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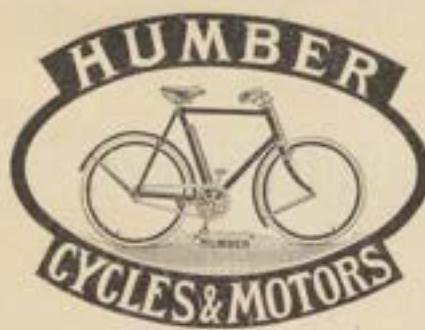
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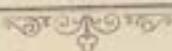


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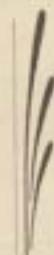
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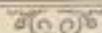


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REV. ALEX. G. LECKY, R.A.

Donegal County Library Service

The Laggan

and its Presbyterianism.

BY THE

Rev. ALEXANDER G. LECKY, B.A.,

*Member of the Royal Society of Antiquaries
of Ireland.*



Belfast :

DAVIDSON & MCGORMACK, 58 KING STREET.

1905.

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Dhún na nGall

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PREFACE.

THIS little book does not profess to give an exhaustive history of the locality with which it deals, nor does it make any pretensions to originality. All that I claim is to have brought together from various sources some incidents and events of the past, and put them together in a form that will bring them within the reach of all; and being myself a Lagganeer, connected with the district by many ties, I have done this *en amarre*. Should what I have written afford my friends and neighbours in the Laggan a little interesting reading, and lead them to feel that there is no place like home, and to say, with perhaps more pride than they have hitherto done, "This is my own, my native land," and, perchance, to value more highly the principles of civil and religious liberty for which their fathers suffered hardship; or should these short and simple annals of the land that gave them birth reach some poor exiles of Erin who in their young days ran about the braes and paddled in the burns of the Laggan, but who are now

"Scattered far and wide
O'er mount and stream and sea,"

and cause their hearts to warm towards the old country and the old folks at home, my hopes and expectations in compiling these pages will be amply realised.

Writing, as I do, from a Presbyterian standpoint, it may be that I have said some things that will perhaps give offence to some persons of other denominations. If so, I shall be sorry, for I can truly say—"I have not set down aught in malice."

The lists of the names of former generations of Lagganeers, and their places of abode, that are given in the Appendixes, and which never before appeared in print, whilst they must of necessity prove dull reading to those who have no acquaintance with the locality, will not, I hope, be altogether uninteresting to those who bear the same names, or live in the same places, as these old

inhabitants of the land did, and perhaps in time to come they may help to show that "this and that man was born there."

I desire to express my thankfulness and deep indebtedness to Mr. A. Albert Campbell, Solicitor, Belfast, for much valuable advice and assistance, most cheerfully rendered, and without which this little work would, in all probability, never have seen the light; and also to Mr. Archibald Irwin, Secretary in Ireland for the British and Foreign Sailors' Society, without whose wise counsel it would not have appeared in the neat and attractive form that it does.

My best thanks are also due, and are hereby tendered, to the Rev. W. T. Latimer, B.A., the present day historian of our Church; the Rev. F. Chambers, B.A., St. Johnston; the Rev. W. G. Robinson, B.A., Monreagh; the Rev. W. A. Park, B.D., Newtowncunningham; the Rev. John M'Clean, Crossroads; Rev. J. M. A. Beattie, Convoy; Mr. P. J. Bain, Head Master of Raphoe Royal School; Major Baillie, agent to the Duke of Abercorn; Mr. Tenison Groves, Dublin; and also to the Committee of First Ramelton congregation, for supplying photographs, and for the use of blocks from which several of the illustrations are printed, and also for the valuable information on different points with which they have furnished me.

ALEX. G. LECKY.

BALLYLENNON, December, 1902.

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Donegal County Library Service



THE LAGGAN AND ITS PRESBYTERIANISM.

CHAPTER I.

EARLY LAGGAN HISTORY.

WN looking at a map of the County Donegal, it will be seen that the north-eastern part of the county, which is the most northerly part of Ireland, is a peninsula washed on the eastern side by the waters of Lough Foyle and on the western by Lough Swilly. This is Inishowen, a mountainous and, to a large extent, a barren country. Immediately to the south of it is a fertile and comparatively flat country, lying between the river Foyle and the upper reaches of Lough Swilly, and extending in one direction from the City of Derry to Stranorlar, and in another from Lifford to Letterkenny. This is the district which in bygone times was well and widely known under the name of THE LAGGAN, and formed the most productive and desirable portion of the ancient territory of Tyrconnell. Never having been at any time a county or fiscal division of any kind, its boundaries were never accurately defined, but, roughly speaking, it might be said to correspond to the north Barony of Raphoe, running for a short distance at its southern end into the south Barony.

The name would appear to be a very old one. It has been conjectured, and not without good reason, that it is the place referred to by Ptolemy, a Greek writer who lived in the second century of the Christian era, and who wrote a description of the Western world, as the *Logia*, and which in aftertimes is called *Lacha* by the ancient Irish, and *Logan* by the early English writers. This conjecture is corroborated, and, indeed, made almost a certainty, by the fact that Ptolemy speaks of two large

waters or rivers adjoining the *Logia*, which he calls the *Argita* and the *Vidua*, the former of which antiquaries and geographers of bygone times regarded as the Finn or river of Lough Foyle, and the latter as Lough Swilly.

Colgan, in his *Acta*, describes the Laggan as "*In Tir-conallia, inter duo maris brachia, nempe inter sinum Loch Feabhail, et sinum de Suilech.*" ("In Tyrconnel, between two arms of the sea—that is, between the bay of Lough Foyle and the bay of Swilly.")

The name Laggan has, to a large extent, fallen out of use amongst the inhabitants of the district. The people who most commonly call it by this name nowadays are the inhabitants of the mountainous parts of Donegal, lying between Letterkenny and the western seaboard, whose forefathers were at the time of the Plantation driven out of the Laggan to make room for the English and Scotch settlers. The old name of this goodly land, from which their fathers were so rudely expelled, would seem to have lingered amongst their descendants down to the present day. Large numbers of young men and girls from these districts are in the habit of coming to the Laggan to engage as servants with the farmers there, and actuated by a more common-sense principle than are the moving spirits of the Gaelic revival, of which we hear so much at present, these young people look upon this period of service as a not unimportant part of their education, and speak of it as "going up to the Laggan to lift the Scotch"—that is, to learn to speak English. The name has been made more familiar to the people of the district in a pleasant manner within the past few years by the establishment at Sallybrook, in the very centre of the district, of "The Laggan Agricultural and Dairy Society, Ltd." which was the first co-operative creamery started in Ulster, and holds a foremost place amongst Irish dairies.⁽¹⁾

The name—Laggan—is derived from the Celtic root *lag* or *lug*, which signifies a flat or hollow place, and in this case it is a very appropriate one, as the district so named comprises within its bounds the greater part of the lowlands of Donegal, and affords a great contrast to the other parts of the county, which, on account of their mountainous character, are well known in the present day as the Donegal Highlands. The district is almost wholly an agricultural one, and might be

fittingly described as "a land made blith with plough and harrow." It can show but little natural beauty. It is a land of hill and dale rather than of mountains and glens, and in it will be found as fertile and well-cultivated fields, as respectable and comfortable farmhouses, and as industrious and peaceable a people as can be found anywhere else in Ireland. The region is rich in memories of the past. At its northern extremity stands the Grianan of Aileach.⁽²⁾ This interesting structure, of which now only a few ruinous vestiges remain, is said to have been one of the most remarkable and important works of its kind ever erected by the ancient Irish, and was the chief residence of the Northern Irish kings from the earliest age of historic tradition down to the commencement of the 12th century. It was known to Ptolemy, on whose map of Ireland it is marked under the appropriately classical name of *Regia*. The hill upon which this ancient royal residence stood is about 800 feet above the sea level, and from its site is obtained a fine and varied prospect of the Laggan, and anyone looking over its green slopes and fertile vales from this standpoint can hardly fail to be struck with the appropriateness of the name that was given to it so many ages ago, of the low or level country.

The Laggan also comes prominently into view in the earliest dawn of legendary Irish history. When the world was young—according to the Annals of the Four Masters—a Milesian chieftain named Ith, who set out from Spain in search of "the land of the west," was driven by stress of weather into Lough Swilly, and landed in the Laggan. This stranger found the language spoken here so near akin to his own that he was able to hold converse with the people amongst whom he found himself, and, though he represented himself as friendly disposed towards them, and showed his friendliness by making peace between two of the native septs who were at variance, still the Lagganeets were suspicious of him, chiefly because he spoke in high terms of the salubrity of their climate and fertility of their soil. Fearing that Ith intended to seize on their land, they attacked him and his followers, and in the battle which ensued, and which was fought on a plain in the Laggan—afterwards, on this account, called *Moy-Ith* (the plain of Ith)—the exact locality of which has

never been identified, Ith received a mortal wound, and was carried back to Spain dead, but many of his followers remained and settled in the Laggan.

Then centuries shrouded in darkness and fabulous surroundings go by. Towards the close of the 4th century of the Christian era, Connel, a son of Niall of the Nine Hostages, the most celebrated of the Pagan kings of Ireland, seized upon Inishowen and the Laggan, and his brother, Eoghan, took possession of the adjoining territory of Tyrone. From Connel came the name and race of the Kinel-Connel, afterwards called the O'Donnells, while Eoghan became the father of the Kinel-Eoghan, afterwards the O'Neills, names for ages afterwards illustrious in Irish annals. At the death of Connel, his younger brother, Enna, became chieftain of the Laggan, and the district was long known as *Tir-Enna*, the territory of Enna.

During the ages that follow, peaceful avocations would appear to have been but lightly esteemed. The Irish of those days seem to have followed closely

"The good old rule, the simple plan,
That they should take who have the power,
And they should keep who can."

They took little else in hand but fighting and foraying amongst themselves, and of these barbarous and bloody fights and forays the Laggan had its full share, largely owing to the fact that it lay between the territories of the Kinel-Connel and the Kinel-Eoghan, and on account of their common ancestry, and also because it was "a land to be desired," both septs laid claim to it. It thus became the scene and fruitful source of endless disputes, time and again its soil was deluged with kindred blood, and it is a strange instance of the irony of fate that in the present day hardly one of the race or lineage of either of these two septs, who contended so long and fiercely for the possession of it, owns a foot of land in it.

The rule of the O'Donnells in the Laggan came to an end when, on the 3rd of September, 1607, the Earls of Tyrone and Tyrconnel—the chiefs of the O'Neills and O'Donnells—sailed away from Lough Swilly to the Continent, and abandoned for ever the vast territories over which their ancestors had ruled for

centuries. The reason why these fallen chiefs fled away so abruptly from their native land has never been fully cleared up. Probably the reason was that, finding they could no longer contend against the forces of England, with whom they had long been at variance, and fearing the results of the treasonable correspondence which they had carried on with the Courts of Rome and Spain, they saw no safety but in flight.

This event, known in history as the Flight of the Earls, opened up the way for King James and his advisers to carry out the project which they had for some time past had in view—viz., the planting of Ulster with settlers from England and Scotland, as the only way of remedying the disorder which had so long prevailed in this northern province. The vast estates thus abandoned by their owners were regarded as forfeited to the Crown, and the way in which they were disposed of has given rise to a bitterness which exists to the present day. Though there is, no doubt, something very sad and pathetic in the fact that these hapless fugitives were forced to abandon the country over which they had lorded it so long, and though writers on Irish history have thrown a halo of romance around them and the misfortunes by which they were overwhelmed, the calamities that ruined them were largely due to their own folly. It is not to the hated Saxon, but to their own misrule and to their friendship for the Pope and the Spaniard, that their downfall is to be attributed. These northern lords were at best but petty and perfidious tyrants, adepts in the cruel art of grinding down their clansmen by harsh and lawless exactions, in order that they and their retainers might live in idleness and ease. Moreover, they were the avowed allies of Spain, which was at that time the great rival of England upon the sea, and against whom England was then fighting for her life. They hated England because she was a check on their barbarous and bloody feuds, and they sympathised with Spain because she was the enemy of England. And Rome was then, as she still is, trying every means in her power to bring England into subjection to her faith, and the Ireland of the O'Neills and O'Donnells supported and encouraged her claims and pretensions as ardently and as unscrupulously as does a section of the Irish of to-day.

At any rate, the state of social turmoil which had so long existed in Ulster could be endured no longer, and these chiefs, seeing that the long drawn out game was up, fled away, and never set eyes on Ireland again. The country which they left behind might be fittingly described, as some are fond of describing the Ireland of to-day, as "a most distressful country." A description of the County Donegal, written a few years before the flight of the earls, says that, on account of the continual wars between the O'Neils and O'Donnells for the castle of Liffer [Lifford] and the lands thereabout, the country adjoining was, by their dissension, kept altogether waste and uninhabited.

When the British authorities set about apportioning the lands that had thus come into their hands, and preparing them for their new owners, the Laggan was divided into two divisions, which were named the Precinct of Liffer [Lifford] and the Precinct of Portlough. The name of the latter, which has long been obsolete, was taken from a small lake that lies between St. Johnston and Newtowncunningham. Each of these precincts was sub-divided into lots, called proportions, varying in size from one to three thousand acres of arable land; bogs and waste lands were not counted, but were thrown in with a liberal hand, so that an estate of nominally one thousand acres often amounted to six or eight thousand, or perhaps more.

These vast estates were granted to the favourites of King James, and to those who were able to bring influence to bear on the authorities of the day, on very easy terms—viz.: at a rent of £5 6s. 8d. for 1,000 acres, and on condition that they planted on their lands a certain number of men of English or Scotch birth, giving them farms on long leases at a low rent, and built castles and bawns for themselves to dwell in. These fortunate individuals were called undertakers or planters.

The Precinct of Liffer was set apart for English undertakers and the Precinct of Portlough for Scotch, and in the latter the undertakers, who were nine in number, were, with one exception, members of the great Scotch families of the Stewarts and the Cunninghams.⁽⁷⁾ The name of the latter family is perpetuated by the villages of Manorcunningham and Newtowncunningham.

In order to clear the way for these new-comers, a proclamation

was published at Lifford, in the king's name, in the month of September, 1611, ordering all the native Irish to prepare themselves to clearly avoid (*i.e.*, cease to occupy) their several possessions within the said Precincts of Liffer and Portlough, and betake themselves to their new proportions and allotments in the Barony of Kilmacrennan.

From this date onward the English and Scotch settlers began to arrive in the Laggan and prepare new homes for themselves there, and as so many of the Laggan undertakers were Scotchmen, and as Scotland was of easy access through the port of Derry, the great majority of the new settlers hailed from

"The land of mountain and of flood,
Of brown heath and shaggy wood,"

a fact that is testified down to the present day both by their speech and by their names. A Laggan youth in the matter of "*braid Scots*" could almost hold his own with "Wee MacGregor," whilst the family names of the Protestant inhabitants have all a strong Scottish flavour.⁽⁴⁾

Whatever difference, in point of nationality, there may have been at the time of the Plantation between the settlers in the two Laggan Precincts, has long since disappeared, though the difference between a district allotted to English undertakers and one allotted to Scotch would appear to have survived for a considerable length of time. Dr. John Gamble, of Strabane, in one of his volumes of sketches of the North of Ireland, when speaking of Lifford in the year 1810, says—"This is an English colony, and some remains of the accent may even yet be found; until a few years ago, they retained the name of English, and frequent battles took place between them and the Scotch laddies, as the young men of Strabane were called." The Scottish element in the Laggan was evidently so strong that it soon swallowed up the English.

Nor did these men leave their faith behind them when they left their fatherland; they brought with them the Scriptural creed, and habits of industry, and love of liberty, which have always been prominent features of Presbyterianism, and which have, since then, helped so largely to transform Ulster from being the most turbulent and backward province in Ireland into the most peaceful and prosperous.



CHAPTER II.

EARLY CHURCH LIFE.

THOUGH Presbyterianism first found a footing in the Laggan when the new race began to make their homes in it, a form of Christianity near akin to Presbyterianism had flourished in this district at a very early period in the Christian era. Two of the most distinguished of the disciples of Columba, or Columbkille, who was born at Gartan, on the borders of the Laggan, about the year 525 A.D., and who is best known as the founder of Iona—a seat of light and learning which for centuries enjoyed a European fame—laboured in the Laggan. One of these, Eunan, better known under the Latinized form of his name Adamnan, was the first Bishop or Abbot of Raphoe, a church founded by Columbkille himself. The other, Baeithen, gave name to the largest parish in the Laggan—viz., Taughboyne (Tech-Baeithen), *i.e.*, Baeithen's house. There is a legend—but it is nothing more—to the effect that the village of St. Johnston, in the Parish of Taughboyne, where probably Baeithen usually resided, also derives its name from this old saint. It is said that he was of such a gentle and amiable disposition that Columbkille was in the habit of calling him St. John. He died at Iona on the 9th of June, 600, and whether or not there be any foundation for this legend, Baeithen, it is evident, stood high in the estimation of Columbkille, for when death suddenly came upon the latter he was engaged in transcribing the Book of Psalms—a favourite occupation of his—and had reached the 10th verse of the 34th Psalm, when, feeling that the hand of death was upon him, he laid down his pen, saying, “I think I can write no more; let Baeithen finish it.” Now, though we have no record of the doctrines taught by these two early pioneers of Christianity, we do know what was the manner of the life and doctrine of their revered master and teacher, Columbkille. He, like Patrick, who lived about a hundred years before him, took the Scriptures as his only rule of faith and practice, and from the scraps of the writings of

these two "holy men of old" that are extant, and admitted to be genuine, it is evident that their doctrine was in keeping with the Word of God. They taught that Jesus Christ is the only Mediator between God and man, and that man needs an enlightened understanding and a renewed heart. There is no allusion in their writings to the supremacy of the Pope, or the worship of Mary, or prayers for the dead, or confession, or Purgatory: these, and all the other unscriptural doctrines and practices of modern Romanism, are conspicuous by their absence from their teaching. Any information that has come down to us from these long bygone times, all goes to show that the Irish Church of those days was scriptural in doctrine, and more Presbyterian than Episcopal in its form of government. And as, no doubt, Adamnan and Baeithen trod in the footsteps of Columbkille, the Presbyterian ministers of the Laggan of the present day can make out a better claim to be the true successors of these old Irish evangelists, who laboured there almost 1,500 years ago, than can the clergy of the Churches who claim these men for their own, and it would perhaps be more correct to speak of the coming of the Scottish immigrants not as the planting, but as the revival of Presbyterian Church doctrine and government in the Laggan.

But all traces of the labours of Adamnan and Baeithen had disappeared long ages before the Plantation settlers appeared. After contending long and stoutly against the superstitions and oppressive yoke of Rome, the Irish Christians had at last to submit to the authority of the Pope, and to adopt a system of religion that was not indigenous to the early Irish Church. There were, doubtless, but few signs of religion of any kind in the Laggan when the new comers set foot in it. Some endeavours had been made during the reign of Queen Elizabeth to introduce Protestant Episcopacy; but as the ecclesiastics of those days would appear to have regarded the sword as mightier than the pen, they gained few adherents. The Bishopric of Raphoe was occupied by a Roman Catholic up to the year 1605, and at an enquiry held by Archbishop Usher, on the 31st of May, 1622, it is stated that "the Cathedral Church of St. Eunan of Raphoe was *ruynated* and all decayed, saving the walls, unto which hath been two years past preparing a *roofe* which, God willing, this

summer will be got up at the Bishop's and parishioners' charges." In the same year it is recorded that the church of Taughboyne is decayed, and that Sir John Stewart "had obtained warrant at the Council table to build a new church, himself laying out £100 towards the building of the same, the rest to be at the parishioners' charges, at one town called St. Johnstoun, which he is about to build, which church should be finished at the mid-summer, 1622, but is not above the side walls yet." This building never got above the side walls owing to the opposition of the parishioners, who were in favour of re-edifying the old church as being "in the midst and most convenient place for the whole parishioners meeting," though this would not appear to be so now, but then the Parishes of Killea and All-Saints were included in Taughboyne. The ruined walls of Sir John Stewart's projected church may be still seen standing in the old graveyard of St. Johnston. Now, when such prominent churches as Raphoe and Taughboyne were in such a dilapidated state, we may safely conclude that the Laggan Presbyterians of those days, even if they had been content to worship in the Parish Churches, would have had but few opportunities of "assembling themselves together."

No doubt, for a time, they were kept busy trying to establish homes for themselves and their families, and had but little time or means to devote to the organising of congregations or the erection of houses of worship. But soon the Church of Scotland began to take steps to supply her sons and daughters who had crossed the sea with the preaching of the Gospel and the administration of ordinances according to Presbyterian form. On the 26th of March, 1644, the General Assembly of the Church of Scotland, in response to a petition from the British in the North of Ireland asking for ministers to come and visit them, appointed four of its members to go over to Ulster to administer the solemn League and Covenant to their co-religionists there, and to take steps to supply them with Gospel ordinances. Two of these commissioners—viz., the Rev. William Adair, minister of Ayr, and the Rev. John Weir, minister of Dalserf, in Lanarkshire, came to the Laggan. The first place that they visited was Raphoe, where the regiment of Sir Robert Stewart—the body of Yeomanry well known in those

days as "the Lagganeers"—and great multitudes from the parishes about met them, and received the Covenant with great solemnity. Two of the Bishop's curates, Rev. Messrs. Leslie and Watson, as Adair tells us in his "True Narrative of the Rise and Progress of the Presbyterian Church in Ireland," reasoned against the Covenant before the people, and especially as to the adjuring of Episcopacy. But these gentlemen do not appear to have been skilful advocates, at least on this occasion they were not able to "make the worse appear the better cause," for Adair adds, "that it was to the advantage of the cause, for the men's weakness did much appear before the people, and understanding gentlemen present said that the dispute appeared to them as an assize, wherein the Bishops were, as by a jury, found guilty and cast." The next place in the Laggan visited by Messrs. Adair and Weir was Ray, where they held a meeting on Sabbath, the 5th of May, 1644, at which the multitude was so great that one of the ministers was forced to be without, when the other was within the church. From thence on Monday they went to Taboin—the name by which Monreagh was formerly called—"where an extraordinary number of people were met from places some fifteen miles off." In the following year the Assembly of the Church of Scotland sent another commission, composed of ministers and elders, to the Laggan to erect sessions and make way for calling ministers to congregations. It is stated that at this time "the whole of the district was void of ministers, except Mr. Robert Cunningham, of Taboin [Monreagh]." Mr. Cunningham would appear to have been the first Presbyterian minister who had a regular settlement in the Laggan, and Monreagh the first Presbyterian Congregation established in it. Others were founded soon after. We find Mr. Hugh Cunningham, who came over from Scotland as chaplain to one of the regiments sent over to quell the great rebellion of the Irish which broke out in 1641, settled as minister at Ray in the year 1647. The congregation of Convoy was also founded at an early date. The second minister of it, Mr. Samuel Halliday, was ordained in the year 1664. He had been preceded by Mr. Robert Crookshanks, of the date of whose settlement there is no extant record. We find Mr. Robert Craghead minister at Donoughmore in 1658, and Mr. William Trail at Ballindrait—

then called Lifford—in 1672. These five might be called the mother churches of the Laggan, all the others in it being sprung from them.

There were, *o doubt*, Presbyterian ministers labouring in the Laggan before these times. The Scotch settlers began to arrive in 1611, and it is almost certain that they would not be altogether without ministers of their own faith till the year 1644; but in the great upheaval that took place during the massacre of 1641, when many of the Ulster Scots fled to their native country to escape the dreadful perils of the time, all traces of their ministry have been lost.

We know that worship according to Presbyterian form existed before any regular congregations were founded. In the earliest days of the Plantation, when things both civil and ecclesiastical were in a transition state, ministers who were not episcopally ordained, and who did not use the liturgy of the English Church, officiated in the parish churches in several places, and received the tithes and other emoluments of these parishes. An appointment of this kind gave rise to no small stir in the Laggan in 1638, and was the subject of a correspondence between Archbishop Laud and the Earl of Wentworth, the Lord Deputy of that time. It would appear that the Duke of Lennox, himself a Scotsman, and owner of the lands which were afterwards the Donegal Abercorn estate, conferred the Rectorship of the Parish of Taughboyne on a Mr. Galbraith, a countryman of his own. This appointment was not pleasing to some persons, and especially to Dr. Thomas Bruce, who was evidently anxious to get this preferment for himself, and seems to have succeeded in doing so, as his name appears on the Hearth Money Roll for 1665, as Rector of Taughboyne. Dr. Bruce, who was a nephew of Bishop Knox of Raphoe, went so far as to send a messenger to Scotland to see if anything could be raked up against Mr. Galbraith's character. This messenger brought back the kind of information that he knew would please his employer, which was to the effect that Mr. Galbraith had not only signed and sworn the Covenant, but had fled out of Scotland for killing a man. Upon receipt of this news Archbishop Laud, in a letter to the Lord Deputy—several letters had passed between them already on this matter—said "Galbreth, that would have

your great benefice, is a Covenanter: there is certain news of it brought now to the King; and thereupon his Majesty hath commanded me to signify unto you, that you shall not give him the benefice. . . . I hear further that this Galbreth hasted out of Scotland for killing a man there: but I am not so certain of this, as I am that he is a Covenanter: that is, upon the matter that he is a traitor." It is probable that these charges were false, as in Carte's *Life of the Duke of Ormonde* there is an account given of a "Mr. Archdeacon Galbraith, a Scot by origin, but well affected to episcopacy and monarchy, of very good sense and learning, great prudence, and full as great resolution, well beloved and esteemed by all the British officers and gentlemen in those parts."⁽⁶⁾

At this time the Parish clergyman of Ramelton was also, in principle, Presbyterian. He was a Mr. Pont, and "to other disorderly and uncanonical actions, added a vehement attack from the pulpit on the Bishop's jurisdiction." Dr. John Lesley, who was then Bishop of Raphoe, was not the man to stand any insubordination of this kind, and so Mr. Pont was deprived of his benefice and compelled to betake himself to Scotland to escape further punishment. Mrs. Pont remained behind her husband, presuming, perhaps, that a Lord Spiritual would not be so ungallant as to persecute a lady, but in this she soon found that she was grievously mistaken, for my Lord of Raphoe, as the Bishop was usually styled at this time, had her arrested and taken to Dublin and committed to prison, where she was kept for three years, the offence alleged against her being the encouraging and frequenting of unlawful religious assemblies. Mrs. Pont presented a petition to the Irish House of Commons in May, 1641, complaining of the conduct of the Bishop of Raphoe in illegally imprisoning her. The House resolved that the Bishop "had run into *præmunire* in imprisoning her by his own authority," and referred the matter to the House of Lords; but this brave and pious lady received no redress for the cruel injustice to which she had been subjected. Sir William Stewart was charged with aiding and abetting Mr. and Mrs. Pont in these ecclesiastical irregularities, and was put upon his trial for doing so before the Council in Dublin, when the Lord Deputy "gave him a very round and public rebuke for his pains."



CHAPTER III.

THE LAGGAN PRESBYTERY.

THESE persecutions did not, however, cause the Lagganeers either to abate or abandon their attachment to Presbyterian principles and doctrine, for that the Laggan was an important Presbyterian settlement at an early date is attested by the fact that the second Presbytery formed in Ireland was, it is almost certain, the Presbytery of the Laggan, which usually held its meetings either in St. Johnston or in Lifford. The first Irish Presbytery was founded at Carrickfergus in 1642. For a time this court exercised oversight over all the Presbyterian congregations in Ulster, and at a meeting held in Belfast on the 15th of February, 1649, they resolved to send down brethren, from time to time, to the Laggan "to water those parts, there being very few ministers planted there." These brethren were also authorised "to meet in committee with the few ministers settled there, with proportionable ruling elders, to consult of the affairs relating to the Church and Covenant there, and return their diligence to the Presbytery." This was, doubtless, the origin of the Presbytery of the Laggan, which for almost exactly half a century exercised ecclesiastical jurisdiction not only over the congregations situated in the Laggan, but also over others far outside its bounds.

