh, &c. On the returns a report was drawn up, entitled, "A report made by his Grace the Lord Primate, from the Lords' Committee, appointed to inquire into the present state of Popery in the Kingdom of Ireland, and to propose such heads of a Bill as they shall think most proper for explaining and amending the Acts to prevent the growth of Popery, and to secure the kingdom from any danger from the great number of Papists in the nation. To which are added an appendix, containing original papers. Dublin: printed in 1731; and re-printed in London by J. Oliver in 1747." In the preface of this

production it is said—"Perseverance in promoting and increasing Protestant seminaries, and due execution of the laws against the Popish clergy, will, it is hoped, in the next age root out that pestilent, restless, and idolatrous religion." A great number of the documents from which the Primate's report was made, are still preserved in the Record Office, Dublin. One is

" A RETURN TO THE LORDS' COMMITTEE FROM THE
DIOCESE OF DOWN AND CONNOR.

" MY LORDS,—I have received returns from 56 parishes, and have account of 45 priests, one monastery with two friars in it, in the parish of Kilmogan, near the Mourne Mountains. There are but four schools and five Mass houses, but they say Mass upon mountains and in private houses. One Armstrong takes upon him to be bishop, and holds visitations, at which there appear great numbers, the itinerant preachers, I suppose, making part of them. There are several of those that have great concourse about them. I am told that they teach Boldly that there is no salvation but in their communion.

" FR. DOWN & CONNOR."*

About the year 1750, the Dominicans removed to Money-scalp in the parish of Kilcoo (see page 39).

In the townland of Drumnaquoil, in a field belonging to James Laverty, which adjoins the road that there forms the boundary between the townlands of Drumnaquoil and Dutturk, is the site of the friary of Drumnaquoil which was the "locus refugii" of the Franciscans of Down, the site of whose monastery is now occupied by the Protestant parish church of Downpatrick. I have been unable to find out the date at which the Franciscans located them-

* "Fr. Down & Connor" is Francis Hutchinson, an Englishman, who in 1720 became Protestant Bishop of Down and Connor.

selves there ; but a legend told by the people accounts for the selection of that secluded spot. They say that when the friars were at prayer in Rome, a vision of a lady in white warned them to build a friary where they would hear the sound of three bells ringing. The friars, wearied and foot-sore, sat down one day before the gate of Savage's Castle, in Drumaroad, to rest themselves, for they had searched all Ireland through for the promised sign, when at last their hearts were gladdened by the long expected chimes surging across the valley from the lonely hill-side of Drumnaquoil. Some would say, perhaps, that it was less owing to the influence of the vision than to the hope of escaping the priest-hunters that the friars came to that mountain solitude, but the eyes of the Government were upon them even there, as the following document, preserved in the Public Record Office, Dublin, shows :—

“ To the Right Honourable the Lords' Committee appointed to inquire into the present state of Popery in the Kingdom of Ireland.

“ In obedience to your lordships' order, bearing date the 6th day of the instant November, to me directed, as sheriff of the County of Down, requiring me to return unto your lordships an account of what reputed nunneries or fryaries, and what number of fryaries, are within the said County of Down, and what number of fryars or nuns are reputed to be in the same respectively.

“ I do therefore humbly certify unto your lordships that, after the strictest inquiries, I can find there is but one reputed fryary in the said County of Down, kept at a place called Drumnacoyle, in the said county, within eight miles of Rathfriland, in which there is commonly reputed to be nine fryars. And that there is not in the said County of Down any reputed nunnery, nor any nuns.

“Dated at Kirkistowne, the nineteenth day of November, one thousand seven hundred and thirty-one.

“W^M. SAVAGE.”

It is probably to the Fryary of Drumnaquoil that Primate Oliver Plunket refers in his report to the Propaganda, in 1670, on the state of the diocese of Down and Connor, in which he says:—“There is also a convent of Franciscans, who are twelve in number, and amongst them Paul O’Byrn (probably Burns), Paul O’Neill, James O’Hiney are the most distinguished in point of preaching and producing fruit.” The friars left Drumnaquoil about the year 1760, for I find that John MacMullan, of Drumaroad, who died in 1839, aged nearly ninety years, was one of the last of the pupils who attended their school. There were then only three friars in the establishment—Friar Burke, Friar O’Neill, and another whose name I could not discover. From the records of the Franciscans it appears that Father Anthony O’Neill was appointed guardian of the convent of Down on the 26th of August, 1751, and again on the 26th of February, 1753. It also appears by tradition that the friars were withdrawn from Drumnaquoil by the superiors of their order. The unroofed walls of their chapel were taken down in the year 1800. Old people remember its altar, which was built of stone and lime, and covered with a large black slate stone. A school-master of Drumaroad removed a portion of the altar-stone to the graveyard of Drumaroad, and inscribed on it in Irish the date of the consecration of that graveyard, and it now serves for his own headstone. A reliquary which hung above the altar of the old chapel of Drumaroad belonged once to the friary. It is described as gilded, and closed with a double door. It was removed at the rebuilding of the chapel, and seems to be lost.

PARISH PRIESTS.

In the year 1704, Owen O'Mullen is returned as parish priest of Kilmegan; he was then 64 years of age, and residing in Slievaniskey. Father O'Mullen was ordained in the year 1666 by Dr. Patrick Plunket, Bishop of Ardagh. He is returned by Primate Oliver Plunket as one of the priests of Down and Connor in 1670. Slievaniskey was obviously very inconvenient for the residence of the parish priest of Kilmegan, but it is probable that the present boundaries of the parish were not strictly adhered to; for, in the year 1704, Neile M'Ilboy is registered as parish priest of Kilcoo and Kilmegan. He was somewhat younger than Father O'Mullen—being 56 years of age. He was ordained by Primate Oliver Plunket in Ballyvark, in the County of Louth, in the year 1670. Father M'Ilboy, or M'Avoy, was residing at the time he was registered in the townland of Tullyree.

The succeeding parish priest was Father Toner, who is said by tradition to have been a native of the parish. I find by the list of the "Popish" inhabitants of Kilmegan returned to the House of Lords in 1766 that there were three families of that name in the townlands of Wateresk and Dundrinne. Mr. Toner died in the year 1753.

Daniel Megarry, commonly named "Donal Mor," succeeded Father Toner. Mr. Magarry was born, in the year 1702, in the townland of Crossmore, in the parish of Dunsford. He was a nephew of Dean William Magarry, P.P., Dunsford, and of the Rev. Eugene Magarry, P.P., Saul. He was appointed parish priest of the Ards in 1732, from which he was promoted to Kilmegan in 1753 or 1754. The Rev. John Lynch has a chalice which belonged to his predecessor, in Ballymena, the late Rev. Daniel Magarry, but originally it belonged to his namesake and relative of Kilmegan.

On it is inscribed, "Ora pro D. M'G. 1754." Mr. Magarry resided in the townland of Aghlishnafin, where, according to the report to the House of Lords in 1766, his household consisted of "Daniel Magarry, priest of the parish ; 3 men-servants, 5 maidservants—9 Papists." He died January 15, 1784, aged eighty-two years, and was buried in the church-yard of Dunsford. (See Dunsford.)

The Rev. Patrick MacMullan (afterwards Bishop of Down and Connor) was appointed to the parish on the death of Father Magarry in 1784. [For notice of Dr. MacMullan, see "The Bishops of Down and Connor."] Dr. MacMullan, having become the bishop of the diocese, recommended the Rev. William MacMullan, P.P., Maghera [see Maghera], to the Holy See for the parish of Kilmegan, which had become vacant by his own promotion. Father William MacMullan was appointed in May, 1796, but he remained in the parish of Maghera till the bishop removed to Downpatrick in 1802. Dr. MacMullan at first resided in a cottage, the site of which is within the present demesne of Ballywillwill. He afterwards occupied Clanvaraghan House. Father William MacMullan continued in charge of the parish till his death in 1824. He was interred in the graveyard of Aghlishnafin, to the west of the old chapel, but his grave is now enclosed by the new church.

The Rev. John Smith, who had been curate to Father MacMullan, succeeded him in the parish. Mr. Smith was a native of Drumee, in the parish of Maghera. He wrote several hymns, some of which are still remembered through Kilmegan and the adjoining parishes. He died in July, 1829, and was interred in Aghlishnafin, near the body of his predecessor. On his death, the Rev. James MacMullan, P.P., Glenavy, was appointed to Kilmegan, but he resigned in a few days, in consequence of which the parish was

administered about a year by the curate, the Rev. Nicholas Crickard, now parish priest of Saul.

The Rev. John O'Neill was appointed in 1831. Mr. O'Neill was a native of the parish of Upper Mourne. He was ordained by Dr. MacMullan, in Downpatrick, in 1812. In 1825 he was appointed parish priest of Glenarm, from which he was appointed to Kilmegan. He resigned Kilmegan in 1843, and was appointed parish priest of Glenravel.

The Rev. James M'Aleenan, the present pastor, succeeded Mr. O'Neill. Mr. M'Aleenan was born in the townland of Ballymaginaghy, in the parish of Drumgooland and diocese of Dromore. He was ordained in advent, 1812, by Dr. Patrick MacMullan, in Downpatrick, and studied in the College of Kilkenny. He was appointed to the curacy of Downpatrick on the 14th of March, 1819, and from that he was appointed parish priest of Ballyphilip or Portaferry. It was while he had charge of Portaferry that he procured from Miss M'Henry, of Kerrstown, in the Ards, the silver shrine of the hand of St. Patrick. From Portaferry Mr. M'Aleenan was appointed to Kilmegan, on the 10th of March, 1843, and on the 25th of the same month he was appointed parish priest of Glenavy, which he declined. The venerable pastor of Kilmegan is at present, and has long been, the senior priest of Down and Connor.

CH A P E L S.

Clanvaraghan old chapel was erected in the year 1785, at a place where Mass had been celebrated during the times of persecution. It was replaced by one erected in 1825.

Castlewellan chapel was commenced in 1825, and was consecrated in 1827.

Aghlishnafin was erected towards the end of the last

century. It was rebuilt in 1810 by Father William MacMullan, and it was again replaced by the present beautiful church erected by Father M'Aleenan from designs by Father Jeremiah M'Auley. The remains of the Rev. James Francis Mooney are interred in the graveyard attached to this church. Father Mooney was born in Castlewella in the year 1830. He had been intended by his relatives for mercantile pursuits, but, feeling called to a higher state, he entered the Diocesan College of Belfast, from which he went to the College of the Noble Irish in the University of Salamanca, where he was selected by the late Dr. Gartland to discharge the duties of vice-rector of that college, and was ordained on Rosary Sunday (the first Sunday of October), 1858, by the Bishop of Salamanca. He was appointed to the curacy of Lisburn on the 1st of June, 1860, the duties of which he discharged till a short time before his death, which occurred on the 19th February, 1865, at the residence of his brothers in Castlewella. Father Mooney bequeathed his valuable library, which he had purchased in Spain, to the Diocesan College of Belfast, where it supplies a want long felt in the diocese, and is the commencement of what must in no distant day become a vast collection of books of reference. On his tomb is inscribed—

Of your charity,
Pray for the soul of the
Rev. James Francis Mooney,
Catholic Curate, Lisburn,
who died 19th February, 1865.

In times of persecution Mass was celebrated on the sites of the chapels of Clanvaraghan and Aghlishnatin, at Ballywillwill demesne, and in the friary of Drumnaquoil.

THE TERRITORY OF KINELARTY.



KINELARTY or, as it was anciently written, *Cenel-Faghartaigh*—(the race of Faghartaigh)—derives its name from Faghartaigh, from whose grandson Artan, are descended the MacArtans who supplied chiefs to the territories of Kinelarty and Dufferin; both these territories at the period at which the Book of Rights was written, seem to have been included under the name Dufferin—*Duibhtrian*—which only is mentioned in that ancient Tract. The Anglo Norman Settlers expelled the MacArtans shortly after the English Invasion from nearly the whole of that which is now called Dufferin. The MacArtans are of the same race as the Magenisses, both families being descended from Caelbhadh, who was slain in the year 357, after having been King of Ulidia for fifteen years, and of Ireland for one. A pedigree of Thomas Oge MacArtan, preserved by Dudley M'Firbis, gives "Artan (a quo MacArtan), son of Craindeach, son of Faghartaigh, son of Mongan, son of Saran, son of Caelbhadh." There can be no doubt that several links are wanting in the pedigree, and that the Artan who gives name to the family lived not before the year 500, which would be the case if he were the fifth from Caelbhadh; but that he is Artan, "a royal heir of Ui Eathach," that is a person qualified to be elected prince of Iveagh, who, as is related by our annals, was slain by Flagherty O'Neill in battle at Loughbrickland, A.D. 1004. This surmise is borne out by the fact that the

surnames of Irish families are generally formed by prefixing *O* or *Mac* to the name of one of their ancestors who lived in the tenth century. The MacArtans, being of the same race as the people of Iveagh, at times aspired to the chieftancy of that territory. The following notices of chiefs of that name occur in our annals and State Papers :—

A.D. 1011. Muirheartach MacArtan, King presumptive of Iveagh, was slain at the battle of the Mullachs. He was the first who was named MacArtan, being the son (Mac) of Artan, who was slain in the year 1004.

A.D. 1130. Dubhrailbhe MacArtan, and many others of the Ulidians, were slain in an engagement with the Kinel Eoghain, who were led by Connor O'Loughlin or MacLoughlin. This was one of the many wars waged by the Kinel Eoghain against the Ulidians, to punish them for assisting the enemies of the Kinel Eoghain.

A.D. 1152. Dermot MacArtan, chief of Kinelfagherty, was one of the subscribing witnesses to the charter granted to the monastery of Newry by Muirchertach MacLoughlin, King of Ireland.

A.D. 1177. "Cinaet MacArtan, of Cinel Foghartaigh," according to some notes and memoranda on the fly leaves of the Martyrology of Donegal, which is now preserved in Brussels, was one of the Irish who perished in their unsuccessful attempt in 1177 to drive De Courcy from Downpatrick.

A.D. 1242. "Domhnall MacAirtin died in hoc anno" (Annals of Loch Cé).

A.D. 1244. MacArtan was one of the Irish chiefs who was summoned to attend Henry III. in his expedition against Scotland.

A.D. 1269. Ehmily MacArtan was slain by O'Hanlon.

A.D. 1275. MacArtan, MacGilmore, and Hugh Bysset, assisted William Fitzwaring, seneschal of Ulster, in defeating

the Mandevilles, who, assisted by O'Neill of Kinel-Owen, laid waste the seneschal's lands.

A.D. 1316. When Edward Bruce, after ravaging the North of Ireland so much that he could no longer maintain his army in it, was hastening towards the unplundered Pale, two chiefs impeded his march by attacking him in a forest pass near Newry, one of whom, according to Barbour, was *MaKartane*.

A.D. 1335. Edward III. ordered £10 to be paid to Henry de Mandeville for losses sustained in repelling MacArtan from plundering the Manor of Roger Outlawe, Prior of Kilmamham. The Manor, which MacArtan intended to plunder, was probably Ballyministra in the Parish of Kilmood, or perhaps the Prior's lands at St. John's Point.

A.D. 1343. MacArtan attacked at the same pass, in the vicinity of Newry, Sir Ralph Ufford, justiciary of Ireland, and took from him his clothes, money, vessels of silver, and some of his horses; but our annals relate that, A.D. 1347, "Thomas MacArtan, lord of Iveagh, was hanged by the English."

John O'Dugan, chief poet of O'Kelly of Hy Many, who died A.D. 1372, thus speaks of the MacArtans in his Topographical Poem :—

MacArtan has by Charter
The steady stout Cinel-Faghartaigh
Who never refuse gifts to the poets
They are the treasury of hospitality.

Very different was the poetic effusion of Aenghus O'Daly, a bard, who lived in the reign of Elizabeth, and is said to have been employed by the agents of the Government to lampoon the Irish.

The Cinel-Faghartaigh are the men !
Remnants of curses and lies,
large, soft, dastardly men,
blind crooked shin-burnt.

A.D. 1375. “MacArtan, chieftain of Kinel-Faghartaigh, was slain treacherously by his own kinsman, the son of Gilla Ternoinn MacArtan.”

A.D. 1387. John Sourby, Abbot of Inch, John Bishop of Sodor, and several others obtained pardon for conniving at the escape of John McGylchallym McCartan, who was detained as a hostage of the King in Carrickfergus.

A.D. 1453. The English of Dublin having pursued a fleet of Welsh ships as far as Ardglass, landed there, and with the assistance of the Savages slew five hundred and twenty of the Irish, among whom was MacArtan.

A.D. 1486. “Donnel Oge MacArtan, a hospitable gentleman died.”

A.D. 1493. “MacArtan, *i.e.*, Patrick the son of Hugh Roe died.”

A.D. 1530. “MacArtain, dux of Cenel-Foghartaigh mortuus est.” (Annals of Lough Cé.)

A.D. 1583. MacArtan waited on the Lord Deputy, Sir John Perrot, swore fealty and gave hostages.

A.D. 1585. MacArtan leagued with the Scotts to attack Lower Claneboy.

Sir Henry Sydney, in 1575, says “From thence I came to *Kinnaliartie* or *MacCartains Countrie*, which I found all desolate and waste, full of Thieves, Outlawes, and all unreclaymed People; none of the old Owners dare occupie the Land, because it pleased her Majestie to bestow the Countrie upon Capten Nicolas Malbye” (Sidney Letters and Memorials). Marshal Bagenal’s account of this Territory in 1586 is—“Kinalewrtie, otherwise called McCartan’s cuntry is likewise woodland and boggy; it liethe betweene Kilwaren and Lecahull. In tymes past some interest therein was geven to Sir N. Malbie, but never by him quietlie enjoyed: nowe the Capten thereof is Acholie McCartan and doth yeld

onlie to the Quene. He is able to make aboute 60 footemen and no horsmen." Another account of this territory written in the year 1596 or 1598, is given in a Mss. in the Lambeth Library which has been printed in Dubourdien's *County of Antrim*. It says—"The Capten hereof is called Acholy MacCartan, and did yeald to the Queene but now adhereth to the Earl of Tyrone, as one of O'Neal's Vassals. He is able to make two hundred and sixty footmen, but few or no horsemen by reason that the country is so full of woods and boggs." This Acholy MacArtan, or as he should be properly called Echmilidh (Horse-warrior), was a staunch adherent of Hugh O'Neill, Earl of Tyrone, for which he forfeited a great portion of his lands in Dufferin, his sons Phelomy and Donell Oge MacArtan entered into an agreement on the 12th of September, 1605, with Edward Lord Cromwell, the governor of Lecale, who was at that time the owner of the church lands, which had been formed into the Downpatrick estates, whereby MacArtan granted to Cromwell the third part of all his country called *Killinartie*, (Kinelarty) or in *Watertirrye* (see *Kilmegan*) or elsewhere, the chief seat of MacArtan excepted, to hold for ever, in consideration of a certain sum of money, and that Lord Cromwell should educate in a gentlemanlike manner his son, Patrick, who was then about fourteen years of age.* Thomas Cromwell,

* Sir Arthur Chichester wrote, January, 20th, 1608, to the Earl of Salisbury "requesting him to bestow the wardship of her son on Lady Cromwell, (his father died in September, 1607,) that his Lordship had charitably procured 10s. by the day for the young Lord, and the continuance of 30 foot and officer in pay on the establishment, and without this they had not long been able to subsist among such dangerous neighbours as they have. So much of McCartan's land as his father held *in capitie*, yields them very small benefit as yet, the Country being desolate of inhabitants, and McCartan being a fellow that will be *proximus sibi*, neighbour to himself." *Calendar of State Papers*, 1608. A State Paper of the same year, containing the names

the fourth baron Cromwell, sold Dundrum estate to Sir William Blundell, from whom the Downshire family inherit it; and in the year 1636, he sold his entire interest in the Kinelarty lands to Mathew Forde, Esq., of Coolegreany, Co. Wexford, for £8,000. The Clough estate was granted by James I. in 1612 to Thomas Fitzmaurice, but it came by purchase some time previous to 1618 to Sir Francis Annesley.

Returning to the MacArtans, Patrick, who was to have been educated by Lord Cromwell, seems to have died before 1641; at least his son, Patrick, headed his clan in the great war which broke out in that year, and assisted in taking Newry. When, however, the Scott's army and the English had retaken Newry in May, 1642, "They marched home through Maginesses' and M'Carton's country, and marched in three divisions, burning all the houses and corn before them, and brought away the spoyle of the country before them, and cattle in great abundance; there was much goods left behind and provisions, which they could neither destroy nor carry away, being hid underground in the backside of every house; the division that Collonell Chichester commanded, burnt *M'Carton's* and Ever Maginnesse's house, . . . there were at least 800 baggage horses (as they call them) loaded with the spoile of the countrey, and I think I speake within compasse if I say 3,000 cowes.* . . . On Wednesday, of those suspected of being accomplices of Sir Cahir O'Dougherty, says:—"Macartyne keeps near Lecale; has 60 men or more at his command, and is not out himself in arms, nor comes to the officers thereabouts, but his men are no doubt sometimes with them that are worst."

* The English soldiers complained bitterly that they did not get a fair share of the cows. "The next day," says Pike, "when the cowes were to be divided, many of them were stolen away into the Ardes and Clandeboys the last night; and the goods so sneakt away by the Scots that the English troopes got just nothing, and the English foote very little." Munro throws the blame of this on "an

the army marched through the rest of M'Carton's woods, . . . spreading the foot broad in the woods to burn the cabbins that were built there."—(*Letter of Roger Pike.*) In 1645, Patrick MacArtan served under Owen Roe O'Neill at the battle of Benburb. In 1647, Hugh MacArtan was a member of the General Assembly of Kilkenny. When the Irish were completely subjugated, the estates of the MacArtans were confiscated by the Cromwellians. However, John, son of the Patrick MacArtan, who fought during the 1641 war, was appointed by the parliament of James II. a Commissioner for the County of Down, to raise money for the purpose of opposing the adherents of William III. ; but in 1691, he and many others of his name were attainted in Banbridge or in Downpatrick. He died 26th of September, 1736, aged 96 years, and was interred in MacArtan's Chapel in Loughinisland. In the same tomb were interred the remains of his son Phelomy, who died the 27th of June, 1751, aged 82 years ; and of his grandson, Dominick of Clanvaraghan, who died March, 1772, at the age of 78 years.* "The principal seat of the MacCartanes," says infinite number of poor contemptible countrymen which could not be reduced to order." These were generally native Irish camp followers, men capable of any excess, who plundered friends or foes. They settled among their new friends, and from them are descended most of the Presbyterians who have old Irish names in the Ards, Castle-reagh, and Dufferin.

* See Mr. Hanna's *Paper on Clough in the Downpatrick Recorder*. Mr. Hanna, in his very learned Paper, says, "Dominick married Anne O'Neill, of the family of Ballymoney, and had two sons, of whom nothing is known ; and a daughter Mary, who married a Hugh MacArtan, and died in 1833, leaving a son John, now resident in Castlewellan, the last of the direct line ; but according to the genealogical tables of the late Sir William Betham, a highly respectable branch still resides at Montpellier in France." A Return of all the Popish inhabitants of Kilmegan, made to the House of Lords in 1766, by the Protestant minister, which is now preserved in the Record

Harris, "was at a place called Annadorn, on an eminence, near which, now called Castlehill, it stood, and is at present inhabited by Mr. Anthony Cosslett" (an ancestor of the late Rev. Anthony Cosslett, P.P., Holywood and Ballymac-carrett.) The last vestige of the castle has long since disappeared. Near it was a cairn 60 yards in circuit, within which a regular Cromleach was found, under which were calcined bones and ashes. The ancient Cromleach of Annadorn was a few years ago wantonly destroyed. The cap-stone, which is nine feet in length, eight feet in breadth, and two and a half feet in thickness, still lies on its three upturned supporters.

Office, Dublin, gives under the townland of Clanvaraghan, "Dominick and Ann M'Carten, 2 sons, 3 daughters, 2 grandchildren, 7 servants." According to the late Sir W. Betham, the lineal representative of the chiefs of the family is Felix MacCartan, of Lisle, in Flanders, son of Dr. Andronicus MacCartan. Inquiries of this nature may have an interest for English heralds, but they are comparatively uninteresting from an Irish Celtic point of view, according to which, every Mac-Artan was equally noble, and from the name an individual was elected to be chief for life, but at his death his children had no more privileges than any others of his name. The lineal representative therefore of the last chief, he who betrayed the trust reposed in him by the clan, when he accepted from the crown in perpetuity as landlord, what the clan had conferred on him only for life as chief, has, in an Irish Celtic point of view, no reason to boast of the honour of his ancestor.

THE PARISH OF LOUGHINISLAND.

LOUGHINISLAND comprises the entire civil parish of Loughinisland, except the townlands of Ardilea, Claragh, Clough, Drumanaghan, Drumaroad, Drumcaw, which formed the ancient parish of Drumcaw, which was added by Act of Council in the year 1718 to the civil parish of Loughinisland ; and it includes the townlands of Magheralone, Murvaclougher, or Broaghelough, Rosconnor, and Teconnaught, which, since the year 1718, have been annexed to the civil parish of Killmore. According to the Census of 1861 there were about 2,700 Catholics in the parish.

The first site of an ancient church which we meet in the parish of Loughinisland, on entering it by the bridge of Magheralaggan, is in a field, on the eastern slope of a remarkable rath in the townland of Farranfadh, called the Piper's Forth. In that field there was a graveyard, every trace of which has disappeared, and the last headstone was removed about 60 years ago to form the foundation for a house. The place was locally known by the name of the Nunnery. Two pathways formerly led to it, one from the bridge of Magheralaggan, and the other from Nutgrove, which crossed the bog on causeways formed by large stones, bound by blocks of black oak. There is no account of any nunnery having been in Loughinisland ; and the name may have arisen from a popular error. This seems to have been "the Chapel of Kenles," which was valued in the taxation

of Pope Nicholas at 1 mark. The rectory of "Kenlys, in M'Carthan's country" of the annual value of £8, was appropriate to the priory of Regular Canons of Down. The "Terrier," however, says, "Capella de Kenlis, is the prior of St. John, in Down. The curate pays proxies, 1s; refectons, 1s; synodals, 2s." By an inquisition taken on the 24th of March, 1646, it was found that Thomas Lord Cromwell granted, on the 28th of January, 1617, to Adam Abercromby, *alias* Cromwell, of Kilmurty, in the County of Down, Ballin-farrenfadd, and a parcel of the same called "the Hill of Kennedies," containing 120 acres. Kandus has been used as another form for Kells, or Kenlis, in the County Meath, and it is very probable that the Hill of Kennedies, or Kenlis, was an older designation for the Piper's Forth.*

There was another cemetery and a church in the townland of Farranfadd, the site is now occupied by the house of Mr. David Moffatt, and a little west of it there is, under a high bank, an ancient well, which is called Tubberdoney. The site of the cemetery and church was locally called Killyclough. In one of the patents of the Forde Estates the townland of Drumguolan (Drumgoolan) is followed by one called *Cloughvallie*, which corresponds with the geographical position of Killyclough. The latter portion of the name Cloghvallie has, doubtlessly given origin to the Latin forms, Villa-Bolloes and Villa-Billesa, under which a townland of Loughinisland parish, in which there was a chapel, occurs in several documents belonging to the end of the 16th and beginning of the 17th century. In the taxation of Pope Nicholas, the church of Kilbulk is mentioned between that of Lismochan and the chapel of Kenles. It was valued at

* The Piper's Forth received its name from one M'Glennon, a piper, who every Sunday evening in the early part of last century used to play his pipes on the old rath, for the amusement of the people of the neighbourhood.

2½ marks, and its vicarage at 16s. On account of the position which it occupied in the Taxation Roll, Dr. Reeves supposed that it was in or near the modern parish of Loughinisland. "A.D. 1334. It was found that Milo Swerd (Crolly ?) held six carncates of land in 'Kilbulk' under the Earl of Ulster—Inquis. P.M. The rectory of 'Kilbulke,' an. val. 53s. 4d, was appropriate to the priory of Regular Canons of Down.—Inq. 3, Ed. VI. The rectory of 'Killbulke' paid six shillings proxies to the bishop.—Ul. Vis."

The Protestant Church of Seaforde, which was erected about the year 1720 in the townland of Naghan, or as it is also called in some of the patents Maghrenesbegg (the plain of the bishop), seems to occupy the site of an old Catholic Church ; hence its cemetery is still used by several of the Catholic families of the vicinity. There is a cave in the field which is contiguous to the churchyard on the north side. That is perhaps the cave which Dubourdieu, in his "Statistical Survey of the County Down," published in 1802, says has been found under a rath near Seaforde Church. He describes the cave as about thirty yards long, with a circular apartment on one side towards the extremity, and a square apartment on the other a little nearer the entrance, both covered with roofs of stone. At the farther end was found a stone 2½ feet long by 1½ feet broad. This slab, previous to the time Mr. Dubourdieu saw it, had unfortunately been used as a trough for pounding furze, whereby an inscription that was on it was partially defaced. At that period everything ancient found in Ireland was thought to be Danish, and Mr. Dubourdieu consulted a Danish scholar ; but the Dane could not read it. Fortunately he has published in his "Survey," page 278, a fac-simile of the inscription, and any tyro in Irish inscriptions at once recognises the usual *Oroit do* (a prayer for). The latter portion of the inscription,

having partially peeled off, is imperfect. The late Dr. O'Donovan conjectured it to be *Maolpatrick*. We find in the "Annals of the Four Masters," at the year 1026, that Maolpatrick O'Ailecain, lecturer of Dunlethglas (Downpatrick), went over the seas on a pilgrimage; and that Maolpatrick (son of Celan), priest and vice-abbot of Bangor, died in the year 927. It is, however, unfortunately impossible to identify the person commemorated on the old stone. It appears from "The Sculptured Stones of Scotland," Vol. ii., printed for the Spalding Club, that caves similar to the Seaforde Cave, were frequently occupied in Scotland by anchorites.

In the townland of Tannaghmore, on the right side of the road leading from the back gate of Seaforde demense, towards the Bochill Bregagh, or as it is sometimes called by old people the *Cahir-vor*, is a field belonging to John Roney, where formerly stood a church called Shankill (the old church); the field has been cultivated, but human bones are found in it in such quantities as to indicate a cemetery. In a field on the left side of the road, and nearly opposite Shankill, there is an old well called Tubberdoney, over-shadowed by two large thorns, at which stations were made on Midsummer Eve until after the commencement of this century. (For the meaning of the word Tubberdoney see under the parish of Saul.)

There was another church, called Shankill, in a field belonging to James M'Gauran, in the townland of Magheralone, to it was attached a cemetery, all traces of which have disappeared. It was sometimes called Killylone, and it probably gives name to Ballykillgeriffe (the town of the rough church); one of the townlands in that district mentioned in an inquisition relating to the estate of Thomas, Lord Cromwell.

The great difficulty in treating of the ancient churches of Loughinisland parish arises from the changes which their names underwent. Thus, there was a chapel in a place called in ancient documents "Villa Bolloes" and "Villa Bilesa," which seems to have been at Cloghvallie, or Killyclough; another chapel in a place called "Villa Branye," which is called in other documents "Broston," was probably one of the two churches called "Shankill;" and another church is named Lerkes, Lyrge, and Ballyraga—the last name should perhaps have been written Ballylirga, which seems to be the modern Loughinisland. The Irish word *Learga*, which signifies "slopes of hills," assumes the modern form of *Largy*, and is applied to land sloping down to water. This name was apparently intended to be descriptive of Tivendarragh, in which the ruins of the ancient churches are situated. The modern parish is named from the island, which is connected with the mainland by a causeway, and which contains the ruins of three churches. The Irish were fond of grouping together several churches. There are two in Derry in the Ards, three at Loughinisland, but seven was their favourite number, perhaps on account of the Seven Churches of Asia. The continental, like the modern custom with us, was to erect one church in which there would be several chapels. The Irish did not build large churches containing many chapels, but expressed their devotional feelings by grouping several little churches within one enclosure. This was only imitating the custom of the country in domestic arrangements, for the prince, instead of a large palace fit to accommodate himself and his retainers, erected within the circle of his rath several small houses to effect the same purpose. Of the churches in Loughinisland, the largest, and seemingly the most modern, measures 67 feet in length and 30 feet 4 inches in breadth. The middle

church, which is very ancient, measures 40 feet by 23 feet 10 inches. The third, which is called M'Cartan's Chapel, measures $22\frac{1}{2}$ feet by $14\frac{1}{2}$ feet. "Over the door," says Dr. Reeves, "are the letters P. M. C. (Phelim M'Cartan) and the date 1639;" but Harris says, "The inscriptions thus P.M. M.C. A°. 1636." Phelim M'Cartan died on the 10th of June, 1631, and was succeeded by his son Patrick, who was then forty years old and married. It is probable that the inscription commemorates Patrick, who seems to have died previous to the year 1641, for his son Patrick, jun., took an active part at the head of his clan in the wars of that period, and was proclaimed a rebel in February, 1642, by the Lords Justices, and a large reward offered for his head. "The Chapel of the Lerkes" was valued in the Pope Nicholas taxation at 20s. Thomas le Tailleur held, A.D. 1334, under William de Burgo, one carncate of land "in le Lerkes," in the County of Down. And other *post mortem* inquisition held A.D. 1343, found that Matilda, Countess of Ulster, received sixty shillings per an. from one carncate of land in "Lerkes." By an extent in the Surveyor-General's office, it appears that the rectory of "Lyрге," containing the townland of Lyрге—the quarter land of Bolloes, *alias* Crevysse—and Branye in *Patria de M'Cartan*, was appropriate to the abbey of St. Patrick of Down.—Temp. Ed. VI. Among the rectories leased in 1583 to the Earl of Kildare was "Leirge comenlie, called Kynaleorty, in the country of M'Cartan." See *Reeves's Eccl. Antiq.* The church of Loughinisland, under the name of "Ecclesia de Lothenewin," according to the "Terrier," which says it was appropriate to St. John's of Down, paid proxies, 3s; refectations, 3s; synodals, 2s. It would seem than the churches of Kenlis (Piper's Forth) and Loughinisland became appropriate to the Abbey of Down, when Tiberius, Bishop of

Down and Connor, annexed the Priory of St. John, in the year 1512, to that abbey.

The diocese of Dromore has encroached considerably on the north-west boundaries of the parish of Loughinisland during the last century, and at present all the district once attached to the ancient chapel of Magheratimpany is incorporated in the parish of Magheradrool or Ballynahinch, and forms a portion of the diocese of Dromore. That Magheratimpany belonged to the diocese of Down at the period of the so-called Reformation appears from the fact that James I. attached it by the charter of 1609, under the name of Ballintampany, with the other chapels in Loughinisland parish to the Precentorship of Down Cathedral, and in the report on the state of Down and Connor made by the Protestant Bishop (Echlin) in 1622, it is returned among the other chapels of the diocese. It is now, however, in the Protestant as well as the Catholic arrangements annexed to the parish of Magheradrool. In the list of "Popish priests," registered in 1704, John O'Bern, who was then thirty-nine years of age, and who resided in Creevyargon, in the parish of Kilmore, registered himself as "Popish priest" of "Kilmore, Tavnaneeve (Saintfield), and Magheradroll." No doubt Father O'Bern registered himself as priest of the last parish on account of the townlands belonging to the ancient chapel of Magheratimpany, which had at that time been absorbed into the civil parish of Magheradrool, in the same way that Father William Laverty, parish priest of Saul, registered himself as "Popish priest" of Saul and Ballee, on account of four townlands of the parish of Saul, which are still in the civil parish of Ballee. This was a necessary precaution, for according to the law a priest was liable to transportation if found outside the parish for which he was registered. The tradition that these townlands at one time belonged to the diocese of Down and Connor is

still preserved among the people. The author was told by Daniel Burns of Drumsnade, that he had frequently heard his father, who was born about 100 years ago, saying that the townlands of Drumsnade and Magheratimpany were taken from the priest of Loughinisland and given to the priest of Magheradrool. The site of the ancient chapel of Magheratimpany was in a field belonging to Bernard Smith, which is on the south side of his house. It is only a few perches distant from the nearest portions of the townlands of Drumsnade and Drumaness, and it is probable that those townlands, together with Cumber and Ballymacarn, all which were included in the district sold by MacArtan to Lord Cromwell, were once attached to the chapel of Magheratimpany, and were in the diocese of Down. Not a trace of the chapel remains, and the site of the cemetery is known only by a tradition preserved by a woman who died about fifty years ago at the age of ninety, who used to say that when she was young it was called "the graveyard." It was surrounded by a circular rampart and fosse, outside which, on the south-east side, was an ancient well; but rampart, fosse, and well have been obliterated by tillage.

PARISH PRIESTS.

In the year 1603-4 a general pardon was granted to the principal inhabitants of Kinelarty, and, among others, to a priest named Moriertagh O'Birne, whose name would now be Murtough Burns.* He seems to have been a man of

* The persons to whom a general pardon was granted were, in addition to Moriertagh O'Birne, Phelim M'Cartan, chief of his name, his son Patrick, Owen, Donald oge, Owen Modder Aughly oge, Kathelin oge, Eveline, Margaret, and several other M'Cartans; also to several persons of the names of O'Birne, O'Rogan, O'Hirill, M'Rorie, O'Ronye, O'Kerene, M'Aniry, M'Linian, &c. This enables us to form some idea of the families that were formerly located in Kinelarty.

considerable forethought, for, in addition to taking out a pardon, he erected a tomb for himself. The tomb has disappeared, but a slab is lying in the old graveyard, on which is inscribed—

“Mauritius lapidum Birne hoc coopertus acervo
Quem struxit vivus sumptibus ipse suis.

A.D. 1617.”

Moriertagh Birne is covered by this pile of stones,
Which in his lifetime at his own expense he erected.

A.D. 1617.

In Primate Oliver Plunket's list of the priests of the Diocese of Down in 1670, one Thadeus Byrn is mentioned, and it is not unlikely that he was the parish priest of Loughinisland.

Patrick Burne is returned in the list of 1704 as “Popish priest” of Loughinisland. He was at that date 51 years of age, and was residing in the townland of Tievenadarragh. He had been ordained in 1677 by Dr. Patrick Tirrell, Bishop of Clougher. This clergyman died in the year 1737. Towards the end of his life he was assisted by Father Murtough Burns, who also resided in Tievenadarragh, and perhaps in the same house that was occupied by the Rev. Patrick Burne. It was near the house in which Bishop MacArtan afterwards resided. Father Murtough was a Dominican Friar. His remains rest to the east of MacArtan's Chapel, under a flat slate stone, which is now broken, and will soon disappear. It bears the following inscription:—

Here lyeth the body
of the Revd. Father
Murtough Burns w
ho departed this
life 26th day of December
in the year 1757
aged 55 years.

The Rev. Theophilus MacArtan, LL.D., on his return from the University of the Sorbonne, succeeded to the parish of Loughinisland, 1737, on the death of the Rev. Patrick Burne, or Burns. Dr. MacArtan became Bishop of Down and Connor in 1760, but he retained the parish of Loughinisland till his death, which occurred on the 16th December, 1778. His remains were interred in MacArtan's Chapel. Under a recumbent tombstone, the inscription at one end of which commemorates John, Phelomey, and Dominick MacArtan, the last representatives of the old chiefs of Kinclarty, whose bodies are there interred, while that at the other end is as follows :—

This stone records the death of
 the Rev. THEOPHILUS MACARTEN,
 The R. C. Bishop of Down and Connor,
 and late P. P. of Loughinisland,
 who departed this life on the . . .
 Dec., 1778, aged 78 years.

(For a more extended notice of him see "The Bishops of Down and Connor.")

The Rev. Patrick MacArtan was appointed to the parish of Loughinisland after the death of Dr. MacArtan. Father MacArtan was a native of the parish; he had been parish priest of Kilclief for three years previous to his promotion to Loughinisland. He erected the present chapel, and seems to have been a very energetic man. Although he possessed a considerable influence with the landed gentry, yet it did not save him from the brutal insolence of the Yeomanry. On one occasion a ruffian, named Bob Brown,* a sort of

* Bob Brown was an important personage in those troubled times. He was Secretary of the County Down Orange Association, and as such wrote a letter in January, 1804, to Lord Lecale, informing him that his lordship had been elected County Grand Master, in reply to which he received a very gracious letter from Lord Lecale (the brother of Lord Edward Fitzgerald!) who declared himself very grateful for the honour.—*News-Letter*.

under-agent, who resided in Clough, marched with a few of his drunken companions to the priest's house, and nearly killed him with the butt-ends of their guns, and at every blow Brown cried out, "Pray to your Virgin." Mr. MacArtan was compelled to give evidence on the trial of Thomas Russell, who was executed in Downpatrick for participation in the abortive rebellion of 1803. The following is his evidence as reported in the *Belfast News-Letter*, of October 25th, 1803 :—

"The Rev. Patrick MacArtan sworn—Q. Are you not the parish priest of Loughinisland, in this county? A. I am. Q. Had you not a particular parish duty to perform on the 22nd and 23rd of July? A. Yes; on Friday, the 22nd, I was there, and my curate (the Rev. Neal Cannovan) officiated on the 23rd. Q. The chapel is near James Fitzpatrick's house? A. Yes. Q. Look at the prisoner at the bar, and see if you recollect seeing him on the 22nd of July? A. If he be the person, I saw him on the 22nd of July, between three and four in the afternoon. I cannot say I have physical knowledge of him, but, coupled with the circumstances, I think he is the man I saw that day at Loughinisland. I was playing quoits, and I believe the prisoner at the bar walked to the place where I and my curate were playing. Q. By virtue of your oath, was the prisoner at the bar the person you saw on the 22nd of July or not? A. I cannot say positively, but, coupled with the circumstances, I have no reason to doubt that he is the same person. He came up to me as I was playing quoits, and said that was a long throw—he was twenty yards distant from me—at that time I heard there were some Frenchmen on the coasts. I did hear rumours of a landing. On the next day I was put in complete possession of the plan that there was to be an insurrection in Ireland, and that the prisoner was at Fitz-

patrick's and had a green coat with him. I went to Fitzpatrick's house, and was informed that he had left that morning before daylight, and went the road to Belfast. I saw the prisoner at the bar, if he be the same person, coming out of Fitzpatrick's house on Friday. I was told that he went by the name of Captain Shield's."*

* The following Address was published in the *News-Letter*:—

TO MATHEW FORDE, ESQ.

WE, the Roman Catholic Inhabitants of the Parish of Loughin-island, beg leave thus publicly to declare to you our firm and unalterable attachment to our present Constitution; our abhorrence of every attempt towards Rebellion or Anarchy; and our fixed determination to support, by every means in our power, the present order of things, as by Law established.

We feel ourselves peculiarly called on, at this alarming crisis, to declare our Sentiments, when our Loyalty has been a second time put to the test. In Politics, as well as in Morality, to be tempted is no crime—to resist the temptation is certainly a merit. We have given this second proof of our Loyalty; and the only reward we demand is, the protection of the Laws, and the confidence of our Protestant brethren, with whom we are ready to co-operate against all Foreign or Domestic Enemies.

In the late rebellion we stood in the *gap* and stopped its further progress—not an individual of your Tenantry appeared in their ranks—We then received your warmest Thanks—we publicly received the Thanks of Government—and we challenge the world to point out a single instance in which we deviated from our Allegiance since that period.

With regard to the present attempt made by French Emissaries to cause anarchy and disorder here, we solemnly make the following Declaration, before God and the World, and aver it to be the Truth:—

We declare we were not tampered with by any French Incendiary, or by any person whatever, except by a man who called himself RUSSELL, nor had we any previous notice or suspicion that any such attempt was intended, before Friday, the 22nd of July, being the day prior to the general alarm; and even then the mad scheme was communicated only to a few individuals, who rejected it with scorn and indignation.

That we now see their plan was to take us by surprize; first by

Mr. MacArtan, as he was riding from Castlewellan, fell from his horse in a fit of apoplexy and immediately expired, on the 17th of June, 1805, in the 55th year of his age. The *Commercial Chronicle* of the 24th of the same month, writing of his lamented death, says:—"The history of the good man's life exhibited an unvaried example of virtue and propagating the system of terror, on French principles, and, whilst our fears were afloat, to hurry us as passive Automaton, to be subservient to their diabolical designs, before reason had time to resume her seat.

That we are convinced the only inducement or hope of success here was from an unfortunate misunderstanding which lately manifested itself in this neighbourhood between the lower order of the People on party Business; they therefore thought us fit subjects to play on our feelings while our passions were awake.

In our justification we answer by facts—they did not succeed—we were not seduced.

Moreover, we are decidedly of opinion, that any Person who would attempt to divide the People, by holding up Party at this critical moment, when the united efforts of the whole Kingdom is necessary to repel an invading Foe, must be an Enemy to his Country.

We therefore humbly offer our service to Government, through you, as Yeomen, or as Volunteers, to do Duty within our District, under such officers as Government may appoint, and shall be amenable to such Laws and Regulations as the other Corps of our Description are subject to throughout the Kingdom.

And we further declare that if any Incendiary should venture amongst us hereafter to disturb the public Tranquillity, we will seize him and deliver him, in safe custody, to the next Magistrate, that he may be dealt with as the Law directs.

Signed by
Dated Loughinisland, }
August 9. }

PAT. MACCARTAN, P.P.
And for 1320 Inhabitants of the
Parish of Loughinisland.

SIR,

Seaforde, August 10.

I HAVE just now received your Letter, inclosing the Address of the Catholics of the Parish of Loughinisland. I am very happy indeed that they have a second time resisted the threats and persuasions that have been made use of to excite them to Rebellion, and eventually to their own destruction; and I am fully persuaded

piety. He lived beloved, and he died lamented." He was interred in Loughinisland, but there does not seem to have been a grave-stone erected over his remains.

The Rev. William MacMullan succeeded Mr. MacArtan. Father MacMullan was born in Clanvaraghan House, but his family removed, when he was very young, to Seavaghan, in Loughinisland. After having received a classical education in Downpatrick, he entered the College of Maynooth in August, 1797. He was the second student who entered that college to study for the diocese of Down and Connor. Towards the end of the presidency of Dr. Flood, the students, believing that they were deprived of necessary comforts, while the funds of the college were hoarded up in order to extend the buildings, instituted a general resistance to the authority of the superiors. The Board of the Trustees of the College, after devoting nearly four days to an investigation into the case, pronounced sentence of expulsion from the college against five, who were convicted of formal disobedience, two from the diocese of Cloyne, two from Limerick, and the fifth was Mr. MacMullan. This sentence the Board had executed in their own presence, and in the

you will continue the same conduct, should you be a third time put to trial.—I have only to lament that you did not seize the ruffian who presumed to single out our Parish from the rest of the County to make his diabolical purpose known in ; and I trust, if in future any incendiary comes among them, they will not let him escape. It gives me very great pleasure to know that he met with encouragement but from a very few, and these few will be made accountable to the Law for their conduct. I cannot let this opportunity pass without returning you my thanks for your conduct on this and every other occasion for these twenty years past, whenever the peace and Tranquillity of this Parish has been endangered.

I am, Sir,

With much regard,

Your humble servant,

MATHEW FORDE.

presence of all the professors and students, assembled for the purpose in the college chapel, on Thursday, the 8th of March, 1803. It is remarkable that each of those young men attained afterwards eminent positions in their respective dioceses, and now, after the lapse of more than seventy years, the friendly and familiar letters that passed between them and some of the leading professors, testify to the generous natures of the young men ; and, while they palliate, if they do not justify, their offence, seem to indicate that the Board might have discovered on the professional chairs of the college the real authors of the resistance to the superiors. Mr. MacMullan was at that time a deacon, and he naturally feared the displeasure of his uncle, the Most Rev. Dr. Patrick MacMullan, but the Primate, Dr. Richard O'Reilly, who admired his candour, became his apologist, and he was ordained a priest by his uncle on the 9th of July, 1803. He removed to Newry in March, 1804, where he conducted for some time the Diocesan Seminary, under the immediate superintendence of the Most Rev. Edmund Derry, Bishop of Dromore, by whom he was offered the parish of Clonduff. He was collated in November, 1805, to Loughinisland, which he held for upwards of forty-one years. Mr. MacMullan favoured the public with letters in the *Ulster Recorder* and the *Irishman*, under the signature of "Ultonius," on the important questions of the day, and in 1834 he published "A Reply to the Rev. J. M'Ghee, in Defence of Catholic Tenets." There is extant a letter written by Father Peter Cassidy, dated Belfast, June 10th, 1808, in which he solicited Father MacMullan to become his fellow-curate in Belfast, under an arrangement by which the revenues in that parish, which then amounted to £240 per annum, were to be divided between them, after paying to the aged parish priest, Father O'Donnell, a fixed pension of

£70. Mr. MacMullan, however, declined the offer. It was in Mr. MacMullan's house, in Seavaghan, that his uncle the bishop died on the 25th of October, 1824. A large number of the clergy wished to postulate the Holy See for the promotion of Mr. MacMullan to the See of Down and Connor, but the choice of the diocese fell on Dr. Crolly. During the interregnum Mr. MacMullan solicited the Primate, Dr. Curtis, to procure for him from Rome the Deanery of Down, which had been vacant since the death of the Very Rev. Dean Macartan, P.P., Saul, and the annexation to the parish of Loughinisland of the townlands of Magheralagan and Woodgrange, belonging to the parish of Down, which were arrangements that the late bishop had in contemplation. The Primate refused both applications, on the grounds that he did not wish to injure the interests of the future bishop. Father MacMullan died on the 19th of February, 1847, in the 69th year of his age, and was interred in the same tomb in Loughinisland graveyard with his uncle the bishop; but there is no inscription on the tomb to record his interment.

After the death of Mr. MacMullan, Loughinisland was administered by his curate, the Rev. Patrick Bradley. This clergyman, who was a native of the diocese of Derry, was ordained by Dr. MacMullan, on the 11th of March, 1811. He officiated as curate in many parishes of the diocese, in Ballymoney, Bright, and Glenavy, from which he had to fly, in 1829, to Loughinisland, where he officiated about twenty years, until he retired from the mission to his native place. Father Bradley had to fly from Glenavy on account of a prosecution instituted against him by the Rev. James Stannus, for having married Joseph Kelly, a Catholic, to Jane Pelan, a Protestant. The parties appeared on summonses before the sitting magistrates at the Petty Sessions of Lisburn, on the 17th of March, 1829. The case was

duly proved, and a warrant was issued to the police, who scoured the country during the whole of the night in pursuit of the priest, but without effect.

The Rev. Patrick Dorrian succeeded Father MacMullan. Dr. Dorrian having completed his preparatory studies in Downpatrick, entered the Logic Class in the College of Maynooth on the 26th of August, 1832. He was ordained in Dublin by Dr. Murray on the 23rd of September, 1837, and was shortly afterwards appointed to the curacy of Belfast, from which he was promoted to Loughinisland, July 29th, 1847. Dr. Dorrian was consecrated Bishop of Gabala and coadjutor Bishop of Down and Connor on the 19th of August, 1860, and succeeded to the See of Down and Connor on the resignation of Dr. Denvir in May, 1866. After his consecration, Dr. Dorrian removed to Belfast; but he retained, until after the death of Dr. Denvir, the parish of Loughinisland, which was administered by the Rev. James Cannovan, who was afterwards curate of St. Peter's, Belfast.

The appointment to Loughinisland, as having been vacated by the promotion of its parish priest to the bishoprick, was, by canon law, vested in the Holy See. The Most Rev. Dr. Dorrian obtained from Rome the necessary faculties, and appointed the Rev. James Crickard as his successor in Loughinisland. By referring to the parish of Lower Mourne, the reader will see that Father Crickard was, on the 1st of May, 1852, appointed from that parish to Ardkeen or the Lower Ards, from which he was appointed to Loughinisland, October 16th, 1866.

THE CHURCH.

Previous to the year 1720 Mass was celebrated regularly in the large church in the island. According to tradition,

the Church of England Service was conducted every Sunday in the church after Mass was over. It happened, however, on one wet Sunday, about the year referred to, that the Catholic congregation remained for shelter in the church after Mass was over, and the Protestants were thereby kept outside in the rain. This displeased the Forde family so much that they dismantled the church, and built the present Protestant Church of Seaforde, which was roofed with the timber of the ancient church. The Catholics after that were necessitated to hear Mass in *Bohogs*. One of these was in the townland of Seavaghan, in a field which is still called *Parca-na-haltra* (the Altar Park). Another was near the top of the "Bishop's Mountain," in *Tievenadarragh*, where the august Sacrifice of the New Law was offered up on a broad rock, which formed a natural altar. A third spot consecrated by the celebration of Mass in the days of persecution was a large rock in the *Cloughely* rocks, in *Tievendarragh*. It is in a field belonging to *John M'Comb*, which is nearly opposite to the road that leads up to the main road from the entrance to the graveyard. About the year 1740 *Dr. MacArtan* built a small chapel at the corner of the three roads near the present chapel. A part of it is now occupied as a dwelling house. In 1785 the *Rev. Patrick MacArtan* commenced the present chapel, which was finished in 1787. On a slab over one of the doors is inscribed—

Hoc Templum Domino Sacrum Cui Omnia Servant (Serviant?)

Fidelium Donis et Nostro Munere Structum

R D. Patt. MacCartan,

A.D. 1787.

In the ancient graveyard in the island, two bishops and many priests are interred. The inscription on the tomb of *Dr. MacMullan* is as follows :—

Here lie

The remains of the Rt. Rev. Dr. MacMullan,
R. C. Bishop of Down and Connor, born 17th of March,
1752, consecrated Bishop 21st September, 1793,
Departed this life on the 25th of October, 1824.

*Requiescat in pace. In fide et lenitate
ipsius sanctum fecit illum et
elegit eum ex omni carne.*

Ecclesiastici 45 c., v. 4.

In the same tomb are interred the remains of Dr. MacMullan's nephew, the Rev. William MacMullan, P.P., Loughinisland, and of his grand-nephew, the Rev. William MacMullan, P.P., Ardglass. At a little distance from this tomb there is a gravestone, on which is inscribed :—

Erected to the memory of
the Rev. Hugh Megreevey
Parish Priest of Glenarm,
Who departed this life
Nov. 24, 1798.
aged 42 years.

*Justi autem in perpetuum
vivent et apud Dominum
est merces eorum. Sap. Cap 5. v. 16,*

Near Mr. Megreevey's grave is interred the body of the Rev. Bernard Fitzpatrick, who was born in the townland of Tievenadarragh, on the 6th of September, 1826. After studying in the Diocesan Seminary, he entered, on the 8th of October, 1845, the logic class in the College of Maynooth, where he was ordained at Pentecost, 1850. He was shortly afterwards appointed to the curacy of Downpatrick. He was drowned in the Quoile when bathing, on the 11th of June, 1852.

Over the grave of the Rev. Bernard Clarke, who was also a native of Loughinisland, and who had been successively curate in the parishes of Belfast, Loughguile, Bright, and Upper Mourne, has been lately erected a beautiful cross, on which is the following inscription :—

Reverendus
Bernardus Clarke
Cujus animæ misereatur Deus
multis carus, flebilis amicis
obit
die XIV. Aug. Sacerdotii XIII.
Aliqui ex ejus moerentibus amicis
in clericatu ad concervandam
illius memoriam hunc lapidem posuerunt.

*“ Quæ est enim vita vestra
Vapor est ad modicum parens et
deinceps exterminabitur.”* Jac. iy. 15.

R.I P.

Col. W. B. Forde has very generously granted a lease in perpetuity of the parochial farm at a moderate rent.

LECALE.

THE ancient territory of Lecale derives its name from two Irish words *Leath-Cathail*—the portion of Cathal—and has been so named from one of its early princes Cathal (pronounced nearly *Kahal*), who seems to have lived about the year 700. Dr. Reeves has given his pedigree from the Book of Lecan, “Cathal (from whom Leath-Cathail) son of Muireadhach, son of Aengus, son of Maelcobha,” &c. The “Annals of the Four Masters” record, A.D. 646. “Maelcobha, son of Fiachna, son of Deman, King of Uladh was slain by Congal Cennfoda.” Which shows that Cathal must have lived about the year 700. He belonged to the Dal Fiatach family, descendants of Heremon, son of Milesius, and was therefore of a different race from the Magenisés and MacArtans, who were descendants of Ir, son of Milesius. The Irrians supplied, with a few exceptions, Kings to the throne of Ulster, up to the year 332, when they were driven by the descendants of Heremon into the territory forming the present dioceses of Dromore and Down and Connor. Fiatach Fin was one of those exceptions, he was of the race of Heremon, yet about the year of our Lord, 108, he mounted the throne of Ulster, and his descendants, called the Dal-Fiatch, ever afterwards became commingled with the race of Ir, generally called the Clanna Rury, from one of their princes Rury Mor. The Dal Fiatach were involved in the ruin that befel the Irrians in 332; but even

in the circumscribed kingdom within the Counties of Down and Antrim, to which they were limited, and to which they still proudly gave the name *Uladh*, which once denoted the entire province, the Dal-Fiatach possessed the greater portion of both territory and influence. The territory of the Clanna Rury, even in the time of St. Patrick, extended only from the Black Staff to Drumbo, and from Cumber to the Causeway River. The remainder of the country was in the possession of the Dal-Fiatach or other tribes. Yet the Clanna Rury—the MacArtans and the Magenisses—continued to hold undisputed sway over their own little territory to the close of Elizabeth's reign, long after the other tribes had succumbed to fresh invaders. Lecale in the time of St. Patrick was possessed by the Dal-Fiatach. It was at that time named *Magh-Inis*—the insular plain, and to this day, the country people call it Isle-Lecale, because with the exception of the parish of Inch and the townland of Dundrum, with eight other townlands of the parish of Kilmegan, Lecale is a peninsula almost surrounded by the sea. Dundrum was considered a portion of Lecale in the year 1147, as the "Four Masters" at that year record that the Cinel-Eoghain defeated and pursued the Uliidians "till they reached the shore of Dundroma in *Leath-Cuithail*." The "Four Masters" employ the name Magh Inis for this territory up to the year 823, but Lecale from 850 forward. Colgan states that Lecale was called *Triucha ched na soillse*—the territory of light. It obtained this name from the legend concerning St. Patrick's death, as related in the "Tripartite Life." "And for the space of twelve nights, *i.e.*, whilst the divines were waking him with hymns, and psalms, and canticles, there was no night in Magh-inis, but angelic light there; and some say there was light in Magh-inis for the space of a year after Patrick's death" (Mr. Hennesy's Translation of the Irish *Tripartite*

Life). The Book of Rights informs us that the King of Ulster was entitled to

Three hundred hogs from the territories of Cathal,
Not severe,
Three hundred goodly cloaks of good colors
He is entitled to in the north.

And according to the same authority from the King of Ireland

Entitled is the King of Leath-Cathail
To eight bondmen (tillers) of each great field,
Eight steeds, bay steeds at (his) fort,
Eight curved drinking horns for interchanging.

The following are some of the principal events in the history of Lecale :—

A.M. 3520. The death of Irial Faidh, son of Heremon, in whose reign Magh-inis was cleared of wood, and Rath-Croich erected in it.

A.M. 3656. "The battle of Cul-ard in Magh-inis," which was one of the battles Tighernmas, King of Ireland, fought against the race of Heber and others of the Irish and foreigners.

A.M. 3942. "This was the twentieth year of the reign of Finnachta over Ireland. He afterwards died of the plague in Magh-inis, in Uladh."

A.D. 432. "Patrick came to Ireland this year, and proceeded to baptize and bless the Irish; men, women, sons, and daughters."

A.D. 493. "When the time of St. Patrick's death approached, he received the Body of Christ from the hands of the holy Bishop Tassach (of Raholp), in the 122nd (year) of his age, and resigned his spirit to heaven." Lecale is several times mentioned in our annals; however the entries generally record the deaths of its princes, or invasions by the Kinneel Eoghain. Up to the English invasion, the territory

was invariably ruled by princes belonging to the Dal-Fiatagh families.

A.D. 1177. "An army was led by John De Courcy and the knights into Dalaradia and to Dun-da-leathghlas (Downpatrick). They slew Donnell, the grandson of Cathasach, Lord of Dalaradia. Dun-da-leathghlas was plundered and destroyed by John and the knights who came in his army. A castle was erected for them there, out of which they defeated the Ulidians twice, and the Kinel-Owen and O'Niels once; slew Connor O'Carrellan, chief of Clandermot (Clondermot, County Derry), and Gilla-Macliag O'Donghaile (O'Donnelly), chief Feardroma (the district around Castle-Caulfield, County Tyrone); and Donnell O'Flaithbheartaigh (O'Laverty) was so wounded by arrows on the occasion that he died of his wounds in the Church of St. Paul, in Armagh, after having received the Body and the Blood of Christ, and after extreme unction and penance. Many other chieftains were also slain by them besides these." Along with, or shortly after, De Courcy, there came as colonists the Mandevilles, Audleys, Copelands, Russells, Whites, Savages, Swoordes or Crollys, Fitzsimons and others, who studded Lecale and the adjacent portions of the county with castles, in order to protect themselves against the natives. Nevertheless, the moment that internal dissensions among the Anglo-Normans weakened their power, the native race exhibited its readiness to reoccupy the rich lands of Lecale. The Kinel-Owen, under Bryan O'Neill, attempted, in 1260, to seize on Downpatrick, but in this they failed, though about the same time they succeeded in seizing on and colonising the most of the counties of Down and Antrim. These colonists were called the Clannaboy (Clann-Aodha-Bluidhe) from their leader Aedh boy O'Neill. From them a large portion of the Catholics of the two counties are descended.

About the same time, and probably in consequence of that invasion, some of the native Irish were able to effect settlements in Lecale, so that our annalists style some of them "Lords of Lecale;" thus :

A.D. 1276. "Dermot MacGillamurry, Lord of Lecale, died" (Four Masters); but the same entry in the Annals of Lough Ce, is "Diarmuid, MacGillamuire (servant of Mary) O'Morna (O'Murney), King of Uladh, died."

A.D. 1391. "MacGill-Muire, *i.e.*, Cu-Uladh O'Morna, chief of Hy-Nercha-Chein and Lecale, was slain by his own kinsmen." Hy-Nercha-Chein appears to be the district about Castle-Espie.*

Lord Leonard Grey, the Lord Deputy, marched into Lecale in the year 1539, when it is said he profaned the relics of St. Patrick, St. Bridget, and St. Columbkille. He gives the following account of his expedition:—"For as much as Mr. Treasurer was farmer of the King's country of Lecayll, and that Savage, chyeff capitain of his nation, would not pay his farm into the Treasurer; and besides, that the said Savage had brought into the said country divers Scottys, which had much of the said country in their subjection, it was concluded betwixt the said Mr. Treasurer and me that we should have gone towards the said Lecayll. And so with the host we set forward, and entered into the said country, and took the castells there, and delyvered them to Mr. Treasurer, who hath warded the same. I took another castell, being in M'Guons' country, called Dundrome,

* The O'Gilmores and O'Murneys did not belong to the Dal Fiatach race which anciently occupied Lecale. According to a pedigree of Cionaeth O'Morna (Kenny O'Murney) of this race, chief of Lecale, given by MacFirbisigh in his genealogical work, the Earcha Chein are a Connaught tribe, descended from Duach Galach, King of Connaught, in the fifth century, but no account has been discovered of how or when they settled in the county of Down.

which, I assure your lordship, as it standeth, is one of the strongest holds that ever I saw in Ireland, and most commodious for defence of the whole countrey of Lecayll, both by sea and land ; for the said Lecayll is invironed round about with the sea, and no way to go by land into the said country, but only by the said Castell of Dundrome. I assure your lordship I have been in many places and countries in my days, and yet did I never see for so much a pleasanter plott of ground than the said Lecayll for the commoditie of the land, and divers islands in the same, invironed with the sea, which were soon reclaimed and inhabited, the king's pleasure known."—*State Papers, Vol. III.* Sir Thomas Cusake, Lord Chancellor of Ireland, writing to the Duke of Northumberland, 8th of May, 1552, says :—"The next country to the same eastward is Lecaill, where Mr. M'Brerton is farmer and captain, which is a handsome plain, and champion country of 10 miles long and 5 miles breadth, without any wood growing thereon. The sea doth ebb and flow round about that country, so as in full waters no man may enter therein upon dry land but in the one way, which is less than two miles in length. The same country, for English freeholders and good inheritance is as civill as few places in the English Pale."—*Calendar of the Carew Manuscripts.* Marshal Bagenel's *Description of Ulster*, written in 1586, says :—"Lecahahull is the inheritance of the Earl of Kildare, given to his father and his mother by Quene Marie ; it is almost an island and without wood. In hit is the Bushop's Sea called Downe, first built and enhabited by one Sir John Coursie, who brought thither with him sondrie English gentlemen and planted them in this countrey, where some of them yet remayne, thoughe somewhat degenerate and in poore estate ; yet they holde stil their freeholdes. Their names are Savages, Russels,

Fitzimons, Audleis, Jordans, and Bensons." The lands of Lecale were held previous to the "Reformation," either by the great religious corporations in Downpatrick or by the descendants of the early English colonists. The Church lands, having become vested in the Crown, were leased to the Earl of Kildare, and after the expiration of that lease, came into the possession of the Cromwell family. They still form the Downpatrick estate, except large portions of them that have been sold or leased off by the Cromwells or their descendants. The estates held by the descendants of the early English colonists were almost all confiscated under the Act of Settlement, after the termination of the civil wars of 1641. Of those that escaped on that occasion nearly all were confiscated after the war of the Revolution. The Earls of Kildare are, however, still represented by their descendant, Lord de Roos, of Strangford; and John Russell, Esq., Count of the Holy Roman Empire, as descendant of George Russell, the ninth baron of that name, still possesses two townlands, which his family, though Catholics, always retained. When the Catholics were driven off the territories granted to the Hamiltons and Montgomerys, to make room for Scotch settlers, they found a place of refuge in Lecale, where the descendants of the early English colonists were Catholics, and were then in possession of their estates; even the Cromwell family treated them with kindness. Hence, though the soil of Lecale is superior to that of the other parts of the county, and the defeated party is generally driven to the worst lands, there were on the 2nd of April, 1871, in Lecale, exclusive of the nine townlands of Kilmegan, for which no special return is made, 12194 Catholics, out of a population of 19611.

THE UNITED PARISH
OF
DRUMCAW, BALLYKINLAR, TYRELLA
AND RATHMULLAN,
COMMONLY CALLED
THE PARISH OF BALLYKINLAR.

THIS PARISH comprises the entire civil parishes of Ballykinlar and Tyrella, the townlands of Upper and Lower Rathmullan and Ballyplunt, which belong to the civil parish of Rathmullan, and the ancient parish of Drumcaw, containing the townlands of Ardilea, Claragh, Clough, Drumanaghan or Drumulcaw, Drumaroad, Drumcaw, Dunturk, Knocksticken, and Scrib, which, A.D. 1718, was made by Act of Council part and parcel of the civil parish of Loughanisland. The united parish has an area of 10,302a. 3r. 23p.; it contained in 1871, 2,874 persons, of whom, about 1,500 were Catholics. The ruins of the ancient church of Drumcaw (Druimcatha—the battle-ridge) stand in the townland of the same name. The north and east walls are yet standing, the former about ten feet, and the latter about twenty-four feet high. The church was forty-five feet in length, and twenty-four feet in breadth. In the Taxation of Pope Nicholas, A.D. 1291, “the church of Drumcath, with the chapel of Rathcath,” was valued at

twenty shillings. The chapel of Rathcath, of which no traces now remain, is supposed to have stood near the rath of Clough, which, in the legal documents of the 17th century, appears under the name of Clough-magh-rechat and Cloughmaricatt, which are only corrupt forms of *Clough magh-rath-catha* (the large stone of the plain of the battle-rath). The "Terrier," or ledger book of Down and Connor, returned the church of Drumcha as having been appropriate to St. John's, of Down, the vicar paid to the bishop in proxies 18d, in refectations 18d, and in synodals 2s. The same document returned the chapel of "Recat" as having belonged to the monastery of the Irish in Downpatrick, and as being bound to pay 3s in proxies, 3s in refectations, and 2s in synodals. But by an Inquisition of 3 Ed. VI. it appears the rectory of "Dromcath, with the chapel of Rathcath, of the annual value of £6, was appropriate to the Abbey of St. Patrick's of Down." It became appropriate to the Abbey of St. Patrick's of Down when Tiberius, Bishop of Down and Connor annexed the monastery of the Irish to that Abbey. A.D. 1583, the tithes of "Drumcath" and "Rathcath," in "M'Cartan's countrie," were leased by the Crown to Gerald, Earl of Kildare. In 1622 the Protestant bishop returned both churches as being in ruins. The grave-yard of Drumcaw is now under tillage. A little to the west of the ruin, at the ditch which bounds the field in which it stands, is the ancient well, but it is now held in respect only because of the excellent water which it supplies.

The civil parish of Ballykinlar which forms a portion of the union contains the sites of several ecclesiastical edifices.*

* *Moryson's History of Ireland* gives an account of an expedition which Charles Blount, Lord Mountjoy, the lord-deputy, made to Lecale in June, 1601, in order to crush the adherents of Hugh O'Neill. "The late Rebels near Dundalk being all submitted, his Lordship had drawn Sir Richard Moryson with his Regiment from that Govern-

It derives its name from Bailecaindlera, "the town of the candlestick," being "appropriated," as Harris says, "to Christ Church, Dublin, for wax-lights." Dr. Reeves has published from the "Black Book" the original grant of the

ment, proposing to place him in Lecaile, nearer to the Enemy. And intending to march thither with the Army the next Day, lest the Rebels should have leisure to burn the Country, and carry away the Prey, his Lordship sent Sir Richard Moryson this Evening (Sunday, June 14th, 1601), with six Companies of Foot and one of Horse, to march all Night into Lecaile, who, coming suddenly on the Rebels, took all the Prey; and in taking of Downpatrick, the Bishop's Seat, one of the Bradies was taken, and his Head cut off, the rest yielding to Mercy there, and in all adjoining Places. Here his Lordship was advertised from the Secretary of Ireland, that the News of the Spanish Invasion this Summer was seconded from divers coming from Wales. The 16th Day his Lordship marched with the Army (through high Mountains and Woods, and some dangerous Places) 7 miles to the *Blackstaff* river, near a strong castle called Dundrom, lying on the north side of the Paces, where the plain Country opens into Lecaile, being an Island compassed on the west side with this River, and on three other sides with the Sea, and two small Arms thereof. This Night his Lordship, with some Horse, passed the Blackstaff Bridge, and rode three miles into Lecaile to view the Country. In the way Phelim MacEvir (Magennis) submitted himself, and yielded to the Queen his castle of Dundrom; also MacCarty (MacArtan) submitted himself, and drew his Creaghts (or cattle servants and goods) into Lecaile. His Lordship returned to the Camp, and the next Day rode to Downpatrick, and thence by St. Patrick's Well to Ardglass, being six Miles, in which town two Castles yielded to the Queen, and the Warders, upon their lives saved, gave up their arms. A third Castle there had been held for the Queen all the time of the Rebellion, by one Jordane, never coming out of the same for three Years past, till now, by his Lordship's coming, he was freed; and to him was given a Reward from the Queen by Concordatum, besides his Lordship's Bounty of his private Purse. After Dinner, his Lordship rode two miles to Russell's Town (Killough?), and four miles to the Camp at Blackstaff." Next day he gave £30 to "Phelimy Ever MacGennis, for some special services." Mountjoy purchased from Sir John King his reversionary interest in the monastic lands of Downpatrick and its neighbourhood, after the fall of the lease of them which had been granted to the Earl of Kildare. Either Mountjoy or his son sold

lands of this parish to Christ Church made by John De Courcey about the year 1200. The charter is in Latin :—

“ JOHN COURCY.

Let all men, present and future, to whom this charter shall come, know that I, John de Curci, have given and granted, and by this my present charter have confirmed to the Church of the Holy Trinity of Dublin, and to the Holy Cross there preserved with veneration, and to the Canons serving God in the same place, the lands in this charter named :—to wit, that interest to Lord Cromwell, or, as some say, exchanged them for others in Devonshire. Hence the origin of the great Downpatrick estate. The Blackstaff and the shores of the inner Bay of Dundrum were the scene of a skirmish between the Irish and Sir James Montgomery in 1642, which is magnified into great importance in the *Montgomery Manuscripts*. “This Dundrum is an old castle five miles from Downpatrick, and belongs to the Blondells, a family of knightly degree. Sir James (Montgomery) had placed a strong garrison there, and from thence had sent divers parties, which drove preys from the Irish, beyond this place, which galled them to the heart, and they watched all opportunities for revenge ; but was not thereby deterred from laying siege to Newcastle, where the Irish had a garrison, it being a pass to secure the sea coasts towards Carlingford, which was fully in their possession ; also it was an inlet for all the Irish in that tract to come into Lecahill, and to settle themselves in the castles of the Russels and of others, whom Sir James had expelled out of the barrony. As Sir James lay before Newcastle aforesaid, with a brass field piece and some falconets of his own, the likewhereof the enemy had not, he so warmly plyed it, that the besieged conditioned to give it up if not relieved by their friends in three days, for which time a cessation of arms was agreed on, but no permission granted to revictual that place. Then Sir James, leaving a sufficient blockade, withdrew thence (not two miles) to his head quarters at Dundrum Castle, which stands on a high hill, and hath plain prospect of Newcastle and the country round about it. On the third day, his scouts on all hands brought him certain word of the enemy’s approach from all quarters in great numbers. He rode out with his troope to stop passes, and to view their several partys with his perspective glass, and finding that any one of them was his overmatch ; he therefore raised the siege, and brought the men to join the rest at Dundrum, himself and the horse and some firelocks (whom he placed in the

Inislochaculin, Lesscummalscig, Ganimor, and the half part of Ballimeicdunen, to be held and kept, in pure and perpetual alms, freely, quietly, honourably, both of me and of my heirs, in pastures, in meadows, in fisheries, and in all its rights. Wherefore, I wish and firmly command that all the aforesaid lands be free from every exaction of seculars, as I have above determined and decreed. These witnesses being present—John, Archbishop of Dublin, &c.” Dr. Reeves thus traces the transmission of the lands acquired under that charter :—“The manor of Inislohecullen, containing the

ditches) staying on the roads to retard the enemy's march ; and so they disputed the highway, killing many of the Irish, beating them back very often, till Sir James (his ammunition being near spent, his firemen weary, and his troops almost jaded) seeing another great party of the enemy marching towards the castle, and like to intercept his late besiegers and himself, he therefore in time sent to Dundrum his commands for fresh men and ammunition, and with them he staid and made good his retreat to the bridge at Blackstaff, at the head of the Strand, with all his small party (being not half of his regiment) deserting the garrison as untenable against such a force. He halted at the said bridge and reinforced his men, which lay at the pass next Newcastle. The tide coming in made the Irish draw up on Dundrum shore. Sir James (on the first full discovery of the powers of the Irish) had sent for the rest of his regiment and the militia countrymen, who with baggages, boyes, horses and provisions, repaired to him with all expedition. . . . He was now well posted at the bridge at the entry of the barrony where it was a sort of peninsula. . . . The Irish army of about 3,000 were drawn up on the shoar and the fields above it ; and the tide was going fast out, and they seeing all Sir James's foot, being about eight hundred (yet with ten colours), and his small brass guns before them flanked with the troops and militia men (about 300) in the reare, with baggage men and boys on horse behind them. All those (except the reserves) drawn at three men deep, and making a long front, the enemy guessed aright that it was Sir James's design to march over the Strand, and charge them in that order. So they took the wisest and the safest course to march off before the tide was third part ebb'd ; and when they were at the back of the next hills they dispersed to their several passes and quarters.”

lands of Ballekenloure, Lismoghan, and Ganymore, was let in fee farm in 1585 by the Dean and Chapter of the Church of the Holy Trinity to Richard Bealing; at whose death in 1600 it was inherited by his son, Sir Henry Bealing; by whom it was assigned to George Russell, jun., of Rathmollen; and by him to Con M'Genis, of Ballykenlour; and by him to John Gibbons, merchant, of Dublin, subject to the rent of £3, payable to Christ Church. In the family of the last the lands partly continued till about fifty years ago (written in 1847). They now form three distinct estates." Until lately the "Inislochaculin" of De Courcey's charter was preserved under the form of *Inislochgullion* as a name for a portion of the parish. It was so called Inis-locha-cuillin, "island of the lake of the holly," from an island situated on the east side of the lake. This lake was drained in 1814. The old chapel of Ballykinlar was situated on the island. Besides that island there were two artificial islands or cranogs on which were found during the drainage bronze spears, axes, and the other antiquities which are generally found in Irish cranogs.

The townland of Lower Ballykinlar is locally called Lismoghan, which doubtlessly is the Lesscummaliscig of the grant. About 100 yards south-west of the "Lis" or fort, formerly stood a little chapel, called by the people, Killywoolpa; it had a cemetery attached to it, speaking of which, the late Father John Green says—"I have conversed with persons who were at funerals here;" but the site of both church and cemetery have been under tillage for the last sixty years. In the Taxation of Pope Nicholas the church of "Lismochan" is valued at four marks. Thomas Ketel, who became Bishop of Down in 1305, had previously been parson of "Lesmoghan." A.D. 1427, it is found by an inquisition that Janico Dartas had been seized of

two-and-a-half carucates of land in "Lysmoghán," with the advowson of the church. The name "Lismoghán," which in some maps is written "Lismahon," is supposed by some to signify "the fort of Mahon," and to have derived its origin from the O'Mahonys, a family once of considerable importance in the county of Down. It may, however, with more probability signify "the fort of Mochumma." Ængus the Culdee, in his tract on the "Mothers of the Saints of Ireland," says that "Mochumma of Druimbo" was a brother of St. Donard of Maghera, and of "Cillen of Achadhcaill, in the region of Lecale, at the bank of the estuary of Dundrum," which, it is surmised, is the ancient church in the townland of Wateresk. It would be important for the early hagiology of Ireland to determine the site of the church of St. Mochumma. It is probable that it was situated at no great distance from the churches of his brothers; and the author is inclined to believe that it is Lismoghán. We learn from Ængus the Culdee that Mochumma's church was at a place called Druimbo (the hill of the cow), which is evidently the place named "Colum-bovis" in the Latin "Lives of St. Patrick." Now, "Colum-bovis" must have been close to a branch of the sea, and on the road from Saul to Armagh. Druimbo is mentioned in the "Tripartite Life" and in that by Jocelin, in both of which the following story is told, which is here given from Jocelin:—"And on a certain time, St. Patrick on the Lord's Day entered a harbour on the northern coast of Hybernia, opposite the town of Druimbo; yet would he not go forth of the ship, but remaining therein he solemnised the day with his wonted devotion. And now was the mid-hour of the day passed, when he heard no little noise; whereby he understood that the heathens were violating the Sabbath with their profane labours (the which was right contrary to his custom and command), and they were then

employed in a certain work which is called *Rayth* (A Rath), that is a *wall* (Murus). And thereat being somewhat moved, he ordered that they should be bidden before him, and imperatively commanded them on that day to surcease from their labour. But this profane and foolish generation received the prohibition of the Saint not only with contempt, but with scorn and laughter. Then did he, understanding the perverseness of those scorers, repeat his prohibition, and thus did he say unto them—‘*Though mightly shall ye labour unto your purpose, never shall it come to any effect, nor ever shall ye derive any profit therefrom.*’ And how true were his words the event showed: for on the next night was the sea wondrously raised with a tempest. And spreading thereover scattered all the work of the heathens; and, lest ever it should be collected or rebuilt, dispersed it with irreparable dispersion.”* The “Drumbo” of this story, as told by Jocelin, is called “Collum Bovis” in the life of St. Patrick in the “Book of Armagh,” when it relates the same story. This place is the scene of a contention for the honour of the sepulture of St. Patrick. The event is thus related by Probus—“At the time of the death of our most holy father, Patrick, there arose at a certain place which is named *Collum Bovis* a certain dreadful warlike contention between the people of Oirthir (the inhabitants of the counties of Armagh and Louth) on one part, and the Ulidians on the other.” We are then told that the sea miraculously rose above its wonted bounds and separated the combatants. “Then, the swelling waves of the sea (says Jocelin) being reduced and returned unto themselves, two oxen appear seeming to draw toward Down a wain laden with a noble burthen—the holy body,

* There is a tradition that the rath of Lismoghan was never completed, and on that account is was called by an Irish word which signified a *Footless Stocking*.

the which the people and clergy of Ultonia followed with exceeding devotion. . . . Nevertheless, the Divine Providence took heed that occasion of contest should not any more be ministered ; for another wain appearing, drawn by two oxen, went before the Ardmachians, even like the former wain, which had borne the sacred body unto Down ; and they staid not to follow its tract, believing that it carried the precious burthen until it came within the borders of Ardmachia." That some serious dispute between the inhabitants of Armagh and those of Down in reference to the sepulture of St. Patrick did take place is very likely, and that the inhabitants of Armagh had carried the body some distance towards their own city appears both from this legend and from the tradition that it was waked one night in Kilcoo (the church of mourning), which, according to the same tradition, is so named from the circumstance. Dr. Reeves says—"Probably the inner bay of Dundrum is intended by these passages ;" but Mr. J. W. Hanna, whose opinion on such matters is deserving of the greatest consideration, is convinced that Druimbo is situated on the Quoile River. (See Parish of Saul.) Nevertheless it seems far more probable that Drumbo was on the inner bay of Dundrum, near Lismoghan. In the "Calendar of the O'Clerys" there are two saints of Druimbo mentioned—

July 24, Lughaidh, of Drumbo.

