

A HISTORY OF THE
DIOCESE OF RAPHOE



VERY REV. CANON MAGUIRE, D.D.

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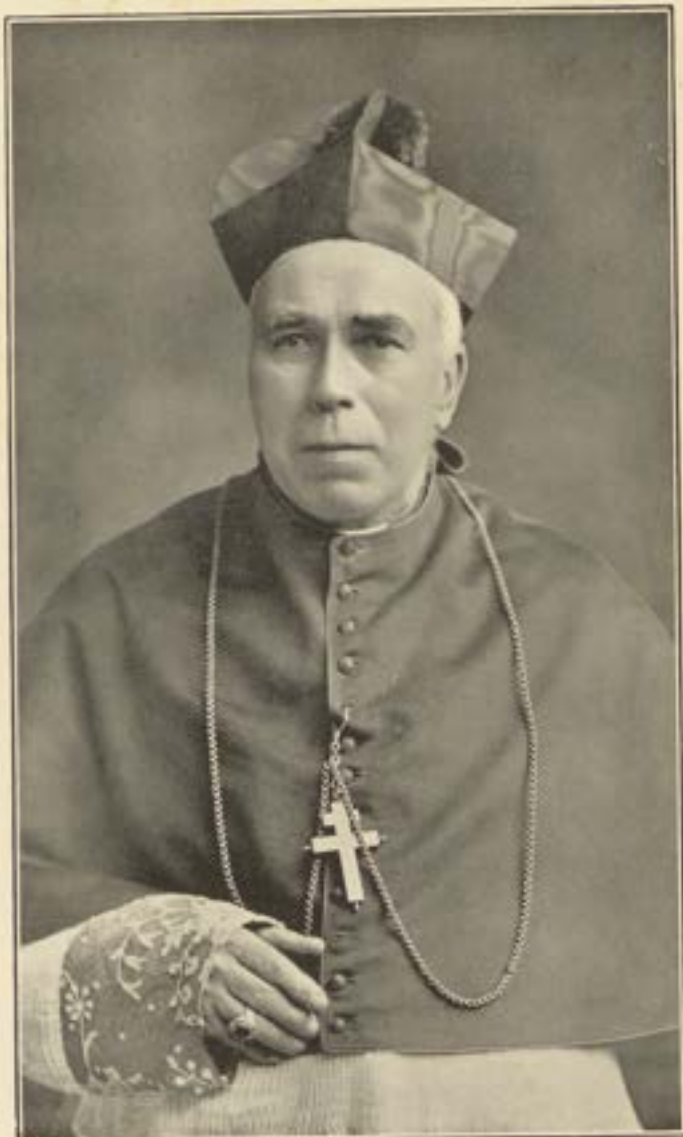


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HIS EMINENCE CARDINAL LOGUE.

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A HISTORY
OF THE
DIOCESE OF RAPHOE

BY THE
VERY REV. E. CANON MAGUIRE, D.D.
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Author of
"St. Adamnan," "Ballyshannon," "Letterkenny," &c.

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A HISTORY
OF THE
DIOCESE OF RAPHOE

PART I
ECCLESIASTICAL

CHAPTER I

PARISH OF KILBARRON

ST. BARRON, the celebrated patron of this parish, was second cousin of Columba, both being great-grandsons of Conal Gulban. "Bairrfhionn, son of Muireadhadh, son of Eatach, son of Conal Gulban." * His feast occurs on the 21st of May, and the *Martyrology of Donegal* † further informs us that he was "Bishop of Drumcullen and of Cill-Bairrfhinn, to the north of Assaroe. Didhnat, daughter of Meachar, was his mother."

Colgan ‡ reproduces from the old Irish life the astounding story of his early travels by land and sea, and, though many of the incidents recorded appear to be suspiciously similar to those associated with St. Brendan, we are justified in the conclusion that he, at all events, visited Iceland, and converted the Picts of the Hebrides. His residence in Iona was not very protracted; but, in earlier life, he accompanied Columba, and was one of his most favoured disciples. The Holy Well, that bears his name,

* *Archæivium v.*, Gen. 35. † p. 135. ‡ *Trias Thæum.* 438.

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is not the presently neglected, copious spring at the Assaroe Abbey, referred to in the extract from Manus O'Donnell, given below, but it is situate near the railway, some short distance from the old chapel and ruins of St. Barron's monastery. O'Clery's dismantled and decaying castle stands on the verge of the Atlantic, about half a mile to the north-west. The church is perfect, with the exception of the space formerly occupied by a flamboyant window, that had been inserted five hundred years or more after its erection in the sixth century. The High-King Aedh resided at that period at Fotha, in Drumhome, and Barron approached him to solicit a grant of land as an endowment for his projected monastery. He said he would be satisfied with the small area a crippled monk, who accompanied him, could circumscribe in a day's journey, on his crutches. The request having been granted, the monk started the following morning from a point on the south bank of the Erne, and facing first for Kinlough and then for Belleek, crossed again the river, and, arriving towards dusk at the sea north of Coolmore, flung one of his crutches triumphantly into the Atlantic. The retreating waves carried the crutch to Rathlin O'Birn, and thus effectively annexed that distant island to the parish of Kilbarron, whose zig-zag boundaries are thus accounted for.

A singularly large number of early saints are associated with Assaroe and its neighbourhood.

Another notable Bishop, Cairpre, is commemorated in the *Martyrologies* on the 1st of November, without any biographical remarks. O'Clery informs us that "there is a Cill Ciarpre (Kilcarbery) in Tir Aedha, near Eas Ruaidh and Sith Aedha of Eas Ruaidh." * The saint's name is impressed more enduringly on the topography of the

* *Don. Mart.* 291.

district near Parkhill, still called Kilcarbery, than were the foundations of his church planted in the soil, from which they are long since undistinguishable.

Maeldubh was a priest and the founder of a small monastery on a beautiful and well-defined site. "There is a Maeldubh of the race of Conal, son of Niall, that is Maeldubh, son of Enan, Dec. 23. There is also a Cill Mealdubhain in Tir-Aedha, between Eas Ruaidh and the sea; but there is no church there at present, however, they usually bury unbaptised infants there." * The ancient cemetery is in itself unmistakeable evidence that a church once existed to the north of Kildoney hill, but it is not clear from history or tradition, what great chief or ecclesiastic transmitted his name in the second part of the compound. Most probably it was Dunchadh or Donogh O'Canannain, king of Tirconaill, who was slain in 1075, and whose family worshipped here.

Patrick foretold the coming of Columbkille at Sidh Aedha (Ballyshannon), when he was blessing Conal Gulban and Fergus, his son. When he placed his right hand on the head of Fergus over across Conal, the latter asked him why he did do. Patrick replied, "Fergus shall have a son's son, and Colum Cille shall be his name, and it is in honour of him I put my hand on Fergus's head, because that son is nearer to him by a generation than to thee; and this son shall be pleasing to God and men."† Fergus's son was named Sedna (pronounced Sheanna), and Beallysheanny, as Ballyshannon is written in an Inquisition of James I, and still frequently called, owes its origin to this Sedna, brother of St. Columba's father, Phelim. The same undoubted authority, already quoted, establishes the fact that St. Patrick, during his passing visit, founded an important church, called Donagh Mor in Magh Ceitne,

* Ib. 347.

† Ib. 255.

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or Moy. St. Ninnidh was the first abbot of Innismacsaint, and became episcopal pastor of this church and district. His feast occurs on the 18th of January, at which day O'Clery's Calendar contains the following brief notice:—"Ninnidh, bishop of Inis-Muighe-Samh (Innismacsaint), on Loch Erne; and he was Ninnidh Saebhruisc, who was, of the race of Enda, son of Niall. It was he who was usually called Ninnidh Lamhiodhan, to my knowledge. (See the *Life* of Brigid, chap 41.) The Book of Hymns states that Ninnidh, son of Eochaidh, was Ninnidh Lamhiodhan."

St. Tenna of Tamnach Buadha, 21st of July, founded the little church that once stood in the Tigh Tenna graveyard, and was later attached to the Abbey, Assaroo. Tenna's house, like Baithen's House or Teachboyne, was the original anchoret's cell, and, though Teetanny is not mentioned in the list of townlands belonging to the Abbey, Tawnagh is so specified, and it is more than probable that Cloghore was a later appellation popularly fixed on the locality from the circumstance of gold being discovered near the conspicuous rock that contributes the prefix. St. Adamnan's grandfather, who resided in Drumhome, was called Tinne, and from him that once powerful clan of the O'Tinnys of Drumhome and Kilbarron derived their name and descent. The walls of the little church were demolished about 1830 to supply material for the cemetery enclosure.

"Eoghanan of Ard-leicach in Magh Eitne, near unto Eas Ruaidh," founded a church at Ard-leicach, or Stony Height, a name transmuted into Rockville, near the modern railway station. Hugh Allingham very correctly points out that the Inquisition of Enniskillen, 7 James I, was in error, as regards the townland boundaries, in stating that "in the said parish also is another chapple called

Ballyhanna," but the origin and etymology of the name Sminver, now applied to the site of the interesting ruin, are obscured by contraction. The Irish name of the parish was Inis-maighe-saimh, which means Island of the Plain of Sorrel, and has been corruptly anglicised into Innismacsaint. It is obvious that the primeval abbey was erected at the eastern extremity on the island from which the district derived its name, and that this subordinate foundation came to be designated Samh-Inver or Samh at the river-mouth, in contradistinction. Samh-Inver was readily shortened into the more euphonious Sminver. At the period of the Plantation, the O'Flanagans were herenaghs and had supplied the parson or parish priest for at least half a century before. The more ancient herenach family of the O'Lennons had migrated into Monaghan before this time.

"Neman, bishop of Dairinis." Durnish, Oak Island, is not situated in Kilbarron, but in Drumhome, next to Rossnowlagh; and "Conan of Eas Ruaidh" is equally unknown to history and tradition as being the founder of the pre-Cistercian monastery in Inis Saimer or Assaroe, though the *Donegal Martyrology* accords him that honour. Colgan, the *Monasticon Hibernicum*, and other reliable authorities, inform us that St. Conan was abbot of Cnodain towards the close of the sixth century, and as O'Clery distinguishes this saint by the title of "Conan of Eas Ruaid," we are justified in drawing the obvious inference that the original house at the Waterfall was somewhat anterior to the monastic foundation at Cnodain. This last-named abbey is identified with the Knader by Bishop Reeves, and no grounds of doubt can be conceived on the matter, seeing that no such place as Cnodain exists anywhere, and the ecclesiastical ruins at Knader are not noticed by antiquarians under any other name.

ASSAROE ABBEY

There is a slight divergence in the date assigned to this magnificent foundation by different writers ; but, as the brotherhood came from Boyle, it is obvious that the *Annals of Boyle* are the safest authority to follow, more especially as the *Annals of Donegal* support their statement in all its details :—" 1184. The monastery of Assaroe was granted to God and St. Bernard by Flaherty O'Muldorey, lord of Cinel Conaill, for the good of his soul." Ware and the most accurate writers are in perfect agreement with this view ; but Archdall gives an entirely different account :—" In 1178 an abbey was founded here for monks of the Cistercian order by Roderick O'Cannain, Prince of Tirconaill ; he was slain in battle by O'Flahertach, who succeeded him. Some writers make O'Flahertach the founder. This abbey was a daughter of that of Boyle."

Authentic history establishes the fact that Roderick O'Canannain's sovereignty was precarious and constantly threatened ; whereas Flaherty O'Muldorey had attained undisputed and stable authority in 1184. Besides, his selection of a peaceful sanctuary with the Cistercians to prepare for death, is a strong confirmation of the view that he himself was responsible for the introduction of the order into Tirconaill. Archdall's blunder in designating this illustrious dynast " O'Flaherty " strips his statement of any shred of credibility with which his name might invest it. O'Flaherty's grave-mound, on the summit of the hill above Mullanacross cemetery in Drumhome, is well known to native antiquarians.

Though the first colony of monks consisted exclusively of strangers, the cells of Assaroe were soon tenanted by the brilliant sons of all the noble families of Tirconaill, and the fame of the Abbey for sanctity and learning

attracted the favour of diocesan chapters and even of the Holy See, when vacant bishoprics were to be filled. In 1194 "the O'Doherty founded an Abbey at Hilfothuir (in Inisowen) for monks of the Cistercian order; it was a daughter of the Abbey of Assaroe." The *Annals of Donegal* inform us that "Thomas, abbot of Assaroe, son of Cormac O'Donnell, was elected successor to Henry MacCrossan in the see of Raphoe, 1319," and John Colgan, Sir James Ware, etc., add that he governed the diocese for eighteen years, and was much celebrated for wisdom, liberality, and other virtues. Again, Sir James Ware tells us that "Nicholas O'Hedram, a Cistercian monk of the abbey of Assaroe, otherwise called *de Samario*, succeeded to the see of Achonry in 1348, on the death of David, by the provision of Pope Clement VI, and was restored to the temporalities by King Edward III. He sat about 25 years and died in 1373." In 1280 Lorcan O'Lachtan, abbot of Assaroe, was promoted to the abbacy of the mother house in Boyle. The names of many other abbots are preserved in the *Donegal Annals*, with the dates of their deaths:—"1288. Thomas O'Heraghty; 1450, Edmund O'Gallagher; 1502, Art O'Gallagher and John O'Loiste, two abbots who contended with each other for the abbacy of Assaroe, died on the same day; 1519, Edmund Dubh O'Dwyer; John, son of Donal Ruadh O'Gallagher, died on the 29th of April." In a Roman document published by the late Cardinal Moran in the *Spicilegium*,* and from which further extracts will be presently adduced, the date and circumstances of the death of the saintly abbot, James O'Cullenan, are recorded at some length. He died on the 15th of September, 1637, in the 95th year of his age, having entered the abbey in 1542, when he was only twelve years of age. A very old gravestone bears the inscription, "Cosnamhach O'Clery,

* I. 232.

under the asylum of God and St. Bernard, A.D."—but the date is obliterated. However, the date, 1584, is readily supplied, and the identity established beyond any reasonable doubt by the obituary chronicle of the *Four Masters* at that year. He is there called the Cosnamhach, son of Cucogry, and was uncle of Lughaidh. He was obviously the most distinguished and wealthy O'Clery of his day.

The abbot and monks of Assaroe are very frequently mentioned in Papal Briefs, especially the abbot, who was often selected as mandatory. For instance:—"1425. March 4. Mandate to the Abbot of Assaroe to collate to Donatus O'Devenny a benefice in the diocese of Raphoe." * From time to time, we find also that one of the monks was a honorary member of the Raphoe Chapter:—"1427. Dec. 5. Mandate to Laurence O'Boyle of Assaroe, to David O'Boyce, Canons, and to the Official of Raphoe, to assign the perpetual vicarage of Killymard to Murrough O'Breslin." † One curious instance presents itself of an Abbot accepting a diocesan benefice, and afterwards attempting to exercise jurisdiction in the abbey:—"1429. April 20. Mandate to Donal Mac Menamin O'Donnell to collate to Malachy O'Gallagher the rectory of Cluayn Dabuadog void because Maurice Mac Cormac O'Donnell, sometime Abbot of Assaroe, while holding said rectory, administered fruits of said Abbey." ‡ Another very peculiar invocation of Papal authority in the case of secondary appointments in the religious institution itself, is exemplified in the following mandate:—"1430. Dec. 9. To the Abbot of St. Mary's, Assaroe, and to the Official of Raphoe, to assign to Aenghus Mac Gloin, Cistercian monk, the sacristanship void by the death of Gilbert Mac Cormack, or by the deprivation of Donal

* *Cal. Pap. Reg.* vii. 424. † *Ib.* viii. 47. ‡ *Ib.* viii. 102.

Mac Groarty, or in whatever other way." * The abbacy was, of course, a quasi-episcopal dignity, and Papal approval was, at all times, indispensable:—"To instal Thady Mac Nulty as Abbot, the Bishop of Raphoe to consecrate him, or to procure his consecration by some other Bishop." †

These quotations are typical, and demonstrate very forcibly both the importance of the monastery and the vigilance exercised by the Roman Pontiff in directing its administration. Details of the Abbey lands, the names of Abbots, and an interesting narrative of the enthusiastic efforts made by Bishop Eoin O'Cuilenainn to have his brother James O'Cuilenainn, Abbot, who died in 1637, accorded the honour of Beatification—these and other topics of great local interest, are fully dealt with in the author's *Ballyshannon, Past and Present*.

In the list of townlands comprised in the Abbey estates, is mentioned Cavan Egarre, modernised into Cavan Garden, and this is the parochial boundary referred to in the Inquisition of 1588:—"The Rectory of Tyreragh (Tirhugh or Drumhome parish) extended from the abbey lands to the mountain of Barnesmore, being the third part of all the tithes, salmon excepted, which did belong to the Bishop. This rectory is valued at thirty shillings sterling." The vicarage of Drumhome was in the gift of the Bishop; but the Abbot of Assaroe nominated one of the monks as rector, and the illustrious Glaisne or Gelasius O'Cuilenainn, who was martyred in 1580, was one of the rectors thus nominated. ‡

This grand institution was polluted and permanently occupied by the English army in 1601, and the most fertile parcels of the Abbey estates were donated to Sir Henry Foillott, as a reward for the wholesale butchery of

* Ib. viii. 208.

† Ib. vii. 192.

‡ Roman M.S.

the noble little garrison at Tory, in 1608. The community erected a shelter in the immediate vicinity, but the last member of the Order had vanished before 1650. Abbot Quinn was the last link in the long chain of distinguished superiors of Assaroe, and his death seems to be assigned to 1645, though the inscription is almost illegible on his supposed tombstone. "Eugene O'Gallagher and Bernard O'Trevir, or Travers, respectively Abbot and Prior, lived with the other monks, numbering 30, according to their rule. The venerable Eugene O'Gallagher, who happened to be away from his monastery, was slain by the aforesaid enemies, through hatred of the faith. So, too, Brian Travers, one of his monks, when flying from his persecutors, was slain near the monastery in the year 1606, in the same year and month as the Abbot, but not on the same day, and entered heaven wearing a martyr's crown." *

CHURCHES

The old parish church of Kilbarron was left untouched by the despoilers at and after the Plantation, as its location rendered it unserviceable, and its antiquity unattractive. Though its capacity was very limited, there was ample space for the worshippers, as the immediate neighbourhood was always sparsely populated, and the Ballyshannon district was never deprived of Sunday Mass. It is worthy of note that, even in 1704, the parish priest resided close to the old Church, and, as we might infer, officiated within its now denuded walls. Bishop Reeves could find no suggestion in the parish registers that Protestant service was ever conducted in St. Barron's Church.

Before the Plantation, the most frequented church in

* *Synopsis* by Harty, 259.

the parish was very naturally the monastic chapel at Assaroe, where the vicar and some thirty other highly accomplished ecclesiastics were available for ceremonies and sermons. It is quite certain that no house of worship existed in the town of Ballyshannon, in those days, for no secular priest resided there or in the Cashelard district, which was comprised within the limits of the Abbey estates. Neither street nor cemetery commemorates the existence of any such edifice, and the close proximity of the monastery brought public worship and the ministrations of the clergy within easy access to the citizens. Mass was celebrated at Teetanny, or Ballynamanagh (Monkstown) on the south side of the Erne, and at Ballymuire or Mary's Town, in Carricknahorna, on the north frontier of the parish.

After the *debacle*, the Catholics assembled for Sunday Mass in a secluded nook in front of a natural cave, immediately adjoining the old Abbey, on the bank of the Unshin river. The altar within the cave remains undisfigured, and the solitude of the deep amphitheatre around, broken only by the murmuring stream, is strongly reminiscent and inspiring. But, as we might expect, Mass was sometimes celebrated in the town, in spite of the obvious peril to the priest and the worshippers. Even when the fury of persecution raged most threateningly in 1712, and when Government spies were reaping their richest harvest, Turlough Mac Swine, a monk of the Donegal Abbey, was not deterred from saying Mass for the warm-hearted Catholics of the garrisoned borough.*

The first Catholic church erected in the parish after the Plantation was a plain, commodious building, constructed by Dr. Anthony O'Donnell, immediately outside the borough boundary in Coolcolly, on the town side of

* *Irish Priests*, Rev. W. P. Burke, 40.

the water-works, about 1750 or 1753, at latest. It would appear that the land belonged to his relatives, who were very influential and wealthy; but it was illegal to erect a chapel in the town, where his father had purchased extensive property. In 1793 the Relief Act became operative, and, in 1795, the Rev. John Kelly had completed the spacious church that stood on the site now occupied by St. Patrick's. Dr. Mac Laughlin, the Bishop, added the galleries, extended the sanctuary, and suitably furnished with pews and beautified the sacred edifice, in 1804. In our sketch * of that holy and energetic prelate's episcopate, the reader will find an interesting account of his troubles with the recalcitrant Phil Boyle, originating with his efforts to worthily decorate the house of God.

The present church was erected mainly by Father Coyle, but, after Father Coyle left for Stranorlar in 1849, Father Mac Menamin inserted the apse. It is superfluous to say that neither clergyman was accountable for the architecture, which is incurably bad. Instead of the regular nave and transepts, the whole wide space is undivided; the roof of abnormal span cannot be given a higher pitch without absolutely destroying the effect of the graceful spire; and, both internally and externally, a sense of clumsy disproportion forces itself on the mind of the viewer. A rich and massive ceiling, erected by the present venerable pastor, Dean Kelly, in 1896, is really the only effective relief that could be furnished to the undevotional voidness of the rectangular shell. He, also, inserted two beautiful marble side-altars, and painted and decorated the walls, furnishing them with artistic Stations of the Cross. The floor passages he provided with enamelled tiles, and imparted to the entire building an exquisite finish.

* See vol. i. p. 183.

The high altar was purchased in Rome by the late Primate Mac Gettigan, while he was pastor of Kilbarron. In itself, it is chaste, rich, admirable, consisting of pure Carrara marble, with Venetian mosaics in the tabernacle and cupola, but it is lamentably out of proportion with the huge dimensions of the edifice. The same devout prelate improved and extended the sanctuary, and constructed the street enclosing wall, with rails. It was at this time, too, he enclosed the Abbey graveyard, and intersected it with handsome walks, now obliterated and overgrown with grass. Heavy liabilities were thus incurred, and, for the purpose of meeting them he invited the eloquent Dominican, Dr. Leahy, Bishop of Dromore, to preach a charity sermon.

"1860. September 23. Opening of Ballyshannon church, with its beautiful decorations. Thrones were erected in the sanctuary for the Bishops, Dr. Patrick Mac Gettigan, Dr. Leahy, and Dr. Daniel Mac Gettigan, coadjutor. The Rev. William Brady celebrated the High Mass, with the Rev. John Mac Menamin, P.P., Raphoe, as deacon; Rev. Bernard Kelly, Dunboyne student, as sub-deacon; and Rev. Bernard Mac Monagle as master of ceremonies. Dr. Leahy preached from the Gospel of the day, Matt. xxii. 35." The installation of the still beautiful organ was one of his first progressive reforms, in 1855. Father Coyle, on his return as pastor, constructed a parochial residence up against the south sidewall, with the church as rear, and a three-foot passage in front. Deserted for thirty years, it came to be used as a sacristy in the end.

The old church in Cashelard was erected by Father Cummins in 1832, to replace a scalan that had stood for more than a century on an adjacent site. This building, constructed under Father Cummins's direction, would appear to have been erected in a hurry to meet some

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emergency, for the masonry and roof were hopelessly defective, both in material and in workmanship. It was for this reason the Dean decided on building a completely new edifice, and his example might have been copied with profit in a large number of similar cases. The architecture of the new chapel is exquisite, and the furniture both handsome and enduring; even the sacristy was thoroughly well equipped, and the surroundings neatly ornamented before the day of solemn opening.

Dean Mac Nulty, of Patterson, in the diocese of Newark, was the donor of the marble high altar, which is beautifully sculptured. This distinguished dignitary has attained the ripe age of ninety-two years, and has already passed his fifty-sixth year in the priesthood. Born in Cashelard, he emigrated while young, and was ordained in the States. During the two periods occupied by our priests in raising funds among the Irish exiles in New Jersey, the Very Rev. William Mac Nulty extended to them unbounded hospitality, gave generous subscriptions himself, and obtained for them invaluable privileges from his own and other Bishops. His uncle, the Rev. Edward Mac Nulty, was pastor of Kilcar and Glencolumbkille, and the late well-known and energetic parish priest of Termon, Rev. John Mac Nulty, was his nephew.

CONVENT OF MERCY

On the 30th of April, 1867, the Convent of Mercy was opened in Ballyshannon. The premises were situated at the north corner of the entrance from Market Street to College Street, and had previously been in the occupation of the late Mr. Sharkey, as a cloth and leather warehouse. The community numbered barely half a dozen, and the temporary quarters were ill-suited for a teaching community. However, the good nuns trustfully devoted

themselves to their appointed task, and Providence blessed and rewarded their labours. After a trying and laborious life in the old unhealthy premises for a quarter of a century, they were enabled at last to build the nucleus of a gorgeous convent on the bank of the Erne, surrounded by magnificent grounds. Next to God's favour and their own indomitable energy, the largest stimulus to success was imparted by the encouragement and munificence of the late lamented Father Spence. The community are of late years so numerous and well-equipped that they have been placed in charge of four workhouses and four important National schools, in addition to their routine work of visiting the sick, and attending to the choirs and sanctuaries of the two public churches in Ballyshannon. Moreover, the Shiel Hospital has been assigned to them from its inception, and owes to them its unrivalled reputation for skilful nursing and faultless management. But nowhere is the impress of their refinement so deeply and permanently stamped as on the manners and lives of their pupils. Long may these good Sisters flourish, constantly expanding the area of their beneficent energies.

The De La Salle Monastery has been doing, during the past ten years, for the education and refinement of the Kilbarron boys, what the Sisters of Mercy have achieved during the past half-century in the interests of the children of their own sex. These cultured and devoted teachers have no other object in life, apart from their personal sanctification, but the religious training and temporal advancement of their boys. If they needed an advertisement, no higher testimonial could be given them than the marvellous success of their pupils at the Entrance Examinations in Monaghan and Letterkenny Colleges. The only *desideratum* is a suitable building, where teachers

and pupils can breathe fresh air, and exercise their faculties unobscured by smoke and dust, and unimpaired by draughts.

COLUMBKILLE'S VISIT, A.D. 550

" 133. When Columbkille had banished and extirpated the demons from Sean Gleann, and when he had transformed them into fishes in the sea, as we have narrated above, he proceeded and blessed the Waterfall of Red Hugh and levelled it. And Assaroe was in this condition at the time, that the fish could not cross over it and continue to go up the river. For Patrick had cursed the south side thereof a long period before, in consequence of his wrath against Cairbre, son of Niall of the Nine Hostages, who refused to receive the Gospel at his hands, and would not permit Patrick to build churches or dwellings in the district. Now, from Bundrowas to Assaroe, the territory on that side belonged to Cairbre, having been bestowed him as a free gift by Conal Gulban, in excess of his allotted portion. But Patrick blessed the north side; and, by reason of his blessing, it was on the north side alone that fish were caught, and even there not many. And Patrick had prophesied at that time, and said it was to honour Columbkille that he had blessed the north side, and that Columbkille would himself come to bless it after him, and that from that day in no place in Erin would more fish be caught.

" Columbkille went then towards Assaroe; and he made a halt at the mouth of a little river, called the Unshin, which empties into the estuary at the north side. And he addressed a certain holy man, who was in his company, one Barron, son of Muiredheach, son of Eathach, son of Conal Gulban, a kinsman by blood, and he enquired of him where his staff was. Barron made answer and said

to him, 'I cast it at the demons in Sean Gleann, when we were driving them into the sea, and I have not got a glimpse of it since.' Then Columbkille said, 'It is my wish, if it please God, that thy staff come back to thee here and now.' Thereupon they saw the staff emerge from the rock in front of them, and a stream of water gushed forth in its wake, so that there is a well of fresh water in that spot to the present day. And Columbkille said he would confer on Barron the honour of associating his name with the well, so that Barron's Drinking-cup is its name to this day.

"134. Then Columbkille journeyed onward to Assaroe. And it appeared to him to be a sad misfortune for the people in general, and especially for his own dear kindred, to whom he bore great affection, that is the Clan-Conaill, that there should not be an abundance of fish at the Waterfall and in the whole Erne river. And he perceived that no such plentiful supply was possible unless they had a free passage to and from the sea across the great Waterfall. And it was for this cogent reason that Columbkille blessed the Waterfall; so he compelled the stones and flags on the northern side to depress their level and sink lower, with a view to allowing the fish to pass up, as we have said before. And these inanimate creatures did obey God and Columbkille and sank deeper, as is obvious to visitors to the present day, for the south half of the Fall is rugged and sheer, while the north half is flattened out. And, on account of that blessing of Columbkille, this is the best river for fish in Erin to-day; and, on each recurring feast of Columbkille, his coarb (the Bishop) has the right to fish at the Waterfall of Red Hugh, in commemoration of that great miracle." *

* *Beatha Coluimcille*, Manus O'Donnell. Translated by Kelleher 133-5

It is quite obvious that Manus O'Donnell connected the miraculous recovery of St. Barron's staff with the Abbey Well, recently concreted and covered by Mr. Cassidy, of Erne View, with the object of using it for the manufacture of mineral waters, it was said. However, it is consoling to see this once famous holy well so carefully protected; but local tradition does not associate St. Barron with any well except the ill-cared and indifferent spring near the old church that perpetuates his name. Moreover, there is a pretty well-known, but at present unfrequented and neglected, spring of St. Columba in Tullyhurk, near the Donegal road, to which large pilgrimages resorted within living memory. On investigation it can be established that, near this well, an altar stood, where Mass was celebrated outside the borough boundary, before Dr. Anthony O'Donnell built the first Ballyshannon church at Coolcolly.

St. Patrick's Well is a small cavity in the solid flag foreshore, between high and low water marks, about one hundred yards west of the Unshin embouchure. The spring is perennial and is quite unaffected by temperature or season. Pilgrims from the neighbourhood and from the County Leitrim still frequent this extraordinary Well in fairly large numbers, and often leave behind them memorials of perfect cures. When St. Patrick crossed the Erne, a vast multitude of people gathered around him at this spot, and a poor mother, leading along a crippled boy, was among the first to accost him, imploring him to restore to her child the active use of his palsied legs. But she was crushed back by the intruding crowd, and it was only after the sermon and the day's proceedings had concluded, that she succeeded in again arresting his attention. Stung with sympathetic remorse at his detention of the young cripple in pain and his anxious mother in suspense, the saint pressed his heel on the flag in self-accusation, and

immediately water spurted forth. He blessed the water, and sprinkling with it the helpless youth, sent him away in perfect health, in the company of his mother, now overwhelmed with joy and gratitude.

PAST CLERGY

The O'Clerys were the herenachs, and for ages supplied from their sept the rector of Kilbarron. We find numerous members of that illustrious family, clad in the Cistercian habit, and spending their lives in prayer and study in the hallowed cloister of Assaroe. But the register of Salamanca reveals the names of others, educated for the secular mission. We have already encountered Philip, nephew of Gelasius O'Cuilenann, the martyred Abbot of Boyle, of James, the Abbot of Assaroe, and of John, the Bishop of Raphoe. As commissary of the Bishop at Rome, he postulated for the Beatification of James O'Cuilenann in 1639,* in 1640 he was installed rector of Kilbarron, and in 1642 he was martyred, in the beginning of Phelim O'Neill's insurrection. *Our Martyrs* (page 292) contains the following extract from the MS. History of the Irish College, Rome:—"A pupil who died for the faith was admitted October the 25th, 1632. He left the College on October the 3rd, 1640, having completed his course of studies, both of philosophy and of theology, with unusual diligence and success. He is said to have been somewhat restless (*nonnihil inquietus*) in the College. But he wiped out that stain, of whatever kind it was, in a noble way two years after, by a precious death in Ireland, where he was slain by the heretics."

Maolmuire O'Clery, son of Donnchadh O'Clery and Hannah Dunlevy in Tirconaill, entered Salamanca in

* *Spic. Oss.* I. 232.

1610,* and became pastor of Kilbarron, in 1622. Thady Clery † son of John Clery and Hannah Ward, became an *alumnus* of the College of Nobles in Salamanca in 1622, and ruled the diocese of Raphoe as Vicar-General from 1653 till 1661, residing in Kilbarron as the parish priest. He then held the office of Prior in Lough Derg, and his brother James, a fellow-student in Salamanca, succeeded him in the parish.

In 1704, the register compiled at Raphoe gives, as the name and description of the parish priest, "Bernard Mac Gonagle, 50 years of age, resident at Kilbarron, ordained at Cashel by Archbishop Burgett, May, 1672." The *Report on the State of Popery in 1731* records that in Kilbarron there is "One Registered Priest, a very old man. A Reputed Fryer officiates for him, sometimes in the fields and sometimes in private houses." Bernard Mac Gonagle had by this time reached the respectable age of seventy-seven years. In 1737, among the signatures to the celebrated Petition, occurs that of "Anthony O'Donnell, of the more strict Observant Order of Friars Minor, Lector Emeritus of Sacred Theology, Provincial, Missionary Apostolic, and Rector of Kilbarron." ‡ His name occurs, also, in the State Papers, at the year 1731, where it is merely recorded that he was Vicar-General to Dr. James Gallagher. A short sketch of his life has been given at pages 141, etc. (vol. i.). Dr. Nathaniel O'Donnell, his brother and his successor in the episcopacy, lived with the members of his Order in their temporary convent near the old Abbey.

In 1756 the Rev. Anthony Dunlevy, who belonged to the Friary in Killymard, became pastor of Kilbarron, and, in 1759, he was invested with the dignity and jurisdiction of Vicar-General by Dr. Philip O'Reilly. Father

* *Archivum*, ii. 48.

† *Ib.* iii. 94.

‡ *Ib.* vi. 58.

Dunlevy was a distinguished scholar, and held the exalted position of Definitor in the Irish province. Dr. Nathaniel O'Donnell, as he had elected to continue the ascetic life in Donegal, assumed the pastorate of Townawilly and Killymard, and gave Father Dunlevy in exchange the more acceptable parish of Kilbarron. The recognised chief of the O'Dunlevy sept was physician to the dynastic branch of the O'Donnells, and resided in Drumalost. It is a noteworthy fact, however, that a woman named Penelope Dunlevy was interred in a grave adjoining that of Father Dunlevy in 1794. She was probably a niece, who kept house for him, and subsequently married a gentleman called Boyle. His remains rest with those of his predecessor, Dr. Anthony O'Donnell, and those of his successor, Father Kelly, in a group at the south-east corner of the Abbey cemetery. His monument bears the inscription:—"Hic jacet Rev. D. F. Antonius Dunlevy, Ordinis minus strictae observantiae S. P. Francisci Definitor, Pastor de Kilbarron, V.G. Rapotensis. Obiit 26 Junii, aetatis suae 44to, 1764."

"John Kelly left Salamanca in 1777, and went to Valladolid to be ordained."* Evidently he had already almost completed his ecclesiastical studies at home, in the Bishop's institution in College Street, Ballyshannon. On the death of Dr. O'Reilly, his successor, Dr. Coyle, promoted him to the vacant parish of Kilbarron. His grave lies in immediate juxtaposition to the family plot of the Mall Kellys, but this circumstance in itself would not prove close relationship of blood. However, that family used to care the grave, and they replaced the slab in position when it had been partially buried in the receding soil. When Dr. Mac Laughlin came to reside in Ballyshannon as Bishop, he left Father Kelly in peaceful

* *Archivium*, vi. 20.

possession till his death four years later, and raised him to the dignity of Vicar-General. The inscription on his gravestone is neither lengthy nor laudatory :—" Hic jacet Rev. Joannes Kelly, viginti circiter annos Pastor de Kilbarron, Vicarius Generalis de Diocesi Rapotensi. Obiit 30 Oct. 1806. Aetatis suae 68."

Dr. Mac Laughlin then took immediate charge of the parish ; the contemporary and entirely reliable account of the lawsuit * in which he was involved by Phil Boyle, demonstrates that he had been the acting pastor from the very opening of his episcopate. That he was a zealous and holy ecclesiastic, both history and tradition supply abundant evidence.

Dr. Patrick Mac Gettigan was consecrated Bishop on the 17th of September, 1820, and held the parish of Kilbarron *in custodiam*, pending a vacancy in Conwall, till 1826. During a portion of this interval, he continued to live in Mevagh, where he ministered when elevated to the bishopric, but it is clear that he came to Ballyshannon before 1823. Pigot and Co.'s *Directory* for 1824, informs us that the Rev. John Cummins and the Rev. Joseph Magee were his curates in the preceding year.

Father Cummins became pastor in 1827, and is vividly and most favourably remembered by the old parishioners. He lived at the top of the Main Street during the last thirty years of his career, having previously occupied the old villa near the present convent. He built the old Cashelard Chapel, and the National schools in the town and in Creevy. He belonged to a wealthy family in Donegal town, which is now extinct, so far as the writer knows. But such was the old man's attachment to Donegal, that he had arranged, long before his death, that his remains should be consigned to the old Abbey graveyard near

* See vol. I. p. 147.

that town. He was ordained in Paris in 1795; spent some years in Drumhome and Inver, fifteen in Donegal, and thirty-five in Ballyshannon, having come there in 1819. The inscription on his tombstone conveys very little information:—"Very Rev. John Cummins, V.G., P.P., Kilbarron. Died at Ballyshannon, June the 10th, 1854. Aged 82 years."

Dr. Daniel Mac Gettigan, Primate, succeeded, and continued to exercise the jurisdiction of parish priest, and to derive the appurtenant emoluments till 1867.

In that year Father Coyle accepted the offer of Kilbarron, where he had laboured so long and established so many just claims on the gratitude and affection of the people, as a more desirable parish than Stranorlar, which he was quitting. He was a native of Mevagh; was educated in Letterkenny under Dean Feely; was admitted to the humanity class in Maynooth as Aeneas, or properly Aonghus (Nees) Coyle, and was ordained in 1833. His first mission was Fintown, where he built a substantial church; his next was Ballyshannon, where he built St. Patrick's; and his third was the parish of Stranorlar, where he built St. Mary's. To do full justice to this record in church building, it must be added that the shells of these churches are as perfect to-day as when they were completed, the interior in each case having been renovated from time to time. Secondly, he never bequeathed a legacy of debt to his successors, but invariably footed the bills as he proceeded. Even in the Fintown district, his memory will never die, while in Stranorlar and Kilbarron he has been uniformly regarded as a saint. His pastorate in Kilbarron extended only a few months beyond a year, and even in that brief time his zeal accomplished wonders. He was a very special friend of both Bishops Mac Gettigan, and was appointed Vicar-Capitular on two occasions. His

holy death occurred at his temporary quarters in Castle Street, on the 16th of September, 1868 ; and, on the 19th an enormous assembly of priests and laity foregathered around his bier. Dr. Mac Gettigan preached a glowing panegyric, punctuated by sobs and tears.

The Rev. Daniel Spence was appointed to fill the vacancy, with the cordial approval of the diocesan clergy, who honoured this straight and independent priest with all their hearts. He was born near Ballybofey, and was a cousin of the well-known Fathers Edward and John Boyle of Donaghmore parish, but was brought up by his relatives at Aighlagh. His residence there explains the singular circumstance that he studied classics at the Royal School, Raphoe. At the Entrance Examinations held in Maynooth in September, 1828, he was admitted to Rhetoric ; he read a distinguished course, and was ordained in 1834, receiving his first appointment soon after to Stranorlar. He was transferred to Letterkenny in 1837, thence to Inver in 1841, and finally to Kilbarron in 1849, with the resolve, *hic requiescam*. A tall, handsome, venerable-looking man, of austere aspect, he was admired by all, and deeply loved by his parishioners. Since the days of Dean Swift, no more pithy or touching sermon has been delivered to an Irish congregation than that which Father Spence addressed to the people of Kilbarron from the altar of St. Patrick's on the memorable Sunday in August, 1889. With unconscious dramatic suddenness, he pulled an old silk purse of gold coins from his pocket, and, turning towards the Tabernacle, he declared aloud : " In honour of the Sacred Heart of Jesus, I hereby dedicate all the money I have in the world to the charitable uses served by the Sisters of Mercy in Ballyshannon." The effect is indescribable ; unemotional old men never recount the story without shedding a warm tear. No other in-

cident in his uneventful career deserves the epithet starting ; he was a man of few words, and pursued the routine of his daily duties with undeviating uniformity. His tranquil death occurred on the 20th of April, 1892.

Since that date the spiritual interests of Kilbarron have been well and wisely directed by the present vigilant and enlightened pastor, the Very Rev. Dean Kelly, V.G. Under his energetic administration, the monastic schools have been planted in Ballyshannon with every augury of permanent success ; St. Patrick's renovated at enormous but fully liquidated cost ; the Shiel Hospital built and equipped, and the Sodality of the Sacred Heart organised on a broad and lasting basis. This last-named institution owes its success and commanding status to the devoted energy of the Rev. James Mac Daid, C.C. Moreover, the all-embracing solicitude of this tireless pastor has provided the Cashelard congregation with a superb church ; a thoroughly up-to-date school has been erected in the mountainous district ; a similarly finished building accommodates the pupils in the southern side of the Erne ; and so on. Long may he live to glory in the fruits of his labours.

It speaks volumes for the salubrious atmosphere of the locality that no record exists of a curate's death on this mission, earlier than that of the Rev. Thomas Sheridan, on the 16th of June, 1876. He was a native of Rathmullan district, brother of the late Rev. William Sheridan, Adm., Letterkenny, and of the late Rev. John Sheridan, a well-known rector in the States, and uncle of the Rev. William Sheridan, C.C., Annagry. His preparatory studies were pursued in Letterkenny and in Navan ; passed for the humanity class in Maynooth in 1859, and obtained his first appointment in 1867, to Donegal. Two years later he was changed to Kilbarron, where his sermons

and ministrations were highly appreciated. Tubercular trouble haunted him from his youth, and the end came peacefully on above date. His exemplary death took place in his parental home, and his remains repose in Killygarvan graveyard.

The Rev. John Dorrian was a Salamanca student, but was ordained by the present Cardinal at Letterkenny, in 1882, and appointed to the Downstrands curacy. His next mission was Glencolumbkille, where he renovated the church and built the sacristy. In 1891 he was very deservedly promoted to the curacy of Ballyshannon, where his suavity of manner and prompt attention to all duties endeared him to the hearts of his flock. Their appreciation of his self-sacrificing labours was very emphatically manifested in 1903, when he was ordered by Dr. Warnock to seek rest and change of climate in the coast of Nice. They entrusted Dean Kelly with a handsome testimonial to help his ailing friend to pay his abnormal expenses of travel and nursing. Despite the earnest efforts of doctors and nurses to prolong his life, it ebbed slowly away at Mentone, on the 23rd of November, 1904. He was a native of Drumfin, in Inver parish, where his worthy brother and sisters still reside; a second brother is a wealthy and respected merchant in Glasgow; and a third is a chief clerk in the County Council Office in Lifford. These affectionate men brought home their dear brother's remains; and, after solemn obsequies, presided over by the Bishop and attended by thirty priests, had them interred in Frosses churchyard, and a suitable monument erected to his memory.

Kilbarron has been at all times well represented in the religious Orders, and on the Foreign Missions. Both classes of priests, as a rule, die at their posts, far from their native parish. The *Directory* of 1881, however,

records the demise of an esteemed and young missionary, who had returned from the United States to his ancestral home when he felt that his dissolution was approaching. He was a brother of the late Mrs. John Daly of Ballyshannon:—"1880. June 25. Rev. John Mac Manus, Rector, Mount Holly, U.S.A."

PARISH PRIESTS

1430. Cosnamhach Canon O'Clery.	1756. Anthony Dunlevy, V.G.
1465. Cormac Canon O'Clery.	1764. ✠Philip O'Reilly.
1510. Clement Canon O'Clery.	1782. John Kelly, V.G.
1580. Cosnamhach Canon O'Clery.	1806. ✠Peter Mac Laughlin.
1622. Maolmuire Canon O'Clery.	1820. ✠Patrick Mac Gettigan.
1640. Philip Canon O'Clery.	1827. John Cummins, V.G.
1642. Thady Canon O'Clery.	1854. ✠Daniel Mac Gettigan.
1655. James O'Clery.	1867. Daniel Coyle.
1704. Bernard MacGonagle.	1869. Daniel Spence.
1737. ✠Anthony O'Donnell	1892. Bernard Kelly, V.G., Dean.

CURATES

The Cistercians till 1645.	1702. Edmund O'Gallagher.
1420. Laurence Canon O'Boyle.	1720. Owen Mac Nulty.
1606. Bernard Travers.	1728. Peter Gallagher.
1649. Owen Timony.	1740. Luke Mac Laughlin.
1680. Neil Gettins.	1752. John Kelly.
	1758. Dominick Cannon.

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| 1765. Edward Mac Nulty. | 1870. Denis Maguire. |
| 1780. Terence Quin. | 1874. Andrew Mac Nelis. |
| 1787. Michael Carr. | 1876. Hugh Gallagher. |
| 1795. John Mac Nealis. | 1877. James Walker. |
| 1802. Joseph Hannigan. | 1879. Patrick Kelly. |
| 1816. Joseph Magee. | 1891. John Dorrian. |
| 1819. John Cummins. | 1892. John Gavigan. |
| 1834. Daniel Kelly. | 1901. John Mac Nulty. |
| 1835. William Ramsay. | 1902. Bernard Kelly. |
| 1840. Daniel Coyle. | 1903. Joseph Rogers. |
| 1841. John Mac Menamin. | 1904. Patrick Dunlevy. |
| 1849. Daniel Spence. | 1907. Patrick Brennan. |
| 1857. Bernard Mac Monagle | 1908. C. Cunningham |
| 1868. Bernard Walker. | 1909. James Mac Daid. |
| 1869. Thomas Sheridan. | 1918. James Deeney. |

LEGENDARY NOTE.

The history of Ballyshannon Castle is dealt with in Part II. of this work, but we may be pardoned for inserting here a fascinating legend associated with that once formidable fortress. The historical basis on which the story is constructed, has been fully described in "Ballyshannon: Past and Present," and even the true narrative, in unimaginative dress, is deeply interesting. It is superfluous to remind the average reader that Shane O'Neill's wife, Mary, daughter of Calvagh O'Donnell, died of grief in 1561, two years after her step-mother, the "Countess of Argyle," had been introduced into the household.* Hence the story, as narrated below, lacks the essential element of probability, and has nothing but its gorgeous garb to

* F.M. 1559-1561.

recommend it. This unhistorical version is reproduced from the *Dublin Penny Journal*, bearing date December 6th, 1834, without even a verbal alteration.

ROMANCE OF IRISH HISTORY.

HELEN O'DONNELL.

Helen O'Donnell, the daughter of the earl of Tirconnell, was considered the most beautiful and accomplished young lady of the time: a graceful mien, lovely countenance, and a benignity of disposition like hers, did not fail to attract the young nobles of Ireland. Helen, on the other hand, was not without feeling particular attachments: there was one fortunate suitor, the elegant young chieftain of Fermanagh, who was blessed with her regard. Maguire had spent his minority in Spain, and, added to an uncommonly graceful deportment, he had received a good education, and acquired all the habits of gallantry for which that court was so famed. The earl of Tirconnell favoured the suit of the young chief, and all were happy; but that "the course of true love never did flow smooth," her short and eventful history furnishes another proof.

The celebrated Shane O'Neill, earl of Tyrone, came on a visit to his brother chief, O'Donnell, to arrange for a general attack on the English border. All the chieftains of Donegal belonging to the sept of O'Donnell as well as of Maguire assembled at Ballyshannon, to greet the patriot chief, who had so gallantly defended his country from the inroads of the English.

The entertainments were such as might be expected from a prince of the O'Donnells. The days were passed in hunting the red deer on the neighbouring mountains of Barnesmore, or shooting the wild sea-birds on Lough Erne,

and the night in song and merriment ; but all these and other amusements were lost on the chief of Tyrone : he had seen Helen O'Donnell—he had conversed with her—he had conceived a passion for her—nay, he had even proposed to her—but was politely refused by her father, who stated the fact of her being betrothed to the young chief of Fermanagh. O'Neill appeared satisfied but he was far from being so ; within his breast there kindled a flame of passion and jealousy which threatened dreadful consequences. Shane O'Neill was not accustomed to have his desires thwarted ; he therefore determined to punish alike the innocent and the guilty, as some atonement for the offence he thought he had received.

One evening after the banquet, Maguire left the hall, and proceeded to seek his intended bride in the garden of the castle. Helen came forward to meet her lover ; she had her little Spanish hat and feathers on, and her crimson scarf.

"Reginald," said she, with a maiden playfulness, "why did you delay so long ? Come, let us walk near the lake, 'twill be long ere the evening closes, let us enjoy the scene."

"Let me bear your harp, Helen," said Reginald, as he bowed acquiescence. They walked a considerable distance from the castle, along the banks of the little river which flows from Lough Erne. Conversation and music at intervals stole the hours away. At length they rested on a verdant slope near the lake. The view was enchanting. 'Twas summer : nature was dressed in her liveliest apparel—the sun had retired behind the mountains, but his last rays resting on the valleys threw a splendid radiance over the entire scene.

"Reginald, shall I sing you a wild scrap I composed lately ?" said Helen, as she touched the strings of the

harp. The young chief willingly consented, and she proceeded—

"Hail to my birth-place on high,
Hail to the noble and free ;
Hail to my home near the sky,
Where the wild deer away
Dash through heather so gay,
Oh this, this is liberty !

Hail to my own land above,
Towering so gallantly ;
Hail to the land that I love,
Where the eaglets roam,
Where all find a home,
Oh this, this is liberty !

Then hail to my birth-place once more ;
I shall never again quit thee,
But list to the waterfall's roar ;
'Tis my music so wild,
I'm liberty's child,
And I love, I love liberty ! "

Helen ceased to sing, but her fingers still wandered among the strings of her little harp, when Reginald stopped short and listened.

"Helen did not you hear a noise among the brushwood yonder ? " Scarce were the words spoken, however, when from the spot rushed Shane O'Neill and four of his Clansmen. Reginald Maguire threw aside the harp and drew his sword ; clasping the lifeless form of Helen with his left arm, he defended himself gallantly ; but she was torn from him in an instant : he rushed on O'Neill, but the contest was of short duration ; the powerful Tyrone soon laid him dead at his feet, and followed his vassals ; who,

at some little distance, had their horses in readiness for instant flight. The inanimate form of Helen O'Donnell was placed on the horse in front of Tyrone, and all being ready, they proceeded at full speed out of Donegal, and were not long in reaching their own border, where, for the present, they might have no fear of pursuit.

As soon as the barbarous ingratitude of Shane O'Neill was made known to O'Donnell, he instantly summoned his chiefs, and, aided by those of Fermanagh, marched to attack Shane's castle, which stood on the banks of Lough Neagh. O'Neill drew out to give them battle, and, after a desperate fight which lasted three hours, he beat them completely over his border with immense loss. O'Donnell was defeated but not satisfied: he, without delay, sought aid from the English, who did not let so favourable an opportunity pass of working their own ulterior schemes. Both English and Irish armies combined, proceeded to his country. Shane O'Neill met and entirely defeated them. He now marched towards Dundalk; and, after gaining another signal victory at Ravensdale, he laid siege to the town; but the clans of Hy Nial, (for such was their ancient name) although irresistible in the field, were not at all fitted for defending or attacking fortresses. He was therefore forced to break up the siege, and fly into the mountains of Ravensdale.

The Scotch, who occupied Carrickfergus, immediately in his rear, now attacked him; he twice defeated them. In the first action he killed with his own hand their chief, James M'Donnell; and, in the second, took his brother, Surly Boy, prisoner; but all the bravery of the men, and spirit of the chief, could not resist the increasing enemy. Shane O'Neill, therefore, determined to throw himself on the mercy of his Scotch enemy, in preference to any other. For this purpose he took with him his prisoner, M'Donnell,

and, with two of his chiefs, set out for northern Clanneboy, where the Scotch, to the number of six hundred, were encamped, under the command of Alexander M'Donnell, called the younger, brother to Surly Boy, Shane's prisoner, who had now received his liberty.

When Shane O'Neill entered the camp of Alexander M'Donnell, he was received with much courtesy; but, whilst in the act of making conditions, he and his chiefs were stabbed to death by the Scotch from behind.

Shane's head was now severed from his body, and sent as a present to the Deputy, in Dublin, where it was stuck on a pole over the gates of the castle.

The two sons of O'Neill who were left to guard the castle thought it prudent to restore Helen O'Donnell to her father and beg a peace. This young and beautiful lady, shocked at the dreadful scenes she had witnessed, shortly after retired for ever from the busy scenes of life; and no entreaties of the young and ardent could ever tempt her again to mix in them.

ABBOT O'DONNELL OF ASSAROE, 1588.

The following account of the arrest and ingeniously contrived escape of Abbot O'Donnell is transcribed *verbatim* from a note to O'Flaherty's *West Connacht* (pages 102, 103, 104), published in 1846. We are assured by the critical Editor, James Hardiman, M.R.I.A., that, "so far as it has been tested by existing records, it *has been found correct*." In the text it is stated that "Cruagh-na-Kily is a corruption of Cruagh Coelainn, the Stack of St. Coelann, to whom the island is dedicated, and to whom a chappell stood thereon."

The Editor's Note is deeply interesting: "On the summit of this island there are some heaps of stones, which are said to have been raised as monuments over

people who formerly died here of starvation. The traditional account of the occurrence is curious: In the reign of Elizabeth there came into Iar-Connacht a man of venerable appearance, who as it afterwards appeared, was Abbot of the Cistercian monastery (near Ballyshannon) in Donegal. He was a member of the great family of O'Donnell, and nearly related to its celebrated chieftain, Hugh Ruadh. Having refused to surrender his monastery, it was suppressed by the Queen's Commissioners; the Abbot himself was proclaimed a traitor, and a reward offered for his head. He then fled to Iar-Connacht, as before narrated, and there found a long and secure asylum at the foot of Knockachailain hill, in the parish of Moyrus, near the seashore, where a Martello tower now stands. Here he was occasionally visited by his brother, who afterwards settled in the country, and by others of his kindred from Donegal.

After a long search by the Queen's Officers, the Abbot's retreat was at length discovered. A party of fourteen persons, among whom were some of his own countrymen, induced by the promised reward, undertook to apprehend him. Having arrived at his place of concealment, they entered his dwelling in the night time; but none of them being acquainted with his person, they resorted to an experiment, by which they were assured they would certainly identify him. This was by his amending an expression which is often used in Irish. The phrase for lighting a candle commonly employed is *lar a' pollar*, literally, 'light the light.' This he was invariably in the habit of correcting by saying, *lar a' coineal*. One of the party having used the phrase, and the expected correction having followed, no doubt remained of his identity. He was instantly seized, and they only awaited the morning to return with their prisoner.

In this dilemma, the Abbot promptly determined on

a bold expedient. He informed his pursuers that he had considerable treasure concealed in the uninhabited island of Cruachnakeely, which he pointed out at an apparently short distance from the shore; and requested them to accompany him thither, in order to bring away the treasure, and that he would then quietly submit to his fate. Sure of his person, and anxious to secure the expected prize, they readily consented to his proposal.

When they reached the island, he directed one of the men to step on the rock, which formed its only landing-place, and to lay hold of a rope attached to the bow of the boat. This done he placed himself at the bow, and, with a setting-pole, kept the boat steady, until all were safely landed. Then slipping the rope, and giving a sudden shove, the place being deep too, he was quickly out of reach, and directed his course back, leaving the entire party on this desolate island, where, destitute of food and shelter, they all miserably perished. In the course of time, the monuments before alluded to were raised over their remains.

The Abbot lived for many years after in Iar-Connacht, and his brother acquired large possessions there, which descended to his family, including the great tract of territory called Littermore O'Donnell, in the barony of Moycullen, inherited by Edmund Mac Rory, great-grandfather of the Right Rev. Laurence O'Donnell, the present R. C. Bishop of Galway. These possessions were confiscated in the 17th century, and granted under the Act of Settlement to a Sir Thomas Meredith, by whom they were assigned to Captain Richard Martin of Dangan, in whose family they still continue."

The reader will not fail to observe that the treasure sought and secured by the Abbot was the rescue of his life and liberty from the sacrilegious hands of spies and assassins.

CHAPTER II

PARISH OF KILCAR

"My eyes are softened with tears in this Cathedral of St. Carthach," writes O'Donovan, "and when I take a pinch of snuff for consolation, I take a larger pinch, or rather a suffocating draught, of smoke. This little village is known by three names in the country: Ballindrait, from the bridge; Kilcar, from the parish; and Keenaghan, from the name of the townland in which it stands. Of these three, Kilcar is the most prevalent. The old church of St. Carthach, which was lately used as a Protestant church, stands over the village to the west, in the townland of Kilcar, but contains nothing of interest to the antiquarian. There are three wells in its immediate neighbourhood, of which one is named from St. Patrick, and the other two from St. Carthach himself. The turas left by this Saint is a very long and solemn one, but seldom performed now." *

In 1610, a Patent was granted to Alexander Dunbar, investing him with the ownership of "Kilkerhan," and thus transferring to him, for the use of his few Covenanter squatters, the hallowed edifice in which the Catholics had constantly attended Mass for close on eleven hundred years. Whether it was the climatic conditions of this mountainous coast, or his stubborn rejection of the Oath that motived his action, Alexander sold the estate to Sir Robert Gordon in 1616, and, the latter forfeiting his proprietary rights by the non-fulfilment of the statutory conditions, John Murray ultimately received a royal patent

* Letter from Kilcar, Oct. 20th, 1835.

assigning him this "small proportion" of 1,000 acres, in addition to his already immense estates. Knox, the Protestant Bishop, who employed laymen to impose hands, as Mant * informs us, freely permitted Covenanters to occupy Catholic churches, and offered every facility to Presbyterian ministers to receive recognition as Episcopalian clergymen. At all events, the Catholics lost their ancient church, but the Planters were unable to cultivate the land, and, consequently, they sublet their holdings to Irish tenants. "Nora Ni Gallagher, a meere Irishwoman and her undertenants, being meere Irish and such as are not of the English or British descent or surname, held the half-quarter of Kynahan, leased from Thomas Catheringham, assignee of John Murray, now Lord Annandale. Donagh O'Mullan held another half-quarter of Kilcar; Bryan O'Curyn held Lurgansilloge; Phelimy Gilgar was a middleman landlord; David Kearnes occupied the same position; while Francis, Owen Ballach, and Rowland, Conwell were in possession of the Fintra district." † Thus we see there was no wholesale clearance of the native population in this parish, and many old families have been perpetuated here since the remote days of Conal Gulban himself.

The following short notice of St. Carthach appears at his feast day, the 5th of March, in the *Martyrology of Donegal*: "Carthach, Bishop, alumnus of Ciaran of Saighir. One of his places was Drumfertain, and in Cairbre Ua Ciardha is Drumfertain; and to him belongs Inis Uachtair in Loch Sileann, and Cill Charthaigh in Tir Boghaine in Cineal of Conaill, etc." ‡ Colgan adds that "his feast is celebrated on the same day as that of his master, St. Kieran

* I. 457.

† See Inquisition 17, Charles I. in Part II., and Hill 503. n.

‡ D. C. 65.

of Ossory." * Carthach was, therefore, brother of Naal of Inver, but the latter saint, though never invested with episcopal orders, was very much the more celebrated. We have already reproduced from the *Martyrology of Donegal* the story of the miracle performed by Naal at Bawin, where he extracted water from the solid rock to allay the thirst of the students or disciples, who accompanied himself and St. Maedhog of Ferns on a weary journey from Inver along the seaboard. We can now understand that the objective of their long excursion was the abbey of Carthach, brother of Naal, in Kilcar. No annual pilgrimage any longer perpetuates the fame and reputed efficacy of this delicious spring, but Naal's association with it is as fresh to-day, in local lore, as if the miracle were but of yesterday.

Protestant service continued to be conducted in St. Carthach's old parochial church until the present edifice, at the north end of the village, was erected for that purpose in 1828. However, Catholic burials in the adjoining graveyard never met with any obstruction; and it was only in Father Hugh O'Donnell's pastorate that the exclusively Catholic cemetery in Tawney was consecrated. Though it would be most desirable to give the worshippers at Mass on Sunday every facility for praying at the graves of their deceased relatives, no suitable plot was available in the immediate vicinity of the Catholic church in the village. On the whole, the selection of the site was admirable in view of the shallow, rocky soil that predominates in the district; and the enclosure has been at all times cared with creditable taste.

The *Report on the State of Popery in 1731* throws some glimmering light on the normal provision existing in the penal days for the spiritual superintendence and welfare

* *Archivium*, ii., Gen. 115.

of this parish. Our readers will be consoled to reflect that, in spite of the deplorable dearth of clergymen in the diocese, Kilcar was never denuded of a house of worship, or of a pastor to officiate therein. Schools and religious houses were banned and demolished, but the faith of the people was indestructible. The *Report* is compiled from the answers of local rectors to queries formulated by the Government of the day, and forwarded by the Protestant Bishop of each diocese. Here the account is so brief, and yet so informative, that we venture to transcribe it at full length: "One Popish Priest and one reputed Fryer, who both reside in the parish, who sometimes celebrate Mass in private houses, as well as in the Mass-house. There is no Fryerie, but some Priests and Fryers beside those already mentioned officiate sometimes in the parish, and are supported by Collections made among the people." At the beginning of the eighteenth century, therefore, a chapel or scanan existed somewhere in the parish, and most probably in a central position, as there was no military surveillance in the district. It certainly stood on a different site from that occupied by the Spanish chapel, which was constructed about a quarter of a century after the date of the *Report*. For the latter unpretentious edifice was obviously built from the foundation on virgin soil, as there is no traceable vestige of an earlier ruin in the immediate precincts. Tradition points to a particular spot on the southern declivity in Kilcasey, and all the oldest inhabitants are agreed that the Mass-house stood, if not here, at all events somewhere in the neighbourhood. Of course, Divine worship was celebrated, from time to time, in more places than one, and, occasionally, a friar celebrated at Muckcross for the accommodation of the Fintra district of Killybegs, in addition to the southern section of Kilcar parish.

Before the flight of the Earls and the consequent overthrow of Tirconaill's independence, the pastor, or parson as he was then designated, had his residence in Cuskry, and his church on the site of St. Carthach's old monastery. The vicar lived in Straleel, and his church occupied a well-known site in Kilbeg. Each of them possessed a gort of free land, and the vicar's gort would appear to have been unusually large, but tillage has made great progress in those parts during the three intervening centuries. It may modify our surprise at the selection of sites for churches, if we remember that, in 1650, and long after, there existed no road in Donegal county except the roughly laid thoroughfare for soldiers between Ballyshannon and Lifford.

The history of the erection of the Spanish chapel has been already narrated with sufficient detail, in the chapter on Glencolumbkille. Though it reads like fiction, the very existence and name of the old building furnish *prima facie* evidence of its authenticity, and succeeding generations have unanimously attested the main facts. Only one important detail has been left open to controversy, namely, whether it was the Rev. Brian Cannon or a Father Carr, who received the Spaniard's gold and carried out his pious instructions. Dr. Mac Devitt, the Bishop, and the well-informed Mr. T. C. Mac Ginley differ on this item of the narrative, and on no other. But it seems clear enough that Father Carr's name was picked up in the old graveyard, and nobody will have the temerity to assert that the holy priest, whose remains are deposited there, old as he was, could have been the builder of the Spanish chapel, though he certainly officiated within its walls. Without professing to have tapped any new fountain of information, we have no hesitation in affirming that Father Cannon was the confessor who absolved the

dying Spaniard, and invested his assets in building a modest temple to the Saviour of men. It will add little to his fame, if we say he was also the architect; but, from the inexpensiveness of the structure we are well warranted to deduce the inference that the shipwrecked foreigner carried no huge fortune on his person. It only remains to define the position of this building, whose origin is its only claim to celebrity. It stands near the main road leading from Kilcar to Carrick, on the left-hand side, immediately on the north or Carrick side of the bridge that spans the Ballymoon river, and some short distance from the road that branches off to the right, about a mile and a quarter from Kilcar.

Lewis informs us that the Protestant "church is a small, handsome building, erected in 1828, by the aid of a gift of £100 from the Board of First Fruits. The glebe house was built at the same time, by a gift of £100 and a loan of £450 from the same Board; there is a glebe of 1,282 statute acres." * The reader would at once conclude that this seemingly fat living consisted of the old herenach lands belonging to St. Carthach's monastery, but such an inference is totally erroneous. The nucleus of this extensive but mostly unproductive glebe estate, was reserved in the original grant to Alexander Dunbar, 9th of September, 1610: "From this Grant are excepted 15-30th parts of the quarter of Derrylahan, containing 60 acres." † The modern name, Roxborough was substituted for Portachran in the time of Charles II, when the Earl of Roxborough, formerly Sir Robert Kerr, was Lord Privy Seal in England. The ancient monastic lands comprised only one-half quarter of a bailebetach, and the herenach, Mac Gillespie, resided thereon at Cuskry. The

* 2nd Ed. II. 26.

† Hill 298.

Gillespy family were also herenachs of Kilrairie, then belonging to Killybegs parish, and, as they were despoiled of all their lands in both places, they were obliged to treck southward.

The Vicar of Kilcar, in 1600, was the Rev. Terence O'Gallagher, who upheld the factionist politics of his sept, and scrupled not to affix his signature to the Petition addressed to Clement VIII in that year, containing ill-founded charges against Nial O'Boyle, then Bishop of Raphoe. Judging from the customs of the times, we may safely assert that he belonged to the same wealthy local family as Nora Ni Gallagher aforementioned. On the 11th of July, 1704, all "Popish Priests" in the diocese were commanded by a royal edict to register their names at the County Sessions in Lifford. Only one clergyman would be tolerated in any parish, and the employment of an assistant was constituted a felony. Brian O'Connor enrolled his name as parish priest on the Government Register, "48 years of age, resident at Ballydubh, ordained at Creggan, in June, 1681, by Philip Keogh, Bishop of Clonfert." At this time, the supply of diocesan clergy was deplorably scanty, and young priests from outside dioceses were gladly accorded permanent appointments in Raphoe. However, we search in vain among the other names registered for a second instance of a non-Tirconnaill surname, except that of the Vicar-Apostolic, James Hegarty, a distinguished Derry dignitary. But it must be remembered that many resident secular, and all officiating regular priests refused to obey the Government mandate.