That the fame of the Presbytery of the Laggan was in its day great in the earth, is attested by, amongst other things, the fact that in the year 1678 Captain Archibald Johnston made application to it to assist him in procuring a minister for Barbadoes, and in 1680 "Colonel Stevens from Maryland, beside Virginia," applied to it for a minister to settle in that colony. In response to this latter application the Presbytery sent out Francis Makemie, one of its licentiates, who settled at Accomac in Virginia, and was the first Presbyterian minister to settle in North America. It is something for Laggan people to be proud of—that the pioneer of that faith

which, as is universally admitted, did more than anything else to make America the great and free country that it is, and on whose hospitable shores so many Lagganeers have since Francis Makemie's day made their homes, was one of themselves.

This world-renowned Presbytery held its last meeting on the 16th of September, 1700, at which time, owing to the increase of congregations, it was found necessary to make a new arrangement of Presbyteries. Our fathers were evidently reluctant to allow this well-known name to disappear from the ecclesiastical nomenclature of Irish Presbyterianism, for at the meeting of the General Synod in 1697, when the matter of the re-arrangement of Presbyteries was discussed, it was agreed that for the time to come there would be two Presbyteries bearing this name, one to be called the Upper, and the other the Lower, Presbytery of the Laggan. This arrangement, however, was not adhered to, and when the matter was settled in 1700 there was no Laggan Presbytery. The name, however, was retained and given what was perhaps regarded as a more honourable position ; for there was a Sub-Synod of the Laggan formed, embracing the Presbyteries of Derry, Coleraine, and Convoy, but for some reason or other this court in a few years began to be called the Sub-Synod of Derry, and then, *venerabile nomen*, as far as Church records are concerned, it is "Lochaber no more."

This old Church court acted many parts in its day—at one time discharging duties that would now appertain to a bench of magistrates or to a board of Poor-Law guardians, at another attending to matters that are now relegated to the Board of Missions, the Orphan Society, the Widows' Fund Association, or other like committees. Its duties might appropriately be described by the word that an Episcopalian, who was discussing in a friendly way with a Presbyterian the merits of their respective Churches, used to describe the duties of a dignatory of his Church. Amongst the objections that the Presbyterian brought against the Episcopal Church was the great number of dignitaries that were in it. His friend replied that these officials were all necessary, and that each of them had important duties to perform. "Well, now," said the Presbyterian, "would you tell me what are the duties of a rural dean?" His Episcopal friend was rather non-

plussed, but after a little hesitation said : " Well, the fact is, the duties of a rural dean are multifarious ! "

The titles borne by some of the clergy of Episcopal churches occasionally perplex the lay mind. A former rector of the Parish of Taughboyne, like the present rector, was also archdeacon of the diocese. One Sabbath day a member of his congregation, who was afflicted with Mrs. Malaprop's infirmity, when on his way home from church, met with a neighbour, who said to him, " Was it the curate you had preaching to-day ? " " No," he replied ; " we had the archdemon himself to-day." A poor man in Raphoe to whom Bishop Bissett showed much kindness, used, in his simplicity, to speak of his benefactor as the Lord God Bishop !

From the minutes of this old Presbytery, which are still to the fore, from the year 1672 to 1700, and from other sources of information, it is evident that the Laggan Presbyterians were not permitted to be at ease in Zion. The only persons among them who appear to have had a really good time of it were the Licentiates or "Expectants," as they were then called. The supply was evidently not equal to the demand, and as soon as a young man "got his mouth opened" he was inundated with calls. At a meeting of Presbytery, held on the 25th of December, 1694, we find that Mr. Samuel Henry, who had just been licensed, had no less than five calls presented to him. But this good time, it is to be feared, generally came to an end when the Licentiate had the hands of the Presbytery laid upon him, for owing to the disturbed state of the country, and to the fact that it was very thinly inhabited, and to the persecutions they were exposed to, the ministers in those days usually had a hard enough time of it. They received but a scanty maintenance, their congregations were very widely scattered, and a minister was seldom more than two or three Sabbath days in succession with his own people. Every third or fourth he was away supplying some vacant charge or district that was unable to obtain any settled ministry, and when we consider the danger and difficulty of travel in those days we may be sure the ministers' lot was not an easy one. Moreover, the Government did not show much favour to Presbyterians, the spirit of independence which they

manifested was not pleasing to men who desired to rule with a high hand, and the Bishops and High Church party took good care that neither clergy or laity would enjoy any privileges that they could keep off them, though the Rev. Andrew Knox, who became Bishop of Raphoe in 1611, showed favour to the Presbyterians, and encouraged them to settle on his See lands, which probably accounts for the fact that Presbyterianism has always been very strong in the district around Raphoe, and the greater part of these See lands are in the hands of Presbyterians to the present day; but then Bishop Knox, like many another prelate, had a good deal of Presbyterian blood in his veins, having been a near relative of John Knox, the Reformer.

It would not be speaking uncharitably, or speaking ill of the illustrious dead, to say that the Bishops of the then Established Church did not look with favour on their Presbyterian brethren, and the Laggan, having a Bishop living at each end of it, one at Derry and another at Raphoe—only about twelve miles apart—received rather more Episcopal oversight than the majority of its inhabitants desired or found agreeable. We find Bishop Smyth of Raphoe, in the year 1683, writing to the Lord Lieutenant of that day regarding the Presbyterians of his diocese, who evidently were not favourites of his, that "they were as bloody and desperate as any the world has, that even the meaner sort of them carried swords, and that their ministers, if they were not granted an indulgence, were determined to preach the Gospel without it, as being their duty to God rather than to man."

We also find that at a meeting of the Laggan Presbytery, held on the 8th February, 1693, "some grievances were presented concerning the proceedings of the Bishop of Derry in persecuting certain persons by excommunication and imprisonment." The Bishop referred to here was the celebrated Dr. William King, afterwards Archbishop of Dublin. In the biography of Dr. King that is given in Harris's *Wave*, it is stated that he laboured zealously by all methods of gentle and Christian reasoning, and by instances of overflowing meekness, charity, and good offices, to persuade the Dissenting Protestants of his diocese (who were grown very numerous by new colonies from Scotland) to conform to the Established Church, and the work of his ministry was attended with considerable success.

To excommunicate and imprison his fellow-Christians, whose only offence was that they refused to use in their worship of God the forms and ceremonies which the Bishop deemed right, would not in the present day be regarded as an instance of an "overflowing meekness and charity," nor to compel them to come in by the means which the Bishop tried, be considered a method "of gentle and Christian reasoning;" however, it is only fair to add that Dr. King tried the pen as well as the sword, for he wrote several pamphlets in which he rebuked the Presbyterians for the human inventions in their worship, and tried to prove to them that the sign of the cross, and sponsors in baptism, and other such like practices, were Divine and Scriptural.

The learned Bishop would seem to have regarded Presbyterianism somewhat in the same light as did the schoolboy to whom a lady of my acquaintance was recently giving a lesson in history. In the course of the lesson she asked—"What was the religion of the ancient Britons?" And as the boy was rather slow in answering, in order to help him on, she added—"Were they Christians?" "No," replied the boy, "they were not." "What were they, then?" "They were Presbyterians, ma'am."



CHAPTER IV.

PERSECUTIONS AND SUFFERINGS OF THE LAGGANEERS.

(N)ONE thing that doubtless had considerable weight in inducing the canny Scots to leave their native hills in such large numbers at this time was the prospect held out to them by the undertakers, who were anxious to get suitable tenants for their newly acquired estates, of good land on easy terms. Those who settled in the Laggan found a fertile soil, but the promise of long leases at low rents, which the undertakers were bound by their patents to give to the men of British birth who settled on their lands, was not fulfilled. Soon all found themselves tenants-at-will, and rents were raised as the landlords wished.

Another consideration that no doubt would have considerable weight with many was the hope of escaping from the tyranny and oppression to which they were subjected in Scotland during the greater part of the 17th century, on account of their adherence to Presbyterian polity and doctrine, though it would not be correct to suppose that all these immigrants were men of piety, or deeply imbued with religious convictions. Many of them would appear to have cared little for any Church. It might be said of them that "they left their country for their country's good." One of themselves tells us that not a few of those who at this period came from Scotland and England were men who "for debt, or breaking and fleeing from justice, or seeking shelter, came hither hoping to be without fear of man's justice, in a land where there was nothing, or but little, as yet, of the fear of God."

But those who came to Ireland with the hope of escaping from the disabilities which they suffered from in their native land, on account of their religion, soon found that the change they had made was not, in this respect, much for the better.

The laws that were enacted at this time in order to compel all the people to conform to the Established Church were senseless and oppressive in the extreme, and the harsh and cruel way in which these laws were put in force against the Presbyterians who had made their homes in the North of Ireland, both by civil and ecclesiastical authorities, was, as the Lagganeers found to their cost, almost incredible. Meetings of Presbytery, and also meetings for public worship on the Sabbath day, or on week-days, were forbidden as unlawful assemblies, sheriffs and other officers were empowered to prevent or disperse them, and all who attended such meetings were liable to heavy fines and to imprisonment. All who refused to attend the established worship were in danger of being summoned before the Bishop's court, and the mode of procedure in these courts was so endless and expensive that anyone who had the misfortune to become involved in their meshes was generally ruined by fines and costs.⁽⁶⁾

During the time that this intolerance was at its height, *i.e.*, during the reigns of the latter Stuart kings, the See of Raphoe was filled by men who were bitter persecutors of the Presbyterians. Bishops John Leslie, Robert Leslie, and Ezekiel Hopkins made the Ulster Scots, who dwelt in the Laggan, feel the weight of their Episcopal hand. At a meeting of the Laggan Presbytery, held in St. Johnston, on the 1st of March, 1676, it was stated that as many as eight score were summoned before the Bishop's court in one parish, that many were excommunicated, others taken with writs, and that the people were exhausted with paying of sums of money. Poor John Orr of Letterkenny would appear to have been a particularly stiff-necked Presbyterian, or else to have incurred Bishop Hopkins' anger in some grievous way, for we find that, at a meeting of Presbytery, held in August, 1675, the Presbytery resolved to write to Lord Massereene "that he may interpose his *moyen* with the prelate of Raphoe to make him surcease his further persecution of the said John Orr."

In the year 1684, the greater number of the ministers in the Presbytery of the Laggan intimated to the other Presbyteries their intention of removing to America "because of persecutions and general poverty abounding in these parts, and on account of their straits, and no access to their ministry." And it is little

wonder that they were anxious to leave a land in which they found so little rest. If ever men had cause to obey our Saviour's injunction—"When they persecute ye in one city, flee ye into another," surely these men had. Because they continued to exercise the office of the ministry and refused to bow to his authority, Bishop Robert Leslie summoned Messrs. John Hart of Monreagh, William Semple of Letterkenny, Thomas Drummond of Ramelton, and Adam White of Fanney, to appear before his court at Raphoe, and when they failed to appear, he passed sentence of excommunication upon them, issued a writ against them, and had them apprehended and imprisoned in Lifford gaol. After a time they were permitted, through the indulgence of the Sheriff, to leave the gaol, and live together in a house in the town, and receive visits from their friends; but though every means possible was tried to procure their release, the Lord Lieutenant being petitioned on their behalf, and their case tried before the Court of the King's Bench, and also before the Court of Chancery, all these steps were opposed and obstructed by the Bishop, who, we are told, upbraided the rest of the Bishops for their slackness, and said that if they had taken the course he had done the Presbyterians might easily have been crushed. After having been kept in prison for upwards of six years these four ministers were at last released by order of the King, some person of quality in England having, we are told, represented their case to His Majesty, who, when he was informed that these men had formerly suffered for his cause, and that their only offence was refusing to appear before the Bishop's court, which was contrary to their principles, ordered their release.

At a meeting of the Laggan Presbytery, held on the 2nd of February, 1681, it was resolved that considering the providences of God towards His Church and people in Britain and Ireland, they judged it their duty to call the people under their inspection to humiliation, prayer, and fasting, and appointed the 17th of that month to be observed as a day of fasting and prayer, and drew up a paper called the Causes of the said Fast. Now this would not, in the eyes of most people, appear to be a very grievous offence. Nevertheless for having the audacity to do so, four members of the Presbytery, viz., Messrs. John Hart, of

Monreagh ; William Trail, of Ballindrait ; James Alexander, of Convoy ; and Robert Campbell, of Ray, were summoned to appear before the Bench of Magistrates at St. Johnston, and afterwards at Raphoe, and were examined "anent the Causes of the Fast." But the matter did not end here. The Government seems to have looked upon this very inoffensive and, most people would think, commendable action on the part of the Presbytery as a very serious offence ; for in the following June these four ministers were ordered to appear within eight days before the Lord Lieutenant and Council at Dublin. They did so, and after being closely questioned regarding the object they had in view in appointing this day of humiliation and prayer, they were bound over to appear and stand their trial at the next Assizes in Lifford. There they were found guilty of appointing and keeping a fast, and were fined in £20 each and ordered to give bail that they would not offend in a similar way in future ! This they refused to do, and were committed to gaol, where they were kept prisoners for upwards of eight months. They were not confined in the common prison, but like the Apostle Paul were permitted to dwell in their own hired house ; and as the apostle did, they received all who came in unto them, for we are told they preached every Lord's Day in turn, but sometimes their hearers were driven away, and on one occasion a person who was going to hear them was apprehended by the officers of the town and bid go to church, and because he would not he was put into the stocks. At length, after sending several petitions to the council in Dublin, an order was given for their release, and the fines imposed at the Assizes reduced to twenty shillings each.

The authorities must have regarded these Laggan ministers as very dangerous and desperate men. Mr. Trail, in an account which he wrote of his examination before the council in Dublin, tells us that amongst other questions, he was asked if he was in the habit of riding through the country armed with a sword and pistols. Mr. Trail denied this charge and said there was neither sword nor gun about his house. He was also questioned about his attendance at an alleged unlawful assembly at Donoughmore, which continued from Thursday, June the 2nd, to Monday, June the 6th ; but, as Mr. Trail explained, this great meeting was

nothing but the week-day services usually held at the time of the keeping of the Sacrament of the Lord's Supper, and that on this occasion he had preached on Thursday and on the Sabbath evening.

It is sad to find that the early annals of Presbyterianism in this district are so largely made up of the oppression and afflictions to which those who adhered to it were subjected at the hands of men who should have befriended them. These Irishmen who came from Scotland were in general plain, inoffensive, industrious men, willing to endure hardship in reclaiming and cultivating the land that had fallen to their lot, and in promoting the welfare of their adopted country, and all that they asked for was to be permitted to do so in peace, and to hold to what they regarded as the truth. But the authorities both of Church and State seem to have been sadly lacking in understanding of the times, and to have thought it impossible for a man to be a Presbyterian and at the same time a useful citizen and loyal subject. Toleration and Christian charity were matters that received little consideration at the hands of the dignitaries of the only Church the law recognised or tolerated, and they appear to have regarded their Church as an instrument of government rather than a means of conveying Divine truth.

Viewed in the light of the present age, it must, I think, be admitted that these old Ulster Scots were in advance of the times in which they lived, and if the principles of civil and religious liberty for which they contended so stoutly and suffered so bitterly had been given free course, the state of our Northern Province from then up to the present would have been more pleasant and peaceable for all parties concerned than it has been, and brethren who never should have differed would have dwelt together in unity.

CHAPTER V.

THE REBELLION OF 1641.

IT was not because they were ill-affected towards British rule, that these early planters of Presbyterianism in the Laggan were so hated and feared by statesmen and prelates. They were at all times, and under trying circumstances, loyalists of the loyal, and when danger threatened the State, on any side, they were ever to the front. During the Commonwealth, when some of the leading gentry of the North were traitors to their king, these much-tried fathers of our Church, though surrounded with difficulties, whilst maintaining their Presbyterian principles and refusing to submit to the behests of the High Church party, remained faithful to the house of Stuart. At the time of the conspiracy known as Blood's Plot, a scheme which had for its object "an overturning of the state of bishops, and rectifying the civil government, and restraining the Papists from the great liberty and countenance they had enjoyed, and furthermore securing a liberty of conscience to themselves such as they had enjoyed in Cromwell's time," and which was countenanced by some men of high social position, the wary Scots kept clear of this conspiracy, which they regarded as "prejudicial to lawful authority." Colonel Blood and his brother-in-law, the Rev. William Lecky, a Presbyterian minister in Dublin, who were the leaders in the plot, came to the Laggan in the winter of 1663 to try to gain adherents to their cause there, but the only one they were able to draw into it was Mr. Crookshank, minister at Convoy, a matter that turned out very disastrously for him, for over the head of it he was compelled to flee from the country and was shortly afterwards killed at the battle of the Pentland Hills, fighting on the side of the Covenanters against the Royalist troops. The emissaries of the conspirators made but a short stay in the Laggan, going south-

ward, where, we are told, they were more successful, and "never corresponding any more in the North, or with the Scots who gave them nothing but discouragement."

It would appear as if the Duke of Ormond, the Lord Lieutenant of the time, was anxious to implicate the Laggan Presbyterians in this plot, for Adair tells us that "Sir Arthur Forbes was in all haste sent to the Laggan, a place of which the Duke had great jealousy, to examine the ministers and suspected gentlemen there, which he did, and found no ground for supposing that any in their country were concerned in the plot." An attempt was made to show that Mr. Hart of Monreagh and Mr. Semple of Letterkenny were implicated, but there were no grounds for such suspicion.

Then, again, when the Irish rose in rebellion under the leadership of Sir Phelim O'Neil in 1641, with the avowed intention of driving the Protestants out of Ireland, there were no braver or more valiant defenders of the faith to be found in any part of the King's dominions than the Laggan forces, or "Lagganeers," as they were called, an armed body called into existence by the exigencies of the times. When it came to the ears of the Government that this rebellion was in contemplation, and they began to make preparations for meeting it, commissions were sent to Sir Robert and Sir William Stewart, "to raise two regiments, consisting of officers who were worthy and gallant gentlemen, and two troops of horse. These small forces in the Laggan, bordering on multitudes of the rebels on all hands, were successful against them to admiration in many encounters they had, and constantly routed and overcame them, taking great preys from them, and what castles and strongholds they had surprised."

Sir William and Sir Robert Stewart, the valiant leaders of the Laggan forces, were brothers, and ancestors of the Stewarts of Fortstewart. Sir William, who at the time of the Plantation is called Laird of Dunduffe, was one of the Portlough undertakers, his estate, upon which there is a townland still called Dunduffforth, was in the Parish of Raymoghey. These old warriors were able not only to defend their own territory against the attacks of the rebels, but also to afford welcome relief to their neighbours upon several occasions when they were hard pressed by the Irish. They relieved the castles of Augher, Omagh, Derg, Newtownstewart,

Limavady, and other places to which the Protestants had betaken themselves for safety, and retook the castle of Strabane which had been captured by the Irish. Taking advantage of the absence of the Stewarts and their men on one of these relieving expeditions, Sir Phelim O'Neil set out with his army intending to pillage the castle and town of Raphoe, but the Lagganeers, getting word of this projected incursion, started in pursuit of the Irish and, overtaking them near Castlederg, inflicted a crushing defeat upon them, and afterwards towards the close of the year met and routed them again at the gap of Barnesmore. When at length, in the following summer, Sir Phelim, being reinforced by the Macdonnells of Antrim, plucked up courage to invade the Laggan, "he gathered up his levies"—as we are told in Hill's *Macdonnells of Antrim*—"and marched to Raphoe in Donegal, expecting to encounter his most formidable enemy, Sir William Stewart." The latter was better prepared than O'Neil had expected, and met him at Glenmaquin in the parish of Raphoe—where there is a stream still called "the Battle Burn"—inflicting a severe defeat on the Irish chief and his Antrim allies. This battle was fought on the 16th of June, 1642, the slain on the side of the Irish being, according to Cox, two hundred, and according to others as many as five hundred men; amongst the Antrim officers slain was Donnell Gorm Macdonnell, an influential leader in the Route. Owing to the dread in which the Irish stood of the Lagganeers, they never attempted to perpetrate in this district or in the surrounding neighbourhood any of the cruel and barbarous atrocities that they were guilty of in other parts of the country, in which defenceless women and children were murdered in multitudes under circumstances of such inhuman cruelty that the very thought of it makes one's blood run cold. Any of the Lagganeers' neighbours who may have meditated deeds of this kind soon found out that they would have enough to do in preserving their own lives and possessions, for the Laggan forces let it be seen that any who showed themselves disaffected towards British rule, if within their reach, would soon be taught who their masters were, and be made to suffer for their disloyalty. Mervyn, in his *Exact Relation*, tells us that Sir Robert Stewart, having repulsed the rebels who had invested Castlederg, marched over against Glenfin, burnt that country and

killed divers, afterwards fell over in the night upon the rebels' quarters above Strabane, and killed above eighty men, and that Sir William Stewart, with another portion of the Laggan forces, proceeded into the Barony of Kilmacrenan, where the rebels had early taken possession of the castle upon his estate, plundered his towns, and scattered the Protestant inhabitants. They regained possession of Ramelton and the castle there, and, supported by the garrison of Derry, they effectually checked the further incursions of the Irish in that quarter. Adair, in his *Narrative*, says: "I might relate, in particular, many remarkable instances of the Laggan from the narrative of one who was an eye-witness; it is not, however, my design to give a narrative of particular passages of its nature, but to observe the Lord's merciful hand towards His sinful people, that He could put a difference between them and their enemies—giving spirits, courage, conduct and success to them, and visibly depriving their bloody, treacherous enemies of His assistance."

The memory of the prowess and success of these old heroes would appear to have lingered amongst the native Irish for a considerable time afterwards. Mackenzie, in his *Memorials of the Siege of Derry*, tells us that when the gates of that city were closed against their enemies by the Apprentice Boys, "one, George Cook, a butcher, drew up fifty or sixty boys on the shore, at the Ferry Quay, whom the Irish took for Lagganeers, famous for the victories they obtained over the Irish in 1641." This warlike array, together with the appearance of thirty or forty horse on a neighbouring hill, put them in such "fears of some sudden destruction coming upon them, and put them to so hasty a flight, that many of their officers left their boots, and soldiers their coats behind them." These warriors who were so easily made run away, with the hope, no doubt, of living to fight another day, were Macdonnells. "Lord Antrim's Red Shanks," they were called, and it may be that they had heard from their fathers of the valour displayed by the Lagganeers when they met them on the disastrous field of Glenmaquin, and consequently they had a wholesome dread of meeting them under the walls of Derry, and concluded that on this occasion discretion was the better part of valour.

At any rate, it must be admitted that if the Protestants in other parts of Ireland had defended their hearths and homes as courageously as did the people of this district in these troublous times, the rebellion would have been sooner crushed, would not, in all probability, have attained to the dimensions that it did, and many of its horrible barbarities would not have been perpetrated.

No doubt it must be admitted that the Protestant inhabitants of this district were favourably situated for defending themselves and helping their neighbours, there being but few Romanists dwelling among them, on account of all the native Irish having been commanded at the time of the Plantation to depart from the precincts of Portlough and Lifford. It may be remarked that this forcible removal of the native Irish was not strictly carried out, for a considerable number of them continued to live in these precincts—and consequently there were other parts in Ulster as favourably situated in this respect as the Laggan was, yet they do not appear to have rendered as efficient service for the public weal as it did.

Now, these Laggan men who contributed so largely to the maintenance and preservation of British rule in Ireland in this grave emergency were Presbyterians almost to a man, for we find that when the Solemn League and Covenant was administered at Raphoe, by Rev. Messrs. Adair and Weir, *the whole* of Sir Robert Stewart's regiment subscribed it, and afterwards at Letterkenny *the most part* of Sir William's. It is also recorded in the *Montgomery Manuscripts* that Sir Alexander Stewart, Sir William's eldest son, "at the head of the *Laggan Presbyterians* went to Scotland, and was slain at the battle of Dunbar, in 1650." It is evident that at this time "Lagganeer" and "Presbyterian" were almost synonymous.

These old worthies appear to have had a "*gie guid conceit o' themselves*," as they were well entitled to have, for when on pleasure bent they foregathered on festive occasions, their favourite toast was "*Oorsels, and who's like us!*"

CHAPTER VI.

THE SIEGE OF DERRY.

¶ If the Laggan Presbyterians fared better during the terrible times of 1641 than did their fellow-countrymen in some other parts of Ireland, they were not equally fortunate in that other grave crisis in our country's history, when, in 1689, James II. lost his crown in the vain attempt to bring Britain once more under the yoke of Rome. As all the world knows, the check that James's arms met with at Derry did more than any other event of that time to win the civil and religious liberty that Romanist as well as Protestant enjoys to-day everywhere that England rules. And it should be equally well known that the great bulk of the men who took part in this memorable achievement were of the Presbyterian faith. Attempts have been made to show that they were not. But if they were not, what were they, and where did they come from? At this time the Protestantism of Ulster was largely Presbyterian. William Nicholson, who was Bishop of Derry from 1718 to 1726, states that the parish in which Derry stands, and which extended far beyond the walls of the city,—though one of the most Episcopalian in the province,—contained 800 families of Protestant Nonconformists and only 400 of Conformists, while in some of the parishes of his diocese there were forty Presbyterians to one member of the Established Church.

Abernethy says that the Presbyterians in Derry during the siege were to the members of the Established Church, according to one account, as sixteen to one, according to another, as ten to one; and in a sermon preached to his own congregation by the Rev. James Blair, Presbyterian minister of Derry, on the 8th of December, 1714, the Day of Thanksgiving appointed by the Presbyterians to mark their gratitude to God for the accession of the House of Hanover, he said, "When I reflect upon the late

glorious Revolution as the foundation of our present happiness, I must observe that the defence of this city at that juncture contributed in a great degree to the accomplishing of that. And I hope I may say it without envy, many of you in this congregation, with your brethren from other parts, were active and successful, by the blessing of God, in that defence; and though several worthy gentlemen of the Established Church did great service then, it is certain the far greater number of such as carried arms in this city, were of your communion." Lord Macaulay, in his History of England, says "The number of men capable of bearing arms within the walls was 7,000; and the whole world could not have furnished 7,000 men better qualified to meet a terrible emergency with clear judgment, dauntless valour, and stubborn patience. They were all zealous Protestants, and the Protestantism of the majority was tinged with Puritanism," which just means that they were Presbyterians. Now, of this noble band of heroes who did so valiantly in the brave days of old the Laggan can say "*haud pars parva fui.*" The gates were shut in the face of Lord Antrim's men, who were all Roman Catholics, and who, the Protestants believed, were sent there for the purpose of betraying and murdering them, on the 9th of December, 1688; and on the very next day, as Mackenzie tells us in his narrative of the siege, "Captain Forward, from Newtowncunningham and Mr. William Stewart, of Ballylawn, brought about two or three hundred horse into the city, and Mr. John Cowan, of St. John's Town, a company of foot, which they offered to our service." Soon afterwards, Mr. Hugh Hammel, of Lifford, Mr. William Colquhoun, of Corkey, near Manorcunningham, Mr. Alexander Knox, of Kilcadden, in the Finn Valley, and many other gentlemen from different parts of the North, accompanied by their tenants and followers, came to this city of refuge to fight for the faith and freedom which they held so dear.