August 10, Cumin, Abbot of Drumbo, in Ulidia. Cumin is but another name for Mocumma, formed by prefixing to his name Mo (my or my own), a term of endearment commonly prefixed to the names of their saints by the Irish to express respect for them, while at the same time they frequently softened the termination of the name to express more strongly that veneration which they entertained for them. By this process Cumin and Mocumma become interchangeable names.

It may be, however, that one or both these saints belong to Drumbo, near Belfast.

Ganimor (Ganimh-mor, "the great sand,") is the third district mentioned in De Courcey's grant. It included those sand-hills which form the Rabbit Warren. In Petty's map it is marked Balligannimor. Dr. Reeves tells us that about fifty years ago a high peak of sand was locally called Gannymor. In Mr. Roney's farm in Upper Ballykinlar, in a field called Parakineety, is an ancient cemetery containing the foundations of a church, called Killyglinnie, measuring twenty-six by fifteen feet; and a few yards to the east of it is a holy well, called *St. Patrick's Well*. There is a tradition that St. Patrick landed at the shore of the inner bay of Dundrum, about a quarter of a mile from this church. This may, however, refer to his visit to that portion of the coast when he had the interview with the Pagan rath-builders of Druimbo. Dr. Reeves says—"A short distance east of Killyglinnie, is a little hill called Lisnashimmer, or 'the shamrock fort,' the top of which was formerly surrounded by a trench. Within the enclosed space a discovery was made some years ago of several small graves, about three feet in length and ten inches in width and depth. The cavities were lined and covered with thin stones, and contained human remains, which from the charcoal found with them appeared to have undergone partial incineration. Molar teeth and fragments of full-grown bones which were interspersed proved that these graves were not, as might at first appear, intended for unbaptized infants. They may reasonably be supposed to date their formation from a period anterior to the introduction of Christianity into Ireland."

Ballimeicdunem, the fourth property mentioned in De Courcey's grant, is supposed by Dr. Reeves to be identical with Ballymacguertie, which, in the "Ulster Inquisitions,"

is described as "a parcel of land called the Earles-parke; a coniger, called the Yellow Coniger, near Ballymacgiertie, extending to the black ditch." The Earl's-park is in Upper Ballykinlar, and is named from the Earl of Kildare, whose house there is still in good preservation, and is at present the residence of Mr. Magorrian. Ballymacgierty is obviously a name for the lands attached to some extensive building which was called MacGourtrey's Castle. The foundations of this castle stood some time ago on a hill in the neighbourhood of Killyglinnie. The Black Ditch, now nearly filled up, was a rampart somewhat like the Dane's Cast, which stretched along the shore and extended as far as Annadorn, and was intended to secure Lecale against the incursion of invaders from the direction of Iveagh or Mourne.

Tyrella (Tigh-Riaghla, "the house of Riaghail,") derives its name from Riaghail (pronounced Ryal), a saint whose festival was observed on the 17th of September. Of St. Ryal we unfortunately know very little. There is, however, preserved in the "Féire" of Ængus the Culdee, who died not later than A.D. 830, a note on the Festival of the Beheading of John the Baptist, which enumerates three different prophecies relating to some terrible visitation of Divine Providence which was to afflict this country in punishment for its sins. This scourge, beginning at Fanait, in the county of Donegal, was to come on Ireland in revenge for the decapitation of John the Baptist, and it was to decimate the inhabitants, or, as Colum Cille said—"Like unto the grazing of a pair of horses in a yoke, so shall be the closeness with which it will cleanse Erinn." In reference to this calamity, Ængus says:—"Thus says Raighail—'Three days and three nights over a year shall this plague remain in Erinn. When a ship can be seen on Loch Rudhraidhe from the door of the refectory it is then the Broom out of Fanait shall come.

A Tuesday, too, after Easter, in Spring, will be the day upon which the Broom shall issue from Fanait to avenge the death of John the Baptist.” It is called the “Broom” because it is to sweep Ireland.* This passage serves to identify Loch Rudhraighe (Lough Rorey) as Dundrum Bay.†

* As a curious instance of how long tradition may survive in Ireland, it may be here mentioned that the author remembers people in Lecale being afraid about forty years ago that “the wars of Ireland” were about to commence, for *a ship had been driven into Tyrella with snow on her rigging*, and according to a tradition preserved by one John Trainor, that was to be the prelude to “the wars of Ireland.” This is obviously another version of the prophecy of St. Ryal. Ængus the Culdee gave one version of it, and a Ballykinlar tradition, ten hundred years afterwards, gives another.

† In the “*Senchus Mor*,” one of the most ancient of our law books, a curious tale is told as illustrating one of the peculiarities of the Brehon law. A portion of this story will serve to exhibit the antiquity of our fairy mythology, and will relieve the dryness of this topographical sketch. It refers to the days of Conn of the Hundred Battles, and it is here presented to the reader from the translation by the Brehon Law Commissioners :—

“One time after this Fergus (King of Ulster) and his charioteer, Muena by name, set out for the sea ; they reached it, and slept on the sea shore. Now, fairies came to the King, and took him out of his chariot, having first taken away his sword from him. They afterwards carried him as far as the sea, and Fergus felt them when his feet touched the sea. Whereupon he awoke, and caught three of them—viz., one on either hand, and one on his breast. ‘Life for life’ (*i.e.*, quarter), said they. ‘Give me my three wishes,’ said Fergus. ‘They shall be granted,’ said the fairy, ‘provided they be not such as are beyond our power.’ Fergus requested of him a knowledge of the mode of passing under lochs and pools and seas. ‘Thou shalt have it,’ said the fairy, ‘except as regards one which I prohibit thee to enter. Thou shalt not go under Loch Rudhraidhe, which is in thine own country.’ After this the fairies put herbs in his ears, and he went with them under the seas. Others say that the fairy gave him his hood, and that Fergus used to put it upon his head, and thus pass under the seas. One day after this Fergus took it into his head to enter Loch Rudhraidhe, and he left his charioteer and chariot on the margin of the lough ; and, as he went into the lough, he saw in it the Muirdris, a frightful sea monster. One

It appears by an instrument dated 16th Edward III. (1342), confirming the grants made about the end of the twelfth century by Sir John de Courcey to the see of Down, that Sir John had granted to the bishop Tyrella, which the charter called Stegriell, with all its appurtenances. In Pope moment it used to contract, and then dilate like a smith's bellows. On his beholding it, his mouth became permanently distended to both his ears, and he fled out of the lough into the country from fear, and he said to his charioteer, 'How do I appear?' and the charioteer replied to him: 'Thy aspect is not good,' said he, 'but it shall not be so long, sleep shall restore thee; it would be well that thou should take a sleep. Upon which, therefore, Fergus went into his chariot and slept. Now, while he slept, the charioteer went to the wise men of Ulster at Eamhain-Macha (the Navan Ring, near Armagh), and told them the adventures of the King, and what was the matter with him; and he asked them what King they would take after him, for it was not easy to keep a King with a blemish at Emhain. The advice of the wise men of Ulster then was that the King should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the King with the blemish on his face, and that a muddy bath should be always prepared for him, that he might not see his shadow in the water. They afterwards kept the King in this manner, for three years, ignorant of his own blemish. One day afterwards he bade his bondsmaid to make a bath for him. He thought that the woman was making the bath too slowly, and he gave her a stroke of his horsewhip. She became vexed, and reproached the King with his blemish; whereupon he gave her a blow with his sword, and divided her in twain. He then went off and plunged into Loch Ruadhaidhe, where he remained a day and a night. The lough bubbled up from the contest between him and the sea monster, so that the noise thereof reached far into the land. He afterwards came up and appeared upon the surface of the lough, having the head of the monster in his hand, so that all the Ulstermen saw him, and he said to them, 'I am the survivor, O Ultonians.' He then sank into the lough and died; and the lough was red from then for a month afterwards, concerning which was sung," &c. After this wild legend, the knotty points of the law begin for the relatives of the bondmaid, who had only spoken the truth, and who was therefore unjustly killed, demanded "eric-fine" for their relative, and the *Senchus Mor* treats the question with all the strange terms of Brehon law.

Nicholas' Taxation it is valued under the name Staghreela at seven marks. It does not seem to have been then see property, nor is it returned as see property on the 4th of March, 1305, in the account then rendered into the Irish Exchequer by Walter de la Hay, Escheator of Ulster, in which he accounts for the rents received by him during the vacancy of the see. It is, therefore, highly probable that in the interim between De Courcey's grant and the year 1304, the bishop may have granted it to the Abbey of St. Patrick's of Down, of which he was *ex-officio* abbot, as we find by an inquisition taken during the reign of Edward VI., 10th of August, 1550, to inquire into the possessions of that abbey, the last prior was seized of the rectory of Thoghryolly, valued at 106s. 8d. per annum. In the "Terrier" of 1615 Tyrella is entered "Ecclesia de Techriela. It is prior's of Downe. The vicar pays in proxies, 2s. ; in refections, 2s. ; in synodals, 2s." From which it is evident that previous to the "Reformation," the prior of Down was rector of Tyrella. About the year 1800 the greater portion of the walls of the ancient church was removed by the Rev. Mr. Hamilton as materials for building additions to Tyrella House and erecting a garden wall. In 1839, on the occasion of the erection of the Protestant church, what remained of the ancient walls was removed. There were then remaining portions of the west and north walls, which were three feet in breadth, and built of undressed stone cemented with lime mortar. At the west end were found lying among the *debris* two holy water stoups of free-stone. The cemetery must have been at one period very extensive, as it stretched from the south of where the Protestant church stands across the road into an adjoining field in the townland of Clanmaghery. In that townland great quantities of human bones have been found. The cemetery ceased to be used about one hundred years ago. [See paper

by J. W. Hanna, Esq., in the *Downpatrick Recorder*.] In the demesne of Tyrella House, and near the site of the church, a cave was discovered in 1832. It was artificially constructed of uncemented stones, and covered with flag-stones, over which the earth was heaped. It is 43 yards in length, 2½ feet wide, and about 5 feet high, and is divided into three chambers, 60, 45, and 24 feet in length respectively, the last is six feet in width.

The rectory of Rathmullan Church at an early period passed into the possession of the Hospitallers. In the year 1213 Pope Innocent III. confirmed to them their possessions in "Rathmulin." In the Pope Nicholas IV. Taxation the rectory, as belonging to the Hospitallers, was exempt from taxation according to the terms of the Pope's Bull, which exempted the Templars and Hospitallers from that tax on account of their services and losses in Palestine. The vicar's portion, however, was valued at 40s. At the suppression of monasteries, John Rawson, prior of the Order of St. John of Jerusalem in Ireland—or, as they were more commonly named, the Hospitallers—was seized of the rectory of "Rathmulin in Lecaile," being parcel of the possessions of the Preceptory of St. John, in the Ards. The "Terrier," a document of 1615, mentions the church of Rosmullen as belonging to the Order of St. John of Jerusalem, and records the vicar as bound to pay to the bishop 18d. in proxies, 18d. in refectations, and 2s. in synodals. In the report of the Protestant bishop in 1622 the church is returned as in ruins. The remains of the ancient church were removed about the year 1703, when the Protestant church which occupies the site was erected. About 1820 a silver chalice and and patina, which are at present in the possession of Dr. Russell, of Maynooth, were found in this church by some workmen. On the foot of the chalice is inscribed—"Presented

by George Russell and his wife, Mary Taffe, to the church of Ramolin, June, 1640." This George Russell, who was married to Mary Taafe of Smarmor Castle, County Louth, was a member of the General Assembly of the Confederate Catholics held at Kilkenny during the civil wars, from 1641 to 1650, in which latter year he was slain at Skirfolas. Russell's Castle stood near the great rath which gives name to the parish. The remains of it were standing about one hundred years ago. On a hill to the west of the church is a cave 34 yards in length, divided into four chambers, of which the farthest is circular and larger than the others.

• P A R I S H P R I E S T S .

Edmund Magraddy is returned in 1704 as parish priest of Drumcaw. He resided in "Drumnagh," which is probably intended for Drumanaghan. He was then forty-eight years of age. He was ordained in 1698 by Dr. Thady Keough, Bishop of Clonfert. According to tradition, he went to the parish of Kilmore in 1714.

Roger Tranlavery, otherwise Armstrong, became parish priest in 1714. Mr. Armstrong was a native of Aughagallon. He studied in Paris, and was, according to tradition, an honorary chaplain to the Old Chevalier. After his return he was appointed to Ballykinlar. Either while in Paris or after his return he changed his old Celtic name Roger Tranlavery into what he considered the more respectable form of Robert Armstrong.* On the 7th of April, 1727, he became Bishop of Down and Connor, but he still retained the parish of Ballykinlar. Dr. Armstrong lodged in the house of a respectable farmer named Patrick Mor O'Dogherty,† in

* Some of his relatives in the neighbourhood of Lisburn and Aughagallon, call themselves to this day Armstrong, instead of the ancient Celtic name.

† The following story is told of Patrick Mor O'Dogherty's grandmother or great-grandmother. The Scotch, during the wars of 1641,

the Upper Town of Ballykinlar, where he died in 1739. [See sketch of his life among the Bishops of Down and Connor.]

Dr. Bannon, Dean of Down, was the next pastor of Ballykinlar. He had assisted for a long time Dr. Armstrong in the duties of his extensive parishes, for in addition to his parish of Ballykinlar the Bishop held the parish of Down, which had fallen into his possession by the death of Dr. Crolly, P.P., Down, in 1728 or 1729. Dr. Bannon died in 1742.

The Rev. Charles Christian succeeded Dr. Bannon in 1742. Mr. Christian was a native of Ballyplunt, one of the townlands of the parish. Owing to advanced age and partial dotage, he was superannuated about 1762 or 1763, and the parish was administered by several clergymen till Mr. Christian's death.

The Rev. Laurence Keenan was promoted to the parish of Ballykinlar from the curacy of Saul. Mr. Keenan was a native of Drumaroad, but during his incumbency he resided in Island-a-muck, where he died in 1776. He was interred in Loughinisland. The people still tell anecdotes about Father Keenan and his old horse "Soarey." They also say that he foretold that a chapel would be built on the island, in Ballykinlar Lough, where it was afterwards built. After Mr. Keenan's death the parish was administered for some time by the curate, the Rev. Neal Cannovan, who removed being out on a plundering expedition, visited Ballykinlar, and one of them, thinking to plunder for himself, loitered behind the others, and entered this old lady's house, where he demanded her life or her purse. She prayed for mercy, and, not finding it, showed the Scotchman where the money was concealed, in the bottom of a huge meal-ark. He eagerly mounted a stool to reach the coveted treasure, but she threw him in, and letting fall the huge oak door, sent to Ballykinlar House for her husband and the Irish, who soon disposed of the trapped Scotchman.

to the curacy of Bright when the Rev. Richard Curoe, who had been officiating for a few weeks as curate in that parish was promoted to the parish of Ballykinlar.

Mr. Curoe was born A.D. 1742 in the townland of Ballynagarrick, in the parish of Kilclief. After having been ordained by Dr. MacArtan, March 14, 1773, he went to Paris, where he studied in the College of the Lombards. On his return he officiated a short time as curate to Father Grant in Bright, and was promoted to the parish of Ballykinlar on the 17th of March, 1778. Some time after the appointment of Dr. Hugh MacMullan to the bishopric, his lordship, being desirous of removing the ancient parish of Drumcaw from under the jurisdiction of the parish priest of Ballykinlar, and of annexing it to the parish of Loughin-island, inhibited Mr. Curoe from officiating in Drumaroad. He, however, appealed through the Primate, Dr. Anthony Blake, to the Pope, who decided that Drumcaw was part of the parish to which Mr. Curoe had been canonically inducted, and prohibited the bishop from disturbing him in the enjoyment of his lawful rights. Dr. MacMullan publicly read the Papal rescript before the conference of the clergy, and Mr. Curoe having vindicated his pastoral rights, in order to enable the bishop to make such changes in Ballykinlar as he might think necessary, solicited the parish of Kilmore, then vacant, to which he was appointed on the 12th of January, 1780. The bishop made no change in regard to Drumcaw, which still remains annexed to Ballykinlar. [See Kilmore.]

The Rev. John Macartan succeeded Mr. Curoe. Mr. Macartan was a native of the townland of Ballymaginaghy, in the parish of Drumgoland, diocese of Dromore. Having been ordained in Seaforde, by Dr. MacArtan, on the 14th of March, 1773, along with the Rev. Richard Curoe, they both proceeded to the College of the Lombards, and on Mr.

Macartan's return, in 1777, he was appointed parish priest of Saintfield, from which he was promoted, in June, 1780, to the parish of Ballykinlar. He erected the chapel of Ballykinlar in 1783 or 1784. Mr. Macartan died on the 21st of February, 1814, and was interred in Maghera, but unfortunately there is no monument to mark his grave.

The Rev. Hugh Macartan succeeded his brother. Father Hugh like his brother, studied in the College of the Lombards, Paris, from which he had to fly during the revolutionary frenzy in 1793. Before proceeding to college he was ordained by Dr. M'Devitt, Bishop of Derry. His studies having been interrupted by the Revolution, he was sent, on his return in 1794, to complete his theological studies under the guidance of his brother, and to be at the same time his curate. Father Hugh, though several times offered promotion, continued to be the curate of Ballykinlar upwards of twenty years, after which he became its parish priest. He died in the sixty-sixth year of his age, on the 26th day of July, 1832, and was interred in the graveyard of Ballykinlar. The following epitaph on his grave-stone was written by Dr. Denvir :—

Ilic jacet

In spem beatæ resurrectionis Revdus Hugo M'Cartan, qui
 Munere Vicarii in hacce Parœcia annos viginti, Parochi vero
 Decem et octo functus est. Morum urbauitate, zelo pro
 Animarum salute et charitatis erga proximum ardore
 Vere insignis animos omnium, quibus notus fuit, sibi
 Conciliavit. Huc elatum et multum defletum sepeliere
 Sorores suæ mœrentes, Rosa & Catherina, magna populi
 Comitante frequentia. Diem obiit supremum VIImo. Kal.
 Augti.

Ætatis suæ anno LXVto. Salutis autem reparatæ 1832 do.

Requiescat in pace.

Scimus enim, quoniam si terrestris domus nostra hujus habitationis
 dissolvatur, quod ædificationem ex Deo habemus, domum non
 manufactum, æternam in Cœlis. Cor. Ep. 2da. V. I.

The Rev. Michael O'Hagan, P.P., Kilcoo (see Kilcoo) was appointed in October, 1832. Mr. O'Hagan died February 9, 1834, and was interred alongside the remains of his uncle, Father Cormac O'Hagan, in front of the altar of Kilcoo Chapel.

The Rev. Patrick Curoe, was appointed from the parish of St. Mary's or Lower Mourne [see Lower Mourne] in July, 1834. Mr. Curoe was appointed Professor of Classics in the Diocesan Seminary on the 17th of April, 1839. During Mr. Curoe's residence in Belfast his parish was attended by the curate the Rev. Francis M'Kinney, afterwards parish priest of Rathlin. On the 15th of August, 1839, the Rev. James Mulholland, who had been some time curate in the parish of Downpatrick, was sent as administrator, but having been attacked by phthisis, under which he eventually sank, he was obliged to leave in May, 1842 [see Lisburn], and was succeeded in the administration of Ballykinlar by the Rev. Richard Killen, at present parish priest of Bright. Both administrators were assisted by Father M'Kinney, until he was sent to the curacy of Culfeightrin, towards the end of 1843. Father Curoe resigned the professorship at the Midsummer vacation of 1845, and returned to his parish. He died October 4th, 1873, and was interred at the altar of the Blessed Virgin Mary in Ballykinlar Church.

The Rev. Felix M'Keating succeeded Father Curoe. Father M'Keating is a native of the parish of Kilclief; after studying in the Diocesan College, Belfast, and in St. Patrick's College, Maynooth, he was ordained November 7th, 1855, in the Chapel of the Convent of Charity, Stephen's Green, Dublin, by the Most Rev. Dr. Whelan, Bishop of Bombay. Father M'Keating after officiating as curate in various parishes of the diocese, was appointed Administrator of Ballymacarrett, 19th of October, 1869, from which he was promoted to the parish of Ballykinlar, January 1st., 1874.

CHURCHES.

The old chapel of Drumaroad, in the civil parish of Drumcaw, is supposed to have been one of "the five Mass-houses" in the county of Down mentioned in the Protestant bishop's report, in 1731, to the House of Lords, which were built before the reign of Queen Anne. According to tradition, it owes its origin to Edmund Savage, Esq., of Drumaroad, who represented a branch of the Portaferry family, which was located in that townland. In 1838 a new chapel was commenced, but it was blown down before its completion in the great storm of the 6th of January, 1839. The present chapel was commenced and finished in 1841.

The old chapel of Ballykinlar was commenced in 1782 by the Rev. John Macartan in one of the three islands in Inishlochaculin, commonly called Ballykinlar Lough, which had been presented to the Catholics by Samuel Gibbons, Esq., the then owner of Ballykinlar Estate. The building was completed in 1784 or 1785. It was, however, altered and enlarged from time to time, and in 1855 it was necessary to replace it by a new church, and the foundation stone was laid by the Right Rev. Dr. Denvir on the site of the old chapel, July 17, 1855. It was, however, soon discovered that the original site would not bear the weight of the intended church, and the Marquis of Downshire granted a new site on an adjoining hill, on which the present church has been erected. On the 17th of June, 1860, it was solemnly dedicated to God, under the invocation of St. Patrick, by Dr. Denvir. The sermon on the occasion was preached by Dr. Dorrian, who was then parish priest of Loughinisland. The church cost upwards of £1,600, of which £400 had been given by the late Nicholas Magraw, Esq., of Liverpool, who was a native of North Tyrella. The extreme length of the church, including nave and chancel, is about 110 feet ;

the nave is 32 and the chancel 22 feet wide. The western gable is surmounted by a single arched belfry filled with a fine-toned bell cast by Murphy, of Dublin. The walls are of ashler work, with granite quoins.* The church is erected in the Lancet-Gothic style, from plans by the Rev. Jeremiah M'Auley.

The cemetery attached to the old chapel of Ballykinlar was consecrated by Dr. MacMullan in the Autumn of 1820,† but the first interment—that of Edward O'Hanlon—occurred on the 24th of June, 1819. In this graveyard are interred the Rev. John Macartan, already mentioned; the Rev. Bernard Magee, P.P., Newtownards; the Rev. John Green, P.P., Coleraine, whose epitaphs will be given under their respective parishes; and the Rev. John M'Kenna, P.P., Lisburn, over whose remains no monument has been erected, but it is to be hoped the attention of the Catholics of Lisburn, and of their parish priest, has only to be directed to this oversight. Here are also interred the remains of the Rev. Francis Digney. Mr. Digney was born in the parish of Tyrella about the commencement of the year 1830. After having finished his course of classics in the Diocesan Seminary, Belfast, he was sent to the Irish College in Paris, in September, 1854, from which he returned in the summer of 1857, and was ordained in the College of All-Hallows, Drumcondra, on the 4th of August, 1858; after which he remained in Belfast, preparing himself for missionary duties,

* It is to be regretted that in order to procure stones for this church, the Catholics blasted with powder and carted off a stone circle—one of our ancient pagan megalithic monuments which had stood for three thousand years or more in the townland of Tubbercorran, on the road from Corbally to Ballykinlar.

† Mr. Lavery, of Queen Street, Manchester, a native of the parish of Ballykinlar, erected the cross in the cemetery, and founded in the early part of this century a school in his native parish.

till he was appointed to the curacy of Castlewellan in December, 1859, from which he was sent to the curacy of Duneane in November, 1865, where he died on the 31st of January, 1867. On the tablet over his grave is inscribed :—

Sacred
 To the Memory of
 The Rev. Francis Digney,
 late C.C., Duneane, Co. Antrim,
 who departed this life
 31st January, 1867,
 Aged 36 years.
 Requiescat in Pace.

Previous to the erection of the old chapel of Ballykinlar, Mass was celebrated every alternate Sunday at the four roads of Tyrella and at the four roads of Carrickanab. There is preserved in the neighbourhood a pleasing tradition that when the priest would be celebrating Mass, Mr. Craig, a Protestant farmer in the neighbourhood, an ancestor of Rowley Craig, Esq., Clerk of the Peace for the County Down, used to keep watch on a hill in his farm in order to give timely notice of the approach of the priest-hunters. The people remarked that good fortune ever afterwards attended Mr. Craig and his family.

The endowed school of Ballykinlar—a very beautiful edifice in the Gothic style, surmounted by an open bell-turret, crowns the top of one of the hills in the vicinity of the church. It was erected at the expense of Mr. Magraw, of Liverpool. The amount expended on it by Mr. Magraw, with the sum contributed towards the erection of the new church, amounted to about £2,500.

THE PARISH OF BRIGHT.



THE parish of Bright contains the entire civil parish of Bright, and the townlands of Ballylucas, Ballynewport, Ballyvaston, Islandban, Killough, and St. John's Point belonging to the civil parish of Rathmullan, the townlands of Carrowdressex, Commonreagh, and Rossglass belonging to the civil parish of Killeief, and the townland of Kildare's Crew belonging to the civil parish of Ardglass. In 1871 there were 1820 Catholics in the parish of Bright. The first place once sacred to religion which presents itself in this parish is in the townland of Erenagh. Here, in a field called "The Church Park," belonging to Mr. Thomas Patterson, about 200 yards to the right of the road from Corbally to Grangicam, were the ruins of a church measuring forty by fifteen feet. Though these ruins are remembered by old persons, and the west wall was standing nine feet high within the last fifty years, and interments even took place in the ancient cemetery in 1825, yet in about ten or twelve years after that date the walls were cleared away and the cemetery ploughed up. The history of the foundation of this church is given in the "Monasticon Anglicanum," from the registry of Furness Abbey, in Lancashire. It informs us that "a certain King of Ulster, named Magnellus Makenlef, first founded it on the 8th of September (the Nativity of the Blessed Virgin), 1127, near the well of St. Finian, in the land that is called

Erynach, and named it the Abbey of Carrick." It afterwards informs us that "its first abbot, the holy Evodius, on the day of his death, commanded the brothers to bury his body in the Island of the Inch (Ynes), and he assigned the reason, saying, 'This house, brethren, shall be destroyed to the foundation, and here in future will be the dwelling of wild beasts and robbers. But in that place will be a college of just men and the ascension of holy souls. Here briars and thorns shall cover the barren soil.'" We are then told that after the death of its first abbot it was ruled successively by three abbots, Odo, Devincius, and John, and that it was demolished by John de Courcey in consequence of it having been fortified against him, and that he afterwards built the abbey of Inch, and endowed it with the lands which had been bestowed on the abbey of Carrick by Magnellus. This "Magnellus Makenlef" is Niall MacDonlevy (O'Eochaidh), a Prince of Ulidia, who was slain in the year 1127. The monastery was named that of Carrick—"the rock"—from a rock beside which it had been built. At the base of this rock is the ancient well of St. Finian. On a white portion of the rock, above the well, is still to be seen, what is said to be, the print of the saint's knees and feet. This church was called by the people "Templenageerah" (Teampull-na-g-caerac), "church of the sheep." Though the monastery was destroyed by De Courcey, the chapel remained. In the Taxation of Pope Nicholas it is valued at six marks, under the name of "the chapel of Grencastell," called so because it was attached to the castle of Castlescreen, which was one of those castles which the Anglo-Normans erected to guard their conquests in Lecale, and, like several of the other castles in that barony, it was built within an Irish rath. Its name, Greencastle, became in process of time changed into its present form, Castlescreen. The ancient church stood in the townland of

Erenagh, but near the rivulet which divides it from the townland of Castlescreen. It is mentioned in "Primate Fleming's Registry," in a document relating to the year 1408, as "the chapel of St. Finian de Viridi Castro (Greencastle), and in a Chancery Roll of 1427 it is stated that lands in "Greencastel in Comitatu de Lecale," to distinguish it from Greencastle in Mourne, had been held of Richard, Duke of York, by Janico Dartas, from whom descended the Fitzgerald family, who still possess that townland. At the dissolution it was appropriate to the Abbey of Saul under the name of "Castlecryn," as appears by an inquisition taken in the third year of Edward VI., which returned its valuation at 106s 8d.

Near the site of the church of Erenagh, there is a very perfect pagan monument, situated in the townland of Ballynoe. It consists of an outer and inner circle of great stones; the inner circle is about 19 yards in diameter, and is composed of 20 stones, and the outer circle is 35 yards in diameter and has 49 stones. In addition to the stones forming the circles there are other great stones placed in different directions around the monument (see *Guide to Belfast, by the Belfast Naturalists' Field Club*). Within the inner circle human bones and an immense quantity of limpet shells have been discovered.

The garden of Mrs. P. Connor in Ballynoe is the site of a church, called in the Taxation of Pope Nicholas, the church of Kilschaelyn, which in that document was taxed at two Marks. Not a trace of the church remains, but human bones have frequently been turned up in Mrs. Connor's garden. Some years ago a part of a cuneiform headstone, ornamented with a cross of elegant and elaborate design, was found on this site. The sculpture exhibits the hilt of the straight Norman sword to the left of the cross.

That stone was a portion of the monument of some knight of about the period when the Taxation of Pope Nicholas was imposed. In 1427 Janico Dartas or D'Artois is found seized of four messuages and three carucates in Kilsaghlyn, and by the inquisition of the third of Edward VI., the "Capella de Kylsaghlyn" is found appropriate to the Abbey of St. Patrick of Down. A.D. 1622 the Protestant bishop returns Kilseaclon as a ruin. Although its ancient name has entirely disappeared we are enabled to identify the church of Ballynoe as that under consideration by a deed of the date of 1729, relating to the Manor of Down, in which mention is made of "Ballynoe, *alias* Kiltoughers," while the neighbouring townland of Legamaldy is called in the same document Carrowmalt. In an inquisition of 1618 the names of the townlands of the parish of Bright are given, but Ballynoe is not returned. There is, however, a townland named "Kill-skeaghly." These are the different forms under which the ancient Irish name appears previous to its complete disappearance under the modern name of Ballynoe—"new town."

The property attached to the church of Ballynoe is that which forms the subject of the following charter to the Monastery of Mahee Island in Lough Strangford (See Parish of Saintfield):—

THE CHARTER OF BRIEN DE ESCHALERS.

"Know all who shall see or hear these letters, that I, Brien de Eschallers, have given and granted, and by this my present charter have confirmed to God, and to the Blessed Mary of York, and to St. Bega, and to the monks of Neddram in that place serving God, one carucate in Balichatlan: to wit, that which is nearer to Balidergan, in all the easements belonging to the same land, free and quiet from all earthly service, in pure and perpetual alms, for the salvation of the soul of my lord, John De Courcy, and for

the salvation of my own soul, and of those of my wife, of my heirs, and of my parents. This land I and my heirs will warrant against all men. These being witnesses—My lord, John De Courcy, Richard, son of Robert (Fitz-Robert ?), the butler, Elias the Prior, William my son, and many others.”

It is remarkable the site of the church was in the portion of the townland of Ballynoe that is nearest to Ballydargan. Most of the donations made to Mahee by the various charters are merely restitutions of monastic lands which had belonged to it from ancient times, and which the Anglo-Norman barons having taken possession of, as part of their conquest, restored by these charters according to the recognized legal form. It may seem strange that the Monastery of Mahee should hold property in Ballynoe, but the history of its founder, St. Mochay, supplies an answer. The circumstance of his conversion is related in the ancient biographies of St. Patrick, as follows:—As the saint journeyed from Saul to Bright, to convert an important personage named Ros, who resided in the latter place, he saw a youth herding swine, and he preached to him. The boy at once obeyed the divine call and was baptised. The name of the youth was Caolan, but in after times when he had become an illustrious bishop and saint, the Irish people called him, through affection, Mochay (My dear Caolan). From him Ballynoe is named, in the Pope Nicholas Taxation roll, *Kilschaelyn* (Caolan's Church), and in the Charter of Mahee *Balichatlan* (The town of Caolan). The church we may suppose stood near the spot where St. Caolan or Mochay was converted.*

* Many of our modern roads exactly represent the ancient roads ; and the route pursued by St. Patrick would almost prove the antiquity of the road leading from Downpatrick to Bright, through

Another church stood near Coniamstown House, in a spot where some years ago an immense quantity of human bones were discovered. In the Taxation roll of Pope Nicholas it was valued at 16s under the name of "The Chapel of Ballinconyngnam." In the margin is written, "Hospital of the Infirm," and that there was an hospital there is confirmed by the fact that even yet a place in the townland is called "Straney's Spital," from the name of the farmer who formerly owned the field in which it had been. Spital is a Ballynoe and Legamaddy. It might be asked why St. Patrick could not find a more direct route from Saul to Bright, but the low lying valley extending from Clougher and the Flying Horse to Killough was probably at that period a lake. There is in the adjoining townland the site of a Church, even longer disused than that of Ballynoe; it is situated in the townland of Legamaddy, in a field belonging to Mr. Hutton, and about a furlong from the site of Ballynoe Church. The ancient cemetery is very close to the boundary of the townland of Ballydargan; the graves are lined with thin flagstones, and there can be no doubt that it is at least contemporary with the introduction of Christianity. A holy water stoup was found at this cemetery; the author would be inclined to believe that this Church became disused when Ballynoe (the new town) was erected. If Brian de Eschalers, who granted by charter Balichatlan to Mahee, founded the nearest Anglo-Norman castle, that of Rathmullan, his name seems to be preserved in the modern *Scollickstown*, an appellation given to a portion of Rathmullan. It is true such derivations are at best very hazardous; for instance, Dr. Villanueva, a member of the Royal Spanish Academy, and one of the principal compilers of the celebrated dictionary published by that learned body, published in 1831, a work in Latin, entitled, "*Ibernia Phœnicea*," in which he attempted to prove, from the names of our townlands, that the Phœnicians had colonised Ireland. In it, he says, "Ballydargan, a place on the road from the port of Killough to Downpatrick, in the County of Down, from the Phœnician words Baali darghin—the temple of Baal having steps, or to whose throne there is an ascent by means of steps or a ladder (see III. Kings x. 19). Or, perhaps, Dargan is a corrupt name for Dagon, an idol made in human form, in which the Phœnicians adored Jupiter or Saturn with the crooked knife, as the God of Corn (I. Kings, v. 1-2)." To such a foolish extent may derivations be carried.

corruption of Spideal, the Irish word for hospital. John of Baliconingham, who was elected to the see of Down in 1328, but was not confirmed by the Pope, who had appointed Ralf of Kilmessan to that dignity, seems to have been named from this church. By an inquisition taken in the third year of Edward VI. it is found that the tithes of "Ballyquoniam" of the annual value of £8 were appropriate to the priory of regular canons of Down. The lands of this townland at an early period passed into the possession of a branch of the Russells.* An inquisition taken at Downpatrick on the 4th of October, 1636, finds that "James Russell, late of Quonyainstowne, in County Downe, in his life was seized of the said town and land of Quonyainstowne, containing 100 acres, and of the town and land of Ballyneshrihe (Ballystrew), containing 60 acres. Thus being seized, he died about thirty-five years ago. George Russell, his son and heir, was then of full age and not married. Foresaid are held of the king in chief by knights service." This family still retain their ancient possessions and their ancient faith.

* According to Burke, the ancestor of the Russells, Barons of Killough, was a cadet of the house of Kingston Russell in Dorsetshire, who accompanied De Courcey. At an early period the Russells had branched into several families.

1. The Russells of Killough, the chief of whom was one of the Palatine Barons of Ulster. Nicholas, the eleventh Baron, sold in May, 1606, the townland of Ross to William Merryman, of Bishop's Court. His brother John was the twelfth, and, strictly speaking, the last baron, as after the civil wars of 1641, Killough was confiscated.

2. The Russells of Coniamstown are descended from a younger son of George, the ninth Baron of Killough, who conferred on him Ballystrew and Coniamstown. After the civil wars of 1641, Ballystrew was allotted to William Brett, of Saul, and afterwards of Ballynewport, and Coniamstown to the Duke of York; but Charles II., at the solicitation of the widow of the last proprietor, had those grants abrogated, and restored the lands to her son, Patrick Russell. His son Valentine was outlawed by the Williamites in Banbridge, on the 20th of October, 1696. The estate was sold in 1703 by the Trustees

In the townland of Grangewalls the remains of an ancient cemetery were discovered. The graves were about three feet under the surface, and were formed by placing flagstones edgewise along the sides and at the end of the graves. The tops of the graves were covered with similar flat flagstones. The name of the townland indicates that it had been connected with some ancient ecclesiastical structure. The townland of Grangewalls, with those of Ballygallum and Grangebán, as part of the possessions of one of the monasteries of Forfeited Estates, but it was purchased in trust by Lieutenant-General Echlin for Patrick, son of Valentine Russell, at the sum of £500, and thus it was preserved for the family.

3. The Russells of Bright and Ballyvaston were also branches of the Killough family, they held Bright as tenants of the Earls of Kildare, who were themselves tenants of the See of Down. The site of their manorial residence in Ballyvaston is occupied by cabins, a little to the left of the avenue leading to Mr. Martin's house. They possessed Ballynagalliagh (perhaps only a part of it now incorporated in Ballyvaston), which they held under the crown. They also held, under the Earls of Kildare, Ballyvaston, Ballynewport, and M'Crowllis Quarter, *alias* Mullaghairé (Crolley's Quarter). The last of this family was Mary, daughter of Richard Russell, who married Phelim Magenís of Tullymore, whose estates are inherited by his descendant, Lord Roden, who is therefore the representative of this family of the Russells.

4. The Russells of Rathmullan are an early offshoot from the Killough family. The manor, consisting of the entire parish of Tyrella (except Carrickinab), Rathmullan, Ballyplunt, and Islandban, became forfeited by the attainder of George Russell, who was slain at the battle of Skirfolas, June 21st, 1650. His estate was granted to one Hutchinson, who sold it to James Hamilton of Erenagh House, ancestor of Lord Roden, and to Andrew Graham, whose descendants sold their part to various parties, principally members of the Hamilton family. William Hamilton, in 1676, obtained a patent whereby his lands were erected into the Manor of Hamilton's Hill (Ballydargan). The townland of Ballydargan, previous to the wars of 1641, was held in fee under the Earls of Kildare by a family named Dowdal, the site of whose residence is inside Oakley Park, and along the stream that bounds the townland. *See Papers on Killough in the Downpatrick Recorder, by Mr. J. W. Hanna.*

steries in Downpatrick, passed into the possession of the Cromwell family. In ploughing up the ground near the ancient cemetery there was found, about thirty years ago, a beautiful enamelled vessel of copper, measuring five and a-half inches in height, and resembling a modern altar cruet. The Rev. Charles Archbold, rector of Rathmullan, who obtained possession of it, sent a drawing of it to the celebrated antiquarian, Albert Way, Esq., F.S.A., London, who pronounced it to be one of a pair of cruets used for holding wine and water at the altar. He says :—“It is of the work of Limoges of the kind of enamel technically termed *champ levé*, from the copper being chiselled out, forming cavities in the field to receive the vitrified colour. A *phiale* of the same period and beautiful workmanship, similar in form, and differing only slightly in size, is in the Cabinet of Antiquities in the Imperial Library at Paris. . . . The foliated ornaments and general character of the work are the same, and the date of both is about A.D. 1200. . . . I do not remember to have seen any other examples of Limoges enamel work discovered in Ireland.” This beautiful cruet had a handle, which was attached like that of a jug, a lid, and a spout; but these have been broken off. A beautiful print of this ancient altar vessel is given in the *Ulster Journal of Archaeology*, Vol. II.

The site of the ancient church of Bright is occupied by the Protestant church. We are told in the “Tripartite Life of St. Patrick” that the saint, after his unsuccessful mission to his old master, Milcho, at Slemish, returned to Saul, whence he set out Southwards, to convert a prince named Ros, who was the brother of Dichu, his first convert at Saul. The account of this mission, as given in the “Irish Tripartite,” translated by W. M. Hennesy, Esq., M.R.I.A., for Sister M. Cusack’s “Life of St. Patrick,” is as follows :—“Patrick went subsequently from Sabhall southwards that

he might preach to Ros, son of Trichim. He it was that resided in Derlus, to the south of Dun-leth-glaise (Downpatrick). There is a small city (Cathair, *i.e.*, civitas, but also meaning a bishop's see) there this day, *i.e.*, Brettain, where is Bishop Loarn, who dared to chide Patrick for holding the hand of the boy who was playing near his church. As Patrick was then on his way he saw a tender youth herding pigs—Mochae his name. Patrick preached to him and baptised him, and cut his hair (tonsured him), and give him a copy of the Gospels and a reliquary. And he gave him also another time a bachall (a crozier) which had been given them from God—viz., its head into Patrick's bosom, and this is the Detech-Mochae of Noendruim (Mahee Island, in Strangford Lough), and Mocha promised Patrick a shorn pig every year, and this, indeed, is still given." The fort "Derlus," which in some of the lives is also named Inreathan, was an earthen rath which stood probably where now is the Castle of Bright, for the Anglo-Normans in Lecale generally selected raths as sites for their castles. The word "Durlas" is translated by O'Donovan "a strong fort." He says that it is Anglicised into Thurles. Ros, son of Trichim, the prince of Bright, was a very important personage. He was a doctor of the Berla Feini, or the most ancient form of the Irish language, and he was one of the nine commissioners appointed to draw up the Senchus Mor, one of the ancient laws which was so much revered that the Irish Judges, called Brehons, were not authorised to abrogate any thing contained in it. The original has been lately published by the Brehon Law Commissioners. The festival of Ros was held on the 7th of April. The townland in which the church of Bright is situated is named Ballintubber—the town of the well—from a remarkable well about a quarter of a mile to the north of the church, which no doubt is the ancient holy well where

was baptised Ros-Mac-Trichim. St. Loarn, who was Bishop of Bright, was honoured in the ancient Irish Church with a festival on the 11th of September. We do not know anything more than is related in the "Irish Tripartite Life" regarding St. Loarn chiding St. Patrick, nor have we any account of St. Loarn's successors in the See of Bright, but it would seem that at whatever time it merged into the See of Down the lands attached to it passed into the possession of the Bishops of Down. John Dongan, who became Bishop of Down in 1395, with the assent of his chapter and clergy, assigned eight messuages and four carucates of land in Bright and Rasteglas (Rossglass) to Janico D'Artois, a Gascon gentleman, who had attended Richard II. in his Irish wars. The assignment appears by an inquisition held in 1427 to inquire what lands Sir Janico had died seized of. It would seem that these lands passed into the possession of the Kildare family through Alison Eustace, the grand-daughter of Sir Janico, who married Gerald, the 8th Earl of Kildare. In 1622 the Protestant bishop reports among the possessions of the see :—"In Roseglass the temporalities of a town and a-half. In Bright three plowlands, and the Earl of Kildare oweth for rent out of the said three townes £5 10s 8d per annum." In the margin he places the name of John Russell, of Killough, as tenant in occupation of Rossglass, and that of Christopher Russell as tenant in occupation of Bright. In 1639 a lawsuit was instituted by the Protestant bishop for the recovery of these lands, but the civil wars interrupted it, and the Fitzgerald family held these lands until 1808, when the Right Hon. Charles James Fitzgerald, Baron Lecale, sold them to his step-father, William Ogilvie, Esq., whose great-grandson now possesses them. About the year 1178 John De Courcey granted the church of Bright to Malachy, Bishop of Down. This was, however, a mere con-

firmation on the part of the conqueror of what had from the earliest times belonged to the see. Shortly afterwards Malachy annexed it under the name of "Brichten" to the Abbey of St. Patrick, of which the bishop was *ex-officio* abbot. In the account rendered on the 4th of March, 1305, into the Irish Exchequer, by Walter de la Hay, Escheator of Ulster, in which he accounts for the rents received by him during the vacancy of the see, he returns £3 16s 6d out of "Rossglasse," but he received nothing out of the lands of Bright, or of "Byscopille." In the Taxation of Pope Nicholas the church of "Brich" is valued at eight marks; but in 1316 it was destroyed by the Scots, under Edward Bruce. Grace, in his "Annals," under that year, records:—"The church of Bright, in Ulster, full of persons of both sexes is burned." At the dissolution, the church of "Britt," at the annual value of £6 13s 4d, was appropriate to the Abbey of St. Patrick. The Protestant bishop returns it in 1622 as then in ruins. These ruins were removed when the Protestant church was erected in 1745. In the adjoining fields stone lined graves are frequently found.

Byscopille, of De la Hay's return, is Tullinespick*—*Tulach an easpoig*, the bishop's hill—a small townland which was held under the Protestant bishop till the Disestablishment. The remains of a cemetery containing graves like those in Grangewalls may be seen in it, they are surrounded by a rath which is now nearly obliterated. "Tolynesbege nigh unto the Castle Bright in Lecale" was returned in 1622 as land belonging to the see, and the name of Charles Russell is placed in the margin as that of the tenant in occupation.

* According to the Parliamentary Report on See Lands, published in 1833, Robert Magennis then held Tullinespick by a 21 year perpetually-renewable lease at the annual rent of £3 1s, and a Renewal Fine of £9 9s.

By the inquisition held in 1427, to inquire what lands Sir Janico D'Artois died possessed of, it was found that he was seized of "half a carucate in Gilberton by the gift of the abbot and convent of the Blessed Mary of Ines (Inch), and of 2 messuages and 1 carucate in Nuntown by the gift of the prioress and convent of the Blessed Mary of Down . . . 4 messuages and 3 carucates in Kylsaghlyn (Ballynoe), 1½ carucates in Whetbyton (Whigamstown)." From this document it appears that Gilberton—Ballygilbert—belonged originally to the abbey of Inch; and when a religious house held a distant townland there was generally a chapel in it for the convenience of the tenants. No traces of one have, however, been yet discovered in Ballygilbert or the adjoining townland of Ballyviggis, part of which also belonged to the abbey of Inch, the remainder of it belonged to the bishop.

Nuntown is Ballynagalliagh—the *town of the nuns*—in that townland a few stone lined graves were found many years ago a little to the north of the country road, and near the ridge of the hill. It is remarkable that all these townlands, except Ballynoe, still belong to the Ardglass estate, which, until 1808, was the property of the Fitzgeralds, the descendants of D'Artois.

The Taxation of Pope Nicholas returns "the church of Rossglassce"—*Ros-glas*, "the green point"—as valued at two marks. This church stood about a quarter of a mile south-east of the present chapel of Rossglass. In very ancient times this church, with the lands attached to it, passed into the possession of the Bishop of Down. A document, which professes to have been drawn up in the year 1210, but which Dr. Reeves supposes was compiled in the fifteenth century, partly from previous documents and partly from conjecture, ascribes the gift to the bishop of a carucate and a-half of land in Rossglass to one Flathri M'Cumasaig, a King of Lecale.

On the 4th of March, 1305, the King's Escheator, Walter de la Hay, returned into the Irish Exchequer an account of rents received by him during the vacancy of the see, of a part of which the following is a translation :—" And £4 5s 1d of the rents of the farms of the hill of Byscopille, of the land of Ballybeghys (Ballyviggis), of a house of Richard, son of Allan ; of the prizes, of the services, and perquisites of the court there." Of the service of the tenants of " Britte" he makes no return, because all is paid in Autumn. " Of £3 16s 6d of the rents of farms, of a mill, of prizes, services, fisheries, and of the perquisites of the court of Rosglasse for the foresaid term." We have seen that the lands of Rossglass passed into the possession of the Earls of Kildare. The church of Rossglass was reported, in 1622, by the Protestant bishop as a ruin. In 1834 what remained of the walls was removed, and its old and long disused cemetery was subjected to tillage. Near it is a little creek commonly called Bridget's Port, which in 1829 was proposed, under the name of " St. Bridget's Cove," by the Fishery Board, to be made the site of a fishery harbour, but why it was so named is not known. Rossglass, Commonreagh, and Carrowdressex belonged in ancient times to the parish of Kilclief.

St. John's Chapel was valued at three marks in the Taxation of Pope Nicholas, under the name of " the chapel of Styoun," which name seems to have been formed from the Irish words Tigh-Eoin, " John's house." In the calendar of the O'Clerys, the festival of its patron is mentioned on the 17th of August, " Eoin MacCarlain, of Teac Eoin." Immediately after the coming of the English, Malachi, Bishop of Down, granted the church of " Stechian" to the Abbey of Down. At the Dissolution the tithes of this chapel, under the name of St. Johnstown, were appropriate to the Preceptory of St. John in the Ards. The church, which was of a very

ancient style of architecture, measured twenty by thirteen feet in the clear. Harris describes the walls in his time as "yet intire," but the east wall is now demolished to the foundation. Dr. Reeves says—"The east window, which is remembered by many, is described as having been small and narrow, terminating above in an acute angle, formed by the inclination of two flags, like those represented in 'Petrie's Round Towers,' p. 180. In the west wall is a doorway 5 feet 6 inches high, 2 feet 1 inch wide at the top, and gradually dilating to the threshold, where it is 3 feet in breadth. In the south wall, near the south-east angle, is a window 2 feet 5½ inches high, 1 foot 4 inches wide at top, and 1 foot 9 inches at bottom. In both instances the aperture is surmounted by a single flag instead of an arch." Lewis, in his *Topographical Dictionary*, says that near the church "several stone coffins of singular shape were dug up recently, together with massive gold ornaments and curious coins." The stone coffins were the stone lined graves which occur in all the ancient cemeteries of this part of Down and Connor. Mr. Wakeman's *Hand Book of Irish Antiquities*, makes the following remark on the interments at this church:—"The direction of the grave is generally from east to west, but in the cemetery adjoining the very early church at Saint John's Point in the County of Down and elsewhere the cists are arranged in the form of a circle, to the centre of which the feet converge." It is remarkable that during the recent explorations at Ephesus, the graves in the Christian cemetery were found radiating from a central point, which was supposed to have been the tomb of St. John the Evangelist. It cannot be doubted that St. Patrick's ecclesiastical training in the south of France caused many of the ceremonies of Ephesus to be carried to Ireland, for the great commerce between Marseilles and the ports of Asia Minor brought the South of France into im-

mediate connection with Ephesus. Stone-lined graves have been found at nearly all the ancient churches of the diocese of Down ; in some cases flat stones are placed under the body, and in other cases that arrangement is omitted. The writer of the *Sculptured Stones of Scotland*, Vol. ii., page lx., properly remarks, "that the occurrence of long stone cists is not to be regarded as a mark of age by itself will also appear from the following facts, for which I am indebted to Captain Thomas. At Ness, in the Island of Lewis, till quite recently, no one was buried in a wooden coffin. There was only one big coffin in connexion with every church-yard, which the people called 'the chest of the dead.' When the body was brought to the church-yard in this coffin, a coffin of stone was made in which the corpse was placed. This manner of burying lasted till comparatively recent times, for the name of the man who was buried in the chest of the dead is quite remembered even yet." We, in the pride of what we call our civilization, may pronounce interment in a rude stone coffin formed of separate flag stones as barbarous, yet such coffins have for many centuries faithfully fulfilled their trust in guarding the frail remnants of humanity, while the modern oaken coffin passes into dust and ashes in a few years ; perhaps the true source of our preference is that we cannot afford a grave to each corpse, and the olden dead, no matter how rich they were in life, must as soon as possible make room for fresh tenants of the grave. Groups of graves resembling those just described have been found in various portions of England and Scotland ; by the English antiquarians they have been ascribed to the Anglo-Saxon period, and said to date from the sixth to the end of the tenth century. Cists formed of rough stones, set on edge and covered with flags, have been found at the west end of the Church of Cupar-Angus, in a portion of the old cemetery at Durham Cathedral, to the eastward of the Priory

of North Berwick, at the Church of Kelso, and all round the ruined Church of Kirkheugh. This mode of interment throughout Scotland and portions of England, is no doubt owing to the Irish customs disseminated through the influence of Iona, yet from the words of Adamnan it would appear that the body of St. Columba was rolled in clean sheets and placed in a coffin, "venerabile corpus, mundis involutum sindonibus, et præparata positum in ratabusta, debita humatur cum veneratione."

The holy-water font of the church at St. John's Point was removed to the present chapel of Rossglass. The old holy well is situated along the roadside, at a short distance from the church. The townland of St. John's Point is in the civil parish of Rathmullan, though it is detached from the main body of that parish. This union arises from the fact that in early times both the church of Rathmullan and the chapel of St. John were appropriate to the order of St. John of Jerusalem.

Kilbride (*Cill Brighde*, "Bridget's Church,") was situated in the townland of Kilbride. In the Taxation of Pope Nicholas it was valued at 17s 4d. At the Dissolution of Monasteries it had three townlands attached to it, and was of the annual value of 53s 4d. At that time it was appropriate to the Priory of Regular Canons of Down. In 1622 it was a ruin. The field in which it stood is called "The Church Park," but the ruins were removed in 1830; until lately an ancient tombstone having a cross inscribed on it was built into a stile, and remained the sole surviving relic of the old church, but even it has been carried off by some ignorant tourist. This stone is enumerated by a writer in "Willis's Current Notes," among the cuneiform monumental stones of Ireland. Stone lined graves are found around the site of this church, its cemetery was very extensive, but it is now all under cultivation.

A few perches to the west of the mill of Killough, a little knoll, on which a few stones are marked with crosses, arrests the eye of the curious, and points out the old cemetery of Knockavalley (the hill of the road); but about the church that once stood there nothing is known, though it gave name to the town of Killough—"the church of the lough"—which grew up beside it.*

* Robert Hammon, to whom with the Duke of York, Killough was granted on the attainder of John Russell, twelfth Baron, acquired at the same time (1667) 63 acres, part of Ballynarry, forfeited by William Fitzsimons; 63 acres, part of Rathmullan, forfeited by George Russell; 58 acres, 1 rood, 21 perches, part of Carrowbaghran, forfeited by Nicholas Merryman; 22 acres in Coney Island, forfeited by Robert Savage; 151 acres, part of Kilbride, forfeited by Richard Fitzgerald, otherwise Rochford; 159 acres in Ross, forfeited by William Merryman; 3 acres, 2 roods, in the fields of Ardglass forfeited by the said Robert Savage. Hammon sold these lands to Sir Robert Ward, Bart., who also purchased from Lord Cromwell, Viscount Lecale, the following lands that formerly belonged to various monasteries:—the lands of St. Johnston, Ballyurgan, the two Ballywoodans, Ballycam, Ballyliff and Carrickanabb; also from Thomas Lindsey, Clogher, forfeited by Owen M'Rorey; Dromena, from Rodger Jones, forfeited by Sir Con. Magenis. Sir Robert, in 1671, obtained letters patent of all these lands, as well as of Corbally, Tullycarnan, and Edengilnahirk, excepting thereout 97 acres in Rathmullan, 42 in Killough, 52 in Kilbride, 10 in Coney Island, and 11½ in Ballynarry, which had been granted to the Duke of York, and had them erected into the Manor of Killough. The excepted lands were parts of the properties which, after having been lost by Catholics in fighting for Charles I., and his equally worthless son, Charles II., were granted by the Act of Settlement to the ungrateful Duke of York, afterwards James II., and were retained by him till his merited expulsion from the throne, when these lands were sold by the government, and passed into the possession of the Ward family, who, if they had not a better title than the Duke, could at least retain them, without adding ingratitude to injustice. This family is descended from Bernard Ward of Cheshire, who having been appointed about 1570 Surveyor-General in Ireland, settled at Carrick-na-Shannagh (the Fox's rock), now Castleward. In 1733, the Incorporated Society for promoting English Protestant Schools in Ireland was established,

In the "Terrier," a document of the date of 1615, there is an account of the dues to be paid to the bishop by some of the churches and chapels in the parish of Bright about the period of the "Reformation:"—

"Capella de Balethonian. It is the abbey of Monastergellagh. The curate pays in proxies, 1s ; in refectons, 1s ; in synodals, 2s." (The chapel of Coniamstown, which was appropriate to the monastery of the Irish, a priory of Regular Canons, situated to the north of the cathedral in Downpatrick.)

"Ecclesia de Briht (church of Bright). It is the priors of Down. The curate pays in proxies, 18d ; in refectons, 18d ; in synodals, 2s."

"Ecclesia de Killbreid (church of Kilbride) of the abbey of Gallagh, or Monasterium Hibernorum (Priory of Regular Canons), pays in proxies, 1s ; in refectons, 1s , in synodals, 2s."

"Capella de Rosglass is the archdeacon's of Downe's. The curate pays in proxies, 6d ; in refectons, 6d ; in synodals, 2s."

"Capella de St. John Jerusalamitano exempta." From this document we learn that the chapel of St. John's Point was exempt from the payment of the ordinary dues to the bishop, and that the other churches and chapels had become appropriate to great monasteries, which provided curates who discharged the ordinary parochial duties.

and shortly afterwards one of their Charter Schools was erected in Killough by the owner of the estate, Judge Ward, for the reception of twenty poor Catholic children, who were brought up Protestants. The Charter School has long been a ruin, unable even to afford shelter to the cows that are housed in it. It is, however, a glorious monument of the tenacity with which the people clung to their faith. See *Paper on Killough*, by Mr. J. W. H. Hanna, in the *Downpatrick Recorder*.

PARISH PRIESTS.

The earliest record of a parish priest of Bright since the "Reformation" occurs in the Franciscan MSS. lately brought to Dublin from St. Isidore's, where one of the petitions, regarding the Dominicans, dated about 1663, is signed, "Seneca Smith, Parochus de Bright, et Vicem tenens, Dni O'Mulderig, Vic. Generalis in Diocesi Dunensi." In Nov., 1670, Primate Oliver Plunket made a return to Rome of the names of all the priests of Down and Connor, and Seneca Smith, the parish priest of Bright, and vicegerent of Dr. O'Mulderig, Vicar General of Down, appears under the name of "Sinica O'Gavin;"* the date of his death is not known.

In the list of "Popish Priests" in 1704, there is no parish priest returned for Bright. About the year 1728 the Rev. John Fitzsimons was appointed. He was born in Ballylig, where his father, still remembered under the name Pete-ban, or Peter-ban Fitzsimons, resided near where Mr. Carson at present resides. He was ordained in his father's house by Dr. Armstrong. After his appointment to the parish of Bright he received a collation of four townlands belonging to the mensal parish, and the bishop, Dr. O'Doran, in consulting his agent in Rome, Father Braulughan, as to the means of recovering them, thus states his case:—"I permitted sd Fitzsimons to have the four towns in question for a twelvemonth, which will be expired next May. The names of those towns are Erenaugh and Castlescreen, Bally-

* O'Gavin is commonly translated Smith (Gabh—a smith). The Smiths were once numerous at St. John's Point, but one of them having turned Protestant became proprietor of the land and dispossessed many of his namesakes and other neighbours named Straneys and Starkeys, who migrated to Loughinisland, whence they afterwards removed to Coniamstown.—*Tradition preserved by the late Mr. Charles Starkey, Coniamstown.*

Nuport and Ballylucas. Those towns are added to Down these sixty years past. First one Mr. Hanat had them with the parish of Down ; Dr. Terence Donnell had them after sd Hanat ; Dr. Crowley had them, and Dr. Armstrong whilst he was able to serve in them, and when he was not he gave them to this Fitzsimons. Here you are to understand that the aforesaid two former towns do belong to a parish called Brattain (Bright), of which sd Armstrong gave sd Fitzsimons a collation about twenty-five years ago, with a perpetual donation of the aforementioned latter villages belonging to another parish " (Rathmullan). In the postscript he says :— " I have to add that Dr. Stuart had forty shillings yearly for the aforsd villages, and that what I write you about 'em I have it proved and attested by people of credit. I finally got myself forty shillings for the first year, all which gives Down a right to have 'em by prescription." Father Fitzsimons retained the four townlands, and to this day they are annexed to the parish of Bright. Though Dr. Hugh M'Mullan, who, during his episcopate, resided in one of them—Erenagh—strove to recover them for the mensal parish from Father Grant, and failed, yet he is remembered by tradition as marking out the best stooks of grain on his farm for the customary dues of the parish priest of Bright. There is no record to show when Father Fitzsimons died.

After the death of the Rev. John Fitzsimons, a Father Megivern was appointed ; he resided in Crolly's Quarter. This Mr. Megivern is not to be confounded with another clergyman of the same name, who officiated in Downpatrick in 1763, and whom another tradition represents as living so late as 1770.

Father Megivern was succeeded by his nephew, who had been his curate, the Rev. William M'Garry, D.D.,

who died on the 13th of September, 1764, and was buried in Bright. Over his grave was placed a stone, on which was inscribed :—

Ser. 13, 1764.

Rt. Dr.

Wm. Mry.

Ed. 52 ys.

Father Megivern and Father M'Garry were assisted in the duties of the parish by a Friar Burns, who died before 1756, and afterwards by Friar James Hillan, who is mentioned in De Burgo's "Hibernia Dominicana."

Father M'Garry was succeeded by the Rev. Hugh MacMullan, who afterwards became Bishop of Down and Connor [see Bishops of Down and Connor]. While he was parish priest of Bright he resided at the White Bog, near St. John's Point. In 1768 Dr. MacMullan was appointed parish priest of Down and dean of the diocese. He still, however, continued to reside, even during his episcopacy, within the parish of Bright, in the Stone Park, a portion of the townland of Erenagh, which projects into the parish of Down.

On the promotion of Dr. MacMullan to the parish of Down, the Rev. Magnus Grant was appointed to Bright. He was a native of Letalien, in the parish of Kilcoo. He was ordained in Seaforde by Dr. MacArtan in 1762. After having been a curate for some time in Ahoghill to Father Stephen Grant, he was appointed in 1765 parish priest of the Ards, which then included the entire barony, and as far towards Belfast as his missionary zeal might prompt him to extend his pastoral care. In 1768 he was promoted to Bright. He resided at first in Coniamstown, and afterwards at the Quarter Hill, where he died on the 28th of May, 1819, aged eighty-two years. He was interred in Bright churchyard, where the following epitaph, written by the late

William MacMullan, P.P., Loughinisland, is inscribed on his tombstone :—

En Cineres Grant Presbyteri
 Qui tempore vitæ monstravit
 E terris Cœlis scandere
 Plebi. Migravit Maii 28,
 Anno Salutis, 1819.

Requiescat in pace.

The Rev. Richard MacMullan succeeded Father Grant. Mr. MacMullan, who was grand-nephew of Bishop Hugh MacMullan, was born in the townland of Ballydugan, in the parish of Down, in the year 1789. He entered the Class of Humanity in the College of Maynooth on the 10th of September, 1810, and in 1817 he obtained a place on the Dunboyne Establishment. After having left college, he was appointed curate to Father Grant, and, on the death of that gentleman, the bishop, having acceded to a petition of the parishioners, appointed him parish priest of Bright in 1819. He resided in the townland of Lissoid, where he died of fever on the 24th of April, 1837, in the forty-eighth year of his age, though the inscription on his tomb in Rossglass chapel-yard states that he was forty-nine years of age.

In Perpetuam Rei Memoriam.

In spem beatæ resurrectionis hic jacet
 Revdus. Ricardus McMullan Parochus de Bright
 obiit die 24ta Aprilis, A.D., 1837mo. vero suæ 49no.

“ Et audivi vocem de cœlo, dicentem mihi : scribe,
 Beati mortui qui in Domino moriuntur. Amodo jam
 dicit Spiritus, ut requiescant a laboribus suis : opera
 enim illorum sequuntur illos.”—Apoc. xiv., 13.

After the death of Father MacMullan, the parish was

administered by the curate, the Rev. Arthur M'Glew, till the appointment of the Rev. John M'Kenna. Father M'Kenna, or M'Kinney, as his name was written in 1825, was born in Cooeystown, in Ballykinlar, in the year 1807. He entered the Logic Class in Maynooth College in August, 1825, and was ordained by Dr. Crolly, in Belfast, in Sept., 1830. After having been curate in Rasharkin a few months, he was appointed to the curacy of Belfast in May, 1831. He was promoted to the parish of Cushendall on the 16th of April, 1834, which he held till his appointment to Bright, on the 21st of September, 1837. Mr. M'Kenna took a very active part in promoting the total abstinence movement, and in furthering the various political measures recommended by O'Connell. He translated some hymns into English verse, of which the following two verses, from the "Stabat Mater," may be taken as a fair specimen :—

“ While Jesus hung upon the rood,
His Virgin Mother weeping stood,
And saw His dear blood spilling.

“ Her troubled soul at length did feel
That sword more keen than any steel,
Simeon's words fulfilling.”

Mr. M'Kenna was appointed to the parish of Lisburn on the 30th January, 1848.

The Rev. Peter Denvir succeeded Father M'Kenna. Mr. Denvir was born in the townland of Loughkeelan, in the parish of Balee, in December, 1783. He entered Maynooth College on the 16th of October, 1806, on a free place vacated by the Rev. Robert Denvir, who had been recalled to the mission. He was ordained by Dr. Murray in December, 1809, in Maynooth College. After having been curate in Bright, and afterwards in Ahoghill, he was appointed parish priest of Ballyphilip, or Portaferry, in November, 1815.

He left Portaferry in March, 1825, in order to undertake the administration of Lisburn under the aged Father Dempsey. Having refused to accept that parish after Father Dempsey's death, he was appointed in February, 1832, parish priest of Dunsford, which parish he retained till his appointment to Bright on the 30th of January, 1848. Mr. Denvir resided near the Bridge of Killough. He died suddenly at the Course Hill, on the 8th of November, 1855, as he was going to a conference in Downpatrick. His remains were interred in Dunsford chapelyard, and on his headstone is inscribed :—

Hic jacet,

In spem resurrectionis beatæ,

Revdus Petrus Denver,

Qui in hac parœcia de Dunsford,

Ab anno MDCCCXXXII usque ad MDCCCXLVIII.

Parochi munere functus est

Deinceps usque ad obitum,

Parœcia de Bright præfuit.

Morum urbanitate insignis,

Animarum saluti maxime studiosus

Caritate Catholica ardens.

Animos omnium sibi concilavit.

Diem obiit supremum VI Idus Novembris,

Ætatis suæ anno LXXIII.,

Salutis autem reparatæ MDCCCLV.

Requiescat in pace.

Father Denvir had not attained the age of seventy-two, though the epitaph states that he died in his seventy-third year.

The Rev. Richard Killen, the present parish priest, succeeded Father Denvir. Mr. Killen is a native of Tollungrange, in the parish of Dunsford. He entered the Rhetoric

Class in the College of Maynooth on the 26th of August, 1833, and was ordained in college by Dr. Healy, Bishop of Kildare, on the 3rd of February, 1839. Shortly after ordination he was appointed curate to his brother, Father James Killen, at that time parish priest of Balee. He was appointed on the 23rd of May, 1842, administrator of Ballykinlar during a portion of the time when Father Curoe was professing classics in the Diocesan Seminary. He was appointed on the 12th of April, 1847, administrator of Lisburn, which was at that time vacant by the death of the Rev. Bernard Dorrian. He was promoted on the 20th of April, 1848, to the parish of Coleraine, which he retained till his appointment to Bright on the 14th of October, 1856.

C H U R C H E S.

The old chapel of Coniamstown was built before 1745. It was replaced by a better house in 1759, which was re-roofed and slated in 1796. This chapel has been replaced by the beautiful church erected by Father Killen in the adjoining townland of Legamaddy. The foundation stone was laid on the 27th of August, 1862, and on the 22nd of October, 1865, Dr. Denvir consecrated the church under the invocation of St. Patrick. The sermon on the occasion was preached by Dr. Dorrian. The church consists of a nave, chancel, sacristy, south porch, and tower, erected in the style of the early Gothic period, from designs by Mr. John O'Neill, architect, Belfast. The walls are of rubble masonry with cut stone dressings. The nave is 83 feet long, 30 feet wide, and 48 feet high. It is lighted by 9 two-light windows, and externally the bays are divided by buttresses. An arch springing from cut stone responds, with moulded caps and bases, divides the nave from the chancel—over the latter is an arched panelled ceiling. All the other roofs are open. At the western end the tower, which is not yet completed,

will rise to a height of eighty feet, and will be finished with an embattled parapet. A stone cross of the ancient Irish pattern has been erected in front of the church to commemorate the Mission given in the parish by the Passionate Fathers.

The chapel of Rossglass was built previous to 1745. The present house was erected about 1780 ; the site of the chapel was conferred on the parish by the Kildare family, at that time the owners of the estate. An addition was made to the graveyard during the incumbency of Father MacMullan.

Killough Church was erected by Father MacMullan ; it was consecrated by Dr. Crolly in August, 1828.

Previous to the erection of these chapels Mass was celebrated at the Mass Rock, a little to the west of Coniamstown chapel. At that place are still to be seen an altar and reredos, cut out of the solid rock. There are also cut into the rock two little triangular recesses for holding the cruets and other requisites. Mass was also celebrated in the Quarry at the Green Road. During the celebration of Mass at these places guards were stationed at the Twelve Acre Hill, at Ballydargan Mill, and at Carraban Mountain, to give notice of the approach of priest-hunters. Mass was celebrated at the Quarter Hill ; and two large stones in the ditch of a field belonging to Mrs. Venney, in Lissoid, indicate the entrance to another *bohog* where Mass was celebrated. A person named Clarke, who died in 1839, 88 years of age, was present there at Mass, when Lord Annesley, passing on his way to Killough, ordered the people to disperse, and the priest had to take off his vestments in order to escape the consequences of an infringement of the penal laws. From this tradition it would seem that these *bohogs* continued to be used even after the erection of the chapels.

DUNSFORD AND ARDGLASS.

THE united parish of Dunsford and Ardglass includes the entire civil parishes of Dunsford and Ardglass, except the townland of Kildare's Crew,* it also includes Killard which belongs to the civil parish of Kilclief. In 1871 there were 1540 Catholics in this parish. Though the history of Ardglass is comparatively obscure, yet the profusion of fortified and castellated edifices testify to its former importance. The place derives its name—Ardglass, “the High Green”—from a lofty green hill of conical form, called the Ward, which is situated to the west of the town. The largest castle, commonly called the King's Castle, was a fortress of great strength. It fell about fifty years ago, having been undermined when undergoing extensive alterations, and on its site was erected the castellated mansion, which has lately been completed by Charles Russell, Esq., J.P. Horn Castle was so called, either from a great quantity of horns found about the site, or, according to others, from a pillar which stood upon its summit before it was roofed. Near it was another called Cowd Castle, a name which the people even a century ago could not explain. Margaret's Castle stands in the vicinity of Cowd Castle, and, like it, is a square structure, having the lower storey arched with stone. Cowd Castle and Horn

* A fine example of the Pillar-Stone is to be seen in the townland of Jordan's Crew, in the farm of Stone Island.

Castle seem to have been intended as flanking towers or bastions to some castellated buildings called the New Works, the use and origin of which have been lost to antiquity. The building was originally divided into thirty-six apartments, viz.,—eighteen on the ground floor, and the same number on the story above. Each of the lower apartments had a small arched door and a large square window, whence it was conjectured that it was intended for shops for a commercial company from London that was settled in Ardglass in the reign of Henry IV. In the wall of the Castle of Ardglass is inserted a freestone slab, on which is carved a cross which some suppose is the arms of London before the addition of the dagger in the dexter chief, which change in the city arms occurred in the reign of Richard II. The greater portion of the New Works were, in 1790, converted by Lord Lecale into what is now Ardglass Castle. Jordan's Castle is constructed with greater elegance than any of the other castles in the town. The walls, which are 70 feet high, are surmounted by four turrets, and it is supplied with a well of excellent water, so necessary in times of siege. Jordan de Saukvill, a military adventurer, in the time of John de Courcey settled here, and was, in the year 1217, confirmed by Henry III. in his possessions "De Ardglass." This castle is memorable for the defence made by its owner, Simon Jordan, who held it against the adherents of Hugh O'Neill for three years till it was relieved by Lord Deputy Mountjoy on the 17th of June, 1601. Jordan was rewarded for this service both by a concordatum from the Queen and by the private bounty of the Lord Deputy. (See Lecale.)

"It is uncertain," says Harris, "by whom these castles were built, yet it is most probable that Jordan's Castle was erected by one of that family, whose arms (a cross and three horse-shoes) are fixed in a stone near the top. One may

judge, likewise, that others of them were built by the Savages, to whom a great part of Lecale, as well as the Ardes, anciently belonged, as appears by an indenture in the 'Publick Records,' dated the 31st of May, 28 Hen. VIII., made between Leonard Grey, Lord Deputy, and Raymund Savage, chieftain of his clan, wherein is covenanted—"That Raymund should have the chieftainship and superiority of his sept in the territory of the Savages, otherwise called Lecale, as principal chieftain thereof, and that Raymund should give to the Deputy for acquiring his favour and friendship 100 fat, able cows, and a horse or 15 marks Irish money in lieu thereof, at the pleasure of the Deputy," Harris then records an old tradition that the Savages having formed a strong body of men to oppress the Magenises and other Irish families in Lecale, the latter were obliged to call for the assistance of the Earl of Kildare. When the earl had marched as far as the "Earl's Park," in Ballykinlar, the Savages submitted, and the Earl of Kildare was rewarded with the valuable estates which are yet held by his descendants or representatives. Perhaps, however, the true origin of the connexion of the Kildare family with those estates may be discovered in a *post-mortem* inquisition, held in 1427, to inquire into what lands Sir Janico Dartas had died seized of, by which it is found that he was seized of the manors of Ardglass, Ardtole, and Ross, along with the advowsons of the churches, by sundry gifts of Sampson Dartas, Thomas Hunt, chaplain, Robert Mole, and William Robert; that he held a messuage called "Newerk (the New Works) in Ardeglas" by a service of 2s per annum, that he held Grene Castell (Castlescreen) in Lecale, lands in Lysmoghan, in Bright, Rossglass, and through other portions of county of Down. A large portion of the property of Dartas, or D'Artois, passed into the possession of the Kildare family by the marriage, it is thought, of Gerald, eighth Earl of

Kildare, with Alison, daughter of Sir Rowland Eustace, by Maud, the daughter of D'Artois. In 1433 Ardglass was burned in a war between the O'Neills and the Savages. The "Annals of the Four Masters" record that in the year 1453 a fleet of the English of Dublin put in at Ardglass on their return from pursuing Welsh pirates who had carried off the Archbishop of Dublin. They assisted the Savages in a battle fought against the son of O'Neill of Clannaboy, and the Irish in that battle lost 520 men. In the reign of Henry VI. Ardglass was a corporation, as appears by a deed or charter made in that reign by William Hart, then Portreve, and the corporation of Ardglass to one Russell, which Harris, writing in 1744, says was "not long since in the hands of Captain Patrick Russell of Walsh's-town." The town then returned members to Parliament. All the grand and petty customs of Ardglass and Strangford were granted by Henry VIII. to Gerald, Earl of Kildare, and except during the period of the family's attainder they were held by his descendants till 1637, when they were sold to Charles I., to whom they were said to be worth £5,000 per annum. Ardglass took part in all the wars of the period of Elizabeth, and in the memorable wars of 1641 it was for some time in the hands of the Irish. When, however, the regiment of Sir James Montgomery took possession of Lecale, Ardglass became the scene of many a deed of blood, as the depositions in the library of Trinity College, Dublin, too clearly prove. (See Hill's Montgomery MSS.)

"The examination of Thomas Dixon of Lecale, aged abt fourty years, taken the 7th May, 1653, who sayeth that the second yeare of the Rebellion he dwelt in Byshop's court. And that in the first yeere of the Rebellion one Cormach Macgueere went out (went into rebellion) the first moneth, and within fyve or six dayes after came in, and was three

nights in Dounepatricks with Sir James Montgomery, whose Regiment then lay in lecale; and then the sayd Cormick M'gueer went out agayne. This examinats further sayeth, that in the second yeere of the Rebellion Capt. George Montgomerie's troope being brought into lecale, and going abroad to meet with such of the Irish as used to come into the Hland and fall upon such off the Inhabitants as they could meet with going betwixt garrison and garrison. It happened, that one tyme, that Cornet Johnstone, then quarter master, And Ralph Read, and another whose name this examinats sayeth he knoweth not, and also this examinats were together att Ardglass, where this examinats had a brother, Robert Dickson. That while they were together, some of Ardglass gave Intelligence to quarter Mr. Jonstone, that some of the Rebels were in the rocks; as they used often to be, as this examinats sayeth, and from thence did sculke out to kill such as they found opportunity against. This examinats sayeth that Quarter Mr. Jonstone and the others went out and found Cormick M'gueer in the Rocks, the noyse whereof coming to the toune, he this examinats went out, and found the foresayd quarter Mr with others chasing the sayd M'gueer, and that, at last, they invired him, and did kill him. He further sayeth, yt he can not particularly tell whether quarter Mr Jonstone first, or any other, or all of them together, fell upon the sayd M'gueer, But that he was killed by the forenamed persons. And that he, this examinats, knoweth not whether he himself gave him any wound or not, nor whether ever he touch'd him or not. This examinats further sayeth, that his brother, Robert Dixon, told him, this examinats, that the sayd M'gueer, with two more, one day pursued the sayd Robert Dixon, betwix his barn and his house, and not being able to overtak him, because the sayd Dixon was on horse-

back, that the sayd M'gueer returned to the barne and hanged the sayd Dixons barne man.

“Taken before us,

DIXON.

“G BLUNDELL,

“THOMAS T. O. his

“JA. TRAILL.”

marke.

“The examination of John Mackdonnell of Lecale, being aged about thirty-four years, taken the 7th May, 1653, who, being sworne, sayeth that on the second yeare of the Rebellion he was in Ardglasse, and on a Sabbath day in the morning, being lying in his bed, the Drumer of that Company of Sr Jas. Montgomery's Regmt, whereof Capt. Wode was their lieutenant, came into his the examinats house, and asked a loane of his foulling peece. This examinats desyred to know what he would doe with itt. The sayd Drumer (whose name is Dunbar) replied that he had some use for itt, but knowing, by this examinats further answer, that it was roosty and not fixed, he went out agayne without it. This Examinat further sayeth, that about half an hour after the sayd Drumer went out, he, this Examinat, heard a cry in the street, and as he was rysing to putt on his cloathes, Thomas Riske [would now probably be called M'Criskan], one of the four men whom this Examinat after heard was killed, then came into this Examinat's house, haveing a wound in his neck, from which the blood did spring againe. That the sayd Riske sayd to this Examinat, that the soldrs were about to kill him, and desyred, therefore, this Examinat to goe to Leut. Wode be caused hinder the soldrs in that action; that this Examinat sayd he knew not what good his speaking could doe, yet by and by he put on his cloake, and being come abroad, he found that four men were killed, whose names, as this Examinant remembers, were Thomas Riske, Petr M'Canon, Richard M'Lyon, and Patr. M'Elay. But by whom they were killed, he, this Examinat,

knoweth not. But he sayeth, that the report was that Edward Jackson and Will Hamilton were the killers of them, and lyke wyse that the report was among the soldrs that Leut. Wode gave orders for the killing of the foresayd foure men.