Peter Conwell* was parish priest of Kilcar and Glen in the year 1737. There can be no doubt that this pastor resided in Glencolumbkille, for his bones were laid to rest

* *Archivium*, vi.

in the Faugher graveyard. Besides, the Report of 1731 records that Dr. James O'Gallagher, the Bishop of the day, had ordained three young priests there "lately," and if the parish priests were resident at Kilcar, there is no conceivable reason why the ceremony should not have taken place at Kilcasey. There is a strong tradition among the old people of the Glen, associating Father Conwell with the family to which Bishop Mac Gonagle belonged. In fact, some shanachies go so far as to make him the Bishop's brother, in spite of the chronological difficulty, that a century and a half intervened between the Bishop's consecration and Peter's accession to the pastorate. There is no doubt that Mac Congal, as a surname, assumed the two variants, Mac Gonagle and Conwell, and that the Mac Congals of Killybegs and Ramelton were a strongly levitical tribe.

His successor was Brian O'Cannon, the builder of the Spanish church. The remainder of his biography is not likely ever to assume a reliable shape as history, and must be left to the imagination of the reader. Kilmacrenan district and the Rosses produced several clerics of the name in the eighteenth century, and, in the neighbourhood of Carrick, the sept of the old O'Canannains is very respectably represented. These latter families are not numerous, and their progenitor may have immigrated into these parts with the celebrated pastor.

The meagre sketch of the Rev. Edward Mac Nulty's life, given in the chapter on Glencolumbkille, contains substantially all that would interest the reader. The late Rev. John Mac Nulty's father used to tell a story, which illustrated, in a very emphatic form, the firm hold possessed by the old pastor on the grateful hearts of his flock. In 1845 there was an unprecedented inrush of herrings to Tawney Bay, and carts, and the then

more common carrying tackle, straddles and creels, were drawn up in countless array, awaiting the landing of the loaded boats. Mac Nulty edged his way through the throng, and offered the current price for a cart of herrings, but he was informed that "they were all *bespoken* for several hours." "I have driven all the way from Ballyshannon," said he. "If you come from Ballyshannon, we must not send you back empty-handed, for we had a very holy priest from that place. Did you ever hear of Father Mac Nulty?" "I'm his nephew," he replied; and they filled up his cart at once with choice fish, and would not listen to any proposal to pay. This pleasing incident occurred fourteen years after the old pastor's death. Moreover, the humble cottage in which he lived in Derrylahan, is still pointed out to the visitor with every mark of grateful reverence.

He died in the Nadir, at the age of 98, on the 11th of April, 1831; and, thenceforward, Glencolumbkille and Kilcar, were assigned distinct pastors. In other words, the amalgamation, that had become a necessity about 1665, and had worked with efficiency and smoothness owing to the uninterrupted assistance of a friar, was now terminated for ever, and the ancient parish boundaries restored. In fact, from the installation of Dr. Mac Laughlin as Bishop in 1802, Father Mac Nulty's effective superintendence was limited to Glencolumbkille, though he continued to reside immediately beyond the Kilcar frontier.

The Rev. James Carr was a native of Springfield, Fanad, a brother of the Rev. Philip Carr, P.P., Inniskeel, and a grand-uncle of the late celebrated Judge Gibbons, of Chicago. Two nephews of this old priest were esteemed but short-lived members of the Raphoe priesthood, the Rev. William Gibbons, of Gweedore, and the Rev.

Patrick Gibbons, of Inver. The Kilcar pastor and his brother received their ecclesiastical training in Toulouse and Paris, and both had returned to Fanad as priests before Dr. Coyle's consecration in 1877. During Dr. Coyle's time, Father James was curate in Mevagh and afterwards in Cloghaneely. In 1792, he was transferred as administrator to Kilcar, and, in 1802, he was invested with plenary jurisdiction as parish priest. He lived in various places, but mostly in Kilcasey, functioning in the Spanish chapel, which continued, during all his period, to be used as the parochial church. His eyes failed him in the end, and, for three years before his death, he was utterly incapable of discharging any parochial work. In these circumstances, Father Mac Dermott brought him to live in Carrick, where his edifying life was closed by a very happy death. His hallowed remains await the Resurrection in the old mixed graveyard west of Kilcar village, underneath a modest tombstone bearing the inscription:—

“ Under this tomb lieth the
Rev James Carr, P.P. Kilcar,
Aged 92 years, dep^d this
life March 16th, 1835.
Requiescant in Pace.”

It bodes well for the union of the churches that, in close juxtaposition to Father Carr's grave, stands the tombstone over the contemporary Protestant Rector, Rev. Hill Benson, who died in 1837.

The Rev. John Gallagher was a native of Brackey, Ardara, and entered Maynooth in February, 1811. Five years after, he was ordained and sent as an assistant to Father Mac Goldrick of Inver, where some of his singular feats are spoken of till the present day. There he is

always represented as furnishing a striking contrast to his gentle successor, Father Gibbons. In 1819, he was transferred to Kilcar, and, at the episcopal election the following year, conveyed to Letterkenny the proxy of old Father Carr, executed in due canonical form, in favour of Dr. Patrick Mac Gettigan. In 1824, he commenced the building of the Kilcar church, and, from that date, the Spanish chapel was no longer used as the principal church of the parish, but was not unroofed for many years later. Nor was the Kilcar church dedicated solemnly to divine worship till 1830. Lewis describes it as "a large chapel"; and no doubt it equalled in dimensions, as it resembled in architecture, the plain T-shaped buildings of the period. He is remembered as a man of strong intellect, athletic build, and ready eloquence. During the last three years of his life, his physical energies were greatly impaired, but, his mental powers remaining vigorous, he governed the parish and performed the parochial functions vicariously, through his accomplished assistant, the Rev. Hugh O'Donnell. On his death, Father Gallagher's relatives insisted on conveying his remains to the family grave-plot in Kiltighearna cemetery, near Ardara. The inscription on his tombstone merely states that he was a native of Brackey, and died in September, 1847, aged 63 years.

Father Hugh O'Donnell was the outstanding figure in the clerical ranks of his day, and his activities in the sphere of education were immeasurably far in advance of the times in which he lived. His refinement of mind and manner was not of that admirable but uncommunicative mould, such as characterised Father Charles and Bishop Mac Devitt; it stamped its indelible impress on the whole population of the parish of Kilcar, as effectively as on the students he had trained in Letterkenny. Religious teach-

ing held the first rank in his programme ; the essentials of a sound secular education came next ; and the charm of really scientific music, hymns, melodies, and sol-fa graphs, was an indispensable and sustaining factor of his daily instruction in church or school. Teachers were as much interested and uplifted as pupils, and the result was a general awakening to loftier ideals, and an unconscious impulse to increased activity. If Kilcar has been able to boast that it has produced the most efficient body of teachers, and the smallest percentage of illiterates, to be found in any parish in the county during the past half century, the credit is largely due to the practical system of organised instruction planned by this cultured educationist.

Born in Letterilly, of the old Glassagh, or Calvach-descended branch of the O'Donnells, in 1817, he succeeded in gaining admission to Logic at his Matriculation in the College of Maynooth, 1836. The late Dr. Gargan, President of the College, was a class-fellow, and always spoke of him as the most brilliant student of his time. Though foremost among the candidates of the province for the Dunboyne Establishment, he was ordained, and entrusted with the reorganisation of the decadent Seminary at Letterkenny, in 1841. In the *Directory* of the following year, the diocesan summary for Raphoe contains the encouraging intelligence that "the new Seminary is in a flourishing condition." But, towards the close of 1844, Father Hugh was virtually placed in charge of Kilcar parish, and, on the demise of Father Gallagher in 1847, he was canonically installed as parish priest. He immediately set about raising the standard of the teaching profession, improving and increasing school accommodation, and establishing a high class choir in the church. Then he re-floored, seated, and erected

galleries and a suitable sanctuary in the building, walling and railing it around with characteristic good taste. The parochial house he constructed, was modest to a fault, but within its unadorned walls hospitality and enlightenment reigned in all their charming majesty.

At the early age of thirty-four, he was visited with the first premonitory symptoms of the fell malady of paralysis, that eventually proved fatal; and applied for a curate in 1851. For a dozen years after, he was perfectly hale and energetic, but lived in continual fear of a relapse. When Killybegs became vacant in 1863, he accepted the proffered promotion to that desirable parish, but was literally dragged back to Kilcar by his enthusiastic admirers. The final stroke of paralysis terminated his saintly life, on the 4th of October, 1868, and his bones were laid in the new cemetery, which he had himself enclosed and got consecrated in 1856. The *Directory* of the year following his death draws special attention to the unique display of affection already noticed: "On the death of Dr. Drummond, of Killybegs, he was appointed to that parish, but two deputations, one of young men, the other of young women, walked 30 miles to Ballyshannon to petition the Bishop to leave him in Kilcar. They got their request."

Father Patrick Logue was a handsome, amiable, and courteous young priest when he came to his first and last curacy of Kilcar, in 1863, immediately after his ordination in St. Patrick's Church, Ballyshannon, at the hands of Primate Mac Gettigan. He became at once exceedingly popular, and never, till his dying hour, lost his strong grip on the affections of his flock. No more affable or sympathetic pastor could be desired, and, as long as his health permitted, he celebrated Mass at 7 o'clock each week morning, and devoted the long day to labour for

the interests of the parish. Unendowed with the mental vigour and versatile accomplishments that distinguished his predecessor, he made ample compensation for the lack of these rare gifts by his singular regularity, his scrupulous attention to his spiritual work, and his lucid instructions on Sundays.

Patrick Logue was a native of Carrigart, a kinsman of the great Cardinal, and an uncle of the Rev. Andrew Logue, C.C., Glenties. His ecclesiastical studies were pursued in the Irish College, Paris, and few priests displayed a more intimate or more practical acquaintance with the rules and amenities of the clerical life. His career was uneventful, but his industry and transparent candour bequeathed many valuable legacies to his flock and to their posterity. New schools and new roads were constructed through his agency, and religion flourished under his gentle rule. Enfeebled by decaying health, he displayed a most edifying spirit of trustful resignation and fervent prayer in his long preparation for the last great ordeal, which he met with peaceful courage on the 5th of May, 1900.

Andrew Mac Nealis was a member of a well-known and gifted family, resident in Brackey, near Ardara. A Paris student of good attainments, he was ordained in 1868, and at once received his appointment to a curacy in Lower Templecrone. In 1874 he was transferred to Ballyshannon, and two years later he was again moved, to Glencolumbkille. He was next assigned as assistant to Father Mac Fadden of Gweedore, and there he remained till his promotion to the parish of Termon, in 1892. During the Land League campaign he combined courage with prudence, and, as his addresses to the people were couched in idiomatic Irish, he escaped prosecution. His Irish sermon, delivered on the memorable occasion of the

Columbkille festival at Gartan, in 1897, was a masterpiece of chaste eloquence. From the day of his transfer to Kilcar, in 1900, he began to exhibit symptoms of failing health, and, though he undertook, with earnest enthusiasm, the erection of the new magnificent church, and showed surprising energy, his efforts were necessarily spasmodic. Critics may find fault with the setting, but all must admit that the church is a gem, and that it was erected at the most opportune moment. His lamented death, after a painful illness, on the 27th of February, 1906, awakened keen regret.

The first curate whose death on the ministry in this parish is recorded, in any available document, is the Rev. Maurice Tinny, who died on the 28th May, 1844. His remains repose in the Abbey graveyard, near Ballyshannon, as he was a native of that town, where a respected brother of his survived till some twenty years ago. Maurice Tinny received an excellent education in his native town, and earned brilliant distinctions in the Irish College, Rome, where he matriculated in 1831. Ordained at Rome in 1837, he was appointed curate in Drumhome, and, two years later, was transferred to Glenties. He became at once a universal favourite, and Father Early treated the amiable and gifted young priest with almost parental affection. Father Kerrigan was removed from Kilcar to Raphoe in 1843, and the curate of Glenties was sent to replace him. The next year he caught fever in a house, where the whole family had been stricken simultaneously, and died heroically at his post of duty. On the occasion of his funeral, the parish priest of Inniskeel was deeply affected, and is reported to have exclaimed, amid his sobs: "You call this parish Kilcar: I call it Kill-Tinny."

The Rev. Denis Maguire was a native of Bonnyglen, Inver, and a brother of the writer. He received his higher

education from the Rev. Mr. Niblock (Presbyterian Minister and author of a popular Greek grammar), Donegal; Hugh Harron, of the old Seminary; and in St. Finian's, Navan. He was a class-fellow and intimate friend of Cardinal Logue throughout his college course in Maynooth, where he entered in 1857. On the 17th of March, 1865, he received priesthood at the hands of Primate Mac Gettigan, in St. Patrick's Church, Ballyshannon. From that date till 1870, he ministered in Lettermacaward, and was obliged, almost regularly, to celebrate the Sunday Mass in Dungloe, as well. Transferred to Ballyshannon, in 1870, he had for his colleague the Rev. Thomas Sheridan, a very estimable but sickly clergyman. His transfer to Kilcar, in 1874, was designed to lighten his duties, but his constitution had been undermined, and, going to his native place in the end of the year 1876, he gradually grew weaker, and never returned, succumbing to jaundice in a few months. In his last illness, he was almost daily visited by Father Peter Kelly, who was greatly edified by his courage and calm resignation. He passed peacefully away on the 9th of January, 1877.

The last esteemed curate who died in Kilcar, on the 21st of April, 1916, the Rev. Patrick Mac Shane, was also carried off in the vigour of manhood. He entered the Irish College, Paris, in 1879, and, after his ordination in 1885, was sent as curate to Glenfin. During the interregnum in 1888 he was located for some time in the same capacity in Letterkenny, but was assigned to Arranmore the following year. In 1897 he was stationed in Rathmullan, and in 1904 he took up his last curacy in Kilcar. He belonged to an old and influential family in Carrick, and was personally endowed with many delightful qualities and social attractions. An attack of double pneumonia ended in rapid death.

Two very eminent ecclesiastics, the Rev. Hugh O'Gara Mac Shane and the Rev. Christopher Byrne, both Kilcar men, recently deceased in the United States, have an undeniable claim to a great deal more than a passing notice in the pages of a History of Raphoe. They not merely shed a brilliant lustre on the parish, the diocese, and the nation they hailed from, but they conferred accumulated favours on the diocesan representatives, and made huge sacrifices to ensure the success of the two collecting campaigns in the States, in 1894, for our Cathedral, and in 1904 for St. Eunan's College. They gave of their own with open-handed generosity, and they cleared away all obstructions in the avenues of approach to the hearts and coffers of all sympathetic Irishmen in the dioceses in which they respectively laboured. None but men of light and leading could have obtained for our clerical collectors so general and whole-hearted a welcome and so liberal a response to their appeal for funds. Indeed, before and apart from these manifestations of their warm loyalty to the persecuted church at home, these two cultured and superior clergymen were always regarded by their Raphoe fellow-priests with affectionate admiration and genuine esteem.

Hugh O'Gara Mac Shane was born on the 1st of January, 1847, and so brilliant was his academic career that he had already acquired high distinctions in Theology and Canon Law before his promotion to priesthood on the 2nd of February, 1870, at the early age of 23 years and one month. His first important mission was Wilmington, Illinois, in the diocese of Chicago, to which he had consecrated his clerical life. His marvellous zeal and energetic intellect soon gained for him an enviable status among the clergy, and in 1886 he was placed in charge of the most important parish and most prominent church

in Chicago, the Church of the Annunciation. This beautiful edifice itself, in North Paulina Street, had been completed, but the parochial house, convent, schools, etc., are all memorials of his tireless energy. His delightful personality attracted hosts of enthusiastic co-operators, and his own ready response to all calls of charity ensured an influx of material help in cash. "In 1910, when Father Mac Shane removed to the Immaculate Conception, as its pastor, the hearts of his old parishioners were saddened at the loss of him who had guided them for 24 years. And, about this time, a great sorrow came into the life of this saintly man. He lost, by the hand of death, his beloved sister, Mary Anne Mac Shane, his helper and companion in labour for over 30 years. He did not long survive in his new field of labour. His health had been gradually failing, and after two years of his pastorate at the Immaculate Conception, he passed to his eternal reward, on the 5th of February, 1912."

Apart from the parochial collections which he organised for the building fund of St. Eunan's College in Letterkenny, I believe I am correct in saying that his personal contributions amounted in the aggregate to £1,500. The north tower of the College is most deservedly dedicated to his memory, but the fact remains to be commemorated on plate or stone. Not content with the magnificent help he had furnished towards the erection of that gorgeous pile, he assured the writer of his intention to keep its needs always before his mind; and, as an earnest of his promised support, he gave an order to the Caxton Publishing Co. to forward the successive volumes of the *Catholic Encyclopedia* to that institution as they emanated from the press.

"Eternal rest bestow upon him, Lord,
And light unceasing be his long reward."

The Rev. Christopher Byrne was, both physically and intellectually, a grand type of the Irish-American priesthood. His association with the Raphoe clergy was intimate and cordial; and, in the diocese of Buffalo, the influence of his name and his commanding personality enabled him to befriend Donegal exiles in a very practical way, and to secure a welcome for our clerical collectors in parishes, dioceses, and circles otherwise unapproachable. Christopher Byrne entered St. Joseph's Collegiate Institute soon after he had left his parental home in Kilcar, 1870; and prosecuted his higher studies at Emmitsburg. Thence he proceeded to Innsbruck University, Austria, where he received the M.A. degree. In 1879 he was ordained; and of the forty years he devoted to the ministry in the diocese of Buffalo, thirty-four were spent as the ideal and idolised pastor of St. Nicholas' Church in the cathedral city. The magnificent group of ecclesiastical buildings, now ornamenting the ground he purchased for a site, are a grand memorial to his lustrous career, which was abruptly terminated, October the 5th, 1919.

The strenuous pastor who presently holds the benefice of Kilcar has a long and promising career before him. In the past he laboured in many fields, from Manchester to Tory Island, and from Glenvar hills to St. Columba's School. A noted Gaelic scholar, he finds congenial work among the Celts of Kilcar.

PARISH PRIESTS.

1410. Gilbert Gillespie.	1762. Edward Mac Nulty.
1426. Manus Mac Monagle.	1800. James Carr.
1460. Laurence Gillespie.	1837. John Gallagher.
1505. Thady O'Gallagher.	1847. Hugh O'Donnell.
1600. Terence O'Gallagher.	1868. Patrick Logue.
1704. Brian O'Connor.	1900. Andrew Mac Nealis.
1737. Peter Conwell.	1906. James J. O'Donnell.
1750. Brian Cannon.	

CURATES.

1785. James Carr.	1874. Denis Maguire.
1821. John Gallagher.	1884. Daniel Sweeney.
1842. Michael Kerrigan.	1886. Michael Ward.
1845. Hugh O'Donnell.	1890. Hugh Mac Loone.
1848. Daniel Magee.	1896. C. Byrne.
1857. Anthony Gallagher.	1902. J. J. O'Donnell.
1853. Michael O'Friel.	1904. Hugh O'Gara.
1860. Peter Mac Devitt.	1906. Patrick Mac Shane.
1862. Patrick Logue.	1914. James O'Donnell.

CHAPTER III

PARISHES OF KILTEEVOGUE AND STRANORLAR

LONG ages before its delimitation as a distinct parish, this district was designated Killteevogue as far back as the fifth century. Ecclesiastical history and tradition are in perfect accord with topography in asserting that Taodhog was an Irish saint coeval with St. Patrick, and founder of a church on the site now covered and surrounded by the parish graveyard. However, it must be admitted that the *Donegal Martyrology* supplies very meagre information, fixing the saint's feast day as July the 13th—"Taodhog of Teach Taodhoig" (which Paul Walsh makes Teach-Dabeoc)—and leaving further particulars to be filled in by the antiquarian or the shanachie. The first question that arises in the mind of the curious reader regards the sex of the individual named Taodhog, and, on this point, tradition is so decided and so uniform, that we are constrained to believe that Taodhog was a woman. The arguments on the other side, derived from the application of the word *teach* in analogous cases, and from the superficial conjectures of ill-informed writers, are far from convincing and seem to be of recent invention. On the other hand, local tradition is confirmed by antiquarian research, and also, in some important features, by the recently published *Genealogies of the Kings and Saints of Ireland*. It is said that Taodhog was sister of the ruling chief whose name was Daimhin or Devenny, and that, when St. Patrick visited this notable magnate on his way to Donaghmore, he had the satisfaction of receiving himself and the whole princely family into the Christian fold. Taodhog became a nun,



KILTREVOGUE.



STRANGLAR GRAVETARD.

Donegal County Library Service

and obtained from her brother the grant of five townlands to endow a church and convent. These townlands were Killrathain (Reelin), Ardlaghan, Letterbrick, Brockagh and Ballybotemple, and the last-named was fixed upon as the most convenient and central spot whereon to found the church. In the Inquisitions, the section of Cloghan reaching to, and including the cemetery, is called Cloghanmore, owing to the fact that the better known and more frequented boulder-crossing over the Finn stood in the vicinity; while, for a similar reason, the section next Brockagh is named Cloghanbeg. Rioghain is stated to have been a sister of Taodhog, and to have impressed her name on Killrathan, or Kill Rioghain, by founding a church and a religious house in that locality. There is no reason to doubt that this Rioghain is identical with the foundress of the church at Killraine, near Glenties, and tradition is emphatic on this point. For the story proceeds to inform us that St. Patrick prophesied, or commanded, that the three sisters should establish three far separated convents, in places "where the salmon leaped and the deer frisked around." Kiltteevogue, Killraine, and Kilcar are identified by tradition as the localities chosen; but it has been already explained, when we were treating of Killraine, that Kilcar derives its name from St. Carthagus, Bishop, and that its association with Kiltteevogue originated in the confusion of two absolutely distinct stories. The illustrious Patron of Lough Derg, and adjoining district, St. Dabheog, is identified by some authorities with St. Taodhog, of Cloghan, and a brother and sister of his were very distinguished saints, "Cairinne of Killcairinne," and "Elloc of Kill Moelloc." Now, Kilcar is invariably named Killkerhan in the Plantation Patents and Inquisitions; and the title Rioghain or Princess was not inapplicable

to Elloc, who was daughter of King Bracan. The *Martyrology of Donegal* and the *Genealogies* are mainly the product of the same accomplished scholar, Michael O'Clery; in the former, Taódhog is briefly noticed, while the name is altogether omitted in the latter compilation. Of course, the omission may be due to the fact that Taodhog was of British extraction, or material data may not have been discovered for tracing the saint's descent.

Whatever conclusion we may arrive at in regard to the identity of Taodhog with Dabheog, St. Riognach of Killrathain and Killraine stands out prominently on the pages of Irish hagiology. Hence, there is not a shadow of doubt that, having founded a nunnery, and sojourned for a time on the banks of the Finn, she migrated to the neighbourhood of the modern Glenties, and established a famous church at Killraine in the second half of the sixth century. She belonged, not to the race of Conal Gulban, but to that of Maine, his brother, from whom the O'Devennys were likewise descended. These great chiefs had their fortresses on the confines of Tirowen and Fermanagh, and the latter principality was at one time subject to their sway. Dabheog would thus, naturally, live in close intimacy with the family, and may have been invited, in consequence, by their kinsman of Glenfinn to establish a monastery there. At all events, St. Riognach settled at Killrathain, or Kíll Rioghnaigh, and a very ancient cemetery marks the site of her church. Her descent is very fully and authentically traced by O'Clery: "Riognach, daughter of Ard Mor, son of Guaire, son of Amhalgadh, son of Fiachrach, son of Breacan, son of Maine, son of Nial of the Nine Hostages."* Most indisputably, she had two very notable sisters, both of whom were recognised as saints, Cumain and Crone. The former

* *Archivium*, v., Gen. 57.

may have imparted her name to Cumeen, in Kiltteevogue, and also to Cumeen, east of Doocharry, for there, too, tradition tells us there was once a religious house near Lough Barra. The other sister, Crone, is not to be confounded with Croine Beag, of Templecrone and Iniscrone for the latter was of the race of Conal Gulban, and was "daughter of Diarmad, son of Garbhan, son of Branduhh, son of Melge, son of Enna Boghaine, son of Conal Gulban."

The common derivation of Cumeen as a place-name is Cumain, a little hollow, which is not very specially appropriate in either of the two cases in question; but tradition does not preserve any memory of St. Cumain in these parts. It is an extraordinary coincidence, however, that the story still current among the people presents, as its most prominent element, the partition of labour among three saintly sisters, one of whom is Riognach, while the authentic genealogies record the names, likewise, of three sisters, including Riognach as a common factor of the equation.

Early in the tenth century, about 930, the church of Kiltteevogue was destroyed by the Danes, but no reliable account of the invasion is discoverable. The Franciscans are said to have founded a monastery here in the fourteenth century, and local tradition adds that their establishment was suppressed and confiscated by Henry VIII. This last assertion is certainly fallacious; the *Four Masters* tell us that in 1512 "Hugh Dubh remained sixteen weeks in London on his way to Rome, and sixteen more on his return journey, and received great honour and respect from King Henry." And Hugh's successor, Manus, was a more accommodating and servile adherent, in words at least, to Henry's assumption of spiritual supremacy than even Cranmer himself. In a State Paper of August, 1541, he solemnly

binds himself to expel from Tirconaill territory any cleric or layman who would venture to advocate the Papal authority in church affairs, and professes his unreserved acceptance of Henry's headship of the spiritual as well as of the temporal administration of the Kingdom of Ireland. And this was the unctuous author of St. Columba's life! Surely, Henry had no pretext for invading the territory of this hypocrite and apostate, whose rebellious sons turned their arms against him, and so weakened and rent the ancient principality as to leave it an easy prey for Shane O'Neill. It is, however, historically certain that the Cromwellian forces under Coote and Venables, after the final overthrow of Heber Mac Mahon's army at Scariffhollis in 1650, pursued the retreating remnant into Glenfin, and plundered the homes and herds of the native Irish. But it is almost incredible that the latter element of the population should have then recovered, even temporarily, their old parish church, which had been forcibly wrested from them thirty years before. Sranabratog, or Waterside of the Standards, derives its appellation from the fact that the Irish fugitives, at this stage of their precipitate flight, flung their military ensigns into the Finn river in frenzied despair, rather than be obliged to yield them up to their ravenous enemies.

At the Plantation, the lands of Glenfinn were first allotted to Sir Thomas Cornewall, but the assignment was nullified in consequence of non-compliance with the conditions prescribed. Hence, in 1618, a new Patent was granted to Robert Davis to hold 2,000 acres and lands, to be known as the Manor of Corlackin, with an injunction to erect a castle and bawn, and to establish a court on this "great portion." Robert never materialised in those parts, but his brother Thomas entered into pos-

session, constructing the specified castle at Corlackin, in Glenmore. The handful of British colonists he introduced, settled down in the townland named after them Gall-baile, or Town of the Strangers. In one of the Inquisitions he is charged with leasing parcels of land to native Catholics—Owen Ballach O'Gallagher, Shane O'Doherty, Brian O'Carolan, Tirloch Mac Nulty, etc. One of the many difficulties that are to be encountered in unravelling the beginnings and ramifications of the imported colony, is ruggedly presented in the partly untraceable place-names indicated in the Grant: "Corlacke, containing Tirogh, Cloghan, Kilteferaille, Kireban, Altnapaiste, Corlackie, Croaghlangeele, Cancrewlatt, Aghanea, and Correan." Nowhere has the topography undergone such a radical and sweeping metamorphosis as in Glenfinn; Altnapaiste peak and Cloghan ford of rocks are nearly the only indelible vestiges of the ancient nomenclature. Crocknamona to the north of Cloghan received its name from the Franciscan monks, who found a safe refuge there after their eviction from their monastery at Ballybotemple in 1608; Chamberstown is unmistakably of Plantation origin; and the Reelin Bridge is still more modern. However, there is ample documentary evidence that Thomas Davis organised and equipped a manor with the customary accessories, and that his son was in undisturbed possession after the Cromwellian Settlement. He predeceased his wife by a long period of years, and we have trustworthy testimony that the widow renovated the old church, of which the Catholics had been robbed, and presented it, in 1691, with a silver Communion-plate.

In the inscription that commemorates her benefactions, it is recorded that she rebuilt the decaying edifice for the benefit of forty resident families of the Protestant creed.

But even in her day the Catholic population claimed and asserted their exclusive right of burial in the adjoining graveyard, and, as no Protestant cemetery was in existence anywhere nearer than at Stranorlar, it was inevitable that this prescriptive right should one day be contested. In passing, we cannot refrain from expressing our indignant surprise that the usurping Bishops and clergy, who pretended to be eaten up with zeal for their fellow-planters and co-religionists, could not induce their hearers to build a church for themselves out of the plunder, and set aside a small plot of the stolen 2,000 acres for the interment of the bones of their deceased relatives. Even self-respecting pagans would provide against mingling their dust with that of their detested enemies, impervious though they might be to the higher feelings of abhorrence for sacrilege and desecration. In any case, a member of the Chambers family of Chamberstown passed away in 1695, and his body was interred very privately in the Catholic graveyard.

Two distinguished officers, who had served in the army of James II from 1685 till 1690, then resided in Glenfinn, John Scanlon being a lieutenant, and his brother, Manus Dubh, ranking as major. The latter was an ardent Jacobite and a strenuous patriot, who harboured no love for the grabbing planters. Having left home to make some purchases at a fair in Connaught, he was absent when the Chamber's funeral had taken place, and heard of the occurrence with chagrin and indignation, on his return to his home in Drumderrydoonan. Instantly, he saddled his horse, summoned the farmers, whom he observed moulding their potato crops in the fields along the route to the graveyard; distributed a gallon of whiskey among his hastily collected followers, and then explained to them that he came to disinter and eject the last coffin

that had been consigned to the earth in consecrated ground among the bones of their Catholic forbears. Quickly the grave was opened; a rope was tied around the coffin, and Manus Dubh, having looped the other end of the rope to a knot on his horse's tail, rode right into the middle of the Finn, and there detached the coffin to be borne down the river. The story adds that it was rescued from the flood at Glenmore, and conveyed for re-interment to the Stranorlar Protestant graveyard. An inscription on an old tombstone informs us that Lieutenant John O'Scanlan died in 1706, and Major Manus Dubh O'Scanlan in 1717. It is from this once famous clan that Carrickoscanlan, in the Glenswilly or Conwal parish, received its name, and Glenfinn folklore defines Ossory as their place of origin. We have the indisputable testimony of the *Annals* that they were the herenachs of Conwal in 913 and long before; and that an illustrious scion of the ancient stock, "Maolpadraig O'Scanlan, Bishop of Raphoe, was elected to the Archbishopric of Armagh" in 1261. It is not difficult to account historically for the legend that describes the family as recent immigrants, hailing from Kilkenny, for the reader will remember that one of the three urgent motives that decided St. Columba's resolution to attend the Convention of Drumceat in 575, was the prospect of securing the liberation of "Scanlan, son of the King of Ossory," who was under his protection. The descendants of this persecuted prince found a hospitable home among Columba's kinsmen in Tirconail, from the close of the sixth century.

There is neither record nor tradition that any reprisal was attempted, or meditated from the date of the Chambers' exhumation down till 1876. At this time the Rector was the Rev. Mr. Jones, who was by no means unpopular, but who conceived the unchristian and illegal

design of closing the gates of the cemetery against all Catholic funerals. With the approval of the landlord and local magnate, Sir T. C. Style, he posted up a placard threatening prosecutions "according to law," in flagrant violation of all law, human and divine. It happened that the parish priest, a special friend of the baronet, had brought his father from Mevagh to live with him, and that the old man had bidden adieu to the world about the time the warning to trespassers was posted up. On the third day after, the funeral cortège arrived at the cemetery gate to find it barred, locked, and garnished with this precious notice. The priest was staggered and non-plussed; but a second funeral almost immediately arrived, and a few of the stalwart mourners relieved the anxious and suspenseful situation by raising the gate out of the sockets, and flinging it indignantly out of the way. Both the minister and Sir T. C. Style at once expressed their regret to Father Friel, and offered, as an explanation of their vexatious interference, the statement that men attending funerals sometimes allowed their horses to disfigure the precincts of the Protestant church. The old pastor was not resentful, for in the stormy days of the Land League in the early eighties, he strained all his energies and incurred widespread public odium in his efforts to secure the most iniquitous rack-rents for Style. That he befriended him in other ways, too, is very commonly and implicitly believed, but not convincingly proved. The Rev. John Sayers was curate at this critical juncture in the agrarian struggle; and he at once assumed a very uncompromising and even militant attitude against the attempted enforcement of the landlord's exactions. However, before the threatened storm had time to gather in full volume, the curate was transferred and replaced by the Rev. Patrick Mac Devitt, a man of the old non-combatant type.

On behalf of the Style family it was very fairly alleged that they had never pursued a sustained policy of hostility towards the Catholics, and had never effected any wholesale clearances. No doubt, when the father of Sir T. C. Style was planning the erection of the palatial mansion at Glenmore, he swept half a dozen comfortable farmers with their families and belongings off the face of the smiling valley into the bleak, boggy mountains. But, unlike Adair and Leitrim, he had some ostensible motive other than sheer tyranny, and such evictions were looked upon as a visitation from Providence, like earthquakes and volcanoes. On the other hand, Sir Charles Style had spontaneously offered a site for a Catholic church and a contribution of £100, stipulating, however, that it should be located to the western side of his demesne near Brockagh. This occurred in 1825, seven years before Glenfin was erected into a separate parish, and the Rev. Michael Doherty, P.P., Stranorlar, built the existing edifice in that year. The more influential section of the people, however, lived on the eastern side, and insisted on their claim to have the church constructed on its present site. Sir Charles resisted for a time, and withheld his promised subscription, but eventually acquiesced and paid £50. Later on, he contributed the balance of £100, and warmly seconded the pastor's efforts to liquidate all expenses from local sources. The mural inscription records that "Catholics and Protestants helped to build this church."

The main facts regarding the ancient undivided parish of Stranorlar or Kiltееvogue, reproduced from the *Report* of the 1609 Inquisition in a preceding chapter,* may be recapitulated thus in outline:—

1. The Dean of Raphoe was *ex officio* both Parson and Vicar.

* See pages 28, 29.

2. The principal church was situated in the present Catholic graveyard in Stranorlar, and had no church land immediately attached to it except the cemetery ground, the parochial estates lying six miles distant, and comprising the wide area extending from Ballybotemple to Letterbrick.

3. As Vicar, the Dean was proprietor of a gort of land near the village of Stranorlar, defined, in a paper quoted later on, with remarkable precision of detail.

4. A family named Burns, residing at Ballybotemple, were the herenachs of Glenfin. They were utterly eradicated from the district to make room for the Planters.

5. Ballynamanagh, formerly called the Grange of Killfaugher, was "a daughter of Assaroe," or, in other words, the Cistercian monks of Ballyshannon had founded a branch house there in the end of the twelfth century.

6. Rossbrackin in the parish of Leck belonged to Stranorlar down to 1609. An explanation is suggested at page 29.

7. The Dean had his official residence in Raphoe, but he lived most of the year in or near Stranorlar.

8. A permanent curate was maintained out of the revenues accruing to the Dean as Parson and Vicar. In this dual capacity he was entitled to two-thirds of the tithes paid by herenach and non-herenach tenants alike. The other third was reserved for the Bishop, who received in addition the rents of the herenach estates, or rather an equivalent in cash from the herenach responsible to him and the clergy for both tithes and rents.

Before proceeding to define the positions of the churches, and the boundaries of the monastic and parochial lands, this may be the most suitable place to set forth the meagre information we possess regarding the perpetual curacy. This curate occupied a very enviable and conspicuous

position; he lived in Ballybofey; he usually belonged to the most influential family in the locality; he possessed a benefice and was irremovable. All these assertions require proof, and for the sake of brevity we here quote a Papal Rescript, which will be acknowledged to cover all these points clearly and abundantly:—

"2nd March, 1412. Mandate to the prior of Lough Derg, to assign to Diarmuid O'Doherty, permanent beneficiary, called the Prebendary of Ballybofey, in the diocese of Raphoe, the perpetual vicarage vacated by the death of Kevin O'Kerrigan."* It is superfluous to adduce further citations, or to expend needless comment on this luminous and informative document. But, though the more frequented church was situated at Kiltcevogue, Stranorlar was the burial-ground for that district. It is said that the remains of twenty-two priests of the Devenny stock repose in the Cloghan cemetery, and there is not the slightest reason for imagining that the figure is exaggerated. The Rev. John Devenny, Adm., Letterkenny, was promoted in 1838 to the pastoral charge of Stranorlar, vacated by the death of the Rev. Michael Doherty, who had built the Cloghan church in the Kiltcevogue district of the united parishes, where his curate, the Rev. Hugh Mac Fadden, senior, had his residence until Kiltcevogue was constituted a distinct parish in 1836, two years before Father Doherty died. Another clerical member of the family, Rev. James Devenny, had been parish priest of Stranorlar, but was deprived of his parish by Bishop Coyle on grounds that did not appeal as satisfactory to the Catholic public. He was always held in the highest estimation by his former flock; and to the present day, the clay from his grave is carried to their homes by the descendants of the good people.

* *Cal. Pap. Reg.* vi. 9.

who admired his saintliness of life and his patience in adversity. His death occurred in 1813 at an advanced age.

The Rev. Hugh Friel, P.P., of Gweedore, and afterwards of Cloghaneely, was the first pastor of Kiltcevogue, which he administered and ruled for two years, until he was promoted to Gweedore parish. He was replaced by the well-remembered Father William Ramsay, whose patriarchal pastorate extended from 1840 till 1869. Son of the Protestant Rector of Kiltcevogue, and first cousin of Isaac Butt, he was carefully brought up by his Catholic mother in the sedulous and devout practice of the old faith; and, as an aspirant to the priesthood, he received all the available advantages of a liberal and high-class education in the ecclesiastical colleges, before his entrance to Maynooth. There he won many coveted distinctions, and formed many life-long friendships. For many years he laboured zealously as a curate in Ballyshannon, where his brilliant sermons and love of the poor caused his memory to be long affectionately treasured. Up to his regretted death, Nov. 30, 1869, he enjoyed the warm esteem and unstinted confidence of his brother clergy, who signalled their full-hearted regard for him in a very emphatic manner on one memorable public occasion. The old Bishop had returned from celebrating in Rome the solemnities attending the Canonization of the Japanese martyrs, and was accorded a magnificent ovation in Letterkenny. In acknowledging his gratitude to the clergy for the warm expression of personal attachment and cordial appreciation of his paternal regime conveyed in their address, his lordship named the dignitary who had represented him during his absence, to respond, but the priests, with singular unanimity and irresistible vehemence, insisted on Father Ramsay's voicing their

sentiments, he being the oldest and most popular in their ranks.

He added a capacious wing to the church; enclosed the grounds; erected for himself the priest's residence, still in occupation, adjacent to the church; and practically introduced National Schools into the parish. Hitherto, there had existed only one educational establishment of guaranteed efficiency, though there were several private schools in the area. After his mother's death, the small estate that had been the property of his father, apart from the glebe lands, was inherited by Father Ramsay, who was thus enabled to avoid the disagreeable necessity of appealing to his flock to supply funds to meet emergency expenses or even ordinary parochial outlay. Hence, they enjoyed a long period of exemption from parochial assessments, and had naturally contracted non-contributory habits during his protracted tenure of office. Such immunity was impossible in the time of his successors, and they have often deplored this legacy of irresponsibility on the people's part, bequeathed to them by the noble-minded pastor.

Long before Father Ramsay had been appointed to the pastoral charge of his native parish, his widowed mother had re-married, her second husband being a member of the Kerrigan family of Ballykerrigan, mentioned in the Inquisitions. Though this gentleman was post-master and proprietor of a large business establishment in Cloghan, with every external mark of prosperity and every circumstance of grandeur, it would appear that no corresponding affluence was to be discovered behind all this imposing parade of greatness. His only daughter, who became Mrs. Hugh Mulreany, of Mountcharles, afterwards of Donegal, being step-sister of Father Ramsay, was next of kin, and on his death sold out all his

property, real and personal, including the commodious little dwelling-house at the church. The site of this conveniently placed residence had been purchased, with a small farm attached, from a Protestant gentleman named Arnott, who kept a public-house, bought poteen, and sold same to his Catholic customers on Sundays and on occasions of funerals. Thus, Father Ramsay was motivated by a twofold praiseworthy zeal, in acquiring the plot, and the parishioners felt sadly disappointed on discovering that it was not devised to his successor. However, their anxieties on the subject were allayed for the moment when they learned that the incoming pastor had purchased the tenancy for £400, and had paid ready cash. This worthy and unobtrusive clergyman was the Rev. Michael Friel, who had been for seven years parish priest at St. Johnston, and was now come to spend the remainder of his useful and edifying life among the good people of Kiltcevogue. Like the Rev. Hugh Friel, whose kinsman he was, Father Michael Friel was a native of Mevagh, and had family connections in Fanad, where a married sister resided. His life was uneventful, and his relations with his flock most cordial and happy, with the exception of a brief period of mutual aloofness due to agrarian troubles in 1884. After his death in 1886, his Will was contested by his relatives; and the present writer was a disinterested spectator in the Four Courts on the day the probate suit came on for hearing. No bequest for charitable purposes or for parochial or diocesan benefits, was provided in the will, and the aim of the contestants was to ascertain what had become of the alleged wealth of the deceased clergyman, and to impugn the validity of the extravagant provision in favour of his servant, Mary Mac Menamin, whose legacy included the residence and farm. The Rev. Edward Gibbons, C.C., Fintown, was

appointed his successor, and for many years occupied the disused barrack at the Style demesne, until the parishioners purchased the old house and premises of Father Ramsay for the same amount for which the desirable property had twice already exchanged proprietors. Since Father Gibbons' death in 1909, and the advent in that year of the present pastor, the Rev. Anthony Gallagher, renovation, enlargement, and exterior decoration have transformed the neglected and decaying dwelling into an elegant and handsome parochial residence.

Maurice Kair, a wealthy and worthy local merchant, whose esteemed uncle was for a long period curate of Kiltcevogue, has undertaken, in large part, the noble work of erecting a church for the worship and glory of God in the western end of the parish. This praiseworthy dedication by Mr. Kair of all the savings of his laborious and highly honourable career as merchant, to local religious purposes, leaves the pastor free to apply the very considerable funds he has on hand to the construction of a new up-to-date and fully equipped edifice to supersede the old Kiltcevogue church. Within the coming decade of years, or a much shorter span, Kiltcevogue will possess ecclesiastical buildings of which any country parish might well feel proud, and it is to be hoped the school-houses will undergo similar transformation from their present unimposing aspect.

The Rev. Michael Friel, before his installation as successor to Father Ramsay in 1869, had filled the positions of curate in Glencolumbkille, 1844, till his transfer to Ardara in 1847, and of curate in Glenswilly from 1850 till his promotion to the parish of Taughboyne in 1863. Few missionary priests in modern days have discharged more arduous duties, or displayed more zealous promptitude in responding to the calls of his flock. During his pastorate

in Glenfin, he was bereft of the assistance of a curate on two distinct occasions for very considerable intervals; yet the devoted old clergyman never murmured nor procrastinated. He would appear to have been the last of the Paris students who exhibited any tinge of Gallicanism in regard to frequent Communion and fasting. But he was extremely rigorous himself in the observance of the Lenten fast especially, and in private life was a model priest. His memory was somewhat tainted, for a time, by the unproved allegation of avarice, for it was assumed that he had accumulated a huge pile of money, some of which he had lent to the landlord. It never was asserted by any member of his flock that he had shown himself a Shylock in asserting even his modest rights. However, his Will proved that he had possessed no enormous fortune, and the result was no revelation to his reverend colleagues, for at no stage of his career had he received more than a bare competence.

The most ludicrous feature of the probate suit was the document itself, consisting of two sheets of tea paper inscribed at the top, "Mac Kelvey, Hotel Proprietor and Merchant, Ballybofey." However, the caligraphy was unmistakable, and the intentions of the testator equally so, and hence probate was granted without hesitation. The writer has personal experience of his generosity to his relatives, for he was the recipient for three years of his generous payments of lodging and tuition fees for his nephew, who was attending the old seminary. He never examined the accounts, but paid ungrudgingly, without question or criticism. All the merchants and parishioners who ever had transactions, involving matters of finance, with the genial old man, gratefully confirm the conviction gained from the above detailed experience. Avarice was as foreign as sloth to his humane and priestly

character. Immediately on his lamented death, in 1887, Father Gibbons was promoted from Fintown to fill the vacancy. He was a man of strong mental calibre, ready eloquence, and good judgment. Born in Kindrum, Fanad, he possessed the advantage of a sound primary education ; in Letterkenny he prosecuted his classical studies under Hugh Harron ; and in 1863 passed for Humanity in Maynooth College. His name figures prominently in the prize list throughout his curriculum, occupying absolutely the first place in Logic by pre-eminence, and scarcely ever appearing lower than third, his two more fortunate competitors being Michael Murphy, of Ossory, and Henry Henry, of Down and Connor. It is interesting to note that in his Logic year, 1866, the present illustrious Cardinal Primate was *locum tenens* for Dr. Jennings, then suffering from a fatal malady, and that among his classmates was the brilliant and well known James E. O'Doherty, of Derry.

Edward Gibbons received the order of Priesthood in 1870, and devoted the first four years of his missionary life to the unaided superintendence and administration of Mevagh parish. His promotion to the curacy of Letterkenny filled the vacancy created by Father P. Daly's preferment as successor to Father John Doherty in Mevagh ; and three years later, 1877, he became Administrator of Gartan. From 1879 till 1887 he was curate of Fintown ; then he was transferred, on well-merited promotion, to the parish of Glenfin, where his learned instructions and affability endeared him to his devoted flock. His lamented death took place on the 19th of July, 1909.

The Rev. Thomas Daly was appointed to Glenfin as curate in 1864, and, after a prolonged prostration from tuberculosis, passed peacefully to a brighter existence on

November the 10th, 1867, at Creevy, Ballyshannon. Here he had been nursed in his last illness by his devoted sister, Mrs. James Gavigan, mother of the late Canon Gavigan, under the medical superintendence of Dr. Shiel. Kildoney was his birthplace; and up to his admission to Maynooth in 1846, he had received all his education in Ballyshannon. During his curacy of ten years, from 1854 till 1864, in Ardara, he erected the Kilclooney church, but from the latter date his constitution began to exhibit unmistakable symptoms of gradual decay. He was transferred first to Killymard, and, after twelve months' sojourn there, he was again removed to Glenfin.

Another clergyman, who was longer and more intimately associated with Glenfin, and ultimately died there at an advanced age, on the 10th of May, 1870, was the Rev. Peter Gallagher, C.C., Mevagh. He was a native of Ballyshannon, and had a sister residing at Frosses, Mrs. Peter Glancy. He was ordained in Paris, 1832, and was curate in Fanad for the five years following. Then, in 1837, he was transferred to Kiltcevogue where he spent ten years, and, after three years in Mevagh, he discharged the onerous duties of curate, both on the mainland in Tulloghobegley and on Tory Island, simultaneously. From 1860 till 1864, his ministry was limited to the island, and thenceforth his failing health rendered him incapable of performing ministry work. Returning to Glenfin, he celebrated Mass each morning almost to the very end of his life, sojourning among his old friends. Though registered as C.C. of Mevagh in the obituary list, he had really been long resident in Glenfin, deaf, tottering, and incapacitated.

STRANORLAR.

The twin towns on either side of the Finn were as intimately allied in name, as they have always been in the race and interests of their inhabitants; for Ballybofey is named Sraith-bo-Fiach in the *Annals*, as appears from the following chronicle: "Manus O'Donnell gave his own son Calvach and Manus O'Kane, the son of Donogh, a signal overthrow at Sraith-bo-Fiach, in which O'Kane himself and many others were slain on the 7th of February, 1548."* "In Ballybofey," says Dr. Joyce, "the *balley* is a modern addition; and the place, if it had retained an anglicised form of the old name, should have been called Srabofey. Some old chief or occupier must have in past times kept his cows on the beautiful holm along the river Finn, near the town, for the name signifies the *srath* or river holm of Fiach's cows." Strangely enough, and without conceivable justification, this usually accurate author appears to attribute a completely distinct location to the *srath* that enters into the genesis of Stranorlar. Now, the strikingly rich and verdant river banks on the two opposite sides of the Finn are amply sufficient to account for both place-names, and there is no conspicuous holm on the rivulet that passes through the northern end of the town till within a short distance of its confluence with the Finn. "Near the village of Stranorlar," he says, "along the little river that flows through it there is a remarkably level holm, or river meadow, which has given the village its name, Sraith-an-urlair, the river-bank of the floor."

The important and prosperous village of Stranorlar is of Plantation origin, and of still more modern growth. Here we encounter no monastic ruins, no fragments of

* F.M. 1348

ancient churches, and no traditional hermitages of early saints, except Drumbo. Hence, St. Taodhog of Glenfin was always regarded as the patron of the now disunited parishes, and the Mac Dubhans, or Devennys, were the "temporal lords" of both districts, the O'Kerrigans being secondary chiefs. Reeves, in his very informative annotations to *Colton's Visitation*, perpetrated a very obvious and egregious blunder in associating Stranorlar with Ardmiodhar, the original domain of the O'Doherty chiefs. This ancient division lay between Magh Itha and Innishowen, and, before the latter peninsula fell under their sway in the second half of the fourteenth century, their official title was "chiefs of Ardmioghair," to which Tir Enda had been added by acquisition not long previously. But this remote connection, though of some historical interest, suggests a most erroneous and misleading idea of the relative geographical positions of Ard Miodhar and Stranorlar. In fact, this last-named village has no history anterior to the Plantation, and we make that unhappy epoch our starting point. "Grant to Henry Clare of Stanfield Hall, Norfolk Co. The middle proportion of Shranurlar, containing the lands of Teevickmoy, Dunmoyle, Tirecullen, Garwine, Shranurlar, one quarter each, with parts of Newna, Teadanmore, and Knockgarran. The premises are created into the manor of Shranurlar, with 450 acres in demesne and a court baron." Henry Clare received this princely concession of stolen territory in 1610, and in the following year the honour of knighthood was superadded. Having engineered this exalted title, to which it may be presumed he had as just a claim as he had to other people's land, he sold the rich estates, and retired into peaceful and luxurious solitude to devour the plunder. Peter Benson was the purchaser, but did not enter into effective

possession till 1616, when he planted on the estate "twenty-four families with their under-tenants, able to make sixty-eight men-at-arms, and binding themselves by the oath of supremacy. He hath made a village of ten houses and not one Irish family on the estate. Upon this proportion (of 1,500 acres and 350 additional for demesne) there is a bawn of lime and stone 100 ft. square, 13 ft. high with four flankers, and there is in it a good house of lime and stone, in which himself with his wife and family are dwelling. He hath built a water-mill."

Such was the condition of things in 1619; a small English colony occupied the eastern bank of the Finn; a similarly isolated British community established themselves at Glenmore; a Protestant church was constructed at Stranorlar for the ten families, and the old monastic chapel of Cloghan was desecrated and transformed into a conventicle for the alien handful of opulent adventurers, who had ample means to erect a house of worship for themselves, but whose avowed mission was the obliteration of everything Catholic and Irish. These two small aggregations of planters were allotted only one vicar at first, who received twenty acres in addition to his revenues, but a second vicar was shortly afterwards located in Kiltcevogue. As the Ballybofey or western bank of the Finn was still retained in occupation by the native Catholic population, the Protestant families have been at no time very numerous, and it was not till the 24th of March, 1835, that the parish of Stranorlar was legally constituted by an "Order in Council." When the village had attained the stage of prosperity that caused it to be regarded as the metropolis of the northern section of the Finn valley, the Catholics began to designate the whole parish of Kiltcevogue by the name of its most important town, Stranorlar. The Order in Council was probably

never heard of by the old pastor, the Rev. Michael Doherty, who, in 1836, two years before his death, induced the Catholic Bishop to appoint permanently a distinct parish priest for the western section of Kiltcevogue; but it is very remarkable that the delimitation synchronised with, or so soon followed, the similar action of the Protestant Church authorities. No traditions are here traceable regarding St. Taodhog; but the reader will not have failed to detect the saint's name in the formation of the compound Teevickmoy, or Taodhog's Plain.

The following quaint description of the original boundaries, marking off the vicar's allotment, is taken from an Inquisition of 1617, and cannot fail to interest those familiar with the local geography: "There is a gorte of lande belongynge to the vicar of Shranurlar, whych saide gorte lyeth as followeth; that is to saie, it beginnith from the middle causie of stone lieinge between the church and the town of Shranurlar, and so runinge along a little ditche by a boge side, inclosinge a forte and soe crossinge a small brooke, runninge up and over a mosse, or turfe pit, and soe down to a stoane ford, and from thence directlie up to the causie where the first boundes beganne, containinge by estimation 20 acres of arable lande, more or lesse, besides heath and a bogge. All which gorte was latelie in the tenure of Peter Benson of Shraghnurlar aforesaid or of his assignees."

The causie, or causeway or road, the fort, and the stone ford or cloghan, are now difficult, if not impossible, to identify without the aid of local tradition. But the combination of these three memorials of a past civilisation at the one spot, is an indisputable proof that Stranorlar was the seat of an ancient chief and a place of considerable importance long ages before the Saxon invasion. Before 1200, it belonged to the territory known as Magh Itha,

which included the western part of Donaghmore parish and extended to Killeter, mentioned in the Inquisition already quoted. For, it will be observed, that this particular Domhnach Mor, or Great Church, is distinguished from all other localities similarly named by the descriptive affix, Maigh Itha. The author of the *Tripartite Life of St Patrick* thus narrates the history of the foundation of this celebrated church: "The saint, having accomplished his journey through the narrow pass called Barnas Mor in Tir Aedha, came into the territory of Magh Itha. At length he arrives at the spot in that region, whereon he founded the church commonly known as Donaghmore, and he placed Dubdubanus to preside over it." And Manus O'Donnell distinctly informs us that Donaghmore was a portion of Tirconaill in his day, for he describes St. Columba as blessing "that church of the district of Tirconaill designated Domhnach Mor Maigh Itha." But there is no reason to justify the inference that the parish belonged at any time to the diocese of Raphoe, even before Derry was erected into a separate see; the early clans, who were the dominating occupiers, were associated with Tir Eoghain, and hence the ancient diocese of Ardstraw included this territory within its limits. When the Synod of Raith Breasail (in Armagh) sat in 1118 to define the boundaries of the Irish bishoprics, there existed no distinct diocese of Derry; St. Adamnan's see is denominated by the Synod, Derry; and the intimate association of the great Columban monastery of Derry with that of Raphoe was still maintained by cordial intercourse and constant co-operation. The Irish word employed by the Synod, as quoted by Keating, to denote a diocese, is *Fairche*, an ecclesiastical division, and the decree runs thus: "The Diocese of the Bishop of Derry or Raphoe (extends) from Easroe to Sroove Bruin, and

from Carn Glais to Sroove Bruin," or Sroove Point in the north-east extremity of Innishowen. Carnglas is still on the eastern frontier of Donaghmore parish; and as this boundary-mark occurs also in the Synod's decree which fixes the limits of Ardstraw, it is undeniable that Donaghmore was situate in the latter diocese. And it is equally obvious that Derry city and Innishowen were originally comprised within the canonically determined boundaries of the see of Raphoe, but it is altogether foreign to our purpose to discuss the question of the alterations, canonical or otherwise, effected in the territorial limits after the election of Flaherty O'Brolachan to the episcopate in Derry, 1158.

Reverting to a review of the political boundaries, we follow the lines of demarcation so minutely defined by the learned Bishop Reeves, who writes thus: "The Ua Gairmleadhaigh, or O'Gormley family, was the chief one of the Cineal Moain, whose seat was on the east side of Magh Ith, now the barony of Raphoe, and included the parishes of Donaghmore, Clonleigh and part of Urney, extending towards Ardstraw Bridge in the County of Tyrone. The *Four Masters* always express the dignity of the O'Gormley by the term *taoisheach*, which was inferior in rank to *tighearna* or lord, and is explained by *captain, capitaneus*, in O'Flaherty's *Ogygia*." * The last chief of the dynasty was Melaghlin, who died in 1340; his son Conor was deprived of his territory and power, which were usurped by the O'Donnells. Owing to the declension of the family, the native records lost sight of the pedigree, and from the date mentioned only two bald references to the O'Gormleys are to be found in the *Annals*; the names of Henry and Niall occur at 1401 and 1406, respectively. Gormley, the progenitor, was sixth in lineal descent from Moain, and eighth in descent

* *Colton's Visitation*.

from Eoghan. Thenceforward these three parishes belonged politically to Tirconaill, but ecclesiastically to Ardstraw or Derry. But Killeter, included in the concession to Clare and afterwards to Benson, lies outside the Cineal Moain frontier, in Termon Mongain, disconnected altogether from Stranorlar, in a different barony and county, just as a portion of Folliott's Grant was situate in Fermanagh. Immediately adjoining the Tirconaill confines at Ballybofey, is a small strip of territory called in the State Papers "Slut O'Neill," properly Sliocht Ui Neill, sliocht meaning kindred or lineage; and one commentator describes it as being "situate between Lough Eske and the River Eske." Obviously, this is an egregious blunder; for the Clan Henry O'Neill became attached to the O'Donnells about 1400, and settled down on the fertile slope since known as Seiseadh O'Neill, or O'Neill's Sixth Part. As a proof that Donaghmore parish owed allegiance to Tirowen and not to Tirconaill, it is only necessary to point to the fact that its herenachs, the O'Gallens, were descendants of Iollan, son of Eoghan, and kinsmen of the O'Carolans of Clonleigh.

In 1777 Bishop O'Reilly had ceased to exercise the energetic discipline that had made his episcopate so conspicuous a success, and one or two of his priests began to exhibit a refractory spirit, that had been hitherto suppressed out of veneration for the paternal prelate, but soon burst into active resistance when the Coadjutor took up the reins of government. The Rev. J. Mac Devitt was curate of Kiltcevogue, and had attained the ripeness of age, if not of wisdom, that qualified him for promotion to the parish in which he resided and officiated, at Stranorlar. A vacancy occurred in 1776, and the curate asserted his right to succession, with the assent and support of a large proportion of the population. The

Coadjutor Bishop obtained authority from the enfeebled Ordinary to appoint a different priest, but Father Mac Devitt refused to relinquish the position he had assumed, and Dr. Coyle resorted to extreme measures. As the Primate, Dr. Blake, was an absentee and a confirmed invalid, both Dr. Coyle and Father Mac Devitt appealed to Rome, and each of them claimed that the decision was in his own favour. It is possible that Father Mac Devitt interpreted the kindly language employed in the message forwarded by the Propaganda, as implying that his claim was sustainable. At all events he persisted in holding the fort, and in 1781 implored protection against his Bishop from the Ulster Synod held at Drogheda on the 8th and 9th of August. Dr. O'Reilly had now died, and Dr. Coyle had unrestricted authority, but the latter appeared neither personally nor by proxy at the Synod. The Bishop of Ossory, Dr. Troy, presided, inasmuch as he had been invested with the jurisdiction of Papal Legate to administer the Archdiocese of Armagh, and was soon about to be promoted to the Primacy. However, the Chapter and clergy of the Archdiocese objected to the convocation and procedure of the Synod, as uncanonical and subversive of just clerical rights. First, the Metropolitan Chapter is entitled to be summoned to a Provincial Synod; and, secondly, the abolition of a *concurus* for parishes is *ultra vires*, and fraught with iniquitous consequences. Yet, by one of the decrees, this Synod enacted the total discontinuance of this salutary provision against episcopal arbitrariness. The protest was forwarded to Rome, with the result that the Synod was declared irregular, and most of its decrees were denounced as "more worthy of condemnation than of approval." The assembled prelates had recorded their opinion of Dr. Coyle's non-attendance by the statement

that his absence was "censurable," and this pronouncement is almost the only paragraph that escaped scathing comment from the Roman authorities.

In reference to Father Mac Devitt's case, the Propaganda document, dated 30th of March, 1782, is a paragon of lucidity: "The Prelates in said assembly undertook to examine a cause without jurisdiction to decide it. They have referred the instance and pretensions of Father Mac Devitt against the Bishop of Raphoe, and concerning the parish of Stranorlar, to the judgment of four parish priests to pronounce sentence and to oblige the parties to obey. It ought to have been known to said Prelates that these pretensions of Father Mac Devitt were already decided by the Sacred Congregation, and that he was suspended by an order of the same, executed by a decree of the late Bishop of Raphoe, dated the 15th of April, 1780, and that, of course, it is not lawful for them to take cognisance of a cause decided by a superior court." Dr. Troy thus explains his action in the matter, in a letter to the Bishop of Dromore: "I am not ashamed to confess that I was imposed upon. Your Lordship cannot forget that it was represented to me by some very respectable persons, that the cause had been determined by the Holy See in Father Mac Devitt's favour, and, consequently, was no longer before the court. Nothing, said they, remained undecided except the amount of arrears. A letter from the late Cardinal Cassatelli to Father Mac Devitt seemed to confirm these particulars. Wherefore, as similar disputes are left to arbitration in this kingdom, I did not hesitate to suggest that method of settlement." With a view to allaying the public feeling, which ran high in Father Mac Devitt's favour, Dr. Coyle conferred the benefice on the Rev. Hugh Kerrigan, a priest of high standing and of influential local connections, as he was

a native of Glenfin, but the embers of dissatisfaction, approaching revolt, long smouldered in a threatening condition, and were not completely extinguished for a whole generation.

The Rev. Daniel Doherty, whose Christian name is erroneously given as Michael in the Catholic Register, and who died in 1838, had been already ordained a priest before he entered Maynooth College in 1799. His comrade in Maynooth, and on the mission for a long succession of years, was the Rev. Alexander Mac Ginty, who was also a priest when he matriculated in the same institution. They were both natives of the Ballybofey district, and tradition extols the memory of both—of Father Doherty as an energetic, progressive pastor, and of Father Mac Ginty as a saint. As far as I can discover, he was pretty old when he was promoted from Glenfin to Raphoe as parish priest, and he died there in 1819. In Glenfin he lodged with Protestants named Arnott, and his piety and goodness gained several members of that family back to the old faith.

Tradition represents John Devenny as a member of the Church Militant in the literal and active sense; a man of brilliant intellect, indomitable courage, prepared to share, if he could not mitigate, the sufferings and dangers, of his flock. On one occasion, he is known to have marched at the head of a Catholic procession into the village of Raphoe, and to have returned in triumph. Those best capable of forming an impartial judgment, declared that the provocation given him demanded this demonstration of force, and that the lasting results vindicated the wisdom of his action.

He matriculated in Maynooth, passing for the Rhetoric class in 1824, and after his ordination in 1831, was appointed to a Professorship in the old seminary. After

two years, he was promoted to the administratorship of Conwal, which position he filled for a similar period. Next he was transferred to Stranorlar, where he succeeded Father Doherty as pastor in 1839. He was a trusted friend of the Bishop, and wielded unusual influence in the diocese, always exhibiting sympathy and a love of justice. His lamented death occurred in 1849, and to him succeeded the pious and urbane Father Coyle, to whose zeal the grand church of St. Mary's, in Stranorlar, is a proud and enduring witness. It was solemnly blessed and opened for divine worship by the Most Rev. Dr. Daniel Mac Gettigan in 1862, and his Lordship preached on the occasion a most touching and appropriate discourse. The next issue of the *Derry Journal* after the important event gives a *résumé* of the after-dinner speeches of Father Coyle and of three local magnates of the Protestant belief, Lord Francis Conyngham, Lord Lifford, and Sir C. Style, who were among the invited guests. The one noteworthy sentence in Father Coyle's speech is an expression of deep gratitude to the Conyngham family for the generous offer of a site for the church *on any part of the estate*. The other speeches contain the usual rubbish about Father Coyle's loyal citizenship, etc. Lord Lifford's is particularly vapid and nauseating.

RIGHT REV. MONSIGNOR MAC MENAMIN, V.G.

The most worthy and accomplished ecclesiastic of the diocese of Raphoe, belonging to the last generation, was indisputably the late eminent pastor of Stranorlar, the Right Rev. Monsignor Mac Menamin. Descended from Meanman, son of Gormley, he inherited all the distinctive and noble traits, mental and physical, of the Cineal Moain chiefs, and was born within a few hundred yards of one

of their ancient fortresses, Castle Hollais, near the New Mills, about 1814. His father, John Mac Menamin, was a lineal descendant of the tribal chieftain, and amid all the vicissitudes of fortune, continued in possession of a not inconsiderable portion of the family patrimony. Susan Collins, his mother, was a member of the old Catholic stock, who were proprietors of Tullygay, before the envious eyes of a covetous landlord had settled on that smiling valley and rich hill-slope. On both sides, he inherited nobility of character, a robust physique, a strong Catholic spirit, a bright intelligence, and handsome features. Owen Collins, executor of Bishop Coyle, was uncle of the future Monsignor, who was destined to live under six successive prelates of Raphoe, and to take a notable and often a leading part in diocesan administration during and between the careers of five of these great apostolic rulers.

The precocious brilliancy and fascinating manner of this intellectual youth attracted the attention of the Bishop, Dr. Patrick Mac Gettigan, and he was sent to the Classical School, then very efficiently conducted in very modest premises near the present episcopal palace, north of Castle Street, in Letterkenny. It was here Dr. Mac Goldrick, late Bishop of Dubuque, and other eminent ecclesiastics received their intermediate education. In 1834 he matriculated in Maynooth, where he read a very distinguished course, but was not permitted to crown his brilliant curriculum with the laurels of the Dunboyne establishment, owing to the scarcity of priests on the Raphoe mission. Ordained to the priesthood in 1840, he was appointed curate in Ballyshannon the following year, and here he devoted himself with untiring zeal and exemplary humility to the discharge of his exacting duties for the prolonged span of thirteen years.

Transferred in 1854 to Letterkenny, he became Administrator of the cathedral parish for eight years, and, as Dr. Patrick Mac Gettigan had ceased to reside in Letterkenny, he was obliged to direct the parochial interests on his own responsibility; and this duty he performed with consummate tact and unfailing courtesy. About a year after the death of the old Bishop in 1861, he was appointed parish priest of Raphoe, where his refining influence and strenuous zeal left a permanent impress on the minds and hearts of his devoted flock. The promotion of the Very Rev. D. E. Coyle to Ballyshannon in 1867, left a vacancy in Stranorlar, and Father Mac Menamin's claim to the appointment was unanimously endorsed by the universal verdict of clergy and laity. In 1880 the discriminating judgment of the great Cardinal marked out Father Mac Menamin as the most competent substitute for himself as Master of Conferences, during his enforced absence while in Rome, and, after this date, honours were showered in overwhelming multitude on this simple but great churchman. With absolute and singular unanimity, he was chosen as Vicar Capitular during the interregnum following the Cardinal's translation to Armagh, and, in addition to the warm encomiums of all the clergy on his peerless administration of the diocese, he received very flattering tributes from Rome. It was mainly on this account that the dignity of Protonotary was conferred, and the insignia of Monsignor placed upon him, shortly before his death, when he could only feebly express his reluctant assent and yet his heartfelt gratitude. He died January 14, 1891, having written his name large on the history of the diocese, and transmitted a legacy of high ideals and noble self-sacrifice.

