

Dromore

An Ulster Diocese



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This edition of Archdeacon E. D. Atkinson's book,
'Dromore, An Ulster Diocese'
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DEDICATED

With esteem and affection to The Dean and Chapter of
the Cathedral Church of Christ the Redeemer, Dromore
and to the Clergy of the Diocese, past and present,
Together with the faithful Laity, whose
friendship and loyal co-operation I
have enjoyed for forty-four years.

By

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FOREWORD

A very few words will explain the purpose and plan of the present little work. It is intended primarily, not to add to the knowledge of the antiquarian and student of history, but to present to such of the clergy and laity of the Diocese who take some interest in those who have gone before them and desire to look to the "rock whence they were hewn, and the hole of the pit whence they were digged" some facts with regard to their Diocese and Parish which may interest them and possibly whet their appetite for more. If this result in causing them to pursue the quest for themselves, the object of this little sketch will have been abundantly fulfilled.

The book is divided into two parts. The first aims at giving a concise narrative of the evolution and history of the Diocese from the sixth century till its union with that of Down and Connor on the death of Bishop Saurin in 1842. The second part deals with the parishes, of each of which a short account is given together with the succession of clergy, so far as can now be ascertained.

Among more modern works consulted, needless to say I have used extensively the Antiquities of Bishop Reeves, who has indeed rendered comparatively easy the work of the compiler of the early history of the Diocese. I am also much indebted to Gosse's "Jeremy Taylor," and to the "Life of Bishop Percy, Poet and Prelate," by Miss Alice Gaussen.

It only remains for me to express my deep obligation to Dr. Jackson Lawlor, Professor of Ecclesiastical History in the University of Dublin, who has not only supplied me with the completest list of the early and medieval bishops which has yet appeared together with much valuable information with regard to the Chapter and other matters, but has also most kindly read over and criticised the whole of Part I, and thereby saved me from many historical pitfalls and inaccuracies; to the late Canon Lett of Loughbrickland, who with his unrivalled local knowledge of the Diocese performed the same kind office for Part II to the Rev. J. B. Leslie, of Castlebellingham; and to the parochial clergy of the Diocese, many of whom have assisted me most materially, and to all of whom I owe my grateful thanks for their ready co-operation and hearty goodwill.

The image on the front page was drawn from an engraving from an ancient brass seal found in the County of Clare in 5789. It was bought by a brass founder in Limerick; and soon after sold to Mr. Ansley of that city in whose possession it now is." The inscription on the seal is - Sigillfl Chr. Dei Gra. Dromoreus Epi. - that is, - The Seal of Christopher by the grace of God, Bishop of Dromore - which Christopher, according to Ware, was Bishop of Dromore in 1369.

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INTRODUCTORY

THE Diocese of Dromore is situated for the most part in the south and west of the County Down, but includes small portions of the Counties of Armagh and Antrim. It is among the smaller Irish Dioceses and was, with eleven others, suppressed as a separate bishopric by Act of Parliament in 1833. Since the death of the then bishop in 1842 it has formed part of the union known as the United Diocese of Down and Connor and Dromore.

In the early days of the Church of Ireland, according to Bishop Reeves, in addition to many bishops of minor sees, there appears to have existed a numerous order of chorepiscopi or Country Bishops. Their suppression was due to the rise of Papal influence in the eleventh and twelfth centuries, and in 1152 at the Synod of Kells, presided over by Cardinal John Paparo, the Papal Legate, the office of Rural Dean was substituted. (It is right to state that this account of the evolution of the office of Rural Dean in Ireland is seriously questioned as resting on no certain historical evidence by more recent authorities such as the present Professor of Ecclesiastical History in the University of Dublin.) At what date the Diocese of Dromore was divided into Rural Deaneries is not known. In recent times they number six, viz. Dromore, Aghaderg, Kilbroney, Kilmegan, Newry and Mourne, and Shankill. It has always formed a single Archdeaconry.

According to a Parliamentary return for the year 1834 the number of benefices in the Diocese, exclusive of the then Exempt Jurisdiction of Newry and Mourne, was twenty-five, of which the patronage of twenty-two was vested in the Bishop, two were in the hands of Incumbents, and one in the gift of the Earl of Kilmorey. The same return gives some other interesting particulars as to the state of the Diocese in the first half of the nineteenth century. There were then in the Diocese twenty-seven churches served by eighteen stipendiary curates in addition to the twenty-five beneficed clergy, of whom six were non-resident.

Appropriate tithes amounted to £2,977..9s..9d. Improperly to £514..4s..3d. The Bishop's nett income amounted to £4,216..18s..6d. per annum. This return of 1834 was the first occasion on which the religious profession of the people was noted, and a comparison with the most recent census returns of 1911 is not without interest. The total population of the Diocese, including the then Exempt Jurisdiction of Newry and Mourne at that time amounted to approximately £225,488. This total in 1911, owing to the famine of 1848 and the flow of emigration from the rural districts in more recent years to America, the Colonies, and industrial centres at home, had shrunk to £136,576. The relative numbers of all communions at both periods are shown in the following table:-

<i>Population Statistics</i>	<i>1834</i>	<i>1911</i>
Members of the Ch. of Ireland	50,316=22.3 %	36,810 =26.9 %
Roman Catholics	97,923=43.4 ,%	55,191= 40.3%
Presbyterians	75,728=33.5 ,%	33,735 =24'7%
Methodists & Other Denominations	1,521 = 6%	6 4,013 =7.9%

At the present day (1911), including the former Exempt Jurisdiction, the benefices number thirty-eight, with forty-one consecrated churches, served by thirty-five rectors or vicars (all resident) and about a dozen curates assistant.

Besides the See town of Dromore, the Diocese includes the important towns of Newry, Lurgan, Banbridge, and part of Portadown, in all of which the linen industry is extensively carried on. This is also the case in many of the smaller towns and villages, such as Gilford, Waringstown, Donaghcloney and Castlewellan, as well as in some of the country districts, where linen damask and cambric are manufactured in large quantities.

Though its union with the Diocese of Down and Connor is now so close that not only are they presided over by one bishop, but also have but one Synod, one Diocesan Council and one Financial Scheme, yet the Diocese of Dromore maintains its individual existence in that it elects its own members of Synod, both Diocesan and General, its own members of the united Diocesan Council; has its own Diocesan Board of Patronage, and keeps up its own Cathedral Chapter - the members of which, with those of the Chapters of Down and of Connor (Lisburn Cathedral), form the Chapter of Belfast Cathedral, which now serves as the central Cathedral for the United Diocese.

The Roman Catholic Communion was, of course, unaffected by the Act of 1833, and still maintains a Bishop of Dromore distinct from Down and Connor, who has his seat in the modern Cathedral at Newry.

CHAPTER I. THE DIOCESE IN EARLY TIMES

It is said the See of Dromore was founded by St. Colman or Colmoc, who in the early days of the sixth century founded a Church and Monastery on the north bank of the river Lagan in the territory of Iveagh in the County of Down.

This Colman, it appears from an ancient Life, was of the race of the Dalaradians, a people who gave their name to the district corresponding to the southern portion of the County Antrim and the northern part of County Down. He was a pupil of St. Mochae, head of the celebrated monastic school of Nendrum, situated on what is now called, from its founder, Mahee Island in Strangford Lough; and afterwards studied under St. Ailbe, Bishop of Emly, in Munster. He was also the friend of St. McNissi, Bishop of Connor, and it was by his advice that he selected the site for his foundation. As St. McNissi died in the year 513 A.D., that year would seem to be the latest to which we can attribute the founding of the See of Dromore.

A pretty legend tells how this event was foretold by St. Patrick many years before: On one of his journeys across the country from Armagh to Saul the Saint was the guest of a bishop. In the morning as he was celebrating the Eucharist, he saw through the east window of the church (it must surely have been Donaghcloney, which looks right up the river towards Dromore about four miles distant, a gathering of angels hovering over a neighbouring valley) and announced to his host that God had committed him and his flock to the pastoral rule of a Bishop, who should thereafter found his monastery on that spot. There is a similar prophecy in the life of Colum Cille.

Of the early coarbs or successors of St. Colman but little is known. Twelve names only of officials of the Abbey are recorded in the Annals, occurring between the years 841 and 1159, and of these but two are described as bishops (one being "bishop and abbot"), three merely as abbots, three as herenachs or stewards, and four as coarbs or successors of the founder.

The entries, as they appear in the Annals of the Four Masters, are as follows:

841 - Ceallach, son of Caithghenn, Abbot of DruimMor in Uibh-Eachach (Iveagh), died.

903 - Cormac, Abbot of Druim-Mor, died.

909 - Maelmaedhog, Abbot of Druim-Mor, died.

972 - Maelbrighde, son of Cathasach, Bishop and Abbot of Druim-Mor Mocholmog, died.

922 - Tuathal, son of Maelrubha, successor of Finnian and successor of Mocholmog, a wise man and governor, died. (The Abbey of Movilla, or possibly Clonard, both having been founded by St. Finnian, were apparently united at this period with that of Dromore under one head.)

1006 - Cennfaeladh, Airchinneach (Herenach) of Druim-Mor Mocholmog, died.

1018 - Domhnall, son of Malseachainn, son of Domhnail, successor of Finnen and Mocholmog, died.

1043 - Ceallach Ua Cleircein, successor of Finnen and Mocholmog, died ('with' others) on their pilgrimage to Ardmacha.

1068 - Aughene Mac-an-Bheaganaigh, successor of Mocholmog and Comghall, died. (The Abbot of Bangor was successor of St. Comghall).

1101 - Rigan, Bishop of Dromore, quinto idus Julii in pace quiebit. (Annals of Ulster; not in Four Masters.)

1143 - Gillachrist Mac-an-Bheacanaigh, Airchinneach (Herenach or Steward) of Druim-Mor, died.

1159 - Angen, Herenach of Dromamoyr. (Charter of Newry)

No doubt, at Dromore, as in all the early Irish foundations, the abbot, whether in episcopal orders or not, exercised supreme rule over the community as successor of its founder, while the bishop when not identical with him, was restricted to such purely episcopal functions as ordaining and the like.

There was in early times in the present Diocese at least two known episcopal churches besides the foundation of St. Colman. These were Donaghmore, founded in the fifth century by St. Mac Erc, a brother of St. Mochae, the teacher of Colman, who presided over it as bishop; and Maghera, founded a little later by St. Domangart or Donard, who was also of episcopal rank. To these Bishop Reeves would have added a third, since in his "Antiquities of Down and Connor and Dromore" he identified the modern Magheralin with the abbey and episcopal seat of Linnduachail or Lann-mocholmog (See note¹Magheralin – Chapter 2 Part 2). But this abbey has been, as we think, conclusively shewn by Mr. Leslie in his "History of Kilsaran," to have been situated, not in the County Down, but near the mouth of the river Glyde in County Louth; while Magheralin, as will appear later, more probably represents the ancient LannRonain. (see note" Magherlin" Chapter 2 Part 2)

These minor sees, how many they may have been - and their jurisdiction probably never extended beyond the walls of the abbey or church with which they were connected - eventually became merged under the jurisdiction of the successors of St. Colman of Dromore, though the permanence of even his see in those early days appears rather doubtful.

The Synod of Rathbreasil in 1110 A.D. was the first systematic effort to mark out the boundaries of the Irish dioceses. Dromore is not mentioned in its Acts, and it was undoubtedly intended to unite it together with Down under the jurisdiction of the See of Connor. This arrangement, a strange anticipation of the modern union, if ever effectively recognized cannot have lasted long, and about the year 1190 we find among the attestations of a charter of John de Courcy the name of "Uroneca episcopus de Uvehe," i.e., O'Roney, Bishop of Iveagh, or Dromore. The use of the territorial title "Iveagh" to describe the Diocese, which was not uncommon at this period, points to the fact that the Diocese of Dromore, as most Irish Dioceses, was to a large extent tribal in its origin and extent. Practically it has always consisted of the two baronies of Upper and Lower Iveagh, the territory of the great sept of the Magenisses, together with that portion of the modern County Armagh lying to the east of the river Bann, and embracing the parishes of Shankill, Seagoe, Moyntags and Knocknamuckley. To this was added in 1546 the present union of Aghalee, Aghagallon and Magheramesk in County Antrim. While at the Disestablishment of the Church, the Lordship of Newry and Mourne, comprising the parishes of Newry and Kilkeel with the chapelries of Kilhorne, Kilcoo and Kilmegan, together with the parish of Maghera portions of which lie within the barony- of Kinelearty - all which (with the exception of Maghera) had from the reign of Edward VI been subject to the jurisdiction of the family of Bagnal and their successors the Earls of Kilmorey - was thrown into the Diocese. Thus it nearly corresponds to-day

with the modern Parliamentary Divisions of West and South Down, with a portion of North Armagh and South Antrim.

This territory of Iveagh (Uibh Eachach), sometimes known as the Magennis Country, derives its name from Uibh Eo-chaidh Cobha (Yo hay cova), who appears to have lived early in the third century of our era. It was not, however, till the twelfth century that the family of Magennis rose into romance, and eventually established themselves as Lords of Iveagh in succession to the family O'Haidith, who had previously for many generations ruled the district. This family, whose memory will always be associated with Iveagh, derived their name, MacAongusa, from Aidith son of Aongus, the sixteenth in descent from the above-named Eachaidh Cobha. As Lords of Iveagh they recognized as over-lords the princes of the house of O'Neil, and were themselves so regarded by such families as the MacCartans of Kinelearty, the O'Laverys of Moira, and various other smaller septs. The family in the sixteenth century provided a bishop for each of the Dioceses of Down and Dromore, and took a prominent part in Church matters in Iveagh. It cannot be asserted that they were always very loyal or submissive sons of the Church, as the following incident recorded in King's "Primacy of Armagh," as well as others referred to in a subsequent chapter sufficiently illustrates. It seems that during a vacancy in the See of Dromore in 1442, of which the Primate in such cases invariably acted as "Custos," Arthur Magennis, the then chief of the clan, refused to recognize his rights, and apparently administered the temporalities of the See very much to his own liking. The Primate, Archbishop John Prene, thereupon denounced him as the,

"...pestilent and sacrilegious Arthur McGunissa, captain of his nation, who during a vacancy in the See (of Dromore) would not allow the Primate to exercise the rights he claimed as its "Custos," but perpetrated sacrilegious usurpations, occupations, and detentions of lands, rents, profits, rights and emoluments belonging to the See; and though subjected to sentence of suspension and excommunication and interdict, the intolerable obstinacy of the said Arthur was such as to bid defiance for years to these spiritual terrors."

The Primate proceeds to declare him a heretic and to be punished as such, invoking against him the secular arm, and decreeing that all goods belonging to him be dissipated as a common prey amongst the faithful of Christ's flock, and promising forty days' indulgence to all, who, truly confessed and contrite, would engage in attacking his person, or help to dissipate his goods!

In the reign of Elizabeth the head of the clan was Sir Hugh Magennis, of whom the following interesting account is given by Marshall Bagnal in his *Description and Present State of Ulster*, 1586: "Evagh, otherwise called McGnis Country in the Countie Downe, is governed by Sir Hugh McEnys, the cyvilest of all the Irishrie in those parts. He was brought by Sir Nicholas Bagnal from the bonaght [i.e., tribute] of the O'Neills to contribute to the Queen, to whom he paieth an annual rent for his lands, which he hath taken by letters patent to hold after the English manner for him and his heirs male. Magennis is able to make about 60 horsemen and 80 footmen. He liveth very civilly and English like in his own house, and every festival day weareth English garments among his owne followers." So much for the Magennisses at present, they will come into the story later on.

CHAPTER II. THE EXEMPT JURISDICTION.

MENTION having been made of the Exempt Jurisdiction of Newry and Mourne, the present seems a fitting place to explain its origin and extent. According to tradition, St. Patrick himself in the fifth century founded a monastery in honour of the Blessed Virgin at a certain spot on the river Clanrye, which empties itself into the head waters of Carlingford Lough. The seashore and the Mourne Mountains effectively isolate the 'Kingdom of Mourne'

This was known as Chin Trachta (Kin Traw), the "Head of the Strand." Here he is said to have planted a yew-tree, iobhar (ewer), and the monastery came to be called "N'ioibhar chinn trachta" (N'ewer kin traw) = "The Yew-tree at the Head of the Strand," easily shortened into "Newry." This was Latinised in later days as "Monasterium de Viride Ligno", "The Monastery of the Green Tree" - with reference to the evergreen character of the Yew.

How long this community of early times in the diocese continued in existence we do not know, but we are told by the historian Keating that a second foundation of the abbey on more modern lines was made in 1144 by the celebrated St. Malachy O'Morgair (or Maelmaedhog). This great prelate at first ruled as bishop the Diocese of Connor (which, as constituted by the Synod of Rathbreasil, included Down and Dromore), and after a brief tenure of the Archbishop of Armagh, resigned it in 1137 for the Diocese of Down, by that time severed from that of Connor, but still including Dromore.

But it was in 1157 that the community attained to the position of importance it afterwards occupied as one of the richest and most powerful Cistercian Abbeys in the country, through the liberal endowment bestowed upon it by the Charter of Maurice MacLaughlin, High King of Ireland, "in honour of the Blessed Virgin and St. Patrick and St. Benedict, the Father and Founder of the Cistercian Order."

This Charter (reprinted *in exenso* Chapter 5, Part II) was renewed and enlarged in 1237 by Hugh de Lacy, Earl of Ulster, by whom the head of the house was constituted a mitred abbot and invested with many privileges and powers.

Among these, it was commonly supposed, was the exercise of quasi-episcopal jurisdiction over the lord-ships of Newry and Mourne - the latter conterminous with the parish of Kilkeel and its chapelries. This, however, appears to be open to question, and certainly to a considerable amount of limitation, for, as far as we have been able to ascertain, there is no evidence extant that the Lordship of Mourne ever formed part of the patrimony of the Abbey of Newry, or that the abbots thereof ever exercised any jurisdiction within its borders, episcopal or otherwise.

According to Bishop Reeves, the quasi-independent character of Mourne or Kilkeel prior to the Reformation was due to its holding the position of a 'Plebania.' "There were some cures," he quotes from Bishop Stillingfleet, "which had chapels-of-ease belonging to

them, and they who officiated in them were called capellani, and had their subsistence out of the oblations and obventions, and were often perpetual and presentative. And where the incumbents had several chapels of-ease and only assistants to supply them, the Canon law doth not call them recluses, but plebani; who had a sort of peculiar jurisdiction in lesser matters, but still they were under the Bishop's authority in visitations and other ecclesiastical censures." Such, remarks Bishop Reeves, seems to have been the ancient condition of the plebanus of Kilkeel. That, in pre-Reformation times, the parish and district of Mourne was not, as a matter of fact, so dependent on the Abbot of Newry and exempt from episcopal control as has been often imagined, appears pretty plainly from the following circumstances: - In 1369, according to Primate Sweetman's Register, the patronage of the parish was vested in the Earl of Ulster, and exercised by his seneschal Sir Ralph de Poley. The Primate had in this year deposed the rector, John de Preeze, as custos of the See of Down sede vacante. In 1388 John Cheene was presented by the Crown to the parish church of St. Colman del Morne. On his death in 1406 the Crown again presented, on this occasion one Patrick Oweyn, a clerk of Meath, to the incumbency. The Bishop of Down, in whose diocese Kilkeel or Mourne was then reckoned, refused institution and nominated Adam McBurne. The case was submitted to the Primate, who in the next year pronounced in favour of the nominee of the Crown, and directed Thomas O'Mostead (O'Mustey), Archdeacon of Dromore, and two others to induct him, and to admonish all and singular the chaplains officiating in the said church and all the dependent chapels to render him due obedience. Moreover, shortly after, a letter of excommunication was issued against Donald O Ronaga (O'Rooney) and Columba McKartan, chaplains, for resistance to the new rector, and Walter McKartan with other parishioners was enjoined to desist from further opposition. In all this no question seems to have been raised as to any exemption of the district from episcopal control, though some doubt may have existed as to which bishop had the best right of exercising it. Thus, the Bishop of Down, who claimed it as of right against the Crown in the matter of presenting to the benefice, was successfully thwarted by the Primate acting specifically on the occasion as 'custos spiritualitatis Dromorensis Dioceseos,' the bishopric of Dromore being then vacant, and making use of the Archdeacon of Dromore to carry out his purpose. One hundred and twenty years later (1526) we again find the Primate presenting Cormac Roth to the rectory and plebania of Kificayll, the See of Dromore being that year vacant through the death of Thady O'Reilly - though whether on this occasion acting as "custos" of Dromore does not appear. Finally, in 1536, the Crown presented Peter Lewis to the rectory of the parish church of Kyllghill, alias Morne in the Diocese of Down, vacant by the death of Cormac Roth.

On the whole it would seem that the right of patronage was exercised at first by the Earls of Ulster and afterwards by the Crown, in which the Earldom had merged, but at times by the Primate as "custos" of the Sees of Down and Dromore when vacant, who in other ways made his jurisdiction to be felt - and perhaps by the Bishop of Down, who certainly claimed the privilege on certain occasions as his. The district was certainly generally reckoned in the Middle Ages as forming part of the Diocese of Down - it is so reckoned in the Taxation of 1306, while of the exercise of any jurisdiction by the Abbot of Newry there is no record.

As to Newry on the other hand, we have no reason to doubt that in medieval times the abbot exercised a very real and extensive jurisdiction. But that the town and abbey was not regarded as extra-Diocesan we have the testimony of the Taxation of 1306, where

among the churches and dignitaries of the Diocese of Dromore is found the Abbot of Veride Lignum assessed at 20 marks, while in the valuations made in 1422 and 1546 the Vicar of Veride Lignum likewise appears among the Dromore clergy and is assessed at one mark. And with regard to the supposed civil jurisdiction of the abbot it is evident that at all events in the fourteenth century the King's Writ did run in Newry independently of the Lord Abbot, from the fact that in 1335 Roger the Abbot was indicted by Adam Pyesson and William Rede for unlawfully taking and retaining a horse the property of the said. William, and on the non-appearance of the said Roger, the Sheriff was ordered to attach him.

At the general dissolution of Religious Houses by Henry VIII, the Abbey was at first converted into a Collegiate Church for secular priests or vicars-choral, under the wardenship of the last Abbot, John Prowle. This was done at the suit of Sir Arthur Magennis, who had been knighted by the king in the previous year. But other influences becoming more powerful or the cupidity of the Court proving too great, it was soon after completely dissolved, and was granted by King Edward VI to Sir Nicholas Bagnal, Marshal of Ireland. This grant to Sir Nicholas was afterwards renewed and extended by patent of King James I (1611) in favour of his son Henry and grandson Arthur Bagnal. By the terms of this Charter were conveyed to the Bagnals for the consideration of £40, all the dissolved Monastery or Collage of the Blessed Virgin Mary and St. Patrick of Newry, with the town, the castle and all the townlands (enumerated) reputed as demesne lands of the Monastery, the tithes of the parish and the patronage of the vicarage, and all the possessions, as well spiritual as temporal with all their rights belonging to the dissolved Monastery or to the Abbot. The Charter proceeds: "And further know ye that wee of our mere abundant grace and for the aforesaid consideration, have given... to the said Arthur Bagnal the Manor, Lordship and Castle of Greencastle and the Lordship Countries and Territories of More with all their rights, liberties and appetencies whatsoever." After enumerating the townlands, etc., belonging to the Lordship, a grant is made of the Church, Rectory and Vicarage of Kilkeel, with the three Chapels belonging to it, viz., Kilmegan, Kilcoo and Tamlaght; and of the territory of Killowen in Iveagh, containing seven townlands named: with the right to hold a Court in Greencastle before his Seneschal.

A further grant is then made of the Manor of Carlingford and the Lordship of Cooley and of Omeath in County Louth, "Also all that, the late Monasterie, or late dissolved House of Preachers called the Blackffriers of the town of Carlingford aforesaid" - a court to be held in Carlingford.

Following the three specific grants of the three distinct Lordships of Newry, Mourne, and Carlingford, the Charter goes on to specify a great number of very miscellaneous rights, privileges and exactions made over to Arthur Bagnal in respect of all the several territories conveyed to him alike. These included: Free Warren; all Tithes, Oblations, Offerings, Obventions, Altarages, and Glebe Lands, Knight's Fees, 'Wards, Marriages, Escheats, Waifs, Goods and Chattels of Felons, Wrecks of the sea, Markets, etc. Also Rights of Jurisdiction, Liberties, Immunities and Franchises arising out of any of the premises granted, including Courts and Customs - all to be held and enjoyed by Bagnal "in as large, ample and beneficial manner and form" as any abbot or prior of the late dissolved monastery, or - Sir Nicholas Bagnal, or any other person whatsoever formerly

possessed of the premises or any part of them, had enjoyed by reason of any gift or by lawful prescription or usage, or by any lawful title whatsoever.

Finally the king declares the grant of all the foregoing with all right, title and claim therein, to be made to Bagnal as fully and absolutely as the premises or any part of them “came or of right ought to come to our Hands or to the Hands of any of our Progenitors, Kings and Queens of England by reason of any exchange of purchase or gilt or grant or Act of Parliament, or Attainder, Escheat, Forfeiture or Surrender, or in Right of our Imperial Crown, or by reason of any Surrender or Dissolution or relinquishing of any Monastic Priorie, Coledge or Religious House, or by any other lawful right.” All to be held by Bagnal for ever *in capite* by knight’s service. Bagnal, moreover, to have power to hold a Court Barron and Court Leet in the Manor of Newry; Court Leet in the ‘Manor, Lordship or Territorie of Greencastle and Morne’; and also in the ‘Manor or Lordship’ of Carlingford, with power to appoint Bailiffs for the said Manors, “so as no Sheriffe Bailiffe or other Minister of us... may enter into them at any time (to serve writs, etc.), “except for or during default of such Bailiff of Arthur Bagnal.”

In 1715 the Manors of Newry and Mourne and of Carlingford were divided by the representatives of the two proprietors in whom they vested by will of their father-in-law, Sir Henry Bagnal. That of Carlingford fell to the lot of the representative of Lewis Bayley and Anne Bagnal, and Newry and Mourne to the representative of Thomas Needham and Eleanor Bagnal, ancestors of the Needhams of Newry from whom the Earls of Kilmorey derive their estates.

From the foregoing it will appear that whereas the Lordship of Newry came into the possession of the Crown from the Abbots of Newry through the dissolution of the Abbey in the sixteenth century, the Lordship of Greencastle and Mourne had come into its possession from the Earls of Ulster, through the merging of the Earldom in the Crown in the person of Edward IV in the previous century. Both territories were crown lands, though by different titles, in the reign of Edward VI. That monarch granted them all by the same Charter to Sir Nicholas Bagnal, to reward him for his services as Marshall of Ireland, and to establish a strong centre of English influence among the native septs bordering upon the Pale and separating it from the English settlements in Lecale in the north-eastern portion of the County. Bagnal was not likely to minimize his powers, and no doubt exercised to the full all the rights ever exercised by Abbot or Plebanus, Earl or Crown, in all parts of his dominions alike. As time went on, the origin of the Crown’s title to the Lordship of Mourne was forgotten, and because it was granted to Bagnal by the same charter as bestowed on him the former abbey lands of Newry, it too, came to be popularly supposed to have formed part of the estates of the abbey, and that the extensive jurisdiction undoubtedly granted to him in Mourne as well as in Newry was the jurisdiction previously exercised by the Abbots of Newry. If the theory here put forward is correct, the Exempt Jurisdiction of Newry and Mourne which, shorn of all its peculiar privileges and characteristics was incorporated with the Diocese of Dromore in 1869, owed its origin not to the medieval sway of the Abbots of Newry, but to the express grant of Edward VI to Sir Nicholas Bagnal, as confirmed to his grandson Arthur by the Charter of 1611.

Further particulars as to both Newry and Mourne will be given in a later chapter, but

the foregoing is sufficient to indicate the origin, extent and general character of the exempt jurisdiction.

Note on the Earldom of Ulster:

1203-4 - Hugh de Lacy was created Earl of Ulster on the banishment of John de Courcy, the first bearer of the title.

1210 - Hugh de Lacy exiled and his earldom administered by Seneschals of King John for 16 years.

1226-7 - Hugh de Lacy restored to the Earldom.

1242 - Hugh de Lacy died, and his fief reverted to the Crown, on what grounds is not clear, and was administered by the King's Seneschals.

1254 - The Earldom with other royal demesnes in Ireland was granted by the King to his son Edward.

1264 circa - Walter de Burgh obtained the fief of Ulster from Prince Edward in exchange for lands in Munster. At this stage de Burgh is first styled 'Earl of Ulster' in the Irish Annals.

1271 - Earl Walter died and was succeeded by his son Richard, a minor, afterwards known as "The Red Earl."

1326 - Earl Richard died and was succeeded by his son William.

1333 - Earl William was killed at Carrickfergus, and his infant daughter and heiress was brought to England where she afterwards married Lionel, Duke of Clarence. From him the Earldom passed to the family of Mortimer and the House of York, and on the accession 1461 - of Edward IV finally merged in the Crown.-(Journal R.S.A.I., 1913, Pt. I.)

We take the following particulars of this seal, for the block of which we are indebted to the kindness of Mr. F. J. Bigger, M.R.I.A., from the *Anthologia Hibernica*, Vol. I., pp. 18 and 30.

CHAPTER III. THE DIOCESE IN MEDIEVAL TIMES

THE BISHOPS CHAPTER, CHURCH DISCIPLINE.

WE have seen that of the Prelates who held the See prior to the twelfth century the names of but three have come down to us with certainty - viz., St. Colman (the fact of his Episcopal order has been questioned but see Chapter 14) the founder, circa 500 A.D. ; Maolbrighde, prior to 972 A.D. ; and Riagan, who died in 1101, and is described in the Annals of Ulster as "Bishop of Dromore and of the fifth of Uladh." The next on the list is that of 'Uroneca' (In 1177 he witnessed a Charter from Malachy II, Bishop of Down, to the Monks of St. Bega's Church at Nendrum as 'Uroneca episcopus de Uvehd' (Ivgh or Dromore). Irish Charters relating to the Priory of St. Bee's.—B. M. Cotton, Roll XIII, 21). refers to Ua Ruanadh or O'Rooney in 1177, and after him the succession is recorded with an occasional hiatus until the present day. Of the Bishops before the Reformation a few particulars may here be given as recorded by Ware in his "Antiquities," with some additions and corrections by Dr. Lawlor.

GERARD, a Cistercian Monk of the Abbey of Mellifont was elected Bishop and obtained the Royal Assent on April 25th, 1227. He sat about 18 years, and was succeeded by ANDREW, the Archdeacon, who was elected Bishop, obtained the Royal Assent October 1st, 1245, and was consecrated the same year. In 1285 TIGHERNACH I, of whom we know nothing was consecrated on the Festival of Saints Peter and Paul, by Matthew McCata said, Bishop of Clogher, by virtue of a mandate of his Metropolitan. GERVASE was advanced to the See about 1290, and was succeeded by TIGERNACH II, a monk, who died in 1309. In the same year FLORENCE MACDONEGAN, Canon of Dromore, was elected by the Dean and Chapter, and confirmed by King Edward II. Here a gap apparently occurs, as the next bishops found presiding over the Diocese are MILO in 1366 and CHRISTOPHER in 1369, whose successor CORNELIUS died about 1381. Of these Bishops Milo was threatened by the Primate in 1366 with the greater excommunication for impeding the Primate's commissaries in holding a Metropolitan visitation of the Diocese, while Bishop Christopher appears to have been an absentee. (Primate Sweetman's Register.)

The papal power was now at its height, and we hear of no more "elections," but the next bishop, JOHN O'LANNUBH, a Franciscan friar, succeeded by provision of Pope Urban VI. It was not, however, until he had taken the oath of allegiance that he was restored to the Temporalities on Nov. 10th, 1382. THOMAS HOREWELL, 1398; JOHN WALTHAM or VOLCAN (Ware) who was translated to Ossory by the Pope Oct. 9th, 1402, leaving behind him a great character for his virtues and endowments; ROGER DE APPLEBY, 1402; and RALPH, 1406, translated to Cloyne by Pope Innocent VII, though he does not appear to have been in possession of either See - were all "provided"; RICHARD PAYLUS or MESSING, a Carmelite friar, is stated to have succeeded Roger de Appleby (Ralph being ignored) in 1407, was translated to Sodor and Man in 1410, and, according to Ware, was buried among the Carmelites at York. He was succeeded by JOHN CURLW or THOURAS, who made his profession of obedience to the Archbishop of Armagh on Jan. 4th, 1410, and eight years later of obedience to the Archbishop of Armagh on Jan. 4th, 1410, and eight years later apparently resigned and retired to England. NICHOLAS

WARTRE, a Franciscan friar, was “provided” as his successor by Pope Martin V on the 17th March, 1419; and he in his turn was succeeded by MARK, 1424; and JOHN, 1425;

THOMAS RADCLIFFE succeeded in 1429, of whom Ware (who places him at a later date) remarks that as his predecessor had done, he lived in England and probably never saw his See. Also that in a book of the Benefactors of the Church of Durham he is called “Master Thomas Radcliffe, Bishop of Dromore and Suffragan of Durham.” DAVID CHIRBURY, a Carmelite friar, was “provided” in 1431, and consecrated at Rome. According to Ware he was buried at Ludlow in Shropshire in a monastery of his own order, leaving behind him the record of a “Prelate renowned for his piety, learning, and knowledge of Divinity.” THOMAS SCROPE succeeded in 1434 - a native of Bradley in Leicestershire, at first a Benedictine monk and afterwards a Carmelite. He had lived an eremitical life for twenty years, and was appointed to the See of Dromore by provision of Pope Eugene IV. He is said to have been conspicuous both for his virtue and learning. According to Leland “he was in great favour with the Knights of Rhodes, having been employed as legate to them by Pope Eugene, whose particular countenance he had, and to whom he dedicated some historical pieces concerning the affairs of the Carmelites, and was in no less esteem at Rome.” He is said after this to have returned to his bishopric, but could not live long in peace with the Irish, so resigned, left Ireland, and returned to Norwich where he took service under the Bishop. He bore a high character for liberality and disinterestedness: “Whatever he received out of his revenues he bestowed among the poor, or laid out on pious uses. He lived to extreme old age, and died and was buried at Lowestoft in Suffolk in 1491.” - (Ware)

The See was now vacant for a number of years and was then nominally filled by THOMAS, 1450; DONAT OHENDUA (O’Hand), 1455; RICHARD MYSSIN, 1457 ; WILLIAM EGREMOND, 1463 ; DENIS; JOHN HERLIE, 1476; and YVO GUILLEN BRITO, 1480; GEO. BRAUN was provided in 1483; GALEANTIUS in 1504; and JOHN BAPTIST in 1504. Of these, with the exception of Egremond and Braun, little or nothing is known. Egremond appears (Stubbs Reg. Sac. Anglican) to have been Suffragan of York from 1463 - the year of his provision to Dromore - till 1501 he was also Rector of All Saints’ in the Pavement at York from 1489 to 1502, and was buried in the Minster. George Braun or de Brana, we are informed by Ware, was a Greek, a native of Athens, and was Procurator and Administrator of Indulgences granted to the Hospital of the Holy Ghost in Saxia, or the Saxon street in Rome, and to the Benefactors of that House he was also Procurator for building a new Hospital of the Holy Ghost in Ireland as a member of that in Rome. After nominally filling the See of Dromore for sixteen years, he was translated to that of Clogher by Pope Alexander VI in 1499.

Few of these later Bishops ever resided in, or probably even visited their See. This is apparent from a letter which Octavian de Palatio, Archbishop of Armagh wrote in the year 1508 to King Henry VII, praying him to recommend one Arthur Magennis, Bachelor of the Common Law, to the Pope for his promotion to the See of Dromore, “beynge in my provynce of Ardmagh amonge wilde Iryshmen.” In this letter he tells the King “that he had with pressing instances prevailed on him (Magennis) to sue for the said bishopric, whereof the Frutes, Rents and Provenues, as well spiritual as temporal, extend not above the sum of 40 of the coin of this your land of Ireland, which is less in the third part than the coin and that for the expense and poverty of the same, the See is void and desolate, and almost extincted these twenty winters last past and more, inasmuch as

none will own the said bishopric, or abide thereupon." Notwithstanding this letter, Arthur Magennis did not get the See, which seems to have continued practically vacant for three years more, when THADY O'REILLY (Ua Raghallaigh), a Franciscan friar was provided to the bishopric by Pope Julius II on April 30th, 1511. He was at least an Irishman, as were also his successors QUINTIN COGLEY, a Dominican friar, advanced to the See in 1536, and ROGER McHUGH (MacAedh) provided June 16th, 1539. The last bishop to be appointed prior to the changes which attended the Reformation was also an Irishman, Arthur Magennis, who apparently was appointed by the Pope, as on the 10th May, 1550, he had a pardon under the Great Seal for having received the Pope's Bull and for "other misdemeanours," and upon taking the Oath of Allegiance was confirmed by King Edward VI. It will be seen by the foregoing that the See of Dromore was in early times the reverse of wealthy. In the Ecclesiastical Taxation of 1506 the income of the bishop is estimated at but 20 marks, and in 1508 we have the pathetic letter of the Primate to the King relating its "void and desolate" condition through its poverty - its revenues being less than £40 a year. Further evidence to the same fact is found in the Dispensation of Pope Eugene IV to Bishop Thomas Radclyff in 1437 to hold a benefice in commendam with his See, and in the following petition, presented him 1511 by Bishop Thady O'Reilly to Pope Julius II, who had recently provided him to the See of Dromore-which latter throws moreover a most curious light upon Church matters in Ireland at the time. The Bishop in it represents that "the revenues of his See were so slender that for twenty years before his time no one could he found willing to preside over it as bishop - that he had consented to accept this bishopric through regard for and at the prayer of a certain temporal lord; he prayed then in order that he might be enabled to live as befitted his position, that the Abbey of Assaroe (in Donegal), which he asserted to be then so long Canonically vacant that the right of collating to it had lapsed to the Apostolic See, but was in undue possession of Donald Obuyguyll (O'Boyle) might be united to the See of Dromore as long as he shall be bishop there." To this the Pope complacently responded by issuing a Bull directing the prior of St. Patrick's, Dio. of Clogher, and two Canons of Raphoe - the diocese in which Assaroe was situated - or any one or two of them, to cite those interested in the proposed union including Donald O'Boyle, and should they find the Abbey canonically vacant, to remove Donald and to unite it to the episcopal mensa of Dromore so long as Thady should be bishop there. (An. Hib., p. 284)

There is thus no doubt that on account of its poverty the See was at this time frequently vacant for considerable periods, during which the Diocese was administered by the Primate for the time being. It was for the same reason, doubtless, that during the same period not a few of the bishops who were appointed were practically absentees and lived for the most part, if not entirely in England, where they occupied probably more lucrative, albeit subordinate positions in the English Church. Thus John Curiw, Bishop of Dromore, in 1418 resigned, or as Sir James Ware suggests, "forsook his bishopric to go in quest of other preferment," and in 1420 was appointed his Suifragan by the Archbishop of Canterbury; Thomas Scrope, Bishop of Dromore in 1434, was Vicar-General under the Bishop of Norwich; Thomas Radcliffe, Bishop of Dromore in 1419, was at the same time suffragan to the Bishop of Durham; while William Egremont, Bishop in 1500, became suffragan Bishop of York.

Even in the seventeenth century, owing partly to the misappropriations of Bishop Todd, to be mentioned later, the revenues of the See were by no means large, amounting,

according to Bishop Buckworth's return in 1622, to but £17..3s..8d. per annum. It is therefore not surprising that on two occasions during that century it was temporarily annexed to Down and Connor. Thus we find that it was held in commendam with that of Down and Connor by Bishop Todd above-named, the first bishop appointed after the Reformation, who resigned in 1607. Again, in 1661, the administration of the Diocese was granted by the King to the illustrious Jeremy Taylor to hold together with the bishopric of Down and Connor, which union continued until his death in 1667. Young indeed in his "Tour in Ireland" III 1776 describes Dromore and Ossory as the two poorest bishoprics in Ireland. Their poverty was now, however, only relative, as in each case the income of the bishop amounted to £2,000 a year; and by the first half of the nineteenth century the property of the See had so far increased in value that in 1833 its revenues amounted to £4,223..15s..0d, per annum. Thus it was by no means on account of its poverty that its final annexation to the See of Down and Connor was decreed.

THE CHAPTER.

At what precise time or in what way a Cathedral Chapter was evolved from the community founded by St. Colman does not appear. The first reference to one is in 1240, upon the conclusion of a controversy between it and the Abbot of Viride Lignum or Newry. Each church claimed to be the Cathedral of the Diocese; the Archbishop of Armagh gave judgment in favour of Dromore, and his sentence was confirmed by the Pope, 5th March, 1240. (Thieiner's Monumenta, 42.)

The earliest mention of an Archdeacon is in 1244, when Archdeacon Andrew became bishop. The first Dean whose name has come down to us is Patrick, "Dean of the Church of St. Colman of Dromore" in 1309. At whatever time it may have been established, it is clear that up to the time of the Reformation the Capitular body consisted of a Dean, Archdeacon, and several Canons, of whose numbers we cannot speak decidedly. The names of the Prebends supporting these dignitaries are recorded under several dates between 1411 and 1529 with the name of the Prebendary or Canon for the time being, and will be found in Appendix II. There seems, however, to have been no inflexible rule attaching specific parishes to the holders of Canonries if we are to judge by a Bull of Pope Martin V., 20th of November, 1422, appointing Peter Maguryn to the Parish of Cluandallan (Clonallon), "which is usually held by a Canon of Dromore." The Bull states that though the number of the canonries in this diocese is fixed, there is no distinction of prebends. It provides that should the number of the canonries be full at the date of Maguryn's appointment, he must wait till a vacancy occurs, when, like the other Canons, he is to be provided with his canonical portion out of the common revenues of the Cathedral. - (Reg. Mart. V. an. V. lib. f. XIII, An. Hib., p. 295).

Among these prebendaries there appears to have been in the medieval chapter an ecclesiastical officer known as the "official." Thus in the Taxation of 1306 so often referred to, we find the item: "The Prebend of Bricius the Official 20s., Tenth 2s." According to Cowel quoted by Bishop Reeves, by the "Official" in the Canon Law is understood he "to whom any bishop doth generally commit the charge of his spiritual jurisdiction," but "in our Statutes and Canon Law signifies him whom the Archdeacon substituteth in the executing of his jurisdiction." In 1442 the office was held by John McGynd as in that year "the Primate secured to John McGynd Canon and Official of Dromore, to hold to him and to his heirs free from all disturbance by rectors or other persons, the stone tower which the latter had newly built within the cemetery of the

parish church of Land (Magheralin) for the safe preservation of his books and other valuables.”

The office of Official early became combined with that of Vicar-General, in which it was eventually merged, though even in the eighteenth century the title still survived, the appointment of more than one “Vicar General and Principal Official” of the Diocese being recorded in the Cathedral Chapter book.

According to the Kings’ Books the Deanery was endowed in part with three ‘luminaria,’ two of which we know from the Charter of 1609 (described hereafter) to have been situated in the parishes of Tullylish and Magheradroll respectively. These luminaries had their origin in the medieval practice of occasionally charging lands with an annual sum to be paid to a Cathedral or other church, for the purpose of keeping candles burning upon some of the altars on certain occasions. Apparently in Dromore, and no doubt elsewhere, while the charge continued to be exacted, the proceeds were diverted from the upkeep of altar lights to more general purposes. The names of but eight of the medieval Deans have come down to us, and those of twelve Archdeacons - the first of whom, Andrew, succeeded to the bishopric in 1244; and the last, Arthur McGin, was in 1526 granted the prebend of Lann “on account of the poverty of the Archdeaconry.” Their names will appear in the lists in Appendix II.

CHURCH DISCIPLINE.

As illustrating the wild and lawless character of the times, and the efforts of the ecclesiastical authorities to maintain some kind of discipline, some entries relating to Dromore in the Register of Primate Fleming (1404-1455) at Armagh are of unique interest, and may form a fitting conclusion to the account of the Diocese in the Middle Ages. The Register itself, we may add, forms one of a series, of manuscript volumes, seven in number, containing a record of the official correspondence and doings of the Archbishops from Primate Sweetman to Primate Dowdall, and with some gaps, covering the period from 1350 to 1550 A.D. Calendars of the Registers of Primate Sweetman and Primate Fleming, which form the first volume, have been compiled by Dr. Lawlor, Professor of Ecclesiastical History in the University of Dublin, from the latter of which we have extracted the following passages :-

34. LETTER OF EXCOMMUNICATION AND INTERDICT

2 January, 1407. “The Archbishop, guardian of the spirituality and temporality of the bishopric of Dromore, sede vacante, informs Masters T. Omestead (O’Mustey), Archdeacon, and Patrick O Kellaid (O’Kelly), Canon of Dromore, and Sir Mio, Vicar of Drumgo (Drumgooland?) in the Diocese of Dromore, that Odo Magynassa (Magennis), Captain of his nation, had made hostile entry into the archbishop’s lands and the city of Armagh, and among other crimes had taken Philip McEnabbid (or McNab), citizen and native of Armagh, prisoner, and detained him till he paid ransome; and commands them (i) to warn Magynassa that within 10 days he is to make due amends to the Archbishop and Philip, or come to reasonable agreement with the former in the matter; (2) if this warning is unheeded, to denounce him as excommunicate in the principle places of the Diocese of Dromore, and warn him that he must give satisfaction for his crimes to the Archbishop and Philip, within 40 days following the said to days; (3) if this warning is ineffective, at the end of the 40 days to place all his lands under an interdict.” - Dated at Atrium Dei.

This had been preceded by a letter to Odo (Magynassa) dated at Armagh 18th of December, 1406, recounting “the capture of Philip McEnabbid (or McNab) on the occasion of a recent war between Magynassa and Catholicus ONeyll (O’Neill), the ransome extorted from Philip being stated to have been 40 marks in money and in kind. Magynassa is exhorted to make due amends to the Archbishop and Philip, to the end that the Archbishop may not be compelled to proceed against him with ecclesiastical censures.”

Whether the Magennis, who evidently disregarded the personal appeal, yielded to the threat of excommunication and interdict we do not know.

Reference has already been made in connection with the so-called “Exempt Jurisdiction,” to the dispute which took place as to the presentation of Patrick Oweyn to the rectory of Kilkeel in 1407. We here give an abstract of the letters which passed in connection with the case, as they contain some points of interest.

46. Letter of citation to John Dongan, Bishop of Down [/8]. April, 1407. Recites that St. Colman’s Church, Kylkeyll, in the Diocese of Down (now in Dromore), having been lately vacant by the death of the rector, Sir John Chyne, and being in the presentation of King Henry IV, the latter had presented thereto Patrick Oweyn, Chaplain of the Diocese of Meath, whose demand for admission and collation the Bishop refused, and gave collation and induction to Adam McBurne. Oweyn appealed to the Metropolitan court of Armagh and demanded apostles (letters of provision). On the day fixed for the reception of the apostles, the bishop neglected to deliver them to him. The bishop is therefore cited to appear on the Friday before the 1st May, i.e., 29th April, and to show cause why the Archbishop should not, of metropolitanical right, and according to the form of the Royal mandate addressed to him, admit and grant collation and induction to Oweyn.

47, f 9. This was followed by a letter of citation to Sir Adam McBurne (April, 1407) which recites the facts recorded above, and requires McBurne on the day fixed to show cause why the Archbishop should not remove him from the Church of Kylkeyll and grant admission, etc., to Oweyn.

Bishop Dongan and his nominee McBune evidently bowed to the Archbishop’s decision, and the next letter (62, f12) on the subject is for the purpose of securing to Patrick Oweyn the peaceful possession of his benefice. It is dated August, (?) 1407, and is addressed to Master Thomas Ornistead, Archdeacon, and Master J. McGylboy, Canon of Dromore and Sir William, Chaplain of St. Finian’s Viride castrum (Greencastle). It recites that Sir Patrick Oweyn, Chaplain, had been presented to St. Colman’s Church, etc., by King Henry IV; that one Adam McBrune (sic) had been intruded into the said Church, that Oweyn had appealed from the Bishop of Down, to the Court of the Archbishop, who had given sentence in his favour, and had also admitted and invested him. The Archdeacon, McGylboy and Sir William are therefore commanded to admonish all chaplains of St. Colman’s Church, and in chapels dependent thereon, and all parishioners thereof, that within eight days they give obedience to Oweyn as lawful rector, and to pay to him or his proctors tithes great and small, oblations, and other obventions; and if this admonition is disregarded, they are to excommunicate offenders

and their aiders and abettors with cross, candles, and bells at Mass on Sundays and Festivals until they receive absolution. Even after this the position of the new rector of Kilkeel was not too comfortable, and the two following letters from the Primate were required to establish him in all his rights.

63,f12. September, 1407. Letter of the Archbishop Guardian of the spirituality and spiritual jurisdiction of the Bishopric of Dromore, sede vacante, to Master John McGyllaboy, Canon of Dromore, and Peter McGwyrn (Magurran?), clerk. States that Patrick Oweyn, Chaplain, Rector of St. Colman's, Kylkeyll, in the Diocese of Down, has complained that Columba McKartan, Chaplain of the Diocese of Dromore, received and receives the fruits of the chapel of Kylkeyll beyc, which is dependent on St. Colman's, although while the case between Oweyn and Adam McBrune was pending, they were sequestrated, and McKartan therefore incurs sentence of greater excommunication. Therefore the above are to cite McKartan to appear before the Archbishop or his commissaries in St. John's Church Atrium Dei, on the Monday after the Nativity of B.V.M. to answer the petition of Oweyn.

67,f13. November and December, 1407. Letter of Excommunication of the Archbishop, Guardian, etc., etc., of the Bishopric of Dromore, sede vacante, to Masters P. McGynd, sub-custodian in the same diocese, and J. McGyllaboy, Canons of Dromore.

"Sir Patrick Oweyn, rector of St. Colman's, Kylkeyll, diocese of Down, having complained that Donald Oronaga (O'Rooney) and Columba McKartan, chaplains of the diocese of Dromore, celebrate divine offices against his will in the chapel of Kylkeyll beic and elsewhere in the parish, and minister the sacraments to his parishioners, and usurp fruits, obventions, oblations, issues, altarages, and other profits belonging to the rectory; the above are commanded to admonish Oronaga and McKartan to cease from such acts and give satisfaction to Oweyn or his proctors or farmer, for the fruits received by them, within 15 days; and if this admonition is ineffective to denounce them as excommunicate in the noted places of the Diocese (2) to admonish Walter McKartan and all other parishioners that they be answerable to Owen or his deputy or farmer, and to no other, for the fruits of the rectory, and if they disobey the monition to excommunicate them and to continue doing so till they obtain absolution". This presumably terminated the situation at Kilkeel.

A somewhat remarkable letter of dispensation was written by the Primate, again as custos of Dromore, November, 1407 65,f12. It states that the Archbishop has received letters from Francis (Carbonus), Cardinal Presbyter of St. Susanna, penitentiary of Pope Boniface IX, written by the Pope's command, addressed to the Bishop of Dromore or his vicars in spirituals, and dated at St. Peter's, Rome, 1 November, 1403, and that by authority thereof, and having satisfied himself of the fitness of Adam and Gilbert Magynd, brother scholars of the Diocese of Dromore, he dispenses them so that, though sons of a priest and an unmarried Woman, they may be promoted to holy orders major and minor, and that they may hold one ecclesiastical benefice each, even with cure of souls, provided that if either of them obtain such benefice he must get himself promoted to holy orders within the canonical time, and personally reside in the same." Dated in the fourth year of the Archbishop's consecration.

In August and November, 1410, the following letter of excommunication and interdict was addressed by the Primate to Masters T. Omestead (O'Mustey), Archdeacon, and Patrick Okellaid (O'Kelly), Patrick McGynd and John McGyllaboy, Canons of Dromore.

It states that 'Donald McGynnessa (Magennis) of the Diocese of Dromore and his accomplices despoiled Margaret Taafe, Lady of Rathmolyn, Diocese of Down, who was in the protection (patro-cinio) of the Church, of many cows and other animals in a certain holy island in the Diocese of Down, and slew two men, keepers of the same, incurring ipso facto sentence of greater excommunication. The above are therefore to warn McGynnessa and his accomplices that within ten days he is to restore her property, or to make due amends for it and the death of the men. If the warning is ineffective they are to denounce them as excommunicated in the noted places in the Diocese of Dromore as they were excommunicated by the Bishop of Down, and to warn McGynnessa that if satisfaction is not made within a further period of twenty days, they and the places where they sojourn will be placed under interdict.'

143, f34. In August and November, 1410, a letter of which the following is the abstract, and which sheds a curious light upon the inconveniences attaching to the frequent absenteeism of the Bishops of Dromore at this period, was addressed by the Primate "to Marcus, a Bishop sojourning in the Diocese of Dromore." After reciting that Richard (Messing), Bishop of Dromore, and his Vicar-General, the Bishop being absent are negligent in correcting laymen who detain lands and possessions and fruits ecclesiastical against the will of the occupying prelates, the Archbishop, by his metropolitanical authority, gives Marcus power to do so in the Diocese of Dromore.

Once more the Magennis was giving trouble to the Church, and on the 30th August, 1413 [210,f5o (4c)] the Primate addressed a letter of excommunication and interdict to the Dean and Chapter of Dromore, Master Thomas Omestead, Archdeacon of Dromore, Magnellus McGylmor, Vicar of Achdyryg, and the other secular clergy of the Diocese.