There were eight Presbyterian ministers in Derry during the siege, one of whom, the Rev. John Mackenzie, of Cookstown, wrote the best account that we have of that memorable event. Only one of these ministers was a Lagganman, the Rev. John Rowat, minister of Ballindrait. In a history of the siege, written in rude rhyme by a person who was evidently an actor in the

events which he describes, but of whom nothing is known except that his name was Aicken, describing the religious services held during the siege, he says:—

The Reverend Rownt did confirm us still,
Preaching submission to God's holy will.
He likewise prophesied of our relief
When it surpassed all rational belief.
The same was taught by learned Mr. Crooks,
And Master Hamilton showed it from books;
Then Mills, a ruling elder, spoke the same
Of our relief, six months before it came.



Mr. Crooks was minister of Ballykelly and Mr. Hamilton of Donagheady. The other Presbyterian ministers who took refuge in Derry during this calamitous time were Thomas Boyd, of Aghadowey; Robert Wilson, of Strabane; David Brown, of Urney; and William Gilchrist, of Kilrea. Messrs. Hamilton, Brown, Wilson, and Gilchrist all died during the siege. Mills, the elder, who was evidently a man well fitted for the office, resided at Ballougly, a short distance from Derry. The last of the descendants of this godly elder who bears his name, Miss Matilda Mills, still lives on the family property at Ballougly. We also find the following reference in Aicken's poem to one of the heroes of this time, who is said to have come from the Burt district, where several families of his name still reside:—

"His Pike away heave Robert Porter threw,
And with round stones nine Irish soldiers slew."

The Rev. John Graham, in "Derriana," tells how James Houston, who came from near Newtowncunningham, where his descendants resided till recently, and who was a noted marksman during the siege, gave King James himself a bad fright. When the king came on the 17th of April to demand the instant surrender of the city, and when he was still a long distance from the walls, Houston, much to the king's surprise and indignation, with one shot killed the standard-bearer of the suite that accompanied His Majesty.

And, doubtless, there were many other Lagganeers who, like those referred to, did, in different ways, some with words of cheer

and comfort, and others by brave deeds, help to bring to a successful issue the dire contest in which they were at this time engaged, but whose names are unrecorded and unknown, and who received no earthly reward for all the toil and loss they suffered.

But it was not only those who were within the walls who suffered severely; those who remained in their homes in the Laggan must have endured grievous hardship also. No doubt there was great tribulation in every part of the country at this time, but owing to its proximity to Derry, and also to the fact that there was no way of approaching the city by land but through the Laggan, we may be sure that it flowed both with tears and blood during the 105 days that James's army vainly besieged the Maiden City. In order to get to Derry it was necessary for troops, coming even from the direction of Coleraine or Limavady, to march up the eastern bank of the Foyle till they reached a place where the river could be forded.

The place where the greater part of the besieging forces crossed was at Clady, about sixteen miles above Derry, and from thence they reached their destination, either by Raphoe or through Ballindrait and over the Long Causeway, a pass between the parishes of Clonleigh and Taughboyne, which was then the only place at which an extensive morass—now a fertile plain—that reached from the Foyle to near Raphoe, could be crossed. Both of these routes passed through the Laggan almost from the one end of it to the other, and Mackenzie tells us that when the Derry men knew that the Irish army was on the march against them, they burned all the oats and forage in this district to keep it from falling into the hands of the enemy, and also that at a council of war held at Derry on the 13th of April, it was resolved that "on Monday next by ten o'clock all who can or will fight for their country and religion against Popery shall appear on the fittest ground near Clady ford, Lifford and Longcausey, there to be drawn up in battalions to be ready to fight the enemy, and to preserve our lives and all that is dear to us from them." Owing to the fact that Lundy, the Governor of Derry, who was a traitor from the beginning, did not support the men who assembled at these places, they were unable to successfully oppose the Irish forces, who got across the river at Clady, whereupon those who

were posted at Lifford retired to the pass at Longcausey, where Colonel Francis Hamilton drew them up in good order behind that pass, expecting the Irish would take that way, but they chiefly pursued those who took the way to Raphoe, where they killed a great many of Colonel Montgomery's regiment, who would have been all cut off if they had not got into bogs and marshy places to secure themselves from the enemy's horse. The forces at the Longcausey stayed there till the evening, but fearing that the enemy might come from Raphoe to intercept their passage to Derry, they retired thither.

During the early part of the siege, King James's army had its headquarters at St. Johnston, and at the other end of the Laggan along the Finn a large body of horsemen was maintained for the purpose of intercepting "the Enniskillen men," as they were called—of whom the Irish had a wholesome dread—in case they should be able to defeat their enemies, and so be free to come to the relief of their hard-pressed friends in Derry. These troops along the Finnwater, who were under the command of the Duke of Berwick, an illegitimate son of King James, made plundering incursions into the neighbouring territory, going as far as Ramelton and Rathmullan. The house in which the Duke had his abode is called Berwick Hall to the present day, and just one hundred years after its occupation by this scion of Royalty, it became the property of the Rev. Samuel Dill, and was his residence during his ministry in Donoughmore from 1799 to his death in 1845. In this old mansion, which was pulled down and rebuilt only a few years ago, the Rev. Samuel Marcus Dill, D.D., Professor in Magee College, Derry, and Robert Foster Dill, M.D., Professor in Queen's College, Belfast, were born and spent their youth, receiving their early education at the Raphoe Royal School, to which they journeyed every day a distance of almost five miles.

The Laggan being thus occupied and overrun by a merciless and cruel foe, we may be sure its inhabitants during these dire times suffered the loss of all things. The hapless crowd that Marshal de Rosen, the commander of the Irish, drove under the walls of Derry at the point of the bayonet on the 2nd of July, must have been almost wholly made up of Laggan

Presbyterians; there was no other place from which such a crowd could have been gathered. All the historians of the siege tell us that this unfeeling and barbarous leader, in the hope of being able thereby to induce the garrison to surrender, gave orders that all Protestants, men, women, and children, be brought to the walls of Derry, "where it shall be lawful for those in the same to open the gates and receive them into the city, otherwise they will be forced to see their friends and nearest relations all starved for want of food, he having resolved not to leave any of them at home nor anything to maintain them." Mackenzie says—"Many died by the rude and barbarous usage they met with on the road, being stripped and guarded in dirty pounds and rotten houses." And he also says, and it is a remarkable proof of the courageous spirit displayed by these poor, afflicted people, "It moved our compassion the more when they so earnestly entreated us not to surrender out of pity to them, adding that they knew they would save neither us nor them alive after it." Instead of surrendering, the garrison promptly erected a gallows on the wall, and told Marshal de Rosen that they would hang all the prisoners in their hands upon it the next day, if he did not allow their friends to return to their homes, at the same time informing him that he was at liberty to send in a priest to prepare those prisoners for death, if he so desired. This courageous reply obtained leave for the poor Protestants to return to such homes as they had to go to. When at length the Irish army was compelled to raise the siege, they burned every Protestant house between Derry and Cladyford, except that of Mr. John Keys, of Cavanacor, to whom King James had given a protection order, when he dined at his house on his way back to Dublin.

During the few days—they were eight or ten in number—that the King spent in the vicinity of the maiden city, it would appear that an elder of the congregation of Monreagh—Mr. Robert Cowan—had the honour of entertaining his Majesty during at least a part of the time.

At first the King was the guest of Archdeacon Hamilton in Mongavlin Castle,(7) the roofless and ruined walls of which still stand on the banks of the Foyle, about two miles above St. Johnston, but after the garrison in Derry refused to surrender, as

the King had been led by his friends to believe they would do, as soon as he appeared at its gates, he would seem to have removed to St. Johnston in order to be nearer the seat of operations, and taken up his abode with Mr. Cowan.

It is recorded that Mr. Hammel, of Lifford, a Presbyterian gentleman who was colonel of one of the six regiments into



MONGAVLIN CASTLE.

which the defenders of Derry were divided during the siege, and who afterwards represented the Borough of Lifford in Parliament and took an active part in trying to get some compensation from King William's Government for himself and for the others who lost so much in these troublous times, was in London on this errand, accompanied by a tenant and fellow-soldier of his named Thompson, and one day as they were passing Whitehall, Mr. Hammel said to his companion, "Was not

King James a great fool to leave that place to go and live in Robin Cowan's of St. Johnston"? Now, the name of Robert Cowan occurs frequently in the Laggan Minutes as representative elder from the congregation of Taboin (Monreagh), there being no Presbyterian Church in St. Johnston till many years after, and it would not be an improbable supposition to suppose that it was in this elder's house the King resided. No doubt this honour would be one that Mr. Cowan would feel rather embarrassing, seeing that Mr. John Cowan, who was, in all probability, his son, was in Derry at this time, and no doubt doing his best to frustrate the King's earnest desire.

It is certain that King James had his headquarters at St. Johnston for a time, for a letter that was conveyed to Derry by the Rev. Mr. Whitloe, an Episcopal minister at Raphoe, in which the King offered a safe pass to such persons as the garrison in Derry might send to treat with him regarding the surrender of the city, was subscribed as follows:—"Given at our quarters at St. Johnston 17th day of April, 1689, at four o'clock in the afternoon, in the fifth year of our reign. By His Majesty's Command."

There is a tradition to the effect that during the time King James abode in the Laggan, he, accompanied by some of his chief officers, went up one day to the top of Binion Hill, which rises close to St. Johnston, and from which there is an extensive view over a very fine country, and that the King, directing the attention of his officers to this fair prospect, said, "A land well worth a fight, my Lords."

Happily for us all, James was not able to fight so successfully as to obtain the rule over this goodly land which he admired so much.

CHAPTER VII.

ST. JOHNSTON.

WHEN James took flight from Derry Walls away," and William of Orange ascended the throne of England, a new era dawned on Irish Presbyterianism, the good effects of which were evidently soon felt in the Laggan, for we find that the Presbytery, which had not met for almost nine years, was able to resume its meetings again. At the first meeting held after the Revolution, on the 30th of December, 1690, only four ministers were present—viz., John Rowat, of Ballindrait; Neil Gray, of Monreagh; Robert Craghead, of Donoughmore; and Andrew Ferguson, of Burt. Most of the other members of the Presbytery had either fled to Scotland, or perished in the calamities of the time. But, though William was desirous of showing equal toleration to all his subjects, so great was the power of the Prelatic party in the Irish Parliament, that he was unable to carry out his good intentions, and when his too short reign came to an end in 1702, and Anne became Queen, the vials of the wrath of the Bishops was again poured out on the heads of the Presbyterians. It was at this time that the worst of the Penal Laws were enacted. One of these, called the Test Act, required everyone who held any kind of public appointment to take the Communion in the Established Church, and many Presbyterians who held such offices were dismissed from them, because they refused to turn their backs upon their faith. Amongst these was Mr. John Cowan, of St. Johnston, who had been so prompt in going to the defence of Derry, and who was an alderman of that city. He, with twenty-three others, was ejected from the Corporation, because they refused to submit to this odious Act. A sister of this worthy alderman became the wife of Mr. Alexander Stewart, of Ballylawn, and was mother to

the first Earl of Londonderry, and grandmother of the celebrated Lord Castlereagh.

It goes without saying, that during all these years, in which the Presbyterian Church enjoyed so little rest, the times were not favourable for Church extension, and so we find that no new congregations were established in the Laggan till well on in the 18th century. The first that was organised, after the original five



ST. JOHNSTON PRESBYTERIAN CHURCH.

already referred to, was St. Johnston, and it would appear to have come into existence amid stormy scenes. In the year 1721, Mr. William Gray, minister of Monreagh, received a call to Usher's Quay, Dublin. Both Mr. Gray and the members of his congregation were strongly opposed to his accepting of this call, but as ministers were not then allowed as much liberty as they are nowadays in deciding as to whether they will refuse or accept a call, Mr. Gray was ordered by the General Synod to remove to

Dublin. It would appear, however, that his heart still lay towards the Laggan, for in about two years he returned to it, and began to preach in an old kiln in St. Johnston, where many of the members of his former congregation rallied around him. This action of Mr. Gray gave offence to Mr. Boid, his successor in Monreagh, and to those who adhered to him, and the matter gave rise to long and bitter controversy, both at the meetings of the Synod and amongst the people of the district. In the records of the Synod it is stated that Mr. Gray had "causelessly and unjustly separated himself from all its judicatories, and that his action in getting a meeting-house built in St. Johnston, and publicly exercising his ministry there, contrary to the solemn obligations he came under at his ordination, tended to the dishonour of our holy profession, the scandal of the godly, the great obstruction of the peace and edification of the congregation (Monreagh), and the alienation of affection even amongst nearest relations." The Tauboin affair, as it is called in the records of the Synod of Ulster, was up at every meeting of the Court for many years, and at length, in the year 1728, Mr. Gray was deposed from the ministry for these irregular practices. However, the St. Johnston people stuck together and fought their battle, till they were in the year 1731 erected into a congregation. Before they were able to accomplish this, they had many troubles to pass through. At one time a section of the people were anxious to have the new erection at a place called Leitrim, near to where the congregation of Crossroads was some fifty years afterwards established. They had also to suffer the indignity of being rebuked by the Synod for "their disorderly and irregular carriage, to profess their concern for the same, and promise all due subjection to its Judicatories," and were also ordered to pay up all arrears of stipend due to Mr. Boid. There would appear to have been a very stringent parochial scheme in force in those days, and people were not at liberty to change from one congregation to another as they might wish, for we find it enacted that "no person now belonging to Mr. Boid's congregation shall have liberty to join with St. Johnston, which shall not be allowed to receive any of them on any pretence whatever, and if any of Mr. Boid's people shall remove from their present farms, and other of our communion

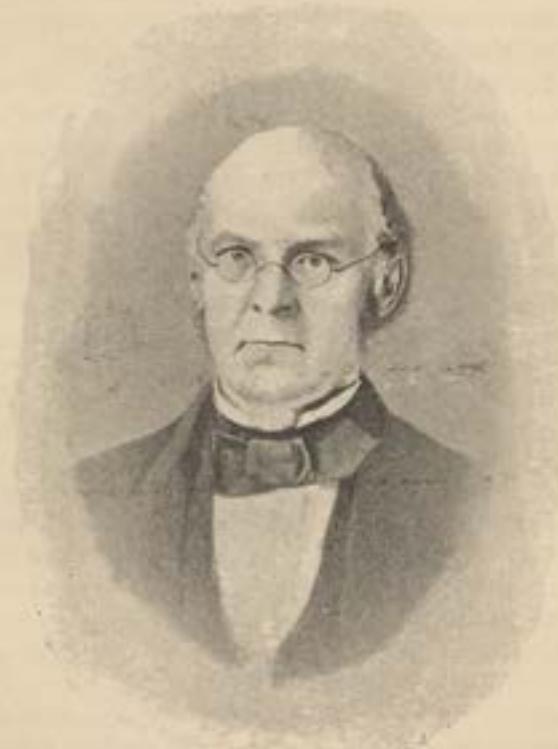
come in to enjoy their possessions, such shall not be received by St. Johnston, but shall be members of Mr. Boid's congregation, and also that such of Mr. Boid's people as may occasionally hear at St. Johnston, shall be obliged to pay their full stipend to Mr. Boid."

At length, in the year 1732, Mr. M'Clintoe, commissioner from St. Johnston, appeared before the Synod, supplicating that they be erected into a congregation, and setting forth that they were about 160 families, and would pay £40 per annum to a minister. Monreagh evidently lost considerably by this defection, for at the same meeting Mr. Boid stated that "though Taughboin had promised him £50 per annum, with oats, yet he was willing to accept £40, without oats, provided said sum be secured to him." It was a usual thing in old times in a call to a minister to promise him, in addition to his stipend, a certain number of barrels of oats and loads of turf, generally *haized*; that is, drawn home.

The Rev. William Gray was evidently a very headstrong sort of man, and his career appears to have been rather an unfortunate one. At an early period in his ministry he was suspended for a time, for having been married *clandestinely* to Miss Eliza Patterson. The clandestine element in his marriage consisted in being married in the Episcopal Church, without the consent of his parents—though he was an ordained minister at the time, keeping his marriage secret for a time, and refusing to give the Presbytery any information as to where the ceremony took place, or who were the witnesses at it. During the time that this charge was hanging over Mr. Gray's head, a member of his congregation, Robert Stephenson, of Moienan, accused Mr. Gray of "notorious scandalous practices, which he with great assurance and violence offered to prove against him." One of these grave offences was "that the said Gray conversed much with those of a different persuasion."

These events attained to considerable notoriety at the time, chiefly on account of the Commission, which was appointed to investigate them, and which met at Strabane, having been by the Grand Jury reported to the Judge at the following assizes as "an exercise of foreign jurisdiction expressly prohibited by law." The

Judge denounced the proceedings of this Commission in strong terms, and said that all the members of it would be forthwith called up to Dublin to answer for their breach of the law before the Lords Justices, but nothing more was heard of this threat. Mr. Gray was declared to be innocent of the charges brought against



REV. JOSEPH M'CONAGHEY.

him, and having produced a certificate of the clergyman who married him, and "profest sorrow for the offence he had given the Church in the manner of his marriage," was restored to the ministry.

During the protracted proceedings that took place before St. Johnston was recognised as a congregation we find the following

gentlemen appearing as representatives of it, and of Monreagh, at different times, before the Synod—viz.: John M'Clintoc, John Moderel (now written Motherwell), Tasker Keys, Samuel Alexander, Walter Marshall, Robert Wilson, and James Moor. At its meeting in 1732 the Synod thanked "Mr. John M'Clintoc, of Drumon, who had distinguished himself by his dutiful regard and steady adherence to Mr. Boid, and the other gentlemen and Session of Monreagh, gratefully acknowledging their adhesion to our Brother Boid, and exhorting him to use his utmost endeavours, and them to second him, to get Mr. Boid's maintenance secured to him." Drumon is probably a corruption of, or an old way of spelling, Dunmore, and the Mr. M'Clintoc referred to here an ancestor of the family of that name still residing there.

The first house of worship erected in St. Johnston stood in the village street, and was in use up to the year 1849, when, during the ministry of the Rev. Joseph M'Conaghey, the present church was built on a commanding site, overlooking the Foyle. During recent years a commodious manse and one of the most beautiful lecture halls to be found in the General Assembly have been added, the whole comprising a group of buildings that form a conspicuous object in the landscape. The usual order observed in ecclesiastical architecture would appear to be reversed in this parish. In most places the Episcopal and Roman Catholic churches are the buildings that are adorned with steeple or spire, but in the Parish of Taughboyne the Presbyterian church is the only one that can boast of an ornamental appendage of this nature.

Though St. Johnston has been shorn of much of its ancient glory since the time when it enjoyed the distinction of being an Irish borough, returning two Members of Parliament—its two first Members, elected in 1661, were James Galbraith, of Mongavlin Castle, and William Hamilton, of Clonleigh, and when it was disfranchised in 1800 it had only thirteen voters, and for the loss of patronage he sustained thereby the Marquis of Abercorn received £10,000 compensation—still the congregation of St. Johnston maintains well the position it has long held of being one of the most influential and spirited country congregations in the

General Assembly. It is a remarkable fact that, though this church has now been in existence upwards of 170 years, Mr. Chambers is only its fourth minister. His predecessors were:—Rev. Thomas Bond (1734–1783), Rev. Wm. Cunningham (1783–



REV. FRANCIS CHAMBERS, R.A.

1834), Rev. Joseph McConaghey (1834–1875), and if time deals as kindly with Mr. Chambers in the years to come as it has done in the years that are past, he bids fair to live to celebrate the bi-centenary of the founding of St. Johnston Presbyterian Church.

CHAPTER VIII.

RAPHOE, AND ITS ROYAL SCHOOL.

THE next congregation founded in the Laggan was Raphoe. Up to the year 1751 the Presbyterians of Raphoe worshipped in Convoy, and it is traditionally reported that the Raphoe people, as they journeyed to and from Convoy, on the Sabbath Day, were in the habit of discussing amongst themselves how much each could give towards the erection of a house of worship in their own town, and though some of them could only undertake to give so many hanks of yarn, and others to draw so many loads of stones, or of sand and lime, yet in a short time they felt justified in applying to the Presbytery of Letterkenny to erect them into a congregation, and in August, 1751, the Rev. James Gordon, previously minister of Castleblayney, was installed in Raphoe. There does not appear to have subsisted between the first pastor of Raphoe and the members of his flock the harmony that should subsist between a minister and his people. At the meeting of Synod held in Lurgan, in 1772, "a supplication from Raphoe was presented by Joseph Henderson, wherein they set forth that Mr. Gordon had been charged with many irregularities, and pray that a committee be appointed to enquire into these charges." At the next meeting of Synod this committee reported "that they had considered the several articles of complaint exhibited against Mr. Gordon, and judged his conduct towards the people of Raphoe, in many respects, blameworthy, and that the Moderator had rebuked him and admonished him to act more in character in the future." At another time a supplication from the Session of Raphoe was presented to the Synod by John Wilson, wherein they complain that three members of the congregation have interrupted them in the exercise of their office, by taking the public collections and will give no account of the distribution of

them, and pray for advice. At one time Mr. Gordon expressed his intention of going to America, but he did not do so, as he remained in Raphoe till his death in 1785. He was succeeded by Mr. William Ramsay, who ministered here till his death in 1827. It is stated on good authority that Mr. Ramsay's stock of sermons only amounted to thirteen in number, which he preached over in regular succession four times a year, but then that was not probably considered very remarkable in those days, for the Bishop of Raphoe of that time was never known to preach a sermon at all.

Though Mr. Ramsay did not apparently devote much energy to the preparation of sermons, he had, if a story told of him be true, a high ideal of the ability needed for the ministry of the Presbyterian Church. The Bishop was in the habit of asking Mr. Ramsay to dine at the Castle when he entertained the clergy of his diocese at times of visitation. On one of these occasions—

" . . . in after dinner talk
Across the walnuts and the wine"—

the conversation turned upon the prospects of the Church, when the Bishop, as a hopeful sign, said, "My good friend here, Mr. Ramsay, is giving two of his sons to the ministry of our Church," whereupon Mr. Ramsay, who was sitting beside the Bishop, said, in a confidential whisper, loud enough to be heard round the table, "The fact is, my lord, they are fit for nothing else!" Mr. Ramsay died on the 27th of April, 1827, and on the 11th of November, 1829, Mr. W. D. Killen was, amid very considerable dissension amongst the people, and much opposition, ordained in Raphoe. Mr. Killen was a man of very studious tastes and habits, and the ability and learning which he displayed in writing the part of *The Plea of Presbytery*^(*) which was allotted to him showed that he was well qualified to occupy a more prominent position in the Church than that of minister of Raphoe, and so when the Professorship of Church History and Pastoral Theology in the Assembly's College, Belfast, became vacant by the promotion of Dr. J. S. Reid to the Chair of Church History in the University of Glasgow, Mr. Killen was unanimously chosen to fill the vacant Chair in Belfast. In addition to filling this position with great credit to himself and usefulness to the Church for upwards of half

a century, Mr. Killen (now D.D. and LL.D.) wrote many historical works that have a world wide fame. There are still a few old people living about Raphoe who remember Dr. Killen's ministry there, and they all speak of the faithful and friendly way in which he visited the members of his charge. Another thing that they all remember is the grave and dignified manner in which he walked on Sabbath mornings from the session-room, which was some distance from the meeting-house, to the pulpit, on which occasions no one ever ventured to speak to him, no matter how urgent his business might be. Dr. Killen lived to the great age of almost 96 years, dying on the 2nd of April, 1901, full of years and honours. I have sometimes heard him in his old days speak of the strange fact that, when he preached on trial in Raphoe, many of the people thought that it would not be wise to give him a call, as he was so delicate that he could not live long, "and now," the Dr. would add, with great animation, "I have outlived them all!"

During the vacancy caused by Dr. Killen's resignation in 1841, amongst other young men who preached in Raphoe was Mr. William Johnston, afterwards the well-known minister of Townsend Street, Belfast, and the founder of the Presbyterian Orphan Society. Mr. Johnston, who was a favourite with the people, went on the evening of the Sabbath on which he preached, accompanied by one of the elders, to visit a sick person residing on the hill that rises close to the town, and in returning, their way led through a field of recently cut oats, in passing through which Mr. Johnston, with that lightness of heart which characterised him all his days, started at the top of the field and leaped over every stalk of oats that lay in his way, till he reached the foot of it. It is said that this agility of Mr. Johnston's deprived him of the very good chance which he had of getting a call to the congregation. Had he given this display of his soundness of wind and limb on any other day of the week, it would probably have told in his favour with the Raphoe people, for Dr. Killen tells us in his *Reminiscences of a Long Life* that, when he was a candidate for this congregation a rumour was put in circulation to the effect that he was of a very delicate constitution, and how a member of the congregation, in order to test the truth of this report, invited him one day to go for a walk to the top of this

same hill, an ordeal which the doctor passed through with flying colours.

Eventually, the Rev. John Thompson was chosen as a successor to Dr. Killen, and ministered here till, becoming infirm, the Rev. J. A. Bain was ordained as his assistant and successor in 1884. Upon Mr. Bain's removal to Westport, in 1892, he was succeeded by the present minister, the Rev. Samuel Meek. During Mr.



THE CASTLE, RAPHOE.⁽⁷⁾

Thompson's ministry the old house of worship was pulled down, and the present new and handsome one erected. It is a great contrast both in point of appearance and comfort to the one in which Dr. Killen preached. He tells us that "it was unceiled and unfloored, and in stormy weather the wind whistled through the crevices of the aged doors, much to the discomfort of the worshippers."



Though the population of the town and the surrounding district has much decreased of late years, Presbyterianism is holding its own well, there being now two flourishing congregations in this old Christian settlement, where St. Columbkille founded one of his earliest churches upwards of 1,400 years ago.

There is scarcely any place where the results of disestablishment are more apparent than at Raphoe. Formerly it had a Bishop and a Dean, each living in a magnificent mansion,⁽¹⁹⁾ (the last Dean who resided at Raphoe was Lord Edward Chichester, afterwards Marquis of Donegall), and two curates, now there is only a small congregation ministered to by one clergyman. It is pleasant to note the great change that has taken place in the relations between Episcopacy and Presbytery in Raphoe from what they were in Bishop Lesley's day. When, a few years ago, the First Presbyterian Church was being rebuilt, the members of the congregation had the use of the Cathedral Church, and a few years ago, when the Cathedral Church was being restored and improved, the Episcopalians worshipped in the First Presbyterian Church.

A similar interchange of courtesies took place in Dr. Killen's day. In his *Reminiscences of a Long Life* he says—"When my church was about to be repaired the Bishop presented the Committee with a handsome contribution to aid in the improvements. What was more, while the improvements to be made were in progress, he permitted me to preach in the Cathedral Church. He even went so far as to have the hour of his own church service somewhat changed for the better accommodation of my congregation. His curates and chaplain were repeatedly among my hearers, and I sometimes waited for their service. We soon had, as it so happened, an opportunity of returning the kindness. Some time afterwards the cathedral took fire on a Sabbath morning from the overheating of the stoves, and the Episcopal congregation was accommodated for more than twelve months in my renovated place of worship."

Another pleasant instance of the changes that time has wrought in the relations that subsist between the two leading Protestant denominations in the Laggan may be seen in the management of the Royal School that is located at Raphoe. This

ancient seat of learning, which was founded by a charter granted by King Charles the First, and dated the 15th of December, 1637⁽¹¹⁾, was for centuries a close preserve of the then Established Church. Any Presbyterian who had the hardihood to enter its doors in search of learning was not received with much cordiality, and was made to feel that he was not regarded as belonging to the



RAPHOE ROYAL SCHOOL.

Imperial race; whilst for anyone but a member of the Established Church to be a teacher in it, or have any say in the management of it, would have been regarded as almost sacrilege. As might be expected, a school conducted on such exclusive lines could not be very successful, and would not be popular with Presbyterians.