The Right Rev. Monsignor Mac Glynn enjoyed an esteem and popularity beyond any precedent in living

memory. No doubt his frank countenance, winsome figure, and genial humour never failed to sway first impressions; but it was honour, fidelity, and sympathy, that enhanced and confirmed, day by day, the universal appreciation of his benevolence and sterling worth. From his student days till his last breath, he was always the same upright, truthful, helpful friend and devout ecclesiastic. His mother was a member of the Herrou family, so justly lauded for their intellectual gifts, and his father was the respected and influential head of the dominant tribe in Glenfin.

Reared in piety, and industriously trained from infancy in religious and secular knowledge, yet he had attained full ripeness of judgment before he chose for himself the career of a missionary priest. His kinsman, Hugh Herron, was his competent preceptor in his preparatory studies, classical and mathematical. In 1859 he was admitted to the Irish College in Paris, where his industry extorted the highest encomiums from his superiors. As a mark of their appreciation, they specially selected Charles Mac Glynn for the distinguished honour of maintaining a public Thesis at an Academia presided over by the Archbishop of Paris in 1865. Ordained in the following summer, he was immediately located in Fintown, where the present writer had the privilege of serving his first public Mass. Here he effectively extirpated the abuse of poteen-making, suppressed secret societies, renovated the neglected church, built a parochial house, and established the auspicious opening of a notable and fruitful career.

In 1874, he was appointed Administrator of Killymard, and two years later he became pastor of Dungloe, where his name is deservedly held in deep and undying reverence. Throughout the prolonged and exacting struggle, known as the Land League campaign, he nobly sustained the

cause of his people by voice and purse; and, perhaps, the most valuable factor in his untiring efforts was the restraining influence his presence and exhortations commanded over an excitable and justly indignant tenantry. He built a parochial house in Dungloe; accumulated £600 for the erection of a glaringly needed church in Lettermacaward; and left everywhere ineffaceable marks of his refining and progressive influence. On his advent to Stranorlar in 1892, he found as he had expected, that his enlightened predecessor had kept abreast of the times, and that the church and schools were in a thoroughly up-to-date condition. However, he considered that the uncompleted tower and the undevotional sanctuary ought to be extended and ornamented in a manner more befitting the traditions and pre-eminence of this important parish. The defective foundation of the tower set a limit to his aspirations in that quarter; but he went to the utmost length the architect prescribed. And the renovated sanctuary is a lasting gem of good taste, artistic workmanship, and chaste beauty.

No corner of his vineyard was neglected by this apostolic steward, who tended, with impartial hand, the sickly sapling and the blossomed bower. The workhouse was as dear to him as the lordly mansion; while he was in fit condition of health, he visited almost daily the former institution, and spoke a cheering word, in Irish or English, to each individual inmate. To his kindly solicitude are largely due the superintendence of the good Sisters of Mercy, and the present healthy and homelike atmosphere of the place. His Golden Jubilee, in 1916, was the occasion of an astonishing outburst of affection and generosity on the part of his flock, in which the clergy, old and young, yearned to participate. But his humility set up an insuperable barrier against the

threatened influx of testimonial tributes; hearty felicitations he courteously accepted and acknowledged without flutter or excitement.

When Monsignor Mac Glynn graced a public platform, or the dais of a Convention, by his venerable presence, Raphoe might well feel proud of its representative. But this grave churchman was nowhere so fittingly in place as in assemblies of the clergy, and nowhere else will his genial personality and sympathetic word be so sadly missed. With short warning and touching resignation, he passed to his eternal reward on the 14th of April, 1918. May he rest in peace.

DR. EDWARD MAC GLYNN, NEW YORK.

A distinguished nephew of the late Monsignor, Father Thomas Mac Glynn was well known to the priests of Raphoe, and was a generous benefactor towards the diocese. During the sojourn of Monsignor Walker and Father Stephens in the States, he exhibited his generosity and hospitality in a manner that entitled him to lasting gratitude. Another nephew, the Rev. Charles Mac Glynn, was equally well known to, and equally esteemed by, the younger generation of the Raphoe priests. Death claimed him at an early age, while his parents were still alive at Listack.

But the most illustrious of the Monsignor's clerical kinsmen was the world-famed Dr. Mac Glynn. His father, Peter Mac Glynn, had emigrated from Glenfin only a few years, with his wife Sarah Mac Glynn, when Edward was born in New York in 1837. He was a student of the American College in Rome, took the degree of Doctor of Divinity, and was appointed Vice-President before his ordination

in 1860. He became Rector of St. Stephen's six years after, and had already won an enviable reputation as a pulpit orator and social reformer. In 1887, Archbishop Corrigan suspended him on the charge of socialism, as a supporter of Henry George's doctrine. All the world sympathised, and none more sincerely than Donegal emigrants, to whom he had been invariably and profusely kind. To Raphoe exiles, clerical and lay, he was always the good Samaritan. Towards the end of 1892 the Papal Legate was persuaded to investigate the charge, and at once the suspension was removed, and the poor victim was declared absolutely orthodox and above suspicion. Next year the Pope received him with open arms and pronounced him an ill-used man. Tyranny and envy had their day, but truth triumphed everlastingly. "Bishops," writes his biographer, "from all parts of the country and world, never passed through New York without visiting Dr. Mac Glynn. They felt that he was a wonderful man, and they loved to listen to his words. On Christmas morning, 1892, Dr. Mac Glynn, for the first time in five years, officiated at the altar, saying the three Masses usual on the great festival. In January, 1895, he became Pastor of St. Mary's, Newburgh, N.Y., where he died in his sixty-third year, January 7, 1900."

KILTEEVOGUE.

PARISH PRIESTS.

Down to 1609, the Deans were both Parsons and Vicars. Whether Hugh O'Donnell, who was then Dean, or his successor, Phelimy O'Doherty (1623), was the last resident dignitary under the pre-Plantation system, it is impossible

to determine. In 1731, the Report states that "one Popish Priest officiates in a private house."

- | | |
|----------------------------|--------------------------|
| 1737. John O'Donnell. | 1836. Hugh O'Friel. |
| 1750. James Devenny. | 1838. William Ramsay. |
| 1776. John Mac Devitt. | 1869. Michael O'Friel. |
| 1782. Hugh Kerrigan, Dean. | 1887. Edward Gibbons. |
| 1819. Daniel Doherty. | 1909. Anthony Gallagher. |

CURATES.

- | | |
|----------------------------|---------------------------|
| 1400. Kevin O'Kerrigan. | 1857. Hugh Cullen. |
| 1412. Diarmuid O'Doherty. | 1865. Thomas Daly. |
| 1770. John Mac Devitt. | 1865. Francis Gallagher. |
| 1778. Hugh Kerrigan. | 1869. Michael Ward. |
| 1790. James Devenny. | 1875. Patrick Mac Devitt. |
| 1802. Alexander Mac Ginty. | 1881. John Sayers. |
| 1812. John Brennan. | 1883. Peter Mac Devitt. |
| 1821. Hugh O'Kerrigan. | 1888. Patrick Mac Shane. |
| 1828. Bernard O'Donnell. | 1890. Hugh Sweeney. |
| 1832. Hugh O'Friel. | 1892. James Mac Menamin. |
| 1834. James Mac Ginley. | 1897. John Mac Cafferty. |
| 1836. Hugh Mac Fadden. | 1907. James Burns. |
| 1837. Peter Gallagher. | 1912. Joseph Mac Bride. |
| 1847. R. Mulreany, D.D. | 1919. Conal Cunningham. |
| 1848. Daniel Kair. | |

STRANORLAR

PARISH PRIESTS

- | | |
|--|---|
| 1836. Made separate parish.
Daniel O'Doherty. | 1891. Charles Mac Glynn,
Dean. Rt. Rev.
Monsignor, V.G. |
| 1838. John Devenny. | 1918. John Mac Cafferty. |
| 1849. Daniel Coyle. | |
| 1867. John Mac Menamin,
Rt. Rev. Monsignor,
V.G. | |

CURATES

- | | |
|----------------------------|---------------------------|
| 1829. Eugene Mac Cafferty. | 1869. John Kelly. |
| 1836. Daniel Spence. | 1872. John Mac Nulty. |
| 1840. Denis Magee. | 1879. Edward Mac Devitt. |
| 1842. Anthony Kerrigan. | 1905. Patrick Mac Mullan. |
| 1848. Michael Mac Bride. | |

CHAPTER IV

PARISH OF KILLYBEGS AND KILLAGHTEE

THE origin and position of the "Little Churches," from which this parish derives its name, are nowhere explained in ecclesiastical history, or in the biographies of our saints. Tradition represents the village as dedicated to St. Catharine, as its patron from the sixth century, when the "little churches," or early monastic "cells," were first erected on its peaceful banks. The details of the story are interesting, even if they present a seemingly fabulous and well-worn surface. "A ship once arrived here from unknown parts ; among the passengers was a saintly bishop, who conducted the party and crew to a nook on the neighbouring hillside to offer a prayer of thanksgiving. He blessed the since famous well, dedicated it to St. Catharine of Egypt, and placed the village and district under her tutelage." The name Catharine, is not Irish ; it comes from the Greek word *catharos*, signifying pure, and in the days of SS. Conal, Cathair, Naul, and Mac Brackain, St. Catharine of the Wheel was venerated with singular devotion in many Continental and Irish seaports, including Cork and Dublin. Most probably it was foreign pilgrims who first introduced her name into the familiar invocation at Lough Derg. The fame of the saint for her astounding intellect and her heroic fortitude is quite a sufficient reason to account for the dedication of wells in her honour, both in this district and in other parts of Ireland, where she is specially venerated. Wells of St. Patrick, St. Columba, St. Naul, &c., are named after the patron of the place ; and hence the explanation is superfluous, even if it appears plausible, that

one of the forms of torture applied to St. Catharine was her immurement in a deep-dug pit, or closed "well." Certain it is that O'Malley was popularly regarded as the victim of St. Catharine's wrath in 1513, and that Mac Swine of Banagh had founded the Killybegs Monastery about half a century before, for the non-observant Franciscans, under the title of St. Catharine's. In 1837, the official report states: "No remains of the friary, but some ruins of the ancient Castle of St. Catharine yet exist,"* meaning Mac Swine's Castle, which stood on an elevation immediately adjoining the grounds of the monastery.

The exact location of the "little cells," erected by the early cenobites, it is impossible to determine; nor can it be even conjectured with any show of probability whether these structures were of stone and of the bee-hive order, like those to be seen in Innismurry, or of clay and irregular shape, like those of Clonard or Raphoe. It is fairly probable that they occupied the west bank of the creek, and that the same site was subsequently covered by the church and friary of the Tertiaries. The ruined oratory, still partially preserved, is believed to have been attached to the Bishop's manor, and the Franciscan chapel, which was retained for Catholic purposes down to 1809, forms the nave of the undamaged shell. The apse, on the south side, was a later addition. Before Roger Jones commenced the building of a Protestant church within the Borough in 1617,† the Planters had appropriated St. Catharine's; and, even afterwards, buried their dead within its precincts.

"Bishop Patrick Mac Conail erected see-houses on three of his manors in the year 1360" (Cotton's Fasti), and one of these was the manor at Killybegs, from which his patriotic successor, Nial Boyle, addressed his extant appeal

* *Top. Dict.* ii. 123

† *Parl. Gaz.* ii. 490.

to the King of Spain. The same unpretentious residence had been occupied by the gifted and saintly Donald Magonagail for twenty years, and hallowed by his peaceful death on the 29th September, 1589. "On the summit of a hill," writes Dr. Moran, "which rises above the beautiful bay of Killybegs, and beside a moss-grown cemetery, there stands a ruin, which tradition points to as the church to which the bishop retired in times of peril to offer up the sacrifice for his flock, and the same tradition attests that his venerable remains repose in the neighbouring cemetery."

Cardinal Moran * proves the antiquity and continuity of St. Catharine's acknowledged patronage, first, from the O'Malley incident, as described in the Four Masters at 1513; and secondly, from the fact that the Franciscan Friary was named St. Catharine's, and, "when the Monastery was wrecked and its inmates banished, the people raised upon its ruins a beautiful parochial church, and called it St. Catharine's, which, tradition says, stood there down to a comparatively late date," about 1809. The Inquisition of 1609 found that "the busshope of Raphoe is parson there (in Killybegs parish), in right of his buss-hopricke, and that there is a vicar endowed." It is thus clearly demonstrated that the Bishop of the diocese was himself pastor of this parish down to the revolutionising era of the Plantation; and it is only too manifest that, for half a century after, the turmoil and the scarcity of priests prevented a settled re-adjustment of parochial assignments to meet the exigencies of plundered revenues, sequestrated churches, and banned clergy. Not till the death of Dr. Cullenan in 1661, could any effective attempt be made to provide pastors for the previously mensal parishes, and to amalgamate the smaller benefices. This was the task imposed on Luke Plunkett in 1670; and, from that date, at

* *Monast. Hib.* 1909, and *Irish Ecclesiastical Record*.

all events, Killybegs and Killaghtee were permanently united under one pastor.

The Magonagles or Conwells were the herenachs, and to this sept belonged both Patrick, the Bishop who erected the manor-house at St. Catharine's in the year 1360 or earlier, and Donnchadh, or Donatus, who transferred permanently the episcopal residence from Court, in Kilmacrenan parish, to Killybegs Manor, in 1563. When this holy bishop returned from the Council of Trent in that year, he found Raphoe village in a state of alarm and intermittent war between Calvach and Sir Hugh, the English troops assisting the former, and Shane O'Neill the latter, in the unnatural strife for succession to Manus, who had recently died. He had been rector of Killaghtee, and in Killybegs he would not only be immune from disturbance, but would live in the midst of his powerful clansmen. The Annals of Ce, at the year 1589, portray the heartfelt and widespread sorrow manifested on the occasion of this good prelate's demise in vivid colours: "The Bishop Mac Gonagle the Gilla-Glas died in Killybegs and that was a woeful event for the country and humanity." The vicar of Killybegs was always, and the rector of Killaghtee not infrequently, a member of this influential family; and the "endowed" vicar was mostly a honorary canon, and almost invariably "officialis." Monsignor Stephens, failing to identify the old Bishop's grave, inserted a beautiful mural tablet in St. Catharine's church, to commemorate his hallowed association with the locality: "In memoriam Illustrissimi et Reverendissimi Donaldi Mac Gonigle, Episcopi Rapotenis, unus ex tribus episcopis Hibernis, qui ad varias sessiones Sacrosancti Concilii Tridentini, Pio VI. Pontifice Maximo, intererant. Obiit apud Killybegs Septembris 29^o, 1589. In benedictione erit memoria ejus. Erected by the Parishioners, 1866."

Nial O'Boyle also resided here till the Kinsale disaster of 1601, and extended hospitality to Alonso Cobos in 1596, and to Ferdinand of Barranova, accompanied by the Archbishop of Dublin, Matthew de Oviedo, in the spring of 1600. With this black record against him, assuredly the poor prelate had ample reason for flying from the vengeful wrath of the English, and seeking safety among his kinsfolk, in the fortress of Killtoorish, in 1602.

Nor were these the only Bishops of Raphoe, who had established a domicile at St. Catharine's in Killybegs. By far the most illuminative page in Lynch's invaluable manuscript, describes the arrival and sojourn of Quintinus O'Higgins, O.P., Sligo, at this celebrated spot, and his elevation to the dignity of Bishop Elect of Raphoe, in 1530. The narrative has been reproduced in full at pages III-II3, as it sheds a valuable gleam of light on the obscurity of Bishop O'Kane's position in the diocese at that critical period, and it illustrates at the same time the admirable faith of our people.

Down to 1600, the Vicar belonged, of course, to the herenach family, as there was no parson, apart from the Bishop, and as the Vicar occupied the unique position of an "endowed" pastor. Faiafannan belonged to the Bishop, but the remainder of the herenach lands were administered by the Conwells for the advantage of the Vicar, except the Kilraine estate, which was controlled by the Mac Gillespies in favour of the Bishop, on the usual conditions. In addition to the glebe-lands attached to the ancient monastery of St. Catherine's at Killybegs and Fintra, the Vicar derived substantial revenues from Strawoarter, Monargan, Gortnacart, Corness, and Carrickatlieve. But he was obliged to support a permanent curate, who appears to have lived at Gravegort, and to have officiated in the two churches of Moygumna and Kilraine. The normal con-

dition of affairs is typified in the following signature attached to the celebrated Petition of 1600: "Manus Conwell, Official Forane, and Vicar of Killybegs." "Forane" restricts his jurisdiction as Official to the southern section of the diocese. Ronald, or Renelinus Conwell, foreman of the Lifford Jury at the 1609 Inquisition, was herenach and chief of the clan; hence, it is manifest that first hand and unquestionable evidence was forthcoming.

The Bishop resided permanently at Raphoe, having summer resorts at the Manor-house of Court, near Milford, and at that of Killybegs, until Dr. Art O'Gallagher first took up a fixed abode at Court in 1547, from which date Raphoe village was abandoned for ever as the seat of the Catholic Bishop. Killybegs Manor-house was occasionally occupied by successive Bishops before Dr. Mac Gonagle's time, and on each visit, they were entitled to "horse-meat," that is, hay and oats for their horses, from the Faiafannan estate. But nothing short of prophetic intuition could account for the unique arrangements imposed on Mac Gillespie, the herenach of Kilraine, who "paies yerely to the Busshop thirteen and fourpence (one mark), and *some refectiions when the Busshop cometh thither.*" It is no wonder that poor Gillespie had his substance devoured, and was obliged to treck southward. The pastor of Killybegs and Killaghtee, in 1704, registered at Raphoe that year his name and description: "John Byrne, resident in Stragar, 50 years of age, ordained in Creggan by Thady Keogh, Bishop of Clonfert, in September, 1681." Down to 1793, neither priests nor churches were tolerated within the borough boundaries, and 30 acres "Commons" extended to the frontier of Stragar. The "Report" of 1731 states that only "one Popish Priest" officiated in the parish, and that no "Mass House or Chappel" existed

there. If this account be accurate, we must at once discard as erroneous Dr. Moran's statement that "the people built on the ruins of the old Friary a beautiful church, and called it St. Catharine's." In fact the erection of a beautiful church, under the circumstances, was an utter impossibility; and it is more than probable that the edifice so described by tradition was not constructed till about 1760. At the same time, it is quite certain that Catholic worship was celebrated there without interruption or molestation, until the Catholic Relief Act of 1793 made it legal to celebrate Mass publicly in the decadent borough. Even at this latter date, the church of St. Catharine is said to have been thoroughly suitable for divine worship. It may not be superfluous to remark that the Protestant Rectory was not built till about 1820, and that the old church grounds and cemetery were always open to Catholics. In the Patent granted by James I, to Roger Jones, one of the conditions prescribed, was that Roger should "assign a convenient spot for a church and churchyard," to accommodate the Planters. Thus the new-comers were afforded no pretext or temptation to annex the dismantled and out-of-the-way premises of St. Catherine's, and neither history nor tradition hints that they dislodged the Catholics, save temporarily, from their ancient shrine. However, there is no convincing evidence that the natives possessed there, in the seventeenth and first half of the eighteenth century, anything better than a thatched house, with nave and transept unseated.

In 1737 we are furnished with unmistakable evidence that Killybegs had participated in the rapid religious progress, inaugurated and maintained throughout the diocese under the direction of Dr. James Gallagher, author of the well-known Irish Sermons. For, in that year, the pastor signs himself "Patrick Magroarty, Prebendary of Inver

and parish priest of Killaghtee and Killybegs." At no time was a prebend annexed to Killybegs, and Dr. Gallagher followed the ancient usage when he revived the Chapter. Canon Magroarty was obviously a man of transcendent merit and recognised eminence among the clergy. Father Rodden, who erected the first nucleus of the Doe parish church, had been pastor of Killybegs from 1749 till 1784, during the period when the herring industry was at the zenith of its phenomenal prosperity.

The next name we encounter is that of the Rev. Patrick Mac Brearty, which, for some unaccountable reason, is sometimes written Burke. Though the date of his appointment cannot be ascertained, it appears not at all unlikely that he was the immediate successor of Father Rodden, seeing that he was an extremely old man when he died in 1828. Among the traditions still current regarding this venerable clergyman, there is one which brings him into perilous association with the infamous "Madole," or Mac Dowell, whose death in 1839 synchronised with the "big wind" of that year, and caused the night of his passing to be ever since known locally as "Madole's night." Father Mac Brearty, like his predecessors, lived in Stragar, and Mac Dowell, half farmer and half brigand, had his fortress near Carnullagh. A neighbouring gentleman, named Hamilton, on one occasion, invited Father Mac Brearty to dine, and Mac Dowell determined to lie in ambush, and shoot the old "Papish Priest" on his way home from Mr. Hamilton's. With that view he called at Mr. Hamilton's kitchen, and asked one of the servants at what hour such dinner parties usually broke up. The host became cognisant of Madole's dreaded presence, and at once rushed out to give him a gushing welcome, and to assure him that no visitor ever left his house with a thirsty throat. He poured liquor

into the bloodthirsty villain until he curled up helpless in a corner, and then returned to admonish the priest that it was safer to retire to his own humble cottage before Madole recovered the use of his legs. "Sic me servavit Apollo."

Edward Mac Garrigle belonged to an influential sept in Drumhome, where he first saw the light in 1798. He was a schoolmate of Dean Feely's at the old College in Ballyshannon, and entered Maynooth in 1818. For two years after his ordination he assisted the Dean in Letterkenny Seminary, and was then promoted to the parish of Killybegs. His brother was a medical doctor of high reputation, and all the family were gifted with wonderful talent. Half a century ago, the older priests used to speak of Father Mac Garrigle as the most brilliant and promising clergyman in the diocese. But his pastorate was lamentably brief, and his projected reforms were barely outlined in their realisation. His remains repose in Mullinacross graveyard beneath a modest inscription: "Rev. Edvardus Mac Garrigle, Pastor de Killybegs, obiit 10 Julii, 1833."

William Drummond was born in The Abbey, Ballyshannon, in 1802, and received his early education in the old College of that town. In 1822 he passed for Rhetoric in Maynooth, where he invariably, each successive year, attained the coveted distinction of First Prizeman, Primate Dixon being his most formidable competitor. After one year on the Dunboyne Establishment, he was appointed curate in Inver to meet an emergency, but, within twelve months, was placed in charge of the Letterkenny Seminary. From this responsible post he was promoted to the parish of Killybegs in 1833, and two years later he received from Rome the dignity of "Notary Apostolic," in more recent times designated Monsignor of the First Class. Old Dr.

Mac Gettigan solicited and obtained this exalted honour, on the occasion of the Canonisation of the Japanese Martyrs, for two eminent Raphoe ecclesiastics, Father Carolan of Rathmullan and Father Drummond of Killybegs. This ill-understood title was transformed by the popular voice into "Doctor"; during life and ever since his death, he has been always designated *Dr. Drummond*. Ballad-singing was at the height of its badly deserved popularity half-a-century ago; and the death of this dignitary furnished a lucrative theme:

"The death of Doctor Drummond I mean to let you know;
For he has joined the Saints above—the star of old Raphoe.
Ye Christians all of Donegal, Killybegs, and Killaghtee,
And Inver Bay close by the say, come and lament with me."

The great dream of his missionary life was happily realised by the completion of St. Catharine's magnificent church, on a well-chosen eminence, overlooking the village and splendid harbour. It was solemnly dedicated to divine worship on Christmas Day, 1844, and the ceremony was graced by the presence of the Primate and three other prelates. Father Drummond also erected the Parochial House, but the ornate tower, bay windows, etc., were additions made by his cultured successor, Monsignor Stephens. The same thoughtful pastor erected a mural tablet of marble immediately over Father Drummond's tomb, within the Church, with the following graceful epitaph:—

IN MEMORIAM

REVERENDI GULIELMI DRUMMOND.

Per annos 30 Killybegs et Killaghtee Parochi. Obiit 1863, Septembris 13; aetatis 61. Sta, lector christiane; si monumentum quaeris, circumspecte; et vestra caritate, ora pro anima ejus."

Donegal County Library Service

Father Drummond's very valuable library comprised the *Donegal Annals* by O'Donovan, the Kilkenny Ossianic Society Publications, and all the standard works on Irish History and Antiquities. The Obituary notice is quite incorrect in all dates, even that of his death: "1863, Sept., 19th. Rev. Dr. Drummond, P.P., Killybegs and Killaghtee, aged 59 years. He was born beside the Abbey, Ballyshannon, in 1805; entered Maynooth, 1819; read a distinguished course; was promoted to the Dunboyne. On leaving Maynooth was 14 months curate in Inver, when he was transferred to Letterkenny. In 1833, he was promoted to Killybegs, where he died. Zealous in building churches and schools, preaching, teaching Christian doctrine and ecclesiastical music, and in fostering a love for Celtic literature."

The Rev. Hugh O'Donnell was appointed his successor, but an immense deputation of Kilcar people journeyed to Ballyshannon, where the Bishop resided, and succeeded, with Father O'Donnell's consent, in having the appointment cancelled. Thereupon Monsignor Stephens was nominated to fill the vacancy, and it would be difficult to conceive a more appropriate or a happier selection.

A good deal of his biography has been anticipated in the Chapter on Taughboyne, where his labours and his burdens were greatest. Born in Ballyshannon, of wealthy and devout parents, he received a singularly fine education; took Rhetoric in Maynooth, 1826; was ordained and appointed curate of Killaghtee, 1833; promoted to the parish of Taughboyne in 1843, and transferred to that of Killybegs in 1863. During the interregnum following the death of Dr. Mac Devitt, he was unanimously selected for the responsible office of Vicar Capitular, and gave universal satisfaction. In 1880, he travelled with the present Cardinal to Rome, and was there exalted to the

dignity of Monsignore. His death was sudden, and occurred during a visit to Ballyshannon, at the house of his brother, the late John Stephens, senior. Though apparently in excellent form a moment before, he abruptly told Mrs. Stephens that he was dying, and he had barely time to receive the rites of the Church before he breathed his last. Simple, refined, and well-informed, he was a charming host, and loved to have a few clergy at his table. If the conversation flagged, he sang or played some musical instrument. His unexpected collapse was a severe shock to his relatives, his parishioners, and his fellow-priests of Raphoe, for he was genuinely beloved by all. At the funeral obsequies in Killybegs, the Cardinal, speaking under emotion, portrayed his saintly life in vivid colours; without any rhetorical effort, he spoke the sentiments of his own heart, which were shared by the whole vast assemblage of mourners. At the Month's Mind a very eloquent panegyric was preached by the Rev. James Gallagher, then Adm. Inver. The date of his death was *MS* the 1st of February, 1886.

The enthusiastic love of Irish antiquities manifested during his whole life, was greatly stimulated by visits he received from Dr. Petrie, Dr. Todd, and other antiquarians of recognised authority. He has left posterity a lasting monument of his zeal in promoting a practical knowledge of ancient Irish architecture, in the "round tower" at Bruckless, erected in the early eighties of the last century. No doubt, a more artistic and useful belfry is conceivable; but the young people of the parish would then have to visit Tory or Devenish in order to get a perfect conception of the "Round Towers of Ireland." Nor can it be alleged that he overlooked for a moment the practical needs of his flock. A Catholic graveyard had been for decades of years a glaring want, and the flock clamoured in vain for suitable

accommodation in this respect. He was not yet twelve months in the parish, when he headed a deputation of the Catholic tenants to the landlord of the place and, as their spokesman, firmly and eloquently expounded the justice of their appeal. There was no cringing or crawling; he wanted ample space on a desirable site; and he got it. Before this action was taken, the Catholics had to be contented with an over-crowded nook; now they have the best graveyard in the country. "1864, July 22nd. Horatio Granville Murray Stewart gave Rev. James Stephens, P.P., Killybegs, for a nominal consideration, nearly two acres to enlarge the cemetery."

Being fond of travel, he invariably took notes of what he saw and heard, and, during the summer months, the *Derry Journal* used to publish his descriptive and historical communications, which were perused with avidity and profit by a wide circle of readers. In 1872 he published his admirable *Illustrated Handbook of the Scenery and Antiquities of South Western Donegal*; and diffused the copies among the clergy, teachers, etc., through the late Charles Rogers, very thoughtfully inserting a note stating the price, and politely soliciting a remittance.

Michael Martin entered Maynooth, taking Logic in 1849, and was ordained in 1855. His first curacy was in Stranorlar, but his missionary life was mostly divided between Taughboyne, where his curacy covered 10 years, 1858-1868, and his pastorate 16 years, 1870-1886—and Killybegs from the last mentioned date till his death, precisely 10 years. A sketch of his life and characteristics has been already presented to the reader under Taughboyne; and it has only to be added that he was the first Raphoe pastor to recognise the flagrant unfairness of compelling one curate to pay rent for a tenancy or rooms, while his colleague enjoyed a free residence and farm. Outside the realm of

politics his views were enlightened, and all his energies were directed towards the betterment of the social and industrial condition of his flock. His influence with Arthur Balfour was a large factor in promoting the construction of the railway to Killybegs. His regretted death, after two months' illness, took place on the 14th March, 1896.

To him succeeded immediately the present energetic and gentlemanly pastor, the Very Rev. John Canon Sweeney, Vicar Forane, who has already renovated the Killybegs church, built the gorgeous new church at Bruckless, and planted up-to date schools in every corner of his extensive parish. A scion of an old Ballyshannon branch of the Mac Swines of Banagh, he was blessed from childhood with very exceptional advantages in regard to both his primary and secondary education. Ordained in St. John of Lateran's, Rome, on the 16th of April 1868, he learned his first practical lessons of missionary life in All Saints, where he laboured strenuously for four years. From 1872 till 1883, his ministrations and example in Ardara parish made an indelible impress on his grateful and devoted flock, who insisted on presenting him with a whole-hearted testimonial at his departure. The chaste side-altars in Downstrands Church of St. Peter and Paul are a memorial of their attachment and of his unselfish munificence. The Cardinal considered the curacy of Drumhome best suited to the rebuilding of his impaired constitution, and then seized the first opportunity of promoting him to a parish. After three years in Drumhome, therefore, he became pastor of Taughboyne, where his elevating and refining influence was specially signalised in the progress of education and religion. In 1896 he accepted a transfer to Killybegs; there his parishioners, young and old, venerate and obey, love and admire him as an apostolic and warm-hearted priest.

In these brief sketches of the past clergy, we have omitted all reference to the names of utterly unknown individuals, to whom no local habitation or history can be authentically assigned. But, before dismissing the subject, we consider it instructive to cull a few typical samples from old Papal documents, and present them to our readers.

"1429. 8th June, Mandate to the Bishop of Raphoe, and to Donal Mac Menamin O'Donnell and Mathew Daly, Canons of Raphoe, Cornelius Mac Gonagle has preferred before the Roman Court the charge of simony in addition to neglect of his duties against Hugh Conwell, rector of Killaghtee. Inquiry ordered, and, if charge is proved, Cornelius to replace Hugh." *

"1429. 29th Nov. To the Archdeacon, and to D. Mac M. O'Donnell and David O'Boyce, Canons of Raphoe, Mandate to collate and assign to Cornelius Mac Gonagle the perpetual vicarage of Killybegs, void by death at the Apostolic See of Cathal O'Glackan, removing Christinus Mac Nee Devenny, who has held the benefice for two years on the plea of collation by the ordinary. Cornelius is hereby privileged to hold the rectory of Killaghtee with the vicarage of Killybegs for his lifetime." †

CHURCHES

"A new and handsome Roman Catholic chapel," writes Lewis, "was opened here for divine service on the 25th of December, 1844. It is a cruciform structure, standing on an area of 8000 square feet, and is 55 feet in height, capped in the Elizabethan style, and having a tower supported on four Gothic arches. This edifice was designed from an ancient ruin in the neighbourhood." The last sentence

* *Cal. Pap. Reg.* viii. 99.

† *Ib.* viii. 154.

in this otherwise accurate description proves, on investigation, to be utterly fallacious, and founded on a misinterpreted report. Unfortunately, from the ethical viewpoint of the antiquarian or the patriot, the truth is that the stones used in the masonry were taken from the ruined castle of the Mac Swine of Banagh. Of course, Neptune was then blamed for the iconoclastic destruction of Niall Mor's lordly fortress; and this chieftain's headstone was transferred to seal his approval of the deed. On the other hand, Niall Mor "died after Extreme Unction and penance in his own castle of Rathain, on the 14th of December 1524." * Hence, it might be presumed that he would cheerfully acquiesce in the demolition, seeing that the stones were to be employed for church-building, and that he would be himself commemorated so strikingly on a wall of the sacred edifice. The curiously-carved, coffin-shaped monument, that originally lay over the remains of Niall Mor Mac Swine in the monastic chapel of Ballysaggart, was removed by Monsignor Stephens in 1868, and inserted in the interior of the south sidewall of St. Catharine's in Killybegs.

The present elegant church at Bruckless was completed by Canon Sweeney in 1915, and is universally acknowledged to be the most handsome and devotional church in the diocese. Its ghastly predecessor was accidentally burned at the close of a mission in 1912; the altar and sacristy were the only parts worth preserving, and these were the parts first destroyed by the raging flames, fed by the heaps of candles and tins of oil stored behind the altar. Now every vestige of the old unsightly structure has been effaced, and a gem of architectural excellence has taken its place. The cultured pastor bore the burden of organisation and responsibility, but received invaluable aid from his energetic

* F.M., 1524.

assistant, the Rev. James Brennan. It was, also, an inestimable boon to priests and flock to have ungrudgingly placed at their disposal by Mr. Darley, Ireland's premier musician, a commodious hall centrally situated for public worship, while the new church was in the process of construction.

Owen, father of Niall Mor, introduced the non-observant Order of Franciscans into Fannagher about 1490, and handsomely endowed the branch foundation. Both the modern architecture of the surviving church, and Lynch's reference to the sister house at St. Catharine's, afford convincing proof that Ballysaggart was a more ornate and recent erection than the Franciscan Abbey at Killybegs. When all the religious houses were suppressed in 1610, the monks continued to live near, and to officiate in their own monastic chapel, and Fannagher was then transformed into Ballysaggart or Priests' Town. Long before the disastrous storm of 1907, which inflicted such havoc on this beautiful survival of English barbarism, Joseph Biggar, of archaeological fame, had called attention to the glaring necessity of having its walls cemented ; but for want of a nail, etc. Even still its restoration would involve only a trifling expenditure, which antiquarians and the Mac Swyne clansmen would cheerfully defray. The Church is a replica of the much admired ruin at Belleighan, and similarly survived the complete obliteration of the adjoining monastery.

It is vain to search or to enquire for the site of the church that left its founder's name indelibly impressed, farther towards St. John's Point, on the townland of Kil-Ultain. Only a few insignificant cairns mark the primitive graveyard, and even tradition claims not the faintest recollection either as regards the duration or the ultimate fate of the monastery. The common belief is that it fell an easy prey to the Danes in the 8th century, or early in the 9th. It

was founded by St. Ultan about 630, and became so flourishing that, in ten years after, he felt justified in resigning its control into younger hands, that he might himself "seek fresh fields and pastures new." He was the son of Phillan, a Dalradian chief, and of Gergeha, daughter of the Scottish king, Cait, and had been consecrated a bishop before he came to Tirconail. On one occasion he is described as standing on a steep cliff, arrayed in full pontificals, and looking menacingly over the sea in the direction of an approaching fleet of Danish vessels. Holding in his right hand the bishop's staff, he raises the left to invoke the protection of heaven against the dreaded Norsemen; in a twinkling, 150 warships are submerged, and disappear for ever with their formidable crews. Reeves has a curious comment on one feature of this strange story; he discovers that the episode of raising the left hand is unique in such ancient narratives, as Irish bishops always raised the right hand in imprecation as well as in prayer. A bigot editor jeeringly ridicules the whole story, in substance and detail, and adds the boorish witticism that had the right hand been elevated, the Irish coast could never have been invaded.

A still more ancient "reilig," or churchyard, is still preserved and visited with deep veneration now and then by the faithful, a short distance from the Bruckless (Badger's Fort) highway near the Oyley (cliff edge) river. The neighbouring well is named St. Conal's, and tradition says that three great saints, bishops and confessors, were interred in this "reilig" side by side. It is pretty certain that St. Conal's bones rest in Inniskeel Island, which is so named from Conal Caol, and St. Ultan died in Brabant. The beaten path and weather-bleached rags are the only evidence of occasional pilgrimage to the eye of the casual visitor; but closer examination will discover grave-mounds of stone, and one of these surmounted by a rough

altar and broken stone cross of great antiquity, with a sculptured monumental slab on one side of it.

A noticeable feature of this pilgrimage to St. Conal's Well, at the present day, is the extraordinary faith that brings women from long distances, even when suffering from tubercular complaints that all other remedies have failed to abate.

KILLAGHTEE

"Three balliboes are herenach land, whereof the sept of Kernose (or O'Kearns) are the herenaghs," says the Inquisition report.* These church lands encompassed the old graveyard, and comprised in their ambit the present rectory demesne. No reference is made to a coarb, nor was the name of the founder of this old monastery known at the time, else both O'Clery and Colgan would have published the valuable information. A not very reliable tradition ascribes the foundation to Conal Caol, but the proximity of St. Conal's well may have suggested this conjecture, which is unconfirmed by any documentary support. The oldest tradition in the locality assigns to the name Killaghtee a most extraordinary etymology. A renowned hero of old was slain in a contest at this spot, and his comrades buried him *by night*, subsequently erecting over the remains the well-known headstone or *leacht*, with an engraved cross to indicate that he was a Christian. Whether as a lasting tribute to his memory or as an atonement for the crime of murdering him, a church was erected on the spot, imparting to the place the name *Cill-Leachta-Oidhche*, the Church of the Sepulchre of Night. Joyce's derivation is decidedly more simple, but not on that account more

* See vol. i. p. 45.

accurate. In fact, the antiquity of the local tradition is unquestioned, and its seemingly far-fetched character only enhances its claim to acceptance. "Killaghtee," says Joyce, "takes its name from an old church, the ruins of which are still to be seen near the hamlet of Bruckless. The name signifies the church of Aedh's *leacht*, or sepulchre monument; and a large stone, about six feet high, with a curious and very ancient cross inscribed on its face, which stands in the graveyard, marks the site of the old *leacht*, where Aedh, who was probably the original founder of the church, lies buried." No doubt, Aedh was an ordinary name for saint and sinner; but a mere conjecture does not seriously discredit a time-honoured tradition.

In any case, we discard the idea of a monastery, and substitute that of a church founded by a pioneer bishop with wide jurisdiction over the surrounding district. The extent and richness of the estate with which the church was endowed demonstrate his blood-relationship with the chieftains, then the Muintir-Ainmire, who controlled the dominion of the soil. The sept of the O'Kearns were herenachs until the Mac Swines had attained, in the fifteenth century, political and religious supremacy in the district. Kearns is a surname that still survives in Killymard, but in Inver it has assumed the form of Kerrs. The old representatives of the sept were tall of stature, aristocratic in their bearing, and reddish in complexion. Though the herenachy had not definitely passed from the family of the O'Kearns in 1609, the rectors of the parish were usually either Mac Swines or Conwells.

The famous Owen Mac Swine, Bishop of Kilmore, in the stormy period of the Revolution (1641-52) had been rector of Killaghtee, and procurator of Derry and

Raphoe in 1618 and 1624 respectively, and, down to the year of his death, 1668, maintained a close association with the diocese of Raphoe. He ordained scores of priests, and assisted at the consecration of a bishop for his native diocese. Often, too, did he brave the perils of arrest and execution as he journeyed through the villages and hamlets of Tirconaill; and, carrying his mitre under the cover of his bag-pipes, he administered confirmation in lonely caverns, far-off glens, and unsuspected scalans.

Lughagh Mac Swine was rector of Killaghtee in 1600; and another distinguished member of the family was at that time a friar in Donegal Abbey. Turlogh was his name; and, though his fate is not definitely recorded, there can be little doubt that he was hanged, quartered, and disembowelled in Sligo. A man named Friel, a pervert and spy, posing as an apothecary in Sligo, swore informations against him, alleging that he was present in Ballyshannon borough when Turlogh, an Observant Friar, celebrated Mass.* The sequel is easy to conceive.

Dr. Donnchadh Mac Gonagle, or Conwell, was rector of Killaghtee when he was elevated to the bishopric in 1562, as David Wolf and the brief of his appointment expressly state. In fact, the latter document empowers him to retain the rectorship of that parish after his preferment—*cum retentione rectoriae Kyllatay*.† But it is manifest that Niall O'Boyle permitted the parish to revert to its normal form of administration, as an absolutely distinct entity.

Terence O'Keeny, or O'Kenny, was vicar in 1600, and we may, with perfect confidence, assert that he was the last Raphoe priest who undertook the rather shady, and at best selfish, pilgrimage to Rome to secure the ejectment of a beneficiary in peaceful possession, on

* Burke's *Priests*.

† *Archivium*, v. 169.

some canonical technicality, and to have himself installed in his place. Returning by the circuitous sea route *via* Spain in 1581, he was captured by a British cruiser; but, dreading the penalties of Praemunire, he had cast the Papal Brief into the sea to prevent its production in evidence against him. To save his own ignoble life he incriminated the bishop elect, Niall Boyle, as intriguing with the King of Spain against the English Government.* His signature to the 1600 petition proves that he persevered in his unrelenting hostility to that much-maligned prelate. He belonged to the Kennys of Croagh, an offshoot of the O'Boyles, their progenitor being Caineoch O'Boyle. Terence O'Kenny was manifestly the last vicar, as Lughadh Mac Swine was practically the last rector of Killaghtee.

The Rev. John Hegarty, who built the old Killaghtee church in 1826, left behind him no other memorial of his temporary connexion with the diocese. He had been invited from Derry by Dr. Mac Loughlin, and used to be spoken of as a most energetic and capable clergyman. In 1828 he was removed to Clondahorky for a short time, but soon returned to his native Derry.

Where did the Catholics attend public worship before this church was constructed? Tradition says that Mass was celebrated for a long period near the O'Multeen bridge, but that the scene was gradually shifted westward to the present site. No doubt the Planters erected a Protestant church in the village of Dunkineely, where its ruins were visible till a recent date. In 1828, the Protestants transferred their house of worship to Killaghtee Glebe. But there is no convincing reason to warrant the belief that the Catholics were permitted in safety to retain the use of their own old Killaghtee

* See vol. i, p. 131.

church after 1610. Still, some of the inhabitants point to the eastern section of that building as a scalan employed as a shelter for the celebrant after the main roof had fallen in. However, the aggressive character of the Protestantism formerly manifested in these parts forbids the belief that any religious toleration existed here in the penal days. We must content ourselves with the testimony of the oldest inhabitants, who preserve the tradition that public Mass was celebrated at Multins, then at St. Conal's Well, and finally in a scalan near the present church.

PARISH PRIESTS

KILLYBEGS

1340. ✠ Patrick Conwell.	1704. John Byrne.
1385. Cathal O'Glackan.	1728. Darby Conwell.
1427. Christinus Mac Nee	1737. Patrick Canon
Devenny.	Magroarty.
1429. Cornelius Mac	1762. Owen Devenny.
Gonagle.	1780. Brian O'Donnell.
1530. ✠ Con O'Higgins.	1785. Patrick Mac Brearty.
1562. ✠ Donnchadh Mac	1828. Edward Mac Garrigle.
Gonagle.	1833. William Drummond.
1591. ✠ Niall O'Boyle.	1863. Monsignor James
1600. Manus Conwell.	Stephens, V.G.
1630. Tully O'Boyce.	1886. Michael Martin.
1645. Niall O'Glackan.	1896. John Canon Sweeney.

KILLAGHTEE

1400. Hugh Conwell.	1581. Terence O'Kenny.
1429. Cornelius Magonagle.	1600. Lughadh Mac Swine.
1450. Mergrach Mac Swine.	1624. ✠ Owen Mac Swine.
1542. ✠ Donnchadh Mac	
Gonagle.	

CURATES

- | | |
|---------------------------------|--------------------------|
| 1760. Edward Mac Nulty. | 1861. Patrick Daly. |
| 1772. Patrick Kelly. | 1863. Peter Kelly. |
| 1785. Niall Callaghan. | 1871. Thomas Slevin. |
| 1791. Anthony Coyle. | 1887. Anthony Gallagher. |
| 1798. Friar Walls, O.P. | 1888. John Doherty. |
| 1810. John Mooney. | 1889. John Gavigan. |
| 1818. John Hegarty. | 1891. William Drummond. |
| 1826. Michael Magowan. | 1892. Patrick Dunlevy. |
| 1829. James Harkin. | 1896. Michael Ward. |
| 1832. James Mac Kinley. | 1905. John Mac Nulty. |
| 1833. James Stephens. | 1906. Daniel Coyle. |
| 1843. Hugh O'Donnell. | 1908. Patrick Brennan. |
| 1847. Richard Mulreany,
D.D. | 1912. James Brennan. |
| 1849. Daniel Magee. | 1915. William Gillespie. |
| 1857. Peter Mac Menamin. | 1918. Patrick Sheridan. |

CHAPTER V

PARISHES OF KILLYGARVAN AND TULLYFERN

THE patron saint, Garvan, who impressed his name upon the first of these parishes, was brother of St. Sheanaghan of Ardara, and of St. Boedan of Culdaff. His father's name was Lughach, and he was a descendant of Cathaoir Mor; his mother, Riognach, was sister of St. Finnian. In ancient times his feast was solemnised on the 26th of March, but he has long since vanished from the public and private devotions of the people. This illustrious Abbot belonged to Munster, and claimed no family relationship with the chieftains of Tirconail. Hence, the grant of land conceded to him was very inconsiderable, "one small gorte which hath bene converted into a churchyarde" at the time of the 1609 Inquisition, and for centuries before. A parochial "chappell" then stood on the site of St. Garvan's monastery, on the well-known hallowed plot, north-west of the New Bridge.

There can be no rational doubt that St. Garvan's original foundation was established on Tonakille ("Bottom of the Church") on the brink of a running brook, which separates that ancient enclosure from Binnagallain. Ordinary farming operations yearly unearth fresh evidences of scattered cells and human interments in a cultivated field near a famous sculptured monolith. On this very interesting stone no inscription can be seen, and perhaps only a monogram—somewhat like I.H.S.—was ever chiselled upon it, but the carved figures on the front must have been very distinct before the moss and mud blurred the outlines and obscured the lineaments.

Antiquarians are quite as puzzled as the uninitiated ; but two of the carvings, those on the top corners, are fairly decipherable. One is the sculptured representation of a mendicant friar, presumably a Carmelite, in his habit and hood, and the other figure exhibits an early Irish monk, probably St. Garvan, seated in his beehive cell, rapt in meditation, with his arm resting on his knee and supporting his chin. It is practically certain that no other consecrated burial ground was available within the limits of the parish during the period when the Carmelites flourished in Rathmullan, but we have the contemporary testimony of Lughaidh O'Clery that a secular church existed in the vicinity, most probably at this very spot. Hence, it appears very manifest that some distinguished member of that illustrious Order was buried here ; it may have been the first abbot, but there is no vestige of tradition, inscription, or sculptured symbol to justify its association with the memory of Father O'Hegarty.

O'Clery says that the Carmelite Church, dedicated to the Blessed Virgin, was " the well-known resort of *most* of the laity and clergy of the neighbourhood," * thus clearly conveying that the Tonakill chapel was eclipsed by the splendour of the religious ceremonial conducted by the Carmelites. Nor did the fact that there existed in this circumscribed parish of only two bailebetachs, neither parson nor vicar, tend to enhance its importance, or to maintain the church on a level of successful rivalry with the richly equipped chapel of St. Mary's. The non-resident dean was, in virtue of his office, both parson and vicar ; a permanent curate, maintained by the dean on the vicar's farm at Gortcross, was the only secular priest living in Killygarvan down to the Plantation era.

* *Life of Red Hugh*, p. 7.

There were no herenach lands or rents ; but the bishop received one-third of the tithes and the dean two-thirds. The Carmelite estate consisted of " a quarter and a third part of a quarter, called Ramollan," and was a fifteenth century endowment, exempt from the jurisdiction of the secular clergy.

From 1400 till 1589, the local sept of the O'Deeney's were very strongly represented in the priesthood of Raphoe, and, in most cases, the first round in the ladder of their advancement was the curacy of Killygarvan. On the 29th of October, 1429, Godfrey O'Deeney was promoted to the vicarage of Conwal,* and Matthew Canon O'Deeney, rector of Mevagh, was repeatedly chosen as Papal mandatory.†

In 1704, at the Registration Sessions held in Raphoe, no pastor belonging to the diocese presented himself as " Popish priest " of Killygarvan, for the all-sufficient reason that the parish was at that period under the immediate administration of the Very Rev. James O'Hegarty, P.P., Fahan, and Vicar Capitular of Raphoe. This responsible office he faithfully discharged for twenty-eight years, from 1687 till his death on the 30th of June, 1715. The identity of this distinguished dignitary with the martyr O'Hegarty we have already‡ shown to be reconcileable with the epitaph on the gravestone in Mura, on the quite obvious ground that any reference to his murder would have inevitably entailed the destruction of the monument and desecration of the grave. It would be idle, however, to deny that tradition may have confounded two absolutely distinct personages, the Vicar-General and a Derry Dominican monk.

His unworthy successor in the pastoral charge of Killygarvan was the notorious Thomas Caulfield, nick-

* *Cal. Pap. Reg.* viii. 76. † *Ib.* 77, 79, etc. ‡ *Vol. i.* pp. 153-158.

named *Tomas Buidhe* after his unfortunate violation of his priestly vows. Few facts in history are more cogently attested than this renegade's incontinency; for the people still relate with horror the results of his sad defection.

REV. PETER HEGARTY, P.P., KILLYGARVAN

Murdered 2nd March, 1734.

About the year 1730, the Rev. Thomas Caulfield was canonically deprived of the benefice of Killygarvan by his bishop, Dr. O'Gallagher, on account of incontinency. But the delinquent was contumacious, and refused to quit his charge, with the result that many of his former flock continued to receive the Sacraments at his hands. Religious persecution was so fierce and insidious at the moment, that the coercive arm of ecclesiastical discipline was paralysed. But the zealous bishop, instead of holding a court and promulgating the sentence in accordance with the laws of the Church, resolved, with truly apostolic self-sacrifice, to go about among the people himself, in the disguise of a simple friar, and to brave the constant risk of his life from the ubiquitous spy and the wily priest-hunter.

The "Abstract of Report on the State of Popery in 1731" contains the following items: "Mass-houses, one cabin. Popish priests, one. Fryeries, none. One James Gallagher, a reputed fryer, has of late endeavoured to pervert some of the Protestant parishioners to the Popish religion. But where said fryer now is, the minister of ye parish knows not. But have applied to ye Magistrates to have him taken."

There is no room for questioning the identity of this "itinerant fryer" with the celebrated author of the *Irish Sermons*, the Most Rev. Dr. James O'Gallagher, then

Bishop of Raphoe, and some years afterwards translated to the diocese of Kildare. Seeing that it was the Protestant rector who supplied, through his own bishop, the information and even the words just quoted, we may rest assured that the police authorities exercised all the vigilance and ingenuity they could control, in their efforts to capture the transgressing friar. The immense number of conversions to the Catholic faith at this period, was the originating cause of the detailed and searching inquiry instituted by the Government in this year, and hence, the rector emphasises the statement that Dr. Gallagher had "perverted" some Protestants in the parish, with the evident object of stimulating the Government to more effective action to secure the arrest of the supposed friar. But the latter still persisted in paying occasional visits for three years longer, and in suppressing a deplorable schism among his flock by kindly exhortation or vehement menace as occasion required.

Meanwhile, the gentle and saintly Father O'Hegarty was much less an object of aversion to the most bigoted enemy of the faith than to the fallen cleric, whose forfeited place he was chosen to fill. By day the new pastor toiled among his faithful flock; by night he sought a brief repose in a secret shelter still pointed out in Meenashillagh, only a short distance from the present parochial church at Oughterlinn. The neighbouring townland, on the border of which Father O'Hegarty had his place of refuge, was long known as Priesttown, but this designation may have had its origin in the frequency with which successive pastors chose this locality for residence. Father O'Friel's name is intimately associated with the place, and Father Mac Laughlin resided in the house now occupied by a family named Gallagher in this obscure townland of Meenasrone. However, a fairly reliable local tradition

traces the origin of the place-name, Priesttown, back to the O'Hegarty tragedy, the first scene of which was here enacted. The deposed and degraded Father Caulfield still continued to hear confessions and to administer the Sacraments, in malignant contempt of all the good bishop's warnings and canonical censures, while his zealous successor laboured with all the ardour of his soul to counteract his sapping influence and to recapture the lost members of the flock. That Father O'Hegarty's task was exacting, and that his success was neither immediate nor complete, is, alas! only too manifest from the illustrious bishop's sermon on Confession, which is believed to have been addressed to the Killygarvan congregation on the morning of the Sunday that closed so tragically. "Confession," says the eloquent preacher, "is our self-accusation of our sins to God in the person of a priest who has jurisdiction to absolve us and to pardon our transgressions. Well, then, this accusation of ourselves must be made to a priest who has authorisation to hear our confession; and that being so, what drives you to have recourse so often to deceitful imposters, tricky fellows, and strangers? If you had a wound or dangerous malady of the body it is not the worst but the best doctor of medicine you would seek. But the mortal wounds of the soul are needful of a higher standard of treatment, and assuredly the spiritual physicians must have authority or power from the Church. Such conduct on your part proves at once that you set a higher value on your body than on the noble pearl of your soul, and that you are reckless of your salvation."* Canon Burke very lucidly explains the meaning of the three Irish terms applied to unauthorised clerics, who obtruded themselves into the confessional; but his inference that such abandoned wretches were

**Gallagher's Sermons*, 1798 Ed., p. 46; Canon Burke's Ed., p. 46.

numerous, seems both unnecessary and unwarranted. The bishop was thoroughly and painfully conscious of the fact that he was speaking in the presence of spies, and common prudence suggested that his admonition should be couched in general terms. Assuming that he meant to direct his invective covertly against Father Caulfield, we might render the Irish words freely as "wily deceivers," "old castaways" and "those who are not your own pastors." At all events, it appears to be perfectly clear that this passage in the sermon was at all times associated with Father Caulfield's sacrilegious administration of the Sacraments. The adverb *go minic*, "often," is very significant, as it obviously conveys that many deluded penitents still frequented the tribunal of the fallen priest. Later on, of course, he was loathed and ostracised by the whole Catholic community, and was nicknamed "Thomas Buidhe," or "Yellow Thomas." In the commonly received acceptation of this soubriquet, *Buidhe*, in the North of Ireland, it would mean that he had become really or virtually a Protestant or an "Alabnach Buidhe." The epithet is still used in an opprobrious sense, when religious altercations occur among the lower and less refined classes in certain parts of Ulster.

Now we come to the sequel of the sermon. On this occasion, his Lordship's identity could not be disguised under the garb of a friar, seeing that he had to administer Confirmation. It was necessary that the Catholics of the parish should have had timely notification of the solemn function, and the news soon percolated into the ears of some designing enemies. A Protestant magnate, named Potter or Porter, in the neighbourhood, sent a polite note to the bishop, asking him to dine with him that evening, but the bearer, who was a Catholic, hinted to his Lordship that the proffered hospitality was a death-trap. His

suspicions of personal danger having been thus appreciably confirmed, he accepted the advice and hospitality of the simple pastor, Father O'Hegarty, and eventually was induced to spend the night in his wretched shieling. Forebodings of danger for himself and consequent worry for his good-natured host, became every moment more vivid, and made slumber unthinkable. Hence, he aroused Father O'Hegarty, and told him he was preparing to extricate himself by flight from the meshes of the assassins, which he was convinced were being tucked in around him. But the poor, simple-minded priest would not listen to the suggestion that his Lordship should emerge into the darkness of the night, on the impassable bridle-path over the wild hills of Glenalla. As soon, however, as the bishop found that the pastor was again fast asleep, he saddled his horse and stole silently away. Not a moment too soon; for the sleuth-hounds were on his trail. Colonel Buchanan and a company of yeomen surrounded the sleeping priest's shelter, yelling to him a fierce demand to produce the bishop. In tremor and agony, the poor man sought the rude chamber where he thought his Lordship still rested, but was momentarily relieved on discovering that he had happily escaped. A rough and exhaustive search by the yeomanry revealed their discomfiture; but Buchanan thirsted for Papist blood, and, as the coveted price of a bishop's head was now a vanished dream, the helpless priest was an easy prey. Father O'Hegarty was dragged from his hermit's cell by his savage and blood-thirsty captors, and, like his Divine Master, was compelled to enter on the first stage of his tragic journey to slaughter, under the flare of the assassins' lanterns, with no friendly voice but the whispering of his guardian angel to cheer him, amid pitchy darkness and pinching cold, the sport of a ribald mob of satanic

soldiery. The distance to Milford headquarters was long, some five or six miles, and the progress during the night over a steep mountain ridge was necessarily slow. Few passengers now tread the weary, Calvary-like, bridle-path to the north of Oughterlinn church, hallowed by the blissful footsteps of this loving disciple of the Crucified on the way to his glorious martyrdom.

At length the first streaks of dawning day spread a dim light over the misty valley of the Rye, and the astonished eyes of the scattered "Papists" were not slow to divine the meaning and destination of the portentous cortege. Their beloved pastor was a prisoner and was being hustled to a felon's death! "To the rescue!" was the first inspiration of man and woman, and the sentiment was instantly translated into fearless action. But the locality was and is very sparsely dotted with Catholic habitations, and Buchanan was rushing his prisoner to his doom with diabolical fury and accelerated speed. Whistle and shout evoked a ready response, and eventually the rescuers, though still insignificant in numbers, weaponless and leaderless, obtained possession of a vantage ground at a narrow mountain pass, and would very soon envelop and overpower the fury-stricken yeomen. At that moment Buchanan ordered the priest's hands and feet to be bound, and immediately he sent a fatal bullet into his victim's vitals!

Up to this point the pathetic story of Father O'Hegarty's murder for the faith is rigidly historical and borrows neither appanage nor colouring from local tradition. The narrator was an active participant in the attempted rescue; quite a young girl, she collected stones for the muscular assailants; and, interviewed in her old age by the Most Rev. Patrick Mac Gettigan, she described to him what she had seen with her own eyes, and narrated

the facts of which she had personal knowledge. His revered and intimate contemporary, the late Primate Daniel Mac Gettigan frequently heard the old Bishop relate the sad edifying tale, dictated it to Canon Bourke, and revised it when committed to print. His Grace was noted for his rigorous adhesion to accuracy of narrative, and, hence, it would be the sheerest scepticism to question any of the details so far described.

A fairly reliable tradition supplies the account of the sequel to this horrid tragedy. The yeomen, to prevent the dead body of their saintly victim from being reverently borne to a consecrated grave by his devoted flock, dragged it along with them until they reached the Lake of Columbkille, into which they flung it with contemptuous glee. At this particular corner the lake is of considerable depth, and, though the pursuers were spectators of the immersion, they were unable to recover the body without the aid of a boat. That evening they conveyed on their shoulders to the spot a canvas boat, in Donegal called a curragh, and, with some rude grappling apparatus succeeded in bringing the remains to the surface. It would appear that Father O'Hegarty's relatives lived somewhere near Kilmacrenan, and that the rescued corpse was brought thither for interment. No doubt, Canon Bourke states very explicitly—but he alleges no authority for the assertion—that the hallowed body of the martyred pastor was buried in the old parish church of Killygarvan. But no such church existed, for the official Government "Report" conveys that in 1741 the priest officiated in a cabin or field, as weather conditions determined, and it is inconceivable that any Catholic place of worship could have been created during the intervening three years of fierce persecution and penal repression. It is difficult, if not impossible, to discover either documentary

or reliable traditional evidence in regard to the date and founder of Killygarvan church, the walls of which still remain almost intact in skeleton, in the centre of the graveyard. Father O'Gallagher ministered there, and it was probably he who erected the sacred edifice in the early years of his ministry, about 1740.

Finally, there unquestionably has existed for centuries a widely known and unbroken tradition, which has at all times connected the Buchanans of Milford with the arrest and assassination of Father O'Hegarty. A most distinct echo of the ancient tragedy is awakened as often as the story of Lord Leitrim's murder, in 1878, is rehearsed in Rossgull, Fanad, or Killygarvan. Buchanan was the name of the Milford boy who drove the car and shared the Earl's fate; and none of the natives of these wide and populous districts need to be reminded that the nemesis of divine justice has ever hovered over the heads of the Buchanans of Milford.

The cold-blooded and sacrilegious murder of this holy minister of God, Father Peter O'Hegarty, on the morning of the 2nd March, 1734, is suppressed, for obvious reasons, in the following most important communication. Josiah Hart, Protestant Bishop of Kilmore, writes to George Doddington, Secretary: "4th March, 1734. The Bishop of Raphoe (Nicholas Foster) acquainted the Duke of Dorset *this morning*, in the great room, that the Popish bishop, having removed a quiet, inoffensive priest (Thomas Caulfield) and put a turbulent fellow (Peter O'Hegarty) in his place, Dr. Rogers has issued a warrant for apprehending him. As they were carrying him to the county jail, guarded by several Protestants, some of them gentlemen, a great body of Papists attacked them, wounded severall, and arrested (rescued) the priest."*

* Burke, *Irish Priests*, 289.

The rescue of a priest was an everyday occurrence, and would have awakened no flutter of excitement " in the great room " of the castle ; but Nicholas Foster had got some compensating solace for his disappointment at Dr. Gallagher's providential escape. In order to save the assassin, Buchanan, from the risk of an inquiry, he narrated the above mendacious story to the Lord Lieutenant. No mention is made of the murder ; clearly the design was to plead that the victim was slain in the encounter between the rescuers and the military. It was a clever trick to pretend ignorance of the tragedy, but Nicholas Foster, in his breathless announcement to the Lord Lieutenant, and Josiah Harte, in his urgent letter to the Chief Secretary, withheld the tragic item, which alone excited their buoyant spirits ; and collaborated a brief for the midnight assassins.

It was at this memorable epoch in its history that Killygarvan was united, in 1734, with the wealthier and more extensive parish of Tullyfern. The immediate successor of Father Peter O'Hegarty attached his signature to the petition, dated the 15th of June, 1737, in favour of the appointment of Daniel O'Gallagher to the Bishopric of Raphoe, as follows : " Petrus Gallagher, Parochus de Killygarvan et Tully." Gradually the appalling truth regarding Thomas Caulfield's crime made his followers recoil in terror and disgust from his ministrations ; and among the Protestants a widespread reaction in favour of toleration manifested itself very soon after Father Hegarty's murder. The new energetic pastor immediately seized the opportunity afforded by this lull after the fierce storm of persecution to build the substantial church which still stands, slightly damaged, in the centre of the graveyard.

The Rev. Michael Mac Loughlin was the next parish

priest; and, like his predecessors, he resided near Oughterlinn, in Priestown. He hailed from the Stranorlar district, but very little is now ascertainable regarding either his genealogy or his life. The statement that he was a near relative of the well-known Father Hugh Mac Loughlin, who died in Stranorlar in 1871, is not confirmed by the surviving relatives of the latter clergyman. They never heard that such a man existed.

In 1780, John Mac Ilwee was promoted to the pastoral charge of Killygarvan; and, like his predecessor, he left behind him an enduring monument of his energy and zeal. Oughterlinn church was erected by this strenuous clergyman in 1797, and it has undergone very little alteration since his day. Its chief merits consist in its splendid ventilation and its generous provision of space for the devout worshippers. Father Mac Ilwee would appear to have been a special friend of the bishop, Dr. Coyle, who made him one of the executors of his Will. In 1798 he was transferred to his native parish of Fanad, where he died in 1810.

Father Friel, who succeeded, is still dimly remembered in the Oughterlinn district, where the house he occupied is now tenanted by a respectable farmer named Gallagher. Though he was of Mevagh origin, one family at least of his collateral relatives still flourishes in Rathmullan. He, too, was transferred to Fanad in 1810, where he erected the nucleus of the Massmount church, and where he died in 1831.

The Rev. Charles Mac Laughlin, who filled the vacancy created by Father Friel's transfer, was a very celebrated scholar and prominent clergyman. He educated, in his humble cottage, several relays of students, who afterwards won high distinctions in Maynooth and Paris. At the election of a bishop in 1820, he received only one vote less than Dr. Patrick Mac Gettigan.

The Rev. William Carolan was promoted to Killygarvan in 1821, after the illustrious Father Mac Laughlin had received well-deserved promotion. He entered Maynooth in company with old Dr. Patrick Mac Gettigan, on the 13th of December, 1804, having already acquired some knowledge of theology. Both were appointed parish priests when they had barely crossed the threshold of their missionary lives, and both continued fast friends till death. In 1837 the old bishop obtained for Father Carolan and Father Drummond the distinguished dignity of Notary Apostolic ; hence, in more recent days, they would be entitled to the honours of Monsignori. It was on the same occasion the Rev. John Feely was constituted Dean of Raphoe by Papal Brief, in succession to Dean Quigley. The Glenvan church was built by Father Glacken, and several schools were erected by Father Ward, during the protracted pastorate of Monsignor Carolan. In the days of his vigorous youth, he himself planned and superintended the construction of the Lagg church in 1826. Refined, unostentatious, and eminently social, he was universally beloved ; yet no monument adorns his undistinguished grave. He died on the 27th of March, 1868, at the advanced age of ninety-three years.

Soon after this worthy old pastor had been summoned to his reward, Primate Mac Gettigan suggested to Father Mac Garvey, then parish priest of Ardara, that a change to the balmy atmosphere of Rathmullan would be highly beneficial to his physical and spiritual welfare. Father Mac Garvey agreed ; but wrote the following day withdrawing his acceptance. He was bluntly informed that Father Charles O'Donnell had been meanwhile irrevocably appointed to succeed him in Ardara, where he was due to celebrate on the following Sunday. For the first ten or twelve years, he resided at Ballyarr ; and, feeling his

energies decline, he eventually migrated to Milford, in order the more conveniently to discharge in person his official duties as chaplain to the Workhouse.