It states that; Odo McGynassa (Magennis), Captain of his nation, and superior person in the lordship of Oveagh (Iveagh), had made a statute that any clerk going to the Archbishop's court for the despatch of business should pay to Odo five marks in money or its equivalent in kind, and that under this statute he had despoiled John McBryun, clerk, of two cows, Sir Donald McLourar of four, and Patrick McDonegan of two. Those addressed are enjoined to admonish Odo to renounce the statute and to restore the goods within eight days. If the admonition proves ineffectual, they are to denounce him as excommunicate at Mass on Sundays and festivals and to place him and his lands and the places where he may sojourn under interdict. Dated in the Manor of Dromeskynig of January or February, 1454"

The last entry in the Register of Archbishop Fleming which relates to the Diocese of Dromore is a notarial instrument of the above date. It 'sets out that in the residence of the notary at Drogheda, John McBryn, Cistercian Abbot of Viride Lignum (Newry), Diocese of Dromore, then engaged in suing before Archbishop John (Mey) for letters of indulgence in the matter of charitable aids for his monastery, which had been accidentally burnt - enquiry having been made concerning a sentence passed by him. According to report, as executor in favour of Sir Patrick O'Kelly or Okynnegan against Sir Henry Offerchan, rector of Myntereny or Tamlaghtlege, in virtue of a certain grant of

possession obtained by the former, but in such a way as to render it invalid, for the removal of the latter from his rectory - denied on oath that he had ever in the cause of such grant passed any sentence, or intended to pass any, since he did not think any (sentence) ought to be passed in such matters except with the express counsel and assent of the Primate. He desired a public instrument to be made.

CHAPTER IV. THE DIOCESE IN REFORMATION TIMES.

THE Reformation period so far as the Diocese of Dromore is concerned is practically a blank page. All we know is that Arthur Magennis was Bishop in the reign of King Edward VI when the first reformed prayer book was put forth, and that in the year 1550 he received a pardon under the Great Seal "for having received a Bull from the Pope and other misdemeanours." This seems to imply that having been appointed by the Pope, he had subsequently made his peace with the temporal powers and acknowledged the Royal supremacy. From this we may perhaps infer that he would not be likely to oppose the introduction of the reformed services, and that at least in the Cathedral and principal Churches the First Prayer Book of Edward VI was probably for a short time in use, as we know was the case in some other parts of Ireland. Either Arthur Magennis, Bishop of Dromore, or his kinsman and contemporary Eugene Magennis, Bishop of Down, must have been a married man, since in 1602 a pardon was granted to "Murtagh Magennis, son of the Bishop." Bishop Eugene Magennis moreover assisted at the Consecration in 1552 of Bishop Bale of Ossory according to the Reformed Ordinal of the First Prayer Book. So that we may assume with all probability that both the Bishops of Down and Dromore respectively, whatever may have been their theological views, accepted the Reformation Settlement and conformed to its requirements.

Whether Arthur Magennis continued to hold the See under Queen Mary or when his episcopate terminated, we do not know. In all probability there was a long vacancy after his death or resignation during which the See would be administered by the Primate. At all events the next name in the succession in the Diocese is that of Bishop John Todd, who was appointed by letters patent to the Bishopric of Down and Connor in 1606, and held the See of Dromore in commendam until his retirement in 1611. By this time there can be no doubt that the Book of Common Prayer was in use in the Cathedral and more or less throughout the Diocese, though many of the country parishes were but ill served, and the fact that the English of the Prayer Book was even less intelligible to the mass of the people than the Latin of the Missal, cannot have served to commend it to the Gaelic-speaking population of Iveagh.

This John Todd had formerly been a Jesuit and was educated at Rome, but subsequently accepted the reformed faith and held the Deanery of Cashel previously to his consecration as Bishop of Down and Connor. He seems to have been a man of indifferent moral character and did much to impoverish the See through the leases which he made of the See lands. The most flagrant of these transactions was in the case of William Worsley, of Hallan in Nottinghamshire, the Bishop's brother-in-law. In conjunction with him he succeeded in alienating from the Church for his own benefit six townlands belonging to the See in the parish of Garvaghy, besides other lands in the vicinity of Dromore, and on these he, Worsley, built a castle, it is said for the protection of the Bishop. A direct result of these transactions and a most beneficial one, was the passing of an Act restraining bishops from giving leases of the See lands for more than twenty-one years.

According to Ware, Bishop Todd's resignation of the See in 1611 was not voluntary. The

fact appears to be that he was summoned before the High Commission Court in England in the tenth year of King James I on a variety of charges, and was degraded. A short time after he died in prison in London of poison administered by himself.

It was during the episcopate of Bishop Todd, in the year 1609, that a Charter was issued by James I for the purpose of reorganizing and regulating the Cathedral bodies of the Dioceses of Down and Connor and Dromore. With regard to the latter, the Charter provided that the Church of St. Colman should thenceforth be known as the “Cathedral Church of Christ the Redeemer, Dromore” and further enacted that the Chapter should thenceforward consist of a:

- Dean,
- Archdeacon,
- Chancellor,
- Precentor,
- Treasurer and
- Prebendary.

For the endowment of the Deanery the Charter devotes the “rectories and vicarages of Aghaderg and the two luminaries of Magheradroll and Tullylish; for the Archdeacon the rectories and vicarages of Donaghcloney” with the rest “belonging to the ancient Archdeaconry of Dromore” (according to Bishop Reeves, the Parishes of Seagoe and Magherally) ; for the Chancellor, the rectory or prebend and vicarage of Clondallan (Clonallon) ; for the Precentor, the rectories and vicarages of Lann (Magheralin) and Annahilt; for the Treasurer, the rectories and vicarages of Dromore, Drumgath, and Annaclone; for the Prebendary, the rectories and vicarages of Dromara (by which name the Prebend is to be known), Kilwilke, i.e., Kilmilcan or Shankill, and Clonduff. This arrangement of the Chapter has pertained in its main features to the present day, though the several dignities have become purely honorary and their connection with the ancient prebends merely nominal. The only partial exception to this is in the case of the Deanery and Archdeaconry, both of which were in recent years endowed by Act of the Diocesan Synod with the annual revenue of fifty pounds from the funds of the Diocese.

About the same time the King endowed the See by letters patent with extensive possessions of landed property which he erected into a Manor. In connection with this he set up a Court leet and a Court barron, the former to be held twice in the year at Dromore and the latter every three weeks, and conferred authority for holding a free market on each Saturday and two fairs yearly near the Church where the great stone Cross then stood. The Bishop as Lord of the Manor was empowered to appoint a Coroner, Escheator, Clerk and Bailiff, and was entitled to require that the King’s Writ should be executed within the Manor by his own officer instead of by the Sheriff.

Bishop Todd was succeeded in the Bishopric by Dr. Theophilus Buckworth, an Englishman and graduate of Trinity College, Cambridge, who had previously held the office of Treasurer of Armagh. He was Consecrated Bishop of Dromore in Dublin on May 15th, 1613. Bishop Buckworth seems to have set himself zealously to build up his Diocese and to repair so far as possible the injury done to it by his predecessor. He has left us an interesting report as to its state in 1623 (given in extenso in Appendix III),

from which it appears that he had at that time spent the sum of £500 upon new buildings, fences and enclosures upon the See lands, while the Cathedral which served also as the Parish Church, he tells us was “almost new builded, covered, glassed, and in part furnished with seats with the Recusant’s fines,” i.e., the fines exacted from those who from conscientious or other motives refused to attend their Parish Church - a somewhat novel method of financing Church restoration!

An interesting account of Dromore and the surrounding country at this period is given us in the quaint letter (quoted by Dubourdieu) of an English gentleman who travelled from Carrickfergus, where he landed in 1635 to Dublin. The country from Lisnagarvey (Lisburn), he says, is “almost all woods and moorish until you come to Dromore. Here we lodged at Mr. Haven’s house, which is directly opposite to the Bishop of Dromore his house, which is a little timber house of no great state or receipt (reception). His Chaplain’s name is Leigh, born in Manchester. This is a very dear house; 8d. ordinary for ourselves, 6d. for our servants, and we were overcharged in beere. This towne as it is the seate of the Bishop of the Sea, so he is the Lord of itt, and it doth wholly belong unto him. In this Diocese as Mr. Leigh his Chaplain reported, is the worst part of the kingdom and the poorest land and ground, yet the best Church livings bee; there are no impropriations.

July 7th. We left Dromore and came to the Newrie, which is 16 miles; this is a most difficult way for a stranger to find out; herein we wandered and being lost fell amongst the Irish townes. The Irish cabins are the poorest cabins I have seen; erected in the middle of the fields and grounds which they farm and rent. This is a wild countrie nott inhabited, planted, nor enclosed, yett it would bee come if itt was husbanded. I gave an Irishman a groate, who led us like a villain directly out of the way, and soe left us; soe as by this deviation it was three houre before we came to the Newrie. Much land there is about this towne belonging to Mr. Bagnall, nothing well planted. Hee hath a Castle in this towne, but is for the most part resident at Green- castle; a great part of this towne is his, and itt is reported hee hath £1,000 or £1,500 per annum in this countrie. This is but a poore towne and is much Irishe; and is navigable for boates to come up unto with the tide. Here we bailed at a good inn, the sign of the Princess Arms; hence to Dundalk is eight mile; stonye, craggye, hilly and uneven, but a way it is nothing difficult to find.”

CHAPTER V. THE CIVIL WAR & COMMONWEALTH.

THE political convulsions of the middle and latter half of the seventeenth century had momentous consequences for our Diocese as for the country in general.

At the outbreak of the Great Rebellion in 1641 the See was still occupied by Bishop Buckworth, who was at the time engaged in building a new See house in the town of Dromore. Needless to say the work was violently interrupted. The See house together with the town and lately restored Cathedral was burnt by the insurgents. The Bishop escaped to England where he remained until his death, which took place in his early home at Whitehall, near Wisbeach, Cambridgeshire in 1652, in the seventy-second year of his age. The Archdeacon, George Wright, had his house burnt, and fled with his wife and children in most extreme misery to Kinnard.

All through the Diocese, and indeed throughout Ulster, it was the same thing; churches were burnt, the clergy driven out, and large numbers of the loyal and Protestant population slaughtered and their homes destroyed. Some instances will be given in the accounts of the several parishes of the Diocese in a subsequent chapter, but one such tragedy which involved the death of the then Incumbent of Newry and several other persons of some note under circumstances of peculiar horror, may be related here. In the January following the outbreak of the rebellion, Newry was taken by surprise by Sir Conn Magennis, and among those who were made prisoners were Mr. Judge, the perpetual curate of St. Patrick's and chaplain to Sir Arthur Tiringham, Lieutenant Hugh Trevor and his wife, and a Mr. Weston. These with other prisoners to the number of twenty-four, or, as some say, fifty, were sent by Sir Conn to Downpatrick under convoy of Michael Garvey, Sub-Sheriff of County Down, to be exchanged for other prisoners in the hands of the loyalists. At Newcastle, however, nine miles short of Down, they were met, it appears by Sir Conn, who the next day caused them to be sent back a few miles into a wood called the Pass of Bealachaneir or Ballyconery. There they were fallen upon, shamefully maltreated and finally hanged by George Russell of Rathmullen and others, instigated and commanded, according to the historian Harris, by Sir Conn himself. A bridge crossing a mountain stream near the spot is still known as the "Bloody Bridge."

A terrible vengeance was taken by Cromwell, who arrived in Ireland with an army in 1649 to win back the country for the Parliament. The insurrection was put down with a savagery at least equal to that of the rebels, and "Hell or Connaught" was the grim alternative offered to the vanquished.

The baronies of Iveagh and the surrounding districts constituting the Diocese of Dromore, had, as already said, been held from time immemorial by the Magennis sept. During the reign of Elizabeth this family, then represented by Sir Hugh Magennis, had remained consistently loyal to the Queen, and indeed had been described as her only friends in Ulster. When the O'Neills and O'Donnells had waged relentless war upon the English Sovereign the Magennises had stood firm in their allegiance to her cause. And thus when, on the flight of the Earls of Tyrone and Tyrconnell in 1607 their vast territories were declared forfeit and planted by James I with colonists chiefly drawn from Scotland, the Magennisses on the contrary retained their possessions and the head

of the clan became Viscount Iveagh. But now, in 1641, times were changed. The Magennis, headed by their Viscount, threw themselves into the fray with all their strength against the English, and the ruin of their cause brought ruin to their race.

The Magennis country, practically the whole of the Diocese, was forfeited, large sections of the country being allotted to the victorious Parliamentary Army in lieu of pay, and West Down, which had escaped the plantation carried out by James I changed owners under Cromwell.

There was this difference, however, which materially affected the ecclesiastical balance of the diocese. Whereas the portions of Ulster "planted" by King James were colonized almost exclusively by Scotch people who brought with them for the most part all their national bias in favour of the Presbyterian faith and polity, the settlers who now entered upon the forfeited estates of the Magennis clan, and those whom they imported to take the place of the slaughtered or banished clansmen, were, generally speaking, English. These, when eventually things quieted down and the reaction of the Restoration set in against the fanaticism of the Puritans, naturally settled down as members of the Irish Church. The result of this has been that in the Diocese of Dromore and the immediately surrounding districts, the Church of Ireland bears a larger proportion numerically to the total population than perhaps in any other part of Ireland of the same extent. And this not solely due to the presence of actual descendants of the settlers of 260 years ago, but to the influence such a large body of Anglican Christians has naturally had upon the unreformed Gaelic population in the midst of which they were introduced. For, of course, Cromwell's policy of "Hell or Connaught" for the Roman Catholic Irish was doomed to failure, while many of those who actually were banished to Connaught came flocking back so soon as the stern rule of the "Protector" was overthrown. Thus throughout the Diocese there are to be found to-day as members of the Church of Ireland many whose names bespeak them as descendants of the clans who in old times owned the soil - Magennis, McCartan, Lavery, Rooney, etc. - while representatives of other well-known Gaelic families abound, and Murphys, Maguires, Kellys, Lennons, Reillys, Doghertys and many others are fairly numerous.

Needless to say this result was far from being contemplated by Cromwell, whose abhorrence of "prelacy" seems to have been quite as great as his hatred of "popery," while his distaste for "presbytery" was probably not much less. The havoc wrought by the rebels on the Church was but accentuated and stereotyped under his rule. The Bishop, as we have seen, remained in exile till his death in 1652, and the See remained vacant while the Commonwealth lasted. If many of the clergy had been driven out by the Roman Catholic rebels, those who remained were silenced and dispossessed by their Puritan conquerors. The use of the Prayer-book was prohibited, and at first Presbyterian ministers, and later Independent and Anabaptist preachers, were intruded into the vacant parishes. As an illustration of the state of things in the Church during the reign of Cromwell's military saints and of the manner of the pastors forced upon the flock at this time, the case of Mr. Andrew Wyke or Weeke, an Independent or Anabaptist preacher who at this time occupied various important positions in the two Dioceses of Connor and Dromore may serve. He is first mentioned in an order directed in August, 1651, to the Commissioners of Revenue in Dublin relating to the stipends of ministers, that they should "provide two convenient houses belonging to the Commissioners for the pleasant accommodation of Mr. Rogers and Mr. Wyke and their families." By an

order of the Commissioners of State, dated Dublin Castle in the October of the same year, it was ordered "that Mr. Andrew Wyke, Minister of the Gospel, do forthwith repair to Lisnagarvey and Belfast to preach the Word there, and in such places in Ulster as Colonel Robert Enables, Colonel Arthur Hill, and Colonel Robert Barrows, or any two of them shall apprehend to be most conducive to the advancement of Jesus Christ."

Mr. Wyke resided in Lisburn or Lisnagarvey as it was then called, and received an endowment of £120 per annum, which we find by 1656 raised to £150 - a stipend equivalent to one of perhaps five times the amount at the present day. In conjunction with Mr. Timothy Taylor, the Independent Minister of Carrickfergus, Mr. Wyke in the following year held at Antrim a public disputation under peculiar circumstances with certain Presbyterian Ministers. These had been ejected by the now dominant Independents from the parishes of which they had taken possession during the supremacy of the Scottish party in the Parliament and the Country, and were now themselves churchless and homeless. The Presbyterian historian animadverts strongly on the conduct of Wyke on the occasion, and describes him as an Anabaptist, "void of human learning, never educated in that way, but a tradesman and imprudent." (See Reid, Vol 2., p.252) It was under this man that Jeremy Taylor, through the influence of Lord Conway, held the office of Assistant Lecturer in the Church of Lisnagarvey for some portion of the year 1658.

Mr. Wyke's first connection with the Diocese of Dromore appears to have been in 1654, when the Commissioners of Revenue in Belfast were ordered "to assign and let out to Mr. Wyke, Minister, a portion of the lands of Dromore, formerly the demesne of the late Bishop of Dromore, not exceeding 100 acres, and to make a lease thereof to him for the term of seven years." In October, 1658, a month after the death of Oliver Cromwell, Wyke was appointed to the charge of the parishes of Donaghcloney and Tullylish at a stipend of per annum, though whether at the same time he resigned the charge of Lisnagarvey we do not know.

The following year, apparently finding his sphere of action or the emoluments pertaining to it, too limited, he received in addition the charge of the parish of Magheralin, of which the following rather interesting record exists in the " Council Books of the Commonwealth" (Vol. LI, pp. 93-4) :-

"Ministers of the Gospel, Appointments, Salaries, etc., 1658-9. Whereas the English inhabitants of the parish of Magheralin in the County of Down have by their humble petition to this board, prayed that Mr. Andrew Wyke be appointed their Minister, his abilities, moderation, and Christian conversation being very well known to them and others, and who is willing to embrace the said parish if ordered thereunto, the rather that for a great part of the said parish consists of English, and the most of Donacloney (where he now officiates) consists of Papists and Scots (i.e., Presbyterians), who are so bound up in their own judgments that they will not admit of any other, and the said Donacloney being contiguous to Magheralin aforesaid - upon consideration thereof, it is held fit and ordered that the petition desired be agreed with and the said Mr. Wyke is hereby appointed to preach the word to the inhabitants of the said place until further orders, withal taking care of his former charge near adjoining and other places thereabouts as occasion shall be administered. Dated at Dublin, the 28th of September, 1659. - Thomas Herbert, Secy."

The miserable state in which the Church in the Diocese had been reduced by the rebellion, followed by its suppression and persecution under the Commonwealth is strikingly set forth in "An Inquisition Indented taken at Downe in the Countie of Downe the eighth day of October one thousand six hundred and fifty seven (1657) by order of A Commission hereunto Annexed directed unto us Arthur Hill, Marcus Trevor, George Rawdon, Baman Ward, etc., etc.," According to this document there was at the above date in the Diocese of Dromore "Not one Church fit for use most were "ruinous," and the best was that of Dromore itself, "parte of the walls sufficient, part ruined, without covering, doors or windows." Moreover, whereas at the time of the visitation of the Diocese by Regal Commissioners, of whom Bramhall was one, in 1634, there had been twenty clergy independently of six dignitaries serving the cures of twenty-one parishes. There were now that "the Commonwealth aforesaid enjoyette the tythes, "in nineteen parishes but five preachers in salary."

After the death of the Protector the fortunes of the Independents gradually declined, while those of the Presbyterians once more improved. The banished Ministers of the latter trooped back from Scotland, and it was a Presbyterian ascendancy with which the authorities were confronted in Ulster when the Restoration of the King and Constitution restored the Church from the position of a persecuted down-trodden sect², to that of the established Church of the land.

CHAPTER VI. THE EPISCOPATE OF JEREMY TAYLOR.

BISHOP Buckworth, as related, fled to England at the commencement of the rebellion, and in 1652 died in his native place at Wisbeach; after which, in the words of Ware, "the See was for a long time vacant, occasioned by the iniquity of the times."

The vacancy was filled immediately upon the Restoration by the appointment by letters patent, of Dr. Robert Lesley, a son of Bishop Henry Lesley, a former Bishop of Down and Connor and afterwards of Meath. He was consecrated in St. Patrick's Cathedral, Dublin, on the 27th of January, 1661 - the historic occasion on which two Archbishops and ten Bishops were consecrated by Archbishop Bramhall. The sermon on the occasion was preached by Dr. Jeremy Taylor, who was himself on the same day consecrated to the Bishopric of Down and Connor.

Bishop Lesley's episcopate in Dromore was of too short duration to effect any changes, as in June of the same year he was translated to Raphoe. He was immediately succeeded in the administration of Dromore by Dr. Jeremy Taylor, the writ under the Privy Seal declaring it to be conferred upon him "on account of his virtue, wisdom, and industry." The history of this celebrated man is too well known to require more than a brief notice here, and we would refer our readers who wish for further information to the various published narratives of his life. (Works and Life, by Bishop Heber, edited by Rev C. P. Eden 1854, "Jeremy Taylor" by Edmund Goss, Englishmen of Letters Series, 1903.) Educated at Caius College, Cambridge, he had early come under the notice of Archbishop Laud, by whose influence he was appointed to a fellowship at All Souls' College, Oxford, and was subsequently, in 1637, presented by Bishop Juxon to the rectory of Uppingham in Rutlandshire. Of this he was deprived on the triumph of the Puritan Party, and after having suffered much persecution at their hands, being twice imprisoned, he was in 1658 induced by Lord Conway to come over to Ireland and take up his abode at his lordship's princely mansion at Portmore on the shores of Lough Neagh. It was then that for a short time he was permitted to officiate, as already mentioned, as Alternate Lecturer in the Church of Lisnagarvey, at that time under the charge of the Anabaptist preacher, Andrew Wyke. That this arrangement was by no means palatable to the future bishop is plain from the following passage in a letter from him at this juncture to his friend Mr. Evelyn:

"I like not the condition of being lecturer under the dispose of another, nor to serve in my semicircle, where a Presbyterian and myself shall be like Castor and Pollux, the one up and the other downe; which me- thinks is like worshipping the sun and making him the Deity, that we may be religious half the yeare, and every night serve another interest." Taylor's objections were however overcome by his friends, though indeed the position must have been irksome if not somewhat ludicrous. Even at Portmore under the protection of Lord Conway he was not safe from the intolerance of the dominant faction, and in August, 1659, he was arrested and sent to Dublin to answer the charge brought against him, amongst others by one Tandy, a Presbyterian of Hillsborough, of using the Sign of the Cross in administering the Sacrament of Baptism."

The authorities in Dublin do not seem to have taken a serious view of the case, as he was in a short time back at Portmore. He was, however, a little later again, as he relates in a letter to his friend Evelyn, "in the worst of our winter weather, sent for to Dublin by our late Anabaptist Commissioners," - a journey which resulted in a serious illness.

The following year saw a complete revolution of the wheel of fortune. The Throne and the Altar were alike restored, and from his next visit to Dublin in 1661, Dr. Taylor returned as Vice-Chancellor of the University of Dublin and Lord Bishop of Down and Connor, to which, as stated, was added the administration of the Diocese of Dromore in April of the same year.

It is no part of our work to chronicle the episcopate of Jeremy Taylor, save as it relates to Dromore, but something must be said with regard to the state of affairs ecclesiastical in his three dioceses at the time of his accession, and his manner of dealing with the problem by which he was faced.

At the first outbreak of the rebellion most of the clergy had been driven from their cures by the Roman Catholic rebels. Those who remained or returned had been in the early days of the Long Parliament ejected by the then dominant Presbyterians, unless willing to subscribe to the Covenant and submit to the authority of the Presbytery. Of this the following quotation from the narrative of the contemporary Presbyterian historian, Patrick Adair, reproduced in Reid's *'History of the Presbyterian Church in Ireland'*, relating to two parishes, one in Dromore and the other in the adjoining diocese of Down - may serve as an illustration : - 1644. The Presbytery had greatest trouble with Mr. Brice" (identified by Reid with the Rev. Robert Price admitted Rector of Kilmegan in 1636), "and Mr. Hamilton (Rector) of Dundonald, who obstinately adhered to their former courses and denied the Covenant and the authority of Presbytery. Upon which the two hirelings were suspended, and thereafter restrained from the exercise of the Ministry." The parishes were then filled up with Presbyterian Ministers imported from Scotland, who occupied the churches and glebes and exacted the tithes appropriate to the parochial clergy.

On the setting up of the Commonwealth and the rise of the Independents as the leading faction in the Army, the influence of the Presbyterians waned. It reached its lowest ebb in 1651 upon the crowning of King Charles II by the Scots at Scone, after which the Scotch Ministers in Ulster were obliged to withdraw to Scotland. Only six or seven remained in the country, while their places were filled by preachers of the Anabaptist and Independent sects, such as Mr. Wyke so often referred to.

It was not long, however, before political changes gave the Presbyterians the opportunity for recovering their position in Ireland, the ministers came back from Scotland, and by the time of the resignation by Henry Cromwell of the office of Lord Deputy in 1659, in the words of the Presbyterian Adair: "the Church of Christ with its ministers in this part of the country being settled on their former basis remained in peace and liberty as much as ever; beholding their late oppressors areeling and mouldering away; and in that fury destroying one another; and their own hands bringing to ruin that which they had for a while been building on iniquity. While in the mean time congregations were planting and the interest of Christ spreading very

remarkably in these parts by the settling of ministers in congregations not before planted.”

So when Jeremy Taylor succeeded to the See he found the benefices almost universally filled by Scotch Presbyterian Ministers who to a man had subscribed the Covenant to “endeavour the extirpation of Prelacy - that is, Church Government by Archbishops, Bishops, their Chancellors and Commissaries, Deans and Chapters, Archdeacons, and all other ecclesiastical officers depending on that hierarchy.” These with a few Independent and Anabaptist preachers represented the parochial clergy of his diocese.

The position was full of difficulty and hardship for both parties. On the one hand the ministers had been originally invited over from Scotland, or sent by the General Assembly of the Presbyterian Church in that country to take charge of parishes or congregations, probably for the most part, though not by any means all, unoccupied by any lawful minister. They had themselves suffered in the cause of Monarchy and Orthodoxy at the hands of Republicans and Sectaries. Many of them had been imprisoned; all of them had for a time been driven out for refusing to take the “Engagement” tendered to them in 1651 by the Republican and Independent leader, Colonel Venables, to be “faithful to the Commonwealth of England as now established without King or House of Lords.” They had been in full sympathy with the action of their fellow-countrymen in crowning Charles at Scone, and now their Church and Party had been forward in bringing back the King and restoring him to his throne. It must have seemed to them very hard that their position should not be recognized; that the ecclesiastical polity which they had succeeded, by dint of great persistence in the face of vast difficulties and considerable personal hardship in building up in Ulster should be shattered in a moment, and themselves compelled to turn their back upon all their past traditions as to Church government, or to go.

On the other hand, the Bishop found himself solemnly commissioned by the highest authorities in Church and State to rule over a Diocese in which the official representatives of religion unanimously repudiated his authority, nay more, were pledged to “extirpate” the ecclesiastical system he represented, and who showed their determination from the beginning to admit of no compromise, but to measure their strength with his in a fight to a finish. He summoned them to a Visitation at Lisburn, and but two of his clergy attended.

He conferred with them in private, but as they declared their Conviction that the Presbyterian form of government was the only right one and *jure divino*, and talked broadly of “resisting unto blood,” it was obvious no progress could be made. The situation was an impossible one. The Bishop or the Ministers, Episcopacy or Presbytery, must go under. The Bishop was not one to betray the cause he stood for, or shirk the responsibility of the work committed to him of restoring the Church in his Northern Diocese at whatever cost to himself or others. When all his efforts at conciliation proved vain, he declared thirty-six parishes in his union of dioceses vacant, and proceeded to fill them up with clergy for the most part brought over from England. Of the thirty-six ministers ejected, but three were in Dromore - namely, Henry Hunter of Dromore, James Campbell of Rathfriland, and Andrew McCormick of Magherally. The last named seems to have been an ecclesiastic of an especially militant character, since two years later he was implicated in the abortive plot of the notorious Colonel Blood, and obliged to fly to

Scotland, where in 1666 he was killed fighting against the King's troops in the battle of Pentland.

Drastic as this action of the Bishop may seem to us to-day, with our modern ideas of toleration, it is hard to see what else he could have done, and for a time at least the result promised well. A Visitation of the United Diocese was held in the summer of 1661 at Hillsborough by the Primate, Archbishop Bramhall. This contrasted pleasantly with that summoned by the Bishop at Lisburn in March of the same year, when but two of his clergy of Down and Connor appeared, and was attended by the great body of the newly-installed parochial clergy. These again gathered round their Bishop somewhat later at Lisburn, and received from him a charge exhorting them to act with the utmost moderation, and to use every means to commend the ministrations of the Church, and to conciliate their unfriendly or estranged parishioners.

Some success seems to have attended their efforts, and for two years affairs in the Diocese appeared to be quieting down. Then came the discovery of Colonel Blood's plot, who in the early part of 1663 visited the County Down, and through the medium of his brother-in-law, Lecky, one of the ejected Ministers, endeavoured to enlist the body of dispossessed Presbyterians in his sedition. In this he was unsuccessful, and though individual ministers as McCormick above-mentioned were implicated, the main body, little cause as they had to be satisfied with the established state of things, held aloof. On this point, however, the Bishop appears to have been misinformed, and apparently in somewhat of a panic, appealed to the Government to take action against the Ministers on the ground of their disaffection and sedition. The Government responded promptly, and Presbyterian Ministers found in the Counties of Down and Antrim were arrested and imprisoned. They were, however, after a short time released, as it was impossible to prove them guilty of any treasonable practices, and upon their release they retired once more to Scotland.

By the commencement of 1664 it is said, such was the rigour of the proceedings against the Presbyterians that "the generality of the Ministers of the North were either banished or driven into corners."

It is a relief to turn from the contemplation of these severities, which only too closely correspond with those previously carried on under the Puritan regime, to the general Church life of the Diocese. Apart from the controversies forced upon him by the ecclesiastical and political parties in his Diocese, Jeremy Taylor appears to have been a model Bishop, and to have done all he could to build up the spiritual as well as the material Church within his cure. He seems to have taken a special interest in Dromore, which he administered from his residences at Portmore and Hillsborough, the one in the Diocese of Connor, and the other in that of Down, but both adjacent to Dromore - the latter indeed but four miles distant from the Cathedral town. A local tradition asserts that he at one time resided at Magheralin and frequently preached in the old Parish Church, whose dismantled ruins stand in the ancient churchyard nearly facing the present beautiful Parish Church. But of this there is no real evidence, and though he undoubtedly owned a farm of forty acres in that parish provided for him through the good offices of Sir William Petty on his first coming to Ireland, the episcopal residence which afterwards existed at Magheralin was not built until the time of Bishop Pullein, who succeeded to the See in 1695. Shortly after his appointment he turned his attention

to his Cathedral Church at Dromore, which had lain in ruins since its destruction by the insurgents of 1641. This he rebuilt on the original site and probably upon the old foundations, since like all early times Irish Churches the Cathedral as restored by him consisted of a simple nave and choir without aisles or transepts. The choir was built at his own expense, and the work was no doubt carried out in the prevalent Jacobean style - of which a somewhat later example still exists in the Parish Church of Donaghcloney at Waringstown erected in 1681, some fourteen years after the death of Jeremy Taylor. Unfortunately, owing to subsequent additions, alterations, and "restorations," there is but little of the Bishop's handiwork apparent to-day in the Cathedral which has been completely Gothicised and modernized.

There was no doubt plenty of work for the Bishop to do in the way of Church restoration throughout the Diocese after the destruction wrought by the rebels followed by twenty years of Puritan neglect. But though the Church at Loughbrickland and some others are said to have been built by him, like the Cathedral, they have been modernized. Indeed, it cannot be said that any Church in the diocese erected or restored during his episcopate shows any particular trace of the Jacobean style in which he built, and of which the Middle Church at Ballinderry in the Diocese of Connor, built by him to take the place of one at Portmore, is the typical example in Ulster. There was much work to be done, too, in securing or recovering the property of the Church after the turmoil and confusion of the Commonwealth. And of the Bishop's active interest in this direction we have an illustration in a letter dated 1662 to Mr. William Waring, of Waringstown, from his "loving friend Jeremy: Dunensis," in which he appoints him a day to meet him at his house at Portmore to account for sixty acres of land claimed by Mr. Lindsay, the rector of Garvaghy, which had passed into the hands of a person for whom Mr. Waring was acting as agent.

Jeremy Taylor ruled the diocese for something less than seven years, but in that short time he had restored episcopacy, established the Church on a firm basis throughout his three Dioceses, and brought the Diocese of Dromore in particular from a condition of ruin and insolvency to a state of comparative prosperity. All too soon his career was cut short, and after a brief illness from a fever contracted from a sick man to whom he had been ministering, he expired at Lisburn on the 13th August, 1667.

Though it has been recently questioned whether he was technically ever Bishop of Dromore, (Since the patent of his successor, Bishop Rust refers to the see as vacant through his death, it seems clear that Jeremy Taylor was at that time regarded as Bishop of Dromore in the strictest sense.) his heart was in the little Cathedral by the Lagan. His last recorded words were "Bury me at Dromore", and there in a vault beneath the chancel of the Church which he had raised from its ashes, he was laid to rest on the 21st of August by his faithful friend, George Rust, one of the distinguished band of clergy whom he had enlisted from the sister Church of England to assist in the work of re-edifying the church in Ulster.

CHAPTER VII. THE PERIOD OF THE REVOLUTION.

JEREMY TAYLOR was succeeded in the Bishopric of Dromore by his friend George Rust, like himself a native of Cambridge as well as a graduate of that University. When the former was raised to the Episcopate in 1661, he sent for Rust, and by his influence procured his appointment by the Crown to the Deanery of Connor. On him devolved the duty of preaching the sermon at the funeral of the Bishop, to which we owe much of our knowledge of the events of his life, and which has done no little to immortalise the preacher. One of its concluding sentences sets forth in a striking way the impression he had made upon his contemporaries: "He had devotion enough for a cloister, learning enough for a University, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out amongst his poor clergymen that he left behind him, it would perhaps have made one of the best dioceses in the world."

George Rust was consecrated Bishop of Dromore in Christ Church Cathedral, Dublin on December 15th, 1667, and after a brief episcopate of only three years, died of a fever in the December of 1670, and was himself laid to rest by the side of his illustrious friend in the vault beneath the choir of the Cathedral. He appears to have been a man of unusual gifts and capacity combined. with such modesty and sweetness of temper as made him "the darling of all who knew him," and his panegyrist, Joseph Glanville, sums up his account of him in the comprehensive sentence : 'In short, he was one who had all the qualifications of a early times bishop and of an extraordinary man."

During his episcopate and that of his successor, Essex Digby, who ruled the Diocese for thirteen years till 1683, the Church seems to have enjoyed a time of peace and progress.

According to the record of a Visitation made in 1673, the Diocese then contained, apart from the Exempt Jurisdiction of Newry and Mourne, twenty-one parishes served by twenty-two clergy of whom three were rectors and vicars, ten were vicars, and eight curates. The Deanery was vacant, and of the remaining five dignitaries all but one had cure of souls as vicars of one or more parishes. The one apparent exception was the Archdeacon Patrick Sheridan; the three parishes of Donaghcloney, Seagoe and Magherally which formed the corps of the Archdeaconry being each provided with a vicar. As Patrick Sheridan, a son of Denis Sheridan, the friend and convert of Bishop Bedell, of Clogher, at this time held the Deanery of Connor, and a few years later the Bishopric of Cloyne in addition to his Archdeaconry, it was perhaps as well that no parish in Dromore was dependent upon his ministrations!

The parishes were grouped together as follows:-

Dromore, Annaclone and Drumgath, under the Treasurer, William Ffrere; Magheralin and Annahilt, under the Precentor, Robert Law; Shankill and Clonduff, under Prebendary, Joshua Cowley; Aghaderg, Seapatrick and Donaghmore, under Vicar Christopher Jennings; Garvaghy, Magherally and Dromara, under Vicar Leonard Hadson; Seagoe and Tullylish, under Vicar John Jones; Kilbroney and Clonallon, under Vicar John Weatherbey; Magheradroll, Vicar Hugo Grasson; Aghalee, Vicar Lemuel Matthews; Donaghcloney, Vicar Charles Ellinsworthy; and Drumballyroney, Vicar Alexander McWhudd.

Bishop Digby was succeeded in 1683 by Dr. Capell Wiseman, a fellow of All Souls' College, Oxford, and a scion of an Essex family. He came to Ireland as chaplain to his godfather, Arthur Lord Capell, Earl of Essex, when the latter was Lord Lieutenant of Ireland, and was made Dean of Raphoe previous to his consecration as Bishop of Dromore. It may be remarked in passing that in more recent times his grand-nephew attained to fame as Cardinal Wiseman, first Archbishop of the Roman Catholic Diocese of Westminster. Of the man himself and of his work as bishop we know but little beyond the fact that by his will he bequeathed £100 as a fund for the poor of the parish of Dromore and £40 for finishing the steeple of the Cathedral, within whose walls he sleeps together with his three immediate predecessors.

The times were not favourable for diocesan activities or Church extension, as almost throughout his episcopate the Church of Ireland was face to face with a crisis of life or death. James II had not long ascended the throne before his schemes for the subversion of the Constitution of the country in Church and State began to develop. In 1687 the notorious Richard Talbot, Earl of Tyrconnell, was appointed Lord Lieutenant, and the system of oppression and persecution of the members of the Reformed Church commenced, so vividly described in the contemporary pages of Archbishop King's State of the Protestants of Ireland. In March, 1689 King James having fled in panic from his English throne, landed at Kinsale, and in the following May summoned a Parliament in Dublin. That Parliament, as was natural was almost entirely composed of Roman Catholics. The constituencies embraced, or partly embraced by the Diocese of Dromore, were represented as follows: Members for the County of Down, Murtagh Magennis, of Greencastle, and Ever Magennis of Castlewellan; Members for the Borough of Newry, Rowland White of Loughbrickland, and Rowland Savage - all of whom were Roman Catholics; while the County Armagh was represented by Arthur Brownlow of Lurgan, an Irish Churchman, and Walter Hovenden.

Of the Acts of this "Home Rule" Parliament the most celebrated were those for the Repeal of the Acts of Parliament passed after the Restoration, under which a large part of the landed property of the country was held; and for the Attainder (1) of those who had taken up arms against King James, (2) of those who had left Ireland since the 5th of November, 1688, and (3) of those whose absence dated from an earlier period - unless in the first case they within seven weeks came and stood their trial for treason, in the second case returned within ten weeks, or in the third case returned within fourteen weeks. Under this Act it was computed that 2,455 persons were attainted, including seven bishops and eighty-three clergy of the Church of Ireland. Of these iii were residents in the County Down, and included members of such prominent families in the Diocese of Dromore as Annesley, Bagnal, Hall, Hawkins, Hill, Magill, Mussenden, Rawdon, Ross, Waddell and Waring. Bishop Wiseman was himself attainted under Act III as having been absent from Ireland previous to 5th Nov., 1688, and having failed to return within the time specified, and the profits of the See were sequestered. The Archdeacon, Dr. Roger Waring, was also attainted; but the clergy of the diocese generally seem to have stuck to their posts, as no other names of any of the Dromore clergy save Henry Jenny, Vicar of Seagoe, appear in the lists of attainted.

With a view of overawing the Ulster Protestants and bringing the province into subjection before the arrival of aid from England, Lieut. General Richard Hamilton

marched north with King James' army in the spring of 1689. The first blood in the War of Revolution was drawn at Dromore. Sir Arthur Rawdon of Moira in command of a body of Ulster Volunteers, raw levies of yeomanry and unmounted troops, was posted at the village of Loughbrickland. Hearing of the occupation of Newry but eight miles distant by Hamilton with fifteen thousand men, he fell back upon the Cathedral town of Dromore. From thence on the 14th March he sent out a body of horse to reconnoitre the enemy; but Hamilton rapidly advancing fell upon them and drove them in upon the main body of foot massed in the town. The troops, undisciplined as they were, were thrown into confusion; Hamilton's vanguard was upon them. Seized with panic they broke and fled, and numbers were ridden down and slain by their victorious pursuers. Dromore and Hillsborough fell into the hands of King James, while Sir Arthur Rawdon retreated with the remnant of his troops to Coleraine and eventually to Derry, where they subsequently formed part of the heroic garrison who held the city through the memorable siege. This disastrous encounter came popularly to be known as the "Break of Dromore."

It was not long before the tide of war had turned. The next advancing army which marched through the Diocese was that of King William, which for ten days lay encamped within a mile of Loughbrickland as the rendezvous for the Northern forces of that Monarch on their way to the Boyne.

The discomfiture of King James and the establishment of King William upon the throne marked the final downfall of the great Magennis family. During King James' brief reign in Ireland, they had been restored to their former position and possessions in Iveagh, forfeited on account of their share in the Rebellion of 1641.

Viscount Iveagh, commanding a regiment of foot in King James' Army, was Lord Lieutenant of the County Down; two other members of the sept, Shilling Magennis and Arthur Magennis were Deputy Lieutenants; while Lieut.-Col. Daniel Magennis and Lieut.-Col. Brian Magennis of the Clanconnell branch of the family commanded respectively a regiment of Dragoons and one of Foot, while Hugh Magennis was major in an Infantry regiment. All or most of these, after the capitulation of Limerick, followed the House of Stuart into exile, and in 1694 Lord Iveagh died of the plague at Strasburg in the service of the Emperor, and the title became extinct until revived in recent years in the person of Edward Cecil Guinness, Viscount Iveagh more lately raised to an Earldom.

On the other hand the attainted landowners were reinstated and the country settled down under the new regime to a prolonged period of peace and progress. Bishop Wiseman also returned to his See, and was in 1693 appointed on a Commission together with the Bishops of Meath and Derry to enquire into charges of neglect and misconduct preferred against Bishop Hackett of Down and Connor and certain of his clergy.

The Bishop was prevented from ill-health from attending, and in fact died the next year, but his fellow-Commissioners, Bishops Dopping and King, pronounced sentence of deprivation on Bishop Hackett, Thomas Ward, Dean of Connor, and Lemuel Matthews, Archdeacon of Down, who had previously served in the Diocese of Dromore, where in 1673 he was Vicar of Aghalee - and censured and suspended others of his clergy.

CHAPTER VIII. THE DIOCESE IN THE 18th CENTURY.

On the death of Bishop Wiseman in 1695 the See was filled by the translation from the bishopric of Cloyne of Dr. Tobias Pullen, a fellow of Trinity College, Dublin, and previously Dean of Ferns, who held it until his death in 1713. His episcopate was signalised by the building of an Episcopal house on the See lands in the Parish of Magheralin, the old See house at Dromore having been burnt in the rebellion, and the Palace which was being built by Bishop Buckworth at the same time likewise destroyed. It was built in the townland of Ballymagin on a site immediately opposite the old Parish Church of Magheralin, now occupied in part by the village National Schoolhouse and in part by the Roman Catholic Chapel, at the cost to the Bishop, as we are told by Ware, of £470, two-thirds of which was refunded by his successor. The tradition at one time current that Jeremy Taylor during his episcopate resided at Magheralin appears to rest in part on an anachronism, which attributed this building to a much earlier date, and part to the fact already mentioned that Jeremy Taylor did actually own a farm in the vicinity, which however he possessed, not as Bishop, but in his private capacity, through the good offices of Sir William Petty on his first coming to Ireland under the protection of Lord Conway. This See house erected by Bishop Pullen and subsequently enlarged served as the residence for the Bishops of Dromore for about eighty years, and in consequence the Parish Church of Magheralin was very commonly during that period used as a sort of pro-cathedral for Diocesan purposes, the Visitations, and no doubt other episcopal functions being commonly conducted in it instead of at Dromore. It ceased to exist during the episcopate of Bishop Beresford, who, towards the close of the eighteenth century built the episcopal residence known as Dromore House, of which more anon. The following notices, which appeared in the Belfast Newsletter of 1782 with regard to the end of the Magheralin See House, may be inserted here, though not in strict chronological order.

“Advertisement - To be sold by public cant (auction) at Magheralin for ready money on Monday, 4th day of February next, all the old materials of the old See House and offices there, consisting of a large quantity of exceeding good old oak, old shingles, old sheeting under ditto, flooring boards, old sashes glazed and frames for ditto, new sashes unglazed and frames for ditto; brick, etc., etc., etc. The Cant to begin at half- past ten o’clock and continue until all are sold. Dromore, Jan. 18, 1782.” That the people of Magheralin, though then as now predominantly members of the Church of Ireland, were no respectors of persons so far as Church property was concerned, is plain from a notice which appeared in the same paper about three weeks later: - “Mr. John Campbell and Mr. Alex. Boggs of Dromore beg leave to return their most sincere thanks to Captn. Bateman, Lieut. Close, and the Moira Volunteers for their ready, active, generous and disinterested manner of supporting them in the protection of the Lord Bishop of Dromore’s property, which was intrusted to their care at Magheralin, and which would have been carried away in a most daring manner by a mob assembled for that purpose had it not been for the interposition of them, the Gentlemen Volunteers. Dromore, Feb. 7th, 1782.”

Through the influence of Dr. Jonathan Swift, the Duke of Ormonde, on the death of Bishop Pullen, nominated for the vacant bishopric the Very Rev. John Sterne, Dean of St. Patrick’s. An interesting result of the appointment was the promotion of Swift himself to the Deanery thus vacated, with which his own memory is forever bound up. Bishop

Sterne was the son of Dr. John Sterne, the founder of the College of Physicians in Dublin, and a warm personal friend of Jeremy Taylor. He seems to have been no unworthy son of an eminent father, if we may judge by the opinions expressed of him by his contemporaries. Six months before the vacancy at Dromore Dr. Swift had remarked though not on good terms with Sterne, "however, if I am asked who will make a good bishop, I shall name him before any other." Archbishop King in a letter to a friend shortly after his consecration wrote: - "The wind keeping me so long gave me an opportunity to consecrate the Bishop of Dromore before I came away, which I reckon one of the best works I have done this long while," and a little later, welcoming Dr. Swift to the Deanery of St. Patrick's, he wrote as follows: -

"Revd. Sir, this is to welcome you to my neighbourhood at St. Sepulchre's. I have a very great loss in the removal of the Bishop of Dromore, who was not only a neighbour, but a bosom friend. I understand that was not much to his advantage, but I am sure it was to mine and to the Church's. I hope that will not discourage you from reckoning yourself among my friends, which I earnestly desire."

Writing to the Bishop himself he expresses himself even more warmly: "They mistook you much that placed you in that bishopric; whereas the busiest episcopal post in Ireland would be more suitable to you. It would be a comfort to me if I was dying to think that you would be my successor, because I am persuaded that you would prosecute right methods for the good of the Church, which I am sure I intended." Nevertheless, Bishop Sterne was not promoted to Dublin, but after a four years' episcopate at Dromore, was translated to Clogher, in March, 1717.

It was during the episcopate of Dr. Ralph Lambert who succeeded Bishop Sterne in 1717, that there became associated with the Deanery for a brief period the name of one who has shed a lustre, not only on the Church of Ireland, but upon the whole Anglican Communion. George Berkely, a native of Kilkenny, and Fellow of Trinity College, Dublin, in the autumn of 1721 was appointed chaplain to the Duke of Grafton, the new Lord Lieutenant, and was almost immediately after (Feb. 16th) presented by the Crown to the Deanery of Dromore, vacant by the death of Dean John Leslie.

Unfortunately, owing to a question as to a clause in the patent of Bishop Todd, there was a dispute of long standing between the Crown and the Bishop of Dromore as to the right of appointment to the Deanery, and on the vacancy occurring the Bishop collated as in his own right Dr. Henry Leslie, Archdeacon of Down, who was subsequently instituted by his commissary. A lawsuit followed, during the pendency of which Berkely appears to have remained in Dublin and to have discharged a number of offices in Trinity College, of which he had been elected a Senior Fellow in 1717. It does not appear that he ever visited Dromore or was instituted to the Deanery which seems to have been held *de facto* by Leslie until 1728. In that year a concordat was arrived at between the contending parties and the Crown for the second time presented the Rev. John Hamilton, whom it had previously presented in 1724. Its action at that time was ignored by the Bishop, who now, however, Henry Leslie having resigned the Deanery, accepted and instituted him. In the meantime Berkely had in 1724 been presented to the much richer Deanery of Derry, said to have been worth £1,500 a year, a post which he soon after resigned to further his scheme for establishing a Missionary College in the Bermudas. With the narrative of that noble and self-sacrificing project and its failure, his

residence in Rhode Island, and subsequent episcopate at Cloyne, we are not here concerned. His connection with our Diocese is limited to the fact that for some three years he was *de jure* Dean of Dromore, and slight as the connection was, it is surely permissible to Dromore to cherish with pride the memory that on the roll of her higher clergy is inscribed, together with those of Jeremy Taylor and Thomas Percy, the name of George Berkely.

Bishop Lambert was, after an episcopate of ten years, translated to Meath, and was succeeded in 1726 by Dr. Charles Cobb, a native of Winchester and a graduate of New College, Oxford, who, in 1720, had been consecrated to the bishopric of Killala and Achonry. He was within five years translated again to the See of Kildare, which he held together with the Deanery of Christ Church. On his removal from Dromore his place was filled by the translation of Henry Maule, L.L.D., Bishop of Cloyne. Dr. Maule, who was born in the parish of Arklow, County Wicklow, in the year 1676, had previously to his consecration held several important preferments in the Dioceses of Cork and Cloyne including the rectories of Mallow, St. Mary's, Shandon, and the Deanery of Cloyne. To him the Church of Ireland owes a hearty debt of gratitude as having been chiefly instrumental in obtaining the Royal Charter for the "Incorporated Society for Promoting Protestant Schools in Ireland" - a Society which has done so much for the education of her sons and daughters. His episcopate in Dromore was marked by a similar token of his wise philanthropy in his presentation to the Church of land or houses for the widows of deceased Clergymen of the Diocese to be nominated by the bishop and clergy. In 1744 he was translated to Meath, and was succeeded by eight bishops who held the See in succession, with two exceptions for very short periods, until 1782. These were Thomas Fletcher, Dean of Down, who in the next year was translated to the See of Kildare Dr Jemmet Browne, Bishop of Killaloe, who in the same year (1745) was translated to Cork, Subsequently to Elphin, and finally to the Archbishopric of Tuam; George Marlay, Prebendary of Raphoe, succeeded him, and died after an episcopate of eighteen years in 1763 ; Edward Young, Dean of Clogher, followed and was translated to Ferns in 1765 ; while his successor, Henry Maxwell, Dean of Kilmore, was translated to Meath in the following year. He was succeeded by Dr. William Newcombe, an Englishman, a graduate of Pembroke College, Oxford, and Vice-Principal of Hertford College, who came to Ireland as chaplain to the Viceroy, Lord Hertford, and after an episcopate of nine years was translated in 1775 to Ossory, thence to Waterford and finally to the Primacy. Dr. Hawkins, Dean of Emly, followed, translated in 1780 to Raphoe and was succeeded by the Hon. William Beresford (brother of the first Marquis of Waterford), Rector of Urney, Co. Tyrone, who in the same year was translated to the See of Ossory and subsequently to the Arch-bishopric of Tuam, when he was moreover raised to the temporal peerage as Baron Decies.

From the foregoing it will appear that the bishopric of Dromore, though not now so poverty-stricken as in the fifteenth century, or after the depredations of Bishop Todd in the seventeenth, was regarded largely as a stepping-stone to higher preferment. Of the eight preceding bishops thus summarised, all but one who died at his post, were translated to richer or more important Sees, three eventually to Archbishoprics - while no less than four retained the Bishopric for less than a twelvemonth!

Bishop Beresford's episcopate, brief though it was, was memorable in the Diocese for the building of an episcopal palace on See lands at Dromore in place of the residence

erected by Bishop Pullen at Magheralin, to whose demolition at this time we have already referred. This edifice came to be known as "Dromore House," and having been completed and adorned by his successor, Bishop Percy, continued to be the official residence of the Bishops of Dromore until Disestablishment.

CHAPTER IX. THE VOLUNTEERS.

THE period upon which we have now entered was an eventful one for Ireland, and in the stirring happenings of the latter half of the eighteenth century, the portion of Ulster embraced in the Diocese of Dromore maintained at least its full share. In 1778, owing to the wars with France and the revolted colonies of North America, British troops were almost entirely withdrawn from Ireland, which was left denuded of its ordinary defenders and exposed to the imminent danger of raids and invasion by the French. News came of an intended attack upon Belfast; the mayor demanded troops for its protection; a half troop of horseless cavalry and half a company of invalids were all that were available! The result was noteworthy. In the words of the historian Lecky, which might equally describe a more recent movement – “the people at once flew to arms. A sudden enthusiasm such as occurs two or three times in the history of a nation, seems to have passed through all classes. All along the coast associations for self-defence were formed under the direction of the leading gentry. They elected their officers, purchased their arms and accoutrements, assembled regularly under the direction of old soldiers to acquire military discipline, and without any legal obligation submitted themselves to the rule of a strict discipline. The chief persons in Ireland nearly everywhere placed themselves at the head of the movement and in most counties the principal landlords appeared at the head of bodies of their tenants. Large private subscriptions were raised to purchase accoutrements and great sacrifices were made.” In every town and village companies of volunteers were raised - Dromore, Loughbrickland, Lurgan, Newry, and many other towns and parishes in the Diocese supplied corps, which not only were available for defence against a foreign foe, but undertook the internal policing of the country.

A call having been made on the Ulster Volunteers to send a force to Cork to defend it from a threatened attack, it was resolved by the authorities at Newry to “send all the younger volunteers southernwards and a corps called the ‘Ladies Fencibles’ was organised for the defence of the town and neighbourhood, in which no man was to be enrolled who was under fifty or was without a wife and children.” The purple banner inscribed with the name of the “Waringstown Volunteers” hangs to-day in the chancel of the parish church in that village.

It was not long before the Volunteers, at first raised for purely defensive purposes became a powerful political organisation, and brought all the influence which a hundred thousand armed men can wield to the support of that party in the Irish Parliament which under the leadership of Henry Grattan was striving to win for their countrymen the same measure of freedom and independence as was enjoyed by their fellow-subjects in Great Britain. On February 15th, 1782, the memorable meeting took place at Dungannon attended by delegates of 143 corps of Ulster Volunteers, where resolutions were passed affirming, among other things, the exclusive right of the King, Lords and Commons of Ireland to make laws to bind the kingdom; the freedom of the ports of the country for commerce subject only to the regulation of the Parliament of Ireland; the

independence of judges as equally essential to the impartial administration of justice in Ireland as in England; winding up with two noteworthy resolutions –

“That we hold the right of private judgement in matters of religion to be equally sacred in others as in ourselves; that as men and as Irishmen, as Christians and as Protestants we rejoice in the relaxation of the penal laws against our Roman Catholic fellow-subjects, and that we conceive the measure to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland.”