“ Jurat.

McDONELL.

“ G. BLUNDELL ;

“ JOHN X X his

“ JA. TRAILL.”

marke.

Ardglass rapidly declined after the close of the war of 1641. The Protestant church occupies the original site of the ancient church, which in the Taxation of Pope Nicholas was valued at four marks. In the registry of Primate Mey the church is styled “The Chapel of the Blessed Mary of Ardglass.” The registry of Primate Octavian de Palatio records, that in the year 1431 Marcus Omulynga (O’Mullen) resigned the rectory and Henery McKathmayll (Campbell) was appointed to it. A.D. 1440 Edward White was rector of Ardglass. Tiberius, Bishop of Down and Connor, by a document dated Carrickfergus, Feb. 20, 1512, annexed the rectory of the parish church of Ardglass and the prebendary of Ross, with the rectories of several other churches, to the cathedral, in order that their endowments might assist in repairing the cathedral, which, according to the document, was in a ruinous state, both in walls and roof. In 1622 the Protestant bishop reports the church of Ardglass as in ruins. These ruins were removed in 1813 to make room for a Protestant church when there were found a hand-bell, having an ivory handle, and an altar stone. The ancient holy water stoup made of freestone is lying in a corner of the graveyard. There was also found near the place of the ancient altar an oblong stone, broader at the top than at the bottom, which is now inserted into the wall of the porch of the Protestant church. It has at the top a dove sculptured in relief ; in

the centre the crucifixion, and on each side a shield of arms. Underneath are some lines in curiously raised letters of the old English character, which are very difficult to read on account of the intricate combination of the letters :—

Live to die,	Be pasient
And fer the Lord	In weil & wo.
Amend yr life,	When is the end
And sine (sin) no mor	. . . . .
For dethe is	And fast & pre,
Yr rewarde.	And wache, th(erefore).
Mari Janes,	Mother to
Thomas Janes,	Gentleman.

A.D. 1585.

About half a mile to the north-east of the town, on a hill in the townland of Ardtole, are the ruins of the ancient parish church of Ardtole, dedicated to St. Nicholas. In the Taxation of Pope Nicholas it is valued, under the name of "The Church of Droneyll," at 2½ marks. In 1413, according to "The Registry of Primate Fleming," Richard Canlan, from the diocese of Meath, was presented to the rectory "of St. Nicholas, of Ardtnele, in the diocese of Down," vacant by the death of Thomas, the last incumbent. In "Primate Mey's Registry" mention is made of "William Kettyl, of Ardglas, *alias* Ardtwele," who was rector in 1441. In the next year, A.D. 1442, Thomas Ferneys, D.D., Vicar of Mora, in Meath, was presented to the rectory of Ardtwele, *alias* Ardglass. It seems to have been the parish church of Ardglass, and the "Terrier," a document of the date of 1615, has preserved a tradition—"Ecclesia de Ardglass, *alias* Artnell. It was changed, for that woodkern of M'Cartene's country upon a time when the inhabitants were at Mass killed them all; thereupon it was brought within the town." This story is supplemented by an oral tradition that the MacArtans perpetrated this massacre to avenge an insult

offered to their chief by the burgesses of Ardglass, who, when he was sleeping on the grass after a drunken debauch, fastened to briars the long hair which he wore according to the Irish custom of that time. The ruins measure 63 by 21 feet in the clear. The eastern gable, with a large arched opening, and the two side walls, more than two feet three inches in thickness, are remaining, and are of very strong but of very rude masonry. This church, surmounting an eminence looking down on the harbour, was very appropriately dedicated to St. Nicholas, the patron of sailors. A slab of whinstone, measuring eighteen by thirteen inches, on which is inscribed a beautiful cross of interlaced pattern, was removed from this ruin in 1791, by the Rev. Eugene Mulholland, who placed it in the Chapel of Dunsford, which he was then erecting, where it is still preserved. A drawing of this cross is printed in the "Proceedings," 2nd series, Vol. I., of the Royal Irish Academy, accompanying a Paper on "Ancient Sepulchral Slabs:" by W. H. Patterson, Esq., M.R.I.A., Belfast. Near the road leading from Ardglass to Dunsford is a mound on which five large stones are arranged in the form of a cross. It is called the Cross of Ardtole.

Adjoining the townland of Ardtole on the North-West is the townland of Ross (Ross, a wood), in which was situated the chapel of Ross. In the Taxation of Pope Nicholas, "Capella de Ros" was valued at 17s 4d, and in that document there is a marginal note appended to the churches of Ardglass and Ardtole, and the chapel of Ross, "they are vacant during either year," from which it would seem that the taxation was made on a grant of the Papal Tenths for a term of two years. It would also seem that the chapel of Ross and the two churches were united in some way at the period of the taxation, which was about the year 1300. We have seen that the three names appear frequently associated, even in civil

documents. From the calendar of Chancery Rolls in Ireland, it appears that in the year 1386, John Stiward, vicar of Ardee, exchanged his benefice with John Scrope, parson of the "free chapel of Rosse, in the diocese of Down." In 1512, Tiberius, Bishop of Down and Connor, annexed "the prebend of Ross" to the cathedral. The "Terrier," of 1615, says—"chapel of Rose, it hath only three-quarters of a towne." In 1622 Ross is returned by the Protestant bishop as a ruin. The site of it is in the farm of Mr. Hugh Connor, but it is now under tillage.

The Protestant church of Dunsford occupies the site of the ancient Catholic church. In the year 1194 one of the English adventurers, named Rogerus de Dunesford, endowed the priory of Neddrum, or Mahee Island, in Lough Strangford, with the profits of all the churches on his estates except the church of "Dunseford." In the Taxation of Pope Nicholas the church of "Dunesford" was valued at four marks. By an inquisition taken in the reign of Edward VI. it appears that the rectory of Dunsford, of the annual value of £4, was appropriate to the Abbey of St. Patrick. In 1622 the church is returned as a ruin. Some fragments of mullions and other decorations of freestone which are scattered through the cemetery afford indications that the ancient church was more highly decorated than most of the churches in Lecale. According to tradition, it was dedicated under the invocation of the Blessed Virgin. A headless statue of the Blessed Virgin and Child formerly stood at the western gable of Dunsford church, whence it was removed by the Rev. William M'Garry to his residence in Ballyedock, and long after his death it was carried to Ardglass Castle, where it is still preserved in the pleasure grounds. The head of this statue was found in some portion of the grave-yard, and was inserted by the Rev. Edward Mulholland into the gable

of Dunsford Catholic Church, where it may still be seen. A portion of a very fine specimen of a cuneiform monumental slab, on which is inscribed a highly-ornamented cross, is lying against the gable of the Protestant Church. What remains of the slab exhibits a portion of the hilt of a sword sculptured along the stem of the cross, which shows that it was intended to mark the resting-place of some Anglo-Irish knight. A stone, 2 feet 9 inches square and 9 inches in thickness, lies in the cemetery of Dunsford Catholic Church. It was removed from the site of the ancient church, and seems to have been the baptismal font. A basin, capable of holding sufficient water for the baptisms of a small parish, is sunk in its centre, and the bottom is bored through in order to allow the water to pass off to the sacrarium. In Crossmore, which is a sub-denomination of Dunsford, there were formerly two crosses. One, which was the larger, was in a field belonging to Mr. John Fitzsimons, and the smaller was in a field belonging to Mr. John Hanna. Each of these crosses was formed by five blocks of grit-stone sunk in the ground at a little distance from each other, and so arranged that they formed a cross—one being in the centre, and one placed to represent the extremity of each of the four limbs of the cross. Stations were performed at this place till about a century ago. The station commenced at the smaller cross, then moved round by an old road which is now obliterated, and through a field which is at the west of the church to the larger cross, and terminated at an ancient holy well which was in Mr. John Fitzsimons's stack-yard, but has long since been filled up.

In the townland of Tollumgrange there was a church which in ancient times was appropriate to Grey Abbey, the boundary between the farms of Mr. Killen and Mr. Napier passes through the site of the church. The rectory of Tollumgrange extended over the townlands of Tollumgrange,

Ballyedock, Ballybeg, Corbally, and Sheepland-beg. In the year 1380 Walter Barnwood held two carucates of land in Holmgrange (Tollumgrange), from the Abbot of Grey Abbey for ten years at an annual rent of five marks. In 1427 it was found by inquisition that Janico D'Artois died, seized of "3 messuages and 4 carucates in Ballybrettnagh (Ballybrannagh), and Newtown (part of Sheepland), by the gift of the Prior and Convent of St. Patrick's of Down, and 1 messuage and 1 carucate in Holmegrung, by the gift of the Abbot and Convent of the Blessed Mary de Jugo Dei" (Grey Abbey). At the dissolution, John Casselles, the abbot of Grey Abbey was seized in right of his abbey of Tollumgrange, Ballyedock, and Corbally, together with the tithes of those townlands; it appears, however, by the various inquisitions regarding the property of the Montgomeries, to whom the abbey lands were granted, that the abbot's rights extended also over Ballybeg and Sheepland-beg, which in those documents is always written *Chapplenbeg** (the Little Chapel.)

In the Taxation of Pope Nicholas the chapel of Lismolyn was valued at 5 marks. Lismolyn (Lios-Maolain, "Moelan's Fort") is now called Bishop's Court. The bishop in ancient times had a residence in that townland, and it is still held under the Church Temporalities Commissioners. There was formerly preserved among the muniments of the see of Down a document which professed to have been drawn up in 1210 from earlier documents, which enumerated among other see properties:—"Item, in Lismollin three carucates in temporalities, and a chapel in spiritualities given by the same Flathri." The three carucates referred to are now called Bishop's Court,

* Mr. Smith of Lismore has a large slab of flag stone which was found many years ago on his farm. It is curiously carved with spirals and volutes, and much resembles in ornamentation the slab at the entrance to New Grange. (See Sir W. Wilde's *Boyne and Blackwater*. Second Ed. p. 192.)

Ballymenagh, and Tullynaskeagh, which were held under the Protestant bishop till the Disestablishment. In the Parliamentary Report in 1833, these lands, consisting of "the castle and three townlands of Bishop's Court, known by the names of Bishop's Court, Ballymenagh, and Tullynespick," are returned as held under the see by the Right Hon. Robert Ward by a 21 year renewable lease, at a yearly rent of £36 16s 7½d, and a renewal fine of £116 6s 1¼d. This property belongs at present to Mr. Ward of Bangor. In 1305 the King's escheator, Walter de la Hay, returned into the Exchequer on account of rents received by him during the vacancy of the see—"30s 6d of the rents, pastures, cottages, mills of the Manor of Lysmolyn for the same term." Of the rents, meadows, turbaries, and the services of the cottiers there he makes no return because "a certain part of the lands were seeded before the death of the above-mentioned bishop, and the remainder lies waste through the want of tenants; and the service of the cottiers are all in Autumn, and of the tributes nothing was received." A.D. 1410, Radulf Fournays was "rector of the free chapel of Lasmolyn, in the diocese of Down;" and in "Primate Mey's Register" it is mentioned that in the year 1440 "Edward White was prebendary of Lesmolyn." In "Primate Prene's Register" it is stated that William Ketyl was ordained priest in the year 1441, by John, Bishop of Down, in the chapel "Suzæ curiæ episcopalis de Lesmolyn." This John, who was the bishop under whom the sees of Down and Connor were united, had for several years to sustain a contest for the see of Down against Thomas Pollard; but Pollard lost his suit in 1449. There is preserved in "Primate Mey's Register" the substance of a complaint laid before Sir William Coldhall, the Seneschal of Ulster, by "John, as by virtewe of unyoune of our holy fader the Pope Bysshope of Down and Connorease,"

that "Master, Thomas Pollard pretending him through the Appostell provisyon for Bysshop of Down, undewly and with vyolence through help and power of his adherents in that parte, entred hys plaais (palace) of Lesmolyn, and noight only his godes there but of his rentes and divers others his per-tynements had spoyled and withholds." A.D. 1456, James Lech is mentioned in "Primate Mey's Register" as "Prebendary of Lismolyn." About the same date Henry Fox, Archdeacon of Down, procured the annexation of "præbendative libera capella Sancti Malachiæ de Lismolyn" to the Church of "Kylcleth." This chapel, which was under the invocation of St. Malachy, is thought to have stood near the "Bawn," a sort of fortification, said to have been erected in 1601, by orders of the Lord Deputy Mountjoy.

The townland of Sheepland-mor was held under the Protestant bishop of Down and Connor till the Disestablishment, In it are two sub-denominations called Newtown and Cruckglass, or Crumglass; at the latter is a hill called Mullaghban ("the white hill"), which is said to have been so named from white friars, who had at that place a monastery. There have been found in the vicinity of Mullaghban graves lined with stones, and cairns of stones. The list of lands belonging to the see, which purports to have been drawn up in 1210, but is certainly somewhat later, returns among the possessions of the bishop, "Item, in Villa Nova (Newtown) three quarters, with the temporalities, given by the same Flathri," and in 1305 the king's escheator, Walter de la Hay, returned into the Exchequer, on account of rents received by him during the vacancy of the see, "£6 2s 3d of the return of rents, prises, services, perquisites of the court of Newtown (Novæ Villæ)." In 1622, the Protestant bishop, making a return of lands belonging to the bishop, says—"He hath Lismoline, *alias* Bishop's Court, 3 Plowlands, both Spiritual and Tem-

porall. In Sheepland (in Lecale) 2 Plowlands, Spiritualities and Temporalities. In the Newton of Lecale, 1 Plowland, Spiritual and Temporal." In that document Thomas Barnwell is returned as tenant of Bishop's Court and Sheepland, and John Russell, of Killough, as tenant of Newtown. According to the Parliamentary Report of 1833, Richard Magennis was tenant of Sheepland, Mor, and Newtown, under the see, which he held by a 21 year renewable lease at £24 4s 7½d rent, and £67 16s 11d renewal fine. There is in Sheepland a holy well called *St. Patrick's Well*, to which pilgrimages are still made. The banks of the little stream which flows from it are covered with bits of cloth which, according to the ancient Celtic custom, have been cast into its waters or laid on its banks by the pilgrims. At the distance of a few perches from the holy well, a rock overhanging the sea assumes a strange formation which is called *St. Patrick's Road*, where the people say *St. Patrick* landed when coming from the Isle of Man. There is also a foolish legend that the saint would have continued that road on to the Isle of Man had not a red-haired woman walked over his work without blessing it, which he understood was a bad omen. These legends at least show that the locality was a favourite resort of our saint. A small portion of the rock is covered with a white lichen which is said to mark the place where the saint hung his shirt after he came from the Isle of Man. Although this story may seem ludicrous, a version of it is contained in Colgan's Latin "*Tripartite Life of St. Patrick*," chap. 22— "But when the holy Patrick was about to pass from Britain, turning himself on the sea-shore to the right hand, he laid aside his *casula* and threw it on a rock. And afterwards thinking no more of it, he crossed over into Ireland; but when he touched the shore he found lying before him in Ireland the *casula* which he left in Britain."

In a field belonging to Miss Breen, in the townland of Killard,* there is a place called Cargy, which is the site of a church valued in the Taxation of Pope Nicholas, under the name of "the church of Renles" (intended for Kenles), at four marks. In the inquisition of the third of Edward VI. it was found, under the name *Kenlys*, to be a chapel of Ballyculter and appropriate to the Abbey of Saul. It is called Killernard in the "Terrier." That document, though compiled in the year 1615, preserves to us an account of the various sums paid in ancient times by the respective churches to the bishop. The following extracts regard the different churches in the parish of Dunsford and Ardglass:—

"Capella de Killernard, in Lekale, near the sea. In proxies, 1s; in refectiions, 1s; synodals, 2s. It is St. John's."

"Capella de Lismullan. The bishop's mensal. The curate pays in proxies, 1s; refectiions, 1s; synodals, 2s."

"Capella de Gronell (Ardtole). The prior of Downe's. Proxies, 8d; refectiions, 8d; synodals, 2s."

"Ecclesia de Dunsfort. It is the Priory of St. John's, Downe. The vicar pays—proxies, 18d; refectiions, 18d; synodals, 2s."

"Capella de Tollingrangoth (chapel of Tollumgrange). It is of ye Gray Abbeys, both in spirituals and temporals. Proxies, 20d; refectiions, 20d; synodals, 2s."

"Chappel Rose (Ross). It hath only three quarters of a towne, and pays—in proxies, 1s; refectiions, 1s; synodals, 2s."

"Ecclesia de Ardglass, *alias* Artnell (Ardtole). It was changed for that the woodkern of M'Cartene's country, upon a tyme when the inhabitants of Ardglass were at Mass, killed them all; thereupon it was brought within the towne. It pays—proxies, 4s; refectiions, 4s; synodals, 2s."

* One of the battles gained over the race of Emhear and others of the Irish and foreigners by Tighearnmas, King of Ireland, in the year of the World, 3656, was "the battle of Cul-ard in Magh-inis" (Lecale).

PARISH PRIESTS.

In the list of Popish priests registered in 1704, Daniel Lea, whose name would now be written M'Alea, is registered as Popish priest of the parish of Dunsford. He resided at that time in Ballynarry, which is outside the parish, but it is probable he was compelled to reside with his relatives in order that he might the more easily escape the priest-hunters. Father Lea, or M'Alea, was then 54 years of age. He was ordained in 1670 by Primate Oliver Plunket.

James MacGee is returned in the same list as "Popish priest" of Ardglass. He resided then in Ballyorgan, which is outside the parish, but no doubt necessity compelled him to seek a hiding place among his relatives. Father MacGee was 37 years of age in the year 1704, and had been ordained by Dr. William Dutton, or Dalton, Bishop of Ossory, in 1697. Whether Dunsford and Ardglass were separate parishes at the date of the registration, or whether Father MacGee was curate to Father Lea, cannot now be determined, nor does tradition record the date of the death of either of them; but there is a tradition that a Father Hanna, who seems to have been the immediate successor of the survivor of them, was parish priest of Dunsford and Ardglass early in the last century.

On the death of Father Hanna, which occurred before the year 1742, Dr. William Magarry, who was a native of Crossmore, was appointed. He died in 1763, and was interred in Dunsford churchyard. On his tombstone, which is now broken into three parts, and will soon disappear unless some care is taken of it, is inscribed:—

This stone erected in memory
of the Rev. Daniel Magarry,
Pastor of Kilmegan, who departed
15th Jan., 1784, aged 82 years.

Also in memory of his two uncles,
 ye Revd. Eugene & Revd. Wm.
 Magarry, Pastors of Saul & Dunsford.
 Wm. being Dean of Down, Bachelor
 of Arts & Doctor of Sorbon.

After the death of Dean Magarry the parish was administered by his curate, the Rev. Daniel O'Doran; but in the beginning of 1776, Father O'Doran was appointed to the parish of the Ards—[see Kilcoo]—and Dunsford and Ardglass were committed to the care of the Rev. William M'Allea, P.P., Ballee, who had at the same time the administration of the parish of Kilclief; in these duties, however, he had the assistance of a curate. There is preserved in the Record Office, Dublin, a return to the House of Lords from the Protestant minister which is confirmatory of these traditions.

“ Killough, April 12, 1766.

“ SIR,—In the parish of Dunsport three score and fourteen Protestant families, and six score and sixteen Papists; and in the adjoining parish of Ardglass there are twenty-nine Protestant families and sixty-two Papists. There is no Popish priest or friar residing in either parish, but they are served in the meanwhile by two neighbouring priests till a supply be for it. I would have sent this account before, but have been so unwell that I was unable.—I am, sir, your most obedient and very humble servant, “ WYNNE STEWART.

“To Robert Sterne, Esq., Clerk to the Honourable House of Lords.”

About this period the House of Lords seemed much alarmed at the increase of “Popery,” and both ministers and gaugers were ordered to send in reports on this subject.

“Wm. Hillas, gagr., of Killough,” on June 10, 1764, reports that in the parish of Ardglass there are—Churches, 1; meeting-houses, 0; Mass-houses, 0. Members of the

Established Church, 60 ; Presbyterians, 35 ; Papists, 106.
 "This church only old walls."

Parish of Rathmullan—Churches, 2 ; meeting-houses, 0 ;
 Mass-houses, 2. Members of the Established Church, 240 ;
 Presbyterians, 80 ; Papists, 524. "These two churches and
 Mass-houses in good order."

Parish of Bright—Churches, 1 ; meeting-houses, 0 ; Mass-
 houses, 1. Members of the Established Church, 100 ; Pres-
 byterians, 124 ; Papists, 404. "Church and Mass-house in
 good order."

Parish of Dunsford—Churches, 1 ; meeting-houses, 0 ;
 Mass-houses, 1. Members of the Established Church, 80 ;
 Presbyterians, 96 ; Papists, 388. "This church in good
 order."

Parish of Ballee—Churches, 1 ; meeting-houses, 1 ; Mass-
 houses, 1. Members of the Established Church, 84 ; Pres-
 byterians, 256 ; Papists, 272. "These three places of
 worship in good order."

In the year 1774, Father M'Alea having resigned the
 administration of the parishes of Dunsford and Ardglass and
 Killeief, the Rev. Daniel Clinton was appointed to Dunsford
 and Ardglass. Father Clinton was a native of Sheepland.
 He died October 8, 1788, and was interred in Dunsford
 churchyard. On the tomb is inscribed :—

Here lieth the re-
 mains of the Revd.
 Daniel Clinton,
 Pastor of Dunsford, who
 dep. this life Oct. 8th,
 1788, aged 77 years. Lord
 have mercy on
 him.

The Rev. Edward Mullholland was appointed on the 9th
 of February, 1789. Father Mullholland was a native of the

townland of Drumgooland, in the parish of Loughinisland. He is still remembered in tradition as a distinguished scholar and preacher. He erected, in the year 1791, Dunsford chapel. He died of a decline, July 25th, 1805. An obituary notice of him, which appeared in the *Belfast Commercial Chronicle*, says, "He was a learned and zealous pastor, an ornament of the order he belonged to, and an invaluable acquisition of the parish over which he ruled 17 years." He was interred in the chapelyard of Dunsford.

The Rev. Eugene Mullholland succeeded his brother in 1805. During early life, Father Mullholland was engaged in secular pursuits, but, feeling himself called to enter the priesthood, he was ordained, after he had obtained a knowledge of classics, and he entered the College of Maynooth in 1798. Having completed his studies, he officiated for some time as curate in upper Mourne, from which he was promoted to Dunsford and Ardglass. He died at his residence in Tollumgrange, on the 9th of February, 1832, in the 68th year of his age. An obituary notice in the *Newry Telegraph* says of him, "For nearly 27 years he discharged with zeal and indefatigable assiduity the duties of a faithful and religious pastor." He was interred in the same vault with his brother, in Dunsford chapelyard. On it is inscribed—

Here lieth the remains of the
Rev. Edwd. Mullholland,
P.P. of Dunsford & Ardglass.
He was born in the parish
of Loughinisland 1759,
Appointed P.P., Dunsford,
1789. Died 25 July, 1805.

Here also lieth the remains
of his brother, the
Rev. Eugene Mullholland,
Born 1764.
Succeeded his brother
as P.P. of Dunsford, and died
9 Feb., 1832.

Requiescat in pace.

Father Eugene Mullholland was succeeded by the Rev. Peter Denvir. An account of Father Denvir has been already given [see Bright]. He was appointed to the parish of Bright, January 30, 1848.

The Rev. William MacMullan succeeded Father Denvir. Father MacMullan was a native of Clanvaraghan, in the parish of Kilmegan, and a nephew of the late Father MacMullan, P.P., Loughinisland. After completing his preliminary education at the Diocesan Seminary, Belfast, he entered on the 27th of August, 1835, the Logic Class in the College of Maynooth, when, on the completion of his course, he obtained a place on the Dunboyne Establishment, and was ordained by Dr. Murray, at Penticost, in 1842. He was about two years curate in Lisburn, when he was appointed on the 4th of April, 1845, P.P. of Hannahstown, from which he was appointed to Dunsford and Ardglass on the 12th of Feb., 1848. He died March 16th, 1876, and was interred in Loughinisland, in the tomb which was erected over the remains of the Most Rev. P. MacMullan, Bishop of Down and Connor.

The Rev. Richard Marner, D.D., was appointed parish priest on the 26th March, 1876, but did not take possession of the parish until April 30th of that year. Dr. Marner is a native of the parish of Kilmore; after having completed his preparatory studies in the Diocesan College, Belfast, he entered the Rhetoric Class in the College of Maynooth, Feb. 10th, 1850. He was promoted to the Dunboyne Establishment at the end of his ordinary theological course. He was ordained in Clarendon Street Church, Dublin, by the Most Rev. Dr. Whelan, Bishop of Bombay, April 4th, 1857. Shortly after the promotion of the Rev. Edward Kelly to the parish of Lisburn, Dr. Marner was appointed to succeed him in the professorship of Classics and Mathematics in the Diocesan College, Belfast, and in November, 1866, when the Rev. James O'Laverty was appointed parish priest of Holywood, Dr. Marner became President of the College. He considerably extended the curriculum of the College, and by

professing Logic and Natural Philosophy, he prepared the ecclesiastical students to commence their theological studies immediately on entering the College of Maynooth. His health having become impaired he obtained a long leave of absence, which he devoted to an extensive tour through Italy, Greece, Egypt, Palestine, and other Countries of Europe and Asia.

C H U R C H E S.

Dunsford Church was built by the Rev. Edward Mullholland, A.D. 1791, in the townland of Ballyedock. There is inserted into the wall near one of the windows a stone on which the Rev. Edward Mullholland inscribed with his own hand—

A.D. 1791.
This chapel
was built
Rev. Edwd. Mullholland
being Pastor.
Lord have mercy
on him

In the graveyard attached to this chapel sleeps Father Thomas Clinton, but no stone marks his grave. Father Clinton was nephew to the Rev. Daniel Clinton. He never had been in college, and on that account never was promoted to a parish, but his name is still familiarly and affectionately mentioned in the various parishes of Lecale in which he officiated as curate, and several amusing anecdotes are told of him in the "Life of the Most Rev. Dr. Crolly," by the Rev. George Crolly. In the same graveyard also rest the remains of William Sawey, by whose bequest the "Sawey Foundation" was created in Maynooth College for the benefit of Students of the diocese. In 1853, according to the "Maynooth Commission Report," the foundation amounted to £854 19s 8d,

which produced an annual interest of £26 13s 3d. On his tomb is inscribed :—

Hic ponitur Corpus Gulielmi nomine Sawey,
Pauperibus donat moriens, quas condidit opes
Hunc lapidem posuit Catharina carissima conjux.

Obiit 17 Januarii,
1799, Ætatis 81mo.

Ardglass Church.—A correspondent, writing to the *Newry Telegraph*, says:—"Ardglass, May 29, 1828. The first stone of the new Catholic chapel of Ardglass was laid on Monday last on a plot of ground granted for ever, free of rent, by William Ogilvie, Esq., Nothing could exceed the cordial feeling evinced by every class of the community, Captain Saunders having with the usual ceremony laid the first stone, upon which he deposited a very large donation, the vast multitude with one simultaneous impulse continued to rend the air with loud and repeated huzzas." The erection of this church was principally due to the exertions of the Rev. John Hagarty, C.C., who afterwards was parish priest of Ballymoney, in the county of Antrim.

Before the erection of Dunsford church, Mass was celebrated along various hedges in the vicinity of the site of the present church. The selection of the precise spot for each occasion depended on the direction in which the wind was blowing. Another station was in Mr. Breen's farm in Killard, or in a barn belonging to Mr. Torney. There was also a favourite station on a farm now belonging to Mr. James Murray in Corbally.

PARISH OF BALLEE.

THE parish of Ballee contains all the civil parish of Ballee except the townlands of Ballyalton, Carrownacaw, Loughmoney, and Slievenagriddle, which belong to the parish of Saul. It also includes the townlands of Ballyculter, Ballylenagh, Cargagh, Loughkeelan, and part of Castlemahan, which are portions of the civil parish of Ballyculter. In 1871, the part of the parish which belongs to the civil parish of Ballee contained 1034 inhabitants, of whom about 630 were Catholics, and the part which belongs to the civil parish of Ballyculter contained 334 inhabitants, of whom about 200 were Catholics.

Ballee (Baile-atha, "the town of the ford,") obtains its name from a ford over the river which separates Church-Ballee from Ballybrannagh. At the period of the Taxation of Pope Nicholas Ballee was only a chapelry dependant on the Abbey of St. Patrick in Down, and was valued at 20 marks, which shows that it must have been richly endowed, for its valuation is fully equal to that of six or seven of the other churches in Lecale. At a very early period nearly all the lands in the parish of Ballee passed into the possession of the Bishop of Down. Sir John de Courcey induced, or rather compelled, Bishop Malachy III. in 1183 to endow with these lands the cathedral of Down, the constitution of which he had changed by introducing Benedictines from Chester to replace the Irish Secular Canons. The lands of

Ballee continued in the possession of the Benedictines of Down cathedral till the suppression of religious houses in the reign of Henry VIII. The prior of the monastery held the rectory, while a vicar or curate attended to the spiritual wants of the parish. The entry in the "Terrier" shows that the arrangement was such, and informs us what dues the vicar paid to the bishop—"Ecclesia Parochialis of Ballee. The Prior of Down had it always, and he was deacon (dean), as the bishop was abbot. The vicar owes in proxies, 6s 8d; refectations, 6s 8d; synodals, 2s." At the Dissolution the rectory of "Bealgach, *alias* Bealy," of the annual value of £26 13s 4d, was appropriate to the Abbey of St. Patrick of Down. An Inquisition was taken at Down on the 13th of August, in the first year of King Edward the Sixth, to inquire into the spiritual and temporal possessions in the county of Down which had belonged to the late Abbey of St. Patrick's of Down. The commissioners appointed to hold the inquiry were Sir Thomas Cusack, Knight, Master of the Rolls; Patrick Barnwell, Sergeant-at-Law of the King; and Henry Draycott, Chief Remembrancer, who took their findings upon the oaths of Robert Walshe, of Walshtown; John Audeley, of Audeleystown; Edward Dowdall, of Ballydergan; Thomas Benson, of Kylecliff; Brian O'Gone (Smith), of the same; Killedoe M'Cartan, of Ballydonyll; Patrick M'Roe, of Strangford; Christopher Russell, of Rathmolyn; Peter Balding, of Kilbride; Richard Russell, of Rathmolyn; John Jordan, of the same; Walter Oge Fitzsimon, of Killard; William Duff, of Sheeplandbeg; John Savage, of Saul; and Evir Magennis, of Loghconill, who found among other things that the rectory or church of Bealgach, *alias* Bealy (Ballee), belonged to the abbey, that the rectory extended into the following towns:—The town of Bealgach, the tithes of which were of the annual value of £1 6s 8d; Huseston, *alias*

Ballyhussey (Balleyhossett), the tithes of which were valued at £1 6s 8d "when the land is cultivated, but now it lies uncultivated;" the town of "Ballyclinder," the tithes of which are valued at £1 6s 8d, "in addition to the tithes of one of them which now lies uncultivated, but when it was cultivated it was of the annual value of £1 6s 8d." The two towns of "Ballybrenahe," the tithes of which were valued at £2 13s 4d. The town of Ballycroter ("Ballycruttle"), the tithes of which were valued at £1 6s 8d "when it is cultivated, but now it lies uncultivated." The townland of Ballyelliny (Ballylenagh), the tithes of which also were valued at £1 6s 8d "when cultivated, but it was then waste." The two townlands of Ballycrosse (Ballynagross), the tithes of which were valued at £2 13s 4d, but they were then waste. The townland of Ballynosberry (now known by some other name), the tithes of which were valued at £1 6s 8d, but they were then waste. The townlands of Ballytrustan and Ballyawlton (Ballyalton), the tithes of each of which were valued at £1 6s 8d. Ballybaltir (Ballywalter), the tithes of which were valued at £1 6s 8d, but it was then waste. Ballyregna, *alias* Ballyrenna (Ballyrenan) and Ballisallagh, the tithes of which were valued at £1 6s 8d. Crowe (Crew) and Ballyfroske (now known by some other name), the tithes of each of which were valued at £1 6s 8d when they were cultivated. The two towns of Loghmonon (Loughmoney), the tithes of which were valued at £2 13s 4d. This finding is interesting, as it shows that owing to the disturbed state of the country, and perhaps to the paucity of inhabitants, some of the most fertile portions of Lecale were then lying waste. The present Protestant church of Ballee occupies the site of the ancient church. "Lewis' Topographical Dictionary" says—"A splendid golden torque, richly ornamented and set with gems, was found near the glebe in 1834."

There is a field in Mr. William Denvir's farm, in the townland of Ballylenagh, called "the old walls field," in which was a circular entrenchment, in which were found graves, and two grave-stones on each of which was inscribed a plain cross.

There was a grave-yard in the townland of Ballynagross (the town of the cross), in a field which belongs to Mr. James M'Cann, and is immediately behind his house; not long ago old men were living who remembered the grave-stones standing in that field. Stone-lined graves in such numbers as to indicate an extensive cemetery, were found in the townland of Lougkeeland, in a field belonging to Mr. Patrick Hamill, which is near the public road.

In the Taxation of Pope Nicholas the chapel of Ballyculter is united to the church of Saul, and both are valued at twenty-five marks. By an Inquisition of the third of Edward VI. it appears that the rectory of Ballyculter, with the chapel of Kenlys (Killard), of the annual value of £29 13s. 4d., was appropriate to the Abbey of Saul. In 1622 the "Capella de Ballychurter" is returned as a ruin. This ancient chapel stood in a field behind the present church schoolhouse. It was dedicated to St. Malachy, and it is still called "Kilmallock." Dr. Reeves supposes that Ballyculter may possibly derive its name from the family of the O'Coltarans, one of the ancient tribes of Ulidia, of whom the topographical poem of John O'Dugan says:—

O'Coltaran, from the border of Baile,
In Dal Cuirb had residence.

P A R I S H P R I E S T S .

In 1704 the Rev. William Laverty returned himself as parish priest of Saul and Ballee. Mr. Laverty was, however, parish priest only of the Catholic parish of Saul, which

includes the townlands of Ballyalton, Upper Ballynagross, Lower Ballynagross, Ballystokes, Loughmoney, Slievenagriddle, and Carrownacaw, belonging to the civil parish of Ballee, and he himself resided in Carrownacaw, hence he was registered as parish priest of Ballee. The parish of Saul retained those seven townlands up to Sept. 2nd, 1870, when Upper Ballynagross and Lower Ballynagross were re-annexed to Ballee, and the townlands of Lower Strangford, Upper Strangford, Legnagoppoge, and Ferry Quarter were taken from Ballee and given to Kilclief, and the townland of Ballintlieve was transferred to Saul. The Rev. Peter Smith, residing in the townland of Ballintlieve, registered himself, in 1704, as parish priest of Ballee. He was then 32 years of age, and he had been ordained in 1696 by Dr. William Dutton, bishop of Ossory.

The Rev. Denis Smith, who also resided in Ballintlieve, registered himself in 1704 as parish priest of "Ballynilter" (Ballyculter). He was then 54 years of age, and he had been ordained in 1671 by Primate Oliver Plunket. It is probable that Father Denis was the real parish priest, and that Father Peter was his nephew and curate, but as the law did not make any provision for the registration of curates, each of them seems to have registered himself as the parish priest of one of the two civil parishes, the greater part of which was included in the parish of Ballee.

The next parish priest, according to tradition, was Father Kelly, who resided at Castlemoghan. This clergyman became insane in consequence of a blow of a bar of iron with which he was struck on the head by some bigoted Protestant.

The Rev. John Teggart became parish priest in 1741. Father Teggart was a native of the townland of Ballywalter, where he resided after he was appointed to the parish of Ballee. He held in addition to Ballee the parishes of Duns-

ford and Kilclief. He died in March, 1760, and was interred in the churchyard of Kilclief. Father John Teggart was assisted by the Rev. William Teggart. This clergyman broke his leg one night at a bridge, which was afterwards called "the Priest's Bridge," as he was returning from a sick call. Though the people in the neighbourhood heard his cries for help, they did not render him any assistance, for they thought it was noise made by a class of night marauders who were then disturbing the country, and were known in that locality under the name of "Tories." He was therefore necessitated to drag himself along to a house at a great distance from the place where the accident had occurred. In consequence of the injuries he received the leg had to be amputated, and to this day the wooden leg which he afterwards used is preserved in Ballywalter. For his convenience the people constructed a causeway across a bog from Ballyorgan to Ballywalter. Father William continued to officiate as curate under the successor of Father John Teggart.

The Rev. Daniel M'Alea succeeded Father John Teggart in 1760. Mr. M'Alea was a native of Ballynarry, in the parish of Kilclief. In the year 1783 he built Ballycruttle Chapel, in the lease of which he is called "Daniel Lea." Father M'Alea was superannuated in 1789, and he died at a very advanced age in 1809, in the townland of Ballynarry. He was interred in Kilclief churchyard. The Rev. P. Curoe, P.P., Ballykinlar, had a number of theological manuscripts in the handwriting of Father M'Alea.

The Rev. Roger Magee, who had long been curate to his predecessor, succeeded after the superannuation or resignation of Father M'Alea in 1789. Father Magee was a native of the townland of Ballyorgan. On the last Tuesday of November, 1799, Mr. Magee, after having attended a con-

ference of the clergy, baptized two children at their fathers' houses, and was returning late at night, when he either fell dead or was killed, at a bridge in the townland of Tullynaskeagh, near Ballybeg. The people are to this day convinced that he was murdered out of revenge because he had assisted at a mixed marriage, which was displeasing to the relatives of one of the parties married. They said that a person, who was afterwards hanged in Scotland, attributed his misfortunes to the guilty part which he took in the murder of Father Magee, while various other misfortunes befell each of the accomplices. The remains of Father Magee were interred in Kilclief churchyard. After his death the Orange yeomanry, instigated, it is said, by the nephew of Father M'Allea, assembled at the chapel to reinstate the superannuated parish priest, who was then in a state of dotage, but the good sense of the people and the firmness of the ecclesiastical authorities overcame that difficulty, and the Rev. John Magee was appointed to the vacant parish. Father Magee was a native of Corbally, in the parish of Dunsford. After being ordained in Downpatrick, by Dr. Patrick MacMullan, he was appointed to the curacy of Lisburn, which was then a very arduous mission, on account of the camp which had been formed at Blaris. He and Father Peter Cassidy, on the 16th of May, 1797, accompanied from Belfast to the place of execution at Blaris camp the four privates of the Monaghan Militia who had been condemned by court-martial. Father John Magee always wore a three-cocked hat, and to this day he is distinguished from his predecessor and namesake by the *soubriquet* of "Three-cocked Hat." He died in 1808, and was interred in Kilclief churchyard.

The Rev. Edward MacMullan succeeded Father Magee. He was a native of the townland of Drumgoland, in the parish of Loughinisland. After having been ordained by

Dr. Hugh MacMullan he studied in Spain, and on his return was appointed curate in Downpatrick, from which he was sent to the island of Rathlin in 1793. The "Annals of County Antrim" state that in the Summer of 1797 every male adult on the island, except the parish priest and another gentleman, took the test of the United Irishmen in Bruce's Cave. Nevertheless, the Rev. Mr. MacMullan was arrested by Captain Boyd, of Ballycastle, and carried to the mainland, where he would have been flogged, and perhaps worse treated, but he was released through the influence of Edmund M'IlDowney, Esq., who undertook that he would leave the island. A letter written on that event by one of his successors in Rathlin, Father Francis M'Kinney remarks that the terms which required him to leave the island *were not painful*. He was appointed on the 7th of June, 1798, to the curacy of Lower Ards, from which he was promoted to Ballee in 1808. He died November 12, 1837, and was interred in Ballycruttle chapelyard, where his grave-stone bears the following inscription :—

Erected

To the memory of

the late Rev. Edward M'Mullan,
 who was for the period of 29 years, Parish
 Priest of Ballee and Ballyculter, and who
 departed this life on the 12th day of November,
 1837, aged 84 years.

Requiescat in pace.

The Rev. James Killen succeeded Mr. MacMullan. Father Killen is a native of Tolumgrange in the parish of Dunsford. He entered the Logic Class in the College of Maynooth on the 4th of September, 1828, and he was ordained by Dr. Murray in 1832. Mr. Killen was appointed to the curacy of Randalstown, from which he was sent as

administrator to Ahoghill, where he remained from August 1833, till March, 1835, while the parish priest, the Rev. John Lynch, was professing classics in the Diocesan Seminary, Belfast. From Ahoghill he was sent to administer the parish of Lisburn, under the aged Father Smith, from which he was appointed to Ballee in 1837. Mr. Killen obtained in September, 1839, an enlargement of the grounds around Ballycruttle Chapel, and had the graveyard consecrated. [See *Vindicator*, May 27, 1840.] He was appointed to the parish of Ballyphilip, or Portaferry, in March, 1843.

The Rev. Patrick Starkey succeeded Father Killen. Mr. Starkey was born in the townland of Coniamstown, in the parish of Bright, in 1804. He entered the Logic Class in Maynooth College, on the 25th of August, 1830, and was ordained at Pentecost, 1834, in Maynooth, by Dr. Murray. He was appointed to the curacy of Culfeightrin, where he assisted Father Luke Walsh in successfully opposing the proselytisers. [See "Home Mission Unmasked."] From Culfeightrin he was appointed to Ballee on the 26th of August, 1843. Father Starkey died on the 8th of July, 1870, and was interred in Ballycruttle chapelyard. The monument erected over his grave bears the following inscription :—

Of your charity
Pray
For the repose of the soul
of the
REV. PATRICK STARKEY, P.P.,
Ballee,
who died 8th July, 1870,
aged 66 years.
Erected
by the Parishioners

in grateful remembrance of his zealous
labours for 27 years in this parish
where
his memory is still fondly cherished.

Requiescat in pace.

After his death the parish was administered by the Rev. Joseph Connor, at present curate of St. Peter's, Belfast, until the Rev. John M'Corry took charge of it.

Father M'Corry, the present parish priest, is a native of the parish of Aghagallon. He entered the Rhetoric Class in the College of Maynooth on the 27th of August, 1851, and was ordained in Dublin by the Bishop of Bombay on the 4th of April, 1857. He officiated as curate in the parishes of Kilkeel, Bright, and Newtownards, and was appointed administrator of the parish of Carrickfergus in November, 1869, from which he was promoted to Ballee on the 2nd of September, 1870.

CHURCHES.

Cargagh Church was one of the five "Old Mass Houses" reported to the House of Lords in 1731 by the Protestant bishop as being in Down and Connor. It was originally built of mud, which was replaced with stone in 1754. Father Starkey rebuilt it.

Ballycruttle Church was erected by the Rev. Daniel M'Alea, in 1783, on a site obtained from John Spear, sen., and John Spear, jun., of Downpatrick, who gave for that purpose a rood of land then belonging to a farm which was in the possession of James Magee. In the graveyard attached to this church the remains of the most Rev. Dr. Denvir, the Rev. Edward MacMullan, the Rev. P. Starkey, and the Rev. John M'Greevey are interred.

Before the erection of Ballycruttle church Mass was cele-

brated along the ditches near the site of the present church, and it is said that one of the Spears having ordered the priest and congregation to leave some place where they were assembled for Mass, the family granted the site to make amends for the insult. Mass was celebrated in a sand-pit in Ballymurray, along the road leading to the present church. Another "Bohog"* was in the townland of Ballybrannagh. Mass was celebrated at the east end of Hugh Teggart's house in Loughkeelan, and at a place called Craigawoorish, where the altar was sheltered by a large thorn. There was an older "Bohog," and one frequented perhaps in more dangerous times, in the townland of Carntaggart (in the ecclesiastical parish of Saul), called Lugganiffirin or "the Mass-hollow."

* *Bohog* was the name among the old people in this diocese for the shed under which the priest said mass during times of persecution. The word is derived from *Both* or *Bothan* (pronounced Bohan), a cabin, and is akin to the Scotch *Bothy*, the English *Booth*, and words of similar meaning in almost every language in Europe.

THE PARISH OF KILCLIEF.

THE parish of Kilclief extends over the entire civil parish of Kilclief as at present constituted, except Upper Killard and Lower Killard. It also includes Ballyorgan, which belongs to the civil parish of Rathmullan, and the townlands of Ballynarry, Ballynagarriek, and Whitehills, which belong to the civil parish of Ballyculter. And on September 2, 1870, the townlands of Lower Strangford, Upper Strangford, Ferry Quarter, and Lagnagoppoge, belonging to the civil parish of Ballyculter, were severed from the parish of Ballee and united to Kilclief.* The Catholic

* The following extracts from the *Inquisitiones Ultonia* give the names of proprietors in Lecale during portions of the 17th century. An Inquisition taken at Downpatrick, August 9th, 1625, found that Nicholas Fitzsimons was seized in fee of "Kilcleefe," Grannagh, Ballynarry, "Sleuboyane," and Carrowcarlan, that he died March 18th, 1618, and that Nicholas Fitzsimons, his great grandson, who was 6 years of age in 1618, is his heir, viz. :—son of Nicholas, son of Patrick, son of Nicholas, sen.; Grannagh is held of the King in chief, and "Kilcleefe" of the Bishop of Down and Connor. An Inquisition of same date and place found that Robert Swoordes, otherwise Croly, was seized in fee of "Tobbercorran," two "Ballrolies," "Lisomayle," "Tullinemurry," "Corbally," Ballynegalbegge (Ballykillbeg), Ballydonell, one half of Earls-parke, and of 6/4 annual rent out of Ferry-quarter in Strangford, and that he demised them, August 10th, 1586, in trust to John Audely of Andelestowne, and James Starkey of Ardglass, &c., &c.; foresaid lands are held of the Earl of Kildare by Knights Service. — "Robert Merryman of Sheepland," was appointed, June 10th, 1622, by Arthur Magennis, Viscount Iveagh, a trustee for his estate. — An Inquisition taken at Downpatrick,

population of the parish, as at present constituted, would be, according to the census of 1871, about 1,000. The entire population amounted, at the date of the census, to 1,449.

In the townland of Ballyorgan stands the west gable of a church called by the people "Cappel-na-coole," which they translate "The chapel at the back of the hill." The portion of the gable remaining is from 3 to 8 feet high, 25 feet wide, and 3 feet thick. In the Taxation of Pope Nicholas the chapel of "Baliorgan" was valued at 2 marks. An inquisition, taken 3 Ed. VI., finds that the tithes of "Ballyurcegan," of the annual value of 53s 4d, were appropriate to the abbey of Bangor, and another inquisition, taken at Downpatrick, in 12th September, 1632, records that Simon Jordon, late of Dunsford, deceased, was seized of the town and land of Dunsford, of Crow (Jordan's Crew), "one stone house," (Jordon's Castle), 7 little messuages, and three acres of land in town and plain of Ardglass; he died May 20th, 1620; his son Simon, jun., was then 30 years of age, and married. — Nicholas Merryman of Sheepland was appointed by George Russell of Rathmullan trustee for his estate (No Date). — An Inquisition taken at Downpatrick, September 5th, 1633, records that Bernard Ward was seized of the town of Carrickshannagh, otherwise Castleward, and that he died on the 12th of September, 1584; said townland is held of the Earl of Kildare as a part of his manor of Ardglass. — Richard Fitz-Richard of Kilbride (near Killough), being seized of that townland, died Feb. 6th, 1629; his son and heir, Richard, was then 30 years of age, and married. — Downpatrick, 27th August, 1635, William Fitz Symons of Ballynarry was seized of a moiety of the townland of Ballynarry, containing 120 acres, and by his deed two years ago, alienated the same to William Bridges of Downe for £300, with a covenant for redemption. William Fitzsimons afterwards, on the 1st of May last, redeemed same by paying the £300. — John Gibbons, of the City of Dublin, Alderman, on the 24th of May, 1633, being seized of "Ballekinlore," "Magertie's land," Ballykeel, and "Tobbercornan," appointed as trustees of his estate among others Bernard White (Ward?) of Castleward, Patrick Russell of Ballyhornan, Robert Crowley, otherwise Swords, of "Ballydonel." — "James Awdly, late of Awdlistowne," was seized of Awdlistowne and islands called "Ilanditample" (Chapel Island), and "Ilandgaoge," belonging to same townland, a parcel of

1603, found that the impropriate rectory of "Ballelughan," *alias* "Balleurcegan," extended to the townlands of "Balleurcegan" and "Corbally." Ballyorgan, which remained even to the "Reformation" an impropriation of Bangor, was the ancient Tealach-na-lurgan, "The Hill of the Shin." The origin of this name is thus accounted for in Duaid MacFirbis' genealogical work, which says, speaking of Aodh, son of Eochagan, King of Ulidia, who was slain at Kilmashoge, near Rathfarnham, in the county of Dublin, in the year 917, while fighting against the Danes under Niall Glundubh, "It was that Aodh, son of Eochagan, that gave his dues and services to Comgall (the patron saint and founder of Bangor) on breaking his shin at Tealach-na-lurgan, while committing sacrilegious violence on Comgall's congregation." There is not any other of the religious establishments connected with Bangor which approaches so near in name to Tealach-na-lurgan as Ballylurgan, and the change from Ballylurgan to lands in the plains of Downpatrick called Awdly's Acre, and another acre, in the same plains, in the possession of Catherine Starkey, widow, and the townland of "Ballynerrew" (Ballynarry). He died Feb. 25th, 1620; his son Robert was then of full age and married. — George Russell being seized of Killough and Ross on the 20th of May, 1606, granted Ross to William "Marryman" of Bishop's Court. — Symeon Jordan of Dunsford, December 1st, 1625, granted the townland of Ballywalter to Richard West of "Ballydowgan." — James Audley was seized of the castle, town and land of Audelystown, and of the town and land of Ballynarew (Ballynarry), he died May 1st, 1634. His son Robert was then of full age and married, he died Sept. 1st, 1643. His son, James Audley, jun., being in possession of said lands, alienated Feb. 23, 1646, to one Bernard Warde, Ballynarew, in consideration of £431 paid to his grandfather and to his father. — Symon Jordan was seized of Dunsford, Lysmore, Crowe, the quarter of Tullyrussally containing 30 acres; a close near Downpatrick containing 3 acres; a castle and 7 tenements with gardens, 2½ acres; part of Ardglass, and 2½ acres, part of Binfadd (Ringfad); he died May 15th, 1658. But before his death, viz., Dec. 29th, 1655, he granted foresaid to Nicholas Fitzsimons, who entered into possession of them. Foresaid are held of the King at an annual rent of 24/-.

Ballyurgan is very slight. In a list of "Crown Lands and tithes now (A.D. 1606) in lease from the King in Ireland," the rectory of "*Ballilurgan*" is enumerated as leased to the executors of Richard Ap Hugh (*Calendar of State Papers, 1606-8.*) The Protestant bishop reports, in 1622, "Capella de. Ballyverdgan ruin," and says, "The great tithes are thought to belong to the Abbey of Bangor." Mr. James Magee, in whose field the ruin stands, has had it neatly enclosed to protect it from further injury. Portions of a large cross and some stones marked with crosses still attest the ancient faith of that remote offshoot of ancient Bangor.

In the Taxation of Pope Nicholas "Capella de Balibodan et Abbot-Grange" are valued at 16s. The site of the chapel of Ballywooden was in a field, now called Killyargin, which is near the Downpatrick road at the "Three Lone-ends." The foundations have been cleared away and the site ploughed up, but traces of interments are still observable. In the account of the receipts from the lands belonging to the See of Down during the interval between March 4th, 1305, and July 1st, of the same year, rendered into the Exchequer by the escheator, Walter de la Hay, he returns "18s 4d of the rents of the free tenants ('libere tenantium,' perhaps, should be translated 'tenants at will') at Ballybodan and Grenocke for the same term;" of the payment of hens, and of the work of the tenants in that place he makes no return, because "the work is in Autumn, and the hens are paid at Circumcision." From an Inquis. 3 Ed. VI. it appears that the rectory of "Ballyoudan," of the annual value of £4 0s 6d, and two balliboes in the townland of "Wodanyston," *alias* "Ballywoodan," of the annual value of £2 13s 4d, belonged to the priory of Cross-bearers of St. John of Down. "Abbot-Grange," mentioned in the Taxation, may have been one of the balliboes included in the townland of Ballywooden.

The chapel of Burcestona is valued in the Taxation of Pope Nicholas at 17s 4d. Dr. Reeves identifies Burcestona as Ballynarry, from an inquisition taken 3 Edward VI., which found "Barreston," *alias* "Ballinarry," of the annual value of £1 6s 8d, to have been appropriate to the Abbey of St. Patrick. The "Terrier" says:—"Cappella de Ballenerrie, it is to the Priors of Down." All traces of the church have disappeared, but human bones are turned up in two adjoining fields belonging respectively to Messrs. James and Pat M'Keating.

Kilclief (Cill-Cleithe, "the hurdle church") seems to have been so named from the materials of which it was constructed, or it may have received its name from some peculiarity in its chancel-screen, which, according to "Cormack's Glossary," was named "Cliath"—"Crاند-Caingel" (the beam of the chancel, or the rood-loft). Says the "Glossary," "a beam hurdlet here, *i.e.*, a hurdle in the beam between laymen and clerics, after the likeness of the veil of the Temple, for Cliath is its name." Kilclief is one of the churches the erection of which is attributed to St. Patrick and two of his disciples. Eugenius and Niellus, who were brothers, were placed over it. If the original structure were built of wattles and boards, it seems to have given place at an early date to a stone church. The "Four Masters" record that in the year 935 "Cill-Cleithe was plundered by the son of Barith, and the stone church (Doimhliacc) was burned, and a great prey was carried out of it." This Doimhliacc, which was burned by the Danes, was evidently a building of stone, or as the word signifies, "a house of stones." Kilclief, situated so near the sea, must have been much exposed to predatory visits from the Danes. The "Annals of the Four Masters" record that, in 1001, "Sitric, son of Amhlaeibh, set out on a predatory excursion into Ulidia, in his ships; and he plundered Kil-

cliethe and Inis-Cumhsraith (Inch), and carried off many prisoners from both." The lands of Kilclief, like those of the other ancient churches which once had their own bishops, but were afterwards absorbed in the see of Down, became the property of the see, and about the year 1178 John de Courcy confirmed the possession of *Kircleth* to the bishop, and conferred on him the power of erecting it into a borough. Walter de la Hay returns the rents of the see lands in Kilclief which had been received by him during four months in the year 1305 as amounting to £15 10s, though he makes no return of the reaping which would be performed in Autumn by the tenants, and which was valued at 3s 4d per annum. The church of Kilclief was valued in the Pope Nicholas Taxation at the large sum of twelve marks, which was equal to the valuation of five or six of the ordinary churches of the diocese. This church was dedicated to St. Caylan, who probably was the Caylan who founded Neddrum or Mahee. The "Terrier," a document written in 1615, in enumerating the see lands, says—"In Kilclief 5 plowlands, and the Archdeacons of Downes part of the 1st 5 plowlands, this is the gift of the Bishop. The Earl of Kildare hath part of the said lands (as he alledged) thro' gift of the Bishop and the other part he detains (viz.) the towne of Lisbane, between Kilcliefe and Strangford.* Certain other

* Strangford Lough is called in Irish Loch Cuan, the *Annals of the Four Masters* record under the year of the World 2546. "An inundation of the sea over the land at Brena in this year, which was the seventh lake-eruption that occurred in the time of Parthalon; and this is named Loch Cuan." The Lives of St. Patrick speak of *Fretum Brennese* which was evidently the ancient name of the mouth of Strangford Lough. The same Annals record that Lough Rury,—the inner bay of Dundrum—was formed by an irruption of the sea which occurred on the previous year, but Keating and other authorities state that both loughs were formed in the same year. The modern name was given to it by the Danes. *Strang Fiord*—the strong

farmers here have parte of this lande aforesaid for annual Rent of which Nicholas Fitzsimons is one." The tenants' names given in the margin are "Nicholas Fitzsimons, James Dowdall, and Roger McNigh his tenant."

The Parliamentary Return of 1833 states that Charles A. Leslie is tenant, under the see of Down, of the townland of Kilclief, which he holds by a twenty-one year lease perpetually renewable at the yearly rent of £38 15s 4½d and a renewal fine of £141 10s 2d. According to the same return Mr. A. E. Ward was tenant, under a similar lease, of the half townland of Tullyfoylane (Tullyfoyle) at yearly rent of £4 16s 11d and a renewal fine of £7 15s 1d. This valuable lease has passed by purchase to Mr. Hutton.

frith—those invaders found the lough very convenient for their shipping. The English Chronicles speak of a chieftain named Halfdane who became King of Deira, and is said to be a son of the celebrated Regnar Lodbrok. He sailed to Ireland and was slain in battle at Loch Cuan, A.D. 877 (*Chronicum Scot.*) by a hostile force of Danes called "the White Gentiles." Halfdane is called by the Irish Annals "Albann, chief of the Black Gentiles." A.D. 922. The Danes of Loch Cuan slew Aedh, a Ulidian prince, A.D. 925, they plundered the fortress of Dunseverick, and A.D. 931, they plundered Armagh and the entire country as far as Mucknoe, near Castleblaney, but they were defeated by Muirheartach, prince of the Kinnel Owen, and "they left with him two hundred heads (cut off) besides prisoners and spoils." There have, however, floated down the stream of history traditions that speak of more enjoyable times around shores of Stranford Lough. In a legendary life of prince Cano, who was slain A.D. 687, which was written not later than the eleventh century, the bard sings—

Ale is drunk around Loch Cuan,
It is drunk out of deep horns
In Magh Inis by the Ultonians,
Whence laughter rises to loud exultation.

By the gentle Dalriad it is drunk
In half measures by (the light) of bright candles,
(While) with easy handled battle spears

Chosen good warriors practise feats.—*Sullivan's Introd.*
to *O'Curry's Lectures.*

In 1622 the church is returned as a ruin, though in 1592, in order to determine a Chancery suit pending between the Archdeacon of Down and one Fitzsimons, respecting the glebe lands of Kilclief, an arbitration arranged that the archdeacon should hold the lands, not as a parcel of his archdeaconry, but as procurator of the church of Kilclief, and that the profits should be applied to the repairs of the church. The Protestant church occupies the site of the ancient church, but there are no ancient remains except portions of four or five cuneiform gravestones, a very perfect one of which is preserved in the vestry-room. On it is inscribed an ornamental cross, along the stem of which are sculptured on one side the knight's sword, and on the other his banner.

Near the church is a fine old castle in an excellent state of preservation and well roofed. It is of considerable size and height, and is in form nearly a square, with the addition of two towers in front, in one of which is a spiral stair, and in the other a stack of closets. It is a building of the fourteenth century, and was the ancient seehouse and manor of the Loch Cuan was infested by fleets and other enemies as well as Danes. A.D. 1149, a party of the Cinel Eoghain under Nial O'Loughlin plundered the islands of the lough and the churches around it, and A.D. 1534 a party of Scots slew Owen O'Neill on Loch Cuan. "A.D. 1567. The Lord Treasurer of England writing to the Lord Deputy, Sidney recommends him to send two barks with ordinance to take Strangford Haven from Shane O'Neill, and to remove the troops hither from Derry." And in 1601, Sir Ralph Lane writes to Cecil that "the ports of Olderfleet, Carlinford, and Lough Coan are assured to the Spaniards, by Tyrone and O'Donnell." Valentine Payne, who was agent to the sixteenth Earl of Kildare and resident in Strangford, wrote in 1629 to the Earl "I have builded a chapell for your Lop. I have likewise builded a key where there was none before, that the biggest shippe the kinge hathe may lay her side by it. Besides I have builded a custom house, and have bestowed in other buildings alone, above £300, and have resolved to dye your servant."

bishops of Down. The report made by the Protestant bishop in 1622, says—"Item, the bishop findeth in his old recordes that the castle and lands of Killeefe belongeth to the Bishop of Downe ; but the possessor, Nicholas Fitzsimonds, denieth that the bishop hath any propriety but only 10s Irish as a chiefe rent yearley, wch he hath tendered, but the bishop refuseth to receive it. It appeareth clearly, out of the archbishop's book of Armagh, that this was an ancient dwelling-house and mannor of the Bishop of Downe, for the archbishop sent process for the Bishop of Downe for some offence he had done in his castle and dwelling of Killeefe ; and to this day there is a chamber in that castle called the haulkes chamber, and the reason given by the old natives and neighbours because the bishop's faulconer and hawkes were kept there." Harris has enlarged the story of the hawks chamber by telling that there is "the figure of a fowl resembling a hawk carved on a stone chimney-piece in a room on the second floor." Now, the truth is, there is no stone chimney-piece in the second floor, and the whole story arose from a mistake made by the old natives and neighbours, who thought they perceived the outlines of a bird in the cross patee on a cuneiform gravestone which has been built into the wall of the old castle. It is in general ornamentation precisely similar to the gravestone preserved in the vestry-room of the Protestant church ; and the fact of the gravestone having continued beyond the remembrance of him to whose memory it had been erected, before it was used as building material in the fourteenth century, testifies to the great age of the cuneiform gravestones which occur in our cemeteries.

As the parish of Kilclief belonged in ancient times to the Archdeacons of Down, it may not be uninteresting to give a list of those dignitaries. About 1183 Bernardus was archdeacon. A.D. 1257 Reginald was archdeacon ; he became

Bishop of Down in 1258. About 1300 the name of Galfridus, Archdeacon of Down, is attached as a witness to a charter. A.D. 1340 Robertus de Pyncebek was Archdeacon of Ultonia (Down). A.D. 1365 William, who had been archdeacon, became Bishop of Down. He seems to have been succeeded in the archdeaconry by John Logan, who is mentioned as being archdeacon in 1367 and in 1369. John Dungan, who became Bishop of Sodor and Man in 1374, had been previously Archdeacon of Down. In the primatial registries the name of Henry Logan appears as archdeacon in the years 1425 and 1434; in the latter year he had a commission from the primate to visit the diocese. Simon Somerset was archdeacon in 1438; and resigned his office on account of age and infirmity A.D. 1455. He was succeeded by Philip de Erdeslye. The next archdeacon seems to have been Henry Fox. Eugene Magennis was archdeacon; he became afterwards Bishop of Down and Connor in 1541. It would seem that, at whatever time Kilclief became the parish of the Archdeacons of Down, the bishop conferred on him a portion of the mensal lands, because a considerable portion of the visitorial duties of the bishop devolved on him, and to the Disestablishment the Protestant archdeacon possessed a tract of 400 acres. The "Terrier" distinctly states "this is the gift of the bishop." The Ordnance Survey includes all the lands of the archdeacon in one townland which it calls the *Glebe*, though they consist of three denominations—Drumroe, Carriff or Carrafreagh, and Carrowvannish—which were called, in a document connected with the Chancery suit of 1592, Spittle Quarter, Carrowreagh, and Fermeannes. In Drumroe there is a field called the Spidal or Spittle, in the farm belonging to Mr. James Blaney, where some years ago there were the remains of an ancient building, which have now been removed; but large quantities of human bones are still frequently turned up. That was

the site of St. Peter's Hospital for Lepers. From the Chancery Rolls of Ireland it appears that A.D. 1387 Robert de Vere, Marquis of Dublin, committed to Nicholas Lepyng, clerk, the custody of the Leper's House near Kyleth in Ultonia, to hold during pleasure rent free.* In 1415, the King committed to John FitzRichard, chaplain, John Molyn, and Walter Sely the custody of the hospitals or leper houses of St. Nicholas of Down and St. Peter's of Kilcleth, with their lands and appurtenances, to be held while in the King's hands, rent free. Since therefore the patronage of those hospitals was vested in the representatives of the Earls of Ulster, it is probable that those establishments for the treatment of a disease then so common, owed their origin to the princely liberality of the De Laceys or De Burgos.

In the "Terrier" we have an account of the payments which in Catholic times were paid by some of the churches in the parish of Kilclief to the bishop:—

"Capella de Ballinerrie (Ballynarry), is the Priors of Downe—Proxies, 18d; Refections, 18d; Synodals, 2s."

"Capella de Balliverigan (Ballyorgan), belongs to Bangor. The curate pays—Proxies, 1s; Refections, 1s; Synodals, 2s."

There is no account of the chapel of Ballywooden nor of Abbot-Grange. It is probable that they had completely disappeared before the compilation of the "Terrier" in 1615. The church of Kilclief is not mentioned, seemingly because it belonged to the archdeacon, who was himself entitled to make visitations, and to exact, some at least, of these perquisites.

* In the same rolls we find a record also dated 1387, that "Jane, who had been the wife of John Wykes of Kylcloth (Kilclief,) in Ultonia, being about to set out for England has, by orders of the Marquis, letters of protection."

PARISH PRIESTS.

In 1704 the Rev. James Hanna was registered in Downpatrick as Popish priest of Kilclesh, which is evidently intended for Kilclief. He was ordained in Flanders in 1685 by James, Archbishop of Cambray. At the date of the registration he was 48 years of age, though the list does not inform us where he resided, for it returns "Lerale" (Lecale) as the place of his abode; yet there is a tradition that he formed for himself in Ballynarry a place of concealment from the persecutors. It is said that he was saved on one occasion by a Protestant family named Stockdale, then residing at Kilclief, who concealed him in a meal ark. He died on the 20th of December, 1723, and was buried in Down Cathedral-yard; and alongside of his grave is that of the Rev. Rowland Hannet, or Hanna, P.P., Saul. Over his remains a stone which is now broken was erected, on which was the following inscription:—

Erected by George Hannet.

In hoc tumulo se

pelitur corpus R

everendi Jacobi Hann . . .

qui ex hoc mundo.

ravit die vigesimo D. . . .

mbras anno suæ ætat . . .

Septuagesimo, primo et Sal. . .

Christianæ, 1723.

There is a tradition in Kilclief that the Rev. T. Clinton was parish priest in 1705, and that tradition is borne out by another in the parish of Bright that the Rev. James Hanna was parish priest of that parish, where he resided in the townland of Castlescreen, at the Black-bush Well, and was very popular with the gentry, or as the story was told nearly forty years ago, "he used to treat the Down Hunt," which in the beginning of last century was an excellent plan for a

parish priest "to make friends of the Mammon of iniquity." It does not appear that there was any priest in Bright in 1704, and it is probable that Father Hanna was promoted to that parish, and that he was succeeded in Kilclief by Father Clinton who died about the year 1741.

The Rev. John Teggart, the parish priest of Ballee, obtained the parish after the death of Father Clinton. It would seem that the archdeaconry of Down was at that period united with the parish of Kilclief. There is preserved in the Roman Archives an application for the dignity of Archdeacon of "Killyth" or "Kilklith" (spelled both ways) on behalf of Theophilus Macartan, "Magister in utroque jure," and Vicarius in Spiritualibus Generalis." He was also pastor of "Loghenilly" (Loughinisland). Dr. Macartan failed in his application, and Father Teggart retained the parish of Kilclief, along with his former parish of Ballee, till his death, which occurred, according to tradition, "the Patrickmas before Thurot landed at Carrickfergus" (1760).

Father Teggart was succeeded in both parishes by the Rev. Daniel M'Alea, or Lee, as he seems to have written his name. This Father M'Alea was to a large extent a "Pluralist." He held Ballee and Kilclief, and obtained Dunsford after the death of the Rev. W. Megarry in 1763. He resigned Kilclief and Dunsford in 1774, and the Rev. Daniel Clinton was appointed parish priest of Dunsford and Ardglass and administrator of Kilclief.

In 1776 the Rev. Patrick Macartan was appointed parish priest. He was promoted to Loughinisland in 1779.*

Father Macartan was succeeded by the Rev. John Fitzsimons, who was a native of Tullyfoyle, in the parish of Kilclief. He erected, in 1785, the parish chapel which is in

* Some traditions represent Father P. Macartan as curate in charge of Kilclief under the administration of Father D. Clinton, P. P., Dunsford.

the townland of Ballywooden. Father Fitzsimons died on the 9th of April, 1807, and was interred in the Protestant churchyard of Kilclief, but four years afterwards the parishioners removed his remains to the chapelyard, where his gravestone bears the following inscription :—

.Here
 Lieth the body of the Revd.
 John Fitzsimons, of Tollyfollen,
 late Parish Priest, who depart-
 ed this life on the 9th of April, 1807,
 aged 58 years.

The Rev. Robert Denvir was appointed parish priest in 1807. Father Denvir was a native of Erenagh in the parish of Bright. Having been ordained before going to any college, he officiated in the parish of Down for some time, and his name appears as the Rev. Robert Denvir, Ballykilbeg, among the subscribers, in 1799, to Friar M'Carry's prayer-book. He was one of the three priests of Down and Connor who, in 1800, entered Maynooth College to study theology. Father Denvir died at his residence, in Ballynarry, on the 18th of May, 1818, and was interred in the Catholic churchyard of Kilclief, where his gravestone records :—

Here lieth the body
 of the Reverend
 Robert Denvir,
 parish priest of Kilclief,
 who departed this
 life the 18th of May,
 1818, aged 46 years.
 His mild manners, humane
 and charitable disposition,
 will cause his memory
 to be long revered by all
 who know him.

The Rev. Richard Teggart succeeded Father Denvir. Mr. Teggart was ordained in 1805, being then about thirty years of age. He was curate in Downpatrick when he was promoted in 1818 to Kilclief. Mr. Teggart resigned the parish in 1830.

Dr. Crolly, having accepted Mr. Teggart's resignation, appointed the Rev. Hugh Macartan. Father Macartan, a native of Drumena, in the parish of Kilcoo, entered the class of Humanity in the college of Maynooth, on the 18th of January, 1818, and was ordained by Dr. Murray, in 1823. He officiated as curate of Ballycastle, at that time a portion of the united parish of Armoy, Ballintoy, and Ballycastle. In 1827 he was appointed parish priest of Derriaghey, from which he was appointed to Kilclief in 1830. Father Macartan died on the 20th of October, 1842, and was interred in Kilclief Catholic churchyard (see obituary notice in the *Vindicator* of November 2, 1842). On his tombstone is inscribed :—

Erected

To the Memory of the Reverend
Hugh M'Cartan, P.P.

of Kilclief, who departed
this life October 20th, 1842,

Aged 42 years.

Requiescat in pace.—Amen.

The Rev. Patrick Maginn succeeded Father Macartan. Father Maginn is a native of the parish of Kilcoo. He studied in the Irish College in Paris, and was ordained in 1834 by the Archbishop of Paris. On his return to Ireland he was appointed to the curacy of the united parish of Larne and Carrickfergus, from which he was sent to the curacy of Bright in the end of Lent, 1841; and on the 17th of September, in the same year, he was appointed Administrator of Glenravel while the parish priest, Father Nicholas Crick-

ard, was in charge of the Diocesan Seminary. Father Maginn was recalled to Belfast on the 20th of May, 1842, to assist during the Jubilee, and on the 10th of October he was sent to officiate in Kilclief during the sickness of Father Macartan, and after his death he was appointed parish priest.

C H U R C H E S .

The parish church of Kilclief was built in the townland of Ballywooden in the year 1785. A slab inserted in the side wall bears the following inscription :—

This chapel was built
A.D. 1785 by the then
presiding priest,
Rev. John Fitzsimons,
whose remains are

interred in the rear
of this house.
God have mercy
on his soul.

The graveyard was not consecrated until after the Rev. Robert Denvir became parish priest. The oldest tombstone in it is that erected over the grave of Neal M'Garry, of Ballywooden, interred August 7th, 1808. A headstone in this graveyard bears the following inscription :—

Erected
by Robert Hanna, of Ballywooden,
in memory of his son,
The Rev. Richard Hanna,
who departed this life on the 18th of
June, 1842, aged 29 years.

Requiescat in pace.

This young clergyman entered the Logic Class in Maynooth College on the 28th of August, 1833, and having been ordained by Dr. Murray in 1838; he was sent as curate to the Rev. James M'Mullan, P.P., Glenavy. After the death of Father M'Mullan, on the 21st of Feb., 1841, he administered the parish till the 15th of September of that year, when he was forced through sickness to retire from the mission, and he died at the residence of his father nine months afterwards.

Strangford church was erected in 1820 on a site given by Lord Henry Fitzgerald, son of James, first Duke of Leinster, and grandfather of the present Lord De Ros. The church was built almost at the sole expense of his lordship, who gave an annual donation of £10 in consideration of being allowed two seats for the use of his visitors and servants. In 1824 Lord Henry erected the crosses with which it is ornamented. Before the erection of Strangford church, Father Denvir, of Kilkief, celebrated Mass in a store belonging to Samuel Norris, Esq.

Before the erection of Kilkief church Mass was celebrated at the end of the late Mr. Hugh Teggart's house in the immediate vicinity of the church. There is still there a huge block of whinstone which served as a support for the altar; and old Mr. Teggart, who died only a few years ago, served Mass for many a year at that rude altar. Mass was generally celebrated at that place after the house had been built beside it, which was about thirty years before the erection of the church. Before that period Mass was celebrated in a barn which belonged to Bryan-og Magee, in what is called "Big Ballywooden." Until about the middle of the last century the favourite station was Craigrory, in the townland of Ballynagarrick, in a field now belonging to Mr. John Fitzsimons. This is a large rock facing the South-East, and beautifully sheltered from the North wind by a high bank. Old people tell that Father Daniel Clinton was in the habit of assembling the people of Kilkief and Cargagh at a place called Paracanary, which is situated among the rocks of Ballynarry. Stations were also held in a field now belonging to Mr. Thomas Waterson in Drumroe, and to this day the road leading to it is called "The Mass-house Loney."

THE PARISH OF SAUL.

THE parish of Saul includes the entire civil parish of Saul as at present arranged, it has also the townlands of Ballyalton, Carronacaw, Loughmoney, and Slievenagride, which belong to the civil parish of Ballee. Saul has also the townlands of Audleystown, Carrinteggart, Castleward, Raholp, Tullyratty, some islands in the lough, and part of Castlemahon, which are portions of the civil parish of Ballyculter. The population of the civil parish of Saul, according to the census of 1871, amounted to 1,231, of whom 876 were Catholics, and the population of the townlands belonging to the civil parishes of Ballee and Ballyculter, was 636, of whom about 424 were Catholics, so that the Catholic population was about 1,300. The parish of Saul, the scene of the early labours of our great apostle, is everywhere studded with the ruins of ancient churches. In a sub-denomination of the townland of Audleystown, called Tubberdoney, there are the remains of a chapel measuring internally 30 feet in length and $18\frac{1}{2}$ in breadth, the walls of which are 2 feet 9 inches in thickness; a small enclosure around the ruins marks the boundaries of an ancient cemetery, which was used for burials up to the commencement of this century. The church is called Templecormac (Cormac's church), but unfortunately its history is lost. The well that gives name to Tubberdoney is called by the people *Sunday-well*, which seems to be an accurate translation of its Irish name. It is situated a few perches from the shore of Lough Strangford, and is almost concealed in a thicket of thorns

and briars. It is remarkable that, according to all the ancient lives of St. Patrick, the churches that bear the name *Domhnach* (Sunday) were originally founded by St. Patrick, and he laid their foundations on Sunday. Thus we are told in the "Tripartite Life" that our saint, "having remained for seven Sundays in Cianachta, laid the foundations of seven sacred houses of the Lord, each of which he therefore called *Dominica*," which in Irish is *Domhnach*, or as it is softened by modern pronunciation into the forms of *Doney* and *Donagh*. This single name therefore reveals a hidden chapter in the life of St. Patrick, and recalls to our imagination a Sunday in the infancy of the faith in Ireland, when our saint, after a walk of some three or four miles from his favourite abode at Saul, blessed this well and preached to our forefathers assembled among those brakes and bushes that here still sentinel the verge of the lough. Nor is it difficult to suppose that on that occasion he traced out the foundations of Templecormac, or those of the little church, the ruins of which still cast a melancholy interest around Chapel Island,* which at a little distance from the shore gems the bosom of the lough. The ruins of this insular chapel measure 45 feet by 24, and the door seems to have been in the north-side wall. There were once a cemetery and a holy well attached to this chapel, but unfortunately the history of the chapel is entirely lost. About thirty years ago a beautiful bronze fibula was found beside the ruin. Harris mentions an artificial cave at Tubberdoney, close to the wall of Judge Ward's Improvements.†

* Called in the Inquisitions *Ilanditample* and *Ilandgaoge*.

† Audleystown is named from the Audleys, an Anglo-Norman family, who once possessed it under the Earls of Kildare—for some transfers of their property see *Parish of Kilclief*—Castleward, the seat of Lord Bangor, was anciently named *Carrick-na-Sheannagh*, "foxes' rock;" it was purchased from the Earl of Kildare by Robert Ward, an

There formerly stood a chapel, traditionally called St. Mary's, near the old castle of Walshestown.* "Its cemetery," ancestor of Lord Bangor, who had been appointed Surveyor-General of Ireland in 1570. His descendants acquired their great estates in Lecale by purchases from the descendants of Anglo-Norman settlers, by leases of church lands, and by purchases of the lands forfeited by the war of 1641, and that of the Revolution—*see Parish of Bright*. What remained of the estates of the Earls of Kildare in Lecale was inherited by two sons of James, the twentieth Earl of Kildare, and the first Duke of Leinster; these were the Right Hon. Charles Fitzgerald, created Baron Lecale, and Henry, Lord Fitzgerald, who, in 1791, married the Baroness de Ros. Lord Lecale sold his part, the Ardglass estate, in 1808, to his step-father, William Ogilvie, Esq., and Lord Henry's part, the Strangford estate, is at present possessed by his grandson, Dudley Charles Fitzgerald, Baron de Ros.—Harris is very diffuse on "Judge Ward's Improvements." If, however, a political economist happen to look over the wall of Castleward demesne, near Tubberdoney, he will see the weird remains of the trees planted a century and a half ago by the judge, and he will also see remnants of the homesteads of many industrious farmers who were removed to make room for those trees. It may be that he will be induced to calculate how much has the nation gained by those trees, and how much has it lost by the removal of the farmers. They or their sons, or grandsons, were many a time during this century and a half sadly missed in England's battles, while the old fir trees were uselessly nodding their heads to the breezes of Lough Strangford. At all events, if gentlemen must have plantations of trees let the nation insist that they be taxed so as to compensate the state for the loss of the revenue which would have arisen had men, not trees, occupied the ground.

* Walshestown Castle was the seat of a family named Walsh, one of them served on the jury of the County of Down, 27th February, 1613. The following were the jurors:—"Christopher Russell, of Bright, Esq.; Edward Johnson, of Boyle, Esq.; Robert Yonge, of Newery, gent.; James Audley, of Audlyston, gent.; James Russell, of Magherytantry, gent.; Brian boy O'Gilmer, of Gregvade (Craigavad), gent.; Christopher Walsh, of Walsheston, gent.; John Savage, of Rathalpe, gent.; Robert Swodes, of Balledonell, gent.; William Morris, of Foynebrege, gent.; John Russell, of Killogh, gent.; John Barr, of Balledog, gent.; Donell oge M'Duiggin, of Magheretuck; Walter oge Olune, of Ballygygon; Phelyme M'Doaltagh Offegan, of Edenmore."

says Dr. Reeves, "was ploughed up several years ago, and the only trace now remaining to mark its site is a small portion of one of the walls standing in a ditch and covered with thorns." In the Taxation of Pope Nicholas it is called the church of Cnockengarre (Cnockan-gearr, "the short hillock,") and valued at $3\frac{1}{2}$ marks. By an Inquisition, 3 Ed. VI., the rectory of "Knockazar, *alias* Ballywalsh," extending to three townlands bearing the same name, of the annual value of £4, was found to be appropriate to the abbey of St. Patrick. The "Terrier" says of it—"Capella de Knockgar, it is the Prior of Down's."