We find evidence of this in the report of "The Commissioners of Irish Education Enquiry" in the year 1826, where it is stated that the number of boys at the school was fifteen—"10 Protestants,

1 Presbyterian, 3 of other denominations, and 1 Roman Catholic," and in 1846 the Head Master reported that "a Committee School established by the Presbyterians had drawn off many, the majority of the population belonging to that persuasion." At this time the salary of the Head Master is stated to be £350 per annum, and an Assistant Master £150. At one time it would appear as if there had been no school kept at all, the Rev. James Irwin, on his appointment to the Head Mastership, in the year 1796, reported that he "found the house and officers in a ruinous state from ten years' non-residence of his predecessor." In a report for 1853 it is stated, "The Royal Schools of Banagher and of Raphoe, which for several years were almost wholly unattended by scholars, show, under the superintendence of the present masters, a decided increase of numbers." In latter years, when under the charge of the Rev. William Steele, D.D., afterwards Head Master at Portora, and the Rev. J. A. Weir, LL.D., the last Head Master under the old regime, both of whom were eminent educationalists, the school was conducted on a more liberal basis, and was well attended and very successful.

Since 1890 the school has been under the management of the Donegal Protestant Board of Education, which is composed of members of the Presbyterian and of the Episcopal Churches, and neither bigotry in the management of the school, nor lack of interest in its welfare is a fault with which they can be charged. They get on together most harmoniously, and though the endowment of the school has been lamentably decreased from what it once was, by the sale of the school estate to the tenants and the half of the proceeds going to the Roman Catholic Church, and though Raphoe is not easy of access, being still without railway facilities, the school, under the Head Mastership of Mr. P. J. Bain, is holding its own well amongst Intermediate Schools. The Girls' Department of the school, which is conducted separately from the Boys', in Foster House, is very satisfactorily and efficiently taught and managed under the superintendence of Miss Bain.

CHAPTER IX.

THE SECEDEERS.

UP to the middle of the 18th century all the Laggan congregations were connected with the Synod of Ulster. About this time another branch of the Presbyterian Church began to find a footing in this district. Many of the Irish Presbyterians were dissatisfied with the ministrations of the Synod of Ulster, a number of whose ministers had become tainted with Arianism, or New-Light doctrine, as it was called, which usually began by casting doubts upon, and ended by denying, the Divinity of our Lord Jesus Christ, a heresy which introduced many disorders and reduced spiritual life to a very low ebb. Under these circumstances the most spiritually minded amongst the people began to look to Scotland, from which they had originally come, for ministers whose teaching would be more in keeping with what they had been accustomed to. A few years previously some ministers had left the Established Church of Scotland because Parliament had deprived the members of that Church of the right of electing their own ministers, and given this power into the hands of landlords and corporations. The fame of these seceders soon reached Ireland, and the sacrifice which they had made in giving up their livings in the Scotch Church in vindication of the people's rights, gained them much sympathy amongst their co-religionists in the sister-isle, at whose request they sent over some of their ministers and licentiates who began preaching in such places as desired their services. The laxity of doctrine and discipline that prevailed in many of the Synod of Ulster congregations, together with the increase that was now taking place in the population of the country and the fact that in many localities the people were at a long distance from any house of worship, favoured the formation of new congre-

gations by the Seceders, and thereby did much to maintain and strengthen evangelical religion at a time when it had fallen very low.

It is true indeed, that the Secession Congregations were usually made up of the more humble classes of the community, but neither ministers nor people were such as Lecky describes them in his *Ireland in the Eighteenth Century*. He there says—"The new preachers found much acceptance amongst the poorest and most ignorant of the Presbyterians of the North, and many seceding congregations were formed, but they appear to have been merely simple-minded and well-meaning fanatics, and they exercised no political influence on the country." This eminent historian would appear to have fallen into almost as grave an error regarding the Seceders as did the old lady, who in reading her accustomed portion of Scripture had reached the 3rd chapter of Paul's Second Epistle to Timothy, and after reading the 13th verse of that chapter, in which she misread one word which altered very much the Apostle's meaning, said to herself as she thoughtfully removed her glasses and wiped them, "Dear me, the Seceders must be bad people; I'll never go to hear them again."

Little is known regarding the particular circumstances connected with the origin of many of the Secession Congregations on account of the early records of the Secession Synod having unfortunately been lost. The first Secession Congregation established in the Laggan was at Ray, and had its origin in a dispute between the members of the old congregation there and the Synod of Ulster. In the year 1747 Mr. William Laird, minister of Ray, received a call from Rosemary Street, Belfast, and was compelled by the Synod to remove to Belfast much against his own wishes and the wishes of his people. The great bulk of the Ray people were so highly offended at this high-handed procedure, as they deemed it, of the Synod that they refused to permit any of its ministers or licentiates to enter their pulpit. The Presbytery of Letterkenny complained that the people of Ray refused the members appointed to supply the vacancy "the benefit of the meeting-house or yard." The disaffected members retained possession of the meeting-house for several years and were supplied by ministers and licentiates from the Scotch Seceders, a Mr. Smyton and a Mr.

Miller of the Anti-burgher Presbytery of Glasgow amongst others supplying here. Matters were evidently in a very unhappy and disturbed condition in Ray for a considerable time. At a meeting of the Synod held in Magherafelt in 1748 we find that "the melancholy circumstances of the congregation of Rye" were under consideration, and in 1751 "from Rye appeared Mr. David Vance representing the shattered state of that congregation and supplicating that the Synod would write to some Presbytery in N. Brittain that they send over some agreeable candidate to supply them for some time." At length the remnant of the congregation who adhered to the General Synod regained possession of their house of worship, after a protracted and expensive lawsuit, whereupon the evicted Seceders built a new house for themselves within a short distance of the old one. A great majority of the people must have joined the Seceders.⁽¹²⁾ In 1814 the congregation numbered 443 families and in 1846, 400, while the old congregation had only 165. In 1752 Mr. Robert Reid, who came from Brechin, in Forfarshire, was ordained first minister of the Secession Congregation of Ray. Mr. Reid, who was married to a sister of the Rev. William Cunningham, of St. Johnston, died in 1788. Then comes a very unusual instance—if not of apostolical, at least of hereditary succession—a father, son, and grandson succeeding each other in the ministry of the same congregation, viz.:—James Rentoul, ordained on 23rd of June, 1791, his son Alexander, on the 25th of April, 1822, and his son James Alexander, on the 26th of January, 1871. Since the resignation of Dr. J. A. Rentoul, who joined the English Presbyterian Church in 1881, and who was afterwards Member of Parliament for East Down, and is now Judge of the Central Criminal Court, London, Second Ray has had three ministers—viz.: the late Rev. Hugh Stevenson, Rev. J. A. W. Mulligan (now of Groomsport), and Rev. S. J. Parker (ordained a few months ago).

The second Secession Congregation formed in the Laggan was Carnone, which lies midway between Raphoe and Donoughmore. Its first minister was the Rev. Robert Law, who was ordained here in the autumn of 1755. Mr. Law appears to have been preaching at Carnone for some time previously, as in the preceding month of August the Synod, at the request of a Mr. Patton, continued

him as supply. Nothing is now known regarding Mr. Law's ministry. He had a son named James, who was a student in 1780, but who died before he had finished his college course. Mr. Law died in 1793, and was succeeded by the Rev. William Dickey, who was ordained on the 9th of June, 1795. Mr. Dickey published a volume of sermons during his ministry, which had a wide circulation in the North of Ireland. Becoming infirm, his son, the Rev. J. P. Dickey, who had gone to America and been



CARNONE PRESBYTERIAN CHURCH.

minister of a congregation in the Allegheny Presbytery, came home, and was installed as assistant and successor to his father on the 28th of January, 1835. Mr. Dickey ministered in Carnone with great faithfulness for almost half a century. No less than three of his sons are in the ministry, one of whom is Professor of Hebrew in Magee College, Derry, another is in the Established Church of Scotland, and the third is minister of Draperstown. Since Mr. Dickey's death Carnone has had three ministers—viz.: Rev. G.

C. Love, now minister of St. Andrew's Church, Strathalbyie, South Australia; Rev. J. R. Bartley, now of Tralee; and the present minister, the Rev. Thomas M'Candless. Carnone is a much smaller congregation now than it was at one time, largely owing to the fact that in our fathers' day Seceders thought little of a long Sabbath day's journey in order to attend the ministrations of the Church of their affections, often passing the doors of one or more Synod of Ulster houses on their way. Until recent years several families living in Raphoe, and far beyond it, were members of Carnone. In the year 1846 there were 280 families connected with it.

A third Secession Congregation was formed in the Laggan in the year 1781, at Crossroads, about four miles from Derry. Mr. Patrick Davison, minister of Monreagh, gave serious offence to a large section of his congregation by preaching doctrine which they did not approve of or regard as Scriptural. On this account a number of the people left him, and being joined by some families in Derry who favoured the Seceders, they applied to the Secession Synod of Scotland for a minister. After some time, a house of worship was erected at Crossroads, and Mr. Walter Galbraith ordained to minister here and also to the Seceders in Derry, upon the understanding that whichever of the two places would be first able to give him a stipend deemed sufficient to support him, would have him as sole minister. As might have been expected, the city beat the country, and Mr. Galbraith became minister of the Secession Congregation of Derry, now the Strand Road Church. A Mr. Todd succeeded Mr. Galbraith at Crossroads and three or four years afterwards resigned. He was succeeded by Mr. Samuel Craig, ordained in June, 1805, now more than 100 years ago. Dr. Craig, who was for many years the Assembly's missionary at Hamburg, and the late Rev. John Craig, of Summerhill, were sons of the minister of Crossroads; one of his daughters lived till recently in her late father's residence, and is a highly respected member of the congregation in which he faithfully laboured in the Master's cause for half-a-century. The next pastorate was a very brief one. Mr. J. W. Wilson, who came from the neighbourhood of Coleraine, and was very highly esteemed by all who knew him, was ordained in the end of the year 1854, and

died a little over two years afterwards. He was succeeded by Mr. Samuel M'Clure, ordained on the 30th of December, 1857. Mr. M'Clure died very suddenly on Monday the 16th of June, 1873. On the previous day he had preached in his own church in the morning and conducted a service in the evening at Portlough. His son is now a prominent and highly esteemed minister in Capetown, S. Africa. Mr. Hugh Irwin came after Mr. M'Clure, being ordained on the 30th of June, 1874. Mr. Irwin went to New Zealand by appointment of the Mission Board in 1885, and is since dead. He was succeeded by Mr. David G. Millar, who demitted this charge a short time ago and became the first pastor of the new congregation of Claremont, lately organised in the city of Derry. Rev. John M'Clean is now minister of Crossroads.

CHAPTER X.

NEWTOWNCUNNINGHAM, BALLYLENNON, AND SECOND RAPHOE.

THE Presbyterian inhabitants of Newtowncunningham and the Parish of All Saints presented a petition to the General Synod in 1792, in which they stated "that they laboured under great inconveniences on account of their great



REV. WILLIAM SCOTT.

distance from any place of public worship, being obliged to travel upward of three or four miles to enjoy the opportunity of associating with their fellow Christians in public worship, and therefore

praying this Synod to order the Presbytery of Letterkenny to grant them supplies or to refer them to a committee of this Synod." This request was not complied with, but soon afterwards the minister of First Ray began to hold services in Newtowncunningham on every third Sabbath. These good people, however, were called upon to exercise the grace of patience, which they appear to have done with commendable resignation, for they did not obtain a pastor of their own until the year 1830, when we find the Presbytery of Letterkenny reporting to the Synod in that



NEWTOWNCUNNINGHAM PRESBYTERIAN CHURCH AND
TEACHER'S RESIDENCE.

year "that on the 29th of October they erected Ballylennon, in the Parish of Taboin, and on the 10th February, Newtowncunningham into new congregations. Against the erection of the latter, Revs. Hugh Brook, of Burt, and Matthew Heron, of Monreagh, members of the Derry Presbytery, protested and appealed to the Synod." When this appeal came before the Synod it was dismissed and the action of the Presbytery sustained.

The Rev. William Scott, whose memory is still held in great respect by his old parishioners, was ordained first minister of Newtowncunningham on 31st of October, 1830. After a long and faithful ministry, Mr. Scott died on 14th February, 1880, and was succeeded by the Rev. George Thompson, now of Cliftonville, Belfast. During Mr. Thompson's ministry the church was rebuilt and a manse erected, both of which are in keeping with their surroundings.



REV. W. A. PARK, R.A., B.D.

The district in which they stand contains some of the most beautiful farms and finest farmhouses to be found anywhere in Ulster, and the village of Newtowncunningham might be called a "Garden City" on a small scale, consisting, as it does, of a number of very substantial detached residences and places of business, scattered along both sides of the road leading from Letterkenny to Derry, somewhat resembling what one would expect to find on the outskirts of a large town, so that a stranger driving through it, is apt to think

that he is only coming into the village, when he finds that he is going out of it. Travellers by the Letterkenny Railway cannot fail to observe the chaste and respectable appearance of the new Church, and no doubt some suppose that the recently erected residence adjoining it is the manse, but in this they are mistaken, for this fine house is the school teacher's residence, the manse being at the other end of the village. The people who built this



REV. JOHN LECKY.

Church and worship in it, act up to what might be expected of them, being now, as they always have been, loyal and faithful to Presbyterian principles and doctrine, and very generous in the support of their minister, and in their givings to missions and other like good causes.

The Rev. W. A. Park, B.A., B.D., the present minister of Newtowncunningham, was ordained as successor to Mr. Thompson, who had removed to Second Omagh, on the 18th of August, 1898.

The history of **Ballylennon**, which is a very brief and uneventful one, is given by the late Professor W. D. Killen, D.D., in his *History of Presbyterian Congregations in Ireland*, in the following words:—"Ballylennon is half way between St. Johnston and Raphoe, and the people of the district, most of whom are Presbyterians, had long felt the inconvenience of being so remote from a house of worship, being three Irish miles distant from



REV. GEORGE HANSON.

either of the places just mentioned. Nearly sixty years ago they began to think of obtaining more accessible church accommodation; but there were adherents of the Secession Synod as well as of the Synod of Ulster in the locality, and the rivalry of these two bodies created considerable difficulty. The Seceders, however, first occupied the ground, and on the 29th of September, 1829, Mr. John Lecky was ordained here as minister of the Secession Church. A house of worship was soon erected; but not long afterwards another

made its appearance in its immediate neighbourhood, on the opposite side of the road, built by the adherents of the Synod of Ulster. On the 10th of February, 1835, Mr. George Hanson was ordained to the pastoral charge of the Second Congregation. Messrs. Lecky and Hanson both reached old age, and, in the course of nature, both required assistance in the performance of their pastoral functions. Meanwhile the Secession Synod and



SECOND BAPHOE PRESBYTERIAN CHURCH.

the Synod of Ulster were united in the General Assembly, and the two congregations, which had all along been comparatively weak, very wisely resolved on incorporation. At this time Mr. Lecky had a son in the ministry: the people of both congregations had known him from his childhood, but he was now settled in County Armagh. They agreed, however, to give him a call to his native place, and, on the 5th of December, 1878, Mr. Alex. G. Lecky was installed as pastor of the united congregation of Ballylemon.

Mr. Lecky, senior, died on the 11th of December 1885, and Mr. Hanson on the 1st of February, 1895."

This union has been a very harmonious one, and if congregations similarly situated would "go and do likewise," they would confer a great benefit on themselves and on the Church at large.

The youngest of the Laggan churches, which is **Second Raphoe**, originated in a split in the First Congregation during the ministry of the Rev. John Thompson. The Raphoe Presbytery refused to give its sanction to the erection of another congregation in the town; but, on the matter being carried to the Assembly, the Presbytery's action was overruled, and the proposed new erection sanctioned, and placed under the care of the Presbytery of Derry. A large and commodious house of worship was soon built, and Mr. Robert Boyle ordained over the new congregation on the 27th of March, 1859. Mr. Boyle resigned the charge of Raphoe in 1876, and was afterwards minister of Garryduff, in the Route Presbytery, where he died a few years ago. He was succeeded in Raphoe by Mr. M'Kean (now of Ballymacarrett, Belfast), who was in turn succeeded by Mr. W. L. Berkeley, afterwards minister of Sinclair Seaman's Church, Belfast, and whose sun went down while it was yet noon. The present pastor is Rev. J. C. Wallace.



CHAPTER XI.

MONREAGH, FIRST RAY, AND THE SHARON TRAGEDY.

ES the five old congregations of the Laggan have only been incidentally referred to hitherto, a few additional facts in their history may prove interesting. The oldest of them all—Monreagh—though sadly hemmed in by the daughters that have sprung from her loins, still, through the loyalty and spirit of her members, maintains the position of usefulness and respectability that she has so long held. Her first minister, Rev. Robert Cunningham, who was here in 1645, had been a Conformist—*i.e.*, a minister of the Episcopal Church, but he evidently had in him the making of a good Presbyterian, for he was chosen to lay the petition of the Irish Presbyterians before the Assembly of the Church of Scotland, and, if necessary, to repair to the Parliament in London “to obtain redress, and to urge them to take the steps requisite for extending to Ulster the ecclesiastical reforms which they had already effected in England.” It was largely through Mr. Cunningham’s exertions that a supply of ministers was sent to the Laggan. His successor was the Rev. John Hart, who came here from Hamilton in Scotland in the year 1655. Mr. Hart, like Paul, was oft in bonds and imprisonment, having, through the persecutions to which he was subjected by the Bishop of Raphoe, spent about seven years in Lifford gaol. He was evidently an able and a worthy man, and his aid and counsel were much sought after in the settlement of questions of moment or difficulty. Oliver Cromwell invited him to a conference which he held in Dublin in 1658, for the purpose of trying to effect a settlement of the ecclesiastical differences which the Protector found so rife amongst his Irish subjects. Mr. Hart died on the 8th of January, 1687, aged 70 years, and the stone that covers his

grave, with a Latin inscription upon it, may still be seen in the churchyard of the Parish Church of Taughboyne. Mr. Hart was succeeded by the Rev. Neil Gray, who had been minister of Clogher, but who had been compelled to flee to Scotland on account of the troubles of 1688. On his return he settled at Monreagh, though his former people at Clogher were very anxious to get him back again. He was succeeded by his son, the Rev. William Gray, already mentioned in connection with the origin of St Johnston congregation, who died on the 23rd of August, 1750, aged 58 years. His father lived to be 95 years old, and both are buried in the Parish churchyard.⁽¹²⁾ Neither Dr. Killen, nor the



MONREAGH PRESBYTERIAN CHURCH.

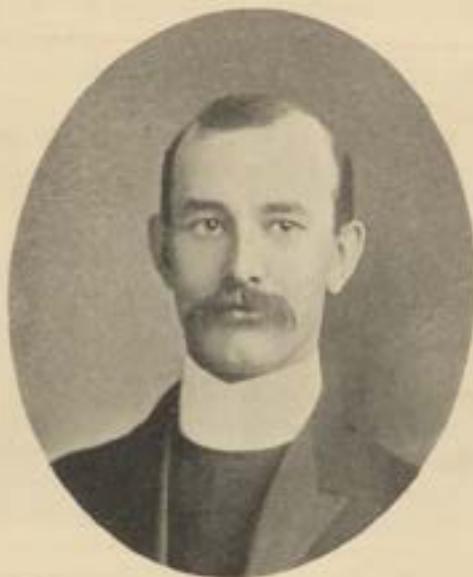
Rev. Andrew Long, a former minister of Monreagh, who wrote a short account of this congregation, make any mention of a Mr. Cornwall, who was minister here for a short time. He also had been minister of Clogher, but resigned and went to America. In a short time he returned and settled in Monreagh, but his ministry here was evidently of short duration—his name only appears on the list of members of the Derry Presbytery for two years; but

we find that at the meeting of the Synod in 1724, when the matters in dispute between Monreagh and St. Johnston were being discussed, "it was agreed that Mr. M'Bride and Captain Henderson shall write a letter to those on the north side of the line in Taughboin to advise them to adhere to Mr. Cornwall." The only Laggan minister who at any time openly avowed Unitarian sentiments was a minister of this congregation, the Rev. Patrick Davison, a Scotchman, who was settled here in 1776, but the Monreagh people did not appreciate or approve of Mr. Davison's New Light doctrine; a considerable number of them would not have it on any terms, and so they left him and founded the new congregation of Crossroads, and those who kept to "the old house at home," probably let Mr. Davison see that they would not have anything preached there but what was orthodox, for a short time afterwards he resigned and returned to his native land. It speaks well for the soundness in the faith of the Lagganeers that at a time when in most other parts of Ireland Unitarianism was making havoc of the Churches, there was never a Unitarian congregation in the Laggan, nor even a serious attempt made to establish one. If this new doctrine carried with it, as Lecky says in his *History of Ireland in the Eighteenth Century*, all the culture of the Presbyterian Body, and if it embraced all the men of light and leading, as its advocates claimed that it did, then, in that case, we must admit that there was but little culture and little light amongst our Presbyterian forefathers in the Laggan.

Amongst the latter ministers of Monreagh the name of the Rev. Andrew Long is still held in affectionate remembrance by the older people of the district. Mr. Long, who was a man of eminent piety, was very abundant in labours during the revival of 1859, and his services much sought after by neighbouring congregations at that time. Since Mr. Long's death, in 1870, Monreagh has had no less than five ministers. The present minister, Mr. Robinson, can boast of having probably the longest ecclesiastical lineage of any minister of the General Assembly, he being the fifteenth minister of this congregation.

The second Congregation founded in the Laggan—**Ray**—had also a Cunningham for its first minister—viz.: Rev. Hugh Cunningham, who came from Scotland as chaplain to the Earl of

Glencairn's regiment, and settled here in 1647. Mr. Cunningham was deposed by the Bishop of Raphoe in 1661, and probably went back to Scotland. He was succeeded by the Rev. Robert Campbell, who was driven to seek refuge in Scotland at the time of the Siege of Derry, but returned to Ray in 1691, and died here on the 5th of October, 1722. Mr. Campbell must have been a man of considerable eminence in his day; he was one of three



REV. W. G. ROBINSON, R.A., MONREAGH.

Commissioners chosen by the Irish Presbyterians in 1695 to go to Flanders to present a petition to King William, who was at the wars there, "to entreat him for their legal liberty, and for allowance to supplicate the Government for redress of their particular grievances." We have an indication of the kind of man Mr. Campbell was, and also of the piety and loyalty of the Ray men of those days, in the fact that during the time the King was engaged in his wars in Flanders, a weekly day of fast and prayer was held at Ray, in which prayer was made for the success of the King's

arms. The discourses delivered by Mr. Campbell at these meetings, and which were founded on the 20th Psalm, were published under the title of "A Directory of Prayer for a Gracious King," and are still extant.

Another Ray minister was the Rev. William Laird, whose father was minister at Donoughmore. He was married to a daughter of the Rev. Robert Fairley, of Convoy, and, in 1747, removed to Belfast. The M'Clures—the late Rev. Wm. M'Clure,



FIRST RAY PRESBYTERIAN CHURCH.

long the highly-respected minister of First Derry, and his brother, the late Sir Thomas M'Clure, Bart., and also the Finlays, so highly esteemed in the religious and commercial life of Belfast—are the descendants of Mr. Laird.

The Rev. Francis Dill, who was minister of Ray during the rebellion of 1797-8, had a narrow escape for his life, having been accused to the authorities by some evil-disposed person of being concerned in an armed attack made on the night of the 2nd of March, 1797, on the Rectory of the Parish, in which Mrs. Waller, the Rector's wife, and the Rev. William Hamilton, D.D.,

Rector of Clondevaddock, were killed. Mr. Dill was arrested and tried by court-martial, and was about to be sentenced to death, when a member of his congregation appeared and testified that Mr. Dill was in his house visiting a member of his family who was dying at the hour that the Rectory was attacked. This was the saddest event that stained the fair fame of the Laggan at this time. Dr. Hamilton, who, like most other rectors of that day, was a magistrate, had made himself very obnoxious to the rebel party on account of the zeal with which he opposed their treasonable designs. At the time that he met with his death in such a cruel manner he was returning from Derry, where, it was suspected, he had gone to give information to the authorities regarding the state of the country. He spent the night of the 1st of March with the Bishop in the Castle at Raphoe, and on the next day set out for his home, which he was destined never to see. It is said that some persons who had reason to dread the information which Dr. Hamilton was supposed to have given, followed him. At any rate, when he reached Fort-stewart Ferry, where he had to cross an arm of Lough Swilly, the boatmen refused to cross, on account, as they said, of the storminess of the evening; but it is supposed that Dr. Hamilton's enemies had instigated them to refuse to row him over. There was nothing now left for the unfortunate Doctor but to go to **Sharon**, the residence of his friend, the Rev. Dr. Waller, Rector of Kainmoghey, which he accordingly did, intending to spend the night there; but before the inmates had retired to rest the house was surrounded by an armed band who demanded that Dr. Hamilton should be given up to them. On this demand not being complied with, they fired through the dining-room windows and killed Mrs. Waller. The servants in the house then seized their master's guest, who in his despair caught hold of the banister of the stairs, and clung to it till the application of a red-hot iron to his hands compelled him to let go his hold, when the hall door was opened and he was thrown out on the door-step, where in a few moments he was cruelly done to death.

The tradition current in the district is to the effect that the servants in the house were in sympathy with the attacking party, and that they, contrary to the wishes of the family, put Dr.

Hamilton out. Another account says that Dr. Waller and his daughters were so terrified that they ordered their servants to do this inhuman deed, and that the Misses Waller were put on their trial for this offence at the Lifford Assizes, but by direction of the Judge, were acquitted. This is the account given by Dr. John Gamble, of Strabane, in his *View of Society and Manners in the North of Ireland in 1812*, and he says that he had it from a man who was a servant in Sharon at the time this terrible tragedy was enacted, and it agrees with the account handed down in the family of the Rev. Mr. Maturin, who succeeded Dr. Hamilton as Rector of Clondevaddock. His mangled body lay on the doorstep till the next day, when it was removed to Derry, his native city, and interred in the Cathedral burying-ground, where the tomb that covers his grave may still be seen. The perpetrators of this foul deed were never discovered.

Dr. Hamilton was a Fellow of Trinity College and a man of much ability and taste. He wrote a work entitled, *Letters Concerning the Northern Coast of the County of Antrim*, which attracted considerable attention at the time. There was also found amongst his papers an address to his children, which was not to be opened till after his death, and which breathed a spirit of great tenderness and piety, but he would appear in some things to have allowed his zeal to outrun discretion. In his communications with the authorities during these troublous times, he would appear to have represented the Presbyterians in as unfavourable a light as possible, and to have laid to their charge offences which, other circumstances would lead us to believe, they were not guilty of. Writing in the beginning of 1797, he spoke of a tide of loyalty which was rising which the Dissenting elders and leaders have tried in vain to stem. At another time he wrote that "the principal offenders were almost universally Dissenters, and that from common and poor men he had followed up the association to comfortable farmers, and from them to Dissenting ministers, not in employment." No doubt there was a very considerable amount of anarchy and outrage abroad in the Laggan at this time. One informant says, "Not a single night has past for this last week in the part of the Barony of Raphoe which is near Letterkenny unmarked by outrage. Every house, with a few exceptions,

in the parishes of Ray and Leck has been plundered of their arms and pewter, and what makes the matter more awful, no argument can induce anyone who has been robbed to give the slightest hint that may lead to the discovery of the marauders." Still we have good grounds for believing that the Lagganeers, though they suffered under heavy grievances from which they could obtain little or no redress, displayed the same spirit of



REV. R. M'MORRIS, D.D.

loyalty and courage in 1798 which their forefathers had done in 1641 and 1688. They appear to have been almost entirely free from the disloyalty which in other parts developed itself in connection with the United Irishmen, and to have to a large extent escaped the horrors inflicted both by the rebels and by the military on the inhabitants of other parts of Ulster. There is a monument standing in the Bishop's demesne at Raphoe upon which there is the following inscription:—"In grateful memory

of the loyalty, spirit, and, it is hoped, the friendship of the Raphoe corps, by which, under God, this place was protected when surrounded by robbers, murderers, and rebels in the year 1797."