A native of Rossgul, he received his ecclesiastical education in Letterkenny, partly from Dean Feely and partly from Dr. Drummond; and was there ordained in 1829. He celebrated his first Mass on the strand at Rosapenna; and, in conformity with an immemorial usage in favour of "poor scholars," a collection was taken up for his benefit at the close of the ceremonies. An immense concourse of people attended, many of them having travelled from Letterkenny; and the subscriptions totalled considerably over £100. That precious nest-egg was immediately deposited in the bank, and for fifty-nine years both original capital and compound interest remained untouched. Critics, who allege that he battered on an impoverished flock, ought in common charity remember this undeniable and illuminative fact. So far from being a man of greed, who tried to squeeze the last pence out of his parishioners' purse, he possessed neither the coaxing arts of avarice nor the methodic habits of business. While it must be admitted that he was by no means generous, he never was known to press any poor person for money, or to threaten the refusal of religious rights or privileges on the score of non-payment of fees. In the punctual discharge of all his spiritual duties, he was a model priest, and his simple, upright life was a lesson to his flock. His Will reflected his life-long principles; he could never be induced to give large sums to his relatives, alleging that such action on his part would destroy their spirit of self-reliance and economy. Dr. Mac Garvey, his brother, succeeded Dr. Kerrigan in Mountcharles, when the latter medical practitioner died in 1841. He was sued by Dr. Kerrigan's executors

for the value of the surgery appurtenances; and Father Mac Garvey actually allowed him to be arrested and conveyed some distance on the way to gaol, where insolvent debtors were at that time lodged, before he paid the trifling sum necessary to give his brother a start on his professional career. This one public fact illustrates his intentions, as manifested in his carefully thought-out and highly creditable Will. The executors, while generous beyond measure in their treatment of the testator's relatives, were scrupulously exact in regard to all other provisions and details. Long and intimately acquainted with Father Mac Garvey's practical views, they have successfully endeavoured to reflect them in their disposition of his swollen assets, including in the distribution a marvellous variety of purposes, beneficiaries, and localities. Even in the tombstone, economy is the most striking feature, and no nauseating encomium mars the harmony of the outward sign with the life-story it commemorates: "The Rev. John D. Mac Garvey, P.P., Tullyfern and Killygarvan, died 12th March, 1888."

John Robert Collins was a native of Ballymacool, Letterkenny; matriculated in Maynooth, 1857; ordained in June, 1865, in the old Senior Chapel there; and was appointed curate in Drumhome that year. In 1871, he was transferred to Rathmullan, and in 1876 he was promoted to the pastoral charge of Aughnish. There he occupied a neat cottage on the hill-side north of Killycreen church, and was idolised by his devoted flock during his sixteen years energetic labours in that parish. A patriot to the heart's core, he was the soul of the agrarian movement in the locality during the Land League days; but, neither in his platform utterances nor in his powerful letters in the press, was he ever known to exhibit any tinge of uncharitable acrimony. His hospitality was unbounded, and his genial

humour won the hearts of all classes. His well-merited promotion to Rathmullan, in 1888, entailed immense labour and crushing worry. Few, if any other, of the Catholic clergy could have acquired the ideal site he secured for the Rathmullan church and parochial house. Down to his time, an occasional Mass in the Courthouse, when Government vessels lay in the Swilly harbour, was the only relief the inhabitants could look forward to, from the Sunday uphill trudge to Oughterlinn. On the 15th August, 1890, the solemn ceremony of laying the foundation stone of the new church was attended by a huge gathering, several Protestants occupying conspicuous places, and the late Miss Mary Batt efficiently presiding at the harmonium. In less than two years the graceful pile was completed, and dedicated to public worship under the title of St. Joseph's. During the annual Retreat of the Clergy, at Letterkenny, in 1894, this good and holy priest succumbed to an attack of pneumonia, on the 24th of July, to the overwhelming sorrow of his flock. Since then the Church has been richly beautified, and its environment signally enhanced by the installation of a sweet-toned bell on an adjoining eminence, by his accomplished successor, the Very Rev. James Canon Gallagher, to whom we wish the longevity of Father O'Carolan and Father Mac Garvey.

TULLYFERN

The ancient, undivided parish of Taughboyne comprised twelve bailebetachs and a half, one of these bailebetachs being exclusively herenach or church land; Raphoe ranked second only to Taughboyne in the diocese in point of acreage and fertility of soil, containing nine bailebetaghs and a half, with an overwhelming proportion of rich land. As regards the extent of the herenach estates, however, Glen-

columbkil was easily the first, for the entire expanse was herenach; and Raphoe came second with its eighteen quarters, or four bailebetachs and a half. Tullyfern ranked third in area and in richness of soil, containing eight bailebetachs, of which one was entirely herenach, or church land. This latter estate was administered by the chief representative of the O'Mulligan sept, and this family were entitled to a preference, if they supplied a suitable candidate for the rectorship, whenever it became vacant by death, deprivation, or transfer. The O'Mulligans were completely swept out by the swarm of planters, who appropriated all the arable soil about Ballyarr, along the south side of Lough Fern, and at Glenalla. At the year 1431, the Four Masters * chronicle the death of Bishop O'Mulligan of Leighlin, who was most probably of Tullyfern origin. But the name does not often occur in the ecclesiastical history of the country, and very rarely in Papal documents. A much more prolific levitical family impressed their name on a townland in the Glenalla district, Gleantaídalaigh, or Glens of the O'Daly.

The lands allotted as an endowment to the parochial clergy were also both ample and productive; the Rector's four gorts formed a considerable demesne at Ballyarr, not inconveniently distant from Tully church; while the vicar was *ex officio* proprietor in fee of about 40 acres in a place named Loughross. This latter clergyman had charge of a church which stood on the southern slope to the north of this Glen, at a sanctified spot known as "The Altar," where a *scalán* existed for about a century and a half. This short outline must suffice, as we have devoted an unconscionably long space to Killygarvan.

Two illustrative selections from the Papal documents dealing directly with Tullyfern will amply suffice to suggest

* Page 883.

to the intelligent reader two most interesting reflections ; first, with what solicitude the Roman authorities watched the progress of religion in this remote corner of Christendom ; and secondly, how strongly reminiscent of the unchangeable teaching and discipline of our Church, is the perpetual recurrence of the same family names in the lists of the Raphoe priesthood for the past six centuries.

" 1430. 13th December. Mandate to the Dean of Raphoe to assign to Diarmuid O' Tinny the perpetual vicarage of Tullyfern, void by the death of Maurice Mac Gonagle, putting aside Donnchadh O'Carr now in possession for three years. Whether the vacancy arises from the death of Maurice Mac Gonagle, or the deprivation by the Ordinary of Andrew O'Begley, this collation is to be held valid." *

The Mac Gonagles were a powerful clan, one branch holding territory near Killybegs, better recognised as Conwells, and another branch having its habitat at Ramelton, in close alliance with the O'Donnells. Fanad was the cradle of the Mac Giolla Chairrs and the O'Begleys.

" 1432. 21st December. To the Dean, the Archdeacon, and Cornelius Mac Menamin O'Donnell, Canon of Raphoe. Mandate to assign to Bernard Mac Gonagle, lately dispensed by the Bishop for Minor Orders, now specially dispensed by the Apostolic See for Major Orders, the perpetual vicarage of Tullyfern."† Bishops enjoyed in these days jurisdiction to dispense in the Irregularity *ex defectu Natalium*, enabling the candidate to receive, validly and lawfully, Tonsure and Minor Orders, but the Pope alone could grant a plenary dispensation for the reception of Holy Orders, and this Papal dispensation had to be repeated if the inhabilitated cleric were about to be promoted to a bishopric.

* *Gal. Pap. Reg.* viii. 202.

† *Ib.* viii. 429.

The *Trias Thaumaturga* contains a very extraordinary and puzzling record,* which has entirely misled Archdall and a host of other writers: "Near Lough Swilly, in Kilmacrenan, St. Columba founded an abbey at Tulachdubhglaisse, now a parish in Raphoe." Obviously, Colgan meant Tully monastery, whose site is now covered by the cemetery, knowing as he did that Tullyfern parish bordered on the Swilly at Rye. But why did he append Dubhglais? Probably, it was a mere slip; Temple Douglas was in his thoughts, and for the moment he forgot the correct affix, Fearná. In any case, Temple Douglas is not on the Swilly, and it *never* was a parish in Raphoe. Whether Columba was the founder of the ancient monastery or not, the founder was a kinsman of the Muintir Conaill chiefs and an ecclesiastic of noble birth and high repute. Both qualifications are essentially postulated by the immense endowment of land bestowed upon his monastery. No doubt Archdall identifies Colgan's Tulachdubhglaisse with Tully near Ballyarr, but he seems not to have detected any confusion: "Tully on the map, Tullyaughnish in the Visitation Book (Protestant), near Loughswilly, in the barony of Kilmacrenan. St. Columb founded an abbey at Tulachdubhglaisse. This is now a parish church in the diocese of Raphoe."

CARMELITE MONASTERY.

A learned and painstaking son of Tirconail, the late Very Rev. Dr. John M'Devitt, in his notes to Archdall's *Monasticon*, gives a masterly description of this ruined abbey. "Rathmullan has still its monastery standing and in tolerable order, thus forming an exception to the rule of thorough 'rooting-up' which has been pursued, as we have

* Page 494.

seen, with vandal effect, towards the fine old ecclesiastical establishments of Tirconall. The monastery of Rathmullan was a Carmelite priory; it exhibits some fine specimens of pointed Gothic architecture, and, over its eastern window, there is a figure of St. Patrick, large and in a very good state of preservation. Adjoining the priory are the remains of a strong-built castle, and in one of its gables is inserted a slab with the armorial bearings of the Mac Swines sculptured on it, showing thereby this to be the ancestral castle of that family, once powerful in those parts. In 1618, or thereabouts, Turlogh Og Mac Swine was compelled to deliver up possession of this castle and manor attached to Dr. Knox, Protestant Bishop of Raphoe, who repaired it, and introduced many architectural improvements with a view to turning it into an episcopal palace."

Turlogh Og Mac Swine is a pure figment of the writer's imagination. Old Donal himself was quite hale, when he resigned his castle and tenements at Rathmullan into the hands of the government. Sir Robert Jacob writes to Salisbury, April 15th, 1609: "Mac Swyny Fanaght sate with them as a Justice of the Peace at Lifford, though he came in an uncivil manner in his mantle." In 1600 he was reconciled to the English through Niall Garbh; in 1607 he obstructed the emigrant earls in their efforts to store provisions in their ship;* in 1608 he signed the Indictment at Lifford; and, in 1610, he removed his residence to Rinnboy, in Fanad, being the Servitor Patentee of the wild seaboard from Arraheera to Munniagh. His son, Donal Gorm, who had been imprisoned with Red Hugh in 1588, succeeded him; and, when the latter died, Feb. 12th, 1636, Donal Og† became proprietor. There was a Turlogh Og Mac Swine, who perished at Dunalong in 1570;‡

* O'Kennan's Trans., 2.

† MS. Inq., 4 Sept., 1637.

‡ F.M. at that year.

but it is likely that the romantic Turlogh Og O'Boyle was in the writer's mind.

The Mac Swiney of Fanad, emulating the religious zeal of his kinsman and neighbour, introduced the Carmelites to Rathmullan, where a stately monastery and a competent maintenance awaited them. When and whence did the chief bring the first members of the Rathmullan community? As there is no documentary evidence available as regards either the exact date or the mother-house, we can only form a probable conjecture. In 1397 the Mac Swine of Fanad, famed alike for martial prowess and ardent faith, was engaged in a predatory incursion into Connaught, and it is not unlikely that, in gratitude for his military triumph, he induced some of the Carmelite Friars belonging to the flourishing monastery of Athenry (founded 1356) to accompany him to his delightful home in Rathmullan.

It is well known to our readers that the warlike Mac Swines, "chief combatants of the men of Ulster, distributors of jewels and of precious treasure," were famous church-builders and founders of monasteries, but it is not so generally recognised that some of their renowned chiefs were as illustrious in the cloister as they had been or could have been at the head of their gallowlasses in the gap of danger. The Donegal Annalists chronicle, at 1475, the death of the Prior of Derry, Donogh, the son of Hugh Mac Swine, and at 1529 the death of Donal Og, the Mac Swine of Fanad, the son of Donal, son of Turlogh Roe, lord of Fanad for one year, after having put on the habit of the Order of the Virgin Mary, or, in other words, having become a professed Carmelite in the Rathmullan friary. It is unlikely that the Carmelite house in Rathmullan had attained any considerable degree of eminence when Donagh Mac Swine entered the Dominican Priory in Derry about 1420.

The cloisters of St. Mary's Friary, Rathmullan, were the first monastic precincts in Tirconaill polluted by the Saxon spoliators; for, as early as 1586, Dowcra, having reason to distrust Mac Swyne, from whom he had plundered 1,000 cows, tells us: "To have a tye on him beside, I left Captain Ralph Bingley with his company of 150 men in garrison *at the Abbey of Rathmullan.*" * Eventually Bingley received a grant in fee of abbey, orchards, bogs, etc., in 1610, in addition to the large estates he had already been awarded, with a view to the erection of Rathmullan into a Parliamentary borough.

Nine years after, while the Mac Swine was nobly wielding his victorious battle-axe at Clontibret in 1595, Bingham arrived at Rathmullan on his expedition of sacrilegious pillage.

"Young George Bingham, who was in Sligo, under Sir Richard Bingham, the governor, went with a ship's crew by the right hand side of Ireland north-eastward, to make a plunder in Tirconaill, and they entered the harbour of Lough Swilly, and, having obtained an advantage of the country at that time, they plundered the monastery of the Virgin Mary, which was on the margin of the shore, and carried away with them their Mass vestments, chalices, and other property. They afterwards proceeded to Tory, an island which Columbkille, the Patron Saint, had blessed, and, having spoiled and plundered everything in the island, they then returned to Sligo. The forementioned George Bingham having returned, after plundering the monastery of the Blessed Virgin Mary at Rathmullan and the church of Columbkille on Tory Island, God did not allow him a long period without avenging it on him. Ulick Burke, who had been insulted on a former occasion and reproached by George and by the English in general, was enraged, and

* Dowcra's *Narrative*, 1586.

resolved to be revenged of George and to get into O'Donnell's friendship. Finding young Bingham in his apartments one day with only a few attendants, he accused him of his oppression and injustice, and, drawing his sword, he severed his head from his neck."*

O'Sullivan Bear supplies a few additional details of importance: "Bingham himself with two ships raided Rathmullan, the chief town of Mac Swiney of Fanad, who was then absent; dismantled the Carmelite Convent, and forced the monks to fly to the castle."† This concluding statement makes the juxtaposition of the monastery to the castle abundantly clear; and secondly, it disproves the ludicrous assumption of Dr. Moran, Father Meehan, etc., that St. Mary's abbey was a nunnery. He further adds very pointedly. "Bingham was poinarded by Ulick Burke, and thus paid the penalty of his sacrilege in raiding the home of the holy Carmelites." Unlike the Franciscans, these monks appear to have been mostly strangers, and to have quit the district for good soon after their suppression in 1609.

In the MS. of Inq. Jas. 7, it is recorded that the monastic buildings and lands belonging to Rathmullan Friary passed out of the hands of Sir Ralph Bingley, and a second patent was issued to Lord Delvin, Richard Nugent, in 1610. Nugent sold them to Henry Persse by deed bearing date 8th July, 1611, and in this deed occurs the interesting description: "All that site and precinct of the late monastery or religious house of the Begging (Mendicant) Friars of the Virgin Mary of Rathmullan, in the country of Mac Swiney Fanad, with its appurtenances, lying and being in the county of Donegal; and also one ruined chapel or belfry, one cloister, one hall, three chambers, one orchard, one quarter of stony, infertile land, called

* F.M. pp. 1967-73. † *Catholic History*, Byrne, 88.

Killnacrosse, and one half quarter of like land, called Rathmollan, otherwise Farranbraher (the Brothers' Estate)."

KILLYGARVAN AND TULLYFERN.

Down to 1913 there is no record extant of the deaths of curates on the active ministry in these united parishes. Naturally names occur of a few priests, whose missionary careers would seem to have closed here, as they cannot be further traced ; but it must be borne in mind that the early registers are sparse and fragmentary. For instance, the Rev. Manus Mac Gettigan, on the death of Dean Gallagher, in Fanad, on the 8th of May, 1837, was transferred from that parish to Killygarvan, and died two years later, whether here or in Mevagh it has not been ascertained. Again, the splendid horsemanship and athletic feats of the Rev. Luke Leonard are still celebrated in local folklore about Milford. This clergyman was merely borrowed from Clogher, returning to his native diocese after a stay of five years, from 1835 till 1840, in the vicinity of Milford.

The Rev. Hugh Maguire died, with tragic suddenness, on the morning of the 2nd of December, 1913, from an attack of double pneumonia. He had travelled by the night mail to Dublin to attend the funeral of an uncle, Con Murray, a Christian Brother, and having been exposed to the tempestuous weather on an outside car from Milford to Letterkenny, had contracted the fatal distemper before he left the train at Amiens St. He was born in Bonnyglen, Inver, in 1876 ; passed the Senior Intermediate in the old Seminary, 1894 ; was ordained in Maynooth, June the 21st, 1901 ; and later in that year commenced his missionary life at Preston, in the diocese of Liverpool. In 1907, he was recalled to the curacy of Drumoghill ; transferred to Kincaslagh in 1910, and, again, to Milford in 1912. His

remains await the Resurrection in Frosses' graveyard. May his soul rest in peace.

Father Robert Reynolds followed this young, genuinely regretted priest, in the Milford curacy and in an early death. He was born at Corker, Kilbarron; left the old Seminary for Salamanca in 1903; gave a year and a half to the Scotch mission in Edinburgh after his ordination in 1908; spent some time in Bruckless, 1912; and was appointed to Milford in December, 1913. From his early student days he betrayed symptoms of tuberculosis, which became so pronounced in the early spring of 1917 that he was obliged to retire to his parental home, where skilled medical attendance and maternal care failed to arrest the ravages of the "white scourge." In happy resignation he succumbed on the 29th of October, 1917. A handsome monument surmounts his grave in the Abbey cemetery of Assaroe.

PARISH PRIESTS

TULLYFERN.

- | | |
|-----------------------------|----------------------------|
| 1380. Tadhg O'Mulligan. | 1427. Donnchadh O'Carr. |
| 1400. Manus Canon O'Daly. | 1430. Diarmuid O'Tinny. |
| 1408. Godfrey Canon O'Daly. | 1432. Bernard Mac Gonagle. |
| 1412. Maurice Mac Gonagle. | 1460. Hugh Brogan. |
| 1420. Andrew O'Begley. | |

KILLYGARVAN

- | | |
|-----------------------------|-----------------------------|
| Dean till 1661. | 1782. John Mac Ilwee. |
| 1687. James Hegarty, V.G. | 1798. Aongus O'Friel. |
| 1715. Thomas Caulfield. | 1814. Charles Mac Laughlin. |
| 1730. Peter Hegarty. | 1822. William O'Carolan. |
| 1734. Peter Gallagher. | 1868. John Mac Garvey. |
| 1750. Michael Mac Laughlin. | 1888. John Collins. |
| | 1894. James Canon Gallagher |

CURATES OF UNITED PARISHES.

1760. Dominick Cannon.	1863. Patrick Daly.
1775. John Kelly.	1866. Peter Mac Devitt.
1780. Anthony Garvey, (jun).	1869. Bernard Walker.
1792. Anthony Coyle.	1871. John Collins.
1798. Manus Mac Gettigan.	1876. Joseph Boyle.
1802. Joseph Hannigan.	1876. John Doherty.
1803. Patrick Harkin.	1878. Daniel Mac Gettigan.
1807. John Brennan.	1883. Francis Gallagher.
1808. Patrick Mac Gettigan.	1890. James O'Donnell.
1818. Bernard Cullen.	1893. Cornelius Mac Menamin
1825. Bernard O'Donnell.	1894. Christopher Cunningham.
1832. Charles O'Donnell.	
1835. John O'Donnell.	1896. Patrick Mac Devitt.
1835. Luke Leonard.	1905. James Mac Menamin.
1840. Daniel Kelly.	1907. Andrew Logue.
1843. Edward Glacken.	1907. John Doherty.
1845. Michael Mac Bride.	1909. Joseph Sweeney.
1845. Charles Mac Neely.	1912. Hugh Maguire.
1850. Thomas Diver.	1914. Robert Reynolds.
1853. John Ward.	1916. Art Friel.
1855. John Madden.	1917. Michael Mac Mullan.
1859. Hugh Cullen.	



Photo by]

[W. Lawrence

ABBEY RUINS, RATHMULLAN.



KILLYMARD.

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CHAPTER VI

KILLYMARD

THIS parish contained two ballibetags, and was, therefore much more extensive than Kilcar, which contained only one and a quarter. No herenach lands existed within its boundaries ; hence, no important monastery had been founded here by any of the purely Irish orders, anteriorly to the introduction of the Mendicant friars. We have already discussed, in the Chapter on Aughnish, the much debated question as to whether these friars had ever established a monastery in Killymard, prior to the Plantation. Had such an institution existed, the Four Masters would most probably have had occasion to mention it, either in connection with the devastating raid of Willis in 1592, or with Niall Garbh's insidious assault on Donegal and the outlying institutions in 1601. O'Donovan makes no mention of such a monastery in his Ordnance Letters, but, long subsequently, he first identified Killotomhnair as " church of the family of O'Tomhnairs, in English Tones, now Killymard," * and then reversed his decision by asserting that " this monastery is now called Killodonnell, near the upper end of Lough Swilly. Correct an error inadvertently fallen into, in making this Killymard in note at p. 1449.' † Owen Connellan perpetrates the same blunder at 1538, and fails to correct it anywhere, though a cursory look at the map would have revealed the absurdity of representing Hugh Buoy of Ramelton as seeking admission into Killymard (imaginary) monastery :

No doubt, the old ruined church and graveyard on the

* F.M., 1538, note.

† F.M., 1552, note.

elevation overlooking Donegal Bay at Edruim, would suggest a pre-existing abbey. But, on closer inspection, no vestiges are visible of any such institution, either in the formation of the soil or in scattered fragments of building materials. The only specious argument in favour of the opposite opinion, is the indisputable fact that a small body of monks from some suppressed establishment settled down in the parish, at "The Friary," about 1609, and survived there for a century and a half. Tradition and topography clearly establish this fact, but tradition sheds no light on the question of these monks' original home before their dispersion. However it is clear that the important and numerous community of Magherabeg long ministered in Townawilly, and no other retreat is associated with their protracted survival in that region. We may, therefore, regard it as practically certain that it was the good monks from Magherabeg that established and maintained "The Friary," near Lough Esk. The earliest appointment to the vicarage of Killymard, that appears in the *Papal Registers*, is thus recorded: "Mandate to Lawrence O'Boyle, Monk of Assaroe, and to David O'Boyce, Canons, and to the Official of Raphoe, to assign to the rector of Inniskeel, Maolmuire O'Breslin, the perpetual vicarage of Killymard, so long vacant by the death of John O'Craig that its collation has lapsed to the Apostolic See, though Luke O'Callaghan alleges that he was promoted by the Ordinary after said lapse. The rector of Inniskeel is hereby dispensed to hold Killymard in addition for 10 years" * The date of this papal brief is the 5th of December, 1427.

In the record of Registrations of Popish Priests at Raphoe in 1704, Killymard is represented by Conor Mulhern, who was ordained in 1664 by Owen Mac Swiney, Bishop of Kilmore; resided at Lackrom, and had now

* *Cal. Pap. Reg.* viii. 47.

attained his sixty-third year. It would be unnatural to expect that this pastor would be still in charge of his flock in 1737, but it is disappointing to find no successor named in the pretty exhaustive list of pastors' names attached to the oft-quoted Petition of that year. Six years before, the "Abstract of Report on the State of Popery," sets forth that one Catholic clergyman resided there—"One, who officiates in a field." This same unreliable authority states that there was no friary in existence at that time in Killymard, though it is absolutely beyond question that "the friary" was at the moment tenanted by several energetic missionaries. Killymard then embraced "the Croaghs," at the present day very naturally annexed to Inniskeel. Now, it is a strange contradiction to state, in this Abstract, that there are no friars in Killymard, and that "two reputed friars officiate in the parish of Inniskeel," who must necessarily have crossed the mountains from Killymard, as no community survived elsewhere! The ecclesiastical connection and close inter-dependence that existed between these two parishes, from the beginning down to 1870, are strongly reflected in the Papal Mandate above transcribed. An extract quoted in the sketch of Bishop O'Cullenan's life states that the Protestant Bishop Knox, and Primate Ussher were greatly concerned for the means of obliterating conventual houses in the town of Donegal. These houses were the temporary receptacles of the evicted monks of Magherabeg, whose premises were occupied by Paul Gore, and of the surviving members of the Observant community, who still maintained a precarious habitation in their own half "re-edified" abbey. Seeing that the old abbey monks ministered to the scattered Catholic families who were still allowed a shelter in the borough and its neighbourhood, the Magherabeg friars retained

charge of the northern section of Drumhome parish, which then embraced Townawilly. Driven from their long-established sanctuary, and forming a considerable body, they settled down near Lough Esk, within the confines of Killymard parish, at a place still known as "The Friary." Basil Brooke was a vigilant and blood-thirsty priest-hunter, and it was deemed prudent by these persecuted sons of St. Francis to withdraw to a safe distance from the Castle of Donegal. Down to 1825, isolated friars were to be met in remote parts of the diocese, and tradition establishes the fact that The Friary was the nursery of many of them. In a lake-island somewhat east of the Grey Mare's Tail, there is a most remarkable stone slab surrounded by grassy verdure; and it was here the good monks celebrated the Sunday's Mass, when persecution had reached the acme of ferocity, and when the most secret cavern in the lowlands was watched by military and spies. The Rev. Daniel Early, senior, was assigned charge of this parish about 1830, as he found his former parish too extensive and populous for his physical endurance. But frail as was his constitution, his longevity was unprecedented, as he attained the age one hundred and five years. Resigning the pastorship of Killymard in 1840, he received an annual pension of £60 till his death, 6th December, 1853. A handsome monument, erected by his nephews, the well-known commercial travellers, surmounts his grave in the Glenties cemetery, bearing this inscription: "*Orate pro anima Rev. D. Early, Sen., Parochi Templecronensis, ac deinceps Killymardensis, cujus reliquiae mortales in hoc tumulo sepultae sunt. Summo studio pro Dei gloria 75 annos in diocese Rapotensi constanter et sedulo laboravit. Obdormivit in Domino 6 Dec., 1853. Erectum ab H. et A. O'Donnell.*" His declining years were happily

passed at Mollanard, Glenties, in the home of Anthony and Hugh O'Donnell.

James Mac Ginley succeeded him till his transfer to Raphoe in 1849, when John Campbell was called from Glenswilly to fill the vacancy. This zealous clergyman was a native of Killbarron parish, and was a man of singular culture, elevated taste, and rigid principles. He had enclosed and beautified the Temple Douglas graveyard, renovated the Glenswilly church, and erected two schools. Letterkenny old seminary had just come under the direction of Father Drummond, when John Campbell, hailing from Lisahully, in Father Drummond's native parish, was enrolled as an ecclesiastical student. Admitted to the Rhetoric class in Maynooth in 1830, he was ordained in 1837. After three years in Doe, he divided the remainder of his energetic life between Glenswilly and Killymard, dying in the latter parish, 1854. The late Dr. Dan Mac Gettigan was his immediate successor, but in about twelve months after was promoted to fill the vacancy created in Fanad by the death of Rev. Daniel O'Donnell, P.P. Thomas Mac Gettigan, C.C., Doe, was next placed in charge of this parish, till his death on the 16th of April, 1866. Dr. Richard Mulreany then became parish priest, but remained only two years, until a vacancy in Donegal afforded him ampler scope for his marvellous energies of body and mind in 1868. He was succeeded by Michael Martin in October of that year, and in April, 1870, John Madden assumed charge on Father Martin's transfer to Taughboyne. Father Madden emigrated to the States in the Summer of 1873, and settled down permanently with his friend, Dr. Duggan, Archbishop of Chicago, where he attained celebrity as an enlightened pastor, and lived till 1899. He was a native of Ballyshannon, and a cousin of the well-known Madden

Brothers, proprietors of the mineral water factory and other big concerns in Derry. As a Maynooth student he matriculated in 1846; he was curate in Killygarvan 1854, Lettermacaward 1856, and Glencolumbkille 1859 till 1870.

The late Monsignor Mac Glynn was brought from Fintown to replace Father Madden, and discharged his pastoral duties here for a little more than two years with characteristic fervour and exemplary attention to details. His successor was Michael Kelly, or Father Mick, as he was popularly named; and it may be said without hyperbole, that he was at once the most striking and the most amiable personality that has at any time shepherded the docile flock of Killymard. Born at the Abbey, Ballyshannon, and a nephew of the celebrated Father Drummond of Killybegs, he possessed signal advantages of physique, education, a love of music, urbane manners, and fluency of speech. His first appointment was a curacy in Inver, where he was idolised by the parishioners during his unusually protracted tenure of that position, from 1855 till 1876, twenty-one of the brightest years of his life. The popular mind associated his simplicity and fervent faith with thaumaturgic gifts, and patients from long distances visited his unpretentious cottage to beg his blessing and his prayers. Near the famous spa house, he opened and blessed a little well, accumulating the sulphurous water from the same spring; and ever since it has been known as Father Mick's Well, and invested with a certain amount of sacredness. It must be added, however, that he never claimed any power of working miracles for either himself or the well, but he possessed and infused extraordinary faith. After a long and painful illness, he died from cancer of the stomach on the 3rd of May, 1893. His remains rest in the new graveyard.

which in 1876 had been enclosed and consecrated. Francis Neil Gallagher succeeded; he was curate in Milford down to that date. Born in Castlegoland, educated in Letterkenny and Navan, he was admitted to Maynooth in 1858, and ordained by the late Primate Mac Gettigan in St. Patrick's, Ballyshannon, on St. Patrick's Day, 1865. His first mission was Glenfin; thence he moved to Fanad in 1869, to Glenswilly in 1870, to Ballintra in 1875, to Killygarvan in 1882, and, finally, was made parish priest of Killymard in 1893. His early death on the 3rd of March, 1897, was very widely regretted.

Patrick Blake was then promoted from the curacy of Doe, and for ten years devoted all his energies to the decoration of the church, and to the educational and spiritual advancement of his flock. He was awarded further promotion to Raphoe parish in 1907; and Hugh Mac Loone was appointed his successor. The present pastor, the Rev. Daniel Coyle, was very deservedly promoted from the curacy of Killybegs in 1912, when his predecessor had received further preferment to the important parish of Clondahorkey.

Though the church is small and unimposing, it is thoroughly well equipped, eminently devotional, and quite ample to accommodate the worshippers. It was first erected in 1785 by the Rev. Philip Carr, but was subsequently often renovated, and about 1820 practically rebuilt. The galleries were inserted by Father Campbell; the sacristy was added by Dr. Richard Mulreany; and the enclosing walls were also constructed by Dr. Richard. Father Mick Kelly completed the little bell-tower, and replaced the clay floor by cement in 1885; and, on the 15th of August, 1886, the present Bishop, then Prefect of the Dunboyne Establishment, preached a charity sermon to assist in defraying the expenditure. Canon Blake completely

renovated the whole interior in 1904, modernising the sanctuary, seating the floor, and giving a generous coat of paint to the existing furniture and galleries.

The parochial house is by far the oldest fabric, designated by that high-sounding title, within the limits of the diocese. An almost co-eval priest's house existed in Ballyshannon, another in Ballybofey, and a third in Glenfinn; but these buildings were not parochial property. Kindrum house is strictly parochial, and next to Killymard in date of construction. The latter is said to have been erected by the Rev. Patrick Kelly during his curacy here, about 1804. Shortly after his arrival in the parish, the Rev. Thomas Mac Gettigan purchased a place near the Spa Well in 1855, but his curates, Fathers Boyle and Glacken, occupied the parochial house, which Dr. Richard renovated and extended in 1866.

A few notable features of the church history of Killymard may be here profitably summarised.

1. Killymard never had a rector.
2. Though a prebend was annexed, the vicar did not usually enjoy it.
3. Primate Mac Gettigan disunited the Croaghs in 1866, giving that district to Inniskeel, with Dr. Richard's consent.
4. The vicar's gort is comprised in the Edruim glebe.
5. The vicar received two-thirds and the Bishop one-third of the tithes.
6. The Dunnions were the nearest herenachs, and collected the said tithes.

Few, if any, curates have been summoned to their final judgment while labouring in this circumscribed corner of the Raphoe vineyard. One very remarkable and gifted curate, however, bade adieu to the missionary life after he had spent about three years in this parish.

feeling that he was called to the more exalted sphere of religious seclusion. The Rev. Edward Glacken was one of the best known, most esteemed, and most capable members of the Raphoe priesthood. He was the son of Charles Glacken and Anne Shiel, who lived in a still very comfortable cottage by the wayside, near Lough Mourne, in the parish of Stranorlar. Born in 1806, he received an exceptionally good early training, and was awarded Rhetoric at his entrance into Maynooth College in 1835. After his ordination in 1842, he was appointed to Tullygarvan, where he laboured with great energy and lasting fruit. The Glenvar church is a standing memorial of his zeal; and, both here and in all the other parishes where he ministered, his name is held in veneration. Transferred to Ardara in reward of his work and resourceful methods of raising funds, he found his attempts to build a church at Kilclooney frustrated by Father Mac Garvey's insuperable objection to any expenditure on a large scale. In 1847 he was changed to Gartan, where he exhibited his characteristic vigour, and where his sermons were loudly eulogised. In 1852 he was removed to Mevagh, and in the following year he was sent for a second period to Ardara. His next and last mission commenced in Killymard in 1860 and terminated in 1864. He then prepared to embrace the austere rule of the Cistercians, in Mount Melleray, where he entered in 1867; made the Oblates' vow on the 8th of December, 1871; was Guest Master for over twenty years; and died the death of a saint on the 9th of November, 1894, at the age of eighty-eight years. Owing to his position, force of character, and accomplishments, few of the Melleray Fathers were so widely known or so deeply venerated as Brother Luke Glacken.

THE FRIARY.

If the place-name were not indelibly impressed on the topography of Killymard, the very existence of the Friary would in the course of time be treated as a pure legend. Yet, less than a century ago, the memory of the institution and the monks was perfectly fresh and vivid. The old inhabitants could point to their lake-side walks, their ruined chapel, and the sites of two other large buildings and of an isolated cottage. They also described their efforts to keep the lamp of faith brightly burning on both sides of the Croaghgorm range, and to instruct a small number of talented youths, who lodged with Catholic farmers of the district.

The last guardian, of whom we know anything, and probably the very last who presided over the dwindling community, was the celebrated Very Rev. Anthony Dunleavy, P.P., V.G. He was appointed to the joint pastoral charge of Killymard and Townawilly in 1750, by the Franciscan Bishop of Raphoe, Dr. Anthony O'Donnell, and received Kilbarron in exchange from Dr. Nathaniel O'Donnell, who succeeded to the see in 1755, and elected to reside with the Observants at the old abbey. Father Dunleavy was Definitor in the non-Observant or less strict Franciscan Order, and continued to hold this office till his death in 1764. From this fact alone it is evident that "The Friary" was no insignificant or obscure community. Quite casually the author had his eye arrested by a very illuminating passage indirectly conversant with this old Friary, in a rare pamphlet published by Lord George Hill* in the year 1847. It records the popular belief that the Friars were highly cultured, and maintained constant intercourse with the mother-house

* *Hints to Tourists*, p. 41.

in Rome, where they sojourned from time to time: "Lough Esk is perhaps unique as to its supply of fish, for it abounds not only in salmon and trout, but the rare fish char (real *salino alpinus*) is there in great abundance. Though the char is found in the lakes of Westmoreland, and the mountainous part of Northern Europe, and even in other Irish lakes, there is yet much reason for supposing that a particular species of it is peculiar to Lough Eske. The legend which traces the transportation of the char from Italy to Lough Eske is as follows: there is a townland, which extends along the shores of the lake, called the Friary. The monks who are conjectured to have fled here from Donegal, are said to have imported the original stock from the lakes of Italy, for their own pious and private consumption. The remarkable and genuine character of the fish is thus accounted for in a way that is by no means improbable, though traditional."

PARISH PRIESTS

1405. John Craig.	1840. James Mac Ginley.
1420. Luke O'Callaghan.	1849. John Campbell.
1427. Maolmuire O'Breslin.	1854. Thomas Mac Gettigan.
1630. Nial O'Glackan.	1866. Richard Mulreany, D.D.
1704. Conor Mulhern.	1868. Michael Martin.
1725. ✠ James O'Gallagher.	1870. John Madden.
1737. ✠ Daniel O'Gallagher.	1873. Charles Mac Glynn.
1750. Anthony Dunleavy, V.G.	1878. Michael Kelly.
1755. ✠ Nathanl. O'Donnell	1893. Francis N. Gallagher.
1760. Philip Kerr.	1897. Patrick Blake.
1785. John Kelly.	1909. Hugh Mac Loone.
1802. Patrick Kelly.	1914. Daniel Coyle.
1826. Daniel Early, Sen.	

CURATES

- | | |
|-----------------------------|-----------------------|
| 1798. Patrick Kelly. | 1861. Edward Glacken. |
| 1810. Charles Mac Loughlin. | 1864. Thomas Daly. |
| 1818. Michael Magowan. | 1865. Hugh Cullen. |
| 1824. Hugh Kerrigan. | 1890. Michael Ward. |
| 1833. Bernard O'Donnell. | 1891. James Toner. |
| 1835. James Mac Ginley. | 1892. John Byrne. |
| 1857. John O'Boyle. | 1909. Joseph Sweeney. |
| 1860. Bernard Kelly. | 1911. Patrick Carr. |

CHAPTER VII

KILMACRENAN

In the brief sketch of St. Columba's life, already given under "Gartan," a quotation has been cited from Adamnan, which shows that in the latter saint's time (700) the village now named Kilmacrenan was known as Churchtown. This appellation recalled the fact that the pre-Columban chapel was the main feature of the locality, and the incident recorded shows that it was commonly resorted to by the people of the district. St. Columba had an only sister, Mincoleth, who married a chief named Nenain, whose fortress is commemorated in Lis-Nenain, near Letterkenny, and the fame of whose sons transmuted Churchtown into Kil-mic-Nenain, or Church of Nenain's Sons. Nenain very liberally endowed the monastery founded by Columba, his wife's brother, and his four sons entered the sanctuary, which, we are told, they adorned by the unction of fervent charity and the lustre of intellectual brilliancy.

Adamnan clearly conveys that a church and a "baile" existed here while Columba was still an infant; there is no suggestion of a monastery, and we have good reasons for believing that the Church was served by the monks of Temple Douglas. Kilmacrenan was the metropolis of the Muintir Lughaidh; its citadel, a natural fortress, was Dun Rock, immediately over Doon Well; and it was on this dun the Lughaidh chieftains were at all times inaugurated. In the booklet on Letterkenny, it has been explained that the O'Canannans were inaugurated as chiefs, or crowned as kings, on the dun within the rectory grounds, and that, during the ceremony, the prince-elect sat

on the well-known stone, called to this day cloch-na-righ.

Columba belonged neither to the Muintir Ainmire nor to the Muintir Lughaidh, but was a first cousin to the brothers Ainmire and Lughadh ; and it was this marriage union of his sister with a Lughaidh chief, that mainly enabled the clan Dalaigh to exploit the saint's name and fame. The Columban Abbey was founded, about 550, on a site within the cemetery walls, afterwards occupied by the Franciscan Monastery, and later still by the now dismantled Protestant Church, a short distance eastward from the village. Nenán set apart as monastic property an extensive, but by no means fertile, tract of land on the northern side, including Doon Rock, and the saint impressed on this territory the sacred character of Termon, or sanctuary lands.

It is vain to investigate the question of the date at which the Columban Abbey ceased to exist, but, reasoning by analogy, we are justified in stating that it had passed into a ruin and a memory before the thirteenth century. We possess historical evidence that Kilmacrenan has been from time immemorial a parish administered by secular clergy ; but it must be remembered that the jurisdiction of the Columban monks was limited to Termon. An unanswerable argument in favour of the contention that a very long interval elapsed between the decadence of the old abbey and the foundation of the Franciscan Friary, is founded on the well-established fact that the adjoining cemetery had been practically disused for centuries prior to 1730, or thereabouts. A small corner had been set aside for burial purposes in Columba's time ; it was reserved exclusively for his monks ; the Franciscans had recourse to Doe or Killodonnell ; a larger graveyard was consecrated about 1730. These conclusions rest

mainly on tradition, and correspond with the surface features.

To Ballymacswiney, or Doe, is commonly assigned the honour of being the oldest of the non-Observant, or Tertiary Franciscan Monasteries established in Tirconnail, and the date of its foundation we have given reasons for fixing about 1498. Hugh Dubh succeeded his father, Hugh Roe, in 1505; built a castle in Ramelton, and founded the Kilmacrenan Abbey, which he very amply endowed with rich lands, soon after his accession, and before his pilgrimage to Rome in 1511. Several lists of the more remarkable monasteries, with the dates of their foundation, are available, but in none of these is there any more definite information to be found about Kilmacrenan than "early in the 16th century," and in one of them we find "in the 15th century." This abbey was by far the most richly endowed of all the Tirconnail religious houses, and the number of monks in the community was exceedingly large, seeing that Hugh Dubh was able to draft from their ranks a sufficient staff to undertake the management and direction of the two important new foundations of Killodonnell and Bellehan.

Antiquarians point to a very marked difference in architecture between the recently disused Protestant church, which was a portion of the Franciscan Friary, and the detached ruin in the Catholic graveyard. They completely accept the local tradition that the latter pile, which consists of a few damaged walls, a once graceful tower, and two fairly preserved pointed windows, belong to the older Columban structure. However, it must be admitted that many authorities on architecture refer these pointed windows and door arches to the thirteenth century, or, in other words represent them as a Norman introduction. In the case of such churches as those of

Gartan and Killbarron, we have elsewhere suggested that the windows and entrances may have been remodelled long centuries after the buildings had been constructed.

It is further stated by Lewis, Dr. Mac Devitt, &c., that "a fragment of sculpture was inserted in the wall over the principal door (in the old Protestant Church), representing the head of an abbot or bishop." This battered stone has long since been removed, but is in safe keeping, and could be very appropriately inserted into a conspicuous position in the new church of St. Columba. It resembles the disfigured head preserved at the Protestant church gate in Rosnakill, and is much less elaborately sculptured than the abbot's head in Rathmullan Monastery. The inhabitants of the place not unusually remark with regret that this ancient relic was maliciously and wantonly injured through religious fanaticism; but it is much more likely that the disfigurement was accidentally effected by contact with other stones, while it was being thrown about, unrecognised, in the promiscuous debris. It would have been infinitely less troublesome to smash it into small fragments than to efface a few features; and, indeed, there was little ostensible temptation to resort to either barbarous process of vandalism. Nor is there much reliance to be placed in the oft-quoted story that "a certain pervert of the name of MacSwiney, in a fit of fury against the relics of the old faith, smashed the Inauguration Stone into a thousand pieces, which he scattered abroad to prevent them from being collected or recognised ever after." Such savagery would have been a crime more directly against patriotism, and would imply a calm and deliberate attempt to terminate the perpetuation of a dynasty. Hugh Roe's immediate relatives had all disappeared; Niall Garbh was either helplessly and hopelessly confined with his son Nactan in the tower of London, or dead, before this deed was perpetrated.



Photo by]

[W. Lawrence

DOON WELL, KILMACHRENAN.



Photo by]

[W. Lawrence

KILMACHRENAN ABBEY.

Donegal County Library Service

and history does not relate that any other claimant appeared till Baldearg, whose pretensions are variously estimated, returned from Spain in 1690. It is quite conceivable that Sir Maolmuire Mac Swine, goaded by the rancour of revenge in consequence of Rory O'Donnell's unjust mortgaging of his lands, would have destroyed the coronation stone; but it existed unharmed long after. There is a tradition that this unscrupulous chief once invited the abbot of Kilmacrenan Friary to his house, and that, having got him into his power, he had him seized and impaled on a neighbouring rock, where he was foully murdered. However, there is no documentary evidence to suggest that any of the Mac Swines of the Plantation period became perverts, except Sir Walter of Rye; and we find Sir Maolmuire's son and namesake upholding the cause of the Catholic religion on the battlefield in 1645, when Archbishop Mac Queely was shot by the English while attending the wounded. Besides, it must be remembered that, in the allotment of lands, Sir Maolmuire was removed permanently from Doe district and located near Dunfanaghy, and, consequently, neither himself nor his descendants were either proprietors or residents anywhere in the neighbourhood of Kilmacrenan.

We have already observed, in treating of Termon, that, before the advent of the Franciscans, the spiritual interests and needs of Kilmacrenan were attended to by the rector and a vicar. And we possess historical evidence of the fact that the parish continued to be administered by secular clergy after the Friary was erected and during the period of its greatest splendour. Similarly, in Killybegs, Inver, and elsewhere, the establishment of a monastery effected no modification of the diocesan arrangements. For among the signatures to a petition addressed to his Holiness, Clement the Eighth, and dated 13th July, 1600, we find the name

of "Terence Early, Rector of Kilmacrenan;" and the Franciscans continued in peaceful possession of their magnificent abbey down till 1608. We have the clearest documentary proof that the "lands and lordship" of Kilmacrenan were the undisputed property of Rory O'Donnell, though mortgaged temporarily to Weston. Hence, this territory was immune from English brigandage down till Cahir O'Doherty's abortive rebellion. Even after the demolition of the monastery, it is most probable that the evicted Fathers remained in the neighbourhood until the Act of Settlement was enforced in 1653, and religious persecution renewed with merciless rigour. No Friars whatever, domiciled or itinerant, were to be found within the boundaries of the parish in 1731, for, according to the Report supplied in that year, Kilmacrenan was entirely dependent for divine worship and the ministration of the Sacraments, on "one Popish Priest who officiates in the open fields." This clergyman was probably the Rev. Daniel O'Harkin, whose name figures in the Lifford Register of July, 1704, where he is described as having been ordained by Bishop Phelan, in Kilkenny, September, 1687, and as resident in Cooldrum, aged 41. In the eastern section of the parish a scallan was maintained, without any interruption, in the neighbourhood of Bunlinn until the present church was erected at Golan, about 1870. The expelled friars officiated here for a time after their dispersal; but it would appear that the eastern section of the parish was at all times under the care and supervision of a secular priest. Public worship was conducted in various places before a scallan at first and, about 1795, a chapel was erected where the present handsome church of St. Columba stands, in the west end of the village.

The Inquisition of 1609, so often quoted, makes the very astonishing report that "in the said baronie is the

parish of Kilmacknenan, conteyning eight ballibetags neere the Abbay of Kilmacknenan, unto which parishe there is no herenaghe lande belonginge."* And, in apparent contradiction of this statement, we read elsewhere† in the same authentic document, that the "coarbe of Kilmacrenan is the O'Friel." Now, we should naturally expect that this favourite Abbey of Columba would have been very richly endowed by his kinsman chief; and it would be contrary to all our preconceived notions to imagine that the O'Friels enjoyed the mere empty title of coarbs without any appurtenant estates. These difficulties, however, vanish on a careful perusal of the context, for an entire bailebetach, or four quarters of land, was assigned in perpetuity to the Columban Abbey, but was subsequently granted to the Franciscans, "now in the possession of Nicolas Weston," on unjust and illegal mortgage from Rory O'Donnell. But, though the O'Friels had long ceased to control these estates, they were still the herenachs of the Temple-douglass churchlands, and derived from them a very substantial income.

"The place," writes the learned Reeves, "where St. Columba is said to have spent the principal portion of his boyhood, was Doire Eithnae (Ethne's Oakgrove), a hamlet in the same territory, which afterwards exchanged this name, signifying Roboretum Eithneae, for Cill-mac-Nenan. The absence of any mention of this place, coupled with the fact that this parish was the original seat of the O'Donnells, might suggest the conjecture that it was introduced into the life of the saint as an expedient of a later age, to add lustre to the chiefs of Tyrconnell, by associating the history of their patron with the origin of their race, were it not that there is evidence of a very

* See page 31, *supra*.

† See page 35, *supra*.

early relation between Columba's family and the place, in the circumstance that the O'Friels, who were the ancient herenachs of the churchlands there, were descended, not from Dalach, the forefather of the O'Donnells, but from Eoghan, the brother of St. Columba."

"Among the poems of the saint is one in which he is represented as expressing his love for Kilmacrenan," but the verses so frequently quoted from Manus O'Donnell's *Life*, were composed by St. Mura. "He was born at Gartan by his consent; he was nursed at Kilmacrenan; and the son of goodness was baptised at Tulach Dubhglaise of God."

Two additional estates or "quarters of land" in this parish, belonged to the bishop of the diocese, "the one called the Busshop's Court, upon which the busshop *ought* to dwell himself, and thother called Portlemenagh, out of which the sept of Eoghan Sallagh O'Donnell paid to the busshop the rent of six shillings and eightpence per annum." The successive bishops had resided there without interruption from 1360 till 1561, and the place is still designated Court. Portleen, however, has been stripped of even a topographical memorial of episcopal dominion, but the ubiquitous O'Donnells are proof against extermination. Conal, Luingseach, and Flaherty wielded their sceptres over all Ireland as High Kings, from their royal palace in Kinnaver; and, in close proximity to this Tara of Tirconaill, the Bishop of Raphoe held his ecclesiastical court in becoming splendour and with full ceremonial.

St. Columba, however, does not appear to have been enamoured of this eastern section of Kilmacrenan parish, if we accept Manus O'Donnell's account of the saint's experience there and its merited sequel. "Once upon a time, Columba was in a certain place called Bunlinn,

and fishermen were plying their industry in that creek. Columba asked them had they caught any fish. 'None,' said they; and they spoke not the truth, for they had fish cut up into parts, but they did not disclose this to Columbkille. 'If you really have none, may you capture them,' said the saint, 'but if you have any, may they become stones.' At that word, the fish turned into stones, and the fishermen commenced to abuse Columbkille, who, in return, placed them under a malediction and a ban of outlawry. They were folk from Golan, and he prophesied that there would never thenceforth be two fires belonging to their progeny in the same townland. And Columbkille cursed that inlet, so that no fish have been taken therein from that day to this. And the stones, into which the fish were metamorphosed, are built into a stone station in one of the chapels of the neighbouring village of Kilmacrenan, in the representation of salmon fragments, to distinguish them from other stones in the pile." *

The two gorts apportioned to the parson in perpetuity, free of rent and "cuttings" or rates, were situate at Kilconnell, near the old church, and the vicar's gorts comprised the richest fields in Gortmacahalmore. Though a gort was nominally but six Irish acres, these church or glebe gorts contained ten or twelve acres, and the plots selected were generally the most fertile in the neighbourhood, but never very remote from a church.

PAST CLERGY

In the fifteenth century the Roman authorities experienced the same almost insuperable difficulty in discovering who were the contemporary clergy of Kilmacrenan, that the

* *Beatha Columbkille*, 113.

writer has encountered in ascertaining the names of those who ministered in that parish a hundred years ago. Several Papal briefs conclude in exactly the same despairful form of expression—*whatever the man's name was*, this decree is to be held valid. A few typical examples will suffice, as it would be absolutely impossible to construct, from such haphazard materials, a complete list even of the parsons, or parish priests, as our pastors have been called since the alien usurpers have robbed them of their ancient title as well as of their benefices.

"1427. Feb. 6. Mandate to the Abbot of Assaroe, and to Laurence O'Boyle, Canon of Raphoe, to collate to Fergal O'Friel of noble family the perpetual vicarage of Kilmacrenan, vacated by the death of Peter O'Gallagher. *Nobilitas generis, aliaque merita nos inducunt*, etc." But it was soon discovered that it was not Peter O'Gallagher at all, who had been the last vicar, but quite a different personage. Hence, a new validating brief was issued ten months after the former: "1427. Dec. 16. Mandate to Laurence O'Boyle, etc., to assign the said vicarage to Fergal O'Friel, even if the vacancy has occurred through the demise of Hugh O'Boyce." *

The next issued Roman Rescript provided for all conceivable contingencies: "Mandate to Laurence O'Gallagher and Cornelius O'Donnell, Canons of Raphoe, and to the official, to assign to Brian O'Friel, Rector of Mevagh, the perpetual vicarage of the neighbouring parish of Kilmacrenan, vacated by the death of Hugh O'Boyce, the resignation of Fergal O'Friel, or in any other way whatever."† Thus we observe that the O'Friels very frequently manned the two parochial offices of parson and vicar; though the name that seems to predominate

* Ib. viii. 49.

† Ib. ix. 25, 26.

in the fragmentary lists of vicars, is O'Daly. So regularly does this name present itself that it is impossible to resist the conviction that an important family of that great sept had its seat either in Kilmacrenan or in TempleDouglass, for quite a number of O'Dalys were vicars in Conwal as well as here.

Though Cromer's Register of 1535 mentions the names of both parson and vicar, both of them Friels, the parson is not designated by the title of canon, nor was a prebend annexed to this parish at any time. Yet, we find a very large number of the rectors in the enjoyment of that title, Arthur O'Friel,* Clement O'Friel, Renelinus O'Friel, etc. Even as a vicar, Clement was a member of the Chapter, but he was afterwards promoted to the rectorship of Raymochy. In 1397, his namesake and kinsman figures in Colton's "Visitation" as rector of Donoghmore. In the resuscitated Chapter under Dr. James Gallagher, the parish priest of Kilmacrenan, also James Gallagher, was not only a member, but virtually the president, as Dr. Dunleavy, the dean, resided in Paris, and did not belong to the diocese. James Gallagher, P.P., Kilmacrenan, was at once Archdeacon and Vicar-General.

At the death of Dr. Coyle, in 1801, Patrick Harkin was the pastor of Kilmacrenan, and continued to guide that flock for about ten years. He had been ordained by that prelate long before he sought admission to Maynooth College in 1799, and was a cultured member of a well-known family in Clondahorky. He was followed by William Carolan, who was later promoted to Killygarvan parish in 1822.

The appointment of the Rev. James Magee to the parish of Kilmacrenan is the last recorded act of administration performed by the Most Rev. Dr. Mac Laughlin before

* See Chapter on Canons, *supra*.

he left Raphoe in 1819. He belonged to an old herenach family in Clondahorky, and was a student of the Irish College in Paris. He is still remembered by some of the old inhabitants as an amiable, capable, and most popular pastor. The official obituary Register merely chronicles : " 1857. June 12. Rev. James Magee, P.P., Kilmacrenan. Aged 67 ; 41 years a priest, and 38 a Parish Priest." The Rev. Thomas Diver was promoted from the curacy of Killygarvan in 1857, and directed the interests of the parish till 1862, when he received pastoral charge of Doe parish. In this latter year, the Rev. Michael Mac Bride was entrusted with the administration as parish priest, coming immediately from Raphoe curacy. He was a native of Ballyshannon ; a student of Maynooth College, where he was ordained priest in 1846. His first mission was Killygarvan till 1849, and his second and last curacy was in Raphoe. Of very simple habits, imperturbable temper, and with a taste for music, he was very much esteemed socially, and affectionately loved by his flock. His happy death resulted from paralysis, which carried him off in a few hours from the moment of the first seizure, 19th April, 1883.

His immediate successor was the Rev. Hugh Devine, who erected the parochial house, and was later promoted to Doe. After him came from Drumoghilla the late Rev. Arthur Mac Kay, a man of great faith, kindly heart, and deep zeal for the welfare of his flock. The new Church of St. Columba is a proud memorial of his pastorate ; but it was he also who erected the bell, built a beautiful school at Carrownaganonach, and executed many other useful improvements. His regretted death took place on the 22nd June, 1912, after a short illness.

The Rev. Cornelius Mac Menamin was then promoted to this parish, bringing to his new field of labour a grand

reserve of muscular strength, with a proportionate store of energetic zeal.

Among the curates, in recent times, for whom Kilmacrenan has been the last lap in their missionary course, the first whose obituary notice can be discovered was the Rev. Bernard Lawn, who died on the 7th of June, 1845, at the early age of thirty-eight years. Born near Lahey in Drumhome, he was ordained in the Irish College, Paris, in 1834, and was assigned as curate to his native parish for the first five years of his missionary career. The remainder of his sanctified life was devoted to the spiritual welfare of the Kilmacrenan flock, in whose service he contracted a contagious malady which carried him off in the bloom of youth.

The curacy of Kilmacrenan was, also, by his own special request, the last diocesan appointment held by the Rev. Charles O'Donnell, before he was invested in the white habit of St. Bernard's monks, at Mount Melleray, in 1858. He was born in 1809 of highly respected parents in the parish of Taughboyne; his father's name was Henry, and his mother's was Rose Anne, *née* Doherty. His studies for the priesthood were pursued in Paris, where he was ordained in 1836. After he had laboured for a year and a half in his native parish, he was transferred to Kilmacrenan, and soon became so affectionately attached to the simple flock of that parish, that it was with extreme difficulty he was able to snatch himself away from them, when he was most deservedly advanced to the pastorate of Aughnish in 1839. For seventeen years, he devoted all his energies to the work of the ministry and his personal sanctification, in that parish, until he was promoted in 1856 to the more important benefice of Mevagh. Convinced of his vocation to the higher life of solitude and silence in the Cistercian Order, he implored his Bishop to relieve him of the

responsible office of pastor, and to reinstate him in his old favourite curacy of Kilmacrenan, where he would have leisure to prepare himself for embracing the religious life. His pious request was granted; Kilmacrenan had the privilege of his saintly example and devout ministrations for two years more, and on the 16th of October, 1858, he entered Mount Melleray; made his Profession on the 8th of December, 1859, was Master of Novices and Prior in 1862, and throughout his life in the cloister constantly advanced in sanctity and esteem. Brother Hilarion was his name in religion, and few names are more revered in the Order. His noble soul passed to its reward on the 7th of August, 1870.

The Rev. William Brady was nominated curate of Kilmacrenan in 1862, and, though his death is dated in the *Calendar* 28th of September, 1899, his brief sojourn here terminated by failing health his missionary activities. For many years after he was a well-known and most edifying figure in clerical life at Letterkenny, where his charming manner and his spiritual ministrations gained for him an enviable popularity. Born in Cavan, but closely connected with the Divers and Mac Loones of Donegal town, he was educated for the ecclesiastical life in Mac Goldrick's academy, Letterkenny, and proceeded to the Irish College, Rome, in 1846. However, he abandoned for a time the clerical pursuits he was engaged in, and went on an excursion to India. Here his vocation to the sanctuary was confirmed, and he was ordained by Cardinal Persico at St. Mary's, Agra, in the fever stage of the Indian Mutiny, 1855. With clergy and laity throughout the diocese this good, holy priest was an esteemed favourite, and his death, though expected, caused widespread and poignant regret.

Father Hugh Sweeney died of pneumonia in Golan

on the 11th of December, 1905, at a very early stage of his promising career. Born in Acres in 1855, he received his classical education from Mr. Francis Gallagher in Letterkenny; matriculated in Maynooth, 1875; got transfer to Carlow in the following year; and was ordained for Raphoe in 1882. However, he was lent to Derry for the first year, during which he ministered in Coleraine. In 1883, he was appointed curate in Churchill, was removed to Glenfin in 1886, and thence to Ballintra in 1891. In 1898 he received his last appointment, and thenceforth his strenuous work for his flock, his austere personal sanctity, and his literary efforts in the cause of temperance, manifested the sincerity of his oft-repeated assertion that he felt a presentiment of an early death. The parochial house, of which he was the first tenant, was partly his own work and partly that of the Rev. Hugh Devine, P.P. It was completed in 1899 to meet a very glaring need, as, previously to its construction, the curate was obliged to live in Milford, outside the confines of the parish.

PARISH PRIESTS

- | | |
|-----------------------------------|---|
| 1390. Clement Canon
O'Friel. | 1535. Brian Canon O'Friel. |
| 1397. Arthur Canon
O'Friel. | 1546. Owen Canon
O'Gallagher. |
| 1400. Hugh O'Boyce. | 1600. Terence Early. |
| 1412. Peter O'Gallagher. | 1704. Daniel O'Harkin. |
| 1427. Fergal Canon O'Friel. | 1737. James Archdeacon
Gallagher, V.G. |
| 1435. Renelinus Canon
O'Friel. | 1750. Cornelius Nee. |
| 1440. Clement Canon
O'Friel. | 1785. Niall Cannon. |
| | 1798. John Kelly. |
| | 1803. Patrick Harkin. |

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1810. William Carolan.	1873. Hugh Devine.
1819. James Magee.	1900. Patrick Mac Kay.
1857. Thomas Diver.	1912. Cornelius Mac
1862. Michael Mac Bride.	Menamin.

CURATES

1765. Philip Carr.	1854. Peter Mac Menamin.
1780. Owen Gallagher.	1857. Charles O'Donnell.
1792. Anthony Coyle.	1859. Edward Lawn.
1796. James Devenny.	1862. William Brady.
1810. Bernard Cullen.	1863. George O'Flaherty.
1818. Hugh Mac Loughlin.	1867. John Kelly.
1825. Patrick Houston.	1871. Patrick Kelly.
1831. John Kelly.	1878. Michael Ward.
1834. Brian O'Donnell.	1881. James Kerr.
1836. Denis Magee.	1882. Patrick Mac Cafferty.
1835. Charles O'Donnell.	1884. Hugh Mac Loone.
1845. Thomas Diver.	1886. John Mac Nulty.
1846. Bernard Lawn.	1888. Hugh Sweeney.
1848. Michael O'Boyle.	1908. John Deeney.
1850. Joseph Durning.	1916. James Murphy.

CHAPTER VIII

PARISH OF MEVAGH

"THERE is alsoe the parishe of Mevaugh, conteyninge five ballibetaghis, whereof there is one quarter of church land enjoyed by the sept of the O'Nolans." No difficulty arises about the identity of the small herenach estate; it was obviously the property long known as the Glebe in the Rosgull peninsula. Nor, indeed, is there room for any serious controversy as to the site of the old Franciscan Friary, which Ware, Archdall, &c., locate at Fanegaragh, for it is almost certain that Mevagh is the place meant: "Fanegaragh: a small house for friars of the third order of St. Francis was built here by Mac Ruinifaig." * This foundation cannot be ascribed to any period earlier than the 15th century, and never attained great eminence. The Mac Grenahans are still an influential local sept, but were never in such a position of affluence as to endow a monastery with the lavish munificence exhibited by Hugh Dubh towards Kilmacrenan, or by Murrough Mall towards the Doe friary. In this discussion, however, there is merely question of the site; and it is well known that the Franciscan houses were usually constructed on the plots occupied by the early Irish monasteries. The estates of these latter had for long centuries become herenach or church lands, the property of the bishop for the time being. Who was the founder of the original abbey out of which the parish was developed, and from which it came to be called Mevagh, for it is evident Rosgull was the older name of the district? The parish of Bovevagh in O'Kane's country is so

* See page 192 *Mon. Hib.*, i.

designated from both *Mheidhbhe*, the House of Meva; and the same celebrated lady may have imparted her name to this locality, previously denominated Fanegaragh. "St. Ringan is marked out by local tradition as patron of Boveagh, " * and the similarity of name may explain the origin of the Mac Grenahans in these parts. However, this suggestion is little more than a conjecture; what can be affirmed with confidence is that the saint, who founded Mevagh monastery, did not belong to the Cíneal Conaill, else more than a "quarter" of indifferent land would have been granted as an endowment.

A glance at the long list of the names of Servitors, who were allotted estates in this parish, as published in Hill's *Plantation*, † would suggest to the reader that the acreage was vast, and the soil exceptionally rich. The poor farmers, who try to subsist there, have a different story to tell.

The superficial measurements of the various parishes, as ascertained and approved by the famous Inquisition of 1609, are very astonishing and utterly misleading. Taking the richness of the soil as the chief factor in determining the extent of a bailebetach, we can readily concede the justice of crediting Drumhome with seven, and limiting Killymard to two, bailebetachs. But that Mevagh should be represented as containing five, and Inver only three, of these undefined units of measurement, displays either crass ignorance or gross negligence on the part of the surveyor. The Glebe is a portion of the herenach or church land administered by O'Nolan, who paid annually thirteen shillings and fourpence Irish in rent, and twenty shillings Irish, as representing his third of the "tithes." The incomes of the clergy were small, seeing that they were assessed for proxies at the very minimum of three

* *Mon. Hib.*, i. 161 n.

† Page 329.

shillings each, whereas, even in Gartan, four shillings was the levy.

" And they alsoe say that in the said parishe are sixe gortes of free land, called Kinnelargie." These gorts were absolutely different from the plots assigned to the clergy, not merely in the purpose for which they were to be used, but in the quality of the land. To the present day we can detect at a glance the unmistakable vestiges of free gorts, wherever they existed, for there was always a cluster of about half a dozen peasants' cottages in close proximity to each other, and the lanes or streets are usually ineffaceable. The object of planting free tenants was to secure an unfailing supply of able-bodied troops to serve in the periodic wars, and to defend, in the intervals of peace, the clansmen and cattle of the local chief. Gortnalughog was obviously a congested cluster of such un-economic holdings. On the other hand, the gorts allotted to the clergy were not only more extensive, but vastly more fertile, and contained only the priest's house on an area of about ten acres. Usually, the Parson lived near the principal, and the Vicar near a less important church, at a considerable distance from each other. But, in Mevagh, the two gorts were continuous and " to be equally divided " at harvest time ; so that both Parson and Vicar lived in Gortnabraad, and only one Parochial Church was to be served by both.

However, from the middle of the 15th century, there was " alsoe one chappell with halfe a quarter of land thereunto belonging, called Drum (—Dutton and—Lackach), which properlie belonged to the Franciscan fryers of Kilmacrenan, and paid auncientlie to the saide fryers thirteen shillinges per annum, out of which half-quarter of land the Mac Swynes challenged foure meathers of butter and eight meathers of meale cosheringe." The

O'Donnell made the grant to his favourite monastery of Kilmacrenan, but the under-lord was entitled to a rent in lieu of coshering, which he might demand even from free tenants. No ruins of this chapel are discoverable, or remembered by the present generation, but ample evidence was forthcoming in the famous lawsuit between West (or Leitrim) and Stewart of Ards to show that the monks of Kilmacrenan had property along the Lackach river, and fishery rights as well.