This resolution was moved by Councillor Pollock, and seconded by the Rev. Mr. Black, Presbyterian Minister of Dromore and Captain of one of the Volunteer companies in that town. We are told that it met with the “loudest acclamations,” and at the dinner which followed one of the toasts of the evening was “The Rev. Captains, Harvey, Black, Douglas and Barker, for their liberality to their Roman Catholic fellow subjects.” Of these clergy two were Presbyterians and two clergy of the Church of Ireland. The action of the Volunteers at Dungannon was enthusiastically endorsed throughout the country. Meetings of which the records remain were held within our Diocese at Dromore, Lurgan, Seapatrick, and of the “inhabitants of Tullylish and Donaghcloney.” The Lower Iveagh Legion meeting at Dromore on April 7th resolved “that the strength of the Volunteers depends on their being unanimous; and that the moderate proceedings at Dungannon tend to promote Union and meet with our approbation.” The resolutions passed “At a meeting of the inhabitants of the town of Lurgan and its neighbourhood convened by public notice at the Church, Adam Cuppage, Esq., in the chair,” may be taken as typical, and were as follows : -

- (1) “That the present alarming crisis calls on every man publicly and unequivocally to declare his sentiments relative to the rights of this Kingdom.”
- (2) “That we are sensible of our interests being inseparable from those of Great Britain, but that we do not hold ourselves bound by or amenable to any statutes except such as are enacted by the King, Lords, and Commons of Ireland in Parliament assembled.”
- (3) “That we will to the utmost of our power support each other and all our fellow-subjects in the free exercise of these and all our just rights and privileges.”
- (4) “That our Chairman and Secretary, together with John Law, John Greer, Thomas Druitt, Thomas Bowen, Henry Dea, Joseph Hall, and John Gaddas, do in the name of the freeholders of the Manor of Brownlow’s Derry request the High Sheriff of the County to convene the Grand Jury and freeholders during the ensuing Assizes, for the purpose of enabling our representatives in Parliament to declare the united opinion of their constituents. Signed by order of the meeting, Richard Eustace, Sec.”

The history of the Volunteers and their successful influence in bringing about the political changes which for the first time placed the Irish subjects of the King on the same level as their fellow-subjects in Great Britain belongs to the history of Ireland. But even in a local and ecclesiastical story such as this, some understanding of the general secular setting of the times seems essential. History, moreover, has a trick of repeating itself, and it is not without interest to observe how in the presence of a common peril and animated by a like spirit of patriotism, Churchmen and Presbyterians, so acutely antagonistic in the seventeenth century, drew together and made common cause in the eighteenth as under similar circumstances they have so markedly done in the twentieth.

While in spite of much to stir up sectarian animosity, and notwithstanding popular misrepresentations, it is certain that the same sentiments of goodwill towards their Roman Catholic fellow-countrymen prevails today in both Communion which animated the Volunteers of 1782, as exemplified by Mr. Black and the other Presbyterian and Anglican clergy at Dungannon.

CHAPTER X. EPISCOPATE OF BISHOP PERCY.

WHILE the Volunteer Movement was in active progress and in the very year of the Declaration of Dungannon, there succeeded to the bishopric one of high standing in the world of letters, and whose name will ever be associated with his most celebrated work, *Reliques of Early English Poetry*.

Thomas Percy was born at Bridgenorth in Shropshire and was educated at Christ Church, Oxford. He early became Domestic Chaplain to his distant relative the Duke of Northumberland, and after holding the rectory of Easton Maudit, Northamptonshire, and the Deanery of Carlisle was consecrated in 1781 to the Bishopric of Dromore. Here, in the words of one of his biographers (Chalmers), for thirty years, "he constantly resided promoting the instruction and comfort of the poor with unremitting attention, and superintending the sacred and civil interests of his diocese with vigilance and assiduity: revered and beloved for his piety, liberality, benevolence, and hospitality by persons of every rank and religious denomination."

His promotion to the See at this juncture was by no means an immediately lucrative change. Immediately upon his appointment he became debtor to his predecessor, Bishop Beresford, for the sum of £3,200 for the building of the new episcopal residence at Dromore, which was still in an unfinished state. Of this £1,200 had to be paid by the end of the year, as well as £200 for the patent, whilst the Bishop had as yet only received £900 from his official income.

It was not until the middle of the next year that the Bishop was assured that the new Palace, a comfortable square Georgian building, would soon be dry enough to accommodate himself and his family. And here for the next thirty years he "constantly resided," laying out the garden according to the taste of the period and planting the grounds after the pattern of those of his old friend the poet Shenstone at his home at the Leasowes.

We may anticipate here that on the suppression of the Diocese as a separate Bishopric by the Act of 1833, Dromore House became vested in the Ecclesiastical Commissioners, and on the death of Bishop Saurin in 1842 passed into lay hands, being bought by Mr. James Quin, J.P., who resided there until his death. It was subsequently, in 1882, purchased by the Jesuit Order for the purpose of a College, but the scheme failed, it was soon after abandoned by them, and has for many years remained untenanted and desolate. Bishop Percy did not confine his energies to the completion and adornment of the Episcopal Palace. During his episcopate the Cathedral was repaired, enlarged by an addition known as the Percy Aisle, and unhappily modernized throughout; and though we cannot but deplore the substitution of slates for the oak shingles with which it had been up till then roofed, and the effacement of the Jacobean features it had possessed

since its rebuilding by Jeremy Taylor - all was no doubt done with the best intentions, and largely at the Bishop's expense.

That his "vigilance and assiduity" in superintending the affairs of his Diocese were not over-estimated by his biographer quoted above there is ample testimony. Visitations were held as a rule annually, and the following letter addressed by him to the curate in charge of the parish of Donaghcloney or Waringstown may be given as a sample of his mild but watchful rule.

"Dec. 6th, 1791. I understand that you are expected to set out for Bath from Waringstown on the 18th December. That day being Sunday, I am sure you are too good a clergyman to violate. I also submit to you whether you had not better defer your journey till after the 25th, when I presume you will celebrate the Sacrament of the Lord's Supper in your Church. The laity are too apt to be remiss in this solemn act of religion. I know you will excuse these hints, which as a young clergyman you will take in good part from an old one." - (Percy, Poet and Prelate).

His relations with the various religious bodies in his Diocese appear to have been most happy. This is remarkably illustrated by the following story related by his most recent biographer, from whom we have already quoted the above letter: "An exceptionally hard winter induced the followers of all persuasions to unite in making a collection for the poor. The Bishop's Chaplain preached in the principal Meeting-house, and the offertory was collected by the Roman Catholic Priest and the two Dissenting Ministers, who equally divided the pews amongst them, and distributed the collection impartially amongst the poor of their four congregations."

The site for the Roman Catholic Chapel in Dromore was moreover given by the Bishop, between whom and the priest thereof, Fr. Mornan, an accomplished linguist, there existed a warm friendship.

Bishop Percy's work for English literature may be said to have been accomplished previous to his elevation to the Bench. The only work which he published during the twenty-nine years of his episcopate was "An Essay on the Origin of the English Stage, particularly the Historical Plays of Shakespeare" in 1792. His interest in the promotion of literary studies was shown however in the encouragement given by him to the local poets of Dromore, whose talents were discovered and stimulated by the Bishop. Of these the most noted was one Mr. Thomas Stott, engaged in the bleaching industry, who in a local poetical competition, won the prize, and subsequently contributed poems to the Gentleman's Magazine under the pseudonym of "Hafiz." He obtained some notoriety by being satirized with others by Lord Byron in a poem entitled "English Bards and Scotch Reviewers," in which occur the following lines : -

"Nor less new schools of poetry arise
Where dull pretenders grapple for the prize;
O'er taste awhile these pseudo-bards prevail,
Each country book club bows the knee to Baal,
And hurling lawful genius from the throne
Erects a shrine and idol of its own;

Some leaden calf, but whom it matters not,
From soaring Southey down to groveling Stott.”

Though the reference is by no means complimentary, the poet of Dromore may well have been satisfied that his name should have been immortalized by Byron side by side with that of Southey!

If the commencement of Bishop Percy's episcopate was a time of great political unrest, still more stirring times were before him towards the close of the second decade of his tenure of the See.

For reasons for which it is not our business to trace, the reforms affected by Grattan's Parliament failed to satisfy the nation. Revolutionary ideas from France took root in Belfast and other parts of Ulster, and Associations of United Irishmen were formed. These were patronised at first by such a nobleman as Lord Moira, the descendant of Sir John Rawdon, who in Cromwell's time obtained grants of land at Moira and elsewhere in the Diocese, whose principal residence was at this time at Montalto near Ballynahinch.

For some time it was evident that trouble was at hand, and bodies of yeomanry were raised throughout the country to assist the regular troops in keeping order. The Bishop subscribed £100 to raise a corps of yeomanry in Dromore, which was commanded by Mr. Crane Brush as Captain. This gentleman also acted as the Bishop's agent, and when through the exhaustion of the Treasury their pay fell into arrear, he allowed him to advance it, so that by the end of 1797 he was no less than £791 out of pocket.

That the atmosphere of Dromore was electrical, the following incident clearly shows. As Mr. Brush, who occupied the house opposite the Cathedral which now serves as the Rectory, was shaving one morning he saw the Roman Catholic parish priest, Fr. Mornan, in the hands of a mob at the Cathedral gate, who were evidently bent upon hanging him. They had actually suspended him from a high tree, and he was already almost in extremis, when Mr. Brush rushed out razor in hand and cut him down.

The Rebellion broke out in 1798 and raged with more or less violence in the counties of Antrim and Down where it had its birth. A pastoral letter was issued by the bishops, which defined the extent to which the clergy were permitted to engage in active service. It concluded with the following very sensible recommendation: - "Whenever the moment of peril shall arrive every clergyman must judge for himself in what way he may be most useful; actual fight will often be the last that he will choose, because battle is the particular service for which he will be least qualified. Should the case be otherwise, he must not decline his share in the common danger." For some time the Diocese of Dromore remained fairly quiet owing to the seventies of the "Ancient Britons," a Welsh cavalry corps commanded by Sir Watkin Williams Wynn, and to the influence exerted by Mr. Brush, the Captain of the Dromore yeomanry. But by June the tide of war rolled in its direction and the decisive battle of the rebellion, so far as the North was concerned, was fought within its borders.

On June the 13th the rebels, under the command of Henry Munroe, a Protestant shopkeeper of Lisburn, were routed by Generals Nugent and Stewart with great slaughter at Ballynahinch, where they made their last stand on a hill in Lord Moira's

demesne of Montalto. Their leader succeeded in escaping from the battle, and lay concealed for three days, when he was betrayed and taken prisoner to Dromore. Here he was committed in sad plight to the custody of Mr. Brush, who seems to have treated him with the utmost kindness and consideration. In the end, however, there was but one course open. In the afternoon Mr. Brush brought him under a strong guard to Hillsborough and delivered him up to the General. He was tried by court-martial and was hanged within three hours.

As a commentary upon the pastoral defining the duty of the clergy alluded to above, it may be mentioned that one of the clergy of the Diocese was killed by the rebels at Ballynahinch - a clergyman of the Diocese of Down, the Rev. Mr. Mortimer, Rector of Comber (or Vicar of Portaferry) was shot by them at Saintfield - while it is recorded that the Vicar-General of Dromore and two others of the clergy formed a scouting party and with great bravery got into Ballynahinch, where they collected a good number of muskets and pikes and superintended the burial of the dead.

The rebellion in the North was broken, but the policy of the Government in arresting at the outset the responsible leaders, while it deprived the movement of any hope of ultimate success, by throwing the command into the hands of ignorant and undisciplined men, conduced indirectly to the tragedies in the South of Wexford bridge and Scullabogue barn.

By the end of the year the rebellion was stamped out, and in December a Thanksgiving Service was held in the Cathedral at which the Bishop preached. The congregation is said to have been the largest ever known, and was attended by many non-conformists who had shown themselves very loyal yeomen of the Dromore corps, and some of whom now joined the Church of Ireland permanently.

The immediate result of the rebellion was the bringing in by the next year of the Bill for the Union of the Parliaments of the two countries.

This was generally opposed by the independent Protestant gentry such as Lord Downshire, but was supported by Bishop Percy, who no doubt as an Englishman was unaffected by any sentiment in favour of the continued independence of the country. To him the Union would appear to guarantee to Ireland immunity from disturbances such as the land had just passed through, and permanent security to the Church of Ireland as an integral part of one Established Church of the United Kingdom - neither of which objects was in fact secured.

The closing years of the Bishop's life were saddened by blindness, and he died suddenly on the 30th of September, 1811, in the 83rd year of his age and the 30th of his episcopate. He was buried by the side of his wife, who had predeceased him by five years, in the transept known as Percy's Aisle, which he had added to the Cathedral and where a monument was subsequently erected to his memory.

CHAPTER XI. THE SUPPRESSION OF THE SEE.

BISHOP PERCY was succeeded in 1811 by Dr. George Hall, like himself an Englishman, a Fellow and afterwards Provost of Trinity College, Dublin. He was consecrated in the College Chapel, but only survived ten days. He died in the Provost's House and was buried in the College Chapel without having ever entered upon his See.

He was succeeded in the next year by Dr. John Leslie, Dean of Cork and Prebendary of Armagh, who was consecrated at Armagh and ruled the Diocese for seven years when he was translated (1819) to Elphin. That year witnessed the succession of Dr. James Saurin, Dean of Derry and formerly Archdeacon of Dublin and Dean of Cork—the last Bishop of Dromore as a separate Diocese.

Bishop Saurin, who came of a Huguenot family which distinguished itself in Ireland in legal and political circles as well as ecclesiastical, had ruled the Diocese for some thirteen years when a Bill was introduced into Parliament which was destined to effect grave changes in the Church of Ireland, and to alter fundamentally the position of the Diocese of Dromore.

This was the Church Temporalities Act, 3 & 4 William IV, c. 37, which received the Royal Assent on the 14th of August, 1833. The main object of the Act was to abolish the imposition by Vestries of assessments for the purpose of defraying the expenses of building and repairing churches, and for providing the requisites of Divine Service. These had hitherto been imposed on all members of the community independently of their religious persuasion, a liability from which the Act sought to relieve them.

This it proposed to effect by providing a fund applicable to the same purpose from the property of the Church, and the manner in which this fund was created was by reducing two of the four Archbishoprics to the level of Bishoprics, and by reducing the number of Bishoprics from twenty-two to twelve - the revenues of the Bishoprics suppressed being paid over to Commissioners for administration.

The passing of this Act, it may be observed, was regarded in England as the first step in a general Disestablishment campaign and was one of the immediate causes of the Oxford Movement, which had its birth on the preaching of his notable "Assize Sermon" by the Rev John Keble, on July 14th, 1833.

Since the Act was to take effect only as vacancies occurred on the episcopal bench, the Diocese of Dromore, which was one of the ten marked out for suppression, enjoyed nine years more of existence as an independent See. On the 9th April, 1842, the Right Rev. James Saurin, Lord Bishop of Dromore, passed away, and the bishopric became united *ipso facto* with that of Down and Connor under the rule of the Right Rev. Richard Mant - since Jeremy Taylor, the first Bishop of Down and Connor and Dromore.

CHAPTER XII. 18th CENTURY CHURCH DISCIPLINE

IT is often assumed that the Church during the eighteenth century previous to the revival of religion initiated by John Wesley was in a somnolent if not moribund condition. That such a statement with regard to the Church in the Diocese of Dromore must be taken with considerable qualifications will appear from the preceding chapter. No doubt there were many things which might have been better; the Evangelical Movement was needed to infuse spiritual life and warmth, the Catholic Movement to spread abroad a greater sense of reverence and order and of the Divine Mission of the Church, yet the Church was there as a living force and power all the while. Visitations were held regularly and with a frequency which the clergy of the present day would scarcely appreciate, while a discipline was exercised in moral matters such as in these easy-going days when the authority of the Church is so little recognised, may well cause astonishment and admiration. From the great mass of records of excommunications and penances pronounced by the Diocesan Court and preserved in the Record Office, Dublin. (previous to its burning in 1922) we select two typical cases as illustrating the “godly discipline” which was the exercised over members of the Church both in respect of act and word.

“Penance to be performed by J.H. of the towne and parish of Dromore in the Diocese of Dromore, enjoyed by the Rev. John Rowan, Ck., Vicar-General of said Diocese this 17th day of November, 1732.

The penitent is to repair to the parish churches of Dromore, Magheralin, and Donaghcloney the three Lord’s Days next following, and being placed in the most conspicuous places of the said churches shall stand barefooted and in a white sheet during the time of Divine Service in each of the said churches respectively and say after the Minister as follows: Good Christians, I, J.H., doe hereby confess in the Presence of God and you this congregation, and declare my hearty repentance in being so evill an example in committing the sin of adultery with J.B. of the towne of Dromore for which I am most heartily sorry, and I doe hereby promise for the future by God’s assistance not to be guilty of the like offence, the which that I may be the better able to avoid I desire this congregation here present to pray for me.

Then the Ministers are respectively to read the 51 Psalm to the 14th verse and the two Collects of the Commination, the Lord’s Prayer, and the Blessing, the penitent repeating the same after them. So decreed by the Court and attested By Rob. Traile: N.P. Repr.

All which being duly performed, the respective Ministers are to certify the same under their hands, which certificate the penitent is to bring to the next Court to be held at Dromore to receive further as the Law appertaineth.

The penitent is to deliver the above Penance to the several Ministers eight days at the least before Penance is performed. R.T.”

The second example we have selected is that of a woman, Abigail, wife of D.M.C., of the parish of Moira, who is directed “To repair to the Parish Church of Moyra the next

Lord's Day, and after Evening Prayer she is, in the presence of Thomas Waring, Rector of the said Parish, and some of the rest of the parishioners to acknowledge that she is sorry for the abusive words which she made use of against Sarah, the wife of J.C., in saying that she the said Sarah was a - to D.M'C., the said Abigail's husband."

Whether the sight of J.H. standing in his white sheet in the most conspicuous place in the church was calculated to assist the devotions of the congregations in the churches of Dromore, Magheralin, and Donaghcloney, may well be doubted! But the disgrace and publicity must have acted as a strong deterrent, and in a coarse period was probably a much needed check. While the case of the too voluble Abigail may raise a feeling of regret in the breasts of some that the old Diocesan Court of Dromore had not the opportunity of dealing paternally with certain of her militant sisters in more recent days.

CHAPTER XIII. THE CATHEDRAL.

AFTER the lapse of 1,400 years the Cathedral of Dromore occupies the same site on which early in the sixth century St. Colman built his church - in all probability of "wattle and daub" and thatched with reeds and rushes from the Lagan which flows close by. Of that church, needless to say, no vestige remains, and the only relic which may perhaps belong to those early days is a stone, inscribed on one side with a cross of early design, and traditionally known as, "St. Colman's Pillow." This, after various vicissitudes, by good fortune came into the possession of the well-known antiquary, Canon H. W. Lett, afterwards Chancellor in the Cathedral Chapter. By him it was eventually presented to the Cathedral, where in 1919. It was set up in a niche on the south side of the Choir with a brass bearing a suitable inscription underneath. (In 1915 the late Canon Lett wrote as follows to the author: "The dimensions of 'St Colman's Pillow, which used to be known as the Pope of Rome's Stone' at Dromore, are 18 inches, by 12 inches and 8 inches thick. I traced it to Lisburn where it had been allowed by the carelessness and indifference of the Cathedral authorities to be taken. Instead of my having stolen this old stone from Dromore, which has been said, and which I resent, it was, through my exertions that it was kept from being taken to the U.S.A. and brought once more inside the boundaries of the Diocese of Dromore".

Another relic of early days, though certainly some centuries later than St. Colman, is the ancient High Cross of Dromore, which formerly stood in the Market place of the town. It is a plain granite cross of the usual Celtic form and is much worn by time and ill-usage. It was thrown down, it is said, by some of Cromwell's troopers in the seventeenth century, and for long lay broken and prostrate. Indeed, in later times, it was degraded, *horribile dictu!* to the base purpose of the parish stocks, which were fixed to one portion of the prostrate shaft while the culprit sat upon the other.

In 1887, through the influence of the then Rector, Canon W. A. Hayes, it was rescued from its position of indignity and erected by the Town Commissioners upon a small plot taken from the graveyard close to the east end of the Cathedral. Unfortunately some portions of the shaft were irretrievably lost and the doubtful experiment has been made of introducing some sections of new cut stone to bring it up to what is estimated to have been its original height of 19 feet. Upon one of these inserted stones in the middle of the shaft has been placed the following inscription in Irish characters: - " The Ancient Historical Cross of Dromore erected and restored after many years of neglect By Public Subscription To which the Board of Works were contributors Under the Auspices of the Town Commissioners of Dromore Co. Down 1887."

Of the style, architecture, and appearance of the Medieval Cathedral we have no record whatsoever.

It seems to have been out of repair on the accession of Bishop Buckworth to the See in 1613, since in his statement as to the Diocese in 1622, he describes it as "almost all new

built, covered glassed, and in part furnished with seats," strangely enough, "with recusants' fines."

This church was burnt by the rebels in 1641, and remained apparently in ruins for the twenty years of the Commonwealth, since it is described in 1657 as having "parte of the walls sufficient, part ruined, without covering, doors, or windows." It was rebuilt by Jeremy Taylor shortly after his appointment to the See, and the walls of the nave probably date from his time. Owing, however, to subsequent "restorations" there is but little to recall this Jacobean Church beyond the curious "Poor Man's Box" of oak which stands in the tower porch, together with the disused font of the same period, and the massive silver Communion vessels, of which more anon.

The Cathedral was repaired, and unhappily modernized in 1808 by Bishop Percy, when the then existing tower was taken down and the oak shingled roof replaced with one of slate. At the same time the building was enlarged by the addition of a sort of transept on the north side, in the north wall of which there is a recess in which it is said the Bishop intended to erect a monument to Jeremy Taylor. This is still known as Bishop Percy's Aisle. In 1870 the Cathedral was further enlarged during the incumbency of Canon Charles Beresford Knox at the cost of £2,100 by the addition of an apsidal chancel and two bays of a north aisle, completed in 1899 during the incumbency of Canon Charles Harding. This now opens into the nave by an arcade of seven rather low pointed arches and terminates at the eastern end in a pretty little baptistry. Unfortunately, as we think, the style adopted was the 'Early French,' so popular with the Church builders of the mid-Victorian period, which neither carries on any tradition of the Irish Church - Iron age, medieval, or Jacobean - nor harmonises very well with the basket-work tracery windows of the older part.

In 1894, during the incumbency of Canon Hayes, a bishop's throne and a memorial brass were erected on the north side of the choir, in memory of Bishop Jeremy Taylor. The words of the inscription are:

"In piam Memoriam | Jeremy Taylor S.T.P. | Eruditi Theologi, Diserti Oratoris | Fidelis Pastoris | Hujus Diocoesis Episcopi A.D. 1661-1667,|" and below a further inscription in English "Beneath this lie the remains of Jeremy Taylor, | Bishop of Dromore 1661-1667|." In the vault beneath sleep three other Bishops who are uncommemorated by any monument - George Rust, the friend and successor of Jeremy Taylor, Essex Digby who followed him, and Capel Wiseman. (Under date 1870 in connection with the re-opening of the Cathedral carried out by Canon Knox there appears in the Vestry Minute Book the following entry, "during the necessary renovations, the workmen came upon a vault where, as stated by Ware, Harris and others, the remains of Bishop J. Taylor were interred. Six skulls were found in it. There are records of the burial of four bishops of the see of Dromore - Bishops Taylor, Rust Digby and Wiseman.")

At the same time oak canopied choir stalls for the six Dignitaries were placed in the Chancel.

A handsome stone pulpit was put up at an earlier date in memory of the last Bishop of Dromore, Dr. James Saurin, who, as a mural monument hard by informs us, "during

twenty-two years in the exercise of a mild and paternal authority presided over this Diocese, fulfilling the relations of life with purity, affection, and constancy..."

"He died on the 8th of April, 1842, in the 83rd year of his age and the 23rd of his consecration "- and the Diocese of Dromore became immediately, *ipso facto*, united with that of Down and Connor.

A more generally interesting monument is that to the poet-prelate, Bishop Percy and his wife Anne, whom he immortalised in his ballad, "Oh! Nancy will you go with me?" The inscription reads: "Near this place are interred the remains of The Right Reverend Thomas Percy D.D. Lord Bishop of Dromore to which See he was promoted in May | MDCCLXXXII | from the Deanery of Carlisle in England. This elevated station he filled nearly thirty years residing constantly in his Diocese, and discharging the duties of his sacred office with vigilance and zeal: instructing the ignorant, relieving the necessitous, and comforting the distressed with pastoral affection. Revered for his eminent piety and learning and beloved for his universal benevolence, by all ranks and religious denominations| he departed this life on the XXXth Day of September in the Year of Our Lord |MDCCCXI | in the 83rd year of his age."

"In the same grave are deposited the remains | of Anne his wife |Daughter of Barton Goodrich Esq. of Desborough in the County of Northampton, England, whose estimable conduct through life rendered her the worthy partner of such a husband. She died on the XXXth Day of December MDCCCVI aged LXXIV years. |This Memorial of dutiful affection is inscribed by their surviving daughters Barbara Isted and Elisabeth Meade."

At the west end of the north aisle is a handsome monument in bronze to the memory of Richard Charles Frederick Christian, 3rd Earl of Clanwilliam, G.C.H., of Gill Hall Born August 15, 1795, died Oct., 1879.

There are besides several other mural monuments of local interest, and a number of memorial stained glass windows of varying merit, including one to the memory of Mr. Crane Brush, referred to in an earlier chapter, and one to the memory of the Rev. Edward Kent, for 15 years Rector of Dromore, who died in 1863.

Affixed to the south wail of the choir is the King's Standard of the Royal Horse Guards (Blue), presented to the Dean and Chapter in 1909 by Arthur Vesey, Earl of Clanwilliam and Captain in the Royal Horse Guards, - and which was the Standard borne behind King Edward VII on the occasion of his Coronation in Westminster Abbey. In the Vestry are preserved in a glass case the robes of Bishop Percy, presented by Mr. Augustus Brush of Drumnabreese.

But the most prized treasure of the Cathedral is the great silver chalice with its cover, presented by Dame Joanna Taylor, the wife of Bishop Jeremy Taylor, no doubt on the occasion of the Dedication of the Cathedral as restored by him. This interesting relic is a Cup of the usual seventeenth century pattern, 12 inches in height, the circumference of the Calyx at the top being 18 inches. It has a silver cover which is also used, and was probably intended to be used as a paten. The Chalice bears the following inscription:

"In Ministerium SS | Mysteriorum in Ecclesia | Christi Redemptoris |de Dromore,"

and upon the base and also upon the paten-cover the words: "Deo Dedit Humilima | Domini Ancilla D. | Joanna Taylor." There is also engraved upon the Chalice a shield bearing the device - an open Bible on a Chief, and a Chevron between three keys, two above and one below, the whole being surmounted by a Bishop's Mitre. The only other piece of ancient plate is a large and massive flagon presented by Bishop Tobias Pullein, which bears the two inscriptions: "D.O.M. | In usum Ecclesiae Christi Redemptoris | De Dromore Tobias Dromorensis | Episcopus Humiline | D.D.D. An. Dom. 1703," and upon the base: "Poculum Benedictionis cuj Benedicimus Nonne Communio sanguinis Christi est." A word may here be said in conclusion with regard to the Cathedral Chapter Book. The sole volume extant, which is still in use, unfortunately only dates from the year 1743 - all previous records of the doings of the Chapter having been lost or destroyed. The minutes of proceedings, too, have been entered with much irregularity; no entry, e.g., appearing between the years 1743 and 1763, and again between 1790 and 1814, periods during which there must surely have been many meetings of the Chapter.

The book as it has come down to us is inscribed in manuscript print with the title "A | Book of the | Acts of Chapter | of the Right Worshipful the Dean | and Chapter | of the Cathedral Church | of Dromore. | Originally dedicated to St. Colman | and since to Christ | the Redeemer." The first entry records the provision by the Dean, Samuel Hutchinson, of a public seal of himself and his successors. This seal, which is still in use, is engraved with an oval shield charged with an open book resting upon two keys saltire between two crosses paté fitché above and below, and enclosed by a circular band with the legend "Seal of Dean and Chapter of Dromore." The entry goes on to record the appointment by the Dean of the Archdeacon, George Howse, to be sub-Dean, and the confirmation of a patent by the Bishop (Henry Maule) granting to the Rev. William Rowan, A.M., the office of Vicar- General in Spiritualities and Principal Official and also Commissary General in the Diocese. The title of "Official" which we here and elsewhere find united with that of Vicar-General is one of great antiquity in the Diocese, the "Prebend of Bricius the Official" having been valued at 2s. Tenth 2s. in the Taxation of 1306.

That the Dean and Chapter were no mere Court for confirming as a matter of course the appointments of the Bishop is evidenced by the very next entry, albeit after an interval of twenty years. From this we learn that on the 24th of August, 1763, a patent from the Bishop, John Oswald, conferring upon Edward Ledwich, Bachelor of Laws, the same office of Vicar- General and Principal Official, was presented to the Chapter, who "resolved after solemn debate, that the said Dean and Chapter will not confirm the said Commission." On the same occasion the Bishop's nominee, Harrie Jones, Esq., for the office of "Principal Register or Writer of the Acts of the Diocese" was likewise sent about his business in the same curt fashion. Some other matters with which the Chapter busied itself were the Disappropriation in 1777 of the Parish of Annahilt from the Precentorship, of which it had previously formed a portion of the corps: the Disappropriation in 1811 of the Rectory of Shankill, and the Rectory and part of the Parish of Garvagh, from the Prebend of Dromaragh; the disappropriation in 1819 of the Rectory and Vicarage of Donaghcloney, part of the Rectory of Tullylish, part of the Rectory of Magherally and the Rectory of Moyntaghs, from the Archdeaconry - which was to be compensated by the Appropriation of the Vicarage of Seagoe; the erection in 1822 of the curacy of Magherhamlet appropriate to the Prebend of Dromara: and the

Endowment in 1853 of the “ District Parish of Scarvagh with Tithe rent charges in lieu of the proportion of salary payable by the incumbent of Aghaderg.” An interesting meeting of the Chapter under the presidency of Dean Raphael Walsh was held on June 16th, 1790. After reciting the 27th Canon requiring the Dean and Canons of every Cathedral to preach therein as bound by Law or Custom, or to provide a substitute under pain of sequestration, and the Rule as to preaching of the Chapter observed in St. Patrick’s Cathedral, Dublin, they proceeded “with the advice and consent of their Ordinary and Visitor, Thomas (Percy) Lord Bishop of Dromore, to Enact and Ordain for ourselves and our Successors, that we will in our, several Turns preach each of us a Sermon in the Cathedral Church aforesaid on the first Sunday of every month in the following order: viz., The Dean in January and July; the Archdeacon in February and August; the Chancellor in March and September; the Chantor or Precentor in April and October; the Treasurer in May and November; and the Prebendary of Dromara in June and December of every year. Failure to preach such Sermon to involve the forfeiture of one pound, two shillings and nine pence to the Bishop to supply a substitute, the said sum to be recovered, by sequestration or other due course of Law.” This order still forms the basis of the arrangement as- to the preaching, of the Chapter in the Cathedral, though all coercive powers having ceased, the payment of-a fine for the omission to preach on the part of any of its members has ceased likewise.

In 1837 the Deanery became vacant in May through the death of Dean Mahon. The Crown made no appointment, and at a chapter meeting convened by the Sub- Dean in November, it was resolved to present a Memorial to the Lord Lieutenant praying him in consideration of the inconvenience to the Chapter and Diocese while the Deanery remains in abeyance “to direct that the suspension of the Deanery of Dromore as recommended by the Ecclesiastical Commissioners shall be sanctioned by the Privy Council, in order that the Chapter may be lawfully enabled to proceed with the Election of a Dean.”

The order for Suspension was made by the Privy Council in December of the same year, but it was not until May 6th, 1841, that the Chapter, under the presidency of Archdeacon James Saurin, Sub-dean, proceeded to elect a Dean. They elected the Rev. Wm. Henry Wynne, Rector of Moira, “to hold the office and act as Dean on the present occasion in order to speed the business in hand.” The next year the order for suspension was removed, and the Crown presented the Rev. Holt Waring, Rector of Shankill, to the Deanery.

Most of the other entries refer to the appointment of officials, the Enthronement of Bishops down to the present Bishop of the United Diocese, and certificates of the Installation of Dignitaries, and are of little general interest.

CHAPTER XIV. SAINTS CONNECTED WITH THE DIOCESE.

BISHOP REEVES, in his *Ecclesiastical Antiquities*, has compiled a Calendar of Saints connected with the now United Diocese of Down and Connor and Dromore, with the dates on which they were respectively commemorated. We have here selected from this Calendar those who appear to have been definitely connected with the Diocese of Dromore as it is now constituted, with such particulars relating to them as may be found in the Acta Sanctorum of Colgan and other authorities, and made available to the general public in the learned work of the late Canon O'Hanlon - *Lives of the Irish Saints*.

Jan. 12th. St. LOICHEIN OF Uibh EACHACH (Ui Each), i.e., Iveagh. Of this saint nothing appears to have come down, but it has been suggested by Monsignor O'Reilly, the learned P.P. of Kilbroney, that he may have been the Founder and Patron of Kilowen (Cill loicen) in that parish.

Jan. 29th. St. DALLAN FORGAILL of CLUAIN DALLAIN, i.e., Clonallon. This saint, who was at first known as Eochaidh (Yo Hay), is said to have flourished in the sixth century and to have been the son of Colla and grandson of Erc, and so first cousin of St. Maedhog (Mogue) of Ferns. From his mother Forchella he derived his name of Forgaill, while his pre-nomen Dallan (from 'dall' =blind) was given to him on account of the blindness with which he was afflicted in later years - possibly due to excessive study. His birthplace is described as Masraighe of Sleacht or leallach Eathach, which has been identified by Monsignor O'Reilly with the Barony of Tullyhaw in the County Cavan. He was presumably the Founder of the Church which originally stood in 'Dallan's Meadow' - the modern Clondallan or Clonallon.

Saint Dallan was a poet as well as a Saint, his most noted work being a metrical panegyric on St. Columba called the "Ambhra Choluim Cille," on the occasion of the return of that saint from Iona to be present at the Council at Drumcheat (in Derry) to regulate the number and conduct of the Bards. He was also the author of poems in praise of St. Senan of mis-Cathay, and of St. Conall Cod, abbot of Iniskeel in Donegal.

It is said that while a guest at Iniskeel the abbey was attacked and pillaged by pirates, probably pagan Norsemen. Dallan was murdered and his head, severed from his body, cast into the sea, from which it was afterwards recovered and buried with his body at Iniskeel, A.D. 598. St. Dallan may thus be remembered among the "Noble Army of Martyrs."

Feb. 18th. St. MOLIABA OF EANACH EILTE, i.e., Annahilt. The original name of the saint was Liobba or Libba, the prefix "Mó". (My) being added as in the case of many other saints as a term of endearment. Practically nothing is known about him except that he founded the Church of Annahilt. He is supposed to have been the son of Aradius of Dalaradia, but even his date is uncertain. That he must, however, have been of considerable repute in his day is shown by the fact that his fame extended to Scotland,

where he is apparently commemorated in the Calendar of Drummond at March 12th. "Molipa departed to Christ."

March 13th. St. MOCHOEMOG is described in Bishop Reeves' Calendar as having been abbot of Dundrum and as having died in 496 A.D.

There was a well-known St. Mocheomog or Pulcherius, who studied under St. Comgall at Bangor and afterwards founded monasteries in Leinster and Munster. But as he is said to have been born circa 550 A.D. and to have died at Leigh (Liath) in Tipperary, on March 13th at a great age, it seems impossible to identify them, notwithstanding the coincidence of their commemoration day.

March 17th. St. PATRICK, the Apostle of Ireland, is connected with the diocese as the reputed Founder of the Churches of Newry, Donaghcloney, Donaghmore, Seapatrick, and a Church in Mourne, which has long since disappeared.

March 24th. St. DOMHANGARD or DONARD of Rathmurbhollg (Maghera) was the son of Eochaidh and Derinilla. He flourished in the first half of the sixth century, and was the Founder of the Church of Maghera. Most of the traditions concerning him will be found in Chapter VI, Part II.

April 1st. St. TUAN OF TAMLACHT near Kilkeel, the son of Coirifi, is identified by Giraldus Cambrensis with Ruanus, who is said to have survived a great pestilence which devastated Ireland about the year 1820 A.M. He lived to the time of St. Patrick, by whom he was baptized. He was the Founder of the Church of Tamlacht (meaning "plague monument, or plague grave which was in medieval times a chapelry within the great parish of Kilkeel.)

April 2nd. St. CONALL OF CLUAIN DALLAIN (Clonallon) appears to have flourished in the sixth century, and was, according to the Martyrology of Tallagh, the son of Aedha. He was of the episcopal order and at an early period presided over Clonallon, though probably not then a bishop.

About the year 570 A.D. he left Clonallon for Coleraine where he succeeded St. Carbreus as Bishop. He seems, however, to have been specially identified in the popular mind with his earlier charge, since the O'Clerys state that his 'place' was near Snamh Each - the swimming place of the horses - i.e., the harbour near unto the Caol (narrow strait) in Iveagh of Ulla, and as Clonallon is close to the harbour, now known as Warrenpoint, where the Newry Water or Clanrye river discharges itself into Carlingford Lough about a mile below the Narrow Water," the identity of his 'place' with Clonallon can scarcely be doubted.

April 2nd. St. BRONACH. Of the history of this saint we know practically nothing, and of her character only what we may infer from an epithet which has been attached to her name in the Martyrology of Gorman, where she is described as 'Bronach beoda.' Now 'Bronach' means in Gaelic 'mournful,' while 'beoda' means 'lively,' so that we may at least infer that Bronach (the Mournful One) was of a much more cheerful temperament than her name would suggest! She is described by the O'Clerys as 'the Virgin of Glen Seichis' - the ancient name for the beautiful valley running inland between the

mountains from Rostrevor to Hilltown, which is now known from the ancient Church founded here by her as the Kilbroney Valley. For particulars as to this Church, her bell and staff, see Chapter IV, Part II.

May 12th. St. BEARNOSGA, or ERC NASCA. There is considerable difficulty in identifying this saint owing to the conflicting entries in the Calendars. Under the date May 12th is entered in the Martyrology of Tallaght the single name of "Nasc." The Felire of Ængus commemorates on the same date the "Sainted ErcNasgai," who is described as descended from the race of Art Corb, son of Fiach Singhdhe. The Bollandists at the same date have "Ercus Nasca de Tolach-leis," while the Franciscan copy of the Martyrology of Tallagh gives "Here Nasc," and comments thereon: "i.e., in Tilaigh Leis." The Martyrology of Donegal likewise gives "Here Nasca of Tulach-lis in Ui Eachach Uladh" (Iveagh of Ulla), and the Scottish Kalendar of Drummond notes May 12th as the "Natalis of St. Erc, Confessor in Ireland."

So far all seems plain enough, but the difficulty arises from the fact that on the same date is commemorated 'St. ERCA, A VIRGIN,' described as of the same family as that attributed to St. Erc the Confessor. This raises the suspicion that some confusion has arisen, and that two saints commemorated on the same day, Nasc and Erca, have been combined.

"BEARNOSGA OF TULACHLIS in Uibh Eachach Uladh" commemorated by the O'Clerys on May 12th is undoubtedly identical with Nasgai or Nasc of Tullylish, but whether identical with Erca or Erc may be considered doubtful.

Of the life and doings or date of St. Bearnosga, Nasc, or Erc, whether one saint or two, nothing appears to be known.

May 13th. St. TIGHERNACH OF BOIRCHE, i.e., the district now known as Mourne, probably belonged to the eleventh century, and is said to have been the teacher of the more celebrated Marianus Scotus. The Annals of the Four Masters relate that Tighernach Boircheach, chief Anmchara of Ireland was an anchorite and a successor of Finnen Abbot of Clonard. He died of the plague, the great pestilence which raged in Leinster and other parts of Ireland in 1061. He is also commemorated in the Kalendar of Drummond as 'Anchorite and Confessor in Ireland.' The ancient chapelry of Tamlacht in the Parish of Kilkeel, or Mourne, claims him.

May 22nd. St. RONAN FINN of Lann Ronain was, according to the Scholiast on the Felire of Ængus, the son of Saran son of Colgan. He flourished in the early part of the seventh century, and was the founder of the church of Lann Ronain FIANN, probably as we have seen, the church which gave its name to the parish known in medieval times as "Lann," and in modern times as "Maghera-lin" - the last syllable perhaps representing the ancient name of "Lann," i.e., "Church." He is described by the Bollandists as "St. Ronnanus, Bishop and Confessor." He was on one occasion grossly insulted by SUIBHNE son of Colman Cuar son of Cobhthach, king of Dalaraidhe, who dragged him dishonourably from the place where he was praising God out of the church, and cast his Psalter into a pool of water where it was submerged. For this the saint is said to have laid a curse upon him, with the result that Suibhne went mad. His wanderings after the Battle of Magh Rath, which must have been fought in the immediate neighbourhood of

the scene of his outrage upon the saint, are related in a tract called the Buile Suibhne. Among the places mentioned in this tract is Ceall Lame in Dairiada, the Church of Ronain Fionn who cursed him. According to the Annals of Tighernach, Suibhne died in 637 A.D. St. Ronan is said to have survived till 660 A.D.

This saint appears to have been better known and more highly venerated in Scotland than in Ireland.

A primitive church of early times called Teampull Ronan exists on the island of North Rona, sixty miles north of the Butt of Lewis. His name is also perpetuated in the title of one of Sir Walter Scott's novels, "St. Ronan's Well." In the Breviary of Aberdeen there is an office of three lessons in commemoration of the saint. In the Martyrology of Donegal he is commemorated on May 22nd as Ronan Finn of Lann Ronain Fionn in Uib' Eacheach Uladh (Iveagh, Ulla).

June 7th St. COLMAN OF DROMORE. Most of the particulars which have come down to us respecting the Patron Saint of the Diocese have been already related in Chapter I of the present volume and it only remains to add the few following notes: The O'Clerys gave him the patronymic of Mac-Ua-Arta, and state that he belonged to the race of Conall Cearnach. He is said to have been baptized by his uncle, a bishop of the same name. His name, "Colman" is often found under the form Mocholmog - "My little Colum," and by the O'Clerys Dromore is spoken of as Drum Mocholmog in Uib Eachach Uladh." He is alleged to have drawn up a rule for his monks, who observed a very strict discipline, and to have entertained at his monastery King Diarmaid son of Fergus Kernal, who began his reign in 538 A.D.

St. Colman of Dromore (it has been reckoned that there were at least 120 saints of the same name) was likewise venerated in Scotland, and in the Kalendar of Drummond the 7th of June is noted as "Natalis of St. Mocholmog in Ireland." There is, moreover, an office for St. Colmoc in the Aberdeen Breviary for June 6th.

The question has been raised whether St. Colman was in episcopal orders. It is of course well known that the head of a monastery was not necessarily a Bishop, and that though there might be a Bishop as a member of the community, he was subject to the authority of the Abbot though a presbyter, and was superior to him and to the other brethren only in his power of ordaining.

Even the founders of some of the great monasteries which became episcopal sees and the cathedrals of dioceses which have pertained to the present day were not bishops, e.g., St. Columba, the founder of Derry, it is well known refused episcopal orders on the ground of his unworthiness, and lived and died a presbyter. It is thus a purely academical question whether the founder of the See of Dromore was himself a Bishop or not.

His episcopal character is questioned on the ground that in the ancient Martyrologies and Calendars which have come down to us in which he is named he is not described as "bishop." Thus the Martyrology of Ængus commemorates him on June 7th simply as "Mocholmog of Drummor in Iveagh of Ulla." On the other hand the life of the saint published by the Bollandists introduces him as "Beatissimus Vir Colmanus, Drumorensis episcopus," and consistently speaks of him as a bishop throughout. This

account of him is accepted without question by Bishop Reeves in his *Ecclesiastical Antiquities*, who writes of the Cathedral of Dromore as “originally attached to a monastic institution . . . founded by St. Colman or Colmoc, its first bishop and abbot.” The question may thus be considered an open one, since it is quite possible that the authors of the “Life” referred to may have had access to MSS., since destroyed or lost, which would have placed the matter of his episcopal status in a clear light.

July 6th. St. MAC ERCA, Bishop of Domnach-Mor (Donaghmore) was, according to the tract of Ængus the Culdee “De Matribus Sanctorum Hibernie,” son of Bronach daughter of Milcon (Miiuc), St. Patrick’s cruel master when he was in bondage at Slemish. He was thus the brother of St. Mochae of Nendrum, of St. Manchan of Lemanaghan in the King’s County, of St. Fursa of Peronne in France, and of other less known holy men who were sprung from the same mother. Of his personal history nothing has come down to us beyond the fact that he presided as Bishop, and probably Abbot in the Church of Donaghmore, where a fine Celtic Cross (of much later date) bears his name. The Church, as one of those styled Domnach,” may have been actually founded by St. Patrick, who placed it in charge of the grandson of his former master.

Oct. 26th. St. BOEDAN, bishop, St. MEALLAN, and St. NASADH, of Tamlacht Menain. These saints are commemorated on this date in the Martyrology of Angus with the explanation that they were “three saints from Britain and are (interred) in one church, i.e., “Tamlacht Menand at Loch Bricrend in Iveagh in Ulla.” This is the modern Loughbrickland in the parish now known as Aghaderg. Boedan, bishop, and Meallan are also mentioned in the Calendar of the Four Masters, and are referred to in the Life of St. Fursey in connection with an event which took place in the year 626 AD.

Nov. 3rd. St. MAOLMADHOG UA MORGAIR, better known as St. Malachy O’Morgair is most commonly associated with the Diocese of Connor (which at the time included Down and Dromore) - his first charge - and with the Archbishopric of Armagh to which he was translated in 1134 A.D. This, though the climax of his ecclesiastical career was not its end, for in 1136 A.D. he resigned the Primatial See, or as the Annalist expresses it, “retired from the Cowarbanate of St. Patrick to serve God.” His retirement, however, was far from being a withdrawal from the active service of the Church to a life of contemplation, since in the next year we find him Bishop of Down, now severed from Connor, but still embracing for all purposes of jurisdiction the territory of Iveagh which later became the Diocese of Dromore. Thus in 1144 we find him founding, or rather re-founding—since the original foundation is ascribed to St. Patrick—the religious house which subsequently became the celebrated Cistercian Abbey of Newry. As the historian Keating writes: “The holy Malachias, Bishop of Down, erected the Monastery of Iobhair Chin Tragh in the County of Down in 1144 of the Christian era.”

And so for the space of eleven years until his death in 1148, this saint and famous ecclesiastic was intimately connected with our Diocese, which he ruled in conjunction with that of Down. It was probably as a result of the removal of his strong hand that Dromore or Iveagh asserted its independent jurisdiction, as we find a Charter of Mael Isa or Malachy II Bishop of Down in 1176, witnessed among others by” Uroneca episcopus de Uvehd “O’Rooney, Bishop of Iveagh.” St. Malachy, the friend of St. Bernard, who wrote his biography, is too well known to need much further notice here. He was one of the little band of ecclesiastical statesmen who devoted their energies prior to the

Norman invasion to bringing the Church of Ireland into line with the rest of Western Christendom, which of course involved submission to the Papacy- a step the grave results of which they could scarcely have then anticipated. He died at the Abbey of Clairvaux when on his way to Rome on November 2nd, 1148, and was canonised by Pope Clement III circa 1190—the first of our Irish Saints to receive their patent of spiritual nobility from Rome.

St. Gobhan or Teach da Gobhann

Dec. 6th. St. GOBHAN has given his name to the Parish of Seagoe, Sedes Gobani. Gobhan (pronounced Gowan) signifies a smith. There are several saints of this name, the most celebrated being Gobhan Sair, noted as an artificer in metal. Of St. Gobhan of Teach da Gobha nothing is known with certainty. He is thus referred to in the Calendar of Cashel cited by Colgan, “St. Goban of Kill-lamruidh (Co. Kilkenny) or Goban of Teg-da-Gobha on the bank of the river Bann in Iveagh in the region of Ulster. Whichever of these he is was the father of a thousand monks.” — (Act. Sanct, p. 750, col. 2).

Dec. 26th. St. MOCHUMOG of Cluain Daimh, now Clonduff, is commemorated on this date by the Four Masters simply as “Saint Mochumog of Cluain Daimh.”

He is described by Colgan (Acta Sanctorum, pp. 598 and 574) as “Mochoemog, Abbot of Cluain Daimh in the region of Iveagh.” The tradition of his patronal festival is still kept up by horse races held from time immemorial at Hilltown, but as the date coincides with St. Stephen’s Day, the real origin of the festivities has been entirely lost sight of.

Dec. 27th. St. TIOBRAT of Magh Rath. Of this saint no particulars have come down to us. Magh Rath (Anglicised Moira) is the name given to the plain bordering on the river Lagan where was fought the celebrated battle. The district, whose name is perpetuated in the modern parish of Moira, was formerly included in the parish of Magheralin, and St. Tiobrat may therefore have probably been connected with the church of “Lann Ronain Finn in Corco Ruishen in MaghRath “ - as it is described, according to Bishop Reeves, in an entry in the *Book of Lecan*.

There still remain a few saints whose names are connected with the Diocese who do not appear in the Calendar compiled by Bishop Reeves, and the date of whose commemoration we have been unable to ascertain. These are as follows:

St. COLMAN OF MOURNE, who was apparently the founder of the original church in Kilkeel which bore his name; but whether he was identical with St. Colman of Dromore or any of the known bearers of the name, or was a saint of purely local fame, we have now no means of deciding.

St. VICTOR, in the *Monasticon Hibernicum*, said to have been placed by St. Patrick over the church of Domnachmaghin in Mourne which he himself is alleged to have founded. This statement appears to rest upon the following passage in the Memoirs of Tirechan (Bte. II, fol.15V): “Leaving Machia he (St. Patrick) came to Mugdornn (Mourne) and ordained Victoricus of Machia bishop, and founded there a great church.” It is, however, doubtful whether “Machia” may not signify Maigen in Cremorne (Crich Mugdorna) in Co. Monaghan, in which case “Domnach Maigen” would be the present Donaghmoyne in that District.

St. Inns. In the Parliamentary Gazetteer of 1846 the ecclesiastical district, which was in 1720 in separated from the parish of Magheralin, is described as the parish of "Moirá" or "St. Inns of Moira," and in a note (Eccl. Ant., p. 378) Bishop Reeves states that "the Church of Moira is called St. Inns." We do not know the Bishop's authority for this statement, as the Parish Church of Moira, erected in 1720, was dedicated to St. John, by which name it has always been known.

A probable explanation of the name of our saint has recently appeared in some notes on the Parishes of the Diocese of Dromore supplied to the Newry Reporter (Oct. 10th, 1916) by Mr. Hugh Digenan. According to him "St. Inn's" is simply "St. Finn's" "with the 'F' silent, so that Inn or Inns is to be identified with St. Ronan Finn of Magh Rath. The same writer states further that the late Monsignor O'Laverty identified his church as having been situated in the townland of Kilminioge in the parish of Magheralin, the name of which townland signifies St. Finn's church, Killmac Finnoge," i.e., "the church of my dear Finn."

St. FINTAN OF KILLMILCON OR CAILLMORE. The identity of this saint we have been unable to ascertain. Killmilcon is now the parish of Shankill in which there is a townland of Kilmore (Cailimore). In the fifteenth century there was in connection with Dromore Cathedral a Prebend and Canonry of St. Fintan of Killmilcon alias of Caillmore.

APPENDIX I. THE BISHOPS OF DROMORE

500 A.D, circa. St. Colman, or Mocholmoc, founder of the See.

(That he was himself a Bishop has been questioned but see notice in Chapter XIV).

974 Mael-Brighde (ob.).

1101 Riagan (ob.).

1124 Malachy O Morgair, Bishop of Connor incl. Down & Dromore, tr. to Armagh 1148

1137 Malachy O Morgair, Bishop of Down including Dromore, on res, Primacy 1148

1176 Ua Ruandha (O'Rooney)

1227 Gerard

1245 Andrew

1285 Tigernach

1290 Gervase

1301 Tigernach (ob.).

1309 Florence MacDonegan, 1325

1366 Milo

1369 Christopher

1381 Cornelius (ob)

1392 John O Lannub

1398 Thomas Horwell

1399 John Waltham or Volcan (Ware) tr. to Ossory

1402 Roger de Appelby tr. to Waterford

1406 Ralph.

1407 Richard Paylus, or Messing, tr. to Sodor.

1410 John Curlw, or Thouras, or de Chourles.

1419 Nicholas Wartre.

1424 Mark

1425 John.

1429 Thomas Radcliffe.

William.

1431 David Chirbury.

1434 Thomas Scrope, or de Bradley.

1450 Thomas.

1455 Donat O'Hendua (O'Hand ?).

Nicholas (An. Hib.).

1457 Richard Myssin, a Carmelite friar.

1463 William Egremond, an Austin friar and Bachelor in Theology.

Denis.

