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IRISH HISTORICAL RECORDS

VOLUME III

- SYNOD OF RAITH BREASAIL *Rev. John MacErlean, S.J.*
- A LIST OF THE REGULARS REGISTERED
IN IRELAND *Rev. Reginald Walsh, O.P.*
- STUDENTS OF THE IRISH COLLEGE,
SALAMANCA (1619-1700) *Very Rev. D. J. O'Doherty, D.D.,
Rector.*
- THE DIOCESAN MANUSCRIPTS OF
FERNS DURING THE RULE OF BISHOP
SWEETMAN (1745-1786) *W. H. Grattan Flood, Mus.D.*
- REPORT ON THE STATE OF POPERY IN
IRELAND, 1731 *Editor.*
- CATHOLIC EPISCOPAL WILLS (PROVINCE
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- NOTES ON HIBERNO-LATIN MANU-
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- CALENDAR OF PAROCHIAL REGISTERS *Editor.*
- APPENDIX—
- THE FLIGHT OF THE EARLS.
IRISH TEXT, TRANSLATION AND
NOTES *Rev. P. Walsh, M.A.*

RECORD SOCIETY

ST. PATRICK'S COLLEGE, MAYNOOTH

M. H. GILL & SON, LTD., DUBLIN

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ARCHIVIUM HIBERNICUM

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VOL. I.

THE ANNATS OF ULSTER. Price 7s. 6d. To members of the Catholic Record Society, 5s. Postage, 5d. inland; 9d. foreign. Vols. containing Annats of Leinster, Munster, Connaught being prepared for the Press.

The Annats of Ireland, containing as they do a vast mass of information about the various parishes and dioceses, are absolutely indispensable for those who wish to understand the course of events during the period immediately preceding the Reformation. They are of the greatest importance, also, for everyone interested in local and diocesan history.

The Committee of the Catholic Record Society of Ireland, having secured ownership rights in the MSS. of the late Father Costello, to whose untiring energy the collection is due, and in the volume (*Annats of Ulster*) already published, has determined to bring the "Annats" within the reach of everybody by offering Vol. I. at the reduced price of 7s. 6d. (exclusive of postage). Members of the Catholic Record Society can obtain a copy by sending a cheque or P.O. for 5s. 5d. to Catholic Record Society, St. Patrick's College, Maynooth.

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SYNOD OF RÁITH BREASAIL

BOUNDARIES OF THE DIOCESES OF IRELAND

[A.D. 1110 or 1118]

THE importance for the ecclesiastical historian of the decrees of the Synod of Ráith Breasail, which laid down the boundaries of the dioceses of Ireland, is sufficient justification for a special study and illustration of the record of them preserved by Geoffrey Keating in his *History of Ireland*, Book II., Section xxviii. Keating extracted the acts of this synod from an old book of annals belonging to the church of Cluain Eidhneach, which is now lost. As we have no other record of them in any independent source, Keating's text must remain our sole authority.

The critical investigation of the earliest MSS. of Keating's *History* does not bring to light any variants of importance. There are, indeed, the usual variations in marking or omitting accents and signs of aspiration, but even these are fewer than one might expect. There is nothing to show that the language of the text of these Acts in the *Annals of Cluain Eidhneach* was much more ancient than that in which we now have them. A few archaic spellings such as *co* for *co*, *m* for *an*, *cc* for *ç*, etc., occur in some MSS., but scribes contemporary with Keating often indulged in these to a far greater extent than they do in the present instance. Neither is there in this passage any practical difference between the two classes of MSS., those of the more archaic and those of the more modern type, as distinguished by the Rev. P. S. Dinneen in his *Introduction* to the second volume of Keating's *History*, p. xvii. A document like the present, indeed, which consists almost wholly of proper names, does not give much room for grammatical archaisms.

It would be beside the purpose of this study to enter upon the vexed questions of the exact date of this synod, its personnel, and its relations to the contemporary synods of Uisneach and

Fiadh mic Ængusa. These matters have been discussed by Rev. John Lynch in his *Cambrensis Eversus*, c. ix. (vol. II. p. 52, Dublin, 1850), by Rev. John Lanigan in his *Ecclesiastical History of Ireland*, vol. IV. pp. 37, 40, 43 (Dublin, 1822) and by others, but a complete and detailed investigation of the whole question is still greatly to be desired. Leaving these problems aside, I will deal here with two points only, the number of the bishoprics and their boundaries.