In a sub-denomination of the townland of Raholp called Banaghan or Banagh are the ruins of the ancient church of Raholp, locally called *Church-Moyley*. The church was 33 feet 4 inches in length and 21 feet 4 inches in width. Dr. Reeves says—"The south wall is overturned; the east and west walls are about 12 feet high; the east window is 4 feet 6 inches high, and 10 inches wide, splayed inside to the width of 3 feet 2 inches, and ends not in an arch but in a large flag. In building the walls yellow clay has been used instead of mortar. The plot of ground which the ruins and cemetery occupy is about half a rood in extent, and seems from its elevation above the surrounding field to have been a rath." In the field to the north-east of the ruin there was formerly a well, which was probably the holy well. This was the ancient church of Rath-Colpa, over which presided St. Tassach, the bishop who administered Communion to St. Patrick when the saint was dying at the neighbouring church of Saul. The ancient hymn written by St. Fiech, Bishop of Sletty, a disciple of St. Patrick, says:—

Tassach remained after him.

When he administered the Communion to him,

He said that he would give Communion to Patrick,

Nor was the prophecy of Tassach false.

The great hagiologist, St. Aengus, treating of the 14th of April, the festival of St. Tassach, thus commemorates this honour :—

The Royal Bishop Tassach,
 Who gave, on his arrival,
 The body of Christ, the King truly powerful,
 As Communion to Patrick.

Upon which an interlinear gloss observes his church was at Raholp, saying, “*i.e.*, at Rathcolp in Lecale of Ulidia: *i.e.*, an artificer and bishop to Patrick was Tassach and this is the festival of his death.” St. Tassach is enumerated in a very ancient poem, as one of “*the three artificers of great endowment*,” who were attached to “*the family of Patrick of prayers*.” The glorious privilege of having given the Viaticum to our national apostle forms the distinguishing trait in the notice of St. Tassach in the “Martyrology of Donegal,” which at the 14th of April says—“Tassach, Bishop of Raholp, in Ulidia, *i.e.*, Lecale. This is the Tassach who gave the body of Christ to St. Patrick before his death, in the Monastery of Saul.” St. Tassach seems to have been the only Bishop of the Church of Raholp, at least our early annals do not record any succession, but the lands of the ancient church merged into the see lands of the diocese, and in the time of John de Courcy Bishop Malachy gave, among other properties, “Rathoop” (Raholp) to the church of St. Patrick in Down. Shortly afterwards Hugh de Lacy confirmed those possessions, including “Rathcolp,” to the bishop as Abbot of St. Patrick’s. An ancient document which pretends to have been drawn up in 1210, and which professes to give an account of the possessions of the See of Down, says, “Item in Rathcalpa—three carucates in temporalities and a chapel in spiritualities, which were given by the same Flathri.” In the Taxation of Pope Nicholas the church of Rathcolpe was valued at 4 marks. The account of the receipts of the see

lands during the interval between March 4th, 1305, and July 1st of the same year, returned into the Exchequer by Walter de la Hay, says, "And of 4 pounds and 20 pence of the property of the lordships, of the prises, services, perquisites of the court of Rathcolppe, for the said term during the same period." Of the profits of the mills and of the labour of the tenants in that place he makes no return, "because all the labour is done in Autumn, and the rent of the mill for the first term is paid at the Purification of the Blessed Virgin, and for the second term at the festival of St. Peter *ad Vincula*." The water mill of Raholp occupies the site, no doubt, of the bishop's mill. The "Terrier" returns, in 1615, "The mensal of Rathalpe—the curate pays proxies 1s., refectiions 1s., synodals 2s." The same document returned "In Ratalp, 2 plowlands, spiritualities, and temporalities" as the property of the bishop. These two townlands of Raholp continued to be the property of the Protestant bishop till the Disestablishment. The Parliamentary Return of 1833 stated that these townlands were held under the see by Edward, Lord Bangor, by a 21 year perpetually renewable lease, at an annual rent of £76 13s. 4d., and a renewal fine of £29 1s. 6½d. In 1622 "Capella de Rachalpe" is returned by the Protestant bishop as "Ruynous." "The great tithes possessed by Tho. Barnwell, and the small, esteemed to be worth the third part thereof, some 20s. per ann. Noe curate, nor able to maynteyne any, fit to be united to the next, which is Soule.." The glories of Raholp had passed away!

There is a Cromlech in excellent preservation a little to the left of the road leading from Raholp to the Downpatrick and Ballyculter road, in a field belonging to Mr. Neal Maglennon, and, what is very rare, the huge cap-stone rests only on two stones. The cap-stone is 9 feet 6 inches by 5

feet 3 inches, and the two supporters are each 7 feet long and 3 feet above the ground. Near the junction of these roads, in a sub-denomination of the townland of Loughmoney, called Church Walls, there is the site of an ancient cemetery, which extended into two fields—one belonging to Pat M'Cavara, and the other belonging to — M'Donnell. All traces of the church have disappeared, nor is there any record even of its name preserved. It may be the "Capella de Ballychoman," which, in the Protestant bishop's report of 1622, occurs immediately before the "Capella de Ballentagher" (Ballintogher). This conjecture is borne out by the fact that a large stone, along the Ballyculter road, which may have marked the boundary of the churchlands of Ballychoman* (probably a corruption of Ballychonan), is still called Croshihonan (Adamnan's Cross). In 1622 the chapel of Ballychoman was a "ruin; the great tithes," says the report, "belong to the prior of Down, but possessed by ye Countess of Kildare." All the lands belonging to the prior of Down were afterwards included in the Down estate, of which

* The people say that Croshihonan possesses the mysterious virtue that, no matter how wearied a traveller may be, if he only rests a little on Croshihonan he rises completely refreshed. *Adamhnan* in compound words easily assumes the form of *honan*, thus Tuberawnan and Drehid-awnan (the well and the bridge of St. Adhamhnan) in the county of Sligo. This saint was a relative of St. Columcille, wrote his Life, and was one of his successors in Iona, his name became associated with many of Colum-cille's churches. There is a curious tradition that when St. Colum-cille sang mass and preached at Croshihonan, his voice could be heard a mile around. Similar anecdotes illustrative of the power of Columcille's voice are told in the *Leabhar Breac* and other ancient MSS. (See *Reeves's Adamnan.*)

"The sound of the voice of Colum-cille,
Great its sweetness above all clerics,
To the end of fifteen hundred paces,
Though great the distance, it was distinctly heard."

Church Walls formerly formed a part—a circumstance which tends to confirm the identification.

In the townland of Ballintogher (the town of the causeway), which receives its name from a causeway which connected an insular portion of it with the mainland, there is the site of an ancient church at a place called “Church-Hill.” There was situated the church of “Balibren,” which, in the Taxation of Pope Nicholas, was valued at two and a-half marks. An inquisition 3 Ed. VI., found that the rectory of Ballybrene, *alias* Ballintogher, of the annual value of £9 7s. 2d., was appropriate to the Cistercian Nunnery of Down, and the “Terrier” of 1615 reports “Ecclesia de Balleinto-ther, the lands of the nuns of Downe, nine townes, as bound to pay in proxies, 3s. ; in refectiions, 3s. ; in synodals, 2s. The Protestant bishop’s report of 1622 says:—“Capella de Balentagher ruynous—The great tithes is possessed by ye Earl of Kildare, esteemed to be worth the third part thereof—some 30s. per ann. Noe curate, being not able to mayntayne any, but fit to be united to the next church, which is Soule as it hath alwayes beene. The Deane hath the small tithes as parcell of his Deanery.” The lands of this church became included in the great Downe estate, from which they were severed by the sale in the early portion of last century, and at a sale in the Landed Estates Court, held on the 2nd of March, 1869, they were parcelled among several purchasers. There is not at present a vestige of the church remaining, but the memory of the site is still preserevd in the name “Church Hill.” We have seen that the church of Ballintogher is called “Ballybrene” in the Taxation of Pope Nicholas, and again in the Inquisition of 3 Ed. VI. The preservation of this ancient name has been one of the means which enabled Mr. J. W. Hanna to identify the estuary of the small river which divides the townlands of Ballintogher

and Ringban as the spot where St. Patrick made his successful landing when he came to convert the nation. As Mr. Hanna's identification has been received, both by Dr. Todd and Miss Cusack, in their respective lives of St. Patrick, it is necessary to place before the reader a summary of his arguments, as put forth in a little pamphlet published in Downpatrick in June, 1858. According to Probus, the author of the first of the seven lives of St. Patrick, published by Colgan, our saint, having been repulsed on his landing in Leinster, sailed northwards towards Ulster with the intention of converting Milcho, the master whom he had served as a swineherd, at Slemish in the County Antrim. The author of the second life, who is believed to have been St. Patrick, junior, the nephew of our national apostle, describing the incidents of his landing says:—"He at length penetrated into a certain frith, which is BRENESSE, and he landed at OSTIUM SLAIN (the mouth of the Slain, called in Irish works Inbher Slainge). There, indeed, they concealed the bark, and they came a *little distance* into the country, that they might rest there and lie down; and there came upon them the swineherd of a certain man of a good-natured disposition, though a heathen, whose name was Dichu, and who dwelt where now stands what is called Patrick's Barn (Saul)." Almost the same words are used in the life of the Saint, preserved in the "Book of Armagh," compiled A.D. 807, from early materials. The narrative as related in the "Tripartite Life of St. Patrick," which was translated from the original Irish by W. M. Hennessy, Esq., M.R.I.A., for Miss Cusack's "Life of St. Patrick, is the same in substance with that given in the "Third Life," published by Colgan, and is as follows:—Patrick went afterwards from Inis-Patrick, past Connaille (County Louth), and past the coast of Ulster, until he stopped at INBHER-BRENA. He went after-

wards to INBHER-SLANI, where the clerics hid their ships; and they went ashore to put off their fatigue, and to rest; so that there it was the swineherd of Dichu, son of Trichim, found them, where Sabhall-Patrick is to-day. When he saw the divines and the clerics, he thought they were robbers or thieves; and he went to tell his lord; whereupon Dichu came, and set his dog at the clerics. Then it was that Patrick uttered the prophetic verse, *Ne tradas bestis &c., et canis obmutuit.* When Dichu saw Patrick he became gentle, and he believed, and Patrick baptized him; so that he was the first in Ulster who received faith and baptism from Patrick. Then it was that Dichu presented the Sabhall (Saul) to Patrick. Patrick said—

The blessing of God on Dichu,
Who gave me the Sabhall;
May he be hereafter,
Heavenly, joyous, glorious.

The blessing of God on Dichu,
Dichu with full folds (flocks);
No one of his sept or kindred
Shall die, except after a long life.

It is obvious from these passages that the place where St. Patrick landed must have been in the neighbourhood of Saul, and it only remains to identify "*the frith which is Brennesse,*" or "INBHER-BRENA" (the mouth of the Bren), and the "OSTIUM SLAIN" or "INBHER SLANI" (the mouth of the Slain). *The Four Masters*, at the year A.M. 2546, record "An inundation of the sea over the land of Brena, in this year, which was the seventh lake irruption that occurred in the time of Partholan; and this is named Loch Cuan." Dr. O'Donovan, in a note to this passage, observes, "This is called Fretum Brennesse in the second and fourth lives of St. Patrick published by Colgan. It was evidently the ancient name of the mouth of Strangford Lough, in the

County of Down, as the lake formed by the inundation was Loch Cuan, which is still the Irish name for Strangford Lough." Add to this that the word "Bren" has been preserved to comparatively modern times in "Ballybren," as an *alias* for Ballintogher. Mr. Hanna, in a conversation, which he held with an old woman respecting the pursuit after one of the United Irishmen, named Coulter, accidentally discovered that the Slaney was the name of the river which rises in Loughmoney, and after flowing through Raholp falls into Lough Strangford at Ringban. Speaking of Coulter—"He forded," said she, "the Slaney at Ringban." Thus the topographical difficulty was cleared up. There, near the termination of the Strangford River (Inbher Bren), was the estuary of the Slaney (Inbher Slain), where St. Patrick and his companions landed within two miles of Saul. The inhabitants told Mr. Hanna that the name had nearly passed out of use since a battery had been erected for the purpose of keeping out the tide and reclaiming a quantity of land, but some rocks at a short distance outside the river are still called the Slaney Rocks. This river was formerly tidal nearly up to Raholp, and was of considerable commercial importance, being a Government port, as in several patents, abstracted in the Liber Munerum, appointing collectors and comptrollers of Customs for the port of Ardglass, in the reigns of Elizabeth and James I. Ballintogher is included in the Ardglass collection.

It should be remarked, however, that writers on Irish history previous to the publication of Mr. Hanna's pamphlet, following an ancient tradition preserved in the parish of Ballykinlar, ascribe the honour of St. Patrick's landing to the shores of the inner Bay of Dundrum; and the inhabitants of that locality point out a place as the scene of his landing, near the site of the little church of Killyglinnie. Moreover,

Dundrum Bay is designated "Holy Bay" in a very ancient, unpublished map in the library of Trinity College, thus apparently showing that some peculiar sanctity was attached to the place. But we must remember that it is fully eight miles distant from Saul, and that St. Patrick and his companions in passing through the fertile—and, therefore, we must suppose, populous—districts that intervene, would, as strangers, have attracted the public notice, and have had some encounter with the inhabitants, which his biographers would not fail to hand down to us. The traditions preserved in Ballykinlar may refer to some of the many missionary voyages which he made along the coast, to one of which reference has already been made when treating of the parish of Ballykinlar.*

* Mr. Hanna, who dissents from the author regarding identification of *Drumbo*, the scene of the contention of the Ulidians and the Hy-Nials for the honour of the sepulture of St. Patrick (see Lismoghan, Parish of Ballykinlar), has favoured him with the following. The "Book of Armagh" states :—"But when the angel came to him (St. Patrick) he gave him advice as to his burial—'Let the untamed oxen be allowed to proceed wherever they wish, and where they shall rest let a church be founded there in honour of your body.' And as the angel said the unsteady steers were chosen, and a cart of steady weight was placed upon their shoulders, on which they carried the sacred body, and in the place which is called *Clogher*, at the east of *Findubrec*, they selected the oxen from among the cattle of Conail, and they departed, the Son of God guiding them to Dun-leth-glaise, where Patrick was buried. And he (the angel) said to him, 'Let not the remains of your body be brought back out of the earth, and let a cubit of earth be placed above your body;' which was done according to the command of God, and was manifested in after times, for when the church was building over his body, the men who were digging the foundation perceived fire to break out from the grave and retiring, they fled with fear from the flame. On account of the remains of St. Patrick, at the time of his death, a dire contention and war arose between the descendants of Niell (the Ui-Niell) and those of the eastern parts, the people of Orior on one side, those who formerly were friends and neighbours, soon became

The foundation of the Church of Saul is assigned to the year 432, by Ussher, who cites an ancient life of St. Patrick, which ascribes the name of Saul to the following instance :—
 “ There was a barn in the place, which the hero Dichu gave to the holy Patrick, and he desired that the house of God should be built towards the sun, after the form of his barn, and this he obtained from the Man of God. Then the holy bishop laid in that very place the foundation of the church mentioned, which is placed transversely from the north to the south, according to the position of the afore-named

the direst enemies—even to the strait which is called *Collum Bovis*, blood was shed on account of St. Patrick, and the mercy of God interposed, the sea shaking and swelling with waves, and the hollow summits of the billows broke sometimes against the coast and promontaries, and sometimes, with curled surge, rushed through the yellow valleys to the place of contest, as if to restrain the fury of the enraged natives ; and thus the fierceness of the sea arose and prevented the battle of the combatants. But afterwards, Patrick being buried, and the tumult of the sea abated, those from the eastern parts, and against them Ulta, and the descendants of Neill, fiercely rush to the combat, and emulously prepared and armed themselves for war, at the place of the holy body, and broke forth as if impelled headlong by a happy deception, thinking that they should find the two oxen and the cart, and also recover the body of the saint. In a body they proceeded, and with great preparation and array, even to the river *Cab-cenna* ; and the body appeared not unto them, for it was not possible that their peace should be made by such and so holy a body, unless it had been so ordained by the will of God. These signs of the times were shown, that an innumerable host of souls should be turned from destruction and death unto salvation, by a happy deception, as the blinded Assyrians of old would have perished but for the holy prophet Elisha, by whom, under Divine Providence, they were led into Samaria ; and this deception was also made the means of producing concord among the people.” The third life of St. Patrick published by Colgan states that the Ulidians followed their waggon to Down, and the Oriors followed theirs to Armagh, both believing themselves to be in possession of the body of the saint. The fourth life by Colgan says that the waggon of the Oriors disappeared, but that the Ultonians had the real waggon, and buried the remains at

barn. That place, from the name of the church, is called in Irish, to this day, 'Sabhull Padhrig;' but in Latin, 'Zabulum Patricii'—the barn of Patrick." Dr. Lanigan, in his Ecclesiastical History, thinks that the church was nothing less than a real barn, belonging to Dichu; but Dr. Reeves supposes that the word Sabhull, or Barn, was a technical term for a church possessing some peculiarity, such as a deviation from the ordinary rule of position. There was a celebrated church of that name at Armagh, which is frequently mentioned in our annals. The custom of building churches east and west prevailed in Ireland from the time of St. Patrick, and is obviously alluded to in the prophecy pre-

Down. Probus agrees with the "Book of Armagh," and writes that the waggon of the Oriors vanished at the River Caubene, called, as before mentioned, Cab-cenna in the "Book of Armagh." All the writers who mention the river place it near the city of Armagh. It is most likely the stream or river which flows by Cavanacaw, about two miles south of that city. The strait Collum-Bovis, in Irish Drumboe, signifying the cow's ridge, was the name of a hill near Downpatrick, as is evident from two other incidents narrated in the "Book of Armagh:"—"On another occasion Saint Patrick, resting on the Sabbath, by the sea, near a salt pit which is toward the *northern side* of the country, no great distance from the hill Bovis (the Irish Drumbo), heard an intemperate sound of the Gentiles labouring on the Lord's day, making a *rath*, and having called them, Patrick forbid them to labour on the Lord's Day; but they did not attend to the words of the saint, nay more, laughing, they mocked him; and Saint Patrick said 'Modebroth' (God is my judge). 'Although you have laboured, what you have completed shall not profit you.' On the following night a great wind arising, disturbed the sea, and the tempest destroyed all the labours of the Gentiles, according to the words of the saint." The second incident is as follows:—"There was a certain man, very severe and covetous, living in the plain of Inis (Lecale.) Those acquainted with the matter say that he incurred the scandal of folly and avarice by one day taking away two of Patrick's draft oxen, after his holy labour in the cultivation of his own field; while the oxen were resting and feeding themselves, he, with force and violence, and in the very presence of Patrick, took them. Angry with him, Saint Patrick said with a

served in our most ancient manuscripts, which is ascribed to Lochra, and Luchat Mael, two druids, who, in the year 429, three years before the arrival of the Saint, foretold—

A Tailcenn (a tonsured priest) will come over the raging sea,
 With his perforated garment (chasuble), his crook-headed staff,
 With his table at the east end of his house,
 And all his people will answer—Amen, Amen.

Joceline says of Saul, “In process of time he builded there a fair monastery into which he introduced monks who had passed their noviciate; and for their use he not long afterwards, by his prayers produced a fountain out of the earth. Of this monastery did he appoint his disciple, Saint Dunnyus, to be

curse—‘Modebrod, you have acted ill, never shall your field profit you, nor shall it nurture your field for ever—it shall now become useless.’ And it so came to pass, for an inundation of the sea, very violent, coming on the same day, inundated and covered the entire field, and the before fruitful ground, according to the words of his prophecy, was converted into a salt marsh, from the malice of the inhabitants, and it has remained in that sandy and unfruitful state from the day on which Saint Patrick cursed it, even to the present day.” From these notices, as well as those in the other lives, it is quite plain that Drumboe, or Collum Bovis, adjoined the sea, not far from Saul, lay in the north of Lecale, and could not by any possibility be the Drumbo near Lisburn, which is completely inland. Nor could Dr. Reeves’s suggestion of the Inner Bay of Dundrum by any means answer it, being in the south-west of Lecale, and far distant from Saul. Dr. Todd, in a note to his Memoir (p. 492) writes, this was “probably a ford on the narrow inlet of Strangford Lough, called Quoile, which separates Inch parish from Saul,” and this unquestionably was the place, where the present Quoile bridge stands, as it answers all the requirements of the biographers, and led directly to County Armagh. On Quoile hill, above the old castle, which margins the river, were some time past the remains of a small ecclesiastical edifice, near a spot called Ballyhassan, probably deriving its name from one of the many saints Oissen, and overlooking the river, and also the adjoining townland of Lisbane to the north. In Lisbane, where it abuts on Quoile, is a portion of low lying land, called the *Salt Lough*, immediately adjoining the present Steamboat Quay, and over which the tide would flow were it not for an artificial rampart

the Abbot, wherein, when he had returned from his mission he abided with him not a few days. And in that church, the holy prelate stood before the altar on a certain day celebrating the Divine Mysteries, when an evil-doer, a bondsman of Satan, thrusting with accursed boldness a rod through the window, overturned the chalice, and sacrilegiously poured out on the altar the Holy Sacrifice. But the Lord instantly and terribly avenged this fearful wickedness, and in a new and unheard-of manner destroyed the impious man. For suddenly the earth opened her mouth (as formerly on Dathan and Abirim) swallowed up this magician, and he descended alive into hell. And the earth, thus disjoined and rent asunder, closed on him again; but to this day a ditch yet remaining declareth the judgment of the Divine wrath." The fountain referred to in this passage is probably the celebrated "Meran Well" in the immediate vicinity of the ancient church, to the waters of which a miraculous efficacy is attributed. There is a well called Tobber-na-suil (the eye well) in a field belonging to Mr. Daniel Connor, in the raised for the express purpose of restraining the sea; and this, there can be no doubt, is the Salt Marsh alluded to in the lives of the saint. In the same townland a little further north is a half-finished *forth* or *rath*, which may be seen marked on the Ordnance sheet No. 38 of County Down. The name Drumboe has now become obsolete, but it is very possible that the name Quoile or Coyle, although signifying in Irish "a wood," may preserve in some corrupted fashion the Latin form "collis," a hill—the suffix "bo," a cow, being dropped. The place where the oxen were caught which conveyed his body to Down, called in the "Book of Armagh," as before mentioned, Clogher, to the east of Findubrec, is obviously the present Finabrogue in the parish of Inch, on the west margin of the River Quoile or Coyle, in the eastern part of which lies Cloghagh Wood, exactly corresponding with the narrative in the "Book of Armagh," and so marked on the Ordnance sheet of County Down No. 37, lying not more than a mile distant from Saul, the place of the saint's death. The Conal, whose property the oxen were, was the Conal, son of Coelbadh, King of Ulidia, ancestor of the family of Magenis.

townland of Ballysugagh. Saul, as the earliest church founded by St. Patrick, continued ever afterwards a favourite with him, and in it, when fatigued with missionary labours, he sought a resting-place and a home, or as the bardic composition called the "Testamentum Patricii," makes him say

Thirty years was I myself
At Saul with purity.

And when the days of his pilgrimage were drawing to a close, warned, it is said, by an angel, he sought its peaceful retreat, and thence, after having received the Blessed Eucharist from the hands of St. Tassach, Bishop of Raholp, his holy soul passed into eternal glory. "The fragrant odours of the Divine grace, which issued from the holy body," says the "Irish Tripartite Life," "and the music of the angels gave tranquillity and joy to the chief clerics of the men of Erin who were watching the body on the nights following, so that the blessing of Jacob to his sons was fulfilled regarding him—*ecce odor filii mei sicut odor agri pleni.*"

The Monastery of Saul, which in process of time passed under the rule of the Regular Canons of St. Augustine, was placed by its founder, St. Patrick, under the care of his disciple St. Dunnyus or Moduin, whose festival was held on the 27th of May. The festival of his contemporary, St. Dichu, who bestowed the site of the monastery to St. Patrick, was observed in the Church of Saul on the 29th of April. Saul seems to have suffered much during the wars of the Danes, for it became so far decayed that no notice of it occurs in our annals, if we except a solitary notice at A.D. 1011, when we are told that "Ceannfaeladh of Sabhall, bishop-anchorite and pilgrim," died of "a great malady, namely, lumps and griping," that was then prevalent at Armagh, and the Saul to which the bishop belonged seems to have been that near Armagh. It was reserved to St. Malachy to

restore it to its ancient state. His contemporary and biographer, St. Bernard, tells that before St. Malachy rebuilt Saul he was favoured with a vision, in which he foresaw "not only the oratory but even the whole monastery." "The Four Masters" record that in the year 1149, Nial O'Loughlin, prince of the Kinel Eoghain, in order to compell O'Dunlevey and the people of Ulidia, to acknowledge his superiority, plundered Inch, Movilla, Bangor, "and all the other churches of the country, except Dun (Downpatrick) and Sabhall."

A.D. 1156, "Maelmaedhog, *i.e.*, Aedh MacDubhradain, Abbot of the Canons of Sabhall died."

At the year 1170, "The Four Masters" say, "An unknown, atrocious deed was committed by Maghæus O'Eochaidha, King of Ulidia, and the Monk Amhlaeibh, son of the successor of Finnen, and by the Ulidians in general, except Maelis, bishop (of Down) and Gilladombhangairt, son of Cormac, successor of Combghall (abbot of Bangor), and Maelmartain, successor of Finnen (abbot of Movilla), with their people—*i.e.*, a convent of religious monks, with their abbot, whom Maelmaedhog O'Morgair (St. Malachy), legate of the successor of Peter, had appointed at Sabhall Phadraig, were expelled from their Monastery, which they themselves had founded and erected; and they were all plundered, both of their books, ecclesiastical furniture, cows, horses, and sheep, and of everything which they had collected from the time of the legate aforesaid (St. Malachy) until then. Wo to the lord and chieftains who perpetrated this deed, at the instigation of one whom the monks of Drogheda had expelled from the abbacy for his own crime. Wo to the country in which it was perpetrated; and it did not pass without vengeance from the Lord, for the chieftains who had done this deed were slain together by a few enemies, and the King was prematurely wounded and slain shortly after, at the

town where the unjust resolution had been adopted—namely, at Dun (Downpatrick). On Tuesday the convent were expelled. On Tuesday, also, at the end of a year, the chieftains of Ulidia were slain, and the King was wounded. On Tuesday, shortly after, he was killed by his brother at Dun.”

Among the books carried off by Awley and his wicked companions we may presume was the celebrated “Book of Sabhall Phatraic,” which is now unfortunately to be numbered among “the Lost Books of Erinn.” It seems to have been a miscellany. The Book of MacFirbis has a short metrical and prose extract from it, treating of the Ulidians, a poem of 320 verses on the Irian Kings of Ulster, and some genealogies taken from the lost “Book of Saul.”

P——, Abbot of Saul, was subscribing witness to one of John de Courcey’s Charters to the Abbey of St. Patrick, in Downpatrick.

A.D. 1273—Molys, Prior of Bangor, was elected abbot; but because he did not obtain the royal licence, Galfrid de Stocks, Canon of Carleon, was appointed abbot by the Bishop of Down, with the consent of the Crown. This Galfrid de Stocks, who seems to have been appointed A.D. 1276, belonged probably to the Anglo-Norman family, which gave name to Ballystokes.

The “Four Masters,” under the year 1293, record that “It was revealed to Nicholas MacMaelisa coarb (successor) of Patrick, that the relics of Patrick Columbkille, and Bridget were at Sabhall; they were taken up after him, and great virtues and miracles were afterwards wrought by means of them; and after having been honourably covered, they were deposited in a shrine.” This entry must refer to some portion of the relics of the national patrons which had been removed to either Saul, in the County of Down, or to Saul, at Armagh—more likely to the latter—and which,

during some time of danger, had been concealed under the ground.

In the year 1296, the Abbot and Convent of Saul, having represented to the King that the abbey had become greatly impoverished, through alienations of lands and rents by successive abbots, obtained a licence to repurchase them, notwithstanding the statute of Mortmain. So far had the conventual property of Saul been at this period diminished that the "Pope Nicholas Taxation" returns "the church of Saule, with the chapel of Balicultre" as valued only at 25 marks.

A.D. 1316—The abbey was plundered by Edward Bruce.

A.D. 1380—It was enacted that no mere Irishman should become a religious in the Abbey of Saul.

The seal of the Abbot of Saul is still attached to the petition preserved in the Chapter House, Westminster, which the English of Ulster forwarded about 1410 to Henry IV., praying him to send over more English colonists to defend the "ground" against the Irish. On the seal is inscribed "S. commune capituli sancti Patricii de Saballo"—The Common Seal of the Chapter of St. Patrick's of Saul.—The abbot, vested as a priest, sits on a rich chair holding a cross in his left hand, and raising his right hand as in the act of benediction. The lower compartment of the seal exhibits a bishop—probably St. Patrick—holding a crozier. A brass seal, which was found in the yard of the Cathedral of Downpatrick, is preserved in the Belfast Museum. The inscription on it is "S. Fratris Johannis, Abbatis de Saballo"—the seal of Brother John, Abbot of Saul.—The abbot is represented, fully vested as a priest—in his left hand he holds a book and in his right a crozier. The seal seems to belong to the fifteenth century.

A.D. 1526—"Glasny, the son of Hugh Magennis, Abbot

of the Monks of Newry, and Prior of Down and Saul, was slain by the sons of Donnell Magennis—namely, by Donnell Oge and his kinsmen.”

The “Terrier” returns “The Abbey of Saule” as bound to pay “in Proxies, 3 marks; in Refections, 3 marks; and in Synodals, 2s.” By an inquisition taken in Downpatrick, on the 9th of April, 1662, it appears that Thomas Cromwell, Earl of Ardglass, was seized of the site and precincts of the late monastery of Saul, and of two ruined castles and a garden within the said site, and of two castles and three towns called “Merrytowne* and Ballysugagh,” Ballymote, Carrowvanny, Ballintlieve, Killyneeny, and 20s. per annum of head-rent out of Castlemoghan, Ballylenagh, and Carrin-taggart.

* “Merrytowne” is an attempted translation of Ballysugagh, from Sugach—merry. Harris, writing of the castles of Saul, says—“At some distance from the church, to the S.W. side, stands a battlemented castle and two small towers, but no stone stairs in the castle leading to the top of it, as is usual in Irish fabrics. It is probable there were stairs of timber in the body of the building by which people might ascend from storey to storey; in the west angle of each of which storeys are neat finished arches within the wall, rising in various sections to the top where they terminate in a circle.” A large portion of the old castle was taken down for the material at the erection of the Protestant church, about 1770, and nearly all the remains of the old church were removed at the same time. The towers stood on each side of the present avenue leading to the churchyard, and a subterraneous passage under the avenue still remains though closed up. In the graveyard are still preserved two ancient buildings, which are precisely in the same state as Harris described them more than 130 years ago—“There are here two small vaulted rooms of stone yet entire, about seven feet high, six feet long, and two feet and a half broad, with a small window placed in one side. Perhaps these small chambers were confessionals, or places of private devotion. One of them is now closed up and used by some families for a tomb, the churchyard being a great burial place of the natives.” These structures seem similar to and were probably erected for the same purpose as the tombs of St. Muriedhach O’Heney at Banagher, St.

A few years ago a cemetery, which evidently was a portion of the ancient cemetery, was discovered under the avenue, immediately outside the churchyard. The graves were built and covered with thin flagstones (see Parish of Bright), and each grave contained a number of small sea pebbles—3, 7, or 10—round and white—which may have been used for beads. Alban Butler says—“As for the use of beads, the ancient anchorites and others frequently counted the number of prayers by little stones, grains, or other such marks, as is clear from Palladius’s Lausiac History, from Sozomen, &c.—(see Benedict XIV. De Canoniz., Par. 2, c. 10.)” There are two ancient gravestones with incised crosses in the cemetery, and at the entrance to the avenue leading to the cemetery there are two sculptured stones, one of which is ornamented with a key in

Ringan at Bovevagh and St. Cadan at Tamlaghtard, all in the county of Derry, though two hundred and fifty years ago they were believed to have been oratories: thus Father MacCana says there is beside the monastery of Saul “a diminutive little chapel, in which St. Patrick is reported to have passed the night in watching and prayer” (*Ulster Journal Archeology*.) Richard Dobbs, Esq., writing in 1683, (*See Hill’s Macdonnells of Antrim*) says, “There was when I was a boy at Saul, within a mile of Downpatrick, near the east end of the abbey a small spring well, which I have seen, and the inhabitants told me it would run dry or vanish if foul hands or linen were washed in it. In this abbey yard (I have seen, and perhaps there is yet) a little lodge built, walled and roofed with lime and stone, fit to contain one person only, wherein tradition says St. Patrick lodged, this being the first place he settled in when he came to Ireland, and I have heard old people say they had seen a stone there (a hard pillow) wherein appeared a hollow, where the saint used to lay his head. There is here a castle, and another castle in the Coile, within an English mile of it, and about midway a lough near a mile about, and above this lough a good height there is a stone with two round holes in it, of a fit bigness, where I have been told by old Irish people that St. Patrick said his prayers when he first came to land in Ireland; it is not far from the water that flows by it from Strangford to Downpatrick, which I have seen flow often into this lough.”

raised work. It is said to have been a cuneiform gravestone. Harris describes two stones which in his time were built into the side wall of a stable, on one of which were "two flower de lys's and two trees," and on the other was the letter F and the figure of a rose. In the graveyard headstones commemorate the very Rev. Dean M^cCartan, P.P., Saul; the Rev. John Maglennon, P.P., Maghera; the Rev. William Teggart, P.P., Saintfield; the Rev. James Smith, and the Rev. Hugh Magrath. The inscriptions on the three former are given under the respective parishes in which the clergymen officiated. On the headstone over the grave of Father Smith is inscribed—

Sacred to the memory of
the Rev. James Smith, P.P.,
late of Saint Peter's Church,
City of New York,
who departed this life
the 22 of November, 1831,
On his passage from America
to his native home Cluntagh,
County of Down,
Aged 38 years.

The headstone at the grave of Father Magrath bears the following inscription :—

"This stone is erected by Patrick Magrath,
of Ballylenah, in Memory of his Brother,
the Rev. Hugh Magrath, who departed
this life on the 21st of October, 1833,
aged 79 years."

Mr. Magrath, after having been ordained in the year 1778, went to the Irish college of Douay, where he studied along with the Rev. Patrick Magreevey, who was afterwards parish priest of Ballyphilip, and died in 1812, and the Rev. William Crangle, who was afterwards parish priest of Glenavy, and died in 1813. They obtained Bachelorship of Philosophy in the University of Douay, after a theses in the college of St.

Vadastus on the 28th of June, 1780. Mr. Magrath officiated as curate in the parish of Saul and in some of the neighbouring parishes.

In the townland of Ballysugagh, a short distance to N.E. of the site of the abbey, is a spot called Savalbregach, or false-Saul, where there are traces of an ancient cemetery, in which stone lined graves have been discovered. Adjoining the cemetery there were formerly the foundations of some buildings, and there yet remains what appears to have been a draw-well. The people who reside near it say that it was the Saul mentioned in the biographies of St. Patrick.*

* The vicinity of Saul is replete with memorials that testify to its importance not only in the early Christian times but even in ages long antecedent. On the summit of Sleeve-na-griddle is a Cromlech, the cap-stone of which, shaped like a griddle, has given the name to the mountain. It is noticed as follows by Harris:—"It is composed of a huge, flat, unhewn rock of the *Lapis Molaris*, or girt kind, interspersed with a mixture of red and white flint, in shape something like a lozenge in heraldry, or a diamond on the cards, 11 feet 2 inches long from point to point, 8½ feet broad in the greatest dimension, and 1½ foot thick in most places, though in some not more than a foot. It is raised on two rude supporters of the same kind of stone placed edgeways, one of which is 8 feet long, 3 feet broad, and 1 foot thick; the other is not above 3 feet long, and seems to be a natural rock standing in its original position. The cavity underneath is such that a middle sized man by stooping a little can pass through it, and the stratum upon which the supporting stone stands is a solid rock." The cap-stone has been unfortunately thrown off its supporters, it is said, by the Sappers and Miners. To the south of the mountain, but in the townland of Ballyalton, stands one of the stone circles commonly called "Druidical Rings." Mr. J. W. Hanna, writing about it in the *Downpatrick Recorder*, says:—"It was formerly circular in form, with an avenue of stones leading to the interior, a plan rarely found in Ireland, though frequent in England, Brittany, and the Channel Islands. Wakeman, in his 'Archeologica Hibernica,' refers to it as the only instance he knew of such a passage, but improperly places it in Slievnagriddle, and writes that 'the stones of which it is formed are smaller than those of the circle from which it extends, in a north-easterly direction, to a distance of about thirty-five feet.'

P A R I S H P R I E S T S .

Rev. William Laverty is the earliest parish priest of Saul, in modern times, of whom we have any account. He was born in 1642, or in the following year, and was ordained by Dr. Patrick Plunket, Bishop of Ardagh, in 1666. Primate Oliver Plunket, in the report which he made to Rome in 1670, on the Diocese of Down and Connor, says :—“ There are many boys well suited for study, but there is a great want of Catholic schools, as the Protestants do not allow Catholic teachers. There is, nevertheless, a certain William Flaherty (Laverty), a priest, a good rhetorician. who keeps a school in Down.”*

Within our own memory the circle was complete, and the avenue extended upwards of twenty yards, while at present, of the great ring there are only seven stones standing ; six of these forming a kind of semicircle, the highest six feet, and the others varying from that to three feet ten inches.” Formerly antiquarians supposed that such megalithic monuments were the temples or the altars of some forgotten creed, but now nearly all agree that they were erected for monumental or sepulchral purposes. Mr. Lukis, one of the principal explorers of those relics of the past, says—“ Thus almost unwillingly impressed, it is not without an oft-accusing sense of sacrilege that we thrust the first spade beneath our often visited ‘ inclined stone,’ and during the steady progress of investigation we were often compelled to acknowledge that our day dreams of barbarous sacrifices, and writhing victims, and yelling multitudes were now for ever to be dispelled. No place of religious human sacrifice was here ; it was evident we stood where mourners once had wept—where the last offerings and offices of affection had been bestowed on departed relatives and friends—where the survivors had bewailed the common lot of all humanity—where they saw deposited in peace the mortal remains we now so ruthlessly disturbed.”

* The name is written in Irish Ua-Flaithbheartaigh, or O’Flaithbheartaigh, with the same letters as the Connaught name, but it belongs to the Kinel-Owen. By an asperation of the initial F, that letter becomes silent in accordance with the rules of the Ulster dialect, and the name assumes the form O’Laverty. In the old translation of the annals of Ulster preserved in the British Museum the name is anglicised O’Lathvertray, which is close enough to the form

Mr. Laverty is returned as "William O'Lavery (O'Laverty), clerk of Saul," in the list of persons attainted at Banbridge, on the 10th of July, 1691, for being active supporters of King James II. It is probable that he was placed in that dangerous position by his neighbour, William Brett, of Saul and of Ballynewport, who had been attainted by the adherents of King James. In the list of Popish priests registered at Downpatrick, on the 11th of July, 1704, Mr. Laverty is registered as parish priest of Saul and Ballee. He seems to have styled himself parish priest of Ballee on account of some townlands belonging to that parish which to the present are annexed to the parish of Saul. He was then 60 years of

it has assumed in modern times. The name is still common in Donegal, Tyrone, and Derry, whence it came with the Clannaboy invasion to Antrim and Down. On the assumption of surnames in the 10th century, the first of that name was Murchadh Ua Flaithbheartaigh, King of Aileach, a cyclopiian fortress now called Greenan -- Ely outside Derry, where the Kings of the Kinel-Owen (the descendants of Owen, son of Niall of the Nine Hostages) resided. When Donnell O'Neill, who was the first who was called O'Neill, became King of Ireland, Murchadh O'Laverty succeeded him in the chieftainship of the Kinel-Owen. A.D. 968,—he burned several places in the county of Louth, where the Danes had fortified themselves. A.D. 971,—he fought the battle of Keshcorran, Co. Sligo, and "wholly plundered Connaught afterwards." A.D. 972,—"he died at Dungalady (near Maghera, Co. Derry) after communion and penance." The princes of the Kinel-Owen (the modern counties of Derry and Tyrone) were selected from the O'Lavertys, MacLoughlins, or O'Neills, from the 10th till the 13th century; when the O'Neills became sufficiently powerful to exclude their co-relatives. (The first were descended, according to MacFirbis, from Aedh Allan, and the other two from his brother Niall Frosach.) A.D. 1186,— "Donnell, son of Hugh O'Loughlin (or MacLoughlin), was deposed from the sovereignty, and Rory O'Laverty was elected by some of the Kinel-Owen of Tullaghoge." This was the last O'Laverty who obtained that dignity; and the last MacLoughlin was Donnell who was deposed in the year 1241; after which the chiefs of the Kinel-Owen were invariably selected from the O'Neills till the Flight of the Earls.

age, and was residing in the townland of Carnacaw. We have no record of the date of his death.

The Rev. Rowland Hannet (now written Hanna), seems to have succeeded Mr. Laverty. He resided at Loughmoney, An entry in the old vestry-book of Down Parish Church, states that he was interred on the 5th of September, 1741. On his grave-stone in the cathedral yard, Downpatrick, is the following inscription :—

Here Lyeth ye Body
Of ye Revrend Rowlan
Hanet who Departed
This Life ye 3d of Septem
1741. Aged 47 years

The Rev. Eugene Magarry succeeded Mr. Hannet. He was a native of Crossmore, in the parish of Dunsford, and was a brother of the Very Rev. Dr. William Magarry, Dean of Down, and P.P., Dunsford. He died in 1764, and was interred in the Protestant churchyard of Dunsford. (For inscription on his tombstone see parish of Dunsford.)

The Rev. Mr. O'Neill seems to have been the immediate successor of Mr. Magarry. He was a native of the neighbourhood of Hilltown. When in the parish of Saul, he resided in Ballystokes, and afterwards in Walshestown, in the same place, where in more recent times Dean M'Cartan resided. Mr. O'Neill intended to have erected a chapel at Carrowcarlin ; and having gone to Hilltown to collect funds for that purpose, he died there in the year 1771.

On the death of the Rev. Mr. O'Neill, the Rev. Mr. Morgan, P.P., Kilcoo, was appointed to Saul. He erected Carrowcarlin chapel, which his predecessor had commenced. Mr. Morgan resided in Ballystokes. He died in 1775.

The Very Rev. Paul M'Cartan was promoted to Saul in 1775 from Duneane, to which he had been appointed in 1768. Mr. M'Cartan was the last Dean of Down. Dr. Patrick

MacMullan had promised to use his influence to obtain that dignity for the Rev. William MacMullan, P.P., Loughin-
island, but his lordship's death prevented that promise from
being carried into effect. Dean M'Cartan died on the 20th
of October, 1821, and was interred in the ancient cemetery
attached to the Protestant church of Saul. On his grave-
stone is inscribed—

Erected
By
The Rev. James Hanna
P.P. of Saul
In Memory of
The Very Rev. Dean M'Cartan
his predecessor in this parish
for 46 years
Who died October 20th 1821
Aged 82 years
Requiescat in pace.

Dean M'Cartan was succeeded by his curate, the Rev.
James Hanna.

Mr. Hanna was born in the townland of Loughmoney, in
the parish of Saul, in the year 1788. Before commencing
his studies in the college of Kilkenny, he was ordained by Dr.
Patrick M'Mullan in Downpatrick, at the Advent Quatuor
Tense of 1812. On his return from college he was appointed
on Palm Sunday, of 1816, to the curacy of Saul, where he
officiated as curate, and afterwards as parish priest, till his
death, which occurred on the 14th of December, 1842. Mr.
Hanna died in the 54th year of his age, and was interred
in front of the altar in the old chapel of Saul. His tomb
bears the following inscription :—

Erected
To the Memory of the
Rev. James Hanna
P.P. of Saul
Who departed this life 11th Dec. 1842
In the 30th year of his ministry
And the 54 of his age.
Requiescat in pace.

After the death of Father Hanna, the parish was administered by his curate, the Rev. Patrick Starkey, the present parish priest of Cushendall, until the appointment of the Rev. Nicholas Crickard as pastor. Father Crickard is a native of the parish of Ballykinlar. He entered the Rhetoric Class in the College of Maynooth, on the 23rd of August, 1821, and was ordained by Dr. Murray on the 20th of May, 1826. After having officiated as curate in Ballymena and in Kilmegan, he was appointed parish priest of Glenravel on the 12th of June, 1832. During his incumbency in that parish he was appointed Dean of the Diocesan Seminary, and chaplain of the Belfast Workhouse. He was promoted to Saul on the 20th August, 1843.*

C H U R C H E S .

At the time of the suppression of the Augustinian monastery, the spoliators were content with its territorial possessions, extending, as we have seen, into about thirteen townlands, with the advowson of Ballyculter parish, and left the buildings to crumble into ruins, where, amidst the desolation around, Mass was often celebrated by the persecuted priests. Mass was frequently celebrated near Saul Dam, in Hugh Crickard's garden. On the left hand side of the road leading from Saul to Raholp, in the sub-denomination of Ballintogher, called Tullynear, there is a natural ledge of

* The blessing invoked by St. Patrick on Dichu, who gave to him Saul—

“ The blessing of God on Dichu,
Dichu with full folds.
No one of his sept or kindred
Shall die except after a long life ”—

seems to have fallen on the pastors of Saul. Eight of them have ruled the parish for upwards of 200 years, and the present worthy pastor and his two predecessors have held it for 102 years.

rock popularly known by the name of the Lord's Table, which, in days of persecution, served as an unhewn altar. On it there yet remains some illegible inscription. The eastern slope of Carrowvanny mountain and a field in the adjoining townland of Loughmoney, called the Bavin, or Bawn Park, so named from an old castle, which seems to have replaced one of the Celtic Crannoges in the adjoining lough, were favourite places of worship with our persecuted forefathers, while Luganifrin (the Mass hollow), in a field belonging to Mr. Napier in Carnacaw, and a bohog at Portloughan,* afforded similar conveniences to the more eastern districts of the parish. When at length the penal laws had somewhat relaxed, the Rev. Mr. O'Neill, about 1770, commenced Carrowcarlin chapel, which his successor, Father Morgan, completed two or three years afterwards. It was somewhat changed by Mr. Hanna.

Saul chapel was erected by Dean M'Cartan, who commenced it in 1778, and finished it in 1782. It was replaced by the new church erected by Father Crickard, which was consecrated by the Most Rev. Dr. Dorrian on the 16th of September, 1866. It consists of a nave, chancel, and tower on the south side, and was erected from designs by Father Jeremiah R. M'Auley, which, however, were not fully carried out. The altar stone of this church is said to have been the original altar on which St. Patrick celebrated Mass.

* A story is told of a priest who was secreted from the priest-hunters in an outhouse at Portloughan by a Catholic servant, at the direction of the owner, and ever afterwards that house was thought to be so "lucky" that the late owner of it, when rebuilding it, preserved a portion of it, in order to perpetuate the priest's blessing.

A somewhat similar story is told of Father James Hannet, P.P., Kilclief, who was saved in Ballynarry by a person named Stockdale, who concealed him in a meal-ark; the people say that the greatest storm never removes any of the thatch from the barn in which he was concealed.

It is ten feet in length, 5 inches in thickness, and 4 feet 3 inches in breadth, but unfortunately it is broken; the fracture extending from end to end divides it into two fragments, one being 1 foot 9 inches, and the other 2 feet 3 inches in breadth. It was the high altar of the ancient monastery, but after that had become a ruin, a person named Caddell, probably Richard Caddell, who was churchwarden of Down in 1757, being engaged in erecting the corner house at the junction of Saul and Scotch Streets in Downpatrick, was desirous of making the old altar stone a door step for his new house, and sent a waggon drawn by oxen to convey it from Saul to Downpatrick, but the oxen becoming restive, stricken, it is said, with mania, overturned the waggon on Saul Hill and broke the altar stone. Caddell, feeling that he was engaged in a sacrilegious act, gave up the undertaking; but when his property wasted away and the family died out the people attributed his misfortune to the vengeance of God. The altar stone was carried from the hill on which it lay to Saul chapel, after its erection in 1782, from which it was transferred to the new church.

The townland of Walshstown includes the old denominations of Slievebuyon, Farrenbolt (*alias* Myra) and Ballyregan; and Loughmoney includes Church-Walls and Carrickclery.

THE PARISH OF DOWN.

THE parish of Down contains the entire civil parish of Down, as given in the last census. In 1871 the parish of Down, including the public institutions, contained 6,743 persons, of whom 3,049 were Catholics. On entering the parish from the east the first of the ancient chapels which presents itself is Struell. In the Taxation of Pope Nicholas "the chapel of Strohull" was valued at two marks. The ruins of this chapel were repaired in 1750 by the Catholics, who intended to restore them to their original use. They were, however, dispossessed of them before the restoration was completed. The lands of Struell, under the name "Tirestruther" (the land of the stream), were conferred in 1178 by Bishop Malachi on the Abbey of Down, and at its suppression they are found among its possessions under the name of "Ballyshrewles." Concerning the celebrated wells of St. Patrick, at Struell, in 1744, Harris thus writes:—"Hither vast throngs of rich and poor resort at Midsummer Eve, and the Friday before Lammas, some in hopes of obtaining health and others to perform penances enjoined them by the Popish priests, from the water blessed by St. Patrick. They are four in number, each covered by a vault of stone, and the water is conveyed by subterranean aqueducts from one to the other; but the largest of these vaults is the most celebrated, being in dimensions sixteen feet and a half by eleven, and is more particularly said to have received St. Patrick's benediction. In this they bathe the whole body,

there being a commodious chamber fitted up for dressing and undressing; and the water of this well may be raised to what height you please by means of a sluice. The other wells are applied for washing particular parts of the body—as the eyes, head, limbs, &c. All these vaults seem to be very ancient, and near one of them are the ruins of a small chapel dedicated to St. Patrick.” Struell seems to be the fountain mentioned by the Scholiast on the verse of St. Fiech’s hymn on St. Patrick—

In the fountain Slan, in the north, near Benna Bairche (which is an unfailing fountain)

He was wont to sing a hundred psalms to the angels’ King worthy of service.

Upon which the commentator says—“Slan, the name of a fountain. Slan (healthful) it is named because healthful is every one on whom it falls, and at Saul it is. The Uledians filled it up on account of the annoyance of the crowds who came to it.” Father Edmund MacCana, who wrote about the year 1643, says—“At a mile’s distance from this city (Downpatrick) there presents itself that remarkable and unfailing stream which is called Sruthshil, brought into existence by the prayers of our holy Apostle. This spring the piety of our forefathers enclosed by a building, upon the floor of which the sanative water, the remedy for various maladies of the human frame, descends in a rapid and unceasing stream. Here are to be seen also the ruins of another chapel, between which and this overflowing stream is another fountain of the sweetest water artificially enclosed with stone, which is commonly called *the Tub*, on account of the resemblance of its shape. In this tub the holy man, our Patrick, as an untiring athlete, used to spend a great part of the night, stark naked, singing psalms and spiritual songs. Near at hand, within view, is the Bed of St. Patrick” (now called St. Patrick’s Chair), “on the hill opposite the above-

mentioned stream, consisting of two large rocks, as it were the sides of the couch, and another large rock for the bolster. Upon this that most holy man used, towards the close of the night, in the open air, and under the cold sky, to seek a little rest for his wearied body." Dr. O'Doran, Bishop of Down and Connor, was anxious to have an indulgence conceded to the Stations at Struell, writing in the year 1753 to Father Braulaghan, his agent in Rome, he says—"I have it to add that I would be glad if I could get those indulgences of Crumdugh extended to Struel, for on that Fryday the Christians visit sd. Struel as well as Mount Donert." Struell flourished for ages as a resort of piety till abuses crept in, and the ecclesiastical authorities were necessitated to interdict devotional exercises at it, after it had become more than once the scene of bloodshed. The following extracts from old newspapers prove how wisely the bishops acted:—(*News-Letter*, August 9th, 1803)—"John Murland, James Brown, Richard Harper, Alexander Shanks, Samuel Ross, and William Craig, tried and acquitted for the murder of two persons at Struell Well, June, 1802." (*Commercial Chronicle*, February 25th, 1805)—"Assizes, Downpatrick—Wm. Ferguson, for murder of two men at Struell Well, near Downpatrick, in June, 1802, acquitted." The two men who were the unfortunate victims of the Orangemen of Dillin, were William Killen and Patrick Roney.

The appearance of Struell Green, such as it had continued up to the commencement of the present century, has been considerably changed by the erection of the walls enclosing the fields in which the wells are situated. The narrow road which leads from the public road to the Green, on entering it, turns suddenly towards the east, and passes between the Drinking Well, or as it is sometimes called, the Mother Well, and the south side-wall of the ruined chapel. There

was formerly a cairn of stones on the Green, opposite the road where it turns to the east, and two other similar cairns were arranged along the south side of the road between the first and the Drinking Well. A fourth cairn stood half-way between the Drinking Well and the Eye Well. A fifth cairn was a few yards to the south-east of the Eye Well. A sixth cairn was nearly half-way between that well and the Womens' Bathing Well; and a seventh cairn stood a little to the north of the Mens' Bathing Well. The stone chair or Bed of St. Patrick is situated on the brow of the mountain, or hill, which, on the western side overhangs the field of the wells, but some malicious person has disarranged the large rock which Father MacCana called "The Bolster." Around the stone chair there is a somewhat circular path of a few perches diameter over sharp stones or rocks called the Penitential Circle or Ring. The penitents, all the while repeating their prayers, either walked or moved on their knees, as the devotional feelings of each might suggest, seven times around each of the cairns and wells in the following order:—Around Cairn No. 1, No. 2, No. 3, the Drinking Well, Cairn No. 4, the Eye Well, Cairn No. 5, No. 6 and No. 7, then around the two Bathing Wells in one circuit, which, in all, made seventy circuits, after which they made seven circuits around the entire space occupied by the wells and cairns. Having now made seventy-seven circuits, they next proceeded to the Penitential Ring on the mountain, and around it they moved on their knees seven times, and sometimes individual penitents increased their penances by carrying a large stone. After the last of these circuits, each penitent seated himself facing the east, in the chair or Bed of St. Patrick, in which he turned himself three times, being careful to turn from left to right. The penitent then descended the mountain, and prayed some time at an altar

which was arranged on the outside of the south sidewall of the ancient chapel. The penitent concluded the pilgrimage by bathing in one of the bathing wells, in imitation of St. Patrick, who is said to have remained whole nights immersed in its penitential waters.*

On entering the town by the ancient road, which leads from the old race-course past the ruined Cromlech, called

* To say a word in praise of the old penitential practices of our forefathers, which drew down on them many a blessing, which, it is to be hoped, we inherit from them, to some might appear dissonant with the civilization of an age that abhors the advice of St. Paul, "*Mortify your members which are upon earth,*" and that condemns pilgrimages as an emanation from what it terms the darkness of the middle ages. Our forefathers regarded this painful penance of Struell as a means of obtaining a remission of the temporal punishment which the Catholic Church believes may remain due in the other life, to venial sin, or to mortal sin after the mortal guilt has been remitted by the sacraments. The Bollandists (March 12, page 150) give much interesting information regarding analogous institutions—viz., the stations established by St. Gregory in the basilicas and cemeteries of Rome. And if we compare the austerities of the Struell station, with those enjoined by the penitential canons of the primitive church, or even by the ancient Irish Penitentials we shall discover that in this respect our more recent ancestors imitated but faintly the saintly practices of their forefathers. Its association with the holy actions of St. Patrick made Struell a favourite pilgrimage with the Irish. We know that from the beginning of the Church, the places in which were accomplished the mysteries of our redemption, or which were connected with the lives, or the sufferings of saints, have ever attracted crowds of the pious faithful. Julian, the Apostate, admitted that the tombs of St. Peter and St. Paul were visited by throngs of Christians, even before the death of St. John the Evangelist. The desire to visit places, which were the memorials of our Saviour or the saints, sprung, not from what is called the darkness of the middle ages, but was in full vigour in the apostolic age. Nay; the more we become instructed, the more we feel that piety stands in need of being assisted by the senses. "That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona." In "A Treatise which clearly sheweth the only Religion that is truly conformable to the express Word of God," written by Dr. Shiel, afterwards

Samson's Stone, there is on the left hand an ancient well called St. Dillon's Well, which perhaps should be called St. Aingeal's (holy angels) Well. It is close to the wall which surrounds the hospital. On the opposite side of the road there is a triangular field, bounded on one side by a bog and on the other two sides by the road mentioned and by another road which leads to the townland of Killyvees. In this field human bones have been found in great quantities by Mr. Ferguson, the present proprietor. Here stood the

Bishop of Down and Connor (1717-1725), the bishop says:—"Why do you deny that God does now grace the waters of some wells, that people, by washing themselves in them, might be healed from certain infirmities? Whereas, you see by daily experience, many people to be cured from several infirmities at such wells: as, for example, at St. Patrick's, at St. John's, and at Our Lady's Well, &c., in Ireland. Do not you see by Scripture that Naaman of Syria was cleansed from his leprosie by washing himself seven times in the River Jordan, and that after his cure he had prayed Elizeus to permit him that he would carry with him two mules' burden of earth from the Holy Land, that hereafter, he might offer sacrifice to God upon that earth in his own country? . . . And you see likewise in Scripture that memorable passage of St. John, which says thus:—'There is in Jerusalem, by the Sheep market, a pool having five porches, and in these were a great multitude of persons—blind, lame, withered—expecting the stirring of the water; and an angel of our Lord descended at a certain time into the pond, and the water was stirred; and he that had gone down first into the pond, after the stirring of the water, was made whole of what infirmity soever.' Pray, how came this water to have such a virtue, and an angel of God deputed to look after it? Truly you can give no reason why should it have that virtue more than any other water, but that God was pleased to have it so because the carcasses of those sheep which were sacrificed in the Temple were washed in this pond, or else because the blood of those sheep did run into it; yet I see that you will not grant that God now sanctifies any place wherein the blood of martyrs hath been spilt; neither will you give credit to any of those miracles which are wrought at such places, or at the bodies of saints, or at certain wells, but you must ask, forsooth, now, where are such miracles writ in the Word of God—as if there had been ever since the apostles' time Scripture writers who might record and testify all those things which have since happened."

Priory of St. Thomas the martyr, otherwise called the Priory of Toberglorie (the Spring of glory), so named from the adjacent well, at which St. Patrick is said to have had a vision of angels. The priory was founded by John de Courcy for the order of Regular Canons, and made a cell of St. Mary's, of Carlisle. The charter given by the founder is preserved in a Patent Roll (12 Ed. II.), and is printed in the *Monasticum Anglicanum*. In it the site of the priory is described as "near the spring, which is called Toberglorie, in a suburb of Down, between two roads, one of which leads to Crems, the other to the Grange of Saul." Crems is intended for Killyvees, and the "Grange of Saul" is Saul Quarter, near the old race-course. This priory having fallen into decay, its endowments were, in the year 1512, along with those of the Monastery of the Irish and the Priory of the English, and of several other religious houses, united to the cathedral by Tiberius, Bishop of Down.

The site of the Priory of St. John the Baptist, or, as it was also called, the Priory of the English, which belonged to the Crouched Friars, or Cross-bearers, is now occupied by the Ebenezer Chapel, and its grounds extended along John's Street, which derives its name from the priory. It is marked on a map of Down, 1729, by a mound in the shape of a horse-shoe, which is referred to by Harris in his history of Down, who also says—"About sixteen years ago (written in 1744) Mr. Trotter, as he was making a new garden on Chappel Hill, found another *Agnus Dei*, which, being also of freestone, an ignorant servant-maid brayed it to powder for domestic uses. He found vast quantities of human bones in the same place, which he deposited in one large grave." On the old map, a place, a little to the south east of the mound, is marked "St. John's Close." Father Edmund MacCana, writing some time after 1643, says that in his time the

Monastery of St. John "was called by the inhabitants 'Killin Seon,' that is the Church of St. John. This celebrated monastery enjoyed a large extent of lands not second in fertility to those of any country." A Confirmation Charter of Edward III. is preserved in the tower on a Patent Roll. In it the house is designated as the "Hospital of John the Baptist," and "The Hospital of St. John of the English outside the city of Down." It recites a series of charters, followed by a confirmation, viz., that of John de Courcy, granting certain customs; which runs thus—"To God, to St. Mary, and St. John, and St. Nicholas and to St. Clement, and to the friars that dwell in the hospital outside the City of Down"; that of Richard de Burgo, granting six marks annually out of Ballydonnell in Lecale (Balydovenald in Leth-Kathel), and two Carucates held by William de Maunde; that of Stephen de Petraponte, granting the town of Clochorton in the Ards, and four marks per annum; that of Nicholas de Trym to John Walle, prior, granting one mark from "Villa Jordani," in the Ards. Another charter is from William Fitz Alan, granting four marks from Cubynillis (Kircubbin) in Ynchemkargy (Inishargy) and the last charter recited, is that of William de Maunde-ville granting an acre in the Garthe along the highway from Villa Haye to Cumber, and the advowson of the Church of St. Mary of Haytown (now Ballyhay in the parish of Donaghadee). At the dissolution, the monastery of St. John was found to be seized of the site, church, and an acre of land within the precincts: of a ballyboe in Ballynagarrick, one in the two towns of Ballywoodan: one in "Carrickyna," together with the rectories of Ballywoodan, Kircubbin, Killard, and Ballyrickard (in the parish of Cumber). See *Ulster Journal Archaeology*, Vol. II. William Prior, of St. John the Baptist's, was a subscribing witness to De Courcy's Charter

to the Black Abbey. The custody of the hospital, or leper-house of St. Nicholas, seems to have been committed to the friars of St. John's. A Patent Roll (10 Rich. II.) of the date of 1387 records a grant from the Crown of the custody of the hospital to Brother Thomas Cuthbert. This "Brother Thomas Cuthbert, master of the house of St. John of the English of Down," was appointed in 1390 deputy to Thomas de Clifford in all his offices, and became Chancellor and Treasurer of the Liberties of Ulster. A Patent Roll (3 Hen. IV.) recites a petition of "Thomas Prior, of the house of St. John of the English, near the city of Down, in Ulster," in which he states that he and his predecessors since the conquest of Ireland had been seized in right of their monastery by the gift of John De Courcy of a certain custom called "les sise bolles"—namely, of two measures (lagenæ) of ale from every brewing (pandoxicatio) of ale in the City of Down; and that by a gift of Walter de Burgo, late Earl of Ulster, they had been seized of a church in a certain island called the Island of St. John of Down, but that the custom and the church had passed into the possession of the late Earl of Ulster, while the prior, both on account of his own poverty and of the suddenness of the death of the earl, had been unable to recover them. The prior succeeded in establishing his claim to both the custom and the church. This insular church seems to have been the Chapel of St. Mary Magdalen, which stood in the townland of Ringreagh, where traces of a burial ground have been observed at a spot about one hundred yards distant from the new road between Downpatrick and Ballydugan, on a hill which had formerly been an island. The Chapel of St. Mary Magdalen was valued in the Taxation of Pope Nicholas at 20s. "The free chapel of the Blessed Mary Magdalene," vacant by the death of Stephen Trystry, was conferred, A.D. 1449, upon Wm. M'Connocha, *Reg.*

Mey. It was conferred in 1487 upon Robert Ball, *Reg. Octavian*; and in 1512 it was one of the churches annexed to the cathedral by Tiberius, Bishop of Down and Connor. We learn from an Inquisition (3 Ed. VI.) held A.D. 1550, that the Prior of St. Patrick's was seized of "a void piece of land and the walls of an ancient Chapel of St. Mary Magdalen, of no value." The "Terrier," a document of the year 1615, says—"Capella Sanctæ Mariæ Magdalen de Rinriath, it is the Archdeacon's of Down, and he pays in proxies, 1s.; in refectons, 1s.; in synodals, 2s." It seems strange that the townland of Ringreagh (*Rinn riach*, the grey point), though situated in the heart of the parish of Down, was till lately in the civil parish of Kilclief. This, however, can be accounted for by supposing that its chapel, dedicated to St. Mary Magdalen, was attached to the hospital or leper-house of St. Nicholas of Down, the custody of which, along with the hospital or leper-house of St. Peter at Kilclief, was entrusted, A.D. 1415, to John Fitz-Richard, chaplain, John Molyn, and Walter Sely, and the lands attached to it would easily pass under the jurisdiction of the Protestant archdeacon when that dignitary became possessed of the parish of Kilclief. The insular position of Ringreagh renders it probable that it is the church in the Island of St. John of Down which was the subject of the petition of Prior Thomas, to which reference has already been made, and the same insular position would have recommended its suitability for a leper-house. A.D. 1393, Prior William Rufus of St. John the Baptist's being deposed a licence was granted to proceed to elect in his room. In the Rental Book of Gerald, 9th Earl of Kildare, there appears the name of John Cross, Prior of St. John of Down. 31st of May—23 Henry VIII. Gelacius Magennis was prior of St. John's as well as of St. Patrick's, and the other churches united by Tiberius. The "Terrier" of 1615

sets down "the Priory of St. John's, of Downe;" as bound to pay the bishop—"in proxies, three marks; in refectons, three marks; in synodals, 2s.—six marks, 2s." The Priory of St. Thomas is not mentioned in the "Terrier," which seems to show that it had been completely effaced long before the date of that document. It would seem that its endowments were merged in those of the Priory of St. John, for an Inquisition, held in Downpatrick in 1662, found that the Earl of Ardglass had been seized of the site of the dissolved Priory of St. John and St. Thomas, and of an acre of land and a close (Clausulum—probably "St. John's Close") adjoining the priory, Grangecam, Ringreagh, Master's Island, otherwise called Horse Island, and a head rent of 5s. per annum from the two townlands of Ballydugan, "esteemed parcels of the possessions of the said monastery of Saints John and Thomas."

St. Malachy founded, in the year 1158, a Priory of Regular Canons, which, in after times, was called the Monastery of the Irish, or *Monaster Gallugh*. The "Terrier" says of it:—"Monasterium Hibernorum, hard by the cathedral, is the church of the channons;" and then informs us that it paid to the bishop—"in proxies, two marks; in refectons, two marks; in synodals, 2s.—four marks, 2s." Human remains have been found on the site occupied by the old jail, and the position of that place would correspond very well with the description given in the "Terrier." A townland called Carrickmallett is mentioned as a portion of the possessions of this monastery. It was also possessed of the Chapels of Quoniamstown, Kilbride, St. Knoth, and several other chapels and churches. The Chapel of St. Malachy, which was valued in the Taxation of Pope Nicholas at 8s., seems to have been the Chapel of the Monastery of the Irish.

The Nunnery of the Blessed Mary, belonging to the

Cistercian Order, seems to have stood to the north of what is at present the Protestant parish church. In the map of 1729 the junction of Bridge Street and Church Street is marked "Nun's Gate." The "Terrier" informs us that the "Domus Monialis of the nuns of Downe" paid—"in proxies, five marks; in refectons, five marks; in synodals, 2s.—ten marks, 2s." The possessions of the house were very extensive; they included Ballintogher, "Mill-towne, otherwise called Ballymullin." Tullyneere (now included in the townland of Ballintogher), Ballysherrin, otherwise called Lisboy, and "Ballygallneheagh, otherwise Ballygallsheagh." About the year 1395 Janico d'Artois obtained "two messuages and one carucate in Nuntown, by the gift of the Prioress and Convent of the Blessed Mary of Down." Nuntown is the present townland of Ballynagallagh—the town of the nuns—in the parish of Bright, which still forms a portion of the estate which, at the commencement of this century, belonged to the Kildare family, the lineal representatives of Sir Janico. It is probable that the Cistercian Convent occupied the site of the Church of St. Brigid mentioned in the following entry in the Annals of Ulster at 1006:—"Matadan, son of Donel, King of Ulster, was killed by Turk in the Church of Brigid, in the middle of Dundalethglas (Downpatrick)." In 1512 Tiberius, Bishop of Down, gave to the cathedral "the monastery which in ancient times was ruled by nuns, but which is now in a state of ruin (devastatum)."

The Franciscan Friary occupied the site of the Protestant parish church. Father Edmund MacCana,* in his "Irish

* Father MacCana was a native of some part of the County of Down, perhaps of the neighbourhood of Downpatrick—he tells that his grandfather was an eye-witness of the burning of the abbey of Down. The name is still numerous in the vicinity under the modernised form of M'Canu. They are descended from Colla-Da-Crioch, and are, therefore, of the Oriellian race, but before the twelfth century

Itinery," written shortly after 1643, says:—"In the valley beneath, on the south-east (of the Mound), is a monastery of the Order of St. Francis, badly and inconveniently situated, for the ground is overgrown with rushes and swampy." From proximity to the friary Bridge Street was formerly called Fryar's Lane, and Church Street and the gardens adjoining it on the eastern side occupy what is marked Fryar's Bog in the map of 1729. A MS. written by "Fr. Franciscus Wardeus," who is supposed with good reason to be Father Hugh Ward, the originator of the "Annals of the Four Masters," was lately transferred to the Franciscan Convent, Dublin, from the archives of the College of the Irish Franciscans in Rome. It was written about the year 1630 in Louvain, and transferred thence to Rome. That document says:—"The Convent of Down was built in the episcopal and maritime City of Down, in Ulster, and was placed in the Custody (a portion of a province) of Drogheda, by the General Chapter of Narbonne, in the year 1260. From its first foundation, it was always a nursery of piety. It was here that John Duns Scotus, the subtle doctor, assumed the habit of the Franciscan Order, and he was called Duns from the name of his native city, Down, which was thus abbreviated. The friars were first expelled from this convent by John Brittan, an English Protestant, who, with a number of wicked followers, invaded the place in the year 1569. The friars were apprised of his approach, and saved themselves by flight, but returned again; and in the following year, 1570, he made an attack on the convent, hanged they became incorporated into the Kinel-Owen. The first of the name mentioned in our annals is "Amhlaeibh MacCana (A.D. 1155), lord of Cinel Aenghusa, pillar of the chivalry and vigour of all Cinel-Eoghain, died and was interred in Ard-Macha." The M'Canns were seated in Clanbrasil in the County of Armagh—along the Bann before it falls into Lough Neagh.

all the friars he caught, and almost totally destroyed the establishment, with the exception of the church which was kept as a court house for the English judges of Assize. It remained desolate from the time of its suppression till 1627, when Father John Matthew (*Matheus*, perhaps M^cMahon), being provincial, a residence was erected in the vicinity. Father Henry Melan, a theologian and excellent preacher, was appointed superior of the new establishment; he having discharged the offices of vicar, provincial, diffinitor, and custos, continues to labour strenuously in the salvation of souls. The foundation of this convent is attributed by some to Africa, the daughter of the King of Man (Godred), and widow of John de Courcy, Earl of Ulster; but I rather think that the founder was Magennis, whose posterity now inherit the lordship of Iveagh, and are branched out into several noble families. Magennis erected a family sepulchre in this monastery. I find that a chapter was held here in the year 1313." The name of the assailant of the poor friars was John Brereton (not Brittan). His thirst for religious spoils impelled him to the convent, but the sacred vessels were concealed, and three friars—John Loughran, Edmund Simmons and Donat O'Rorke—were his only prey. These the villans subjected to a variety of tortures, and then stangled them from the branches of a large oak which grew near the *Spring of Glory*, now called St. Dillan's Well. This friary was founded, according to Ware, about the year 1240, by Hugh de Lacy, Earl of Ulster. The great glory of the Franciscan convent of Down was its real or supposed alumnus, John Duns Scotus, the great philosopher and founder of the school of theologians, called from him Scotists. The birth-place of Duns Scotus has been disputed against us by the Scotch and English. Nearly all his biographers say that he was born in Lecale in the year 1274. Fray. Samiergo

even defines the precise spot as being at "the extremity of a promontory," which would seem to indicate St. John's Point. From his works we learn that St. Patrick and St. Francis were his patron saints, a choice most natural for a Franciscan born in Lecale. A Provincial Chapter of the order was held in this convent, A.D. 1313. An Inquisition, held in Downpatrick on the 9th of April, 1662, found that the Cromwell family were possessed of the site of the Franciscan friary, with its cemetery, gardens, and orchards, together with the townland of Magheralagan and "Connegar his acre," which had been portions of the endowments of that friary. It was also possessed of the lands of "Ballylarge" and "Ballentlewe." The friary of Down eventually adhered to the branch of the Franciscans called Observantines, when Thomas M'Cominde was Guardian, and Patrick Keavinyn was Provincial. St. Francis of Assisi, conceived the design of founding an order of men whose duty it would be to preach the doctrine of Christ by word and example, and exhibit in their own persons the poverty and humility of the Gospel. His rule was confirmed by Pope Honorius III. 1223. Like all human institutions, however, the order lost its first splendour, and a spirit of secular aggrandisement obscured the humility of the poor Friar Minors. The most zealous and numerous portion of the order selected convents which had renounced their property, and where the strictness of their founder's rule was adhered to. Such convents were called "*Stricteris Observantiæ*," and were said to be *reformed*. The Irish Franciscans finally adopted this reformation. They were commonly called in Ireland Grey Friars, from the colour of their habits. It would be now impossible to find out the place where Father Henry Melan re-established his order in the vicinity of their ruined friary, but there were, in the middle of the last century, traditions

among the people of Downpatrick that a numerous order of friars was established in that town about the year 1644. The Franciscans eventually established their *locus refugii* in the townland of Drumnaquoile (see under parish of Kilmegan) and the order, though exiled from its ancient monastery, and stripped of its rich possessions, still continued to appoint in its chapters titular guardians for the Monastery of Down.*

* The following list of guardians of Down and the date of the chapter at which they were appointed, as extracted from the chapter acts of the order, may be interesting :—

	Guardians of the Convent of Down.		Appointed in a Chapter held.	
			Month.	Year.
(a)	V.A.P.Fr. Anthony Dungan,	...	15 Aug.,	1629.
	„ Patrick Neny,	...	8 Feb.,	1645.
	„ James Hirill, ...	...	5 Sept.,	1647.
	„ James Hirill, ...	...	4 Feb.,	1648.
	„ Dyonysius * * *	...	17 Aug.,	1650.
	„ Paul Bruin, ...	...	9 Oct.,	1658.
	„ Dyonysius Magee,	...	26 Feb.,	1659.
	Continued „ Dyonisius Magee,	...	8 Sept.,	1661.
(b)	„ James Herill, ...	...	18 Oct.,	1669.
(c)	„ Paul O'Neill, ...	...	21 Nov.,	1672.
	„ Daniel Cormack,	..	23 Aug.,	1675.
	„ James Conegan,	...	23 Jan.,	1676.
	„ Dyonysius Magee,	...	24 Aug.,	1678.
	„ Dyonysius Magee,	...	28 April,	1680.
	„ Paul O'Neill, sen.,	...	14 Mar.,	1681.
	„ Paul O'Neill, sen.,	...	13 June,	1683.
	„ Anthony Magennis,	...	23 Jan.,	1684.
	„ Anthony Magennis,	...	27 Jan.,	1685.

(a) Father Anthony Dungan was probably a relation of Dr. Edmund O'Dungan, Bishop of Down and Connor, who died a prisoner in Dublin Castle, 24th November, 1628.

(b) I suspect that James Herill is the James O'Hiney mentioned in Primate Oliver Plunkett's report on the state of Down and Connor, dated Nov. 1st, 1670 :—“ There is also a convent of Franciscans, who are twelve in number, and amongst them Paul O'Byrn, Paul O'Neill, James O'Hiney, are the most distinguished in point of preaching and producing fruit.” Dr. Plunkett frequently misspells surnames in his letters.

(c) Probably the Paul O'Neill of the Primate's report.

The Mound or Rath of Downpatrick, lying to the north of the Cathedral, "comprehends," says Harris, "at least three-quarters of an English mile within the circuit of all the works. The circumference of it is 2,100 feet; the conical height, 60 feet; the diameter at the top bearing a proportion to the other parts. Three great artificial ramparts surround it, the most considerable of which is thirty feet broad." This

Guardians of the Convent of Down.	Appointed in a Chapter held.	
	Month.	Year.
V.A.P.Fr. Anthony Magennis,	.. 15 Aug.,	1687.
„ Dyonisius Magee,	... 5 May,	1689.
„ Bernard M'Laghlin,	... 24 Aug.,	1690.
„ John Doran, ...	... 18 Feb.,	1693.
„ Dyonisius Magee,	... 22 July,	1697.
„ Bernard Gernon,	... 26 July,	1699.
„ John Doran, ...	... 19 Oct.,	1700.
„ John Doran, ...	... 9 June,	1702.
„ James Shiel, ...	... 19 Nov.,	1703.
„ James Shiel, ...	... 9 June,	1705.
„ James Shiel, ...	... 13 Nov.,	1706.
„ James Shiel, ...	... 8 May,	1708.
„ John Doran, ...	... 12 Oct.,	1709.
„ Paul Burne, ...	... 7 June,	1711.
„ James Shiel, ...	... 13 Oct.,	1714.
„ James Kenedy, ...	... 10 May,	1716.
„ James Shiel, S.T., Lector,	16 Oct.,	1717.

It is curious that from the extracts which Father Carey, of the Franciscan Convent, Merchants' Quay, Dublin, kindly made for me from the vellum manuscript book of the Chapter Acts, which was carried off from Louvain at the time of the French Revolution, there appears to be a blank in the MS. from 1717 to 1739. This blank was caused, without doubt, by the documents having fallen into the hands of the Government officials, which prevented them from reaching the Franciscans in Louvain. Among the papers formerly preserved in the Bermingham Tower, in Dublin Castle, I found copies of the Acts of the Chapters of the Franciscans, held in Dublin in the years 1717, 1720, 1724, & 1729, which enable me to continue the Guardians of Down during those years; and it is also curious that the Castle paper differs from the Louvain MS., by substituting Bernard Cassidy instead of James Shiel as appointed Guardian of Down in 1717.

great rath appears to have been the royal residence and principal fortress of the princes who governed the surrounding territory, and it was probably on that account that the church in its vicinity was selected as the place of St. Patrick's sepulture, and as the cathedral of the diocese. On this mound was the residence of Celtchar *of the battles*, who flourished about the commencement of the Christian era, and

FROM THE RECORDS PRESERVED IN THE
BERMINGHAM TOWER.

V.A.P. Bernard Cassidy,	...	...	1717.
,, Dionysius Fegan,	...	...	1720.
,, Anthony Conmy,	...	...	1724.
,, Dionysius Fegan,	...	...	1727.
,, Dionysius Fegan,	...	...	1729.

LIST OF GUARDIANS CONTINUED, FROM THE
LOUVAIN MANUSCRIPT.

	V.A.P. Dionysius Fegan,	..	...	24 July, 1739.
	,, Joseph Kelly,	...	...	25 May, 1741.
	,, Peter Shiel,	...	...	16 Aug., 1742.
	,, Peter Shiel,	...	...	16 April, 1744.
	,, Richard Breen,	...	...	12 Aug., 1745.
	,, Francis M'Cann,	...	...	12 Feb., 1747.
	,, Peter Shiel,	...	...	22 Aug., 1748.
(e)	,, John M'Mullan, Ex Diff,	...	...	16 Feb., 1751.
(f)	,, Anthony O'Neill, S.T. Lect,	...	...	26 Aug., 1751.
	,, Anthony O'Neill, S. T. L.,	...	...	26 Feb., 1753.
	,, Arthur Clinton,	...	...	26 Aug., 1754.
	,, Francis M'Cann,	..	...	24 Sept., 1755.