No church ever existed at Kill; even at the present day the name is pronounced *cull*, which signifies a wood; but there is a conflict of opinion as to where precisely the central parish church stood before the debacle of 1608. It was certainly situated in or near the townland of Ballyohagan, and most probably on the exact site occupied by the ruinous building in the graveyard, though that identical fabric is quite modern. Lewis, in the second edition of the *Topographical Dictionary*, published in 1847, pays it the compliment of observing, "The chapel is a good slated building." In fact, it was the constant accumulation of drifting sand around its walls that made it a matter of urgent necessity to change the site in the sixties of the last century. Caesar Otway's flowery description of the ruthless havoc inflicted on the Rosapenna seaboard during the previous half century, is borrowed by many subsequent writers: "For miles not a blade of grass, not a particle of verdure, but hills and dales and undulating swells, smooth, solitary, and desolate, reflecting the sun from their polished surface of one uniform flesh-like hue. Fifty years ago this line of coast was as highly improved, in its way, as Ards on the opposite side of the bay now is. It contained the comfortable mansion of Lord Boyne, an old-fashioned manorial house and garden, planted and laid out in the taste of that time, with avenues and terraces,

hedges and statues, surrounded with walled parks. But now not a vestige of this is to be seen—one common waste of sand—one undistinguished ruin covers all."

This flamboyant portraiture of desolation very adequately accounts for the complete obliteration of the Franciscan monastery, that once constituted the most conspicuous feature in the gorgeous landscape. In the Deed of Purchase executed by Henry Piers to Sir Ralph Bingley, dated 10th March, 1612, this abbey and the extensive estate belonging thereto, are specifically mentioned: "Also, that ruined house and site of the Franciscan Friars of Belleaghan (Ballyohagan), and three quarters of land in the said County Donegal, parcel of the lands and possessions of the said late monastery, or house of the Franciscan Friars of Belleaghan, aforesaid." * Obviously, this was a leading and prosperous Abbey; its appurtenant rights of fishery are set forth in the highly informative report of the *West versus Stewart* lawsuits already referred to, commencing in the Common Pleas, 1866, carried to the Exchequer Court, 1867, and thence to the House of Lords, 1871, where Leitrim secured a verdict in his favour.

In 1600 the Parish Priest of Mevagh bore a name that is strongly redolent of the soil, Manus Mac Fadden, and was evidently a native of Rossgull. At this era, the old herenach system was still in active operation; and consequently the O'Nolans had no qualified candidate to present to the bishop to fill the vacant rectorship now held by Manus Mac Fadden. However, the herenachy had not yet passed from their hands in 1609, else that vital fact would have been prominently set forth in the Inquisition report. Bishop Montgomery claimed unrestricted control of all the church-lands on which the herenachy had lapsed. The O'Nolans were the lords of the Barony of

* Ulster Inquisition, Lifford, Aug. 18. 1630.

Forth, in County Carlow ; and it seems probable that some wealthy and influential member of that sept, had married a Rossgull lady, and thus obtained the leading position of herenach in this parish.

The limited number of *Papal Registers* hitherto published furnish no assistance whatever in the futile attempt to determine the sept who actually controlled and manned the rectorship, subject only to the bishop's consent. Some light is thrown on the sources from which the vicars were ordinarily sprung, and the following document may be taken as typifying the conditions that obtained for several centuries :—

" 1432. Nov. 26. Mandate to the Abbot of Assaroe, the Archdeacon, and Cornelius Mac Menamin O'Donnell, Canon of Raphoe, to collate and assign to Eugenius Mac Gonagle the perpetual vicarage of Mevagh, so long vacant by the death of Christinus Mac Ginley, notwithstanding the fact that Roger Mac Ginley has held it for six years, having been promoted by the Bishop after the lapse of the canonical interval." * It is superfluous to observe that a radical flaw in ecclesiastical appointments could not be healed by tenure of an invalidly conferred office, however prolonged ; and that, as the facts were uncontested, no inquiry was needed.

Giollachrist and Ruaidhri Mac Cheannfaelaidh belonged to an ancient sept, whose habitat was in the north of Fanad ; and the Mac Gonagles, or Conwells, were the liegemen of the O'Donnells of Ramelton, and were resident in Aughnish. These two families, together with the Magees of Clondahorkey and the O'Dalys of Tullyfern, supplied both rectors and vicars for Mevagh long ages before the Mac Faddens and resident O'Friels emerged into prominence. But the parent stock of the O'Friels in

* *Cal. Pap. Reg.* vii. 421.

Kilmacrenan were occasionally represented in every parish on the northern side of the diocese, and even in Derry. In 1440, a Papal Mandate was issued "to the Abbot of St. Mary's, Assaroe, to Catholicus O'Kane, Canon, and to the Official of Raphoe, to collate the perpetual vicarage of Donaghmore to Clement O'Friel, priest of Raphoe." *

Consequently it can excite no surprise to find a member of that prolific family occupying the position of Rector in Mevagh: "1427. Dec. 10. Mandate to collate the perpetual vicarage of the neighbouring parish of Kilmacrenan to Brian O'Friel, Rector of Mevagh, whether said vicarage be void by death of Hugh O'Boyce, resignation of Fergal O'Friel, or from whatever other cause." †

In no parish of Raphoe diocese did the Franciscan Friars so long survive their general suppression in 1608, as in Mevagh. No doubt a solitary monk continued to function in Glen and in Killaghtee, in the episcopate of Dr. Coyle, and for more than a score of years later, but that prelate has himself explicitly recorded that this friar was a Dominican. To this day, he is spoken of as the "Brathair Ban," on account of the white habit worn by the sons of St. Dominick. The Friary at Lough Eske had already become completely extinct, and the last of its inmates had vanished from Inniskeel and Killymard parishes about 1870. But both tradition and Dr. Coyle's report to the Primate, already quoted, concur in testifying that one Franciscan still remained in Mevagh, unattached to convent or parish.

Hence, when fourteen "popish priests" of the diocese answered the summons of the Crown, and appeared at the Sessions in Raphoe, on the 11th July, 1704, to register their names, the absence of any representative of Mevagh did not prove that the God-fearing flock of that historic parish were unshepherded or untended. Poorly domiciled in

* *Ib.* ix. 26.

† *Ib.* ix. 25.

Derrisligh, a remnant of the evicted communities of Kilmacrenan, Doe, and Ballyohagan had established a temporary shelter, and ministered unceasingly to the spiritual needs of the persecuted Catholics of Mevagh, Doe, and Termon. Derrisligh lies within the confines of the last-named parish, but on the borders of Mevagh.

In perfect harmony with this well-ascertained fact, and indeed, in strong corroboration of its truth, the "Report on the state of Popery in 1731" states that no secular clergy existed even then in the parish, adding that "Some Itinerant Fryers come frequently into the parish, but have no place of abode in it." Six years later, the constructive ability of that energetic administrator, the Most Rev. Dr. James Gallagher, had completely changed the whole face of ecclesiastical affairs in the diocese of Raphoe. In 1737, the Rev. Daniel Cunningham was parish priest of Mevagh; and we are justified, in view of the extreme scarcity of priests at this period, in assuming that this pastor was one of the three clergymen referred to in the same 1731 Report on Glencolumbkille. "Three young priests, lately ordained here, are gone to France for education." The notorious Dominick O'Donnell had preceded Father Cunningham in the pastorate of Mevagh, but had held that office for only two or three years. For the "Report" unquestionably demonstrates that he was not here in 1731, and the inscription on the tombstone of his eldest son, William, who became a minister, distinctly shows that that clerical bastard saw the light in 1736, a year after his father's invalid, but public, marriage as an avowed Protestant. Just about the time when Bishop O'Gallagher was driven from the diocese by persecution in 1735, this unworthy ecclesiastic publicly renounced the Faith, but his unclerical conduct had long before divorced him from the affections of his flock, as he had abandoned

himself to the two dominating passions with which he was obsessed—to get married and to possess an independent income. The rector's daughter was his choice, and the rector's living was his reward. To accentuate the bitterness of the blow inflicted on the deeply touched feelings of the Catholics, more especially those resident in the parish and diocese, it was arranged that the degraded man, accompanied by a namesake ecclesiastic from Killybegs, in similar plight, should "read his recantation" in the old Leck Church at Letterkenny during Sunday service. Priests and people were overwhelmed with horror and gloom. Dominick had a brother in the priesthood, a holy and staunch clergyman, and we are assured by reliable tradition that it was he who composed the feeling poem, that enshrines their distracted mother's wailing on hearing of Dominick's perversion. The familiar elegy is recited in somewhat varying forms in different localities, and has been recently published by that very capable and untiring scholar, Henry Morriss, to whom modern Gaelic literature owes so much. The concluding stanza may be rendered somewhat as follows :—

On your beggar's long bag as you go, now disowned by the
kindred you know ;
The poor priests, the sad brothers, and thousands of
others
Lay their curses in horrible heaps ; but your mother,
your mother still weeps,
For no curse like a mother's the ungrateful heart smothers.
Come back, come back, my own,
Tear up the seeds you've sown ;
The wealth you seek will pine
And glory ne'er be thine.

He was born in 1700, and was only thirty-four years of

age when he apostatised and married. Installed in the rectorial luxury of his new mansion at Downings, this latter castaway led an isolated and miserable existence, which was terminated by a sudden and shocking death. The local account of his passing is familiar to residents and visitors, and reflects the feelings of the people in his regard. Friar Cuirnin was sleeping in a well-to-do farmer's house at Glen, when at midnight he was frightened by the galloping of a horse on the flags outside, and appeared to have heard the voice of the rider saying he was hurrying for a priest to attend Dominick, who was in his death agony. In a moment after, he aroused the people of the house and told them the minister was dead. All his family had predeceased him except one reckless son, whom many of the old inhabitants of Letterkenny, alive in 1880, had frequently seen on the street of that town, a pitiable spectacle, in rags, selling cockles from the Downings, as they informed the present writer. Not far from the village of Carrigart, the well-known spot on the road is still pointed out where this unfortunate scapegrace was pitched from a horse he was riding, and instantly killed.

Rossgull was for generations the nursery of holy and distinguished ecclesiastics of every grade in the hierarchy, and the steady influx to the sanctuary was not checked by the unhappy event described, the shadows of which were soon dispersed by the radiant sanctity and exemplary lives of its numerous and gifted sons. The saintly Primate Mac Gettigan was a born leader of men, an Agamemnon in administration and in council, signalling himself among the princes and prelates of the Universal Church at the Vatican Ecumenical Assembly of 1870, by his grand physique, dignified bearing, and graceful speech. While for wisdom and holiness Cardinal Logue has earned a world-wide fame, amply adequate in itself to secure for

Rossgull a conspicuous place in the history of the Church, of the same rank as Gartan. The O'Friels and the O'Coyle were the oldest levitical clans ; and later in chronological order, but higher in dignity and fame, are the Mac Gettigans, the Logues, the Mac Faddens, etc.

A careless reader, unacquainted with Dr. Pococke's topsy-turvy descriptions and hysteron-proteron narratives, could hardly help inferring from his jottings regarding Rossgull, that a Dr. Bedford was rector there in 1752. Such a conclusion would be a direct contradiction of both history and tradition ; for it is absolutely undeniable that Dominick was rector from the time of his concubinarian marriage in 1735 till his death in 1793. "The country to the east," writes Bishop Pococke, "comprehending the parish of Clandeavadoge, is called Fanet. The sea comes in at an opening between this and a division to the westward, called Rosquil, named by the Lord Boyne, whose estate it was, Rosapenna, and now belongs to Mr. Clements. Dr. Bedford lives in that parish, and is a father to his people." So far there is every indication that he is writing of Mevagh ; but the next gem of a sentence demonstrates that his lordship knew as little about the rector of Mevagh, as he knew about the rudiments of English Composition : "Rosaquill is another head of land, the parish, if I mistake not, is called Carrigart, the church of which is just opposite to Rosapenna house" * (Lord Boyne's mansion, then a grand imposing castle). The Rev. Anthony Garvey, junr., was pastor from 1782 till his death on the 10th March, 1791.

Whether Friar Curnian, whose well-known residence is still pointed out, within a mile of Creeslough, but in the parish of Mevagh, was pastor of Mevagh, is very uncertain ; but it is beyond doubt that the Rev. Anthony Coyle was for some few years pastor of Mevagh, before he was

* *Dr. Pocock's Tour in Ireland, 1752, p. 54.*

transferred by his uncle, the bishop, to Taughboyne in 1798. In 1802 the Rev. Charles Mac Collum, who came from Derry diocese, was entrusted with the administration of this parish. Dr. Patrick Mac Gettigan, who was a native of Kilmacrenan, was ordained at Maynooth, 1808, and was pastor of Mevagh practically during the whole interval between that date and his consecration as bishop in 1820.

The Rev. James Gallagher, his successor, was a native of the Ross in Clondavaddog parish, and a Paris student of marked distinction, of simple habits, refined manner, and sympathetic nature. He was ordained in 1814, and spent almost his entire missionary career in Mevagh. Hospitable and courteous, he was particularly beloved by his fellow clergy; while his flock were so attracted by his example and discourses that a large body of unmarried women constituted a sort of community of nuns; and the men in considerable numbers learned to cultivate congregational singing. Father Charles O'Donnell of Ardara always spoke of him as an ideal pastor and a real saint. In 1837 he was elevated to the dignity of Vicar-General, but he rarely exercised the functions of that office. His death on the 12th of June, 1856, was in perfect harmony with his edifying life, and his poverty accentuated his well-known charity. Father Charles O'Donnell, P.P., Aughnish, was then proffered the parish, and took up his residence near Carrigart. After some months, however, during which he had projected many reforms, he begged to be re-appointed to his first curacy in Kilmacrenan, where, with diminished responsibility and increased leisure, he might prepare for the execution of his long contemplated design of abandoning the world and shutting himself up in the rigid solitude of a Cistercian convent. This wish was granted and the happy sequel is fully described in the chapter on Kilmacrenan.

Father John Doherty was then transferred from Gweedore in 1857, but did not dissolve his connection with the pauperised mountaineer peasants of Dunlewy, who were then suffering from the double scourge of robbery and calumny at the hands and lips of the imported Scotch shepherds. His purse and pen were at their command for many years after; and the complete and triumphant vindication of their character and their rights was ultimately realised through the joint efforts of himself and Father Magroarty. These observations will enable the reader to understand such records as the following: "1859. April 9th. Archdeacon Mac Enroe, Sydney, Australia, visited the Very Rev. Hugh Mac Fadden, P.P., V.G., to see the oppressed Catholics of Gweedore. He afterwards met the Rev. John Doherty, P.P., Mevagh." "1861. Jan. 17th. Rev. J. Doherty, P.P., Carrigart, wrote to the papers, acknowledging receipt of £15 16s. 14d., in favour of Donegal Fund, being the proceeds of a Lecture delivered in Quebec by the Rev. Mr. Campbell." "1861. April 20th. Powerful letter of the Abbé Perraud on the monstrous cruelty of the Evictor of Donegal."

Amid all these preoccupations and anxieties, Father Doherty never for a moment lost sight of the one darling project he had set before him when he took charge of the parish. It was an ambitious and gigantic undertaking, and yet we see its realisation in the grand basilica, which, for stately proportions and architectural finish, challenged comparison with the finest city or Cathedral churches in Ireland. Having inaugurated the building operations under dispiriting auspices in 1866, he encountered formidable obstacles, and for a long time the progress of the work was disappointingly slow. He was empowered by the bishop to make a public appeal on Sundays in all the churches of the diocese, and the response was generous

beyond his most sanguine hopes. But the expenditure was going up by leaps and bounds, and he found himself obliged to undertake a voyage to America, and to make a personal canvass among Donegal exiles in various parts of the States for financial support of his courageous project. While he was thus strenuously engaged in his collecting tour, two things occurred to impair the success of his self-sacrificing mission. His broker got broken while accountable to him for the large amount of about £1,500, a considerable fraction of the total he had gathered; and, secondly, he received from his bishop a belated communication, that had been long lying at a *poste restante*, transferring him to the more important parish of Donegal in 1874. Being an excellent man of affairs, he was deeply afflicted by this untoward incident, but such was his unshaken trust in the honesty of his American friend and in the efficacy of prayer, that he always maintained, despite repeated disappointments, that the charitable investment would yet be forthcoming with interest. And so it was at the most opportune moment, when a pastor was in charge of Carrigart, who was sure to expend any sums at his disposal for beautifying the church and its surroundings, with taste and economy; and when the residue was available for clearing off a parochial debt in Donegal. As the work of soliciting subscriptions in America had extended over the considerable interval that had elapsed between his transfer and the termination of his tour, and as Carrigart had already got a big share of the spoils, his Eminence, Cardinal Logue, then Bishop of Raphoe, decided that the recovered assets should be divided equally between Rossgull and Townawilly. This unexpected accession of funds enabled the late venerable Monsignor Gallagher to build the beautiful and massive walls that encircle the church grounds.

On his well-earned promotion to Donegal, in 1874, he was replaced by the Rev. Patrick Daly, who had been Administrator in Letterkenny, and whose uneventful pastorate terminated on his transfer to Ballintra in 1882. A man of untiring zeal and all-reaching solicitude in his spiritual sphere, he lived a simple and unobtrusive life, keeping far aloof from the agrarian and political excitement of his time. To him succeeded the saintly and fatherly Monsignor Gallagher, who left behind him many noble and enduring monuments of his love "for the beauty of God's House and of the place where His glory dwelleth." The magnificent and costly bell is a constant reminder to the grateful parishioners of his unceasing labours while amongst them, and of the large-hearted munificence of the princely donor, his Eminence Cardinal Logue.

Transferred on promotion to Dungloe in 1901, he was succeeded for a brief period by Canon Slevin; but before the close of the same year this worthy man asked the bishop to allow him to return to his former flock, who received him back with heartfelt joy.

The vacancy thus created in Mevagh was happily filled by interchange, Canon Gavigan, who had succeeded Canon Slevin in Ramelton, being only delighted to embrace the proposal to replace him in the old Celtic parish, that had been the nursery of so many ecclesiastical saints and scholars. John Gavigan was born in Creevy, Kilbarron, in the year 1850; and on his mother's side, belonged to the strongly levitical family of the O'Dalys. His intermediate course was pursued under the competent guidance of his cousin, the celebrated Thoms Mac Intyre, who then conducted a most successful academy in the Mall, Ballyshannon. At the diocesan concursus held in Donegal, July 1870, he secured the only vacant studentship in Maynooth. Distinguished in all the principal classes, he was a second

prizeman in Theology, and combined sound judgment with profound intellect. He was ordained with William Sheridan by Dr. Mac Devitt in the old pro-Cathedral, Letterkenny, on Patrick's Day, 1877, and at once located as curate in Falcarragh, where he encountered very creditably the initial troubles of the Land War up till 1885. Then he was transferred to Fanad, and thence in 1887 to Killybegs; again to Ballintra in 1889, and to Ballyshannon in 1891. This last-named appointment was terminated by his promotion to the parish of Aughnish, in 1901; and in the same year he accepted in preference the parish of Mevagh, to whose service he dedicated the remainder of his edifying and fruitful life. He was raised to the canonry in 1905, and the parish of Drumhome was placed at his acceptance on the death of Canon Daly. Few priests enjoyed the confidence and esteem of his fellow clergy to the same degree, and few pastors were so genuinely beloved by their flock, as the straight and upright Canon Gavigan. His devoted friend, Father Hugh Boyle, and his equally trusted companion, Dr. Mac Closkey, solaced his last short period of suffering; and, with all the symptoms of predestined happiness, his soul passed to its eternal reward on the 13th of August, 1917. A chaste and artistic monument marks his last resting place.—R.I.P.

His brilliant and level-headed successor had been already in pastoral charge of Termon and Gartan united parishes for two years. Previously to 1915, he had discharged the worrying duties of Diocesan Inspector for 11 years, achieving the almost impossible triumph of pleasing all parties concerned. As Professor in Letterkenny and in the Irish College, Paris, he earned an enviable fame; and as curate in Fanad, he has transmitted indelible memories.

The highest blessing we can wish for the good people of Mevagh is, that their present amiable pastor may not be called to adorn a higher dignity in the church. The Obituary Register in the Directory of 1871 contains the following entry: "1870. May 10. Rev. Peter Gallagher, C.C., Mevagh," without any further particulars. Such parishioners as are old enough to recall the events of this period, will remember that Father Doherty never enjoyed the active assistance of any curate, until he was obliged to devote his energies to the raising of funds to defray the enormous cost of erecting the gorgeous parish church. To meet this urgent exigency, the Rev. Thomas Slevin was despatched, not so much to assist Father Doherty as to take his place during his prolonged absence. Moreover, those who were acquainted with Father Gallagher's physical condition at this time could not fail to regard him as incapable of rendering any effective aid in missionary work. The author knew and admired the old man, who suffered from deafness and senile debility, and yet struggled to say daily Mass, and, in the winter evenings, to give religious instruction and to narrate edifying stories to a large circle of young people. He was then, in 1868, sojourning at Glassagh, in Glenfin, with kind friends he had been on intimate terms with during his early curacy in that parish. With characteristic charity, Father Doherty provided a competency and a home for the decrepid and feeble old man, all whose immediate relatives had by this time been completely wiped away by death or emigration.

Peter Gallagher was a native of Ballyshannon, where he was a fellow-student of Dr. Drummond; was ordained in Paris, and appointed curate in Fanad, 1829; was removed to Glenfin in 1837, and to Mevagh in 1848; failing in health, was sent to Tory in 1858, and, after a sojourn of two years

in that island, divided the balance of his life between Glenfin and Mevagh.

His sister, Mrs. Peter Clancy of Frosses, was a lady of marked refinement and enlightenment, though not blessed with wordly affluence. She used to deplore the decadence of the family prosperity and the threatened extinction of the race. A daughter of hers alone survives, for many years an emigrant in the States. The Fanad people narrate many stories of Father Peter's childlike simplicity and ardent piety, and none of the past clergy are so warmly eulogised in Glenfin as this dovelike disciple of our Lord.

Father William Drummond's death in the old Parochial House near Carrigart on December the 9th, 1895, was a deplorably tragic and pathetic occurrence. Crossing a little brook in the gloaming, he slipped from a stepping-stone, neglected to change his wet garments, contracted double pneumonia, and died within twenty-four hours. The attendant failed to notice his high temperature and laboured breathing; and, when Monsignor Gallagher came to visit him, he saw at once that the case was most critical, and sent hurried messages for Canon Blake and Dr. Christy. He was then perfectly conscious and talked freely; hence he was perfectly prepared for the rites of the Church, but medical aid, at that stage, was of no avail.

William Drummond was born in Coolcolly, near Ballyshannon, in 1847; read his advanced course under Hugh Harron in the old Seminary; entered Maynooth in 1865, and was ordained by Dr. Dorrian in St. Malachy's, Belfast, on the 17th of March, 1872. His first experience of the mission was gained under the enlightened guidance of the celebrated Father Magroarty, in Glencolumbkille. So charmed was Dr. Mac Devitt with his graceful manner and transparent candour, that he brought him as curate

to Letterkenny in 1876. The Cardinal, his warmest friend, promoted him to the Administratorship in 1880, and this exacting position he held till the Cardinal's departure from the diocese. He was assigned curate to Father Martin, in Killybegs, 1890, and transferred thence to Ballyshannon in 1892. Two years after, he was removed to Mevagh, the scene of his tragic end, as above recorded.

John Roche was born at Ballybofey in 1870, of highly respected and devout parents. Having pursued his preparatory studies for Maynooth chiefly under the efficient direction of Mr. Mac Intyre, of Ballyshannon, he entered the Rhetoric Class in that National College in 1887, and was ordained by Archbishop Walsh in the College Chapel of Holy Cross, Clonliffe, on the 15th of December, 1895. His first mission was Tory Island, but, after a brief period of fifteen months, he was transferred to the paternal care of Monsignor Gallagher, who created for him a happy home in Mevagh, and treated him with the tenderest regard for his health and predilections. But he carried in his system the germs of consumption, and, in 1900, his constitution was so undermined that he was reluctantly compelled to yield to his physician's order to rest and to abandon all thought of professional duty. His devoted sister, Mrs. Kelly, of Killygordon, took him to her home, and nursed him with tenderest attention for the remaining five years of his most exemplary and saintly life. The long expected summons to his assured reward at length arrived on the 25th of June, 1906. "*Raptus est ne malitia mutaret intellectum ejus. Consummatus in brevi, explevit tempora multa.*" A more lovable companion, or a more spotless priest, Raphoe has never known since the days of St. Adamnan.—R.I.P.

The old church in the graveyard is said to have been erected about 1795, but was still thatched, when Dr.

Patrick Mac Gettigan was raised to the bishopric in 1820. He has himself transmitted the record that there existed at that time only one slated church in the diocese, and it is an historical fact that St. Patrick's, in Ballyshannon, was distinguished in that particular. However, the existing pastor of Letterkenny, or Conwal parish, continued in office till his death in 1826; and, in that interval, he renovated, raised, and re-roofed with slates the now dismantled ruin in the graveyard, before he resigned the parish of his first and lasting love. Father Doherty will be for ever remembered as the builder of the present majestic pile, and Monsignor Gallagher as the tasteful designer of the massive enclosing walls and of the Parochial House. His Eminence, Cardinal Logue, was created a Prince of the Universal Church by Pope Leo XIII, at a Consistory held in Rome on the 15th of January, 1893. His first visit to his cherished home and kindred in Mevagh, was signalised by the blessing and ringing of the celebrated bell, the erection of which by Monsignor Gallagher was made to synchronise with that happy event. The *Directory* of 1894 contains the following entry, which we transfer to these pages without even a verbal alteration:—

" 1893. June 8.—His Eminence Cardinal Logue paid his first visit to county Donegal since his elevation to the Cardinalate, visiting Letterkenny, where he first ministered as curate, and where afterwards he held his seat as Bishop of the diocese of Raphoe, until his elevation to the Primatial See of Armagh. The occasion was made one of rejoicing all over the diocese, from all parts of which large numbers of people thronged into Letterkenny. His arrival in the town was the occasion of a demonstration, the like of which was never yet seen in that town, and which has been witnessed in few towns in Ireland.

" His Eminence was accompanied from Armagh by Very

Rev. Dr. Maguire, Maynooth College; Very Rev. Canon M'Cartan, P.P., Donaghmore; and Rev. H. M'Neece, Adm., Armagh, the Cardinal's chaplain. He was received at the station by a large number of the clergy and laity.

June 10.—Cardinal Logue left Letterkenny at half-past four, and proceeded to Carrigart, in the north of Donegal, where he arrived at nine o'clock. Mevagh is his native parish, and, as was to be expected, his arrival there was the signal for an enthusiastic demonstration of welcome. As soon as his carriage was sighted three miles from Carrigart, a bonfire was lighted on one of the mountain summits, and the signal being repeated from hill-top to hill-top, proclaimed the news of his arrival to the country around. Numbers of people flocked into Carrigart, and a large crowd cheered his Eminence with enthusiasm. The Cardinal drove to the house of Father Gallagher, the parish priest, whose guest he remains during his stay in the district. Up to a late hour at night bonfires were ablaze all over the parish, and the houses in Carrigart were illuminated. A large congregation attended the ceremonies, which were solemnised on Sunday in the parish church at Carrigart, and amongst those who witnessed the sacred function were the Dowager Countess of Leitrim and her three daughters. Half of the congregation were unable to find room within the spacious church. The weather was beautifully fine until the ceremonies had concluded, when a severe thunder storm passed over the village. The bell, which is one of the finest in the North of Ireland, was made by Mr. Byrne, of the Fountain Head Foundry, James's Street, Dublin. It weighs two tons, and gives forth a fine resonant note with a pleasing tone. It is mounted on a pedestal supported by four massive metal pillars, with capitals, etc., in the Doric style, and is fitted with Byrne's patent rotary mountings. The parish is indebted to the munificence of

the late Father M'Garvey for the object of the day's grand ceremonial. The church to which the bell is attached is a large and stately edifice, designed by the late Father Doherty while parish priest of Mevagh, and its building was an object of solicitude with him after his transfer to Donegal parish. It is in the Gothic style, with large pointed windows over the altar and in the transepts, and both inside and outside presents a very imposing appearance. The high altar is in keeping with the character of the sacred edifice, and is richly ornamented in colours, which are harmonised with much taste."

PARISH PRIESTS

1410. Christinus Mac Ginley	1782. Anthony Garvey, jun.
1422. Ronald Mac Gonagle	1791. Friar Curnian.
1426. Roger Mac Ginley.	1811. ✠Patrick MacGettigan
1427. Brian O'Friel.	1826. James Gallagher.
1442. Donal O'Daly.	1856. Charles O'Donnell.
1460. Owen Mac Gonagle.	1857. John Doherty.
1600. Manus Mac Fadden.	1874. Patrick Daly.
1635. Art O'Gallagher.	1881. Francis B. Gallagher.
1732. Dominick O'Donnell.	1901. Thomas Slevin.
1737. Daniel Cunningham.	1901. John Canon Gavigan.
1770. Brian Garvey.	1917. Joseph Boyle.

CURATES

1805. Charles Mac Laughlin.	1855. Patrick Daly.
1826. Bernard O'Donnell.	1857. Hugh Cullen.
1830. Daniel O'Donnell.	1869. Peter Gallagher.
1836. Denis Magee.	1871. Thomas Slevin.
1841. James Harkin.	1877. Patrick Mac Devitt.
1846. Michael Kerrigan.	1886. James Toner.
1848. Peter Gallagher.	1894. John Mac Nulty.
1850. James Mac Fadden.	1896. John Roche.
1853. Charles O'Donnell.	1900. John Magroarty.
1854. Edward Glacken.	1904. Hugh O'Boyle.

CHAPTER IX

PARISH OF RAPHOE

IN order to present to the reader a comprehensive view of the church arrangements that obtained in this cathedral parish down to the dark era of ruthless spoliation, 1610, it is inevitably needful to recapitulate some of the facts and canonical regulations already outlined in the chapters dealing with the bishop's and the dean's revenues, respectively. For the bishop was the parson, and the dean the vicar of the ancient undivided, richly endowed parish of Raphoe. The district in which Convoy village is situated was disunited, to form a separate benefice, by an Order in Council passed in 1825, but the Catholic ecclesiastical authorities have never taken practical cognizance of this subdivision. However, Convoy has been since that date treated as a distinct parish in the Protestant Church system, and in the Government division of the county for civil and fiscal administration.

Down to the accession to the see of Dr. Art O'Gallagher, in 1547, the successive Bishops of the diocese resided permanently in the cathedral town. Somewhat less in area, but notably more in value, than half of all the lands comprised within the ancient parish boundaries, belonged to the bishop, whose rents were collected by half a dozen herenachs. Among the districts and modern townlands included in the bishop's estates were: four quarters of Carnglass on the Donaghmore frontier, Priesttown, Coolaghy, Glenmacquinn, Kiltale, Winnyhaw, Muintirtinny, Shannagh, Drumaneiny, Figart, Tullyvinny, Stranorlaghan, etc., and the principal herenachs were

O'Kane, Mac Menamin, Mac Lynchey (Lynch), O'Devenny, and O'Tinny.

The dean's estates comprised Ardvarnock Glebe, half the quarter of Coolaghy, and Finnadork Glebe. This dignitary maintained high state at his mansion on the "Vicar's Plot" immediately outside Stranorlar, in the Letterkenny direction; and, in Kiltcevogue, Leck, and Killygarvan he was parson and vicar. In addition, he was entitled to the fruits of Lettermacaward benefice; but was obliged to maintain a perpetual curate in Killygarvan, and a similar deputy in Leck. The Ballybofey assistant was a "perpetual beneficiary called prebendary," and the Lettermacaward resident clergyman bore the unique title of *capellanus*, or chaplain. Thus, we are informed, it was incumbent on the dean to maintain and remunerate four distinct priests out of the revenues accruing to him from those four benefices, respectively; but, in the case of Raphoe, it was the bishop, and not the dean, who was obliged to provide subsistence and remuneration for the perpetual curate. The only demand on the dean's resources was the furnishing of "entertainment to the whole clergie the first daie and night att anie tyme when a convocation should be called." The meetings of the Chapter involved no expense to him; and, indeed, such meetings were rare, seeing that the Divine Office for which the endowments were created, was chanted by the seminarists for a small fee, as is still the universal custom.

As the bishops of the diocese were also the immediate pastors of this most ancient and important parish down to 1661, the glaringly incomplete list of prelates, and the sketches of their individual lives, set forth in Chapter VI, exhaust the historical information available on that subject. It may not, however, be deemed an unpardonable inversion

of order, or break of continuity, to introduce at this point a few brief comments on a British Museum document entitled *A Catalogue of the Bishops of Raphoe to the year 1600*, to the examination of which the scholarly Dominican, Father Mac Inerny, has devoted profound study and critical research. Its face value is nil; it seems, at first reading, a clumsy travesty of well-known history, and a rude compilation of an untutored shannachie from silly fireside stories. But, on the other hand, its antiquity, its preservation in the British Museum, and its laboured analysis by the sober-minded author of the *Irish Dominicans*, invest it with an extrinsic importance, which appears fictitious, but cannot be overlooked. The extract from the *Catalogue* published by Father Mac Inerny is as follows:—

1. "The last Abbot and the first Bishop that ever was in Rapho was Sean O'Gairedan and Derry together with Inishogan and the side Loughfoyle was his without controversie.

2. "Donnell O'Garvan.

3. "Felemy O'Syda.

4. "Patrick O'Scarmil war translated from Rapho to Ardmagh and built the Cathedral Church of Ardmagh A.D. 1261.

5. "John de Alineto, a Minorite, resigned A.D. 1265.

6. "Kairbry O'Sguaba was the first that lost Derry and the side Loughfoyle, for (at this time) O'Karrealin war Bp. of Rathloura, commonly called Machara, and the Natives of Tyrconnell, contrary to all equity and conscience, did maintain him in the Bishoprick of Rapho, because he war both their friend, and withall he did largely corrupt them with bribes for to assist him against the Bishop O'Sguaba, whereupon the Bishop O'Sguaba did both curse, excommunicate, and suspend (interdict) the people

of Tyrconnell: under which excommunication they lay for the space of forty yeares, until at last the Bishop O'Sguaba being dead, and the controversie undesided, the translation was corruptly and falsely made from Machara to Derry and the side Loughfoile ever since. He died at Rome anno 1274."

"It will be observed," Father Mac Inerny writes, "that three names here given—O'Gairedan, O'Garvan and O'Syda—are missing from the lists supplied by standard writers. I suspect that these three personages were really, at some time, Bishops of Raphoe; and, from O'Syda's or O'Sheedy's position in the catalogue, it would seem probable that he was the unnamed prelate who preceded Bishop O'Scannell." The three names represent herenach families, and are more easily recognised under the familiar variants Mac Gready, Mac Garvey, and O'Sieyes. Two herenach septs in Conwal parish are designated in the 1609 Inquisition respectively Muintir-Sees and Muintir-a-Sidies; and the last named appear to be the kinsmen of O'Syda. But it is very probable that both names were radically and originally identical; and the distinction by which the herenachs of Tullygay are regarded as belonging to the O'Sieyes sept, and the herenachs of Gortlea to the O'Cassidy stock in Fermanagh, may possess no solid genealogical foundation. In any case, the Sieyes family are very ancient and of Tirconaill origin and herenach status; nor need the unvocal *d* trouble the reader, if he remembers that the O'Shees spell their name in Irish Ua Seaghdha, attenuating two consonants. It is extremely probable, as the profound author of the *Irish Dominicans* suggests, that bishops of these names may have occupied the see of Raphoe; but it is ludicrous to attach any value whatever to a document that commences with the grotesque falsehood that Sean O'Gairedan was

the first Bishop of Raphoe! The very utmost length we could be justified in following the story of the anonymous dreamer, would be to admit that the three celebrities named by him may have been bishops, abbots, or distinguished herenachs.

The *Irish Dominicans* was not published before the present writer compiled the sketches appearing in Chapter vi.; else it is probable that the Papal Letter addressed by Innocent to the Archbishop of Armagh, translated from Theiner at pages 65-66 above, would have been ascribed to Innocent IV, not to Innocent III. Even with the two Mandates* respectively and unmistakably dated 1251 and 1253 before my eyes, I attached supreme importance to the time indicated at the close of the letter referred to—Given at Perugia, 15th March, *ninth* year of our Pontificate. Now, it appeared to me very doubtful whether Innocent IV had actually completed the period of nine years in the Chair of Peter before his death; whereas Innocent III enjoyed a comparatively long reign. Nor was "blindness" confined to one or two such petitions; on the contrary, it was pretty usually placed in the forefront. On the whole, however, it seems certain that the anonymous bishop sent in his resignation in 1251, and was canonically relieved of his episcopal duties in 1253. This point is not worth labouring, seeing that a hiatus of this kind is constantly met with down to 1400.

Pope Urban directly appointed John de Alineto, Friar Minor, Bishop of Raphoe, on the 11th of December, 1261, and he resigned on the 18th of April, 1265. It is nowhere asserted that he did not administer, nor is it clearly nor at all proved that he was never consecrated. In any case, he was at least bishop-elect for four years, and

* *Cal. Pap. Reg.* vii., 275, 286.

could not be excluded from the list of prelates. The suggestion that he was never bishop, is opposed to historical fact, as well as to commonsense. If he was unequal to the burden, did it take four or five years to discover a defect that is gratuitously supposed to be anterior to his nomination?

It is an obvious digression to re-introduce here any discussion regarding the names and biographies of the bishops, seeing that we are dealing specifically with the parish of Raphoe and its immediate pastors. But the fact that this was the cathedral parish and that the bishop was *ex officio* the rector, coupled with the importance and interest attaching to the statements of the erudite author of the *Irish Dominicans*, is a sufficient reason why so germane a subject should not be relegated to an appendix at the end of the book. There are a few very striking anomalies in Father Mac Inerney's edifying sketch of the passing of Bishop O'Scoba, which do not only remotely affect the question of the disintegration of this ancient diocese of Raphoe, but which so puzzle the present writer that he is inclined to adhere to the accuracy of the sketch given above in chapter vi. "His saintly death took place in Lyons four weeks prior to the opening of the Council," says the author of the *Irish Dominicans*. How then could he be said to have died "at the Papal court"? In *curia* appears in the Irish text of the *Annals of Ulster*, in Codex B at least. Secondly, "he died on the 9th of April, the eve of Our Lord's Ascension." Who ever heard of Ascension Day falling on the 10th of April? Lastly, no explanation is given to account for Lynch's application to O'Scoba of the omitted epithet *Corcagiensis*.

The passage, however, that most glaringly contradicts the commonly accepted account of Bishop O'Carolan's

aggressions, is the following: "It is not true to say that O'Scoba was the first to lose the city of Derry, for we know that Derry had been restored to its golden glory as the cathedral city of O'Carolan's diocese more than a dozen years before O'Scoba's consecration for Raphoe." The most accredited authorities inform us that "after O'Brolaghain's death in 1175, Derry reverted to the bishopric of Raphoe to which it properly belonged";* and that "O'Brolaghan had episcopal jurisdiction over the monasteries of the Columbian Order alone."† It would, therefore, follow that the city of Derry was not wrested from Raphoe, even in Bishop O'Brolaghain's time; and, if this conclusion is conceded, it cannot be denied that "O'Scoba was the first to lose it." Of course, it may be alleged that the *Memoir of Derry* is altogether wrong; and our only rejoinder, amply sufficient in itself, is found in its preface, which states that the historical part is the joint compilation of Dr. Petrie and Dr. O'Donovan. So manifestly was Derry comprised within the boundaries of the see of Raphoe in the twelfth century, that the Synod of Rathbrassail, 1118,‡ actually designated this diocese as Derry, no doubt, because the Columbian monastery at the latter site had obtained for Derry a world-wide fame. Moreover, the Synod further defined Benyevenagh, in Magilligan, as the utmost limit of Rathlure or Ardstraw, there being at the time no diocese of Derry, for Raphoe see had been already, for four centuries, named Raphoe, and would not submit to be re-christened Derry, while recognising at the same time the monastic pre-eminence of the latter foundation.

O'Donovan writes as follows, in his Ordinance Letter

* *Ordinance Memoir*, 31.

† Father Mac Inerney says 1101, perhaps correctly.

‡ See Keating

from Ballybofey, dated October 4th, 1835: "The following are the boundaries of the Dioceses, as established at the Synod of Rathbreasail, to the discovery of which I have found a sure clue in *Carnglas*: The diocese of Ardstraw, from Slieve Larga to Carnglas, and from Lough Cruí to Benevena: the diocese of Derry (Raphoe), from Easroe, or Ballyshannon, to Srúv Broin (Stroov Head), and from Carnglas to Srúv Broin."

Now it seems to me that Srúv Broin, or the stream of Sorrow, is at Stroov Point, in Moville parish, where a stream gushing from the rocks invites all the mad and delirious people in the country to drink of its waters. It is like the *gleann-na-ngealt*, *vallis amentium*, of the south, or the Anticyra of the classic writers. I am the more confirmed in this opinion as it is on record that the barony of Inisowen was taken from the Bishop of Raphoe by the power of the aristocrats of the Kenel-Owen at a comparatively modern period. I understand the passage thus: The members of the Synod of Rath Breasail did not deem it necessary to mark the northern or western boundaries of the diocese of Raphoe, because they were sufficiently defined by the Atlantic. They only deemed it necessary to mention three prominent points where that diocese marched with the neighbouring ones, and, for this purpose, they set down the Cataract at Ballyshannon as the southern point, where it marched with Connaught (*recte* with Clogher); Carnglas as the eastern, where it marched with Ardstraw; and Srúv Broin as the north-eastern, where it met Ardstraw again. And here it may be remarked that they set down Stroov as the north-east extremity of Raphoe, and Benevena, the most prominent feature on the opposite side of Lough Foyle, as the north-west extremity of its neighbouring diocese.

The Diocese of "Derry" is a mistake, according to the erudite Gratianus Lucius, by one of the transcribers of Keating for "Raphoe." I would almost "swear it." Keating has been subjected to numberless reviews and transcriptions, and the result is pithily expressed by the profound critic, Father Mac Erlean, in one brief sentence: "*Doire*, this was an alternative name for the diocese of Raphoe."* The Inquisition of 1609 shows that, even at that late period, the herenach lands adjoining the city were held by the O'Deerys of Raphoe, and by the Mac Laughlins of Derry diocese; and the Dominican Friary was always associated with O'Donnell patronage. Father Mac Inerny is in perfect harmony with all extant documentary evidence of a reliable character in asserting that Primate O'Scanlan, who belonged to a powerful herenach sept in Tirconail, had passed the eternal bourne in 1270, before the Dominican bishop, Gervase O'Carolan, robbed his brother Dominican, Carbry O'Scoba, of a large wing of his territory, the whole peninsula of Innishowen.

"In the early part of the seventeenth century Raphoe had a round tower, which Sir James Ware represents as built on a hill, and in which the Bishops of Raphoe formerly kept their studies, but it had been demolished before his time."† The same learned author, Bishop Reeves, informs us that "St. Adamnan's bed used to be shown at Raphoe"‡; it was very dissimilar to Columba's bed at Kells, being a mere smooth flag on the surface level, without any stone-pillow, and too short to allow a full stretch for slumber.

THE CATHEDRAL

"In the early part of the year 1622," Mant§ informs us, "the King issued a commission, in obedience to which

* *Archivium*, iii., 23.

† *Ib.*, cxxiv.

‡ Reeves *Adam*, liv.

§ *I.*, 395-406.

the several diocesans made a true report of the state of their respective bishoprics. These reports have been preserved in the Library of Trinity College, and that relating to Raphoe contains the following particulars of statistical inquiry.

"In the diocese of Raphoe, including the cures of the dean and chapter, there were twenty-seven parishes, of which the cures were served by twelve incumbents, assisted by ten curates. Two of these incumbents were acquainted with the Irish language and able to teach therein; three of the curates were converted priests (?); five were reading ministers in Irish and English (Bible-readers); and there were two parish clerks." Now, there were only five Catholic curates in the diocese altogether, and we can hardly conceive three of them rushing into the arms of Knox, and gushingly accepting a hungry exchange of masters, without even promotion. They were three warm clerics! "Of the churches, nine were repaired or repairing; three were new or in building; seventeen were out of repair or ruinous, and among these was the cathedral, of which *the walls only were standing*, but a new roof had been for two years in preparation, which, God willing, was to be set up this summer, at the bishop's and parishioners' charge.

"Whereas the ancient parish churches of the diocese were for the most part ruined, and the parishioners (Scotch) refractory and unwilling to repair the same; and, in the diocese of Raphoe, all the parishioners are refractory and unwilling to yield any benevolence to parish clerks, they accordingly pray, etc. The most part of the aforesaid parishes are poor and unable to maintain an *honest* minister, etc."

The nave of the cathedral was, therefore, re-roofed in 1622; "John Pooley enlarged it by the addition of a

north and south transept about 1702," Lewis records; and he elsewhere remarks: "The cathedral, which is also the parochial church of Raphoe, and to the repair of which the Ecclesiastical Commissioners recently granted £1,005, is a plain, ancient, cruciform structure, with a square tower added to it by Bishop Foster in 1737, as appears by that date on a stone over the door."*

It is evident, therefore, that no part of the old Catholic cathedral remains except the walls of the nave; and the chancel alone possesses any interest for the antiquarian.

The Petition forwarded to Rome by the dean and clergy in 1600† discloses the burning of the celebrated Cross of Raphoe by the English heretics, but does not furnish any grounds for the conclusion that the material fabric of the cathedral had been demolished. "Its books were forcibly plundered, and its countless ornaments were every one confiscated by the English looters; and the magnificent building attached to the cathedral—*magnificis Ecclesiae tectis*—were set fire to and demolished by heartrending conflagration." These *tecta* were the chapter house, the chancellor's office and muniment-room, etc.; and, moreover, a fervent hope is expressed that the cathedral may be, not rebuilt, but "restored to its pristine splendour and equipped with taste and dignity." Even if the roof had been destroyed, it is inconceivable that it should not have been replaced during the comparatively long period of unbroken tranquillity before 1608.

We may, therefore, conclude that the cathedral was dismantled when the Catholics were ejected from it in 1610; and that it was not renovated till 1622, there being no Protestant congregation to attend worship there during a considerable part of the interval. Hill supplies no

* Lewis ii., 445.

† See page 14, *supra*.

statistics, nor are any found in Pynnar's *Survey*, as the lands in the vicinity of the village were exclusively herenach property, belonging to the bishop. For close on two hundred years, scalans supplied the place of the famous cathedral, and, though these temporary shelters existed in various places, there was always one at Killynure, and one at Drumkeen.

Of the three churches that now so adequately serve this extensive parish, the Convoy building is by far the oldest. The first portion of this plain edifice was constructed about 1795, but was not completed or roofed with slates till 1820. Several renovations have been effected since the latter date, but the most important was that carried out by Monsignor Mac Menamin.

"1866. March 25. Dr. Daniel Mac Gettigan solemnly dedicated the parish church of Convoy on the occasion of the completion of the new building, consisting of a chancel, belfry, sacristy, and high-altar. He also preached, and they got £200, which was placed in the hands of the Rev. Mr. Mac Menamin, P.P., for the purposes of the building."

Dean Feely erected the Drumkeen church in 1842, mainly out of funds he collected on a tour among the Donegal exiles in New York and Philadelphia. His occasional allusions to the friendly reception extended to him by the poor "living-out" Irish girls in America, were very touching, and created the well-founded impression that begging was utterly repellent to his gentle and charitable nature. As long as his own slender purse contained a shilling, he ungrudgingly spent it in beautifying God's house, and only appealed to the parishioners when his personal funds were completely exhausted. The architecture is neither elaborate nor ornate, but the building is very substantial. Both here and in Drumarone,



RAPHOE OLD CATHEDRAL.



RAPHOE MEMORIAL CHURCH.

Donegal County Library Service

he realised his cherished idea that churches should be high; and, at Frosses, he established his desired contrast by building a plain one-storey house for himself, which he bequeathed to his successors.

MEMORIAL CHURCH, RAPHOE

The foundation-stone of this superb church was laid in October, 1877, under the most promising auspices; and the opening ceremony, consisting of the solemn blessing, a most touching sermon by His Grace, Lord Primate Mac Gettigan, and Benediction, was performed on Sunday, November 3rd, 1878. Mr. Heavey and Mr. Mac Adorey, both of Belfast, were, respectively, the architect and contractor. The *Derry Journal* of the following day furnishes a very elaborate description of the beautiful building, and a deeply interesting report of the proceedings witnessed at Raphoe on that historic day, when a Catholic church was again opened, after the long interval of nearly three hundred years, near the old cathedral of St. Adamnan. A few salient passages will not be unacceptable to the reader:—

"A prominent feature of the church is its round tower, modelled on the old Celtic round towers, so common throughout Ireland. It rises to the height of 100 feet, is visible from a very long distance, and contains a side entrance to the church and a staircase to the organ gallery. Over the main entrance in the western gable of the church, is a 'rose' or 'wheel' window, lighting that end of the edifice, showing high above the organ gallery. The side walls are pierced with lancets, at an elevation that leaves ample room for the altar and other equipments. With the exception of the entrance doors, which are of oak, all the wood-work is of choice pitch

pine, now recognised as most enduring as well as producing the most ornamental effect. The roof is covered with American green slates, which contrast pleasantly with the light-blue shade of the admirable masonry, and the pale dressings of Dungannon stone.

"One feature in the construction deserving special reference, is the system known as 'hollow walling,' by means of which, no matter how absorbent or porous the outer facing may be, the inner surface is always dry. There are practically two walls, the outer of stone, the inner of brick, two clear inches apart, and connected by slate ties, one to every superficial yard. St. Eunan's is of the Romanesque character, modified to meet modern requirements, and is constructed to accommodate from 800 to 1,000 worshippers.

"The dedication ceremonies were carried out with all the solemnity and order accompanying the sacred rites of the Catholic Church. The morning was most favourable, the consequence being the presence of large numbers of strangers, while the people of the parish, including a large accession of Protestants, turned out *en masse*. The Lord Primate performed the dedication function before the High Mass, which was celebrated by Rev. John Doherty, with Rev. P. Blake, Deacon, Rev. John Mac Nulty, Sub-deacon, and Very Rev. John Mac Menamin, Master of Ceremonies. The three Miss Reillys, Teachers in Raphoe, Glenties, and Falcarragh, were the most capable and most appreciated members of the choir.

"After the first Gospel, His Grace the Primate addressed the congregation for almost three quarters of an hour in that strain of instruction and devotion for which the distinguished speaker is proverbial. His Grace founded his discourse upon the last portion of the eighteenth chapter of St. Matthew: 'Lord, how often shall my

brother offend against me and I forgive him' ? and so on. The peroration was particularly touching ; he appealed to those present not merely to forgive their neighbour, but to practise charity, and to exhibit true generosity by giving liberal aid to their zealous priest, Father Bernard Kelly.

" Besides the clergymen already named, there were present : Rev. James Stephens, P.P. ; Rev. Michael Martin, P.P. ; Rev. J. Bannon (representing the Most Rev. Dr. Rogers, Chatham, Canada) ; Rev. John Doherty, P.P. (Donegal) ; Rev. J. Mac Groarty, C.C. (Killygordon) ; and Rev. P. Mac Devitt. Among the distinguished laity were noticed : William Wilson, M.P. ; Samuel Carson and William Young, D.L., Raphoe ; Edward Gallagher, Mr. Keenan, Inspector of Schools ; Dr. Petit and Henry Gallagher, Letterkenny ; Charles Flanagan, San Francisco ; William Devine and Patrick Mac Menamin, Strabane ; At the close of the ceremonies, the Rev. B. Kelly, P.P., first explained the regretted absence of the Bishop, Most Rev. Dr. Mac Devitt, who was indisposed in Dublin, and then tendered his heartfelt thanks to the generous donors, and particularly to the Lord Primate. The collection totalled £700."

PAST CLERGY

It has been already fully set forth that the bishops were the immediate rectors, and the deans *ex officio* vicars, of this cathedral parish. Till the death of Eoin O'Culenan, in 1661, this canonical usage continued to be observed ; one permanent curate resided here, and, with the assistance of the bishop's chaplain and secretary, discharged all the missionary duties of the parish. The Seminarists recited the Divine Office on certain feasts, in place of the

prebendaries, and assisted at all the more important cathedral ceremonies.

In 1704, the registered pastor was "Edmund Brannigan, dwelling at Killenure, or Wilson's Fort; forty-four years of age; and ordained priest by Thady Keogh, Bishop of Clonfert, at Portumna, in September, 1683." His immediate successor was Dominick Byrne, whose name is affixed to the petition of 1737. The next was Terence O'Quinn, a Salamanca student,* ordained in 1735, and a native of Taughboyne. Andrew Houston and Neil Devenny were consecutive pastors in Dr. Coyle's episcopate, but the dates are unknown, beyond the fact that the last named survived the bishop's death in 1801. Alexander Mac Ginty was stationed for about four years in Raphoe, but whether he was parish priest or curate no record attests. The earliest available Register, Piggot and Co.'s, represents John Kelly as parish priest in 1824, residing in Drumkeen; but it is well established that, after two years devoted to the flock of Kilmacrenan, he laboured all his life in Raphoe. He appears to have been a native of Conwal; studied classics, philosophy, and some theology in Dr. Coyle's Seminary in Letterkenny, and was then ordained in 1792. When Maynooth College, however, was founded in 1795, John Kelly presented himself among the first batch of candidates already in Holy Orders, seeking admission to the halls of Theology and Scripture in order to perfect their professional studies. Dean Feely always spoke of him in terms of respect and admiration. His lamented demise at Drumkeen in 1829 is not registered in any ecclesiastical Directory, nor am I aware that an inscribed tombstone marks his grave in Convo.

Dean Feely was President of the old Seminary.

* *Archivium*, iv. 28.

Letterkenny, when Father Kelly's death left a vacancy in the pastorate of Raphoe, which he was appointed to fill. He, too, lived at Drumkeen for many years before he settled down permanently south of Convooy, in a cottage still associated with his name. The erection of Drumkeen church was his chief claim on the gratitude of posterity, but his refining influence and saintly example left lasting impressions in every part of the parish.

When the Dean was promoted to the pastoral charge of Inver in 1849, the Rev. James Mac Ginley, P.P., Killymard, very cheerfully accepted the proffered succession in Raphoe, as he originally hailed from Clady district in the diocese of Derry. His memory is still gratefully treasured by the parishioners, many of whom remember him as a model priest and a cultured gentleman. Several schools were established by this energetic pastor, and religion flourished under his vigilant guidance. His regretted death took place in 1862. His remains rest close to the Convooy Church, beneath a handsome monument bearing the inscription: "In memoriam Rev. Jacobi Mac Gilney, Parochi Rapotensis, qui per 40 annos, in diversis paroeiciis, pro animarum salute assidue laboravit. Plenus meritis ac annis migravit ad coronam sanctis promissam die 12 Feb. 1862. Annos 67 natus."

Monsignor Mac Menamin was next promoted to this parish from the Administratorship of Letterkenny; and his preferment, though quite in the natural order of service and merit, was notable as being the first important appointment in the gift of the new bishop, Dr. Daniel Mac Gettigan, his predecessor and namesake, having died the previous year. The Convooy church, though it now bears the inevitable symptoms of age, will testify to many generations to come the progressive trend and educated taste of this great-minded dignitary and practical

patriot. On the transfer of Father Coyle to the parish of Kilbarron in 1867, Monsignor Mac Menamin was nominated his worthy successor in Stranorlar.

In that year Father Peter Mac Menamin was called from the curacy of Ardara to the pastorate of Raphoe parish. He was born in Glenfin; pursued his preparatory studies in Letterkenny; was admitted to the Humanity Class at Maynooth in 1845; and, in 1853, was ordained and appointed curate in Lettermacaward. Towards the end of 1855 he was transferred to Kilmacrenan, and thence, in 1858, to Killaghtee. His last curacy was in Ardara, from 1863 till 1867, when he was promoted to the parish of Raphoe. Though to all outward appearance he was possessed of a sound physique, tall and well-proportioned, he suffered from a weak heart. Spending his holidays at Narin, he was discovered one morning in a helpless condition, semi-conscious, and apparently dead. He lived, however, long enough to permit of the last Sacraments being administered to him, and then he peacefully passed to a better world, on the 7th of August, 1872. His early demise was very widely deplored.

The genial octogenarian, Dean Kelly, followed; and, apart from his personal accomplishments and high ideals, he established an undying claim on the gratitude of the parishioners by the erection, in the town of Raphoe, of the first Catholic church that had stood there since the debacle of 1608. It is appropriately dedicated to God under the title of St. Adamnan, the principal patron of the diocese, and marks a glorious era in Tirconail's advancement towards the goal of religious freedom.

In 1880, the Rev. Peter Kelly succeeded his namesake; and no pastor could labour more energetically, or administer the parish more wisely, than did this upright priest and intrepid patriot, during the six years of his fruitful

pastorate. In July, 1885, the present bishop preached, at his invitation, a very powerful and memorable charity sermon in Convoy.

Father Joseph Boyle was promoted, in 1886, from the curacy of Lettermacaward to this parish, and afforded the utmost satisfaction to the parishioners till his further well-merited preferment to Clondahorkey in 1892.

The Rev. Patrick Canon Kelly was promoted from the curacy of Kilbarron to the pastoral charge of this parish in 1892. At all times of delicate constitution, he developed an increased tendency to chronic liver complaint from the very beginning of his all too brief career in Raphoe, where he was beloved by his own devoted flock, and profoundly respected by the separated brethren. His meekness, his charity, and his affability endeared him to all classes, while his brothers in the ministry looked upon him as a paragon of single-minded uprightness. He was a native of Rosstownlough in Drumhome; a nephew of the Rev. Patrick Gallagher, P.P., Glenties, and an uncle of the Most Rev. Dr. Mulhern, Bishop of Dromore, and of the Rev. Joseph Kelly, C.C., Ederney. Entering Maynooth in 1865, he was ordained by Dr. Dorrian, Bishop of Down and Connor, in St. Malachy's Church, Belfast, on the 17th of March, 1872. His first missionary experience was very painfully acquired in Doe, where he struggled to discharge exacting duties far beyond the capacity of his enfeebled energies. Within twelve months he was obliged to desist, for a time, from parochial work, but was enabled to resume duty, with renewed strength, as curate of Kilbarron in 1875; and for seventeen years, in that position, he exhibited marvellous assiduity, conscientious exactness, and edifying piety. He was a member of the first batch of pastors raised to the canonry in 1901, and was, in every respect, one of the

most esteemed members of the Raphoe priesthood. On the 12th of November, 1905, after a tedious and trying illness, his soul passed peacefully to a happier life.

The vacancy thus created was filled by the promotion of the Rev. Edward Mac Devitt, who had been for a protracted period curate in Stranorlar. The beautiful parochial house is a memorial to his energy and good taste. He was a member of a worthy old Catholic family in Milford; received his classical training in Letterkenny, and matriculated in the Irish College, Paris, in 1871. He was raised to the priesthood by Dr. Mac Devitt in the old pro-Cathedral in November, 1877, and spent the whole long span of his life as curate, in Stranorlar. His early and regretted death on the 6th of April, 1909, was due to a malignant attack of hepatitis.

Canon Blake was then transferred from Killymard to take pastoral charge of the flock in Raphoe, with whom he had formed affectionate acquaintance when he was stationed among them as a young genial curate. He succeeded in perfecting, within an incredibly short time, the improvements planned by his predecessor in connection with the parochial house and the churches. His widespread popularity was signally demonstrated at the memorable bazaar he organised in 1910. Two years later, he was transferred to the more desirable parish of Clondahorkey.

In 1912, Father Patrick Mac Devitt succeeded, on transfer from Ramelton. His laborious life was devoted to the spiritual welfare of half a dozen distinct flocks, at various stages of his missionary career. A native of Kirkstown, he pursued his preparatory course for Maynooth in Letterkenny; was admitted to Humanity in the National College in 1868. Ordained in 1875 at Maynooth, he commenced his missionary career in Glenfinn, whence he

was changed to Mevagh in 1879, where he remained till 1891. His transfer to Clondavaddog in that year was a lasting boon to the people of the Kindrum section of that parish, for he constructed for their convenience a beautiful and much-needed road along the Ballyhernan seaboard. In 1892, he was again removed to Milford, where his energetic work was highly esteemed, as was emphatically evidenced by the substantial testimonial he received on his promotion to the parish of Aughnish in 1907. Five years after, his over-strained energies demanded a diminution of labour, and he was appointed to preside over the parish of Raphoe, where the Sunday obligations were immeasurably lighter. His lamented death on the 1st of September, 1913, was deplorably sudden, resulting from cardiac collapse.

In the second quarter of the last century, some three or four names of curates in this parish figure on the list of diocesan clergy, and the most exhaustive search has failed to trace their subsequent history. The Rev. John Kelly, Junior, was nephew of the good pastor who died at Drumkeen in 1829, and was curate under Dean Feely from 1834 till 1839. He then retired in failing health, and died two years later. Having matriculated in Maynooth in 1815, he was located, after his ordination in 1823, for some time in Kilmacrenan and later in Kiltreevogue. His immediate predecessor, the Rev. James Bolton, was a mere bird of passage, who first appears in the Rosses in 1828, and two years after in Convoy. He turns up again in 1836, but was evidently borrowed from some other diocese to which he returned.

The Rev. Michael Kerrigan, son of Dr. Kerrigan of Mountcharles, and grand-nephew of Dean Kerrigan, was a young priest of bright intellect and amiable disposition, but of delicate constitution. He was admitted to Maynooth

in 1836, and ordained there in 1844, when he received an appointment to Kilcar. Three years later he was transferred to Raphoe; in 1849 he succumbed to a prolonged attack of tuberculosis, at the age of thirty-two.

A still more youthful victim to the same relentless disease, in the person of the Rev. Andrew Houston, terminated his short but fruitful career in his native parish of Raphoe on the 9th of August, 1878. He belonged to an old Drumkeen family, that had supplied several worthy members to the priesthood; and he had received glowing certificates for studies and discipline from the Rector of Salamanca, where he completed his course, and was ordained in June, 1874. His first appointment was the curacy of Gweedore, under the fatherly care and direction of Dean Mac Fadden, who used every device to lighten his work and to brighten his life. But the brackish atmosphere was pronounced to be injurious to his fragile health, and he was changed to Taughboyne in 1876. A year or so later, the poor invalid was obliged to relinquish missionary work, and even the affectionate attentions and home comforts he received under the parental roof did not long avert his inevitable fate.

In the penal days, no parish in the diocese was more adequately or more faithfully served by Catholic clergy than Raphoe, Priestown and Drumkeen being their chief places of refuge. Leck at first, and subsequently Taughboyne as well, were entirely dependent on the parochial clergy of Raphoe for public Mass and the Sacraments. The Government report of 1731 says of Taughboyne: "The Popish inhabitants resort for Mass to the neighbouring parish of Raphoe." But tradition assures us that a priest went each Sunday from Priestown and said Mass in the old scalan on Rateen hillside. Even in later days, however sparse the diocesan supply of priests

may have been from time to time, the old cathedral parish was uniformly well equipped.

PARISH PRIESTS

1662. Neil Glackan.	1867. Peter Mac Menamin.
1688. Edmund Brannigan.	1872. Bernard Kelly, Dean.
1730. Dominick Byrne.	1880. Peter Kelly.
1742. Terence O'Quinn.	1886. Joseph Boyle.
1760. Andrew Houston.	1892. Patrick Canon Kelly.
1785. Neil Devenny.	1905. Edward Mac Devitt.
1803. John Kelly.	1909. Patrick Canon Blake.
1829. John Feely, Dean.	1912. Patrick Mac Devitt.
1849. James Mac Ginley.	1913. Patrick J. Brennan.
1862. John Mac Menamin, V.G.	

CURATES

1788. Anthony Coyle.	1866. Hugh Devine.
1795. James Carr.	1876. John Doherty.
1802. John Brennan.	1877. Patrick Blake.
1809. Hugh O'Friel.	1880. Patrick Kelly.
1812. Peter Mac Menamin.	1882. John Mac Nulty.
1817. John Devenny.	1885. Daniel Sweeney.
1822. Alexander Mac Ginty.	1886. Daniel Mac Gettigan.
1824. James Mac Devitt.	1891. Patrick Brennan.
1826. William Ramsay.	1892. Daniel Coyle.
1829. James Bolton.	1897. John Mac Ateer.
1834. John Kelly.	1897. James O'Donnell.
1839. Daniel O'Donnell.	1901. Michael Ward.
1841. Anthony Dillon.	1902. James Dunleavy.
1843. James Gallagher.	1905. Patrick Mac Mullan.
1847. Michael Kerrigan.	1907. William Gillespie.
1849. Michael Mac Bride.	1915. Patrick O'Donnell.
1861. Bernard Kelly.	1917. Joseph Mac Gonagle.
1862. Peter Mac Devitt.	1918. James Coyle.

CHAPTER X

PARISH OF TEMPLECRONE UPPER AND LETTERMACAWARD

THE roads and bridges constructed in these regions during the second half of the last century, and the narrow-gauge railway projected in 1897, and completed within five years after, have made this parish very easily accessible, and vastly better known to the rest of the world than it had been in the time of Lord George Hill, when the following doggerel verses aptly described its isolation and rugged peninsulas :—

“ To reach it even's a weary process ;
Toil awaits you ere you enter Rosses :
Between tides and strands and river fosses,
It's ten to one if you land in Rosses.” *

Strangers visiting Templecrone are amazed at the selection of a site made by St. Croine for the establishment of a nunnery and public church, on a wild rocky coast, difficult and dangerous of access by sea, and remote from any thickly populated district. The whole vast territory lying between Cloghaneely and Banagh was in those days denominated Tir Ainmire, and was entirely at the disposal of her powerful kinsmen, who were renowned for their generosity in making rich grants of lands for monasteries and churches. But the habits and tastes of the men and women of those days were widely different from those that prevail in the twentieth century. Aspirants to a life of absorbed meditation and constant prayer sought the seclusion of an island or unfrequented recess. Nor were

* *Hints to Tourists* 30.

Donegal County Library Service



TEMPLECRONA.



LETTERMACAWARD.

our sturdy ancestors deterred from attending divine worship by the prospect of being obliged to negotiate a few miles of stubborn travel on Sunday. Besides, currachs were the common means of transport from the islands, and these could land at any time. Even at the present day it is not unprecedented or astonishing to witness a small fleet of fairly sized boats forming a funeral procession to the old uninviting graveyard, from Innisfree or elsewhere. Lastly, it must be remembered that there are several fertile spots within easy distance, and that these attractive oases were inhabited by prosperous natives before the saddening era of wholesale spoliation. The diminutive size of the ancient church furnishes no index to the normal dimensions of the congregation.

It is obvious that the western section of the building was added by the Protestant usurpers in the middle of the 18th century, as a vestry and committee room. Here there are infallible traces of English slates, while the old Boylagh slates that roofed the main structure lie strewn about in the church and graveyard. A very respectable and massive wall encloses the sacred precincts, and there is abundance of evidence in the surroundings to show that the place was very decently kept, as long as Protestant worship was maintained in St. Crone's. At present, one coffin at least is quite exposed, and several others have only a few handfuls of sand as a covering. Catholics very rarely bury in this old churchyard, but it cannot be said to be completely abandoned by Catholics or Protestants.