The men who are here spoken of as robbers and murderers and rebels were not of the Presbyterian faith, but the great bulk of the rank and file of the Raphoe corps of yeomanry, and many of its officers, were, and in several instances their children are still, able to tell of their fathers' connection with this force.

To revert to Ray, Mr. Dill removed in 1829 to CloUGH, in the County Down, and was succeeded by the Rev. John Brown, who was brother to the celebrated blind poetess, Frances Brown. Mr. Brown died towards the end of the year 1854, and in the following June the Rev. Robert M'Morris (afterwards D.D.) was ordained to the pastorate of this old congregation. Dr. M'Morris, whose ministerial life reached almost half a century, was well known throughout the length and breadth of the Church, on account of the prominent place that he occupied on almost all its Boards and Committees. He was a model pastor, and much beloved by all the members of his flock. He died on the 29th of August, 1903, and was succeeded by the Rev. James Johnston.

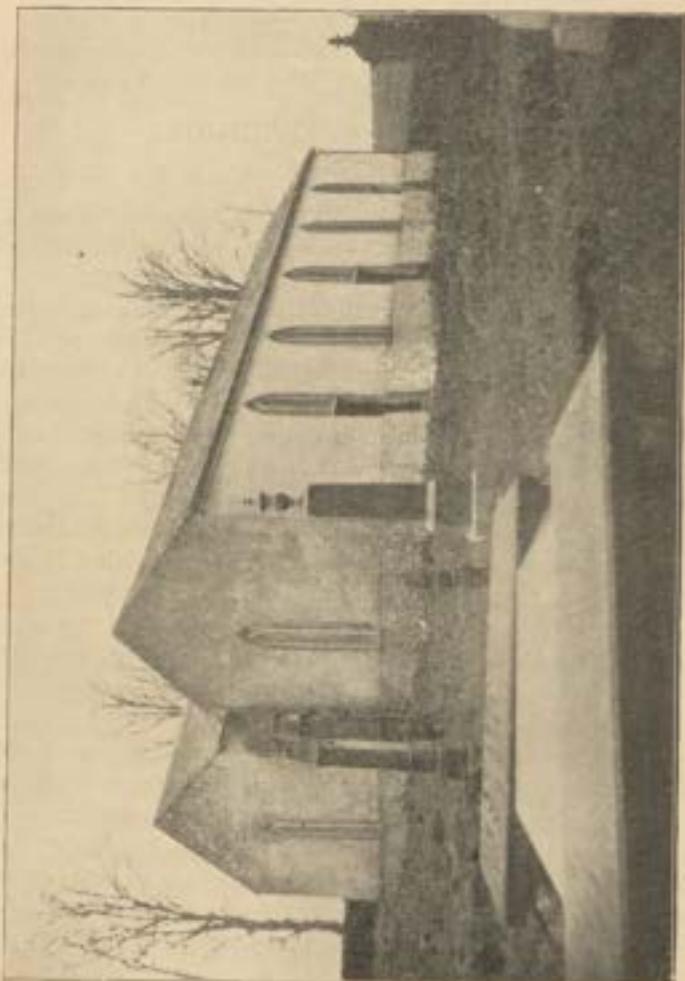


CHAPTER XII.

CONVOY AND DONOUGHMORE.

ANOTHER of the early Laggan Presbyterian settlements was Convoy, but as the Parish of Raphoe up till recent years embraced that of Convoy, the minister of this congregation was known in Church records as the minister of Raphoe. There is still in existence, in the possession of the Session of Convoy, an old Communion Service, consisting of a flagon and two cups, with the inscription, "Parish of Raphoe, 1701," and also several specimens of old Communion tokens, the oldest of which have on them the letters "T^h B," with the date 1728. It was evidently here, and not at the town of Raphoe, that the Covenant was administered by the Rev. Messrs. Adair and Weir in 1644, for Adair tells us in his *Narrative* that here, as at Ray, "the one was necessitated to preach without the Church when the other was within," and we know there was no Presbyterian house of worship in the town of Raphoe till 1751, and, besides, Messrs. Adair and Weir, even had they been permitted to do so, would scarcely have had the bad taste to have engaged in a function which, amongst other things, abjured Prelacy, under the very shadow of the Bishop's palace. Convoy at one time enjoyed the distinction of being the seat of a Presbytery. (14). When the Laggan Presbytery was abolished in 1700 the congregations comprising it were rearranged into two Presbyteries—viz.: Derry and Convoy; but the existence of the latter was of but short duration, for seventeen years afterwards it was done away with, and the Presbyteries of Strabane and Letterkenny took its place.

It is not known in what year the congregation of Convoy was founded, but it must have been prior to 1644. The first minister of whom we have any account was the Rev. John Crookshanks, who, probably through fear of the persecution to which ministers were exposed at this time, went to France, and, applying to the



OLD PRESBYTERIAN CHURCH, CONVOY.



REV. ROBERT BEATTIE.



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Protestant ministers in Rocheile to see if he could get employment there, they advised him "that it was his duty to return to his own country and congregation, and adhere to his own people, and, if suffering came, it was his duty to suffer with the people for that truth which he had preached to them." Mr. Crookshanks took this advice and returned to Convoy; but afterwards becoming implicated in Blood's Plot, he fled to Scotland, and was killed at



REV. J. M. A. BEATTIE.

the battle of Pentland in 1666, where, on a monument erected on the battlefield, his name is inscribed as amongst those who fell on that occasion.

The Rev. James Alexander was one of the four ministers who suffered imprisonment on account of their connection with the Fast observed by the Laggan Presbytery in 1681.

Though the Convoy clergy, like most of their brethren in those times, were not permitted to enjoy much worldly ease, and

were not very amply endowed with this world's goods — Mr. Alexander's stipend was £24 per annum and 24 barrels of oats— still they would appear to have been a healthy race and crowned with length of days. The united pastorates of two of them—Revs. David Fairly and James Taylor—reached from 1704 till 1822, and although this congregation must be now well over 250 years old, its seventh minister, the Rev. Robert Beattie, who succeeded the Rev. John Wray in 1859, is still alive and vigorous for his years. When Mr. Beattie found it necessary to retire from the active



NEW PRESBYTERIAN CHURCH, CONVOY.

duties of the ministry, a few years ago, his congregation showed their regard for him, and their appreciation of his long and diligent ministry amongst them, by choosing his son as his assistant and successor.

Since young Mr. Beattie's ordination, and largely owing to his unwearied labours, the congregation has built a fine new church, which is an architectural ornament to the district, and in point of comfort and appearance presents a striking contrast to the venerable and time-worn structure in which so many generations

of their forefathers worshipped God ; and, owing to the liberality with which the people themselves gave, and to the generous sympathy and aid which they received from many friends and well-wishers, they were able, in the beginning of the present year, to open their new church almost free of debt.

Up till a few years ago Convoy, like many another small Irish town, was fast assuming the appearance of a deserted village, but this decay was happily arrested by the establishment, in 1883, of the Convoy Woollen Co., Ltd. This now flourishing enterprise was brought into existence solely through the enterprise and public spirit of the late Mr. John S. Weir, J.P., of Carrickbrack, whose early demise last year was widely and sincerely lamented by a very wide circle of friends and acquaintances, and was an irreparable loss, not only to the community amongst whom he lived, but also to the country at large. The employment afforded by this company has in a few years brightened up the village and its surroundings to a wonderful extent, and the products of its looms have made the name of Convoy more widely known than ever it was before. The celebrated Donegal tweeds and other goods made by this firm are now known and worn in almost every country.⁽¹⁵⁾

The only congregation in the Laggan connected with the Reformed Presbyterian Church (Ballyboe) is situated close to Convoy. From an early period there were a few families in this district who held to the principles of the Covenanters, and who were accustomed to go to Gortlea, near Letterkenny, to worship. In the year 1804, these families were organised into a congregation, a house of worship erected, and in the end of the following year, Mr. Matthew Smyth ordained as its first minister. Its present pastor, the Rev. William Scott, was installed in 1891. Between Mr. Smyth and Mr. Scott there were three ministers—Revs. John Stott, J. A. Moody, and J. W. M'Keown, with some very protracted vacancies. The church, which stands on a very cosy and picturesque site on the banks of the Dale, adjoining the works of the Woollen Co., was rebuilt in 1869.

There are two other congregations of the Reformed Presbyterian Church on the confines of the Laggan, one at Letterkenny, which is of old standing, and another at Stranorlar, which owes

its origin to an unsuccessful attempt made by the General Assembly in 1870 to unite the two congregations that it had there, at the time of the death of the Rev. John McCauley, minister of the Second charge, which had always been a weak one. The people retained possession of the church, and joined the Covenanters.

Donoughmore, situated in the pleasant and fertile Finn Valley, is another of the old Laggan congregations. There was probably a Christian settlement here at a very early period, for the name means "the big church." The first minister we find mentioned in connection with Donoughmore is the Rev. Robert Craghead, a Scotchman, who was deposed by the Bishop of Raphoe in 1661 for refusing to conform to the Established Church. Mr. Craghead was able to elude the power of the bishop so far as to escape imprisonment, and continued to live in the district and minister privately to his people as well as he could. The approach of King James's army and the dangers of the times compelled him and his family to seek refuge in Derry; but before the city was closely invested by James's army they left, but had the misfortune to fall into the hands of the enemy, who robbed them of all their possessions. They made their way to Glasgow, where they were kindly received, and Mr. Craghead officiated as minister of Blackfriar's church till peace was restored in Ireland, when he returned and became minister of Derry. Shortly afterwards he got involved in a controversy with Dr. William King, who had been born and bred a Presbyterian, but who was now bishop of Derry, and very bitter against his former co-religionists, accusing them of many things, amongst others the neglect on the part both of ministers and people of the maintenance of public worship, not reading the Scriptures thereat, and seldom observing the Sacrament of the Lord's Supper. Mr. Craghead, in a pamphlet in which he replies to these charges of the bishop, says—"Our author should be more sparing in his censures than to charge our persuasion with a criminal neglect of communions these thirty or forty years past, if he will please to consider that a persecuting party of his own made our communions much more rare than otherwise they would have been."⁽¹⁶⁾ And then, referring no doubt to his old life in Donoughmore, he says—"I was in some measure

a sharer in these sufferings, though others better than I had a larger measure of them. We were more hunted by day and night than the greatest malefactors in the kingdom, private houses being searched for us in the night season, lest any should be found preaching or praying. I have been for a long time that my nearest neighbours durst not come into my house to hear a chapter of the Bible read and expounded to them; and at length forced to leave the congregation, my habitation, and family altogether, not knowing of any hiding-place from the rage of persecutors, but in Him who hath been the dwelling-place of His people in all generations, and their constant refuge in the day of evil. And nothing so much as pretended against us, but that we did not comply with the manner of worship performed by our persecutors."

The next minister of Donoughmore was the Rev. Joshua Fisher, who was settled here in 1694, and died on the 11th of March, 1706. On his tombstone in the parish churchyard are the following lines:—

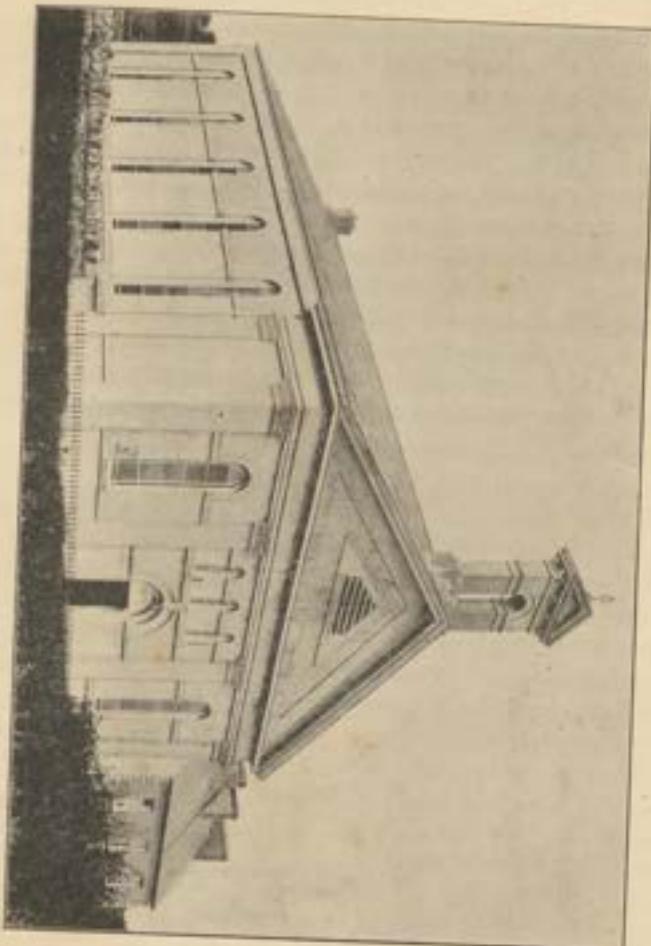
"The man whose dust under this stone does ly,
Lov'd much the honour of his God on hy;
Those that did ill, he could not bear, therefore
Th' abuse was great he suffered on that score."

Something in the inscription on Mr. Fisher's tomb gave offence to the Donoughmore people, and the Presbytery of Convoy refused to license his son Hugh till the offensive part was erased. Mr. Hugh Fisher brought the matter before the General Synod at its meeting in Antrim in 1707, alleging that "it would be a Dash on his Father's memory to raze the inscription he had put on his grave stone, and praying that the Synod would consider of some means to do justice to his deceased father's good name." The Synod did not order the part of the inscription complained of to be erased, but they admonished Mr. Hugh Fisher "as having acted somewhat unadvisedly, considering the circumstances of the congregation of Donoughmore, in putting on the said inscription, and that the said People surcease any further heat in the matter, and the rather because the Synod very well knows that our dear Brother Fisher, now with God, was a faithful, useful, and zealous servant of Christ in his generation." The Presbytery was also

ordered to immediately license Mr. Hugh Fisher. We are not told what it was in this inscription that was considered offensive by the people of Donoughmore, but as Mrs. Fisher had a claim against the congregation for arrears of stipend due to her husband, which was before the Synod on several occasions, it may be that the abuse he suffered, referred to in the inscription on his tomb, had some connection with this matter, and that the people resented this reference.

The next minister of Donoughmore was the Rev. Francis Laird, who was ordained on the 1st of September, 1709. Mr. Laird married the daughter of a member of his congregation, Captain Henderson, whose wife was sister of Sir Henry Cairns, Bart., a gentleman who was very highly connected, and whose tomb may be still seen in Donoughmore Churchyard. Captain Henderson took a prominent part in the affairs of the Church in his day, and his name is frequently mentioned in the records of the Synod of Ulster. Mr. Laird's son was minister of Ray, and afterwards of Rosemary Street, Belfast, and, as already stated, it was from this family that the late Sir Thomas and the Rev. William M'Clure were descended. Mr. Laird died in 1742, and was succeeded by the Rev. Benjamin Holmes, some of whose descendants are respected members of Donoughmore congregation to the present time. Mr. Holmes died in 1798, and was succeeded by the Rev. Samuel Dill, who was one of the best known and most faithful ministers of his day. So ardent, indeed, was Mr. Dill's zeal that he was regarded by some of his brethren as a disturber of the peace of the Church, and suffered in many ways on account of the faithfulness with which he opposed and denounced prevailing errors of doctrine and popular forms of evil. In his licentiate days his strict orthodoxy and evangelical zeal were such prominent traits in his walk and conversation that several of the members of the Letterkenny Presbytery—of which Mr. Dill was a licentiate, and under whose care the congregation of Donoughmore was—who were tainted with the prevailing Moderatism and Arianism of the times, used every means, and some of them not very honourable, to prevent his settlement in Donoughmore. When at length he was ordained over this congregation, the unsparing hand with which he set himself to correct abuses, to which familiarity had

made many careless and indifferent, soon brought him into serious trouble. There were no police and no licensing laws in those days to look after the way in which public-houses were conducted, and it so happened that Mr. Dill had amongst his parishioners a Mr. Wauchop, who kept the hotel that then existed in Castlefin. On account of the disorderly manner in which he conducted his business, patronising cock-fighting, card-playing, and horse-racing, Mr. Wauchop was refused Church privileges by the Session of Donoughmore, and, taking umbrage at some strictures passed by Mr. Dill on the occasion of the observance of the Communion at Donoughmore, and which Mr. Wauchop rightly regarded as having reference to himself, "mine host" brought an action against his minister, in which he claimed £500 for defamation of character. The case was tried at the assizes in Lifford in August, 1805, when the jury gave a verdict for the plaintiff of 6d. damages and 6d. costs. The matter did not stop with this verdict, as it was taken to the Dublin Courts, and cost Mr. Dill £300 before it was finally settled. So low had the tone of spiritual life fallen at this period, and so much was the Presbytery of Letterkenny out of sympathy with him, that they actually sat in judgment on Mr. Dill's conduct in this matter during the time this suit in the Civil Courts was still pending, and, to their shame be it told, pronounced his action to be highly reprehensible. Mr. Dill took an active part in the councils of the Church, and, like all who bore his name, strongly opposed the laxity of doctrine and the tendency towards Arianism which were so common at that time, holding the doctrine of the Trinity to be a fundamental article of the Christian faith, the denial of which is utterly subversive of Christianity. He was a very diligent student all his life, his pulpit services were of a highly attractive and popular kind, and he was a mighty catechist of both young and old. At a visitation Presbytery the question was asked: "Does your minister catechise the young of his charge?" "Aye, that he does," replied the representative elder, "he's at them wi' the questions before they're the height of my knee." By his marriage with Miss Hester Foster, Mr. Dill inherited the ancient residence of Berwick Hall and a large freehold farm lying along the banks of the Finn, and quite close to his church. The minister of Donoughmore was thus better



DONEAGHMORE PRESBYTERIAN CHURCH.

provided with the good things of this life than most of his brethren were, and he made a good use of them, for amongst the many qualifications of a New Testament bishop possessed by Mr. Dill, he was "given to hospitality." Indeed, it is said, that sometimes the members of his household found his hospitable proclivities unseasonable and unreasonable. A neighbour coming in early one morning to see him on some matter of business, asked one of the servants if the master was up yet? To which she replied that "he was up and out on the road for the last hour trying if he could see anybody with their hair combed and their face washed to ask them in to breakfast." Mr. Dill, who died in 1845, left a talented family of four sons and four daughters, all of whom did honour to their father and mother. He was succeeded by the Rev. Alexander Caldwell, who removed to Australia in 1864. In the following year the Rev. Robert Smyth was ordained here, and at an early period in his ministry the present commodious and tasteful church was erected, the manse having been previously built in Mr. Caldwell's time.

CHAPTER XIII.

BALLINDRAIT.

BALLINDRAIT, or Lifford, as the congregation was originally called, is also of old standing. The name signifies in English, Bridgetown, so called from the fact that there was in all probability a bridge across the river Dale here at an early period, as the road from Derry to Dublin passed through the village. The first minister settled here of whom we have any record was the Rev. William Trail, who came from Scotland in 1671. Like most other Irish Presbyterian ministers of the 17th century, he endured much persecution. He was one of the four imprisoned in connection with the fast held by the Laggan Presbytery in 1681, as already stated, and in the course of his examination before the Council in Dublin, to which he had been summoned, it came out that a short time before, when he was visiting Captain Barkley, a member of his congregation who was imprisoned in Lifford Gaol because he had refused to take the oath of supremacy, "the Justices of the town sent a constable for him and convened him before them, where, upon his appearing, his *mittimus* to prison, which was ready written, was publickly read, and he was obliged to find bail to appear at the next assizes, and be of good behaviour till then." Mr. Trail was evidently a man of much ability and culture. He possessed an accomplishment which was probably a rare one in those days—viz., that of being able to write shorthand. In his examination he was asked some questions regarding a letter which he and Messrs. Hart and Craghead had some time before written to the authorities giving information about a projected French invasion of which they had heard. Mr. Trail said the only copy of the letter which he had was in shorthand, and when he produced it, and it was handed round the Council none of the members could read it, whereupon Mr. Trail was requested to make a copy of it for their use. Mr.

Trail also in the course of his examination, when being questioned regarding the carrying of arms by himself and his brother ministers, mentioned a strange infirmity from which he suffered—he said that he thought he was one of the greatest cowards in his Majesty's dominions, as he could never look upon blood, neither his own nor others', without falling into a swoon at the sight. Certainly, this worthy minister showed no lack of courage when in the presence of the Dublin Council; he comported himself, under trying circumstances, with much dignity, and answered questions with which Dr. Michael Boyle, the Primate, sought to embarrass him, so skilfully that the Lord Lieutenant said (smiling), "I like you very well, Mr. Trail, you can speak what you please;" and when his examination was over and he was leaving the Council room, he said, "I would entreat this honourable Board to believe that we are loyal subjects, and that if we have erred in point of loyalty, it was not out of design, but out of mistake," to which Lord Lanesborough replied, "I believe that of you, Mr. Trail."

The first minister of Ballindrait was evidently not *persona grata* with at least some of his neighbours, for when he was liberated after being eight months in prison, "the drunken gentry and Justices of the Peace did upon the next 29th of May, 1682, burn the effigies of the Earl of Shaftesbury and Mr. Trail"; still he was not without well-wishers, who showed themselves to be friends in need and friends in deed, for he speaks of certain persons "whom the Lord stirred up, and who were not wanting in sending money and other necessaries to himself and his fellow-prisoners during their confluence." But notwithstanding all that his friends could do for him, the persecution against him waxed so hot that he was compelled, shortly after obtaining his liberty, to leave this country and return to Scotland.

The next minister of this congregation was the Rev. John Rowat, who, as already mentioned, was in Derry during the memorable siege of that city; he survived that terrible ordeal but a short time, dying on the 4th of January, 1694. The other ministers of Ballindrait, who lived in more peaceful and happy times than Messrs. Trail and Rowat did, and of whom little more than their names is now known, were—Rev. James Pringle,

ordained in 1695, and removed to Killala, in the County Mayo, in 1699, Rev. John Ball (1706-1739), Rev. John Marshall (1743-1795), Rev. James Houston (1799-1838), Rev. William M'Crea (1839-1872), and the present pastor, the Rev. J. M'Farland Guy, who was ordained on the 18th of December, 1872.

In 1862, Miss Houston, now of Bundoran, granddaughter of the Rev. William Cunningham, of St. Johnston, a lady well known for her liberal benefactions to the Church of her fathers, very generously presented this congregation with the residence and farm that belonged to her father as a manse and glebe for the minister of Ballindrait in all time to come.



BALLINDRAIT PRESBYTERIAN CHURCH.

During the rebellion of 1798, one Presbyterian minister, the Rev. **James Porter**, of Greynaboy, in the County Down, died at the hands of the executioner, and he was brought up in the congregation of Ballindrait, having been born and spent his youth in the townland of Tannawood, close to the village.⁽¹⁷⁾ James Porter was a man of exceptional ability and high character, with a bent for scientific and artistic pursuits. There is still to be seen at the house of Mr. Stilley, of Gortin, the townland adjoining Tannawood, a very beautiful sun dial with the inscription, "By

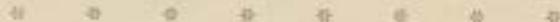
James Porter, anno 1771, for latitude 54° 58', for Andrew Stilley.¹⁷ That Mr. Porter sympathised with the United Irishmen, and was, to some extent at least, implicated in their treasonable designs, cannot be denied, but it was the caustic pen he wielded that brought about his tragic fate. In a series of letters written by him under the name of "Billy Bluff," he so exposed the evils of landlordism, and the petty tyranny carried on in the rent office of the Marquis of Londonderry, that that nobleman, stung to fury by Porter's withering sarcasm, so far forgot the claims of humanity, and the dignity and honour due to his position, as to compass his death.



REV. JAMES PORTER.

He was arrested on a charge of robbing a post-boy of a Government document, and notwithstanding the fact that the person robbed failed to identify him, he was, on the unsupported evidence of a paid informer, sentenced to death, and on the 2nd of July, 1798, in the forty-fifth year of his age, hanged on a gallows erected within a few yards of the Meeting-house in which he preached. Mr. Porter's death has always been looked upon as a judicial murder, and the Marquis of Londonderry, who could have saved his life by a word, but would not, and who was of Laggan and Presbyterian ancestry—being the grandson of Alexander Stewart, of Ballylawn, and Mary Cowan, of St. Johnston

—though he is said to have pardoned others who were well known to be guilty, would listen to no appeal on his behalf. Had James Porter been an ordinary man, he would, in all probability, have died peacefully in his bed like other men; but so deep was his sympathy with his oppressed countrymen, so pained was he at the way in which the people amongst whom he lived were fleeced and terrorised by a corrupt landed aristocracy and haughty High Churchmen, so intense was his patriotism, so high his sense of duty, and so fearless was he that he could not see these things and hold his peace. Mr. Porter left a wife and two sons and two daughters. His sons went to America and rose to high positions there. One of them became Judge of the Supreme Court of Louisiana, and the other Attorney-General of the same State. The late Rev. Alexander Porter Goudy, D.D., of Strabane, was his grandson, and, as his extant writings testify, inherited much of his grandfather's ability and biting wit.



In the foregoing brief records of the Laggan and its Presbyterianism, notice is taken only of the congregations situated within the geographical bounds of the district known by this name; but in the olden time several congregations lying outside its borders were regarded as belonging to the Laggan. To any one looking into the beginnings of the Presbyterian Church in Ireland it will be evident that there were three points at which the earliest Scottish immigrants chiefly landed on Irish soil—viz.: Belfast Lough and the ports lying around its mouth, the Bann and the landing-places lying south-east of it, and Lough Foyle. Those who sailed up the last mentioned and landed at Derry, and found new homes along the valleys of the Foyle and its tributaries, and on the shores of Lough Swilly, were all looked upon as belonging to the Laggan. Amongst the congregations founded by these early settlers, in addition to those already mentioned, was **Burt**, which dates from the year 1673, and might almost be regarded as a Laggan congregation, being situated on the border-land between it and Ennishowen. Sir Robert A. Ferguson, Bart., whose statue stands at the head of Shipquay Street in Derry, was great-grandson of a minister of Burt, and Derry owes its public park to the



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munificence of the Misses Brooke, the daughters of another of its ministers.

Letterkenny might also be regarded as a Laggan settlement, though the people of that town do not look upon themselves as within the Laggan till they have crossed the River Swilly. There are now two good congregations in Letterkenny, at one time there were three. The name of the minister of the congregation now



OLD CHURCH, RAMELTON.