(d) James Shiel was consecrated Bishop of Down and Connor, Nov. 24th, 1717, and died in 1725.

(e) On the 2nd of May, 1749, Dr. Stuart, Bishop of Down and Connor, applied to the Holy See that Fr. John M'Mullan, a Franciscan, might be appointed his coadjutor, with right of succession, and stated that this postulation was according to his conscience and the wishes of the clergy and people of Down and Connor. The postulation was not, however, successful. One Fr. Michael M'Mullan, a relation of Dr. Stuart, and probably of Fr. John M'Mullan, obtained on the 21st of February, 1749, from the Provincial of the Franciscans, Fr. Francis French, a dispensation to hold the parish of Culfeightrin, to which he was collated, and of which he was a native.

(f) Fr. Anthony O'Neill is still remembered by tradition in Drumnaquoile. He and two other friars, one of whom was named Burke, resided there till about the year 1760, when the Franciscans abandoned that friary.

was one of the heroes of the Red Branch, and one of the twelve chiefs of Ulster. From him the fortress was called *Aras Cealtair*, "the habitation of Celtchar," *Rath Chealtair*, "the fort of Celtchar," and *Dun Celtchair*, "the fortress of

V. A. P. Bernard Lappan, S. T. L., Ex			
	Diff,	... ..	29 Aug., 1757.
	— — — — —	.. ..	19 Feb., 1759.
„	John Reilly, S. T. L.,	... ..	18 Aug., 1760.
„	George Gernon,	... ..	19 Oct., 1761.
„	Francis M'Kiernan,	... ..	22 Aug., 1763.
„	Philip Hulloghan, ...	... ..	17 April, 1765.
„	Bernard Lappan, ...	... ..	18 Aug., 1766.
„	Anthony Dogherty,	... ..	12 Nov., 1767.
„	Anthony Dogherty,	... ..	28 Aug., 1769.
„	Eugene Reilly, ...	... ..	8 Oct., 1770.
„	Thomas Reilly, ...	... ..	21 Aug., 1772.
„	Francis M'Kiernan,	... ..	11 Nov., 1773.
„	John Hanlon, ...	... ..	1 July, 1776.
„	John Hanlon, ...	... ..	30 April, 1778.
„	Peter Magloghlin, ...	... ..	19 July, 1779.
„	Thomas Maguire, ...	... ..	29 May, 1781.
„	Michael Gallagher, ...	... ..	22 July, 1782.
„	Michael Gallagher, ...	... ..	12 May, 1784.
„	Francis Coyle, ...	... ..	25 May, 1785.
„	Patrick Thally, Ex Cus,	... ..	9 May, 1787.
„	Francis Coyle, ...	... ..	14 July, 1788.
„	Francis Coyle, ...	... ..	18 May, 1790.
„	Francis Coyle, ...	... ..	11 July, 1791.
„	Francis Coyle, ...	... ..	23 July, 1793.
„	Peter Cassidy, ...	... ..	14 July, 1794.

The list terminates at the year 1794, when it is probable the Franciscans were scattered by the French Revolution. From the same collection we extract the following :—

Guardians of the Convent of Down.	Appointed in a Chapter held.
V. A. P.—Patrick Duffy,	12th July, 1815.
„ John Francis M'Cube,	15th July, 1822.

From this it appears that the Friar Minors have continued to our own days the traditions of the old convent built for them by Africa, the daughter of John de Courcy, or by some of her contemporaries, native or Norman.

Celtchar.”* Downpatrick in more modern times was known by the names of *Dun-leth-glas*, or *Druim-leth-glas*, and eventually the name assumed the form of *Dun-da-leth-glas*, which Colgan translates “The fort of the two halves of the chain ;” and this name is accounted for by a legend related by Jocelin, that King Laoghaire, being enraged against Dichu for becoming a Christian, had ordered that the sons of Dichu who

* Celtchair Mac Uithidir was a famous Ulster champion, and one of the most distinguished knights of the Red or Royal Branch, yet he does not seem to have been a man of a very enviable style of beauty. In the historical romance called the *Tain Bo Chualaigne*—The cattle-spoil of Cooley—he is described as “an angry, terrific, hideous man, long-nosed, large-eared, apple-eyed ; with coarse dark-gray hair. He wore a striped cloak and instead of a brooch, he had a stake (*Cuaille*) of iron in that cloak over his breast. He wore a coarse streaked shirt next his skin.” His wife was Brig, one of the ten women who accompanied Queen Mugan to the famous feast which Bricind of the Poisoned Tongue gave at Dun-Roorey (see Dundrum, Parish of Kilmegan), where she joined in the *battle speeches of the women of Ulster*. This Brig Ambui was a successful advocate of the rights of women ; and in our oldest Brehon laws the right of daughters to inherit lands is said to have been established by a legal decision made in the case of Brig Ambui, who pleaded the cause of woman’s rights. Celtchar was possessed of a celebrated shield called the *Comla Catha*, or “gate of battle,” and a spear still more famous called the *Luin Celtchair* and the *Venomed Spear*. It was carried off from the court of the King of Persia by the sons of Tuirend, whose exploits in winning the different objects that formed the *Eric* imposed upon them by the King of the Tuath De Danan represent the labours of Hercules in Irish mythology, and the tragical fate of the young warriors forms one of the “Three Sorrows of Story-telling.” This spear had a magic propensity to shed blood, and could only be restrained by being dipped in a boiler filled with a black poisonous liquid. In Irish legendary history it is represented as having passed through many hands, and having done many deeds of violence. In the hands of a Connaught Champion it slew A.D. 33, Cumhsraith Menn, from whom the Inch was named Inis Cumhsraith ; and about the year 260, when it was known under the name *Crimmall*, that is the Blood-spotted, it blinded King Cormac Mac Art, who having thereby contracted a personal blemish, which, according to the national law, was held to be inconsistent with possession of the sovereignty, resigned the throne of Erin.—See *O’Curry’s Lectures*.

were hostages with him should be allowed to perish of thirst, but an angel freed them from their prison house, and, in the words of Jocelin, "he left one of them in a place in Down, where is now erected the Church of St. Patrick, and the other on a neighbouring hill (the Mound), surrounded by a marsh of the sea; and he broke asunder the chains wherewith they were bound; and each place is, even to this day, from the broken chains, called Dun-da-leath-glas." It would seem, however, to have borne that name four hundred years before the time of St. Patrick; for, in an old story preserved in the Book of Leinster, Celtchar is said to be "of Leith-glais." In process of time the name was abbreviated to Dun, from which the Latin name, Dunum, and the modern one, Down, or, with the addition of the name of the patron saint, Downpatrick, have been formed.

We may presume that the conversion of the princes who ruled Ulidia induced St. Patrick at an early period of his mission to erect a church in the vicinity of their chief fortress, and we find that the ancient lives of the saint represent Rus, son of Trichem, and brother of Dichu, as presiding over the Church of Dundalethglas. Rus, or Ros, resided at Derlus, which seems to have been an earthen fort, which stood on the site now occupied by the ruined castle of Bright, where he was visited and converted by St. Patrick. He was a poet and a doctor of the Berla Feini, the most ancient form of the Irish language, and he was one of the nine persons appointed to draw up the Senchus Mor, the great law which regulated the whole civil polity of the Irish. His festival occurs on the 7th of April. The first church built in Downpatrick was probably of the same perishable material as that used in the construction of the dwellings which stood within the circumvallations of the neighbouring fortress. We should, however, remember that all the primitive Irish churches

were not constructed of mud-wall or plained timber, several of them were built of stone and lime ; and we even find in the ancient Lives of St. Patrick that he prescribed the dimensions of some of the most important of them, and directed that they should be constructed sixty feet in length.

The great glory of the Church of Down was the possession of the relics of St. Patrick, St. Brigid, and St. Columba. Jocelin, who collected nearly all that the previous biographers had written regarding the interment of St. Patrick, relates that "the people of Ultonia, having entered Down, celebrated the solemnities of the Mass, and in the place foreshown by the heavenly light buried the venerable body with all due veneration ; and this desirable treasure—this precious jewel—they deposited beneath a stone five cubits deep in the earth, lest, haply by stealth, it might be conveyed thence." When treating of the parish of Maghera, we have shown that it is very probable that St. Donard ornamented the tomb and enlarged or beautified the church, and that may have been the occasion when the circumstance related in the "Book of Armagh," is said to have occurred. "When the church was being built over the body, the men who were digging the ground saw fire bursting forth out of the sepulchre, and, flying back, they were afraid of the torching flame of the fire." "The Annals of Ulster" copy the following entry from a chronicle called the "Book of Cuana":—"A.C. 552. The relics of Patrick were enshrined sixty years after his death by Columcille. Three precious reliquaries were found in the tomb, viz., the Cup, the Angels' Gospel, and the Bell of the Will. The angel directed Columcille to divide the three reliquaries thus : the Cup to Down, the Bell of the Will* to Armagh, the Gospel of the

* The Bell, which had formerly been in the possession of the late Mr. Adam M'Clean, of Belfast, is at present in the Royal Irish Academy.

Angel to Columcille himself. And it is called the Gospel of the Angel because Columcille received it at the Angel's hand." Dr. Reeves adduces an objection, taken from a passage in the notes on the "Life of St. Patrick," by Tirechan, which are in the Book of Armagh, where one of the similitudes introduced by that writer between St. Patrick and Moses is "where his bones are no one knows," but a note by Dr. Reeves, in which he proves that Tirechan's part of the "Book of Armagh" could not have been written before the close of the Ninth Century, supplies an answer to the objection, for long before that period the sacred relics had been concealed lest they might fall into the hands of the Danes. There is no doubt that a portion of the relics were removed to Armagh, which accounts for the shrine containing the relics of St. Patrick mentioned by the "Annals of Ulster," at the year 830, as carried by Forinnan, Abbot of Armagh, into Munster, and explains why St. Bernard describes Armagh as the place "in which, when living, he (St. Patrick) ruled, and when dead he rests."

The true reason for the selection of Down as a resting place for the relics of Brigid and Columbkille, was the belief universally received by the Irish people that St. Patrick's relics were in that church, as was recorded in his biographies and in his *testimentum*, a document which Ussher describes as written in the most ancient Irish verses, where he is made to prophesy—

"Down where will be my resurrection on the hill of Celtar, son of Duach."

Immunity from incursions of the Danes could not have suggested the removal of a sacred treasure so highly valued, for our annals record that the town or church was several times plundered by them. The exposed position of Downpatrick, built on a branch of Lough Strangford, rendered it

at any time an easy prey to those pirates. It was then alone the possession of the relics of St. Patrick which obtained for Down the honour of being the depository of the remains of St. Brigid and St. Columba, which had been for several centuries deposited in the respective churches where they died. The "Life of St. Brigid," by Cogitosus, who, as Dr. Petrie has shown, wrote between the years 799 and 835, describes the Church of Kildare as then containing the relics of St. Brigid and of St. Conleath, first Bishop of Kildare, who died in 519, four years before the decease of St. Brigid. "In it the glorious bodies of both, that of Bishop Conleath, and of this holy virgin, Brigid, repose on the right and left of the high (ornati) altar, placed on monuments ornamented with interlaced work (vario cultu) in gold and silver, and gems and precious stones, over which are suspended crowns of gold and silver." Adamnan, in his "Life of St. Columba," describes the interment of that saint in Iona, which occurred in the year 594. In 825, the Abbot of Iona, "Blathmac son of Flann, received the crown of martyrdom, for he was killed by the foreigners (the Danes) at I-Colum-Cille," because he would not inform them where he had concealed the costly shrine which contained the relics of St. Columba. In the year 830 the relics of St. Columba were brought to Ireland, but they seem to have been carried back to Iona, for in the year 848 the Abbot of Iona brought them to Ireland. Again they were returned to Iona, for in 878 they were transferred to Ireland to save them from the Danes. It is probable that the relics of St. Brigid and St. Columba became finally located in Down about that period, and that for greater security against the hostile incursions of the Pagan Northmen, the relics of the three patrons were committed to the earth in one common tomb, as expressed in the

ancient verse cited by Keating as the prophecy of St. Columba.

“ My prosperity in guileless Hy (Iona)
 And my soul in Derry
 And my body under the flag
 Beneath which are Patrick and Brigid.”

* From time to time various churches became possessed

* O'Donnell's "Life of St. Columba" has preserved the following legendary story of the removal of St. Columba's remains to Downpatrick:-- "It is sufficient to relate the manner and the circumstances of the translation, which the holy Brechan relates to have occurred in this manner, Mander, a son of the King of Denmark, and a commander of a piratical fleet of Northmen, devastating with fire and sword the northern parts of Brittain, came to Iona . . . searching for treasures. They dig up the sarcophagus, or chest, in which was the body of the holy Columba, a true treasure, but not such as they coveted. They carry to the ship the chest, which they afterwards opened as they were on their course to Ireland, and then finding nothing within it but human bones and dust, having shut it up, they cast it into the sea. After having been tossed on the billows of the ocean, and driven through the waves, it is found floating on the waters in a bay of the sea near to the City of Down. Being thus found and recognised by a Divine revelation, the Abbot of the Monastery of Down, having opened it, placed the holy treasure which he took out of the chest in the same shrine with the sacred relics of the holy Patrick and Brigid." This story is surpassed by a traditional legend told by the people around Downpatrick, which relates that the chest was of stone, and that it floated on until it was cast up on Horse Island by a high tide, which covered it with sand. It happened that there were at that time many cows grazing on Horse Island, and it was remarked that one of them, which belonged to a poor widow, continued for days licking the sand at a certain spot, and was never seen eating grass, yet she gave more milk than any other cow in the herd. This matter having attracted the attention of some curious persons, they removed a portion of the sand, and found St. Columkill's coffin! These old legends are evidently of a bardic origin and were very ancient, when they were first told of St. Columba. This, and many other of our bardic stories, correspond with stories in Eastern history. See *Universal History* (Dublin Edition) Vol. I. page 519. Also, *Remarkable Correspondence of Irish, Greek, and Oriental Legends*, by the Author. *Ulster Journal of Archaeology*. Vol. VII.

of portions of the relics of these Saints, hence arose the seeming contradiction which we frequently meet in our ancient records when we find it stated that these relics were in Saul, in Down, in Armagh, in Kildare, in Iona, or in Dunkeld.

A.D. 775—"Macniadh, son of Ceallach, Abbot of Dun-Leathglas, (died.)"

A.D. 785—"Dongal, son of Laeghaire, Abbot of Dun-Leathglas, (died.)"

A.D. 795—"Loingseagh, son of Fiachra, Abbot of Dun-Leathglas (died.)"

A.D. 823—"Dun da-Leathghlas was plundered by the foreigners," but swift vengeance soon overtook the pagan Danes, for, in the same year, "A battle was gained in Maghinis (Lecale) by the Ulidians over the foreigners, in which many were slain." "Suibhne, son of Fearghus, Abbot of Dunleathglas, anchorite and bishop, (died.)"

A.D. 879—"Scannlan, Abbot of Dun-Leathglas, died. 'The Annals of Ulster' add that he was strangled by the Ulidians."

A.D. 939—"Oenacan, priest of Dun-Leathglas, (died.)"

A.D. 940—"Dun-Leathglas was plundered by the son of Raghmall and his foreigners. God and Patrick quickly took vengeance of him for this deed, for foreigners came across the sea and attacked them upon their island, so that the son of Raghmall, their chief, escaped to the mainland. He was killed by Madudhan, King of Ulidia, in revenge of Patrick before the end of a week after the plundering." The island in which the Danes were attacked by a hostile band of their own countrymen, was probably one of those artificial islands called crannogs, which the Irish then used as fortified habitations, to which they retreated in time of danger. The "Terrier" informs us that the bishop possessed,

near Downpatrick, certain lands called the "Bishop's island and both the crannochs, one plowland."

A.D. 951—"Maelmartin, son of Maenach, priest of Dun-Leathglas (died.)"

A.D. 954—"Gæithine, learned Bishop of Dun-Leathglas (died.)"

A.D. 962—"Finghin, distinguished Bishop of Dun-Leathglas (died.)"

A.D. 970—"Cathasac, son of Fergus, Comharba, of Dun (died.)" The term "Comharba" is used by the Irish writers in the sense of heir or successor to the spiritual dignity as well as the temporal rights of the founder of a church.

A.D. 988—"Dun-Leathglas was plundered and burned by the foreigners," and "Maelmoghna O'Carroll, Airchineach of Down, died." The Irish ecclesiastical title *Airchineach*, which is anglicised Herenach and Erenach, the latter of which forms gives name to the townland of Erenagh, in the parish of Bright, is explained by Dr. Reeves as "hereditary warden of a church," and by Dr. O'Donovan as "lay superintendent of Church lands." Anciently the office was probably held by an ecclesiastic, but in more recent times it would seem to have been exercised by a layman.* In some

* Sir John Davis in his letter to the Earl of Salisbury, says :— "There are few parishes of any compass or extent where there is not an Erenach, which, being an office of the church, took beginning in this manner : when any lord or gentleman had a direction to build a church, he did first dedicate some good portion of land to some Saint or other, whom he chose to be his patron ; then he founded the church, and called it by the name of that Saint, and then gave the land to some clerke, not being in orders, and to his heirs for ever ; with this intent, that he should keep the church clean and well repaired, keep hospitality, and give almes to the poore for the soul's health of the founder. This man and his heires had the name of Erenach. The Erenach was also to make a weekly commemoration of the founder in the church ; he had always *primam tonsuram* but took no other orders. He had a voice in the chapter, when they

instances, on the death of an Erenach, the bishop appointed to the office some member of the family in which the erenachship was hereditary, and he observed the same rules that regulated the selection of tanists for the clans. At times the temporal princes were selected by alternate succession from two or more families, and such would seem to be the case in the office of Erenach of Down, which appears to have been hereditary in the families of O'Cathusaich (which might be modernised into O'Casey) and O'Cairill (which would now be O'Carill, or perhaps O'Carvill). Some of the erenachs of Down are not called by those surnames, though it is probable that they belonged to those privileged families. The Genealogical Work of Duaid MacFirbis gives the origin of the O'Cairills "Aodh Roin (King of Ulidia slain A.D. 732), had five sons—viz., Fiacha, *a quo* Clann Fiachaidh at Dun-da-leathglas. . . . This Fiachna (King of Ulidia, died A.D. 785) had six sons—viz., Cairoll son of Fiachna (King of Ulidia, slain A.D. 815), from whom are the O'Cairill in Dun-da-leathglas." The same work in another place, says that a descendant of Fiachna "was killed by the O'Creichim in Dundaleathglas, by which the quarter of Dun was forfeited by them for ever to the Clann Fiachaidh."

A.D. 992—"Macleighin, son of Dunghalan, Airchinneach of Dun-Leathglas and "Dunchadh Lector of Dun" died. Dunchadh seems to have been a professor in the University or College of Down. Keating speaking of the incursion of the Danes in the year 837, says:—"There were, moreover, consulted about their revenues and paid a certain yearly rent to the Bishop, besides a fine on the marriage of every one of his daughters, which they call a Loughinipy; he gave a subsidy to the Bishop at his first entrance into the bishoprick, the certainty of all which duties appears in the Bishop's Register; and these duties grew unto the Bishop, first because the Erenach could not be created, nor the church dedicated without the consent of the Bishop."

till this time four *principal schools* in Ireland—viz., a school at Armagh, a school at Cashel, a school at *Dundaleathglas*, and a school at Lismore.”

A.D. 1005—“Madadhan, son of Domhnall, King of Ulidia, was killed by the Torc, *i.e.*, Dubhtuine, in the middle of Dun-Leathglas, in violation of the Saints of Ireland. Dubhtuine, *i.e.*, the Torc, King of Ulidia, was slain, through miracles of God and Patrick, by Muireadhac, son of Madadhan, in revenge for his father.” “The Annals of Ulster” add that Madadhan was slain “in the church of Brigid, in the middle of Down.” The murderer is called the “Torc” (the boar)—from him is named probably the towland of Dunturk, in the civil parish of Loughinisland. We cannot doubt that he received this epithet from his cruelty and ferocity, which his son seems to have inherited from him, as the following entry shows :—

A.D. 1009—“Scannlan O’Dunghalain, Abbot of Dun-Leathglas was blinded.” “The Annals of Ulster” add that he was “forced from his fortress, and carried away, and his eyes put out at Finavar by Niall, son of Dubhtuine.” The place where the oxen were caught, which conveyed the body of St. Patrick to Downpatrick, is called by Colgan “Finnavar,” but in the “Book of Armagh” it is named “Findubrec.” It is obviously Finabrogue, in the neighbourhood of Downpatrick. Niall suffered a just punishment for his crime ; he was deposed in the year 1011, and killed in battle in the year 1015.

A.D. 1015—“Cernach, son of Cathusagh, Erenach of Dunlethglas (died.)” “Dun-da-leathglas was totally burned with its Daimhliag* and Cloictheach.”

* The “Daimhliag,” which is the Irish word for a stone church, was the Cathedral, and it was probably the same building at the erection of which flames are said to have burst forth out of the foundations, as is told in the legend preserved in the “Book of

A.D. 1026—"Maolpatrick O'Alecaim, Lector of Dunlethglas, (died.)"

A.D. 1043—"Flaithbhertach, Bishop of Dunlethglas, (died.)"

A.D. 1048—"Gillacoluim O'Heighnigh, lord of Airghialla, died, and was interred at Dun-da-Leathglas."

A.D. 1057—"Ecmarcach, son of Cernach, Erenach of Dunlethglas, went on a pilgrimage."

A.D. 1067—"Scolaike, son of Indrechtach, Erenach of Mucknoe (Co. Monaghan), and the Erenach of Dunlethglas, (died.)"

Armagh." The "Cloitheach" was the steeple or Round Tower, which stood near the south-west angle of the Cathedral, on a portion of what is now the gravelled area. It is thus described in *A Tour through Ireland in 1779* :—"No ancient monument remains in the old abbey, but here is a round tower, which stands about forty feet from the old Cathedral, is sixty-six feet high, the thickness of the walls three feet, and the diameter on the inside eight feet. On the west side of it is an irregular gap, about ten feet from the top, near a third of the whole circumference being broken off by the injury of time ; the entrance into it is two feet and a half wide, and placed on a level with the surface of the ground." The ground around the round tower must have been raised by the accumulation of rubbish, for the doors of such towers are placed a considerable height—that of the tower of Kilmacduagh is placed at an elevation of twenty-six feet from the ground. The destruction of this venerable monument of antiquity was determined on in consequence of the rivalry between Lord Downshire and Lord de Clifford. The latter, who was proprietor of the town, opposed this piece of vandalism ; but Lord Downshire, taking advantage of his rival's absence, caused it to be pulled down, under pretence that its fall might endanger the Cathedral. This occurred in the Autumn of 1789. When the tower was thrown down a wall was discovered running directly across its site, which was supposed to have been the foundation of an earlier church. The Cathedral, like many of the other ancient churches in the diocese, was originally surrounded by a circular entrenchment, portions of which may even yet be seen in the field towards the west and in that towards the north ; the radius of this circular earthwork is 400 feet, and its centre is a little north of the site of the round tower.

A.D. 1068—"Domhnall, O'Cathusaich, Erenach of Dun, (died.)"

A.D. 1069—"Dun-da-leathglas was burned."

A.D. 1078—"Senoir, son of Mal-Molua, Chief Anchorite of Ireland, ended his days in peace at Dundalethglas."

A.D. 1083—"Muircertach O'Cairill, Erenach of Dun, the most learned judge and historian of Ireland, died."

A.D. 1086—"Maolkevin, venerable Bishop of Ulidia (Down), died."

A.D. 1089—"O'Cernach, Comarba of Dundalethglas, rested in Christ."

A.D. 1099—"Diarmaid O'Maolathgen, Erenach of Dun, died on Easter night."

A.D. 1102—"Cooey O'Cairill, Erenach of Dun, died."

A.D. 1111—"Dun-da-leathglas was burned, both fort and trian, by lightning."—*Trian* signifies the third part, or a division of a town, but it seems frequently to signify the part occupied by the inhabitants as distinguished from the military or the clergy.

A.D. 1117—"Maolmuire, Bishop of Dundalethglas (died)."

A.D. 1136—"Maolmaedog (St. Malachy) O'Morgair, retired from the Cowarbate of Patrick (Primacy) to serve God." It was to Down that St. Malachy retired, where he established a house of Regular Canons which is supposed to have been on the site now occupied by the old jail.

A.D. 1157—"Cuuladh O'Duinsleibbe O'Eochadha, King of Ulidia, died after penance, at Dun-da-leathghlas, and was interred at Dun itself."

A.D. 1158—"Gilla Odar O'Cathusaich, Erenach of Dundaleathghlas," was a subscribing witness to the charter granted by Muirheartach MacLoughlin to the Abbey of Newry, about the year 1158.

A.D. 1177—"Cardinal Vivian arrived in Ireland." He was sent by Pope Alexander III., as Apostolic Legate. After having remained during Christmas with Gothred, King of the Isle of Man, he arrived at Downpatrick after Epiphany. "An army was led by John De Courcy and the knights into Dalaradia and to Dun-da-leathglas; they slew Donnell, the grandson of Cathasach, Lord of Dalaradia. Dun-da-leathglas was plundered and destroyed by John and the knights who came in his army. A castle was erected by him there out of which they defeated the Ulidians twice, and the Kinel-Owen and Oriels, once, slew Conor O'Carellan, chief of Clandermot, and Gilla-macliag O'Donnely, chief of Feardroma,* and Donnell O'Laverty was so wounded by arrows on this occasion that he died of his wounds in the Church of St. Paul, at Armagh, after having received the Body and the Blood of Christ, and after Extreme-unction and

* Ua Caireallain, now anglicised into Carlan, Carleton, and in one instance, at least, into Carlisle, was chief of the Clann-Diarmada, a sept of the Kinel-Owen, once, seated in Moy Ith—the barony of Raphoe—from which they were driven by the O'Donnells, they then settled along the Foyle; and, the parish of Clondermot is named from them.—Ua Donngaile, now O'Donnely, was a sept of the Kinel-Owen that was also seated in the barony of Raphoe, from which they were driven by the chiefs of Tyrconnell, they then located themselves at Ballydonnelly, which is now called Castlecaulfield. The O'Donnelys are descended from Domhnall, King of Aileach, who was a brother of Niall Glunduv from whom the O'Neill's take their name. The fourth in descent from Domhnall was Donnghal, whose grandson, Ceallachan (he lived about the year 1050), was the first who was named O'Donnely, *i.e.*, the grandson of Donnghal. "All the men of this family that the Editor ever saw, (says Dr. O'Donovan. *Appendix 4 M*) are remarkable for their manly form and symmetry of person; and even the peasants who bear the name exhibit frequently a stature and an expression of countenance which indicate high descent."—For O'Laverty see Parish of Saul. These Kinel-Owen names became afterwards somewhat numerous in Down and Connor owing to the Clannaboy invasion.

Penance. Many other chieftains were also slain by them besides these." John de Courcy, a warlike but cruel man, set out from Dublin with less than four hundred men, in the month of January, A.D. 1177, and in four days arrived in Downpatrick without meeting an enemy to oppose him. The town, which was taken by surprise, was given up to plunder, and the streets were wet with the blood of the citizens. The Pope's legate having in vain endeavoured to prevail on De Courcy to withdraw his soldiers, on condition that Rory MacDunlevey King of Ulidia, should pay tribute to the King of England, urged the native Prince to defend his territories against the aggressors. In the meantime, according to the Dublin copy of the "Annals of Innisfallen," De Courcy erected a strong fort of stones and clay at Down, and drew a ditch or wall from sea to sea, in other words, he cut a deep trench in front of the site of the present Market House, which completely insulated that portion of the town, which was afterwards called "the English Quarter," and which, probably, at that period constituted the entire town. In order to defend the drawbridge which connected the insulated town with the mainland, he erected a castle which stood at the junction of English Street and Church Street. In the beginning of February, MacDunlevey collected in a week, according to Giraldus, ten thousand warriors to attack the English, who marched out of the town to meet them. Giraldus says the Ulidians, who, like the northern inhabitants of every country, were the bravest of its people, fought manfully with spears and battle axes, but were defeated by the foreigners, who mustered less than four hundred, a circumstance which, though it does not enhance their bravery or their discipline, tends to lessen the credibility of Giraldus, who, however, ascribes the victory of his countrymen to the direct interference of God. The princes of the Kinel-Owen

and Oriel, finding that the common enemy was approaching too near their own confines, so far forgot their old enmity to the Ulidians as to muster all their available forces against the Normans. The united forces, amounting to fifteen thousand men, sustained on the 24th of June, 1177, the crushing defeat mentioned in the extract already given from the Annals of the Four Masters. They seem to have been a multitude without arms or discipline, opposed to the mail-clad Norman warriors. In this battle, according to the Annals of Inisfallen, "the Archbishop of Armagh, the Bishop of Down, and all the clergy were taken prisoners, and the English got possession of the croziers of St. Comgall (founder of Bangor) and St. Dachiarog (the founder of Errigalkeeroge in the county of Tyrone), and the Canoin Phatruic (the Book of Armagh) besides a bell called the *Ceolan an Tighearna*. They afterwards, however, set the bishops at liberty, and restored the Canoin Phatruic and the bell, but they killed all the inferior clergy, and kept the other noble relics, which are still in the hands of the English." De Courcy was extremely superstitious, and thought that he was designated in a prophecy, said to have been delivered by Ambrosius Merlin, of Caermarthen, who lived in the fifth century, which declared that "a white knight, sitting on a white horse, and bearing birds on his shield, would be the first that with force of arms, would enter and invade Ulster." He likewise held, it is said, the prophecies attributed to St. Columbkille in such veneration that he slept with the book concealed under his pillow, because there was one of those prophecies which foretold that a certain pauper and beggar and fugitive from another country would come to Down with a small army and obtain possession of the town, and that such would be the slaughter of the citizens that the enemy would wade up to the knees in their blood.

John de Courey found the Cathedral, which was then called the Church of the Most Blessed Trinity, possessed by a prior and convent of Secular Canons, who were the chapter of the diocese. He caused the church to be called the Church of St. Patrick, and he determined to substitute Benedictines instead of the Secular Canons. For this purpose he obtained from the Benedictine Abby of St. Werburgh, at Chester, a prior and a body of monks, for which he made to that abbey a grant of lands, the record of which in the Registry of St. Werburgh's ran thus—"John de Curye gave to the Church of St. Werburga at Chester, *Hurnach* along with ten carucates of land beneath *Thewet* of *Chenelternan* in perpetual alms . . . in order that the abbot of Chester may select from his house a prior and community, to erect an abbacy of his Order in the Church of St. Patrick of Down; so that the aforesaid Church of Down may remain free from every subjection to the Church of Chester, in consideration of the same forementioned ten carucates. Witness, Malachy, Bishop of Down, &c." In consequence of this, as we are informed by an annalist of Chester, whose entry has been preserved by Ussher—"In the year 1183, a certain monk, named William de Etleshale, went from Chester into Hulvester (Ulster) to Down, and he received the priory of the Church of St. Patrick, from Malachy, Bishop of Down, and Lord John de Curci." Shortly after this, De Courey induced, or compelled the bishop to make the following grant, which is preserved in the Patent Roll, 41 Edward III:—"Know all men present and to come, that I, Malachy, Bishop of Down, have granted, for the honour of God and of holy religion, the Church of St. Patrick of Down, with all its appurtenances for the use of the Prior and the Black Monks; of whom I, the Bishop, shall, be the guardian and Abbot, as is the case in the Church of Winchester. Wherefore, I have granted

and confirmed to them, and to their successors, the towns belonging to their Church, viz.:—Lochmonne (Loughmoney), Messesarech, Ferrochen (Ballyfrooke in Ballee), Ballinscanlan (Ballynoe ?), Arthgothin, Balinrothan, Telagnocrossi (Ballynagross, or perhaps Tullynacross in the Inch), Balienbrethnaghe (Ballybrannagh), Belgach (Ballee), Delen (Dillin), Tipermeni (Tobermoney), Balimechethe, Drumouere, Balienlemach (Ballylenagh), Balienlirnoni, Telagmethan, Balinbothan (Ballywoodan ?), Molrath with its appurtenances, Knochengar (Walshestown), Balioconewi, Cremse (Killyvees ?), Croch (Crew), Balindethdume with its appurtenances, Balima-Celendre (Ballyclander), Balmangatha, Balinculter (Ballyculter), Balimackelli, Kloker (Clocher), Balienstruthi (Ballystrew), Balinrimurgan (Ballyorgan ?), Kelleioghlan (St. John's Point), Baliowosan (Ballyvaston), Lesconan, Kortef, Cronoch, Lanne, Karenlatheri, Feod with its appurtenances, Balimagereg (Ballynagarrick ? Cargagh ?), Karennesche (Carrownacaw), Chellmiuien (Killyvees ?), Rathoop (Raholp), and the churches of Killecleth (Kilclief), Brichten (Bright), and Stechian (St. John's at the Point) with their appurtenances. In Dalebinu (Dalboyne), Latrach, Donenach, Kellaghinere. Moreover, for the honour and reverence of my episcopal dignity, I have retained in my hands, the one-half of the oblations on these five festivals of the year, and no others, namely, on the Nativity of the Lord, on the Purification of the Holy Mary, on the festival of St. Patrick, at Easter and Pentecost. Of this grant these are the witnesses, L. Archbishop of Dublin, T. Armagh, and many others." The same Patent Roll (41 Ed. III.) recites a charter of John de Courcy in which he grants "to God and St. Patrick and to his church of Down, and to D. the prior and to the monks of the same church and to their successors" power to hold a court and to determine all cases among their tenants of mur-

der, rapine, rape, fire, blood, &c., and all cases that are wont or can arise, without referring to his power, and only requiring that his servant be present "to see and hear only."* The same Patent Roll recites another charter of John de Courcy in which he granted to this abbey the ferry of the Lough of Strangford towards the Dufferin; the ferry of Carlingford, that of Carrickfergus, that of the Bann, and all the ferries in his several conquests, except that between Lecale and Ards. This grant he made for the good of the souls of his father, mother, ancestors, and niece, Beatrice de Villiers; for that of his own, of Africa, his wife, and of all who died in his service, or who should die in it. The witnesses to this charter were M., Bishop of Down; R., Bishop of Connor; E., Abbot of Ynes (Inch); G., Abbot of Holm; P., Abbot of Saul; G., Prior of St. Thomas; P., Prior of Muckamor; W., Prior of Carrickfergus.

The fourth charter of De Courcy contained in the same roll gives to the abbey the right of fishing in the river Bann with a boat and net. Among the witnesses to this charter, is T. Bishop of Down. In the fifth charter he gives to the abbey the tithe of his hunting. In the sixth charter he confirmed the donation made by Amauricus de Hanehhe (probably now modernised into Hanna or Hannet), of the land of Balicrou (Crew?) Witness, Malachy, Bishop of Down. The seventh charter in the roll says, "Know all men present and to come that I, John de Courcy, on the part of my lord the King of England, have given and by this my charter have granted to the church of the Holy Trinity of Down the land to the right of those entering St. George's

* Among the witnesses to this Charter are William and Henry Copland, ancestors of the Coplands who have given name to Copeland Island, Ballycopeland, &c., William Savage, ancestor of the Savages, and Walter de Loga, ancestor of the Logans, once very powerful in the County of Down.

Wall as far as the *curia*, of St. Columba ; and from the *curia* of St. Columba through the street near the cross of St. Monina, as far as the wall and *Mungona*, with all its appurtenances, better and more freely than the Irish held and possessed it. These being witnesses, The Lord Bishop R., of Connor, &c." In the last charter recited in the roll De Courey grants to the Church of St. Patrick of Down, to Andrew the Prior, and to the monks, the tithe of all his cattle "from the water of Lenard towards the south, except those of Art (Ards)." He made this grant for the spiritual advantage of those who had given him counsel or assistance towards the conquest of Ulster.

In the year 1185 the relics of St. Patrick,* St. Brigid, and

* ST. PATRICK'S GRAVE.

Near the centre of the ancient cemetery attached to the Cathedral, or, as it is called by aged people, the abbey, is a grave, called "St. Patrick's grave," which is in no other way distinguished from the surrounding graves, except that a great portion of the clay has been removed from it by pious Catholics, who, when about to emigrate, carry with them to the most distant parts of the earth some portion of "the mould from St. Patrick's grave." There formerly stood over this grave an ancient granite cross, which some wicked bigots, on the night of the 19th of April, 1842, carried off, and, with the intention of breaking it, rolled it over a precipice. "On the next day," says a correspondent of the *Vindicator*, "hundreds of persons were visiting this grave, as if some great affliction had befallen them, while the Orangemen were furiously vociferating 'No St. Patrick,' and other such cries." The ancient cross was carried back, but having again been carried off and broken, it was for many years locked up in a portion of the Cathedral. The three largest fragments of it are now, however, placed with some other monumental stones, among which is the tombstone of Dr. O'Doran, Bishop of Down and Connor, at the east end of the Cathedral. The Catholics of Downpatrick remark that some terrible misfortune befel each of the iconoclasts. This does not seem to be the grave in which St. Patrick was first interred, for there is no record of a church ever having stood at that part of the cemetery ; and we know, from the passage already given from the Book of Armagh, that a church was afterwards erected over the grave of St. Patrick. The place in which the relics of St. Patrick,

St. Columbkille were discovered in the Cathedral, in a spot where they had been concealed, lest they might fall into the hands of the Danes. The following account is given of this discovery :—It being well known that the three bodies were in Down, the bishop, Malachy III., used to pray fervently to God that he would vouchsafe to point out to him the particular place in which they were concealed. On a certain night, when praying in the Cathedral Church, he saw a light like a sunbeam traversing the church, which stopped at a certain spot. Immediately procuring the necessary imple-

St. Brigid, and St. Columba were concealed, until discovered in the year 1185, seems, from the account already given, to have been inside the Cathedral. A correspondent of the *ULSTER EXAMINER*, in a letter dated Downpatrick, Feb. 9, 1870, says :—“About thirty years ago I had a conversation on the subject of St. Patrick’s grave with a very old man named John Millar, then over ninety years of age, who well remembered the making of this grave. It was on the occasion of the renovation of the Cathedral, then many years in ruins, that, on excavating under the high altar, or communion table, as Mr. Millar termed it, three stone coffins were discovered, which were firmly believed to contain the sacred remains of our three patron saints. The matter created a sensation in the town and the surrounding country. Mr. Millar remembered the grave being made, and the three coffins, with their contents, reverently removed and covered up there, and the ancient market cross brought to the place and placed at the head of the grave to mark the spot where rested the sacred remains.” In all the drawings,* however, of the abbey, when in ruins, a cross is represented as standing at that portion of the cemetery, which seems to contradict John Millar’s account in a very vital point.

A portion of another ancient cross is in the grounds of the new Catholic Church, and the remainder of it is in the possession of the representatives of the late James Cleland, Esq. That is the cross which Harris described—“Near the Court House, in the street, lie several portions of an old stone cross, on the shaft of which is carved a crucifix, or the image of *Jesus*. It is generally called the Market Cross, yet probably it stood in one of the church yards, and was erected for superstitious purposes. The pedestal

* The original drawing, made some time before 1790, which has been engraved in the “Irish Penny Journal” (No. 43), is in the possession of the Marquis of Downshire.

ments he dug in that spot, and found the three bodies, which he then put into three boxes, and placed them again underground. Having communicated this discovery to John de Courcy, then lord of Down, they sent messengers to Pope Urban III., for the purpose of procuring the solemn translation of these relics to a more dignified part of the church. The Pope, having agreed to their request, sent as his legate on the following year Cardinal Vivian, who had been in Downpatrick nine years before. On his arrival the relics were solemnly translated to a more respectable part of the church, is one solid stone, in form of a cube, about three feet high, all of a stone called *Lapis Molaris*, or grit." In a grant of certain lands in Downpatrick to the abbey, made by John de Courcy, one of the boundaries mentioned is "the cross of St. Monina," which may probably be the cross in question. There are several saints of the name of Monina, but none of them in any way connected with Downpatrick. The Martyrology of Donegal gives, at the 16th of January, the festival of "St. Monoa, Virgin, of Magh Niadh, in Tuaith-ratha," or, as it is anglicised, Toorah, a small territory in the north-west of County Fermanagh, where there is, however, no such place as Magh Niadh, which, probably, should have been Mucnamha, now Muckuo, in the County of Monaghan, which was once so intimately connected with Downpatrick as to be under the same erenagh.

SHRINE OF ST. PATRICK'S HAND.

Father M'Aleenan, when parish priest of Portaferry, having understood that some Protestant gentlemen were desirous of purchasing for the Museum of the Royal Irish Academy the Shrine of St. Patrick's hand, which was at that time in the possession of Miss M'Henry, of Carrstown, directed the attention of the bishop and clergy to the matter, and obtained from them a commission to purchase it for the diocese. Father M'Aleenan succeeded in purchasing it for the sum of £10. The following is the substance of the interesting account of that reliquary in Miss Cusack's "Life of St. Patrick," which is principally supplied by Mr. J. W. Hanna:—It is probable that the hand and arm were placed in the present shrine by Cardinal Vivian in 1186, when he translated the relics. Nothing further is known of it until it came into the possession of Magennis, of Castlewellan, possibly from some of the Magennises, who were at various

on the 9th of June, the festival of St. Columba. They were deposited in one monument, according to the well known distich given in the Office of the Translation—

“Nunc tres in Duno tumulo tumulantur in uno
Brigida Patricius atque Columba pius.”

“In Down three saints one grave do fill
Patrick, Brigid, and Colum kille.”

Besides the Cardinal Legate, there were present at this translation fifteen bishops, together with abbots, deans, archbishops, and abbots of Down. In the early part of the eighteenth century, George Russell, of Rathmullan, married one of the Magennis, and the relic passed into the possession of their only child, Rose, who married Rowland Savage. Upon the failure of male issue, the Portaferry estate, and with it the relic, passed to another branch of the Savages, one of whom, on becoming a Protestant, gave it into the custody of the Rev. James Teggart, then parish priest of the Ards. After Father Teggart's death, about 1765, Mr. Savage, of Portaferry, handed it over to the guardianship of Mr. M'Henry, of Carrstown, in the custody of whose family it remained until it passed into that of the Bishops of Down and Connor. The tradition of its transmission, as told to Father M'Aleenan by Mrs. Crangle, of Carrstown, is as follows:—When Down Cathedral was plundered, Magennis saved the reliquary, which passed on the marriage of his daughter to Carr, of Carrstown, or Ballyedock. After the death of Magennis' daughter, Carr married one of the Savages, who, surviving him, bequeathed the reliquary to her own relations, the Savages, and they retained it until Mr. Savage, the father of the late Colonel Nugent, on becoming a Protestant, gave it to Father Teggart. It passed on his death into the possession of his niece, who was his housekeeper; she, however, knowing that Mr. M'Henry, of Carrstown, was maternally descended from the Carrs, and consequently a relative of the Carr who once possessed it, gave it to him, and thus it passed into the custody of the M'Henrys.

The shrine is silver, and of antique workmanship; it represents the hand and arm of an ecclesiastic of rank covered with an embroidered sleeve, and wearing a jewelled glove. It stands 1 foot 3½ inches high, but there is no inscription except I.H.S., so that it is difficult to estimate its probable age. The reliquary was opened in 1856 by Dr. Denvir. It contained a piece of wood of the yew tree, about nine inches long, which was bored lengthwise with a hole sufficiently large

deacons, priors, and an innumerable concourse of the inferior clergy and laity. It may seem strange that the Annals of the Four Masters record, at the year 1293, "It was revealed to Nicholas MacMaelisa, Coarb of Patrick (Primate), that the relics of Patrick, Columbkille, and Brigid, were at Saul. They were taken up by him, and great virtues and miracles were wrought by means of them; and after having been honourably covered, they were deposited in a shrine." It seems probable that the Saul referred to in this entry is the Church called Saul, at Armagh. It obviously refers to

to receive the wrist-bone of a human arm. The wood was smeared over at both ends with wax, obviously the remains of the seals which had authenticated the relic. The wood appears to have been intended as a receptacle for the bone, for the purpose of preserving it in its place, and preventing it from rubbing against the outer case. When it was examined by Dr. Denvir no portion of the bone remained. It had probably been dissolved by the water, which persons were in the habit of pouring through the shrine, in order that they might wash sores with it in hopes of obtaining thereby a miraculous cure. About the commencement of this century the shrine was despoiled of some of the Irish diamonds with which it was studded by one of the M'Henrys, in order to bring them with her, as a protection against any misfortune, when she was removing to Ballymena with her husband, a carpenter, named Richard Colly, or Collins. It is not unlikely that they are still in the neighbourhood of Ballymena. The late Dr. Denvir had the lost Irish diamonds replaced with new stones and the shrine completely repaired by the late Mr. Donegan, of Dublin, who, out of devotion to the Apostle of Ireland, refused to charge for his work. Dr. Denvir intended to have inserted under a large crystal, which ornaments the back of the hand, a portion of the relics of St. Patrick, which he obtained from the Cardinal of St. Mark's Church, in Rome, where a portion of the relics, which were carried to Rome by Cardinal Vivian, are preserved. The shrine of St. Patrick's Hand is now deposited among the archives of Down and Connor, which are under the special custody of the bishop.

SHRINE OF ST. PATRICK'S JAW-BONE.

The Most Rev. Dr. Dorrian has also a silver reliquary, which he purchased from a family named Cullen, who resided in the parish of

a portion of the relics which had been given to some church, and most likely that portion, which we know the Church of Armagh was long possessed of.

Malachy, the third bishop of that name who presided over the See of Down, after witnessing the ruin of his country and the spoliation of the native clergy of his diocese to enrich English ecclesiastics who had come in the train of the invaders, died in the year 1204. The Annals of Lough Cé at that year record his death under his Irish name, "Echmhilidh, son of the Comarb of Finnen, bishop of Uladh (Down), died." The Annals of the Four Masters, at the same year, record, evidently with satisfaction, that "John de Courcy, the plunderer of churches and territories, was driven by the son of Hugh de Lacy into Tyrone to seek the protection of the Kinel-Owen. He arrived at Carrickfergus, and the English of Ulidia slew great numbers of his people."*

Derriaghy, Co. Antrim, at the base of Collin mountain. It consists of a silver box, or shrine, inclosing a human jaw-bone, in a perfect state, but now only retaining one double tooth. It had formerly five, three of which were given to members of the family when emigrating to America, and the fourth was deposited under the altar of Derryaghy Chapel by the parish priest, when the chapel was rebuilt in 1797. The outer case is of antique appearance, fitted with a lid, and has a hall mark of some early date impressed upon it. The bone is that of a male of rather a large size. The family believed that it was the jaw-bone of St. Patrick, and a tradition to that effect has been handed down for generations. The great grandmother of the old men, the Cullens, who sold it to the bishop, brought it from her relations, the Savages of Dunturk, in the County of Down. Formerly water, in which the bone was immersed, was administered to persons afflicted with epilepsy. See *Ulster Journal of Archaeology*, Vol. II. which contains drawings of both the shrines.

* It appears that De Courcy had incurred the displeasure of King John by speaking too freely of the murder of Prince Arthur, and Hugh de Lacy, the justiciary, was ordered to arrest him. The popular tradition of Downpatrick, and a romantic story told in the

Downpatrick was visited by King John in the year 1210, who, on his way to Carrickfergus, encamped on the 16th of July "at the meadows of Down," at a place called Kingsfield, and again on his return he spent the 2nd and 3rd of August at "Dun."

There is preserved among the papers formerly belonging to Sir James Ware, a copy of an ancient roll of the fourteenth or fifteenth century, which was lent to him from the muniments of the See of Down ; it purports to be an extract from ancient documents read by the Bishop of Down in the year 1210 before King John, and confirmed by that king. This document states "that the Bishop of Down is Abbot of the Convent of the Monks of the Church of Down, and has the same pre-eminence over the Prior and the Convent of St. Patrick as any other abbot has over his own convent. And in the same Church of Down the same bishop has the half of all the oblations of that church and chapels on the festivals of Easter, the Assumption of the Blessed Virgin Mary and the Nativity of the same, and on the festival of St. Patrick and of the Nativity of our Lord. Item. He has in the same church on the north side a hall and kitchen, with

"Book of Howth," now preserved in the Lambeth Library, relate that De Lacy proclaimed De Courcy a rebel, and bribed his servants to betray him. These traitors informed De Lacy that their master was a man of such gigantic strength, and always well armed, that no one durst lay hands upon him ; however, that upon Good Friday of each year he wore no arms, but remained alone doing penance in the graveyard of Down, when he could be seized. This suggestion was followed, and De Courcy was attacked unarmed. Seeing no other weapon at hand, he ran to a wooden cross that stood in the churchyard, and, tearing its shaft from the socket, he killed thirteen of his assailants upon the spot. He was however, finally overpowered, and delivered into the hands of De Lacy, who conveyed him a prisoner to the tower of London. De Lacy inherited his possessions, with the title of Earl of Ulster, as a mark of Royal approbation, but, instead of rewarding his betrayers, he caused them to be hanged.

chambers above and beneath, and before the gate of the cloister a little passage, which leads to the lower chambers, and behind the said hall chambers on the north side, towards the parish church of said city.”*

The English suffered repeated disasters in skirmishes with the Irish, and the Benedictine Abbey of Down shared in their fortunes, as the following letter written to Henry III., in the year 1220, sufficiently testifies :—

“To their Venerable Lord, Henry, by the Grace of God, King of England, Lord of Ireland, Duke of Normandy, Count of Anjou and Aquitaine.

The Prior and Convent of the Church of St. Patrick of Down, health and prayers in Christ.—We transmit to your Excellency our monk with the shrine of the patrons of Ireland, Patrick, Columba, and Brigid, and their relics. Inasmuch as, that for the reverence to them, and for the promise that our lord, your father, promised, forsooth, that he would be a benefactor of our church, and for yourself, who are the lord of all the land, and the patron of the patrons of Ireland, you would give to us and to charity some small dwelling in England, in which, when need be, we may lodge. For the Monastery of St. Patrick has frequently been, during the war, destroyed and burned, along with the church, which has commenced to be entirely rebuilt, hence we very much stand in need of your assistance.”

On account of the peculiar relations that existed between

* It would seem from this document that the cloisters and cells were to the North of the Cathedral, which corresponds with what Harris says :—“Large pieces of stained glass and window lead have been lately turned out of the ruins of the building; the glass but rudely painted and scarce transparent, probably done in the infancy of the invention; but the lead was like pewter, and far beyond any used in the present times. Several cells have been discovered *behind the abbey*, one whereof was floored with small painted tiles, something like mosaic work, but the figures small and ill done.”

the Bishop and the Prior and Convent the election to the see on each occasion rested with the Prior and Convent, subject to the approbation of the Pope and the King. The "Terrier" says:—"The Prior of the said Abbey and Convent is Dean, and the monks of the said Abbey or Cathedral Church are Cannons Cathedrall, and, as it were, a Chapter." It was on this account that we do not meet in ancient documents reference to any of the officers, except the Archdeacon, usually connected with other dioceses. It appears, however, that in the thirteenth century an attempt was made by the Abbey of Bangor to set up a claim to the privilege of electing the bishop; and there is given in Theiner's "Vetra Monumenta" a bull of Pope Innocent IV., dated March 5th, 1254, in which the Pope confirms a decision made by the Primate, that the Abbey Church of Bangor was not the Cathedral of Down, but that the Church of Down, of the order of St. Benedict, was the Cathedral, and that to it alone belonged the right of electing the bishop.

The vacillating and unsettled system of government pursued during the reign of Henry III., and the constant domestic and foreign wars in which the King was engaged, weakened the English power in Ireland, and induced the Northern Irish to hope that a favourable opportunity had at length come to drive them out of Ulster. Bryan O'Neill, King of the Kinel-Owen, assisted by the Irish of Connaught, attacked the town of Down which was defended by the Lord Justice, Stephen de long Espee. The battle was fought on Sunday within the Octave of the Ascension, in the year 1260, at a place called "Drum Derg (the red-ridge), near Dunda-leathglas," but according to others, "in the streets of Down." It is not unlikely that it was fought on the hill between Scotch Street and Irish Street. In the angle formed by these streets, about seven perches to the rere of

the former and sixteen to the right of the latter, human bones were found in such quantities as to indicate a cemetery.

The Four Masters say "In this battle many of the Irish chieftains were slain, viz., Brian O' Neill, the chief of Ireland, Donnell O'Cairre, Dermot MacLoughlin, Manus O'Kane, Kian O'Henery, Dunslevey MacCann, Connor O'Duvidirma, and his son Hugh, Hugh O'Kane, Murtough O'Kane, Auliffe O'Gormly, Cu-Uladh O'Hanlon, and Niall O'Hanlon. In a word, fifteen of the chiefs of the family of O'Kane were slain on the field." In addition to these the Annals record the names of the Connaught chiefs who fell in this battle. There are extant two poems on this battle, one by Gillabride MacNamee, and another by Fearghal Og Mac an Bhaird, which mention the names of several other chiefs who perished in the battle of Down,—Jeffry O'Devlin, O'Devanny, Cearbhall Mac-an-Bhaird, and Ardghal O'Laverty.* It is remarkable that not a single individual of the

* As all these Kinel-Owen names, owing to the Clannaboy invasion in the 14th century, have been spread through Down and Connor, a few remarks on each will be interesting.

Ua Cairre and O'Carra, now Corr, a name still common in the parish of Lissan, Co. Derry, and in many districts of Down and Connor. A.D. 1095, "Muircheartach O'Cairre, steward of Cenel-Aenghnsa, and royal heir of Aileach, died (Annals of Lough Cé). Kinel-Aenghnsa was the tribe name of the MacCanns, but there were several other tribes of this name in Ulster.

MacLoughlin—Lochlainn, from whom the name is taken, was the grandson of Donnel O'Neill, who died A.D. 980, and was the first person named O'Neill. Lochlainn's grandson, Donnel MacLoughlin, was monarch of Ireland, as was also that Donnel's grandson, Muircheartach MacLoughlin, who gave the charter to the abbey of Newry, he was slain A.D. 1169. Many of the family were princes of Aileach --that is to say supreme chiefs of the Kinel-Owen. The last MacLoughlin, who attained that dignity, was Donnel, who was slain A.D. 1241 by Brian O'Neill, the prince who perished in the battle of Down. After that date till the Flight of the Earls, the O'Neill branch of the family alone supplied the chiefs of the Kinel-Owen.

native Irish of the Counties of Down or Antrim joined their countrymen in this attack—such was the hereditary hatred entertained by them against the Kinel-Owen. The poet MacNamee points out the true sources of their defeat.

Unequal they engaged in the battle
The foreigners and the Gaeidhil of Tara
Fine linen shirts on the race of Con
And the foreigners in one mass of iron.

Bryan O'Neill and three hundred and fifty-two of the Irish, among whom were fifteen chief men of the O'Kanes, perished on that disastrous field. O'Neill's head was cut off and sent to London as a trophy, which is lamented by

O'Cathain or O'Kane. They are descendants of Concobhar, brother of Niall Frassach, King of Ireland A.D. 759, from whom the O'Neills are descended. The O'Kanes were chiefs of Cianachta and Fir-na-Craeibhe, now the baronies of Keenaght and Coleraine in the County of Derry; and a branch of them called the *Clann Maghnus na Buaise*, settled about the end of the thirteenth century along the river Bush, and had their chief fortress at Dunseverick, in the County of Antrim. Before the O'Kanes had risen to power Keenaght was possessed by the tribe of the Cianachta, the descendants of Cian, son of Oilíoll Olum, King of Munster in the third century. The Kinel-Owen gave that territory to the tribe for assistance, which they had rendered them in war. After the assumption of surnames, the principal family of the Cianachta took the surname of O'Conchobhair (O'Connor), and though subdued by the O'Kanes in the twelfth century, they are still numerous in Keenaght, where till lately they anglicised the name into Knocher, the descendants of those of them, who came to Down and Connor in the Clannaboy invasion anglicised the name into Connocher, which is much nearer the original than Connor. A branch of the O'Kanes took the surname MacCloskey (MacBloscah), from Bloscadh O'Kane who lived in the thirteenth century. Cardinal MacCloskey belongs to this family. Manus O'Kane, who was slain in the battle of Down, was the father of Cooey na Gall O'Kane, whose tomb is in the old church of Dungiven. English heralds have given to the O'Kanes, as armorial bearings, the salmon and grey-hound, descriptive of the fish and game so abundant in their Territory, and have added the cat, which is merely a pun on the first three letters of the name *O'Cathain*.

MacNamee, the clan bard of the Kinel-Owen, in words which show how Down was regarded as a favourite place of interment by the Irish of that period :—

Alas that his noble head was removed from Down,
 From the place wherein is the grave of Patrick,
 It is grievous to us that the King of Caiseal
 Is not (interred) near the relics of the Tailgiun (St. Patrick).

A similar testimony is borne by the bard O'Dugan in the year 1372 :—

From Dun-da-lethglas of the Cassocks
 Which is the royal cemetery of Erin.
 Without any heed or gain there ;
 A town wherein the clay of Columb was covered,
 In the same grave was buried
 Brigid, the victory of females,
 And, as we leave them every victory.
 Patrick of Macha (Ardmagh) is in the great grave.

In the Pope Nicholas Valuation the Church of St. Patrick in Down was valued at five marks, and the Temporalities of the Abbot were valued at £41 5s. 4d.

O'Henery -O'h Inneirghe.—They were of the race of Brian, son of Eoghan, the ancestor of the Kinel-Owen, and were chiefs of Glenconkeine, comprising the parishes of Ballynascreen, Kilcronaghan, and Desertmartin, in the County of Derry. The chief burial place of this family was in Ballynascreen. The O'Henerys—but always written Henry—are numerous through Antrim and Down, owing to the successful invasions by the Kinel-Owen race.

O'Duibhdhiarma.—This name is still numerous in Inishowen, and in the neighbourhood of Derry, where it is anglicised into Dooyearma, and changed into MacDermot. Their country was called Breadach and comprised the eastern half of Inishowen.

O'Gormley—O'Gairmleadhaigh.—This family, which has remained in obscurity since the Plantation of Ulster in 1609, was originally seated in the present barony of Raphoe, but, being driven at an early period to the east side of the river Foyle, by the O'Donnells, they there acquired a territory, which on an old map of Ulster, preserved in the State Paper Office, London, is shown as extending from near Derry to Strabane. The O'Gormley's, because the Irish word, *gorm*

The brilliant and decisive victory achieved by the Scots over the English at Bannockburn in 1314 having awakened among the Northern Irish hopes of similar success, they offered the crown of Ireland to Edward Bruce, the brother of King Robert of Scotland. Edward accepted the offer, and the country was deluged with blood during three years while the war lasted. Grace's Annals at the year 1316 say—"The Monasteries of St. Patrick of Down and of Saul, with many others, are plundered. . . . The Church of Bright, in Ulster, full of persons of both sexes is burned."

The Annals of the Four Masters record at the year 1375—"A great victory was gained by Niall O'Neill over the English at Downpatrick, when Sir James (Talbot), of

signifies dark blue or grim, translate their name, one of the most distinguished of the Kinel-Owen, into Graham or Grimes.

The O'Hanlons were descended from Colla-da-Crich, and were chiefs of Hy-Meith-Tire, now the barony of Orior in Armagh, they held the office of hereditary regal standard bearers of Ulster.

Mac Namee—*Mac Conmidhe* (son of Cu Midhe, *i.e.*, the hound of Meath). The MacNamees were originally chiefs of the Sil-Ronan, a tribe situated along Lough Ree, in West Meath, hence they derived their name from some of their ancestors called Cu Midhe—the hound of Meath. The Irish, who had not lions in their country, compared their chiefs to the hound, the animal which they held in highest esteem; hence among the Maguires we find the name Cuconnacht—the hound of Connaught—now generally changed into Constantine, and among the Ulidians the name Cu Uladh—the hound of Ulster—is very frequent; even the name Cuduiligh—greedy hound—is of very frequent occurrence; and an ancient crozier, formerly in the possession of Cardinal Wiseman, has an inscription in Irish, "A prayer for Cuduiligh and Maelfinneu." A branch of the MacNamees became hereditary poets to the Kinel-Owen. Dr. O'Donovan states that the late Mr. Loughlin MacNamee, of Ballynascreen, County Derry, was the lineal representative of Solamh MacNamee, chief poet of O'Neill, who died in 1597. The name MacConmhidhe assumes the modern forms of Conway, MacConvey, and MacNamee, and is of frequent occurrence in Down and Connor.

Baile-atha-thid (Malahide), the King of England's Deputy, Burke of Camline, and many others not enumerated, were slain in the conflict." This defeat of the English is not noticed by any of the English historians, and consequently it cannot have been so important as the Irish writers pretend; nevertheless, the English are forced to draw a very gloomy picture of the state of their colony in Ireland about this epoch. There is preserved in the Chapter House, Westminster, a memorial forwarded to Henry IV., about the year 1410, from the clergy and nobles of Down, in which they depict the terrible state to which they were reduced. To this document are annexed, amongst others, the signatures

O'Devlin—O'Dobhailen—was chief of Muintir—Dobhailen (the people of the O'Devlins) now Munterevlin, a district on the west side of Lough Neagh. Another tribe of the O'Devlins was located in County Sligo, but they were of a different race from the O'Devlins of Tyrone.

O'Devany—O'Duibheamhna. They were located in the barony of Raphoe, till along with the other Kinel-Owen families they were driven over the river Foyle by the Kinel-Connell; a branch of them, however, continued as Erenachs of a portion of the Church land of Raphoe, and a jury found in 1609 "that the half quarter of Tollohedeveny was ancientlie in the sept of the Venais."

Mac-an-Bhaird, now Ward, the name signifies—the son of the bard—and is derived from their profession, they were hereditary poets to the O'Donnells, O'Kanes and many other chiefs, hence the name is to be found in many parts of the north and west of Ireland, and some of our sweetest Irish poems owe their origin to the poetic talent of this gifted race. Owen Roe MacWard who accompanied the earls of Tyrone and Tyrconnell in their exile to Rome, wrote the beautiful elegiac poem "O woman of the piercing wail."

Notwithstanding the defeat of the Irish, they were able it would seem, to carry off some of their wounded. MacNamee says Ardghal O'Laverty was interred at Derry.

Ardghal of Oileach under the sacred mould,
 In the Discart of Doire-Chalgaigh,
 Near the fair miraculous hill,
 Well do we remember O'Laithbheartaigh (O'Laverty).

and seals of the Bishop of Down, of the Prior of Down, and of the Archdeacon of Down. The seal of the town of Down is broken off.

Tiberius, Bishop of Down and Connor, repaired and ornamented the Cathedral, or Abbey Church, and the following document, preserved in an archiepiscopal registry of Armagh, tells the means which he adopted for that end:—

“Tiberius, by the grace of God, Bishop of Down and Connor, &c.—Know that we, with the consent of the Prior of Down and of the convent of the same, have made certain unions for the repairs of the Cathedral Church of Down, which is gone to ruin in walls and roof, and for the augmentation of Divine worship in the aforesaid church, as also on account of the venerable relics of the holy persons, St. Patrick, St. Columba, and St. Brigid, lying in one tomb in that place; the monastery which formerly, from ancient times, was governed by nuns, which same monastery is now destroyed, and the Monastery of John the Baptist, and the Monastery of St. Thomas, proto-martyr, and the Monastery of the Irish, and the Rectory of the Parish Church of Ardglass, and the Prebend of Ros, and the Prebend of Ballengallbee (Ballykilbeg), and the Chapel of St. Mary Magdalene. At the just and laudable petition of Lord Gelasius Magennis, Commendatory of Down, we have united, annexed, and incorporated all and each of the aforesaid on account of the foresaid causes, that it is better to endow the Cathedral Church than that each should go to ruin. Given at Carrickfergus, the 20th day of February, A.D. 1512.”

The Gelasius Magennis (spoken of in the bishop's letter) is called in Irish documents Glasny; he was Prior of St. John's in Down, of Saul, of St. Patrick's in Down, and Abbot of Newry. The Annals of the Four Masters record his death in the year 1526. “Glasny, the son of Hugh

Magennis, Abbot of Newry and Prior of Down and Saul, was slain by the sons of Donnell Magennis—namely, by Donnell Oge and his kinsmen.” The union of the endowments of the smaller houses to the cathedral was confirmed by the Primate, October 12, 1541, and the instrument was directed to “Conosius (Con) Magennis, Commendatory of Down *Sede Vacante*.”

A.D. 1538—The abbey was burned, and the shrine containing the relics of St. Patrick, St. Brigid, and St. Columkille was destroyed by Lord Leonard de Grey, which is said to have been one of the counts in the indictment on which he was afterwards condemned and beheaded.

A.D. 1539—The prior of this abbey resigned it to the King upon being allowed a pension during his life. Thus perished that great abbey, the priors of which were peers of Ireland, and possessed of a third of the lands of Lecale. Its venerable ruins were repaired, and formed into the present Protestant Cathedral in the year 1790. Harris thus describes its ruins in 1740:—“The roof was supported by five handsome arches, and compose a central aisle of twenty-six feet broad, and two lateral aisles of thirteen feet wide each, and the whole structure is one hundred feet long. The heads of the pillars and arches, the tops of the windows, and many niches in the walls were adorned with a variety of sculpture in stone, some parts of which yet remain. Over the east window, which is very lofty and august, are three handsome ancient niches, in which the pedestals still continue, whereon it is supposed the statues of St. Patrick, St. Brigid, and St. Columba formerly stood.” Harris gives a copy of an illegible inscription which was on a stone over the east window on the inside. He also says that there was found in the ruins “an *Agnus Dei*, or figure of a lamb, cut in freestone as big as life, in sculpture not very bad.” There is built

into the western gable on the inside a stone on which is carved the figure of a bishop holding in his hand one of the short Irish croziers. Occasionally stone-lined graves are found, such as we have remarked at Saul, St. John's Point, and other ancient churches throughout that portion of the diocese.

Father Edmund MacCanna attributes the destruction of the abbey to one Cromwell, and says:—"I have been told by my grandfather that he was an eye-witness of that sacrilegious incendiarism; and, further, that all the churches previous to that consumption were lightly roofed, and highly adorned with statutes and images. Our natives give him the name of Maol-na-teampull, from his impiety. I have heard many old men say they were born in that year; for so notorious was the sacrilege of that impious man, that numbers of old men reckoned their age from it, as from a national visitation." What Father MacCana here says of Lord Cromwell was previously laid to the charge of Lord Leonard Grey, Lord Deputy in 1538. It is probable that as the Cromwell family was in his time possessed of the lands, he supposed that the sacrilege had been committed by their ancestor. Lord Leonard Grey seems to have obtained the name of Maol-na-teampull—the Maol, or bald man of the churches—from a prophecy attributed to St. Columkille, which foretells many evils that were to be perpetrated by "Maol, the son of Donn (the brown-haired man), who shall prove injurious to Leath Cuinn (the North of Ireland), the seat of literature."

Dr. Reeves has collected from various sources a list of the priors of Down.

A.D. 1183—William de Etleshale. (He is a subscribing witness to J. de Courcy's charter to St. Andrew's and Jordan de Courcy's to Neddrum.)

A.D. 1200—Circ. Andrew. (He is named in two of J. de Courcy's grants to Down.)

A.D. 1215—Circ. W . . . was prior.

A.D. 1237—1251—Robert.

A.D. 1271—1276—Nicholas, who was also Treasurer of Ulster.

A.D. 1276—John, Abbot of Deulacresse.

A.D. 1301—Roger.

A.D. 1313—Thomas of Bright, who became Bishop of Down in 1314.

A.D. 1317—John.

A.D. 1352—Richard Calf, who became Bishop of Down in 1353.

A.D. 1361—1365—Nicholas.

A.D. 1367—Richard Calf, who became Bishop of Down in 1368.

A.D. 1381—1387—John Ross, who became Bishop of Down in 1387.

A.D. 1412—John Cely (or Sely), who became Bishop of Down in 1413.

A.D. 1434—1448—William Stanley.

A.D. 1470—Thomas Barkley.

A.D. 1512—1526—Gelacius Magennis, Commendatory of Down, Prior of Saul, &c.

A.D. 1526—John Swerdes.

A.D. 1541—Con Magennis.

In addition to the churches already mentioned, there was in Downpatrick a parish church, which is described in a document already given as situated somewhere to the north of the chambers belonging to the bishop in the abbey or cathedral. Human bones and several early English coins have been dug up on what was formerly called the Windmill Hill, where the present county jail stands, which is north-east of the cathedral.

The sites and landed possessions of the abbey and all the other Monastic Houses in Down, Saul, and Inch, were demised by Edward VI. to William St. Leger and John Parker. They were afterwards granted by Queen Mary in 1558 to Gerald, Earl of Kildare, and Mabel his wife, and the heirs male, of Earl Gerald; but all the rectories and impropriate tithes belonging to those monastic houses had been already assigned to Cardinal Pole. Earl Gerald died in 1585, and the last of his sons, Earl William, was drowned at sea in 1599, whereby the male issue of Earl Gerald became extinct, and the reversion of the monastic lands at the death of the Countess Mabel became vested in the Crown. The old Countess, however, to the great inconvenience of expectants, survived till August 25th, 1610. In the meantime, James I. granted the reversion to Sir John Graeme, one of his needy followers, who sold it to John Kinge, ancestor of the Earl of Kingston, who had already enriched himself with the extensive monastic lands of the abbey of Boyle. Kinge soon re-sold the reversion to Charles Blount, Lord Mountjoy, afterwards Earl of Devonshire, who had brought the wars of Hugh O'Neill to a successful close. Blount, broken-hearted on account of his unfortunate marriage, became careless of his valuable reversionary interests in Lecale, and parted with them on easy terms to Edward, Lord Cromwell of Okeham, great grandson of Thomas Cromwell, the celebrated minister of Henry VIII. The representatives of the Protestant Church in vain protested, in the Terrier, that the abbey lands belonged to the bishop as abbot, "Because this abbey was an abbey of old, in the time of the annexation of the abbey lands to the Crowne, it was also reputed to be annexed to the Crowne, and so by that means was lately passed to my Lord of Devonshire, who purchased the same being confirmed and never parted it by way of *Excambium* to my Lord Cromwell

—All this estate is void, because the said abbey could never be annexed to the Crowne, being one part of the bishoprick and united by law." Nevertheless Thomas Cromwell, the son and heir of Lord Edward, obtained, 8th of March, 1617, letters patent of all the monastic lands, together with the lordship of Dundrum and the moiety of Kinelarty (see Kilmegan and Kinelarty). He was created Viscount Lecale and Earl Ardglasse. The Downpatrick estate eventually passed to his great grand daughter, Lady Elizabeth Cromwell, who married the Right Hon. Edward Southwell, Principal Secretary of State for Ireland. He obtained an Act of Parliament vesting these estates in trustees for the purpose of selling a portion to pay off certain encumbrances. What remained after the sale by the trustees in 1710 descended to his grandson, Edward Southwell, who in 1776 was created Baron de Clifford. Lord de Clifford was succeeded by his son Edward, who died in 1832 without issue, when the estate gavelled between his three sisters. It was till lately the property of David S. Ker, Esq., whose father purchased it for £200,000 from the co-heirs of the late Lord de Clifford. Within the last few years D. S. Ker, Esq., sold it to John Mulliholland, Esq., M.P., the present proprietor.

There was a chapel in Quarter-Cormack, but as no record of it can be found, it may have been disused previous to the English invasion; the graveyard, which occupied the site of Mr. M'Clurg's farm-house, was used about one hundred years ago. Quarter-Cormack is called in various inquisitions regarding the Cromwell property "Kearowcleelmuck," and "Carrowcoolmuck, *alias* the quarter of Colmuck." *Carrowcoolmuck* is the Irish word for the *quarter-land of St. Colman*, whose name in Irish is written Colmog or Mocholmog. The form, in which the name is preserved in the inquisitions, informs us that the chapel of Quarter-Cormack

was dedicated to St. Colman, and enables us to presume that Temple Cormack (see Saul) was dedicated to a saint of the same name.

“The Chapel of Balidugan” is valued in the roll of the Taxation of Pope Nicholas at “1 Mark.” It stood in the garden of Ballydugan House. The Priory of Regular Canons of Down was possessed of a carucate of land in “Ballydugan,” and the prior of St. Patrick’s had a head rent of 5s. per annum from the two townlands of Ballydugan. In 1333 certain lands, with a mill in Ballydugan, were held under William de Burgo. The townland has obtained its name probably from the family of O’Dubhagain (O’Dugan), which was sprung from Fiacha Araidh, King of Ulster, about the year 240.

At the south side of an earthen fort in a field a little north of Ballykilbeg Chapel, belonging to Mrs. Collins, traces of a burial ground have been observed. There stood the ancient Chapel of Ballykilbeg, which, under the name of “the Chapel of Wytiketona,” was valued at 20s. in the roll of the Taxation of Pope Nicholas. In the Primatial registers, in a document of the date of 1512, it is called “Prebenda de Ballengallbee,” and in another document preserved in the same registers, it is styled “Prebenda de Whytynton, *alias* Ballenagallinbeg of the diocese of Down.”*

* There is one of the ancient *crannoges* or artificial islands near the site of the ancient chapel of Ballykilbeg; it is in Mr. Fitzpatrick’s farm in Loughfaughan. In it large quantities of antiquities have been found, including a silver fibula and stone querns at present in my collection, and an earthenware pitcher which is in the museum of the Royal Irish Academy. A drawing of the pitcher is given at page 158 of Sir William Wilde’s catalogue. Another crannoge, which has not yet been investigated, is situated in a bog in Mr. Newell’s farm in Ballyrolly, a little to the east of the ancient chapel of Ballyrolly. These crannoges, found frequently in the vicinity of ancient chapels, lead us to suppose that the chapels once were centres of populations, which had

The remains of "the chapel of Villa Rili," valued in the roll of the Taxation of Pope Nicholas at 20s., are surrounded these artificial islands for places of retreat in time of danger. Many of our churches seem to have been built in ancient villages which had been the centres of population from the most remote ages, hence what are termed by antiquarians Kitchen-middens are to be found in the vicinity of Rathmullan, Bright, and other churches of Lecale. The crannoge of Ballyrolly is mentioned in an inquisition (Inq. Ult. Car. 1) regarding the property of Arthur Bagnall, who claimed to be entitled to the reversion of the Crolly estates, a portion of which was "Ballycolly (*recte* Ballyrolly) with the *iland* and weare of Ballycolly called Mountulgin." There is no record to show when the family of Crolly became possessed of the extensive estates which they once held in Lecale under the Earls of Kildare. The Crollys were Barons of Ulster. On the 4th of May, 1638, Robert Swords, *alias* Crawly, of the County of Dublin, and Henry Swords, *alias* Crawly, of the County of Down, conveyed Ballydonnelly, Corbally, Tullymurray, Ballyrolly, and Lisnamally, to Theophilus Buckworth, Protestant Bishop of Dromore. And about the same time they conveyed Ballykilbeg in trust to Sarah Trever, to whom it was confirmed by the Act of Settlement. It was, however, again in the possession of John Crolly, who died at an advanced age, 12th October, 1733, leaving George, his son and heir, who married Mary, daughter of Henry O'Neill of Brecart, and died December, 1780, leaving issue, three daughters. He was the last Baron Crolly. Ballykilbeg was sold under a decree in chancery in January, 1784, for £4,140 to Mr. William Johnson.

When treating of the parish of Ballykinlar it should have been stated that there seems to have been a chapel in Carrickanab—the abbot's rock—an ancient tomb built of flag stones cemented with lime-mortar, and floored with brick, was found in a field near Mr. Hogg's house. In ancient times the tithes of Carrickanab belonged to the Prior of Down, but the lands passed into the possession of Russell of Rathmullan.

The extent of the church lands granted to the Cromwell family may be understood both from the present extent of the Downpatrick estate and from the following notes on townlands detached from that estate, which have been collected from Papers written by Mr. Hanna from time to time in the *Downpatrick Recorder*:—

Drumcullens (Hollymount), Lisdalghan, and Woodgranges, leased for ever, in 1695, by Lady Elizabeth Cromwell, to her half brother Nicholas Price, at £30 per annum. The Inch estate demised to the Maxwell family by the Cromwells. Ballyalton demised by the Earl of Ardglass before 1662 to the Ward family. Castlemoghan, Ballylenagh, Carrowteggart, demised in 1658 to the Wards and to Patrick Fitzsimons.

by an old and disused graveyard, situated in a field belonging to Mr. Newell, in the townland of Ballyrolly. The

Ballyculter acquired by the Wards before 1612, and Ballyrennan about 1660. St. John's Point, Ballycam, Ballylig, the two Ballywoodens, Corbally, and Ballyorgan, acquired about 1670 by Sir Robert Ward. Ballyorgan (see Kilclief) was sold by Judge Ward to James Cummine. In 1710 Mr. Southwell, and the trustees in whom the Downpatrick estate was vested by Act of Parliament, in consideration of £180, demised Ballycruttle to Thomas Cummine for ever, at £14 per annum. It was afterwards sold by him to Alexander Hamilton, in whose family it still remains. Ballymurray sold in 1710 to Thomas Lyle for £280, subject to a rent of £2. About the middle of last century it was sold by the representatives of T. Lyle to one Mussenden of Larchfield, near Hillsborough. Upper Ballymote sold in 1710 to Bryce Smith, who afterwards sold it to the Rev. Thomas Nevin, Minister of the Meeting House which stood at the Flying Horse; he erected Marlborough House. Grangecam sold in 1710 to James Cummine, for £320, subject to a rent of £20. Ballybrannagh sold in 1710 to Hugh Hamilton of Erenagh, for £200, subject to £66 rent; of this rent charge £44 per annum was afterwards sold to the trustees of the Ministers' Widows Fund. Ballybrannagh, together with the half townland of Dunsford, was sold in 1768 by the trustees of Alexander Hamilton to General Maxwell Browne, from whom they passed to the present owner. Lower, or Irish Ballynagross (see Ballee), and Ballytrustan, were sold in 1710 to Adam M'Cutcheon for £1,104, subject to a rent of £4. His executors sold them to the Rev. A. Walsh in 1718 for £1,800, whose widow sold them to Hugh Henry; from Arthur Henry they passed in 1813 to Joshua M'Geough, Esq., of Drumsill House, near Armagh. Upper, or English Ballynagross, Spittle-Ballee, including Spittle Quarter, Dillen (Little) and Slievenagriddle were sold in 1710 to Mr. Maguire, a sub-agent of the Downpatrick estate, for £990; after the purchase Maguire settled on them a rent charge of £50 payable to Mr. Southwell. Maguire's widow sold them in 1726 to the Rev. Thomas Nevin for £2,640, he afterwards purchased mortgages on them for £1,300. Mr. Nevin leased for ever Spittle-Ballee to Mr. Johnston, son-in-law of the Rev. Mr. Smith, at £50 per annum. Mrs. Nevin and her son sold them in 1752 for £8,691 to Provost Baldwin, who bequeathed the three townlands and the rent charge of £50 on Spittle-Ballee to Trinity College, Dublin.