A most striking feature of this burying-place is the absolute absence of growth within the enclosure, and the rapid blight that invariably assails imported shrubs or flowering plants. Grass grows all around the walls in fair abundance; yet not a blade survives one week in the churchyard. The writer has had ocular proof of this

singular fact. Massive sods of grassy loam were placed fresh over a recent grave, and in a few days the herbs were withered and blackened to their roots. Of course no superstition attaches to this phenomenal influence, circumscribed though it is within the desecrated enclosure. But it is noteworthy that, when the well-roofed and comfortable church was permanently vacated and forsaken by the descendants of its despoilers, a scanan under the open canopy was set up by the Catholics about 200 yards to the north directly overlooking the old building. But no amount of holy water, and no splendour of re-consecration could remove the defilement of the old church by Protestant worship, to the extent that would reconcile the people to the celebration of Mass ever again within its walls.

"Croine Beag, Virgin, of Teampul Croine in Tir-Conaill; she was of the race of Conal Gulban." This brief notice of the saint, who gave her name to the first church and to the immense parish of Templecrone, subdivided by ecclesiastical authority about 1750, is the only information furnished by the *Donegal Martyrology*. The *Tallaght Calendar* barely records her name and the date of her festival, the 7th of July. She was a near relative of Columbkille, and was also allied by blood with the ruling chieftains of Tirconaill. Thus she was enabled to found an important church, and to establish on a permanent basis a large community of nuns on the bleak sea-coast, about three miles west of the modern town of Dungloe. Clery's *Genealogies* * exhibit Croine Beag as the sixth in descent from Conal Gulban, and therefore later than Columbkille by two generations, and thus probably a younger contemporary of Tirconaill's great Patron Saint. She was "daughter of Diarmuid, son of Garvan, son of

* *Archivium*, v., 39

Branbuibh, son of Melge, son of Enna Boghuine, son of Conal Gulban."

The O'Duffys were the herenachs; the church lands at Magheray, though consisting of only half a quarter baile-betagh, constituted a valuable property. But the herenach was not entitled to any portion of the savings accruing from the fishing industry. The tithes from all other sources were farmed by that official, but, as the fishing was precarious, the tithes were paid directly, in three equal shares, to the rector, vicar, and bishop, all expenses having been first deducted. Although the mainland was sparsely inhabited down to the 19th century it would appear that the population of Arranmore was at all times very considerable, for the parson functioned there occasionally, and enjoyed a gort of land still named Gortagarra. The other gort belonged to the vicar, whose usual abode was located in Gortnasate, some few miles from the chapel of ease in Cruit. The residence of the rector in pre-Plantation days was in Innishal, and not on the glebe or herenach lands. Moreover, the Franciscan monks, who planted their church and monastery on the old grounds adjoining St. Crone's, acquired no title to any other part of the church lands; and the Termon or sanctuary ground remained the property of the bishop. Their three very extensive buildings, within a few hundred yards from the old church, were traced and beautifully described (in Irish) to the writer, by Sean O'Donnell, of Innishal, who boasted of his lineal descent from Sean Mac Manus Og O'Donnell, who was betrayed and butchered in defending the Fort of Tory in 1608. The eldest son in each generation he said, was christened Sean, and thus the distinctive genealogy was perpetuated in unbroken tradition. Undoubtedly, he could go back a great many generations, to Turlogh of the Wine he himself maintained, but he possessed

no documents to verify his statements. These Franciscan Friars were popularly known as the Monks of Termon, because Termon was the most celebrated place in the district. The townland now denominated Termon, lies west of the Protestant rectory, which stands on Maghery Glebe lands; but the entire compass of the herenach estate was originally called Termon.

The turas is performed by saying seven Our Fathers and seven Hail Marys at the Holy Well, repeating the same prayers at the pile of stones near the churchyard, and reciting the Rosary continuously while the circuit is being traversed. A portable stone, with fingermarks, as it were, impressed pretty deeply, is frequently taken away by some representative of a family among whom sickness has broken out, and, in all cases, restored after one night to the exact position in which it was found. Both the turas and St. Crone's healing stone possess numerous clients down to the present day.

Before concluding our examination of St. Crone's and its surroundings, we shall here introduce some historical references to the condition of this old parochial church in the middle of the 18th century, while still in the occupation and use of the Protestants. When Bishop Pococke visited this desolate region in 1752, he found St. Crone's "a low mean thatched building." * But eight years after, a comparatively large loan of £400 was procured from the Board of First Fruits, by means of which the edifice was roofed with slates and a massive enclosing wall constructed around the graveyard. It was then, also, the rectory was built by aid of another loan, and a substantial donation from the Marquis of Conyngham, who thus obtained the advowson. "We passed by Temple Crowan Church," writes Pococke, "which is a mean low

* *Pococke's Tours*, p. 66.

thatched building. This Living of £80 a year is in dispute, and has lapsed to the Crown, and is the most desolate and I may say uninhabited part of the world." Lewis * supplies the following historical and statistical information from the Parish Register and Official Census: "The living is a rectory and vicarage in the patronage of the Marquis of Conyngham; tithe rent-charge £176 5s., glebe-house erected 1763; glebe contains 815 acres, valued at £175 16s. The church is a small plain building erected in 1760 by a loan of £400 from the Board." The Protestant church at Dungloe was not constructed till 1828, about which time loans and grants were available in profusion for such purposes. The quotation from Lewis demonstrates the enormous value of the glebe. Lower Templecrone is the more important of the parochial divisions in the ecclesiastical arrangement under the Catholic system; but Upper Templecrone comprises St. Crone's Church and all the herenach property of the ancient sept of the O'Duffys. This notable family, it may be remarked, were the descendants of Giolla Dubh O'Donnell, and are still represented about Annagry and elsewhere in the parish.

No sufficient data are available for determining the exact time when the present village of Dungloe sprang into existence, but we have ample evidence of its creation out of the ancient Cloghanlia in the very early years of the last century. Dr. Parland, in making his tour of statistical inquiry in 1801, passed this way, and never mentions even the name of Dungloe. So far, this evidence is purely negative; and the same remark might be applied, but with diminished force, to his omission of Dungloe in his exhaustive list of Fairs in the County Donegal, though he includes such insignificant places as the Port, Ballynass, etc. However, Glenties was just slowly

* *Top. Dict.*, ii. 359.

emerging into the shape and reputation of a village, and had Dungloe passed beyond the embryonic stage, his enquiring mind would have investigated its claim to recognition. "The Fair of Glantice," he comments, "I do not find in *Stewart's Almanac*, but find it noted in my report as the best fair in the county for neat cattle." * Dr. Pococke informs us that there was one fair in the year held at Cloghanlia (1752). On the other hand, Lord George Hill, writing in 1847, represents the village as a well-established centre of commerce, and a comfortable resting-place for anglers and tourists: "The remains of Dungloe Castle, the only remnant of antiquity in the Rosses, with the exception, perhaps, of the fort at Annagarry strand, occupy a very interesting situation a couple of miles north of Burton Port. The spot was judiciously selected for a stronghold. The manor is named from it. The district fair was, in *olden times*, held on the mainland at *Castleport*; it was, however, ultimately transferred to the more central village of Cloghanlea, now called Dungloe." † From 1785 till 1842, Rutland was the metropolis of the Rosses; all letters for Templecrone and Gweedore were transmitted through the Rutland post office. Lord George describes the village of Rutland, so called from the Lord Lieutenant at the time of its erection, as possessing "a quay, a custom-house, saltpans, stores, a hotel and private houses. Forty years ago, all were in operation. It was a beautiful green island, a military station, and a most gay place. But what is it now? A desert, scarcely habitable, a little modern Pompeii, the blowing sand proving as sure, though a slower, agent of destruction than the flowing lava." ‡

Though this discursive retrospect is in itself interesting, our aim is to show that Dungloe, down to about 1820,

* *Statistical Survey*, 53. † *Hints to Tourists*, 33. ‡ *Ib.*, 32

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ALTACHURRAIN, TEMPLEBONE LOWER.



Photo by J. H. Lawrence
ERRIGAL.

possessed no stronger elements to attract public worship or trade, than any other insignificant and unpopulous hamlet. Lettermacaward then fell under its sway; its prosperity marched apace; a chapel, a graveyard and a resident priest soon enhanced its importance, so that in 1830 it was equipped with all the appurtenances of a central Catholic village.

Templecrone is conspicuously absent from the list of parishes represented in the Petition of 1600. In 1704, Terence Gallagher was pastor, 46 years of age, residing in Drumnashellagh, ordained in 1682 by Thady Keogh, Bishop of Clonfert. Brian Cannon appended his signature to the Memorial forwarded by the Raphoe Clergy to the Holy See in 1737, describing himself as "Parochus de Templecrone," the title "parochus," anglicised "parish priest," having now completely superseded the more ancient designation "rector" or "parson," as both the latter titles had been appropriated by the Protestant ministers, together with the glebes and revenues. There can be no reasonable doubt that Brian Cannon was a descendant of James O'Mulcanan, mentioned in the 1640 Inquisition of Charles I, and therefore a native of the parish. This family was a branch of the O'Canannains, who had their royal residence at Conwal down to 1200, and was banished to the wilds of the Rosses at the period of the Plantation.

The *Report on the State of Popery in 1731* informs us that there existed then only "One Popish Priest in Templecrone, who officiates also in the neighbouring parish of Lettermacaward," and repeats the statement in treating of the last-named district. Here we are presented with unquestionable evidence that Lettermacaward was no longer united with West Inniskeel, as it had been in 1704; and as Dr. James Gallagher was the first Bishop of Raphoe

appointed since 1661, the date of Eoin O'Cuilenann's death, it is evident that the first mentioned energetic prelate annexed Lettermacaward to Templecrone about 1730. In confirmation of this assertion, it is evident from the title of his parish affixed to his signature by Terence O'Boyle in 1737, that he possessed no jurisdiction over Lettermacaward, else he would not have suppressed the name of that historic territory. Was Templecrone subdivided by the same bishop at this era of general readjustment of parochial boundaries? No; that extensive district was very sparsely inhabited, and one parish priest residing at Innishal, was compelled to attend to the interests of the entire scattered area. No doubt, there was still a great scarcity of priests in 1731, but Dr. Gallagher was constantly augmenting their number, and soon after curates, in fairly adequate supply, were available, and these young ecclesiastics were far more serviceable among the mountains and the "river fosses," than aged pastors.

It is worth noting that Brian Cannon's address is registered as Drumnashallagh, and not Innishal, but most probably it is a clerical error. Neil Houston, who came to Dungloe in 1832, is the first clergyman associated with that modern village by reliable tradition, but very possibly Father Brennan was domiciled there for over ten years before. The Rev. John Brennan, having studied Theology for three years in Maynooth College, received priesthood there in 1806, and passed nearly the whole of his missionary life in or near Dungloe. He is said to have been a native of Clondahorky, and a very trusted friend and supporter of Dr. Mac Gettigan. After the death of this zealous pastor in 1819, the Rev. Daniel Earley, sen., was promoted to the still undivided parish of Templecrone, which he administered, with exemplary devotedness to duty, for about 15

years until his flagging energies suggested to him to request the bishop to assign him a less exacting charge. He was then transferred to Killymard, where he established the first parochial house on the church grounds. For an interval of two or three years after Father Early's voluntary withdrawal, the Rev. James Mac Devitt was constituted Adm., and, on the canonical execution of the contemplated subdivision, he chose for himself the lower Rosses, in determining the boundaries of which he was allowed a very wide discretion, which he exercised to the distinct advantage of himself and his successors.

The Rev. Matthew Mac Menamin, then ministering in the cathedral parish of Conwal, was promoted to the newly delimited parish of Upper Templecrone. A native of Glenfin, gifted with a superior intellect, splendid physique, and gaining manners, he became at once a popular pastor, and, during the stress of the famine, endeared himself to the poorer section of his flock, by his personal attentions and financial relief. He matriculated in Maynooth in 1825, and, after a distinguished academic career, was ordained there, and appointed to Letterkenny in 1833. Resigning his pastoral charge at Dungloe in 1850, he became Catholic rector in the archdiocese of St. Louis, and held that position at the time of his heroic death in 1867. In that year, a terrible plague was ravaging the Western States, and, while proceeding down the Mississippi in a sailing vessel, he was called upon to administer the last rites of the church at intervals to four or five of his fellow passengers. Before reaching his destination he caught the contagion himself, and, after two hours' agonising torture, borne with edifying fortitude, he yielded up his magnanimous soul. His remains, like those of his companion victims, were immediately interred on the river bank of the Mississippi. A Cloghaneely man, who accom-

panied the poor priest and helped to consign his body to foreign and unconsecrated soil, tearfully narrated this affecting story to the late Archdeacon Mac Fadden, his last curate in Lettermacaward.

Father John O'Donnell succeeded to the vacant pastorate, which he filled, with edifying and punctual attention to all parochial duties, for more than a quarter of a century. Born in Cove Hill, Letterkenny, and educated there in his early years, he qualified for Rhetoric at his entrance examination in Maynooth, 1830. Both in college and on the mission, he was remarkable for his clock-like regularity, and for his rigid abstention from all alcoholic drinks. His first mission in 1837 was the curacy of Taughboyne, where he laboured industriously for four years. Thence he was transferred to Inniskeel, and his next appointment was the curacy of Townawilly, 1848-1850.

In 1857, he erected a marble altar in the Dungloe church, as the inscription thereon testifies, and in the previous year he had introduced the first large bell set up in connection with a Catholic church in these remote parts—"Sheridan. Dublin, 1856." In educational matters he observed an attitude of hostile neutrality, but sometimes yielded to the pressing appeal of an unfortunate but deserving cripple, allowing him to embark on the hazardous adventure of building and conducting a primary school at his own expense and risk. Two such establishments survived until quite recently, at Doochary and at Boyoughter. In spite of this glaring indifference, however, the youth in and around Dungloe were singularly well educated, chiefly through the influence of the celebrated Mr. Sweeney, National Education Organiser, and a few of his brilliant disciples. Father O'Donnell's personal sanctity was beyond question; but so was his reactionary obscurantism. For some years before his regretted

death, he was confined to his room, and, after a long illness, he passed peacefully to the assured reward of his edifying and mortified life on the 15th of August, 1876, at the age of 69 years.

Monsignor MacGlynn, then in charge of Killymard parish, was advanced to the pastorate of Dungloe in the September of that year. Kindly, peaceful, and charitable, he was, nevertheless, an intrepid supporter of the tenants' cause during the stormy days of the Land League, and did not hesitate to lend his influence to the movement in opposition to the employment of bailiffs, policemen, etc., to effect arbitrary evictions by brutal and cruel force. When men of the type of Edward Boyle were imprisoned for expressing their opinions in very temperate language, he considered it high time to offer a stiff passive resistance to the inhuman administration of the "law and order" government. His popularity knew no bounds; his flock idolised their patriot pastor, and all classes paid him the homage of their admiration. His abhorrence of parochial liabilities and debt, was a heavy impediment in his path of progress; for he would never undertake to build church or school until he had first accumulated ample funds to meet the expense. The parochial house is almost the only memorial of his activities that survives. He had already provided £600 for the erection of a church in Lettermacaward, where the old edifice was a veritable "locus terribilis," before he was promoted to Stranorlar, yet he left the work to be undertaken by his successor. Similarly, in regard to school-building, his plans matured slowly; but he vigorously promoted the efficiency of the teaching and the improvement of existing structures. On the death of Monsignor Mac Menamin, February the 14th, 1891, the genial pastor of Dungloe was appointed his successor, to the heartfelt regret of the parishioners, whom he was

leaving with a heavy pang of sorrow. Nominated Vicar-General, he felt the efficient fulfilment of his new official duties demanded residence in a central town like Stranorlar, else he would have watched till death over his affectionate flock in Upper Templecrone. His worthy successor was the Rev. Hugh Gallagher, at that moment and for a dozen years before, curate in Ballyshannon. He belonged to the O'Gallagher family of Castlegoland, descended from Fergal Mac Hugh O'Gallagher, who occupied in 1620 lands on Sir Maurice Berkeley's "Proportion of Drummore and Lurgach," near Letterkenny, and was a great-grandson of Hugh, mentioned in the *Annals*, 1543, 1544. Brian Mergreach O'Gallagher of Letterilly (in 1520) was the progenitor of the neighbouring families of the O'Gallagher tribe in Inniskeel; while William O'Gallagher, of the Lurgybrack branch, purchased in 1820 the lands of Castlegoland from the representatives of Mr. Maxwell, described by Dr. Mac Parland as a gentleman resident proprietor. William was blessed with three muscular sons, William, Niall, and Patrick. William, junior, was the father of the Rev. Francis William Gallagher, P.P., Glencolumbkille, deceased 17th March, 1886; Niall was the father of the Rev. Francis Gallagher, P.P., Killymard, deceased March 2nd, 1897; and Patrick Gallagher, senior, of Ardlogher, was the father of the pastor who is the subject of this sketch, of his lamented successor, to be noticed presently, and of the Very Rev. James Canon Gallagher, P.P., Killygarvan, still a member of the Church Militant, a distinguished and esteemed ecclesiastic.

Hugh Gallagher was admitted to the Rhetoric class in Maynooth, 1865; and the following extract from the *College Calendar* of 1870 typifies his academic standing: "Dogmatic and Moral Theology, second year. Eugene Stenson, Charles Stewart, *Francis Gallagher* awarded

First Prize; Hugh Gallagher, etc., *Second Prize*." In college parlance, he was *first of second*, while his elder brother was *third of first*. In a class of close on eighty students, he stood *fourth* on the merit list, and the popular voice would decree him even a higher place. Promoted to Priesthood in 1871, he was first stationed in Glen-columbkille for two years; then transferred to Cloghaneely, where he was frequently obliged to undertake perilous voyages to Tory, and, finally, in 1876, he was changed to the more congenial atmosphere of Ballyshannon, where his memory is gratefully revered.

Coming to Dungloe in 1891, he at once applied all his vigorous energies to the building of new schools, the creation of a decent cemetery, and the renovation of the Dungloe church. Then, in consultation with the bishop, he decided on the erection of two churches in Letter-macaward, instead of the one central edifice contemplated by his predecessor, and within two years the western building was completed and solemnly opened for divine worship. Here, however, the burden of the anxious and exhausting labour fell to the lot of the eminently competent local assistant, Father Scanlan. On the 17th of March, 1898, the second neat and gorgeous church, situated at Doochary, was dedicated to the service of God, amid the grateful prayers and enthusiastic acclamations of the long-neglected inhabitants of the Gweebarra glens. Father Hugh could now join with Simeon in singing *Nunc dimittis*, though he had not long passed the grand climacteric of life, and he still appeared fresh and unfatigued by his giant labours. Hence, in spite of his constant allusions among his friends to his weak heart, his unexpected death on the 25th April, 1901, came as a terrible shock to all who knew him, and as a sword of poignant grief to his affectionate relatives.

His venerated brother, Monsignor Gallagher, then pastor of Mevagh, succeeded to the parish thus regrettedly vacated. Unremitting toil and occasional ordeals of mental worry for close on thirty years, had resulted in a mild attack of paralysis in 1899, just after the devoted dignitary had bestowed the finishing touch on his manifold parochial works in Mevagh. From this sad visitation he never perfectly recovered, though he continued to the end the same dignified churchman, vigilant pastor, and great-hearted priest. Ordained with his brother in 1871, he entered on a dismal, uphill struggle in Termon, where he effected prodigious reforms during his seven years' trying administration. His paternal countenance and lucid instructions made an indelible impress on the affections and minds of the devout flock of Inver, by whom he was deeply beloved during his all too brief ministry of four years, from 1878 till January, 1882, when he was advanced to the parish of Mevagh. Here he provided the immense church with tasteful furniture; with Cardinal Logue's assistance he erected a peerless bell; he constructed an enormous enclosing wall at huge expense; and, finally, he built a very elegant and commodious parochial house. In addition to these purely ecclesiastical improvements, he inaugurated and personally superintended the making of numerous much-needed roads, for the building of which he secured financial aid from the Congested Districts Board. *Nihil tetigit quod non ornavit*, might be truthfully appended to his epitaph.

He was created a Domestic Prelate, with the title of Monsignor, in 1901, with universal acclamation. Till 1906, he superintended the administration of the parish with marvellous alertness; but then the sable spectre of death began to hover around his noble figure, which life deserted without a spasm on the 20th of February,

1907. The extinction of no other individual could have produced so conspicuous a gap in the ranks of the Raphoe clergy. May he rest in peace.

The present pastor, Rev. James Canon Scanlon, had achieved wonderful results for the existing and subsequent generations of the Lettermacaward flock long before his preferment in succession to Monsignor Gallagher. Besides the two ornate and well-finished churches, he had enclosed and subsoiled the rugged and rocky ground designed for the Letter graveyard, with vast expenditure of energy and time. These are undertakings that are deemed amply sufficient for a lifetime, and, though they did extend over a lengthened period, we trust that span is but a small fraction of his valuable existence. The last of the Raphoe students to graduate in the Propaganda, he was ordained at Rome in 1879, and, with the exception of a year in the old Seminary and two years or so in the Lower Rosses, the ambit of his missionary efforts has been restricted within the boundaries of Upper Templecrone and Lettermacaward.

The first curate who is known to have died on the ministry in this parish was the Rev. Neil Houston, whose memory is still fresh in the traditions of Templecrone, Upper and Lower. He was a native of the Drumkeen district of Raphoe parish; entered Maynooth in 1810, and commenced his missionary career in Cloghaneely about 1818. In 1830 he was transferred to Templecrone, and lived for many years in Arranmore; but from 1835 till his death he resided in Dungloe, where he succumbed to dropsy in the Autumn of 1840. His remains were removed to Convoy, and no monument marks his grave. The stories told of his powers of endurance and of his heroic courage in braving the perils of the tempestuous sea, when obliged to attend sick-calls on stormy nights,

are as amazing to the listener as they are laudatory of this fearless servant of the Lord.

Some few of the senior clergy still remember the only other curate who died in the service of this parish in recent times, the Rev. Edward Lawn. A native of Drumhome and a student of the Irish College, Paris, he was ordained and appointed curate in Lower Templecrone in 1840. Ten years after, he was transferred to Clondavaddog; in 1855 he was changed to Doe, in 1857 to Kilmacrenan, and in 1859 to Lettermacaward, where he died on the 2nd of February, 1865, of pneumonia, fortified by the Sacraments, but unattended by doctor or nurse, in a miserable lodging near the Gweebarra bridge. His relatives took the remains to Clar churchyard for interment, near the grave of his saintly cousin, Rev. Bernard Lawn.

The Rev. Patrick Hegarty ended his missionary life and contracted his fatal malady while attending a sick-call in this parish, but died considerably later, in the Mater Hospital, Dublin, on the 5th of September, 1894. Born in Meenawullaghan, in the parish of Inver, he received his early education from the celebrated T. C. Mac Ginley, under whom he served as monitor for four years in Croagh school. Entering Maynooth College in 1871, commencing with Humanity, he had only completed his second year's Theology when he was ordained by Dr. Mac Devitt in Letterkenny, in the Summer of 1877, and appointed additional curate in Cloghaneely, with instructions to reside in Tory Island. In November, 1879, he was replaced by Rev. James Kerr, and transferred to Termon, where he was deeply esteemed. His next move was to Kilclooney, in the parish of Ardara, in 1886, and his final appointment was the curacy of Dungloe in 1891. Kindly, social, and good-humoured, he was a universal favourite

with the clergy and laity. After a tedious illness and intense suffering, he was privileged to enjoy complete relief from all pain for a fortnight before his death, which he welcomed with beaming countenance and devout gratitude to the God of mercy.

While the earlier chapters of this work were passing through the press, another former curate, Rev. James Mac Menamin, was called to his account, and, though his latest mission was Raymochy, it is more convenient to insert here a brief outline of his missionary life. A nephew of Monsignor Mac Menamin, he was born at the old family residence near New Mills; prepared for Maynooth in the old Seminary; passed the Senior Grade Intermediate, and qualified for Rhetoric in the national college in 1881, matriculating in the old Royal University at the same time; was ordained and stationed in Glenfin in 1888. He was transferred to Dungloe in 1898, and thence to Glenvar in 1904. It was here his health began first to decline, and in 1909 he was moved to the less exacting curacy of Gweedore. In greatly debilitated form, he entered on his last field of labour at Drumoghill in 1915, and, after a three years' struggle against his insidious malady, he was obliged to seek complete rest. His regretted death took place in Dublin on the 21st of October, 1918.

LETTERMACAWARD.

The topography of Tirconail presents few examples of a place-name, whose etymology is so obvious as that of Lettermacaward—the "Marshy Hillside of Mac A' Bhaird," sloping down to the river edge of the Gweebarra. But the profound Pococke, after a superficial diagnosis of the rugged polysyllable, evolved the following solution from his philosophic brain: "Letter Mc Ward was probably granted by patent letter, it may be from the head of a

clan to a family of the name of Mc Ward." * More grotesque and ridiculous still is the ingenious derivation of *Glenties*, propounded by the local antiquarian, Lord George Hill; "*Glenties, the ties of the Glens*, is so named from the circumstance of a group of glens converging about this place to a point." The smallest acquaintance with the vernacular would have taught him that "*gleanntai*" is the plural of "*gleann*."

However, the Mac a' Bhaird of the Plantation era crossed the Gweebarra in 1595, not with deed or patent in his hand, but with a savage Saxon army in his rear. He was father of the illustrious Hugh Ward, then a child of three years, and of Fergal Ward, who ministered as pastor for half a century in Upper Templecrone. The following entries are extracted from the registers of Salamanca College: "I, Hugh Ward, son of Owen Ward and Mary O'Clery, was born in Tirhugh, in the province of Ulster, and am now nineteen years of age. I have been studying the Humanities for five years under different teachers, and have been admitted to the College of St. Patrick here, on this the 15th of January, 1612." "I, Fergal Ward, student, born of Owen Ward and Mary O'Clery in Letter, studied Humanity for two years under Professor Laly, and have entered the College of St. Patrick here on the 8th of January, 1615, being nineteen years of age." Thus we are furnished with documentary evidence that Hugh was born at the original family seat in Ballymacward, as it is called in the *Annals*, or Wardtown, as it is known in modern days; and that the parents were driven from their ancestral demesne at the opening of Red Hugh's campaigns, and obliged to seek refuge in remote Letter, where their next child, Fergal, first saw the light.

* *Irish Tour*, 52.

Myles O'Reilly is obviously wrong when he asserts* that "Owen Mac Ward, brother of our Franciscan Hugh, was the last of these hereditary bards, and died in 1609," quoting the obituary of Owen from the *Annals*. It would at once strike the reader as a curious anomaly that Owen should have attained "an advanced age," while his alleged brother Hugh had only reached his sixteenth year. But the chronicled parentage decides the question, for the Four Masters† represent Owen as son of Godfrey, while the two Salamanca students describe themselves as sons of Owen, most probably the illustrious author of the thrilling elegy, "Woman of the piercing wail." This egregious error is the only lapse I have noticed in O'Reilly's biographical sketch of Hugh Ward, the bulk of which is transcribed or translated from accurate authors.

The most important items are here reproduced in chronological order: "We may be allowed to remark here that, like the subject of this sketch, most of the religious of St. Anthony's of Louvain, who rendered such services to the history of Ireland, were linked by some personal ties with the princely families of Tirconail and Tireoghain. Father Hugh Ward, having put on the habit of St. Francis while still a student, left Salamanca for Paris in 1623. At this period the Scottish historian Dempster had provoked a bitter controversy by enrolling on the Scotch calendar all our most famous Irish saints, ignorantly assuming that Scotia meant not Ireland, but his own country, Scotland. The study of the antiquities of our country was nothing new in the Mac Ward family, and Hugh enlisted with ardour in the exciting controversy. In that year he contracted a close friend

* *Irish Martyrs* (H. Y. Edition), 690. † F.M., pp. 23, 69.

ship with another member of his Order, Father Patrick Fleming. When the former made known his project of laying the foundations of Irish hagiology, by collecting together all the original acts of the Irish saints and the other monuments connected with the history of his native land, Father Fleming promised to lend his earnest co-operation. Both set to work instantly and with fervour. Father Fleming was soon starting for Rome, and on his journey secured a valuable recruit in the person of the Rev. John Cantwell, at Clairvaux; and Hugh Ward, having visited the chief libraries of Paris, was called to the Chair of Theology in Louvain before September, 1623. In France he had searched for materials in the libraries of Paris, Rouen, Harfleur, and Nantes; and, in Belgium, he garnered a rich literary store.

A little later he was chosen guardian; and one day there came to the gates of St. Anthony's a man advanced in years, who knew no Latin, but asked to be admitted to the habit of the Lay Brothers of the Franciscan Order. This was Michael O'Clery, whose name will be for ever dear to the archaeologists and antiquarians of Ireland. Father Ward asked and obtained permission to have Brother Michael appointed his own assistant, and soon became convinced that Ireland was a richer and better field of labour in the quest for books and manuscripts. Michael's deep knowledge of Irish compensated for his ignorance of Latin, seeing that the ancient records were mostly compiled in the vernacular. How he proceeded to collect material, may be fairly deduced from a letter addressed to Hugh Ward by David Rothe, Bishop of Ossory, on the 30th of January, 1628. "As I was teaching at Cashel," he says, "upon your patron's festival day, there I met your Brother Clery, who made a collection of more than 300 or 400 lives. I gave him the few lives I had,

and undertook to get many things for him at Thomond."

However, the libraries of France, Italy, and Ireland did not satisfy this indefatigable man; he wished to be enriched with the spoils of Germany, and obtained from Father Lessing, of the Monastery of St. Hubert, the lives of SS. Fursey, Brigid, and Cadroe, with a fragment of the life of St. Patrick. But, whilst Ward was thus enlisting the services of skilled and devoted auxiliaries, his personal exertions were being expended on the compilation of six important treatises, the scope and contents of which are fully described by Father O'Sheerin. All of these manuscripts were of invaluable service to Colgan, but Ward himself had not the satisfaction of seeing any of them completed and published in his own lifetime, except the scholarly *Life of St. Rumoldus*. His fame spread throughout Europe; the learned Bollandus esteemed and consulted him; and the following extract from Father Augustine's enthusiastic appreciation, written in 1628, is typical of the exciting love of inquiry he had awakened: "With both hands I have received, and then I have lovingly kissed the bundle of your most learned remarks on St. Dymphna." On the 8th of November, 1635, a tedious and painful disease brought his brilliant career to a premature close.

That Hugh Ward frequently revisited his native Kilbarron in his early youth, and even then evinced a keen interest in the Tirconail saints, is manifest from the anecdote he himself narrates in connection with the "Lavacrum Adamnani" in Drumhome. This was the pool, probably, in the neighbouring lake, where Adamnan used to spend long nights immersed in the cold water "to chastise his flesh." "I saw a man," he says, "who had shown contempt for the sacred character of Adamnan's

Pond ; and, on the same night, seized with a fever madness, as if obsessed, he jumped from his bed, and, insane as he was, committed self-destruction."* Fergal Ward, however, was born and brought up in Letter, where he ministered during his prolonged career as priest. He was ordained in Salamanca in 1623, and, on his return to Raphoe, found persecution decimating the ranks of the clergy, Scottish planters usurping the churches and lands of the Catholics ; and the proper place of the priest among the scattered remnants in the new mountain haunts of his evicted co-religionists. Lettermacaward and Templecrone clamoured for his services, which were ungrudgingly given to the salvation of souls and the glory of God. Bruodin† describes the martyrdom of " Father Fergal Ward, a native of Ulster, and a member of the Order of St. Francis, renowned for his eloquence and zeal : captured and hanged from the mast of a vessel in the Shannon, in the end of October, 1642." But there is absolutely no argument to be deduced from the identity of name, as Fergal, like Godfrey, was prevalent in the Ward family ; and had Hugh's brother been a fellow Observant, he would most probably have been attached to the Louvain College. At the very least, he would have received some notice from the many contemporary admirers who have written so minute details of the life and works of the illustrious Hugh Ward.

The western portion of Lettermacaward was very intimately associated with the island of Inniskeel, till the extinction of St. Conal's Monastery. Some old people relate that their parents used to describe as eye-witnesses the spectacle of a whole fleet of boats crossing the estuary of the Gweebarra on Sunday, conveying the Letter folk to Mass. It is more than probable, however,

* Reeves' *Introd. Villa Adam*.

† *Lib. iv., cap. 14.*

that this description was applied to the scene of an annual pilgrimage. The old church, replaced by the present excellent building in 1893, was undoubtedly erected in 1886, and is included among the "sixteen" Dr. Coyle informs us he had assisted to construct, by contributions.

Doire-leath-Chonaill is said to have formed the boundary of Conal Caol's territory, but Lettermacaward is unnoticed in the 1609 Inquisition. Down to that time, it was a permanent curacy in the gift of the dean, and was denominated a chaplaincy. A very conspicuous fort stands in the centre of the glebe, but it has neither name nor history. There is however, a remarkable well in Doocy, connected by tradition with St. Conal's first visit to these parts. He had travelled a long distance in search of a site for a monastery, and having slept soundly, after a refreshing drink from this well, he awoke to find a sea-gull's egg in his outstretched hand. Then raising his eyes, he discerned the gull hovering over him, and slowly directing her flight to Inniskeel, whither he followed, and was rewarded for his pains by the concession of a generous grant of land for his contemplated monastery.

The ruin within the Protestant church enclosure is all that remains of the Catholic church, wrested from the old inhabitants in 1710. Till quite recently the descendants of the raiders used the interior of this roofless wreck for their few interments, leaving the remainder of the churchyard at the unhampered disposal of the Catholics. In 1896, however, thanks to the energy and patience of Canon Scanlon, a beautiful and spacious cemetery was solemnly consecrated, and is now exclusively resorted to by all Catholic funerals.

Craignasagart, north-east of Doochary, was the retreat of the Columban monks banished from Tory in 1608.

It is said that they were in the habit of celebrating Mass on Sundays, and of preaching to the worshippers during the summer months, at Stranasagart, near the Gweebarra, on the right of the road to Letterkenny, two miles from Doochary. Naturally enough, these traditions become entangled in puzzling difficulties, when the narrators are cross-examined. Some will assert that they were friars, others, that they were secular priests; and so on.

Meenlecnalor belongs to the Templecrone division, and takes its name from the unquestionable fact that the Franciscan Friars of Termon had established here a branch house, where manuscripts were copied, and where scholastics retired to devote all their time and energy to the study of Theology and Scripture.

REV. JOSEPH DOHERTY, PROFESSOR, THE SEMINARY,
LETTERKENNY.

"During the frenzied fever of the agrarian agitation in 1889, this devoted and patriotic young priest stood on the public platform in Dunfanaghy for several hours under drenching rain, and then, without tasting food or drink, attended two distant sick-calls. Typhoid pneumonia ensued, and he died in a few days,"* on the morning of Holy Thursday, the 20th of April, 1889. "On Holy Saturday we laid his remains to rest in Dungloe churchyard, amid demonstrations of poignant grief, which it would be impossible to portray." This tragic event was by far the most heartrending incident of the Land League campaign in these parts. Father Mac Fadden and Father Stephens were imprisoned in Derry jail, and the young professor, while acting as temporary substitute for the

* *Letterkenny, Past and Present*, 28.

latter, displayed all his characteristic fervour and fortitude. Returning to Letterkenny, he was attended by two local physicians and by Dr. Byrne of Derry. The bishop was most assiduous in his paternal attentions, and the clergy watched over him with affectionate anxiety. On Holy Thursday the poor patient was subjected to a pathetic ordeal. His younger brother, John, a Maynooth student, presented himself in his sick room, in an emaciated and tottering condition, on his journey from the college to the grave. The carriage which conveyed the student to Dungloe, brought back his mother to Father Joseph's bedside, where she had the happiness of witnessing his saintly death at two o'clock next morning. *Raptus est ne malitia mutaret intellectum ejus.*

Joseph Doherty was born in Dungloe on the 2nd of January, 1861, and received his early training from his brilliant father, Owen Doherty, National Teacher, Belcruit, still happily alive and alert in body and mind, in his eighty-ninth year (1920). Having studied classics under Mr. Mac Intyre of Ballyshannon, he passed for Rhetoric in Maynooth, 1875; and, in college, he won honours in all his classes, but was still more distinguished among his fellow students for his uprightness and charity. He devoted the most patient energy and endless time to the hopeless, self-imposed task of helping along a weak class-fellow, who had not even the intelligence needed to appreciate his services. Ordained with the Rev. James Murray in September, 1884, by the present Cardinal, at Letterkenny, he was "lent" to the diocese of Derry for two years, ministering first at Gortin and then at Ardstraw. In 1886, he was nominated Professor in the Seminary, where his cultured manner and profound knowledge produced admirable results. Modest, amiable, and intellectual, he became a noted success in the

confessional, and, in the midst of pressing class-work, never missed an opportunity of exercising the loftier and more meritorious functions of the priesthood. His death was the passing of a faithful friend, a genuine patriot, and an ideal priest. The writer was celebrant of the High Mass at his funeral, and can never forget the outbursts of heartfelt sorrow manifested by the huge assemblage of mourners, while the bishop depicted his virtues and narrated the circumstances of his heroic death. He was a cousin of the late Rev. Dan Sweeney, of James Boyle, solicitor, and of many other gifted Rosses men. Besides John, already mentioned, another brother, Daniel, a Divinity student, died in Maynooth in 1895. It is some compensation to the relatives that a nephew, Eugene Joseph, was raised to the priesthood, on last Easter Sunday, as an Oblate Father.

PARISH PRIESTS

1430. Maurice O'Duffy.	1819. Daniel Early, Sen.
1485. Peter O'Duffy.	1835. Matthew Mac
1614. Maolmuire O'Clery.	Menamin.
1625. Peter Boyce.	1850. John O'Donnell.
1639. Fergal Ward.	1876. Charles Mac Glynn.
1670. Turlough Mac Swine.	1891. Hugh Gallagher.
1704. Terence Gallagher.	1901. Monsignor F. B.
1737. Brian Cannon.	Gallagher.
1770. Michael Mac Laughlin.	1907. James Canon Scanlon.
1808. John Brennan.	

CURATES

1784. Daniel Early, Sen.	1873. James Gallagher.
1796. John Kelly.	1873. Hugh Cullen.
1806. John Brennan.	1875. Michael Ward.
1816. Daniel Early, Jun.	1878. Joseph Boyle.
1823. Nial Houston.	1886. James Scanlon.
1825. James Mac Devitt.	1891. Patrick Hegarty.
1830. Brian O'Donnell.	1893. Hugh Gildea.
1833. Hugh Mac Laughlin.	1898. James Mac Menamin.
1838. Peter Gallagher.	1904. John Byrne.
1843. Michael Boyle.	1905. Joseph Mac Bride.
1848. Daniel Ivers.	1907. Patrick O'Doherty, D.Ph.
1849. James Mac Fadden.	1907. James Mac Daid.
1850. Peter Mac Menamin.	1907. Patrick Sheridan.
1855. John Madden.	1912. Edward O'Doherty.
1859. Edward Lawn.	1917. Michael Cannon.
1865. Denis Maguire.	1918. John Mac Intyre.
1870. James Mac Fadden.	

CHAPTER XI

PARISH OF LOWER TEMPLECRONE

Down to 1908, from the date of the original subdivision, this parish extended to the Dungloe bridge, and included a not unimportant portion of the village. In that year the boundary was readjusted, to the immense convenience of the few families residing in that outpost; but the line of demarcation is discoverable only by consulting those whose spiritual or financial interests are immediately affected. There is still ample field for the missionary activities of the Lower Rosses clergy, whether we have regard to the remaining area, or to the multitudinous population, which has been constantly and rapidly increasing ever since the first quarter of the last century. Within the limits of the parish are four large churches, three of which are quite new, and four active clergymen residing in four distinct parochial houses, suitably situated near their respective churches.

The patron of this district is St. Dubhthach; and his kinsmen, the O'Duffys, were both coarbs and herenachs. Though farther removed from their common progenitor than St. Columba by several generations, he is represented by Manus O'Donnell as a contemporary of that great saint. When Columba and his companions cast their staves from Bealach-an-Adraidh,* the staff of Dubhthach fell upon the middle island of the Innisbofin group, where its owner built a monastery, a massive ruin of which still excites the wonder of the pilgrim. His genealogy seems to exclude the credibility of this story, for it exhibits him as twelfth

* *Beatha Col.*, iii.

in lineal descent from Conal Gulban: "Dubhthach, son of Duban, son of Fearghus, son of Baoithreachtra, son of Diochubhas, son of Congal, son of Failbe, son of Faolan, son of Aodhan, son of Ginntigh, son of Luigheach, son of Enna Boghaine, son of Conal Gulban." *

Though Dubhthach's staff fell far short of its objective, it landed in a miniature paradise. A pacific atmosphere breathes in Innisdooney, and the verdant pasture is a pleasing contrast to the bare rocks and dreary barrenness of the coast and islands around. The saint's chapel is an astounding memorial of ancient workmanship; the walls are perfect, without the displacement of a stone, and no aridity of soul can stay the pilgrim's impulse to prostrate himself in prayer in this enchanting sanctuary. There are no inhabitants, and only one deserted homestead on the island; but as we emerged from the hallowed nook, we discerned a happy, handsome girl perched on a rock, and reciting aloud "Dabó5 na Beataí" from Henry Morriess's selections, which she held on her knee. Her name was Brigid Magee from Innisbofin, and her occupation was watching the lambs that frisked about in gay abundance. She was about fifteen years of age, and, as she was describing to us in Irish the mystic signification of the chapel appointments—the altar stood on the east, because Our Lord was born in Bethlehem; the walls were three feet in width, to remind us of the Trinity, etc., her father and sister arrived in a boat.

The *Tallaght Martyrology*, at the 5th of February, informs us that St. Dubhthach was a priest, not a bishop, and we have no difficulty in determining the period of his missionary life as roughly coincident with that of St. Adamnan, terminating in the early part of the 8th century. Manus O'Donnell's legend, still current in these parts, com-

* *Archivium*, v., Gen. 40.

pletely ignores chronology, and anchors our saint in blissful solitude. It is an unquestionable fact, however, that he founded a monastery on the mainland, near the Spaniards' Rock, in Lower Templecrone. Here, at Calhame, is a once famous holy well, commemorating his sanctity, still frequented by pilgrims seeking relief from physical ills or mental worry. No traces of the monastery remain, but its site is pointed out near the ocean brink. The fact that his kindred, the O'Duffys, were the recognised herenachs for 800 years, is unanswerable proof that his fame had eclipsed that of Crone Beag, before the clan Aimmire had established their supremacy in the Rosses.

This district, anciently known as the Mullagh, fortunately fell into the ownership (at the Plantation in 1610) of Maolmuire Mac Swine, son of Sir Maolmuire, son of Murrugh Mall of Doe Castle, who was thus the progenitor of the Mac Swines, or Sweenys, of the Rosses. His perfidious but fearless father was granted by the English Crown an immense district about Dunfanaghy; but Maolmuire, the younger, rented the Mullagh from Lord Annandale, and saved that territory from the grasp of the Saxon. As a patriot chief, he was formidable alike in council and in battle. He was chosen, with Eoin O'Cuilenan, Bishop of Raphoe, as plenipotentiary for the Irish forces besieged in Drogheda,* and he commanded the Rosses battalion in the hard-fought contest in which Archbishop O'Queeley was murdered while giving the last sacraments to the mortally wounded soldiers. At the meetings of the Kilkenny Confederation, he was a staunch and incorruptible supporter of Owen Roe and Rinuccini. On the other hand, critics allege that his ambition to secure Doe Castle for himself was largely the cause of Bishop Mac Mahon's disaster at Scariff-hollis in 1650. Probably his presence might not have

* Gilbert's *Rebellion*.

averted defeat, and, at worst, his withdrawal was only an error of judgment. The O'Doogans occupied the honoured position of official carpenters to the bishop in Raphoe, and held a valuable estate in virtue of their office. These and other Lagan families, when evicted by the usurping Planters, found a permanent home in the Rosses. Few of the indigenous septs were extirpated; and the O'Duffys, among others, are rapidly regaining their ancestral prestige.

Before quitting view of the Spaniards' Rock, we shall reproduce here an interesting story narrated by Lord George Hill, justifying the name, and throwing a valuable light on a gloomy chapter in the history of Tirconail's political misfortunes, which invariably reacted on the religious institutions of the country. The tragic destruction of the Spanish Armada in 1588 left the tyranny of England unhampered in its ferocious efforts to stamp out religion and patriotism in Ireland. After this disaster, wild rumours of untold treasure rescued from sinking Spanish ships along the Donegal coast, reached the ears and stimulated the cupidity of the avaricious viceroy, Fitzwilliam. He hastened to Innishowen, and, as Sir John O'Doherty failed to gratify his greed, he consigned him to a dungeon in Dublin Castle; Sir Eoin O'Gallagher was dragged along to a similar destination; and old Sir Hugh O'Donnell only escaped by making extravagant promises which he never intended to redeem. Owen Mac Swine of Doe, however, received the shipwrecked Spaniards with open arms, in defiance of British threats. The largest contingent came from the flagship, which ran aground here to the west of the Spaniards' Rock, under command of Laviniero. It is said it carried five tons of gold, secreted in the hull, but as to the recovery or application of this treasure tradition affords no clue. Lord Hill personally interviewed (1847) an intelligent octogenarian of Farmore;

"Connell Boyle, upwards of 80 years of age, remembers, before he was twenty, diving with others down into the vessel. Saw the beams of the ship, and helped to raise a large block of lead. They formed the opinion that the vessel had been burned. Found brass cannon about 10 feet in length, which they were able to raise by means of strong ropes, and to tow to land tied to a large boat. These five brass guns were good as new; others of metal were lying about on the lower deck. It took three score of men to drag one of them from the strand; a blacksmith gave expert aid in smashing them up; tinkers made a furnace of turf, and smashed the softened brass with sledges. Finally, the material was conveyed on the backs of horses to Glenties, and thence in carts to Mountcharles, where it was purchased by Hugh Mulreany, sen., for 4½d. per pound! After three cart loads of half a ton each had been delivered at this ridiculous price, the merchant consented to give a shilling per lb. for the remaining half ton." *

James Mac Devitt was brother of Dainey, hotel proprietor and merchant, Glenties, and hence uncle of the Bishop and of Dr. John. He received his classical education chiefly in Derry, and was admitted as a student of Maynooth College in February, 1817. Having received priesthood in 1824, he devoted the whole period of his missionary life, with singular earnestness and zeal, to the advancement of religion in Templecrone. The parishioners entertained the most affectionate admiration for the *sagart ruaidh*, as they called him, in consequence of his reddish hair, for his horror of vice in any shape, and his rigour of life, had impressed them with a lofty idea of his saintliness. Few memorials of his pastorate survive, just the skeletons of three or four old schools; but we cannot measure the value of such buildings by present-day standards. This model pastor had only reached his

54th year, when he was summoned to a brighter sphere of spotless holiness on the 20th of November, 1848.

Daniel O'Donnell, jun., who was appointed his successor, was at that time assistant to his saintly uncle, also Daniel O'Donnell, V.G., and popularly called dean, apparently because his predecessor in the parish had enjoyed that dignity. The Glenswilly family, to which a large number of priests of that honoured surname belonged, were the descendants of Caffar O'Donnell of Scariffholis Castle, son of Manus, St. Columba's biographer. This holy and simple priest matriculated in Maynooth in 1830, and received his first missionary training under Dean Feely, in Raphoe, from 1838 till 1840. Changed to Ardara, he laboured earnestly in that extensive parish for three years and three months, endearing himself to the parishioners by his simplicity of life, his candour, and his spirit of work. In 1842 he was transferred to Fanad, where his memory is still revered, and in 1848 he was appointed to the pastoral charge of Templecrone Lower. The Sunday congregation in Kincaslugh church was, at this period, immense, as there was only one Church, and, for years, only one public Mass on the mainland. He had been all his life inured to hard work and long rides. The late Manus Mac Fadden told the writer that, in 1848, he had met this wiry clergyman on his journey from his ancestral home in Glenswilly, fasting and carrying his vestments in a saddle bag slung behind him on the horse's back, to say the public Mass in Kincaslugh, on the Sunday following his nomination to the parish. His first anxiety was to provide increased accommodation for the worshippers; he erected a spacious aisle, and inserted galleries in the lofty building. The sacristy and altar were somewhat later additions; and the baldachino was suggested to him by a visit he paid to St. Malachy's church in Belfast. All these improvements may seem at

the present day glaringly devoid of artistic taste and finish, but they involved immense labour, and were in perfect harmony with existing standards. His schools, too, were pretty antiquated, even before his death, but there were great educational successes achieved within their dingy walls. Father Dan's most shining virtue lay in his unostentatious devotion to the work of the confessional, which he performed in season and out of season. Emigrants leaving for Scotland, and labourers starting for the Lagan, were sure to encounter this apostolic priest reading his breviary along the highway; and if they had not recently been to confession, they at once yielded to his gentle persuasion to lay down their bundles, and to open their laden consciences before him, as he sat down on the nearest fence or rock, with his stole around his neck, and his pleasant countenance beaming sympathy and encouragement. Very genuine and universal grief was deservedly manifested by the parishioners and by the diocesan clergy when it was learned that his gentle spirit had passed away on the 17th of October, 1879. His niece, Miss Crerand, married an enterprising merchant, Jamie O'Donnell, of Kilcaslagh, and left behind her three accomplished and prolific daughters. The Rev. Bernard Walker was immediately installed as his successor, an ecclesiastic of grand physique, courtly manners, and resistless dash. His memory is deeply and deservedly revered as that of a noble benefactor of the struggling fishermen, in whose cause he risked everything, even the appalling shadow of impending bankruptcy. Enormous shoals of herrings swarmed around the Donegal coasts in the early nineties, while the Rosses fishermen possessed neither boats nor nets. With characteristic magnanimity, he staked fortune and reputation on the doubtful issue, and procured all the requisite equipment in abundance. The result not merely justified his foresight, but brought to his

hardy fishermen a rich harvest from the sea, and a permanent uplifting of ideals and improvement of methods. He had completed some splendid schools, and commenced the erection of others, when he was stricken down, with alarming suddenness, in the summer of 1895, by an organic malady which was pronounced incurable. However, he rallied somewhat, and was enabled to seek change of air, but eventually succumbed on the 12th of June, 1896. A handsome monument, bearing an inscription in Irish, adorns his hallowed resting-place under the shadow of the parochial church at Kilsalagh. May he rest in peace.

His venerable brother and successor in the Lower Rosses has for many years adorned the archdeacon's stall in the Chapter of Raphoe, and guided the spiritual destinies of the leading parish, Townawilly. The elegant church and comfortable parochial house at Burtonport, and half a dozen well-finished schools in various islands and inland districts, commemorate his energetic pastorate of twelve fruitful years in this populous parish.

The present pastor, the Rev. Patrick Canon Mac Cafferty, was promoted from the administratorship of Inver, in 1906, and continues to maintain his high reputation for sure-footed progressiveness. As a former president of the old seminary, he revels in the development of the bright intellects of the Rosses youth, and sheds the lustre of his exuberant piety and lucid homilies on their plastic minds.

Within the past century only three curates are known to have terminated their missionary careers while in the active ministry in Lower Templecrone. The Rev. John O'Donnell, brother of the saintly pastor, familiarly designated "Long Dan," the subject of a previous brief sketch, exchanged the mission for the cloister in 1866, entering Melleray on the 1st, and receiving the Cistercian habit on the 29th, of July, in that year. He was born in 1824, son of Hugh O'Donnell and Rose

Gallagher, of Glenswilly, where he attended a famous primary school. Having pursued his intermediate studies under Father Hugh O'Donnell, he was allotted Logic at his entrance to Maynooth in 1845. From 1851 till 1855 he held his first missionary appointment in Inver, where he is very favourably remembered, and during the remaining decade of years he ministered in the Rosses. His name in religion was Lawrence; during the greater part of his life as a religious he was only an "Oblate," but he was solemnly professed before his death, which occurred on the 3rd of January, 1896.

Hugh Mac Laughlin was born at Corradoeey, near Convooy, and for some years attended the Royal School in Raphoe. He entered Maynooth in 1819, and became fairly distinguished in the higher classes. His first mission was Stranorlar, from 1827 to 1830; thence he was moved to Lower Rosses, and in 1836 to Cloghaneely. From 1838 to 1841 he had pastoral charge of Gweedore; but was transferred in the latter year to Lower Templecroe, and in 1855 he got charge of Arranmore. In his final sickness he was nursed by his relatives, near Stranorlar, where he tranquilly breathed his last on the 15th February, 1871. Owing to an accident encountered by colliding with a boulder in Arranmore, he had lost an eye; but, in all other respects, he was a fine-looking, robust, handsome man, who was greatly esteemed by his brother priests. He was a rigorist in theology, and imposed extraordinary penances.

Hugh Cullen was a native of Fanad, and an uncle of the Rev. John Mac Ateer, who died in Carrigart on the 1st of August, 1809. Many representatives of his mother's family still live and thrive in the native peninsula, but the Cullen name is almost forgotten in that locality. He matriculated in Maynooth in November, 1848, and was ordained and appointed to the curacy of Mevagh in 1856.

Three years later he was transferred to Tullygarvan; and, at the end of four years more, to Glenfin in 1860; to Killymard in 1865; to Tullaghobegley in 1869; to Dungle in 1873; and to Arranmore in 1876. For the last ten years of his life he suffered from deafness, and was exempted from attendance at clerical conferences and Retreats. A most conscientious and upright priest, he was remarkable for the neatness of his dress, and for the scrupulous cleanliness he always exhibited in his altar robes and sanctuary equipment. The people of Arranmore had learned to look to him as their guide, philosopher, friend, and kindly father. Feeling that his dissolution was fast approaching, he repaired to his parental home in Magherawarden, and was soon after called to his eternal reward, on the 20th of December, 1891.

CHURCHES

Before 1609, the Catholic rector's church stood at Templecrone, on the site of the present ruined building, which was constructed anew from above the foundations, and slated in 1760. Mass was also celebrated occasionally in Arranmore by the rector, at a place then called Templenane; probably where the new church is now situated. Lewis* informs us that in 1847 "divine service is performed in the Roman Catholic chapel every third Sunday." This plain old rectangular building, recently demolished, was among the "sixteen decent chapels" † constructed under the direction of Dr. Coyle about 1786, but was not slated till 1836. Improvements during the interval between this latter date and 1917, when the new church was completed under the energetic superintendence of the Rev. John Mac Intyre, were restricted to the

* *Top. Dict.*, i. 75.

† Preface to *Coyle's Miscellany*.

sanctuary and furniture. Without any considerable interruption, a resident clergyman has ministered to the spiritual needs of the Arran population, ever since Father Hugh Mac Laughlin was specially assigned to that Island in 1855.

The vicar's church was situated in Cruit, where its foundations are still traceable, west of the Holy Wells. Obviously, the sea erosion has vastly expanded during the intervening centuries. A scalan existed at Belcruit before the first shell of a church was built in 1786. The latter was slated by Father Mac Devitt in 1835, and completely renovated and extended by Father Dan O'Donnell in 1854.

Rutland, though it was long the garrison metropolis of the Rosses, never had a Catholic church, even in the palmiest days of its phantom prosperity. Nature herself protested against this exotic plantation, and its pampered ascendancy was buried in the indignant sands. The Fosters of the post office and the Maxwells of the custom-house were mere mushroom gentry; like the mule, they possessed neither pride of ancestry nor hope of posterity; and the indigenous O'Boyles regained some portion of their inheritance. The last alien's house was purchased by Father Dan O'Donnell for the proverbial song. Nor is it an unpardonable digression here to insert contemporary evidence of the bitter jealousy with which the Britisher watched the gradual convergence of trade and commerce toward the Catholic village of Cloghanlea, in the second quarter of the last century. It is to be remembered that the Feast of St. Croine Beag was celebrated on the 7th July, and that the pilgrims gathered in from the outlying districts three days previously to the anniversary, holding a fair at Cloghanlea on July the 4th. This was a sort of religious gathering, and is not noticed

by Mac Parlan, but Dr. Pococke very significantly observes, writing in 1752: "I crossed the rivulet called Clognehie, on which there is held a yearly fair for cattle." *

"This island," says Lewis, "anciently called Innismacdurn, received its present name from the proprietor, an ancestor of the Marquis of Conyngham, in compliment to Charles Duke of Rutland, then Lord Lieutenant of Ireland. At the time of Pynnar's Survey, there was a large castle with a bawn, where a few English families had settled. The inhabitants, in each of the years 1784 and 1785, had realised £40,000 from the herring fishery; and this abundance of fish induced Colonel Conyngham to expend £50,000 in building houses and stores, and forming a town here, and in constructing roads to the champaign country in the interior. From that period, the fishery began to decline, and in 1793 it entirely failed. On the 16th of September, 1798, Napper Tandy landed here from the French brig, *Anacreon* (and seized on the Government mails), remaining for a day and a night." †

The *Parliamentary Gazetteer* for 1844-45 adds: "Rutland possesses much interest as the site of a projected and unsuccessfully attempted fishing establishment. Of the houses built in 1786, there existed, a few years ago, an excellent, but unoccupied and partly dilapidated inn, a custom house, a surveyor's house, six or seven other good houses in good order in one street; sixteen good and occupied dwelling-houses in another street, and a few other structures of various characters." ‡ This same statistician writes of Dungloe: "It is a small and signally sequestered village, but possesses a sort of irksome importance from being the only apology for a town within an extensive range of

* *Tour in Ireland*, 66. † *Top. Dict.*, ii. 300. ‡ *ib.*, 127.

dreary and island-flanked seaboard; population 449; houses 78 in 1841."

The beautiful Star of the Sea Church in Annagarry, was erected in 1895 by the gratefully remembered Father Dan Sweeney, whose ministerial activities in this parish were on constant stretch, and exercised in prodigious measure. Severe as was the strain of his collecting tour in the United States, it was somewhat of a mitigation of his previous fatigue and worry. His pleasant countenance, his unvarying courtesy, and his prompt response to even unreasonable calls, will be long and gratefully remembered, and the builder of the Star of the Sea had the warm prayers of his Rosses flock to smooth and brighten his premature journey to the unseen realm beyond.

Almost immediately on his advent to the parish in November, 1879, Father Bernard Walker established a temporary chapel at Burtonport, in a very commodious storehouse that was vacant at the time. This provision was glaringly needed, and hailed with exuberant joy by the old people especially, who were debarred by the remoteness of Kincaslagh, and the ruggedness of the path, from hearing Mass at all, except at Station times. It remained for his brother, Monsignor Walker, to bring the project thus inaugurated to a happy and perfect consummation by building and beautifying the handsome pile of St. Columba's, a gem of architecture and a glory of religious revival. This gigantic work was undertaken as soon as the Monsignor had seen the oils placed on the walls and altar of the great cathedral he had so strenuously assisted to complete at Letterkenny, and in two years the church was opened for divine worship and the parochial house for hospitality.

PARISH PRIESTS

- | | |
|-------------------------|--------------------------|
| 1836. James Mac Devitt. | 1896. James Walker, Mgr. |
| 1848. Daniel O'Donnell. | 1908. Patrick Canon Mac |
| 1879. Bernard Walker. | Cafferty. |

CURATES

- | | |
|----------------------------|------------------------|
| 1836. Neil Houston. | 1895. James Dunleavy. |
| Hugh Mac Laughlin. | 1896. James Brennan. |
| 1840. Edward Lawn. | 1902. Patrick Brennan. |
| 1845. John Harkin. | 1904. D. E. Coyle. |
| 1853. Hugh Mac Laughlin. | John Mac Ateer. |
| 1855. John O'Donnell. | Edward Doherty. |
| 1866. Joseph Boyle. | 1908. John Mac Intyre. |
| 1868. Andrew Mac Nealis. | 1908. A. C. Ward. |
| 1874. Hugh Kerr. | 1910. Hugh Maguire. |
| 1876. Hugh Cullen. | 1912. John Mac Ateer. |
| 1885. Daniel Mac Gettigan. | 1915. John Magroarty. |
| 1886. Daniel Sweeney. | 1915. W. J. Sheridan. |
| 1890. Anthony Gallagher. | 1917. Manus Harkin. |

CHAPTER XII

PARISH OF TULLAGHOBEGLEY WEST OR GWEEDORE

AMONG the twenty-six parishes of the Diocese of Raphoe, Gweedore occupies the penultimate place in the order of delimitation, Aughnish having been resurrected a few years later. The tradition among the old people asserts that the Rev. William Gibbons was the first parish priest appointed to the pastoral charge in 1838. Documentary evidence completely disproves this opinion: first, Father Gibbons was only ordained in that year; and, secondly, the Rev. Hugh O'Friel had already enjoyed the dignity and emoluments of pastor in Glenfin for two years before his transfer to Gweedore in 1838. Obviously, Father Gibbons was merely curate; but his superior accomplishments, his fresh energies, his extraordinary popularity, and his tragic death in 1841, had so deeply impressed the public mind that after-generations were led to regard him as the principal clergyman in the new parish. It will be remembered that, before the Plantation, Glassagh, Meenacladdy, etc., belonged to the parish of Tory, and consequently this western section of Tullaghobegley was wretchedly poor in soil and very sparsely inhabited. Notwithstanding these disadvantages, a vicar resided in Stranacorcagh, and a capacious church stood on the sea fringe at Magheragallan. Both its location and its dimensions indicate that this church was frequented by the islanders and by the inhabitants of the indented seaboard, who came there in boats and "currachs." The interesting ruins of this hallowed edifice display excellent architecture, and appear to belong to the fifteenth century.

They are deeply imbedded in the sand, and no trace of chiselled corbals, mullions, etc., is now visible, but tradition informs us that very fine flagstones are covered up beneath strata of sand. The present energetic pastor, the Rev. Hugh Canon Kerr, at the expenditure of vast labour in personal supervision, has enclosed this cemetery with an ornate and lasting boundary wall, that reflects credit on his taste and zeal.

The cemetery is comparatively modern; it was consecrated by Dr. Philip O'Reilly in 1765. This sympathetic prelate was performing the ceremony of confirmation in Coteen church, when he observed that a funeral procession had approached the door, and that a coffin was deposited in front of the altar to remain there during Mass. He enquired where the graveyard of their destination was situated, and the mourners replied that it was at Gortahork. To a further inquiry as to whether ground could be obtained for burial purposes, he received the reply that there was a wide area of "commons," or unappropriated soil around the disused chapel at Magheragallan. Immediately after the close of the visitation function, he proceeded to the site indicated, and consecrated a half-acre plot encompassing the dismantled walls of the old church. The one compensating advantage it possesses in its remote and rugged location, is its deep and dry soil, so abundant and so tractable that no exposure of remains is to be feared.

The forbidding aspect of the morgue-like island of Skull, off Bunbeg, seems to confirm the tradition that the Fomorians flung the bodies of their victims into its caverns, or left them to bleach on its barren rocks. That it was a depository of human carcases is demonstrated by the multitude of bones discovered there; and decidedly it never was consecrated for the interment of Christians.

The most probable explanation transmitted, or invented, is that some foreign vessels were wrecked on the neighbouring rocks, and that the inhabitants threw up the bodies of the victims on this island, to avoid the irksome task of burying them.

At Dunlewy, however, we encounter the antipodes of this. A cross on a pillar-stone admonishes us that we tread on hallowed soil, and the remains of anchorets' cells of the primitive beehive formation mark the site of a monastery. St. Tornan was the founder, but O'Clery acknowledges his inability to decide the identity of this early saint. Some authors maintain that Palladius, who preceded St. Patrick, was also called Tornan, but O'Clery himself "was disposed to identify him with St. Matriannocc, one of the seven sons of Aengus."* A very old tradition informs us that the ancient chiefs of Lettermacaward were buried here, and that the mourners used to spend a night resting in the mountains on their way. This story may have had its origin in the fact that, for half a century after their flight from Tory, the survivors of that monastic community lived and celebrated Sunday Mass at Craignasaggart, whither the Lettermacaward flock trudged for divine worship, arriving, perhaps, on the previous night. There is no evidence that any burial took place in Dunlewy graveyard for, at all events, two hundred years. Still the little nook has never been defiled, nor shorn of its sacred emblems.

Dr. Joyce has no hesitation in assuring us that *Errigal* derives its name from the chapel or *oraculum* of this ancient monastery. Having published this statement some twenty years ago, I received a friendly letter from the late Duke of Argyll, reminding me that his family title was a variant of the same word, and that it was derived

* *Don. Mart.*, 167, 168, notes.

by Gaelic experts from *ear*, earth, and *geal*, white; meaning, therefore, white clay. This etymology, it must be admitted, would accord with the strikingly white appearance of the conical mountain-top, even when it is not covered with snow.

The old church at Coteen was erected in 1760, the year following Dr. O'Reilly's accession to the see, which was accompanied by a rapid revival of religious enthusiasm. Lewis,* in the second edition of his work, published in 1847, strongly supports this traditional belief: "At Cottern, in the western division is a chapel which has been built *nearly 100 years*."

"1. The 11th April (at Easter), 1854. The chapel of Gweedore was accidentally burnt, large portions of the walls collapsing.

"2. March 4, 1856. The new church of Gweedore consecrated by the Most Rev. Patrick Mac Gettigan; Sermon by Dr. Dan Mac Gettigan, P.P., Fanad; £178 realised on the solemn occasion."

Since then the shell of this roomy and well-built edifice has been left untouched. The old chapel stood along the brook, immediately south of the present edifice, on a higher and more secure site, but the floor was uneven and the premises rocky.

3. Sunday, August 15, 1880. A torrential thunder-storm, suddenly sweeping through the Dunlewy valley, sent a rushing flood of terrific violence down the Meen-anillar stream, gathering strength from the rivelets, until it precipitated its deluging waters into the church grounds during divine worship. In five minutes from the first inrush, the sacred edifice was turned into a pond, the water rising from seven to eight feet in height. Short as the interval was, the children had been nearly all

* *Top. Dict.*, ii. 604.

handed up to the eager helpers on the galleries, and decrepid old people placed standing on the pews. Young men swam daringly to the rescue of those in trouble, and only at the doors did the panic render assistance impossible. There were five fatalities in all, and among them one which was pathetically tragic. Just as the first stratum of water flooded the sacristy, a Mass-server was emerging with a forgotten cruet. The door was banged behind him, holding his soutane as in a vice, and there the poor boy was clenched, until he became asphyxiated by the swelling flood. He was a son of Shane, and a brother of the popular Nial Ferry of Stranacorcagh. To this day, the spectators, who participated in the risks and rescue, shudder at the remembrance of the harrowing scene.