1476 Robert Herlie.

1480 Yvo Guillen Brito.

1483 George de Brana, tr. to Elphin 1489.

1504 Galeantius, or Galentius, an Austin friar, Canon of the Monastery of All Saints',
Dublin.

- 1504 John Baptist.
- 1511 Thady Ua Raghallaigh (O'Reilly) (ob. 1526).
- 1536 Quintin Ua Coigligh (O'Cogley).
- 1539 Roger MacAedh (McHugh).
- 1550 Arthur MacAenghusa (Magennis).
- 1607 John Todd; res. 1611
- 1613 John Tanner. Not consecrated.
- 1613 Theophilus Buckworth (ob. 1652).
- 1661 Robert Lesley, tr. to Raphoe.
- 1661 Jeremy Taylor.
- 1667 George Rust
- 1671 Essex Digby
- 1695 Tobias Pullen.
- 1713 John Stearne, tr. to Clogher
- 1717 Ralph Lambert, tr. to Meath.
- 1727 Charles Cobbe, tr. to Kildare.
- 1732 Henry Maule, tr. to Meath.
- 1744 Thomas Fletcher, tr. to Kildare.
- 1745 Jemmet Browne, tr. to Cork.
- 1745 George Marlay.
- 1763 John Osenald, tr. to Raphoe.
- 1765 Hon. Henry Maxwell, tr. to Meath.
- 1766 William Newcombe, tr. to Ossory.
- 1775 James Hawkins tr. to Raphoe
- 1780 Hon. William de la Poer Beresford tr. to Ossory.
- 1782 Thomas Percy
- 1811 George Hall
- 1812 John Leslie tr. to Elphin
- 1819 James Saurin, ob 1842 Diocese united to Down & Connor

APPENDIX II. THE DEAN AND CHAPTER.

The Dean and Chapter appear to be first mentioned in 1240, on the conclusion of a controversy between them and the Abbot of Lignum Viride (Newry). Each Church claimed to be the Cathedral of the Diocese. The Archbishop of Armagh gave judgment in favour of Dromore, and his sentence was confirmed by the Pope 5th March, 1240 - (Theiner 42).

In 1422, according to a statement in the Papal records, there was a fixed number of Canons, but no distinction of Prebends. Nevertheless certain churches were "wont to be governed by Canons" (Cph. VII, 240), and one is styled "a perpetual benefice called a prebend" (Cph. VII, 264). A prebendary is actually mentioned in the taxation of 1306. (Reeves, 313ff).

The names of the "Churches wont to be governed by Canons" may be fixed with some approach to certainty. For in the Taxation of 1546 "six prebends" in addition to the Dean's portion of Dromore are enumerated, viz.: The other prebend of the Major Church (Dromore), Aghaderg, Lann (Magheralin), Donaghcloney, Dromara and Clonallon. The same seven benefices are placed first in the list of procurations of 1422 (Reeves 315), from which we are entitled to infer that at that date they were also prebendal in fact if not in name. It will appear from the lists given below that most of them are called prebends in documents which in some cases carry us back almost to the year 1400, and in other cases date from the early years of the seventeenth century.

Kilmilcon, though it is not named in the list of procurations of 1422, and is a "Rectory" in the Taxation of 1546, is called a prebend several times between 1410 and 1431. It may then perhaps have been held with one of the other prebendal churches, and have sometimes given its name to the Union. It may thus be affirmed with some confidence that the seven benefices already named were from the fourteenth century to the sixteenth the prebends of the Canons of Dromore Cathedral.

By letters patent of the 20th July, 1609, confirmed by letters patent, dated 28 February, 1610, the present Chapter was constituted, consisting of Dean, Archdeacon, Chancellor, Precentor, Treasurer, and one Prebendary. By the Charter granted by these letters Dromara remained a separate prebend, while the others were distributed among the dignitaries as follows:

Aghaderg was assigned to the Dean,
Donaghcloney to the Archdeacon,
Clonallon to the Chancellor,
Magheralin to the Precentor, and
the whole of Dromore to the Treasurer.

That for some time previously to the issue of the Charter there had been neither Chancellor, Precentor, nor Treasurer and that by it some prebends were in effect

abolished is evident from the statement of Bishop Buckworth, that the “ancient foundation” which “was altered in the time of John Todd,” consisted of “Dean, Archdeacon, and Prebends.”

The Seal of the Chapter now in use was provided by Dean Samuel Hutchinson, 1729-1759.

THE DEANERY

The Corps assigned by the Charter consisted of the rectories and vicarages of Aghaderg, Magheradrool and Tullylish, besides the “two luminaries” (Reeves 316). Magheradrool was afterwards dissociated from the Deanery, and half of Tullylish was given to the Archdeacon; but by way of compensation, the Dean by the nineteenth century had acquired Drumballyrone, Seapatrick, half of Dromgooland and half of Magherally (from the Archdeacon).

The Deans

1309. Patrick [BM. 4793f. 176v]

1366. Augustine Ua Ruanadha (O’Rooney)

1388.-1402. Odo.

_____ Adam MacAnAirchinnigh (McInerney), Arch-priest.

1422. Mark MacBriuin (McBruin), “unduly detained possor”

1422. Cristin Mac Briuin (McBruin). Provided in succession to Dean McInerney by lapse Dec. 12th.

_____ 1539. John MacFhinn (Maginn). Deprived by the Pope.

1539. Thomas MacCormaic (McCormack). Prov. in succession to foregoing May 24.

_____ 1604 Isaac Plume. Pres [CPRI IV].

1609-7 Vacant, Lewis Jones had custody.

1609 William Todd. Nominated by Charter 20 July.

1613 Isaac Plume, Pres. by lapse 1 Feb.

_____ Hugh Sims.

1621 Thomas Wilson, pres. 27 Nov. Probably did not get possession [See CPRI IV.]. Still Dean 1634 [R.V. 1634, pp. 107-112]

1622 John Wall Coll. & Inst. 15th June

1623 Robert Dawson. Pres. by lapse 9 July].

1629 William Moore. Pres. 10 Feb. Subsequently (11 June) the King ordered the Deputy to cite John Wall (above-named) and John Symonds “who now possess the Deanery,” and if it is found that the King has a lawful right thereto, to give it to Moore. Wall nevertheless retained possession. [CPRI V. 430, CSP. 1625-453].

1635. George Synge. Pres. 21 Feb.

1638. Robert Forward. Pres. 26 Nov.; Inst. 9 April.

1643. Nicholas Greaves. Pres. 21 March; Inst. (a second time?) 23 March, 1661.

1673. William Smith. Pres. 23 April.

1681. John Leslie. Pres. 5 May; Inst. 2 June.

1722. Henry Leslie (in succession to above), Coil., Inst. and Induct. 5 Feb. [DR.]. Kept possession against the Crown presentees till shortly before the 12 Dec., 1728—[D.R. Rot. Pat. 2bii. pt. 2M].

[1722. George Berkeley. Pres. in succession to John Leslie, 16 Feb. Apparently did not get possession].
 1724. John Hamilton. Pres. in succession to John Leslie 2 May. This presentation being ineffective he was again presented 24 Dec., 1728; Instit. 18 Jan., 1729; Induct. 15 Feb. 1729.
 1729. Samuel Hutchinson. Pres. 6 Nov.
 1759. Walter Cope. Pres. 17 Aug.
 1772. Hon. Joseph Dean Bourke. Pres. 4 March.
 1773. Raphael (or Ralph) Walsh. Pres. 6 Oct.
 1809. James Mahon. Pres. 6 Jan.; died May, 1837. The appointment was suspended by Order in Council, 22 December, 1837, till 1842.
 1841. William Henry Wynne. Elected by Chapter 6 May.
 1842. Holt Waring. Pres. 10 Nov.
 1851. Daniel Bagot, D.D., Pres. 26 Nov.
 1879. Jeffrey Lefroy. Appointed by Bishop after Disestablishment.
 1885. Henry Stewart, D.D.
 1887. Theophilus Campbell, D.D.
 1894. Abraham Dawson.
 1905. Robert Stuart O'Loughlin, D.D.

CHANCELLORS

The Corps assigned in 1609 was the Rectory and Vicarage of Clonallon. In later times the Rectory of Drumgath was added to the Corps.

1609. William Webbe.
 1617. John Lloyd.
 1628. Thomas Lloyd.
 1638. Robert Price. Driven out during rebellion; restored 10 Dec., 1660.
 1662. William Fuller, LL.D., 1664 Bishop of Limerick, afterwards of Lincoln J.L.
 1664. Daniel Wytter, D.D., 1662 Bishop of Killaloe.
 1669. James Grantham.
 1706. Thomas Leigh.
 1728. Joshua Pullen.
 1728. James Hawkins D.D. 1775 Bishop of Dromore.
 1775. William Evelyn D.D.
 1776. George Rogers
 1805. John Davies.
 1836. Edward Richards.
 1883. William Arther Hayes
 1896. Charles William Harding
 1917. Henry William Lett.
 1921. William Shaw Kerr, B.D.

PRECENTORS

The Corps assigned in 1609 was the Rectories and Vicarages of Magheralin and Annahilt. In the nineteenth century the Precentor held only the former. J.L.

1609. James O'Dornan.
 1617. John Lloyd.

- 1624. Diagoras (or Digory) Holman.
- 1665. Robert Law.
- 1700. John Cuppaidge.
- 1706. Thomas Smyth.
- 1764. Charles Smyth.
- 1775. William Stinton.
- 1769. Michael Smith, D.D.
- 1796. Thomas Percy, L.L.D.
- 1806. Boughey William Doffing
- 1853. Henry Murphy.
- 1863. Edward Perry Brooke.
- 1892. Jonathan Harding.
- 1894. John Hobart Seymour
- 1897. William Chichester Barker.
- 1904. George Alexander Stephenson, LL.D.
- 1908. Thomas William Clarendon, B.D.

TREASURERS.

The Corps assigned in 1609 was the Rectories and Vicarages of Dromore, Drumgath, and Annaclone. The latter two were subsequently separated from the Treasurership, Drumgath being added to the Corps of the Chancellor. J.L.

- 1609. John McInniery.
- 1630. George Synge.
- 1635. Thomas Fairfax.
- 1638. Martin Tinley.

THE DEAN AND CHAPTER, CLONALLON.

— Patrick Ua Cellaigh (O’Kelly).

- 1422. Peter MacUidhrin (McGurrin). Prov. 20 Nov.
- 1500. Gelasius MacAenghusa (Magennis). Prov. and permitted to hold it with an Abbacy of which he was in possession, 24 April.
- 1526. Charles Ua Cathain (O’Kane). Coil. 28 June.
- 1534. Hugh Ua Siaghail (O’Sheil). Coll. 15 Oct.
- 1607. William Webb. Pres. 23 May.
- 1609. See Chancellors.
- DROMORE (Prebenda St. Colmani).
- 1439. Nemeas O’Bryn, “Canon and Prebendary.”
- 1440. Patrick Ua Ruanadha (O’Rooney). Coil, by the Archbishop of Armagh, sed. vac.; instit. 27 Nov. Still Preb. 1464. Deprived by Archbishop of Armagh sed. vac. (See “Treasurers”).

LANRONAN.

This is not mentioned as a separate denomination in the Taxation of 1306, or in that of 1546, or in the list of 1422. It has been conjectured that there were formerly in the

parish of Lann (now Magheralin) two churches both for a time prebendal, viz. Lann Ronain and Lann Mocholmoc—5. Ronan's and St. Colman's- and that Lann was thus a "double prebend." Reasons, which seem to the present writer sufficient, have been given in note on Magheralin, Chapter II, Part II, for discrediting (notwithstanding the high authority of Bishop Reeves) the commonly accepted theory that the monastery of Linduachail or Lann Mocholmoc was situated in the parish of Lann, or in the County Down at all, and the probability is that Lann Ronain was the church from which it took its name and which supplied a prebend for a member of the Chapter. Since, however, this cannot be considered as certain, the prebendaries mentioned in the Registers as of "Lann Ronain," and of "Lann" or Magheralin are here given separately.

"Bricius the official" (as probably conjectured by Canon Lawlor.)

Christopher Macfirmoir.

Patrick MacFhinn (Maginn). Prov. 17 March.

Mark Macbridyn. Prov. Resigned before his letters were made out, 1st Nov.

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1526. Eugenius MacAenghusa (Magennis). Retained the prebend after his elevation to the episcopate in 1541 as Bishop of Down and Connor.

1604. William Cornewall.

1605. Patrick MacConagan.

1609.—See Deans.

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1407.

1429.

1440.

1442.

John Ruanadha (O'Rooney)

John MacFhinn (Maginn). (It seems probable that he was identical with "Donnell" Mac Fhinn, Prebendary of "Lann," 1442)

MAGHERALIN or LANN.

[1442.

1464.

1477.

Donnell MacFhinn (Maginn). Prov. 8 Jan.]

Patrick Oronaga (Reeves), Ua Ruanadha, or O'Rooney

Donnell MacFhinn (Maginn). Required to resign by the Pope; rehabilitated and Prov. 6 July, 1480.

1526. Arthur MacAenghusa (Magennis).

1609.—See Precentors.

SHANKILL or KILMILCON.

1411. Donneil Ua Ruanadha (O'Rooney), Canon, confirmed in the Rectory 23 March.

1411. Patrick Mag Uidhirin (McGurrin). Confirmed in Preb. 23 June.

_____ S. Bodman.

1414. Nicholas Alexander. Coll. 7 Oct.

1430. Donneil Ua Ruanadha (O'Rooney).

1431. Thady MagUidhirin (McGurrin). Collated by Archbishop of Armagh.
 1492. Donat Magyd. Prov. 23 June. The Church was apparently not then a Prebend.

MEDIEVAL CANONS WITHOUT PREBENDS OR WHOSE PREBENDS ARE UNKNOWN.

- Florence MacDonnogain (McDonegan). (See Bishops).
 1363. John MacGilabuidhe (McGilboy). Prov. 4 Nov.
 1366. Cornelius Ua MacGriallaigh (O Magreely).
 1382-1402. John MacGillabridghde (McGilbride). Appointed to a Canonry without a Preb. by the Chapter, sed. vac. Confirmed by Archbp. of Armagh.—(See Preb. Aghaderg).
 1392. Adam Ua Ruanadha (O’Rooney). Prov. 24 Oct. Still Canon 1427.
 1407. Patrick Ua Cellaigh (O’Kelly). Still Canon 1410.
 1407. John MacGillabuidhe (McGilboy). Still Canon 1410.—(See Archdeacons).
 1408. Donnell Ua Ruanadha (O’Rooney). (Shankill).
 1420. Peter MagUidherin (McGurrin). Still Canon 1427.—(See Prebs. Clonallon).
 1420. Patrick Ua Ruanadha (O’Rooney). Prov. (conditionally on his being found fit) 1Feb.—(See Preb. Lanronan).
 1423 John Magynd.
 1429 John MagUidherin (McGurrin).
 1428 John MacGillabuidhe (McGilboy). Still Canon 1442.
 1428 Nemeas Obryn.—(See Prebs. Dromore).
 1442 Peter MagUidherin (McGurrin).
 1450 John Ua Siaghail (O’Shiel).
 1461 John (O’Mustey).
 1492 Donat Magyd.—(See Prebs. Shankill).
 1476 Thomas MacBriain (McBrien). Deprived.
 1442 William MacFhinn (Maginn). Prov. 6 May.
 1513 Arthur MacAenghusa (Magennis). Prov. to a Canonry united with the Church of Ray, 19 March.
 1530 Eugenius MacAenghusa (Magennis). Still Canon 1534.
 1530 Cormac Ua Siaghail (O’Shiel).
 1530 William Macfeydh. Still Canon 1539.
 1539 Cormac Oleagail.
 1502 Arthur MacFhinn (Maginn).
 1524 John McGyan.
 1526 Magonius Ua Siaghail (O’Shiel).
 1534-5 Charles Mac Conmidhe (MacNamee).
 1530-6 William Mayne, or Magyn.—(See Elphin Bishops).

THE ARCHDEACONRY

“In the Charter of 1609 the Rectory and Vicarage of Donaghcloney were assigned to the Archdeacon ‘together with the other benefices anciently belonging to the Archdeaconry of Dromore.’ Under the latter phrase are probably included Seagoe and Magherally, half of the latter of which was subsequently transferred to the Deanery. The moiety of Tullylish (transferred from the Deanery) which the Archdeacon also held in the nineteenth century appears to have been a later acquisition. The Archdeacon seems to

have been a member of the Chapter from the earliest times. His prebend is mentioned but not named in the Taxation of 1306. A century later we find that Thomas O'Mustey (O' Mostead) and his successor Adam Maginn held a prebend, also unnamed, to which the latter was provided by the same letter which gave him the Archdeaconry. There is strong reason for believing that at any rate from about A.D. 1300 onwards the Archdeacon's prebend was Donaghcloney, for in 1422 John Maginn was provided to the prebend of Donaghcloney; and we know that five years later he was Archdeacon; and in the Taxation of 1306 the Archdeacon's prebend is separated from Magheralin, a parish adjacent to Donaghcloney, only by the unnamed prebend of Bricius; and in the same Taxation all the Churches which we have shown were prebendal in 1422 are mentioned by name except Donaghcloney, it is therefore the only one of them which can have been described as "the Archdeacon's prebend." On the other hand Thomas O'Mustey, who was Archdeacon in 1406 and until his death, was prebendary of Aghaderg. Possibly, however, he held two prebends at the same time."— (Dr. Lawlor).

Again, in 1526, according to Bishop Reeves, Cormac O'Shiel was Prebendary of Donaghcloney, though apparently not Archdeacon—that office being filled by Arthur Maginn.

ARCHDEACONS.

(1244). Andrew.

1406. Thomas O'Mostead (O'Mustey). Still Archdeacon in 1413.

1414. Adam MacFhinn (McGynd or Maginn). Prov. 9 Nov.

_____ Matthew MacDonnacain (McDonegan), Preb. of Donaghcloney.

1422. John MacFhinn (Maginn) succeeded. Prov. to Preb. of Donaghcloney 24 Dec.; still Archdeacon 1427. [CPL VII, 264, R. Swayne I, 67].

1427. Adam MacFhinn (Maginn)—again? [R. Swayne I, 62].

1428. Adam Mag Uidrin (McGwyrin or MacGurrin). Perhaps identical with Adam Maginn, the 'McGwiryn' of the MS. being a variant of 'McGynd.' [R. Swayne II, 487].

1434. John MacGillabuidhe (McGilboy). Still Canon and probably Archdn. 1442 (?) [R. Prene I. 115, 164].

1456. Patrick O'Mystege (O'Mustey).

1461. Patrick Ua Siaghail (O'Shiel), (O Shele).

1492. Donat Magyd [AH. I. 291.—See Preb. Shankill.

1518-9. Arthur Mac Fhinn (McGin), (Maginn). Still Archdeacon 1529.

1609. Donnell O'Morrey. Nominated by Charter 20 July.

1625. Henry Sharp. Pres. 21 June.

1629. George Wright. Coll. 30 Nov. Still Archdeacon 1641.

1661. Francis Reddington.

1663. Thomas Bayley. Coll. 20 May.

1664. Patrick Sheridan. Coll. 12 Aug; Pres. 19 April,

1679. died Dec., 1682. [Rot. Pat. 31 Cll., Pt. II, M42f].

1664. Francis Marsh. Pres. 31 March.

1667. Patrick Sheridan (again). (Cancelled by J.L.)

1683. Roger Waring. Coll. 25 Jan.; died 1692.

1703. Henry Jenney.

1742. George Howse. Coll. 13 Nov.

1770. Conway Benning. Coll. 5 May.

1777. Stewart Blacker. Coll. 8 Oct.
1810. Hon. Pierce Meade. Coil. 31 May.
1815. John Davis (?) (Chapter Book).
1832. James Saurin. Coll. 10 May.
1879. Henry Stewart, D.D. Appointed by Bishop after Disestablishment.
1885. Theophilus Campbell, D.D.
1887. Francis King, D.D.
1892. Abraham Dawson.
1894. Jonathan Harding.
1900. Charles Watson, B.D. A II.
1905. Edward Dupré Atkinson, LL.B. (note the name; the author)

Killestolbane (a Towne Land) Leased to Patricke McCormick for 21 yeares, yield: p. annu X^{li}

Drumnaghadowan & halfe the Towne Land of Ballysallagh Leased to Edmond O'Gullogher for 21 yeares, yeilding. p. annu. XVI^{li}

The other halfe of Ballysallagh & the Towne Land of Dromiller Leased to Lawrence M'Enering for 21 yeares, yielding p. annu. XVII^{li}

The Towne Land of Lurganbane with a Tenement in Dromore and a parcell of Ancknakelly Leased to Francis Cornwell for 21 yeares, yielding p. annu. XV^{li}..X^s

The Towne of Drumbroneth with a Tenement in Dromore Leased to Thomas Breese for 60 yeares, yielding p. annu. XVII^{li}

Ballym'carmickdenney Leased to Dennis Dowell for 21 yeares, yielding p. annu. VIII^{li}

A Tenement in Dromore & a parcell of Land adjoining leased to Thomas Ower for 60 yeares, yielding p. annu. VIII^{li}

A Tenement in Dromore & a parcell of Land adjoining part of Vickmekeay Leased to Daniel Christian for 60 yeares, yielding p. annu VII^{li} XVI^s

Ballykeele, half a Towne Leased to Francis Kinaston for 60 yeares, yield p. annu.

The Towne Land of Maheredrall & a qter of Drumoneconcor Leased to Teige O'Birn for 21 yeares, yield p. annu. V^{li}

The Tieths of the parish of Magheredrall Leased to Patrick Birn for 21 yeares, yielding p. annu. X^{li}

The Tieths of the Rectory of Kilbroney Leased to Anthony Howse for 21 yeares, made by John Todd, late Bp., y: p. annu V^{li}

Divers other small Tenements in Dromore and some parcells of Land adjoining Leased to several Tenant at Will or small Tearme, yielding p. annu. XVII^{li} VI^s 8^d

Chief Rent from severall Lands Granted by Patent from his Mat^{tie} in the Settlement of the Country of Evagh
Summa Total 374^{li}..3^s..8^d.

THEOPH: DROMORE

Six Towne Lands of Garvaghy anciently belonging to the Bp^{reh} of Dromore were procured by John Todd, then Bp. at the Settlement of the Country of Evagh to be passed by his Mat^{ties} Lrs. patents bearing date Anno Regni Angl & 8° Scotia 44° to one Wm. Worsley, his Brother in Law, who presently returned the estate of them into the sd John Todd & his heirs by whom they were either sold or given to one M^{rs} Mary Fowler and by her now enjoyed to the value of 100^{ms} p. annu. paying a Chiefe Rent to Sir Arthur Magennis & soe are wholly aliened from the Church onely by the same Lrs patents they are made parcell of the Mann^{rs} Dromore, Granted by his Mat^{ties} to the Bp. & his Success^{rs}.

Divers other Lands likewise of right anciently belonging to the Church in the s^d Settlement of Evagh were granted by his Mat^{ties} Letters Patents unto S^r Arthur Maginnis & others & soe are wholly aliened from the Church. Unlesse by his Mat^{ties} princely fav^r & meanes they shall be restored.

Diocese of Dromore

Bprch of Theophilus Buckworth, Val. in ye	20° pt to his
Dromore D.D., Bp. of Dromore King's booke,	Mattie
50 ^{li}	50 ^s

The Jurisdiction is exercised by Richard Pridsey Mr of Arts & Courts kept in Drumore.

The ancient foundation of the Church, consisting of Deane, Archdeacon & Prebends with Vicarages endowed with the third p^t of Tieths presentative in the several pishes belonging unto the Prebends was altered in the Time of John Todd, then Bp. of Dromore, and a new foundation erected by his Mat^{ties} Letters Patents dated A° 7° Consisting of a Deane, Archdeacon & other dignitaries & one prebend unto which were united several parishes both Rectoryes & Vicarages as folloeth:

Proxies:

<i>Deane</i>		s. d.	
unto whom are united ye Rect & Vic. of	Aghadericke Sipatrick Drunballyroney Tullaghlish	8 8 4 4 6 6 13	Noe Gleab but one Quarter of a Towne & so 8s. for, but deteyned by Sr Arthur Maginis & Marmad: White-church
<i>Archdeacon.</i> to whom belongs the Rs & Vic. of	Donaghclowna Magherawly Seigo	s. d. 15 2 6 6 8 8	ruined: Noe Gleab. ruined: Noe Gleab. repayred: convenient Gleab
<i>Chanter</i> To whome belong the Rs & Vic. of	Magherelin, Annaghilt	s. d. 21 8	Gleab ½ a Towne Land A Small Gleab about ye Church

<i>Chancellr</i>	Clandallan	21 8	convenient Gleab
<i>Treasurer</i>	Dromore	s. d.	The Cathedrall
to whome belong the	Annaghclowan	15 2	Church is used for
Rs & Vic, of	Drumgagh	3	ye pish Ch.
		6 6	
<i>Prebend of</i>	Dromarrogh	s. d.	
Dromarragh	Garvaghy	6 8	Noe Gleab.
To whome belong ye	Shankill	6 6	Convenient Gleab &
R.&V. of		10 10	a house.

*Other Rectories and Vicarages in the Diocese
of Dromore*

	<i>Proxies</i>
Drumgooland.- Rectory appriate to the Countesse of Kildare: The Vicarages pre- sentative endowed with the third of all Tieths	8 8
CLONDUFF—Rectory appriate to the Abbey of Bangor. The Vic. ut supra	8 8
DONOGH—Rectory appriate to the Archbp. of Armagh vic. ut supra	6 6
KILBRONEY.—Rectory appriate to the Bishop of Dromore. Vic. ut supra	4 4
<p>The R. & V. of Magheredall appropriate to ye Bp. of Dromore valued in the Bpsch. The Cure served by Tho. Johnson to whome is allowed XX^{li} by W Bagnal at his pleasure.</p>	
NEWRY.—R. appriate to the Abbey of Newry belonging to Mr Bagnall. The Vicarage so farre as I have heard ought to be presentative, but since my time hath not been presented Procur:	2 2

Proxies

DR0MG00LAND.—Rectory appropriate to the Countesse of Kildare: The Vicarages
presentative endowed with the third of all tieths 8s..8d.

Clonduff. —Rectory appriate to the Abbey of Bangor

All Termon and Erinagh Lands within the Diocese of Dromore were Granted by his Mat^{ties} Letters Patents d. A^o 7^o in generall to be divided the one halfe to the Bp. Of Dromore, ye other halfe to the Deane & Chapter. But after in ye Settlement of ye Country of Evagh. The Termon & Trenag Lands were Granted to ye Natives (by Patent who had been ancient Tenants, unto them as Freehold Lands to pay a Chief-Rent unto ye Bp. Whereby there is not any gleab belonging either to ye body of ye Deane & Chapter or to any pticlar dignity amongst ym excepting onely such gleab Lands as belong to ye severall parishes united to ye sd Dignities among wch divers likewise have noe Gleab.

THEOPH. DROMORE

(Marsh's Library Z3. I. 3.

P. 120 Theop. Buckworth Bp. Dromore State of his Diocese, 1622

APPENDIX IV. AN INQUISITION OF 1657.

“An Inquisition Indented taken at Downe in the Countie of Downe the eight day of October one thousand six hundred fiftie and seaven,”—(so far as it relates to parishes now in the Diocese of Dromore.)

“An Inquisition Indented at Downe in the County of Downe the eight day of October one thousand six hundred fiftie and seaven, by virtue of a commission hereunto annexed directed unto us Arthur Hill, Marcus Trevor, George Rawden, Barnar Ward, Richard Brigly, Robert Pheinickes, Arthball Hamilton, Hugh Savadge, James Lesly and Henry Maxwell, Esqrs., and others or any three or more us by the oathes of honest and legall men whose names are hereunder written Nicholas ffitzsimons, William Beers, Francis Shane, Patrick Savage, James Wughope, Charles Campbell, James Manson, Rowland Browne, Richard Houston, Gilbert Nicholson, Alexander Stewart, Thomas Cooke, Arthur McGuire, Gentlemen. Who being duly sworne upon the Holy Evangelist doe find and present that in the Countie of Downe aforesaid there are the ensuing parishes, first the parish of

AGHADERICK, which was anciently a Rectorie, and in the late erection of the Chapter of Dromore was made part of the Deanery of Dromore, and the Dean received all the Tythes and Duties thereof which in the year one thousand six hundred and fortie was worth one hundred pounds and at present worth fortie pounds. No Incumbent, for the Cure was served by Curates from time to time. The parish containeth twenty-six Townes and two Sessiaghs, the Church situate neare the middle, having old walls and maine timber of the roofe, hut no other repaire, the furthest part of the parish two miles distant from the Church. We know no Gleab. The parish bounden with Anaghcloan parish on the east, Donoghmore parish on the south, Tanetelly parish in the County of Armagh on the west, and Tollish parish on the north. The Tythes were payable in kind, and Duties viz. four pence every married couple at Easter, for Christening one shilling, every Churching one shilling, every buryall one shilling, every marriage one shilling, and half as much more of every the said Duties to the Clerke, together with three pounds every married couple at Easter yearly. The late King was patron of the whole Deanery.

TOLLILISH parish by the said erection joined to the Deanery out of which the Dean received all Tythes and Duties which in the yeare one thousand six hundred and fortie was worth fortie pounds, and at present thirty pounds. Without incumbent. The parish containeth fourteen Townes, the Church neare the middle being only old walled, the furthest part of the parish about one mile and a half distant from the Church. We know no Gleabe. The parish bounded on the south with Aghaderick parish, the parishes of Tanetelie and Sego in the County of Armagh upon the west, the parish of Donoghcloine upon the north and the parish of Seapatricks upon the east. Tythes payable and Duties were paid as beforesaid in Aghaderick, the Commonwealth enjoyeth all the present profit of the said parishes of Aghaderick and Tollish, and by Commissioners sett them to farme.

SEAPATRICK parish, an ancient Rectorie, and by the said late erection made a part of the Deanery of Dromore out of which the Dean received all the Tythes and Duties which in the year one thousand six hundred and fortie was worth three score pounds and at

present worth fortie pounds, void of Incumbent, the Cure at present served by Mr. Andrew McCormick a preacher. The parish containeth thirteen townes and a half, the Church neare the middle. Old walls and out of repaire. A mile and a half distant from the furthest part of the parish, having a Gleabe of sixty acres worth three pounds four shillings, but of what value in the year one thousand six hundred and fortie we know not. The parish bounded with Aghaderick parish on the south, Tollilish parish on the west, Donaghcloney parish on the north and Magherawly parish on the east. Tythes payable in kind and Duties as aforesaid in Aghaderick, the profitts whereof enjoyed at present by the Commonwealth as aforesaid.

DROMBALLYRONEY parish, an old Rectorie by the aforesaid erection joined to the Deanery of Dromore out of which the Dean received all the Tythes in kind and Duties as aforesaid which in the year one thousand six hundred and fortie was worth four score pounds and at present fortie pounds. No incumbent, the Cure served at present by Mr. Huetson a preacher in sallary and containeth twenty-one Townes, the Church situate in the middle, only old walls, the furthest part of the parish one and a half miles from the Church. We know no glebe. The parish bounden with Clonnuffe and Drumgath parishes on the south, Aghaderick and Newry parishes on the west, Anaghcloan parish on the north and Drumgollan parish on the east. Tythes payable in kind and Duties as aforesaid, the profitts at present are enjoyed by the Commonwealth as aforesaid.

MAGHERADRALL parish, an old Rectorie by said late erection joined to the Deanery of Dromore, the Dean received all the Tythes in kind and Duties, which in the year one thousand six hundred and fortie was worth forty-three pounds and at present worth thirty pounds. No Incumbent at present, the parish containeth seaventeene Townes and a half, the Church situate neare the middle of the parish having walls and rooffe, the rest out of repaire, the furthest part of the parish three miles distant from the Church, the Gleabe was set out by the late Bishop of Dromore of fortie acres or thereabouts, in the year one thousand six hundred and fortie worth three pounds, at present worth forty shillings. The parish bounded with Dromaragh parish on the south, Anahilt parish on the west, Killmore parish on the north and Caghan hand on the east. Tythes payable in kind as aforesaid, the profitts for some years past and at present enjoyed by the Commonwealth as aforesaid.

KILBRONEY parish in Upper Iveagh a Viccarage by title the Bishop of Dromore had two parts of all tithes of the parish as a mensall and leased out to Sir Edward Trevor, Knight, the Viccarage being the third of all the tithes and duties belonged too the Vicar, which in the year one thousand six hundred and fortie was worth twelve pounds, at present about five pounds. Void of Incumbent, containing twelve townes and one quarter. The Church about the middle and out of repaire, no knowne Gleabe, the furthest distant of the parish about two miles from the Church, bounded with the See of Curlingfoard on the south and west, Clonallan parish on the north, and Clonaffe parish on the east. Tythes payable in kind and Duties as aforesaid, two parts of the tythes for some years past and at present enjoyed by Mark Trevor by virtue of the lease aforesaid made unto Sir Edward Trevor, and the Viccarage aforesaid in the like manner enjoyed by the Commonwealth as aforesaid. The late Bishopp of Dromore was patron of the said Viccarage.

DONOGHCLONY parish an old Rectorie by said erection joined to the Archdeaconry of

Dromore where the Archdeacon received all the Tythes and Duties which in the year one thousand six hundred and fortie was worth fortie pounds at present worth about thirty pounds, without any Incumbent, the parish containeth nyne townes one Sessiagh, the Church situated neare the end of the parish bordering on Magherlin parish, and out of reparaire. The furthest part of the parish about two miles distant from the Church. Tythes payable in kind and Duties as aforesaid for some years past and at present enjoyed by the Commonwealth as aforesaid, bounded with Magherawly parish on the south, the parishes of Tullilish and Shankell of the County of Armagh on the west, Magherlin parish on the north and Dromore parish on the east.

MAGHERAWLY parish anciently a Rectorie by the said erection made a part of the said Archdeaconry, by which the Archdeacon received all the Tythes and Duties thereof which in the year one thousand six hundred and fortie was worth about fortie pounds and at present worth about twenty pounds. The Church stands neare the middle of the parish, being only standing walls, the furthest of the parish not distant above a mile. Tythes payable in kind and Duties as aforesaid, the profitts of which Tythes since the Rebellion as aforesaid have been answered and paid for the use of the Commonwealth. The late Bishopp of Dromore patron of the Archdeaconry, for supply of the Cure of soules the parishioners joyne with the parishioners of Seapatrick as aforesaid.

MAGHERLIN parish an ancient Rectorie by the said erection was part of the Chauntership by which the Chaunter received all the Tythes and Duties thereof, which in the year one thousand six hundred and fortie was worth one hundred pounds (the Gleabe also included), vizt. at present worth seaventie pounds besides the Gleabe being a Sessiagh of land called Tagharan now sett at seven pounds a year, but in the year one thousand six hundred and fortie worth about twelve pounds. The said parish containeth twenty-three townes and two Sessiaghs, the Cure served by Mr. James Watson a preacher in Sellary, the Church is situated neare the middle of the parish, walle and rooffe standing but decayed and uncovered without doores and windows, the furthest of the parish about two miles and a half distant from the Church. Tythes paid in kind and Duties as aforesaid, the profitts of which Tythes have been answered and paid since the Rebellion aforesaid for the use of the Commonwealth. There are six Sessiaghs of Kilimore in the Countie of Downe which lie within two miles of the said Church of Magherlin, but belonging to Shankell parish in the Countie of Armagh, tythes of them valued at six pounds yearly.

ANAHILT parish formerly being an ancient Rectorie and by the said erection made part of the Chauntership by which the said Chanuter enjoyed all the tythes and duties and Gleabe thereof which in the year one thousand six hundred and fortie was worth about twenty-five pounds and at present fourteen pounds yearly, the said parish containing tenn Townes and one quarter Gleabe, the Church wholly ruinated, the furthest part of the parish a mile distant from the Church. One quarter of said land Gleabe by estimacion about forty acres which in the year one thousand six hundred and fortie and at present is accounted to be worth two pounds tenn shillings yearly, the tithes payable in kind, and duties as aforesaid in Aghaderick, the profits of which Townes and Gleabe since the Rebellion aforesaid have been answered and paid for the use of the Commonwealth, the late Bishopp of Dromore was patron of the Chauntershipe.

CLONALLON parish anciently a Rectorie by said erection made part of the Chauntership, by which the Chancellor enjoyed all the tythes, Gleabe and duties thereof which in the year 1640 with the Gleabe thereto belonging was worth fourscore pounds and at present worth forty pounds a year (much land being now wast) the said parish containeth twenty-seaven Townes, of which the town of Clonallan alias Ballinagleragh is gleabe. The Church hath walles and timber, but ruinated, without dores and windows, the furthest of the parish two miles distant from the Church, the parish bounded with the Sea of Carlinfoard on the west, Newry parish on the north, Dromgath parish on the east and Kilbroney parish on the south. The tythes payable in kind and duties as aforesaid and profitts of the tythes and Gleabe since the Rebellion as aforesaid have been answered and paid for the use of the Commonwealth, the late Bishopp of Dromore was patron of the Chancellorship.

DROMORE parish anciently a Rectorie, but by the said erection made part of the Treasurership of Dromore, by which the said Treasurer received all the tythes and duties thereof which in the year 1640 was worth one hundreth and twenty pounds and at present worth on hundreth (including Gleabe and all) the said parish containeth thirty-one townes and a half, the Church very conveniently situated in the middle of the parish, part of the walls sufficient, part ruined without covering dores and windows. The Cure at present served by Mr. Thomas Johnson a preacher in Sellary, the small town of Balleinagauley through the middle whereof the river runeth, in the year 1640 possessed by the Bishopp but of late years farmed out together with the tythes and the Gleabe, the furthest part of the said parish being distant from the Church about three miles, bounded with the parish of Magherlin on the west, the parish of Cromline (Hillsborough) on the north, the parish of Dromaragh on the east and the parish of Magherawly on the south. Tythes payable in kind and Duties as aforesaid, which said Duties since the Rebellion have been answered and paid for the use of the Commonwealth as aforesaid.

ANACLOAN parish an ancient Rectorie by the said erection made part of the Treasurership, by which the Treasurer enjoyed all the Tythes and Duties which in the year 1640 was worth thirty pounds besides the Hillsborough. Gleabe thereunto belonging being one half towne of land called Lisnesligan worth thirty shillings a year all which Townes and Gleabe are att present worth about fourteen pounds a year, the said parish containeth tenn Townes and one-third part of a Towne, the Church ruinated, the furthest part of the parish a mile distant from the Church; bounded with Garvaghie parish on the north, two townes of Newry parish on the east, Drumbaironey parish on the south and Aghaderick parish on the west. Tythes payable in kind, Duties as aforesaid, profitts of the Tythes since the Rebellion aforesaid and of the Gleabe have been answered and paid for the use of the Commonwealth.

DROMGATH parish anciently a Rectorie and by the said erection made part of the Treasurership, by which the Treasurer enjoyed the Gleabe all Tythes and Duties, which in the year 1640 was of yearly value twenty pounds, att present worth fifteen pounds, contayning nyne townes and three-quarters, the Cure served at present by Mr. Huetson aforesaid, the parish Church neare the middle wholly ruinated, the furthest part of the parish being two miles distant from the Church. One quarter of the said lands is called Dromgath the Gleabe being now worth two pounds yearly, but in the year 1640 worth two pounds tenn shillings yearly, the parish bounded with Clonallen parish on the

south, Newry parish on the west, Drumballeroney parish north and Clonnuffe parish east. Tythes payable in kind and Duties as aforesaid, the profitts of the tythes and duties since the Rebellion have been answered and paid for the use of the Commonwealth, the late Bishopp of Dromore patron of the said Treasurership.

DRUMARAGH parish anciently a Rectorie and by the said erection made a Prebendry which prebend of Drumaragh as aforesaid received all the Tythes and Duties of the said parish, which in the year 1640 was about three score pounds and are now worth forty pounds, the parish containeth twenty-four townes, the Church is seated neare the middle of the parish the wall of the same only standing, the furthest part of the parish two miles distant from the Church. We know not any Gleabe. The parish is bounded with the parishes of Magheredrall east, Anahilt parish north, Drumgollan parish south, Garvaghy and Dromore parishes west. The Tythes are payable in kind and Duties as aforesaid, profitts of the Tythes have since the Rebellion as aforesaid been answered and paid for the use of the Commonwealth.

CLONNUFFE parish the whole Rectorie, all Tythes impropriated by said erection made part of the Prebendry of Dromaragh, the Prebend in right of his prebendry received the one-third part of all Tythes and all Duties of all the parish which in the year 1640 was worth twenty pounds and is now worth twelve pounds yearly. The Church near the middle of the parish, the walls only standing, the furthest part of the parish two miles distant from the Church. Wee know no Gleabe. Tythes payable in kind Duties as aforesaid, the two parts of all Tythes of the Town of Clonnuffe, Bulleachan and Balleletrim in the possession of the Lord Clandeboys in the year 1640, and at present belonging to the Abbey of Bangor, and the two parts of all Tythes in seaventeen towns for some years past and at present enjoyed by Sir George Achison his assignes, but by what right we know not, the one-third part of the rest of the Tythes formerly enjoyed by the said Prebend as aforesaid, for some years past and at present have been enjoyed by the Commonwealth as beforesaid, the Cure served by Mr. Huetson, the parish bounded with Drumgath parish on the west, Drumballyroney on the north, Kilikowe parish on the east, the mountains of Iveagh and Mourne on the south.

GARVAGHY parish formerly a Rectorie and by said erection made a member of Dromaragh, but by the late Bishop of Dromore as patron made a Rectorie of itselfe. Mr. James Stuart Rector thereof received all the Tythes and profits of tenn townes, four townes of Knockagurrin part of the parish was a mensall to the Bishop who enjoyed the said four townes with all the Tythes (the Booke money alone reserved out of them to the Rectorie), which four townes by a confirmed lease now enjoyed by the widdow of Anthony Buckworth, Esq., and her assignes, which Rectorie in the year 1640 was worth thirty pounds (the Gleabe included) and is now worth twenty pounds a year, the parish containeth fourteen townes, the Church half a mile from the middle of the parish towards the north-east, and hath not so much as one yard of wall, the utmost of the parish being two miles distant from the Church, sixtie acres of Gleabe and course lands lying upon the south-west of the Church being worth forty shillings a year, part of the former value. The Tythes as aforesaid payable in kind and Duties and since the Rebellion have been answered and paid for the use of the Commonwealth. The parish bounded with the parishes of Dromgollan and Anacloan south, the parish of Magherawly west, Dromore parish north and Drumaragh parish north and east. The late Bishopp of Dromore was patron of said Prebendry of Dromaragh. Moreover besides the

said Rectories sett down with relation to the said erection. Wee find and present in the late Diocese of Dromore the following Viccarages being also in the Countie of Downe.

DONOGHMORE parish the maine thereof being a Viccarage which is the third part of all Tythes in kind and all Booke duties was enjoyed by Mr. Pute Dunkin Incumbent, the Parsonage being the two parts of all Tythes was impropriated unto the Primate of Armagh and granted by lease unto Marcus Trevor, Esq., and by him enjoyed in the year 1640 (Booke money included) about forty pounds, the present value about fifteen pounds, much of the land being wast. Wee know no Gleabe. The parish containeth eighteen townes and a half, the Church neare the middle, the furthest part of the parish, one and a half miles from the Church, which only hath walls standing. The parish bounded with Newry parish on the south, Kilikow parish in the Countie of Armagh on the west, Aghaderick parish on the north and east. Tythes payable in kind and Duties as aforesaid Viccarage part whereof since the Rebellion hath been answered and paid to the use of the Commonwealth. The late Bishopp of Dromore patron of said Viccarage.

DROMGOLLEN parish title and meanes an old Viccarage unto which the late Bishopp of Dromore was patron, Mr. Thomas Johnson a preacher in sallary is now for above twenty years past Vicar and Incumbent, who before the Rebellion enjoyed the one-third part of all Tythes and all Book moneys in right of his said Viccarage in the year 1640 was worth forty pounds a year at present worth seaventeene poundes a year. The said parish containeth eighteen townes and a half, the Church half a mile north-west, distant from the middle of the, parish, wholly ruined, the furthest part of the parish two miles distant from the Church. We know no Gleabe. Tythes payable in kind as aforesaid and Duties as aforesaid in Aghaderick, the Parsonage being two parts of all tythes formerly part of the Priory of Downe purchased in from Nicholas Barnewall, of Turney, Esq., by the late Bishopp of Dery, to be joined to the Viccarage upon the ending of a lease then in being but now expired, being in value in the year 1640 about forty pounds and at present twenty pounds, was purchased by Mr. Robert Maxwell, Doctor of Divinity, from the late Bishop of Derry to the Incumbent's use, and the said Incumbent did enjoy the said Parsonage together with his said Viccarage until the beginning of the late Rebellion, the parish is bounded with Drumballyrone parish on the west, Drummaragh parish on the north, Killmegan parish on , the east and the parish of Clonnuffe upon the south.

NEWRY parish all the Tythes and Duties belonging unto the Church was impropriated unto the Abbot of the Newry and by the Statute of Dissolution of Monasteries made in the two and thirty year of King Henry the eight, vested and given to the Crowne, now enjoyed by Mr. Bagenall as heire unto the Patentee, the parish containeth thirty-eight townes lying all together, the parish Church fitly seated, having only old walls and steeple without other repaire, the furthest part of the parish about three miles and a half from the Church, the tythes enjoyed by Mr. Bagenall, no Incumbent nor any Gleabe that we know, the two townesland of Shanachan part of the old Lordship of Newry, the tythes whereof are in condicion as aforesaid are four miles distant from the Newry and lye conveniently to the parish of Dromgollan, the parish bounded with Donoghmore parish on the north, Drumballyrone and Drumgath parishes on the east, Clonallen parish on the south and Killene parish in the Countie of Armagh on the west.

KILKEILE parish knowne by the name of Lordship of Mourne an old Rectorie where the Rector received all Tythes in kind and Duties as aforesaid which in the year 1640 was

worth three-score and tenn pounds or thereabouts, and at present worth about fiftie pounds. Mr. Lewis Williams present Incumbent, the parish contains forty-one townes and one quarter, the greatest part thereof is mountainous and barren land, the Church situate near the middle of the parish, out of repaire and only old walls, the parish lyeth much in length by reason of the mountains and sea inclosing it, the length thereof will be about eight miles and the breadth some parts one mile and other parts one mile and a half. We know no Gleabe, the parish bounded with high mountains from the parishes of Drumgath, Clonnuffe and Kilkow on the north and east, with the sea upon the south and west. Tythes payable in kind and Duties as aforesaid, for some years past and at present. Mr. Bagnall is reputed patron thereof.

KILLMEGAN parish a Chapel of Ease belonging to Kilikill, all the Tythes and Duties belonging to Doctor Prinne Incumbent to the same, which in the year 1640 was worth three score and tenn pound at present worth fortie-five pounds. We know no Gleabe, the parish containeth sixteen townelands two miles of length two miles of breadth, the Church only old wails, half a mile distant from the middle, bounded with the sea south-east, Maghera parish north-east, with the parishes of Dromaragh and Drumragh. Arthur Bagenall, Esq., presented last unto it the said Doctor Prin, enjoyed the Tythes in kind and Duties as aforesaid, all the profitts of the said parish of late years and at present enjoyed by the Commonwealth as aforesaid.

MAGHERA parish being a mensall to the late Bishop of Dromore the whole tythes granted unto James Moore in lease and at the yearly rent of two pounds and one pound towards the payment of the minister, the Bishop patron thereof in the year 1640. Mr. Joseph Dunbarr was preacher there, and now vacant, the parish containeth five townes and a half, the Church ruinous and in the middle of the parish, extent whereof both in length and breadth about one mile, the preacher also enjoyed tenn acres of Gleabe about the Church and paid for the same fortie shillings a year, the parish bounded with the sea upon the east, Kilkow parish upon the west and south, Kilimegan parish upon the north. Tythes paid in kind and Duties as aforesaid, the tythes enjoyed some years past by the Commonwealth as aforesaid.

KILKOW a Chapell of Ease to Kilkeele aforesaid presented unto by the late Mr. Bagnall, and Mr. Lewis Williams Incumbent in the year 1640, who received all tythes in kind and Duties, the said Chapell of Ease in the year 1640 was worth fortie pounds and at present worth twentie pounds, the Church farr distant from the middle of the parish three miles and a half in length and some places a mile broad, some places a mile and a half, conteyninge twenty towns, bounded with e parish of Drumgolan northward, Killmegan and Maghera east, Clonnuffe parish west, and the great mountains of Mourne south. We know of no Gleabe. Tithes were payable in kind and the duties as aforesaid, the whole profits of the said parish for some years past and at present enjoyed by the Commonwealth as aforesaid; Mr. Bagnall, patron.

APPENDIX V. REPORT ON POPERY IN IRELAND, 1731.

In 1731 a Committee of the House of Lords was appointed to inquire into the state of Popery in the country. Orders were given by it to High Sheriffs of Counties and Chief Magistrates of towns "to make returns of reputed Friaries and Nunneries in their respective Counties and Towns, and the number of Friars and Nuns in each; and to the Archbishops and Bishops to move the parish Ministers to state the number of Mass Houses and Popish Chapels, and the number of Priests officiating in each - and also the number of reputed Friaries, Nunneries, and Popish Schools in their respective Parishes."

We give the returns affecting the Diocese of Dromore and the (then) Exempt Jurisdiction as follows:

Diocese of Dromore

An abstract of the return made to the Lord Bishop of Dromore by the Clergy of that Diocese pursuant to the order of the Lord's Committee appointed to enquire into the State of Popery, etc.

<i>Parishes</i>	<i>Mass Houses</i>	<i>Private P. Chapels</i>	<i>Popish Schools</i>	<i>Priests</i>
Moira	-	-	-	-
Clonuff	-	-	One	-
Drumgath	-	-	-	-
Kilbroney	Mass said every Sunday and Holyday in 2 old forts		One	One
Maralin				3 Priests
Donaghmore.	One Mass House, built 30 years ago; three priests			
Aghaderg.	One School; one priest.			
Tullish.	One School; two priests.			
Clonallon.	No School; one priest.			
Seagoe.	One School; one priest; one Mass House.			

<i>Parish</i>	<i>School</i>	<i>Priests</i>
Annaclone	-	One
Dromballyroney and Dromgoolan	-	Two
Shankill	one	-
Magheradroll	-	one
Annahilt	nil	nil
Seapatrick	nil	nil
Donaghcloney	nil	nil
Aghalee	nil	nil

Dromore	nil	nil
Garvaghy	nil	nil
Drumraragh	nil	nil
Magherally	nil	Nil

Nov. 30, 1731, C. DROMORE.

The return made by the High Sheriff of the County Down states:—"I do humbly certify that after the strictest enquiry I can find that there is but one reputed Fryary in the said County of Down, kept at a place called Druminacoyle in said County within eight miles of Rathfryland, in which there is commonly reputed to be nine Fryars, and that there is not in the said County of Down any reputed Nunnery nor any Nuns.

Dated at Kirkestowne the Nineteenth day of November, one thousand seven hundred and thirty-one.

WM. SAVAGE."

The Bishop of Down and Connor... returned "one Monastery with two Fryars in it in the parish of Kilmegan near the Mourn Mountains" (now in the Dio. of Dromore), and at the end of the report remarks:

"I am told they (i.e., the Roman Catholic Clergy) teach boldly that there is no salvation but in their Communion."

FR. DOWN AND CONNOR

Neither the Bishop of Down and Connor nor the High Sheriff of Down appear to have had full information as to the Religious Houses. This appears from the will of the Roman Catholic Bishop of Down and Connor, Dr. John Armstrong, dated October 3rd, 1739, by which he bequeathed to the Convent of Castlewellan (the Dominican Friary of Castlewellan, parish of Kilmegan) one moydore; and to the Convent of Dromenequoile, the Franciscan Friary of Drumnaquoile, also in the parish of Kilmegan, one guinea.

APPENDIX VI. ROMAN CATHOLIC BISHOPS

IN THE DIOCESE SUBSEQUENT TO THE REFORMATION.

After the death of Bishop Arthur Magennis (date uncertain), who on May 10th, 1550, received a pardon from the Crown on surrendering his Bulls and swearing that he would hold his See from his Majesty alone, and obey the laws in all things—

1576. Patrick Maccual was provided by the Pope.

On his death (date uncertain) the Roman Diocese was united with that of Ardagh and presided over by Vicars Apostolic till 1647.

1647. Oliver Darcy.

16—. Daniel Mackey.

1674—See under Vicars.

1697. Patrick O'Donnelly; ob. 1716,

1716.—See under Vicars.

1731. Hugh MacMahon, Archbishop of Armagh, Administrator of Dromore.

1737. Bernard MacMahon, Archbishop of Armagh, Administrator of Dromore.

1747. Anthony O'Garvey, LL.D., University of Paris.

1767. Denis Maguire.

1770. Patrick Brady.

1780. Matthew Lennan.

1801. Edmund Derry.

1820. Hugh O'Keliy.

1826. Thomas Kelly.

1833. Michael Blake.

1860. John Pius Leahy.

1890. Thomas McGivern.

1901. Henry O'Neill.

1916. Edward Mulhern.

APPENDIX VII BISHOP MANT'S REPLY TO MEMORIALISTS

With the death of Bishop Saurin and the consequent union of the Diocese of Dromore with that of Down and Connor, the history of the former as a separate diocese comes to an end. The following reply of Bishop Mant, the first Bishop of Down and Connor and Dromore since Jeremy Taylor, to certain Memorialists from the parish of Donaghcloney in the Diocese of Dromore seems however worthy of publication and may not unfittingly appear in the present work.

THE PALACE, NEAR BELFAST, March 16th 1847.

A Memorial from certain Parishioners of Donaghcloney in the Diocese of Dromore, complaining of some particulars in the conduct of the Curate, the Rev. Lucius Arthur, having been presented to the Bishop of the Diocese, with an appeal to his judgment; the Bishop has given his earliest and best attention to the subject; and having called upon the Curate for his reasons in the matters complained of, especially for references to the Authorities on which he has acted, he now informs the Memorialists of his judgment.

The subjects of complaint are three. But the first having been settled by the Curate considering that he was not precluded by authority from complying with the wishes of the Parishioners, the Bishop judges it needless to advert to it further.