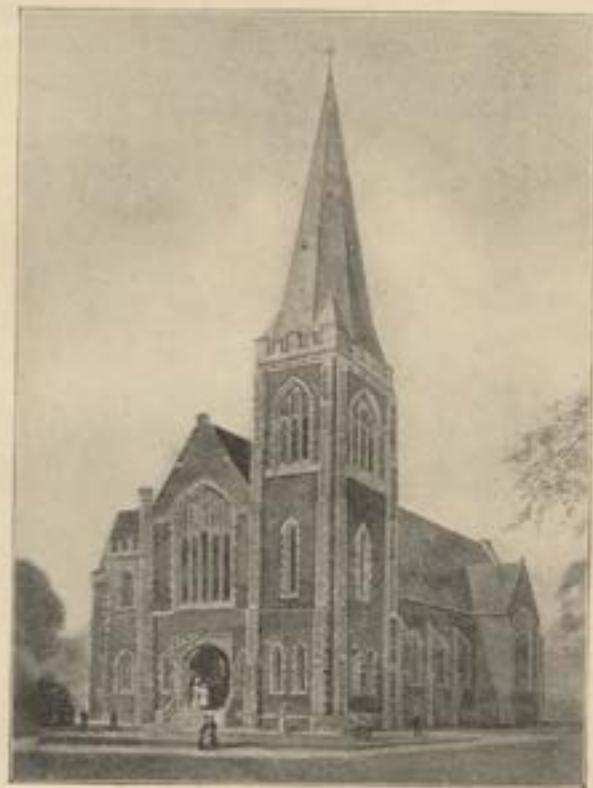
extinct—the Rev. Andrew Spratt, D.D.—is still held in affectionate remembrance by the old people of the district, as is also the name of the Rev. Oliver Leitch, D.D., the late minister of the Second Congregation. The venerable and much-respected senior minister of the old congregation—founded in 1647—the Rev. John Kinnear, D.D, who for several years enjoyed the high distinction of representing the County of Donegal in the Imperial Parliament, celebrated his ministerial jubilee in September,

1898. Upon that auspicious occasion Dr. Kinnear's numerous friends and admirers presented him with a life-sized portrait of himself, which now hangs in the halls of the Magee College, an institution to which Dr. Kinnear has always been a liberal benefactor. A few miles further down Lough Swilly, but not on the Laggan shore, at **Ramelton**, is another important Presbyterian settlement of the 17th century. It was from it that the Rev. Francis Makemie, the first Presbyterian minister who settled in America, came. There are now three flourishing congregations in this town. The old one, which has been ministered to with great faithfulness for almost five-and-thirty years by the Rev. W. D. Wallace, is at present taking steps towards the erection of a new house of worship in the room of their present one, which is amongst the very oldest ecclesiastical buildings in the north-west.

The most distant point to which the early Scottish immigrants penetrated in the 17th century was **Fannet**, which lies near the western seaboard, and where a Presbyterian church was established as early as 1654. **Stranorlar**, which is on the verge between the Laggan and the Donegal Highlands, did not come into existence till the year 1709. Then on the Tyrone side of the Foyle, we find **Ardstraw**, **Urney**, **Strabane**, and **Donagheady**, all of which were in existence in the days of the Laggan Presbytery, and under its care. Also **Glendermot**, whose minister, the Rev. James Gordon, advised the Apprentice Boys to shut the gates in the face of the foe, when the Bishop of Derry was exhorting the people not to resist the authority of King James. Colonel Adam Murray, who took such a leading part in the siege, was an elder in this congregation, and on several occasions sat in the Presbytery of the Laggan as representative elder from Glendermot.

Owing to the fact that history is largely made up of deeds of bloodshed and cruelty, it has been said, "happy is the country that has no history," and might it not likewise be said that it would have been happy for Irish Presbyterianism if it had no history, for as we have seen, its annals are largely made up of the persecutions and afflictions to which its adherents were exposed on account of their faith. Still, we are not to suppose that there is nothing in the history of our Church but

scenes and events of this nature. Its past, in the Laggan, as well as in other places, shows that the spiritual side of life and service was not neglected by our fathers, even amid these adverse circumstances with which they had to



NEW CHURCH, RAMELTON.

contend. Various enactments of the Courts of the Church, and many other things besides, go to show that the men who laid the foundations of Presbyterianism in Ulster, though often cast down and afflicted, were not wholly occupied in contending with their adversaries, or in wielding the weapons of the controversialist,

but were also mindful of the things that go to make up and maintain pure and undefiled religion. Thus, for example, the sub-Synod of Derry, a court which when first formed in 1700 was called the sub-Synod of the Laggan—a designation which in the course of a few years appears to have been dropped, and Derry, as the more important place, substituted in its stead—in the year 1724 issued a pastoral letter, entitled, “A reasonable warning to the several congregations within their bounds against the errors and immoralities of the present age.” In this address it is said—“Know, therefore, that they who distinguish away the supreme Deity and perfect satisfaction of our Lord Jesus Christ, sap the foundations of our whole religion, and turn it to a mere shadow. We would also warn you that conscience ought not to be made the rule and foundation of faith and obedience, forasmuch as even the mind and conscience is by nature defiled. We earnestly obtest you to regard the spirit of God speaking to us in the sacred Scriptures as the rule and foundation of faith and obedience.” Another part of this excellent address shows us that the Church of that day was not unmindful of the duty of remembering the Sabbath Day to keep it holy. It says—“We entreat you to take care that the Lord’s Day be sanctified, the rather because the morality of that holy day is by some called in question in this degenerate age, in consequence of which base and false doctrines, many, by sinful travelling on the Lord’s Day, and others, by absenting from the public worship of God, or profaning it by idleness when the public worship is over, rob our Great Creator and Sovereign Lawgiver of that short space of time He has challenged for His holy service.”

There were, no doubt, in the past history of the Laggan, as in all other places, times of spiritual declension, and cases of serious defection from the truth, but, on the whole, the great body of its ministers and people were staunch and true in upholding the doctrines and constitution of their Church, and in contending earnestly for the faith once delivered to the saints.



CHAPTER XIV.

OLD TIMES AND MANNERS.

DURING the years covered by the foregoing chapters great changes took place both in social and ecclesiastical life in the Laggan, changes which have entirely altered the face of the country, and the everyday life of the people. When our forefathers first came to this district they found it an uninhabited land consisting largely of bogs and forests, with scarcely a house of any description in it, and for several generations luxurious living was not one of their besetting sins. When they began to build themselves dwellings, all the farm houses of a townland were built together in a rude sort of village, a propinquity that did not always tend to the maintenance of peace and goodwill, but which was deemed necessary for the sake of safety and protection. This arrangement continued in most places down to the early years of the past century, and at the beginning the farmer usually had an internal door of communication between his dwelling-house and his office houses, in order to protect his cattle from robbers, and enable him to have access to them during the winter nights, as it was deemed dangerous to be out of doors after nightfall, for the Irish who lived in the surrounding districts looked, not unnaturally, on these thrifty Scots as enemies and usurpers who had taken the lands which were theirs, and on this account, and not unfrequently because driven by want, they thought it no great harm to rob and plunder these newcomers. The houses at first put up by the farmers, and also what were called the "Castles," erected by the undertakers, were very comfortless and incommodious structures: thus we find that in the year 1665 when a tax of two shillings was levied for every hearth or fireplace in a house, there were only four houses in the Parish of Taughboyne, which then included the Parishes of Killea and All-Saints, that had more than one fireplace. They were the

house of William Coningham, Esq., of Newton, which had three fireplaces, and the houses of Mathew Halley, of Culm'atraine, Dr. Thomas Bruce, of Taughboyne, Rector of the Parish, and Mathew Lindsay, of Maymore—the latter was likely Mongavlin Castle—which had two each. In all this large extent of country there were only 162 houses that enjoyed the luxury of having a fireplace at all. No doubt every inhabited house had a fire in it, but the native Irish in general, at this time, and for long after, kept to the old Celtic custom of having the fire in the middle of the floor, with a hole in the roof out of which, conjointly with the door, the smoke made its escape as best it could.

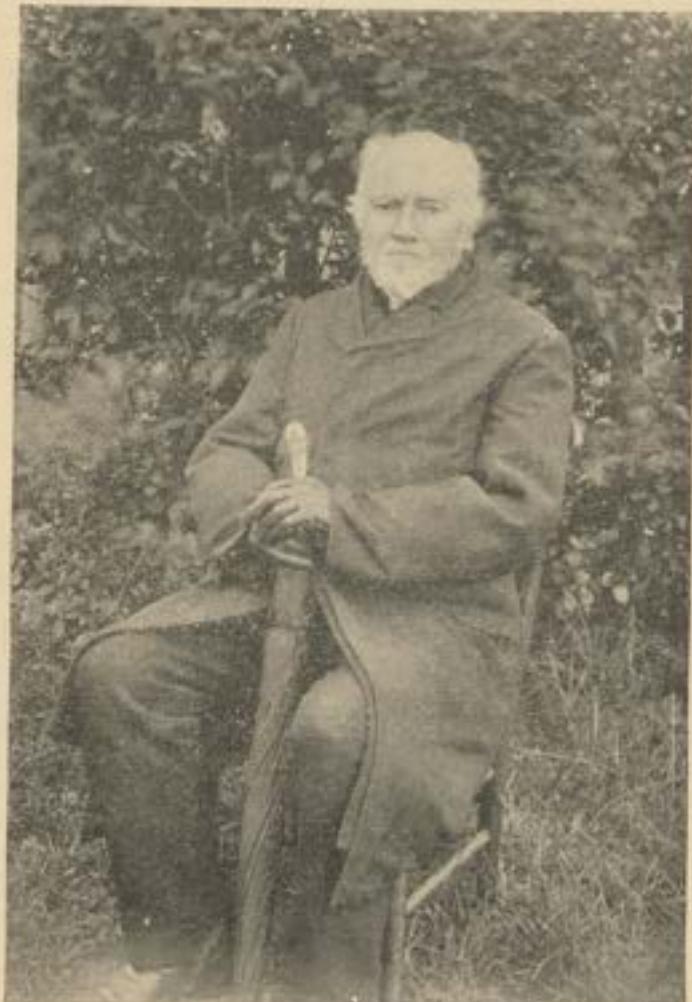
Seeing that the dwelling-houses and domestic arrangements of the people were of such a primitive kind, we need not wonder that their houses of worship were also of a rude construction. The barn-like appearance of their meeting-houses was long a subject of reproach against Presbyterians, and sometimes afforded occasion for a little pleasantry. A jocular rector, when passing by the place where his neighbour, the Presbyterian minister, was engaged in the erection of a new and enlarged church, stopped to speak to him, and said that no doubt he had Scripture for what he was doing, but that the example of Scripture which he was following was given for our warning, and not for our imitation. Upon the minister asking what that example was, the rector replied, "that of the man who said to himself, 'I will pull down my barns and build greater!'"

It is told of Dr. Cooke that upon one occasion when he was officiating at the opening of a new church, the minister of it asked him what inscription he would advise him to put upon a stone that was over the door, whereupon the Doctor replied that he thought the most appropriate inscription he could put on it would be, "This is not a barn."

But if everything was known it would be found that other denominations were just as open to reproach on this score as the Presbyterians were. The Roman Catholics had scarcely any houses of worship at all, and such as they had were of a very humble description. In one place the Roman Catholic chapel, on account of the lowness of its walls, and having no gables, being thatched all round, was locally known as "*the pratie-pit*," and

as for the parish churches, apart from the steeples with which they were adorned, they were in general as barn-like in their external appearance, and as cold and comfortless within, as the Presbyterian houses were. In his *Ireland in the Eighteenth Century*, Lecky, speaking of the churches in the city of Dublin, says that, with one or two exceptions, they were wholly devoid of beauty.

Up till very recent years there was little or nothing known of the comforts and adornments which the aesthetic tastes of the present age look upon as almost essential to a place of worship. Dr. Killen gives the following description of a neighbouring church in which he once preached when he was minister in Raphoe—he does not name it, but it was evidently First Ray. He says: "Some time after my settlement in Raphoe I officiated in a sanctuary which had much the appearance of a waste house. It was evidently quite too large for the congregation. In one corner of it what was called a session house was taken off the building, a number of pews were in another part, and elsewhere was a space unoccupied. It was said that some seventy or eighty years before there had been a large secession from the congregation, and it may be that the seceders had carried their pews with them; but whatever was the explanation, the place had a most desolate appearance." On another occasion, when he went to preach in Ballyshannon, he says, "the old meeting-house was so dilapidated that when I first saw it I did not recognise it as an occupied building. I supposed it to be a ruined office-house. It was not until I looked through an aperture in the door, and saw some miserable pews, that I discovered it to be a Presbyterian place of worship." In those days a congregation did not finish a church down to the minutest details, as they do nowadays, before using it for worship. They were then satisfied if they had a roof over their heads. At a visitation, held in Ballylennon several years after the church had been built, it was stated that "they hoped to have the house pewed soon." But this reproach of regarding any sort of building as good enough for God's house has of late years been largely rolled away in the Laggan. Within the past forty years, Carnone, Donoughmore, Raphoe, Newtowncunningham, and Convoy have re-built their churches, and all the others have been renovated and improved, and are now, at least,



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comfortable and respectable. Presbyterianism does not, like Romanism, approve of the policy of erecting imposing and highly ornate structures in which to worship the God who dwelleth not in temples made with men's hands, whilst the people who meet in these grand buildings on the Sabbath day dwell in pitiful hovels; but the day has gone when it deems any sort of house good enough for the house of God.

There were also many customs and practices that were common in these by-gone times that would be considered very much out of place in the present day, and are now more honoured in the breach than they were in the observance. For example, at Communion seasons, scenes very like those described in Burns' *Holy Fair* were not uncommon. It is said that the Rev. Samuel Dill, on his first Communion Sabbath at Donoughmore, found a long array of stalls, laden with cakes and fruit, along the roadside at the church, and that he put an end to this unseemly traffic by, as he passed along, overturning these stalls with his own hand and ordering the owners of them to take these things hence. I heard one who saw it saying that she remembered seeing in her young days, in the old meeting-house of St. Johnston, a woman with a basket of cakes and apples on her arm standing at the elbow of the minister who was addressing the Table; and, worse still, I heard from persons who were eye-witnesses of it, that at Second Ray it was customary on the Thursday before the Communion for two of the village publicans to bring their sign-boards, and putting them up, the one on a barn and the other on a kiln close to the church, to ply their trade there till the following Monday evening. It was only in a very rare case that a flitting of this kind was necessary on the publican's part, for every place of worship, no matter to what denomination it belonged, had a public-house close to its gates, and our forefathers made their attendance at the sanctuary on the Sabbath day a time of refreshment in a sense that we would look upon as highly objectionable. In the interval of half-an-hour or so that was then given between the two services that were held, it was a customary thing with many to adjourn to the public-house for a dram. I was told by a very respectable old man, who lived to be almost one hundred years old, that he remembered when he was a young man stopping

at home sometimes on the Sabbath day because he had no pocket money, as it was his day to stand treat to some of his neighbours. The Laggan people of the present day must, in general, be much more temperate than past generations were. There are people still living who remember to have seen seven public-houses along the old road from St. Johnston to Raphoe, a distance of less than six Irish miles. Now there is not one. At this time there was a licensed house in almost every townland, and frequently a *shebeen-house* or two besides. Fifty years ago the family that would have buried a relative without treating to drink everyone who attended the funeral would have been regarded as very mean and stingy. An old man who lived in this district, and who died a few years ago, was always very indignant when he saw anyone turning back from a funeral before it reached the graveyard. He said it was a mean thing to eat a man's cake and drink his glass of whiskey, and not go the whole way with his funeral. Now, and for many years past, such a thing is never seen; and the same may be said of almost all social gatherings.

There is scarcely any district in the North of Ireland in which the population has decreased to a larger extent than in the Laggan. I have heard old people say that they remember to have seen sixty families living in the townland of Lettergull; now there are not a dozen. In this same townland there were in the year 1794 fifteen farmers; now there are only four. Craigadoos appears on a list of the towns and principal villages of the Laggan at the time of the Plantation; now it consists of only a few farmers' and labourers' houses. At this time the farms were very small, and spinning and linen weaving gave occupation to the people. Arthur Young, a learned Englishman, who wrote a very interesting account of a tour which he made through Ireland in the years 1797-8, visited the Laggan, and in his description of it tells us, amongst other things, that the farms varied from five to forty acres, most of them from seven to ten; that rents were from 15s. the Cunningham acre up to 40s. about the towns. The farmers, he says, sow flax, dress and spin it in their families, and get it wove by the weavers who are also small farmers. A great deal of flax is imported at Derry, this country not raising near enough for its own manufacture. He also says, "Their tillage is exceeding bad, the land

not half ploughed, and they like to have much grass among the corn for improving the fodder. All their milk is kept till *sewer*, till which they do not make butter. Scarce such a thing in the country as wheeled cars, they are all sliding ones. At Convoy I met Mr. Montgomery's oxen drawing sledge cars of turf, single, with collars, and worked to the full as well as the horses. They deserved wheels, however. The Bishop of Raphoe is a considerable farmer, and cultivates and hoes turnips. The Dean has also done the same."

The farms now are all large, and nowhere is tillage farming carried on more skilfully, or in a more up-to-date style. Strangers visiting this district are always struck with the appearance of the well cultivated fields and fine crops that are to be seen on every hand. This amalgamation of farms has made all the Laggan congregations much smaller than they at one time were, and may also be said to be injurious to them financially as well as numerically (11), for it is seldom that a man thinks of increasing his payment to the Church when he increases the extent of his property.

The stern restraint of necessity compelled our forefathers when they migrated to the Green Isle to follow a method of plain living, which, as experience amply testifies, was not inimical either to high thinking or good health. Up to recent years the Laggan people were to a large extent nourished and brought up on the old and wholesome Scottish fare of oatmeal and the Shorter Catechism; their descendants of the present day have not, it is to be feared, the grit and the grace that their fathers had, subsisting, as too many of them do, on a diet that is largely made up of tea and literature of the "Christian Herald" type. Still, as things go, they are a healthy, industrious, sober, and in the main a God-fearing people, such as make up the bone and sinew of the nation, but it is doubtful whether, if they were tried as their fathers often were, they would stand the test as well. Perhaps they would. Who knows?

The Laggan, in religion, is still, as of yore, preponderatingly Presbyterian. Evangelical Protestantism of the Presbyterian type seems to suit the people best. It is remarkable that in such a large Protestant district as the Laggan is, embracing nine or

ten parishes, there is no Methodist church, and scarcely a family claiming connection with that denomination. The congregations of the parish churches are all small and largely made up of men whose fathers, usually for some trivial cause, left the Presbyterian Church. Congregationalism has tried to get a footing in a couple of places, but with very indifferent success. Its few adherents are all—ministers and people—renegades from Presbyterianism, and its chief end would appear to be to advocate the absolute necessity of using only what is called "Bible wine" in the keeping of the Sacrament of the Lord's Supper; a practice which, as has been very loudly proclaimed of late, will do more than almost anything else can do to put an end to every kind of evil, and to bring forth all the fruits of the Spirit; a thing that in these cases it has very signally failed to do. Apart from these slight defections, the Laggan Presbyterians are very staunch to the principles for which their fathers suffered so much. Any preachers of the Plymouthist or "Dipper" order who visit the locality meet with little encouragement, and soon betake themselves to fresh fields and pastures new.

The labouring class are largely Roman Catholic, and a pleasant feature of life in the Laggan is the almost total absence of sectarian bitterness. There is less party spirit to be found in it than in almost any other district in Ulster. The policy of the Church of Rome, which would keep her people dwelling apart in all things from their Protestant neighbours and fellow-countrymen, is little felt here, and just as in the old graveyards of the Laggan—in St. Johnston and Ray and Clonleigh and Raphoe, and other places, the dwellers among the dead of many generations and of all denominations are sleeping their long last sleep, lying like brothers, side by side, undisturbed by this pious policy of isolation, so the living dwell together as brethren in unity. *Sit perpetuo.*

THE END.

APPENDIX A.

(1). The Laggan Co-operative Agricultural and Dairy Society, Ltd., was founded in the beginning of the year 1896, mainly through the enterprise of Mr. Samuel Marshall, J.P., who has been chairman of the committee of management since its formation, aided by Messrs. Robert Cunningham, W. L. Mc'Connell, William Craig, and Matthew Orr. An auxiliary was erected at Tullyrap in 1900. This Society has been very successful, and the Laggan farmers, to the number of about 300, avail themselves of the advantages which it offers. During the past year they supplied 436,297 gallons of milk, for which they were paid £7,993. 18. 2d.

(2). About twenty-five years ago Dr. Bernard, of Derry, a gentleman who takes a deep interest in antiquarian matters, had the inner circle of this ancient structure rebuilt, at considerable cost and trouble to himself. It is questionable whether the doctor's praiseworthy attempt at restoration has been a success. One thing, however, it has done: it has made this interesting ruin a much more conspicuous object in the distance than it was before.

(3). The names of a few of the very earliest English and Scotch settlers in the Laggan have been preserved. William Stewart, Laird of Dunduff, on the 10th of June, 1614, made the following letting of his estate:—DRUMARKAD, to Archibald Thompson, John Coningham (or Huggin), John Hood, James Dunoyer, William Fullerton, and Gilbert Kennedy. MONEYMORE, to James MacKary, John Smith, Alex. Lockard, Alex. Hunter, James Saye, Walter Stewart, and William Smelley. KILVARRY, to Thomas Lodge. MANCHANT, to Hugh O'Deogherty and Con O'Donnell. DRUBOGHILL, to Arthur Stewart, gent. MONDOWY, to James Maghan, Dermont O'Brallaghan, Shane O'Besillaghan, Killegroome O'Derry, Anthony Stewart, gent.; and Toole M'Vegan. DEUMALLS, to Michael M'Loghery and Owen Mscintire.

On the 10th of May, 1613, James Cunningham let his lands as follows:—MOTAGH, to Alex. Dunne, John Dunne, Donnell M'Kym, John Dunne, junior; John Young, Wm. Hendry, Alex. Grynnay, and Wm. Stewart. GRACKHY, to William Valentyn, Hugh Moore, William Moore, and David Kennedy. MAGHARYMORE, to John Watson, Robert Patterson, William Ebyn, George Black, Andrew Smith, James Gilmore, William Galt, George Fery, John M'Kym, Andrew Browne, William Sutherland, William Rankin, and John Smith. MAGHERRVRE, to John Purveyace, John Harper, Hugh Lockard, Thomas Scott, and John Browne. DRYAN, to John Roger, Wm. Teyse, and Donnell M'Freddy. TRYANCAREICKMORE, to David Kennedy and William Valentyn. EREDY, to Wm. Arnett, Andrew Arnett, John Alexander, John Hutchine, Peter Stevenson, John Hamilton, Edward Homes, and George Leich.

On the 1st of November, 1614, Sir John Cunningham let his lands as follows:—ARDKIE, to James Robbin, Robert Hunter, and John Martin. MOYLE, to William Boyle. MONEGRAGANE, to James Patterson, Alex. M'Kilchany, and John Flowlart. PLAISTER, to John Molsed, Robert Allane, John Fyfe, Donnell M'Kilmun, and John Wilson. MOYFARDA, to Bernard Coningham, James Boyd, John Bryce, William Sare, Donnell Gilbaspick, John Flemings, Donnell M'Evane, William M'Cassack, Alexander Colewell, John Wigton, John Ramsay, Stephen Woolson, Andrew Calwell, and William Coningham. DUNBOY, to Andrew Coningham and Robert Boyd, and 5/16th part of Roughan, adjoining Monegragane, to Donnell Connell.

These lands are situated in the neighbourhood of Manorcunningham and Newtowncunningham, and though the names of the divisions, which are called quarter-lands, are in several cases spelled somewhat differently from what they now are, those acquainted with the district will easily recognise the places referred to. The former was at first called the Manor of Forcunningham, and its proprietor, James Cunningham, Esq., had the right of holding "a market every Thursday at Magherymore, adjoining the Church of Raymough, and two fairs, 26th June and 24th October." The latter was at first called Castlecunningham, and its proprietor, John Cunningham, Esq., had the right of holding "a market at Newton on every Monday, and a fair on the Feast of St. Luke."

In the above list it will be seen that a few of the Irish rented farms on these estates, which goes to show that the enactment ordering all the natives to leave the Precinct of Portlough was not strictly enforced.

(4). The names of a Donegal Jury—either grand or common—of the present day, are very unlike the names of a jury that was empanelled at Lifford "for survey and enquiry" on the 5th of September, 1611. They were—Rowland Congall, Phelim O'Deherie, Cahill lase M'David, Fierrall M'Doall, Donough O'Morison, Gildeuff M'Gerald O'Doherie, Hearie Oge M'David, Pierce O'Dunan, Neal M'Grullin, Morice O'Keelan, Maurice O'Arden, Hage Oge O'Donell M'Ginell, James O'Sherin, Lewys O'Clery, Walter M'Swane, Cahill duff M'Gatridge, Shane Oge M'Gillkerry, Tirluagh caragh M'Carvill.

(5). The cause of this dispute between Messrs. Bruce and Galbraith regarding the Rectory of Troughboyne is not clear. The Rev. Thomas Bruce, who was, like Mr. Galbraith, a Scotchman, was granted letters of denization, i.e. of English citizenship in Ireland, on the 12th of May, 1620. At a visitation of the Diocese of Raphoe, held in 1622, it is stated—"The archdeacon is Mr. Thomas Bruce, Master of Arts, a learned scholar in theologie, and a powerful preacher of the Word of God, in life and conversation unapprovable. The said Mr. Thomas Bruce holdeth the Parsonage and Vicarage of Troughboyne presentative by the Duke of Lennox." Bishop Mant, in his History of the Church in Ireland, refers to this matter, but does not give any explanation as to how it came about that Mr. Galbraith was appointed to the parish during Mr. Bruce's lifetime and contrary to his will. Dr. Reid, in his *History of the Presbyterian Church in Ireland*, conjectures that Mr. Bruce may have been, about this time, promoted to some higher preferment, and that he wished to retain the Archdeaconry and Rectorship along with this other preferment, a no uncommon thing in those, and also in subsequent, times. At any rate, Mr. Bruce managed to retain this "fine benefice," as Archbishop Laud termed it, the net income of which at the time of Disestablishment was £1,039.

(6). When the Rev. William McClure was chaplain to Derry Gaol, about 70 years ago, a poor widow named Reynolds, from the vicinity of Moneymore, was a prisoner there for nearly two years on the charge of contempt of the Court of the Archbishop of Armagh. An action, which could not be sustained, had been brought against her in this Ecclesiastical Court with the view of depriving her of a farm which she had held for many years, on the plea that the person who had bequeathed it to her was not of sound mind. The woman, who was upwards of 70 years of age, and suffering from palsy, was unable to go to Armagh, a distance of upwards of 20 miles. Nevertheless, she was arrested and taken to Derry Gaol, and a penalty of £200 imposed for this offence. She would likely have remained in prison till her death had not some persons of influence interfered in her behalf, who, after no small trouble, succeeded in obtaining her release on payment of £9 10s., but the expenses of the case amounted to £185, which had to be paid.

(7). Mongavlin Castle was one of the residences of the O'Donnells when they were chiefs of Tyrconnell. In an account of the chief houses in Tyrconnell in the year 1600, it is referred to as follows:—Three miles above Cargan stands a fort called M'Gwyvelin, upon the River of Lough Foyle—O'Donnell's mother's chief house." In 1608 it was occupied by Inverin-av-Macdonnell, who was a niece of the Marquis of Argyle, and mother to the last Earl of Tyrconnell. At the time of the plantation it passed into the hands of the Duke of Lennox, who was granted three proportions of 1,000 acres each—in reality they were much more—called the Manors of Mongavelin, Lettergull, and Cashel, with "the advowson of the Vicarage of the Parish of Tallow, and power to hold a market in any convenient place, within the quarters called Altaskin, and two fairs on the Tuesday next after the Feasts of Easter and St. Michael." These lands afterwards became the Donegal Abercorn estate, recently sold to the tenants by the present Duke of Abercorn. The way in which they passed into the hands of the Abercorn family is recorded on a large flag built into the walls of the castle, and which bears the following inscription: "The Honble. Elizabeth Hamilton, daughter of John, Lord Colepeper, widow of Coll, James Hamilton, who lost his life at sea, in the service of his King and country, purchased this Mannor, and annexed it to the opposite estate of the family, which paternal estate itself was improved by her prudent management to near the yearly income she received thereout. She hath also settled her younger son, William Hamilton, in an estate acquir'd in England, of equal value in the purchase to this, and given everyone of her numerous offspring, descended from both branches, some considerable mark of her parental care. Her eldest son James, Earle of Abercorn, and Viscount Strabane, hath caused this inscription to be placed here for the information of her posterity, from whom she hath merited the most grateful acknowledgements and to whom she hath set so valuable an example. Anno 1704." The old structure that is still standing was in all probability built by the Duke of Lennox. In Pynnar's survey, made in the years 1618-19, it is stated—"upon this Proportion there is built at Magevelin a very strong castle of lime and stone, with a Flanker at each corner, but as yet there is no Bawn or Freeholders made." It was occupied down till about 60 years ago, and would likely have been used as a dwelling-house in the present day, had it not been for the fact that when the railway was made from Derry to Enniskillen, it passed so close to it as to render it uninhabitable. Mr. Cairns Alexander and his family were the last occupants of this venerable structure.