Ballysallagh was sold in 1710 to William Irwin of Downpatrick for £300, subject to £1 rent. It was purchased afterwards by Provost Baldwin, who leased it off in 1752 to the tenants. Eastern Ballysallagh was leased for ever to John M'Meehan, who assigned it in 1772

chapel was forty-one feet in length, and sixteen feet in breadth. Only the foundations and a little of the walls now to James Lang; by the Langs it was assigned to Mr. Auchinleck, whose son sold it in 1832 to the Messrs. Thomson, and their interest in it afterwards passed to their niece, Miss Seeds. West Ballysallagh was leased for ever in 1752 by Provost Baldwin to John Speers of Spittle-Ballee, who in 1772 sold it to James Crawford of Downpatrick, by whose family it was sold in 1836 to John Craig, whose son, through his wife, inherits parts of English Ballynagross and Slievenagriddle, which Provost Baldwin had leased off to John Chambers of Ballee. Church Ballee was purchased by the Rev. William Smith of Ballee for £315, but subject to a reserved rent of £7; from him it was inherited by his son-in-law, Rev. Mr. Johnston, whose descendants still possess it. Archibald M'Neill purchased in 1710 a part of Loughmoney for £260, subject to a rent of £5, and Shipland—now Sheepland Beg (see Dunsford) for £236, subject to a rent of £25. Both these denominations are now the property of W. N. Wallace, Esq., having been purchased from Michael Cahill, the representative of the MacNeill family. Carrickclery is also the property of Mr. Wallace. Another portion of Loughmoney was leased to Donoughy Smith; it is now the property of Lord Bangor, while Church Walls (see Saul), another portion of Loughmoney which was granted in lease to Hugh O'Neill, was sold by him to Robert H. Smith, who sold it to Mr. Lambert of Dunlady, whose daughter was the grandmother of the present Earl of Annesley, who inherits from her Church Walls, Dunlady, Tullykevin, and other lands in this county.

In 1710, the estate called "The Ten Towns of Lecale," was purchased by the trustees under the will of Hugh Rainey of Magherafelt, for £6,545, subject to a reserved rent of £5; the rent of these townlands at that time was £333, although they contain 2,529 acres of the richest land in Lecale. "The Ten Towns" are Ballywarren, Tobermoney, Mill Quarter of Do., Upper Ballyclander, Lower Ballyclander, Grange Walls, Grange Ban, Corn-Mill of Do., Ballyhossett, Milltown of Do., Ballygallum and Lower Ballymote. The rents, after paying certain debts, were to be paid by the trustees, one half to Mr. Rainey's grandson, John Ash, or John Ash Rainey, and the other half to Magherafelt School. In 1737 William Ash Rainey, to whom the property of his brother John had passed, obtained an Act of Parliament empowering him to sell or grant leases for ever of the estate subject to a rent of £175 to be paid to the Protestant Primate for the benefit of Magherafelt School. Nearly all the tenants availed themselves of the powers of the Act and became purchasers of the fee of their lands. From the reserved

remain. The ancient well is a few perches to the north of the ruin.

PARISH PRIESTS.

In a letter of Dr. O'Doran, to his agent at Rome, which was written about the year 1752, and which has already been placed before the reader (see Parish of Bright), one Mr. Hanat is mentioned as having been parish priest of Down about sixty years before that date. He seems, from the letter, to be the immediate predecessor of Dr. Terence O'Donnelly, who was appointed Vicar Apostolic over the diocese in the year 1711. In the list of "Popish Priests," who were registered in 1704, James Hanna is the only priest of that name mentioned; he was residing in Lecale, and was registered as parish priest of Kilclesh (Kilclief). He was then forty-eight years of age, and had been ordained in Flanders in the year 1685, by James, Archbishop of Cambray. In the list of "Popish priests," who were registered in 1704, James Lea is registered "Popish priest" of the parish of Down. He is described as residing at Ballygalbeg

rents £175 per annum was paid to the school, and the remainder, amounting to £600 per annum, was paid to Mr. Ash Rainey, but he continued to sell from time to time these rents to different parties, amongst others, to Judge Ward, who also purchased the interest of several tenants in Ballyhossett and the Grange, which are now vested in his descendants, Lord Bangor, and Mr. Ward of Bangor Castle. When at last Mr. Rainey became reduced in circumstances, his former tenants voluntarily purchased for him an annuity of £50. The permanency of tenure enjoyed by the farmers in these townlands has produced that independence, self reliance, and prosperity for which the occupiers of those lands are characterized, thereby giving a convincing proof that what is wanted to produce prosperity among the farmers of Ireland is permanency of tenure. Of course Catholics who at that time could not hold such leases were deprived of the advantages of the Ash Rainey leases, and of the opportunities of purchase which the sale of the Downpatrick estate in 1710 afforded.

(Ballykilbeg), and as being forty-five years of age. He was ordained in the year 1684, by Henry, Bishop of Angiers, in France. Lea is another form of the name M'Alea. In the lease of Ballycruttle Chapel the Rev. Daniel M'Alea wrote his name "Daniel Lea." Mr. Lea seems to have been curate of Down, otherwise it seems strange that Dr. O'Doran would have omitted his name.*

* DOWNPATRICK IN 1708 (*From The Downpatrick Recorder*).

Downpatrick in 1708 contained 136 dwelling-houses, 25 of which were stone and the remainder mud-wall, four were slated and one tiled. The earthen ramparts were levelled and the gateways of stone had disappeared; one of these near Mr. Pilson's in Bridge Street was called, up to 1790, "the old gate," the stonewall gateway of which remained up till about 1746, when at the suggestion of the judges of Assize it was removed lest it might fall. It would appear that the town remained in a dilapidated condition from 1554, when Shane O'Neill demolished its gates and walls, until about 1720 when the town began to improve owing to leases granted by Mr. Southwell. On a map of Downpatrick made in 1729 the old gate is called "Nuns Gate." Mr. Pilson's house and grounds occupy the site of a Cistercian nunnery. This gate crossed Bridge Street exactly opposite Pillar Well Lane. In 1708 a large portion of the town was surrounded by Water; the land around was divided into parks of from 12 to 20 acres. The town was then divided into 11 wards or quarters. 1st—*Irish Quarter*, included Irish Street and Stream Street on the west side. 2nd—*English Quarter*, included English Street on the south side. 3rd—*Wind-Mill Quarter*, (called from the wind-mill that stood where the gaol is,) included English Street on the north side, and Friars Lane, now Bridge Street on the west side. 4th—*Castle Quarter*, (called from De Courcy's Castle at the old Clock or Stocks,) included Friars Lane on the east side, English Street on the north side, and Scotch Street on the north side. 5th—*Scotch Quarter*, included Scotch Street on the south and east sides, Barrack Street, (now the hill part of Scotch Street) on the north side. 6th—*Market Quarter* (called from the Market House built by Lord Ardglass, and the inhabitants of the town and manor), included Barrack Street (called from the Horse Barrack), part of Scotch Street on the south, Irish Street on the east side, and Barrack Lane (now Infirmary Lane) on the west side. 7th—*Chapel Hill*, included part of Irish Street on the east. 8th—*Barrack Quarter*, included Barrack Lane (Infirmary Lane) on the east. 9th—*Mount Park*, included

Dr. Terence Donnelly, or O'Donnelly, who was appointed Vicar Apostolic in the year 1711, held the parish of Down. He was a native of the County of Tyrone, and a brother of Dr. Patrick O'Donnelly, Bishop of Dromore, and he himself became in the year 1717 Bishop of Derry. He was succeeded in the parish of Down by a Mr. Crowley—perhaps Crolly—of whom nothing is known. His name is preserved in Dr. O'Doran's letter.

Dr. Armstrong, who became Bishop of Down and Connor in 1727, took the parish after the death of the Rev. Mr. Crowley, or Crolly, and he also retained his original parish of Ballykinlar. However, when he became infirm, he severed from the parish of Down the townlands of Erenagh and Castlescreen, and from the parish of Ballykinlar the townlands of Ballylucas and Ballynewport, which he conferred on the Rev. John Fitzsimons, the parish priest of Bright. He died in 1739. There is no evidence that Dr. Stuart, his successor

Back Lane (now John's Street) on the the west, and part of Irish Street on the east. 10th—*Stream Mill Holding*, included part of Pound Lane or Mill Street. 11th—*Old Kennel*, included the lower part of Stream Street on the west called on the survey "Washing Stream,"—kennel is the water course of a street.—There were 7 public buildings—*The Parish Church* (Protestant) on the site of the present, *Sessions House* on the site of the present, *Co. Gaol*, which on the survey is described as "the old castle" being a portion of De Courcy's Castle, *The House of Correction* where now are the County Rooms, about 1746 it was converted into the County Gaol, the *Market House* same as at present, and the *Horse Barrack*, which was subsequently the County Infirmary, in the times of the Hearts of Steel the Drogheda Horse were quartered there. The place of public execution stood near the southern extremity of Barrack Lane, on an elevated position, and was afterwards removed to another position on the Struel Road, at the extremity of Scotch Street. In 1708 there was no house of public worship but the Parish Church, the Presbyterian Meeting House was at the Flying Horse. There was then neither Bridge Street nor Saul Street, the exits from town in those directions were Bridge Road and Saul Road; the windmill stood where the gaol now is, the road to Killough entered the town

in the see, held the parish, and it is thought that he conferred it on Dr. O'Doran, who was certainly officiating in the parish in the year 1742. Dr. O'Doran was consecrated to the see of Down in 1751. A portion of the house in which he resided still remains near Vianstown House, in the townland of Ballyvange. He died on the 18th June, 1760, and was interred inside the ruins of the Cathedral. A portion of his tombstone is lying near St. Patrick's Cross, at the end of the Cathedral.

Dr. Macartan succeeded Dr. O'Doran. He was appointed on the 10th of September, 1760. During his episcopacy he generally resided in his parish of Loughinisland, and delegated the administration of the parish to curates, among whom were the Rev. Mr. M'Givern, who was officiating in Down in 1763, and the Rev. Father James Hillan. A report to the House of Lords, made in 1766, by a Mr. Hamilton, the Protestant Curate of Down, returns, "Theo.

by the Shambles, through John Street, past the Dam and Old Course and joined the present road at Ballymote. A narrow road led from Kilmore, keeping to the west of Finnabroge House, and west of Port-Leah wood, it crossed the river by a wooden bridge and entered the town by Gaol Lane, opposite where was the Custom House. The wooden bridge was swept off by a flood which caused the present bridge to be built. About 1745 the Flood Gates were erected at the "Loop" under the direction of an Englishman named Goulbourn, soon afterwards extensive fever and ague set in caused by the evaporations from the slob lands. In 1767 County Down Infirmary was established in a house occupied by a Mrs. M'Night, which had formerly been the residence of Dean Delaney. In 1774 the Infirmary was removed to the Horse Barrack's which was purchased from the Barrack Board for £150. 1778 Mary Street opened; the north side of it was built by Mrs. Mary Trotter and called from her. 1789, The Round Tower taken down, the Cathedral and Gaol built by Mr. Charles Lilly of Dublin, who also built Ardglass Castle for Lord Charles Fitzgerald, afterwards Lord Lecale, and Oakley House for Dean Annesley. The contract for the stones and sand for the public buildings was by the load of 6 cwt. on account of the badness of roads and carts.

Macartan, titular bishop, and James Hillan, friar,"* as residing in the parish. Father Hillan belonged to the Dominican Order. He is mentioned by De Burgo in his "Hibernia Dominicana."

Dr. Macartan resigned the parish of Down in the year 1768, and appointed the Rev. Hugh MacMullan† to the parish.

* Most of the Protestant gentry in the worst of times connived at the existence of priests, and even favoured their escape when they had the misfortune to fall into the toils of the law. One of the fire-side stories of Lecale relates,—that a priest was brought a prisoner late at night in the year 1690 to the house of Mr. Jocelyn Hamilton; the prisoner was locked up in a room till the next morning, when he was to be conveyed to Downpatrick. Mr. Hamilton however, in the meantime, secretly directed a trusty Catholic servant to saddle his best horse and assist the priest to escape to the house of Mr. Savage of Drumaroad. Soon afterwards Jocelyn Hamilton met in Downpatrick his cousin, Bernard Ward, the Sheriff, who accused him of conniving at the escape of a priest. A hasty duel beside the old abbey was the consequence, and the two cousins perished by each others hands.

Add. MS. 18,022, British Museum, contains a return from each of the Excise districts of the number of Popish Clergy in Ireland in 1697. From this MS. it appears there were in that year, at least known to the government, in Ireland 838 Seculars, and 389 Regulars—total 1,227 Clergymen. There were in Coleraine district 14 Seculars, 2 Regulars; Lisburn 15—"no distinction whether Seculars or Regulars;" Strangford, 27 Seculars, 6 Regulars, "One Dean;" Donaghadee, "No Poll." The returns from the other Excise districts in Ulster are Armagh, 30 Seculars, 5 Regulars, "1 Dean Bar. Cremorne, 14 or 15 Fryars;" Cavan, 30 Seculars, 8 Regulars, "Whereof 1 Dean and Vicar General;" Drogheda, 4 Seculars, 6 Regulars, "One Lord Abbot;" Dundalk, 11 Seculars, 6 Regulars; Killibegs, 14 Seculars, 12 Regulars, "One Abbot, a great and dangerous Emmissary;" Londonderry, 1 Secular; Strabane, 17 Seculars, 1 Regular.

† Dr. MacMullan was descended from a branch of the MacMullan family, traditionally reported to have settled in County Down from the County Monaghan shortly after the Restoration, and which subsequently gave two bishops in succession to Down and Connor. Their common ancestor was named Shane Mor MacMullan, whose descendants were located in Clonduff, Drumgooland, and Kinalarty. There

Mr. MacMullan was then parish priest of Bright. About the same time he was appointed Dean of the diocese,* and in the year 1779 he succeeded Dr. Macartan in the see of Down. He died in the year 1794, at his residence at the Stone Park, in the townland of Erenagh, where he had resided since his appointment to the parish of Down, though it was outside his parish, being in the adjoining parish of Bright.

Dr. Hugh MacMullan was succeeded by Dr. Patrick MacMullan, who was then parish priest of Kilmegan. The new bishop continued to reside in Kilmegan till the year 1802, when he removed to his parish, where he fixed his residence in the townland of Ballyvange. While Dr. MacMullan resided in Kilmegan, the parish of Down was administered by the Rev. John M'Glennon, afterwards parish

was a priest named James MacMullan, of Kilpea, in the County of Down, attainted on the 10th of July, 1691, at Banbridge, by the officials of King William. Mr. Dalton in the first volume of "King James's Army List," describes him as of Killyleagh; but the manuscript plainly reads *Kilpea*, which is no doubt Kilpike in the parish of Seapatrick. There were a Captain MacMullan and a Lieutenant MacMullan in General Maxwell's dragoons, which was raised for the service of James II. in 1689 in County Down, by its Lieutenant-Colonel, Daniel Magenis. It comprised 22 officers, 5 named Magenis, 6 named Savage, 4 named MacArtan, 3 named O'Lavery, 1 named Duncan, 1 named Burn, besides the two MacMullans.

* From time to time Deans were appointed, but we have not a list of them, nor was the succession regularly kept up. The following were Deans:—Very Rev. Henry M'Corry, P.P., Duneane; he died March 15th, 1757. Very Rev. William Magarry, P.P., Dunsford; he died A.D. 1763. Very Rev. Hugh M'Mullan, P.P., Down; he became bishop A.D. 1779. Very Rev. Paul M'Cartan, P.P., Saul; he died October 20th, 1821. He was the last Dean, though Dr. Patrick M'Mullan promised to solicit that dignity for Rev. William M'Mullan, P.P., Loughinisland; it never, however, was obtained. The only Arch-deacon of Down and Connor we hear of was Dr. M'Cartan, P.P., Loughinisland, who was afterwards Bishop; he is mentioned as Arch-deacon in a Roman document.

priest of Maghera, who was assisted by the Rev. John MacMullan, afterwards parish priest of Duneane. Dr. MacMullan died March 25th, 1824.

Dr. Crolly, who succeeded Dr. MacMullan, obtained permission from the Holy See to retain the parish of Belfast, and the Rev. Cornelius Denvir,* Professor of Natural Philosophy in the College of Maynooth, was appointed, in 1825, parish priest of Down by a Papal rescript, which was necessary for the validity of the collation, because Down had been for some time the Bishop's parish. On the opening of the Diocesan Seminary in Belfast, in November, 1833, Dr. Denvir was appointed Professor of Classics and Mathematics, which necessarily removed him to a great extent from the immediate care of the parish, which devolved on his curate, the Rev. William M'Artan, afterwards parish priest of Rasharkin. Dr. Denvir succeeded Dr. Crolly in the see of Down and Connor, and was consecrated November 22, 1835. The reader is referred to the part which treats of the Bishops of Down and Connor for a more extended notice of the pastors of the parish of Down, who were also Bishops of Down and Connor.

The Rev. Bernard M'Auley became parish priest of Down January 6th, 1836. Mr. M'Auley was born in the parish of Glenarm in the year 1771. He entered the Second Class of Humanity, in the College of Maynooth, on the 4th of August, 1807, and he was ordained by Dr. Murray in the chapel of the college on the 19th of January, 1812. In the same year he became curate to Dr. Crolly, in Belfast, from which he was promoted to the pastoral charge of Drumaul, in February, 1819, and to that of Ballymena, in September,

* The Denvirs are an Anglo-Norman race, brought to Lecale by De Courcy. They are still numerous in Essex in England, and the late Bishop observed the name in several of the towns in Normandy.

1825, from which he was appointed to Down. Mr. M'Auley sustained a polemical discussion with the Rev. Robert Stewart, Presbyterian Minister of Broughshane, on the 24th, 25th, and 26th of July, 1827, at Ballymena; and he again, in conjunction with Dr. Denvir, then parish priest of Downpatrick, and the Rev. Daniel Curoe, sustained a polemical discussion with three Protestant ministers at Downpatrick, which commenced on the 22nd of April, 1828, and was continued during six days. In addition to building the chapel of Antrim, and rebuilding those of Randalstown and Ballykilbeg, he built a parochial house in Ballymena and one in Downpatrick; but he felt and said that his old age was blessed when St. Patrick's Convent of Our Lady of Mercy was established in Downpatrick. The remains of the venerated clergyman were interred in the graveyard attached to his parish church of Downpatrick, and on his monument is inscribed—

In your charity
Pray for the soul
of
the Very Rev. B. M'Auley P.P. V.G.
Downpatrick
who departed this life 11th Nov.
1863 aged 92.

Near his tomb rest the remains of Mr. John M'Ilheron, of Downpatrick, who bequeathed £4,000 for the erection of a convent, and £300 for schools in Downpatrick.

The Very Rev. Bernard M'Auley was succeeded by his curate, the Rev. Patrick O'Kane. Father O'Kane, after receiving a preparatory education in the Diocesan Seminary, Belfast, entered the College of Maynooth on the 8th of October, 1845. He was ordained in Clarendon Street Chapel by Dr. Whelan, Bishop of Bombay, on the 3rd of May, 1851, and was shortly afterwards sent to officiate as curate in

Downpatick, to which parish he was promoted, as already stated, after the death of Father M'Auley.

C H U R C H E S .

During the worst period of the penal laws, Mass was celebrated on Struell Green, or in its vicinity. At length the Catholics ventured to assemble in a barn in Saul Street. Afterwards, calculating too much on the forbearance of their enemies, they rebuilt the walls of an ancient chapel at Struell, and were proceeding to place a roof on it, when the Rev. Thomas Brereton, Protestant Curate of Down, with the sanction of Mr. Southwell, went out to Struell, accompanied by a mob, which was headed by one M'Comb, and pulled down the chapel. This must have occurred about the year 1750, for Brereton was curate in Downpatrick from 1749 to 1752. Old people used to tell that M'Comb afterwards went mad, and in the paroxysms of his disease devoured his own flesh. This and other misfortunes popular belief ascribed to the act of sacrilege which he committed. Some time afterwards the Catholics contrived to secure the use of a cabin at the Flying Horse, on the left side of the road leading to the race-course. A portion of the walls of the cabin are still standing. It was in the townland of Ballymote, and being separated by the road from the Liberties of Down, it was less offensive to the eyes of the loyal inhabitants of the ancient borough. A somewhat similar desire of seeking safety in obscurity located also the meeting-house of the Presbyterians at the Flying Horse, where it stood at the angle formed by the road leading to Struell, and that leading to Killough. When at last persecution had wearied itself, the Catholics, foremost among whom were Edward O'Donnell, William Sawey, and John Dogherty, succeeded in obtaining from a liberal gentleman, Wm. Trotter, Esq., a lease of his

hay-yard (a part of which was called Lynch's Tenement); this lease was afterwards perfected by Lord de Clifford, and on that site the chapel was erected. On the date-stone was—

This Chapel dedicated
To
St. Patrick
was erected 1787
F. T.

The letters F. T. represent the name of Mrs. Frances Trotter, the wife of the kind-hearted gentleman who gave the site; and Mrs. Trotter laid the foundation stone.

Father O'Kane, the present parish priest, considering that it was a disgrace to the nation, as well as to the locality, that no memorial was erected in Downpatrick to the Apostle of Ireland, determined to erect on the site of the old chapel, which had become unsuitable, the Memorial Church of St. Patrick, and on the 17th of March, 1868, the Most Rev. Dr. Dorrian laid the foundation stone. The church, a very graceful and handsome structure, designed by John O'Neill, Esq., Architect, Belfast, was solemnly dedicated June 30th, 1872.

Ballykilbeg Church was erected previous to the year 1745, and a new one was built on the same site in 1775, when George Crolly, Esq., of Ballykilbeg, commonly called Baron Crolly, leased to "Hugh M'Mullan, Dean and Pastor of Downe, Henry Crolly and William Gibbons," as trustees, "that house in Ballygalbeg, commonly called the Chapel of Ballygalbeg," at the yearly rent of 1s., for 31 years, the longest term then allowed by the law to Catholics. The chapel then built was replaced by the present church in 1837. It was consecrated by Dr. Denvir, and the sermon on the occasion was preached by the Primate Dr. Crolly. It has been lately very much improved by Father O'Kane.

St. Patrick's Convent of Mercy founded as a branch house of St. Paul's Convent, Belfast, on the 21st of June, 1855, and constituted a separate house on the 14th of February, 1860, occupied what had formerly been a private residence in Irish Street. The new Convent, erected from designs by Mortimer Thomson, Esq, Architect, Belfast, was commenced March 17th, 1872. It cost somewhat over £6,000, a portion of which was a legacy bequeathed by the late Mr. John M'Ilheron, of Downpatrick, and the remainder was obtained by contributions. The Church, Convent, and Convent Schools form a very imposing and picturesque group of ecclesiastical buildings.

The following extract from St. Fiecc's Poem on the Life of St. Patrick, as translated by some of the most eminent Celtic scholars in Ireland, and published in the Irish Ecclesiastical Record, March, 1868, was omitted when treating of Struell:—

The cold of the weather deterred him not from passing the nights in ponds :
By Heaven his kingdom was protected : he preached by day on the hills.

In Slan in the territory of Benna-Bairche, hunger and thirst possessed him not,
Each night he sang a hundred psalms to adore the King of Angels.

He slept on a bare stone then, and a wet sackcloth around him :
A bare rock was his pillow ; he allowed not his body to be in warmth.

St. Fiecc's poem dates back to the beginning of the sixth century, and is contained in a manuscript the *Liber Hymnorum* which Dr. Todd says "cannot be assigned to a later date than the ninth or tenth century, and may be safely pronounced one of the most venerable monuments of Christian antiquity remaining in Europe." The scholiast on the hymn

adds "Slann *i.e.* the name of a fountain—by Beanna-Bairche (Mourne Mountains) on the North," and a gloss is added in the manuscript "Slan (healthful) *i.e.* because the leper upon whom its (water) was put was cured of it, and at Sabull (Saul) it is . . . the Ulidians filled it up on account of the annoyance of the crowds going to it." This curious poem consists of 34 stanzas and closes thus—

"Patrick without arrogance or pride : great was the good which he
proposed to himself,
To be in the service of Mary's Son : happy the hour in which
Patrick was born."

Richard Dobbs writing in 1683 (see Saul) says "that there is about midway (between Saul and the Quoile Castle) a lough; near a mile about and above this lough a good height, there is a stone with two round holes in it of a fit bigness, where I have been told by old Irish people that St. Patrick said his prayers when he first came to Ireland." The Rev. James M'Ilvenny, C.C., Saul, informs me that the stone is in the farm of Mr. John Murphy, Upper Ballintogher, at the head of a small lake, it is 3 feet in height, of a flattened globular shape, its greatest breadth being 2 feet 11 inches, and its least 2 feet 7 inches. All the traditions regarding it are lost except that formerly persons having warts on their hands used to wash them in the holes in order to be cured of those excrescences. Near the Mearn Well there is a stone having one hole, which the people say was caused by St. Patrick's knee. Such marks were formerly called *Gluin Phadruig*—Patrick's knee-marks. The followers of the ancient saints in Ireland frequently carved those mementos—see Kilmaloge in Lower Mourne, Erenagh in Bright, Templecowey in Portaferry.

THE UNITED PARISH OF
INCH, KILMORE, & KILLYLEAGH.

THE united parish of Inch, Kilmore, and Killyleagh, contains the civil parishes of Inch, Killyleagh, and Kilmore (except the townlands of Magheralone, Murvaclogher, or Broaghclough, Rossconor, and Teconnaught, which have been added to the civil parish of Kilmore only since the year 1718). According to the census of 1871, there were about 2,700 Catholics in this parish.

Nearly opposite to Downpatrick is the island of Inch, which has been rendered a peninsula by means of an embankment, which stops the tide water of Strangford Lough. This island in ancient times was called Iniscouscry (the island of Couscry—Inis Cumhscaidh)—so named, seemingly, from Cumhscaidh (pronounced Cooscray)* one of the sons

* In a poem written by Cinnaeth O'Hartigain, who died A.D. 975, it is stated that Cumhscaidh Menn (Stammering), was killed with the Luin Cheltchair—the magicspear of Cheltchair (see Down), by Ceat Mac Magach, a famous Connaught champion. Cumhscaidh is thus described in the *Tain-Bo-Chuailigne*,—"He had fair yellow hair upon him. He had a glossy curling beard. He wore a green cloak wrapping him about; and there was a bright silver brooch (cassan) in that cloak at his breast. He had a brown-red shirt, interwoven with thread of red gold, next his skin and descending to his knees." Another description of this celebrated chief is given in the tale of the Plunder of the Court of Daderg:—"He had black hair, and stammers in his speech. All in the court listen to his counsel. The most beautiful of men is he. He wore a shirt and a white and red cloak, and a silver brooch in his cloak." Cumhscaidh was possessed of a famed shield—the *Coscrach* (victorious). See *O'Curry's Lectures*.

of Connor MacNessa, King of Ulster, who succeeded his father on the throne of Ulster, and was slain after a three years' reign, in the year of our Lord 33. Harris and Archdall supposed that the Cistercian Abbey, founded by De Courcy, was the earliest ecclesiastical edifice erected on the island, and that the island was named Inis-couscry from the Norman conqueror. It was reserved to the late illustrious antiquarian, Dr. O'Donovan, to correct those mistakes from our ancient records. In the calendar of the Saints of Ireland, at the 22nd of July, is given the festival of "Biteus, *i. e.*, Mobiu, abbot of Inis Cumsraigh. He was of the race of Eochaidh, son of Muireadhac, who was of the seed of Heremon." This Saint's festival is given again at the 29th of August. It is somewhat surprising that there could have been any mistake about the ancient name of Inch, for the O'Clerys in the table or index of the "Martyrology," after giving David as another form of the name Mobiu, say "St. David of Iniscuscraidh; and this island is situate beside Duudalethglas." There are several saints named Mobiu; he seems, however, to have been the companion and disciple of St. Finian of Movilla. The "Annals," written by Tighernach, Abbot of Clonmacnoise, who died in the year 1088, nearly ninety years before De Courcy's invasion, record at the year 1002, "Sitric, king of the Danes, arrived with a fleet in Uladh (Down), and plundered Kilclief and Iniscuscraidh." The Four Masters add, that he "carried off many prisoners from both. The same annals record at the year 1161 the death of "Ogan O'Cormacain, Erenach of Iniscuscraidh," and at the year 1149 they inform us that a party, belonging to an army led by Niall O'Loughlin, "went upon the islands of Lough Cuan (Strangford Lough), and they plundered Iniscums-craidh" and several other churches. The charter of Maurice MacLoughlin to the abbey of Newry about the year

1153, is witnessed, among others, by "Aedha Maglanha Erenanus de Insecumscray (Hugh Maglanha, Erenach of Inch)."

The more ancient church was situated in the middle of the cemetery and was nearer to the causeway, which connected the island with the mainland of the parish of Inch, than the Cistercian Abbey Church.* The simplicity of its form and architectural features, which much resembled the Church at St. John's Point, indicated a very early antiquity. Over the south door was a piece of ancient sculpture representing the Saviour on the Cross, and a person on his knees with his hands elevated praying to Him. The old abbey church seems to have been eclipsed, and to have become a chapel to the Anglo-Norman Abbey. It is valued in the Taxation of Pope Nicholas† under the name of "The Chapel of Ines" at

* The account of the Abbey of Inch, and those of many of the other Co. Down Monasteries, given in these pages, have already appeared in the late edition of the "Monasticon Hibernicum," to which they were supplied by the author.

† Several taxes were imposed on the clergy of England and Ireland for the relief of the Holy Land. Pope Nicholas IV., in 1288, granted to Edward I., who promised to undertake an expedition to the Holy Land, not only six years Tenths of the moveables and annual income arising from all ecclesiastical property or benefices in England, Ireland, Scotland, and Wales, which had already been collected, but also those that were to accrue in the same countries during the six succeeding years. For the purpose of deriving as much advantage as possible from this grant, the King caused a new valuation to be made, and this valuation became the standard by which all clerical taxes paid to the Pope or the King were assessed for several centuries. In 1306, the King again obtained from Clement V., a grant for two years of the Ecclesiastical Tenths. The rolls on which was entered the valuation prepared for this taxation were discovered in 1807, in the office of His Majesty's Exchequer, at Westminster, whither they had been removed in the year 1323. When discovered, they were deposited in a leathern pouch marked "Hibernia." The late Dr. Crolly had an authenticated copy of the portion relating

l mark. This venerable edifice which Dane and Norman spared has been swept away to make room for a tomb. In any other country such a monument of antiquity would have been under the immediate protection of its Government.

We have already given the history of the foundation of the Cistercian Abbey of Inch when treating of the church of Erenagh, in the parish of Bright, and we need here only repeat that Sir John de Courcy founded the abbey as an amends for demolishing the Benedictine Abbey of Erenagh, which is said to have been converted by the native princes into a strong military post. The registry of Furness Abbey, from which its monks were brought, assigns the 30th May, in the year 1180, as the date of its foundation.

Anno mileno centeno bis quadrageno
Curcy fundavit Ynes, hostes hinc superavit.

Grace and Pembroke, however, state that it was built in the year 1187. The new abbey, as might be expected, was thoroughly anti-Irish; so much so, that it was one of the two monasteries which were complained of in the Querimonia, which Donald O'Neill and the other Irish chiefs addressed to the Pope in the year 1318.

Jocelin, the biographer of St. Patrick, was a monk of Furness, and it is probable that he was one of the monks brought over in 1180, to Inch where he could easily obtain the information necessary for his literary undertaking, which was completed about the year 1183.

to Down and Connor prepared for the ecclesiastical suit between his lordship and the bishop of Derry, regarding the parish of Coleraine. That copy, authenticated by the chaplain of the Sardinian embassy, is in the Diocesan Library. Dr. Reeves published in 1847, the taxation of Down, Connor, and Dromore with valuable notes and illustrations, in which he did so much for the ecclesiastical antiquities of those dioceses.

The Abbot E—— was a subscribing witness to Sir John de Courcy's grant to the church of St. Patrick at Down.

1237.—G——, the abbot of Inch, was a subscribing witness to Hugh de Lacy's charter to Newry.

In the Taxation of Pope Nicholas the temporalities of the Abbot of Inch were valued at £10 19s. 4d.

A. D. 1380.—It was enacted by Parliament that no mere Irishman should be permitted to make his profession in the Abbey of Inch.

The Terrier has the following entry:—"The Abbey of Inch is exempted, for that is the Cistercians, and the parish church of the Abbey owes Proxies, 10s; Refections, 10s; Synodals, 2s."

The Abbey was possessed at the period of the dissolution of the rectories of Ballyoran, Witter, Lignalitter and Portmuck, together with Narrow Water, the Island of Inch and the townlands of Ballyrenan, Ballygally, Firnabrogue, Turmennan, Tullynecrosse (Parish of Inch), the two Woodgranges (Parish of Down), Erenagh, Ballycam, St. John's Point, Ballyviggis and Ballygilbert (Parish of Bright), and the tithes of the townlands of Ravarra and Ballycloghan near Saintfield.

Mr. James J. Phillips, Belfast, assisted by workmen, placed at his disposal by the proprietor, R. P. Maxwell, Esq., has lately made an examination of the abbey grounds, which, though as yet only partial, has enabled him to discover among the dilapidated ruins interesting proofs of the former importance and architectural beauty of the abbey. On the north side of the *Cloister garth*, or quadrangle, stood the abbey church, which was built in the form of a cross, and had a low bell-tower rising at the intersection of the nave and chancel with the transepts, but this is entirely destroyed. The entire length of the church was 170 feet, while the breadth respectively

of the nave and the chancel was 27 feet. A cross wall pierced in the middle with a doorway was drawn across the nave at the distance of 80 feet from the western gable; it separated a space for choir purposes, extending 83 feet from itself to the eastern gable of the chancel. Similar cross walls occur in Holycross Abbey, Hore Abbey, Monasternenagh, and several other abbeys. Mr. Phillips discovered the foundations of the aisles on each side of the nave; the aisles were comparatively narrow, being only about 13 feet wide. From architectural remains he was led to believe that the Clerestory, or triforium, whichever it may have been, was borne by massive main arches, that sprung from piers. The Chancel, which was 42 feet by 27 feet, was square ended and lighted in the gable by three noble lancet windows and a similar but smaller window over the centre. There are also in each of the side walls of the Chancel two windows in form similar to those in the gable, but less in height. On the south side of the altar are still remains of the arch, under which were the *Sedilia*, but the ornamental stone dressings have been removed. The north and south transepts were each 27 feet square, and the east side of each terminated in two chapels 18 feet deep. The scanty remains of the groined vaulting of those chapels, the corner corbels, the caps from which the ribs sprang, and the base of the pillar between the chapels of the north transept, together with the responds of the mouldings, serve to indicate the architectural magnificence of the abbey. The north transept had at its north-west corner a circular winding stair, which afforded access probably to the central tower; the well of this stair was 5 feet in diameter, but all the steps are torn away. The garth, or quadrangle, was bounded on the east side by the South Transept, the Sacristy, the Chapter House, and Fraternity, or Monks' day-room. The Sacristy was 13 by 26 feet, the

Chapter House 26 feet square, the Fraternity, or Monks' day-room, was 26 feet wide, but its length has not yet been ascertained. In accordance with the general plan of Cistercian Monasteries, the dormitories extended over the Fraternity, the Chapter House, and the Sacristy, and communicated, it is probable, with the South Transept, as was the case in Grey Abbey, by a stone winding stair, down which the monks passed from their dormitories for the mid-night office. A structure locally denominated "the murder hole," which resembles a chimney shaft, is built up against the Sacristy wall, it served as a Latrine for the dormitories. The garth, or quadrangle, is bounded along its south side by the kitchen, part of which still remains; also perhaps by the refectory, the buttery, and the *Domus Conversorum*, or Lay Brothers' day-room; but all these have been swept away, and not a trace of them, at least above ground, left. Mr. Phillips ascertained that the garth was bounded on the west by a curtain wall having several offsets and indications of a guard house or gate room. The great sewer which served to carry off the sewage of the kitchen and Monastery is considered by the country people to be a passage leading to the abbey of Down. Mr. Phillips found inside the Chancel a considerable quantity of stained glass, exhibiting foliage and animals, which proves that the Cistercians had departed from their original rules, which prohibited the use of stained glass. Like all the Cistercian abbeys, Inch was built not on the crest but at the base of the hill.

Until very recently the foundations of an ancient church, surrounded by a circular graveyard, were to be seen in a field called the Church Park, in Mr. Flynn's farm, in the townland of Ballynacraig. A considerable number of small white sea pebbles is found in the clay of the graveyard, similar to those found in the cemetery of Saul; they were

probably used as beads (See Saul). A block of red stone, in which a square mortice was cut, which seems to have been the pedestal of a cross, formerly stood near the graveyard, but it has been removed by a person named Jennings, to mark a grave belonging to him in Saul. A little to the south of the church is one of those little wells which are invariably found in close proximity to our ancient churches.

The ancient graveyard of Kilmore, or as it was formerly called Kilmore Moran, is situated in the townland of Carnacally, but no foundations of the church now exist. Kilmore was an ancient mensal parish of the Bishop of Down, which he enjoyed perhaps because he represented the ancient Bishops of Nendrum, whose see was united at an early date to that of Down. One of the Bishops of Nendrum, now called Mahee Island, was named Morann; he died in the year 800. He was probably the founder of this church, and from him it seems to have been named Kilmore Moran. We have very few notices of this ancient church. It is omitted for some reasons now unknown from the Taxation of Pope Nicholas. The following entry is, however, in the Terrier "Ecclesia de Kilmore Merone is the Bishop's Mensal. The Vicar pays in Proxies 6s. 8d., in Refections 6s. 8d., in Synodals, 2s." To this entry is appended a note. "Kilmore Marone, 5 quarter lands having 7 chappells." Where these chapels were situated can not now be ascertained with accuracy; we may, however, suppose that the various chapels within the civil parish of Kilmore were included among them. Walter de la Hay rendered into the Exchequer an account of the receipts from the see lands during the interval between March 4th and July 1st, of the year 1305, and one of the items in his return is "16s. 8d. of the rent of the free tenants (libere tenentium) of Ballycaryne, for the same term." Ballycaryne has not been identified, but it

seems to be Kilmore, which is in the townland of Carnacally. The Parliamentary Report of 1833 states that "Kilmoremoran and the lands belonging thereto except the glebelands in the possession of Leslie Creery, Clk., containing 12 acres, 2 roods, and 7 perches" were let to Thomas Pottinger, Esq., under a lease of 21 years, perpetually renewable, at a rent of £22 13s. 4d., and a renewal fine of £96 18s. 6d. The late Dr. Denvir purchased, in 1853, with trust-money, the townlands of Kilmore and Carnacally, together with the rectorial rent charge of the parish of Kilmore. The property cost £4,000, and produces for the charities about £209 per annum. Dr. Dorrian, after the disestablishment of the Protestant Church, purchased from the Church Temporalities Commissioners the head rents and the manorial rights, so that he now possesses the church lands of Kilmore as fully as did ever any of his predecessors.

North-west of Kilmore is Rademman, which is mentioned in the Life of St Pulcherius, or Mochomog, as being a certain fort in which then resided the King of Ulidia—it signifies "The rath of Deman," a King of Ulidia, who was slain, A.D. 565.

In the townland of Listooder is a small and long disused graveyard called Killygartan, where a headstone marked with a cross is said to indicate a priest's grave, but the name of the alleged occupant is not remembered. There is a similar graveyard in the townland of Creevyargon.

In the townland of Barnamaghery, on the side of a high hill, is a graveyard called Killyman, in which there are no remains of a church, but a great quantity of stones were removed from it in constructing the bridge over the Glasswater. The Annals of the Four Masters record, under the year 583, "Saint Fearghus, Bishop of Druim-Leathglaise (Down), died on the 30th of March; and this was the Fear-

ghus who founded Cill-mBian." This bishop would appear to have been a distinguished person, for his death, and the fact of his having founded Cill-mBian are mentioned in the annals of Tigernach, and in those of Ulster, and of Boyle. It might be expected that Cill-mBian, as being founded by one of the bishops of Down, would remain closely connected with the see, and as Killyman was a chapel in the mensal parish of Kilmore, and probably one of the seven belonging to it, it may reasonably be supposed to be the ancient Cill-mBian.

Another of the seven chapels might be looked for in the adjoining townland of Clontaglinaglar; perhaps in that townland along the Glass-water, might be found the lost church of Kill-Glais, which, as we are told in the "Tripartite Life of St. Patrick," that saint commenced to erect, but he was driven out of the neighbourhood by the inhabitants. He, however, returned, and having completed it, placed over it two of his disciples, Glasicus, and Liberius, a priest. Another of the seven chapels may have been in the grounds of Crossgar House, where there is an ancient well called Tubbermure.

In Killinchy-in-the-Woods, which is not in the parish of Kilmore, but adjoins it, and is the only townland which the parish of Killyleagh has outside the Barony of Dufferin, there was an ancient church which probably was one of the seven chapels of Kilmore. The following entry occurs in the "Terrier" regarding it:—"Killinsee-in-the-Kalbe (intended for Coill: a wood), one mensal and pays nothing (no proxies, &c.) and hath one towne spiritualities and temporalities." The school-house of Killinchy-in-the-Woods is built on the site of the church, and its cemetery has been completely obliterated. In it was found a shell, such as was formerly used at the altar for holding water, and a little altar

bell; the latter was given to the Rev. Daniel MacMullan, who was at that time curate of Kilmore. There was an ancient well a little to the north of the site of the church.

In the townland of Ciuntagh there was formerly a church. At the Dissolution the rectory of "Cluntagh-in-the-Dufferan" was appropriate to the abbey of Saul. On this account the inquisition of 1623 states "Wee further find that the Lord Cromwell claimeth the town and land of Balle-Clontogh, as supposed to be passed unto him from his Majesty, and that his right if any he hath may be saved unto him : And we further find that the said Francess, Countesse of Kildare, claimeth the rectory and tithes of Clontogh in the Duffrin. In the charter of James I. appointing the various dignitaries of Down Cathedral, it is called Clontaghleirg. The field in which it stood is called *Killconan* ; but its site and its graveyard have been long subjected to tillage, and the ancient well, that was near it, has been filled up.

Near the Castle of Killyleagh stood an ancient church, called Killowen, of which the east gable is all that remains. It is not unlikely that the church has been called Killowen (the river church) from its proximity to a river that flows along the western side of the cemetery, but there certainly was a church somewhere along the shores of Strangford Lough called Cill-Aedhain (pronounced Killeean)—the church of Aedhan, a saint whose festival was kept on the 1st of April. The Four Masters at the year 1149, speaking of the army led by Niall O'Loughlin, say :—" A part of them went upon the islands of Lough Cuan (Strangford Lough), and they plundered Inis-Cumscraidh (Inch), Leathglaise (Downpatrick), Cill-Aedhain, Magh-bila (Moville), Beannchor (Bangor), and all the other churches of the country except Dun (Downpatick), and Sabhall (Saul)." "Cill-Aedhain," pronounced Kill-eeen, presents in sound a great similarity

to Killowen, the position of which would correspond with the account in the "Annals."

An ancient burial-ground in the townland of Toy and Kirkiand contains the ruins of a church which measures $56\frac{1}{2}$ by $17\frac{1}{2}$ feet. "The masonry," says Dr. Reeves, "is of a very ancient character, and the walls are in some places $5\frac{1}{2}$ feet thick. The spot is locally called Killrasy or Killyandrews." The "Terrier" thus notices this church and that of Killyleagh:—"Ecclesia de Killandrus, a union, pays in proxies, 10s.; in refectons, 10s.; in synodals, 2s. Ecclesia de Killeleagh, a union, pays in proxies, 5s.; in refectons, 5s.; in synodals, 2s."

P A R I S H P R I E S T S .

According to popular tradition there was a Father Dromgool, who during the wars of the Revolution had the spiritual charge of all the district, extending from the Quoile Bridge to the Long Bridge of Belfast.

In the year 1704, the Rev. Patrick Moylin registered himself as "Popish Priest" of Kilandreas (Killrasy in the civil parish of Killyleagh) and Inch. He was then fifty-four years of age, and was residing in the townland of Ballygally. The List states that he was ordained at Slieveaniskey, in the year 1666, by Dr. Mackey, Bishop of Down and Connor; there is evidently a mistake for Dr. Mackey was only consecrated in 1671 and died in 1673 in which year he ordained Father Moylin who was then 23 years of age.

The Rev. John O'Bern (which would now be written Burns). resided in the townland of Creevyargon, he was 39 years of age, and was registered in 1704 as priest of Kilmore. Tawnaghneev (Saintfield), and Magheradrool. He had been ordained in 1688 by Dr. James Phelan, Bishop of Ossory. It is probable that he registered himself as priest of Magher-

adrool in order to officiate in the district which was attached to the ancient chapel of Magheratimpany, which, even at that time, was incorporated in the civil parish of Magheradrool.

Popular tradition has preserved the memory of the sufferings and persecutions sustained by the Rev. Edmund M'Graddy, who is said to have leaped the Glass water when hotly pursued by some local semi-military force, which was commanded by a person named Hutton. This man being a secret friend of the priest, ordered his followers to stop the pursuit when the priest had crossed the river. One man, however, whose name is still preserved, disobeyed his officer, and continued alone to pursue the priest; but Father M'Graddy, turning on him, belaboured him so well that he returned to his companions bruised and bleeding, and for several generations some personal blemishes on the features of his descendants were attributed to the effects of the priest's stick on the countenance of their ancestor. All the local traditions represent the Huttons as the friends of the persecuted priests, saving them from the terrible effects of the persecuting laws, while the grateful Catholics thought that they perceived in the prosperity of the family the reward of God. There is also a tradition of a priest having taken refuge in the house of Hugh Roe Cleeland. Mrs. Cleeland directed him to go to bed and told the priest-hunters that it was her husband who was in the bed, and that he had fever.

There is the head-stone of a priest in the graveyard of Kilmore, on which is inscribed—

EDMOND GRADY,
De : 4 : 1713.

Though the people say that the priest commemorated by that inscription was parish priest of Kilmore, there can be no doubt that he was the Rev. Edmund M'Graddy, who, in

1704, was parish priest of Drumcaw, and was then forty-eight years of age. He had been ordained in 1698 by Dr. Keough Bishop of Clonfert. As he was succeeded by Rev. Roger Armstrong, or Trenlavery, who was afterwards Bishop of Down and Connor, and who was appointed to the united parish of Drumcaw, Ballykinlar, and Tyrella in 1714, it is evident that he continued, to his death on the 4th of December 1713, parish priest of Drumcaw, Ballykinlar, and Tyrella. It is very probable that he was a relative, perhaps an uncle of the Father Edmund M'Graddy who succeeded to the parish of Kilmore on the death or removal of Father Moylin and Father O'Bern. Father M'Graddy, of Kilmore, died between the years 1740 and 1744, and no doubt was interred in the same grave with Father M'Graddy, of Drumcaw. They are to be distinguished from a priest of the same name, who resided at Raffery, and was parish priest of Saintfield at a later date.

Rev. Cormac Sheil, said to have been a brother of Dr. James Sheil, Bishop of Down and Connor, was officiating either as parish priest or curate in Kilmore, after the death of Father M'Graddy. He removed to Aughagallon, when the Rev.—M'Givern became parish priest. Father M'Givern was succeeded by the Rev.—Devlin, and he was succeeded, in the year 1768, by the Rev. James Killen, who was a native of Ballykinlar, and is not to be confounded with an earlier Father Killen, a native of Clontaghnaglar, who officiated in the parish, but whether as parish priest or curate cannot now be easily ascertained. Father Killen removed to the parish of Ards in the year 1780.

The Rev. Richard Curoe, P.P., Ballykinlar (see Ballykinlar) was appointed on the 12th of January, 1780. After ministering to his flock for upwards of 64 years, Father Curoe, died at his residence, in Lisnamore, on the 31st of July,

1844, and was interred in the chapel yard of Kilclief. "The old priest," as he was familiarly called, had arrived at the patriarchal age of 102. He was the last priest in Down and Connor of those who had to worship God with the canopy of heaven for a covering, and a rude stone in an open field for an altar whereon to celebrate the tremendous mysteries.

Father Curoe was succeeded by the Rev. George Maguire, his curate and grand nephew. Father Maguire is a native of Downpatrick. Having received a preliminary education, he entered the Rhetoric Class, in the College of Maynooth, on the 4th of September, 1828. He was ordained in Belfast at the Advent Quatuor Tense, 1834, after which he was sent as curate to Randalstown; but on the 5th of February, 1835, he was appointed curate of Kilmore; and at the "Month's Mind" of Father Curoe, he was promoted to the vacant parish, which he held till his appointment to the parish of Upper Mourne, on the 14th of October, 1856.

The Rev. Edward Connor succeeded Father Maguire. Father Connor is a native of Ballynoe, in the parish of Bright, and a brother of the Rev. Hugh Connor, P.P., Kilcoo. After having completed his studies in the College of Paris, he was ordained in Belfast by Dr. Denvir, on the 5th of May, 1842. There were ordained at the same time the Rev. John M'Grane, at present P.P., Randalstown; the Rev. Cornelius Magee, late parish priest of Loughguile; the Rev. John Cunningham, late parish priest of Duneane; and the Rev. F. Connolly, of Aghaloo, in the diocese of Armagh. Father Connor was appointed curate of Lower Ards, May 23rd, 1842, from which he was promoted to the parish of Glenravel, on the 1st of October, 1848, where he purchased, for £300, in November, 1853, from William Wiley, Esq., of Trinity College, Dublin, a plot of ground, containing 3a. 2r. 0p., Irish plantation measure, on which a new mill had been

erected. Father Connor converted the mill into the beautiful church of the Braid, at a cost of £1,000. He was appointed to Kilmore on the 14th of October, 1856.

C H U R C H E S .

The chapel, commonly called the Rocks Chapel, is situated in the townland of Magheracranmoney, and is surrounded by barren rocks and an extensive forest of furze bushes. It is the only thatched chapel in the diocese ; and, standing beside the Mass Rock of the hunted priest, for which it has been substituted, it possesses a power of evoking religious feelings, even in the most hardened mind, that a more gorgeous fabric could not lay claim to. It was erected by the Rev. James Killen and was completed on Halloweve night, in the year 1769.

The old chapel of Kilmore was erected by the Rev. Richard Curoe in 1785. It was replaced by the present chapel, erected by the Rev. George Maguire, which was consecrated January 10th, 1847.

The old chapel of Crossgar was erected by Father Curoe in the year 1800. It has been replaced by the beautiful church of the Immaculate Conception of the Blessed Virgin Mary and St. Joseph, which has been erected by Father Connor ; the foundation stone of it was laid February 21st, 1867. This church consists of nave, 75 feet by 31 feet, chancel 20 feet by 18 feet, vestry, and entrance tower at the south west angle 11 feet square. The tower and spire form a prominent and beautiful feature of the building, and rise to a height of about 90 feet, the spire springs from eight gables which are pierced with wheel windows. In the west gable are two double light early traceried windows and wheel window over ; and the eastern gable has a handsome triplet window. The nave is lighted on the sides by lancet lights.

which, together with all the other openings, have richly moulded arches, shafted jambs, and carved capitals. The dressings are all of white Glasgow stone, and the walls are built of local blue stone in rubble masonry, neatly jointed with black mastic. The nave is covered by an open timber roof, stained and varnished, the principals of which spring from moulded stone corbals. A similar roof, but of a more decorative description, covers the chancel. The floor of the chancel is laid with encaustic tiles; and the altar is of handsome design and is erected in Caen stone, with polished Irish marble shafts and carved foliated capitals; the panels being beautifully carved with figure subjects. The altar rail and pulpit are of polished pitch pine, with shafts and capping of polished walnut. In the nave are commodious seats of good design, in pitch pine varnished. The building and fittings have been carried out from the designs, and under the superintendence of Mortimer H. Thomson, Esq., Architect, Belfast. The church was consecrated on September 10th, 1876, by the Most Rev. Dr. Dorrian. A marble tablet, inserted in the side-wall of the church, commemorates the Rev. Charles Mageean, whose remains are interred in front of the altar. The tablet bears the following inscription:—

To the Memory of
The Revd. Charles Mageean, C.C., Dunean,
Who departed this life 11th June 1870
At the early age of 24 years
After having been eleven months
In the sacred ministry
Requiescat in Pace.
Erected by his father,
Daniel Mageean, Leggygowan.

*Killyleagh old chapel was erected by Father Curoe, as-

*Killyleagh Castle was built by the Mandevilles, or some of the early English settlers. A print of it copied from an old map dated 1625 is given in the *Ulster Journal of Archæology*, Vol. III. At

sisted by his curate, the Rev. James Denvir, in 1832 ; but Father Connor has replaced it by the present church, erected from designs by Mr. Thomson. It was commenced in 1859, and was opened on the 22nd of October, 1861.

Previous to the erection of these chapels, Mass was celebrated in several secluded places ; one of which was a few yards distant from the Rocks Chapel, where the rock altar still remains ; and the high cliff, where the watchman stood to sound the alarm on the approach of the priest hunters, is still pointed out. Another Mass Rock was in a field belonging to John Burns, in Castle Quarter, in the townland of Annacloy : The rock, however, was quarried away for stones for the erection of the county jail. Another station was in a field called the Altar Park, in Pat. Smyth's farm in the townland of Cluntagh. Mass was also celebrated during the

that period it had only one round tower, and the place of the second tower, which was afterwards added, was occupied by a circular turret rising from the angle. The castle was taken by the Cromwellians in December, 1649 ; it was enlarged by Henry, Earl of Clanbrazil, in 1666, when the second tower was erected. In 1850, it was, with the exception of the two round towers, completely re-built by its then proprietor, the late Archibald Rowan Hamilton, Esq. The castellated Gate-House was built by Lord Dufferin and presented to his brother-in-law, Mr. Gawen Hamilton, on the 23rd of October, 1862, the day on which Lord Dufferin was married to Miss Hamilton. The Charter of the borough of Killyleagh was granted March 10th, 1612. The title of the Corporation was "The Provost, Free Burgesses, and Commonality of the Borough of Killileagh." According to the report of Irish Corporation Commissioners "No Roman Catholics have been admitted since 1793, when they were rendered eligible. One Protestant dissenter has been elected a free burgess." Killyleagh sent two members to the Irish Parliament and Lord Dufferin received £15,000, as compensation for the extinction of the elective franchise at the time of the Union. The borough was represented in 1692 by James Sloan, whose son, Sir Hans Sloan, the founder of the British Museum, was born in Killyleagh in 1660, and by Sir Patrick Dunn in 1695, a Scotchman, who was a protégé of the Hamiltons, and was afterwards the founder of Sir Patrick Dunn's Hospital in Dublin.

times of persecution on a rock in John Quin's glen, in the townland of Clontaghmaglar, and in the same townland the altar of sods on which the great sacrifice of the New Law was offered up, is still religiously preserved in James Killen's farm.

The remains of the Irish Elk are frequently found in Lecale. In 1825 an Elk's head, measuring five feet eleven inches between the extreme point of the horns, was found in a marl-pit near the town of Downpatrick. This animal seems to have lived in these countries even in historic times, though our literature supplies no reference to it. There can be little doubt that it is the *Alké* described by Pausanias as "between a stag and a camel;" he says it is found in the country of the Celts, but of rare occurrence, and only casually taken when hunting other wild animals.—*Pausan Bœotic*. Pliny describes it as having "a huge upper lip"—*labrum superius prægrande*—which might remind a casual observer of the head of the camel. It is generally held by zoologists that the American Elk and Irish Elk are specifically the same. The American Elk is quite a solitary animal; while it runs, it holds the nose up so as to lay the horns horizontally back; it browses on the tops of willows, on which account it is never found, especially during winter, but in such places as can afford it a plentiful supply of its favourite food. It is also fond of swimming in water. Hence its remains are so frequently found in the marl bogs of Lecale.

THE BARONY OF DUFFERIN.



THE small barony of Dufferin has an area of 17,208 acres and contains part of the civil parishes of Killyleagh and Killinchy. "The eastern edge," says the Parliamentary Gazetteer, "possesses the intricacy of land and water, the profusion of islets and little peninsulas, common to a large portion of the shores of Lough Strangford: the southern border is washed by the Ballynahinch river; and the interior is diversified by the large lake, called Lough Clay, and by several smaller lakes and loughlets." The surface was formerly covered with irregular woods and almost impervious coppices, and was named by the Irish *Duibhthrian*—the black third, or district. According to the Book of Rights

"The stipend of the King of the fine Duibhthrian is
Two rings, ten steeds, ten shields,
Ten scings (horse trappings) which fatigue not on an expedition,
And ten ships on Lough Cuan (Strangford Lough)."

This stipend was due to him from his superior, the King of Uladh, while on the other hand

"Three hundred oxen from Duibhthrian are due,
And three hundred cows with their distended udders to the king"

of Uladh as a tribute. Dufferin is said to have belonged to the MacArtans, but it was seized on by De Courcy and his followers as a part of their conquest, and became the patrimony of the Mandevilles, it subsequently passed into the possession of the MacQuillins. This race proved themselves stout opponents to the Clannaboy O'Neills, who in the 14th century

led a band of the Kinel-Owen to conquer and colonize the most fertile districts of Down and Antrim. The Four Masters record A.D. 1433 "A great war between the Kinel-Owen and the Kinel-Connell; and O'Donnell marched with his forces into Duibhthrian to assist MacQuillin. O'Neill, *i.e.* Owen set out with a great army in pursuit of O'Donnell and MacQuillin; and MacDonnell of Scotland arrived at the same time with a large fleet, and went to where O'Neill was to aid him. The Scots proceeded to attack the creaghts (cattle and moveable property) of MacQuillin and Robert Savadge, worsted them, and caused great slaughter and loss of men upon MacQuillin and Robert; and those that made their escape from Duibhthrian were almost all cut off at the Pass of Newcastle." After this O'Neill and MacDonnell proceeded to Ardglass, which they burned. In the year 1444 Hugh Boy O'Neill, the chieftain of the Clannaboy, "who had planted more of the lands of the English, in despite of them, than any other man of his day" died "having vanquished the world and the devil," and his relatives, the O'Neills of Tyrone, who seem to have been jealous of the Clannaboy colony, after his death "marched with a numerous army to plunder and destroy the Clann-Hugh-Boy; Murtough Roe O'Neill, Henry O'Neill, MacQuillin, and all their auxiliaries assembled to oppose this army in the territory of Duibhthrian. They cut a passage through the wood, in the direction they conceived they (the enemy) would approach them. O'Neill with his forces advanced to this narrow passage, when the others charged them and slew MacDonnell Galloglagh, who was in the rear of the army amongst the baggage. The army became much discouraged at this, so that they delivered up to the sons of Mac-I-Neill-Boy (the chief of Clannaboy) all such hostages as they chose to select . . . on condition of being

permitted to return home through the passage already mentioned." A.D. 1470 "A great army was led by O'Neill (of Tyrone) into Clannaboy to assist MacQuillin of Duibhthrian; and Mac-I-Neill-Boy (the chief of the Clannaboy) set out to take a prey from MacQuillin. On this occasion MacQuillin, aided by the powerful alliance of O'Neill of Tyrone proved too powerful for the Clannaboy; and O'Neill of Tyrone "took the castle of Sgath-deirge (now Sketrick Island), which he delivered up into the keeping of MacQuillin." The Four Masters record, A.D. 1503, Randall More MacDonnell "Constable of the Scotchmen of Ireland died in Duibhthrian—Uladh (of Ulidia)." History does not inform us how the MacQuillins obtained Dufferin from the Mandevilles or how it afterwards passed into the possession of the Whites. Sir Thomas Cusack in a letter to the Duke of Northumberland, dated 8th May, 1552, says "The next to that country is the Doufrey, whereof one John Whit was landlord, who was deceitfully murdered by M'Ranyll* boy his sonne, a Scot; since whereof he is able to disturb the countries next adjoining, on every side, which shortly by God's grace shall be redressed. The same country is no great circuit, but small, full of woods, water, and good land, meet for Englishmen to inhabit." *Brewer's Culend. Carrew MSS.* Marshal Bagenal in his *Description of Ulster*, A.D. 1586, says "Diffirin, sometymes th' enheritance of the Mandevilles, and nowe apperteyninge to one White, who is not of power sufficient to defend and manure the same, therefore it is usurped and inhabited for the most parte, by a bastard sort of Scottes, who yield to the said White some

* The leader of the Scots settled in Dufferin and Lecale was Alexander Macranald Boy MacDonnell, so called from the descent of himself and his clan from Randal Ban, second son of John Mor MacDonnell and Margery Byset. See *Hill's MacDonnells*.

small rent at their pleasure. The countrey is for the most parte wooday and lieth upon the Loghe, which goeth out at the haven of Strangford. There are of these bastarde Scottes dwelling here some sixty bowmen and twenty shot, which lyve most upon the praie and spoile of their neighbours." *Ulster Journ. Archeol.* An Inquisition, taken at Ardquin, July 4th, 1605, finds that Patrick White of Flemington, in Meath was seized of the lands and castles, and the advowson of the churches in Dufferin. The castles were Ballycaslanwilliam, Kilaleigh, Rindoffrin *alias* Meylerton, Rathgorman, Casclanegays. In July 1610, John White, the then proprietor, and his son Nicholas assigned these lands, castles and advowsons to Sir James Hamilton, subject to the rent of £40 and the Crown rent of 6s. 8d., except the townland of Maymore previously assigned to Patrick M'Nabb and Patrick M'Cresscan, whose interest Sir James also purchased. Half a century after that, a circumstance, fortunate for the Hamiltons, freed them from the chief rent, as appears from the following inquisition. "Downpatrick, 9th April, 1662—Christopher Whyte, of Karingston, in County Louth, was seized as of fee of a certain chief rent of £40 from the territory of the Dufferin, in County Down; also of a certain debt of £40 sterling, which both were due to the aforesaid Christopher Whyte by the late Viscount Claneboy, for which the aforesaid Christopher was to receive £60 yearly for his interest: And being so seized the aforesaid Christopher Whyte 30 . . . 1642, at Killileagh, in the County aforesaid, and at divers other places in the aforesaid County, was in actual rebellion, and continued in the same rebellion, till the 10th September, 1648, and afterwards died: by reason whereof the premises have devolved upon King Charles, that now is. The aforesaid King by his letters patent under the Great Seal of Ireland, granted all the premises to Henry

(Hamilton), now Earl of Clanbrazil, and his heirs." *Hamilton MSS.* The Dufferin property, except portions leased or sold, still remains in the representatives of the Hamiltons, Lord Dufferin and Captain Hamilton of Killyleagh Castle.

The remains of many of the residences and forts known as *Rath*, *Dun*, *Lis*, and *Cathair* (pronounced Cahir), still exist throughout Ireland, some of which belong to the most remote antiquity. The *Rath* was a simple circular wall or enclosure of raised earth, enclosing a space of more or less extent, in which stood the residence of the chief, and sometimes the dwellings of one or more of the officers or chief men of the tribe or court. Sometimes also the *Rath* consisted of two or three concentric walls or circumvallations ; but it does not appear that the erection so called was ever intended to be surrounded with water. The *Dun* was of the same form as the *Rath*, but consisting of at least two concentric circular mounds or walls, with a deep trench full of water between them. These were often encircled by a third, or even a greater number of walls, at increasing distances ; but this circumstance made no alteration in the form, or in the signification of the name. *Dun* is defined in a vellum MS. on Gaedhlic law thus : "*Dun*, i. e., two walls with water." This definition would apply to any mearing formed of a wet trench between two raised banks of earth. The *Dun* and *Rath* had small chambers excavated under the ground within the enclosing rampart. These chambers vary in size, but are usually nine or ten feet long, three or four broad, and three or four feet high. The entrance is very narrow, and similar narrow passages connect the several chambers with each other. These chambers correspond with the *earth-houses* of the Norse, and were intended as places to hide valuables, and perhaps as places of refuge. See *O'Curry's Lectures*.

PARISH OF SAINTFIELD.

THE Parish of Saintfield includes the civil parishes of Killinchy, Tullynakill, Kilmood, Saintfield, Killaney, a part of Comber, and a number of islands in Lough Strangford, which belong to the civil parish of Ardkeen. It had in 1871 a population of 1,270 Catholics.

In the townland of Rathgorman, in the civil parish of Killinchy, formerly stood a chapel, of which a portion of the wall, about eight feet high, remains. It is not improbable that it was the church of Kilsalan (church of St. Caelan or Mochay); from an entry in the "Regal Visitation Book" for 1633, it appears that John Bole was rector of "Kilsalan et Ringhady." The burial ground, which was attached to the chapel of Rathgorman, was under cultivation when Dr. Reeves was compiling his "Ecclesiastical Antiquities." Close to the chapel, on a small earthen mound, stood the Castle of Rathgorman, which formerly belonged to the family of White, who were possessed of the advowson of the churches of Killinchy, Ringhaddy, Killandreas, and Killyleagh.

On the peninsula of Ringhaddy (Rinn-fhada—the long point), near the Anglo-Norman castle, are the remains of a church, measuring 45 by 24 feet. In the Taxation of Pope Nicholas "the church of Rencady" was valued at 40s. The Terrier says "Ecclesia de Rinchadie pays in Proxies 5s., Refections 5s., Synodals 2s."

Dunsy Island, containing thirty-three acres, lies outside

Ringhaddy, in Strangford Lough. "The island," says Dr. Reeves, derives its name from an Irish saint, who is thus commemorated in the calendar of the O'Clery's, at the 5th of August.

Dunsheath, a virgin, at Loch Cuan, in Ultonia.

Primate Swayne's Registry, A.D. 1427, makes mention of a Gilbert M'Gean, as rector of Kilduncy, in the diocese of Down. There is no ecclesiastical building upon the island, nor the tradition that such ever existed there, but there can be little doubt that the spot was held sacred, as large numbers of human bones, indicative of a cemetery, were discovered within the memory of those alive, on and around the site occupied by a farm house.

Sketerick Island, which is now joined to the mainland by a causeway, seems at one time to have had a church, for human bones have been found in a field adjoining the castle in such quantities as to indicate a cemetery. In the same field is an ancient well, shaded by a large thorn. The Four Masters, at the year 1470 record that a great army was led by the O'Neill into Clannaboy to assist MacQuillin. "O'Neill, on this occasion made a prisoner of Art, the son of Donnell Cael O'Neill, and took the Castle of Sgath-Deirge (Sketrick), which he delivered up into the keeping of MacQuillin." (See Barony of Dufferin.) The ruins of this castle stand on the western side of the island, and are in height 57 feet; length, 51 feet; breadth, 27 feet; and in thickness of walls, $4\frac{1}{2}$ feet. The Terrier has the following entry:—"To the bishop, a chief rent on the Castle of Scatrick of 14d." In the Return of the See Lands ordered by Parliament in 1833, Francis Savage is returned as lessee of the "tithes great and small of the thirteen islands of Scatrick, situate in the lough between Strangford and Newtown" at the rent of 19s. $4\frac{1}{2}$ d.

—“no lease.” This island has passed by purchase into the possession of the Harrison family, and is at present the property of Richard Harrison, Esq., of Holywood House, as a portion of the Ardkeen Estate.

Killinchy (the Church of the island) seems to have received its name at a period when the surrounding lands were covered with water. The site of the ancient church is occupied by the modern Protestant church. The festival of St. Ailltin, bishop and virgin of Kill-innsi; and of St. Caomh, virgin of Kill-innsi, was celebrated on the 1st of November. In the Taxation of Pope Nicholas “the church of Kilwyinchi” was valued at 20s., and the Terrier reports of it “Ecclesia de Killinsby in machern—the parson pays in Proxies 16s., in Refections 16s., in Synodals, 2s. It was called “Killinchenemaghery” (cill inse an mhachaire—*island church of the plain*) to distinguish it from “Killinchy in the woods.” The lands of Killinchy belonged formerly to the See of Down. In 1622 the Protestant bishop complained “Item Killinsey and some other landes in the Duffren are possessed by Sir James Hamylton, Knight, albeit they be contayned in the Bps old recordes.”

The townland of Drumreagh (the grey ridge) in the west of the civil parish of Killinchy “contains” says Dr. Reeves, “an ancient burial place called ‘Killkeeran,’ almost exclusively used by Roman Catholics of the district, and principally by the Murrays, an ancient family, whose habitant is the adjacent townlands of Carrickmannon, Magherascouse, Moneygreer, and Ravarra.” This church, under the name of “the Church of Drumcro,” was valued in the Pope Nicholas Taxation at 4 marks. All traces of it have disappeared, and it seems to have been disused even before the so-called Reformation, for it is not mentioned in the Terrier. In the grave-

yard stands a large flag-stone, about which several mythic stories are told.*

* As it is important to preserve every remnant of folk-lore the following is one of the legends regarding the stone :—In times long ago, there lived a great cat at Clough. The old name of Clough was Cloghmaghrecat which antiquarians (see parish of Ballykinlar, &c.,) say is *the stone at the fort of the battle*, but the people persist in translating it *the stone of the field of the cat*. This cat devastated the country killing men and cattle, and there was no one sufficiently courageous to encounter the monster until a chief named O'Roney determined to kill the cat, or perish in the attempt. Mounted on a war-horse, he roused it from its lair in Cloghmaghrecat, it fled before him and he only overtook it at Drumreagh, where the track of the hoof of his war-horse is yet impressed on the large stone. He cut off the cat's head at Ballykin—the town of the head—dragged its body through the ford of Annaghcat—the marsh of the cat—and disembowelled it at Drumbulg—the hill of the belly. This seems the remnant of the old legend told in the Ossianic ballad *The Hunt of Sliabh Truim*. The renowned Fionn MacCumhaill led his Fenian host from Sliabh Truim—the mountain now called “Bessy Bell”—to Lough Cuan or Strangford Lough to do battle with a monster (*piast*) that dwelt there, “larger than any tree in the forest were its teeth,” “wider than the gates of a city were the ears of the monster” and “taller than the tallest eight men was its tail erect above its back.” Before attacking it Fionn, having in true Homeric style asked its name and race, received an answer in equally courteous Irish that it was the son of *Crom of the rock* and its name was *Ard-na-g-cat*—the king of the cats—. The battle then commenced, and the monster swallowed “heroes clad in armour, it swallowed Fionn in the midst of them.” Fionn, however, sword in hand, cut a passage out for himself and his Fenians and killed the king of the cats. *Ossianic Soc.* Vol. VI. Mr. O'Kearney in Vol. II. of the same publication, gave a County Louth version of the story. According to it there was at Clogh-magh-righ-cat a stone, which had the power of giving oracular responses, but every one consulting it was warned to adhere strictly to the truth. At length there came a Louth farmer, named O'Callan, seeking information about a mare he had lost, which he described as being in foal, and instantly had the following angry and insulting response in Irish poetry :—

Thou of the bare and toothless gums,
Thou of the peevish drizzly nose ;
Pursue down to Triuch
Thy hoofy mare which is without a foal.

Mahee Island, an insulated portion of the civil parish of Tullynakill, lies about a quarter of a mile from the mainland. The island contains 176a. 3r. 38p., and is almost divided into two parts, which are connected by an isthmus; the larger part is a long narrow strip, and the smaller is somewhat oval in figure, and corresponds with the ancient description "Oendruim, that is, one hill is the entire island." The island has been called "n-Oendruim" by our ancient annalists, Nendrum by Colgan, and Neddram in the early English Charters. The Irish Itinerary of Father Edmund MacCana, written about the year 1645, says—"Lough Cuan itself, or the narrow strait at its mouth, separates Lesser Ards, from the territory of Lecale. In this very delightful lake, there are most lovely islands scattered over its surface, among which is one sacred to St. Mochay. By the way, I should mention that there is an island in this lake which

No sooner had the response been given than the oracular stone split in twain, with a tremendous crash, and a large cat walked out. O'Callan, provoked by the bitter invective, drew his sword and killed the royal cat. A century ago the legend was so popular in the neighbourhood of Clough—where the honour of killing the cat was invariably ascribed to O'Roney—that Mount Panther was named from the monster. This species of cat lore is probably connected with some pagan superstitions, which our forefathers held in common with the Egyptians and other nations. O'Callan is associated with the legend only on account of his name, which in Irish is O'Cathlain, and O'Roney, because of the assumed similarity of his name with that of Caoilte MacRonan, the companion of Fionn. The O'Roneys gave name to the parish of Drum-ballyroney—the ridge of O'Roney's town. They supplied one bishop to Dromore and many priests to Dromore and to Down. The Four Masters at the year 1376 record the death of Eoin Ua Ruanadha (pronounced O'Rooany) chief poet to Magennis: and A.D. 1079 "Ceallach Ua Ruanaidh, chief poet in Ireland in his time died." An Inquisition taken at Downpatrick found that "Hugh O'Rony" held certain lands under Hugh Magennis Viscount Iveagh.

rises like a mound, called Dun-na-n-giull,* that is, the Fort of the Hostages; there, as tradition says, were kept, the Hostages which Niall the great exacted of foreign nations." Mahee, though so intimately associated with our ancient hagiology, has since the days of Father MacCana, been completely lost sight of by writers on our ecclesiastical antiquities. Archdall supposing that Noendrum was a different place from Neddrum, conjectured that the latter is the Copeland Island, while he declared his inability to identify the former, but Dr. Lannigan supposed Noendrum to be an ancient name for Antrim. Both Neddrum and Noendrum are, however, only different forms intended to represent the n-Aondrum of the Irish. The Taxation of Pope Nicholas IV. enabled Dr. Reeves to set conjecture aside, for that ancient document places "Ecclesia de Nedrum" between Kilwyinchi (Killinchy) and Kilmode (Kilmood). That learned antiquarian, in company with the late Guy Stone, Esq., of Comber, from whom he had received the earliest information concerning the ecclesiastical remains on Mahee, visited the island in the Autumn of 1844. He gives in his Ecclesiastical Antiquities, page 196, the following interesting description of the place:—"The western extremity of the island, which is somewhat of the shape of a mallet head, rises from the water edge, by a gentle slope, to the elevation of sixty-six feet. The ascent is interrupted by three oval enclosures, which, somewhat like ter-

* It is now called Dunnyneill, and is included in the civil parish of Killyleagh. Harris describes it as "a round island like a Danish fort." The name which signifies "Fort of the Hostages," renders it extremely probable that it had been used as a place of confinement in early times, and the tradition preserved by Father MacCana, that in it were confined the hostages which Niall of the Nine Hostages exacted from nine conquered nations, is very interesting, but it is not at all likely that Niall would have confined his hostages in the territory of the Ultagh so hostile to his family. One of the raths at Tara is called Dumha-na-u-giall (the Mound of the Hostages.)

aces, gird, in succession the crown of the hill. The outermost and lowest is in part defaced by cultivation, but enough remains to ascertain that it was of an oval shape with the long diameter lying north and south. The second ring, which is nearly concentric, about thirty yards higher up, is better marked. The third, which encompasses a level space about seventy yards in diameter, approaches nearer to the figure of a circle, and is placed in the upper part of the large oval formed by the outer rings. Near the centre of this platform stood the church, of which nothing but the foundations remains. On clearing away the rubbish, it was found that they measured 58 feet 4 inches in length, and 22 feet 4 inches in breadth. The gable walls were 3 feet thick, and the side walls 3 feet 4 inches. The building stood E.N.E.* At the west end were two shallow buttresses, formed by the continuation of the side walls beyond the west angles. Several skeletons were found during the examination in or about the site of the church. At the distance of forty-three feet to the N.W. stand the remains of a Round Tower, about nine feet high. The diameter inside is 6 feet 6 inches; outside, at the base, about 14 feet. It is built of undressed stones, very firmly cemented together by grouting. Judging from its diameter, it is probable that the height of this tower was below the middle standard; but even with a moderate addition to the elevation of the site, its upper story would command a view of nearly the whole length of Strangford Lough. Within the inmost enclosures are several traces of foundations of buildings, but so indistinct that no satisfactory opinion could be formed of their original design.

* Such a defection from the exact east is not uncommon in ancient churches, and is supposed to some to have been regulated so as to correspond with the point of the sun's rising on the morn of the day which was commemorative of the patron saint.

Outside the enclosures, on the east, is a well artificially closed in. At the foot of the eminence on which the church stands, to the east, is a creek, which appears to have been the usual landing place. Here are the remains of rude stone works; and this is probably the "portus insulæ coram monasterio," in which, according to the biographer of St. Finian above quoted, certain ships, which had come from Britain, arrived. It is to be observed that the rings, which compass this venerable spot belong to that species of enclosure which is technically called a *cashel*. Such a fence may be inferred from Adamnan's expression, "Vallum monasterii" to have girt the establishment at Hy, and such is expressly stated by Bede to have surrounded the church and monastery of the island of Lindisfarne, which were erected by an Irishman from Hy, and most likely after the model of the parent institution. The historian, in his life of St. Cudbert, states that the building was "Situ pene rotundum, a muro usque ad murum mensura quatuor ferme sive quinque perticarum distentum" and that it was constructed "impolitis prorsus lapidibus et cespite." In this manner it was that the Cashel surrounding the church of Dundesert was formed with stones—"e quibus quidam tantæ erant granditatis, ut vix a quatuor viris viderentur potuisse levari"—regularly set in the earthen bank. In the present case the substance of the vallum was earth, which was in part at least faced with stones. The object, however, of the three concentric rings could not have been what Bede states the circumvallation of Lindisfarne was designed to accomplish: "to restrain the eye and the thought from wandering, when nothing could be seen by the pious inmate except the heavens above him; but was either intended for increased security, or as a compliance with an established style of enclosure which was peculiar to the country."

Mahee Island, or Inis-Mochaoi, is so-called from its patron saint, Mochay, who was at first called Caolan. This Mochay is described in the ancient biographies of St. Patrick as a favourite disciple of that great missionary. Aengus's tract "de Matribus Sanctorum Hiberniæ" says, "Bronach, daughter of Milcon, with whom Patrick was in captivity, was the mother of Mochay of Aendrum." The circumstance of his conversion is related as follows:—As the saint journeyed from Saul to Bright to convert an important personage, named Ros, who resided in the latter place, he saw a youth herding swine and preached to him. The boy at once obeyed the divine call and was baptised, and having learned all that was necessary with a rapidity which could only be attributed to a supernatural gift, was ordained a priest, or, as the Irish Tripartite Life tells it; "As Patrick was then on his way, he saw a tender youth herding swine, Mochae his name. Patrick preached to him and baptised him, and gave him a copy of the Gospels and a reliquary." The conversion of Mochay or Caolan occurred before St. Patrick went to Tara, and we cannot assign to it a later date than 433. Mochay was then a "tender youth," that is, we may suppose, about fourteen or fifteen years of age; he must therefore, have been born about the year 420, and as the Annals of Ulster have recorded his death at the year 496, though the true date is 497 as given in the Annals of Tighernach, it is not unreasonable to assign the year 450 as the foundation of the church of Mahee. That little island soon became not only the seat of piety, but also of education. Colman, the founder of Dromore, and Finian, the founder of Moville, studied under Mochay. The ancient biographer of St. Colman tells the following story regarding his school-days in Mahee:—"After this he was handed over by his parents to the holy Caylan, the Abbot of Nendrum, to learn letters

under him ; he diligently taught him and impressed good morals on him. And as he was progressing in age and good morals on a certain day when he had committed his task to memory, he asked the Father Abbot what he ought to do besides. The spiritual father replied—Break into little pieces that rock, over which the brothers stumble when they are going to Matins. This he performed by making in the first place the sign of the cross upon it. A second time he inquired what more he should do. The Abbot asked him—have you done what was told to you? He, who professed true humility, answered—God indeed has done it. Caylan said—Throw the fragments of the stone into the sea close by. This he did, with angels assisting him. From this circumstance, those fragments reunited together by Divine power are called, Colman's Rock." No doubt, some rock along the coast of the island is the subject of this curious legend, but as the descendants of the ancient Irish have been long since banished from that locality all the ancient traditions have perished. St. Mochay, as a schoolmaster, seems to have followed the advice of King Solomon, "He that spareth the rod hateth his son." So at least it would seem St. Colman, his pupil, thought, as the following incident related of St. Finian in the old life published by Capgrave in the *Legenda Angliæ*, sufficiently indicates. "After this, on the arrival of Colman, the docile boy is given to him to be taught. He instructed him for years in all obedience and humility. It happened once whilst the blessed bishop raised his hand to strike on some account with the rod the holy boy, who was engaged reading, an angel of the Lord caught the hand and held it raised up in the air. At this event, Finian prostrating himself on the ground said—My father why do you not strike me? and he answered—Child I wish to do that but I am prevented by a Divine influence, if you then desire

to be beaten (flagellari) you must go to another master, for from this hour I never will correct you. And he sent him to Caelan, the abbot of Noendrum, and he carefully commended him, that he should have a care for his body and his soul. But he, looking on the countenance of the youth said—This boy never shall be my disciple, for truly in heaven and on earth he far surpasses me in honour and in merit, for he will be a bishop renowned for wisdom and conspicuous for religion and holiness. On hearing this, Finian, moved with a prophetic spirit said—without delay you shall see one come hither, whom I will follow, and under whom I will learn, who will assist me in all my difficulties. And lo! the ships in which was the very holy bishop, by name Nennio, with his people coming out of Britain, entered the harbour in front of the monastery. After these were received with joy and honour, the above mentioned fathers (Colman and Mochay) with all diligence commend the youth to the venerable bishop. He sailed with him, on his return to his own country, and in his place, which is called the Great Monastery, the good monk learned, during some years, the rules and institutions of the monastic life, and he applied himself, with no little success, to the pages of the sacred Scriptures, and through the invocation of the name of Christ, he performed many miracles." *See Book of Hymns.* The holy bishop who took charge of the young Finian was one of the successors of St. Ninian in the celebrated monastery of Candida Casa or Whiterne in Galloway, and the harbour at Mahee, where he landed and whence they sailed, is probably in the state in which it was fourteen hundred years ago.