2. The second subject of complaint is the Curate's "over-scrupulous and unedifying regard to the observance of Fasts, Festivals, and Saints Days." Hereupon the Curate refers for his authorities to certain directions in the Prayer Book and Canons.

3. The third subject of complaint with the Memorialists is that he "in his discourses gives peculiar prominence to one of the most monstrous of Rome's erroneous doctrines - Exclusive Salvation! In exposition and as authorities for his teaching the Curate again refers to the Prayer Book and Canons.

Upon the ground thus laid in the Church's Common Prayer Book and Canons, the Bishop now proceeds to give his judgment of the two questions submitted for his decision.

4. First, the question concerning the Holy Days is simple, orders are given by the Church for the observance of them, according to the prescript Form of Divine Service. They form a part of that "Discipline of Christ" which every Minister of the Church, on his being ordained a Priest promises that, by the help of the Lord, he will give his "faithful diligence to minister, and to teach the people committed to his cure and charge with all diligence to keep and observe the same." They are beyond and above the control of Episcopal authority; for whereas the Church directs, that in any case of doubt or diversity of opinion in the use of the Book of Common Prayer "the parties that doubt or diversely take anything shall always resort to the Bishop of the Diocese," and that he "by his discretion shall take order for the quieting and appeasing of the same"; his discretion is limited by the qualification, 'that the same order be not contrary to anything contained in this Book.'

The Memorialists have thus done well in resorting to the Bishop “for the solution of their doubts” concerning the Holy Days; and it is presumed that they will see the force of the prohibition whereby the Bishop is precluded from gainsaying the observance of them.

Secondly, the question concerning the doctrine of Salvation in the Church is also plainly set forth by her authority.

To this effect extracts have been cited from her Office for the Ministration of Baptism; and reference has been made to the sin and the danger of the “Authors of Schism and maintainers of conventicles,” who are censured in her 5th Canon of the Irish Code, and the 9th and 11th of the English. By these Canons, excommunication is pronounced on these “Whosoever shall separate themselves from the Communion of Saints as it is approved by the Apostles Rules in the Church of (England or) Ireland; and combine themselves together in a new Brotherhood; (accounting the Christians, who are conformable to the Doctrine, Governments, Rites and Ceremonies of the Church of (England or) Ireland to be profane and unmeet for them to join in their Christian Profession, or shall affirm and maintain, that there are within this Realm other meetings, Assemblies, or Congregations, that such as by the Laws of this land are held and allowed, which may rightly challenge to themselves the Name of true and lawful Churches.” This then as part of the Doctrine” in common with the” Discipline of Christ,” the Church’s Ministers are pledged to minister with all faithful diligence,” and to “teach the people committed to their cure and charge with all diligence to keep and observe the same.” And a Bishop of the Church has no power to dispense with a maintenance of the pledge.

The Memorialists speak of this doctrine as having been put forward with “peculiar prominence.” Of this the Bishop is not able to judge. But he agrees with them in thinking that undue prominence might be given to this doctrine in a course of Ministerial instruction, for it is not the whole, although it be an important part, of “the Counsel of God;” it is not the whole, although it is an important article, of “the truth as it is in Jesus.”

The Memorialists regard this doctrine as a Popish error, as they esteem the observance of Holydays an assimilation to Popery. But both the doctrine and observance was established in the Church long before the being of Popery. They were preserved in our National Church at the Reformation when the corruptions of Popery were renounced and abolished. And however discontinued by dissenters and separatists from our Communion, they have been constantly maintained by intelligent Churchmen, the most resolute antagonists of Popery.

Finally the Memorialists, being dissatisfied with their Minister’s conduct and teaching, have laid their complaints before the Bishop of the Diocese, and have appealed to him for his decision upon the matters in debate; the Bishop being in all matters of doubt or diversity the appointed judge between the parties. In making this appeal they have acted the part of pious, wise, and sober minded Christians; of affectionate and dutiful members of Christ and His Church.

But they also say that “it depends on the Bishop’s decision, whether they shall be

compelled to desert their Parish Church, and to seek elsewhere the spiritual nourishment denied them at home." This surely is not to act the like creditable part, the like part of wisdom and piety, and Christian duty; the like part of "submission to the ordinances of man for the Lord's sake" the like part of peaceableness, blamelessness and safety under the guidance and governance of God's Church, and according to God's Commandments. And it is a matter of most serious reflection which the Bishop, as their spiritual overseer and pastor, desires to impress upon their minds, that, whereas in fact they will not by his decision be "denied at home spiritual nourishment," but will be rather supplied with it to an ample extent, in the public prayers of the Church, in rendering thanks to God for His great benefits, in setting forth His most worthy praise, in hearing His most Holy Word, and in the celebration of His other appointed means of grace, they will be planting a stumbling-block and an hindrance in the way of their spiritual nourishment by seeking it elsewhere through those who have not been lawfully appointed to impart it.

That God may preserve the Memorialists in His holy keeping, and, in order thereto, may "establish, strengthen, settle" them in the Knowledge of His truth, the Unity of His Church, in observance of His rightful ministers, and in obedience to His Laws, is the earnest hearty desire and fervent prayer of their affectionate Bishop and Servant for Jesus sake."

RD. DOWN AND CONNOR AND DROMORE.

For Messrs. T.R., J. McC., and F.W.

The Church of Ireland has been regarded as almost devoid of a high church element and as unreservedly hostile to Tractarian claims. It is necessary to reflect on the evidence for an influential, if minority, high church tradition within the Church of Ireland and shows how far its adherents during the 1830s and early 1840s looked to English Tractarians for support.

The very *raison d'être* of the Irish church was questioned under the reforming and erastian pressures unleashed by a Whig ministry in the early 1830s. Tractarian rhetoric stressing apostolical descent and continuity was echoed by Irish high churchmen in their concern to demonstrate that they belonged to a church that was not a creature of the state and was no mere Protestant sect; Irish high churchmen held many theological and spiritual ideals in common with the early Tractarians, but guarded their independence. Irish high churchmen and English Tractarians nevertheless became estranged: the Protestant credentials of Irish high churchmen were suspect as a result of the low church and Evangelical backlash against 'Puseyism'; Irish high church attempts to put church principles into practice, notably over the foundation of St Columba's as an establishment to educate Roman Catholic converts in high church teaching, were cold-shouldered by English Tractarians. The Irish high church tradition survived but was weakened by Roman Catholic undermining of its assumption of apostolical continuity as well as by ultra-Protestant critiques. Disestablishment in 1869 paved the way not for a high church 'restoration' on the Caroline model, as Irish high churchmen wished and as early Tractarian rhetoric assumed, but for the completion of an Evangelical ascendancy rooted in the Irish Articles of 1615 and the church of James Ussher.

¹ See note Magheralin - Chap. 2, Part 2

² This experience of a 'position of a persecuted down- trodden sect' may have helped many non-Roman Catholics understand something of the more extreme experiences of Roman Catholics and many instances are extant. Others failed to notice despite the lucid and ecumenical teachings of Bishop George Rust.

CHAPTER I. RURAL DEANERY OF DROMORE.

THE PARISH OF DROMORE.

THE town of Dromore which surrounds the Cathedral and gives its title to the Parish and See derives its name, Druim Mor, the Great Ridge, from the hillside on which a great part of the town is built. It is situated upon the River Lagan, anciently known as the Locha, which reaches it after a course of some twelve miles from its rising in Slieve Croob Mountain in the adjoining parish of Dromara. It was probably from a very early date a place of some importance. This is evidenced by the very fine prehistoric "Moat," one of the finest in the County Down after that of Rath Keltair at Downpatrick, situated on the high ground immediately to the east of the town, and locally known as the "Mount." These remains consist of a lofty tumulus some 60 feet in height, on the summit of which is a circular level platform, 55 feet in diameter protected by an encircling earthen rampart. The whole is surrounded by a deep fosse beyond which rises a high bank which on the south side embraces in its circuit an outlying square fort. A disquisition on earthen forts and tumuli would obviously be inappropriate here, but whatever the original object, whether sepulchral or otherwise, there can be no doubt that it was put to military uses as a fortress, and must in the days of simple warfare have been a very strong place indeed. Another remarkable fort exists at a bend in the river about half a mile below the town, and there are numerous raths and forts of the ordinary kind in all the surrounding country, showing that the district was more or less populous, if not thickly inhabited.

The earliest mention of the town in general history is in the reign of Richard II in the fourteenth century, when, according to Harris the historian of the County Down, it formed the place of exile of two corrupt English judges, viz., Sir John Holt and Sir Richard Belknap, who for delivering their opinion that the King was above the laws were found guilty of high treason and condemned to death. However, on the intercession of the clergy and some temporal lords their sentence was commuted to one of banishment, though how or why Dromore came to be selected as their place of exile is not very clear. We can, however, well understand that to Englishmen of the fourteenth century the interior of Ulster would seem as remote, unknown, and undesirable as any Siberia, and the commutation of the death sentence to one of banishment there, no very great favour!

They were confined to the town and its immediate vicinity, being prohibited from leaving it by the space of two miles on pain of death. On the other hand Belknap had an allowance of £40 and Holt one of £20 marks per annum for their support, which considering the relative value of money at the time does not appear illiberal. In truth, the judges seem to have been more sinned against than sinning, as we are told that they were terrified into a compliance by the King and his Court and Belknap, after signing his opinion, is stated to have declared that there was nothing wanting but a sledge, a horse, and a halter to carry him to the death he deserved.

Of the Dromore of those days no vestige remains if we except the "Mount," the High Cross elsewhere referred to, and the Holy Well of St. Colman in the palace grounds. The medieval town perished in the flames at the outbreak of the Rebellion in 1641, and the

only remnants of even seventeenth century buildings remaining are the Cathedral as rebuilt by Jeremy Taylor, the ruins of the Castle built by Wm. Worsley, the brother-in-law of Bishop Todd, and till recently the old two-arch bridge across the Lagan in the middle of the town. The second bridge known as the Regent's Bridge was built in 1811, the thirtieth year of Bishop Percy's Episcopate, and bears the following inscription as a memorial of respect by the inhabitants of the town to the Bishop :—" Regent Bridge: Built in the 30th year of the residence in his See of the Rt. Rev. Thomas Percy, D.D., Lord Bishop of Dromore, To whom this memorial of their respect is inscribed by the inhabitants of Dromore, A.D. 1811."

A further memorial to Bishop Percy exists in a monument between the Lagan and the Dublin road, erected by Thomas Stott, a linen merchant and poet of Dromore, which bears the inscription:

P.M.
R. RD. T. PERCY, D.D
EPISCOPI DROMORIENSIS
MUSARUM AMICUS
VIRTUTIBUS INGENIO LITERIS
CULTUS AT QUE PRAECLARUS
OB. 1811.

To return, however, to earlier times. We have referred in chapter IV to the building of the Castle by Wm. Worsley of Hallam under an agreement in the 8th year of James I, by which his brother-in-law, Bishop Todd, conveyed to him on certain conditions a considerable portion of the episcopal manor. A reminiscence of this exists in the fact that there is not far from the ruined castle on the south side of the Lagan a hole, locally known as "Todd's Pool," from which tradition says the stones to build the castle were raised and in which the Bishop's son was accidentally drowned.

The miserable condition to which Dromore and the surrounding country was reduced by the subsequent wars of the seventeenth century is vividly brought before us in the description given in the Down Survey by Sir William Petty in 1657: -"There is no building in this parish: only Dromore it being a market town hath some old thatched houses and a ruined church standing in it. What other buildings there are in this parish are nothing but removable creaghts." (i.e., cabins constructed of wattle).

After the conquest of the country by Cromwell the forfeited lands in the parish were assigned by lot to Lord Deputy Fleetwood's own troop of horse in lieu of pay—the intention being to settle them in the country as military colonists. The plan to a large extent was a failure, the troopers wished to return home, and readily sold their allotments to their Captain, John Magill. Captain, afterwards known as Sir John Magill, built for himself upon his newly acquired estate, about a mile from the town, a mansion to which he gave the name of Gill Hall.

At the same time he founded on another part of his extensive property, in the adjacent parish of Tullylish, the little town of Gilford. Later, through failure of a male heir, the property passed to the descendants of Alderman William Hawkins of London, who had

been rewarded by a grant of the Manor of Rathfriland for his services to the Irish Protestant refugees in 1641. This took place through the marriage of Miss Magill, the heiress of Gill Hall with Robert Hawkins, who thereupon took the name of Magill in addition to his own. Once more, in 1765, through failure of a male heir the property passed to the family of Meade by the marriage of Theodosia Magill, daughter 'and heiress of Robert Hawkins Magill, with Sir John Meade. This family, originally called Meagh or Miagh, were from ancient times landed proprietors in the County Cork, where in the fifteenth century John Miagh was seized in fee of the fishery weir of Loughmacen in the Haven of Cork. In the middle of the succeeding century John Meagh or Meade was Recorder of Cork and second Justice of the Province of Munster. From this time they seem to have been known as Meade. Sir John, after his marriage with Miss Magill, was in 1766 raised to the Peerage by the title of Baron Gilford, and in 1776 was created first Earl of Clanwilliam. Their fourth son, Pierce Meade, became Archdeacon of Dromore in 1810, and married a daughter of Bishop Percy. The fourth Earl, to whom a handsome monument has been erected in the Cathedral, became Admiral of the Fleet in 1895, and was succeeded by his son the present Earl, a Captain in the, Royal Horse Guards in 1907.

Gill Hall has obtained a somewhat weird interest in the minds of many from the well-known story, which has appeared in the proceedings of the Psychological Society and other publications, commonly known as the "Beresford Ghost Story."

Very briefly the story is as follows:—Nichola, a daughter of the first Lord Hamilton of Glenawley, is said to have in her youth discussed with her cousin the last Earl of Tyrone of the Power family, certain of the truths of Christianity and particularly as to the reality of a life after death. They agreed that whichever of them should die first should, if it were possible, return and acquaint the survivor as to the reality of the spirit world. Some years after, Nichola, who had since become the wife of Sir Tristram Beresford, was paying a visit at Gill Hall. During her stay there the death occurred of the Earl of Tyrone. On the night of his death he is said to have appeared to Lady Beresford and assured her of the truth of the Christian revelation and of the life beyond the grave. He also foretold certain events of her future life, and particularly that she should end it on her forty-seventh birthday, a prediction which is said to have come true. To guard against her afterwards looking upon his appearance as a mere dream, he is said to have given her several signs. Upon her table he left the impression of his hand, which is believed to have remained un-obliterated until in comparatively recent times the table was removed and broken up. Finally he touched her wrist, causing some mark or injury which ever after she concealed with a black ribbon. Lady Beresford subsequently married Lieut.-Gen. Richard Gorges, by whom she became the mother of Lucy, afterwards Countess of Howth. Her portrait, preserved at Howth Castle, is said to have shown the black ribbon round her wrist until unfortunately painted out on a restoration of the picture.

The family mansion has not for many years been occupied by the Clanwilliam family, and the present owner has of late fixed his County Down abode at Montalto near Ballynahinch, in bygone days the seat of the Earls of Moira. Gill Hall till recently was the residence for part of each year of Mr. Augustus Brush of Drumnabreeze House in the Parish of Magheralin. He is the present representative of a family who originally came from France (when the name was De Bros), members of which since 1804 have held the

position of agents of the Clanwilliam estate, and have taken a prominent part in the civil and ecclesiastical life of the community.

Other notable residences in the parish are Islandderry, with its little lake, formerly the home of the late Colonel Waddell, and Quilly House the seat of the Vaughan family, descended from the Rev. George Vaughan (born 1634), and till recently represented by the late Rev. George H. Vaughan, Rector of St. Michan's Church, Dublin.

Close to the town, on high ground adjacent to the "Mount," is an excellent and well-equipped Cottage Hospital, founded and endowed in recent years by Mr. William Cowan Herron. There is a large weaving factory owned by Messrs. Murphy & Stevenson at a place called the "Holm" on the road leading out of the town towards Lurgan, and some half dozen other works connected with the linen and cambric industry in the town itself. A handsome Roman Catholic Church, built on ground given for the purpose by Bishop Percy, is a conspicuous object, and there are several places of worship of the Presbyterians and other denominations. The Cathedral and the now deserted Bishop's Palace have been elsewhere referred to at length.

At the time of the Restoration the benefice was held by the Rev. Henry Hunter, one of the three Presbyterian Ministers intruded into Rectories in the Diocese of Dromore who refused to submit to episcopal control and were ejected by Bishop Jeremy Taylor. Dromore claimed the services of one of the six Presbyterian Ministers who were returned to the General Assembly as ministering to congregations within the Diocese in 1689, and at least as early as 1698 a "Synod of Dromore" in connection with that communion was organised. The town was visited in 1767 by John Wesley, but apparently without making any great impression.

The parish is a very large one in area, covering no less than 20,408 acres. In the Taxation of 1546 the Prebend of the Dean (styled Arch-presbyter in 1422) was valued at 7 marc. : the "other Prebend of the Greater Church," i.e., the Rectory of the parish at 7 marc: and the "Luminaries" of the same Church at 3: marc. By the Charter of 1609 the rectory was constituted the corps of the Treasurership. In 1844 the nett income of the rectory was returned as £834..14s..10d with two curates at a salary of £6..4s..8d. each.

<i>Population Statistics</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	3,849	2,376
Roman Catholics	3,849	2,376
Presbyterians	9,102	3,141
Methodists	—	243
Other Denominations	94	1,221

SUCCESSION OF CLERGY.

RECTORS.

PREBENDARIES.

1439. Nemeas O'Byrn.
1440. Patrick Oronaga (O'Rooney)
1609. Treasurers from 1609 till Disestablishment.
1881. William Arthur Hayes.
1900. Charles William Harding.
1900 George Alexander Stephenson, LL.D.
1908. John William Cooke, B.D.

VICARS.

1634. Thomas Lea.

CURATES.

1673. William Hall
.
.
.
1713. Rodolph Sedgewick & John Harris
1724. Daniel Quinn
1735. James Brush
1746. Richard Snowe
1752. Edward Arnold
1768. William Campbell
1775. Hugh Darley
1784. Robert Evans
1790. Fras. Burrowes
1805. H. Elgee Boyd
1816. Henry Hunt
1820. James Blacker
1823. Edward Richards & James McCreight
1843. Jas. Annesley Beers
1824. William Filgate
1835. John E. Lewis & Joseph Cousins
1837. John Dowdall
1838. John E. Lewis & William Culbert
1841. John E. Lewis & Douglas W. Teape
1843. Jas. Annesley Beers
1845. Richard Smith
1848. R. A. Agar & J. A. Kerr
1852. Geo. A. F. Patton
1861. T. H. Montgomery
1863. J. McGrorty & J. Hoystead
1865. G. O. Vandeleur
1867. T. G. Martyn Ritchie
1868. John Spence
1872. Fras. R. M. Graham
1879. J. Davison Cowan, LL.D.
1882. Ernest H. Nunns
1891. Thos. Kidd Murphy

Church of Ireland	764	277
Roman Catholics	2545	773
Presbyterians	3,747	1094
Methodists	-	1
Other Denominations	-	338

SUCCESSION OF CLERGY.
RECTORS.

Prebendaries of Dromara till Disestablishment.

1874. Hanley Ball
1899. William Falkiner Wilkinson
1879. Samuel Black
1880. Jos. H. Chapman
1920. James Armstrong.

VICARS.

1427-40. Gilbert M'Yneryny
1634. William Masham
1661. William Lindsay
1664. Henry Harrison
1673. Leonard Hadson
1686. John Wetherby
1713. William Johnston
1716. Joshua Pullein
1728. Gabriel Maturine
1734. Wm. Poutney
1752. Thomas Paul
1766. Arthur Clark.
1792. William Campbell
1804. Francis Burrowes
1811. Hanningt Elgee Boyd, Rector and Vicar

CURATES.

1673. Robert Logy
1713. Saml. Redmond
1724. Jerem. Workman
1736. Wm. Rowan
1737. Thos. Waring
1752. Stephen M'Mullan
1785. Wm. Campbell
1807. Wm. M'Dowell Johnston (curate of Templemoyle)
1808. James Forde
1811. Skeffington Thompson
1835. Fras. P. Garrett

THE PARISH OF GARVAGHY.

THE Parish of Garvagh—Garbh-Achadh, the Rough Field—was formerly a Vicarage, the Rector being the Prebendary of Dromara. It is mentioned as early as 1422 as the “Vicarius de Garvagh,” and under the same title is assessed at 3 marks in the Taxation of the Diocese in 1546. It embraces a rough, hilly tract of country to the south of Dromara, with which parish it has been united since 1885. Like all the surrounding country it formerly formed part of the patrimony of the Magennis sept, and within it is Bally House, the residence of the late Mr. Magennis, said to have been the last lineal representative of the Magennisses of Iveagh - (Knox). The present Church which is described as “a small edifice in the Grecian style “ was built in 1699, and repaired in 1780, and has since been entirely modernised.

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	1,033	218
Roman Catholics	1,981	574
Presbyterians	2,131	812
Methodists	-	-
Other Denominations	-	63

SUCCESSION OF CLERGY

RECTORS.

1629. John Deth
1634. Patrick Dunckine
1638. James Stewart
1735. Southwell Ricard
1766. Arthur Ford
1768. William Stinton
1778. John Beatty
1798. Holt Waring, Preb.
1811. Hannington, Elgee Boyd, Preb.
1823.-Hannington Elgee Boyd, Preb (Rector of 5 townlands)
1823-Bishop of Dromore (Rector of 9 townlands)

VICARS

1664. Henry Harrison
1673. Leonard Hadson
1686. John Wetherby
1713. Wm. Johnston
1716. Joshua Pullein
1728. Gabriel J. Maturirie
1734. Joseph Hanna
1741. Thomas Waring
1743. James Brush
1754. James Dickson (Dean of Down, 1768)
1793. Thomas Beatty
1813. Charles Hamilton

1828. Hugh S. Hamilton
1868. William Mortimer

CURATES

1742. James Dickson
1834. John Breaden
1841. James Sillcock
1848. John Williams
1868. W. Metge
(*United with Dromara*, 1885).

THE PARISH OF MAGHERADROLL.

MAGHERADROLL, in its original form Machaire Eadarghabhal (Machery Edergawal), means "the Plain between two Forks." It is situated partly in the Barony of Lower Iveagh, but chiefly in that of Kinelearty, which derives its name from Art the founder of the McCartan clan, which was closely allied with that of Magennis. This territory was forfeited in 1641, and on the Restoration the Manor of Kinelearty was granted by King Charles II to Sir George Rawdon, whose descendants were afterwards ennobled as Earls of Moira. Here in the Parish of Magheradroll he founded or re-founded the market town of Ballynahinch, in the vicinity of which he established the residence and demesne known as Montalto.

The parish in 1422 was, under the name of "Ecclesia de Macarne-de-Odargulla," valued at 2 marks. Of the date and origin of the original nothing is known. The ruins of a church 57 feet long by 27 feet wide with date stone 1607 built into the western gable still remain in the ancient graveyard about a mile to the southeast of Ballynahinch, but this is of course a comparatively modern rebuilding. A couple of miles to the north-west of the town in the townland of Glassdrumman exists another old graveyard, which doubtless surrounded a long-forgotten Chapel of Ease. At some date subsequent to the year 1772 the old church (which is said to have been thatched up to that time) was finally abandoned, and a new church built in Ballynahinch by the Earl of Moira as a private chapel for himself was constituted the Parish Church. This church was rebuilt in 1829 by means of a loan of £850 from the Board of First Fruits, and consecrated on December 6th in that year by Bishop Saurin. It was enlarged in 1870 by the addition of a sort of second nave opening into the first by a series of wide arches. The proportions of the church are thus somewhat unusual, and the absence of a chancel is a serious defect; externally the tower and gables as they face the street present quite a pleasing effect. In the old churchyard there is an inscription: "Sacred to the memory of the Rev. James Forde, 55 years Vicar of the Parish of Magheradroll, Died Jan. 1st, 1816." While in the present Parish Church is a tablet in memory of his successor, the Rev. Charles Boyd, A.M., Vicar, likewise for 55 years, who died on March 11th, 1872. The Vicariate of these two clergymen thus covered the period of 110 years! The next Vicar, who is also commemorated in the Parish Church, the Rev. E. McConkey McCready, held the incumbency for a further 24 years.

A few miles from the town is situated the well-known spa, which every year attracts many visitors in search of health, and with which the name of Ballynahinch is so generally associated, at least in Ulster. The name has, however, for many, other and

sterner memories, for here in 1798 was fought the decisive action which crushed the rebellion in Ulster. We take the following account from a history of the rebellion, published in 1801 by the Rev. James Gordon:

“On the 9th June the rebels under Henry Munro ambushed a body of York Fencibles and some yeomen and Militia Corps under Colonel Stapleton at Saintfield, in which fight the Rev. Mr. Mortimer, Vicar of Portaferry, who had volunteered, was killed. The royal troops retreated to Belfast. The rebels took possession of Ballynahinch, posting themselves in the town, on the Windmill Hill, and on the high ground in Lord Moira’s demesne. On the 12th General Nugent from Belfast and General Stewart from Downpatrick effected a junction, and with 1,500 men attacked the rebels who numbered about 5,000. The town fell into the hands of the troops, who burnt it. Next day a battle took place in course of which a charge of the rebel pikemen on the Monaghan Militia threw them back in confusion on the Hillsborough cavalry, who also fell back in disorder. The want of discipline in the insurgent ranks lost what their valour had gained. The disordered troops found means to rally, while the Argylishire Fencibles entering the demesne were making their attack on another side. The insurgents, confused and distracted, retreated up the hill (Ednevady), and making a stand at its top at a kind of fortification defended the post for some time with great courage, but at length gave way and dispersed in all directions. Their loss appears to have amounted to 150; that of the Royal Army to about 40 killed and wounded. The main body of the insurgents retired to the mountains of Slieve Croob, where they soon surrendered or separated.”

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	1,502	862
Roman Catholics	2,193	1325
Presbyterians	3,989	1832
Methodists	-	184
Other Denominations	-	44

Succession of Clergy

Rectors

John O’Byrnd

1634. Bishops of Dromore until Distabishment

Vicars

1420 John Magunan or Magunian
 1620(?) Thos Johnson
 16-- Hon. Jos Johnson
 1673 Hugo Grasson
 1680 Legar Blacker
 1686 William Johnson
 1713 John Williamson
 1723 William Skeffington
 1741 Joseph Hanna

1752 Patrick Kenny
 1761 James Ford (Vicar for 55 years)
 1816 Chas. Boyd (Vicar for 55 years)
 R. & V. 1872. Edw. M'Conkey M'Cready, M .B., R. & V. for 24 years
 1816 W. H. Lee
 1900 Thomas M'Creight

Curates

1634 James Watson
 1673 Thomas Grasson
 1757 Thomas Davies

THE PARISH OF MAGHERAHAMLET.

AMONG the "Chapels" contained in the Parish of Dromara in the fifteenth century was that of Templemoyle, whose ruins still exist, 42 feet by 24 feet, within the ancient graveyard in the townland of Dunmore. The district came to be known as Magherahamlet (Machaire Thamhlachta= the Field of the Plague Grave) at least as early as the beginning of the seventeenth century, though the name descends probably from pre-Christian times.

From that date, at all events, it ranked under that name as a Perpetual Curacy in the gift of the Rector of Dromara, though in a Charter of James I to Bishop Todd it is styled the "Rectory of Magherahamlaght." The Parish, which at Disestablishment became a Rectory or Vicarage, lies on the western border of the Barony of Kinelearty and descends northward from the summit line of Slieve Croob. In 1815 the present Parish Church was built on the shore of Lough Macawley or Ballymacarn Lough, a picturesque little lake at the foot of the mountain. A chancel was added in 1870 and the church much improved during the incumbency of the Rev. Henry Grattan Moore.

This church, which takes the place of the ancient Templenioyle, is said to have been built especially to suit the convenience of visitors to the well-known Ballynahinch Spa, which though not actually included in the Parish is within an easy walk.

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	354	123
Roman Catholics	1,305	418
Presbyterians	1,634	471
Methodists	-	2
Other Denominations	-	35

SUCCESSION OF CLERGY

RECTORS

1882. Henry Grattan Moore
 1884. George Wade
 1890. Augustus Byrne
 1906. Edmund Francis Vesey Ross

1913. John Sheffield Houston, BA.
1919. Ralph Stone
1922. Robt. M. Morrison, (Curate in charge.)

VICARS

1792. William Campbell
1804. Francis Burrows

PERPETUAL CURATES.

1836. William Mortimer
1859. Samuel Frackleton

CURATE.

1823. Richard Archer

THE PARISH OF DRUMGOOLAND.

THE Parish of Drumgooland –“Golan’s Ridge” - embraces a wide tract of hilly country lying between the Mourne Mountains and the Slieve Croob range. It is mentioned in 1422 under the title of the “Church of Drumgolyn with its chapels” as belonging to the Prior of Down. By an Inquisition in the third year of Edward VI, the Rectory which was still appropriate to the Prior of St. Patrick’s of Down, was found to be of the annual value of £81..3s..4d. The old Parish Church stood in the townland of Drumadonnel, and there are the remains of ancient churches and graveyards in the townlands of Dechommed, Legananny, Drumlee and Magheramayo - where also exists a holy well known as Tobber Donnagh, at which stations used to be held on June 24th. These probably represent the “Capellae” connected with the parish in the fifteenth century.

Some slight remains of the old Parish Church still exist, and into the gable of an adjoining schoolhouse has been built its ancient High Cross - a cross of granite of the usual Celtic type, seven feet in height. There also exists a fine cromlech known as the Druid’s Altar in the townland of Legananny.

In this parish is situated the locally celebrated Dolly’s Brae, a long steep ascent on the old road to Castlewellan. Here on the 12th of July, 1849, took place a serious encounter between the local members of the Orange and Ribbon Societies which has been dignified in the district by the title of the Battle of Dolly’s Brae. The Orangemen to the number of 1,500 accompanied by a large number of their women folk, were returning from a meeting in Tollymore Park, the seat of Lord Roden, near Newcastle. They were escorted by a considerable body of Constabulary and Military under the direction of a Stipendiary Magistrate, as it was feared that a collision might take place between them and the Roman Catholic party, who were strongly opposed to their marching by that particular road. The fear was too well founded. On the hill of Magheramayo commanding the road, assembled during the day a body of Ribbonmen and Roman Catholics, armed with guns, pikes and scythes to the number variously estimated at 500 to 2,000. From which side came the first shot must remain doubtful, but the weight of evidence at the subsequent investigation tended to prove that as the Orange procession had almost passed the danger zone a blank charge was fired, apparently from the hill, followed by two shots and a regular volley directed against the precisionists. The Orange-men, of whom a large number were armed with guns, were not slow in returning the fire, and had it not been for the Constabulary, who, supported by the Orange- men, charged up the hill and with little difficulty routed and dispersed the Ribbonmen, a very bloody encounter would no doubt have taken place. As it was, besides many wounded, several persons lost their lives, including unfortunately several boys and women. Stragglers, too, of the Orange party took the opportunity of burning a number of the adjacent cottages, on the alleged ground that shots had been fired from them, and committed various outrages against the inhabitants and their property. The affair cannot be said to have been creditable to any concerned.

As a result of the investigation held at Castlewellan by Mr. Walter Berwick, Q.C., Mr. Francis Beers, J.P., of Ballyward Lodge, a principal parishioner of Drumgooland, and his brother, Mr. Wm. Beers, J.P., both of whom were prominent members of the Orange body and had accompanied the procession to and from Lord Roden’s demesne, together

with Lord Roden himself, were deprived of the Commission of the Peace. It may be added that though the rendezvous of the Orangemen on the morning of the fatal 12th was the Parish Church of Drumgooland the march by Dolly's Brae was undertaken in spite of the express protest of the Rector, the Rev. E. P. Brooke.

In pre-disestablishment days the parish was a Rectory of which the tithes of four townlands were appropriated to the Bishop, and those of three more, which constituted a "luminary" (originally devoted to the provision of candles for one of the altars of the Cathedral) to the Dean. The benefice included the vicarage of Drumballyrone (now united with Drumgath), which was served by a curate with a salary of £75 per annum.

The present Parish Church, situated at Ballyward, was built in 1821 by the gift of 1850 from the Board of First Fruits. It is a plain granite building of early nineteenth century Gothic, and consists of a nave and transepts with western tower, to which a north aisle was added during the incumbency of the Rev. E. P. Brooke, and a chancel in more recent years.

To the memory of a former incumbent, the Rev. Thomas Tighe, who was Vicar of the Parish in 1780 and Rector and Vicar in 1803, the world of letters owes a debt of gratitude which has been scantily acknowledged. For had it not been for the discernment of this clergyman in recognising the genius and ability of a young schoolmaster from the neighbouring parish of Aghaderg who had set up a school in Drumgooland, and his generosity in providing him with the means of obtaining a University education at Cambridge, English literature would have been deprived of *Jane Eyre*; for the young schoolmaster was Patrick Brontë, who, thanks to the wise benevolence of Mr. Tighe, became Vicar of Haworth and the father of Charlotte Brontë and her talented sisters. (See Aghaderg.)

<i>POPULATION STATISTICS</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	1,117	752
Presbyterians	6,181	1,819
Roman Catholics	3268	1,394
Methodists	-	-
Other Denominations	-	130

SUCCESSION OF CLERGY.

RECTORS.

From at least 1422 The Priors of St. Patrick's of Down until Reformation.

1634. Bishop of Kildare (Impropriator)

1681 Legar Blacker, R. and V.

1687. Henry Jenny

1743. John Wynne, D.D.

1782. Marcus Monk

1785. Hon. Wm. Annesley

1803. Thomas Tighe

1821. John Dubourdieu

1840. Edward Perry Brooke

1863. Maurice M'Kay, LL.D.

1868. J. S. Eager
1881. William M'Manus
1884. William Moore
1892. Wm. John Coburn
1900. J. Oswald Richardson

Vicars

1420. Tiernacus Oronaga
(O'Rooney); Vicarage vacant by the death of . . .
1420. Patk. Oronaga (provided)
1504. Wm. Oronaga
1530. Arthur Oronaga
1628. Thos. Johnston, The Hon.
1678. John Hales
1728. John Rowan
1751. Richard Marlay
1770. William Jones
1774. Wm. Dickson
1777. David Digges La Touche
1777. Thomas Tighe

CURATE IN CHARGE.

1880-1. C. P. Baxter

CURATES.

1713. Joseph Hanna
1736. John Wynne
1752. Dudley Donlevy
1757. John Stewart
1768. Alex. M'Credy
1795. James Sturrock
1823. J. A. Black
1830. J. Brabason Grant
1835. Robert Forde
1837. Jas. Arnesley Beers
1871-8. S. Stewart

THE PARISH OF ANNAHILT.

THE ancient form of the name of this parish was Eanach-eilta - the "Doe's Marsh - and it was St. Molibba (see Chapter XIV, Part I), commemorated in the ancient calendars at February 18th, who is said to have founded the church in the e+ighth century. The church and burying-ground stand within an ancient fort, being the innermost of four enclosures, the whole occupying at least three acres and sloping to the east in a regular glacis.

It was formerly on three sides surrounded by a morass, and must in old times have been

a place of great strength. Hither Sir Phelim O'Neill retreated in 1641 when repulsed at Lisburn by Sir John Rawdon - as a souvenir no doubt of which event there have been found within the fort, as well as several querns, a grenade and a six pound cannon ball. The district was included in the forfeitures after the rebellion, and in 1673 Sir John Rawdon became the purchaser from the heirs of Sir William Brooke and as trustee for the widow of John Mussenden of Hillsborough, of the townlands of Aghnaleck and Cabra. Here was erected later on the mansion known as Larchfield, which was for several generations the residence of the Mussenden family. Of this family William Mussenden, born in 1836, took part in the famous charge of the Light Brigade at Balaclava, and, dying in 1910, is commemorated by a monument in St. Patrick's Cathedral, Dublin, as 'Major General William Mussenden, of Larchfield, Co. Down,' and of the 8th King's Royal Irish Hussars. The property subsequently passed by purchase to the late Mr. Ogilvy Blair Graham, of Belfast, who was succeeded by his son, Mr. Ogilvy B. Graham, the present owner of the estate. The Graham family trace their descent from John Graham, who in 1768 settled in the County Derry near Magherafelt, whose son Campbell Graham married a daughter of James Blair Ogilvie, of Ballyoran, Co. Antrim; a descendant of the Airlie family of Scotland.

The Church was rebuilt in 1741 by the then Rector, Archdeacon Thomas Smyth, and in 1768 a tower was added by the Marquis of Downshire. It was again rebuilt in 1856 and consecrated by the name of the Church of the Ascension. The modern Church is a pleasing Gothic building and possesses as a link with its predecessor a silver chalice and paten, both inscribed with the words "Ye Gift of ye Reverend Archdeacon Smyth to ye Parish of Annahilt, A.D. 1741." Here the Rev. John Dubourdieu, a grandson of the Chaplain of Duke Schomberg who accompanied him to the Boyne, laboured for many years, first as curate and then as rector, and here he published his well-known *Statistical Surveys of Antrim and Down*.

The present rectory was built by him in 1790, and was enlarged by his successor, the Rev. W. B. Forde.

<i>POPULATION STATISTICS</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	821	159
Roman Catholics	199	29
Presbyterians	2,812	968
Methodists	-	2
Other Denominations	14	106

SUCCESSION OF CLERGY

RECTORS.

1539. Arthur Maguyn (Held Rectory without title)

1539. Thos. Maccarmuye (M'Cormack), provided by Pope Paul III to hold with Deanery & Prebend of Dromara

1609-1710. The Precentors of the Cathedral

1725. Thomas Smyth

1783. Robt. M'Clure, Vicar
1790. John Dubourdieu
1817. Wm. B. Forde
1839. Edward Kent
1847. Edward Leslie
1865. John F. Gordon
1875. Alexander Miller
1891. John Moore Boyle Glover
1899. Francis Matchett
1913. John M'Cracken

CURATES.

1673. Thomas Grasson
1713. Joseph Hanna
1736. Wm. Skeffington
1745. John Perry
1761. Henry Reynell
1768. Stewart Blacker
1775. Patrick Morgan
1778. John Dubourdieu
1826. Charles Falloon
1858. W. H. Pilcher

CHAPTER II. RURAL DEANERY OF SHANKILL.

THE Parish of Shankill - Sean Cill, Old Church - popularly known as "Lurgan" from the town of that name, is situated, with the exception of one townland, in the County Armagh and Barony of East O'Neilland. This Barony anciently formed part of the territory of Clanbrassil and was subject to the powerful sept of the O'Neills. It is thus described in a report made by Sir Henry Bagnal in 1586: "O Neylan is a woodland lienge between Ardmache and Clancam; this, the Earle of Tyron (the chief of the O'Neills) hathe and claimeth to be his enheritance. He hath placed there some of the Quinns and Hagans who fostered him, and sometimes he dwellethe himselfe amongst them there in a little Island called Loch Coe." There is a tradition that a castle of the O'Neills, of which no trace remains, formerly existed on the promontory running into Lough Neagh near Kinnego, now known as Bird Island or the Rigg. These lands together with all the possessions of the O'Neills in Ulster were declared forfeited on the flight of the Earls (O'Neill and O'Donnell) in 1607, and went to swell the vast territory accumulated in the hands of the Government to be planted in accordance with their great scheme of colonization. A new era for the district now opened. In 1609 John Brownlow of Bashford in Nottingham, where he was the owner of some mills and property, offered himself as an "undertaker" of lands in O'Neilland. A grant of 1,500 acres of the forfeited lands was made to him by King James, which was erected into the Manor of Doughcoron. From the grant was excepted for the use of the Church the balliboe of Shankill and half the balliboe of Aghnecloghie, containing 90 acres in all - the glebe lands of the parish. Shortly after his son William obtained a further grant of 100 acres and fifteen townlands adjoining his father's, which formed the Manor of Ballynemony, and on his father's death succeeded to the whole. On one of the townlands of Doughcoron, named Lurgyvallyvacken, was shortly after founded the town of Lurgan - a name which denotes a ridge resembling a shinbone. This town, which in 1619 is stated (Lewis) to have comprised "forty-two houses all occupied by English families," in the succeeding centuries developed into one of the leading centres of the linen, and especially of the cambric manufacture, and is now a thriving town of 12,000 inhabitants. It was not without its ups and downs. In 1641, shortly after the breaking out of the rebellion, the town, including the Castle erected by Mr. Brownlow, was burned to the ground by a party of insurgents from Clanconnell - the district comprising the adjacent parishes of Donaghcloney and, Tullylish. The party was led by Art Oge and Edmund Boy Magennis, heads of the Clanconnell branch of the Magennis sept. The Castle held out for a short time, but was soon of necessity surrendered. Mr. William Brownlow was sent a prisoner to Armagh, but from his subsequent deposition and from an old document preserved at Waringstown and endorsed "killed att. Lurgan," it would not appear that more than ten of the inhabitants lost their lives. The town must have speedily risen from its ashes, since in 1653 we find the Independent preacher, Cuthbert Harrison, a native of Kirkham, Cambridgeshire, intruded into the Rectory by the authorities of the Commonwealth. Here, according to Calamy, "the Act of Uniformity found him and separated him from a loving and beloved people and a place of above £100 per annum." It is right to state that another tradition represents him as fleeing by night from Lurgan, lest his "loving people" should speed his departure with too great demonstrativeness! In any case he

could scarcely be accounted a “martyr” by his sect, since according to their own historian on his return to England he obtained a license from Bishop Wilkins to preach in his own house, and subsequently, in 1672, had a license from the King for “the Chapel in Elswick Lees in the Parish of St. Michael for the use of such as did not conform to the Church of England - commonly called Congregational.”

Lurgan was at this time indeed favoured with a variety of ecclesiastical systems. In addition to the Congregational Incumbent in 1654 the first Quaker Meeting in Ireland was established by one William Edmundson, described as a native of the North of England, who settled as a dealer in the town of Antrim in 1652, and on one of his mercantile visits to England met with George Fox and James Naylor and became a convert to their views. In 1684 a Presbyterian congregation was for the first time organized.

On the death of Sir William Brownlow the property devolved upon his grandson, Arthur Chamberlain, who took the name of Brownlow on his succession. This gentleman must have conducted himself with much prudence and circumspection in the troublous times of the Revolution, for unlike his friend and neighbour, William Waring, who fled to the Isle of Man and whose house at Waringstown was seized and garrisoned by the Jacobites, Mr. Brownlow not only held his ground, but in 1689 sat for the County Annagh as one of the very few Protestants in the Parliament summoned by King James in Dublin in that year. He maintained his position at the Restoration and the family increased in importance and influence during the succeeding century.

It was during the regime of Arthur Brownlow that there came to find its temporary home in Lurgan one of the most precious relics of the early Irish Church - the Book of Armagh. This manuscript, which was written in the year 807 A.D., contains the only extant copy of the entire New Testament as used by the Celtic Church of Ireland, together with the Confession of St. Patrick, two early lives of the Saints and one of St. Martin of Tours. For centuries it had formed part of the insignia of the Archbishops of Armagh. This priceless treasure was in 1680 pledged or sold for a few pounds by Florence Mac Moyre, the last and most unworthy of its hereditary keepers. It was apparently some time after discovered and purchased by Arthur Brownlow, since in 1707 it is known to have been in his possession at Lurgan. It remained in the possession of his family about a century and a half, until in 1846 it was deposited by the Rev. Francis Brownlow, upon whom it had devolved in 1815, in the Library of the Royal Irish Academy. His son and successor sold it for £300 to Dr. William Reeves, afterwards Bishop of Down and Connor and Dromore, from whom it was ultimately purchased for the same sum by the then Primate, Lord John George Beresford, for the Library of Trinity College, Dublin, where it has ever since remained.

But to return: In 1839, the then head of the house was raised to the Peerage with the title of Baron Lurgan. The present peer, however, on his marriage in 1892 sold the ancestral estates and removed to England. The demesne has been in part cut up into building lots, and in part secured as a public park for the townspeople, while the noble mansion was purchased by the local members of the Loyal Orange Institution, and in the early days of the Great War (1915) served as the headquarters of the 16th Battalion (pioneers) of the Royal Irish Rifles, forming part of the Ulster Division.

It is, however, for the manufacture of linen and cambric that Lurgan in modern time has become best known in the North of Ireland and elsewhere. The linen manufacture was strongly promoted by the late Mr. James Malcolm, D.L., at one time High Sheriff of the County Armagh, an office in which he has since been succeeded by his son, Mr. Herbert Malcolm, who continues to carry on the business. Power loom weaving is also carried on on a large scale by the Lurgan Weaving Company, Messrs. Johnston and Allen, and several other manufacturers. But it is for its cambric handkerchiefs that Lurgan has become chiefly famous in the industrial world, the manufacture and hem-stitching of which affords employment to some thousands of girls in the numerous factories with which the town is studded. Of these some of the principal are the Works at the Flush, founded by the late Mr. Francis Watson, and carried on by his son, Mr. Thomas Watson of Lakeview, and those of Messrs. John Douglas, Messrs. Clendinning, Messrs. Seawright, and others too numerous to mention. So much for the town in its modern aspect as a hive of industry.

Some interesting peeps of Lurgan in the latter half of the eighteenth century are given us in the journal of John Wesley. The great Evangelist visited the town for the first time in July, 1756, and seems to have been well received. "At seven o'clock," he says, "I preached in the Market House, as many of the gentry were met in the room over it, it being the time of the Assembly. The violins were just tuning, but they ceased till I had done and the novelty at least drew and fixed the attention of the whole company." On the evening of the day following he notes that the congregation was the largest he had ever seen since he had left Cork, while that at five o'clock on the next morning was almost as large, and adds characteristically: "Why should one despair of doing good at Lurgan also." On the same occasion he read with interest the lectures of Mr. Barton, the learned and eccentric curate of the parish on the marvellous properties of Lough Neagh, "which turns wood into stone and cures the king's evil and most cutaneous distempers"; and on a subsequent occasion visited the Lough itself, which he describes as the most beautiful lake he had ever seen. That which seems, however, to have interested him most in Lurgan - after his own evangelistic work - was a remarkable automaton, made by a Mr. Miller, a tradesman of the town, which among other accomplishments he had endowed with the gift of speech!

Two Methodist congregations exist in the parish to-day with a membership according to the last Census of 1725.

To turn now to the more strictly ecclesiastical history of the parish. We may begin by stating that its origin and even its early name is shrouded in mystery. In the Taxation of the Diocese (circa 1304) edited and annotated by Bishop Reeves, the name of "Shankill" does not appear among the benefices, but there does appear the "prebend of Kylmilcon," a name not now known.

According to the Bishop the name Shankill first appears in the Bishop's Books and in the return of 1622 as a parish in the corps of the Prebend of Dromara; while in the Charter of 1609 in which the name "Shankill" does not appear, the same member of the Prebend appears under the name of "Kilwilke" - an obvious variant of "Kylmilcon." It seems therefore pretty clearly established that the earliest name by which the ecclesiastical

district was known was Kilmilcon - the Church of Milcho - otherwise called Kilwilke.

Now, on Oxford Island not far from Lurgan in the townland of Annaloist, there still exist some slight remains of an early ecclesiastical establishment and ancient graveyard locally known as Kilwilke Glebe." The inference at once suggests itself that here we have the site of the Church of Kumilcon or Kilwilke, the original Mother Church of the district, whose place has since been taken by that of Shankill. The subject is, however, complicated and obscure. Annaloist is now indeed reckoned in Shankill parish, but prior to Disestablishment (1870) it was in that of Seagoe, and we find on further investigation that prior to the middle of the fifteenth century it existed under the name of Enachloissy as a separate vicarage. Thus we read in the Register of Archbishop Prene under date 1444: "The Perpetual Vicarages of Teachagowa (Seagoe) and Enachloissy being at a moderate distance from one another and insufficient for the support of two ministers, were united by the Primate with the consent of the Chapter of Dromore."

But the name Kilmilcon, or its variant Kilwilke, apparently attached to what is now the parish of Shankill at least from 1411, when Patrick McGwyrn held the prebend of Kylmilcon, till 1546 when in the Taxation of that year the "rectory of Kyllmilcon" is valued at three marks. Can it have been that the fifteenth century vicarage of Enachloissy was at an early date included with the present parish of Shankill in the prebendal rectory of Kilmilcon, the Parish Church occupying the site of "Kilwilke Glebe" in Annaloist? And when that when the vicarage of Enachloissy was in 1444 united with Seagoe, the Church of Kilmilcon disappeared while the name lingered on as the title of a stall in the Cathedral of which the parish, which in the sixteenth century began to be known as Shankill, formed the corps? This is, of course, but conjecture, and the question when or by whom the ancient Church adjacent to the town of Lurgan was built, and when or how it came to be distinctively known as the "Sean Cull," the Old Church, and impressed the name of Shankill rather than Kilmilcon on the parish, must remain we fear an insoluble problem.

During the seventeenth and almost till the close of the eighteenth century the Rector of Shankill, as Prebendary of Dromara, was also Vicar of Clonduff, and was non-resident in the former parish in which until 1821, there was no glebe house. Shankill was commonly during this time served by a Curate, of whom the most notable was the Rev. Richard Barton already referred to. In recent years another former Curate, the Rev. Joseph Irvine Peacocke, ordained for the Parish in 1891, has attained to the Episcopal Bench, having been consecrated as Bishop of Derry in Armagh Cathedral on Easter Monday, 1916.

<i>POPULATION STATISTICS</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	3,296	5,892
Roman Catholics	2,618	5,603
Presbyterians	1,708	857
Methodists	} 243	725
Other Denominations		577

NOTE . - These statistics are for the civil parish. The ecclesiastical parish includes several townlands reckoned in the civil parish of Seagoe.

SUCCESSION OF CLERGY.

RECTORS.

PREBENDARIES OF KILMILCON.

1411. Donell Ua Ruanadha (O'Rooney)

1411. Patk. Mac Uidhirin (McGurran)

----- S Bodman

1414. Nicholas Alexander

1427. Donald Megina.

1430. Donnell Ua Ruanadha (O'Rooney) 1431. Thady or Tatheus Mac Uidhirin (McGurran)

1492. Donat Magyd, Archdeacon & Canon of Dromore, provided by Pope Innocent VIII

In 1622 it was officially described as "Shankill," and must assuredly have been of considerable antiquity then.

Of this Church we know but little, save that in 1675 it was without bell or steeple, since in that year it was resolved by the Vestry that "we consider a bell more decent and fit for calling together ye parishioners to Divine Service than a drum which hath been hitherto used," and that the sum of £8 should be raised to purchase a bell of about a hundred pounds weight to be hung in the Market House until a convenient steeple should be built. This Church was dismantled in 1725, and all that remains of it is the old font still in use, bearing the date 1684, and some Gothic fragments of windows which have been set up in the grounds of Florenceville, near the town. At the same time a new Church was erected in the Georgian style with tower and spire on the Fair Green of Lurgan not many hundred yards distant. This was enlarged in 1832 at the cost of £1,000, but was taken down all but the tower in 1861 and the present Church erected on its site at the cost of £8,000. Christ Church, by which name it was dedicated, is a spacious building, in the early pointed style. It will easily accommodate 2,000 people, and is said to be the largest Parish Church in Ireland. There is a fine chime of eight bells in the tower, which, with its somewhat peculiar spire, is a conspicuous object for many miles around. The only relics of antiquity are the old font of 1684 and a silver chalice inscribed "Shankill Parish, 1686."

Besides the Parish Church regular services are carried on in a fine Mission Hall in John Street, and at Kilmore. In this latter place services have been maintained from time immemorial, possibly from the time when a Church stood there large enough 'to be known as the Great Church - Cill Mor - and when there existed in the fifteenth century the Canonry and Prebend of "St. Fintan' of Kylmilcon otherwise of Cailmofe," with its Stall in the Cathedral, to which in 1431 the Primate as Custos of Dromore instituted the Rev. Tatheus McGyryn.

VICARS.

1634. Wm. Pierce

1635. Symon Chichester

PREBENDARIES OF DROMARA.

1609. Nicholas Webb: appointed by Charter of King James I to the Prebend of Drumara, which includes the Parish of Seankill whose rectors were, until 1850, usually but apparently not always, Prebendaries of Drumara. Those whose names do not appear on the list of prebendaries are marked with an asterisk (*).

1629. Robt. Usher, D.D. Provost of T.C.D.

1634. Henry Jones, D.D

*1672 Arthur E. Brownlow

1673. Joshua Cowley

*1674. Chil Illworth

1675. Jas Wetherby Canon

1683. L'Gail Blacker, Dean

1687. John Cuppidge

1688. Henry Jenny, Archdeacon

1689. John Wetherby

*1724. Henry Jenny

1736. Southwell Ricard

1750. Arthur Ford, Canon

1760. William Stinton

1798. Holt Waring, Dean

1850. Thos. Knox

1866. John Gibbs

1869. Theophilus Campbell, D.D., Dean

*1894. R. Stuart O'Loughin D.D., Dean.

The somewhat anomalous arrangement which associates the dignity of Dean with a clergyman in charge of a parish other than that of his Cathedral has been lately followed by the Roman Catholic Church in the Diocese; for in their Cathedral chapter which has been re-constituted within the last few years, Fr. McConville, the respected P.P. of Shankill, holds the office of Dean (his Cathedral being in Newry) so that by a curious coincidence there are at present (1924) two Deans of Dromore charged with the cure of souls in Lurgan!

CURATES.