4. 1882, March 25. The Church of Derrybeg, renovated, equipped with new high-altar, chancel and sacristy, is reopened with great solemnity. A new passage had been blasted from the precipice forming a safe channel for all the water that can accumulate in the brook. Other excavations have widened the church grounds, and rendered them at once secure and well-finished.

5. 1889, Sunday, February 3. District Inspector Martin, attempting to arrest Father Mac Fadden as he walked out of the Derrybeg church after the celebration of Mass, and clinging to the priest's soutane, received a fatal blow on the head, and succumbed at the door of the parochial house. The patriotic pastor had disobeyed a summons to answer at a crimes court a charge of incitement, but could by no means foresee this deplorable denouement. In the sketch of Father Mac Fadden's life given above, in the chapter on Inniskeel, the circumstances are briefly narrated, and a full account will be found in Part II of this History.

" 1871, September 5. The Most Rev. Dr. Mac Gettigan,

Primate of all Ireland, dedicated the new church of the Sacred Heart at Dunlewy, Co. Donegal, assisted by Dr. Mac Devitt, Bishop of Raphoe, and by Dr. Dorrian, Bishop of Down and Connor. The land was generously granted by Mr. Ross, the landlord of the district. Rev. Alphonsus O'Neill, Passionist, preached." *

If Mr. Ross's generosity had commenced and ended with the grant of a few perches of bog, it would have been adequately acknowledged by saying he could have demanded "trespass," as there are miles of waste moor on all sides that could have been had for the formality of presenting a respectful petition. But Mr. Ross *built* the Church of the Sacred Heart, and defrayed all expenses of construction and inauguration in not merely generous, but lavish measure, out of his own personal resources, leaving no part of the equipment, essential or ornamental, unprovided. Mr. W. A. Ross was a Belfast mill-owner, who possessed a great deal of house property in that city; a devout Catholic, and the husband of an equally devout and singularly accomplished member of the Bladensburgh stock, the Ross family of Newry. The picturesquely situated mansion, lovely demesne, and uneconomic estate of Dunlewy, had fascinated his idealistic mind; and his fervid love of his religion suggested the glaring incompleteness of the picture without a Catholic church. No doubt, a very pretty marble temple already decorated the landscape, but its presence only symbolised soupierism, slavery, and starvation of soul.

This estate had been purchased by a Mr. Russell, who seems to have strenuously co-operated with Lord George Hill in pushing forward his beneficent projects of agricultural reform. In the early forties of the last century he introduced an agricultural school under the National

* *Catholic Directory*, 1872.

Board, and is reputed to have safeguarded Catholic interests by nominating a teacher of that persuasion. His widow, however, became a noted proselytiser, and created a sort of Bird's Nest for perverted children. Nine families were imported from some unknown quarter to form the nucleus of a Protestant colony, of which the last survivor followed the example of the rest in becoming a Catholic, some twenty-eight years ago. During that period the minister from Bunbeg has been conducting service in the Dunlewy Protestant church about once in the two months, finding a congregation of one member in the hotel, or police barracks.

Three very respectable and well-situated National Schools were erected by the Rev. Hugh Mac Fadden, sen., about 1846—Knockastoler, Derrybeg, and Bunaninver—two of which are still in operation, Derrybeg diminutive structure having been superseded by the splendid male and female school buildings near the parochial house. Lunnagh school was constructed at the expense of the parish by Canon Mac Fadden, in twelve years later extended to twice its original dimensions by Dr. Maguire, and within another decade of years it has been quadrupled to meet the requirements of the expanding population. In commemoration of his illustrious uncle, Dean Gallagher, who had spent the halcyon days of his brilliant career in Cloghaneely, the late John Gallagher, of the Store, Letterkenny, bequeathed £60 to the poor of Gweedore, and this bequest, supplemented from other sources, Dr. Maguire applied in 1898 to the erection of the school at Knockfola, where no facilities whatever had existed for the education of the youth. Undoubtedly, the "patriot priest of Gweedore" had applied himself with characteristic energy and taste to the building of excellent school-houses, but the phlegmatic population of

Knockfola had disqualified themselves for average consideration by their stubborn refusal to join the Land League campaign. With the exceptions named, and that of the new Dunlewy school, recently constructed by Canon Kerr, all the schools in the parish are to be credited to the enlightened zeal of Canon Mac Fadden. In the selection of teachers, too, he was singularly fortunate; native genius existed in overflowing abundance all around, but he exhibited commendable discernment in the choice of masters in the great majority of cases, with the result that the march of intellect proceeds steadily and smoothly.

The same indefatigable pastor erected the splendid parochial house, a paragon of comfort and completeness. In fact, fine, substantial, up-to-date cottages are at present the most striking feature of this populous coast line, where, fifty years ago, the priest encountered great difficulty in securing any sort of decent lodging. It used to be said that Lord Hill's hotel was the only house in the parish where accommodation was available; but the late Thomas Mac Bride totally demolished this disparaging fiction. His well-appointed hotel at Middletown soon attracted even the most aristocratic of the tourists, while, in the neighbourhood, his improvements and counsel stimulated taste and enterprise. A noble embodiment of Celtic gentility, and a large-hearted lover of his creed and race, was removed from Gweedore in the passing of Tom Mac Bride.

This parish, of less than a century's existence, has naturally witnessed very few deaths among its clergy, seeing that, until very recently, its inferior status as a benefice did not entitle it to be looked to as the *ne plus ultra* of clerical ambition. Only two such events, therefore, are to be chronicled, the first involving the tragic element of youth, and the second presenting all

the environments of a happy termination to a meritorious career.

The Rev. William Gibbons belonged to a gifted, but short-lived family, who resided at Roohan in Fanad. Having completed his classical studies in Letterkenny, he entered Maynooth in 1830, where he achieved considerable distinction. His elder brother, Patrick, was regarded as a saint in Inver, where he died the death of a martyr at the age of thirty-two. William Gibbons possessed all the natural gifts and endearing accomplishments that guarantee popularity. Inherited consumption is said to have shown symptoms of acute malignancy in the athletic frame of this young ecclesiastic when he was only three years in the ministry; and he yielded up his pure soul in April, 1842. His remains were mournfully conveyed to his native Fanad, where they repose alongside those of his brother, the Rev. Patrick Gibbons. In 1912, the late Judge Gibbons of Chicago, their illustrious nephew, erected a very handsome headstone over the hallowed spot where these two brothers are interred in the Massmount graveyard.

The Rev. Joseph Boyle, P.P., V.F., after an illness extending over two months, was accorded the inestimable favour of a most edifying and saintly death on the morning of April the 10th, 1908. Summoned to his bedside the previous day, the author had the privilege of receiving his blessing, and of joining with two other priests in reciting the Prayers for the Dying, as his soul was quitting his body. "Precious in the sight of the Lord is the death of His saints."

Born in Curraghakeehan, near Bruckless, he was prepared for Maynooth by Hugh Harron in Letterkenny; matriculated in 1860, and was ordained and appointed to Kincaslagh in 1868. In the following year he was

transferred to Inver, where he enjoyed the esteem of his flock in unusual measure, as was testified by the immense testimonial presented to him after his departure from the parish in 1876. He was in that year transferred to Milford, where he contracted pneumonia, traces of which remained with him all his life. In 1878, he went to Lettermacaward as assistant to his dearest friend, Monsignor Mac Glynn, and continued to discharge the duties of that exacting appointment till his preferment to the parish of Raphoe in 1886. Six years later, he became parish priest of Doe, where he erected the superb Gothic church at Dunfanaghy, and several splendid schools. His well-earned promotion to Gweedore took place in 1901, when he inaugurated his pastorate by a memorable mission. Being a fluent native speaker of Irish and a sympathetic administrator, he was very deeply beloved and revered by his docile flock.

The present pastor is a native of Fanad "between the Waters," and received his education in classics and philosophy at St. Mac Carten's Seminary, Monaghan. He succeeded in qualifying for Theology at his matriculation in Maynooth, 1872, and in September, 1874, was ordained by Dr. Mac Devitt in Letterkenny, and assigned as assistant to Father Dan O'Donnell in Kincaslugh. Here it was his trying lot to perform single-handed the missionary duties now discharged by three priests, suitably distributed, for the long span of twelve years. He was transferred at the close of that period to Glenties, and in the following year, 1887, he replaced Father Gibbons at Fintown, where he continued to minister till November, 1900, when he was promoted to the parish of Termon. The chief memorial of his pastorate in Termon is the magnificent and urgently needed parochial house, which he erected at incredibly small expense. In June, 1908,

he received further advancement in his nomination to the parish of Gweedore, and in 1917 was raised to the honours of the Raphoe Chapter.

PARISH PRIESTS

1836. Hugh O'Friel.	1876. James Mac Fadden,
1838. Hugh Mac Fadden,	P.P.
sen.	1878. Bernard Walker,
1849. Hugh Mac Laughlin.	Adm.
1852. John Doherty.	1879. James Mac Fadden,
1856. Daniel Magee.	P.P.
1866. Hugh Mac Fadden,	1897. Edward Maguire,
jun.	D.D., Adm.
1873. James Mac Fadden,	1901. Joseph Boyle.
Adm.	1908. Hugh Canon Kerr.

CURATES

1836. Neil Houston.	1899. Hugh Gildea.
1838. William Gibbons.	1901. Christopher Cunningham.
1842. Hugh Mac Laughlin.	1905. Patrick O'Doherty.
1844. John Harkin.	D.Ph.
1849. John Doherty.	1906. John Cunningham.
1875. Andrew Houston.	1909. James Burns.
1881. Andrew Mac Neill.	1909. James Mac Menamin.
1893. Michael Forker.	1916. Patrick Carr.
1893. Daniel Mac Gettigan.	1916. Charles Mac Glinchey.
1895. Anthony Gallagher.	

The recurring famines, "alleged sheep-stealing," evictions, and Land Campaign are treated of in Part II;

but there it will be seen that, in all their troubles, the victimised peasants looked with confidence to their clergy as their protectors and advisers. A typical instance is recorded as follows: "1859, April 9. Archdeacon Mac Enroe, Sydney, Australia, visited the Very Rev. H. Mac Fadden, P.P., V.F., at Gortahork, en route to see the oppressed Catholics of Gweedore, etc. He afterwards interviewed the Rev. John Doherty, P.P., Mevagh."

CHAPTER XIII

PARISH OF RAYMUNTERDONEY, TULLAGHOBEGLEY EAST AND TORY ISLAND.

THE footprints of the early saints are indelibly impressed on almost every hill and vale, island and streamlet, belonging to this expansive and historic parish. Crucnanaomb, or Hill of the Saints, standing over Magheraroarty Strand, and confronting Tory in the distance, took its name from the fact that four apostolic pioneers of the Gospel assembled on this eminence about A.D. 540, to partition among them the rugged vineyard they had come to plant and sanctify. Two of them chose islands—Columba taking Tory, and Dubhthach the central island of the Innisboffin group, ever after known as Innis-Dubhthach, or Innis-Doocy. The remaining two selected divisions of the territory on the mainland, Fionan fixing as his portion the district lying eastward, and called Raymuinterdoney, while O'Begley's choice fell on the neighbouring seacoast around Gortachork. Manus O'Donnell's version of this legend differs from the account still current among the older inhabitants, only in the name of the eminence on which the friendly contest was decided. The old Tirconaill chief designates the place Bealach Awree, while the natives identify it as Cruknaneve, the former compound meaning "The Path of Adoration," and the latter "The Saints' Hill." And it may not be irrelevant to observe here, by anticipation, that the original name of St. Begley was Beag Bile, the initial consonant of the second element of the word being attenuated in composition.

The sainted founder of Moyrath, or Rye Monastery; is

thus noticed at his feast day, the 25th of November, in O'Cleary's Calendar : " Fionan, son of Piopan, of Teampal Rath in Cinel-Conaill : and he was of the race of Conal Gulban, son of Niall." Thus we see it was the teampal or church, and not the community of monks, that constituted the main element and motive of this important and lasting foundation. There is every reason to believe that the original church of St. Fionan stood in the old Rye churchyard, but the oldest inhabitant has never heard from his forbears that the time-honoured *turas* used to include in former days a visit to the old centre of worship, in its ample circuit. A patent and most probable assumption is that the forcible seizure of their two parish churches, and the vandalistic demolition of their altars, caused the warm-hearted and devoted people to avert their eyes in horror from these scenes of desecration. No time was lost, as no resistance was anticipated, in rifling the sanctuaries, and stealing the religious endowments of the Catholics. At the time there were no resident Protestants to attend the new ritual services, but that was a matter of no importance.

Not far from Rye cemetery is the celebrated and enchanting Eas Fionain, Fionan's Waterfall, which has been for centuries the main centre of devotion in the eyes of pilgrims. Here, as in some other places, Columba is said to have struck the solid rock with his staff, and thus to have caused a clear and copious fountain of water to flow down for the use of Fionan and his companions. It is an object of great interest and attraction to the tourist, who cannot fail to receive the impression that there is a heavenly sacredness in the soil and atmosphere, making the peaceful retreat a "meet nursery for some poetic child." But viewed from the antiquarian's standpoint, the most remarkable object in this locality is St. Columbkille's Cross,

over 21 feet in length, and 7 feet in breadth at the arms, all of one piece, lying neglected and purposeless in Myrath churchyard. It is said to have been blown down by a great storm close on two hundred years ago, but it suffered no serious damage. Tradition relates that it was cut out of a solid rock on the side of Muckish, at a place named Maamcross, and carried to its present location under the directions and personal supervision of St. Columba, who had designed it as a devotional ornament for his ecclesiastical pile of buildings in Tory. If it be true that it was borne the first eight miles of the journey by angels, it is strange that the seraphic carriers should have failed to deposit their precious burden safely at its destination. At all events, the little procession that accompanied the transfer of the cross halted at the hospitable home of St. Fionan, and, seeing portents of a threatening hurricane, they decided not to venture on the sea that night. While they were thus deliberating, St. Columba discovered that he had left his book behind him at the Muckish quarry, and dispatched a messenger to find and bring it. When the messenger approached the spot, he descried an eagle of surpassing beauty with its gorgeous wings outspread over the object of his search keeping it dry as powder in spite of the ceaseless rain. This miracle decided the fate of the cross; in thanksgiving, it was erected just where the bearers had laid it down, and there it has remained ever since. Remnants of a dowed plinth prove that it once stood in position here.

"Once on a time Columbkille was saying his hours and his orisons beside the sea at the port of Tory, in the north, in the land of the Clan of Conal, as thirst and exceeding craving seized a young cleric with him that was his fosterling, to wit, Fionan of Rath or Rye. And there was no water near them at the time; and when Columbkille

perceived that Fionan was nigh death with the great thirst that was upon him, he gave three blows with his staff upon the brow of a rock that was before him, and three streams of water sprang forth therefrom, so that Fionan satisfied his thirst and his craving with that water. And those streams come forth from the rock to-day as they came that first day, and the water worketh many marvels and wonders ever since, so that God's name and Columbkille's are magnified thereby." *

O'Donovan's translation of this passage is less literal and unusually flamboyant, but the remainder of his letter † is both entertaining and instructive. "This fable," he comments, "silly as it is, affords a great clue to the topography and to the topographical nomenclature of Tirconaill. It points out the situation of the monastery of St. Fionain, and also proves that the word Rye, so common here as the first part of names of places, is a corruption of the Irish rath, a fort. It may be curious to observe, by way of digression, that the word *Rath* is not understood here, and that the words for 'forth' are *tiop* and *caireal*, the former signifying a rude earthen fort, the latter a circular stone one, without any mortar of clay or lime, or any cement whatever. By *von* is understood here any enclosure for defence or habitation, and it seems a generic term, including *caiseal* and *lios*."

The herenach family were the Mac Brides, who not only supplied rectors for this parish, but gave priests to several other parts of the diocese, and contributed at least two Bishops, John and Cornelius Mac Bride (1438 and 1450) to the see of Adamnan. Donal Mac Bride, ‡ Rector of Taughboyne, and afterwards Dean of Derry, was a member

* *Beatha Col.*, 114.

† O.L. Ballyconnell, Sept. 11, 1835.

‡ *Cal. Pap. Reg.* vi. 105.

of this powerful sept, and William Mac Bride* was appointed Rector of Clondahorky by Papal brief. Though the total extent of the parish comprises only 14 townlands, the herenachy was almost the richest in the diocese, as the church lands were controlled exclusively by one family. Ballyconnell and Carrowcannon, Moyrath and Ballyboe, all belonged to the church. Not only were the parochial boundaries respected in the first fierce swoop that obliterated the happy homes of thousands of thrifty tenants, in 1610, but the herenachs, who alone could furnish the usurping government with reliable documentary evidence of the laws and conditions of tenure, were, in many cases, permitted to retain on sufferance some portion of their inherited lands and rights. The Mac Brides were allowed to remain in residence at Ballyconnell, Montgomery evidently expecting that they would sustain his efforts to appropriate the glebe lands. But we return for the present to Eas Fionain.

"Here millions of stones with beautiful veins of various dyes, and rounded by the rolling waters of a million years, adorn the strand, and the cataract of Eas Fionain, which has trickled down the rock in three scattered little runnels from the dawn of time, invites the thirsty sailor to drink of rain water, purified in passage through earth and rock, and the sickly pilgrim to wash his swollen knee in the three little spouts that gushed from the living stone at the command of the crozier of the blessed St. Fionain Raaha.

"I entered a round winding of the rock, a little to the west of the Eas, where the cliff hangs fearfully overhead, and here I found myself as sheltered as in the dungeon of Greencastle. The waves of Tory Sound sounding loudly, and rising to the height of Tor-righ, gave me some idea of Burke's theory of the sublime, viz., that it consists in

* *Cal. Pap. Reg.* viii. 430.

terror, and the appearance of the island, viz., a vast fortress in ruins, commanded at the eastern point by a bold high tower, called *Tor-ree* and *Tor-Balor*, suggested to me that the whole island received its name from this tower-like rock and not from any artificial tower.

"Having finished my *turas* by traversing the sand and the round slippery, sliddery stones, not on my knees but on my feet, I drank of the sacred rill, and ascended the winding stairs to see what had happened O'Connor, and lo ! I found him stretched on the grass with his eyes closed, fearing to remain on his feet. The sand was driven with great violence no doubt, and the squalls were frequently treacherous. 'Mr. Thomas O'Connor,' said I, 'would you not wash off your sins in St. Fionan's Cataract ?' 'Would you wish me to be mad,' replied he, 'or to follow a mad man ?' I attempted to get down, but was knocked down by a squall. Would you want a body to break his neck ?' On the road we were overtaken by Donal Mac Turloch Mac Swine, who is most intimately acquainted with the coast, and from whom we obtained a great deal of information. He showed us the site of the monastery of St. Fionan Ratha, which is now occupied by a small Protestant church in ruins. In the churchyard stretched a large stone cross, now mutilated, but, when perfect and erect, it stood 21 feet. It is said to have been prostrated by a storm about a century ago. The tradition connected with the cross is, that it was at first intended by St. Columbkille for Tory, and that it was hewn out of a solid rock in Brockaghs. When they were carrying it thence, they rested it at Mamcross, which received such name from that circumstance. When they came to Baileboe the day began to rain, and Columb, missing his book, told his disciples that he would make any one of them a present of the cross, that would go to Brockaghs and bring him his book

dry. Fionan, who was an active young fellow, and at this time erecting a monastery at Rath, set out for the book, and, when he came to the spot whence the cross had been removed, he saw a black crow standing on the book, with his wings widely spread out to prevent the rain from falling on it. Fionan took up the dry book, returned to Columb and his company, and demanded the cross. It appears that he obtained it too, though Columb was anxious to make out that the conditions of his promise were not fulfilled, because the crow had kept the book dry.

"After much enquiry among the fine old men of this parish, I have not been able to ascertain why the name Muintirdoney, or Family of Doney, has been substituted for Fionan, for it does not appear that there was anyone of that name in the parish, within the memory of man.

"To return to Eas Fionain. There was a turas or station for pilgrims held there on the first Monday of May every year, until at last it became a place of amusement, like John's Well in Dublin. Quarrelling families used to collect their factions and fight there; and many other abuses were committed to the great displeasure of St. Fionan and the modern clergy, who have abolished the turas. Donald Mac Swine, however, asserts that Eas Fionan is yet as blessed as ever, and that he himself, some years ago, hurt his wrist, so that a lump the size of an apple made its appearance on it. But he visited the sacred runnels, and, placed the protuberance on his wrist immediately under the main spout in the name of the Trinity and blessed Fionan, and behold! the next morning the lump was uncreated. And Donald would not believe that any other spout of cold water could have had the same effect.

"From the beautiful and romantic situation of this place, it is probable holy Fionan spent most of his time at it, for his monastery is very near it. That it should be named

after the saint is not to be wondered at, but that it gushed from the rock when struck by the crozier of Columb, is an imitation of a similar story told by Moses. It seems to me wonderful that Columb was not punished for striking the rock three times, for Moses was not permitted to enter the Land of Promise, for having dared to strike the second blow. There may, however, be this difference, that Columb wished to produce three spouts, whereas Moses repeated the blow from fear that the first might prove ineffectual."

The local tradition regarding the origin of the wonderful cross and its permanent location in Rye graveyard, fits in more exactly with the results of inspection at Maamcross, than does O'Donovan's ornate description. This is our apology for the reproduction of both versions, which, though substantially identical, are divergent in interesting particulars. It is further necessary to warn the reader not to confound this home product with the celebrated cross, which Pope Gregory is reputed to have transmitted for Tory, through St. Columba, then resident in Iona as first abbot of that world-famed monastery. The Tory Cross is described by both Manus O'Donnell and Colgan as being formed of wood, whereas the Ray Cross is a solid stone, quarried in Muckish mountain side. Dr. Pococke's descriptive notes * on Ray are far from being so interesting as those he penned during his visit to Clondahorky. "On the 21st," he says, "I took leave, and with Mr. Stewart's family (of Horn Head) went three miles beyond his house to the west, to Ray, to the house of Mr. Hartley, the Minister, who had invited us to dine with him. At the church is a very curious old cross broken in pieces. I here met young Mr. Olpherts, a very accomplished young gentleman, married to another daughter of Archdeacon Hamilton." The Catholic church of Ray was forcibly wrested

* *Irish Tour*, 1752, p. 62.

from its native owners in 1609, and, as the glebe was rich and attractive, the smallness of the body of hearers was no insuperable obstacle to its employment as a Protestant temple. It was only in 1803 that the plundered building was replaced by the present church at Ray. The total acreage of the glebe is 1804 acres and its valuation £227 per annum. So enamoured of the landscape and religious association of this romantic locality was the well-known W. J. Doherty, the architect, that he purchased, about 1872, the interest of the Church Representative Body in the tenanted portion of the property, with a view to erecting a mansion for himself and his family at Eas Fionain, and making a Garden of Eden in the midst of the wild mountains. Man proposes, etc.

What was the fate of the Mac Brides, the herenach sept? Their property at Ballyconnell, where they resided, was included in the grant * made to Henry Harte of Culmore on the 10th of June, 1611. In an unpublished Inquisition, dated Lifford, 21st June 1661, we are informed that "Henry Harte of Muffe was seized, as of fee, of the several quarters of land of Innisbofin, Magheraroarty, Ardsbeg, Ballynass, *Ballyconnell*, Drumatinny, Ardsmore, and Gortachork containing 1,000 acres. Thereof being seized, in consideration of £300 sterling paid by Wybrants Olphert of the Co. Londonderry, he sold all the said premises with the appurtenances to said W. Olphert, his heirs and assigns for ever. Wybrants died 15th April 1643, Wybrants junior being 8 years, his nephew's son and heir. The towns and lands of Ardsmore and Gortachork are held of the King in capite by Knight's service." This last clause reveals an alteration of the nature and conditions of sale, as Harte held his estate on the terms of common socage, and consequently a completely new royal patent had to be issued.

* Hill, 325.

But, though all this may interest a limited number of readers, it may well be asked why we deal so minutely with the subject? Two points are aimed at: first, it is intended to show that Harte lived at Ballynass, and that the old ruin near the present pier is neither ancient nor ecclesiastical, but the remains of "a stone fort and house in it, all of lime and stone, in which there is an English family 1619." (Pynnar).^{*} Secondly, it is clearly demonstrated in the Inquisition sped at Lifford on the 22nd of March, 1613, that Mac Bride, the herenach, was still in unthreatened possession of Ballyconnell at that date. The English scribe misspells his name Mac Brian, but it is obvious that the correct pronunciation was tendered—"Shane Og Mac Bride of Villa (townland) de Ballyconnell." Of this fact the context supplies indisputable proof, for the other native jurors were unquestionably herenachs: Shane O'Clery of Rossnowlagh, Turlogh Roe O'Boyle of Revlin (near Donegal), Lewy O'Clery of Ballymagroarty, Turlogh Ballagh O'Boyle of Loughross, Donogh Mac Conwell O'Donnell of Stranacorker, Turlogh Mac Cormack of Killenure etc." Eventually, however, the Mac Brides were cleared out, and they settled down in Gweedore, where their descendants worthily maintain the high traditions of their race.

In declining to affix his signature to the exaggerated strictures on Niall O'Boyle's remiss administration, contained in the Petition of 1600, Father Mac Bride, the rector, not merely displayed a just and upright conscience, but he maintained a dignified consistency of political adhesion. Had the Mac Brides repudiated the old Bishop and Red Hugh, they would have been entitled to more generous concessions by the English than those awarded to Sir Maolmuire or Walter Mac Swine. But the vicar, the Rev.

^{*} Ib. 324.

Brian O'Gallagher, was not swayed by religious scruples, but endorsed without hesitation the policy of his sept, who were the mainstay of the Niall Garbh faction. After the collapse of the Mac Brides, the glory of Raymunterdoney shone but intermittently; and about, 1660, the parish was permanently united to Tullaghobegley and Tory. Its two churches, situated respectively at Ray and at Devlin, were desecrated, and the latter utterly demolished, so that, while we read in the Report of 1731, that in the joint parishes there were "Two Sheds where Mass is celebrated," we are traditionally informed that one of these stood in Ballintemple and the other in Magheragallan. At that date, and long subsequently, only one priest, residing at Baltony, was available for the work previously to the Plantation discharged by six. No doubt, the friars of Clondahorky sometimes assisted, but we have no evidence in history or tradition that they either lived or frequently sojourned in these united parishes. Dean Gallagher, who died in Fanad in 1837, used to assure his younger colleagues that, for many consecutive years, he was the solitary functioning clergyman in the whole expansive district from Derryart to Templecrone.

TULLAGHOBEGLEY EAST

Becc Bile or Becc of Bile, sometimes written Beag Bile, is the name of the saint, founder of this once celebrated church, corrupted in the topography into Begley, the initial of the second element being attenuated according to rule. The connective *o* seems to have been inserted with no definite meaning, but merely for smoothness of pronunciation. Dr. Joyce, however, makes the first component part the diminutive Tullaghan. Whether the final *an* is ever thus slurred over seems more than doubtful.

The personal name Becc is frequently encountered in the *Annals of Donegal* and other ancient works. "Becc Bile, son of Tighearnagh, son of Fergus, son of Aonghus, son of Conal Gulban" * is the genealogy of our saint, furnished by O'Clery, whereby he is shown to have been coeval with Columbkille, both being equally four generations in descent from Conal Gulban. His feast was celebrated on the 12th of October, but, obviously, O'Donovan was unaware of the cult and of the existence of any such saint, when he was inditing the Ordnance Letter, already quoted, at Ballyconnell, 11th September, 1835, in which he asks, "Does a St. Beglaech or Beglaoich occur in Colgan?" A thoroughly satisfying answer was forthcoming eight weeks after, emanating from no less weighty and accurate authority than the great Dr. Petrie himself, in a letter incorporated in the O'Donovan correspondence in the Royal Irish Academy, and never before published to the knowledge of the present writer. Portions of it are not germane to the subject under review, but I venture to present it in its entirety:—

"November 3rd, 1835.

"MY DEAR JOHN,

"O'Keefe has searched everywhere for St. Athnaid (of Killanaid, at Teelin), but searched in vain. We have had more success in our hunt after another saint—namely, St. Begley. I forget how you spell the name, but no matter. He must, I think, be the Beg-bile, given by Colgan, among the saints of the race of Connell Gulban, viz., St. Begus, qui et Beg-bilius, filius Tighearnachi, etc. Colgan evidently did not know the locality or name of his church. He places his festival on the 12th October, but

* *Archivium*, v. 38.

it does not occur at that day in the Calendar, but on the 18th February.

"Respecting the Castle of Donegal, I have only to say that it was *rebuilt* by Rory O'Donnell in a splendid style, in the reign of James I. This is sufficiently proved by the character of its architecture, and by the chimney-pieces, which have his arms and those of his wife, with the initials of their names. I have also an historical notice of the fact somewhere, but in what work I cannot recollect. What about the bell in Glencolumbkille?

"Yours ever,

"GEORGE PETRIE.

"J. O'DONOVAN, Esq."

The *Calendar of Donegal*, here alluded to, was published by O'Donovan very many years after, in 1854, and the editor, in assigning the feast day, followed the authority of the learned Colgan, which accorded entirely with the traditional celebration. Tullaghobegley contained three bailebetachs of land, whereas Raymunterdoney contained only two, yet the church estates were pretty well equalised, for the plain reason that Columba himself was allowed by Lughaidh, his cousin, unfettered discretion in the allocation of lands to his disciples, who founded monasteries or churches in these territories. The Mac Creadys were the herenachs, and resided on the estate now designated the Glebe, their present representative being Manus Mac Creadie of the hotel in Milford.

The report of the Inquisition of 1609 further informs us that the parson enjoyed two gorts of land at Gortahork, and the vicar two similar gorts at Stranacorcagh. It must be remembered that the herenach lands have been held as glebes for the maintenance of Protestant rectors.

ever since the era of church spoliation, by the extraordinary and grotesque fiction that these Calvinistic evangelists are the heirs of the sainted Catholic founders of the old monasteries and churches, established nearly a thousand years before Germany gave birth to their ungodly heresy. Thus the boundaries of the ancient church lands have been most distinctly preserved, while the gorts allotted to the priests are in most instances undistinguishable, even where they have made an impress on the topography, as in the case of Gortahork. These plots were usually grabbed by the patentee, who was awarded the estate in which they lay.

There exists no room for doubt on the subject of the ancient sites on which the two churches of this scattered parish stood before the hand of the spoliator profaned what it failed to demolish. The eastern and principal church, which bore the title of St. Begley's, was the identical structure, in the townland of Tullaghobegley, that had been plundered from the Catholics in 1610, and used for Protestant worship until the roof collapsed in 1834. Planters usurped the arable and pasture grounds on the seaboard, and Mass was celebrated for a considerable period in Baltony. However, a scanlan at Gortahork was one of the first "Mass-sheds" in the diocese, anterior to all the others, except those at Rateen and Drumnashillagh. The *Report on the State of Popery in 1731* confirms this statement, in the admission that, in that year, there were two such "sheds" in the parish, the portion of the old church at Magheragallan then standing being the second. We have no hesitation in affirming that the main portion of the present building at Gortahork was erected in 1786 by the most Rev. Dr. Coyle. The Foreword to his *Collectanea*, Book I., published in 1788, contains very useful information: "This

Work hath been printed at the Author's own expences : in order that any emolument arising from the Sale or Subscription of it, may be entirely expended on building a large Chapel in a public Place, in the Diocese of Raphoe ; and, as far as possible, to contribute towards building or enlarging others ; where there are now already *sixteen decent Chapels*, built in the Space of a few Years, and that mainly by the charitable Contributions of our Protestant Brethren."

Lewis,* writing in 1847, says : " The chapel at Gortahork is a large, slated building, erected about sixty years since. At Cotteen, in the western division, is a chapel built nearly one hundred years." Dr. Patrick MacGettigan was accustomed to declare, in connection with church building, that, when he became Bishop in 1820, there existed only two slated "chapels" in the diocese. Gortahork church was not one of these, but, within five years after, the nave, which was at the same time extended, was re-roofed with slates by the Rev. Peter Gallagher. The next overhauling comprised seating of galleries, a sacristy, new sanctuary, etc. " 1868, August 6. Re-opening of church of Gortahork, recently renovated by the Rev. James Mac Faddan, Adm. The Bishop presided. Over 5,000 people were present." There is no record of further repairs done to this church till the advent of the present pastor. Immediately after his accession to the Tullaghobegley parish, the Rev. John Boyle, in the year 1910, undertook and executed, with his characteristic taste and thoroughness, a complete renovation of the fabric and internal equipment. The necessary expenditure was equitably assessed on the parishioners, and no appeal was made to the outside public.

Down to 1879, the parish of Raymunterdoney had been

* *Top. Dict.*, ii. 604, 2nd edition.

not only united to, but completely absorbed by, its more extensive and populous partner, Tullaghobegley. But in that year, a very neat and graceful Gothic church was erected within its boundaries, in Carrowcannon, by the gifted and large-hearted Canon James Mac Fadden, then of Glenna. However, the partial famine of 1880, and the agrarian bouleversement that supervened, made it inadvisable to celebrate the solemn opening of St. Fionan's new church till 1882, and, even then, social disruption detracted very considerably from the numbers of the assemblage and from the financial results. Dr. Mac Cormack, Bishop of Achonry, preached the charity sermon, in Irish, and the Cardinal presided, and co-operated in every effort to make the collection a success. Damp and deterioration had lamentably defaced the walls, while the sanctuary and body of the church had been very incompletely furnished, when Father Boyle proceeded to perfect, in 1911, the well-designed work his predecessor had so laudably launched on its career of extreme utility. Raymunterdoney had been completely obscured for three full centuries; now, at length, a church and a parochial residence adorn the ancient parish.

TORY PARISH

Besides the island, a very large strip of the seaboard between Ardsbeg and Stranacorcagh, was included in Tory parish, which enjoyed the luxury of a parson and vicar, in addition to the religious of the monastery. Magrouarty was coarb as well as herenagh; in other words, the Bishop was obliged to approve of the chief representative of that family as administrator of the temporal interests of the church estates. For two half quarters, Killult and Glassagh, he paid no rent to the Bishop, as

these lands were exempt, belonging to the Tory monastery, which was not extinguished till 1608. The estates attached to St. Begley's church and to St. Fionan's monastery, had reverted to the bishop many centuries before, but the community of Tory still survived. The parson or rector was invariably a member of the Magroarty family, and his church was situate in Killult; the vicars bore various surnames, Coll, Ferry, etc., and conducted divine worship in Bunaninver, having a "free gorte of glebe" at the seashore under Bunleck. The parson possessed no "gorts" on the mainland, but controlled the church estates, and was trustee for his sept of the revenues accruing from half the island and from Magheraroarty. The castle of the Magroartys on Tory was a fortress of enormous capacity, massive walls and ramparts, and imposing aspect. It was here Shane Og Mac Manus O'Donnell made the last disastrous stand for the independence of Tirconaill and religious liberty, as described at the end of this chapter. They had also a formidable stronghold on the Meenlara coast, but the State Papers record no details of its position or fate.

Poteen-making was a long established and lucrative industry of the islanders, and, as the Bishop was entitled to receive "fortie tertian madders of maulte for every balliboe inhabited," he would never dream of crippling the resources of production by threats of censures or "reservations." However, seeing that neither alcoholic strength nor particular flavour is specified, his lordship very probably accepted the market price in lieu of the liquor. In regard to the quality of the linen, on the other hand, which Magroarty was obliged to supply, the Bishop prescribed a test that would indicate his intention of using it for altar purposes, and that would further suggest his desire to elevate the artistic ideals of the

Tory folk. The web he exacted was to be loomed by themselves, diaphonous, the woof and warp producing a filigree effect: "Thirtie yards of brackan cloath *of their owne makinge* so thin as beinge laid upon the grounde the grasse might appeare through the soime (same)."

Before we proceed to give an historical outline of the fate and fortunes of the Tory Columban monastery, we shall first present to the reader Manus O'Donnell's legendary account of its foundation, and his stories of the Indian Princes and the Cross of Tory.

MOR-SEISAR

"On another occasion Columba was in that same island, which is named Tory. The fame of his wisdom, his knowledge, his faith, his piety had gone forth throughout the entire world, and the holy children of the King of India had conceived love for him on account of the rumours, in his absence (though they never saw him); there were six sons (of them) and one sister. And they prepared to go on a search tour for him to receive rules and good example from him, and to be awhile in his company to improve their lives. Thereupon they embarked in their ship, and tidings of them were not reported until they reached land on the western corner of Tory, at the point called at the present day the Port of the Seven. And on their coming to land, they died in consequence of the fatigue of the sea and of the ocean. This was communicated to Columbkille, and he went to their presence, and he was making exceedingly great sorrow and lament; and he told everybody that it was the family of the King of India that were there. Thereupon he fell upon his knees, and raised up his eyes, and uttered sweet, fervent prayers to Jesus Christ to restore them. On Columbkille's

concluding that prayer, the family of the King of India arose erect in the presence of everybody, like people who had been asleep, or who had never yet died. And they related that it was they themselves that were there, and everything that had happened to them, and the object for which they came. And Columbkille announced to themselves and to everybody that there was no respite to them from dying again, only while he would be giving them absolution and comforting them with the rites of the Church. That happened as Columbkille said; for he gave them absolution at that very moment and they died forthwith. And he ordered a solemn burial and the erection of a little chapel of a temple over them; the Temple of the Seven is its name from that day to this—Mor-Seisear.

"And every time they interred that daughter of the King of India contiguously to her brothers, they found her body over the surface again. When Columbkille saw that, he blessed and consecrated a spot for herself apart, outside the temple, to the west thereof, a little short distance from it, and she was buried there, and her corpse did not rise out of the ground from that time forward. And great was the number of portents and miracles that were effected by the clay in which she was buried, from that time till now. And Columbkille explained to everybody that the reason why the corpse of that holy woman did not brook its interment with the bodies of her brothers was, that as she had a hatred of the association of men when alive, so it was not her pleasure that her body should be in the same place with her brothers, on that principle. "It is easy for us to understand," said Columbkille, "seeing that the holy woman had such a repugnance to the interment of her corpse with her holy brothers, how good is the avoidance of association with

one another, for men and women, whose desire it is to preserve their virginity in this world." *

This legend is still current in the island, with a few insignificant variations.

In the following story there can be no reference to any of the three well-known crosses in the island, nor to the giant cross in Ray graveyard, for St. Gregory's gift was a wooden crucifix.

THE CROSS OF TORY

"Then Columba proceeds towards the districts of Tory. And there came to him an angel, and bade him to go to the island named Tory, and to bless it, and to build a noble church in that place. And he went to a high hill called Balach an Adhraidh at the present day, and thence he beheld Tory in the distance. And the other saints who were with him, said it was they that should bless Tory, and that it was to themselves they wished it to belong. 'It is well that we should do so,' said Columbkille, 'but let us cast our staves towards it, and the island shall belong to him whose staff shall reach it, and it shall be named after him.'

"They acted accordingly, and Columbkille cast his staff, and it was made a dart or javelin, speeding from him through the air until it reached the island. Lug an Fodha or 'Hollow of the Dart' is to-day the name of the spot where it struck; and certain it is that Tory was as far as the eye could reach from the place whence he cast that staff, and the staves of the other saints reached only the islands between Tory and the mainland.

"Thereupon Columbkille journeyed (before him) to Tory, and found his staff or javelin in the place we

* *Ib.*, 113.

mentioned above, and it was made a staff such as it had been originally, as soon as he clasped it. And the lord to whom the island belonged at that time, namely, Oilill, son of Boadan, was not disposed to permit Columbkille to bless or to abide in it. Columbkille requested him to give him the breadth of his mantle of the island, because no more than that could he get from him. 'I will give it,' said Oilill, 'for it is no worry to me to give you that.'

Then Columbkille took off his mantle and spread it on the ground, and the mantle expanded over the whole island. When Oilill observed this, excessive wrath filled him, and he set upon him a venomous hound he had, and from her neither man nor beast she was loosened upon could escape without being killed; and he incited her against Columbkille, who on seeing this made the sign of the Cross between himself and her. And he put the hound under obedience to halt, standing before him, to come nowhat nearer to him than that, and to die on the very spot. That venomous hound died immediately on the word of Columbkille, and he left as a memorial of that great miracle a command not to bring into that island ever again either hound or dog. Oilill, on seeing this great miracle, fell upon his knees, and believed in God and in Columbkille, and gave him the whole island. Thereupon Columbkille blessed the island and erected a noble church in it, and he left a good cleric of his community to fill the office of coarb of that station, that is, Ernan of Tory.

"There is, strange! a stone in Tory called the Glacach (fistful, handstone), and it served as a pillow for Columbkille as long as he was in that station. And it was in this way he used it: placing it on his knee, with his two hands around it, he sat resting his forehead upon it, and he enjoyed no sleep save what he got in that posture. And

the mark of his finger is in it from that time to this day ; and it works a multitude of miracles and wonders, and the water it is immersed in all around succours women in labour, however little they may drink thereof." *

" On a time that Gregory of the Golden Tongue, to wit the Pope of Rome, was hearing the Mass in his church in Rome, he beheld angels of God letting down a wooden cross upon the altar afore him. And the Cardinals who were with the Pope were minded to remove the cross, but no one of them was able to raise it. And it was a wonder to all of them. And when the Pope saw this, he went himself thither and laid hold thereon, and it rose up for him obediently.

" Then saith the Pope : ' Not to me more than to any other of the Romans hath God sent this cross but to Columbkille, the son of Felimidh, the holy man in whom God hath, more than in any other of the sons of woman, revealed His graces. And the Pope sent clerics of his own household therewith to Columbkille in Iona. And an angel made known to Columbkille that messengers were coming to him from the Pope with the cross. Anon Columbkille said to Baithen and the brethren : ' A noble, worshipful company will be coming to us this night, to wit, the household of Gregory the Pope, and let us make ready food and drink for their refreshment.' Then said Baithin : ' We have for them nor food nor drink save one loaf and one jar of wine, that were set apart for the Mass.'

" Anon withal entered the household of the Pope, and great shame seized Columbkille thereat, and he ordered to be brought to him the little wine and bread. And he blessed it with such effect that they had their fill, both they and the household of the Pope, of bread and wine both. And not only that, but, if there had come to them at

* *Beatha Col.*, iii. 112.

that hour all the folk of the land, they should have had their fill likewise of bread and wine. And the Pope gave that cross to Columbkille, and to this day it is called the Great Cross of Columbkille. And it is the chief treasure of Columbkille in Tory, working wonders and marvels from that day to this, in the north of Erin, whither Columbkille sent it from Iona." *

Reeves, in his Introduction to Adamnan's *Life of Columba*,† furnishes some interesting comments: "The Great Cross. The following is the account of it in the Preface to St. Columba's hymn, *Altus Prosator*: 'At a time that Columba was in Hy, without any attendant but Baithene only, it was revealed to him that guests had arrived, namely, seven of Gregory's people, who had come to him from Rome with gifts, to wit, the Great Gem of Columbkille (which is a cross at the present day), and the Hymns of the Week, that is a book with the hymns for each night of the week and other gifts.'‡

"The date of Gregory the Great's accession is September 3rd, 590, within seven years of which this alleged occurrence may be supposed to have taken place. In O'Donnell the circumstances of the gift are told more in detail, and he ends the account by saying that the reliquary was preserved in the island at the time when he wrote, 1532. This *altar cross* is not now known to exist; but, from the description, it would seem that it was cased in metal and adorned with crystal bosses, like the cross of Cong preserved in the Museum of the Royal Irish Academy."

A sculptured flag, designated by the natives St. John's Altar, was obviously an altar-slab in the baptistry. Other objects of great veneration are presented in overwhelming

* *Beatha Col.*, 215.

† Page lxxxv.

‡ Colgan, *Trias Thaum.*, p. 474.

profusion to the visitor, and with several of them are associated interesting traditions. A large stone trough is carefully preserved, and has always been known as an t-umar, or the stoop, which was most probably used for baptismal purposes, and not, as the natives think, for containing a supply of holy water. Near the same place are two unsculptured crosses, one of them being seven, and the other three feet in length.

Dr. Petrie and other distinguished antiquarians express the confident opinion that the Clog-teach, or Bell-house, was erected in the time of Columbkille himself. This is the Round Tower which stands near the quay, and is the only building that remains in any fair state of preservation. The sites and some scanty ruins of seven small chapels can be traced with the assistance of any intelligent resident; and there is no doubt, from analogous structures in Glendalough and elsewhere, that these plain buildings were main elements of the saint's original plan. Many of the old landmarks were obliterated by the clearances effected in the outlining and enclosing of the graveyard. Hence the curious enquirer may be puzzled in his efforts to construct even mentally a satisfactory map of the primitive Christian institutions, that were crowded into this central zone, but he at once realises that he is encompassed by a well-furnished museum. St. Ernan no doubt considerably extended the building area to meet the requirements of a growing community, and he also repaired the wholesale destruction caused by savage invaders. A little more than half a century had elapsed after the "dedication" of Tory by Columbkille, when the island "was plundered and laid waste by a predatory fleet" in 612. Again, in 616, the *Annals of Ulster* record "the massacre in Tory" (*corcisio Torae*), but the *Chronica Scotorum* have *vastatio* or devastation. At 616 the Four Masters chronicle an example of

the noble and characteristic generosity of old Tirconaill in matters affecting education and religion. "Roofing of the Church of Tory, after a piratical fleet had destroyed it, was restored by the people of Tirconaill." What particular church this was, it is impossible to affirm with certainty, but it is most probable that it was the principal building on the site traditionally denominated Rath-Fionan. Just as Dubhthach had a secondary sanctuary at Mullaghderg, on the mainland in the Rosses, so Fionan was a frequent sojourner in Tory, and had a cell on the spot that bears his name.

The illustrious St. Ernan renewed the face of the entire island, realising the grand ideal of the great Columba, and under his blessed rule Tory attained the zenith of its fame, so that his name is always and justly linked with that of Columbkille in the prayers and veneration of the inhabitants. Manus O'Donnell, inexact as elsewhere in his chronology, described Columbkille as handing over the abbacy to Ernan when abandoning Tory "to become an exile for Christ," whereas St. Ernan flourished quite a hundred years later. His death is approximately dated 660, and Reeves has no doubt he was a distinct person from his namesake, the Patron of Drumhome. The saint's name is prominently mentioned in connection with an exhortation forwarded to the ecclesiastical dignitaries and representative abbots of the North by the clergy of Rome, with a view to the enforcement of the uniform observance of Easter on the day fixed by the Mother and Mistress of all the Churches, in the year 640. In the *Acta Sanctorum* Colgan informs us that "Ernan, son of Colman, abbot of Tory in Ulster, flourished in the same Ulster about 660, and died on the 16th of May, according to our Martyrology." Now, the Ernan who died on the 16th of May was son of Aedh, and O'Clery appends the observation: "I suppose

this was Ernan, son of Aedh, of the race of Irial, son of Conal Cearnach, for I do not find any Ernan, son of Aedh, in the Saint History." The confusion and perplexity are further aggravated by the brief notice in the *Donegal Martyrology* at July 17: "Ernan of Tory, of the race of Eoghan, son of Niall." Now, we must remember that Colgan had revised and published only the Lives of the Saints whose feast days occur in the first three months of the calendar year, before his labours were cut short by death. We are warranted in concluding that Ernan was son of Colman, of the race of Eoghan, and that his festival was celebrated not on the 16th of May, for the Tallaght Calendar assigns that day to Ernan, son of Aedh, but on the 17th of July, agreeably to tradition.

O'Donovan, in an unpublished letter written in Falcarragh, 15th September, 1835, furnishes the only meagre information that is obtainable in regard to the lost bell of Tory. Having interviewed a native of the island as the weather was too stormy for undertaking the voyage in a small boat, he ascertained from him that "Columbkille built the clog-teach or round tower for a bell; that the bell was a small one placed on the top of the tower; and that it had been stolen by a pedlar and could not be traced." As the tower is only 51 feet in height, there was no difficulty in ringing it by a cord passing down vertically from the apex.

Dr. Petrie made a most careful and exhaustive study of the antiquities of Tory, and arrived at a conclusion altogether at variance with received tradition, locating the site of Conaing's tower at the western and not at the eastern extremity of the island. He was much happier, in view of his cherished theory regarding the origin and purpose of the round towers, in discovering that the uniform tradition among the people, the arched entrance and the

tapering bee-hive top of the Clog-teach, all confirmed his long-contested verdict.

"Here was placed the Holy Chalice that held the Sacred Wine,
And the gold cross from the altar, the relics from the shrine,
And the mitre shining brighter, with its diamond, than the East,
And the crozier of the Pontiff, and the vestments of the priest."

The most important of the numerous invasions and devastations of Tory have been already referred to in another chapter. Their main aim and result were the destruction of ecclesiastical buildings and property. Bingham's raid * of spoil and desecration was by far the most sweeping and disastrous, and this glaring outrage was fresh in the exasperated mind of Bishop O'Boyle, when he wrote, in the following year, 1596, from his manor-house in Killybegs, to the King of Spain, "thanking him for the aid he was about to send, especially on behalf of the Church, which was spoiled by the English heretics."

The reader, bearing in mind that Iona received its death blow from Ceallach in 1203,† and that the great majority of the Columban foundations had crumbled into ruins long before that date, may naturally hesitate to believe that the Tory abbey survived till 1608. But, on the other hand, we find that Cuconacht, or Constantine, O'Friel was Abbot of Derry in 1531,‡ and that the abbey still existed when Dowcra invaded Columba's sacred preserves in 1600, for it is historically certain that Dowcra, destroying the buildings, used the stones even of the Dubh Regles, "in the works he

* See Chapter on Killygarvan. † O.S. Memoir, 30.

‡ *Mon. Hib.*, i. 171.

was erecting." * The Inquisition makes no mention of the Tory monastery, for in the previous year it had been completely destroyed and its monks driven from the desolated island to seek shelter in the mountains. These were probably the last surviving members of the old Columban Order, and both topography and tradition show that they lived for a very considerable time in the craggy fastnesses of Craig-na-sagart, between the Dunlewy mountain range and the Gweebarra river. The fragments of tradition that are transmitted respecting this hallowed retreat, are not worth recording, apart from the one outstanding evidence of the holy monks' residence here, which is the beaten path whereby the worshippers travelled from all corners and recesses of the Gweebarra valley, and from Lettermacaward. The Papal Registers contain few references to any of these three ancient parishes, and fail to perpetuate the names of any pastors. We encounter scions of the Magroarty stock as Abbots of Iona, Kells, and Derry; one of them is sacristan of Assaroe in 1430 †; and, in 1404, Philip Magroarty ‡ is elevated to the Chapter of Raphoe by Papal Brief, "with reservation of a prebend." This Philip was subsequently assigned the rectory of Taughboyne, and finally promoted to a fatter benefice in Derry. The O'Begleys, also, appear to have usually possessed a surplus supply of ecclesiastics; we find, for instance, Andrew O'Begley § in enjoyment of the perpetual vicarage of Tullyfern in 1430. This important sept have long seceded from the tribe of Levi; their habitat is now, moreover, changed to Fanad and Innishowen. We have already stated that, out of the six secular clergy functioning in these three parishes in 1600, Brian O'Gallagher, vicar of Raymunterdoney, was the

* O.S. Memoir, 25.

† *Cal. Pap. Reg.* viii, 208.

‡ *Ib.* v, 617.

§ *Ib.* viii, 220.

only rebel against his Bishop and Red Hugh, and that the Magroarties, the Mac Creadys, and the Mac Brides stood firm in their orthodoxy of faith and fealty.

Terence Craig, similarly, in 1704, was the only Cloghaneely priest who took out his registration papers at the Raphoe Sessions held in the July of that year. The family name would at once suggest an Inniskeel origin to the ears of the present generation, and we know that the O'Craig sept supplied numerous pastors to Inniskeel, Killymard, and even Inver. But the existence of Craigtown, near Crossroads, demonstrates the paramount importance of the branch of the O'Craig resident of old in Tullaghobegley. Terence was 52 years of age in 1704, and can hardly be identical with the "one Popish Priest" referred to in the Report of 1731. The next pastor we encounter is Felix Magee,* who was ordained in Salamanca in 1739, and succeeded to the parochial charge in 1742. He appears to have clung to his post for over 40 years, and was then followed by Eugene Ferry. Peter Gallagher was ordained priest in 1780, and having spent two years as assistant in Termon, and eight in Tullaghobegley, was promoted at length to this parish. The outstanding events in his life are transmitted through his nephew, the late John Gallagher of the Store, Letterkenny, who spent the early years of his boyhood under his uncle's hospitable roof in Cloghaneely, and are briefly narrated in the chapter on Clondavaddog. He renovated the church at Gortahork, with Father Bolton's assistance, and eventually secured a resident curate for Gweedore. This last-mentioned reform was introduced soon after Dr. Mac Laughlin's accession to the see of Raphoe in 1802, when Father Hegarty, a Derry priest, was sent there for a few years. He was afterwards changed to Killaghtee, and returned to his native diocese

* *Archivium*, vi. 29.

about 1828. The Rev. Patrick Harkin is much better remembered, as he passed the greater part of his whole saintly career in these regions. He was a native of Doe, and, after a brief course of studies in Letterkenny, received priesthood from Dr. Coyle in 1797. However, he elected to pursue a higher professional training and entered Maynooth in 1799. A year in Kilmacrenan and two years in Doe, filled up the interval of his missionary life outside Tullaghobegley.

Daniel Early, junior, was appointed to Cloghaneely in 1816, and was never transferred to any other parish until Dean Quigley's final sickness caused his removal to Glenties, with a view to his succession to that distinguished dignitary, who died soon after in 1836. On Peter Gallagher's promotion to the parish of Doe in 1827, Father Early succeeded him in Cloghaneely, and zealously discharged the duties of pastor till Dean Quigley's death.

Hugh Friel had been curate in Glenfin, when that parish was permanently disunited with Stranorlar, and was the first parish priest of the modern Kiltcevogue. By a curious coincidence he became, also, the first parish priest of Gweedore, when that district was erected into a separate parish in 1834; two years later, he succeeded Father Early in the eastern, then much the more important section. He is still remembered by some very old inhabitants, and some of his collateral relatives reside in Cloghaneely, though his family belonged to Fanad. He was a Paris student, of great refinement, simple in his habits, and very deeply beloved by his flock. His singularly uneventful life terminated in 1849, after he had expended his meagre savings in helping to tide the most impoverished of his flock over the trying perils and penury of the famine years. Lord George Hill mentions him as a co-operator of his in carrying out his beneficent scheme of agricultural reforms.

Hugh Mac Fadden, senior, succeeded Father Friel as curate in Stranorlar parish, as pastor of Gweedore, and, finally, as parish priest of Cloghaneely in 1849. He was uncle of the late Dean and the late Archdeacon Mac Fadden; born in Doe, near Creeslough; matriculated in Maynooth in 1826, where he was ordained in 1833. His athletic frame enabled him to perform prodigious work, and he possessed all the mental gifts that adorn an efficient administrator and a faithful priest. He succumbed to a lingering illness on the 11th of December, 1868. His worthy and dignified nephew, the late Archdeacon James Mac Fadden, succeeded, and proved himself in word and work an ideal father of his people. Prepared for Maynooth by Father Hugh O'Donnell, in the establishment then called the New College in Letterkenney, he matriculated in Logic; and, ordained in 1849, he was at once appointed curate of Lettermacaward. From 1850 till 1853 he ministered in Mevagh, and the residue of the patriarchal span of his life was devoted to the spiritual and temporal advancement of his beloved flock in Cloghaneely. His nobility of soul and his large-hearted generosity made him a distinguished favourite with all classes and creeds. During the Land League days there was no toleration for impassivity; and, as Father James declined to encourage active resistance to the English law, his popularity suffered a violent shock. After the heartless evictions had become an accomplished fact, however, the homeless victims were obliged to apply to him for ground on which to erect a temporary shelter. The father of the prodigal in the Scripture did not receive his graceless son with more overwhelming affection than was exhibited by that good-natured pastor towards the members of his flock, who had ridiculed his out-of-date principles of political ethics. No doubt the breach was closed over by his forgiving dis-

position and unostentatious goodness, but a festering wound to the affectionate confidence that had so long united shepherd and flock remained unhealed to the end. It was one of these unexpected, and, to the human judgment, unmerited trials, with which the just are visited and perfected. No man loved his people more sincerely than he ; few had done more to relieve the victims of landlord tyranny than Father Mac Fadden had achieved almost singlehanded for the Glenveigh evicted tenants in the early 'sixties of the last century ; but in the excitement of battle, it is only present action that is heeded. He bore his crosses with appealing patience, and extorted the admiration of all thinking men. Honestly believing that Olphert was not so grasping or crushing a landlord as many of his class, he recommended and initiated overtures for a settlement. Lives were sacrificed, homes were wrecked, prison tortures endured ; and when all was over, there was no victory for either side, and conciliation remained the only remedy. The same expenditure of life and treasure against a proved tyrant, would have proved more just and more effective.

In 1870 Father Mac Fadden received some votes for the vacant bishopric, which he never had the slightest ambition to occupy ; and, throughout his career as pastor, he held the distinguished position of Vicar Forane, and, for many years before his death, he had graced the more exalted dignity of Archdeacon. In 1861, during his uncle's time, he had built the graceful little church in Tory Island, and, twenty years later, he had the satisfaction of seeing St. Fionan's solemnly opened for divine worship in Raymunderdoney. Full of merit as of years, he passed peacefully to his reward on the 7th of January, 1909.

MASSACRE OF TORY'S DEFENDERS

Columba's hallowed island was denuded of its last vestige of religion, and drenched in the blood of Tirconail's noblest sons by Saxon treachery and savagery, for which a parallel will scarce be found in the harrowing annals of Poland or Armenia. The following account of the butchery perpetrated in 1608 is copied from the State Papers, 1608-1610, and was compiled by Dr. Russell of Maynooth :—

"The well-known flight from Ireland of the great Earls of Tyrone and Tyrconnell in the preceding September, taken in conjunction with the submission of the Mac Mahons in Monaghan and the O'Reillys in Cavan, had, to all seeming, placed the whole northern province at the feet of the new King, and a great scheme of policy for Ulster was already in preparation, the main features of which were the enforcement throughout the province of the King's title as sovereign lord of the land of Ulster, the breaking up of the absolute predominance of the great native lords in their several clans, and the creation in each of these clans of a class of minor freeholders, who should hold directly under the Crown, should be exempt from the impositions of the native chiefs, and released from absolute dependence on the heads of the clans to which they had heretofore been subject. Scarce, however, had the first steps towards these measures been taken, when a new insurrection broke out in the North. On the 19th of April, 1608, Sir Cahir O'Doherty surprised and seized upon Derry, and summoned the neighbouring clans to arms for the recovery of their lands, and the expulsion of the new settlers. But this success was partial and short lived. The chiefs failed to respond to his call. A large body of the King's troops was brought together from the various military posts in the North. The Lord Deputy himself

arrived from Dublin with strong reinforcements. A cordon was gradually drawn around the insurgents under O'Doherty, and on his defeat and death at Kilmacrennan they broke up in utter confusion. Some scattered bodies took refuge in the mountains and morasses upon the coast, but the main remnant fled, under the command of Shane M'Manus Oge O'Donnell, to the island of Tory, where that chief who, since the flight of the Earl of Tyrconnell, had practically become the head of the sept, had a strong castle, well victualled, and furnished with military stores.

"And now ensues a tragical history which it is not possible, even after an interval of 250 years, to read without horror. Sir Arthur Chichester, having broken the main strength of the insurgents, returned to the seat of government at Dublin, leaving to Sir Henry Folliott and two other officers—Sir Ralph Bingley and Captain Gore—the task of completing their destruction. It was painfully illustrative of the savage and sanguinary character of the struggle that, in accepting the submission of the scattered parties of the insurgents, it was usual to 'require as a condition that they should bring in the heads of a certain number of their associates' and Chichester complacently observes in one of his despatches that he found this practice more successful than force! The first step of Folliott and his brother commanders, therefore, after the fugitives had been driven into Tory, was to break up the boats of the islanders, and to station parties of soldiers at all suitable points upon the mainland to prevent the escape of the fugitives in the rude corraghs, which have already been described. They then searched and harried the several woods and fastnesses up the shore, in which parties were supposed to have taken refuge, which being done, the castle upon Tory

island was formally invested. The remains of this castle are still visible upon a peninsular promontory of the eastern angle called Tormore, a steep rock, nearly three hundred feet in height, and extremely difficult of access. It was in charge of a constable and a number of warders. On the day of the investment the constable called from the wall to a native chief, Sir Mulmory Mac Swyne, who was accompanying the force of Sir Henry Folliott, entreating leave to speak with him, and offering to perform good service if permitted an interview. On his being admitted to the presence of Sir Henry, the constable was asked what he would do to save his own life and those of his party. He offered to surrender the castle with all its stores; but this offer was scornfully rejected, it being inevitable that the castle should speedily fall into Sir Henry's hands. But Sir Henry agreed to secure pardon for the constable if he would undertake to bring in to him the head of the great O'Donnell chief, Shane Mac Manus Oge, and to give good security for the fulfilment of the engagement.

"The constable protested that this was impossible, although he professed himself willing to do all he could for the King's service. Folliott, therefore, sternly ordered him to return; but, at the unhappy wretch's earnest entreaty for mercy, he consented to spare his life on condition of his surrendering the castle and the warders. The unfortunate man pleaded the difficulty of effecting this, considering the number of the warders, but in the end he promised to bring in seven of their heads, and to surrender the castle and all its stores within two hours. At the very time at which this miserable compact was being made by Sir Henry Folliott, his brother in command, Captain Gore, had entered into a similar agreement with another of the garrison, one of the Mac Swyne's, who

had accompanied the constable to the camp, and had admitted him to a promise of pardon upon similar terms. The two miserable wretches speedily became aware each of the compact entered into by his fellow, and they set out from the camp apparently in company to fulfil their several engagements.

"It is difficult to imagine anything more horrible than the competition of treachery and bloodshed which ensued, each endeavouring to anticipate the other in the fulfilment of the revolting compact. They left the camp, writes Folliott in his despatch to Sir Arthur Chichester, each resolved to cut the other's throat. The constable having found the first opportunity, succeeded in killing two of the other party; the rest fled into the island, and hid themselves among the rocks and cliffs: but at daybreak he sent out a party with orders to hunt them out and to bring in their heads within two hours, otherwise their own were like to make up the promised number. After a short search they discovered that three of them had taken refuge in a rock, the passage to which was so dangerous that the ruthless traitor thought that the attempt to seize them would prove fatal alike to the pursuers and to the pursued. He himself helped on the work by shooting with his own piece the principal one of the fugitives; the other two fled to Sir Henry Folliott's men for shelter. One of them pleaded to Sir Henry for mercy, and offered some service as the price of his life; but Folliott, not deeming the service of sufficient value, repulsed the wretch, and delivered him back to the constable to be hanged. But whilst the miserable man was being led to execution, he drew a skeane, which he had contrived to conceal about his person, and stabbed the constable to the heart. It is hardly necessary to add that he himself paid the forfeit with his own life, being

literally hacked to pieces, as were the rest of the fugitives, so that out of the whole only five escaped alive, three of whom were 'churls,' and the other two young boys. This was the last scene in the bloody drama of O'Doherty's rising. In the presence of horrors like these it is hard to wonder at the bloody retaliation which the succeeding generation was to witness; and we can only be grateful to Divine Providence that our lot has fallen in a happier and more peaceful age."

The herenachs of Tory were the O'Mooneys originally; these were succeeded by the O'Brennans; and, lastly, the Magroartys occupied the honoured and well-endowed position for two centuries and a half. Tory, Inniskeel, and Drumhome were very closely associated with Derry-Columbkille.

The educational census for 1843 exhibits a very striking and anomalous all-round disproportion between the relative numbers of boys and of girls attending the National Schools. Migratory labour was the staple industry in prospect for boys, who usually left their homes at fourteen to herd cattle and to perform light work in the inland districts, for a paltry wage. Girls, no doubt, also migrated to the Lagan, seeking domestic employment, but not at so early an age or on so sweeping a scale of numbers. Hence, we should expect to see the female element predominate enormously in the schools; but the contrary was the fact. The explanation that suggests itself is, that the enormous exodus of men to the United States, so prevalent ever since from Cloghaneely, had already commenced, and that a little learning was regarded as an indispensable equipment. It will be further noticed that the supply of schools, though lamentably inadequate, compares favourably with the contemporary provision in other localities:—

"In 1843 one National School at Derrybeg was salaried with £12 a year from the Board, and had on its books 69 boys and 44 girls; one at Tory Island with £8 had 40 boys and 19 girls; one at Gortahork with £12 had 58 boys and 23 girls; one at Meenacaddy with £8 had 30 boys and 10 girls; one at Dunlewy with £6 13s. 4d. had 25 boys and 10 girls; one at Bunaninver with £8 had 53 boys and 25 girls; one at Dore with £8 had 50 boys and 36 girls; others at Crossroads, Ardesbeg, Bedlam, Magheraroarty and Bunbeg, had on their books in each case 94 boys and 37 girls."* Thus, the total number of girls attending primary schools did not even approximate to one-half the number of boys so attending: "The Roman Catholic chapel at Gortahork has an attendance of 2,000, and that at Cotteen an attendance of 1,200. In 1834, the parishioners consisted of 241 Churchmen, 61 Presbyterians, and 8,569 Roman Catholics."†

PARISH PRIESTS

1420. Eamon Glacken.	1780. Eugene Ferry.
1440. Philip Magroarty.	1790. Peter Gallagher.
1520. Owen O'Gallagher.	1827. Daniel Early, Junr.
1580. Terence Mac Bride.	1836. Hugh Friel.
1610. Owen Magroarty.	1849. Hugh Mac Fadden,
1618. Terence Magee.	senr.
1630. Edmund O'Gallagher.	1868. James Mac Fadden,
1704. Terence Craig.	Archdeacon.
1742. Felix Magee.	1909. John Boyle.

* *Parl. Gaz.*, 1843, p. 13. † *Ibid.*

CURATES

1802. John Hegarty.	1865. Hugh Cullen.
1806. Patrick Harkin.	1873. Hugh Gallagher.
1814. James Bolton.	1875. James Walker.
1816. Daniel Early, junr.	1875. John Gavigan.
1827. Patrick Hughston.	1885. Daniel Stephens.
1834. Denis Magee.	1889. John Boyle.
1839. William Gibbons.	1896. Joseph Sheridan.
1842. Denis Magee.	1903. John Murray.
1848. Thomas Diver.	1905. Hugh O'Boyle.
1849. James Gallagher.	1908. Michael Ward.
1853. James Mac Fadden.	1910. John Kennedy.