(8). "The Plea of Presbytery" is the name of a book that was written in answer to a series of sermons preached in the year 1837 in Derry Cathedral by the Rev. Archibald Boyd, one of its curates, and afterwards Dean of Exeter. In these sermons, which were published and gratuitously circulated amongst the Presbyterians of Derry, Mr. Boyd affected to pity the ignorance and prejudice of the many, otherwise intelligent, people in and around the Maiden City who remained outside the communion of the Established Church, attacked Presbyterians in a very offensive and unwarranted manner, said that it was "not the system of God," and that Presbyterians were "enemies and assailants of the Established Church;" and Rev. Dr. Boyton, Rector of Tullysaughnish, who aided Mr. Boyd in this controversy, spoke of Presbyterian ministers as "humanly appointed professors of the art of persuasion."

The Presbyterian ministers of the neighbourhood of Derry felt that they would not be faithful to their trust if they remained silent under this attack, and so "The Plea of Presbytery," which is divided into four parts, one of which was written by each of the following ministers, appeared:—viz.: Rev. Wm. McClure, of First Derry; Rev. James Denham, Great James Street, Derry; Rev. A. P. Gandy, of Strabane; and Rev. W. D. Killen, of Raphoe. Anyone who reads this book will see that these men executed with much

ability the task that was foisted upon them, ably defending the Presbyterian system, and vigorously attacking the strongholds of Episcopacy, and at the same time giving Mr. Boyd a very severe castigation, unsparingly exposing several mistakes and literary blunders into which he fell.

(1). Dr. Killen, in his *Reminiscences*, says:—"I was personally acquainted with the Bishop, the Right Rev. Dr. Bissett, a most respectable country gentleman. From his See he had an income of upwards of £5,000 a year. He was kindly to the poor, and I never heard any complaint against him for want of generosity or justice in his dealings with his tenantry. He met his clergy regularly, and received from them reports as to the state of their parishes. He had no family, and he dispensed hospitality to the gentry and clergy of his diocese with lordly liberality. But I could never see in him any likeness whatever to an apostle; he never preached, and he certainly never undertook to work miracles. He was to be found about half the year at his episcopal residence, and, when he attended service at the cathedral, he read the commandments with much taste and dignity and pronounced the benediction. Meanwhile, all the duties of the parish were discharged by two canons, whose united salaries did not amount to £150 per annum. The Dean had a salary of upwards of £2,000 a year, but he got into debt, and had to take flight one Sabbath evening to escape apprehension from his creditors, and during my residence there he was never again seen in the parish."

I heard Dr. Killen say that the first time that he visited at the house of Mr. Kinkaid, of Ballyholy, a large farmer, and one of his people, he was much struck with the very fine furniture that was in the house, and made a remark to Mr. Kinkaid about its beauty, whereupon he said, "Oh, I thought you knew, This is the Dean's furniture, and it was sent here to escape seizure."

(2). Dr. Killen in his *Reminiscences* gives the following account of the burning of the Castle:—"It was a beautiful and spacious edifice, surrounded by an extensive park, and no cost had been spared on its construction. It was now offered for sale; but as no purchaser willing to give the required price was forthcoming it remained untenanted. Fines were kept up in some of the apartments, but no fenders had been provided to surround the fire places; and it was said that a live coal, falling out of the grate in one of the rooms, had ignited the flooring, and as the caretaker happened to be absent, the fire spread unnoticed until it was found impossible to arrest its progress. I well remember the night of the burning. I was sitting in my house at the other extremity of the village when the deep-toned bell of the cathedral began to ring violently, and immediately afterwards I received intelligence that the Castle was on fire. In company with some others, I set out for the scene of the disaster. I found a crowd already assembled there in front of the main building, watching the progress of the devouring element. The fire roared and glared as it burst forth through the edifice. The inner partitions of the Castle were composed of dry peat or turf, overspread with mortar. This wall of turf was much lighter than a wall of brick, and had apparently been chosen to diminish the weight of the pressure in the ceilings of the apartments underneath. As these partitions, one after another, tumbled into the mass of fire, the flame was prodigious. The conflagration increased, and the whole country was illuminated. I stood long contemplating the sad scene."

A stone built into the front of the castle bears this inscription:—

JO. LESLIE'S EP. RAPOT. INYM
POSVIT LAPIDEM 17 MAIE 1636
SYPREMVM 19 AVG 1637
TRANSLAT. SV. 5.

(¹¹). At the time of the Plantation a grant of "2,305 acres of arable and pasture land and 8,729 acres of mountain and bog" was made for the maintenance of a free school in the County Donegal. Bishop Montgomery, the first Protestant Bishop of Raphoe, intended that the old abbey at the town of Donegal, the place where the Four Masters compiled their celebrated annals, should be "allotted to the Bishop of Raphoe for his residence, reserving convenient rooms for the school and schoolmaster." Nothing, however, appears to have been done till the year 1627, when Charles the First granted to "James, Archbishop of Armagh, and to his successors for ever, the quarter-land of Tawiywooly, and two half-lives of land called Goolsdore, with their appurtenances, to the sole and proper use and behoof of the master of the free school of Donegal." A school was built at Raphoe about this time. A stone in one of the walls of the main building bears the inscription—

"SCHOLA REGIA DONEGALENSIS, 1737."

This estate, though situated in a mountainous and barren part of the country, being on the western side of the Gap of Barnesmore, "15 miles from Raphoe, on the great road leading from Derry to Sligo," provided the school with a large endowment. When the Rev. James Irwin was appointed master in 1796 he let the estate "for ten years (provided his incumbency should so long continue) to 130 tenants, at the yearly rent of £639." This was the highest amount it was ever let for, and Mr. Irwin and his successors had always much trouble in getting this rent collected. The tenants of the Raphoe school estate were well up in the "Plan of Campaign" long before Mr. Parnell's day. In 1821 the Clare Street Board reported that "a general combination has been organised amongst the tenants to resist the payment of rent to this Board, and even to controvert its title, and we are informed that a regular system of contribution to a common fund has been established, whereby they have been enabled to litigate." On account of these proceedings on the part of the tenants, the master's salaries were often in arrears. In 1845 all the rent that was paid was £234. The estate was sold to the tenants a few years ago.

The Donegal Protestant Board of Education is at present composed of the following members:—Rev. Alex. G. Lecky, B.A., *Chairman*; T. B. Stoney, Esq., D.L., *Vice-Chairman*; Thomas Hamilton, Esq., J.P., *Hon. Secretary*; the Very Rev. Dunn Kennedy, Rev. Samuel Meek, B.A.; Rev. J. C. Wallace, B.A.; Rev. Wm. Scott, B.A.; Rev. T. McCandless, B.A.; Rev. J. S. Green, David Wilson, Esq., B.A.; and Robert McKinley, Esq.

His Honour Judge J. Walker Craig, K.C., an old boy of the school, and one of its most distinguished *alumni*, represents the school on the Board of the Commissioners of Education in Ireland with great diligence and efficiency.

(¹²). When the Seceders appeared in the Laggan they evidently met with much opposition from the members of the Synod of Ulster. There is preserved in the Record Office in Dublin a curious information sworn before Andrew Knox, Mayor of Derry, on the 9th of October, 1732, by four members of Ray congregation, entitled, "An affidavit against Seceders, Co. Donegal." Henry Sloan, attorney, Co. Donegal to wit, John M'Neill of Fassaghmore, George Marshall of Monemore, David Vance of Manoreunningham, and John Browne of Ballylawne, farmers, all of the Dissenting Congregation of Raymoghey, in the Co. of Donegal, came this day before me and made oath on the Holy Evangelists—that there is a set of preachers come from the North of Scotland, in Great Britain, who term themselves Seceders, of whom Robert Reid is now a fixed Seceding preacher in the said congregation of Raymoghey, in the said Co. of Donegal." Then follows an uninteresting and not very intelligible account of the principles and practices of the Seceders.

This document bears witness to the success that attended the labours of these preachers, it says—"And the Deponents verily believe that upwards of some thousands of Dissenters in the North of Ireland are brought over, adhere, embrace, espouse, and profess themselves Seceders."

(¹²). The stone that covers Mr. Hart's grave is in a shattered condition, cased, it is said, by the church bell, which was blown down by a storm, falling upon it. The inscription on it, which was in Latin, is illegible.

The inscription on the stone that covers the grave of the Messrs. Gray is as follows:—

HERE LYETH THE BODY OF MRS
GRAT WIFE TO RND MR NEAL
GRAY WHO DEPARTED THIS LIFE
MARCH THE 10TH 1712 AGED 60
ALSO MR THE RND M^E NEAL GRAY
WHO DEPARTED THIS LIFE MARCH
THE 3RD 1714 AGED 95
ALSO THE RND MR WILLIAM GRAY WHO
DEPARTED THIS LIFE AUGUST THE
23RD 1730 AGED 58
HERE LYETH THE BODY OF M^E MARY
GRAY WHO DEPARTED THIS LIFE MAY
THE 8TH 1737 AGED 73 YEARS
HERE ALSO LYETH THE BODY OF JOHN
MOTHEKALL SON IN LAW TO THE REVERE
ND WILLIAM GRAY WHO DEPARTED THIS
LIFE NOVEMBER THE FIRST 1748 AGED 48 YEARS
ALSO ALICE WIFE OF HAMILTON PATTERSON
WHO DIED 25TH JUNE 1832 AGED 66 YEARS
ALSO HAMILTON PATTERSON WHO DIED
24TH OF FEBRD 1836 AGED 68 YEARS

— Illegible

(¹³). The Presbytery of Convoy consisted of 13 congregations, and in the list given in the Records of the Synod, they are spelled as follows:—Convoy, Donsaghmore, Ramilton, Astra, Strabane, Armuy, Donneygull, Sligo, Moywater, Letterkenny, Kilmakan, Draye, and Pettiloe.

One of the difficulties that Presbyteries had to contend with in these days was supplying vacant congregations, and the Convoy Presbytery seems to have felt this difficulty to a considerable extent. In 1703 we find it reported to the Synod that "Convoy is aggrieved because of many Vacancies," and, in 1705, "supplicating the Synod for assistance for carrying on the Lord's Work among them, they having many Vacancies, several of their members being very crazy, and others at a very great distance cannot assist them."

(¹⁴). The works of the Convoy Woollen Co., Ltd., are situated on the River Dule, close to the village, where there was formerly an old corn mill, and they form a very pleasing and bright object in the centre of a lovely district. The business of the firm has increased so much of recent years that

the late Mr. Weir, at the time of his death, had plans prepared for doubling the size of the buildings and the amount of the machinery, which work is now being executed. The company has a paid-up capital of £45,000, and gives employment to considerably over 100 people. The present directors of the company are—Robert Allen Wilson, Esq., LL.B., Sir John R. Johnston, J.P., and Alexander Weir, Esq.

(¹⁶). When a Presbyterian congregation observed the Sacrament of the Lord's Supper in those days, there was, in addition to the danger of persecution and punishment to which they were liable, also very considerable labour and trouble involved, as is testified by the following record of the keeping of this sacred observance in the congregation of Burt during the ministry of the Rev. Andrew Ferguson—“June 25th, 1694—It was concluded by order of the Session that the Lord's Supper should be celebrated in the congregation of Burt, July 25th next. Item—Ministers to be invited, viz., Mr. Ethernethy, Mr. Craghead, Mr. Craig, Mr. Campbell, Mr. Holmes. Item—Thirty-six pottles of wine to be provided, and John Henderson sent to Belfast for it, and to be paid for his pains. Item—John Cunningham and William Bratton to provide cups. Item—Adam and Josh Anderson flaggons for Inch and Elagh. Item—William Cunningham to provide deal boards for table for Burt, Walter Davis for Inch, Fran Boys for Elagh. Item—John Cunningham to provide linen for Burt, John Alder for Inch, Robert Headen for Elagh. Item—Arthur Patterson and James Creswell are to provide wheat and get it ground. Item—The elders are to go through the parish this week, everyone in their several districts, to know how it stands with the people for further light, in order to their admission.”

(¹⁷). The Rev. Classon Porter, of Larne, visited Mr. Andrew Stilley, a cousin of the Rev. James Porter's, who lived at Gortin, near Ballindrait, in January, 1845. Mr. Stilley, who had been deeply implicated in the affairs of '98, and who was at this time a most intelligent old man of 80 years of age—in his younger days he weighed twenty-four stone—told his visitor that James Porter, after his father's death, and when a young lad, left his home to push his fortune, and was never heard of by his friends until he was ordained minister of Greyabbey. He was tutor for a time in the family of a gentleman named Knox in the County Down, whose daughter he married. The Rev. Dr. Black, of Dromore; and afterwards of Derry, who married them, said they were the handsomest couple ever he married. The bride's grandmother, who was present, and, doubtless, looking at the slender store of worldly gear with which the newly-wedded pair were endowed, in congratulating them, said, “I wish you both a great deal of happiness, but there are sma' signs o't.” Mr. Porter's sister, Catherine, was married to the Rev. Ephraim Stevenson, minister at Enniskillen.

(¹⁸). In 1847, in consequence of the great dearth caused by the failure of the potato crop, the Rev. Dr. Morgan, Moderator of the General Assembly for that year, made application to the Government to relax for a time the rule which required a congregation to pay a minimum stipend of £35 to its minister in order to secure a grant from the Regium Donum. The statistics furnished to the Government when this application was made gave the number of families in the Laggan congregations and the stipend which they paid to their ministers as follows:—

		Families.	Stipend.
Monreagh	...	168	£48 10 0
Ray tit	...	165	38 10 0
Convoy	...	320	36 15 0
Donoughmore	...	305	50 0 0
Ballindrait	...	190	31 15 1

		Families.	Stipend.
Raphoe	...	330	£50 0 0
Ray 2nd	...	400	82 3 0
Ballylennon 1st	...	66	19 0 0
Ballylennon 2nd	...	140	35 9 1
Carrowe	...	280	43 17 6
Newtowncunningham	...	166	53 5 10
Crossroads	...	170	47 14 6

This request of the Moderator was refused, and Mr. H. Labouchere, the Chief Secretary, in doing so, did not speak in high terms of the liberality of Presbyterians towards the support of their ministers. He said, "While, in the commonest hedge or infant school, the children give each a penny a week, the Presbyterian ministers, for affording religious instruction, do not receive from their people at the rate of even one farthing a week."

APPENDIX B.

The following are the names of the persons who paid Hearth Tax in the Parish of Tangboye in the year 1665, with the names of the townlands in which they lived. In several instances families of the same name still live in the same townlands and are no doubt the descendants of these old "residents" —

BALLIBEGY, Alexander Coningham, James Coningham, Robert Allison, Archibald Alexander, William Harriet Thomas Browne, John Park, DRUMNOV, James Allison, James Fleming, William Davidson, John Hamilton, sen., John Hamilton, jun., MONEVGROGAN, John Patterson, James Patterson, Robert Moore, Mathew Allison. RUCHAN, John Mc'Connell, sen., John Mc'Connell, jun., William Campble, Alexander Mc'Connell, ARDEE, John Alexander, Cland Maghas, Archibald Hunter, James Johnston, David Park, MOYLE, Robert Boyle, Dongall M'Cay, Daniell M'Cay, NEWTON, William Coningham, Esq. (3 hearths), Robert Fleming, William Wigton, William Coningham, John Arrell, Adam Patterson, Lieut. Wm. Coningham, Wm. Patterson, John Cochran, Thos. Nicholl, John Harvie, Robert Hunter, John Ramsay, younger, CULM'ATEATINE, Mr. Mathew Halley (2 hearths), Alexander Ewing, John M'Dowham, John Thompson, Daniell Buchanan. RUSKY, Duncan Patterson, John Buchanan, Wm. Walton, William Patterson, TULLY-ENAN, Adam Scott, John Lata, Hugh Walker, Robert M'Causland, DRUMAY, John Martin, John Homes, Wm. Matchel, Joseph Orr, GORTREE, John Ewing, John Crawford, Robert Potts, James Galbraith, DUNELLAN, James Ramsay, BALLEHESKY, James M'Corkle, PORTLOUGH, Robert M'Clellan, John Denny, John Elder, GORTLUISH, Thomas Storret, James M'Ador, Robert Starret, BOKEY, William Davison, Widow Fleming, LETRUM, John Bryce, Thomas Wilson, William English. MONGLASS, James Boggs, James Boggs, junior, John Boggs, William Ramsay, Robert Scol, CORNCUMELL, Jean Coningham, James Harvey, David Gibson, DRUMLOGHER, John Fisher, Ninian Barber, Robert Barber, George Barnett, CASTREWS, — M'Kewen, — Marshall, James M'Kewen, CARSHOTT, Robert Myegah, James Curry, John Macky, Robert Harvey, James Thompson, KILDURUM, William Balloure, Andrew Soot, James Stevenson, John Grahame, CARGINS, John Cock, John Harvey, Thomas Gray, Robert Macky, Robert Young, John Lieper, David Macky, GORTNIRAKE, David Fulton, James Fulton, David Langwill, ALTAGHADEEY, James Edmiston, John M'Kewen, Patrick Coningham, David Coningham, James M'Kim, DUNMORE, William

Hamilton, John Macky, James Allen, David Harry, James Harry, Gilbert Warke, John M'Kee, Edmund O'Last, Donnell Glass, Hugh Greeve, TANAGH, John Cock, Wm. Rankein, Thomas Bredin, CLOGHEEN, Patrick Macky, Andrew Peden, Widow Cock, GLASSIGOWEN, Alex. Gooldland, John M'Illan, William Glendunnein, Robert Petticrew, KINNEKILLY, James Allen, John Baxter, TRYENTAGH, James Woods, Alex. M'Clintock, John M'Kee, CASHELL, William Noble, Alex. Wood, Bryan M'Gettigan, ALTACASKIN, Mathew Lindsay, Walter Mitchell, William Bredin, Robert Cowan, John Maffet, Widow Harry, James M'Keean, William Noble, John Ramsey, William Gamble, John Comphie, Robert M'Dwain, William Macky, Finlay M'Clintock, John Marshall, MAYMORE, Mathew Lindsay (2 hearths), Andrew Wood, John Glendunnein, John Miller, Robert Turner, DRUMENAN, Peter M'Robb, Patrick Porterfield, Edmund O'Twohan, Roarty O'Gleeson, Andrew Baxter, MONGAVELLEN, John Rodger, Owen O'Kerran, Patrick Gumble, James Forsyth, Walter Gallanach, Thomas Gilfillan, RATEIS, James Smith, Thomas Taylor, John Gilgour, John Smith, Widow M'Clintock, John Morison, Elsper Gallanach, CASHEDAW, Nisian Galborth, John Stewart, Robert Allen, Patrick O'Devany, Humphrey Ewing, BALLYLENNAN, John M'Adam, Robert M'Adam, William Porterfield, John Alexander, James M'Crea, John Porterfield, Walter Wilson, LETTERGUILL, Walter Watson, Wm. Deniston, William Martin, Finlay M'Kinlay, John Glass, CARNNAANNAGH, Morice M'Connell, James M'Connell, John Alexander, senior; John Alexander, junior; John Buchanan, DRUMORE, John Coghrane, Robert Cochrane, James Cochrane, junior; James Cochrane, senior; James Stephen, TULLYRAP, John Buchanan, John Neane, James Rodger, John M'Neevein, Thomas Lowry, Thomas Rodger, TAIGHBOYNE, Doctor Thomas Bruce (2 hearths), Patrick Colhouse, Patrick Corby, John Lata, William Lata, Nisian Love, John Carnwath, John Caldwell, David Caldwell, John Dean, John Johnston, Robert Logan, Thomas Orr, John Scott, John Buchanan, James M'Kean, junior; James Johnston, John Carrthers, James Bredin, Alexander Beatson, Alexander Houston, MOMEIN, George Chambers, John Home, senior; John Homes, junior; John M'Clintock, James M'William, Mathew Reagh, Robert Aitkin, William Hood, Patrick Denniston, Patrick M'Caffery, Robert Scott, Hugh Reagh, John Maxwell, John Wright, John Smith, James Craig, Robert Curry, Patrick M'Cobb, Thomas Wilson, John Chisane, Robert Gourland, Andrew Colhouse, Andrew O'Brillaghan, Walter M'Adam, Manus O'Meghan, John Homes, John Martein, Archibald Howatt, Robert Erwing, Patrick M'Kinlay, John M'Kean, Francis Booth, Owen O'Toner, Hugh O'Loughery.

The following is another list of those who paid Hearth Tax in the Parish of Taighboyne. It is undated, but is supposed to have been for the year 1663. As it contains names of places and persons not mentioned in the 1665 list, I append it also. The names in it being much fewer than in the 1665 list, goes to show that the population of the district was rapidly increasing at this time:—

LUSTICKALL, David Caldwell, John Caldwell, BREADY, Patrick Colhouse, Patrick Corby, John Lata, TASOINE, John Wilson, James Bredy, Alex. Beatson, CLOGHIFIN, Mathew Reagh, Patrick Macky, Andrew Pedy, GLASHIGOWAN, John Parmiter, John Buchanan, Widow Gillianne, ALTACASKIN, Wm. Bredy, Rob. Cowan, Walter Mitchell, John Harry, KINNEKILLY, John Baxter, James Allen, TRYENTAGH, Alex. M'Clintock, John M'Mayness, ARDAGH, John M'Illrag, MOMEIN, George Chambers, John Homes, CARNNAANNAGH, Morice M'Connell, James M'Connell, Robert Triewe, DRUMORE, James Coghrane, James Stevens, Patrick Gamble, MAYMORE, Mathew Lindsay, Donnell Curry, Wm. Hood, DRUMENAN, Peter M'Robb, Patrick Porterfield, MONESS, Mathew Lindsay, junr., Donell Baxter, CASTLE, Wm. Noble, TULLYRAP, James Rodger, John

Buchanan, Archibald Howat. FERGUSON, Thomas Rodgers, Walter Rodgers. LETTERGUILL, Alex. Glass, Andrew Rodgers, Finlay M'Kinlay. BALLYLENNON, Walter Watson, Walter Wilson, Wm. Porterfield. CREEGHADUFF, Humphrey Ewing, Ninian Galbith. RATEIN, James Smith, Gilbert M'Clintock, John Moffet. MEGAVELIN, Owen M'KEEAN, Gorty O'Hone. CREEVE, James Ramsey. GORTREE, John Ewing, Robert Potts. PORTLOUGH, Robert M'Clellan, John Ramsey, Thomas Storrett. BOGAV, Wm. Davidson, David Fulton. CASTRIES, James Harvey, John M'Keun. LETTERIM, John Beyce, Wm. English. CARSHOWEY, James Thompson, John Macky, Robert Harvey. CULDRUM, James Macky, Wm. Marshall. MONGLASS, James Boggs, Robert Scott. DRUMBOY, James Allison, James Fleming. MONEYREGGAN, John Patterson, James Patterson. RUCHAN, John M'Connell, Wm. Campile. BALLYBEGLEYMORE, Archibald Alexander, William Harriott. BALLYBEGLEYBEG, Alex. Coningham, ARDV, Cland Maghan, James Johnston. MOYLE, Robert Boyle, Dougall M'Ray, William Coningham, Esq. (2 hearths). MONFAD, Robert Hunter, Wm. Coningham, John Arrell, Wm. Wigton. PLAISTER, Wm. Coningham, John Cochran. BALLATHASKY, Andrew M'Corkle. CULM'ATRYAN, Alex. Ewing, Widdow Coningham, John M'Ilwaham. RUSKY, Wm. Patterson, Duncan Patterson. TULLYENNAN, Adam Scott, John Lata. DRUMLOGHER, John Fisher, Robert Barber. COFCAMON, Hugh Rankin. CARGINS, John Cock, Thomas Gray, Wm. Carr, John Harvey, John Leaper, Robert Young, Thomas Gracy, Robert Macky. DRUMORE, James Harvey, Daniel Harvey, James Allen, John Macky, Matthew M'Clean, Gilbert Warke. ALTAGHADERRY, James Edmiston, John M'Quone, James M'Kim, Patrick Coningham.

APPENDIX C.

Names of persons who paid Hearth Tax in the Parish of Clonleigh in the year 1665:—

ANGORY, Andrew Allison, Richard Allison, James Blackburne, John Tyneing, Peter Steele, John Dunlap, Richard Robinson, John Donnell, John Blackburn, John Wilson. MONYES (which included Ballisodrait), Rob Mahaffy, John Porter, Ninian Steele, Hugh Hampton, Mr. Hansard (2 hearths), James Beatty, Robert Sturter, James Wilky, Widow Beatty, Mathew Coningham, Andrew Skelly, David Porter, Jean Hill. CROGHAN, Thomas Bard, Shan O'Gallagher, Patrick Porter, Daniel Kathrins, John Groves, Humphrey Maines, William Barneshill, Shan M'Dermoe, Robert Barneshill, Connor O'Meagan, Philomy O'Hae, Widow Armor, Robert Young, Patrick Armor, Wm. Beard, Daniel M'Junking, Tegg Kennedy. MANISTER, Wm. Wallace, John Wallace, John Patoe, James Lindsay, Wm. Nichal, Walter Rodger, John Coningham. CLONLEIGH, John Lowry, Mrs. Fleming, Robert Lecky, James Lawe, John Alexander, Shan O'Gallagher, James O'Kerolan, Neale O'Kerolan, Daniel O'Kerolan, Murtagh O'Crossan, Tegg M'Gettiepen, Bryan M'Quin, Bryan O'Kerolan, Murtagh O'Fillan, Neale Groome, O'Kerolan, Philomy O'Kerolan. SHANNON, John Hamilton (2 hearths), Wm. Orr, Wm. Cudbertson, Domagh M'Cardell, Neale M'Ureed, Hugh M'Cardell, John Stanton, David M'Kim, Hugh Murray, Doagh O'Cahan. BALLYBOGAN (which included Lifford), Michael Simose, Andrew Whyte, Bryan O'Bogan, John Caldwell, Gorty O'Bogan, Patrick Jack, John Fulton, Wm. Fulton, Patrick Glass, Robert Patterson, Thomas Snodgrass, Richard Perkins, Esq. (6 hearths): Mr. Hugh Barclay (3), James Murray (3), John Bexwick (3), Charles Burton (2), Wm. Morrice (2), John Fulton (2), Abraham Holliday (2),

Mrs. Shostall, Thomas Hari, Henry Holliday, Charles Baird, James Hamilton, Thomas McCannick, Andrew Stevins, John Woods, Wm. Clarke, Robert Carsall, Charles Andrews, John Wallace, Owen O'Slane, Lewis Edwards, Valentyne Adams, George Hogshead.

APPENDIX D.

Names of persons who paid Hearth Tax in Parish of Raphoe (which then included Convoy) in year 1665.