- 1673. Wm. Blackhall
- 1742. George Vaughan
- 1724. James Turkington
- 1736. John Carroll
- 1768. William Shaw
- 1774. Richard Barton
- 1785. Henry Gamble
- 1803. Hannyngton Elgee Boyd
- 1805. John Overend
- 1810. Charles Boyd
- 1811. John Oldfield
- 1823. Edward Kent
- 1841. Chas. Falloon and Wm. P. Oulton
- 1852. James MacMahon
- 1856. Thomas Cosgrave
- 1860. D. S. Donovan
- 1861. William Wallace
- 1861. Walter Johnston
- 1862. Wm. Boyton Kirk
- 1862. H. Hodson
- 1865. Samuel Brennan
- 1865. Arthur Wrixon
- 1865. Phipps
- 1870. Robert D. Knox
- 1874. Robert P. Hoctor
- 1875. S. Runsie Craig
- 1876. Arthur John Moore
- 1879. Samuel J. Hackett
- 1879. Joseph J. Burton
- 1881. Cosslett H. Waddell
- 1882. E. Lewis Franklin.
- 1884. Robert Forde
- 1884. Joseph S. Carolin
- 1888. Geo. Alex. Stephenson, LL.D. (afterwards Canon)
- 1889. Herbert G. Austin
- 1890. Jos. Jeffares Jones
- 1891. Jos. Irvine Peacocke (Bp. of Derry, 1916)
- 1893. R. J. Mitchell
- 1893. Henry E. Whyte
- 1894. Chas. F. Langford
- 1895. Beresford T. Gahan
- 1896. E. W. P. Archdale
- 1896. George Foster
- 1897. Wm. Shaw Kerr (afterwards Chancellor)
- 1899. Wm. M'Clelland Kerr

1902. Robert Fraser
1906. Robt. Dixon Patterson
1909. Fred. W. W. Warren
1909. George Ingham
1909. Falkiner H. Wilkinson
1912. James Sirr
1916. A. J. Murray
1917. A. V. Smith
1917. Robert Kee
1920. Geo. C. Johnston
1921. John T. Belton
1923. Thos. G. Moore

THE PARISH OF DONAGHCLONEY.

SOUTH-east of Shankill with which it marches along the county boundary, lies the parish of Donaghcloney entirely in the County of Down and Barony of Lower Iveagh.

This parish together with that of Tullylish on its south-west formed the ancient territory or lordship of Clanconnell, from time immemorial the possession of a branch of the Magennis sept. The parish derives its name from the ancient Parish Church (whose foundations alone remain) which formerly stood on a slight eminence rising out of a water meadow on the right bank of the river Lagan. Here it is said that St. Patrick himself one Lord's Day traced out with his pastoral staff, the Baçal Jesu, the foundations of a church 100 feet long, which came to be known as the Domnach Cluana - the Church of 'the Meadow'.

Domnach (modernised Donagh), it may be explained, is derived from the Latin "Dominica," and is in Irish the term for "Church" applied to those which according to tradition (The tradition is given in the Tripartite Life of St. Patrick and is recorded in Bp Reeves Antiquities, page 107) were thus founded by the Patron Saint on the Lord's Day - Dominica Dies.

In 1610 Glasney McAholy Magennis, the then head of the Magennisses of Clanconnell, obtained from King James a grant of the lordship of Clanconnell (See Tullylish), and on his death partitioned his property among his sons. These continued in possession of almost all the lands in the parish until the memorable year 1641. Throwing in their lot with the insurgents in that year, the sons of Glasney took an active part in the burning of Lurgan - (see Shankill), and in other incidents of the rebellion. They shared the fate of their clan; were driven into exile by Cromwell, and their lands partitioned among the soldiers of Lord Deputy Fleetwood's regiment in lieu of pay. The western half of the parish was mainly acquired from the soldiers by their Captain, John Barret, while a large part of the eastern section became the property in the same way of Captain, afterwards Sir John Magill, the ancestor in the female line of the Earls of Clanwilliam, who still hold the property - (see Dromore). Captain Barret sold his Donaghcloney lands to Mr. William Waring, a member of a family who had come over from the North of England in the reign of James I. and settled in the County Antrim. Mr. Waring shortly after built for himself a semi-fortified house in the townland of Magherana, round which in due course sprang up the village of Waringstown. This house was, at the Revolution, seized and

garrisoned for King James II, the owner having fled to the Isle of Man, and was afterwards occupied by Duke Schomberg on his march to the Boyne. Eventually Mr. Waring was established in peaceful possession, and was succeeded by his son Samuel. This gentleman; who sat in the Irish Parliament for Hillsborough, proved himself a benefactor not only to the parish but to Ireland, by introducing into Waringstown a colony of Flemish weavers, who brought with them the art of diaper and damask weaving, which has for generations formed the staple industry of the district. This manufacture is still extensively carried on by means of handlooms in Waringstown, while within recent years a steam power weaving factory has been erected by Messrs. Walpole Bros. closely adjoining the village.

The Charter by which in 1609 King James I reconstituted the chapter of the Cathedral provided that "all the rectories and vicarages of Donaghlonie *with the rest of the members of the ancient Archdeaconry* should form the corps of the Archdeaconry under the new capitular arrangement.

From this it may be inferred that the parish of Donaghcloney had formed the head of the corps of the Archdeaconry in pre-Reformation times, and since it is on record that in 1422 John MacFhinn (Maginn) was Prebendary of Donaghcloney and Archdeacon, it is not improbable that all the Archdeacons from the Monk Andrew in 1244 occupied the same position with regard to the parish and may be reckoned among its presumptive rectors.

Certainly from 1609 until 1832, when the dignity was detached from Donaghcloney and became exclusively associated with Seagoe, the Archdeacon was the Rector - the cure being commonly served by a Vicar or Curate-in-charge.

In 1641 the Parish Church was ruined, and both the Rector, Archdeacon Wright, and the Vicar, Nicholas Steere, were forced to seek safety in flight. When or whether: the old Church by the Lagan was restored for worship is uncertain, but according to local tradition it was finally destroyed in an engagement between the troops of King James and King William previous to the Battle of the Boyne. After the establishment of peace, a chapel which had been built by William Waring in 168x for the accommodation of himself and his tenants at Waringstown, some two miles distant from the old site, was constituted the Parish Church of Donaghcloney. This Church, which was dedicated to the Holy Trinity, was built in the Jacobean style with a fine oak timbered roof, and is perhaps the best remaining specimen in Ulster of a Jacobean Church. It was subsequently from time to time enlarged by the addition of a: western tower, north transept, south aisle, and chancel - in all of which fortunately the same style has been adhered to. There is a handsome oak canopied pulpit; the characteristic altar-table of the period is still in use, together with the original silver chalice of large size (uninscribed) with cover which serves also as a paten. . At the entrance to the chancel hang the colours of the Waringstown Volunteers, of 1782. There are two bells in the belfry, a large one of some 12 cwt. presented by a former rector and archdeacon which bears the inscription - "The Gift of Henry Jenny: D:D: 1750: Cast : At Gloucester : in: England: By: Abel: Rudhall." The second and smaller one belonged originally to the ancient Parish Church, and some time after its destruction was found in the river Lagan and removed to its present position. It bears two inscriptions (which were reproduced when the bell was recast) - "I: Belong: to: Donoghcloney : Parish :." and - "Sum: Parva:

Ac: Sonabilis: Campana.”

In an ancient document preserved at Annagh, and known as Primate Dowdall's Register, reference is made to the "Church of Downaghclona with its chapels." One of these was no doubt situated in the townland in which now stands the present Parish Church, at a spot called Dongalbhan (pronounced Dungolvan) where formerly existed an ancient graveyard. In modern times the position has been reversed, and while the Parish Church is at Waringstown in the townland of Magherana, a Chapel of Ease dedicated to St. Patrick has been erected immediately adjoining the site of the old Church in the Meadow. This was rendered necessary in 1894 in consequence of the rapid growth of the village of Donaghcloney, which has sprung up in recent years around the extensive damask weaving works of Messrs. Wm. Liddell & Co. This business was founded by Mr. Wiffiam Liddell, a former High Sheriff of the County, and has been greatly extended by his son, Sir Robert Morris Liddell of Banoge House, who has done much to make of Donaghcloney a model village, gradually approaching the dimensions of a little town.

There are a large number of earthen forts or raths throughout the parish, testifying to the populous character of the district in ancient times. The finest remaining of these, encircled with three rings of earth-works is situated near the hamlet of Blackskull in the townland of Ballygunaghan, in which townland there is also a Holy Well close to a ford over the Lagan known as Maggie's Steps. This townland together with the two adjoining ones of Annaghmakeownan and Ballynabraggett in the seventeenth century became the property of the Downshire family. In 1896 a portion of the townland of Banoge was acquired by Edward Cecil Guinness, in whom the old Magennis title of Viscount Iveagh was in recent years revived.

Among the clergy of the parish in modern times whose names have attained to a certain amount of celebrity may be mentioned the eccentric scholar, Richard Barton, curate in 1728, and afterwards curate of Shankill; George Robinson, curate in 1847, made famous in the ecclesiastical and literary world by his sons, J. Armytage Robinson, Dean, first of Westminster and then of Wells, and his scarcely less distinguished brothers Canon A. W. Robinson, Canon C. H. Robinson, and the Rev. Forbes Robinson; and William Dawson Pouden, curate in 1855, Canon of Connor, and for many years the venerated "Father" of the United Diocese.

Since their settling in. the parish in the seventeenth century the family of the Warings has taken an active part in the affairs of the diocese and of the county. During the latter years of the last century the Northern Division of County Down was represented in the Imperial Parliament by Colonel Thomas Waring, the then proprietor of Waringstown. He held the seat from 1885 till his death in the August of 1898. During this period he was very active in opposing the Home Rule policy of Mr. Gladstone, and was selected to follow that statesman in the great Home Rule debate in 1886. He was closely associated with Col. Saunderson, M.P., the leader of the Irish Unionist Party, and with Mr. Wm. Johnstone, M.P., of Ballykillbeg, the wellknown leader of the Orangemen, to which body all three belonged. The trio were commemorated in verse by a leading Nationalist of the time, Mr. T. D. Sullivan, M.P., composer of the well known song "God Save Ireland," the wit and good-humoured raillery of which were much appreciated by Col. Waring, who was always much respected by his Nationalist fellow-members. The cream of the joke lay in the well-known fact that Col. Saunderson was a very religious man and a lay

“SAUNDERSON AND WARING”

*When Gladstone gets his Home Rule Bill,
Says Saunderson to Waring,
Then you and I and Ballykill
Will show our martial daring.
Without delay the very day
That down such gauge he pitches,
We'll fill our flasks from jars and casks
And march to line the ditches.
With skill and might and valour bright
We'll set the world a-staring!
We surely will! says Ballykill;
Of course we will! says Waring.
If in the field the Rebel rout
Will not confront our Lodges,
In street and lane we'll find them out
Despite their craven dodges.
We'll shoot the rascals at their doors,
We'll club their babes and spouses,
We'll sack their shops, we'll wreck their
stores,
And loot their public-houses.
And then 'twill be a joy to see
Our boys the plunder sharing,
The victor's toil deserves the spoil!
Of course it does! says Waring.
If met by forces of the Crown
'Neath flags and banners Royal,
We'll simply shoot the traitors down
For conduct so disloyal.
We'll feel a pang at every bang,
We'll weep at every volley;
But their's the blame, the sin, the shame,
The treason and the folly.
Fighting the wrong we must be strong,
Unpitying and unsparing.
'Tis Heaven's will! says Ballykill.
The will of Heaven! says Waring.
Great chiefs will come from distant parts
And foreign institutions
To study all our Orange arts
And Purple evolutions.
And when our glorious fight is won
They'll all go home declaring
Earth holds no match for Saunderson,
And scarcely one for Waring!
They surely will! says Ballykill,
There's no one worth comparing
With our great gun, bold Saunderson!
By Mr. T. D. Sullivan, M.P*

preacher of some repute, Mr. Johnstone an enthusiastic teetotaler, and Colonel Waring a most humane and liberal minded man. The lines are as follows:

Colonel Waring was succeeded at Waringstown on his death in 1898 by his eldest son, Holt Waring, who having served in the Imperial Yeomanry in the Boer War, attained the rank of Major in the Royal Irish Rifles (Ulster Division) during the Great War, and fell while leading on his men at Kemmel Hill near Ypres, on April 15th, 1918. His only brother, Lieut. Commander Ruric Waring, R.N., was lost through the sinking of H.M.S. Hawke in the first year of the War, and thus the family has become extinct in the male line.

A very beautiful stained-glass window representing the Resurrection has lately been erected in the chancel of the Parish Church as a memorial to Major Holt Waring by his widow, to whom the estate now belongs.

1884.

The Archdeacons of Dromore from time immemorial until 1832.
John Beatty

1859. Jas. Annesley Beers

1864. John Williams

1868. George Wade (afterwards Canon)

1884. Edward Dupré Atkinson, LL.B. appointed Archdeacon by the Bishop, 1905).

1919. J. Reginald McDonald

<i>Population Statistics</i>	1834	1911
Church of Ireland	2907	2160
Roman Catholic	1078	181
Presbyterian	1870	999
Methodists	}14	171
Other Denominations		43

Succession of Clergy

RECTORS.

The Archdeacons of Dromore from time immemorial until 1832

1832. John Beatty

1859 Jas Henry Beers

1864. John Williams

1868. John Wade (afterwards Canon)

1884 Edward Dupré Atkinson (appointed Archdeacon by the Bishop, 1905)

1919 J. Reginald M'Donald

VICARS.

1526. Cormac O'Sheighell, Prebendary

1527. Philip M'Agoyne

1528. John M'Illekenny

1527. Henry M'Gin

1634. Thos. Newinge

1636. Nicholas Steere

1673. Chas. Ellinsworthy

CURATES.

1724. John Mercer

1728. Richard Barton

1736. Arthur Workman

1770. Patrick Benet

1772. William Lindsay

1775 Robert Cowan
 1776. Michael Cahill
 1777. William Rankin
 1780. Samuel Rankin
 1791. William Magenis
 1801. John Stockdale
 1806. Robert Waddell
 1809. Charles Boyd of Connor (afterwards Archd. r)
 1811 John Stott
 1826. Daniel Dickinson
 1832. Wm. R. Lawrenson
 1837. Chas. O'Neill Pratt
 1846. Lucius Arthur
 1847. George Robinson
 1848. Peter Henry Schoales
 1852. Skeffington Armstrong
 1854. Thomas Hayden
 1855. Wm. Dawson Pounden (aft. Canon of Connor)
 1857. Geo. Yeates (L.T. for above)
 1870. Arthur Langtry
 1874. Thos Miller Benson (afterwards Archdeacon of Connor)
 1879. Wm. Hamilton Johnston
 1882. Robert Forde
 1884. Wm. O'Neill Lindesay
 1889. Edward Albert Myles
 1891. Ben. Finch White
 1895. Francis Medcalf
 1899. Fras. Phelps Dudley- Janns
 1900. George Emerson
 1902. Alexander Miller
 1908. John Gordon
 1910. Fred. B. Aidwell, LL.D
 1913. Josiah Haddock
 1914. G. W. O'Callaghan Millington
 1915. Stewart Clarke Harbinson
 1918. Thomas Martin
 1920. Chas. F. H. Carroll
 1924. Henry Hughes

THE PARISH OF SEAGOE

SEAGOE, which until comparatively recent times included the adjacent parishes of Moyntags or Ardmore, Knocknamuckly and large portions of the parish of Shanicifi, is situated in the Barony of O'Neillland East and lies wholly in the present County of Armagh, from which however it is separated by the natural boundary of the river Bann.

It includes all the portion of the town of Portadown lying to the east of the river, with the railway station (probably the busiest junction in Ireland), and a considerable residential quarter known as Edenderry.

The parish derives its name, Suidhe-Gobha (pronounced See-Gow), the seat of St. Gobha (Gow), latinised "Gobanus" from a saint of that name referred to by Colgan as the patron of "Teg-da-Goba on the bank of the river Bann in Iveagh in Ulster," and the "father of a thousand monks." From this it appears that the place was anciently called "Tech da Gobha," the House of Gobha, and this was in medieval days usually shortened to "Tydba."

Seagoe appears from time immemorial to have formed together with the parishes of Donaghcloney and Magherally part of the Corps of the Archdeaconry. In 1832 this dignity was dissociated from the two latter parishes and confined to Seagoe, the rectory and vicarage were then united, and its rectors continued to be archdeacons until Disestablishment.

According to Bishop Reeves, the perpetual vicarage of Teachaghama (Seagoe) and Enachloissy being at a moderate distance from one another, and insufficient for the support of two Ministers, were, in 1444, united by the Primate with consent of the Chapter of Dromore. This tendency towards amalgamation was necessarily reversed in modern times owing to the growth of population. Thus on March 12th, 1766, the portion of the parish bordering on Lough Neagh was severed from Seagoe and became the parish of Moyntags or Ardmore. While still more recently (1839) a number of the town-lands lying between Seagoe, Donaghcloney and Tullylish were, with some additions from the latter parish, erected into the parish of Knocknamuckly.

The Vicarage was assessed in the Taxation of 1546 under the (corrupt) designation of "Taydba" at two marks.

In 1641 the Bridge of Portadown which crossing the river Bann connects the portion of the town in Seagoe parish with that in the Diocese of Armagh, was the scene of one of the many tragedies of the Rebellion of that year. According to Depositionsⁱⁱⁱ (*a quasi-legal assembly that did not follow the usual laws of evidence then or since*) preserved in the Library of Trinity College, Dublin, a party of rebels drove 154 Protestants before them to the Bridge from which they threw them over into the water so that they were all drowned. Memories like these no doubt are sufficient to account for the uncompromising Protestantism with which the name of Portadown is associated with today.

The parish is now divided into three manorial districts, viz., Carrowbrack, Kerdnan, and Derry, the first containing 16 ballyboes or townlands, the second 20, and the third 11. In 1660 the Manor of Carrowbrack was purchased from Sir Anthony Cope of Loughgall by Valentine Blacker, Commandant of Horse and Foot, who had come to Ireland from Poppleton in Yorkshire, and it subsequently became known as Carrickblacker. Here he erected a mansion in the style of the period, which has continued to be the residence of the family of Blacker to the present day - the present proprietor, Lieut.-Col. Stewart Blacker, being the eleventh h succession from the founder of the family. A modern Church was built on the opposite side of the road from the ancient site in the year 1814, and was a very plain structure with a square tower at the west end. This was, in 1891, almost entirely rebuilt in the Perpendicular style, and enlarged by the addition of a chancel and south aisle designed by Sir Thomas Drew - a large part of the cost being

defrayed by the late Baroness von Steiglitz, the then representative of the Blacker family.

The church possesses an early stone font and the following ancient silver Communion vessels: - One paten, inscribed "In usum parochia de Segoe 1699"; one chalice inscribed "Ex dono Richd. Buckby Vicr. de Segoe in usum Parochia de Segoe 1769"; and one chalice inscribed "Segoe Parish 1711"

Though not originally pertaining to Seagoe Church we must mention here the ancient bronze hand-bell, which it is said was in former times rung in front of funerals taking place in the old churchyard, of which an illustration is given, supplied by Canon-Archer, the present Rector, together with the following particulars: It appears that the bell, which is known as the "Cloch Bann," was found in 1725 in the old graveyard of Ballinaback in the present parish of Scarva and remained for many years in the custody of a cottier family named Herson, then resident in the townland of Aghacomman in the old parish of Seagoe. In 1839 it was acquired by Archdeacon Saurin, - Rector of Seagoe, and eventually found its way - into the collection of Irish antiquities in the museum in Kildare Street, Dublin, where it still remains. The bell bears an inscription deeply incised in three lines, the letters not being divided into words, as follows: "ORO | TARCHUN | MASCACHAM | AILELLO." This has been translated by Dr. Petrie, the celebrated Irish antiquary, as "Pray for Cumuscach, the son of Aillill." Since this Cumuscach was an official of Armagh Cathedral, whose death is recorded in the "Annals of the Four Masters" to have taken place in the year A.D. 904, the age of the bell is at least not less than 1020 years.

Prior to Disestablishment the living was in the patronage of the Bishop and was estimated at £900 nett, while two curates received salaries of £75 and £50 per annum.

<i>POPULATION STATISTICS</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	6,260	4276
Roman Catholics	3023	1599
Presbyterians	724	957
Methodists	97	1106
Other Denominations	-	261

SUCCESSION OF CLERGY.

RECTORS.

The Archdeacons of Dromore from time immemorial to Disestablishment .

VICARS

- 1405. Patrick O'Dubayn
- 1406. John M'Cogayn
- 1427. Donald Magind, provided

1629. John Jones
1687. Henry Jenny
1687. John Campbell
1750. Hugh Tisdale
1761. Richard Buckby
1796. George Blacker.
1810. Stewart Blacker (Dean of Leighlin)
1826. James Saurin
1832. Jas Saurin., R. & V., Archdeacon
1879. A. Dawson, Dean R. & V.
1905. Jas. Edw. Archer, B.D., Prebendary, R. & V.

CURATES.

1696. George Toombs
1745. John Carroll (for Chapel in Ardmore)
1748. Arthur Fforde
1756. Thos. Higginson, Sch T.C.D.
1763-4. Wm. Tisdale
1772-3. Alex. Mecredy
1776. Wm. Campbell, Sch. T.C.D.
1782. Robert Henry
1783-4. John Price .
1794-6. John Buckby
1803. John Lodge
1805. Thomas Radley
1810. Richd. Olpherts
1816. Francis Chamley
1817. Edward Geoghegan
1819. George Evans
1820-28. John Beatty
1828-30. John H. Stafford, Sch. T.C.D.
1829-38. Simon Foot
1830-31. Horatio Moffett
1830-31. Geo. Edmundson
1831-32. J. Dixon Maughan
1832. Wm. Warburton
1833. James Adams
1833-34. Jeffrey Lefroy, (Dean 1876)
1835. Val. Duke Christian Singleton
1836-38. Saml. Maxwell West
1837-38. J. C. Wm. Leslie
1838-39. James Ford
1839-40. Thomas Dawson
1840-42. Thos. Ben. Adair
1842-45. Horace T. Townsend T.C.D.

1847-59. Capel Wolseley
 1854-58. Jas Annesley Beers
 1859-60. Wm. S. George
 1861- Gideon Jasper Richd. Ouseley
 1861. Edward Mockjer
 1863. Sam A. Brenan
 1866. Henry Badham
 1869. Jas. Smyth Franks
 1870. Robert M'Walter
 1870. Stephen Walshe
 1873. Thos. Absolom Jones
 1876. Albert J. Burnett
 1878. Wm. Wilson
 1879. Geo. Joseph Lodge Sch. T.C.D.
 1881. Robert Quirk, D.D.
 1900. Wm. Thos. Grey
 1902. Edward Jennings
 1904. Jas. E. Archer, B.D.
 1905. John Tayor
 1907. W. R. Crichton
 1911. George Bloomer
 1916. Thos. H. Scanlon
 1918. Henry Geo. De Lacy Singleton
 1921. Albert O. Draper
 1923. W. T. Wilson

THE PARISH OF KNOCKNAMUCKLY.

THIS parish, whose name Cnoc-na-muice-liath, signifies the "Hill of the Grey Pig," was formed of certain townlands of Seagoe with a smaller portion of Tullylish and made a separate Perpetual Curacy in the year 1839. It is situated chiefly in the County Armagh, and is a densely populated rural district, cambric weaving being the staple industry.

Towards the close of the eighteenth century the district was much disturbed by the doings of the "Hearts of Oak" and the "Hearts of Steel." Meetings were wont to be held at a cross-road, called from a large rock on the spot, the Blue Stone. Here a dreadful murder was committed in the year 1781. The perpetrators were executed at the spot where the crime took place and their bodies thrown into a hole by the side of the rock, which was heaved upon the top of them. An attempt was made by their friends to exhume the remains and to frustrate this, a local magistrate caused their bodies to be dug up, burned, and buried together with the rock under the road. There it still remains, but its memory is kept alive by the name Blue Stone," which still attaches to the district.

The church, which is a neat building in the 'First Pointed' Style with a lofty open roof, was opened in 1853 and dedicated to St. Matthias. It has been greatly improved of late years during the incumbency of the Rev. G. H. Daunt by the addition of a handsome chancel and organ chamber at the cost of some £400. A very fine Parochial Hall was built close to the church during the incumbency of the Rev. H. E. Whyte.

SUCCESSION OF CLERGY.

PERPETUAL CURATES AND RECTORS.

- 1838. Simon Foote
- 1857. Abraham Dawson (afterwards Dean); Rector from 1870
- 1879. Richard Oates
- 1896. Henry Edw. Whyte
- 1898. Geo. Howe Daunt

CURATES.

- 1878. Geo. Jos. Lodge
- 1890. Patrick A. Kelly
- 1891. Martin Fahy
- 1894. Samuel Carmody

THE PARISH OF MOYNTAGHS, OR ARDMORE.

THE parish of Moyntaghs (Mointeacha - Boggy lands), or Ardmore, as it is sometimes called from the townland in which the church was first built, consists of ten townlands bordering on Lough Neagh, which were severed from Seagoe in 1766 and erected into a separate parish. It is situated in the Barony of East O'Neilland and County of Armagh, and contains the village of Charlestown on the shores of Lough Neagh. It is bounded on the south and west by the river Bann, which here enters Lough Neagh at the Bann Foot. No less than eight of its ten townlands are known by names commencing with the prefix Derry, meaning oak wood, which indicates the wooded character of the country in ancient times. The woods have long since disappeared, but there are still extensive bogs from which the surrounding country is largely supplied with turf. Fishing for pollen, the fresh water herring of Lough Neagh is another local industry and considerable source of revenue.

In the townland of Derryadd along the shore of the Lough lie the woods of Raughlan, the seat of the family of the Ffordes of Raughlan. This is a branch of the family of Forde of Seaforde, descending through the Rev. Arthur Fforde, who was rector of Shankill or Lurgan, and died in 1767. The family was settled at Coolgreaney, Co. Wexford, early in the seventeenth century, but before its close one of its scions, Matthew Forde, was M.P. for Downpatrick, and is described as of Seaforde, Co. Down.

The district was at first served by a curate-in-charge appointed by the Vicar of Seagoe, but was afterwards made a separate parish. The church was built in 1785, and is a plain unpretentious building with a western tower surmounted by a low spire, which forms a conspicuous landmark from the Lough. It possesses two silver chalices of an unusual shape, each inscribed with the words "Parish of Moyntaghs, County Armagh, 1818." There is a commodious Mission Hall which serves as a Chapel of Ease in the townland of Esky, in which service is held every Sunday evening.

<i>POPULATION STATISTICS</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	995	621
Roman Catholics	1895	1470
Presbyterians	104	133
Methodists	-	68
Other Denominations	5	19

SUCCESSION OF CLERGY.

RECTORS.

The Archdeacons of Dromore until Disestablishment.

VICARS.

1768. John Carroll

1783. Robert Henry
1803. Thos. Radcliff
1822. James Saurin
1823. D. W. M'Mullan
1843. John Evans Lewis
1874 James Lyons
1875. Henry Wm. Lett (afterwards Canon)
1885. Thos. Bernd. Harpur
1897. John Jos. Major
1900. Edward Burns
1909. Robert Dixon Patterson
1918. James Smyth

CURATES.

1873. Wm M'Donagh
1916. James Smyth (Curate in charge)

THE PARISH OF MAGHERALIN.

THE Parish of Magheralin, situate between Lurgan and Hillsborough, lies partly in the Barony of East O'Neilland in the County Armagh, but chiefly in that of Lower Iveagh in the County Down. In the Taxation of 1306 the "Church of Lan" was estimated at 20 shillings, and by the name of "Lann" (which signifies "Church," and is the same word as the Welsh "han") it was by the Charter of 1690 annexed to the Precentorship of Dromore, of which dignity it continued up till Disestablishment to be the Corps. This name is still preserved in the concluding syllable of its present title viz., "lin," while the prefix "Maghera" means a plain, the full name being equivalent to the "Plain of the Church." (The termination 'lin' may, on the other hand, come from the word 'linn', a pool and refer to some pool in the river Lagan, which flows through the river Lagan, which flows through the parish.)

This Church was formerly identified by Bishop Reeves with the early Monastery of Linduachail or Lann Mo-Cholum-Óg founded by St. Colman or Mocholmuc in the seventh century. The Rev. J. B. Leslie, in his History of Kilsaran, has, however, we think, conclusively proved that this is a mistake, and that Linduachail was situated in the townland of Linns, near the mouth of the river Glyde in the County of Louth - (see note on pages 212-213). It seems, on the other hand, most probable that the ancient Lann and more modern Magheralin are identical with the "Lann Ronan" referred to in the Calendars of IEngus and the O'Clerys at May 22nd in the words "Ronan Fionn of Lann Ronain in Uibh Eachdach Uladh," i.e., Ronan Finn of Lann Ronan (Church of Ronan) in Iveagh of Ulster.

St. Ronan Fionn - (see Chap. XIV, Pt. I) is described by Colgan in his *Ada Sanctorum* as the son of Saran the son of Colgan; he goes on to speak of his church as "Lann-Ronain in Machuire-lainne, - but whether this is that which to-day is called Machuire lainne or Machairelainne and is a parish church in the same diocese of Dromore may be rather conjectured than asserted." That Lann Ronan was situated in the parish of Magheraim, whether identical with the parish church or not seems certain from an entry in the Book of Lecan:

"Lann Ronain Fionn in coreo Ruishen in Magh Rath." Now Magh Rath is the old name of which "Moirá" is an abbreviation, and as the whole district of Magh Rath was included in the parish of Magheralin until 1725, it follows that Lann Ronan was in that parish.

The old Parish Church, unroofed and ruined, still stands in the ancient churchyard in the townland of Ballymagin, in which are also some slight remains of a much earlier structure, it was abandoned in 1845, when a new church was built on the opposite side of the road during the incumbency of the Rev. Boughey Dolling at the cost of about £2,400 and dedicated to the Holy and Undivided Trinity. This church was almost entirely rebuilt in 1890-91 during the incumbency of Canon Clarendon, and the present beautiful Church called into being from the designs of Sir Thomas Drew. The style of the building is perpendicular and the exterior derives great dignity from the fine tower to the north of the chancel, the generous gift of the late Mr. Christie Miller of Kircassock.

The parish possesses several ancient pieces of Communion plate - a chalice and cover dated 1675, a paten presented by Francesca Holman, 1681, and a flagon and large paten dated 1687. The Baptismal Register goes back to 1692, the Vestry Minute Book to 1687.

Reference has been made elsewhere to the connection with the parish of Jeremy Taylor, and to the Episcopal Palace built on the See lands in the village by Bishop Puhlein, from which the custom arose in the eighteenth century of commonly holding the Visitations of the Diocese in the Parish Church.

During the Commonwealth the living was held by several intruding Puritan Ministers - viz., Andrew McCormick in 1655, Ant. Buckworth in 1656, and by the notorious Andrew Wyke in 1659.

The lawful Rector, the Rev. Diggory Holman, appears, however, to have still resided in Magheralin, though an object of suspicion to the Government. Thus we find an Order in Council, dated July 27th, 1659, "That it be referred to Robert Fenwick and Wm. Warren, Esqrs., and the Justices of the Peace in the Co. of Down to enquire by all ways and means into the lives and conversations of Francis Reddington, Minister of Upper Iveagh and Mr. Dedgery Holman, Minister of Magheraun in the said County of Down." - (*Ireland Under the Commonwealth*).

In 1851, during the incumbency of his uncle, the Rev. Boughey William Doling, a child was born at the Rectory destined to become well-known as the Rev. Robert Doling, better known as "Father Doling" of St. Agatha's Mission, Landport, and afterwards of Poplar. Mr. Doling's name is perpetuated in the parish by the village of Dollingstown, while that of his more celebrated nephew is commemorated by a Reading Room in Dollingstown, and by a stained-glass window in the parish Church. The nett income of the Parish was formerly £562, and the living was in the patronage of the Bishop.

There are several handsome residences in the parish, notably those of Kirkcassock, the Irish home of Mrs. Christie-Miller; Drumnabreese, the seat of Augustus Brush, Esq. ; Drumcro, formerly the residence of the Waddell family; and Grace Hall, once the seat of the family of Blacker-Douglas.

NOTE - The identification of Linduachail with Magheralin was, we believe, first suggested by O'Donovan, the distinguished Irish scholar and antiquary, about the middle of the last century. He was followed by Bishop Reeves in his "Antiquities" and by most writers including myself in "An Ulster Parish," without question.

The facts brought forward by the Rev. J. B. Leslie in his "History of Kilsaran," have, however, put a different complexion on the case, and it may be well to state briefly the main objections which seem to me to render impossible the now commonly accepted theory. According to the Annals Linduachail was situated on the Casan Linne, and was the site not only of a monastery founded by St. Colman, but also of a stronghold of forty Danish pirates, who for some 70 years ravaged the surrounding country as far as 'Teffia' and Clonmacnoise. There is no local tradition at Magheralin of either monastery or Danish fort, though this is of less importance owing to the shifting of the population. What is of more importance is, that whereas the Danish rovers usually established themselves either near the sea or on some navigable river as the Shannon - Magheralin

is well inland, and it is almost inconceivable that even in the ninth century the Lagan could have been navigable for the Danish galleys, so high in its course.

The ancient name of the Lagan was, moreover, the 'Locha,' and we are unaware of any authority for the statement that a part of it was ever known as the 'Casan Linne,' while the "Circuit of Ireland" places that river between the Newry River and the Boyne.

Finally the Danes of Linduachail are said by the Annals to have in 840 ravaged the region of 'Teffia' and in 841 the famous seven churches of Clonmacnoise. Now, the ancient 'Teffia' or Teathbha comprised a portion of the counties of Longford and West Meath, while Clonmacnoise is, in King's County, near Athlone on the Shannon, and it is a far cry from Magheralin in the North to these midland counties.

But beyond these negative objections Mr. Leslie has given positive reasons for placing Linduachail at a spot in the County Louth near the junctions of the river Glyde and Dee before they enter the sea, where "Duachail's pool" - the demon who is said to have formerly infested the place - is still pointed out. Here we find "Annagassan" at the mouth of the river in the townland of "Liuns" - distinctly suggestive of "Casan linne" - affording a convenient landing-place and safe harbour for the galleys of the foreigners. It is still guarded by a great earthen fort, which tradition ascribes to the 'Danes' - more truthfully probably here than in most cases.

Needless to say Annagassan in Louth would, be a much more convenient centre for harrying the Midland Counties of Ireland than Magheralin in Down, while within as easy striking distance of Armagh, which the Danes of Linduachail are recorded to have ravaged in 850 A.D.

About a quarter of a mile from Duachail's pool is the reputed site of the Monastery of St. Colman Mac Luachan, and here the tradition handed down in the family who have been in the Occupation of the land since 1687 is stated to be without doubt or hesitation.

POPULATION STATISTICS	1834	1911
Church of Ireland	2,727	1,536
Roman Catholics	1364	417
Presbyterians	1073	430
Methodists		127
Other Denominations	13	93

SUCCESSION OF CLERGY.

NOTE. - According to the view held by the writer the prebends of "Lann Ronain" and of "Lann" are identical. Since, however, in the old documents some clergy are described as prebendaries of Lann, and others of Lann Ronain, and it is now difficult or impossible to disentangle them, it has been thought best to keep them here distinct. We may remark that if John Maginn, Prebendary of Lann Ronain in 1442, can be identified with Donnell or John Maginn provided to the prebend of Lana in 1442, much of the difficulty appears to have been removed.

St. Ronain Fionn of Lann Ronain, circa 600 A.D.

PREBENDARIES OF LANN RONAIN.

- 1306. Bricius, the Official.
- 1407. Christopher Macfirmoir. ob.
- 1407. Patrick MacFhinn (Maginn), "Vicar of Parish Church of St. Ronan of Land, provided to prebend and canonry of same in Dromore Cathedral by Gregory XII.
- 1429. Mark MacBridyn, provided by Martin V., Canon of Dromore.
- 1440. John Ua Runadha (O'Rooney) -" Odo Oranaga" (Reeves).
- 1442. John MacFhinn (Maginn).

RECTORS.

PREBENDARIES OF LANN.

- 1439. Nemeas O'Bryn.
- 1440. Patrick Ua Ruanadha (O'Rooney), Coll. by Archbishop of Armagh, sed. vac. still Preb. 1464. Deprived by Archbishop of Armagh sed. vac.
- 1442. Donnell MacFhinn (Maginn), prov. (Johannes McGynd, "Canon and Prebendary" - Bishop Reeves).
- Donnell MacFhinn (Maginn). Required to resign by Pope. Rehabilitated and Prov. 1480. 1526.
- Arthur MacFhinn (Maginn), Archdeacon and Prebendary.

Precentors from 1609 to Disestablishment.

- 1884. Thomas William Clarendon, B.D., appointed Precentor by Bishop, 1908.

CURATES.

- 1700. Robert Lowe
- 1724. - Richards
- 1729. James Edmondson Michael Smith
- 1729. Michael Smith
- 1730. John Standish
- 1733. James Brush
- 1736. Redmon Smith
- 1739. John Standish
- 1766. Henry Reynell
- 1768. Patrick Bennet
- 1774. Samuel Rankin
- 1790. Edward Radcliffe
- 1792. Thomas Radcliffe
- 1803. John Stott
- 1803. D. W. M'Mullan
- 1815. Matthew Jellett
- 1823. John Penrice
- 1825. Robert Forde

1830. Isaac Marcus Corry
1832. John E. White
1835. Annesley P. Hughes
1838. Wm. Randal Slacke
1839. T. H. Montgomery
1848. Wm. Edw. Mulgan
1861. John Allen Johnson
1869. Thomas Whaley
1879. William Murdock
1892. Wm Dudley Saul Fletcher
1896. Thos. G. G. Collins (Dean of Belfast, 1920)
1902. Joseph Henry Kidd (Canon Missioner of St. Alban's, 1917)
1906. Douglas L. C. Dunlop
1910. Fras. Wm. Cole
1913. Wm. Randal Slacke Clarendon

THE PARISH OF MOIRA.

THE Parish of Moira, which until 1725 formed part of that of Magheralin, lies to the east of that parish upon the borders of the County Antrim. Its name, Magh Rath, anglicised Moira, signifies the "Plain of the Fort," but from which of the many raths or forts in the district it derives the title is a matter of uncertainty. Here in 637 was fought a battle noted as one of the most sanguinary in Irish history between Donall the Ard Righ (High King of Ireland) and Congal Claen, a powerful Ulster prince. Congal, who had killed the predecessor of Donall, had been obliged to fly to Britain, and after nine years exile returned with an army of Britons, Saxons, Scots and Picts. He was met by King Donall at Moira, and after a battle which lasted for six days was slain and his army annihilated.

Previous to the changes of the seventeenth century this district was chiefly owned by the sept of the O'Lavreys, now Lavery, of whom the most distinguished living representative is Sir John Lavery, the well-known artist.

During the seventeenth century a large property in the parish was acquired by Major George Rawdon, of Rawdon, near Leeds, who originally came to Ireland as private secretary to Lord Conway and Killulta for whose estates he acted as agent. He took part in the defence of Lisburn against Sir Phelim O'Neill in 1641, and served during the war as Major in Col. Hill's Regiment of Horse. He held the office of Commissioner of Revenue under the Commonwealth, of which, however, he was but a lukewarm friend, and took an active part in preparing for the Restoration. He was made a Baronet in 1665, and his descendant Sir John Rawdon was in 1761 created Earl of Moira. He was succeeded in 1793 by his son Francis, the well-known Lord Moira, who took so active a part in the politics of the troubled years which culminated in the Rebellion of 1798 and the Union. This nobleman married Flora, Countess of Loudon in her own right, and the Earldom of Moira and that of Loudon have since both become merged in the Marquisate of Hastings.

A mansion was built and a beautiful demesne laid out at the eastern end of the village of Moira by the first holders of the estate. The gardens were famous in their day. Sir Arthur Rawdon, as related by Harris, having sent his gardener to Jamaica to bring from thence exotic trees and plants which afterwards grew to great perfection. These have all long since passed away. The family in later days made their headquarters at Montalto, near Ballynahinch. The Moira property passed subsequently into the possession of the Bateson family, afterwards ennobled as Lords of Derramore; the house was dismantled and taken down, and the gardens and pleasure grounds restored to pasture. The old demesne is now the property of Mr. James Douie, formerly agent to Lord Derramore.

It would appear that it was in this district that in early days a church was founded by St. Ronan Finn, a memorial of which is preserved in the name of one of the townlands of the parish - Kilminioge - (Cill M'Finn Oge), the Church of My Dear Finn. According to a note in Bishop Reeves' Antiquities, the Church of Moira is called "St. Inns," and the Parliamentary Gazetteer of Ireland, published in 1835 describes the parish as "Moira, or St. Inns-of-Moira," a form evidently representing "St. Finns," the initial F having dropped out. The Church is now, however, commonly known as "St. John's" and the memory of the Celtic saint has completely passed away.

The Parish Church was built in 1723 at the expense of the then landlord, Sir John Rawdon and consecrated in 1725 when the parish was finally separated from Magheralin. It is a substantial Georgian building with a western tower and spire which forms a conspicuous landscape in the valley of the Lagan valley. The spire was blown down in a storm in 1884 and rebuilt at a cost of £370 under the incumbency of Rev. J. K. Barklie. The Communion Plate includes a silver paten and chalice dated 1733 and a flagon of date 1767.

In 1760 Moira was visited by the Rev. John Wesley in the course of one of his preaching tours in Ireland. He was apparently a guest at Moira House, where eleven years later he” spent two hours very agreeably,” Lady Huntingdon’s eldest daughter being then residing there. He presents us with a vivid little picture of the place and the occasion in his journal: “I rode to Moira. Soon after twelve, standing on a tombstone near the Church, I called a considerable number of people to ‘know God and Jesus Christ Whom He has sent.’ We were just opposite to the Earl of Moira’s house, the best furnished of any I have seen in Ireland. It stands on a hill with a large avenue in front, bounded by the Church on the opposite hill. The other three sides are covered with orchards, gardens and woods, in which are walks of various kinds.” The editor (Crookshank’s Methodism in Ireland) adds the following explanatory note : - “The Rector (he must have been the Rev. George House) had refused the Church, but the Earl of Moira, who had asked him to allow Mr. Wesley to preach in the Church sent the bell-man round to summon the people to the service.”

POPULATION STATISTICS.	1834	1911
Church of Ireland	2,073	966
Roman Catholics	1,064	365
Presbyterians	683	138
Methodists		
Other Denominations		147

SUCCESSION OF CLERGY.

RECTORS.

1736. George House
 1743. Thomas Waring
 1776. St. John Blacker
 1783. Andrew Greenfield
 1788. Verney Lovett
 1789. Chas. Wm. Moore, R. and V.
 1808. John Bradshaw.
 1821. Lewis Saurin
 1829. Thomas Beatty
 1836. Wm. Henry Wynn

1873. James Ffolliott
1874. John Knox Barklie
1898. Thos. Wm. Harpur
(afterwards Canon of Leighlin)
1907. Wm. E. Hurst

CURATES.

1736. Henry Fflood 1846.
1768. Wm. Sampson 1858.
1788. Holt Waring
1791. A. Brownlow Forde
1794. Roger Moore Dillon 1862.
1795. Dan W. M'Mullan
1823. John Oldfield 1865.
1829. Isaac Marcus Corry 1867.
1835. Wm. Butler Yeatts 1867.
1830. None
1847. Colin Jevers
1858. Robt Hannay (afterwards Vicar of Belfast)
1862. Jonathan Harding (afterwards Archd.)
1865. Simon Fausett
1867. W. S. J. Smyth
1867. J. C. Ganssen, served till 1873

THE PARISH OF AGHALEE.

THE modern parish of Aghalee (The Field of the Calves) is a union of the medieval parishes of MAGHERAMESK or RATHMESK, AGHAGALLON, TAMLAGHT, and AGHALEE.

In 1306 it formed part of the Diocese of Down, as appears from the Ecclesiastical Taxation of that date, 'when Rathmesk was valued at half a mark, Enacha (Aghagallon), Thanelagh (Tamlaght), and Acheli (Aghalee) at forty pence each. It was transferred to the Diocese of Dromore at an unknown date, but prior to 1546, when, according to the Register of Primate Dowdall, the Rectory and Vicarage of Aghalee formed part of the latter Diocese. The ruin of the ancient Church of Magheramesk still stands in the townland of Trummery, close to the N.E. angle of which there formerly stood a round tower, said to have been 60 feet in height. In the adjoining townland was the fort of Innislochlin which commanded the Pass of Kilwarlin, said to have been garrisoned by an army in 1641. In the same year at Soldierstown, hard by where the Parish Church of the union now stands, there was a barrack for two companies of foot soldiers and a troop of horse. According to tradition it was these troops who beat down the old Church at Trummery with field pieces, and caused a great breach in the wall of the round tower, which was gradually enlarged, until, in 1828, the last remaining supporting stones were removed and the tower fell, leaving only its stump to mark the spot. Ruins also remain of the ancient Churches of Aghagallon, Tamlaght, now known as Maghernegaw and Aghalee. The latter church was, prior to the dissolution of Monasteries appropriate to the Abbot of Bangor and Aghagallon to the Prior of Movice.

Previous to Disestablishment the Patron and Impropiator of the union of Parishes was the Marquis of Hertford, who received £62 per annum in lieu of their tithes. The present Parish Church is said to have been built in the reign of Charles II, possibly by Jeremy Taylor. It has, however, been completely modernised, and was enlarged by the addition of a chancel in recent years.

The Church possesses a silver chalice with cover which serves as a paten, the cup plain and of seventeenth century type, the base and stem richly embossed and apparently of older date. It bears the inscription:

"Calix Sacer de Ecclesia Aghalee Anno Domni. 1685." The bell in the tower is inscribed with the words:

"Henry Paris made me| a Right good sounding Bell to Bee| 9.9. |"

In 1660 the vicarage was held by the Puritan Minister, Joseph Dunbar, intruded by the authorities of the Commonwealth. The Church was in 1834 served by a Vicar and two curates at salaries of £70 and £50 respectively.

The names of two of the parishes in the union point us back to a very remote antiquity. AGHAGALLON, the Field of the Pillar Stone, takes its name from one of those pillar-stones, in Irish "Gallaun "or "legaun," which are common throughout Ireland, particularly in districts where stone circles occur. Various theories have been advanced as to their origin and purpose: that they were idol stones, landmarks, or monumental stones. That some of them were monumental there can be little doubt, while that all

belong to a very remote age is certain. The name Tamlagh signifies a "plague grave," a place where those who died of an epidemic were buried. According to Dr. Joyce it is a word of pagan origin and not applied to a Christian cemetery except by adoption like other pagan terms.

The quiet pastoral beauty of Aghalee has been celebrated in modern times by Mr. Percy Graves in the song set to a wild and pathetic old Irish air:

"Tis pretty to be in Ballinderry,
Tis pretty to be in Aghalee,
But prettier still in little Ram's Island,
Trysting under the ivy tree."

POPULATION STATISTICS.	1834	1911
Church of Ireland	3,735	1,621
Roman Catholics	2,955	1,309
Presbyterians	138	144
Methodists	187	207
Other Denominations		196

SUCCESSION OF CLERGY

RECTORS.

Prior to the Dissolution of Monasteries, the Abbots of Bangor
1713. Visct. Conway and Kilulta (Impropriator)
1891. Francis, Marquis of Hertford (Impropriator)

VICARS OF AGHALEE.

----- Donat Mayd, provided
1634. William Stronge
1668. Lemuel Matthews
1675. William English
1697. John Winder (resigned)
1704. Wm. Walkington
1730. John Welsh
1754. John Arthur
1768. Edward Fletcher.
1778. Philip Fletcher
1834. Robert Hill
1882. John Wm. Sleator
1918. Archibald Douglas Scott
1918. Fred Basil Aldwell, LL.B.
1923. John B. Bradshaw

Curates.

1756. Edward Fletcher.
1759. Francis Pattin
1801. Arthur B. Forde
1823. John Vernon
1870. John M'Grorty
1908. Henry Wm. Shire
1911. James Smyth
1919. John T. Belton

VICARS OF AGHAGALLON AND MAGHERAMESK.

1637. William Green
1660. James Dunbar
1661. George Evans
1668. Lemuel Matthews
1673. William English
1704. Dict Guliel (Williams?)
1778. Philip Fletcher
1830. John Corkin

CHAPTER III. RURAL DEANERY OF AGHADERG.

THE PARISH OF AGHADERG.

THE parish of Aghaderg (Achadhdearg, the Red Field), better known as Loughbrickland, is situated between the towns of Newry and Banbridge, and formerly embraced that portion of the present parish of Scarva which lies within the County Down as now constituted. The lake from which the second name is derived, was originally called Lough Bricrenn, the Lake of Bricrieu, a poet of the time of King Conor McNessa, known as "Bricrieu of the bitter tongue."

According to the early calendars three saints from Britain were on October 26th commemorated as having been interred in the "Church of Tamlacht Menan at Loch Bricrenn in Iveagh." The names, as given in the Martyrology of Aengus, are Nasad, Beoan, and Meldan; the calendar of the Four Masters refers to only two, "Beoan, bishop, and Mellan of Tamlacht Menan on Loch Bricrenn." A townland in the south part of the parish is still known as "Meenan."

In 1424 the Castle of the Magennises at Loch Bricren was destroyed by the Earl of Ormond. In 1585 Sir Marmaduke Whitchurch, who came into Ireland "to cloathe the Army," received from Queen Elizabeth for his services a grant of land on which he built the little town of Loughbrickland and erected a castle on the shore of the lake, of which no trace remains. He also changed the site of the parish church from its old position, probably near the south end of Loughbrickland, where there still exist townlands named Shankill (Old Church), and Ballintaggart (Priest's place) as well as Meenan aforesaid - to the site it now occupies in the village. This church was destroyed in the wars of 1641, and was rebuilt after the Restoration, it is said by Bishop Jeremy Taylor. The tower and spire were added in the year 1821, and the church which has been entirely modernised was in 1876, during the incumbency of Dean Lefroy, enlarged by the addition of a chancel. The small bell which hangs in the tower bears the inscription: "I ; was : made : for : Aghederick : Church : By : H : P: 1698." A larger bell weighing over 25 cwt. was in 1886 dedicated to the memory of the Very Rev. Jeffry Lefroy, Dean of Dromore and for 49 years incumbent of the parish. It bears the inscription: "Ad : Dei: Gloriam: Et: In Mem: Gaifridi: Lefroy: Hujusae: Parochi: Pastoris: 1836-1885."

A Franciscan Monastery formerly existed in the townland of Drumsallagh. This was dismantled at the Dissolution of Monasteries and the ruins used as a quarry for material for the parish church in the village.

From the reconstruction of the Cathedral Chapter in 1609 until Disestablishment, the parish formed part of the corps of the Deanery, the Dean being always the Rector.

The parish was formerly bounded on the west by a tract of bog and swamp through which three passes afforded communication between the Counties of Down and Armagh. These were each defended by a fort, and were named respectively Scarvagh

Pass, or the Pass of Ulster (Beallach-Ultagh); Poyntz Pass and Tuscan, now known as Jerrits Pass. In 1690 King William on his march to the Boyne encamped close to Loughbrickland for ten days and there marshalled his Northern forces. The demesne adjoining the village has since the eighteenth century been the residence of the Whytes of Loughbrickland, a branch of the Anglo-Norman family of Whyte of Leixlip - one of the few old Roman Catholic landed proprietors in the Diocese.

On the 17th of March, 1777, was born in the town-land of Lisnacreevy in the adjoining parish of Drumballyrone, Patrick Bronté, the father of the celebrated novelist Charlotte Bronté and her scarcely less talented sisters. His father, Hugh Bronté, or Prunty, as the name seems to have been locally known, sometime after his birth removed across the border to a farm in the townland of Ballinaskeagh in the parish of Aghaderg. Here he reared his family of ten, children, including young Patrick, and attended the parish church in Loughbrickland some four miles distant. At the age of sixteen Patrick started out to make his own living by opening a school in the neighbouring parish of Drumgooland, which was at that time united with that of Drumballyrone. Here his genius seems to have been early recognised by the Vicar, the Rev. Thomas Tighe, through whose liberal assistance he was enabled to go to Cambridge with a view to taking Holy Orders. In 1802 he matriculated at St. John's College, where he graduated four years later, and was soon afterwards ordained for a curacy in Essex. From this he removed in 1811 to the curacy of Hartshead in Yorkshire, where he married the daughter of Mr. Thos. Branwell of Penzance. Here he published his own contribution to literature in the shape of some volumes of verse entitled "Cottage Poems, the Rural Minstrel, and the Maid of Killarney," as well as some slight prose works. Five years later he became Perpetual Curate of Thornton, where Charlotte and most of his children were born, and in 1820 he became Perpetual Curate of Haworth, with which the name of the family is especially associated.

The Rev. Patrick Bronte died in 1861, six years after his most celebrated daughter.

In more recent times, during the incumbency of Dean Jeffrey Lefroy, there was born at Aghaderg Glebe, George Alfred Lefroy, afterwards the well-known head of the Cambridge Mission to Delhi, subsequently Bishop of Lahore, and in 1913 Metropolitan of India.

POPULATION STATISTICS. (Including Scarva.)	1834	1911
Church of Ireland	1,352	588
Roman Catholics	3,903	1,100
Presbyterians	3,864	1,055
Methodists	58	33
Other Denominations		115

Succession of Clergy

RECTORS.

(Prebendaries.)

1402. (circa) John MacGillabughi (McGillaboy?).

- 1415. (prior to) Thomas Omostead (O'Mustey ?).
- 1526. Eugene McGanysa (Magennis), Bishop.
- 1604. William Cornewall.
- 1605. Patrick McConagan.
- 1609-1870. The Deans of Dromore.

(Rectors and Vicars.)

- 1870. Jeffry Lefroy, Dean
- 1886. Henry William Lett, Chancellor.
- 1920. Thomas Martin.

VICARS.

- 1413. Magnellus M'Gylmor
- 1427. MacgoniusM'Hvrnore
- 1440. Donald O'Kerny
- 1505. Eugene O'Mulstegia
- 1634. John Deth
- 1673. Christopher Jennings
- 1713. Oliver Gardiner
- 1736. John Welsh
- 1754. Carleton Barry
- 1768. Osborne Shiel, V.G.
- 1799. Joseph M'Cormick
- 1814. Edward Blake
- 1823. James Saurin
- 1827. Edward Richards
- 1837. Jeffry Lefroy

CURATES.