St. Mochay was both an abbot and a bishop; the old Lives of St. Patrick relate that the national apostle raised him to the episcopal dignity and bestowed on him a crozier, which

was in after times called "the flying crozier,"—*Eteac Mochai*—which was long preserved in Mahee and believed to have been sent from Heaven to him on a certain day, as he was receiving instructions from St. Patrick. The circumstance is thus related in the Irish Tripartite, "And he gave him also another time a *bachall*, which had been given them from God—viz., its head into Patrick's bosom, and its end into Mochay's bosom, and this is the Detach-Mochae (the flying crozier of Mochay) of Noendrum." Jocelin relates that, "he profited much the Church of God by his conversation and by his example; and being renowned in virtues and in miracles, was called to Heaven and he was buried in that church wherein he had worthily served the Lord." The Annals of Tighernach record his death at the year 493, though under the year 496, the Annals of the Four Masters enter "Mochay Abbot of Nendrum, died on the twenty-third day of the month of June." His name is thus commemorated in the Martyrology of Aengus on the 23rd of June, the day of his festival.*

* The Calendar of Aengus, and that of the O'Clery's gave a legend concerning the longevity of St. Mochay, the founder of Nendrum, that he was charmed by the singing of a bird for 150 years.

"Mochaoi Abbot of n-Aondruim, in Uladh, Caolan was his first name, Bronach daughter of Miliuc, son of Buan, with whom Patrick was in captivity, was his mother. He went with seven score young men to cut wattles to make a church. He himself was engaged at the work, and cutting timber like the rest. He had his load ready before the others, and he kept it by his side. As he was so, he heard a bright bird singing on the blackthorn (droighen) near him. He was more beautiful than the birds of the world. And the bird said, "This is diligent work, O cleric," said he. "This is required of us in building a church of God," said Mochaoi. "Who is addressing me" said Mochaoi, "A man of the people of my Lord is here," said he, *i.e.*, "an angel of God from Heaven;" "Hail to thee," said Mochaoi, "And wherefore hast thou come hither?" "To address thee from the Lord, and to amuse thee for a while." "I like this," said Mochaoi. He afterwards fixed his beak in the feathers of his

“The renowned and prosperous champion of Noendrum, I celebrate” on which there is the following gloss :—“*i.e.*—Mochoe of Oendruim in Delvin, or nine hills that are in the place wherein is his church. Or Oendruim, *i.e.* one hill, is wing. Three hundred years did Mochaoi remain listening to him, having his bundle of sticks by his side, in the middle of the wood, and the wood was not the more withered, and the time did not seem to him longer than one hour of the day. The angel afterwards bade him farewell. He went then to the church, having his wattles with him, and he saw an oratory in the church, which had been erected for his soul by his people. He wondered at the church which he saw. He went then to the residence, and none of them knew each other, until he himself told his stories to them, and how he was treated by the bird. When they heard this, they all knelt to him; and they made a shrine of the wood, and they afterwards built the church at that place; *i.e.*, the place where he was listening to the bird; of this the following was said :—

“A sleep without decay of the body,
 Mochaoi of Aendrium slept :
 Of the people of the congregation where the sage was
 He did not find but the descendants.
 Three melodies of delightful music
 The angel, in the shape of a bird, sang,
 In the middle of the wood, at the foot of the tree.
 Fifty years each melody lasted.”

The curious legend is common, under various forms, to every branch of the Indo-European family of nations; Mr. Kennedy has given one version of it, “The Music of Heaven,” in the “Fireside Stories of Ireland;” a somewhat similar story is given by Mr. Campbell as told in the Highlands of Scotland, while most of our readers are acquainted with it in Washington Irvine’s beautiful legend of Sleepy Hollow. The present is perhaps the oldest written version of the legend. The origin of the present legend seems to be that St. Mocua, who died A.D. 644, was mistaken for St. Mochay, who died A.D. 496. According to the story, the bird sang on the blackthorn tree, *Draighean*, and there was afterwards a church built on the spot. It is remarkable that one of the townlands in the immediate vicinity of Mahee is called Ballydrain (Bailedreahin—the town of the blackthorn tree). It is probable that there was once a church in it, the origin of which being forgotten when the legend was first told, was thus accounted for by the story-teller. I have not, however, as yet been able to discover any trace of a church in Ballydrain.

the entire island, and in Loch Cuan (Strangford Lough) it is." Ussher states on the authority of the writer of his Acts that St. Mochay was promoted from the Abbey of Nendrum to the See of Down, and hence Ware makes him the first bishop of that See. The Acts, or Life, to which Ussher refers, are unfortunately no longer accessible, and it is therefore impossible to say whether this was stated by that author as a fact, and not rather as a probable conjecture. However, be this as it may, St. Mochay was succeeded by a long line of successors, who, combining the abbatial with the episcopal dignity, ruled for many centuries the see of Nendrum, until it finally merged into that of Down. But it would seem that the See of Down at all times exercised some superiority over that of Nendrum, or at least exacted a tribute from it. Jocelin states, "And as Patrick had advanced this man (St. Mochay) from the care of swine, into the episcopate, a swine is yearly taken from that territory, and paid into the Church of Down." The same circumstance is related in the ancient Irish Tripartite "And Mochay promised Patrick a shorn pig every year. And this, indeed, is still given."

One of the contemporaries in Mahee of St. Mochay was "St. Duirthecht, of Aendrium," whose festival was observed in Mahee, on the 16th May. He was a brother of Ros of Bright and of Dichu of Saul.

A.D. 638, "St. Critan, of Aendrium, died on the seventeenth of May" (Four Masters). The Martyrology of Donegal calls him "bishop."

A.D. 642, "St. Cronan Beg, Bishop of Aendrium, died on the 7th of January" (Four Masters). St. Cronan is one of "the most learned and most holy" ecclesiastics to whom the clergy of Rome addressed a letter on the Paschal controversy, which is preserved by Bede, in his "Hist. Eccl. Lib.," 2. c., 19.

A.D. 644, Mochua of Nendrum rested in Christ" (Tiger-nach). The festival of St. Mochumma was held in the Church of Mahee on the 31st of January.

A.D. 658, "Cummine, Bishop of Aendruim died" (Four Masters). His festival was held in the ancient church of Mahee on the 1st of July.

A.D. 673, "The rest of Moraind, Bishop of Nendrum." It is probable that this Bishop Moran gave name to the church of Kilmore in the diocese of Down, which was formerly called "Kilmore Moran," and was a mensal of the bishops. A townland of Killinchy, a parish in the neighbourhood of Mahee, is called Ballymorran.*

A.D. 682, "Maine Abbot of Aendruim, died" (Four Masters).

A.D. 730, "St. Oegheachair, Bishop of Aendruim, died" (Four Masters).

A.D. 750, "Sneithecheist, Abbot of Aendruim, died" (Four Masters).

A.D. 871, "Colman, bishop, scribe, and abbot of Aendruim, died" (Four Masters). This is the last entry in which our Annals call the successor of Mochay "*bishop*," but as the superiors of Mahee combined the offices of bishop and abbot, the annalists may have styled them by the latter designation.

A.D. 917, "Maelcoe, Abbot of Aendruim, died" (Four Masters).

A.D. 974, "Sedna Ua Demain, Abbot of Aendruim was burned in his own house" (Four Masters). This is the last entry regarding the Church of Mahee in our native annals. Dr. Reeves thinks that it is probable that it was pillaged and demolished soon after by the Danes, whose ships were

* King John on his march from Holywood to Downpatrick encamped at "Balimoran" on the 31st of July, and the 1st of August, 1210.

continually floating in Strangford Lough. Sir John de Courcy having acquired his Earldom of Ulster by bloodshed and rapacity, distinguished himself by munificence to religious institutions in England, which were willing to lend their assistance in perpetuating his conquests, by sending portions of their communities to take possession of ancient Irish foundations. De Courcy's knights imitated their lord in bestowing on English ecclesiastics a portion of their unjustly acquired possessions, and they found in the Bishop of Down, Malachy III., a weakness of character which enabled them to make him a pliant instrument. An ancient roll preserved among the Cotton Charters in the British Museum says—"In the year 1179 Lord John de Courcy gave the land of Neddrum to the monastery and the monks of St. Bega of Coupland." This is now called St. Bees, on the coast of Cumberland, where an Irish virgin and saint founded a monastery about the year 650. The name of this sainted Irish woman was Begogh, which has been perpetuated under the form of St. Bees. In the reign of Henry I. William de Meschiens, Lord of Copeland, endowed a priory at St. Bees, from which a colony of monks were sent to Mahee. Dr. Reeves has given, *Eccl. Antiq.*, p. 190, Charters in their original Latin from a roll of the 13th century, now preserved in the British Museum. Some of them were published in the *Monasticon Anglicanum*.

THE CHARTER OF JOHN DE COURCY.

"Be it known to all men, as well present as to come, that I, John De Courcy, have granted and given and by this my charter have confirmed to God and to St. Mary of York, and to St. Bega of Coupland, and to the monks there serving God, in free, and pure, and perpetual alms, two parts of a certain island, which is called Neddrum, and two parts of the town of the same island, and two parts of all the benefices which are founded in the same island, and the entire church itself to praise God in it. And two parts of all the lands belonging to the same church, as well in towns as in country, and in other easements.

But the third part as well of the benefices of the said church, as of the forementioned island and of foresaid lands, Malachy, Bishop of Down, shall keep. Moreover, I grant and give to said monks in Duffien the whole of that land which was that of the Gillanhar (probably Ballyglighorn, in the parish of Tullynakil), with its appurtenances in wood and plain, in meadows and pastures, in churches and in mills, in pools and in banks, in ways and in paths, in waters sweet and salt, in islands and ports, in fisheries and fishings, in salt works and in wrecks of the sea, wheresoever they be found in the forenamed land.

Also, I have granted to the same monks, *sok** and *sac*, *tack*, and *tol* and *them*, and *infangthef*; and all the liberties which monks have in England over their lands and men. This alms truly I have given, for the honour of God, to the forementioned monks, for the salvation of my own soul, and for the salvation of the souls of my father and mother and of all my ancestors, free and quiet from every secular exaction, that I and my heirs be partakers of all the alms and prayers and all the good . . . done in the Abbey of St. Mary of York, and in the house of St. Bega Virgin . . . Moreover, be it known that foresaid monks shall have from this forward in my woods . . . shall be necessary for building, and for burning, and for pasture for their cattle and horses . . . in like manner without fee and without any annoyance and hindrance from my foresters. Moreover, I have confirmed by this my charter to the foresaid monks all their lands and possessions, which I and my men in alms have given or shall give for ever, &c. These being witnesses (Regi) naldus Bishop of Dalnard (Connor), Maurice, Abbot of Bangor, Patrick . . . Richard, son of Robert, Roger de Cestria, Adam, the chamberlain (Camerario), &c.”

THE CHARTER OF JURDAN DE CURCI FOR FIFTEEN CARUCATES.

“Be it known, &c., that I have given to St. [Mary of York, and to St. Bega, and to the Monks there] serving God, [the tythes of all the lands] belonging to me and 15 carucates of land—viz., in . . . and a carucate in *Lechayel*, these being witnesses . . . of Dowu,

* *Sok* is a word signifying liberty of jurisdiction, hence *Soca* is a seigniority having liberty to try the *Sockmen*, the tenants whose tenure was termed *Socage*—*Sac* is the Saxon word for cause, hence the English word *Sake*—as for whose sake. The law term was used to express the power of hearing cases. *Tack* is not explained in the law-dictionaries; it seems to have been the power of imposing a tax. *Tol*, now *Toll*, payment in markets for liberty to sell goods in them. *Them*.—A duty or acknowledgment paid by inferior tenants in respect of their *Theame*, or power of adjudging them, their children, bondmen, and neifs (bondwomen). *Infangthef* is compounded of three Saxon words; the preposition *in*, *fang* or *fong*, to catch, and *thefe*, a robber: it signifies a privilege of judging any thief taken within their fee.

Adam, Abbot of Ynes ; William, Prior of St. Patricks ; John Cap . . . [Adam] the Chamberlain ; William, the Clerk : Henry Clemens Malachy of . . . Roger of Dunseforth ; John the clerk, the writer of this charter."

THE CHARTER OF ROGER OF DUNESFORD.

"Be it known to those present and to come that I, Roger of Duneseforthe, with the counsel and consent of my wife, and of Thomas, my heir, have granted and given, and by this my present charter have confirmed to God, and to Holy Mary of York, and to the monks of Neddrum there serving God, the Church of Ancel,* with all its appurtenances, and with a carucate of land that lies between the grove and the town, and all the other churches and donations of churches of all my land—to wit, of the fee of ten soldiers, except the Church of Dunseford, freely and quietly of me, and of my heirs, in pure and perpetual alms, for the salvation of my lord, John de Courcey, who conferred on me this land and liberty, for my own salvation and that of my wife, and my heirs, and of all my ancestors and successors. And that this my donation may obtain the strength of perpetuity, I have corroborated it with the impression of my seal. Now I have granted this charter to God, and to the Church of St. Mary, of York, and to the monks of Neddrum, in the year of the Incarnation of the Lord, 1194, in the chapter of York, when I entered the brotherhood and society. These being witnesses—Thomas, my heir ; Walter de Bovinton, Turgis, son of Turgis, (Fitzturgis ?) ; Richard, son of Eustace, (FitzEustace ?) ; Robert Bachiler, Osbert Portarius (the porter ?) ; John Albus, John, the cook ; Pagan, the butler ; Radulf de Longavilla, and many others."

CHARTER OF BRIEN DE ESCHALERS.

"Know all who shall see or hear these letters, that I, Brien de Eschallers, have given and granted, and by this my present charter have confirmed to God, and to the Blessed Mary of York, and to St. Bega, and to the monks of Neddrum in that place serving God, one carucate in Balichatlan : to wit, that which is nearer to Balidergan,† in all the easements belonging to the same land, free and quiet from all earthly service, in pure and perpetual alms, for the salvation of the soul of my lord, John De Courcy, and for the salvation of my own soul, and those of my wife, and of my heirs, and of my parents. This land I and my heirs will warrant against all men. These being

* Dr. Reeves thinks that Ancel may be Killaney, which in some documents is called Anaghlonne. It might, however, be looked for in the neighbourhood of Dunsefort, in some swampy place ;—*eanach*, pronounced *annagh*, a swamp.

† See Parish of Bright.

witnesses—My lord, John De Courcy, Richard, son of Robert (Fitz-Robert?), the butler, Elias the Prior, William my son, and many others.”

THE CHARTER OF MALACHY BISHOP OF DOWN.

“Be it known to all men, &c., that I, Malachy, by the grace of God, Bishop of Down, not being compelled by any one, but through devotion to the Lord, by spontaneous will have given, &c., to the monks of St. Bega the Church of Neddrum, together with two parts of all the possessions and benefices of the same Church, &c., but the third part I retain in my own hand, not exacting at any time anything from the forementioned monks out of the other two parts. This grant I have made in the Church of the Holy Trinity of Down, in presence of Lord John de Courcy, in presence of Reginald, Bishop of Dalnard (Connor), in presence of Uroneca Bishop of Uvehe (O’Roney Bishop of Dromore) and in presence of Patrick, Abbot of Saul, and in presence of the Prior of St John’s of Down, and of William, Prior of St. Patrick’s, and of John, the Bishop’s chaplain, of Herward, the chaplain, of Jurdan de Courcey, of Joceline de Angulo (Nangle?), of Roger de Costa, of Richard son of Robert, (FitzRobert?) Roger Hert, Adam Camerarius, Richard the clerk, Roger de Dunseford, and Adam Portarius.”

THE CONFIRMATION OF THE ARCHBISHOP.

“To all, &c., Eugene, by the Grace of God, Archbishop of Armagh and Primate of All Ireland, health in the Lord. Let the world know that we have confirmed, &c., to our beloved son Walran, the monk, Prior of Neddrum, and to his successors, an agreement made between him and Lord Malachy, Bishop of Down, concerning the town of Neddrum, as well as concerning the church of the same town, &c., these being witnesses, the Lord John de Curci, the Lord R. Bishop of Down, W. Prior of St. Patrick’s. E. Prior of St. Andrew’s, in the Ards, and many others.”

This confirmation seems to have been made about the year 1213, when Eugene MacGillivider was Primate, and Ralf was Bishop of Down. There is also preserved among the charters a similar confirmation made by Thomas or Tomultach O’Conor, who was Primate from 1185 till 1201.

THE CONFIRMATION OF THE CARDINAL LEGATE.

John, by the Divine commiseration, Cardinal priest of the title St. Stephen in Coelio-monte, Legate of the Apostolic See, to our dear son Walran, Prior of Neddrum, and to his successors, health and benediction. It is right and agreeable to reason, that with more

ample care and solicitude we should cherish religious men, whom we know to be daily engaged in the Divine Offices, and that we ought to promote their petitions as much as, through the assistance of God we are able; wherefore, beloved son in the Lord, we clemently assent to your just postulations, and we receive your person and your successors under the protection of the Blessed Peter, and of our Lord the Pope, and our own, and in this matter we fortify you by the protection of this writ. Deceeing that the possessions, lands, towns, &c., and the goods which from the concession of the noble man John de Courcy, or other good men you justly and peaceably possess, or in future, the Lord giving, you be able to obtain by just means, may remain to you and to your successors firm and untouched. In these letters, we have thought that these things should be expressed by their proper names—the place, to wit, in which your house is situated. Of the gift of said John de Courcy, a church built in an island which is called Neddrum, with two parts of the same island, and with two parts of the whole land, which belongs to the same church, and the whole of that land which was Gillanharna (now Ballyglichorn) in Duffran, and three islands in Lochwene (Lough-Cuan), the names of which are, Scatra, Rayneche, and Crafne (Sketrick, Ranish, and Trasnagh). Of the gift of Jurdan de Courcy xv. Carucates of land, with the tithes of his house. Of the presentation of Helias de Cestria, the Church of Balimer—in which is built his castle, with all the ecclesiastical benefices belonging to the same Church, and one carucate of land in the same town of the gift of Baldwin. Of the presentation of Richard “Masculus” all the churches and chapels of his land, which he has in Ultonia, from the gift of his lord, John de Courcy, and of other persons, as well in *Clenelhireth* (perhaps Kinelarty), as in Lesmochan (the name of a portion of Ballykinlar), and in other places, with all the ecclesiastical benefices belonging to the same churches and chapels. And one carucate of land in *Thweth* which is called Clenesperth, of the gift of Stephen Locard. Of the gift of Roger de Croft,* and of Gilbert, his brother, two carucates of land. We decree, moreover, that it be not lawful for anyone to molest your persons, to diminish, subtract, or in anything to disturb your rents, possessions and goods, but that they all remain entire and untouched, to be for the uses, in every way, of those for whose care and sustentation they were collated. We grant also to you, that in all the lands, in which by the concession of the bishops, you canonically possess ecclesiastical benefices, it may be lawful for you,

* The Registry of Muckamore recites a grant of one carucate of land in “Dalnach” (somewhere near Templepatrick, Co. Antrim), which was called Karnrey, made to the abbey by Galfridus de Croft.

in all things freely to possess them, reserving in every respect the authority of the apostolic see and the canonical rights of the bishop of the diocese. To no man at all, therefore, is it lawful to infringe this deed of our protection and confirmation, or by vain daring to oppose it. If, however, any person shall presume to attempt this, let him know that he shall incur the indignation of the Almighty God, and of His Apostles, the Blessed Peter and Paul, of the Lord Pope, and ours. In the year of the Lord, MCII. (should be MCCII.), and in the fifth year of the pontificate of the Lord Pope Innocent III., in the present 9th day of the month of June. Given at Down.

“ FROM THE BULL OF POPE HONORIUS.

“ Honorius, Bishop, servant of servants, to our dear children, the Abbot and Convent of St. Mary of York, health, &c. We, by apostolic authority, specially confirm to your monastery the cell of Neddrum, with the chapel of the town of Hugh de Logan,* and the land of Baligauan. Given at Alatri, the Ides of June, in the 6th year of our pontificate, and in the 6th year of the reign of King Henry III.”

Notwithstanding these charters and privileges the priory seems to have had but a short period of prosperity. The wars carried on in the reign of Henry III. between the King and his barons, so weakened the power of England, that the colony in Ireland being to a great extent left to its own resources, soon felt itself unable to resist the natives. It was then, no doubt, that the English monks established at Mahee, finding that they were considered by the natives as a portion of the foreign colony, and being placed at an unprotected outpost, gladly relinquished their monastery and its rich possessions. The island and the lands adjacent to it reverted to the bishop, while the more distant possessions passed into various hands. At the period of the Taxation of Pope Nicholas, “ the Church of Nedrum ” was valued at “ seven marks,” and seems then to have been only a parish

* In the Taxation of Pope Nicholas III. “ the Church of Hugh de Logan ” seems to occupy the place of Temple Patrick ; in the parish of Temple Patrick, is a townland called Kilmakee, which Dr. Reeves says is explained “ the Church of the son of Hugh.” It is more probable that it is “ the Church of Mochay,” and that it is the chapel mentioned in the Bull. *Ballygruan* seems to be Ballygowan, in the civil parish of Comber.

church. In the account of the receipts from the See lands of Down during the interval between March 4, 1305, and July 1st of the same year, rendered into the Exchequer by the Escheator, Walter de la Hay, he returns “£11 2s. 2d. of the rent of the lordship of Edroum (Neddrum or Mahee) of the farms, prizes, services, and of the Thorn Castle (de Castro Spinarum) and of the town of the Irish for the same term, and 29s. of the rent of the free tenants there for the same term.” *Thorn Castle* seems to have been intended as a translation of Ballydrain (Baile-draighin—the town of the blackthorn), the townland from which the manor, which extends over the parish of Tullynakil, is called in the Ulster Inquisitions “Ballydreene, *alias* Island-Maghie.” The *Town of the Irish* seems to be a translation of *Baile-na-n Gaedhal* (pronounced Ballynaneal); there is not now any townland in the parish of that name, but there is one named Ringneal—the point of the Irish). From Primate Sweteman’s Register it appears that the primate as guardian of the See of Down *vacante sede* collated on the 21st of February, A.D. 1365, John Haket to the parish church of Nedrum and in Primate Mey’s Register Patrick “McNycoll” is mentioned as “Rector de Nedrym” in the year 1450. The Terrier describing the state of the parish at the period of the “Reformation,” says—“Ballidrene—one mensal. The curate pays in proxies, 5s. ; refectons, 5s. ; synodals. 2s.” The same document states that the bishop was seized of “Island Magee (Mahee), with three other islands on the sea lying about them—in the mane land Ballyadrean, with fourteen other towns temporals and spirituals.” Though the Protestant Bishop had, according to law, become possessed of the manor as having belonged to the ancient bishops, yet the natives were not deterred by any fear of sacrilege from appropriating his lordship’s rights. An Inquisition taken

at Tullynakill on the 13th of October in the 15th of James I. found that "Merryman was seized of the said manor of Ballydreene, in right of his said bishoprick, and was also seized, as of fee, of the townland of Ballymartyn as part of the said Manor. The sept or family called Slut M'Henry Keyes did lately expulse and disseize the said bishop out of the whole Manor aforesaid in tyme of warre and rebellion.

. . . There are no rents, duties, customes, or services due to the king out of the said Manor of Ballindreene, or out of any land thereto belonging." This Slut M'Henry Keyes seems to have been *Sliocht Enri Caoich*—tribe of Henry the Blind, a branch of the Clannaboy O'Neills, who had several centuries earlier driven from Drumbo into the same district the *Slut Kellies*, a tribe of the Dal-Fiatach. The Kellys are still somewhat numerous in this district, but having been surrounded by Presbyterians, and not having had priests among them, they, together with the Loughlins and O'Prays have abandoned the ancient creed of their race.

Near the old castle,* a number of earthen sepulchral urns were found, and a circular cemetery was discovered at the distance of a few perches from Mr. Johnston's house, close to the avenue leading up to it. Mr. Johnston found the fragment of a gravestone, on which is inscribed a cross of the date of the seventh or eighth century; he has also found ancient glass beads and some coins of the Edwards.

* There is preserved in the State Paper Office, Whitehall, London, a petition of "Captayne Browne to the Right Honorable Lord of Burley. Right Honorable,—I doo humbly crave your honors favour, and do beseech the same to have consideration of my case, in this respect that I was the first of our nacyon that did, in a dangerous and rebellyous time, Turlough Lenoghe then invading that country, sett downe in the wast place of Clandeboye, in the North of Irelande, uppon the lande of the Bisshopp of Downe, called Ilande Machye, with his appurtenance, being VIII. townes, as by their names may

The Tripartite Life, in relating the labours of St. Patrick, in Dalaradia, says that he founded a church in "Hua-Dereachein, which is called Rath-Easpuic Innic from Bishop Vinoc whom he placed over it." Sister Cusack, in her Life of St. Patrick, has appended to that passage the following note:—"Bishop Indich, Innoc, or Winnoc, from whom this church derives its name, was a disciple of St. Patrick, but very little is known of his history. The district of Ui-Erca-

appere, then having a lease of the late Bisshopp John (Merriman) of the same lands for his lieff, at XXs Irish a towne, as well for the spiritualities as for the temporalities of the same (a towne is a plowe lande,) and also havinge a bond of the said Bisshope of II c Li (£200) to make to me astate of the same in fee-farme, upon which lands your petycioner did builde a castle that cost him fowre hundreth marks and upwards, as my late Lorde Deputye can report. And since that your honour's petycioner hath been a suiter a long time at the Court, the said Bisshopp is deade, and hath not made to him astate in fee-farme of the premises, so that nowe your honor's petycioner hath no right of title to the saide house and lands; I doo beseeche and crave your honor's favor to be my good Lord to this effect, that the next Bisshopp of Downe that her Matie, shall make, may be enjoyed (upon the consideracions aforesaide) to make to me an estate of the same in fee-farme, that another doo not reape the fruite of my labour and expences. And wheare I understande that Sir Bryan Machfelim keepeth a warde in my house, I doo beseech your honor that I may have your honor's and my lords of the counseills letters to my L. Deputy to give me possession of my house againe." The castle, which cost Captain Browne "fowre hundreth marks and upwards," is now a roofless ruin at the northern extremity of the island. It does not appear that Browne was successful in his suit, the manor was let by the Protestant bishops from time to time to sundry tenants. Bishop Humston let it for three years to Rowland Savage, of Ballygalget, at a yearly rent of £4, and a horse valued at £20 as a fine. The same bishop afterwards let it to Henry Piers and Sir Francis Annesley, at a yearly rent of £6 13s 4d. The manor, which is at present called from a village in it, "the manor of Ardmillan," and contains 3,472a. 3r. 28p., was purchased some years ago by Mr. Murland, of Castlewellan, who held it under the See of Down, at the An. Rent of £135 13s 10d, and Renewal Fines, £682 10s.

Chein, called variously in English records Anderken and Sluthenderkeys, lay in the present barony of Castlereagh, County Down, adjoining Strangford Lough. It is supposed to be the present Castle Espie, the ruins of which—lying in a large rath on the western shore of Strangford Lough—are in a townland of the same name, which has always been ecclesiastical property.”

Close to the present Protestant Church of Tullynakill is the churchyard, containing the ruins of an older Protestant church, which probably occupies the site of an ancient Catholic church, which gave name to Tullynakill.

In the townland of Ballyministra (the town of the monastery), formerly stood a church. Its ruins have disappeared, and the graveyard has been removed, in order to work a quarry which has been opened on its site. The country people called this ruin Jerusalem. They have a tradition that its prior, whom they call *John of Jerusalem*, went on one of the Crusades, and having agreed that no tithe should be paid until his return, his death, which occurred in the Holy Land, has ever since exempted the greater part of the townland from this charge.—(Reeves' Eccl. Antiq.) From an Inquisition, held at Downpatrick, October 4th, 1636, it appears that “the impropriate Rectory of Ballymonestragh, consisting of the greater and less tithes of the two townlands of Ballymonestragh and Ballyobunden,” now Ballybunden, was granted to Sir Hugh Montgomery as a part of the possessions of Grey Abbey. There seems, however, to be some mistake in the finding of that Inquisition, for an Inquisition taken at Ardmillan, 4th July, 1605, found that Sir John Rawson, Knight, was as prior of St. John of Jerusalem, in the Little Ardes, seized of the Rectory of Ballymonestragh, in Upper Claneboy. He is probably the person whose memory is preserved in the local tradition

under the name of *John of Jerusalem*. The Terrier says—“Capella de Ballemonasteragh, of Grey-abbey; the curate pays in proxies, 1s; refectons, do.; synodals, 2s.”

“The Church of Kilmode” was valued at 20s in the Taxation of Pope Nicholas. An inquisition taken July 4, 1603, found that John O’Mullegan, Abbot of Comber, was seized in right of his Abbey “of the impropriate church or rectory of Kilmoodmanagh (Kilmood of the Monks,) with its appurtenances in Sleught Henrickies, which extends into the towns or villages (then follow the ancient names of the townlands of the parish,) and the advowson and presentation of the vicar in the same church, and the vicar there annually receives all the altar fees and the third part of the tithes of grain and grass.” The Terrier has the following entry—“Ecclesia de Kilmudd, Abbot of Comber, is rector. The vicar pays in Proxies 8 groats; in Refectons do.; in Synodals, 2s; total 7s 4d.” The church is reported as in ruins in 1622. The site is at present occupied by the Protestant Church of Kilmood.

The tithes of the townlands of Ravarra and Ballycloghan belonged to the Abbey of Inch, and it is probable that there was in them a little chapel.

In the farm of Mr. John Boomer in the townland of Magherascouse there is a field called *Chapel Field*, where human remains and pieces of coffins are turned up.

Tawnaghneve (Tamhnach naomh) has been Anglicised by translation into the modern form Saintfield.* It

* Saintfield was formerly called Tonaghneve, the phonetic representative, as Mr. Joyce in his admirable work, *Irish Names of Places*, remarks, for *Tamhnach-naemh*—the field of the saints. There is a townland near the town which still retains the name of Tonaghmore—the great field—originally called so to distinguish it from Tonaghneve. We have no record to tell us what was the original name before it was called Tonaghneve, or to what saint it owes its

is said that the name was translated by General Price. Harris, apparently without any authority, supposes that the original name was Tullach-na-neve, which he translates "Saint-hill." The ancient church which occupied the site of the Protestant Rector's house and garden, where there seems to have been an extensive cemetery, is not mentioned in the roll of the Taxation of Pope Nicholas. The rectory was appropriate to the abbey of Comber. The inquisition already referred to, which was taken on the 4th of July, 1605, found that "John O'Mullegan, Abbot of the late Abbey of Comber, in the Upper Clondeboy, at the time of the dissolution of said abbey, was seized in fee in right of foresaid Abbey . . . of the Church, Chapel, or Rectory of Tawnaghym, with its appurtenances, in which church he was bound to keep and maintain a competent curate, and there belongs to said church, chapel, or rectory all the lands in the town of Tawnaghym, origin, consequently though it may be frequently referred to in our annals, we cannot recognise it. General Nicholas Price first translated the ancient name into Saintfield, and to him the town owes its origin. He had in the beginning of last century the roads opened up which lead to Belfast and Downpatrick; he induced manufacturers of linen and other artisans to settle in the place, and made various improvements, including the erection of a barrack for a troop of horse. General N. Price was the son of General Richard Price, and Catherine, only sister of James Hamilton of Bangor. He was born in Erenagh House, and was half-brother of Lady Elizabeth Cromwell, who leased to him Hollymount. His uncle, James Hamilton, of Bangor, had two daughters and no surviving son. One of these daughters married Bernard Ward, and from her Lord Bangor and the other Wards inherit the half of James Hamilton's property; the other daughter married Thomas Butler, 6th Viscount Ikerin, who sold to General Price the most of the lands in Saintfield parish, which his wife inherited through her father from the first James Hamilton, who made the fortunate bargain with Con O'Neill. General Price was great-grandfather to the late Nicholas Price, whose only daughter married Mr. James Blackwood, of Strangford. Mr. Blackwood assumed the name of Price, and transmitted the property to his son, the present owner. The Blackwoods

with their appurtenances and the tithes of the same." An Inquisition, held Oct. 13, 1623, after finding that the tithes of the various townlands, in the parish were payable to the abbey, and that the townland of Tonaghwyn belonged to the abbey, says, "And the possessions of Tonaghwyn we find in the bishop these thirtie years." The Terrier has the following entry, "Capella de Tavenaghnewin, but that was never builded, the place pays in Synodals 2s.

Capella de Tullidonne also hath no building, nor never had; it is called Chapel Vicar; pays in synodals 2s." The Chapel of "Tullidonne" may have been situated in the townland of Tonaghmore, where, according to Mr. Hanna, the foundations of a church were to be seen on the side of a rocky hill so late as 1863. The church was locally called Killnagarrick, (the church of the rocks). Interments were occasionally made in it up to 1820, but now all traces even of the cemetery have disappeared.

The ancient graveyard of Killaney is enclosed in a ring have inherited large portions of the Hamilton property. The present Lord Dufferin, whose name is Blackwood, is the great grandson of Dorcas Stephenson, the grand-daughter of James Hamilton of Neilsbrook, Randalstown, from whom Lord Dufferin inherits.

In the bed of the river near the town, there is a small island called York Island, in which a number of the York Fencibles killed in an action with the insurgents in 1798 were buried. On the 8th of June a number of insurgents assembled near Saintfield under a leader named Jackson, and set fire to the house of one Mackee, an informer, where eleven persons are said to have perished in the flames. This was the only act of atrocity, except in battle, committed by the armed malecontents in Ulster. Electing for their general Henry Munroe, a shop-keeper of Lisburn, they placed themselves on the 9th in ambuscade, awaiting the approach of Colonel Stapleton, with a body of York fencibles and yeomen cavalry. Stapleton remained master of the ground and then retreated to Belfast, but lost about sixty men, including three officers and Mr. Mortimer, Vicar of Portaferry, who had volunteered on this occasion. See *Gordon's Account of the Irish Rebellion*.

fence, but there is no trace of the church. Killaney is called in the Inquisition Killeny, Anaghalone, and Anaghdoloun—all corrupted forms of *Cill-eanich-cluain*—the church of the meadow surrounded by a marsh.—The site of the church occupies the crest of a hemi-spherical hill peninsulated by a number of loughs—the continuation of the Ravernet River, or as inquisitions name it the Garriclough River, which here divides the diocese of Down from that of Dromore. The largest of the loughs is called Lough Henney (*Eanach*, a marsh), in it there is an island, “in which” says the inquisition taken at Ardquin, July 4th, 1605, “Toole McPhelim McIvor dwells.” In this island some military antiquities have been found, including a helmet made of plate iron, which formed a part of a collection of antiquities presented to the Belfast Museum, by James Gibson, Esq., Q.C., a drawing of the helmet is given in the *Ulster Journal of Archæology*, Vol. III. There were also found a bronze caldron, which was given to Lord Downshire, and the wooden beams of a Crannoge. Similar Crannoges occur in the loughs of Ballygeeley, Carrickmannan, and Creevey—Loughgare; in the last a canoe hollowed out of an oak tree was found. The Inquisition taken July 4th, 1605, found that “James M’Guilmere, Abbot of the late Abbey of St. Augustine of Movilla was seized . . . of the chapel, grange, or rectory of Anaghdoloun, with its appurtenances, which extends into seven townlands in the foresaid county, and of the advowson and nomination of the vicar in the same church, and the vicar receives each year all the altar fees and the third part of all the tithes of grain and grass belonging to the foresaid rectory or grange.”

The lands of Killaney belong to Lord Downshire, being a part of the territory which the unfortunate Con O’Neill obtained at the division with Hamilton and Montgomery,

but which he afterwards parted with to Sir Moyses Hill, the ancestor of Lord Downshire. In the reign of James I. these lands were covered with valuable timber which has long since disappeared.*

* An inquisition held in the reign of Charles I. found that there were then standing trees "of six inches square at the butt, at least, . . . upon the lands of Lisdalghan 342, Carricknesassanagh 534, Tawnaghmore 290, Lisdromlaghan (now Lisban) 475, Killany 162, Tullywastekenna 56, Creevylouggare 221. . . . John King did cutt upon Lisdalghan and other inland timber townes, with sundry workmen with him, for a year and a-half great store of timber trees, converting the same to pipe-staves, hogshead-staves, barrell-staves, keeve-staves, and spoakes for carts, of which wares there was transported 5 barque loads from owen O'Mullyn (the mill-river—it is near Island Mahee); 3 of the said barques bearing the burden of 30 tunne a peece, and the other two 16 tunne a piece; and altho' a tree will make a tunne or two of timber, yet there are such wastes in making those wares that they took upp at least 200 trees. One John Makinlas, with others in his company, were sett on worke in the said woods of Lisdalghan, and the rest of the townes adjoining, by the Lord of Ardes (Montgomery, who had obtained a lease of the woods and under woods on those townlands which were then in the possession of Con O'Neill), where he made roofes for the church of Gray Abbey and old Cumber, and some other store of tymbber for his lordship's buildings at Newtowne and Donaghdee, converting some six trees to his own use, by his lordship's allowance, for which he had about 30s. all which could be no less than 100 trees. . . . One Gilbert Kennedy did cutt by the lord of Ardes warrant, some trees upon the lands of Lisdalghan and the adjoining townes, estimated at 20 trees." About a mile from the rath of Lisdalghan, which was a funereal mound, there is a fine pillar-stone; it is in the townland of Craignasasonagh, and in the farm of Mr. Dodds. This pillar-stone has fallen within the last few years and has split in the fall; it occupies the crest of a high hill on the confines of the townland of Oghley. One of the uses to which pillar stones were devoted was to mark the grave of some illustrious person, and frequently in honour of such a person funereal games were celebrated at regular intervals and at fixed periods of the year. This was the origin of the *Aenech* or Fair, such as the great Fairs of Taité and of Carman (now Wexford), and such too was the origin of the Olympic, Isthmian, Pythian, and other public games among the

P A R I S H P R I E S T S .

John O'Bern was registered in 1704 as parish priest of Kilmore, Tawnaghneve (Saintfield) and Magheradrool. He was then thirty-nine years of age, and was residing in Creevyargon, which is near the borders of the present parish of Saintfield. He had been ordained in 1688 by the Most Rev. James Phelan, Bishop of Ossory. Tradition is silent as to the date of the death of Father O'Bern and as to the time when Saintfield was separated from Kilmore. About the year 1750 one Mr. M'Graddy was appointed parish priest of Saintfield. He resided in the townland of Raffrey. Mr. M'Graddy was suspended about 1770, and the parish was conferred on the Rev Mr. M'Garry who remained in it but a short time.

Greeks. In our oldest Manuscripts these *Aenechs* or *Aonachs* were termed *Gubha* (pronounced Goowa—lamentation—of same root as the English *wail* and the Greek *Goao*—to lament) such as the *Goowa of Tailte* or the *Goowa of Carman*. The reader will remember that there is at Kilcoo (see Parish of Kilcoo) a townland named *Drumena*—the ridge of the *Aenech*—also that the people translate Kilcoo—the church of lamentation—and say that it was so named from the lamentation for the death of St. Patrick, but it is far more likely that it received its name from the funereal games of some prince in the Pagan times. In the 1623 Inquisition, Oghley is called “*Balleoghly alias Fairetounne alias Ballylenny*.” The following extract from the Yellow Book of Slane given in the *Leabhar na-h-Uidhre*, the oldest MS in the Royal Irish Academy, will explain what a fair was—“A fair was usually held by the Ulstermen every year, namely the three days before Samain (Nov. 1st) and the three days after it and the day of Samain itself. That was the extent of time, which the Ulstermen devoted to holding the Fair of Samain in the Plain of Murthemne (in the Co. Louth) in every year; and nothing was carried on by them during that period but games and races, sports and amusements, eating and feastings.” An ancient account of the Fair of Carman given in *O'Curry's Lectures*, Vol. III. says, “Three markets there, viz., a market of food and clothes, a market of live stock cows and horses, &c.; a market of foreigners and exiles selling gold and silver, &c. The professors of every art, both

The Rev. John Macartan was the next parish priest. Mr. Macartan was a native of the townland of Ballymaginaghy, in the parish of Drumgooland, diocese of Dromore. He was ordained in Seaforde, on the 14th of March, 1773, by Dr. Macartan. At the same time the Rev. Richard Curoe was also ordained. They both proceeded immediately afterwards to the College of the Lombards; and on Mr. Macartan's return, he was appointed to Saintfield, which he held till June, 1780, when he was promoted to Ballykinlar.

Mr. Macartan was succeeded by the Rev. Daniel M'Donnell, who was a native of the Glens of Antrim, and who studied on the Continent. Mr. M'Donnell, when in Saintfield, was greatly beloved by all the inhabitants. He is celebrated as a horseman, and hunted with Mr. Price's hounds. In the year 1787 he became Administrator of Cushendall, under the aged pastor, the Rev. Hugh Mullholland, and some temporary arrangement was made to supply a clergyman in Saintfield.

The Rev. William Teggart, who was a native of Gore's Island, in the parish of Saul, was appointed to Saintfield in the noble arts and the base arts, and non-professionals were there selling and exhibiting their compositions and their professional works to kings, and rewards were given for every work of art that was just or lawful to be sold, or exhibited or listened to." And the Poem on the same fair relates some of the amusements,—“Pipes, fiddles, chainmen, bonemen, and tube-players, a crowd of babbling painted masks, roarsers and loud bellowers,—they all exert their utmost powers for the magnanimous king of the Barrow; until the noble king in proper measure bestows upon each art its rightful meed—(stories of) clopements, slaughters, musical choruses, the accurate synchronisms of noble races, the succession of the sovereign kings of Bregia, their battles, and their stern valour: such is the arrangement of the fair.” These fairs commenced in the remotest antiquity were continued to the 10th or 12th century, but the confusion arising from the complete overthrow of the Ulidians in the fourth century, has deprived us of any written account of their ancient fairs. Ballyoghley—*Baile-og-laoch*—the town of the young warriors, is so named from the champions who contended at its games.

1790. He was ordained at the first ordination held by Dr. Hugh MacMullan, and, after officiating for a short time as curate to the Rev. John Magee, in Lisburn, he was appointed parish priest of Glenarm in 1784, from which he was promoted to Saintfield. He is interred in the ancient cemetery of Saul, and there is inscribed on his headstone—

Here lieth the body
Of the Rev. William
Teggart, parish priest
Of Saintfield, who departed
This life Dec. the 7th, 1799,
Aged 43 years.

The Rev. Edward Dempsey officiated during the sickness of Father Teggart, and remained some time in the parish after his death; according to popular tradition, he was appointed parish priest. He was born in the parish of Bryansford in the year 1750. He studied in France after his ordination, and, on his return, he was appointed to the curacy of Lisburn, from which he was sent to Saintfield. He was appointed parish priest of Lisburn in 1801.

The succeeding parish priest was the Rev. Hugh Green, who was a native of the townland of Drumnaconagher, in the parish of Kilmore. He was ordained by Dr. Hugh M'Mullan, at Erenagh, in 1789, after which he went to the College of the Lombards in Paris; at the same time also went the Rev. W. M'Mullan, afterwards of Kilmegan, and the Rev. Hugh Macartan, afterwards of Ballykinlar. Mr. Green, being compelled to fly from Paris in 1793, on account of the Revolution, was appointed curate to the Most Rev. Dr. Patrick MacMullan, in Kilmegan; he was afterwards appointed to the curacy of Rasharkin, from which he was promoted in 1801 to Saintfield. He erected the chapel of Saintfield, in 1806, and that of Carrickmannon in 1807. Father Green was waylaid by Orangemen some years before

his death, and received a severe beating, from the effects of which he never thoroughly recovered. The parishioners would have inflicted summary vengeance on the ruffians, who were tolerably well known, but Dr. Crolly calmed down the excited passions of the people by a sermon which he delivered in Saintfield Chapel on the following Sunday, from the text, "*Father forgive them, for they know not what they do.*" Some terrible misfortune is said to have befallen each of the unfortunate wretches. Mr. Green died Dec. 5th, 1834, and was buried in Magheradrool graveyard, but there is no inscription on his grave stone, During the latter years of his life Father Green was assisted by Rev. Mr. Tally, and afterwards by the Rev. Mr. Mullan.

Father Green was succeeded by the Rev. John Fitzsimons. Mr. Fitzsimons was born in the town of Lisburn, where he commenced his classics, which he afterwards completed at the Belfast Academical Institution, for at that period the Catholics of Down and Connor, previous to the opening of the Diocesan Seminary, were obliged to resort to Protestant educational institutions. He entered the Logic Class in the College of Maynooth on the 25th of August, 1826, and was ordained at Belfast in September, 1830, by Dr. Crolly. Mr. Fitzsimons officiated as curate in Belfast from his ordination till he was appointed to Saintfield in January, 1835. He was transferred to the parish of Cushendall on the 20th of September, 1837.

The succeeding parish priest was the Rev. Richard M'Glogan, a native of Ballinderry. Mr. M'Glogan entered the Logic Class in the College of Maynooth August 25, 1830, and was ordained by Dr. Murray in the College in June, 1833. After having been curate in Downpatrick and Randalstown, he was appointed to the parish of Saintfield, September, 1837. He died from the effects of a severe

wetting which he received in the discharge of his duty. He was interred in the ancient cemetery of Laloo. On his tombstone is inscribed—

Erected to the memory of
The Rev. Richard M'Logan,
(Late Parish Priest of Saintfield)
Who departed this Life 8th of August 1845
Aged 43 years.

The tombstone was injured by some Orangemen, who fired guns at it.

Father M'Logan was succeeded by the Rev. Roland M'Gill. Father M'Gill was born in Ballintogher, in the parish of Saul, in the year 1814. He entered the class of Humanity in the College of Maynooth on the 26th of August, 1834, and he was ordained by Dr. Healy on the 3rd of February, 1838. After having officiated as curate successively in the parishes of Duneane, Maghera, and Culfeightrin, he was promoted to the parish of Saintfield in October, 1845. Father M'Gill died of fever on the 22nd of December, 1870, at the residence of his brother in Lisban, whither he had gone for change of air; he was interred in the cemetery attached to the new church of Saul. His will, according to the statutory notice published in the newspapers contained the following bequests—"I leave £100 for Masses, to be said immediately after my death, and for my intention. I leave £10 to the poor of Saintfield, and the same sum to those of Killinchy. I leave £10 to the nuns of Downpatrick Convent, and the same sum to those of Belfast, that they may remember me in their prayers. I leave £50 for a school-house in the parish." On his grave-stone is inscribed—

Placens Deo factus est dilectus—

Erected
by
J. & H. M'Gill,

in memory of their beloved brother,
 Revd. Roland M'Gill, P.P., Saintfield,
 who died Dec. 23rd, 1870,
 in the 57th year of his age,
 and 32nd of his ministry.

Of your charity pray for his soul.

Requiescat in pace.

The present parish priest, the Rev. Patrick Phelan, succeeded Father Magill. Father Phelan, is a native of the diocese of Ossory, from which he affiliated to Down and Connor. Having completed in the College of Kilkenny his studies in classics and philosophy, he entered the class of First Year's Theology in the College of Maynooth on the 16th of January, 1853. He was ordained in November, 1854, in Dublin, by Dr. Whelan, Bishop of Bombay. Immediately after ordination, he was appointed to the curacy of Glenavy; in the following April he was sent to the curacy of Lisburn, and in June, 1860, to that of Ahoghill, from which he was promoted, September 2nd, 1862, to Cushendun, at first as Administrator, and eventually as parish priest. He was appointed parish priest of Saintfield Feb. 20, 1871.

CHURCHES.

Saintfield Church was erected A.D. 1806 by the Rev. Hugh Green. It has been enlarged, at a cost of £300, by the Rev. Roland Magill. The parochial house attached to Saintfield Church was erected by Father M'Logan.

Carrickmannan Church was erected A.D. 1807, by the Rev. Hugh Green. It was much injured by the great storm which occurred on the night of the 6th of January, 1839, after which it was almost entirely re-built by the Rev. Richard M'Glogan, and re-consecrated by Dr. Denvir, December 15th, 1839. Father Magill expended about £300 in enlarging and improving it.

In the days of persecution, the Catholics heard Mass at the Mass Rocks, on the farm at present belonging to James M'Key, in the townland of Aughnadarragh, about two miles due east of Saintfield, and near the Priest's Bridge. The Altar was a large rock, and around it was an open space for the congregation ; even to this day the spot has been kept sacred from touch of either spade or plough. Mass was also celebrated in a sequestered spot on the farm of Felix Murray, in the townland of Drumaconnell. The Altar at that place was a large stone, which has since been removed, but from tradition it appears that an altar was arranged under whichever of the thorns in the vicinity that afforded the greatest shelter.

Lis which frequently enters into the formation of the names of townlands was precisely the same as *Rath*. The name was applied to a place surrounded by an enclosing mound or rampart. It frequently was applied to a fortified enclosure for cattle. The *Caiseal* was nothing more than a Stone Rath, or enclosure, within which the dwelling-house, and in after times, churches stood ; and the *Cathair* (pronounced Cahir) was in like manner nothing more than a Stone Dun. From each of these words many townlands are named.

THE TERRITORY OF THE ARDS.

THE modern barony of Ards, which comprises the whole of the peninsula between Lough Cuan, or Strangford, and the Irish Sea, and extends to a line drawn from near Newtownards to Carnalea on the shores of Belfast Lough, represents the ancient territory of Ard-Uladh. This ancient designation has been translated *the high land of Ulidia*, thus in the life of St. Comgall of Bangor, quoted by Ussher, the saint is said to have built "the monastery which is called Bangor in the region named *Altitudo Ultorum*." This record is interesting as it proves that the territory even at that early period included Bangor. The Ards formed a little kingdom yielding allegiance to the larger kingdom of Ulidia. A poem in the historical tale descriptive of the Battle of Magh Rath, fought A.D. 642, says

"The standard of Feardomhan of banquets
The red-weaponed king of the Ard-Uladh
White satin (srol) to the sun and the wind displayed
Over that mighty man without blemish."

This Ferdomun, son of Imoman, king of Ard-Uladh, is not mentioned in the Irish Annals, nor is his name found in the ancient genealogies, but the historical tale represents him as a renowned hero of the Ultonians, who conducted from the field of slaughter six hundred warriors, the surviving remnant of their forces. An ancient document relating to the See of

Down states that in the year 1034 "There reigned in Ards (in Ardo) Cathalan M'Muriedaig, who gave to the bishop and the church of Down eighteen carucates in Ardgunne (Arduin) along with a chapel in spiritualities." According to the Book of Rights the king of Uladh was bound to pay

" The stipend of the king of Arda
Eight foreigners, eight fierce horses,
Eight drinking-horns, eight cloaks with ring-clasps
And eight exquisitely beauteous ships."

The inhabitants of the Ards were not of the Ulidian, or Irian race, but belonged to the Dal Fiatach, the descendants of Fiatach Fin, a Heremonian prince, whose descendants were driven along with the Irians into the territory which constitutes the counties of Down and Antrim; the Dal Fiatach however possessed themselves of all the County of Down except Iveagh, Kinelarty, and Dufferin. Ard-Uladh is only twice mentioned previous to the English Invasion, by the annals that have come down to us; and both entries refer to hostile incursions of the Kinel-Owen. A.D. 1011 "An army was afterwards led by Flaithbheartach (king of Aileach or of the Kinel Owen), till he arrived at Ard-Uladh, so that the whole of the Ards was plundered by him; and he bore off from thence spoils the most numerous that a king had ever borne, both prisoners and cattle without number." The Kinel Owen again in the year 1130 led by Connor O'Loughlin, invaded Ulidia "and they plundered the country as far as the east of Ard, both lay and ecclesiastical property, and they carried off one thousand prisoners, and many thousand cows and horses." A tract upon the princes and families of the Dal Fiatach taken from Dual MacFirbis' Geanealogical Work, given by Dr. Reeves, *Ecclesiastical Antiquities*, p. 358, states that Donnsléibhe, Dal Fiatach prince, fought the battle of Derry-Ceite about the year 1172

against Cooley O'Flathri, king of Ulidia, and sustained a terrible defeat, in which were slaughtered many of the people of the Ards and of the Hy-Blathmac. The latter people received their name from Blathmac, whose father Aodh-Roin, king of Ulidia, was beheaded A.D. 732, on the large stone which is at the door of the church of Faughard, County Louth, by Aedh Allan, monarch of Ireland. Their territory extended from the vicinity of Bangor to that of Carrickmannon, and included the modern civil parishes of Holywood, Dundonald, Comber, Killinchy, Kilmood, Tullynakill, with parts of Bangor, Newtownards, and Knock-breda. The stipend which the king of Uladh paid to the king of that territory is thus recorded in the Book of Rights—

“ The stipend of the king of Ui-Blathmaic is
 Eight handsome extensive bondmen ;
 Eight steeds not driven from the mountains,
 With bridles of old silver.”

Sir John de Courcy subdued the Ards and Hy-Blathmac ; and the English formed those two districts into a county, the chief town of which was Newtownards, which was called “ Nove Ville de Blathwyc,” and the county was styled “ Comitatus de Arde ” and sometimes “ Comitatus Novæ Villæ.” In the county there were two baronies, or Bailiwicks, the *Balliva de Blathewick* and the *Balliva del Art*. A.D. 1345, Edward III. appointed “ Robertus de Halywode ” to be sheriff of the “ Comitatus Nove Ville de Blawico,” and commanded Robert Yafford, the former sheriff, to deliver to him the public documents. Henry IV. in the first year of his reign, appointed Robert, son of Jordan Savage, to be sheriff “ de Arte in Ultonia.” De Courcy, the De Lacys, the De Burgos, successively earls of Ulster, parcelled out the Ards among the monasteries and their own retainers. The principal retainers were the Savages of the Little Ards, the

Mandevilles, who were possessed of lands around Kircubbin ; the Talbots, landed proprietors around Ballyhalberty ; Nicholas Galgyl, who held the lands around Ballygalget ; and Fitz Nicholas, who had property at Slanes. So late, however, as 1397 the Earl of Ulster held in his immediate possession lands in the present civil parishes of Ballywalter, Ballytristan, Ballyphilip ; and in 1425 when the earldom of Ulster was possessed by the Duke of York, then a minor, Henry VI. committed to Galfridius Sloghtre, the care of the lands of Ardkeen, which were then, though greatly wasted by the Irish, held directly by the Duke, as Earl of Ulster. The greater part of the Ards and all the adjoining territories except Lecale and Dufferin, had already fallen into the possession of the Clannaboy O'Neills. Some of the native Irish of the Ards and the neighbouring districts, who had experienced the tyranny of the Anglo-Normans, hailed these invaders and their clansmen from Tyrone and Derry as deliverers, while others were forced to accept such exchange of territory as suited the convenience of the new conquerors. The O'Gilmores were confirmed in their ancient territory throughout the parishes of Holywood and Bangor ; the O'Mulcreevys were pushed from the banks of the Lagan and the neighbourhood of Castlereagh, to the district around Groomsport. The O'Flinns were carried with the Kinel-Owen conquerors from the shores of Lough Neagh and the Bann to the lands of Inishargy. The "M'Kearnyes" (the name is now Kearney) were a powerful sept in the Ards,—probably of Kinel-Owen origin, for Kearney is still a name of frequent occurrence in Derry and Tyrone ; at all events they were not much loved by the English. The M'Gees were located at Portavogie, while the descendants of the Anglo-Normans were cooped up in the Little Ards, which from this period became the acknowledged possession of the family of Savage,

around whom all the English interest centred. No serious attempt was made by the English to repossess themselves of the Greater Ards until the year 1572, when Queen Elizabeth granted to Sir Thomas Smith extensive portions of Antrim and Down, including the Ards. Sir Thomas appointed his natural son, Thomas Smith, as the leader of the colony, which he designed to plant in the Ards; and to obtain for him a kindly reception, Sir Thomas wrote a wily letter to *Domino Barnabeo filio Philippi*—in plainer language, to the renowned chief, Sir Brian Mac Felim O'Neill, the lord of Clannaboy, who was incessantly engaged by warfare and negotiation in resisting every attempt to seize his lands by English arms or plantation. The 10th of August, 1572, young Smith landed at Strangford, and proceeded to build a castle upon the Ards; but he soon found that Sir Brian Mac Felim was not an agreeable neighbour, and in September he wrote to Burghley complaining, that Sir Brian would not part with a foot of the land. In the meantime Sir Brian, fearing that the colonists would convert the old monasteries into garrisons, burned the monasteries of Newtown, Bangor, Movilla, and Holywood. Smith felt it necessary to withdraw his men from Newton in the Ardes to Renoughaddy (Ringhaddy) in the Dufferin. At this time Walter, Earl of Essex, was also engaged in a similar scheme of colonizing, and had received from the Queen a grant of Claneboy, the Route, and other lands in Down and Antrim. He placed a garrison at Belfast, and another at Holywood, under a Lieutenant Moore. The fate of Smith is thus told in a letter written by Essex from Carrickfergus, the 20th of October, 1573:—"The same day at my coming home I received letters from Mr. Moore, the pensioner, and from a brother of Mr. Secretary's, that his son, Thomas Smith, had been slain in the Ardes that afternoon with a shot, and was stricken in the head. His men

finding his house scant guardable have sent unto me for a band of horsemen to convey them to Mr. Moore's at Hollywood, which this day I have sent unto them." Smith's men were relieved by Ferdorough Savage, who brought them into the Little Ards. The death of young Smith extinguished that enterprise, which cost Sir Thomas £10,000; but the Smith family continued even till about the year 1700, to petition the Crown to restore to them the benefit of their patent. Marshal Bagenal's Description of Ulster in 1586 contains the following notice of this territory:—"Little Ardes lieth on the North side of the River of Strangford, a fertile champion country. It is th' inheritance of the Lord Savage, who hath now for certain yeares farmed the same to Capten Peers. There are besides dwellinge here certeine anncient freeholders of the Savages and Smithes, able to make amongst them all, some 30 horsmen and 60 footemen. They are often harrowed and spoyled by them of Clandeboye, with whom the borders of their lands do joine. Great Ardes is that countrey which was undertaken by Mr. Smithe; it is almost an Island, a champion and fertile land, and now possessed by Sir Con M'Neill oig Onele, who hath planted there Neil M'Brian Ferto, with sondrey of his owne sirname. But the anncient dwellers there are the Ogilmers a rich and stronge sept of people alwaies followers of the Neils of Clandeboye. The force of th' enhabitantes nowe dwellinge here is 60 horsmen and 300 footemen." Con O'Neill, the sixth in descent from Aodh Buidhe II. slain in 1444 (see Dufferin), who possessed those lands, which the swords of his ancestors won, having been imprisoned as a rebel, because he ordered his servants to recover his wine, which some drunken soldiers of the garrison of Belfast had seized for their own use, as it was being carted from Carrickfergus to Castlereagh, agreed to divide his lands with James Hamilton

and Hugh Montgomery on condition that they would obtain his pardon and a grant from the Crown for the remainder. The lands were accordingly divided, Con retained the Castle-reagh district, Hamilton succeeded in procuring for his share of the spoil the entire civil parishes of Bangor and Ballyhalberty, while the remainder of the Greater Ards fell to the lot of Montgomery, yet such was the mutual hatred engendered between the two Scotchmen in the division of the booty that Hamilton in his will directed that none of his sons or daughters should marry any of the posterity of Montgomery. Hamilton's property descended to Henry Hamilton, Earl of Clanbrassil, who made a will leaving the estates absolutely to his Countess, and afterwards died suddenly on the 12th of January, 1675. The various members of the Hamilton family contested this will and eventually purchased out the interests of the representatives of the Countess. The estate consequently became broken up, and much of it passed into other hands, in order to procure money for the payment of the purchase and the lawsuits. A similar fate befel Montgomery's share; the family sold to Sir Robert Colvill the Manor of Newtownards in 1675, and that of Comber except Mount Alexander in 1679, while Mount Alexander and the remnant of the vast estates belonging to the Montgomeries were bequeathed by Henry Montgomery last Earl of Mount Alexander, who died in 1757, to his Countess, and by her to her nephews, Samuel Delacherois and Nicholas Cromelin. The inhuman butcheries perpetrated against the natives by the military men employed during the wars of Elizabeth made the Greater Ards a desert, and most of the natives when the Scotch colonists arrived sought an asylum in the Little Ards among their fellow Catholics, the descendants of the early English settlers. The following description of the desolation existing in the parishes

of Comber, Donaghadee, and Newtownards, given by the author of the Montgomery Manuscripts, may be taken as a picture of the state of the entire district. "In the spring time, Ao. 1606, those parishes were now more wasted than America when the Spaniards landed there, but were not at all incumbered with great woods to be filled and grubbed, to the discouragement or hinderance of the inhabitants, for in all those three parishes aforesaid, 30 cabins could not be found, nor any stone walls, but ruined roofless churches, and a few vaults at Gray Abbey, and a stump of an old Castle at Newton, in each of which some gentlemen sheltered themselves at their first coming over."* Yet it seems some few of the natives still lingered in the neighbourhood of their birth, for when Sir Hugh Montgomery was roofing the chancel of a ruined church, the manuscript says, "he needed not withdraw his own planters from working for themselves, because there were Irish Gibeonets and Garrons enough in his woods to hew and draw timber for the sanctuary."

* This affords a strong argument in favour of *Tenant-right*. It was not for the landlord but for themselves that the Scotch Colonist and his descendants built the farmsteads and reclaimed the lands; and the proprietors inheriting from the purchasers from Con O'Neill should bear in mind that Con only held, or represented chiefs, who only held by *Tanistry*, or in other words as the stewards of the lands, which were for the use of the people. The hardy warriors from Tyrone and Derry did not spill their blood to make the Clannaboy Chiefs proprietors of the conquered territory, and if the chiefs usurped such powers, the usurpation arose from the confusion of troubled times. The settlement of the Tenant question is only a review in calmer moments of unjust powers conferred by the Crown too hastily; while the political cry of the *Sacred rights of property* is too frequently a successful argument for the perpetuation of injustice.

PARISH OF PORTAFERRY.

THE parish of Portaferry contains all the civil parish of Ballyphilip except a portion of the townland of Tullymally ; all the civil parish of Ballytristan except the townlands of Ballybranigan and Ballymacnamee ; all the civil parish of Witter except three townlands, which, though annexed in the civil arrangement, form a detached district, the nearest point of which is about a mile distant from the extremity of the main body ; and the civil parish of Ardquin, except the townlands of Ballyriddley, Ballywaddon, and Ballywallon. This parish, in 1871, had 2,300 Catholic inhabitants.

The ancient parish church of Witter, or as it was named, Grange-Oughter—the upper or farther Grange—is called Temple Cowey. It is built at the foot of a gentle slope descending to Tara Bay at the junction of the townlands of Tieveshilly and Tullycarnon. Only the foundations of the church now remain, which are fifty-four feet long and eighteen feet wide. Along the eastern boundary of the little disused cemetery are three holy wells ; that to the north-east is called the Drinking Well, that to the south-east is called the Washing Well, and the middle is called the Eye Well. At the distance of about twenty perches from the church there is shown on the margin of the bay a flat rock in which a number of white pebbles are embedded. Prostrated on this

rock, St. Cowey performed, it is said, his penitential exercises; the pebbles and some indentations in the rock, according to popular belief, mark where he placed his hands, his knees, his feet, while certain other indentations mark the spot where fell the tears which he shed. The traditions of the Lower Ards have preserved the memory of this holy man, about whom our ancient manuscripts have not recorded anything. The name Cowey, which in Irish is written Cumhaighe, meaning *Greyhound of the plain*, or, metaphorically, *Hero of the plain*, is modernised in every part of Ireland into Quintin, and according to local traditions Temple Cowey Cruachan-Cowey, the name of an ancient earthwork about a quarter of a mile to the west of the ancient church, Quintin's Bay, Ballyquintin, and Lough Cowey, near Ardquin, are all commemorative of St. Cowey or Cooway, and perhaps Ardquin might even be added to the list of places named from him. In the Taxation of Pope Nicholas, Witter, under the name of "the Chapel of Tener," was valued at 20s. At the dissolution the rectory was appropriated to the abbey of Inch, it was afterwards leased to the Earl of Kildare under the name of Temple Kenny. An inquisition taken at Ardquin on the 4th of July, 1605, found that "The Prior of the late monastery of Inche in Lecaile was seized . . . of the rectory or church of Grangeoughter in the Ardes, which extends into seven towns in the same county, and of the vicarage of foresaid church of Grangeoughter; and the vicar there in right of his vicarage receives each year the alterage and the third part of the tithes of grain and grass." The Terrier says "Capellade Vochter (Witter). Inch is the parson. Curate pays Proxies 7s.; Refections do.; Synodals 2s.)* It is

* The large amount paid by the Curate in Proxies and Refections, almost proves that Temple Cowey Parish had been a mensal of the bishop.

curious to observe that in the neighbourhood of Temple Cowey there were the remains of a circular earthwork called Cruachan Cowey, bearing the same name as Croghan, the royal palace of the kings of Connaught, while the great rath of Tara, from its imposing position, would almost lead us to suppose that it was intended, like its namesake in Meath, for the habitation of a king. Though the people generally regard the remains of antiquity with veneration, yet Cruachan has been subjected to the plough, and modern improvements have made free with many of the great stones in the stone circle of Keentagh.

Quintin Bay Castle, which seems to have been erected by the early English invaders to guard their conquests, was held under the Savages by a family named Smith. The author of the Montgomery Manuscripts in the *Description of the Ards* says, "There is likewise on the eastern shore, one league from ye said Barr, Cottins Bay, also Quintin Bay Castle, which commands ye Bay, that is capable to receive a bark of forty tunns burthen. Sir James Montgomery of Rosemount purchased the same, and lands adjoining thereunto, from Dualtagh Smith, a dependor on ye Savages of Portneferry, in whose manor it is; and ye said Sir James roofed and floored ye castle, and made freestone window cases, &c., therein: and built ye baron, and flankers, and kitchen walls contiguous; all which, W. Montgomery, Esq., and his son (joining in ye sale) sold unto Mr. George Ross, who lives in Carney, part of ye premises."* This old castle was some years ago

* The Montgomerys took the precaution, in order to legalise the sale, to have the Smiths declared *Innocent Papists*. The extract already given is followed by the following, which will have a local interest:—"Near it is a ruined pile formerly belonging unto (Dualtagh Smith) another dependant of Portneferry, which with diverse townlands adjoining now doth belong to James Hamilton, of Bangor, Esq." Newcastle, otherwise Clough M'Gorteen, Derry, and Carrowboy, now Ballymarter, were sold by deeds of 2d and 3d November, 1716, to Robert Ross of Rostrevor, for the sum of £1,440 under an Act of Par-

renovated by the late Mr. Calvert, into whose possession it had passed.

In the townland of Knockinelder, (Cnock-an-iolair—the hill of the eagle), there is an ancient cemetery in the farm of Mr. James Curran. The graves are covered and lined with flagstones, and as each grave was used only for the interment of one corpse, the cemetery was necessarily very large; it extended over several acres. There have not been observed any foundations of a church, but a ring of greener vegetation in the centre of the most crowded portion of the cemetery seems to indicate the site of the ancient circular fosse which surrounded the church; and similar green circles are observed in the adjoining field. Immediately outside the cemetery there is a beautiful little well, so close to the sea, that high tides wash over it; but the little stream which it sends forth soon carries off the impurities left by the sea, while all around it flourishes a dense vegetation of sea-kale, which may have served the ancient monks for a portion of the vegetable diet on which they principally subsisted. There is not a single document to shed a gleam of historical light on the old Church of Knockinelder. Some chieftain must have usurped its rights long before the Anglo-Norman set foot on Ireland, and its

liament (2 George I), which enabled trustees to sell portions of the estate of James Hamilton, for the purpose of raising money to pay the portions of his daughters. Dr. O'Donovan writing of the O'Gowans or Smiths says, "It is however certain that there was a family of Smith of the same race as the Maghennises at Quintin Bay, that the family of the late Dr. Smith, of Downpatrick, and several others in the County of Down, is of this race, the Doctor had no doubt himself, though he had no written pedigree or other evidence except oral tradition to prove it." *Note to 4 M. A. D. 1492.* Wonderful stories are told of the treasures of Dualtagh Smith and how he concealed them. Poor Smith had few treasures. Dualtagh among the Smiths is now changed into Denis.

cemetery seems to have been disused before their advent, for the modern form of interment never disturbed the little tenement of stone, which the affection of their living relations built for the dead twelve or thirteen centuries ago. The ancient cemetery of Knockinelder is situated within a very short distance from the boundary of the adjoining townland of Ballymarter, and there is no doubt that Knockinelder is a sub-denomination of Ballymarter, and both are called in several ancient documents half townlands, for instance, it is found by an Inquisition taken at Downpatrick on the 12th of September, 1632, that “Dionysius Smith late of Quintonbay, in the County of Down, was seized in his lifetime of the half townland of Quintonbay, otherwise Ballymartyre, containg 60 acres of land, the half townland of Cnockmeller (should be Cnockineller), containing 60 acres and the half townland of Carny, containing 60 acres—Being thence so seized, by his deed bearing date the 16th of August, 1628, he, along with his son Dwaltagh Smith, demised to Daniel Smith and his assigns the one-fourth of the townland of Quintonbay, for the term of 96 years, as appears by said deed, the tenor of which follows in the original—afterwards, viz., on the 20th of September, 1632, foresaid Dionysius Smith died—forsaid Dwaltagh was then of full age and married. The premises are held of the King by knights’ service.” From this it is at least very probable that the ancient cemetery formerly was a portion of Ballymarter. Dr. Reeves, in notes to “Adamnan’s Life of St. Columba,” explains that *Martra* was the technical term among the Irish for a saint’s relics, hence the enshrining of the relics of St. Peter, Paul, and Patrick is entered in the Annals of Tighernach at the year 734. “Communatio Martirum Petair, et Poil, et Padraic,” the same term is used by Tighernach at the year 743, and by the Annals of Ulster,

at the year 775, to express the enshrining of relics; and Adamnan says that a church at Jerusalem which was built by Constantine, was called *Martyrium*. Since Quinton Bay is given as another name for Ballymarter, it is not improbable that St. Cowey, or Quinton, established first his church where now is the old cemetery of Knockinelder, and when the fame of his sanctity had attracted too large a crowd of disciples, he sought a more retired spot for his devotions at Temple Cowey.

In the townland of Ballytrustan are the ruins of the ancient church of Ballytrustan, which is supposed to have received its name from the Irish word *Trostan*, a staff; it was so named from the staff used by pilgrims journeying to the Holy Sepulchre, for the rectory of the church belonged to the military order of St. John of Jerusalem, whose duty it was to protect pilgrims on their way to the Holy Land. In the "Taxation of Pope Nicholas" the following entry occurs:—"The Church of Thurstaynistione, Hospitallers," and "The Vicarage of the same," was valued at 40s. It is to be observed that the rectory is neither valued nor taxed, because it belonged to the Hospitallers, who were intended to defend the Christians in Palestine, for the protection of which the taxation had been imposed. It would seem that the lands of Ballytrustan did not belong to the "Preceptory of the Ards," as the monastery of the Hospitallers at Castleboy was called, though it was possessed of the tithes, for it was found by a Post Mortem Inquisition in 1343, that Matilda, Countess of Ulster, held certain lands in the County of Newtown, called *Thurstanton*; and the King, in 1397, committed to Richard Russell the custody of the lands of *Thurstayntone*, Corrok, and Ballyalgell (Corrog and Ballygalget), and other townlands in the County of Newtown. The forms of the name are produced simply by

the translation of the first syllable Bally into its equivalent *town*, written 'ton' or 'tone,' and affixing to it the Irish word Trostan. By an Inquisition taken at Ardquin on the 4th of July, 1605, it was found that John Rawson, knight, prior of the late priory or Hospital of St. John of Jerusalem, in Ireland, was seized in fee, in right of his priory, of the rectory of Ballytrustan, and a list of the townlands is given, which includes all those contained in the modern civil parish of Ballytrustan, except Ballymacnamee, Ballywierd, and Parsonhall, and all the townlands in the civil parish of Castleboy, except Broomquarter, Tullycross, and Tullytrammon, it also included Granagh and Tullyboard, which are now in the civil parish of Ballyphilip. The Inquisition found that there belonged to the rectory certain lands and tenements and a glebe in the townland of Ballytrustan, "and the presentation to the vicarage in same church, and the vicar there, in right of his vicarage, receives each year the altar fees of said rectory and the third part of the tithes of grain and grass." The Terrier has the following entry:—"Ecclesia de Trustan (Ballytrustan)—Prior of St. John parson, one towne gleabe. Vicar pays in Proxies, 3s., Refections, 3s., Synodals, 2s.

The ancient church of Ballyphilip stood within the glebe and was surrounded by an extensive graveyard, which has been long since cultivated. The ancient well is situated along the stream which forms the western boundary of the glebe grounds. Dr. Reeves says there were persons living in 1844 who remembered the old church, which was described by Harris in 1744 as "a coarse building of an odd contrivance, being a room 37 feet in length, 16 feet broad, and 20 feet high, covered with a coved arch of stone, so close and firmly cemented that it does not appear to admit any water; to which cause it probably owes its security

hitherto from ruin. On the south side of the wall are three niches covered, like the heads of so many stalls in some ancient choirs. Close adjoining to it is another building likewise covered with a coved arch of stone, and consisting of two apartments; appearing to have been lofted, and from whence is a passage by a door into the church." Such was the ancient church of Ballyphilip, with its adjoining presbytery, and its "three niches" in the south sidewall, in which were the *sedilia* or seats used at High Mass by the priest, deacon, and sub-deacon. It is needless to say that all have long since disappeared. The remains of this ancient church were blown up in a boyish frolic by Robert, second Marquis of Londonderry, and his schoolfellow, who were at that time under the tuition of the rector. In the Taxation of Pope Nicholas "the church of Feliptone" was valued at six marks. The church, as was the case in most seaports, was dedicated to St. Nicholas, the patron of sailors. In the primatial registries of Armagh there are two entries relating to the rectors of the parish of Ballyphilip. A.D. 1430 William Somerwell was presented by the primate to the rectory of "Sti. Nicholai de Phelpeston in le Arde," and A.D. 1482 Walter Raynoke, *alias* Dany, was rector of the church of "S. Nichol de Philipton." The following entry occurs in the Terrier "Ecclesia de Philipstowne, one quarter of glebe. Ecclesia stat upon St. John's Carrowe Nepalton (Philiptown?) and had Noantil (?) of rent upon it at Christmas:—In Proxies 7s., refections do.; synodals 2s." From which it would seem that the townland of Ballyphilip was, in ancient times, divided into quarters (*Carrowes*) upon one of which *St. John's Carrowe*, or quarter, the church was built, and another quarter was the glebe, which probably was what is now called Parsonhall, an adjoining townland containing thirty-seven acres, which is in the present civil parish

of Ballytrustan. If Parsonhall were the glebe of Ballyphilip, it has, for several centuries, been alienated from the church, for by an Inquisition held at Newtownards, January 25th, 1620, "three quarters of Parsonhall" are found to have been among the possessions of "Patrick Savadge, late Lord Savadge of the Little Ardes." so early as November 5th, 1590, when he transferred them to trustees. Parsonhall, was afterwards among the possessions of his son, Rowland Savage, and in 1622 the Protestant bishop, in his return of "the state of bishopricks of Downe and Connor," seems to refer to Parsonhall when he says—"To the church of Philipstowne there are three-quarters of land knowne to be auneynt gleabe of this church, this gleabe was possessed by Rowland Savage, of Portfeare, Esq., deceased, by virtue of a lease from William Worst (Worsley), then incumbent. At the expiration of the lease, the incumbent re-entered to the possession of the tithes, but the lessee keepeth possession of the gleabe and keepeth the incumbent out of possession; upon the death of the said Rowland Savadge, Inquisition was taken by the escheator what landes he died infeofed and seized in, and ye jury found that this parcel of land was not any part of his inheritance nor included in his patent, but the ancient gleabe of that church, notwithstanding this part of the Inquisition (it) hath been suppress and kept up to the great prejudice of the church." The civil commotions, which shortly afterwards ensued, prevented the Protestant bishop from recovering the ancient glebe which, to this day, forms a part of the Portaferry estate.

The ruins of an ancient church, called Temple Craney, stand within the graveyard of Portaferry; it was for two centuries used as the Protestant parish church, its Irish name, and an ancient well near it called Temple Craney well, supply the only reasons for supposing it to have been

antecedent to Protestantism. Near Temple Craney are the remains of Portaferry castle, the ancient seat of the Savages, whose descendents have assumed the name of Nugent. This ancient English family frequently enjoyed the office of Seneschal of the liberties of Ulster, and when, like the other early English colonists, they began to assume Irish names, they called themselves MacSeneschal.* The Four Masters sometimes use the name *Mac-an-Tsabhaoisigh* (pronounced Mac-a-Tavishy) which forms the modern name Macatavish. Patrick Savage, commonly called Lord Savage of the Little Ardes, died in 1603, and his son Rowland died in 1619, both of whom have been already mentioned in reference to the glebe of Ballyphilip. The estate then passed to Patrick, who is said to have been the 17th son of Patrick, the Lord Savage of the Little Ardes. He married in 1623 Jane, daughter of Hugh Viscount Montgomery, and as the author of the "Montgomery Manuscripts" remarks "He was the 1st Protestant of his family, through the said viscount's care to instruct him." On the death of his son Hugh, who died unmarried in 1666, the estate passed to his cousin, Patrick Savage, of the townland of Derry, who lived in the year 1724, and whose collateral

* Aenghus O'Daly who was employed by the government about the end of the reign of Queen Elizabeth to satinize the Irish says—

“ Ard-Uladh destitute, starving,
 A district without delight—without Mass—
 Where Mac-an-t-Sabhaoisigh, the English hangman,
 Slaughters barnacles with a mallet.”