MAGHRISOLLUS, John Blaire, John Alexander, Robert Langshan, CULLAGH, George Buchanan, John Rodger, James McNevin, George Rodger, Andrew Lowry, Wm. McNevin. GOOTRQUIGLEY, Robert Smith, John Patterson, Wm. Walker. MAGHRYCHAN, John Lindsay, David Lindsay, GORTNESS, Meum Forset, LISMONTEBLY, Hugh Henderson, James Caldwell, Robert Coghran, Archibald Sproule, Wm. Henderson, James Johnston, John Harris, Wm. Alexander, Andrew Rodger. STRANORLUGHAN, John Sproul, BELTANY, Robert Snodgrass, Donnell M'Mongell, Widow Perry, John Hunter, John Hynehan, Alen Perry, John Carson, Alex. Orr, Robert Stevenson, Hugh Dryeland. CULLADERY, Thomas Stevenson, Finlay Long, Richard Carson, TULLIVENY, Robert Laird, John Homes, COLOGH, Widow Gray, COENIGLASS, Alex. Nisbet, Torlagh O'Gallagher, George Fleming, CASTLETOKKIS, Phelimy M'Menemy, Robert Burnesdye, John Gray, Archibald Frasen, Robert Gray, GLENMQUEIN, John Campile, David Dredan, Robert M'Clintock, Robert M'Ilturnor, Alex. Wilson, Robert Smith, Edward Harvey, Wm. Wright, Humphrey Wilson, Richard Wilson, ASSMOVNE, Robert Laird, James Laird, Patrick Lawy, Alex. Laird, Wm. Hugh, James Homes, John Homes, LISNOWALL, Thomas Galbraith, AGHENKURRAGH, Patrick Blaine, Walter Cunningham, CESSNECULLY, Thomas Wylly, Robert Nisbet, DAVECLOGH, Archibald Robinson, Daniel Kerr, John Walker, LETTERMOOR, Pat. M'Kerran, Edmund O'Mullog, Shaw O'Diver, Turlogh O'Cassedy, Neale M'Kelvey, Hugh O'Gallagher, Owen M'Kelvey, CLOCHEY, John Arkless, elder, John Arkless, younger, Bryan O'Patten, Art O'Quigley, Donnell M'Ilroy, CALLEN, Torlagh O'Barran, Rorry O'Scanlan, Donnell O'Colloom, Hugh O'Roerty, Owen O'Mughan, DRUMKEEN, Cormick O'Diver, Bryan M'Kerran, Neale M'Kerran, Neale M'Connell, Edmund M'Connell, Gilbreed O'Downd, James O'Beallaghan, Roory O'Lanshaghan, Shan M'Kerran, Feale O'Tierny, TRINTEBOY, Phelimy O'Gallagher, Turlogh O'Crenan, Neale O'Donnell, Cashel O'Patten, ARDECHILLE, Wm. Mitchell, Owen M'Ilfull, John Dariot, George Gray, Thomas Roger, Robert Browne, James Finlay, Robert Mitchell, John Machan, FISDURK, John Walker, Robert Forsyth, FIGRET, James Shields, Andrew Ferguson, George Nisbet, KILTOELL, John Allen, ARVERNOCK, Gabriel Homes, Alex. Laird, TULLIDONELL, John Nisbet, Esq. (3 hearths), Hugh Nisbet, Patrick M'Ilturnor, Andrew Allison, William Caldwell, Andrew Mitchell, CONVOY, John Maize, James Maize, Robert Robson, KILLINOUR, Francis Hamilton, Robert Caldwell, Andrew Richmond, David Flood, Owen O'Collum, Wm. O'Dongery, Shan O'Twolan, Hugh O'Mulloghery, Connor O'Rogan, DRUMGUMERLAN, Thomas Frans, Duncan M'Guire, Bryan O'Patten, Donnell O'Ailfille. AGAMALTY, John M'Clair, Hugh Robinson, Owen ballagh O'Longan, Rorry O'Keigan, Torlagh O'Lungan, John M'Clair, jun., James M'Clery, GORNASCAL, Wm. Deasy. MAGHREICOREN, John Paton, James Paton, James Dick, Hugh

Dick, James Moore. KNOCKGERRAN, Donsell M'Connaghy, John Smith. MAGHEEHEE, John M'Clunck, James M'Clunck, Robert Mathy, Robert Henderson, Wm. Ewing. RUSKY, John Henderson, James Henderson, Daniel Henderson, Thomas Henderson, Thomas Murray. CAREICKBRACK, Michael Henderson, Patrick Bell, Michael Wallace, Robert Coghlan, Alex. Murray, James Hall, Robert Gemble. FINEDEUM, Thomas Ramsey, Robert M'Cluer, Robert Mitchell, RAPNOE, Robert, Lord Bishop of Raphoe (10 hearths), Doctor John Walwood, Dean of Raphoe (1), James Lesley (2), Andrew Gordon, Archibald Kyle, John Stewart, Hugh Montgomery, John Dunckan, James Kerr, David Hughes, Mathew Adam, John Wigton, Thomas Thompson, Thomas Knox, James Bresdy, Andrew Wigton, Robert Quastein, John M'Whyte, Alex. Cunningham, John Twyford, Marmaduke Collessan, George Rankine, Thomas Carpenter, Gilbert Greer, John M'Connick, Robert Poak, John Rankine, John Duncan, John Johnston, John Mooley, Robert Howe, Alex. Walker, John Poak, Mathew Cocken, James Kirkwood. HURSTOWY, John Leeteb, John Caruth, Alex. McCasker. BELLEHELY, Robert Morrison.

APPENDIX E.

Heath Money Roll for Donegallmore Parish, in 1605.

William Warren, Esq, of Castlefin (4 hearths), Capt. Robert Hamilton (2 hearths), William Squire (3 hearths), James Slay (2 hearths), Adam Moderate, Widow Culbertson, William Culbertson, Robert Hallybenton, Robert Irving, elder, Robert Irving, younger, William Crawford, James Crawford, Robert M'Maines, John Parker, James Miller, Thomas Patterson, James Foster, James Patterson, William Irving, William Coulter, James Chambers, Andrew M'Camley, Shan O'Kelly, Fergill Mune, John Whyte, Walter Scott, John Thompson, Widow Thompson, Robert Thompson, David Craige, William Boyd, Edmund M'Tead, James Wilson, George Wilson, William Rodger, Andrew Wilson, William Horner, John Wilson, John Graham, John Nilsoo, Thomas Stevenson, John Thompson, Donagh M'Coughach, William Graham, John Johnston, Richard Graham, James M'Ferdel (2), John M'Crea (2), Dean O'Key (2), Thomas Bell, John Burnsyd (2), John Smith, Adam Smith, Archibald Miller, Thomas Simpson, William , William , William , John Eliets, William , John , Robert Maxwell (2), William , John Wilson (2), Robert Gemble, James Wilson, James Kierlan, James Simpson, William Worthlaw, Art O'Hone, Fergus Graham, James M'Crae Hugh M'Cosker, John Rule, Ninian Lidell, John Forbes, Fergill O'Gallagher, Art O'Sharry, Conmuro O'Kerigan, Cormick O'Conny, Bryan ne M'Cosker, Bryan O'Brogan, Thomas Culbertson, William Stewart, William Coningham, John Orr, Widow Willie, John Nisbit, Widow Brown, James Jeffrey, Patrick O'Harran, Robert Wilson, Thomas Wilson, Robert Wiedy, Henry Noble, James Patterson, John O'Mulligan, William Wilson, Alexander Wilson, Robert Culbertson, James Culbertson, John Barr, James Allison, Robert Ralson, John Shever, Thomas Selfridge, William Lindsay, Phelomy M'Mammy, Tegg duff O'Kerigan, George Caruthers, Alexander Moore, Hugh Stevenson, James Wachell, John Rule, William Worthlaw, Robert Craige, Fergall O'Zegan, Robert Wilson, James Steele, Widow Balston, Andrew Armstrong, John Thompson, elder, William Crawford, Henry Morgan, Alexander Wilson, David Johnston, of Killisent estate, William Hone, Andrew Kennedy, Robert Hone, John Brittan, Robert Crawford, Lodwick Rae,

John Rae, William Fleming, Alexander Fulton, David Hunter, John Beick, Thomas Browne, John Lindsay, Thomas Thompson, Bryan M'Meemus, Edward Torkleton, John Montgomery (2 hearths), Andrew Carr, John Willy, Archibald Coulter, Andrew Grasser, Conagher M'Gaghney, Allex. Knox, of Killigordon estate, Robert M'Kinlay, John M'Kinlay, Gilbert M'Cluer, Widow Thompson, Alexander Longe, William Longe, John Maghen, John Warke, Richard M'Cluer, James Stewart, Robert Longe, John Pirry, James Browne, Robert Douglass, Neale O'Caenan, Widow Greene, Richard Whyte, William Scott, Conagher O'Curran, John M'Carten, Robin Wilson, James Kennedy, James Lowry, John Crunkleton, Thomas Crunkleton, Archibald Bryson, James Ramsey, Nicholas Parmenter, Owen McCormick, Conagher O'Hagerty, William Cather, of the Glebe land, Hugh Simpson, John M'Carter, Michael Kave, James Ellet, Robert Logan (Leyton?), John Blaire, of Churchland, Thomas Blaire, John Kearns, William Chambers, Robert Crunkleton, John Homes, John Brumfield, John Davey, Robert Jameson, James Tening, Robert Irvine, Alexander Wilson, Alex. Wilson, elder, Andrew Dyckes, John M'Gloshy, William Give, Bryan M'Genty, of Mr. Bassil's and Mr. Benson's estate, Neale O'Gallagher, Torlagh O'Hugh, Patrick O'Marry, Tegg M'Gloshy, William Greene, Joseph Davis, Patrick O'Kelly, John Young, John Cooke, Art McCormick, Connor O'Derry, Richard Hunter, Connor O'Marry, James Roher, Andrew McCormick, Cormock O'Dowey, Neale O'Dougherty, Alexander Ramsey, Neale O'Dullen. £23 for 230 hearths.

APPENDIX E.

Hearth Money Roll for Stranorlar Parish, in 1665.

Peter Benson, of Drusaboe, Esq. (2), Thomas Feins, Richard M'Gee, Owen M'Gee, Alexander Thompson, Richard Kathrens, Thomas Hewart, John Hewart, Robert Longe, Neale O'Meghan, Capt. Thomas Dutton, of Dowish, George Crawford, Torlagh Mackline, Teg M'Nulty, Owen Divany, of Cotean, Torlagh M'Davet, Archibald Ramsey, of Castlegore, John Smith, Manus O'Hanlan, of Caprie, Walter Cook, Donnell M'Iwae, Teg M'Ilmeec, Evan Griffin, of Corrighmean, John Martin, John M'Creery, Thomas Parker, Andrew M'Creery, James Lenier, Andrew Leaper, Hugh O'Gillan, Gilbert Noble, Allex. Maxwell, of Lisskeran, John Rae, John Gregory, Stranurler, Thomas Rae, John Hewart, William Speer, John Davys, James M'Creery, William Young, Andrew Leaper, Francis Edmiston, Tsiensmullen, Robert Rale, Martein Hill, John Fergison, of Gortinlitteragil, Thomas Nicholson, of Teercallen, Adam Tate, John Gibson, John Gordon, of Trivickmoy, John Armstrong, of Dugwilly, Helein Witharow, John Sherby, William Kirkian, John Bell, Connor O'Crampey, of Ardusaron, Mathew Roper, of Knockfane, Donnagh M'Dowell, of Welshtown, Shan M'Gaghan, Owen O'Harkan, Shan M'Haertan, Torlagh O'Quin, Donnagh O'Pattein, Shan O'Quigley, Donell O'Shesie, Ballykerigen, Torlagh O'Kernan, Shan O'Hegarty, Torlagh O'Gallagher, Torlagh M'Cleog, Teg M'Callan, Bryan O'Cowan, of Alapest, Torlagh O'Quigley, Conusak M'Nulty, Conn O'Donnell, of Aghavey, Patrick M'Groarty, John Davet, of Corlackey, Shan O'Marley, Shan O'Flaerty, Hugh O'Moyne, Donnell O'Dougherty, Edmund M'Davet, Phelomy O'Boylan, of Galwilly, Torlagh M'Mammy, Cahell M'Connell, oige, Manus M'Mongill, ., Donell M'Davet, Hugh O'Dowand, Torlagh M'Gahan, Torlagh M'Groarty, of Letterkilly, M'Giselly, Hugh

O'Dermund, Owen O'Reilly, Donell M'Bechund, of Sharoy, Donell M'Hugh, boy M'Brehound, Dualtagh O'Kelly, Connor O'Hanagan, Neale O'Kelly, Torligh McCally, Edmund O'Quigley, Owen O'Bristan. £10 8s. for 104 hearths.

APPENDIX G.

Heath Mooney Roll for Leck parish, in 1665.

Gabriel King, John King, John Noble, Alex M'Connell, Andrew Smally, James King, Robert Fulson, John Fulson, John Peebles, William Hood, James King, elder, Dualtagh O'Timany, Hugh O'Beallaghan, Patrick O'Granaghan, Roory O'Patten, William Smally, John Hutcheson, Thomas Wilson, William Redd, Michael O'Boyle, Andrew Arnock, John Bilsan, William Hamilton, Donell M'Roory, Walter Colhouse, Edward Hamilton, James Macky, Andrew Dunn, Robert M'Iwy, John Miller, Robert Lapsley, John Lapsley, John Naysmith, Malcome Gallsaith, James Richmond, James O'Feydn, John Parmiter, John Forbes, John Maxwell, William M'Award, Robert Killan, Richard Ford, Donell Taylor, Duncan M'Kenrick, James Wilson, Donell M'Carter, Cormick M'David, Manus O'Dougherty, Patrick M'Kenrick, William M'Laughlyn, Bryan M'Granaghan, Walter Colhouse, James Lecky, William Moore, James Smith, John Chambers, John Stewart, Art M'David, John Allison, Thomas Dunnlap, William Ramsay, John Hutcheson, Mathew Clark, Hector McCary, John M'Illenny, Donell M'Illenny, John Black, William Coningham, John Coningham, Patrick Campile, Connor M'Cowell, Phelomy O'Beallaghan, William O'Kelly, Robert Peobles, Necco O'Divany, Bryan O'Devany, Teg M'Gillbreed, William M'Makein, Owen O'Harey, Patrick Campile, Andrew Hannay, Fergill O'Freele, Cahal Bane M'Dave, Connor M'Dave, Edmund Oige O'Mullog, Cormick O'Mullog, Donnell O'Mullog, Andrew Wilson, Roory M'Award, Robert Allen, John Hood, Patrick Moore, Connor O'Meghan, Cormick O'Gallagher, John M'Cane, Henry Ester, Torligh M'Kenney, Phelomy M'Laughlin, Art O'Dougherty, Remund O'Dougherty, John Homes, Robert Whyte, Hugh Harper, Thomas Stephens, John Frisell. £10 10s. for 105 hearths.

APPENDIX H.

Names of the Protestant householders in the Parish of Leck, in the year 1766.

The Rev. Heywood Jenkins.

OUGHLIARD, Samuel M'Crea, Widow Cunningham, Widow King, John M'Clain, Nathan Marten, Wm. Wason, James King, Wm. King, Mathew King, Mathew Gray, Joseph Gray, Saml. M'Illenny, Robert Lecky, ARDA-HEE, Alex. Mercer, Mathew Wilson, AILDAGANNA, Wm. Lucas, John Croan, Thomas Wilky, Widow Allen. BALLYCONNALY, Andrew Atkins, Oliver Clarke, George Hamilton, Wm. Forbes, Joseph Hunter, Wm. Coulter, CUREANAGH GLRSE, John Jamison, John Laid, James Peebles, Wm. Lucas, Joseph Hay, Richard Moore, James Mitchell, Richard Crawford, CURRAN-AGH-GAY, And. Rankin, Rich. Rankin, Robert Correll, Joseph Miller, Samuel Taylor, Rob. Taylor, John Taylor, Wm. Taylor, Widow Hay, Rob.

Wilson, Thomas Wilson, Wm. Hunter, James Rose, John Hood, Wm. Hood, Sam. Wicly, John Miller, Wm. Graham. CULLIN, James M'Geehan, Charles M'Illenny, Wm. Colhoun, John Wilson, Oliver Leatch, Robert Cochran, CREEVE SMITH, Joseph Warden, Philip Hanagan, James Ramsay, Wm. Hagan, Robert Lockhart, James Kenedy, Thomas Warden. CORR, Mr. Daniel Chambers, Joseph Horner, James Smiley, James Chambers. DUGLASS, James Montgomery, John Vein, James Patterson, David Cather, John Stream, Michael Scot. DRUMERDAGH, Wm. Wilson, Widow Fuson, John Stephenson, Hugh Montgomery, Robt. Brown, Robt. Peoples, John Peoples, Nathan Steen, Wm. Jenkins, James Graham, Hugh Graham, David Park. DRUMORE, Robt. Stephenson, Joseph Denning, John Brown, John Hill, Robert Forsythe, Widow Torenline, Alex. Ballantine. DRUMMANY, Widow M'Illeny, Thomas Clandinning, James King, Wm. Brown, Thomas Mills, John Russell, James Wilson, Widow Colhoun, John Wilson. FERNALMORE, John M'Nutt, John Diermond, Alex. Diermond, James M'Illeny, Robt. Brown. GLENOUGHLY, Hugh M'Kinney, John M'Kinney, George Givin, Wm. M'Illeny, Richard Moore, David Black, Thomas Killen. KNOCKBRACK, Wm. Stewart, Sam. Wallace, Widow Wilson, Henry M'Kinney, Wm. M'Kinney, John Wilson, Alex. Fletcher, John Allen, Archibald Reagh, LECK ALLEN, Wm. Wilson, Widow Moore, Widow Allison. LUGVERBANK, Wm. Garvill, Thomas Blair. LISHELLIAN, Alex. Billsland, John King, John Taylor, John Bowles, Widow Leetch, Thos. Love, Widow Peoples, John Hutchinson, Wm. Hutchinson. LURRY, Robert Fletcher, Wm. Fletcher, Widow Frame, John Fletcher, Wm. Moore, Samuel Moore, Samuel M'Clintock, Wm. Moore, Samuel M'Clintock. LISMONAGHAN, Thomas Bevard, Thomas M'Clare, James Bevard, Wm. Bevard, Stephen Green, John Allison, Wm. Pearson, John Marten, George Stewart, Robert Jamison, Hugh Holaday, Joseph Stewart, Eden Bonke. MAGHTIBUR, Robert Filson, Widow Smily, Wm. Ferguson, Robert Ferguson, Wm. Stewart, John Stewart, Richard Graham, John Stephenson, John M'Coy, James M'Coy. OLD TOWN, Henry Pearson, Wm. Miller, John Patterson, James Hunter, Robt. Harrison, Wm. Harrison, Francis Harrison, John White, Mathew Graham, James Graham, Henry Pearson. PLUCK, James M'Keag, Wm. M'Keag, Edward Clark, John Craig. RAAN, John Knasell, James Russell, Wm. M'Candrick, Robert Green, ROSSREACKEN, Hugh Stevenson, Alex. Montgomery, John M'Illeny. SCARL, Wm. Scott, Widow Cunningham, Wm. M'Clare. TRIMRA, John M'Illeny, John Kirkwood, John Davison, James Martin.

APPENDIX I.

The following are the names of the tenants on the Abercorn Donegal estate, which comprised a large part of the Laggan, in the year 1794.

ARDAGH, James and John M'Clintock, Robert M'Clintock, John M'Adoo, Joseph Haslett, David M'Clintock, Wm. Tease, Hugh Campbell, Thomas Douglass, John Douglass, David and Moses Gamble, John Stevenson, jun., John, son of James Stevenson, Wm. Marshall, Abraham Barr, James Stevenson, son, Alex. Smith. BALLYNOE DOOIS, James Galbraith, Moses Speer, James Gamble, Archibald Woods, Moses Dunn, Hugh Dunn. BALLYLENNON, Joseph Kilgore, Saml. Kilgore, Philip Lynchahan, Andrew M'Connell, Moses Jordan, Moses Starritt, James M'Cres, Samuel Colhoun, Andrew Colhoun, Samuel Gosley, John Porterfield, Wm. Porterfield, jun. Wm. Porterfield, sen. BISON, James Lowry. BROCKAGH, Solomon Chambers, Matthew Chambers, sen., Matthew Chambers, jun., Bryan Coyle.

BROADLEE, William Maghee, Samuel Martin, John Rogers, Jeremiah Rogers. BURNTHA, John M'Kean, James M'Kean, Wm. Murray, Robert Orr. CAREICKMORE, Robert Wilson, James Smith, James Wilson, James Cuthbert, Wm. Bacon, Wm. Smith, Archibald M'Mullan, Alexander M'Mullen. CASTLEDORY, William Cochran, Robert Cochran, John Wason, James Wason, George Wason, Charles M'Menamin, Samuel Speir, Thomas M'Swine, Coll M'Swine, Samuel Rogers, Robert Ralston, John Mills. CASTLETOUN, Elizabeth Scott, Rev. William Cunningham, James Magirr, Wm. Magirr, Robert Orr, Joseph Orr, Patrick Portierfield, David Gamble, Robert Allen, Samuel Blair, Wm. Hamilton. CLASHGOAN, Robert Cochran, Wm. M'Morris, Samuel Cledening, John Gamble, John Buchanan, Jane Cowan, Joseph Ralston, Robert White. CLOCHIN, John Cox, jun., John Shaw, James Elliot, John Elliot, Joseph Alexander, Joseph M'Morris, Robert Wilcock, James Pinkerton. COOLAGHESMORE, Wm. Shaw, John Shaw, Hugh Galbraith. CRAIGADOON, Robert Gallraith, Andrew Thompson, George M'Innn, Edward M'Auley, Samuel Moody, Robert Allen, John Allen, Joseph Gallraith, Humphry Gallraith, Joseph M'Kean, Andrew Hannigan, George Monteith. CREATLAND, Robert Alexander, Thomas M'Clintock, John Rogers. CUTTYMANHILL, Mary Maghee, James Maghee, Manus M'Seag, Elenor Kelly, Rev. Wm. Connor. CAVANACA, Hugh Galbraith, Andrew Alexander, Robert Galbraith, William Alexander. DRUMERSE, Thomas Cuthbert. DRUMCROW, John Lowry. DRUMATOLAND, William Moodie, William M'Connell, John Graham, Hugh Macswine, Daniel M'Dermott, Philip Lynchahan. DRUMBEG, John Allen. DRUMYARD, Sarah Lowry, John Smith, Samuel Doak. DRUMORE, William Alexander, Saml. Alexander, Rachael Rankin, Benjamin Rankin, James M'Connell, Joseph Steen, William Doak. DRUMUCKLAIR, Andrew Lowry, Wm. M'Connell, Wm. Martin, Robert Martin. DRUMENAN, Ann Park, Alex. M'Clintock, James M'Kane, John Tinian, Thomas Cuthbert. DRUMNABRATTY, Hugh Henderson, Robert Hastie, Peter Clark. FEDDYGLOSS, Robert Lowry, Alex. Lowry, James Orr, Hugh Devensy, Wm. Gordon, Andrew Smith, Thomas Moore, Andrew Gention, (woodranger). FOREHILL, Sarah and Charles Conaghan, Alex. Rogers. GALDOSAGH, John Greg, Samuel Greg, Hugh Barclay, William Barclay, Josia Watson. GENTLEDOOS, Alex. Robinson, Wm. Robinson, Alex. Robinson, sen., W. J. Glen, Johnston Hunter, Archibald Woods, Samuel Hunter, John Woods. GILLISTOWN, James M'Clintock, Samuel M'Clintock. KINNALLY, Matthew, James, and Alexander M'Craib, James Mitchell, Wm. Wason, Wm. Shaw, James Alexander, Robert Cochran, James Smyley. LARBY DOOS, Robert Scott, Robert Curry, Samuel Marshall. LEGNATHRAW, Hugh Stinecum, Andrew Stinecum, Samuel Boyd, Andrew Larkey, John Orr, Matthew Orr. LEMAGHERY, Samuel Orr, Patrick M'Laughlin, Samuel Henderson, James Henderson, James Gantle, Robert King, Alex. and Robert Wilson, John Mills, Wm. Henderson, David Rankin. LISTANNA, Andrew Gourley, Samuel Gourley. LETTERGALL, Robert Colhoun, James Watson, Walter Watson, Alex. Rogers, John M'Connell, Alex. M'Connell, Wm. Thompson, Wm. Shaw, Samuel Thompson, John Stinecum, John Hasty, Nathan Portierfield, Elizabeth, widow of Matthew Portierfield, George Park, Andrew Smith. LOWHILL, John Wallace, Benjamin Wallace, Nathan Rogers. MAGAVELIN, Cairns Alexander, Josias Crawford, Ann M'Gosgal, Wm. M'Clism, John Dougherty, Mary Dougherty, George Dougherty. MAGHERYCLOY, James Woods. MAGHERYNSAGH, Bryan Gallagher, Neal M'Deal. MAYMORE, Patrick and James Maghee, John Crawford, Peter O'ngley. MONES, James Stofford, James Steen, Wm. Steen, James Magirr, David Orr, Matthew Orr. MOMEEN, Wm. Huston, Samuel Houston, Robert Vance, Adam Starritt, Wm. Rogers, John Speir, Walter Shaw, John Vance, Joseph Allison, Hugh and William Graham. RATEK, Samuel Alexander,

Wm. Alexander, James Smith, Joshs, son of Hugh Galbraith, John Darcus Esq., Derry (limestone quarry). REYLANDS, Thomas McCrea, George Henderson, James Shirlane, Hugh Barnhill, Andrew Armon, Samuel Armon, David Rankin, John Dunn, Andrew Dunn, Quintain Brooks, John Brooks, Wm. Galbraith, Wm. Heasty, Wallace Wray, James Logan. TOSAGE, Wm. Colboun, Hugh Cowan, James Motherwell, John Rankin, David Rankin. TRINITYLAUGH, Margery Woods, Alexr. Hamilton, TRENTAMUCKLAUGH, Robert Ralston, Andrew Ralston, John Ralston, Joseph Ralston, John Ralston, Alex. Ralston, Robert Ralston, Archibald Wason. TRENTAGE, Matthew Hamilton, Robert Ralston (Glenstown), Alex. Ralston, Wm. Clark. TELLYRAF, Wm. Clark, Andrew McCausland. SHERKIN, John Campbell, Saml. Campbell, Anthony Thompson. WHITEHILL, Andrew Hutchison, James Hutchison, Thomas Patton, Wm. Hadlett. WOODLANDS, Elisabeth Maghee, James Gilfillan, Nathan Rogers, Matthew Rogers, John Gordon, John Gilfillan, William Wilkie.

APPENDIX J.

Names of householders in St. Johnston, in the year 1794.

John McClestock, Widow Wilson, John Pinkerton, Samuel McGill, William McCarter, John Murdock, John Pinkerton, Owens Colhoun, James Larky, William M'Adoo, Wm. M'Monigal, John M'Clintock, John Gallbraith, Francis M'Ilwee, James Devlin, Edward O'Donnell, Widow Edmeston, James Houston, Alex. Cochrane, Bryan Hannigan, Alex. Campbell, Edward Lea, John Shaw, Thos. Dunlop, Alex. M'Ilwee, John Campbell, John Latta, Robert Speirs, John Shaw, William Wilson, Robert Smyley, Hugh Rogers, Robert Lindsay, Widow Wilson, Widow Motherell, Robert M'Clintock, John Pinkerton, John Latta, Charles O'Donnell, Wm. Wilson, Wm. Lindsay, James Moore, James Smyley, Adam M'Clay, Robert Smyley, James M'Leay, James Smyley, Samuel Davison, Sampson Steele, James Hog, Wm. Moore, Wm. Scott, Widow Harrison.



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