- 1736. Henry M'Cullough
- 1754. William Brown
- 1755. Dudley Donlevy
- 1757. Lawrence Grace
- 1758. James Singer
- 1798. Richard Mills
- 1815. John Doyne
- 1816. Edward John Evans
- 1819. Thomas Crawford
- 1821. Daniel Dickinson
- 1830. H. S. Templeton
- 1834. Norman Johnston
- 1837. Henry Greene
- 1841. T. Jackson ,
- 1843. M. Gordon
- 1843. James Elliott

1851. Carleton Cathcart
1852. John M. Massy
1856. John H. Seymour
1858. George Yeates
1859. H. H. Holmes
1860. Wm. Radcliffe
1861. Robert M. Dolan
1863. George Wade
1864. Geo. F. Courtenay
1867. John W. Allison
1869. Hamilton Haire
1871. Richd. Kennedy
1872. Richard Plummer
1875. Alfred Byron Best
1878. George M'Lean
1880. Robert White
1882. James E. Cullen
1883. John J. F. Guthrie
1885. Thos. Kingsborough

THE PARISH OF SCARVA.

ADJOINING the parish of Aghaderg to the west, in which the church and village was originally included, lies Scarva (Scarbha), a name which signifies according to O'Donovan, "the point of partition in water," i.e., the highest land from which water arises and runs different ways - called by geologists the 'watershed.'

Near to the village is the demesne of Scarva, till of late years the seat of a well-known county magnate, Mr. John Temple Reilly, descended from the ancient house of O'Reillys, Princes of East Brefsny. On his death it was purchased by the late Mr. Henry Thompson, formerly M.P. for Newry. Here for many generations has been held annually on the 13th July a sham-fight in commemoration of the historic conflict between King William III and King James II at the Boyne. And here in the remote past were waged far fiercer conflicts before the remarkable earthwork known as the "Dane's Cast." This commences at the boundary of the townland of Lisnagade containing the fine fort, from which it takes its name, with its triple circle of fosse and rampart, and thence passes on through the demesne of Scarva towards the south.

We are indebted to the late Canon Lett, Secretary for Ulster of the Royal Society of Antiquaries of Ireland, for the following concise account of this interesting monument of the remote past: - "The Dane's Cast: These are remains of a great earthwork, consisting of a deep fosse or excavated trench with a rampart on either side, which begins at Lisnagade near Scarva and runs to Meigh in County Armagh. For seven miles it stretches almost parallel to the Great Northern Railway in the County Down from Scarvagh to Goragh where it enters Armagh.

It is popularly known at the present day as the 'Dane's Cast'; it was anciently called the 'Glen of the Black Pig,' but it ought to be called the Great Wall of Ulidia or Ulster.

The Kings of Ulster had reigned for 700 years at the Navan (Emania) near Armagh, when a united army of Irish and Scotch attacked them in A.D. 322, and after a terrible battle, which lasted for more than a week, the Ulstermen were thoroughly beaten and driven into Antrim and Down. For self-protection they made this great earthwork to keep their conquerors, the Collas, out of Ulidia, as the district was called, and which was conterminous with the present counties of Down and Antrim. For particulars and a full history of the events see the Ulster Journal of Archaeology, 2nd series, Vol. III, pp. 13-65 (1896-1897)."

To come to more modern times, Scarva was visited in 1756 by John Wesley on the occasion of his first visit to Ulster, who thus describes in his journal his first impressions of a place which he seems to have regarded with especial favour and where he appears to have been highly esteemed and welcomed by the simple country folk: -

"July 21st. We had a pleasant ride (from Newry) to Terryhoogan near Scarva. The road lay on the edge of a smooth canal with fruitful, gently rising hills on either side. We were at a lone house, but the people found their way thither in the evening from all quarters. I preached in a meadow near the house, the congregation sitting on the grass. And surely

they had ears to hear. God give them hearts to understand." Two years later he again visited Scarva where he found that the good people of Terryhoogan had built him a little room, which he describes as "the prophet's chamber, nine feet long, seven broad, and six high, the ceiling, floor and walls all of the same marble, vulgarly called clay." Here he slept in "a clean chaff bed," and at five o'clock next morning had as his congregation "all the inhabitants of the village and many others." He was again at Terryhoogan in 1760, 1762, and 1767, when he described it as "the Mother Church of all these parts." Yet, strange as it may appear, no Methodist congregation now exists in the parish.

In the year 1850 the parish was formed of part of the parish of Aghaderg, together with part of the adjoining parish of Tandragee in the Diocese of Armagh. It was constituted a Perpetual Curacy, and a pretty little church in the early pointed style built upon the hill overlooking the village. It is approached from the west by a long steep flight of 84 steps known as "Jacob's Ladder," and with its white stone spire forms a conspicuous and well-known landmark to the traveller on the railway between Dublin and Belfast.

Over the door of the tower is inserted a tablet with the inscription "Erected |to the Glory of |The Most Holy | Trinity | A.D. 1850." The Church notwithstanding is known as the Church of St. Matthew.

SUCCESSION OF CLERGY.

RECTORS.

The Deans of Dromore until Disestablishment

PERPETUAL CURATES.

1850. James Elliott
1867. Wm. Armstrong
1864. Geo. Wade (afterwards Canon)

RECTORS AFTER DISESTABLISHMENT

1872. A. P. Dogherty.
1878. Thos. Miller Benson (afterwards Archdeacon of Connor)
1880. Alex. Roderick Ryder, B.D. (afterwards Canon of Down.)
1883. Ernest I. Stokes, B.D.
1885. Richd. Wm. Long
1889. Wm. Jas. Stephens Muntz
1891. Patk. Albert Kelly

CURATES.

1886. F. M. Caulfield

THE PARISH OF DONAGHMORE

DOMNACH MOR, the Great Church, called for distinction in ancient times Domnach Mor in Magh Cobha (Anglized, Moycova, the Plain of Cova) from the territory in which it is situated, lies a little off the old coach road to the north, midway between Newry and Loughbricland according to tradition it was founded (as all other churches designated by the word Domnach) by St. Patrick, and stands within a rath or earthen fort of considerable dimensions, which possibly originally surrounded the residence of the local chief, who granted it as the site for the first Christian Church in the district. About the middle of the fifth century the Church was presided over by St. MacErc (commonly regarded as its founder- see RURAL DEANERY OF AGHADERG), a bishop and a brother of the more celebrated St. Mochae of Nendrum, Whether he had any episcopal successors at Donaghmore or not does not appear, but in any case his succession at an early date became merged in that of St. Colman of Dromore. There is a tradition that the church was at a remote period owned by the Culdees - an ancient order of the Celtic Church which flourished and had a College at Armagh. This may possibly account for the fact recorded by Bishop Reeves, that the Manor of Donaghmore in the County of Down and Diocese of Dromore, with the rectory and advowson of St. MacErc's Church thereon has been connected with the See of Armagh from time immemorial, and is probably one of the earliest endowments of it.

In the fifteenth and early sixteenth centuries the family of O MacKerrell were the hereditary herenachs (ecclesiastical stewards) of the Manor under the Archbishop of Armagh, and a succession of members of the family filled the offices of Rector and Vicar. The twelve townlands and the Rectory, which constituted the Manor, were held in 1622 by Sir Edward Trevor under the See of Armagh, and up to Disestablishment the Manor continued to be so held, the Primate being Patron and Rector. In the Ecclesiastical Taxation of 1306 the Church of Donachmore was valued at 20s.; in the Valuation of 1422 at 3 marks; and in the Taxation of 1546 at 5 marks, There was a second Manor in the parish, described as an antient Manor of Magenniss," and this after various vicissitudes passed by purchase about the year 1740 into the possession of the Innes family. This Manor was known as Glen, and on it was built the fine mansion of Glynwood, now known as Dromantine, and till recently the residence of representatives of the Innes family, who claim descent from the Scottish family of Innes of Leuchars, a member of which, Alexander Innes, settled in Ireland at the time of the Restoration. It is recorded by Harris that in 1641 "a merciless butchery of upwards of 1,200 defenceless Protestants took place "in the covert of a thicket at Glyn or Glynwood" when endeavouring to escape from Armagh into the County Down. Doubt has been cast upon this occurrence by some recent writers. But as it rests upon the deposition of Dr. Robert Maxwell, Rector of Tynan, sworn in August, 1642, and based upon what he had heard from the rebels themselves when a prisoner in their hands at Kynard, the story cannot be lightly dismissed.

Needless to say no remains of the original church now exist, but the ancient graveyard is full of antiquarian interest, being the central point of an extensive souterrain or series of artificial caves, which spread abroad in several directions, in one case to a distance of

200 yards. These caves date no doubt from pre-Christian times, and were connected with the rath or fort in which the churchyard is situate.

Immediately over the main entrance to this souterrain stands the chief glory of Donaghmore, St. MacErc's Cross, a fine sculptured Celtic cross ten and a half feet high, of the same type and doubtless of the same approximate date as the well known ones of Monasterboice near the Boyne and Clonmacnoise on the Shannon. This cross for many years lay prostrate and broken on the ground, having been thrown down by Cromwell or some other iconoclast. It was in 1891 most creditably re-erected and restored on the initiative of the Rector, the late Rev. J. Davison Cowan, LL.D.

The present parish church was built by Archbishop Boulter in 1741 about 60 feet north of the site of the ancient church and dedicated to St. Bartholomew. A square tower was subsequently added at the west end and a chancel in 1878.

The church has been greatly improved in recent years and presents a pleasing and well-cared for appearance, though devoid of any architectural features of interest. The marble font is inscribed with the date 1726, and the church possesses a silver paten bearing the Irish hall-mark for the year 1724. These appear to be the only relics of the earlier sanctuary, which was no doubt itself but a comparatively modern reconstruction, since in 1657 the then Parish Church was returned as having "only walls standing."

At Dromalane House there died on March 29th, 1875, nine days after the death of his friend and leader, John Mitchel, "Honest John Martin," as he was most commonly known - the well-known "Young Irelander." A plain granite stone in the churchyard marks his last resting-place, inscribed with the words: "John Martin, born 8th September, 1812, died 29th March, 1875. He lived for his country, suffered in her cause, bled for her wrongs, and died beloved and lamented by every true-hearted Irishman."

For further information as to this ancient parish we would refer our readers to *Donaghmore: Past and Present*.

The parish was on the death of the Rev. J. Davison Cowan, LL.D., attached to that of Newry, and is now served by the clergy of St. Mary's Parish Church.

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	352	141
Roman Catholics	2,193	770
Pesbyterians	1998	472
Methodists	-	-
Other Demonations	-	-

SUCCESSION OF CLERGY.

RECTORS.

Circa 450. St. MacErc, Bishop

1408. John O M'Crela

1439. John O M'Kerrell

1440. Gelacius O'M'Kerrell

1487. John O Makrell

The Primates till Disestablishment

1870. John Campbell Quinn

1882. Jos. Davison Cowan, LL.D.

1922. The Vicar of Newry

Vicars

1533. Donald O'Mackrell

1534. Peter O'Mackrell

1543. Patk. O Lucar[en]

----- Malachial O Donnyll

1643. Richard Pudsey

1634. Patrick Dunken

1636. Anthony Buckworth

1661. John Coffin

1662. Francis Reddington

1667. Henry Harrison

1669. Michael Matthews

1682. Jeremiah Radham

1690. John Wetherby F.T.C.D.

1702. Thomas Leigh

1713. Oliver Gardiner

1728. Joshua Pullein

1734. Paul Twigge

1736. Alex. Naismith

1758. George Vaughan

1768. Thomas Sachevervell

1774. Francis Johnston

1789. Brabason Smyth M.D.

1816. John Mountgarret

1824. Marshall Joseph Mee

1857. John Cambell Quinn

CURATES.

1725. John Skelton

1727. Henry M'Cullough

1728. Thomas Barton

1729. Samuel Burgess

1732. Henry M'Cullough

1735. James Dixon

1758. Mordaunt Hamilton

1759. --- Hackett
1764. John Martin
1768. George Howse
1769. --- Lindsay
1789. John Price
1790. John Mountgarret
1791. Wm. Henderson
1795. Wm Leslie
1796. James Glass
1801. James Anderson
1823. James Rigg
1833. Norman Johnston
1842. J. Campbell Quinn
1858. George Brydges Sayers
1868. Wm. Jas. Askins
1870. Ribton McCracken

NOTE - A full and exhaustive history of the parish has been published by the late Rector, the Rev. J. Davison Cowan, L.L.D. under the title "Donaghmore, Past and Present." D. Nutt, '14

THE PARISH OF MAGHERALLY.

THE name of this parish was formerly commonly spelt Magherawly, and frequently appears in the ancient records without the prefix "Machaire" (a plain). It is described as Analle in the Taxation of 1306, where it is valued at half a mark.

What word is represented by the syllable "Awly" or the name "Analle" must be matter for conjecture. Bishop Reeves suggests its derivation from the name of a tribe, Cinel Amlaff, but a more probable guess connects it with "Abhall" (pronounced "Awall"), an apple, when the name would denote the Plain of the Apple.

The benefice, together with those of Donaghcloney and Seagoe, formed, apparently from time immemorial, the Corps of the Archdeaconry and was assigned by the Charter of James I to Donald O'Morrey, S.T.P.; the first Archdeacon of the reconstituted chapter. Previous to Disestablishment the tithes of four town-lands were appropriated to the Deanery. At the close of the Commonwealth the benefice was held by an intruded Presbyterian Minister, Andrew McCormick, who was ejected in 1661. He was subsequently implicated in Colonel Blood's Plot and escaped to Scotland, where he was killed fighting for the rebels at the Battle of Pentland.

The former parish church, which occupied the ancient site, was built about the year 1770. It was abandoned and unroofed in 1886, when a very pretty little church, Early English in design and with an adaptation of a round tower at the south-west corner of the nave was erected upon a site a few hundred yards distant, adjacent to the Glebe House. It was dedicated to St. John the Evangelist, and consists of nave, chancel, and south aisle.

The parish is entirely rural and agricultural and the Population has been greatly reduced by emigration

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	503	207
Roman Catholics	309	126
Presbyterians	2,445	651
Methodists	-	9
Other Denominations	-	52

SUCCESSION OF CLERGY.

RECTORS.

The Archdeacons of Dromore from time immemorial until 1819.

1427. Philip M'Gwyrin

1428. Magonius M'Nyrmynd,

· · · · ·
1634. Thomas Woode

1637. Leonard Hadson
1664. Henry Harrison
1686. John Wetherby
1713. Wm. Johnston
1716. Joshua Pullein
1730. Gabriel J. Maturjne
1734. William Rowan
1746. Carleton Berry
1753. Dudley Donlevy
1766, Wm. M'Cormack
1777. Walter Thomas
1782 William Sampson (Rectors):
1827. Michael Sampson
1835. William Filgate
1866. Geo. Fortesque Reide
1858. Geo. Brydges Sayers
1866. Geo. Wade, Canon
1882. Henry Jas. Cooke Curate in charge
1884. Robert White
1890. Geo. Wade, Canon
1899. Francis Medcalf
1900. Robert Quirk, D.D.
1914. Richard Crawford

CURATES.

1673. Robert Logy
1713. Saml. Redmond
1724. Joseph Hanna
1823. Michael Sampson

THE PARISH OF ANNACLONE.

THE parish of Annaclone - Eanach Cluana, Moor of the Meadow - is situated in the valley of the Bann some four or five miles above the town of Banbridge. It was assessed in the Taxation of Dromore Benefices in 1546 as the "Unio de Enaghluan - 6 marks." It constituted part of the property of the See from at least as early as 1427, when we find the lands of the Church of Enaghluan were let to Peter McGyryn, Canon of Dromore. According to the return made by Bishop Buckworth of the property of the See in 1625, the Bishop held in Annaclone a chief rent of £3..3s..0d. ; while in 1657 we find Patrick and Ewny O'Sheall - from which family the townland of Ballysheil derives its name - holding lands in Annaclone under the See of Dromore.

Eugene Magennis, who became Bishop of Down in 1541, and eleven years later took part in the consecration of John Bale the Reforming Bishop of Ossory, was presented by the Primate in 1528 to the benefice of Enaghluan. The year following his succession to the Bishopric he received a "pardon" for accepting the See in addition to the benefices of Acaderige (Aghaderg) and Enaghluan (Annaclone), and no doubt continued to hold them all!

By the Charter of 1609 reconstituting the Charter, the parish was assigned, together with Dromore and Drunigath, to form the prebend of the Treasurer.

In 1844 it was served by a curate with a salary of £69 4s. 71d. It has in recent years been united with the adjoining parish of Magherailly. The present church was built in 1860, and consists of a plain nave without aisles or chancel.

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	194	82
Roman Catholics	1696	509
Presbyterians	1596	421
Methodists	-	-
Other Denominations	-	12

Succession of Clergy

VICARS.

1542. Eugene MaGenis (Bishop of Down)
1609. John Mclinvmy
1609-1765. The Treasurers of Dromore
1765. John Standish
1776. Richard Mills
1805. Hon. Pierce Meade (after Archdeacon)
1835. Michl. Samson R. & V.
1835. William Filgate
1845. Robt. Fforde
1845. Charles Waring
1880. John M'Craken
1886. Robert White (Curate-in-Charge)

1892. Thos. Richd. Scanlan
(Parish united with Magherally)

Vicars.

1634. Joseph Mitchell

Curates.

1713. Alex Shermin
1736. Daniel Quinn
1751. Edward Fletcher
1754. William Shaw
1760. William M'Cormick
1801. Daniel M'Mullen
1806. William Sampson
1812. Digby Cooke
1823. Michael Samson
1827 John Beatty
1835. Henry Mitchell
1874. Joseph Rice
1875. Samuel Hyde

THE PARISH OF SEAPATRICK.

BISHOP REEVES identifies this parish with the Church of Disertunde, valued in the Taxation of 1306 at one mark, and with the Manor of Dysertmoy granted to Gyllabrone M'Kewyn in 1428. Its name, Seapatrick (Suide Padruict, Sedes Patricii), suggests the belief that the original church was founded by St. Patrick, and as it is but a little off what would have been his direct route between Annagh and Saul, a journey which he must frequently have made, it is not at all improbable. The old church stood in the townland of Kilpike (perhaps a corruption of Kilpipe, "Church of the Bishop," or from Cull Padruic, "the Church of Patrick"), where some ruins remain in the ancient graveyard.

In 1835 during the incumbency of the Rev. Daniel Dickinson this church was abandoned and taken down, and a cruciform church with tower and spire built in the town of Banbridge about a mile distant on the right bank of the river Bann. This was enlarged in 1867 by a double transept and short north aisle with rather heavy pillars and low arches opening into the nave of Early French type. In 1883 a chancel and south aisle in the Perpendicular style with lights in the clerestory were added and the whole church, under the dedication of the Holy Trinity, remodelled by Sir Thomas Drew during the incumbency of the Very Rev. Henry Stewart, D.D. During the succeeding Incumbency of Canon Grierson (Bishop of the United Diocese in 1919) the church was further adorned with several handsome stained glass windows, so that it is now probably the handsomest church in the Diocese.

In 1880 a Chapel of Ease dedicated to St. Patrick was built close to the ancient site, where a considerable population had gathered in the village of Seapatrick in connection with the large spinning mill founded by the late Mr. William Hayes.

The town of Banbridge is entirely modern in its origin and sprang up in the eighteenth century around the stone bridge which here crosses the Bann on the main road between Dublin and Belfast. Its growth was fostered by the Downshire family, to whom the town belonged, and it soon became an important centre of the linen manufacture. The main street ascending a steep hill from the river in a southerly direction is rendered remarkable and somewhat picturesque from the "Cut," as it is called - a deep cutting in the middle of the street through the crown of the hill, spanned at the top by a handsome bridge. This is a relic of the old coaching days, the "Cut" having been made to enable the stage coaches running between Dublin and Belfast to negotiate the hill. Previous to the eighteenth century and the building of the bridge, the river was probably forded somewhat lower down, as in 1690 it was crossed at Huntley Glen, a spot about half a mile below the present bridge, by the army of William III on his march to the Boyne.

Besides the great spinning mill at Seapatrick, there is a number of linen weaving factories along the river in close proximity to the town, including those of Messrs. Robinson & Cleaver (formerly McClellands), Messrs. Ferguson & Sons, and Messrs. Wm. Smyth & Co. at Brookfield.

The benefice from the year 1609 formed part of the Corps of the Deanery, until, on the death of Dean Mahon in 1837, the rectorial tithes passed to the Ecclesiastical Commissioners.

In recent times one of the curates-assistant, the Rev. Owen Thomas Lloyd Crossley, ordained for the parish in 1884, has attained to episcopal rank, having been consecrated Bishop of Auckland, N.Z., in 1911. A still more recent rector, the Rev. Charles T. P. Grierson, was as already noted, raised to the episcopate in 1919 as Bishop of the United Diocese of Down and Connor and Dromore.

The church, it should be mentioned, contains a handsome monument to the memory of Captain James R. Crozier, R.N., F.R.S., one of the dauntless explorers of the nineteenth century of whom the parish may well be proud. He was the son of Mr. George Crozier of Banbridge, and was born in the year 1796. His first exploring voyage seems to have been taken in 1821 in H.M.S. "Fury" under Sir Wm. Parry, whom he accompanied on three of his Arctic voyages. Later on he accompanied Sir James Clarke Ross as second in command in the expedition of H.M.S. "Erebus" and "Terror" to the Antarctic. In 1846 he sailed from London in the "Terror" as second in command under Sir John Franklin in the expedition to discover the North Pole. After the death of Franklin he succeeded to the chief command, and was the first to prove a continuous water communication between the Atlantic and Pacific Oceans, thus being the discoverer of the long-sought North-West Passage. He perished with the remnant of the crews who were compelled to abandon the ships. Besides the Memorial in the Parish Church, he is also commemorated by a statue in the town, appropriately surrounded by Polar bears.

POPULATION STATISTICS	1834	1911
Church of Ireland	1427	2702
Roman Catholics	1424	1778
Presbyterians	1424	2527
Methodists	4777	249
Other Denominations	120	625

SUCCESSION OF CLERGY.

RECTORS.

The Deans of Dromore from 1609 till 1837.

1837. Daniel Dickenson

1870. Henry Stewart, D.D., Dean

1888. Chas. Thornton Primrose Grierson, B.D., Canon (Bishop 1919)

1911. Richard Usher Greer

1915. Wm. Shaw Kerr, B.D., Chancellor

VICARS.

1505. Patk. Maguyn (Magin?)

1630. Thos. Fairfax, R. & V.

1635. Geo. Synge, R. & V. 1797. (Bp. of Cloyne 1638)

1673. Christopher Jennings

1682. Jeremiah Redham

1692. Oliver Gardiner
1734. Wm. Rowan
1745. Jas. Dickson (Dean of Down 1768, but apparently continued to hold the Vicarage)
1787. William Sturrock
1797. Jas Trail Sturrock
1803. Hon. Pierce Meade (aft. Archdeacon)
1810. Francis Burrows
1832. Daniel Dickenson (R. & V. aft. 1837)

CURATES.

1634. Joseph Michell
1713. Samuel Redmond
1736. Thomas Waring
1803. James Campbell
1807. William Sampson
1807. John Stott
1816. Henry Hunt
1817. James M'Creight
1828. G. P. Crozier
1831. C. V. Kelly
1842. William Metge
1862. James Watson
1864. Richard Given
1865. Richard Edmund Glenny
1867. Sheldon F. Dudley-Janus (aft. Canon of Connor)
1871. E. W. Doyle
1874. Robert Kenny
1875. Henry M. M. Hackett (aft. Dean of Waterford)
1877-80. Alex. Roderick Ryder (aft. Canon of Down)
1878-83. Ernest A. Cooper, B.D.
1880-84. Edward Dupré Atkinson LL.B. (Archdeacon 1905)
1884-8. Owen Thos. Lloyd Crossley (Bp. Auckland, N.Z., 1911)
1883-85. Wm. H. Davis (aft. Canon Down)
1888-90. Oswald Wm. Scott
1896-8. Mitchell Atkinson
1890-2. Ernest Alexanderson Wright
1890-4. John Edw. Brown (Canon of Connor, 1922)
1892-3. Thos. Edw. Thorpe
1893-4. Wm. Kelly
1894-6. Edw. Albert Myles
1894-6. Thomas Redmond Brunskill
1896-83; Edw. J. Young
1896-1900. Samuel Patton Mitchell
1898-1901. Benjamin Jas. Du Boe
1899-1903. John Curtis Steele
1901-2. Wm. M'Keag O'Kane
1902-7. Wm. E. Hurst

1904-8. John W. Crozier
1905-7. Stanley G. M'Murtrie
1907-14. Richd. Crawford
1908-12. Randolph R. Muir
1911. R. Singleton
1914. Wm. Wallace
1919. Joseph Coulter
1921. Henry F. Osborne
1922. Lloyd Steele Egerton
1923. Benjamin Northridge

THE PARISH OF TULLYLISH.

THE parish of Tullylish - Tullach-lis, the Hill of the Fort - is situated along the valley of the Bann, between the towns of Banbridge and Gilford, the latter of which was included within it until the year 1867.

Its earliest mention as a parish is in the valuation of the Diocese in 1422, when "Ecclesia de Tullaghlys" was valued at two marks. In the Calendar of the O'Clerys at May 12th occurs the notice of "Bearnosga of Tullachlis in Iveagh of Ulidia"- probably identical with one Nasca or Erc Nasca commemorated on the same day - a local saint of whom nothing is now known. (See page 62).

The parish anciently formed, with that of Donaghcloney - the territory or lordship of Clanconnell, which was possessed from early times by a branch of the great Magennis sept. In 1610 the head of this family, Glasney McAholy Magennis, who appears to have resided in a castle situated on the edge of the Clare Moss of which no vestige now remains, obtained from King James I a patent of the lordship of Clanconnell at a rent of £13 with power to hold a Court Barron on Monday every three weeks at Ballyenclare (now Clare).

In 1641 the family was represented by Edmond Boy Magennis and his brothers, who took a notable part in the Insurrection, especially in the burning of Lurgan, which led to the forfeiture of all their estates. The same year was marked by the occurrence in the parish of one of the most ghastly tragedies of the Rebellion, at a small lake, known as Kernan Lough, about a mile and a half south of the parish church. Some eighty prisoners, men, women and children, were sent by Sir Phelim O'Neill from Armagh to Claneboy in the north of County Down. The company of rebel troops under Captain Phelim McArt McBrien in whose charge they were, not having patience to conduct them to their intended destination, forced them on to the ice with which the lake was then covered. This not being strong enough to bear them, they all perished miserably.

After the war a large portion of the forfeited territory was allotted to Captain Barrett's company of Fleetwood's Regiment of Foot in lieu of pay. The Captain bought up the allotments of his men, and subsequently dying left his property in Tullylish to his widow, who afterwards married a Colonel Lawrence, from whom the village of Lawrencetown the present capital of the parish takes its name. The property eventually passed into the possession of the family of Stewart of Ards, the representative of which, Mr. Alex. Stewart, being, till recent changes in the land laws of Ireland, the principal lord of the soil. The family is now represented by Sir Pieter Stewart Bam, who in 1910 married the daughter and coheiress of the late Alexander Stewart.

By King James' Charter of 1609 the parish was assigned to the Dean, and thenceforward until disappropriated by the Chapter in 1819, formed part of the Corps of the Deanery.

The original church occupied a site within an ancient fort on the left bank of the river Bann. It was rebuilt in 16g8 and part of the chancel with a tower of later date still stands within the old churchyard. In 1861 the present parish church, dedicated to All Saints, was built within a few yards of the ancient site. It is a fine large building in the Early

Pointed style, and has been of late very much improved and beautified. The Rev. Dr. R. R. Kane, well known in the last quarter of the nineteenth century as a leading Orangeman, was for some years Rector of Tullylish.

The parish was much reduced in 1867 by the erection of Gilford, which up till then had formed part of the parish, into a separate benefice; while notwithstanding the existence of several bleach-greens and other works along the Bann, the population has been greatly depleted of late years through emigration. In 1839 the populous townlands of Bleary and Ballydougan were apportioned to the newly-constituted parish of Knocknamuckly.

In the Roman Catholic Church the parishes of Tullylish and Donaghclony are united. The Parish Chapel is at Lawrencetown, while the requirements of Donaghclony are met by a Chapel in the townland of Clare.

In the Presbyterian Communion also, - the two parishes were formerly closely connected, the church for both congregations being situated in Tullylish where it still remains. From this in 1747 "Secession" took place which resulted in the establishment of a "Seceding" Congregation in Donacloney.

Durning the incumbency of Rev. E. A. Myles the parish church has been provided with a 'fine bell weighing 21.5 cwt., a two-manual organ and a handsome alms-dish, inscribed in the memory of the victims of the tragedy at Kernan Lough in 1641.

The subjoined table gives the figures for the population of the civil parish, which still includes Gilford and the townlands now reckoned in the ecclesiastical parish of Knocknamuckly.

<i>Population Statistics</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	3862	3157
Roman Catholic	3205	1733
Presbyterian	3555	1621
Methodist	} 108	845
Other Demoniations		119

The town of Gilford derives its name from the Magill family of Gill Hall, Dromore who founded the town in the 17th century, and whose main representative, the Earl of Clanwilliam has as his second title that of Lord Gilford.

In 1867 the present parish was carved out out of that of Tullylish and a church dedicated to st. Paul built in the town. The parish as then constituted embraces as well of the town of Gilford, a considerable country district including the townland of Moyallen, which in 1685 was granted to some members of a colony the Society of Friends in England, whose descendants remain in the district. In the town are situated the extensive spinning mills founded by the Dunbar McMaster family to whose efforts and generosity the church and parish in large measure owes its separate existence.

In 1772 the old Castle of Gilford, then the residence of Sir Richard Johnstone, Bart. (descended in the female line from the Magills of Gill Hail and Gilford) was attacked by a band of insurgents styled 'Hearts of Oak,' sad in the engagement which followed, the Rev. S. Morell,+ Presbyterian Minister of the district, who was one of the defenders, was killed. The modern house known as "Gilford Castle" is a mansion in the Elizabethan style, and has o late yeats passed though the hands of several owners.

During the Great War Dumbarton House, the mansion formerly occupied by the Dunbar McMasters, was converted into a military hospital under the auspices of the Ulster Volunteer Force as a Convalescent Home in connection with their large hospital in Belfast. And in the autumn of rgi6 Bairn Vale House, the residence of the late Major Albert Uprichard, who fell gloriously when leading his men of the 13th Royal Irish Rifles over the parapet in the battle of the Somme on the historic 1st of July in that year, was opened as an annexe to it, with 30 additional beds.

SUCCESSION OF CLERGY.

VICARS.

1866. Jonathan Harding Archdeacon,

1900. Jas. Berkley Bristow.

1904. Oswald Wm. Scott

1916. Gerald Martin

1920. Wm. Robt. Macaulay Orr, LLD

CURATES.

1899. John Clarke

CHAPTER IV. RURAL DEANERY OF KILBRONEY.

THE PARISH OF KILBRONEY.

THIS Parish was in ancient times known by several names. In the Taxation of 1306 it is described as "The Church of Glentegys otherwise Nister," and is taxed at one mark. In the Valuation of 1422 it is styled "Clonseys," and is referred to as "pertaining to the table of the Bishop"—in other words, a "Mensal" of the Bishop, i.e., a parish whose revenues were in part devoted to supplying the Bishop's table. This it continued to be until modern times. The names Glentegys and Clonseys are both corruptions of the name Glen Seichis (Glensheckis) or Glenteichis, which in process of time gave place to that of Kilbroney. The Parish has also been sometimes known as Killowen, from a district at its southern end along the shores of Carlingford Lough; while it is now popularly spoken of as Rostrevor, from the village in which the present Parish Church is situated.

The name "Kilbroney" is derived from its patron saint; "Bronach, a virgin of Glain-Seichis," as she is described in the Calendar of the O'Clerys at April 2nd— (see page 100).

She apparently in the sixth century built a little church in the glen and founded a religious community over which she presided as abbess, for we find that in medieval times the custody of her "baculus" or staff was seemingly the title by which the incumbent held the benefice from the Bishop. Thus in 1427 the Bishop appointed Agholy McDermydan to be "custos baculi sanct Bromanae, Dromorensis Dioc" (keeper of the staff of S. Bronach, Diocese of Dromore). This relic has long since disappeared, but her bell (of the usual primitive Irish type) after various vicissitudes is still extant. According to the *Newry Register* of 1815, this ancient bell was found a considerable time previously in the ivy surrounding the ruined church, in which it had lain concealed until dislodged by a violent storm. The finder, whoever he was, would appear to have carried it to Newry, since in the year mentioned above it is stated to have been then in use as an altar bell in the Roman Catholic Church in that town. Subsequently it was transferred by those into whose possession it had thus come to the Roman Catholic Church of St. Mary in Rostrevor, where it is now preserved.

The ruins of the ancient Parish Church, though not of course of the primitive structure raised by S. Bronach, still occupy the original site in the valley on which she has impressed her name, some half mile from the village of Rostrevor. In the surrounding graveyard stands a fine granite cross of early design inscribed with an interlacing pattern on one side, and a second one of much smaller size with a grotesque human face carved upon it. There is also in an adjacent field, of late years converted into a Roman Catholic Cemetery, a Holy Well now known as S. Brigid's, though probably originally that of St. Bronach.

In 1534 the Vicar of the Parish was one Patrick MacBrun, but whether he was Vicar at the crucial crisis of the Reformation, whether he or his possible successor conformed to the Reformed Faith or continued his allegiance to the Papal See, are questions which

cannot now be answered. The ancient church continued in possession of the historic Church of Ireland as reformed, but no doubt a large proportion of the population ceased attending its services (even if regularly kept up in those unsettled times), and met for public worship in the woods and hillsides where they were ministered to by priests who adhered to the Roman obedience. One such place of meeting is well known and still at times visited by Roman Catholic devotees, where on the wooded mountain side at the confines of the parish where it adjoins Clonduff there stands a great rock, a portion of whose surface has been levelled and marked with five incised crosses to serve as an altar.

From Patrick MacBrun in 1534 to Edward Floyd in 1630 (after which the succession is complete), the name of no vicar remains on record, so that for almost a hundred years the ecclesiastical history of the parish is a blank.

The Parish Church must have shared the fate of most of the Churches in the Diocese in the Rebellion of 1641, since it is described in an official return made during the Commonwealth as "out of reparaire." It was doubtless "repaired" after the Restoration and continued in use, since there is no record of any new church being built until 1733. In that year, however, it was finally abandoned and allowed to fall into ruin, and a new church which had been built in the village of Rostrevor was consecrated under the dedication of St. Paul. The ruin of this church surrounded by its churchyard may be seen on the south side of the village square. For St. Paul's, or the Craig Church as it is better known, existed as the Parish Church for less than ninety years. In 1822, during the vicariate of the Rev. E. J. Evans, it was closed as being inadequate to the growing population, and the present Kilbroney Parish Church erected on a fine site at the head of the square. This Church, which consisted of a nave and western tower, was enlarged during the vicariate of the Rev. Guy L'Estrange by the addition of a chancel and transepts, and was subsequently greatly improved during the vicariates of Canon W. C. Barker and the Rev. T. W. E. Drury.

It possesses together with some modern plate a silver chalice with paten cover, which bears the inscription:

"The gift of Mrs. Ann Ross to ye Church of Rosstrevor 1732"—apparently a gift to S. Paul's Church on its opening a year prior to its consecration.

So much for the purely ecclesiastical history.

The parish lies for the most part along the northeasterly shore of Carlingford Lough, and embraces a considerable portion of the outlying hills and mountains of the Mourne Range, of which Slieve Martin rises immediately over the village of Rostrevor to the height of 1,595 feet, flanked on either side by Slieve Ban and Slievemeen.

The village, like the parish, has in its time borne several names. The earliest recorded is "Carrickavraghad," which at a later date gave place to that of "Castle Rory," from a castle of which no remains now exist, built here by Rory Magennis, one of the earlier lords of the soil. It derives its present name from a combination of the Gaelic prefix "ros," meaning a wooded point or promontory with the name of "Trevor," the patronymic of a family which early in the seventeenth century¹ in the person of Sir Edward Trevor acquired by purchase from Hugh McGlasney Magennis and other members of the sept much of their former possessions in the parish and surrounding district.

(A more romantic origin of the name is commonly found in guide books. These explain it as having been originally "RoseTrevor," from "Rose," an imaginary daughter of Sir Marmaduke Whitchurch, who is supposed to have become the bride of Sir Mark Trevor, eldest son of Sir Edward. This may be dismissed as a modern myth. Trevor *did* marry, in 1635, the daughter of Sir Marmaduke, but her name was not Rose, but Frances, and the name "Rostrevor" occurs in a document as early as 1618, seventeen years before the Trevor-Whitchurch marriage took place.)

The Trevors were subsequently ennobled as Barons of Rostrevor and Viscounts of Dungannon.

Early in the eighteenth century a considerable part of the parish was purchased from Lord Dungannon by Mr. Robert Ross, Lord Mayor of Dublin in 1740, a member of a family descended from Sir David Ross, a Commissioner of Ulster under James I. Their residence was originally the picturesque demesne known as "The Lodge," which later became the property of the Hon. A. S. G. Canning, a younger son of the late Lord Garvagh, whose heir, Captain Lyon of the Life Guards, now owns the estate. The seat of the Ross family has now for many years been the mansion and demesne known formerly as Carrick Ban, but now Rostrevor House, which the present proprietor has enriched with probably the finest collection of shrubs and acclimatised plants in the kingdom.

A member of this family, Major-Gen. Robert Ross, was in 1814 appointed Commander-in-Chief of the army sent against the United States of America, and his brilliant victory at Bladensburg resulted in the capture of Washington.

In consequence of this exploit, the addition to his family name of the title "of Bladensburg" was conferred upon him and his successors by the Prince Regent. He subsequently fell in the attack on Baltimore, and his memory is preserved by a handsome monument in the Parish Church and by a granite obelisk of considerable height at a short distance from the village. Another member of the family was Vicar of the Parish from 1800 to 1818, but the late Hon. Mrs. Ross of Bladensburg having in the latter half of the nineteenth century joined the Roman Catholic Church, the family whose present head is Sir John Ross-of-Bladensburg, K.C.B., are now of that Communion.

The district of Killowen on the shore of the Lough to the east of Rostrevor is noted as the early home of the celebrated lawyer, Charles Russell (also a member of the Roman Catholic Church), who, having spent much of his boyhood here in comparatively humble circumstances, rose to be Chief Justice of England, and on being raised to the peerage as Lord of Appeal, chose the title of Lord Russell of Killowen.

A further interest attaches to the locality from the fact that in the little old chapel here, now converted into a schoolhouse, took place in 1861 the secret marriage of Major Yelverton, a Protestant and heir to the peerage of Avonmore, with Miss Longworth, a Roman Catholic lady from Cork, which afterwards gave rise to a famous trial, which was eventually carried to the House of Lords, where the marriage was adjudged invalid.

A perennial spring close to Killowen Point, popularly known as "Broney's Well," is no doubt an ancient Holy Well dedicated to the patron saint of the parish, "the Virgin of Glenseichis."

That Glen had its romantic legends of times long before S. Bronach founded her cell in the valley; for at the head of the pass ere the road begins to descend towards Hilltown in the parish of Clonduff there exists in a stretch of boggy land a dark pool still known as the “Eel Hole.” This was believed to be the abode of one of those monsters known in Irish folk-lore as a “Worm,” which was in the habit at times of extending its huge length with its horse-like head upon the adjoining moor, and woe betide the unwary passer-by who was luckless enough as to disturb him in his slumbers! While what Ulster man has not heard of Cloughmore—the Big Stone balanced on the shoulder of the mountain 900 feet above Rostrevor, which was flung across the Lough in the course of a duel between Finn Macoul and the Scottish giant, Benandonner, whose mighty form is now seen sharply silhouetted stretched along the summit of Slieve Foy, where he fell a victim to the prowess of Finn!

In modern times Rostrevor has become noted as a health resort and residential district, and in the early years of the last century many beautiful residences were built and have been occupied by many notable people. Among these may be mentioned Ballyedmond, a mansion in the style of an old English Manor House built on the shore of the Lough by the late Mr. Alex. Stewart, and now the beautiful seat of a branch of the family of Nugent of Portaferry. Nearer to Rostrevor is the “Woodhouse,” which, owned in turn by the families of Corry, Vandeleur, and Ramadge, and about a hundred years ago the residence of the Hon. Edmund Knox, Dean of Down, is now the property of the Dean of Dromore, the Very Rev. R. S. O’Loughlin. West of the village is “Carpenham,” named by a former owner, Mr. Henry Hamilton, brother-in-law of the late Duke of Wellington, somewhat fancifully after his wife, Caroline Penelope Hamilton—now the residence of G. Lindsay Walker, J.P.; and a little further on “Green Park,” the property of Col. Frank Hall of the Narrowwater family. While close to the old churchyard in “Glen Seichis,” to give it its ancient name, is Kilbroney House, for long the residence of the Martin family, whose best known member was John Martin of Dromalane, one of the Young Ireland leaders in 1848, and now the home of Sir Francis Stronge, K.C.M.G., of the family of Tynan Abbey.

In addition to private residences too numerous to mention, there stands on the shore of the bay the Queen Victoria Home of Rest in connection with the Girls’ Friendly Society, founded mainly through the efforts of Canon Barker, a former Vicar, which for some twenty years has afforded an opportunity for rest and recreation to multitudes of working girls from the industrial centres of population.

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	650	500
Roman Catholics	3,545	2,038
Presbyterians	192	212
Methodists	-	34

SUCCESSION OF CLERGY.
RECTORS.

The Bishops of Dromore from time immemorial, the Parish being a Mensal of the See.

VICARS.

1309. Florence M'Donean (Canon)

1427. Argholy M'Dermydan (" Custos Baculi Sancte Bromanae")

1428. John MacGerywey (M'Garvey), Canon of Dromore.

1433. John MacGillaboy

1444. Clemens MacDonnogan (M'Avoy?)

1526. Arthur MacGanyse (M'Gennis)

1543. Patrick MacBrun

1630. Edward Floyd

1663. John Rowan D.D

1667. Henry Harrison

1673. John Wetherby

1679. Chas. Illingworth

1702. Thos. Leigh, D.D., Chancellor

1727. Alex. Rowan

1728. John Rowan.

1736. Dennis M'Arthur

1757. Jeremiah Saver

1766. John H. Norman

1768. John Stuart

1768. George Howse

1780. John Bradshaw

1784. Joseph M'Cormick

1798. John Buckby

1800. Thomas Ross

1818. Edw. John Evans

1860. Guy Carleton L'Estrange

1871. Wm. Chichester Barker, Precentor

1904. Thos. W. E. Drury

1919. Edw. Dupré Atkinson L.L.B., Archd.

CURATES.

1673. John Gaunt

1713. Jeremiah Workman

1747. Benjamin Skelton

1754. John Norman

1774. John Blacker

1792. Henry Bunbury

1800. Lucas Waring
1802. Richard Baggs
1807. James Ford
1808. Robert Waddell
1808. Edward Coates
1827. J. Anderson
1830. Benjamin Jacob
1832. Mathew M. Fox
1837. Edward Bruce
1838. Walter Riky
1839. Henry Cosgrave
1840. John Thos. Paul
1842. Dominick A. Brown
1843. James Silcock
1843. William Craig
1845. Benjamin Maturin
1846. George Bennett
1849. Charles Seaver
1849. R. C. Barclay
1853. Wm. Burland
1861. John W. Gregg
1863-4. Geo. F. Courtenay
1869-71. Nevill Kearney
1901-4. T.W.E. Drury

THE PARISH OF CLONALLON.

THE Parish of Clonallon formerly included the Perpetual Curacy of Warrenpoint, again since 1921 re-united with the Mother Parish. It lies along the shore at the head of Carlingford Lough, extends a little along the Clanrye River or Newry Water, and embraces a considerable tract of country inland. Its name, Cluain Dallain, Dallan's Meadow, is derived from a famous poet, the contemporary and pan-egyrist of S. Columba, who flourished circa 580 A.D. (see page 97). The poet's name was originally Eachaidh Forgaill, to which was added subsequently the sobriquet of Dallan by which he became generally known. This name he acquired from the blindness which befell him apparently in later life, "dall" being the Gaelic for blind.

The earliest incumbent of the parish whose name has come down to us was S. Conall, who succeeded S. Carbreus as Bishop of Coleraine in 570 A.D. (see page 99). Why the parish received its name from Dallan rather than from Conall must be left to conjecture.

The Church of Clondallan was valued at four marks, Tenth 5s. 4, in the Ecclesiastical Taxation of 1306.

The Parish Church occupies the ancient site, and though modernized retains some of the ancient walls of great thickness, notably the arch at the entrance beneath the belfry, which probably dates from a very early period. Beneath the Church is a vault, which forms the burial-place of the Halls of Narrow-water, who have succeeded the Magennis as lords of the soil. The font is a plain black marble basin supported by a pedestal of reddish sandstone resting on a solid pentagonal base. It probably dates from the eighteenth century, but is without any inscription. The Church possesses some handsome silver Communion plate of the early eighteenth century, viz., an alms-dish 9 inches in diameter; two patens, 4 inches do.; and two large chalices, all inscribed with the Dungannon coat of arms and the inscription "The gift of the Right Honble. Marcus Lord Viscount Dungannon to ye Parish of Clonallen 1704." There is also a silver flagon with the inscription: "The gift of the Rev. John Davis to the Parish of Clonallen 1820." with his coat of arms on the reverse side.

Many amazing and amusing stories have gathered round the memory of the Rev. Wm. Hamilton Maxwell, a native of Newry and an ardent sportsman. He was ordained for the curacy in 1813 and held it until 1818, when in consequence of a ride one Sunday morning after bathing which emulated that of Lady Godiva, his connection with the Parish and Diocese ceased. He subsequently occupied the benefice of Balla in the County Roscommon, and eventually retiring from a profession for which he was apparently unfitted, settled down at Portstewart and devoted himself to literature. Here, in collaboration with the local doctor, who was none other than Charles Lever, he assisted in producing the series of novels beginning with *Charles O'Malley*, which have charmed so many generations of young people. Under his own name were published among other works, *Wild Sports of the West*, *Life of the Duke of Wellington*, *Stories of Waterloo*, and a *History of the Irish Rebellion*. He died in 1850 at Musselburgh in Scotland.

_____The following is the translation by the famous Irish scholar, John O'Donovan, of the Charter of King Maurice McLoughliti, the original of which is in the British Museum.

RURAL DEANERY OF KILBRONEY

259

POPULATION STATISTICS.	1834	1911
Church of Ireland	365	211
Roman Catholics	6,108	2,282
Presbyterians	440	222
Methodists	-	13
Other Denominations	-	5

SUCCESSION OF CLERGY.

RECTORS.

570. S. Conall.

(Prebendaries)

1422. Patrick Ua Cellaigh (O'Kelly), resigned.

1423. Peter MacUidhrin (McGurran), provided by Pope Martin V.

1500. Gelasius MacAenghusa (Magennis), Abbot of Newry.

1526. Carulus Ua Cathain (O'Kane).

1534. Hugh Ua Siaghail (O'Shiel).

1607. William Webb, first Chancellor under Charter of 1609.

The Chancellors from 1609.

1883. Robert Edmund Glenny, D.D., R. & V.

1921. Edward S. Medcalf.

VICARS.

1436. Patk. MacDonegan

1437 John Oronaga (O'Rooney)

1443. Patk. O Keallaych (O'Keily) res.

1443. Partick Macguryn

1636. Anthony Buckworth

1662. Francis Reddington

1663. John Roane
1667. Henry Harrison
1673. John Wetherby
1702. Thomas Leigh
1728. Joshua Pullein

CURATES.

1634. Edward Ffloyd
1673. John Gaunt
1713. Jeremiah Workman
1724. Alexander Rowan
1774. St. John Blacker
1784. John Irvine
1793. Wm. Leslie
1805. James Anderson
1813-19. William Hamilton Maxwell
1831. John Davies, jun.
1838. James Anderson
1869. Robert E. Glenny
1921. John Ludwig Gough Meissner

THE PARISH OF WARRENPOINT.

THIS Parish which takes its name from the bright little seaport and watering-place at the head of Carlingford Lough, originally as has been said formed part of the Parish of Clonallon. The Church was consecrated in **1825** and bears the inscription over the entrance: "This Chapel was endowed by the Rev. John Davis in **1825.**" The Rev. John Davis was Rector of Clonallon and Chancellor of the Cathedral.

The district was shortly after constituted a Perpetual Curacy, which it continued to be until Disestablishment.

The Church, originally a very plain building with square western tower, has been much improved of late years by the addition of a fine chancel in the Perpendicular style, the raising of the roof of the nave, and other alterations, during the incumbencies of the late Canon Naylor and of the Rev. T. G. G. Collins.

The harbour, prior to the deepening of the Newry Water, served largely as the port of Newry, situated but a few miles up the tidal river. Here at its narrowest point, but a short distance from the town, was built a castle by the Lord Deputy, Hugh de Lacy, in 1212 A.D. This was replaced by the present tower, said to have been built by the Duke of Ormond in 1663, and known as Narrow-water Castle.

The modern Castle, formerly known as Mount Hall, is situated on rising ground close by overlooking the river, which running from Newry between wooded hills and craggy heights is not without some resemblance to the Rhine. It is a handsome building and stands in a beautiful demesne, the home for generations of the Halls. This family

migrated from England and settled in the earlier half of the seventeenth century in the County Down. They became closely connected by several inter marriages with the Hiberno-Norman family of Savage of the Ards, and have for more than two centuries taken a prominent part in the civil and ecclesiastical life of the County and Diocese. The Parish was in **1921** re-united with the Mother Parish during the vicariate of the Rev. E. S. Medcalf, who thus became Rector and Vicar of the ancient parish as it existed prior to the nineteenth century.

POPULATION STATISTICS.	1834	1911
Church of Ireland	678	515
Roman Catholics	877	1,095
Presbyterians	678	372
Methodists	-	64
Other Denominations		68

SUCCESSION OF CLERGY.

RECTORS.

1825. John Davis, Chancellor. And Chancellors until Disestablishment.

VICARS.

1873. Arthur Langtry

1884. Thos. B. Naylor, B.D.

1904. Thos. Gibsan George Collins, B.D. (Dean of Belfast, 1919)

1910. Edw. S. Medcalf

PERPETUAL CURATES.

1829. James Davis

1835. John Davis, jun.

1850. Lewis Richards (aft. Canon of Armagh)

1866. Thomas Ellis

1870. Jas. R. Ffoliott (aft Canon of Connor)

CURATES.

Richd. Smyth Benson. (For later Curates see Clonallon).

THE PARISH OF CLONDUFF.

THE ancient name of this Parish was Cluain Daimh, the Meadow of the Ox, which has been variously anglicised *Clondyme*, under which it was formerly more generally known, and *Clonduff*. According to the *Monasticon Hibernicum* there was an abbey here in the early ages, of which S. Mochoemoc or Mochommoc was abbot, but of this establishment nothing further is known. At a far more remote period legend has it that Finn MacCoul, the famous hero of prehistoric times, found here his last resting-place. Here, if report says true, he sleeps beneath a great cromlech, sometimes called Finn's Fingerstone, or Cloch Thoghail the Lifted Stone, from the story that the hero lifted into position the covering stone upon which the impress of his fingers still remains, having first flung it from Spelga Mountain, four miles off! Here, too, in the old churchyard at Ballyaugheian, lie under a large recumbent slab the mortal remains of John and Felix O'Neill, locally at all events claimed to be the last male descendants of the house of O'Neill of Tirowen, hard by a richly carved stone bearing the arms of the Magennis family.

In the middle ages the Rectory and Vicarage belonged to the Abbey of Bangor, Co. Down. In **1306** the "Church of Clondyme" was valued at "**2** marks, Tenth **2s. 8d.**" and in **1546** the "Rector de Clonduffe" was assessed at 6 marks. The ruins of the old church which was destroyed in **1641**, are situated in the town-land of Ballyaugheian, which with those of Ballynary, Ballymaghery and Leitrim are called the "Four Towns of Clonduff" and formed the Rectory, the incumbent being, prior to Disestablishment, only Vicar of the rest of the Parish. From the Four Towns of Clonduff in **1622** a chief rent of 5 **5s. 6d.** was payable to the revenues of the See.

By the Charter of 1606 the parish with those of Dromara and Kilwilke (Shankill) were assigned as the Corps of the Prebend of Dromara. In addition to the ruined Parish Church there is an ancient ecclesiastical site and graveyard in the town-land of King Hill.

The modern Parish Church, dedicated to S. John, was built about 1766 at the joint expense of the Board of First Fruits and Wills, Earl of Hillsborough. It is a neat Georgian edifice with western tower, and forms one side of the Market Square of the village of Hill-town. The bell, by Thomas Rudhall, was cast in 1772.

Close to the village is a bridge over the Bann, called the Eight Mile Bridge, that being the distance from Newry. Here the celebrated highwayman, Redmond O'Hanlon, met his end through the treachery of one of his band, his head being sent as an acceptable offering to the authorities at Newry.

The Parish, which lies in the Barony of Upper Iveagh, formerly formed part of the Manor of Rathfriland, and embraces a large tract of mountainous country. Its highest point is the Eagle Mountain, 2,084 feet. Here the upper river Bann, which empties itself into Lough Neagh at the Bann Foot in the Parish of Moyntags, takes its rise.

with its lands, woods and waters, Letri, Corcrach, Fidgiassayn, Tirmorgonnean, Connocul, etc. These Lands with their Mills I have confinned to the aforesaid Monks of

my own proper gifts, for the health of my soul, that I may be partaker of all the benefits of Masses, hours, and prayers that shall be offered in the Monastery itself, and to the end of time.

And because I have founded the Monastery of Ybarcintracta of my own mere will, I have taken the Monks so much under my protection, as sons and domestics of the faith, that they may be safe from the molestations and incursions of all men.