TORY ISLAND

1858. Peter Gallagher.	1898. Cornelius Mac Menamin.
1860. Michael O'Boyle.	1899. John Murray.
1875. James Walker.	1903. Michael Mac Hugh.
1877. Patrick Hegarty.	1905. John Cunningham.
1884. James O'Donnell.	1907. John Sheridan.
1888. Patrick Mac Shane.	1911. Charles Mac Devitt.
1889. Daniel Coyle.	1916. Patrick Carr.
1890. John Mac Ateer.	1917. James Coyle.
1892. James Dunlevy.	1919. Daniel Sweeney.
1896. John Roche.	
1896. John Magroarty.	

RIGHT REV. MGR. CHARLES MAC CREADY, RECTOR OF
THE CHURCH OF THE HOLY CROSS, NEW YORK.

For close on half a century the Tirconail exiles, landing in New York, had a generous and resourceful patron in the person of the late lamented Monsignor Mac Cready. A scion of the old herenach stock of Tullaghobegley, he never ceased to cultivate the most affectionate relations with the clergy of Raphoe; and his powerful protection and influence were ungrudgingly extended to all Donegal immigrants, irrespective of family or merit. Everybody approached him with confidence, and few quitted his presence without a passport to employment and a saving admonition.

He was admitted to Maynooth, as a Raphoe student, in August, 1855; but, at the end of his Theological course, he chose the New York mission, and was ordained by the Archbishop of that see in 1862. A magnetic personality, ready wit, and a sympathetic nature raised him at once to unique eminence among Irish Americans. But it was his penetrating judgment, his ecclesiastical accomplishments, and his fidelity to his friends in weal and woe, that won the admiration and attachment of his fellow-clergy. When Dr. Mac Glynn was undeservedly censured, his lifelong friend exerted all his influence, tact, and towering ability to make present conditions bearable, and to expedite a happy issue.

The heaviest indebtedness Raphoe contracted towards this noblest of the exiled sons of the diocese was entailed by his large-hearted and protracted endeavours to ensure the success of the collecting tours for the Cathedral and

the College. There was nothing spasmodic or intermittent in his friendship, or in his aid ; from the beginning to the end his sympathy was practical, patient, and inexhaustible.

Monsignor Mac Cready was, for a lengthened span of years—nearly a quarter of a century—the main link of social amity between the Irish Church at home and our missionaries abroad. With striking unanimity the ex-Maynooth ecclesiastics had elected him as their President and trusted representative, and, at the annual meeting of the Union in Maynooth, no delegate was more cordially welcomed than the genial and gifted rector of the Church of the Holy Cross, who was known and esteemed by every Maynooth man in the world.

RIGHT REV. JAMES SYNNOTT, RECTOR OF ST. CHARLES
BORROMEO'S CHURCH, PHILADELPHIA.

This eminent dignitary of the American Church is allied with Raphoe by the indissoluble bonds of family connections, long residence in early life, his multiplied benefactions, and his constant and cordial contact with the clergy of the diocese. He received his early education in Gweedore ; was trained for several years in the Jesuit College of Tullamore ; and, in the early 'seventies of the last century, entered the American College, Rome, in preparation for the priesthood. His brothers were then wealthy merchants in Philadelphia, and, with that large-hearted generosity which characterises the family, they established a free studentship in perpetuity for the archdiocese in this new Roman College. For close on forty years, the gifted and amiable pastor of St. Charles Borromeo's Church has occupied a foremost place in the ranks of the American clergy. He was the trusty lieutenant

and sage counsellor of the great Archbishop Ryan, who spent his last holiday sojourn in Ireland at the beautiful residence of the Monsignor's late saintly sister, Mrs. Mac Ginley, of Killybegs.

Other influential ecclesiastics from Raphoe, genuine friends of the Church in Tirconaill, were unsparingly generous in their response to every appeal emanating from the ancient diocese for financial assistance. But it is no disparagement to their friendly efforts to acknowledge, in gratitude and in truth, that, in 1894, the collecting machine, in charge of Monsignor Walker and Father Stephens, was started and lubricated by Monsignor Synnott and his munificent brother.

The distinguished Bishop of Caceres in the Philippines, the senior dean of Maynooth, and Dr. Leo Mac Ginley, professor in the Philadelphian Diocesan College, are surviving sons of the celebrated educationist, T. C. Mac Ginley, more than once mentioned in the preceding pages, and nephews of Monsignor Synnott. His only sister, now living, is Mayoress of Derry, wife of Hugh C. Doherty, who so worthily presides over the emancipated city.

REV. EDWARD HARLEY, RECTOR, ST. GERARD'S, HOLLIS,
NEW YORK.

While the grand cedars of Lebanon, transplanted in the congenial soil of the American vineyard from their native Tirconaill, have been deplorably decimated in late years by the unsparing axe of death, younger shoots of kindred stock have been springing up to perpetuate the fame and to spread the lustre of the mother diocese. Among the most promising of the junior Irish-American clergy, Father Harley occupies a conspicuous and enviable place. Born in Drumbarron, in the parish of Inver, fifty

years ago, he emigrated to join his uncles in the States, while in his teens, equipped with an excellent education. There he achieved singular success in college and on the ministry, and, by industry, integrity, and charity, he has earned the grateful esteem and admiration of the Irish-American population throughout the States. All those enduring qualities that characterise the self-made man shine forth brilliantly in his fruitful career as a faithful priest and sterling patriot.

SCHEDULE OF ORDINATIONS

THE following Raphoe clergymen received priesthood in Maynooth at Pentecost, in the years opposite their names, respectively :—

- James Gallagher, P.P., Conwal, 1805.
Hugh Quinn, P.P., Taughboyne, 1806.
John Brennan, P.P., Cloghaneely, 1807.
John Mooney, P.P., Raymochy, 1807.
Charles Mac Laughlin, P.P., Killygarvan, 1807.
William Carolan, P.P., Killygarvan, 1808.
Patrick Mac Gettigan, Bishop, 1808.
Michael Magowan, C.C., Drumhome, 1815.
Daniel Earley, P.P., Inniskeel, 1815.
George Quigley, Dean, 1815.
Hugh Mac Laughlin, Templecrone, 1817.
Patrick Houston, C.C., Dungloe, 1817.
John Gallagher, P.P., Kilcar, 1817.
Hugh Kerrigan, C.C., Raphoe, 1819.
Joseph Magee, P.P., Doe, 1819.
John Kelly, C.C., Raphoe, 1822.
Brian O'Donnell, C.C., Fanad, 1822.
James Mac Devitt, P.P., Lower Rosses, 1823.
John Feely, Dean, 1825.
Edward Mac Garrigle, P.P., Killybegs, 1826.
Denis Magee, P.P., Termon, 1826.
Peter Mac Menamin, P.P., Raymochy, 1827.
Michael Mac Dermott, C.C., Glen, 1827.

- William Drummond, P.P., Killybegs, 1829.
 Eugene Mac Cafferty, P.P., Donegal, 1829.
 John Devenny, P.P., Stranorlar, 1831.
 Daniel Kelly, P.P., Drumhome, 1832.
 William Ramsay, P.P., Glenfinn, 1832.
 Matthew Mac Menamin, P.P., Dungloe, 1832.
 Patrick Gallagher, P.P., Glenties, 1832.
 James Stephens, P.P., Killybegs, 1833.
 Hugh Mac Fadden, P.P., Cloghaneely, 1834.
 Daniel Coyle, P.P., Kilbarron, 1834.
 Daniel Spence, P.P., Kilbarron, 1835.
 Thomas Mac Gettigan, P.P., Killymard, 1837.
 John Campbell, P.P., Killymard, 1837.
 Daniel O'Donnell, P.P., Lower Rosses, 1837.
 William Gibbons, C.C., Gweedore, 1838.
 John Harkin, P.P., Termon, 1838.
 Daniel Mac Gettigan, D.D., P.P., Fanad, 1838.
 Maurice Tinny, C.C., Kilcar, 1838.
 Daniel Mac Gettigan, Primate, 1839.
 John Boyce, C.C., Fanad, 1838.
 James Mac Donagh, C.C., Drumhome, 1840.
 Edward Glacken, C.C., Killymard, 1841.
 Charles Mac Neely, P.P., Carrick, 1841.
 Hugh O'Donnell, P.P., Kilcar, 1841.
 John Mac Menamin, P.P., V.G., Stranorlar, 1843.
 Michael Kerrigan, C.C. Kilcar, 1844.
 Michael Boyle, C.C., Termon, 1844.
 Michael Mac Bride, P.P., Kilmacrenan, 1846.
 Thomas Diver, P.P., Doe, 1846.
 Daniel Kerr, P.P., Gartan, 1847.
 Daniel Magee, P.P., Glenties, 1848.
 John Flanagan, P.P., Ramelton, 1848.
 John Ward, P.P., Drumhome, 1849.
 James Mac Fadden, P.P., Cloghaneely, 1849.

- Joseph Durning, C.C., Termon, 1850.
John Devenny, P.P., Stranorlar, 1852.
John O'Donnell, P.P., Dungloe, 1852.
Peter Mac Menamin, P.P., Raphoe, 1853.
Charles O'Donnell, P.P., Ardara, 1853.
Hugh Mac Fadden, Dean, Donegal, 1853.
John Madden, P.P., Killymard, 1854.
Thomas Daly, C.C., Glenfinn, 1854.
Michael Kelly, P.P., Killymard, 1854.
Hugh Cullen, C.C., Templecrone, 1855.
Michael Martin, P.P., Killybegs, 1855.
John Magroarty, P.P., Glen, 1856.
James Mac Devitt, Bishop, 1857.
John Boyle, P.P., Fanad, 1857.
Peter Mac Devitt, P.P., Glen, 1859.
Bernard Kelly, Dean, Kilbarron, 1860.
James O'Gallagher, C.C., Doe, 1860.
Patrick Daly, P.P., Drumhome, 1861.
George O'Flaherty, C.C., Inver, 1862.

After this date, Raphoe students were sometimes ordained outside the College before the completion of their academic course. Priesthood was conferred in Rome at Easter, in St. John of Lateran's; and in Paris at Pentecost. The Irish College students ordained in Rome, were: Dr. Richard Mulreany, 1844; Anthony Gallagher, 1850; Bernard Mac Monagle, 1856; Peter Kelly, 1862; Canon Sweeney, April 16, 1868; Monsignor Walker, 1874; James Kerr was physically unable to complete his course, and was ordained by Cardinal Logue at Letterkenny, November 1, 1879. Dan Mac Gettigan and Canon Scanlan were Propaganda students, ordained in Rome, respectively, in 1874 and 1879. The Paris students were: Peter

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Gallagher, 1832; Charles Ferry, 1838; John Doherty, 1844; Michael Friel, 1844; Edward Lawn, 1850; Daniel Ivers, 1848; Patrick Logue, 1863 (by Primate Mac Gettigan, in Ballyshannon); Andrew Mac Nelis, 1868; Charles Mac Glynn, 1866; Patrick Mac Cafferty, 1882.

SCHEDULE OF ORDINATIONS

DATE	NAME	ORDAINING PRELATE	PLACE OF ORDINATION
1865. March 17	Francis N. Gallagher	Primate Mac Gettigan	Ballyshannon
" " "	Denis Maguire	" "	" "
" Pentecost	John Collins	" "	" "
1867. " "	Bernard Walker	" "	Maynooth
" " "	Thomas Sheridan	" "	" "
1868. " "	Joseph Boyle	" "	" "
" " "	Hugh Devine	" "	" "
" September	John Kelly	" "	" "
1870. Pentecost	F. W. Gallagher	Primate Mac Gettigan	Letterkenny
" December 25	James Mac Padden	" "	Maynooth
1871. Pentecost	Edward Gibbons	Primate Mac Gettigan	Armagh
" " "	Hugh Gallagher	" "	Maynooth
" " "	Francis H. Gallagher	" "	" "
1872. March 17	Patrick Kelly	" "	" "
" " "	William Drummond	Bishop of Down and Connor	Belfast
1873. March 17	James Gallagher	" " " "	" "
" Pentecost	Patrick Mac Cay	" " " "	" "
" " "	John Mac Nulty	" "	Maynooth
" " "	Patrick Kelly	" "	" "
1874. " "	John O'Doherty	" "	" "
1875. " "	Patrick Mac Devitt	Dr. Mac Devitt	Letterkenny
1876. " "	John Gavigan	" "	Maynooth
" " "	William Sheridan	Bishop of Raphoe	Letterkenny
1877. " "	Edward Cassidy	" "	" "
" " "	Patrick Hegarty	" "	" "

SCHEDULE OF ORDINATIONS--Continued.

DATE	NAME	ORDAINING PRELATE	PLACE OF ORDINATION
1879. November 1	Edward Maguire	Bishop of Raphoe	Letterkenny
" " "	John Sayers	" "	" "
" " "	James Kerr	" "	" "
1880. June 24	Patrick O'Donnell	Archbishop Mac Evilly	Maynooth
" " "	Daniel Sweeny	" "	" "
" " "	Daniel Stephens	" "	" "
" " "	Joseph Rogers	" "	" "
1884. September	Joseph Doherty	Bishop of Raphoe	Letterkenny
" " "	James Murray	" "	" "
1885. October	Patrick Dunleavy	" "	" "
" " "	Arthur Hughes	" "	" "
1886. June 20	Hugh M'Loone	Archbishop of Dublin	Maynooth
1887. June 19	James Cannon	" "	" "
" " "	Anthony Gallagher	" "	" "
" " "	Hugh Gildea	" "	" "
1889. June 24	James M'Menamin	" "	" "
" " "	John Kennedy	" "	" "
1890. June 24	Patrick Doherty	" "	" "
1891. June 21	James M'Ginley	" "	" "
" " "	John M'Alber	" "	" "
" " "	James Dunleavy	" "	" "
" " "	Daniel M'Ginley	" "	" "
1892. June 19	Michael Forker	" "	" "
" " "	Cornelius M'Menamin	" "	" "
" October 23	Joseph Boyle	Bishop of Galway	Galway
" December 27	Joseph Sheridan	Bishop of Raphoe	Letterkenny
" September 23	Patrick Kelly	Bishop of Portsmouth	Portsmouth
1893. June 4	John Byrne	Bishop of Waterford	Paris

1893.	June 25	James Brennan	Archbishop of Dublin	Maynooth
"	July 24	Hugh Mac Dwyer	Cardinal Parrochi	St. John Lateran's
1894.	January 28	John M'Cafferty	Bishop of Raphoe	Letterkenny
"	June 24	James M'Shane	Archbishop of Dublin	Maynooth
"	"	Charles Kennedy	"	"
1895.	June 23	James Burns	"	"
"	December 13	John Roche	"	Clonliffe
1896.	October 25	John M'Groarty	Bishop of Raphoe	Letterkenny
1897.	March 7	John M'Ateer	Bishop of Derry	Derry
"	March 17	James O'Donnell	Bishop of Raphoe	Letterkenny
1898.	June 19	Alphonsus Ward	Archbishop of Dublin	Maynooth
"	"	John M'Auley	"	"
1899.	June 18	John Murray	"	"
"	June 29	Dominick Canning	Bishop of Raphoe	Letterkenny
1901.	February 10	Michael Ward	"	"
"	June 23	Hugh Maguire	Archbishop of Dublin	Maynooth
"	"	William Gillespie	"	"
1902.	June 13	Joseph Mac Bride	Bishop of Dromore	Paris
"	June 22	John O'Doherty	Archbishop of Dublin	Maynooth
"	"	Hugh O'Gara	"	"
"	"	Bernard O'Kelly	"	"
"	"	Andrew Logue	"	"
1903.	June 21	James M'Daid	"	"
"	"	John Donaghy	"	"
"	"	Michael M'Hugh	"	"
"	"	Patrick Sheridan	"	"
"	"	Joseph Sweeney	"	"
"	"	Bernard Cunningham	"	"
"	"	Bernard Mac Sweeney	"	"
"	September 6	John Cunningham	Bishop of Raphoe	Letterkenny
"	December 21	Edward O'Doherty	Bishop of Down and Connor	Belfast

SCHEDULE OF ORDINATIONS—Continued.

DATE		NAME	ORDAINING PRELATE	PLACE OF ORDINATION
1904.	March 25	Patrick M'Mullen	Bishop of Raphoe	Letterkenny
	June 19	Hugh O'Boyle	Archbishop of Dublin	Maynooth
	" "	Charles O'Boyce	" "	" "
	June 29	Joseph Mac Bride	Bishop of Dromore	Newry
	June 29	Arthur Friel	Bishop of Raphoe	Letterkenny
	" "	Michael O'Donnell	" "	" "
	December 8	Patrick Mac Caul	" "	" "
1905.	June 11	John Crumley	Archbishop of Dublin	Maynooth
	" "	John M'Intyre	" "	" "
	" "	Thomas Molloy	Vice-Gerent of Rome	Rome
1906.	March 31	Michael Mac Mullin	Archbishop of Dublin	Maynooth
	June 17	William Sheridan	" "	" "
1907.	June 23	Denis Murrin	Bishop of Raphoe	Letterkenny
	December 25	John Sheridan	Bishop of Salamanca	Salamanca
1908.	June 13	Robert Reynolds	" "	" "
	" "	John Deeney	Bishop of Raphoe	Letterkenny
1909.	January 31	Patrick Carr	" "	" "
1910.	February 6	James Deeney	" "	" "
	" "	Michael O'Doherty	Archbishop of Dublin	Maynooth
1911.	June 18	Patrick O'Donnell	Bishop of Canea	Dublin
	June 26	Charles Mac Devitte	Bishop of Salamanca	Salamanca
	June	James Murphy	Bishop of Ciudad Rodrigo	Ciudad Rodrigo
	" "	William Mac Neely	Patriarch of Constantinople	Rome
1912.	February 4	Michael Cannon	Bishop of Ross	Maynooth
	June 23	James Deeney	Bishop of Ciudad Rodrigo	Ciudad Rodrigo
	December 2	" "	" "	" "

1913.	June 22	..	John O'Kelly	..	Bishop of Canea	..	Maynooth
1914.	February 1	..	Manus Harkin	..	Bishop of Salamanca	..	Salamanca
"	June 14	..	Charles Mac Glinchey	..	Bishop of Temno	..	Paris
"	June 21	..	John M'Glynn	..	Archbishop of Cashel	..	Maynooth
"	"	..	Francis Sheridan	..	"	..	"
"	"	..	Patrick Kerr	..	"	..	"
"	"	..	James Coyle	..	"	..	"
"	"	..	Christopher Mac Ginley	..	"	..	"
1915.	June 20	..	Connell Cunningham	..	Bishop of Achonry	..	"
"	"	..	Thomas Griffith	..	"	..	"
"	"	..	Thomas Wm. Gallagher	..	"	..	"
"	"	..	Thomas J. Gallagher	..	"	..	"
"	"	..	Philip Boyle	..	"	..	"
"	"	..	James Mulhern	..	"	..	"
"	"	..	Joseph Kelly	..	"	..	"
1916.	February 20	..	Bartholomew Doogan	..	Cardinal Pompili	..	Rome
1917.	July 22	..	Edward Joseph Mullen	..	Bishop of Raphoe	..	Letterkenny
"	August 15	..	Joseph Mac Gonigle	..	"	..	"
1918.	April 28	..	Patrick Deeney	..	Bishop of Achonry	..	Maynooth
"	"	..	Daniel Sweeney	..	"	..	"
"	"	..	Francis Mac Intyre	..	"	..	"
"	September 20	..	Daniel Furey	..	Cardinal Pompili	..	Rome
1919.	July 6	..	Alphonsus P. Mullen	..	Bishop of Dromore	..	Maynooth
1920.	June 20	..	John Mac Intyre	..	Bishop of Achonry	..	"

APPENDICES

APPENDIX A

STATUTA DIOECESANA RAPOTENSIA, 1782

IN 1782 Dr. Coyle succeeded automatically the deceased popular and amiable prelate, the Most Rev. Dr. O'Reilly, and immediately inaugurated a new régime of draconic rigour. Had he lived in the time of Pius the Tenth, the number and thunder of his enactments would have provoked a stunning response from the Rock of Peter. Six months later he addressed an interesting circular letter to his clergy, which may have been designed to mollify the resentment that followed the publication of the Statutes. "God," he says, "hath appointed me, however unworthy, to the immediate government of your Church; the same power that took from you and me more worthy governors, hath been pleased to replace them by me, *at your own desire*. And I most humbly hope that call originated in heaven, for it took not its rise from me, as I had as little ambition for the dignity as I had strength to bear the burden" (December 6, 1782). This pastoral letter breathes throughout an intense spirit of apostolic fervour, and contains only one direct allusion to the new Statutes: "Religiously observe the constitutions of the diocese; woe to him that will not."

1. The first decree reprobates the "ante-nuptial Tirconnaill custom of bargaining," or match-making. Two glaring irregularities were often perpetrated—the

intending bride had no voice in the matter, and a part of the fortune was sometimes paid in advance.

2. "Qui per annum sex mensibus habitat in aliqua parocchia et alio semestre in altera potest sub utroque (alterutro) parrocho matrimonium inire." This definition ignores the essential condition, "per *majorem* anni partem," and, to make things worse, he adds, "non habens animum continuandi." Though the Canon Law is completely changed by the new Codex, a short residence long terminated could never become the basis of a quasi-domicilium; it must immediately precede the marriage.

3. "Districte mandamus et praecipimus parochis, sub poena suspensionis ipso facto incurrendae, ut non praesumant subditos sive parochianos alterius cujusvis parochi aut diocesis ad sacramenta Eucharistiae, Poenitentiae, aut Matrimonii sine testimonialibus a suis respective pastoribus admittere vel recipere. Statutum hoc exponat quilibet pastor ad altare *semel* ad minus quolibet *mense*!"

4. "Praecipitur parochis, curatis, et coadjutoribus sub poena suspensionis ipso facto incurrendae ut praedicent vel exponant doctrinam singulis dominicis et festivis."

5. "Praecipimus omnibus et singulis sacerdotibus hujus nostrae Dioecesis ut *mensalibus* regulariter intersint Conferentiis, sub poena suspensionis ipso facto incurrendae."

6. "Qui debita contraxerit quae solvere non valet, non solum suspensione afficietur, sed parochia privabitur."

Finally, he orders public prayers for King George III, Queen Charlotte, the Lord Lieutenant, and so forth.

The above Statutes are not in force at present.

APPENDIX B

MANUS O'DONNELL AND CALVACH O'DONNELL

On the 4th of March, 1551, Manus O'Donnell wrote to the Lord Deputy and Council: "After all dywe Recommendation pleassyd yor l'schip to knowe that y reseyyvd yor Jentyll letter about a blynde skotter byschip. Yow schall knowe yt ther came to lockfyoll twoe gret lordes frenchmen owt of Scotlonde y being in Downgall. Y requyre and pray yow for Godys lowe yt yow make me so goodaman yt y may hawe my wylle and my to by to yor ayde and helpe ageste yor enemys."* Two years before, he had bound himself by oath "to renounce and annihilate the authority usurped by the Roman Pontiff, and to eject and eradicate from his territory all the Pope's adherents whom he failed to coerce into the acceptance of Henry's spiritual supremacy."† The contrast between the sanguinary lives and the saintlike deaths of many of the O'Donnell chiefs extorts from us a sort of astonished approval, and finds a parallel in the case of some of the Crusaders. But the contradiction between Manus's oaths and undertakings to King Henry and his Dublin Council, on the one hand, and his reverence for Irish Bishops and public disregard for the English Government, on the other, admits of one explanation only, and that is his determination to copy their own example of duplicity and deceit.

A Memorandum ‡ dated July the 16th, 1543, at Kilmaham, nominates the Bishops of Clogher and Raphoe

* *Archivium*, ii. 242.

† *Ibid.* note.

‡ *Cal. Carew MSS.*, i. 209.

to arbitrate in the dispute between Manus and Maguire (who had bound themselves by oath to abide by the award) regarding the possession of the lands of Lorrucke (Lurg, including Belleek, etc.)

The insecurity of Calvach's chieftaincy, however, and his urgent need of English help and protection, would suggest that this worthless dynast meant to carry out to the letter his subservient engagement to his treacherous allies. On the 20th of October, 1566, he signed an ignominious covenant * with Sir Henry Sidney at Ballyshannon, the 10th article of which secured to the Queen "the gift of all the Bishoprics, and the nomination of all the Bishops of Tirconaill, and the presentation to all benefices to which she had title." It is obvious that the agreement was futile, as the Roman Pontiff would not sanction the Queen's nominations, and the intrusion of a Protestant minister was still a sheer impossibility. John O'Gallagher, Captain of Bundrowas, witnessed the indenture; and another document, signed on the same occasion, at once accentuates the helplessness of Calvach's position, and elucidates several obscurities in the Annals. By this agreement, Calvach resigned to his uncle Hugh (of Ramelton) the castles of Belleek and Bundrowas. Five weeks after, "without a stumble or jolt, without starting or fright, on the open road" his horse precipitated Calvach into eternity, near Balleighan, and the annalists fail to add that he "had gained a victory over the devil"!

* *Cal. Carew MSS.*, i. 374, 375.

APPENDIX C

A CATALOGUE OF THE BISHOPS OF RAPHOE TO THE YEAR 1600.—TRANSCRIBED BY DR. REEVES.

This extraordinary document has excited the curiosity and puzzled the ingenuity of ecclesiastical historians during the past three hundred years. That its value is not altogether negligible is evident from the fact that it was deemed worthy of preservation in the British Museum. It has been, moreover, quoted from by Dr. Moran,* Dr. Kelly of Maynooth,† the author of the *History of the Irish Dominicans*, etc. Father Mac Inerny has published, for the first time, the early paragraphs of the "Catalogue," which alone were relevant to his purpose; but the later portions are not merely more interesting, but infinitely more reliable, inasmuch as they deal with the history of events and personages that were approximately or entirely contemporary with the ill-informed anonymous scribe. Carbry O'Scoba was a Dominican, and, consequently, the passage referring to him is very appropriately incorporated in the *History of the Irish Dominicans*. The subsequent portions of the "Catalogue" have never been published; the famous document is here presented to our readers *in extenso*. Mr. William Kennedy, a distinguished Fellow of Trinity College and a former pupil of the present writer, has, with characteristic kindness, copied out the cryptic manuscript ‡ with his own

* *Irish Ecclesiastical Record*, 1870, "South Western Donegal," page 57.

† Page 442 n.

‡ No. 1059, Dr. Abbott's Catalogue.

hand, and devoted infinite pains and patience to the accurate deciphering of its archaic words and phrases. No date appears on this curious composition, but the closing statement that "Niall O'Boyle still liveth" clearly shows that it was written shortly before that prelate's death, which occurred in 1611.

"The last Abbott and first Bishop that ever was in Rapho was Sean o Gairedan (Mac Gready) and Derry together with Inishogan and the side Loughfoyle was his without controversie.

"Donell o Garvan (Mac Garvey).

"Felemy o Syda (o Seiyes).

"Patrick O Scarmil (O Scanlan) was translated from Rapho to Ardmacagh, and built the Cathedral Church of Armagh Anno Dni 1261.

"John de Alneto a Minorite resigned A^o 1265.

"Kairbry O Sguaba was the first that lost Derry and the side Loughfoyle for at thie (period) O Kearrealin war Bp. of Rathloura, commonly called Machera, and the Natives of Tyreconnell, contrarie to all equitie and conscience, did maintain him in the Bk (Bishopric) of Rapho, because he was both their frend and withall (besides) he did largely corrupt them with bribes for to assist him against the Bp. O Sguaba, whereupon the Bp. O Sguaba did both curse, excommunicate, and suspend the people of Tyreconnell: under which excommunication they lay for the space of forty yeaers untill at last the Bp. O Sguaba being dead, and the controversie undesided, the translation was corruptly and falsely made from Machara to Derry and the side Loughfoyle ever since. He died at Rome anno 1274."

It is perfectly possible that the last Abbot of the old Raphoe monastery was Sean O'Gairedan, and that he was elevated to the bishopric; but the see had existed for

five centuries before the extinction of the parent abbey. The informant may have belonged to the Mac Gready clan, and have imbibed the erroneous tradition that his illustrious kinsman was the first Bishop of Raphoe. In the time of St. Adamnan, the founder and patron of the see, the prefixes *O* and *Mac* were yet undreamt of. Nor has any reputable author, Catholic or Protestant, ever suggested, in his wildest dreams, that O'Gairedan was entitled to the distinction accorded him in the "Catalogue." His name, however, does appear to be commemorated in *Kill-mac-Credain*, a townland of Inver parish; just as the second name on the list would seem to have been suggested by *Kill-o-Garvan*. "Side Loughfoile" embraced the strip of territory extending along the river-bank from Carrigans to Greencastle, and is specially mentioned, inasmuch as it was not comprehended in the popular conception of the ill-defined limits of Inniseoghain. Killea still belongs to Raphoe, but the Liberties have been permanently annexed to Derry diocese.

The crude and clumsy patchwork bears strong intrinsic evidence of its traditional origin and of its glaringly ignorant authorship. Quite a host of illustrious prelates are unnoticed; facts are narrated with boorish inconsecutiveness; and, as it were, to give the chaotic compilation a touch of scholarship, a few names and dates are extracted from some old family manuscript. Contemporary readers would need no gloss to understand the writer's meaning, but they would, also, have advised him to destroy his unskillfully concocted "Catalogue." Some outstanding facts connected with Cairbry O'Scoba's episcopacy, for instance, had been transmitted by tradition, and foremost among them was the annexation by Gervase O'Carolan of Innishowen and of the Lough-side of the Foyle. Both clergy and laity in the despoiled or grabbed territory

belonged to the Muintir Eoghain, and were easily persuaded to transfer their allegiance to the Bishop of Tir Eoghain, then resident in Maghera. Cairbry suspended the priests, excommunicated the recalcitrant laity, and placed the churches under interdict, while he himself proceeded to Rome to seek redress and reparation at the hands of the Holy Father. While he was still prosecuting his suit before the Holy See, he died at Rome on the 9th of April, 1275. It is quite conceivable that forty years had elapsed before the plunder was condoned, the censures completely removed, and the Bishop of Rathlure permitted, with Papal sanction, to establish his seat in Derry, with peaceful possession of Innishowen and the Loughside. No previous writer or critic has adverted to the deciding factor in the controversy, which was the natural wish of the priests and people of the peninsula to be incorporated with their kinsmen in the diocese of Rathlure or Tir Eoghain. Their plea of self-determination was ultimately triumphant at Rome. That bribes even were resorted to by O'Carolan's powerful clansmen lies well within the limits of possibility, but it is not hinted at that any church dignitaries were involved in such base and simoniacal negotiations.

Naturally, O'Donnell and his people of Tirconailb bitterly resented the truncation of the ancient diocese; and Donal Og O'Donnell forcibly deprived Godfrey Mac Laughlin, the successor of German O'Carolan in the Derry see, of "a messuage and 10 carucats of land and 1000 acres of pasture in Doire-Columbkille," which he bestowed on the Bishop of Raphoe, Henry Mac Crossan. The latter prelate was impeached in the King's Bench, Dublin, in 1306; * the English Government was, at the moment, allied with the O'Neill, and consequently, judgment was pronounced in

* O.M. Derry, 24.

favour of Godfrey Mac Laughlin; and no evidence exists to show that the contention was either pushed farther or ever afterwards revived. Curiously enough, a period of almost exactly forty years was covered by the unseemly strife between the rival contestants.

Feargal O'Friel, immediate successor of O'Scoba, died in 1299, and was followed, in the see, by Henry Mac Crossan, already mentioned, who is entitled by our anonymous author, Henry, son of Hugh Seanchy, or the Historian, and who died in 1319. The brief obituary notices presented below, and the dates of death, are in perfect harmony with the chronicles of the Four Masters. With Thomas, son of Cormack O'Donnell (of Fanad), however, the next prelate in succession, the case is altogether different, for this undiscerning, if not malicious, scribe heaps the blackest obloquy on the memory of a most enlightened Bishop, whose virtues and accomplishments are warmly eulogised by all writers of repute and authority. Ware * says that "he was a man much celebrated for wisdom, liberality, and other virtues." The *Annals of Ulster* † bestow on him a glowing panegyric: "Thomas, son of Cormac Ua Donaill, Bishop of Tírconaill, eminent in wisdom and in general benevolence in food and in cattle to the learned, and to the poets of the world, rested in Christ."

The marginal gloss referring the reader to the Lifford Inquisition of 1609, was obviously written by a hostile critic with a view to confirming the groundless imputation. No names are mentioned by the Inquisition, but the uncontroverted fact is stated that Loughross in Boyleagh and Kilmackeeran in Clondahorkey were bartered away by an iniquitous and abominable contract. The simoniacal ecclesiastic, who perpetrated this glaring twofold scandal, was incontestably Lawrence O'Gallagher II, who was never

* Page 272.

† II. 459.

consecrated Bishop, nor even ordained a priest. We have before us the Brief for his consecration, dated 4th April, 1443: "Donatus O'Gallagher, the coarb of Adamnan, died 1450"; hence Laurence had been at once set aside by the Holy See; but Ware * informs us that he presented himself before the Primate, and was absolved from all censures in 1469, shortly before his death. Had he died impenitent, his name would have been erased from all Roman documents, as was the name of Conor O'Kane. Connellan describes Donatus O'Gallagher parenthetically as "Abbot of Raphoe," perpetrating two gross blunders in three words, for all scholars of authority are agreed that "coarb of Adamnan" is convertible with "Bishop of Raphoe," and, most indisputably, the abbey of Raphoe was long extinct. A very regrettable lacuna occurs here in Lynch's MS., but he left ample space for the insertion of brief biographies.

Loughlin, or Laurence, O'Gallagher I, was Dean at the period of Primate Colton's Visitation in 1397, and succeeded John or Eoin Mac Cormack O'Donnell as Bishop in 1419. That he was a man of proved virtue and singular administrative ability, is abundantly clear from the history of the times and the Papal Rescripts. The ignorant author of the "Catalogue" represents him as being the father of Laurence II, possibly without bigoted bias, but much more probably with malice aforethought. Moreover, the dispassionate historian will fail to discover or divine any reason or motive for the careful conservation of this palpably mendacious document in the British Museum, and the constant advertising of its nauseating contents, save its odious and lying reflections on the moral character of three Catholic Bishops. As a matter of fact, Laurence II was illegitimate, and the Papal Decree †

* Page 274.

† *Cal. Pap. Reg.*, ix. 127.

granting a dispensation to permit him to be invested with Holy Orders (to which he was never promoted) specifies, with minute particularity, the status of both his father and mother, thus furnishing irrefutable proof of this scribe's malicious falsehood. He had received Minor Orders and was promoted to the parsonage of Inniskeel before he was nominated to the episcopacy, and it was his residence in Inniskeel that brought him into contact with the O'Boyles of Loughross. As he could not hold the benefice more than a year without receiving priesthood, it is evident that he occupied the Boylagh benefice only from 1442 till 1443. It may be asked, why are the Four Masters and the Herenach Jurors of the 1609 Inquisition silent on so grave and outrageous a violation of ecclesiastical vows? In several passages the *Annals* refer by name to Laurence's sons, as we stated in Chapter VI; and we can easily understand that reverence for the O'Gallagher clan would restrain some, and fear of their vengeance would restrain others, among the Lifford Jurors, from awakening any echo of this century-and-a-half-old scandal.

It is curious to observe how the notorious liar, not content with his insidious attempt to asperse the moral character of the Catholic Bishops in the person of Thomas, son of Cormac O'Donnell, tries to fasten the same odious stain on the memory of his namesake, Conor, son of Cormac O'Donnell. Poor Conor was not more than a year in the enjoyment of the bishopric altogether, and even senile decay must have softened his passions, seeing that he had reached a very advanced age. His predecessor, John Mac Menamin, died on the 13th of October, 1397; hence his appointment could not have become operative till 1398; and his death occurred in 1399. Besides, the Four Masters pointedly remark that he "belonged to the

O'Donnells of Corca Briscind in the County Clare." How could this old man have contracted any lien, lawful or unlawful, with the O'Boyles of Loughross? Our veracious author states in his short notice of Menelaus Mac Cormac later on, that he "was nothing akin to the other Bishops Mac Cormick." This observation, of course, applies to Conor, not to Menelaus, who was a Donegal man, and was buried in the Franciscan habit at Donegal Abbey. In a word, apart from the dates, there is scarcely a statement free from distortion or historical error, but very often the truth is adumbrated under the misty cover of inaccurate traditions. For instance, it is perfectly obvious that if a legal claim for restitution of Church property were successfully upheld in the King's Bench at the time, the lands would have been adjudged the estate of a favoured individual, his heirs, executors, and assigns, and would not, by any chance, have been restored in perpetuity to the Catholic Church. Consequently, no action was taken.

Similarly, it is almost certain that Patrick Mac Gonagle, in 1360, built three episcopal manor houses, *in addition* to the official residence at Raphoe—one at Court or Portleen in Kilmacrenan; one at Bunfarcannaght, outside of Killybegs; and one at Buncarron, in the parish of Kilbarron. The site of this last-mentioned manor is unknown, but it is quite clear that it was somewhere near Bunatooohan. Nor is it at all improbable that Laurence O'Gallagher II commuted a portion of the rent paid by the Drumhome herenach, O'Dorrian, into a night's entertainment annually in order to gain support "for those of his name."

"The Italian Bishop George" was constituted Administrator of the diocese in Laurence's lifetime, and, very naturally, fulminated an excommunication against

the simoniacal possessors of Church property. Had Archdeacon Lynch lived a few years longer, he would have left to posterity reliable biographies of nearly all the Bishops of Raphoe. Laurence died in 1477, and George survived him seven years.

Contemporary history and tradition support the statement that it was Menelaus Mac Cormac, soon after his elevation from the Deanship of Raphoe to the bishopric in 1484, who established the O'Clerys in the herenachy of Kilbarron. Cormac O'Clery had succeeded his father-in-law, O'Stingin, in the office of poet-historian and in the possession of the old Kilbarron Castle, and the O'Clery family had secured the favour and patronage of the O'Donnells.

At first sight, "Mac Tempoyle" is a patronymic undiscoverable in the category of Tirconaill family names; but Tumulty was a name that predominated in the Mac Randall clan. The most influential and wealthy sept in Kilbarron at this period was that designated Mac Randall then, transmuted into Reynolds in more modern times. But this family, failing to fulfil the conditions of the herenachy, were compelled to resign the office into the hands of the O'Clerys.

The paragraph devoted to Conor O'Kane also requires some elucidation. "He made a pension," or, in more intelligible language, *dispensed* with the services of the herenachs as agents for collecting rents and tithes, throughout the diocese. When his public adhesion to the schismatical decrees of Henry VIII had entailed his deprivation of the see at the hands of the Roman Pontiff, Manus O'Donnell, his patron, levied, for his maintenance, on all householders, whether herenach or non-herenach tenants, a direct contribution exactly equivalent to that paid to their lawful Bishop. This double burden was

strongly resented from the outset by both herenachs and tenants of all classes, but enforced by Manus.*

Donal Mac Gonagle absolved Calvach O'Donnell from the ecclesiastical censures he had incurred by his sacrilegious invasion of the Dubh Regles in Derry, and by similar violations of the sanctuary in Raphoe. Hence, when Calvach allied himself with the English against Shane O'Neill, Donal obtained from the invaders large privileges for himself and his diocese. This prelate assented to the proposal of Sir Philip Sydney that Elizabeth should be conceded the right of veto on the appointments to bishoprics in Iar-Connacht, but no evidence of any kind can be traced to show that such appointments were not to be limited to candidates of proved Catholic orthodoxy. The testimony of the *Annals of Cé* is irrefutable proof that Donal was a celebrated champion of the Catholic faith.

His predecessor, Felim Finn O'Gallagher, opposed Calvach's aggressions with consistent resoluteness and unselfish patriotism, but no credence can be claimed for this unreliable author's statement that he engaged in armed conflict.

It is refreshing to observe that even this hostile critic failed to discover any reproach against his contemporary, Niall O'Boyle. Had he been able to catch any ugly calumny flying about, he would unquestionably have given it all possible prominence in his precious "Catalogue." These brief comments will enable the reader to appreciate the exaggerated value of the document, and to interpret its numerous allusions to existing customs and traditions. That it was the compilation of a bigoted and unscrupulous anti-Catholic is beyond question; but it is equally evident that the author had access to papers

* Vol. I. 53.

that would have been invaluable in the hands of a dispassionate historian. His intimate acquaintance with Drumhome, and his insuppressible bias against the O'Gallagher clan, would suggest that he was an imported Scotchman, whose aggressions in Drumhome brought him into conflict with the powerful family of Bryan O'Gallagher.

" . . . He (Carbry O Scoba) died at Rome anno 1274.

" Fergall O Fergall (Friel) died an. 1299.

" The Bp. Henry McHugh Seanchy died 1319.

" Thomas Mac Cormack O Donnell he did the Bishoprick noe little hurte for it was he that gave Tyr-McKerren in pawne of a Kieffe unto Honora daughter of McSwyne Ree the somme of the Kieff was either ten marks in money or twenty cowes for non-payment thereof for money was soe scarce in those dayes that a cove might be had for a Noble, afterwards McSwyne forfeited 20 cowes to O Donnell in a fine for not sending him arising out of soldiers, and thereuppon McSwyne gave O Donnell Tyr-McKyrren in the same pawne as he had it himselfe soe that ever since it lyeth in that pawne notwithstanding the suite and challenge that every Bp. makes to it from time to time, yet none of the Bps. that ever were since would redeeme the same for two reasons, first they alleadge that the consideration of the engagement was unlawfull and therefore not to be taken hold of, secondly they consider that it should descend upon the heires of him that should redeeme it but rather it should come into the church againe, and therefore they were loth to be at the charge for redeming it. Ob. 1337.

" Patrick Magonyell made and appointed 3 mannor houses (beside the bps. Sea) for the Bp. of Papho, viz. Portlyna at Banettaly Tire-Ker-ren w^{ch} was the Bps.

mensall and Kill-ware-fine at Buncarron Killbarrfine to-geather with lastly the court of Killbeaggs at Bunfar-cannaght which was likewise a mensall.

" Richard McCrossan Connor McCormick and he also engaged Liacrosse for keiff unto Margaret daughter to O Boyle and the somme of this Keife was just as the former either ten marks in money or twenty cowes and he that was O Boyle at that time was one Shioghey O Boyle, commonly called O Boyle, and Luggcrosse lyeth in that pawne since that time notwithstanding the Challeng of every Bp. from time to time And that it may manifestly appeare that Luacrosse is Churchland it lieth in the Killies, viz. Kilcassell, Killinily, Killosdiariness, and Kilbreaghy.

" Eon McCormick. Ob. 1438 Lochlan more o Galloher. Sean McIlbridy He was Bp. but one yeare betwixt the father and the son. Loughlin oge son to Loughlan mor and it was he that took Dromtawna Doreines and he charged the land of Dromtawma wth a nights entertainment for to make it the more surer to those of his name after him. for every quarter of Dromtuama was charged wth 20 medders of butter before that time. Ob. 1477.

" The Italian Bp. George and he procured a suspension agst Tyrconnell for the church lands of Tyre McKyrren and Luacrosse before menced. (See Inq. 1609, Liffer.)

" The Bp. McCormick namely Menelaus and he was nothing akin to those other Bps. of the McCormicks a forenamed. It was he that tooke Killwarrfine from the McTempolyes and gave it to the Mac Cleries and he abated halfe a marke of the accustomed rents of Kilvarfinne together wth 8 medder's of butter of nights entertainment wherew^{as} it was formerly charged w^{as} as much rent and night entertainmt as the quarter of Dromtuam untill that time. Ob. 1516 7^o idus Maii in habitu Franciscano.

"Connor Cahon and he was the first Bp. that made a pension wth the Frineaghes and he was the first that brought the Bps. thirds into his owne hands for before that time the Bps. were wont to have vicares accompt for their owne thirds otherwise to take it up themselves and make breade and beere of it.

"9 Bp. of Dery.* Edmund O Galchar and he procured the Bk. of Rapho for himselfe in Connor O Chans time but he died before the controversie was ended soe that Connor was Bp. both before and after him.

"Art McFelomy fyn (O Gallagher) and he was a spirited gent and went alwayes wth a troupe of Horsemen under his colloures he maintained warrs with Calvagh O Donel for a long time wherein many spoyles and hurts were don together wth the effusion of much bloud on both sydes.

"(Donal Mac Gonigle) Donnell McO Sheile (god rest his soule) and he was the third Irish Bp. that was in the counsell of Trent, he was an active and a well qualified man, he could write well and speake both the Latine English and Irish tongues comonly he accompanied O Donell when he came to Duvlin before the state, he dealt much for the business of the church and at length he obtained tres (letters) under my Ld. deputy Sr. Hen. Sidneys and the Counsells hands for the immunity of his church that neither English nor Irish should have sess (cess) or press upon the church lands, and if any manner of person should offend contrary to the lord deputy and counsells order established in that behalfe that such delinquent shall pay unto the church ten fould as much as should be thus wrongfully exacted.

"NEILE O BOYLE who now liveth."

* This is a gloss written by some ill-informed critic, who confounded Edmund of Raphoe with Redmund O'Gallagher of Derry.

APPENDIX D

ST. COLUMBA'S INDUSTRIAL SCHOOL, KILLYREGS

This celebrated and most efficiently conducted institution was called into being mainly with a view to furnishing the struggling fishermen of Donegal with object lessons on improved equipment, and to elevating their cramped ideals. The Piscatorial School at Baltimore, Co. Cork, was the model; but, in addition to boat-building, the making and mending of sails and nets, the construction of motor-yawls, etc., all the arts and crafts, such as designing, navigating, fish-curing, cooperage, etc., which are subsidiary to the fishing industry, in all its practical developments, can be here studied under the most experienced masters. Father Mac Garvey's bequest for the poor of the diocese was very appropriately drawn upon for a portion of the outlay, for, though only a limited number of native youths would qualify for admission, the segregation and moral correction of these few undesirables would prevent the leaven of their unchastened example and progeny from exercising an evil influence on the social caste to which they belonged. Besides, it was confidently expected that maritime counties, Sligo for instance, would contribute pupils to this institution; and the anticipation has been abundantly justified by the event.

The project was first decided upon by the Bishop, in December, 1891, and, three months after, it materialised in concrete form, when a site was purchased from John and Hugh Cunningham, joint tenants under Robert Tyler Bustard, for the sum of £262 10s., apparently quite a

sufficient price for 5 a. 2 r. 5 p. of very indifferent, rocky seashore. The main portion of the present holding was acquired from the late Mrs. Hugh Kelly in 1896 at a very moderate figure. In 1893, the Rev. J. J. O'Donnell, curate in the Downstrands district of Ardara parish, was appointed Manager, and next year the Piscatorial School was completed. It was not, however, till 1896, that the Government certificate for 100 boys was taken advantage of, to the outside limit. Great patience and economy were needed in the Manager during the initial stages, and these qualities were strikingly and abundantly manifested in Father O'Donnell's sympathetic treatment of his heterogeneous colony.

In 1902 the first efficient Manager of St. Columba's School was promoted to the virtual administratorship of Kilcar parish during Father Mac Nelis's fatal illness; and the Rev. John Boyle was transferred from the curacy of Inver to the superintendence of this flourishing institution. He had been only a short time in control, when he succeeded in securing an additional Treasury Grant, extending to 50 pupils, thus bringing the total number subsidised up to 150. A dozen more were usually in residence awaiting vacancies. During his seven years of exacting and responsible managership, his characteristic gentleness and good taste were increasingly reflected in the demeanour and improved appearance of the boys, many of whom he apprenticed to high-class tradesmen, or located in lucrative employments. When he was advanced to the pastoral charge of Cloghaneely in 1909, his place was worthily filled by the present versatile and capable parish priest of Carrick, the Rev. Hugh Mac Dwyer, at that time curate in Ardara. The growing prosperity of the establishment and his own lofty ideals suggested many desirable improvements in the cuisine as

well as in the literary and technical departments. He cultivated an individual acquaintance with the boys, invested their life with comforts and attractions, and copied the example of his predecessor in endeavouring to obtain for them suitable situations at the end of their agreeable detention. Appointed in 1917 to the pastoral charge of Glencolumbkille, he was enabled to hand over, in a healthy and flourishing condition, the responsible administration to his industrious successor, the present capable Rector, Rev. John Cunningham, brother of the Rev. Christopher Cunningham, the accomplished Irish scholar, and parish priest of Inniskeel, and of the Rev. Bernard Cunningham, C.C., Donegal.

The difficulties that beset the administration of Industrial Schools at the present day, demand the closest attention to details and far-sighted tactfulness. Staple food stuffs cost three times pre-war prices, while the increment conceded by the Government authorities is insignificant; and, again, the dislocation of courthouse procedure renders the committal of juveniles to houses of correction a matter of rare occurrence. Catholic magistrates have returned their commissions in shoals, and law courts are regarded with almost as deep aversion as police barracks. We can only pray that happier conditions may soon be created for our country and her institutions, and that St. Columba's may share in the blessings and prosperity of an emancipated nation. In the meantime, it is a subject of congratulation that a level-headed and resourceful Manager controls the destinies of the Piscatorial School. We shall now proceed to adduce historical evidence to prove the necessity of improved facilities and methods of sea-fishing, and to state a few obvious reasons why Killybegs was selected as the most suitable theatre of experimental instruction and demonstration.

In the anonymous *Description of the State of Ireland*, 1598-1605, edited by the late Father Hogan, S.J., we are informed (page 10) that The O'Donnell was designated on the Continent the "Kynge of Fysche," in consequence of the enormous and constant supplies of cod, ling, and herrings exported from Tirconaill. Several Inquisitions mention the fact that a royalty was exacted by the chief on all such consignments, and the Jurors at Lifford, 1609, particularise Inver as yielding a royalty to The O'Donnell, while they record that Mac Swyne of Banagh enforced a similar claim at Killybegs and Teelin. It is obvious, however, that they limit their statement to the Inland Revenue taxes; the Customs were the exclusive property of The O'Donnell.

"A fishing-ground for cod, ling, and other round fish, in 35 fathoms, lies 12 miles north-west of Portnoo. All Donegal Bay abounds in turbot, cod, ling, haddock, hake, glassan, conger, herring, mackerel, skad, sprat, and other fish." * "The north-west coast fisheries are chiefly confined to Donegal coast. They had declined greatly for many years in consequence of the herrings, the chief object of capture, having deserted the coast; but, in 1830, it was ascertained that the shoals had returned, and the fishery consequently revived, inasmuch that the value of the 'take' in 1834 exceeded £50,000, and, in the two successive seasons, was still greater." †

In the early nineties of the last century, the Congested Districts Board inaugurated a most helpful system of financial loans for the purchase of boats and nets, repayable by easy instalments. Their beneficent policy, however, was impaired and largely frustrated by their trusted counsellor, Mr. Green, who protected the marauding trawlers from Scotland in their wholesale destruction

* *Parl. Gaz.* 1844-5, ii. 38.

† Lewis, i. 458 (1847).

of herring spawn, and open contravention of the three-mile-limit law. It might be presumed, but it has not been recorded, that they have afforded any material help to St. Columba's School, beyond the indirect creation of a demand for packing barrels by the establishment of curing stations, etc. So far, however, as the native fishermen of Killybegs and Inver are concerned, the same primitive conditions are still in existence that were so aptly described by Lewis,* in 1847: "The coast everywhere affords the means of an abundant summer fishing; but the want of proper boats and tackle deters the fishermen from venturing to struggle against the stormy seas that break against the shores in winter. The fishing for cod, ling, haddock, and glassen, and that of turbot and other flat-fish, all of which are present in inexhaustible abundance, is little attended to by the neglected and discouraged fishermen."

Dr. Mac Parlan † gives an account of the decline and extinction of the whale-fishing venture, which had been inaugurated by Andrew Nisbett of Kilmacreddan in 1761, and pursued with fluctuating fortune, for about a quarter of a century, under the stimulus of a small bonus from the Irish Parliament. "Great numbers of whales come on this coast. Mr. Nisbett generally killed two, three, and sometimes four in one season, about 20 years ago. One of the whales, however, angry at this invasion of their empire of the ocean, gave Mr. Nisbett's boat a whisk of its tail, and shattered it in pieces. Two men were lost; the activity and good swimming of Mr. James Hamilton, of Eden, saved many lives, and among them Mr. Nisbett's, who was the last picked out of the waves. This put an end to his whale-fishing. In the course of whale-fishing, the sun-fish, an animal from 30 to 40 feet long, are caught

* *Ibid.*

† *Statistical Survey*, 73 (1801).

in great numbers. From the liver of this creature is extracted from one to one and a-half tons of oil. The average value of the whale is £750, and of the sun-fish £45 10s."

"The Lough or Harbour of Killybegs," says the Fishery Report of 1846, "is the safest on this coast; and several hundred sail of vessels have been known to be there at one time, purchasing or curing herrings. There do not now appear to be a dozen of boats in the whole lough, and none of them employed in the fishery. This bay, however, is the best rendezvous for the fishing vessels on that coast, Bruckless being too small, and all the rest unsheltered or shallow. Immediately to the westward, on a much more exposed situation, but nearer to the fishing-grounds (in Teelin) the boats are numerous." Situated at the railway terminus, Killybegs is central, safe, and easily accessible by sea and land.

APPENDIX E

DIOCESAN INSPECTOR OF SCHOOLS.

For a decade of years, at least, the institution of the office of Examiner in Religious Instruction was contemplated, and held in abeyance until the strain of erecting the Cathedral would have been removed from the minds of the Bishop and clergy. At length, in 1904, the organisation of the scheme was committed to the most eligible and gifted of the Raphoe priesthood, the Rev. Joseph Boyle, at that time a curate in Clondavaddog. His endowments of mind and heart, and his exquisite accomplishments, literary and scientific, qualified him for a more exalted office, which he would infallibly ornament and invest with a new lustre, but physical endurance was a vital omission in nature's rich equipment. During his Intermediate course at Letterkenny, and in all the main subjects of the Maynooth curriculum, he received first-class academic honours and prizes. Ordained by Dr. Mac Cormack, in Galway, on the 23rd of October, 1892, he was appointed professor in the old Seminary, where he inspired the students' minds with his own pure and elevated ideals, and directed his lucid instruction primarily towards the formation of character. A professorship in the Irish College, Paris, was placed at his acceptance in 1895; and the students, who were privileged to attend his lectures there, bear grateful testimony to the refining influence of the matter and the man. However, his too scrupulous devotedness to his duties involved a strain

too great for his fragile constitution, and the Bishop very considerably appointed him to an easy curacy in Fanad towards the close of 1896. His gentle and uplifting influence in that parish impressed the flock with the deepest reverence for his own apostolic character and life and for the sacred dignity of the priesthood. In the wider sphere of his activities as Diocesan Inspector, from 1904 till 1915, he was invariably received with unfeigned gladness by the clergy, and, in the schools, he was the idol alike of teachers and children.

His efficient and amiable successor, the Rev. John Mac Ateer, possesses all the qualities and attainments that constitute the equipment of an excellent inspector. Sympathy, broadmindedness, and patience are among the characteristics that have made his career as Inspector and Cran Eithne Organiser so uniformly successful.

APPENDIX F

RIGHT REV. MONSIGNOR MAC CREADY.

The following additional details regarding the life of this distinguished dignitary, will not be unacceptable to our readers. Born 2nd March, 1837; ordained by Cardinal Mac Closkey, 17th August, 1866; Assistant at churches of St. John the Evangelist, St. Andrew, and St. Stephen, Dr. Mac Glynn being Pastor of St. Stephen's. From last-named Assistantship promoted, 24th September, 1877, as Rector, to Holy Cross Church, which position he retained till his lamented death, 9th April, 1915. Was elevated to the dignity of Domestic Prelate in 1904. Organised the Association of Maynooth *alumni*, after his return from first meeting of Maynooth Union.

DRUMHOME.

A short sketch of the life of Marianus Scotus is presented in Part II. This famous scholar has left us his autograph signature "Muiredach Mac Robartaigh," or Murray Magroarty. Dr. Healy, in his *brochure* on the Four Masters, observes that "Adamnan, the biographer of St. Columba, and the blessed Marianus Scotus, the commentator, are two Irish scholars, whose names are known throughout all Europe. We have good grounds for believing that they spent their youth in Drumhome old abbey." His *Annotations on the Epistles of St. Paul* were written at the

abbey of Fulda, where he resided for ten years, but he died at Mentz in 1086. There is no room for questioning the traditional belief that he was a native of Ballymagroarty. Mr. Hugh Moore, owner of the site on which the Ballymagroarty church stood, assures the present writer that he can point out the exact spot where the secret entrance to the crypt in which the Cathach was preserved, was accidentally discovered by his brother, some two or three years ago. This man was ploughing the field, and, at a particular point, he noticed that a hollow sound was evoked while one of the horses was crossing what seemed to be a flag-covered chasm. Having carefully marked the spot, he came next day and removed the soil to the depth of eighteen inches, when he encountered a flag some four or five inches in thickness and three feet square. He removed this loose stone without difficulty, and, to his amazement, he saw a splendidly executed, winding staircase beneath him, which the superstitious feeling prevalent among the Protestants of the locality prevented him from descending beyond the third step. There is no reason to think that Mr. Moore would prevent any enthusiastic antiquarian from examining the hallowed hiding place of the famous Cathach.

HUGH DUBH AND BISHOP O'KANE.

A striking and unpleasant illustration of Hugh Dubh's wobbling attitude towards the Holy See, in 1532, is furnished in the following apparently authentic narrative, dealing with the period of Conor O'Kane's defection:—

"In 1529, Roderic O'Donnell (Hugh's brother) was Bishop of Derry. In three years after, O'Donnell covenanted with Sir Wm. Skeffington that, if the King wished to reform Ireland—of which it would seem the Irish chief

entertained some doubt—he and his people would gladly be governed by the laws of England.”* The marriage laws of the Catholic Church were as little adaptable to Hugh's taste as they were to Henry's own ; but we may well question the *bona fides* of the Tirconailh chiefs' professions to the English Government, when they were soliciting military aid.

* King James's Army List, ii. 190.

APPENDIX G

NAMES AND ADDRESSES OF THE CLERGY OF THE DIOCESE OF RAPHOE.

Bishop—Most Rev. PATRICK O'DONNELL, D.D., Letterkenny. Consecrated 3rd April, 1888. Address—Most Rev. Dr. O'Donnell, Ard Eunan, Letterkenny, Co. Donegal.

CHAPTER OF RAPHOE.

Dean—Right Rev. Mgr. B. Kelly, P.P., V.G., Ballyshannon.

Archdeacon—Right Rev. Mgr. J. Walker, P.P., V.F., Donegal.

Canons.

Very Rev. J. Sweeney, P.P., Killybegs.

Very Rev. J. Doherty, P.P., Ardara.

Very Rev. J. J. Gallagher, P.P., Rathmullan.

Very Rev. E. Maguire, D.D., Ballyshannon.

Very Rev. J. C. MacGinley, D.D., Maynooth.

Very Rev. P. Mac Cafferty, Bartonport.

Very Rev. H. Kerr, P.P., Gweedore.

Very Rev. J. Scanlan, P.P., Dungloe.

Very Rev. J. J. O'Donnell, P.P., Kilcar.

Very Rev. J. Boyle, P.P., Gortahork.

Vicar-General—Right Rev. Dean Kelly, P.P., Ballyshannon.

Vicars-Forane—Right Rev. Monsignor Walker, P.P., Donegal; Very Rev. J. Sweeney, P.P., Killybegs; Very Rev. J. Gallagher, P.P., Rathmullan; Very Rev. J. Doherty, P.P., Ardara.

PARISHES IN RAPHOE (26), PARISH PRIESTS, AND CURATES.

PARISHES	PARISH PRIESTS	CURATES	POST TOWNS
Conwal & Leck	Bishop's Cathedral Parish	O'Doherty, J., Adm. MacNeely, D.W. O'Gara, H.	Letterkenny Glenswilly, L'keny St. Johnston, Co. Donegal
All Saints, Ray- mochy, Killea and Taughboyne	MacGinley, D.	Murrin, D. Sheridan, F.	Drumohilly, Manor- cunningham Newtowncunning- ham
Ardara	. Doherty, John Canon	Byrne, John Canning, D.	Ardara Kilcooney, Glenties Ramelton
Aughnish and Aghanishin	Brennan, J.		
Clondahorky	. M'Loone, H.	Barna, James	Dunfanaghy Cashelmore, Letterkenny
Clondavaddog	. Gallagher, H.	Deeney, John Sheridan, J.	Tamney Kindrum, L'keny. Rosnakill, L'keny.
Drumholme	. Rogers, J.	Boyce, C.	Ballintra
Gartan	. Dunleavy, J.	Deeney, Jas.	Termon, L'keny. Churchill, L'keny.
Glencolumbkille	MacDwyer, H.	Sweeney, J. Boyle, Philip	Carrick, Co. Donegal Glencolumbkille
Gweedore	. Kerr, H. Canon	Carr, P. MacGlinchey, C.	Derrybeg, L'keny. Middleton, Bunbeg
Inniskeel	. Cunningham, C.	Logue, Andrew Molloy, T., D.Pk.	Glenties Glenties
Inver	. Kennedy, C. Adm.	Mullen, E. J. Ward, A. Sheridan, Jos. M'Ateer, John	Fintown, Strabane Frosses Ardaghy, Inver, Co. Donegal Mountcharles Letterbarrow, Donegal

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PARISHES	PARISH PRIESTS	CURATES	POST TOWNS
Kilbarron	. Kelly, Berd., Canon, V.F.	M'Daid, Jas. Deeny, J.	Ballyshannon
Kilcar	. O'Donnell, J. J. Canon	O'Donnell, Jas.	Kilcar
Killynard	. Coyle, D. E.		Donegal
Kilteevogue	. Gallagher, A.	M'Bride, Jos. Cunningham, C.	Cloghan, Strabane
Killybegs and Killaghtee	Sweeney, John, Canon, V.F.	Sheridan, P. Gillespie, Wm. MacGonagle, J.	Killybegs Bruckless Killybegs
Killygarvan & Tullyfern	Gallagher, J. J. Canon, V.F.	O'Friel, A. Mac Mullan, M.	Rathmullan Glenvar, L'kenney, Milford, Letterkenny
Kilmacrenan	. M'Menamin C.	Murphy, J.	Kilmacrenan Golan, Milford, Letterkenny
Lettermac- award & Up, Templecrone	Scanlan, Jas. Canon	Mac Intyre, J. M'Devitt, C.	Dungloe Meenacross, Dungloe
Mevagh	. Boyle, Joseph	Cannon, Michael	Doochary, Strabane
Raphoe	. Brennan, P. J.	O'Boyle, Hugh Coyle, J.	Carrigart Raphoe Drumkeen, Stranorlar
Stranorlar	. M'Cafferty, J.	O'Donnell, P.	Convoy, Co. Donegal
Townawilly	. Walker, J. Mgr., V.F.	M'Mullan, P. Cunningham, B. MacShane, James	Stranorlar Donegal
Templecrone, Lower	M'Cafferty, P. Canon	MacShane, James M'Groarty, J.	Burtonport Kincaslugh, Letterkenny
		Harkin, M.	Arranmore Island, Letterkenny
Tullaghbegley, E. Raymun- terdoney and Tory Island	Boyle, John Canon (Gortahork)	Sheridan, W. J. Kennedy, J. Murray, J. Sweeney, D.	Aunagry, L'kenney. Falcarragh Gortahork, Letterkenny Tory Island, Letterkenny

RELIGIOUS ORDERS AND CONGREGATIONS IN THE
DIOCESE.PRESENTATION MONASTERY, Letterkenny—*Superior*, Br. Athanasius Walsh.DE LA SALLE MONASTERY, Ballyshannon—*Superior*, Brother Declan Carty.

LORETO CONVENT.

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BRANCH HOUSE, St. Columba's—The Workhouse, Stranorlar.

BRANCH HOUSE, St. Mary's—The Workhouse, Donegal, and National School.

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PRIMARY SCHOOLS—There are in the diocese 225 Primary Schools.

DIOCESAN INSPECTOR OF SCHOOLS—Rev. John M'Atter, Letterkenny.

SUMMARY.

Bishop	1	Churches	52
Parishes	26	Convents	5
Parish Priests	24	Members in Community	53
Administrators	2	Monasteries	2
Curates	44	College	1
Secular Clergy	80	Convent Boarding School	1

	1881	1891	1901	1911
Catholic Population	113,115	102,609	97,515	95,044
Non-Catholic Population	34,349	30,413	27,304	24,814
Total Population	147,464	133,022	124,819	120,758

FUNCTIONING OUTSIDE THE DIOCESE.

- Very Rev. James Canon Mac Ginley, D.D., Senior Dean, Maynooth College.
 Very Rev. Michael O'Donnell, D.D., Professor of Theology, Maynooth College.
 Very Rev. Michael Forker, D.Ph., Professor of Philosophy, Maynooth College.
 Very Rev. John Donaghey, D.Ph., Professor of Physics, Maynooth College.
 Very Rev. Patrick Kerr, B.D., Professor of Theology, All Hallows.
 Rev. John Mac Aulay, Pastor, Melbourne.
 Rev. Michael Doherty, Brooklyn.
 Rev. John Kelly, Buffalo.
 Rev. Christopher Mac Ginley, Buffalo.
 Rev. Thomas W. Gallagher, Melbourne.
 Rev. Thomas J. Gallagher, Melbourne.
 Rev. James A. Mulhern, Brooklyn.
 Rev. Joseph Kelly, Clogher.
 Rev. Patrick Deeney, Glasgow.
 Rev. Francis Mac Intyre, Glasgow.
 Rev. Alphonsus P. Mullen, Glasgow.
 Rev. John Mac Intyre, Glasgow.
 Most Rev. Patrick Murray, C.S.S.R., Superior-General, St. Alfonso, Merulana, Rome.

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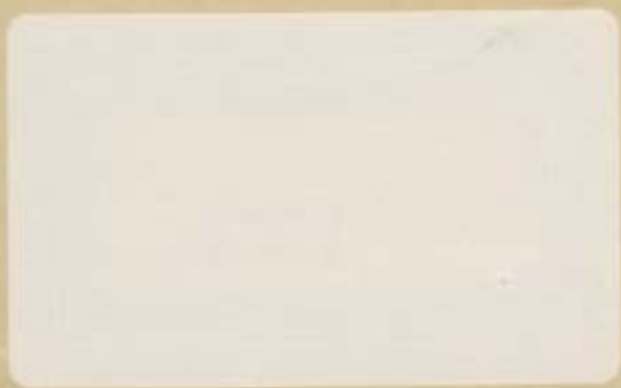
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