So scanty was food in Ards, according to the Satirist, that Savage, the landlord of the district had to support himself by killing barnacles. James C. Mangan has versified the stanza thus—

“ Ard-Uladh, vile sink, has been time out of mind,
 But a region of famine ; on its coasts you will find,
 Slaying barnacle snails with a mallet, that savage
 Old hang-dog-faced hangabone hangman MacSavadge ! ”

relatives still possess it. Many social changes, among which may be enumerated the introduction of the ancestors of the present Protestant inhabitants of the parish of Portaferry, arose from the marriage of Patrick Savage to Jane Montgomery; her brother, Sir James Montgomery, undertook the management of the estate, and the following extract from the "Montgomery Manuscripts" informs us what he effected:—"The said Sir James, his sister Jane being married to Patrick Savage aforesaid, he found his estate much in debt, and not one walled house in Portaferry, till that match (as was credibly informed me) only some fishermen's cabins, and the old castle near it out of repair, nor any such mills as now are, and very little grain to employ one, that country being much wasted, 'till the viscount's plantations, which was not suffered to spread into the little Ards 'till their own greater (Ards) were furnished with inhabitants, and no trade by sea, nor no convenience for it, before the said year 1623. . . . In the meantime, the said Sir James was setting and letting the lands, and laying out tenements to the best advantage, but the freeholders and followers* (who were mostly degenerate old English or Irish) were obstinate and would not renew their deeds nor alter their holdings from their old way. And, besides these misbehaviours, they cosheered much upon Mr. Savage, who bore with them in those customs in which he was fostered; so that his debts increased, and he was persuaded to go with

* The following names of proprietors or occupants on the lands held by the Portaferry branch of the Savages, and taken from some of the Inquisitions relating to that property, show what were the prevailing names in that part of the Ards more than two centuries ago:—Savage, Bryan O'Coran of Carrowdreynan, M'Ley of Keentagh, Smith of Ballymartin, O'Domegan of Tara, O'Conan, Houston, Magrae of Ardgeehan, Fitzsimons of Tiveshilly and Keentagh, O'Dogherty of Tara, M'Lerenan of Ballyrussly, Carr of Ballyedock, M'Kyrie of Tara, &c.

his family to the Isle of Man to live privately, but plentifully, yet much cheaper than at home; and so to be rid of cosheerers, and to stay two years in Peeltown, 'till Sir James should improve his estates in rent and build for him a house befitting his quality, and shall bring his freeholders to submit to him. During this recess, Sir James put the most stubborn and refractory to the law to make them examples, for there were flaws in their deeds, and their titles were defective, sealing leases of ejection against them, whereby they were overcome, and submitted, some paying fines, and increasing rents to be paid in money, besides the usual duties and services; and obliging them to the usual way of living, habit, and building; others of them he brought to stoop to his lure, partly by threats to take the severity of the law against them, partly by conferences and gentle speeches, showing also kindness to those he found willing to support their landlords. But the most effectual course he took was to get wastes filled with British planters on the lands, and builders of stone-houses in the town (whose examples taught the natives husbandry and industry), and to build mills on the loughs, tying the tenents to grind, and pay the 16 grain as toll, or thertage (commonly called moultre), and other helps for reparations.

. . . Sir James (during Mr. Savage's stay in the island) repaired the old castle by roofing and flooring it, and by striking out longer lights, with freestone window cases; also building (and joining to it) a fair slated stone house, as may be seen with the Savages' and Montgomerys' arms above the door thereof. It is now of late years much bettered (by this Mr. Savage) in the contrivance within, which had not been so necessary as now, had not the old castle been almost ruined by an officer's

family, which quartered therein the first three years after the Irish Rebellion.”*

The ancient church of Ardquin occupied the site of the Protestant church of Ardquin. In the Taxation of Pope Nicholas, it was valued under the name of “The church of Ardquienne” at six marks. It was a mensal parish, having been transmitted to the bishops probably from their predecessor St. Cowey, from whom the place seems to have been named Ardquin—the height of Cu (mhaighe)—and until the Disestablishment the greater part of the parish was held under the Protestant bishop, who was also rector. The Terrier has the following entry—“Ecclesia de Arechewen, one mensal, pays in proxies 5s.” There is preserved in a patent roll 16, Edward III., an inspeximus of a charter of Hugh de Lacy, in which that earl of Ulster says—“Know that we have given and granted, and by this our charter have confirmed to our venerable father in Christ, Thomas, Bishop of Down, and to his successors, in pure and perpetual alms for the salvation of our soul and those of our ancestors, four carucates of land of our domain in Arte (the Ards), lying on one part between the land of Arwhum (Ardquin) belonging to the foresaid bishop, and the land belonging to the Hospitallers (the manor of Castleboy) on the other; and on another part between the land, which formerly belonged to Randulf, son of William de Lunwahr, and our land of Arhen (Ardkeen)† We have granted also to the same bishop and his successors, in pure and perpetual

* Colonel Andrew Savage, who assumes the additional name of Nugent, the present representative of the Portaferry branch of the family, is the seventh proprietor in succession from the Patrick Savage referred to, and is the great-great grandson of Patrick’s brother.

† This description seems to indicate the townlands of Ballyward and Dunevly, which lie between the parishes of Ardquin and Castleboy. They are not at present See property.

alms, the land which was held by John de Lennes in the Arte, with the homage and service of his heirs. And a carucate of land, which Robert, son of Serlo, held of us in Arte, near Stranford, along with the homage and service of his heirs." De Lacy also confirmed sundry grants made by De Courcy to the bishops of Down, among which was—"In Ard, Arcum, (Ardquin), with all its appurtenances, and Kiel Bodan (Ballywaddan)." It is very probable that most of those lands had belonged to the bishops of Down long before the conquest, and were only restored to them according to formalities of Anglo-Norman law. A Close Roll 9, Henry III., A.D. 1225, says, "Our lord the king gave to Thomas, Bishop of Down, for the losses which he sustained for the service of our lord, the king, in the war of Hugh de Lasey, two carucates of land of the domain of the king in the Ards, for his sustentation, as long as it shall please our lord, the king; which carucates adjoin the same bishop's manor of Archiwhyn (Ardquin) around the lake of same town." The lake here alluded to is Lough Cowey. Walter de la Hay, the escheator, rendered into the exchequer an account of the receipts from the See lands of Down during the interval between March 4th, 1305, and July 1st of that year, a part of which is as follows—"And, of 18s. 4d., of the rents of the free tenants of Ballybodan* and Grenocket† for the same term. Of the rent of hens and the work of the tenants there he makes no return, because the work is paid in Autumn, and the hens at the Circumcision. And of 24s. 2d. of the rent of forty-eighty acres of land belonging to a demesne‡ of three score and sixteen acres of land immediately behind Ardwyn (Ardquin) for the same term. Of the rent of eighteen acres

* Ballybodan, now Ballywaddan.

† Grenocke, now Granagh.

‡ Demesne represented at present by the townland of Demesne, which contains 211a. 2r. 32p.

of demesne, of gardens, of a meadow, and of a mill, he makes no return for the same term, because the demesne was seeded before the death of the said bishop ; of the gardens and the meadow nothing was received. And of £15 7s. 8d. of the rents of the farms of Ardwyn for the same year. And of 16s. 8d. of the rents of the free tenants of Ballycaryne for the same term." This was a very large rental, considering the value of money in 1305. Ballycaryne was probably Tullycarnan, a townland at the extremity of which was Temple Cowey. It has been for ages incorporated in Portaferry estate, but this record indicates that it once belonged to the Bishops of Down who possessed it, and the other See lands which had belonged to the little See once ruled by St. Cowey, who has left his name so indelibly fixed on the topography of the little Ards.

In the townland of Derry are the ruins of two chapels, distant from each other only $22\frac{1}{2}$ feet ; the walls are constructed with an adhesive kind of clay, instead of mortar ; the chapel on the north side is 26 feet long and $16\frac{1}{2}$ feet broad, while that to the south is of the same breadth, but only 24 feet long. It is curious that these chapels, though standing side by side, are not parallel, which proves that the ancient Irish did not always build their churches pointing from the west towards the east, and it has been reasonably supposed that they built them so that the altar would be towards that portion of the heavens in which the sun would rise on the morning of the festival of the patron saint. The festival of St. Cumain was anciently observed in this church on the 29th of May, at which day the Felire of Aengus has the following entry :—

“ A great host flocked,
 Who served starry heaven,
 To Cumain of the fair town,
 Dear daughter of Allen.

i.e. a woman, *i.e.* a virgin in Dal-Buinne is the cell of the daughter of Allen ; in Idrone also ; an other woman, of Daire Ingen Aillen in Ard-Uladh." From this note it appears that there were three virgins named Cumain, daughter of Allen, or three churches dedicated under the invocation of a holy virgin of that name, one of which was that of Derry in the Ards. If, as Colgan conjectured, the note attached to the martyrology were written by Aengus, the church of Derry must have existed before the year 800. In the Taxation of Pope Nicholas, "the church of Dere" was valued at two marks. The Terrier enters it thus—"Capella de Derrie, Movilla, Curate pays Proxies 1s., Refections 1s., Synodals 1s." This entry shows that the church of Derry was appropriate to Movilla, and an Inquisition taken at Ardquin, July 4th, 1605, found that at the suppression of monasteries "James M'Guilmere, abbot of the late abbey of St. Augustine of Movilla, in or near the great Ards" was seized inter alia "of all the tithes annually increasing of and from 1 and 1½ towns in the Ardes called the Derry, lately in the tenure of Rowland Savage and Cormack Magee." The rectory of Derry extended over the townlands of Derry, Ballycam, and Ballycranmore,* the last is in the civil parish of Ardkeen, and is far separated from the other townlands. Father M'Aleenan removed the old holy water font from Derry to the church of Portaferry, where it is still used. When I was searching among the ruins I found a portion of vitrified ridge cresting.

I heard that human bones were found at Mountross in such quantities as to indicate a cemetery, but there is no record that there ever was any church there.

* It is not unlikely that the remains of a little chapel might be found in the detached townland of Ballycranmore, if some person in the locality would take the trouble of looking for it.

PARISH PRIESTS.

In the list of "Popish Priests" who were registered in Downpatrick in 1704 "Patrick Pray" is returned as parish priest of Ballyphilip. He received Holy Orders from Primate Oliver Plunket, in 1671. He seems to have taken an active part during the Revolution, for he is returned as "Patrick O'Pray, Clerk, of the Little Ards," in the list of the adherents of King James, who were attainted at Banbridge, on the 10th of July, 1691. In 1704 Father O'Pray was residing in the townland of Ballyphilip; the house in which he resided was standing a few years ago. He was at that time fifty-seven years of age; we have no record of the date of his death, but after that event the parish was united to Ardkeen, and that union continued till 1780. (The names of the parish priests who had charge of the united parish will be given under *Ardkeen*.)

When the Rev. Daniel O'Doran was appointed, in 1780, to Kilcoo, the union of Ardkeen and Portaferry was severed, and the latter parish was conferred on his curate, the Rev. John Fitzsimons, who retained it till his promotion to the parish of Kilcoo, after the death of Father O'Doran, in 1785. (See Kilcoo).

The Rev. Patrick Magrevey (so he spelled his name) was appointed in 1786. Father Magrevey was born in the townland of Ballybranagh, parish of Ballee, in the year 1750. He was ordained in the Summer of 1778, and shortly afterwards went to the Irish College of Douay. When a student of that college he studied philosophy and theology in the college of the Benedictine Abbey of St. Vadastus, and obtained Bachelorship of Philosophy in the university after a theses held on the 10th of June, 1780. The Rev. Hugh Magrath and the Rev. William Crangle were his class-

fellows. Mr. Magrevey seems to have been indefatigable in writing the lectures delivered by the professors under whom he studied. I have seventeen octavo volumes, each of which contains about 600 closely written pages, the product of his pen in the halls of the Irish College of Douay. Having completed his studies he returned, in 1784, to his native diocese, but I have been unable to ascertain where he laboured until his appointment to Portaferry. After zealously discharging the pastoral duties of that parish for twenty-six years, he passed to his reward October 23rd, 1812. He was interred in the ancient cemetery of Kilkief, where his tombstone bears a long inscription in Latin, of which the following is a portion :—

“*Revdus P. M'Greevy fato functus*
est die 23. Octobris 1812. Annos
Natus 62. Paroeciæ de Portaferry
Prepositus annos 26.”

The Rev. Edward M'Quoid, who was also a native of Ballybranagh, succeeded Father Magrevey ; he died suddenly in October, 1815, and was interred in Dunsford. Father Peter Denvir was appointed in November, 1815, from the curacy of Ahoghill. Father Denvir left Portaferry in March, 1825, in order to undertake the administration of Lisburn, under the aged Father Edward Dempsey. (See Bright).

Father Denvir was succeeded by Father James M'Aleenan, who was appointed from the curacy of Down. He built the chapel of Portaferry, and was instrumental in obtaining for the diocese the Shrine of St. Patrick's Hand. He was appointed to the parish of Kilmegan, March 10th, 1843. (See Kilmegan.)

Father M'Aleenan was succeeded by the present pastor, the Rev. James Killen, V.F., who was promoted from the parish of Ballee. (See Ballee).

C H U R C H .

Mass was celebrated at times on a rock called Carrighalter (altar rock), in the farm belonging to Mr. Murphy, in Carrstown. The present church of Portaferry, which is in the townland of Tullyboard, occupies the site of a chapel which stood there in the worst times of persecution. It was probably one of the five "Old Mass Houses" which the Protestant bishop mentioned in his report to the House of Lords in 1731 as having been in his diocese from a period antecedent to the accession of George I. Harris, writing in 1744, says—"The *Presbyterians* have a meeting-house at Portaferry, and the *Papists* a Mass-house near the town, and (which is singular) it is the only place in the *Ardes* where there is any Mass-house." The old Mass-house was replaced by a more respectable structure, erected in 1762 by the Rev. James Taggart, parish priest of all the Ards. The datestone, which is built into the wall of the present church, has the following inscription:—

All ye good Christ
ians pray for ye bene
factors of this chapel
which was built by the
Masons Dorians and Mr.
Henry Murland
Carpenter, 1762.

The history of this church is continued by another stone, on which is inscribed—

Rebuilt A.D. 1831
Revd. James M'Aleenan, P.P.

It was enlarged and new galleries erected in it, in 1845, by Father Killen, by whom an acre of land was obtained from Colonel Andrew Nugent to enlarge the yard. An altar has lately been erected in honour of St. Patrick on the Gospel side of the high altar, and on the corresponding space

on the Epistle side a stone altar of elaborate design has been erected, at the cost of about £500, in honour of the Blessed Virgin Mary, from drawings by T. Hevey, Esq., Archt. The parochial schools, which stand in immediate proximity to the church, were erected by Father Killen, from designs supplied by John O'Neill, Esq., Archt. A Celtic cross in the graveyard marks the grave of Father Curran, who was a native of Doocy, in the neighbourhood of Portaferry. He was ordained in Belfast by Dr. Dorrian, on the 3rd of February, 1871. On the base of the cross is inscribed—

Sacred
To the memory of the
Rev. William Curran,
Who died 13th June 1874,
Aged 27 years.
Requiescat in pace. Amen.

The following returns preserved in the Record Office, Dublin, were made by the Protestant Ministers :—

“ Saintfield, April 14th, 1766.

Sir,—There are 420 Protestant families in ye parish of Saintfield, in the County of Down, and 65 Popish families ; in all 485.

James Ham. Clewlow.

Henry Baker Sterne, Esq., Clerk to the House of Lords.”

Saintfield Parish in 1871—Catholics, 554 ; all others, 4,167.

“ Killinchehy, April 15, 1766.

Sir,—In pursuance of an order received from the Bishop of Down and Connor I have herein sent you the number of Protestant and Popish families within my parish, which are 551 Protestant and 91 Roman Catholic families. I had the number collected with the greatest care. There is not a Popish priest residing in this parish.” (There is no signature to this letter.)

Killinchehy Parish in 1871—Catholics, 831 ; all others, 4,020.

A return written on the back of the circular is as follows :—“ Killyleigh Parish—451 Protestants, 67 Papists. No Popish Priest. No Friar.—Rowley Hall, Rector.”

Killyleagh Parish in 1871—Catholics, 1,089 , all others, 4,821.

PARISH OF BALLYGALGET.

THE parish of Ballygalget contains the three townlands of the civil parish of Ardquin, the part of the townland of Tullymally, the two townlands of the civil parish of Ballytristan, and the three townlands of the civil parish of Witter, which have been already mentioned as not being included in the Catholic parish of Portaferry. Ballygalget also includes the civil parishes of Castleboy and Slanes, and the townlands of Ballyward, Ballygelagh, and Dunevly, which belong to the civil parish of Ardkeen, while its boundary towards Kirkistown is not as yet definitely arranged. In 1871 the parishes of Ballygalget and Ardkeen contained 3,059 Catholics; there is, however, no data to enable us to ascertain the number of Catholics in each parish.

“In the townland of Ballygalget,” says Dr. Reeves, “on a high ground at Knockdoo, otherwise Rocksavage, and about a furlong north of the Roman Catholic Chapel, is a spot called ‘Shankill’ (old church), where traces of a building measuring 36ft. by 16ft., exist in a long disused burying ground, which was once enclosed by a circular cashel, of about 40 yards diameter.” This was the ancient church valued in the Taxation of Pope Nicholas, under the name of “The Church of Sithe” at 40s. The name “Sithe,” which is pronounced *Shee*, signifies a fairy hill, or, as the name was translated by Colgan, “a pleasant hill.” An inquisition,

taken in the year 1334, found that certain lands "in le Syth," in the County of Newtown of Blathwic, were held under William de Burgo, by "Nicholas Galgyl," and in 1390, the custody of these lands called from him "Ballygalgell," which, in the course of time, has assumed the form "Ballygalget," and, of some other lands in that locality, was given to Richard Russell during the minority of Roger, Earl of March and Ulster. The three townlands, Ballygalget, Ballyfinragh, and Ballywhollart, constituted the rectory of Ballygalget, or, as in some documents, it was called "Ballyfuneragh," which, at the "Reformation," was appropriated to the Abbey of St. Patrick, in Down. The Terrier says "Capella de Ballygalged, is the prior's of Downe, Curate pays Proxies, 1s. ; Refections, 1s. ; Synodals, 2s." This rectory of Ballygalget was afterwards granted to Sir James Montgomery.

Near the site of Shankill, or Ballygalget Church, once stood the Castle of Ballygalget, called also Rocksavage, which was built in the reign of James I., by Rowland Savage of Ardkeen, who served against the Irish in the wars of Queen Elizabeth. The castles of Ballygalget and Kirkstown are described by the writer of the Montgomery MSS. as "high square piles."

"The lands of Castleboy, otherwise Johnstown, which formerly belonged to the Hospitallers (Reeves' Eccl. Antiq.), consist of nine townlands, containing 1,358 acres. In the townland of Castleboy there remains a small portion of the castle standing, and a few perches to the N.W. the ruins of the chapel, measuring sixty-three by twenty-one feet. The east window was a triplet of lancet compartments. On the north and south sides were lancet windows, about six feet removed from the west angles. There were entrances on the north and south sides, about twenty-six feet from the west

end. A small lancet window was in the west wall, about six feet from the floor. A cemetery surrounded the building, but the ground is now cultivated up to the very walls." This was the Commandery or Preceptory of the Ards belonging to the Knights of the military order of St. John of Jerusalem (now called Knights of Malta), an order which professed the Rule of St. Augustine, and was instituted to protect the Christians of the Holy Land and pilgrims going to Jerusalem. The order had in Ireland two Grand Priories, Wexford and Kilmainham; the latter was the more important; its ruins were employed to build the Royal Military Hospital of Kilmainham, which stands on the site of the Grand Priory. The only Commandery or Preceptory, which the order possessed in the diocese of Down and Connor was that of Castleboy, or St. John's of the Ards, but it had the rectories of Ballytrustan, Rathmullan, with the chapelry of St. John's Point, Ballyministra, Carnecastle, St. John's of Carrickfergus, Ballywalter, near Doagh, and Ballyrashane, and extensive landed possessions. The Inquisition taken at Downpatrick, Oct. 13th, 1623, found as follows,—“One quarter of land in Canvie, lying in the Great Ardes aforesaid, as well in spiritualities as temporalities, one other quarter of land called Carrowneclogher, lying in the parish of Whitechurch, in the territorie of the Great Ardes aforesaid, as well in spiritualities as temporalities, and two townelands called Ballyhayes, lying in the parish of Donoghdie, in the Great Ardes in the county aforesaid, as well in spiritualities as temporalities, one Carrow of land, called Carrownemoan, *alias* Carrownenoan, lying in the parish of Talbotstown, as well in spiritualities as in temporalities. One other quarter of land called Carrow-John-Boyestie (Quarter of John, the Baptist), lying in the town of Drummoan, *alias* Drumfin (it is now incorporated in Ballyobekin), as well in spiritualities as in temporalities, one

other quarter of land called St. John's Quarter, lying in Fullokeis (perhaps Tullykevin in the parish of Grey Abbey?), another quarter of land called St. John's Quarter, *alias* Carrownechegle (Church Quarter), in Kiholgan (perhaps Killyvolgan in Grey Abbey parish?) in the Great Ardes aforesaid, as well in spiritualities as temporalities, and one quarter of land called Carrownemurchie, lying near the island Slesne, in Loghcoyne, in the Upper Clandeboye, another quarter of land called Carrownemuck, lying near Knockcolunkill, in the upper Clandeboye aforesaid, as well in spiritualities as in temporalities. All which last recyted premises are parcell of the late dissolved Priory or Religious House of St. John's of Jerusalem." These were grants which the several Anglo-Norman lords had conferred on the Hospitallers.

The Commandery of Castleboy was founded in the twelfth century, by Hugh de Lacy, Earl of Ulster.

A.D. 1327. The Prior of Kilmainham granted to Friar Thomas de Vallet during life, his diet at the brethrens' table in this house, with clothes of the value of 20s. sterling, and a-half mark yearly for shoes; and also entertainment for his horse and servant in the same manner as the Preceptor's horse and servant were treated.

A.D. 1333. The same prior granted to Robert, the son of Thomas, the reeve or baliff, his entertainment, with clothes yearly, with the other free servants, or 10s. in lieu thereof, and he bound himself to undertake the duties of farmer to the Commandery.

A.D. 1335. The same prior granted to Friar William, the son of Thomas, a grant similar to that which he made to Friar Thomas de Vallet, and if he should happen to be confined to his chamber, his allowance should be daily two white loaves, and two loaves of a coarser kind, two flagons of ale, and two dishes of meat from the kitchen; and that he should

have free liberty to bring into the house or to remove from it all his goods and chattels, and, at his death, to dispose of them at pleasure, reserving the sum of 13s. 4d. to the Prior of Kilmainham, as his mortuary; and, moreover, that he should have a proper place within the house to build a chamber for himself at his cost and charges.

A.D. 1337. Friar Nicholas de Compton was Preceptor of St. John of the Ards; he is again mentioned as holding the same office in the year 1339.

A.D. 1349. The Prior of Kilmainham granted to Henry, son of R——, during life the employment of butler in this house, with a mark sterling annually for clothes and other necessaries, to be paid by the Preceptor or Commander, to have his diet at the esquires' table, but to have the same in his chamber if confined to it, and to have the power of disposing of his goods and chattels at his death, reserving a mark to the Prior of Kilmainham as a mortuary. The same year the Prior granted to Robert de Hagard the employment of farmer in the Preceptory of the Ards, with his diet, &c., and a salary of 10s. per annum. He also was entitled to have his food in his chamber if confined to it, and he was to have power to dispose of his goods at death, reserving a mark to the prior as a mortuary. The same year the prior granted to Friar Stephen Kermardyn, chaplain, his corody* in this house, and that at his death he might dispose of his goods, reserving 40s. as a mortuary.† He also granted to him a piece of ground within the commandery, whereon to erect, at his own expense, a chamber.

* *Corody* (Corodium) signifies in common law, a sum of money, or allowance of meat, drink, and clothing due to the king from an abbey or other house of religion, of which he is founder, towards the sustenance of any one of his servants on whom he may bestow it. Corody may also be due to bishops or to private persons.

† *Mortuary* (Mortuarium, Mortarium) is a gift left by a man at

A.D. 1397. Thomas Morcameston was Preceptor. (See Archdalls Monasticon Hibernicum.)

The Church of Castleboy or Johnstown was not valued in

his death to his parish church, for the recompense of his personal tithes and offerings not duly paid in his lifetime. A *mortuary* was not properly due to an ecclesiastic from any but those only of his own parish, from whom he has a right to exact ecclesiastical dues; but, by ancient custom in some parts of these kingdoms, a mortuary was paid to the parsons of such parishes as the corpse passed through. Before the statute 21, H. 8, cap. 6, mortuaries were payable in beasts. A mortuary was anciently called *Saulesceat*, which signified money for the sepulchre *pecunia sepulchralis*. In the Irish Canons it is called the price of the sepulchre "Omne corpus sepultum habet in jure suo vaccam et equum et vestimentum et ornamenta lecti sui" Canon. Hibern. Lib. 19, cap. 6, (Every corpse interred has, in its own right, a cow, and a horse, and clothes, and the ornaments of its bed.) The statute 13, Ed. I., st. 4 enacts that a prohibition shall not lie against mortuaries in places where mortuaries used to be paid. A statute 21, Hen. 8, cap. 6, sect. 6 enacts that mortuaries shall not be paid in Wales except in such places as they have been customary. But it would seem that the ancient custom still subsists in Wales. A recent tourist in the Principality tells that he was present at the funeral of a poor woman, when the wife of the squire, after the service had been performed, placed a silver coin on the coffin, and every person present imitated her example. In Ireland the Provincial Council of Armagh, A.D. 1670, decreed that the fourth part of the funeral offering should be given to the ordinary, as had been decreed in the Synod, held by the Primate Edmund O'Reilly. The same decree was enacted by the Statutes of the Province of Tuam, A.D. 1631, which, moreover, enacted that £4 should be paid to the ordinary from the goods of a deceased priest; together with his vestments and *pixis*, and the offering which was made by the faithful on the occasion of his funeral. I remember hearing an old man named Frank Fitzsimons, of the parish of Bright, telling from tradition that in former times the Bishop of Down and Connor was entitled to the best suit of clothes, together with the horse and saddle, of a deceased priest of his diocese. Offerings at funerals, which are so customary in this diocese, have the prestige of Catholic antiquity, and are not to be given up because they happen to be scoffed at by some Protestants, or by Catholics ignorant of the history and customs of their Church and of their country.

the Taxation of Pope Nicholas, because the possessions of the Knights of St. John of Jerusalem were exempted from that tax. It even appears that the church was exempt from contributions to the bishop or archdeacon. The entry in the "Terrier" is simply, "Castleboy is exempt." An Inquisition held at Ardquin, July 4, 1605, found that at the suppression of monasteries,* "John Rawson, Knight, Prior of the late Priory or hospital of St. John of Jerusalem in Ireland, was seized in fee in right of said priory, of the preceptory and manor of St. John of the Ards in Little Ardes in the fore-said county, of an old castle in the village of St. Johnston, otherwise Castleboy, the Townland of St. Johnston, otherwise Castleboy aforesaid, Drumardan, Balliadams, otherwise Adamstown, and Ballinucholl in Little Ardes, being members of the foresaid manor and preceptory." Then follow a list of rectories and advowsons belonging to the preceptory, which, with all its possessions, was afterwards granted by the Crown to Sir James Montgomery. The site and manor passed afterwards into the possession of the Echlin family.

A little south-west of Castleboy is a bridge called Nun's Bridge, but I have not been able to find out why it has been so named.

The ancient burial-ground of Slanes, with the vestiges of its old church, crowning a hill, contributes a charming feature to the general landscape. This church seems to have been known by the name of "Ardmacaise." The church of

* The people of Castleboy have a tradition that an ecclesiastic, whom they call "John of Jerusalem," when going to the Holy Land, directed their forefathers not to pay tithes until he should return, and they ascribed the exemption of the parish from tithes to the circumstance that he never did return. This is a curious mixture of fact and fable; the legend seems to refer to John Rawson, Knight, the last Prior of the Order of St. John of Jerusalem in Ireland, while the exemption seems to arise from the circumstance that both lands and tithes having been granted to the Montgomeries the tithes merged into rent.

Slanes is not mentioned in the Taxation of Pope Nicholas, but in the portion of that document where it should occur, "the church of Ardmacosse" is valued at 40s. Dr. Reeves, in the *Eccl. Antiq.*, has the following note:—"A.D. 1320, two carucates of land in 'Ardmacaisse,' which had been forfeited by John FitzNicholas, of Slane, on account of his having joined Edward Bruce, were granted by the king to the Prior of St. John's of Jerusalem—*Cal. Canc. Hib.*, vol. 1, p. 28. It is probable that at that period, 'Ardmacaisse' was the name of the parish, while 'Slane' was the name of some sub-denomination in it. The latter is now applied to the townland, wherein is the churchyard, with the remains of the ancient church. A.D., 1386, John Hore was presented by the Crown to the church of *Ard mcKasee* in the diocese of Down—*Cal. Canc., Hib.*, Vol. 1, p. 124. Same year, William Nangle was parson of the church of *Ardmacasse*—*Cal. Can., Hib.*, vol. 1, p. 126. Robert Notyngnam, rector of the parish church of *Ardmacasch*, in the diocese of Down, was 'Cruciferarius' of the Primate. (Visitation of Derry, 1397; in *Regist. Armac.*) A.D., 1594, John M'Gyan was rector of the church of Ardmacasse—*Reg. Cromer*, p. 452." In the Terrier the following entry occurs,—“Ecclesia de Slane—Rectoria,—Proxies 4s., Refections do., Synodals 2s.” The name “Slane” is derived from the Irish word *Slan*—*healthful*, or *health-giving*, a name frequently given to holy wells. Thus the ancient Scoliaſt explaining the word *Slan* in the hymn of St. Fiech, ſays, “It was called Slan becauſe all returned *healthful* from it.” The virtues of the ancient well of Ardmacaiſſe or Slane are now forgotten, and its ſite unknown. In a field cloſe to the churchyard is an artificial cave, which Harris deſcribes as “formed after the faſhion of a ſpiral walk, about fifty yards in length. The entrance is about three feet wide, but ſo low (occaſioned by ſtones and

earth tumbled in) that it must be crept into on the belly, and when you are in, you must stoop to pass through it. With the entrance it consists of five descents, at each of which there is a step of two feet deep, where probably flagstones were placed to stop the passage of pursuers. It is terminated by an oval chamber twelve feet long, eight broad, and five high, and the whole spiral walk, together with the chamber at the end, is formed of large flat stones, built like a dry wall without cement, and roofed with long flagstones, placed horizontally, which are supported with other stones projecting about six inches from the sidewall." Caves occurring frequently in the immediate vicinity of many of the most ancient churches of Down and Connor incline us to suspect that they may have been used as places of retreat or abode by early ascetics. The caves of Knockmore, County Fermanagh, and that at Lough Nacloyduffe in the same county, exhibiting early Christian symbols (see Proceedings of the Royal Irish Academy, 1869), the Christian inscription found in a cave at Seaforde, and the sculptured caves of Scotland (see Sculptured Stones of Scotland), strongly favour that opinion.

P A R I S H P R I E S T S.

The parish of Ballygalget was a portion of the united parish called "Ardkeen and Slanes, or the Lower Ards," until October, 1866, when the last parish priest of the united parish, the Rev. James Crickard, was appointed to Loughinisland, and the union was dissolved. The Rev. John Macaulay was appointed to the northern portion, which is that called in the Ecclesiastical Directory the parish of "Ardkeen and Slanes," though there is no portion of the ancient parish of Slanes in his parish; and the Rev. John M'Court was appointed to the parish of Ballygalget, which

formed the northern portion of the union. The names of the parish priests of the united parish will be given under the parish of *Ardkeen*.

The Rev. John M'Court is a native of Killyfast, in the parish of Duncane. He entered the Class of Humanity in the College of Maynooth, September 31st, 1830, and was ordained in Belfast by Dr. Crolly, July 30th, 1833. He was shortly afterwards appointed curate of Randalstown, from which he was sent to the curacy of Rasharkin in December, 1835, thence to the curacy of Lisburn, November 28th, 1839. He was appointed parish priest of Glenarm, November 3rd, 1840, from which he was appointed to the parish of Ahoghill, July, 1847, and from that to the parish of Ballygalget in October, 1866. Father M'Court was appointed April 5th, 1877, to the newly constituted parish of Clanvaraghan and Drumaroad, when he was succeeded in Ballygalget by the present parish priest, the Rev. Patrick M'Cartan.

Father M'Cartan is a native of the parish of Kilcoo; he entered the Rhetoric Class in the College of Maynooth, October 1st, 1841, and was ordained in Enniscorthy, by the Most Rev. Dr. Keating, Bishop of Ferns, February 6th, 1848. He was appointed, April 5th, 1877, parish priest of Ballygalget from Portglenone, which he administered since the death of his brother, Father Michael M'Cartan, parish priest of that parish.

C H U R C H .

Previous to the erection of Ballygalget Church, Mass used to be celebrated at the hill of Knockdoo, and at a thorn still called the Holy Thorn, in a field belonging to Mr. Pat Curran. Mass was also celebrated in a field at Ardkeen belonging to Mr. Neal M'Keating. The Catholics, through the connivance of the Savages, of Rock Savage, erected, on

the spot now occupied by the Parochial House, a thatched cabin, somewhat early in the last century, for it was considered old in 1760. The cabin served during six days of the week for a school-house, in which one Beatie, who had been a long time on board a man-of-war, taught the children of the neighbourhood, and on Sunday it was used as a chapel. In 1784 the present church was erected by the Rev. B. Magarry, P.P. On its date-stone is inscribed :—

This chapel dedicated
to St. Patrick
Superintended by the
Genty (gentry ?) of Rock Savage.
(Present Incumbent
Rev. B. Magarry,)
was built A.D. 1784.

Pray for its benefactors.

On another stone inserted in the wall is inscribed—

This Aisle erected
A. D. 1835.
Rev. John Maguire P.P.

In the graveyard are interred the remains of the Rev. William Killen, P.P., Lower Ards. and of the Very Rev. James Killen, of Ballymacarrett. On the gravestone of the latter is inscribed—

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

Requiescat in pace. Amen.

The Parochial House was erected by the Rev. John M^cCourt, A.D. 1870.

THE PARISH OF ARDKEEN.

THE parish of Ardkeen, sometimes called that of Kirkcubbin, extends over the civil parish of Ardkeen, except the townlands of Ballyward, Ballygelagh, and Dunevly; but the boundary towards Kirkistown, as already stated, is not yet accurately defined. It also includes the civil parishes of Inishargy, St. Andrews, *alias* Ballyhalbert, and Greyabbey.

Ardkeen, which seems to have been so named from *Ard Caoin* (the pleasant height), is a lofty eminence, which overhangs Strangford Lough, and is crowned by an ancient Celtic fort, which looks boldly down upon the lake. Within the ramparts of this ancient fort the Anglo Normans erected a castle, which has been almost entirely obliterated, while the Celtic earth-works remain nearly as perfect as when they were first erected. The ruins of a Protestant church, which replaced the ancient Catholic structure, called the Church of St. Mary, of Ardkeen, stand within the old cemetery on the shore of a little creek called the Dorn (the haft of the sword). The martyrology of Donegal places at September 8th the festival of St. Fionntain of Ard Caoin. In John de Courcy's charter to Blackabbey he excepts from his grant the tithes belonging to his castle of Archen. In the Taxation of Pope Nicholas "the church of Ardkene, with the chapel of Moyndeale, was valued at ten marks." The advowson of Ardkeen passed with the earldom of Ulster from De Courcy

to the family of De Lacy, and through them to the De Burgos. In the Inquisition taken after the death of Wm. de Burgo, the church of Arwoghin (Ardkeen) was valued at 100s., though by an old *extent* it had been valued at £20 per annum. The depreciation of the income of the church is attributed to the wars of the Logans. During the minority of the daughter of William de Burgo, the advowson of Ardkeen, like his other possessions, was vested in the Crown, which in 1347 presented Thomas de Bredon to that church. On the 15th of October, 1385, Thomas Cuthbert obtained letters of presentation to the church of Ardkeen in the diocese of Down. This Thomas Cuthbert was a brother of the House of St. John of Jerusalem of Down, otherwise called the Monastery of St. John of the English of Down, and on the 1st of July, 1386, he obtained the custody of the House of Lepers of St. Nicholas of Down. He was afterwards appointed, November 5th, 1389, Chancellor of the Liberties of Ulster. When Cuthbert obtained the custody of the Hospital of St. Nicholas, Robert de Vere, Marquis of Dublin and Earl of Oxford, "having compassion on the old age of William de Eldon, chaplain, parson of the church of St. Mary of Ardkeen, in the diocese of Down, likewise on the poverty of said church, which is insufficient in these days for his respectable support, accepts and ratifies his *status* and possession in it." This ratification is dated October 24th, 1386. The Terrier has the following entry:—"Ecclesia de Archin, the church hath a quarter in St. John; pays in proxies, 5s.; refectious, 5s.; synodals, 2s." Ardkeen is returned under the name of "Earchin" as a ruin in 1621.

The old castle, which had been erected by De Conrey, being inconvenient on account of its great exposure to storms, was demolished about the commencement of the last century by Hugh Savage, who erected in its stead a

house, the ruins of which are now to be seen near the shore of the Dorn. The Ardkeen branch of the Savages were also possessed of the Castle of Sketrick, and one Rowland Savage, a member of the Ardkeen family, who fought for Queen Elizabeth against the Irish, erected the two castles of Ballygalget and Kirkistown, which, with the surrounding lands, he conferred upon two of his sons.* The Ardkeen branch of the Savages retained the ancient faith longer than their relatives of Portaferry, but they were evidently ashamed of it, and very much afraid lest their Protestant neighbours would think that they were *superstitious*. The author of the Montgomery Manuscripts thus writes of Henry Savage, of Ardkeen, who died in 1655—"This gentleman was loyal and moderate in his Romish religion, and read the Holy Scriptures, and in his death-bed (whereon he lay long) assured me that he trusted for salvation only to the merits and mediation of Jesus Christ. He kept no images in his house, nor used beads at his prayers (that ever I could see or hear of.)" This Henry married a Protestant, a daughter of Thomas Nevin, laird of Monkroddin, and a niece

* There is no record to show when Ardkeen passed into the possession of the Savages. It was in the possession of Richard, Duke of York, as Earl of Ulster in 1425 when the lands of "Arghene in the County of Ards in Ultonia" were entrusted to Galfridius Sloghtre during the minority of the young duke. Among the names of those "who conformed to the Church of Ireland from the Popish religion and enrolled their certificates" is that of Rowland Savage, 14th May, 1725, but it is not said that he belonged to Ardkeen. (See Pamphlet printed Dublin, 1732). Mary Ann Savage of Hollymount, who died in 1826, was the last of that name who possessed Ardkeen. She was the only child of Francis Savage, Ardkeen, who inherited Hollymount from his uncle, Cromwell Price; she married Colonel Forde, who, after her death, married her step-mother, Lady Harriet, at whose death the representatives of the family sold, about 1840, Ardkeen to John Harrison, Esq., grandfather of the present proprietor, Richard D. Harrison, Esq., Hollywood House.

of the first Viscountess Montgomery. The author already quoted says that though "Henry did not put himself out of the Roman Communion," he read the Protestant Bibles, and was "not hindering any of his offspring to be Protestants." The unprincipled conduct of Savage was of some service to the poor Catholics of the Ards during the civil wars in the reign of Charles I. "In all the fermentation raised by the *Covenant-teachers*," say the Montgomery Manuscripts, "against the peaceable Irish Papists in Lower Ardes, yet Sir James (Montgomery) procured the Lord Conway's order, dated December, 1642, that only bonds should be taken of Henry Savage, of Ardkeen, Esq., for delivery of his arms in his house at any time when called for, and the rest of the Papists to be disarmed—which privilege Sir James got confirmed and enlarged on another occasion; and there was need and reason for granting that safeguard, because of the unruly Scottish mobb and common soldiers who would make the pretence of searching for arms and ammunition an opportunity to quarrell and plunder." The last possessor of Kirkistown Castle of the race of the Savages was William Savage, who, when Sheriff of the County of Down in 1731, distinguished himself in discovering and reporting to the Castle the number of friars in the friary of Drumnacoyle.

In the townland of Lisban there are the remains of an extensive early Christian cemetery; its site is now in part occupied by the house and farmyard of Mr. Patrick M'Grath, into the wall of whose stable is built a stone, on which is inscribed a cross. The graves in that cemetery were lined and covered with flag-stones, and in many of them were found remains of the ferns, on which were cushioned the heads of the dead. This was probably the site of "the chapel of Moyndeale," which, with the church of Ardkeen, was valued in the Taxation of Pope Nicholas at ten marks.

There was in the Ards a church called Kil-droichid (the Church of the Bridge), in which the festival of St. Iomchaidh was celebrated on the 25th of September—"Iomchaidh of Cill-droichit in Ard-Uladh." There is no river in the Ards which in ancient times would have been spanned by a bridge except, perhaps the Blackstaff, but it is probable that a bridge may have been built over an inlet of Lough Strangford, immediately below the site of this ancient church, in the townland of Lisban, which therefore may, with probability, lay claim to be the Kill-droichid of St. Iomchaidh.

In the townland of Gransha (Grainseach—a grange) was an ancient church, which, as it stood not far from the Blackstaff River, may have been the Kill droichid already referred to. In the Taxation of Pope Nicholas "the Chapel of Grangia" was valued at two marks. The Terrier has the following entry :—"Capella de Tollemgrange, Saule is parson ; curate pays proxies 18d. ; refections 18d. ; synodals 2s. It hath two towns and St. John's quarter," from which it appears that it was inappropriate to the Abbey of Saul. The tithes of this church, under the name of "Coolegrange, *alias* Grange, in le Great Ardes prope Blackstaffe," afterwards passed into the possession of the Hamilton family. Not a vestige of it now remains, though within the memory of people still living human bones were turned up in a spot in the townland.

In the field in which stands the pigeon-house, nearly opposite the entrance to Echlinville demesne, were formerly the remains of an extensive cemetery, which has been entirely subjected to tillage. Among the graves was found a stone which is at present in Holywood Church. On it is inscribed a cross formed by the intersection of two pair of parallel lines, and along the stem of the cross is inscribed in Irish letters *Deanlam*, the remainder of the inscription is gone.

The old name for Echlinville, which was so named from the proprietors,* was Rowbane, as that of the adjoining townland was Rowreagh. This is the church where was celebrated, according to the "Martyrology of Donegal," on the 24th of June, the festival of St. "Tiu of Rubha, *i.e.*, Rubha is the name of the place, and in Ard-Uladh it is situated. She is of the posterity of Eochaidh, son of Muiredh, who is of the race of Heremon." It was found by inquisition that James M'Gilmore, abbot of the late Abbey of St. Augustine, of Movilla, was seized in right of his abbey "of the church or impropriate rectory of Grangerow, with its appurtenances in the Great Ards, which extends into the townlands of Grangerow (Rowbane) and Ballyrowghroogh (Rowreagh), with their appurtenances, in which church the said late abbot was bound to keep and maintain a competent curate." In the Terrier the entry "Ballygraffan, Rowbane, and Rowreagh" occurs between the entry referring to Ballyhalbert and that referring to Ardkeen. There is no sum placed opposite the entry of these townlands for synodals, refectations, or proxies, as if the churches which once had been in those townlands had long disappeared, and the traditions of them had almost died out before the Terrier was drawn up; nevertheless, there is a vivid tradition of there having been a cemetery in the townland of Rowreagh, which was situated in a field belonging to William Mitchell, on a high hill alongside a by-road, and old persons used to say that they remembered a headstone in it on which was inscribed the name of Francis Rea.

* The Echlins obtained Ardquin and other church lands through their ancestor, Dr. Robert Echline, appointed in 1613 by the king, Protestant Bishop of Down and Connor. John Echlin in 1833 paid to the See for the manor of Ardquin,—Rent £85 7s. 8½d., with an annual Renewal Fine of £290 15s. 4d.; and Anthony Trail, Clk., paid for Marlfield,—Rent £48 9s. 3d., with an annual Renewal Fine of £29 1s. 6½d.

The ruins of the ancient parochial church of Ballyhalbert measured $83\frac{1}{2}$ feet by $22\frac{1}{2}$ feet. The ancient Irish name of this place is lost, and the present name seems to be a corrupted form of Ballyhalbot (Bally-Thalbot),—Talbot's-town, a name derived from the family of Talbot, which occupied lands here soon after the conquest. In the inquisition held in 1334 mention is made of the lands held under William de Burgo by "Johannes Talbot, in Talbotyston." In the Taxation Roll of Pope Nicholas "the Church of Talbetona" is valued at 8 marks, and "the vicarage of the same" at 40s. The entry regarding it in the Terrier, is—"Ecclesia de Talbertstone, Blackabbey is parson. One town glebe, vicar pays proxies 2s., refectious 2s., and synodals 2s." From this entry it appears that the rectory was appropriate to Blackabbey. The Church of "Tapelson" is returned in the Ulster Visitation Book of 1622 as "repayered." An inquisition taken in 1605 found that the abbot of Blackabbey had been possessed of "the church or rectory of Ballytalbott, otherwise Talbotston, in the great Ardes, of the advowson and presentation of the vicar in the same church; and the vicar there receives all the altar-fees and the one-third of the tithes." The rectorial tithes were granted to Sir James Hamilton.

"The Church of St. Medumy" is entered in the Taxation Roll of Pope Nicholas immediately after that of "Inyscargi" (Inishargy). It seems intended for an ancient church which stood in a place called the "Chapel-field," a little to the east of Kirkcubbin. Both church and cemetery have disappeared, but a little well still remains, which, no doubt, was once a "holy well." About the year 1300, William de Maundeville granted to the prior of the Hospital of St. John the Baptist, in Down, "Cubynhillis in tenemento de Ynchemkargy," by which were designated this church and the lands of Kirk-

cubbin and Ballymullin. The Terrier says "Capella de Kilcubin. It is St. John's of Down, the Nuns Quarter pays in proxies 2s., refectons 2s., synodals 2s." It is probable that there was a chapel in the Nuns Quarter. Human bones have been discovered in a field adjoining the shore of the lough, near the present Catholic church.

"The Church of Iniscargi" is valued in the Taxation of Pope Nicholas at eight marks, and the vicarage of the same at 40s. Inishargy seems to be a fair attempt at the pronunciation of the Irish name *Inis-Cuirraige*, "the island of the rock."* Though the ruins of the ancient church are no longer surrounded by water, yet several fresh water lakes, and the site of others lying around the hill on which stood the ancient church, serve to remind us how much human industry has changed the general appearance of the place. The foundations of the church, surrounded by a disused cemetery, are still traceable, and two ancient cuneiform grave-stones lie within the site of the church, but the walls were used by a family named Bailey, to erect their mansion, which is now a farm-house, and stands in the immediate vicinity. The rectory was appropriate to Blackabbey. The Terrier says, "Inishargie, the Blackabbey, is parson, vicar pays in proxies, 5s. ; refectons, 5s. ; synodals, 2s. It hath half town in glebe." An Inquisition held at Ardquin, July 4th, 1605,† found that the Abbot of Blackabbey had been

* Nekillen is given in the Inquisitions as another name for Inishargy.

† The Inquisition taken at Ardquin on the 4th of July, 1605, mentions among the ancient Irish families the "Turtars of Iniscargie;" but a grant of church lands given in the Calendar of Patent Rolls of James I., pp. 38-39, mentions "Inischargie" as "parcel of the estate of Brian Oge O'Flynn, attainted," which at once tells us who were the "Turtars of Iniscargie"—at one time the terror of the stranger in those parts. The Hy-Tuirtre, so named from their ancestor, Fiachra

possessed of the rectory of "Iniscargie" and of "the advowson of the vicar in the same church, and the vicar there receives all the altar fees and one-third part of the tithes ; and there belong to the said vicar the lands in the townland of Iniscargie, called *the church quarter*." The rectory was granted to Sir Jas. Hamilton, who is reported in the Ulster Visitation Book of 1622 as taking up "great tithe and small ;" and the church was then a ruin.

"The Church of Rone" is valued in the Taxation Roll of Pope Nicholas at two marks, and "the vicarage of the same" is also valued at two marks. Dr. Reeves gives the following note:—"Rone—probably *ruadhan*, 'redness'—in reference to the soil. In later documents the word Drom (a ridge) is prefixed to the name. In 1605 it was found that the impropriate rectory of 'Drumrowan, *alias* Dromfyn,' extending over the townlands Drumroan and Ballihiggin, belonged to the abbot of Movilla, who was bound to maintain thereon a competent curate.—Ul. Inq., No. 2, Jac. 1. The name Dromrone is now forgotten, as is also Dromfyn ; but Tort, a prince who flourished in the fourth century, were located in the time of St. Patrick on the borders of the modern Counties of Derry and Tyrone ; but, some time before the English conquest, they had crossed the Bann and were located in the district extending from Toome to Antrim. Their prince O'Flinn, defeated and wounded Sir John de Courcy. They were dispersed from their settlement in the barony of Lower Antrim by the Clannaboy invasion, which probably compelled a portion, at least, of them to locate themselves in Inishargy. Those of the Hy-Tuirtre who remained in the County of Antrim generally call themselves Lynns, while their relatives in the Ards call themselves Flinns, or O'Flinns. The Linneys—a name also found in the Ards—seem to be of the same stock. From this people is named the old Church of Desertlynn, in the County of Derry, as is also the barony of Loughinsholin, in which it is situate. Of all their princely possessions, nothing now remains except their ancient faith. The O'Flinns, the descendants of the "Turtars of Iniscargie," are still numerous through Loughinisland and in the neighbourhood of Castlewellan.

'Ballyobekin,' which is found by another inquisition to be an '*alias*' for them, is still in use; and the townland so called, together with the adjoining one, 'Balliggan,' lies at the N.E. extremity of Inishargy parish.—Ord. Survey, s.s. 12-18. The modern Church of Inishargy stands in the townland of Balliggan, about a quarter of a mile from which, towards the S.E., is a spot called 'the chapel field,' whence the present occupant cleared away, some years ago, the foundations and other remains of a small church."

"White Church" is valued in the Taxation Roll of Pope Nicholas at 10 marks, and the vicarage of the same at 4 marks. This church was called by the Irish Templefinn, "White Church." It was the parish church of the parish now called Ballywalter, and its ruins, measuring 90 feet long and 19 feet broad, with the remains of a transept on the north side, measuring 17 by 20 feet, yet remain in the townland of Whitechurch, a short distance to the north-west of Ballywalter. The primatial registers mention John Oheran as perpetual vicar of White-kirk, A.D. 1437, and James O'Biedran as filling the same office in the year 1442. The rectory was appropriate to the Blackabbey, which appointed the perpetual vicar, who enjoyed in right of his vicarage one-third of the tithes and all the altar fees. The Terrier has the following entry:—"Templefin—Blackabbey is ye parson and hath two towns, Vicar pays proxies twenty groats, refectations do., synodals 2s."*

Black Abbey was anciently styled "The Priory of St. Andrew of the Ardes." In the Taxation Roll of Pope Nicholas "the church of St. Andrew" is valued at four marks. The following interesting account of the Black

* Ballywalter Park was called Springvale, when in the possession of the Mathews family, from whom it was purchased by the father of the present proprietor, John Mulholland, Esq., M.P.

Abbey is given by Dr. Reeves:—"The Priory of St. Andrew, or, as it is sometimes styled, the Black Priory, in the Ards, was founded by John de Courcy about the year 1180, at which date he granted ten carucates of land called *Macolloqua*, in the Ards, with certain tithes, to the Priory of St. Andrew de Stokes, or Stoke Courcy, which he founded in Somersetshire. By some arrangement, which is not recorded, this grant was transferred to the Priory of St. Mary of Lonley, in Normandy; and the Priory of St. Andrew's, in the Ards, about 1218, was constituted a cell of that house.—(Harris Ware's Works, vol. ii., p. 273.) In 1342 during the war between France and England, the temporalities of this house were seized, as belonging to an alien Priory, into the King's hands, but were in the following October delivered to William de Hodierne, a monk of Lonley.—(King's Collection.) Not long afterwards, Richard FitzRalph, Archbishop of Armagh, entered into an agreement with the Prior and Convent of Lonley for the purchase of the lands, tithes, and privileges of the Priory of St. Andrew's. This took place in the year 1356; and the deed of assignment, which has been preserved, is printed in the "*Monasticon Anglicanum*"—(Vol. ii., p. 1,019.) At the same time the Primate bound himself to the abbot and Convent of Lonley in the sum of £200, to be paid to them or their attorney on or before the Feast of St. John the Baptist, in the year 1360, provided that this transfer of the cell of St. Andrew in the Ard, in the County of Ultonia, should be confirmed by the Pope, the King, and others the lords and founders of said house, to him, his successors, and the Church of Armagh. That if such licence should not be obtained, the premises were to be delivered back in due form. (Dated 20th March, 1356.) A copy of this bond is entered in the register of Archbishop Sweteman, who succeeded FitzRalph in the

Primacy, and is, perhaps, the oldest record on paper now existing in Ireland (Fol. 166). An *inspeximus* of the same document is preserved among the rolls of Chancery in Ireland (Calend., p. 140, No. 123). Richard FitzRalph died on the 16th of November, 1360, and after his death the Priory of St. Andrew was seized into the King's hands. In 1382 it was under the government of a prior; and in 1389 the office was held by one Thomas (Cal. Canc., p. 140 b.). In 1390, Primate Colton presented a petition to the King setting forth that licence had been granted by Edward III. to Richard, Archbishop of Armagh, and his successors, to purchase such alien priories and cells of the French, in Ireland, as did not exceed 100 marks a year, and that said Richard had made the above purchase from the Abbey of Lonley, but that after his death it had been seized to the Crown, and praying for its restoration. Upon this, Richard White, prior of the Hospital of St. John of Jerusalem, Richard Russel, and William Merser, were appointed to examine into the merits of the claim (Cal. Canc., p. 142). In 1395 the custody of the priory was granted by the King to the same Primate, subject to ten marks per annum. Still, however, it seems to have been regarded as having a foreign relation; for in 1411 the King granted to John Chenele the alien Priory of Eynes in Arde, within the lordship of Ulster, which had been seized into his hands by reason of the war between him and France. During the wars of the O'Neills these lands were taken possession of by them, and by their rebellion were supposed to be vested in the Crown. Hence it was that James Hamilton, Viscount Clondeboy, succeeded in obtaining a grant of them, and the appendant rectories and advowsons. The lands he assigned to Sir Hugh Montgomery of the Ards. The See of Armagh did not abandon its claim to them or its appurtenances; for in 1622, Primate Hampton

made the following return:—"Withheld by Sir Hugh Montgomery, Knt., and Sir James Hamilton, Knt., ye Black Priory of St. Andrew's, in the Ardes, sometimes ye lands of Priors Alien, and bought by one of my predecessors, for mayntenance of his successors table, from the Abbot and Convent of Clonley, in Normandy, by licence of King Edward the Third, with allowance of the Poope, for the sum of £200 sterling, paid by my predecessor, in Paule's Church in London; which priory doth consist of three townlands and five impropriations." (Ulster Visitation.) According to Harris, the priory was awarded to the See of Armagh in 1639." By an inquisition taken on the 5th of November, in the first year of James I., it was found that the last abbot [prior ?] of the Abbey or Monastery of the Benedictine Order, called Black Abbey, on the 1st of August, in the 35th year of Henry VIII., was seized of the site of the abbey and the three circumjacent townlands of Black Abbey, Killyvolgan, Ballinemanagh, together with the impropriate rectories of Donaghadee, Whitechurch or Ballywalter, Talbotstown or Ballyhalbert, Inishargy, and Derryaghy. The Terrier returns—"Black Abbey—prior of it owes in proxies, 3 marks; refectiions, 3 marks; and synodals, 2s." Every vestige of the priory has been cleared away, and of its cemetery there only remains a little green spot, which would likewise have been subjected to tillage had not the death of his cattle warned the occupant to desist from his sacrilegious *improvements*. An ancient cuneiform tombstone was removed for preservation from this cemetery to Grey Abbey, where it is still to be seen.

Grey Abbey was founded in the year 1193 by Africa, daughter of Godred, King of Man, and wife of John de Courcy. She supplied it with Cistercian monks from the Abbey of Holmcultram, in Cumberland. The *Cronicon*

Mannie informs us that it was styled the Abbey of "Holy Mary of the Yoke of God" (*Sanctæ Mariæ de Jugo Dei*), and that the foundress was buried in it. Her effigy, of grey freestone, was up till lately in a recumbent posture, in a niche of the chancel wall on the gospel side of the altar; and, though removed from its original position, it is still within the chancel, but much defaced. The abbey was called in Irish *Monaster-liath* (pronounced *Monasterlea*)—the Grey Monastery; and in English, *Hore Abbey*; but its conventual title was *De Jugo Dei*. It seems by the following extracts from the chronicle of *Mailros* that Grey Abbey long kept up a close connexion with the parent Abbey of *Holmcultram*:—

"1222—Adam, Lord Abbot of *Holmcultram*, resigned his office, and *Radulf*, Lord Abbot *de Jugo Dei*, succeeded him. In Ireland, Lord John, the Cellarer of *Glenlus*, was elevated to the position vacated by the latter." "1237—*Gillebert*, Lord Abbot of *Holmcultram*, died at *Canterbury* when he was returning from a general chapter; John, Lord Abbot *De Jugo Dei*, succeeded him, and *Nicholas*, the prior of that house, undertook the pastoral care of *De Jugo Dei*." In 1237 that Abbot, John, was one of the subscribing witnesses of *De Lacy's* charter to the Abbey of *Newry*. In the year 1380, *Walter Barnwood* held two carucates of land in *Holmgrange* (*Tollumgrange* in *Lecale*?) from the Abbot of Grey Abbey for ten years, at an annual rent of five marks. In the *Taxation* of Pope *Nicholas* "the temporalities of the Abbot *de Jugo Dei*" were valued at £35 6s. 8d. In the *Terrier*, Grey Abbey is not taxed with *Proxies*, *Refectations*, or *Synodals*, because the churches of the *Cistercian Order* were exempt from these taxations. At the *Dissolution*, the Abbot, *John Casselles*, was seized, in right of his abbey, of an estate, extending over the townlands of *Crossnemuckley* and *Ballyblack*, and the entire

modern civil parish of Greyabbey, except the townlands of Blackabbey and Killyvolgan. He had also the rectories of Monkstown near Carnmoney, to which belonged three townlands both in spiritualities and temporalities, and Tollumgrange in Lecale, (see Ardglass and Dunsford.) These vast possessions were granted by the Crown to Sir Hugh Montgomery. Sir Hugh fitted up the nave of the abbey church for a parish church for the Protestants, and had its roof timbered with oak which grew in the woods of Lisdalghan, near Saintfield. Mr. James J. Phillips, Belfast, published in 1874 drawings and details of Grey Abbey,* accompanied by historical and descriptive letterpress, the valuable pages of which we take the liberty of summarizing. As usual with monasteries of the Cistercians, Grey Abbey was erected in a secluded spot, sheltered by hills well wooded, watered by a clear stream and never failing springs. This practice of building in such localities was enjoined by their rule. The Cloister Garth or quadrangle was oblong, though the Cistercians usually constructed it a perfect square. The north side of this quadrangle was occupied by the church which consisted of a nave without aisles 69 feet long and 24 feet 6 inches broad, two transepts each of which was 24 feet

* Grey Abbey, its lands and tithes were granted by the Crown from time to time to several persons. Eventually, they were granted to Sir Hugh Montgomery after the tripartite arrangement between himself, Con O'Neill and Sir James Hamilton. In 1629 he settled it upon his second son, Sir James Montgomery, who was ousted out of it as a forfeited estate by the Cromwellians, who granted it in 1652 to the commander of their Northern Ulster forces, Colonel Robert Barrow. After the Restoration, however, the Montgomeries again recovered possession, but in 1717 James Montgomery, the last descendant of Sir Hugh who possessed the estate, sold it to William Montgomery, who was a descendant of John Montgomery of Gransheough, a cousin to Sir Hugh. And the present proprietor is a descendant of that John of Gransheough.

6 inches square, and each terminated on the east side in two chapels 11 feet 6 inches broad and 16 feet deep; these chapels were separated from each other by a wall, from which sprang in the centre the stone arched vaulting, and each pair of chapels had an external roofing over this vaulting; as is evidenced by a stone string course, which marked the line of roof on the north elevation. The Chancel which was 24 feet 6 inches broad, and 30 feet long, had its eastern end square. The Chancel has a double tier of triplet windows of "early pointed" form, with smaller windows at the top. The north and south windows lighting this eastern arm of the church were originally of similar character and form, but at some subsequent date they have had decorated stone tracery inserted on the outside. The Chancel arch and the south transept arch have fallen, but the choir arch and the north transept arch still remain. The walls above these arches give evidence of having been carried at least for one storey above the roof of the four arms of the *cruz*. Probably there was a low lantern tower here which was finished with a parapet. The west door-way is a good specimen of early English work; it has no portico or narthex. This door-way which had considerably gone to ruin, was repaired in 1842 by Mr. Montgomery, who had the fragments collected and rebuilt as far as possible in their original position, though the centre is now somewhat distorted. The small window over this door-way is an insertion of much later date; and any observer will perceive that the Bell-cote on the gable is in no way connected with the original design. Formerly a wall, or perhaps a wooden partition, was drawn across the nave, about half ways up, from one sidewall to the other; this served as a screen and was probably pierced in the middle by a doorway, on each side of which, in the part cut off towards the west, was an altar. The piscina for the

altar on the south side of the door is still to be seen in the south side-wall of the nave. The choir arch, or that at the junction of the nave and transepts, is perfect, because the arch had been walled up in 1626, when the nave was formed into a Protestant Church, and the walling was only removed in 1842. All trace of the high altar is gone, but on the south side there are fragmentary remains of the sedilia and piscina, and on the north or Gospel side are the remains of an arch in the position usually found over the wall tomb of the founder of the abbey; this was the spot, it is said, which the recumbent figure of Lady de Courcy originally occupied. The cloister door in the south transept is of early English character externally, but internally it is covered by a low arch. In the middle of the south wall of this transept are the remains of the stone newel winding stair by which the monks descended for their mid-night office from the dormitories. The eastern side of the quadrangle was bounded by the south transept, next by the *Sacristy* adjoining it on the south side, only the lower portion of the walls of this compartment remain; it was a chamber of 24 feet by 12 feet. The *Chapter House* occurs next in order. It is 38 feet long and 28 feet broad; its axis lies east and west and it was divided into three alleys by two ranges of columns, as a few of the bases still remaining show. Scattered about are various sections of clustered and circular columns and one chastely moulded capital—the best preserved fragment of the abbey—testifying to the superior decoration of the Chapter House, which is also indicated by the superior ornamentation displayed on the bases of the columns and jambs of the opening that gave access to the building from the cloister. It seems to have been lighted with three windows on the east side and one on the north. The *Slype*, or Passage, occurs next in order. It was open at both ends and had a doorway leading

into the adjoining *Monks' Day-Room*. It was 10 feet wide and 22 feet long, and served as a passage to the grave-yard and perhaps to the Abbot's House, which was generally to the east of this opening. Continuing on along the eastern boundary of the quadrangle, the next apartment, which was 46 feet long and 21 feet wide, was the *Calefactory*, *Frater-Room*, or *Monks' Day-Room*. It had, as was usual, a single row of columns with octagonal bases, but nothing remains by which we can judge of its former appearance. South of this was the *Gong*, a narrow passage, close to which ran the flushing sewer emerging from a well constructed arched tunnel, that extends underneath the adjoining hill; this tunnel, which was connected with some well supplied reservoir, is by vulgar error supposed to communicate with Black Abbey. The *Dormitory* extended over the *Calefactory* and usually over the entire range of vaulted buildings as far as the south transept of the church, where there was, as we mentioned already, a stairway leading from the dormitories. At the south-east corner of the Cloister Garth are still to be seen a few steps of the stair, which led externally to the Dormitories and to the *Scriptorium*, where the monks wrote their beautiful manuscripts; it was generally over the *Chapter House*, but the walls of the first story only remain a few feet high, and consequently Scriptorium, Dormitory, and Infirmary, have all disappeared. The southern side of the *Garth*, or quadrangle, was bounded by a passage to some external yard, by the kitchen, in which yet remains the fire place, and by the *Refectory*, a stately hall 71 feet long and 28 feet broad. In the west wall are the stone steps which led to the pulpit, from which a monk read whilst his brethren were at their meals. A triplet of early pointed windows, the central one of which is higher than the others, gives a charming effect to the south gable of the refectory.

The *Buttery* to the west of the Refectory occurs next and last in order. The jamb of a doorway from the cloister to this office and the trace of its roof on the west wall of the Refectory are all the evidence of its existence. In describing the various remains of Grey Abbey we have followed the description given by Mr. Phillips, who has devoted much study to the architectural arrangement of the Cistercians. By excavations made along the west of the garth, the remains of the *Domus Conversorum* or the Apartment for the *Lay Brothers* and the Gate House were lately discovered. Around the entire quadrangle there may have been a covered walk, there seems to have been such at both sides of the nave for the doors by which they communicated with the nave still remain. During the clearing out of the grounds among the ruins in 1842 the episcopal seal of Ralph Irton, Bishop of Carlisle, was found. The seal is of lead and thin but well preserved, it bears the inscription—*Radulphus Dei Gracia Karleolensis Episcopus*.—(Radulph, by the grace of God, Bishop of Carlisle): he was appointed to the see of Carlisle in 1280. The existence of the seal so far from Carlisle is accounted for by the fact that Grey Abbey was supplied at its foundation with monks from Holm Cultram in the diocese of Carlisle and may have kept up an intimate connection with the present house. There is lying in the chancel the fragment of a cross-legged effigy of some knight, but the device on the shield is so much mutilated that it is impossible to tell whom it was intended to represent. Within the abbey grounds are one perfect cuneiform grave-stone and the fragments of two others. These slabs, shaped like coffin lids, were laid flat on the ground over the graves of the persons they were intended to commemorate. They belong to a class of monuments usually assigned to the 13th or 14th century. The perfect

slab which was removed from Blackabbey is 7 feet long, 21 inches broad at the top, and 16 inches at the foot; the other two slabs are only fragments. The three are ornamented with crosses of beautiful design, carved in relief. There is in the Belfast Museum a fragment of a cuneiform grave-stone, which was removed from Grey Abbey. It bears a Norman sword and shield sharply incised. Notices and lithographs of all these slabs have been published by W. H. Patterson, Esq., M.R.I.A., Belfast. Near the ruins of the abbey is a well, covered by a vault, which Harris says "seems to be the same piece of architecture that stood here when the abbey subsisted."*

In the Taxation of Pope Nicholas, "the Church of Korcany" is valued at two marks; it is placed in the roll between the Churches of St. Andrew, or Black Abbey, and Inishargy. There can be little doubt that this is Temple Crone, the ruins of which, measuring fifty-one by twenty-four and a-half feet are at the eastern edge of Mount Stewart demesne. In the Ulster Inquisitions (75 Car. 1.) it is called "Ballytemplechronan"—the town of Cronan's Church. At the 7th of January the martyrologies record the festival of St. Cronan Beg, Bishop of Nendrum, or Mahee Island, who died

* Among the State Papers preserved in the Record Office, Dublin, are Returns made by the gaugers. "A return of the number of inhabitants in the several parishes of this walk, their religion, churches, chapels, and other places of worship," marked "Donaghadee," and endorsed "Returned Sept. 4th, 1764, by T. Hunter," gives the following information:—"Ballywalter Parish—Church, 1; Meeting House, 1; Places of Popish Worship, 0. Number of Protestants of the Established Church, 50; Dissenters, 1,475; Papists, 0. Total of inhabitants, 1,525. Parish of Greyabbey—Parish Church, 1; Meeting House, 1; Places of Popish Worship, 0. Number of Protestants of the Established Church, 50; Dissenters, 1,500; Papists, 0. Total of inhabitants, 1,550." Census of 1871:—Parish of Ballywalter--Catholics, 36; all others, 1,401. Parish of Grey Abbey—Catholics, 126; all others, 2,676.

January 7th, 642; he was one of the ecclesiastics to whom was addressed the letter written from Rome, A.D. 640, on the subject of the paschal controversy. In the Martyrology of Donegal, at the 7th of January, immediately after the name of St. Cronan Beg, occurs "Corcan Bishop," and on the same day is inserted the entry "Another Corcan." It is obvious that Corcan is only another form of Cronan, and that the church of "Korcany" is Temple Crone, which was formerly called Temple Cronan—Cronan's Church, so named from St. Cronan Beg, Bishop of Mahee.*

There is an island of twenty-five acres in Strangford Lough called "Chapel Island;" it is nearly opposite to Temple Crone, and is accessible on foot at low tide. Near the southern extremity of it are the ruins of a church which measure $29\frac{1}{2}$ feet by $14\frac{1}{2}$ feet. This church was surrounded by a circular *cashel* 180 feet in diameter, and from this circumvallation another *cashel* extended westward, so as to close in the entire southern extremity of the island. (See Killmologe, Parish of Lower Mourne, and Mahee Island—Parish of Saintfield.) Along the shore, southward of the church, are four cairns and a well. It is said that graves have been discovered to the east of the church. Its ancient name is long lost, as the place is marked "Church Island" in Petty's Map, but there is little doubt it was an appendage to Mahee Island.

P A R I S H P R I E S T S .

In the list of the "Popish Priests," of 1704, Richard M'Teggart, who resided in Lisban, registered himself as

* About the year 1786, a cairn which stood near Temple Crone was opened, and in it were found a number of urns which passed into the possession of Dr. Stevenson, Presbyterian Minister of Grey Abbey (See Ulster Journal of Archæol., Vol. 9). Four of them are at present in the possession of his descendant, Capt. M'Cance, Cliftden, Holywood.

parish priest of the parish of Ardkeen. He was then 44 years of age, and had been ordained in 1673 by Dr. Daniel Mackey, Bishop of Down and Connor. In the same list Patrick Pray, who was then 57 years of age, and residing in Ballyphilip, was registered as parish priest of Ballyphilip. After the death of the survivor of these clergymen, one Father Burns succeeded to the pastoral charge of the entire Ards. He was officiating in the parish in 1732, but the dates of his appointment and of his death cannot now be ascertained, though a few years ago several anecdotes of himself and his old horse Cupid were told among the traditional stories of the parish. Associated with Father Burns in the labours of the mission was one Father Savage, of whom only his name is known. The Rev. Daniel M'Garry officiated as curate to Father Burns, and after his death, about the year 1732, was appointed his successor. Father M'Garry was born in the townland of Crossmore, in the parish of Dunsford, A.D. 1702. He continued in the pastoral charge of the Ards until the year 1754, when he was appointed to the parish of Kilmegan. (See Kilmegan.)

On the removal of Father M'Garry, the Rev. James M'Teggart was appointed parish priest of the Ards. According to one tradition, he was a native of Drumroe, in the parish of Kilclief, and according to another, he was a native of Carrowvanny, in the parish of Saul. It was in the year 1735 that he first officiated in the Ards as curate, where he spent the remainder of his life. Father M'Teggart offered to march at the head of his people to fight the French troops which landed in Carrickfergus in 1760; fortunately, however, for the British Empire, the valour of the loyal and warlike pastor of the Ards was not required. Father M'Teggart resided in Ballyminish, where he died in 1765. He was interred in the ancient cemetery of Saul.

The Rev. Magnus Grant was appointed to the parish of Ards from the curacy of Ahoghill. Father Grant was promoted to the parish of Bright in the year 1768 (see Bright), and was succeeded by the Rev. Daniel O'Doran, who had been curate of Ardglass. I find from the tradition of an aged relative of Father O'Doran, that he was not a native of Ardtole, near Ardglass, but of Killeevey, County Armagh; and the same person informs me that his mother was named Todd, the daughter of a minister of Cappagh. Father O'Doran accepted the parish of Kilcoo (see Kilcoo) in the year 1780; and the parish of Ards was divided into those of Portaferry, or Ballyphilip, and that usually called the Lower Ards, or Ardkeen. To the former, the Rev. John Fitzsimons (afterwards of Kilcoo) was appointed; and Ardkeen, or the Lower Ards, was conferred on the Rev. James Killen, who was transferred from the parish of Kilmore. Father Killen resigned the parish in 1783. He died in 1799, and was interred in Bright.

The Rev. Bernard M'Garry was appointed in 1783. He rebuilt Ballygalget Chapel in 1784. His death occurred in 1799, and, like his predecessor, he was interred in Bright.

The Rev. John Maguire was appointed to the parish in 1799, but did not receive till the 20th of August, 1802, a canonical collation to it, when the Rev. Patrick M'Greevy, P.P., Portaferry, was directed to induct him. Father Maguire was born in the parish of Loughinisland in the year 1715. He was ordained about the year 1776, and officiated in various parishes until the opening of the College of Maynooth, to which he was sent in 1796. He was the first student of Down and Connor who entered that College. After his studies were completed he was appointed to succeed Father M'Garry, and during twenty-six years he bore the weight of the pastoral duties of that extensive parish. He

was assisted in the discharge of his duties by a nephew—the Rev. Alexander Maguire—and afterwards by another nephew—the Rev. John Maguire, who eventually succeeded him. Father Maguire's character is thus given in an obituary notice which appeared in the *Irishman* newspaper (Belfast, May 27th, 1825) :—"At Castleboy, on the 21st instant, the Rev. John Maguire, P.P., of the Lower Ards, aged 64. He was endowed with a virtue truly worthy of imitation. He preached to the world by regular example as well as by doctrine, and during a period of 25 years, as pastor of his people, he was beloved by all denominations, as his funeral procession fully evinced." His remains were interred in the ancient graveyard of Magheradrool, and on his gravestone is inscribed—

Erected
To the memory of the
Rev. John Maguire, who
departed this life 21st May
1825 aged 64 and who
presided 26 years P.P. of the
Lower Ards.

Father Maguire was succeeded by his nephew, the Rev. John Maguire. Father Maguire was born in the parish of Loughinisland, on the 6th of June, 1793. He entered the Logic Class in the College of Maynooth on the 5th of September, 1813, and was ordained by Dr. MacMullan, in Downpatrick, at Pentecost, 1817. He was said to have been the last person ordained by Dr. Patrick M'Mullan. Immediately after ordination he was sent to assist his uncle in the Lower Ards, where he laboured as curate and parish priest until his death in 1839. His remains were interred outside, and close to, the sidewall of the chapel of Lisban, where a tombstone commemorates him and a young clergyman who many years afterwards ministered in the same parish.

Erected
 In memory of the
 Rev. John Maguire, P. P.
 of the Lower Ards who
 departed
 2nd May, 1839 aged
 45 years.
 The Rev. William Kehoe of
 Aughad,
 Parish of Coolstiffe, County Wexford,
 and curate to the Rev. W. Killen
 for six months died the 12th May
 1849 aged 31 years.

Father Maguire was succeeded by the Rev. Bernard Dorrian, an elder brother of the Most Rev. Dr. Dorrian. Father Dorrian entered the logic class in the College of Maynooth September 4th, 1828. He was ordained in Belfast by Dr. Crolley, in October, 1832. After having officiated for a short time as curate in the parishes of Down and Kilmore, he was appointed Professor of Classics in the Diocesan Seminary, Belfast, in the year 1835. Father Dorrian, after his appointment to the parish of Lower Ards, continued to discharge his duties as professor in the seminary, and only resided in his parish during the vacations, and visited it on Sundays, but, in the meantime, the parish was attended by his curate, the Rev. William M'Lea. Father Dorrian was appointed parish priest of Lisburn in September, 1840; and, on the 3rd of the following November, the Rev. James Denvir, P.P. Aghagallon, was appointed to the parish of Lower Ards, which he held till the 9th of Feb., 1843, when he was appointed to the parish of Glenavy.

The Rev. William Killen, P.P., Armoy, was the succeeding pastor. Father Killen was a native of Clontagnaglar, in the parish of Kilmore. He was ordained in Downpatrick in May, 1815, by Dr. Patrick M'Mullan, and in 1817 he entered the College of Prepuce, whence after completing his philosophical and theological studies, he returned in 1822, and was appointed curate under Father Daniel M'Donnell,

P.P., Cushendall. Father Killen was appointed parish priest of Armoyle in 1828, from which he was appointed to the Lower Ards in 1843. He is still spoken of by the senior priests as a man of most gentle manners, and extremely charitable in his conversation, while his great size obtained for him among the laity the name of "the big priest." His remains rest in the cemetery of Ballygalget, and on his tombstone is inscribed—

Erected
by James Killen of Ballyridley
to the memory of his brother, the Rev. William
Killen P.P. Lower Ards, who departed this
Life the 20th Nov., 1851 aged 59.

Requiescat in pace. Amen.

After the death of Father Killen, the parish was administered by his curate, the Rev. John Fitzpatrick, until the appointment of his successor, the Rev. James Crickard, P.P., Lower Mourne, who was appointed to the Lower Ards on the 12th of May, 1852. Father Crickard was appointed to the parish of Loughinisland, October 16th, 1866 (see Loughinisland), after which the parish of Lower Ards was divided into the parishes of Ballygalget (which see) and Ardkeen, or Kirkecubbin. The Rev. John M'Auley was appointed to the parish of Ardkeen.

Father M'Auley is a native of Ranaghan, in the parish of Duneane; after studying in the Diocesan Seminary, Belfast, he entered the logic class in the College of Maynooth on the 26th of August, 1849. He was ordained in Dublin, November, 13th, 1853, by Dr. Whelan, and, after officiating as curate in Belfast and Glenavy, he was appointed to Ardkeen, or Lisban, in October, 1866.

C H U R C H E S.

During the persecution, Mass was celebrated on a large stone, which is yet to be seen on the farm of Mr. William

M'Master, in the townland of Ballycranbeg. Another altar was in a field at Ardkeen, which now belongs to Mr. Patrick M'Keating, but in more recent times the spot generally selected for the celebration of the sacred mysteries was near the chapel of Lisban, where some remains of the old house, which the Catholics ventured to use, still exist. Though the tradition of the sufferings which the Catholics endured has nearly died out, still old people tell with gratitude that one of the persecuted priests was saved by a farmer named Maxwell, who resided in Granshaw, on a farm still occupied by his descendants. Another priest is said to have been saved by the M'Cleereys, of Portaferry. The chapel of Lisban was erected by Father O'Doran, as is testified by a stone inserted in the wall, on which is inscribed, "This house was erected, A.D. 1777, Daniel O'Doran, P.P." In the graveyard attached to it are interred the bodies of the Rev. John Maguire; the Rev. William Kehoe, and the Rev. James Linney. The tombstone of Father Linney bears the following inscription:—

Beneath this stone are interred the
remains of the Rev. James Linney
P.P. of Loughguile Co Antrim
who departed from this life on
the 8th April Anno Sal. Rep. 1834
in the 46th year of his age.

The old chapel of Lisban, which has been fitted up in 1877 as a Mortuary Chapel, is replaced by a beautiful church designed by Messrs. O'Neill & Byrne, Architects, Belfast. It is erected on a parochial farm of 3a. 3r. 20p. in the townland of Ballycranbeg, a lease of which for 999 years was obtained from the late Henry Harrison, Esq., on the 16th of October, 1872, at the yearly rent of £7 15s., which has since been extinguished by investing £230 in Government Stock. The church was dedicated, under the invocation of St. Joseph, on the 8th of October, 1876, by the Most Rev. Dr. Dorrian.

Father M'Auley has given the name Mount St. Joseph to the high hill, on which stands the imposing group of ecclesiastical buildings, consisting of the Church, Schools, Teachers' Residence, and on which he intends to erect a Parochial House.


The great distance from the remote districts within the civil parish of Greyabbey to the chapel of Lisban, rendered it necessary to open a temporary chapel in Kirkcubbin, and for that purpose the use of a store was obtained. In 1840, James Allen, Esq., of Nuns Quarter, with that liberality which always characterised him, generously bestowed to the Rev. B. Dorrian, P.P., a site in the townland of Nuns Quarter, for the church of "St. Mary, Star of the Sea." The erection of the church was commenced many years afterwards by Father Crickard; it was consecrated January 6th, 1865, by Dr. Denvir, and the sermon on the occasion was preached by Dr. Dorrian, who was then parish priest of Loughinisland. Persons still living remember when not more than nine or ten persons used to cross the bridge of Kirkcubbin on their way to Mass at the chapel of Lisban, while at present the beautiful church at Nuns Quarter has a large congregation, and its schools are in a flourishing condition, from which we may reasonably conclude that the church has suffered, in this as well as in other localities of Down and Connor, more from the paucity of priests and the deficiency of church and school accommodation than from all the other effects of the penal laws.

END OF VOL. I.



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