I will also that, as the Kings and Nobles of O'Neach (Iveagh), or of Ergallia (Oriell) may wish to confer certain lands upon this Monastery, for the health of their souls, they may do so in my lifetime, while they have my free will and licence, that I may know what and how much of my Earthly Kingdom, the King rí of Armagh, holding the Staff of Jesus in his hand.

Hugh O'Killedy, Bishop of Uriel (Clogher).

Muriach O'Coffay, Bishop of Tirone (Ardstraw, since merged in Derry).

Melissa Mac in Clerig-cuir, Bishop of Ultonia (Down).

Gilla Comida O'Caran, Bishop of Tirconnell (Raphoe).

Eachmarcach O'Kane, King of Fearnacrinn and Kennacta (now the Barony of Keenacht in Co. Derry).

O'Carriedh, the Great, Chief of Clan Aengusa and Clan Neil.

Cumaige O'Flain, King of O'Turtray (Hy Tuirtre, a territory in Co. Antrim).

Gilla Christ O'Dubhdara, King of Fermanagh.

Eachmarcach O'Foypylain.

Mael Mocta Mac O'Nebla,

Aedh (Hugh) the Great Magennis, Chief of Clan Aeda, in O'Neach (Iveagh) Uladh.

Dermot M'Cartan, Chief of KenelfagartaY (Kinelearty).

Acholy Mac Coulacha.

Gillana-naemh O'Lowry, Chief of Kiul Temnean.

Gilla Odar O'Casey, Abbot of DundalethglaSs (Down- patrick).

Hugh Magbanha, Abbot of Inniscums-CraY (Inch, near Down).

Augen, Abbot of Dromoge (?)

And many other Clerics and Laics."

REGISTER OF ECCLESIASTICAL COURT OF NEWRY,
1804-1843.

We reproduce the following entries from this Register as illustrations of the manner in which Probate and Matrimonial business was transacted up to modern times by the Lord of the Exempt Jurisdiction:

"January 12th, 1805. A license was granted by William Needham, Esquire, Lord of the Exempt Jurisdiction of Newry and Mourne, to the Revd. Charles Campbell, Vicar of Newry, to solemnize Matrimony between James M'Cardell and Bridget Magennis."

"March 25th, 1807. A license was granted by Robert Lord Viscount Kilmorey, Lord of the Exempt Ecclesiastical Jurisdiction of Newry, to John Thompson, a Private Soldier in the 8th Regiment of Foot, to intermarry with Eleanor Crilly of Newry - her Parents consenting." (This is the first license given in the name of Lord Kilmorey).

September 1st, 1807. Administration to the effects of George Boyd of the town of Newry, deceased, Publican Intestate, was granted by Robert Lord Viscount Kilmorey, Lord of

the Exempt Jurisdiction etc., to Hester Boyd, widow of the deceased, she being sworn personally, etc.”

“Whereas application has been made by and on behalf of the Lord Bishop of Down for the consent of the Trustees of the Will of the late Francis Earl of Kilmorey as Patrons, and of the Rev. John Forbes Close as Incumbent of the Parish or District within which a chapel erected at Castlewellan in the County of Down is situate for a License by the said Bishop of such chapel and a district consisting of the Towns and Lands of Castlewellan, Dundrine, Clarkhill, Slieveaniskey and Drumnaguail in the County of Down for the Publication of Banns and solemnization of Marriages - Now hereby the said Trustees and the said Rev. John Forbes Close consent to such license, But Provided Always and the same is on the express terms that such consent shall not be taken or construed to be or have the effect of any acknowledgement by the said Trustees or the said Rev. John Forbes Close that the said Bishop has any power, authority, or Jurisdiction over the said Rev. John Forbes Close as such Incumbent, or any person hereafter to succeed the Rev. John Forbes Close in such incumbency, or in any wise to derogate from the Authority and jurisdiction which the said Trustees of Lord Kilmorey representing the Exempt Jurisdiction formerly possessed by the Abbot of Newry are entitled to over the said Rev. John Forbes Close and such future Incumbents of the said Parish or District.”

Here follow the signatures of the Trustees, and of “John Forbes Close, Incumbent of the Parish of Kilkeel with the Chapter of Kilmegin and Tamlaght annexed.”

THE PARISH OF KILKEEL

THE ancient Parish of Kilkeel - Cill Caol - the Narrow Church - was exactly co-extensive with the Barony of Mourne, by which latter name, indeed, in one or other of its forms, it was not infrequently called. The district, which includes the great mass of the Mourne Mountains with a narrow strip of level land lying between their base and Carlingford Lough to the south and the Irish Sea to the east, was up to the thirteenth century known as Beanna Boirche, the Peaks of Boirche: This Boirche, who is described as a cow-herd, though the son of Rosrighbuidhe, who succeeded to the throne of Ulaclh in 248 A.D., is said to have held sway over the district from the summit of Slieve Bingan. According to the Book of Rights the Prince of Boirche was entitled to a subsidy from the King of Tladh of "six great spirited horses, three matala (probably cloaks), three inclining drinking horns, and three fine hounds truly beautiful." It is probably as a reminiscence of the rule of Boirche that the Barony is still familiarly known as the "Kingdom" of Mourne. This latter name in its earlier form of Mugdorna, began to attach to it towards the close of the thirteenth century on account of the migration thither of a tribe of the MacMahons who came from Cre-Mourie (Crioich Mughdorna, the country of the descendants of Mughdhorn) in County Monaghan. The name is soon after found under the form of IViocorne, Morna, and finally Mourne. According to the Monasticon Hibernicum St. Patrick himself founded the Church of Domnachmaghin in Mugdorna and placed over it St. Victor, but of this foundation nothing is now known.

When or by whom the original Church of Kilkeel was founded is a matter of uncertainty, but the fact that it was dedicated to St. Colman raises the presumption that it was founded by a saint of that name, whether him of Dromore or another of his numerous namesakes. This Church became the Mother Church of the entire district, embracing under the jurisdiction of its Rector, who was known as a Plebanus, not only the whole Barony of Mourne, but what are now the separate parishes of Kilcoo in the Barony of Upper Iveagh, and Kilmegan partly in the Baronies of Kinelearty and Lecale. Of these districts, which from the position of "chapeleries" of Kilkeel came to occupy the position of Perpetual Curacies, and eventually independent Rectories, we shall treat under their own names later on.

The medieval benefice or plebania of Kilkeel then in 1526 included besides the Parish Church at least five chapelries, viz. : Kilcoo, Kilmegan, Ballochaneir, Tamlaght and Greencastle. Of these, omitting for the present the two former, we give the following particulars in order : -

- 1 - Close to the Bloody Bridge, near Newcastle, where in the wood of Ballochaneir took place in 1641 the massacre described on page 40, there still remain the ruins of St. Mary's Church, of which alone the circular chancel arch remains standing.
- 2 - On a promontory stretching out into the sea at the mouth of Carlingford Lough, stands a square Norman keep erected by the English invaders to guard its entrance and to secure their line of communication between the Pale and their possessions in Lecale. This fortress was known as Greencastle, and soon impressed its name upon the surrounding district. It was one of the lordships of the De Burgos, Earls of Ulster, and was, with the Castle of Carlingford, on the opposite shore, governed by a Constable.

Greencastle with the lordship of Mourne, which through the merging of the Earldom of Ulster in the Crown had become Crown property, was, by King Edward VI granted to Sir Nicholas Bagnal, who made it his principal residence when not in Newry. At a little distance from the Castle are the ruins of the chapel, 60 feet by 23, which probably dates from the same period as the Castle. Of its history independently of the Castle, nothing appears to be known.

3 If, however, the origin of the Chapel of Green- castle can only be traced to the Norman invaders, the same cannot be said of Tamlaght in the neighbouring townland of Lisnacree. A Church was first founded here, probably on a pagan sacred site, by St. Thuan "son of Carrill of Tamlaght in Boirche " - (see page 99), and as St. Thuan was a cousin of St. Domangart or Donard, the date of its foundation can scarcely be later than the early part of the sixth century. Two other saints are associated with Tamlaght in the Calendar of the O'Clerys, viz.: Moluainen, commemorated on Oct. 8th, and Tighernach, who became Abbot of Bangor, commemorated on May 13th. No vestige of this venerable sanctuary now remains - it was described as ruined in 1622 - but the old graveyard which once surrounded it still exists, and marks the site of the ancient pagan Taimhleacht or Plague Monument.

Besides these principal chapeiries, there appear to have been at one time or another several minor chapels of which some remains exist in several parts of the district. These would include the chapel or cell of St. Domangard on the summit of the mountain called by his name; Kilimologue, the Church of St. Lua, in the townland of BallyveaghmOre and Killhoran, the Church of the Cold Spring, close to Annalong, which gives the name Kilhorne to what is now an independent parish within the old plebania. While to complete the list, mention must be made of the chapel of ease erected in recent years as a memorial to former Rector, Rev. E. O'Brien Pratt in the hilly region of Carginagh, and regularly served by the clergy of the Parish Church. Having dealt with the chapels, it is time to turn our attention to the Mother Church, the original Cull Caol.

RURAL DEANERY OF NEWRY AND MOURNE

This was presumably founded by St. Colman, though there is a local tradition which ascribes its foundation to the act of a Grandee of Spain in gratitude for the Christian burial given by the people of the district to his son, who was drowned on their coast. A granite cross in the ancient churchyard is said to mark the place of his sepulture.

The old Church stood within a rath in the townland of Magheramurphy about the centre of the present town of Kilkeel. Its ruins still exist within the original graveyard, and it is said that until recently the custom pertained at funerals of carrying the corpse three times round the fosse of the rath before interment.

This Church apparently shared the fate of almost all others in the Diocese in 1641, and in the return of of an Inquisition appointed during the Commonwealth in 1657 to enquire into the condition of the parishes of the County Down, it is returned as "out of repair and only old wails." It was subsequently restored in some sort and used as the Parish Church until 1818. In that year the old "Narrow Church" of St. Colman was finally abandoned, and a new Parish Church, commenced in 18x and erected at the cost of 4,524 on a commanding site on the Newry Road, took its place. This Church, which has

been dedicated by the name of Christ Church, is a substantial edifice of the granite of the district, with a well-proportioned western tower on the western wall of which is carved the figure of an Abbot vested and seated between two trees. North and south transepts were afterwards added, and more recently, during the incumbency of the late Rev. Henry McKnight, a chancel with an apse in the Early French style, so that it now presents a decidedly handsome appearance not unworthy of the Mother Church of Mourne.

During the Middle Ages the Parish must have been anything but a bed of roses owing to its geographical position, adjoining the Anglo-Norman settlements in Lecale to the north, and only separated by Carlingford Lough from the County of Louth and what was then known as the English Pale.

Thus we find in the year x^o the then Rector, John Leths, Bachelor of Laws, representing his hard case to Pope Nicholas V. and requesting relief from him. His income did not, be declared, exceed ten marks sterling, and "inasmuch as this benefice is situated in the borderland between the Irish and the English, where wars for the most part prevail and the country is depopulated its revenues are so attenuated that they do not suffice for his becoming SUpport, for maintaining due hospitalitY and for discharging the other obligations of his position." In view of the above circumstances the Pope dispensed him to hold in addition to Kilkeel, as long as he should live, another benefice even one involving the cure of souls. - (An. Hi., p. 119).

It has been shown in Chapter II that the popular idea that in medivai times the parish formed part of the possessions of the great Cistercian Abbey of Newry, and that the Abbot exercised quasi-episcopal functions within its borders, would appear to be fallacious. But on the dissolution of that Abbey, by the same Charter which dealt with its endowments, the Lordship atd Manor of Mourne and of Greencastle with all rights including "tithes, oblations, advowsans," etc., were granted by King Edward VI to Sir Nicholas Bagnal, Marshal of Ireland. That masterful man with his heirs and successors the Needhams (flow represented by the Earl of Kihuorey) seem to have exeised under this grant the rights not only of the Plebanus of Kilkeei and the Earls of Ulster but even of the King himself, until the Irish Church Act put an end to the old order of things, and the "Exempt Jurisdiction" was shortly after by Act of the General Synod united to the Diocese of Dromore.

That the former state of things was liable to grave abuse and inconvenience is illustrated by the Report of the Bishop of Down as to Kilkeel in 1622: -

"The Rectory is impropriate to no Abbey, but all tithes great and small are taken up by Mrs. Bagnal Pretending a lease from one Campion long since deprived for nonresidence. Two others the Bishop's immediate predecessors were in possession and fanned several parcels of this living to several persons. But the Bishop being in England shortly after his preferment Soldiers were sent to take up the tythes, and one or two of the Bishop's farmers (i.e., tithe farmers) being found upon their journey in the Newrie were convicted and kept prisoners until they were forced to quit and surrender their possession. The new Bishop thereafter petitioned to ye Judges of Assize, and had order of the Sheriffe to put and keep him in possession; that he being one that dwelleth at the Newrje and tenant of Mrs. Bagnall, would neither put him in Possession, nor give him

his order back again; that he had such order appeareth under his hand, and under the hands of the other two Justices of the Peace; as may be seen there were no tithes received by any clergyman nor Cure served, nor presentment of recusants made, no way given to the Ecclesiastical Courts nor to the Bishop's officers, and the confusion is within the bounds of floe less than XVleen myles upon the sea-coast. Mrs. Bagnali hath given several commissions to severall persons to keep severall spiritual Courts, whereof some of them were laymen; and several persons have fled from the censure of the Bishop's Spiritual Courts in these bounds."

The question of the patronage of Kilkeel and its chapels was raised by Bishop Mant in 1823 on the occasion of a presentation made by the representative of the Needham family, whereas the Bishop claimed the appointment for his Treasurer under the Charter of 1609, by which the rectories and vicarages of Kilkee], Tamlaght, Kilmegan and Kilcoo with all their rights, etc., were assigned to the Treasurers of Down. There seemed indeed a very pretty case on both sides, but unfortunately owing to an error in the pleadings, the case for the Bishop fell through, and the presentation remained with the lay impropriator

To conclude, the town of Kilkeel is a busy little town, picturesquely situated between the sea and the craggy heights of Slieve Bingan which towers above it to the height of 2,449 feet. To the south-west is Mourne Park, the beautiful demesne of the Earl of Kimorey, the representative of that Thomas Needham who married the grand-daughter and co-heiress of Sir Nicholas Bagnal, while a little way on the Newry Road..is Mourne Grange (formerly known ,as Drurnrnindoney), to which a licensed chapel has been attached, and where a very successful preparatory school for boys has been founded by Mr. Allen S. Carey, .B.A., of Oriel College, Oxford. Other mansions within the parish are those of "Mourne Wood," for more than 50 years the residence of the Rev. John S. Close, the last "Plebanus" of Kilkeel, and still occupied by his representatives; "Packolet," built by General Francis Rawdon Chesney, and named by him after the Packolet River in South Carolina, where the family, originally from. County Antrim, had settled for some time; "Lisnacree House," the seat of Col. Henry, Waring, who now represents the, Waringstown family; and "Mourne Abbey." the seat of the Henry family. This latter apparently derives its name, no from sny ancient monastery, but from a religious house of the "Unitas Fratrum," commnly known as Moravians, some portion of which is incorporated with the more mclern mansion, and whose little cemetery containing, the tomb gf ai ecclesiastic:

The Revd. James O'Harril born, in Downall

Feb. 27, 1739 departed June 10, 18p7 ' . ' closely adjoins the house.

POPULATION STATISTICS	<i>1834</i>	<i>1911</i>
Church of Ireland	1747	1,836
Presbyterians	8,804	5,300
Roman Catholics	4,160	3,438
Methodists	424	204
Other Denominations	32	

Succession of Clergy

RECTORS AND VICARS.

1317. Robert Russell, Presented to the Church of St. de Kilkeel_ (Cal P. & C. II., Ed. II - Rev J. B. Leslie).

1356. John de Preez - Deprived in 136g by Primate, sede vacante, for homicide and perjury._ (Sweleman's Cal. 38). The right of presentation is in the Earl of Ulster or his deputy.

1369. John de Thrius - djed in this Year. - (Reeves)

1374. Nicholas Fer . . Rector of Dunbeynge (Dunboyne) in Meath, instituted by Bishop of Down though not ordained priest. His appeal to the Pope disallowed by Primate. - (Sweteman Cal. 13).

1388. John Eheene, or Cheene, or Chyne._presented by the Crown to the Parish Church of St. Colman del Morne._(Reeves)

1406. Patrick Oweyn_presefited by the Crown (Henry IV.) . - (Swejeman's Cal.),

1406. Adam McBurne, or McBrune - Collated by Bishop of Down; removed on appeal to Primate in favour of Patrick Owen Cal.).

1421. Patrick Oservan - Rector of the Free Chapel of St. Mary Magdalene, Dio. of Down._presented by Edmund Mortimer Earl of March and Ulster, subsequently provided by Pope Martin V. - (Annatis Hub.).

1442. John Leche (Reeves). These three seem to be identical.

1446. John Leci (Reeves),

1446. John Mackellici, Deprived. alias Les. (An. Hib.).

1446. Nicholas Oservan - provided on deprivation of his predecessor by Pope Eugene W - (An. Hib.)

1450. John Leths_Dispensed by Pope Nicholas V. to hold one other benefice with his rectory of Kilkeel_....(An Hib.).

1456. John Leche - Rector of "Morna" (Mourne), was proctor for Bishop of Down in a Provincial Synod at Drogheda. - (Reeves).

1476. Nicholas Oservan - Deprived.---(An. Hib.).

1476. Patrick Maghynn - Provided by Pope Sixtus IV. (An. Hib.).

1526. Cormac Roth, bachelor decretis, Presented by Primate to the Rectory or plebania of Killcayll - (Reeves).

1527. Patrick McRowry - Appointed to Vicarage. - . (Reeves).

1536. Peter Lewis - Presented by the Crown to Rectory of Kyllghill, alias Morne. - (Reeves).

1548.9. Patrick McGuyryn (Magurran) - Presented by the Crown to the Church of Kylkyle, Co. Down . - (Fianls Eu. VI., 234, Rev. 3. B. Leslie)

1625. Robert Dawson, Dean of Down - Presented to R. & V. of Ballee and Kilkeel- (L.M.,V. xo6 - Rev. 3. B. Leslie).

1634. Richard Heaton - Presented to Rectory of Kilkeel and the chapels of Tarniaght, Kilmegan, and Kilcoo.

1671. Andrew Matthews - Presented by Nicholas Bagnal to Rectory of Kilkeel.

1701. Randulph Lambert.

1756. Richani Hughes (ob. Oct. 1756, aged 107 years. - (Faukner's Dublin Journal).

1786. Lucas Waring (ob. 1823).

1823. Hill McKenna, acted as curate in charge during interregnum of 3 years.

1826. John Forbes Close (the last Plebanus), ob. 1884.
1883. Edward O'Brien Pratt.
1887. Thomas Haines Abrahall
1890. Freeman Dudley (afterwards Canon of Connor).
1898. Henry McKnight.
1916. Ernest C. Hayes (Canon of St. Patrick's Cathedral, Dublin).

CHAPLAINS.

1406 Patrick Dwyer
1407. Columba M'Kartan
1407 Donald O'Oronagy (O'Rooney)

CURATES.

1817. Thomas Waring
1820. Chas. W. Campbell
1820. Edward Kent
1821. Hill M'Kenna
1826. F. F. Magrath
1827. M. C. Hime
1828. Henry Bunbury
1828. Charles House
1830. Christopher Usher
1835. Chas. Sheridan Young
1837. Wm. Boyle
1846. Llewellyn W. Jones
1847. John Thos. Langford
1848. Richard A. Hall
1852. Alexander Dudgeon
1857. Edw. O'Brien Pratt
1885. Geo. Howe Daunt
1888. C. F. Langford
1891. Stephen Radciff
1893. W. J. Keane
1897. A. Douglas Scott
1904. John. Taylor
1905. Fred. W. Grant
1906. Reginald R. Muir
1912. Robt. Kirkpatrick
1914. Richard A. Deane
1916. Archibald Howard M'C. Acheson
1920. Henry R. V. Foster
1923. R. R.. Walker

CLOSE to the fishing village of Annalong (the Ford of the Ships), midway between Kilkeel and Newcastle, is the Parish Church of Kilhome (the church of the Cold Spring), which takes its name from one of the ancient ruined chapels of Kilkeel already referred to. The present Church was built in 1840, and the district constituted a Perpetual Curacy in the parish of Kilkeel. It became an independent parish in 1884 on the death of the Rev. J. F. Close, the last rector of the old Plebania.

The Church is a plain building with a western tower to which a chancel was added in 1883 as a memorial to the Countess of Kilmorey, during their incumbency of Canon Dudgeon. The interior has since been greatly improved and beautified by a number of stained glass windows and suitable fittings.

SUCCESSION OF CLERGY.

CURATES IN CHARGE.

- 1406. Patrick Dwyer
- 1407. Donald Oronaga (O'Rooney)
- 1842. Wm. Boyle
- 1843. Robert Wailer Toler
- 1845. Hanley Bail
- 1846. Geo. Win. Black
- 1851. Skefflington Armstrong Vicars
- 1857. Alex. Dudgeon
- 1895. Joseph Quin

THE PARISH OF KILHORNE.

1885. Alex. Dudgeon, Treasurer of Dromore Cathedral

CURATES ASSISTANT.

1885. David Kennedy

1887. Joseph Quin

1886. Henry M'Knight

CHAPTER VI. RURAL DEANERY OF KILMEGAN.

THE PARISH OF KILMEGAN.

KILMEGAN, Cill Mhiagan, the Church of St. Megan, is a Parish situate in the three baronies of Upper Iveagh, Kinelearty, and Lecale. It lies along the west side of Dundrum Bay, and ascends towards the north-west to the summit line of the Slieve Croob Mountains feet in height. It includes the towns of Dundrum in Lecale, and Castlewellan in Upper Iveagh, near which is situated the beautiful seat of the Earls of Annesley.

Castlewellan has for some years formed a kind of chapelry of Kilmegan and will be treated separately presently.

The Parish Church of Kilmegan occupies the ancient site a few miles inland from Dundrum and is a plain building with a square tower. From an early period Kilmegan was a chapelry in the Plebania of Kilkeel, and until the death of the Rev. J. F. Close in 1884 the Incumbent ranked but as a Perpetual Curate. But if it's self but a chapeiry, it would appear at one time or another to have had not a few chapels within its own borders. Thus we find within the Parish, sites of ancient churches and graveyards at Carrowbane, at Shankill; in the townland of Ballylough, Drumbuckwood; Church hill at Moneycarragh; and one at Wateresk, probably identified as the Church of St. Cillen, a brother of St. Donard. Of all these foundations little more than the memory remains.

Another, whose origin at least was ecclesiastical, has left a more extended history and more imposings remains. On an eminence overlooking the village and harbour there still stands the great circular keep (45 feet in diameter) and ruined curtain wall and barbican with other outlying buildings of the famous castle of of Dundrum - the Fort on the Ridge. The original "dun" of earth or dry masonry has been identified by O'Curry as the Dun Rudhraidhe (Ruray's Fort), built in the reign of Connor MacNessa by Bricrind of the Poisoned Tongue - the vitriolic poet from whom Loughbrickland takes its name. This Rudraidhe was, according to the Annals of the Four Masters, the son of Partholan and was drowned in Lough Ruray - the inner bay of Dundrum, so named from him - twelve years after his brother Slainge had been interred beneath the Great Cam on the summit of Slieve Slainge, now Slieve Donard. On this historic site the present Castle was built in the thirteenth century by Sir John de Courcy, as- a Preceptory for the Knights Templar; that order of military monks around which so much romance has gathered. When that order was abolished by the Council of Vienna in 1312 the Castle and Manor adjoining were granted to the Prior of Down, who held it until the suppression of the religious houses under King Henry VIII. It was then granted at the yearly rent of £6 13s, 4d. to Gerald Earl of Kildare, who would appear however to have had to fight for his property.

Many a struggle for its possession took place in the succeeding hundred years around the ancient fortress between the Anglo-Irish and the native chiefs. Now it was captured by the Magennisses, only to be retaken by Lord Grey. In 1566 it was held against the

English by Shane O'Neill. Again it was seized by Lord Mountjoy in 1601; the McCartans occupied it for a time; and it seems to have been in the possession of the Magennises under a Royal Grant at the time of the breaking out of the Great Rebellion. Then in 1652 it was reduced and finally dismantled by Oliver Cromwell, and on the forfeitures which succeeded the putting down of the rebellion, was granted to Lord Cromwell of Okeham, afterwards Earl of Ardglass. From that family the manor passed by purchase to Viscount Blundell, and afterwards through intermarriage between the families, to the Marquises of Downshire, who still hold the property and have a residence at Murlough on the estuary of Dundrum.

In recent years a very beautiful Church, dedicated to St. Donard, has been built, largely through the instrumentality of the late Dowager Marchioness, close to the village of Dundrum. It was designed by the late Sir Thomas Drew, M.R.I.A., in the Early English style, and is adorned with a handsome tower, with pinnacles and dressings of red Dumfries stone. This church serves as a chapel of ease to Kilmegan, which is situated some two miles inland.

The Parish Church possesses a silver chalice, paten and flagon. On one side of the paten is the date 1616 (corresponding with the date over the Annesley vault underneath the church), while on the other side of the paten and on the chalice and flagon is the inscription "Kilmegan Church 1826" - probably a later addition.

POPULATION STATISTICS (<i>Including Castlewellan</i>)	1834	1911
Church of Ireland	1,629	1,095
Roman Catholics	4,162	2629
Presbyterians	1281	786
Methodists &	-	99
Other Denominations		112

SUCCESSION OF CLERGY.

RECTORS.

The Rectors of Killeel until 1884

1884. George L. Lodge

1890. Robert Forde

PERPETUAL CURATES.

1636. Robert Price

1661. John Arthur

1661. Andrew Law

1794. Robert M'Cormick

1790. Wm. M'Cracken

1799. Roger Blackhall

1801. James Forde

1808. G. H. M'Dowell Johnston

1830. (circa) T. J. Moore

1835. F. Folliot Magrath

1847. Hugh Boyle

1859. Adam Cuppage
1881. E. R. Moncrief
1883. George L. Lodge

THE PARISH OF CASTLEWELLAN.

AT the commencement of the Seventeenth Century the principal strongholds of the Magennis in the County were Rathfriland, Castlewellan, Newcastle, and Scarva. The policy of the Government being where possible to convert the chieftains of the native septs into peers and landlords holding their lands and honours under the Crown, we find in 1611 a grant made by the King to "Ever Phelim Magennis of Castlewillane in Iveagh, Gent.," of eleven townlands in the parishes of Kilmegan and Kilcoo constituting the Castlewellan Estate, at £11 Irish.

This estate was forfeited after the events of 1641, and eventually came into the Possession of the Annesleys, a family which derives its name from the lordship of Annesley in Nottinghamshire where it was originally seated. Their connection with Ireland commenced with one Robert Annesley, who was a Captain in Queen Elizabeth's army sent to quell the rebellion of the Earl of Desmond. He became an undertaker in the Plantation of Munster, his eldest son, Sir Francis Annesley, being created first Viscount of Valentia. His son, the Hon. Francis Annesley, who succeeded to the title, purchased an estate in the townland of Kinelearty, Co. Down, at Cloghmaghrechatt, which remained in the possession of the Valentia family until 1785. The great-grandson of the first Viscount, the Hon. William Annesley, an eminent lawyer and M.P. for the Borough of Middleton, Yorkshire, in 1741 purchased the Castlewellan Estate from the then proprietor, Arthur Magenis (the forfeiture of 1641 having apparently been reversed), and in 1747 the Newcastle Estate. He was in 1758 raised to the peerage with the title of Baron Annesley, to which title was added that of Viscount Clerawly. His son and successor, Francis Charles, was, in 1798, created 1st Earl of Annesley. The 6th Earl lost his life in the Great War in 1914 in an aeroplane flight across the English Channel.

The town of Castlewellan, originally Castle Mhaolain, Waclan's Castle - is a neat market town with a population of between eight and nine hundred. A little to the north-east, at Annsborough, in the valley of the Ballybannan river are the extensive linen manufacturing works of Messrs. Murland, which give employment to over 600 hands.

A very handsome Church with a lofty spire, dedicated to St. Paul, was built at the north end of the town in 1853 at the cost of £7,500 mainly contributed by the 4th Earl of Annesley. The other end of the town is dominated by the still more beautiful spire of the fine Roman Catholic Church. No district has been assigned to St. Paul's, whose legal position is that of a proprietary chapel within the Parish of Kilmegan. The right of presentation to the chaplaincy is vested by deed in the Earl of Annesley "his heirs and assigns."

The Parish of Kilcoo

THE Parish of Kilcoo, more commonly nowadays known as Bryansford from the village of that name, was formerly, as we have seen, a chapelry in the Plebania of Kilkeel. In the latter part of the seventeenth century, together with Kilinegan which occupied the same position, it seems to have become more or less independent and continued until Disestablishment as a Perpetual Curacy. According to a terrier of 1615 the "Capelia de Kilchow" then paid in synodals to the Bishop the sum of two shillings. The old Church stood in the townland of Bailymoney, and was called Kilcoo (Cill Chunaidhe), the Church of Mourning, it is said because the body of St. Patrick was waked there.

The Parish is situate in the Barony of Upper Iveagh, but includes within its borders some of the loftiest of the Mourne mountains - Slieve Bernagh, 2,394 feet in height under whose slopes lies Tollymore Park, the picturesque residence of the Earl of Roden - and Slieve Donard, 2,796 feet, the highest of the range, which towers over Newcastle and the sea. The name of this mountain, as already mentioned, was Slieve Slainge, from Slainge the son of Partholan the Scythian parricide who is said to have been the first of the invaders of Ireland in the year of the world 2533, who lies beneath the cairn on its summit. St. Domangard, or Donard, who in the sixth century impressed his name upon the mountain, is referred to in a curious paragraph in the Tripartite Life of St. Patrick as "he who will raise St. Patrick's relics a little before the Judgment. His cell is in Rathmurbulg at the side of Sliabh Slainge. And there is always a leg of mutton with its accessories, and a vessel of ale before him every Easter which is given to Mass people on Easter Monday always."

A friary of Dominicans existed in the Parish at Moneyscaif till a late period, a branch of the Convent of Villa Nova or Newtownards.

The old church is described in 1657 as "wholly ruinous," having doubtless been destroyed in 1641, and was never rebuilt. The present Parish Church, to which a western tower was added in 1812, is situated in the village of Bryansford, so named from the last of the Magenis family to own the property. The sister of this Bryan, Ellen, daughter of Brian McHugh Magennis, married one William Hamilton of Ervnagh. Her brother Bryan, dying without issue devised the Tollymore estate to her son, James Hamilton, whose granddaughter, Lady Anne Hamilton, married in 1752 Robert Viscount Jocelyn, created in 1771 Earl of Roden. Through him the estate of Bryan McHugh Magennis has descended by inheritance to the present Earl.

In 1588 a castle was built on the seashore under the shadow of Slieve Donard by Felix Magennis which became the principle residence of the chief of the sept. From this it is commonly supposed that the little village of Newcastle, which in modern times has developed into a popular watering place, derives its name. This, however, appears to be doubtful, since the place is mentioned in the Annals of the Four Masters at the year '433 as "Fearsat An Chaislein Nui" - the Ford or Pass of Newcastle. In 1641 the castle belonged to Sir Con Magennis, and after the rebellion was forfeited and granted to Robert Hawkins of London, greatgrandfather of the Robert Hawkins who assumed the name of Magill. From the Magills the Newcastle estate passed to the hands of the Matthews and from them to the Annesleys, whose representative the Earl of Annesley is

the present proprietor. The castle was in modern times rented by the Board of Customs for the accommodation of Officers of the Revenue, but was eventually taken down by Lord Annesley to build on its site a hotel, which was until recent years the principal one in Newcastle. Newcastle has now become a separate parish.

SUCCESSION OF CLERGY

CHAPLAINS.

- 1859. Richard P. Young
- 1869. W. V. G. Dudgeon
- 1878. Jos. Wm. Dixon
- 1886. James Clarke
- 1888. James Harte
- 1894. Henry Anderson
- 1901. Geo. G. M'Elroy
- 1903. Wm. J. M'Creery, B.D.
- 1906. John Dowker Kidd

<i>POPULATION STATISTICS (Including Newcastle)</i>	<i>1834</i>	<i>1911.</i>
Members of the Ch. of Ireland	1008	880
Roman Catholics	4931	2361
Presbyterians	718	521
Methodists	-	43
Other Denominations	5	52

SUCCESSION OF CLERGY.

- 1647. Hugh O. Henry
- 1664. Andrew Law
- 1794. James Maffett
- 1829. Forbes Foffiot
- 1834 Charles Hume (still Baxter in 1823)
- 1838. Christopher Usher
- 1873. Chas. Parkhurst
- 1884. Arthur Langtry
- 1912. Owen R. Slacke Magrath
- 1918. Henry N. Joly

THE PARISH OF NEWCASTLE.

A CHURCH was first built here by the Third Earl of Annesley as a chapel of ease for the Parish of Kilcoo in which it is situated, and of which the Rev. J. F. Close as Plebanus of Kilkeel was then Rector. The Church, which was dedicated to St. John, was opened in 1832, and has since been enlarged by the addition of a chancel and transepts. It is picturesquely situated on an eminence about the middle of the sea-front, and with its white granite spire is a conspicuous and pleasing object in every view of Newcastle. The benefice is in the gift of the Earl of Annesley.

SUCCESSION OF CLERGY.

INCUMBENTS.

1832. John R. Moore
1849 Wm. R. Slacke. Canon
1873. J. Hobart Seymour,
1897. Chas. Watson, Archdeacon
1906. Geo. Otway Woodward Arch
1901-7. Fras. A. Gumley
1908. Geo. Watt, B.D.

CURATES.

1834 Jas. W. Skelton
1841. Wm. R. Slacke.
1893-6. Denis C. O'Connor

THE PARISH OF MAGHERA.

THE original name of this Parish was Rathmuirbhuilg - the Fort of the Sea Inlet. This came to be contracted into Rath, to which the prefix Machaire was afterwards added - hence Machaireratha, the Plain of the Fort. The disused part of the name "Muirbhuilg," changed to "Murlough," is now applied to a townland in the parish adjacent to Dundrum, and also to one in the parish of Kilmegan. The Church was founded in the sixth century by St. Domangard or Donard - son of Eachach, who died in 506 A.D., of whom the following notice occurs in the *Ada Sanctorum* of Colgan: "In the territory of Iveagh and Diocese of Dromore there are two churches dedicated to St. Domangard, one (which is at the foot of a very high mountain overhanging the eastern sea) is called Rathmuirbhuidlg by the ancients, but at this date Machaire Ratha: the other on the summit of that lofty mountain, far removed from the habitation of every human being, and which is frequented by great multitudes of pilgrims. Hence this mountain, which was called Sliabh Slainge by the ancients, is at this day commonly called Sliabh Domhangaird from this Saint."

St. Donard was of the episcopal order, but whether he had any episcopal successors at Maghera is not known. His See, in any case, soon became merged, not in that of Dromore, but in Down, whose Bishop became Lord of the Manor of Maghera. Rath had the doubtful honour of a visit from King John accompanied by Muiredach, King of Limerick, in his tour through Ulster in 1210.

In 1622 the Magennisses laid claim to the ancient See lands, and we find the Bishop of Down complaining:

"Item the foure townes of Maghera being anciently known by the Bishop's lands, were lately found by an Inquisition to Sir Arthur Magennis and to some of his free holders, of the which Inquisition a great part of the Jurors were of the name of Magyness." In his report of the same year Maghera is described as "a chappell ruynous consisting of four or five townes very small - the Bishop's Mensall - the two parts of the tithes belonging to ye Bishop."

The ruins of the ancient church, 45 feet 9 in. by 21 feet 6 in., are still standing in the old graveyard, with the stump of a round tower a little to the northwest. The tower was standing in the eighteenth century, when, according to Harris, "About 30 years ago it was overturned by a violent storm and lay at length and entire on the ground like a huge gun without breaking to pieces: so wonderfully hard and binding was the cement in this work." The present Parish Church, which was built in 1825 by the Board of First Fruits, stands in the churchyard a few paces from the ruins of its predecessor. It is a plain building with a western tower, but has been much improved and beautified internally within recent years. It has been for some years temporarily united with Kilniegan whose Rector acts as Curate in charge.

There is a fine cromlech at Slidderlyford on the eastern border of the parish, with a souterrain hard by some sixty feet in length.

POPULATION STASTICS	1834	1911.
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Church of Ireland	450	219
Roman Catholics	796	438
Presbyterians	158	172
Methodists		3
Other Denominations	7	19

1911

880

2,361

521

43

52

<i>POPULATION STATISTICS.</i>	<i>1834</i>	<i>1911</i>

450

796

158

SUCCESSION OF CLERGY.

RECTORS.

St. Domangard

1437. Henry M'Cressulafle 1438. Donat O Laghuan

VICARS.

1794. JaS. Maffett (still V. in 1823)

1829-71. Win. Duffin (last Vicar)

CURATES IN CHARGE.

1878. J. Hobart Seymour, 1885. Geo. J. Lodge, Vicar

Canon, Vicar of New- of Kilmegail

castle 18go. Robt. Forde, Vicar

of Kilmegan

Church of Ireland 1

Roman Catholics 219

Presbyterians

Methodists

Other Denominations

172

7

1640. Joseph Dunbar

166x. Andrew Law

1692. John Williamson

1763. William Brett

296 DIOCESE OF DROMORE RURAL DEANERY OF NEWRY AND MOURNE

SUCCESSION OF CLERGY.

RECTORS AND VICARS.

1317. Robert Russell, Presented to the Church of St. Balurani (?) de Kilkel. — (*Cal. P. & C. II.*, Ed. II.—Rev. J. B. Leslie).
1356. John de Preez—Deprived in 1369 by Primate, sede ‘vacante, for homicide and perjury — (*Sweleman’s Cal.* 38). The right of presentation is in the Earl of Ulster or his deputy.
1369. John de Thrius—died in this year.—(Reeves)
1374. Nicholas Fer... Rector of Dunbeynge (Dunboyne) in Meath, instituted by Bishop of Down though not ordained priest. His appeal to the Pope disallowed by Primate.—(Sweteman *Cal.* x).
1388. John Eheene, or Cheene, or Chyne—Presented by the Crown to the Parish Church of S. Colman del Morne.—(Reeves)
1406. Patrick Oweyn—Presented by the Crown (Henry IV.).—(*Sweleman’s Cal.*).
1406. Adam McBurne, or McBrune—Collated by Bishop of Down; removed on appeal to Primate in favour of Patrick Oweyn.—(*Sweleman’s Cal.*).
1421. Patrick Oservan - Rector of the Free Chapel of St. Mary Magdalene, Dio. of Down—Presented by Edmund Mortimer Earl of March and Ulster, subsequently provided by Pope Martin V.—(*Annatis Hib.*).
- alias* Les. (*An. Hib.*).
1446. Nicholas Oservan—Provided on deprivation of his predecessor by Pope Eugene IV.—(*An. Hb.*)
1450. John Leths—Dispensed by Pope Nicholas V. to hold one other benefice with his rectory of Killeel—(*An. Hib.*).
1456. John Leche—Rector of “Morna” (Mourne), was proctor for Bishop of Down in a Provincial Synod at Drogheda. (Reeves).
1476. Nicholas Oservan—Deprived—(*An. Hib.*).
1476. Patrick Maghynu—Provided by Pope Sixtus IV. (*An. Hib.*).
1526. Cormac Roth, bachelor decretis, Presented by Primate to the Rectory or plebania of Killcayll.—(Reeves).
1527. Patrick McRowry—Appointed to Vicarage.— (Reeves).
1536. Peter Lewis—Presented by the Crown to Rectory of Kylgheel, *alias* Morne.—(Reeves).
- 1548-9. Patrick McGuyryn (Magurran)—Presented by the Crown to the Church of Kylkyle, Co. Down.—(*Fiants Ed. Vi.*, 234, Rev. J. B. Leslie)
1625.
Robert Dawson, Dean of Down—Presented to R. & V. of Ballee and *Kilkeel*.—(*L.M.,V.* 106— Rev. J. B. Leslie).
1634. Richard Heaton—Presented to Rectory of Killeel and the chapels of Tanilaght, Kilinegan, and Kilcoo.
1671. Andrew Matthews—Presented by Nicholas Bagnal to Rectory of Killeel.
1701. Randuiph Lambert.
1756. Richard Hughes (ob. Oct. 1756, aged 107 years.— (*Faulkner’s Dublin Journal*).
1786. Lucas Waring (ob. 1823).
1823. Hill MtKenna, acted as curate in charge during interregnum of 3 years.

1826. John Forbes Close (the last Plebanus), ob. 1884.
 1883. Edward O'Brien Pratt.
 1887. Thomas Haines Abrahail.
 1890. Freeman Dudley (afterwards Canon of Connor).
 18g8.. Henry McKnight.
 r.gxä. Ernest .C. Hayes (Canon of S. Patrick's Cathedral, Dublin).
 298 DIOCESE OF DROMORE
 CHAPLAINS.
 1406. Patrick Dwyer 14o7. Columba M'Kartan
 1407. Donald Oronaga
 (O'Rooney)
 CURATES.
 1817. Thomas Waring
 157. Edw. O'Brien Pratt
 18w. Edward Kent
 1885. Geo. Howe Daunt
 1820. Chas. W. Campbell
 1888. C. F. Langford
 1821. Hill M'Kenna
 1891. Stephen Radciff
 1826. F. F. Magrath 1893. W. J. Keane
 1827. M. C. Hime 1897. A. Douglas Scott
 1828. Henry Bunbury 1904. John Taylor
 1828. Charles House 1905. Fred. W. Grant
 1830. Christopher Usher 1906. Reginald R. Muir
 1835. Chas. Sheridan Young
 1912. Robt. Kirkpatrick
 1837. Wm. Boyle 1914. Richard A. Deane
 1846. Llewellyn W. Jones 1916. Archibald Howard
 1847. John Thos. Langford M'C. Acheson
 1848. Richard A. Hall 1920. Henry R. V. Foster
 1852. Alexander Dudgeon 1923. R. R. Walker

THE PARISH OF KILHORNE

CLOSE to the fishing village of Annalong (the Ford of the Ships), midway between Kilkeel and Newcastle, is the Parish Church of Kilhorne (the Church of the Cold Spring), which takes its name from one of the ancient ruined chapels of Kilkeel already referred to. The present Church was built in 1840, and the district constituted a Perpetual Curacy in the parish of Kilkeel. It became an independent parish in 1884 on the death of the Rev. J. F. Close, the last rector of the old Plebania.

The Church is a plain building with a western tower to which a chancel was added in 1883 as memorial to the Countess of Kilmorey, during the incumbency of Canon Dudgeon. The interior has since been greatly improved and beautified by a number of stained glass windows and suitable fittings.

SUCCESSION OF CLERGY

CURATES IN CHARGE.

- 1842. Wm. Boyle
- 1843. Robert Wailer Toler
- 1845. Hanley Ball
- 1846. Geo. Wm. Black
- 1851. Skeifington Armstrong
- 1857. Alex. Dudgeon

VICARS.

- 1884. Alex. Dudgeon, Treasurer of Dromore Cathedral

CURATES ASSISTANT.

- 1885. David Kennedy
- 1887. Joseph Quin
- 1886. Henry M'Knight

CHAPTER VI RURAL DEANERY OF KILMEGAN

THE PARISH OF KILVIRGAN.

KILMEGAN, Cill Mhiagan, the Church of St. Megan, is a Parish situate in the three baronies of Upper Iveagh, Kinelearty and Lecale. It lies along the west side of Dundrum Bay, and ascends towards the north-west to the summit line of the Slieve Croob Mountains 1,775 feet in height. It includes the towns of Dundrum in Lecale, and Castlewellan in Upper Iveagh, near which is situated the beautiful seat of the Earls of Annesley.

Castlewellan has for some years formed a kind of chapelry of Kilmegan and will be treated separately presently.

The Parish Church of Kilmegan occupies the ancient site a few miles inland from Dundrum and is a plain building with a square tower. From an early period Kihuegan was a chapelry in the Plebania of Kilkeel, and until the death of the Rev. J. F. Close in 1884 the Incumbent ranked but as a Perpetual Curate. But if it's self but a chapeiry, it would appear at one time or another to have had not a few chapels within its own borders. Thus we find within the Parish, sites of ancient churches and graveyards at Carrowbane, at Shankill; in the of Ballylough, Drumbuckwood; Church hill at Moneycarragh; and one at Wateresk, probably identified as the Church of St. Cillen, a brother of St. Donard. Of all these foundations little more than the memory remains.

Another, whose origin at least was ecclesiastical, has left a more extended history and more imposings remains. On an eminence overlooking the village and harbour there still stands the great circular keep (45 feet in diameter) and ruined curtain wall and barbican with other outlying buildings of the famous castle of of Dundrum—the Fort on the Ridge. The original “dun” of earth or dry masonry has been identified by O'Curry as the Dun Rudhraidhe (Ruray's Fort), built in the reign of Connor MacNessa by Bricrind of the Poisoned Tongue—the vitriolic poet from whom Loughbrickland takes its name. This Rudraidhe was, according to the Annals of the Four Masters, the son of Partholan and was drowned in Lough Ruray—the inner bay of Dundrum, so named from him—twelve years after his brother Slainge had been interred beneath the Great Carn on the summit of Slieve Slainge, now Slieve Donard. On this historic site the present Castle was built in the thirteenth century by Sir John de Courcy, as a Preceptory for the Knights Templar that order of military monks around which so much romance has gathered. When that order was abolished by the Council of Vienna in 1312 the Castle and Manor adjoining were granted to the Prior of Down who held it until the suppression of the religious houses under King Henry VIII. It was then granted at the yearly rent of £6 13s, 4d. to Gerald, Earl of Kildare, who would appear however to have had to fight for his property.

Many a struggle for its possession took place in the succeeding hundred years around the ancient fortress &, between the Anglo-Irish and the native chiefs. Now it was captured by the Magennisses, only to be retaken by Lord Grey. In 1566 it was held against the English by Shane O'Neill. Again it was seized by Lord Mountjoy in 1601 the

McCartans occupied it for a time and it seems to have been in the possession of the Magennis under a Royal Grant at the time of the breaking out of the Great Rebeffion. Then in 1652 it was reduced and finally dismantled by Oliver Cromwell, and on the forfeitures which succeeded the putting down of the rebellion, was granted to Lord Cromwell of Okeham, afterwards Earl of Ardglass. From that family the manor passed by purchase to Viscount Blundell, and afterwards through intermarriage between the families, to the Marquises of Downshire, who still hold the property, and have a residence at Murlough on the estuary of Dundrum.

In recent years a very beautiful Church, dedicated to St. Donard, has been built, largely through the instrumentality of the late Dowager Marchioness, close to the village of Dundrum. It was designed by the late Sir Thomas Drew, M.R.I.A., in the Early English style, and is adorned with a handsome tower, with pinnacles and dressings of red Dumfries stone. This church serves as a chapel of ease to Kilmegan, which is situated some two miles inland.

The Parish Church possesses a silver chalice, paten and flagon. On one side of the paten is the date 1616 (corresponding with the date over the Annesley vault underneath the church), while on the other side of the paten and on the chalice and flagon is the inscription "Kilmegan Church 1826"—probably a later addition.

<i>POPULATION STATISTICS (Including Castlewellan)</i>	<i>1834</i>	<i>1911</i>
Church of Ireland	1,629	1095
Roman Catholics	4,162	2629
Presbyterians	4126	2629
Methodists	-	99
Other Denominations	-	112

RURAL DEANERY OF KILMEGAN
CHAPLAINS.

- 1859. Richard P. Young 1894.
- 1869. W. V. G. Dudgeon IgoI.
- 1878. Jos. Wm. Dixon 1903.
- 1886. James Clarke
- 1888. James Harte 1906.

THE PARISH OF KILCOO.

THE Parish of Kilcoo, more commonly nowadays known as Bryansford from the village of that name, was formerly, as we have seen, a chapelry in the Plebania of Kilkeel. In the latter part of the seventeenth century, together with Kilmegan which occupied the same position, it seems to have become more or less independent and continued until Disestablishment as a Perpetual Curacy. According to a terrier of 1615 the "Capella de Kilchow" then paid in synodals to the Bishop the sum of two shillings. The old Church

stood in the townland of Ballymoney, and was called Kilcoo. (Cull Chunaidhe), the Church of Mourning, it is said because the body of St. Patrick was waked there.

The Parish is situate in the Barony of Upper Iveagh, I but includes within its borders some of the loftiest of the Mourne mountains—Slieve Bernagh, 2,394 feet in height under whose slopes lies Tollymore Park, the picturesque residence of the Earl of Roden—and Slieve Donard, 2,796 feet, the highest of the range, which towers over Newcastle and the sea.

The name of this mountain, as already mentioned, was Slieve Slainge, from Slainge the son of Partholan the Scythian parricide, ‘who is said to have been the first of the invaders of Ireland in the year of the world 2533, who lies beneath the earn on its summit. S. Domangard, or Donard, who in the sixth century impressed his name upon the mountain, is referred to in a curious paragraph in the Tripartite Life of S. Patrick as he who will “raise St. Patrick’s relics a little before the Judgment. His cell is in Rathmurbulg at the side of Sliabh Slainge. And there is always a leg of mutton with its accessories and a vessel of ale before him every Easter which is given to Mass people on Easter Monday always.”

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The old church is described in 1657 as “wholly ruinous,” having doubtless been destroyed in 1641, and was never rebuilt. The present Parish Church, to which a western tower was added in 1812, is situated in the village of Bryansford, so named from the last of the Magennis family to own the property. The sister of this Bryan, Ellen, daughter of Brian McHugh, Magennis, married one William Hamilton of Ervnagh.

Her brother Bryan, dying without issue devised the Tollymore estate to her son, James Hamilton, whose grand-daughter, Lady Anne Hamilton, married in 1752 Robert Viscount Jocelyn, created in 1771 Earl of Roden. Through him the estate of Bryan McHugh Magennis has descended by inheritance to the present Earl.

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From this it is commonly supposed that the little village of Newcastle, which in modern times has developed into a popular watering place, derives its name. This, however, appears to be doubtful, since the place is mentioned in the Annals of the Four Masters at the year 1433 as “Fearsat An Chaislein Nui “—the Ford or Pass of Newcastle. In 1641 the castle belonged to Sir Con Magennis, and after the rebellion was forfeited and granted to Robert Hawkins of London, great-

SUCCESSION OF CLERGY.

Henry Anderson Geo. G. M’Elroy Wm. J. M’Creery,
B.D.

John Dowker Kidd

308 DIOCESE OF DROMORE

RURAL DEANERY OF Kilmegan 309

grandfather of the Robert Hawkins who assumed the name of Magill. From the Magis the Newcastle estate passed to the hands of the Matthews and from them to the Annesleys, whose representative the Earl of Annesley is the present proprietor. The castle was in modern times rented by the Board of Customs for the accommodation of Officers of the Revenue, but was eventually taken down by Lord Annesley to build on its site an hotel, which was until recent years the principal one in Newcastle. Newcastle has now become a separate parish.

<i>POPULATION STATISTICS. (Including Newcastle).</i>	<i>1834</i>	<i>1911</i>

i,008
4,93'
718

S. John, was opened in 1832, and has since been enlarged by the addition of a chancel and transepts. It is picturesquely situated on an eminence about the middle of the sea-front, and with its white granite spire is a conspicuous and pleasing object in every view of Newcastle.

The benefice is in the gift of the Earl of Annesley.

SUCCESSION OF CLERGY.

INCUMBENTS.

1832. John R. Moore 1897. Chas. Watson, Arch 18 9. Wm. R. Slacke deacon

1873. J. Hobart Seymour, 1906. Geo. Otway Woodward

Canon

1901-7. Fras. A. Gumley

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Church of Ireland	1008	880
Roman Catholics	4931	2361
Presbyterians	718	521
Methodists		43
Other Denominations	5	52

CURATES.

1647. Hugh O. Henry
 1664. Andrew Law
 1794. James Maffett (still in 1823)
 1829. Forbes Folliot Magrath
 1834 Charles Hume
 1834 Jas. W. Skelton
 1841. Wm. R. Slacke.
 1893.6. Denis C. O'Connor
 1838. Christopher Usher
 1873. Chas. Parkhurst Baxter
 1884. Arthur Langtry
 1912. Owen R. Slacke
 1918. Henry N. Joly

310 DIOCESE OF DROMORE

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Church of Ireland	450	219
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Presbyterians	158	172
Methodists		3
Other Denominations	7	19

SUCCESSION OF CLERGY.

RECTORS.

St. Domangard

1437. Henry M'Cressuiane

1438. Donat O Laghuan

VICARS.

1640. Joseph Dunbar

166x. Andrew Law

1692. John Williamson

1763. William Brett

1794. Jas. Maffett (still V. in 1823)

1829-71. Wm. Duffin (last Vicar)

CURATES IN CHARGE.

1878. J. Hobart Seymour, Canon, Vicar of Newcastle

1885. Geo. J. Lodge, Vicar of Kilmegan

1890. Robt. Forde, Vicar of Kilmegan

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EMAIN MACHA
BY ROY GAMBLE

My forefathers had no feeling for this place;
Planter protestantism denying them the Gael's kinship.
Cuchullain and the Red Branch Knights
Need never have happened for all they cared,
And Queen Macha's curse mattered not a damn
As they defaced history with limestone quarries.

As for me, full of unexplained attachments
To a history not entirely mine,
I identify with the ancient shrine
(Scratch me and you find a Kelt).
And yet, I cannot join the clan,
They side-step and close ranks
And my long-sowed roots
Keep me a nation-width away.

For we live in dreams always,
And mine are on the periphery,
Forever on the outside,
Hearing the soul of Ireland:
Plaintive fiddles and sad pipes;
Listening, enjoying,
Foot-tapping on the jigging floor,
But always uninvited,
Unable to rise and join the wave
Weaving patterns in the distant dance