The rearrangement of the bishoprics of Ireland undertaken by the Synod of Ráith Breasail was, as Keating expressly says, modelled upon a similar reorganisation of the Anglo-Saxon Church, carried through nearly half-a-century previously in England after the Norman invasion of that country. According to the preamble of the Acts of the Synod of Ráith Breasail it was determined that there were to be in future twelve bishoprics in Leath Chuinn or Northern Ireland, twelve more in Leath Mhogha or Southern Ireland, and, in addition, two in Meath. That makes twenty-six bishoprics in all. Yet when Keating enumerates the bishoprics in the different provinces he only gives the names of twenty-five, viz., six in Ulster, five in Connaught, two in Meath, seven in Munster and five in Leinster. So, too, when giving the boundaries of the dioceses, he only mentions twenty-five dioceses, and the number of bishops whose blessing is invoked upon all who observe these decrees is but twenty-five. Keating noticed the difference, and says, "I think that, although the old book does not so state, it was six bishops that were in Munster and six in Leinster, with the Archbishop of Caiseal over them as arch-prelate of Leath Mhogha." The Rev. M. Kelly in his edition of Lynch's *Cambrensis Eversus* (vol. II. pp. 783, n.¹; 786, n.²⁷; and 792, n.⁹³) maintains that there were only twenty-four bishoprics in all, and by a slight alteration of Lynch's Latin text (slight indeed in the Latin, but impossible in the Irish original) succeeds in bringing that text into harmony with his own peculiar view. He also argues that as no boundaries are given for the diocese of Dún dá Leathghlas, that diocese must have been then united to that of Coinnire, so that as a matter of fact the Synod really fixed the number of bishoprics at twenty-four. But the number twenty-five is affirmed too often and too distinctly throughout the text to be wrong, and the omission of the boundaries of the diocese of Dún dá Leathghlas is merely an ordinary scribal mistake due to homoioteleuton

(*vide infra, sub voce* Coinnire). Keating is undoubtedly right in suggesting that the Synod contemplated a sixth bishopric in Leinster, that that bishopric was 'Ath Cliath (Dublin), and that "the reason why 'Ath Cliath is not counted here [*nota bene*, he is referring to the enumeration of the Sees in the different provinces, not to the total of the Sees mentioned in the preamble to the Acts] is that it was not customary for its bishop to receive consecration except from the Archbishop of Canterbury in England."

It is interesting to note in this connection the different ways in which the Synod dealt with the three bishoprics that had been recently established among the converted Danes who dwelt in the cities of Waterford, Limerick and Dublin. The diocese of Waterford was simply amalgamated to that of Lismore in which it was situated. The diocese of Limerick was continued, but it was no longer confined to the city of Limerick and its immediate vicinity. A large district, roughly corresponding to the present county of Limerick, was assigned to it. Thus it became as extensive as the average Irish diocese, a not unfitting bishopric for the Apostolic Legate, Giolla Easpuig, its bishop, to rule over. Dublin remained out, and had no boundaries assigned to it. In fact, the Synod by assigning all the country around Dublin to the diocese of Gleann dá Loch, confined the bishopric of Dublin to the limits of that city.

There can not be the slightest doubt but the Synod of Ráith Breasail when determining the division of Ireland into dioceses had in view the future inclusion of the bishopric of Dublin. The very symmetry of the partition proves this. Thus arranging the dioceses under the two metropolitans of Leath Chuinn and Leath Mhogha, we find that the Sees were distributed equally as follows:—

I. PROVINCE OF ARD MACHA

In Ulster	In Connacht
Clochar	Tuaim
Ard Sratha	Cluain Ferta
Doire (nó Ráith Bhoth)	Conga
Coinnire	Ceall Aladh
Dún dá Leathghlas	Ard Carna (nó Ardachadh)
	In Meath
Daimhliag	Cluain Ioraírd

II. PROVINCE OF CAISEAL

In Munster	In Leinster
Lios Mór	Ceall Chainnigh
Corcach	Leithghleann
Ráith Maighe Deiscirt	Ceall Dara
Luimneach	Gleann dá Loch
Ceall Dalua	Fearna (nó Loch Garman)
Imleach Iobhair	[‘Ath Cliath or Dublin]

The Apostolic Legate had allowed his own diocese of Limerick to be treated as an integral portion of the Irish Church. An agreement to a like effect had been arrived at amicably in regard to the diocese of Waterford. It is certain also that the bishops who were present at the Synod did not look with favour on the exclusion of Dublin. Two facts stand out clearly which put the sentiments of the Primate, Giolla Ceallaigh (Ceallach or Celsus) and of the bishops of Ireland on this matter beyond doubt. Shortly after the Synod of Ráith Breasail in the year 1121, according to the Annals of Ulster and those of the Four Masters, *Samuál nua áingli eppcop áta Cliat in pace quievit ⁊ Ceallac comarba parrac do gabail eppcopoiti áta Cliat a tosa ʒall ⁊ ʒairdet*. Irish historians for the last three centuries have strangely, though not without misgivings, taken these words to mean that Ceallach (Celsus), the Archbishop of Ard Macha, was elected Bishop of ‘Ath Cliath on the death of Samuel ‘O Haingli. We need not point out the improbability of the Primate’s exchanging the See of Ard Macha for that of ‘Ath Cliath, nor of his occupying both Sees as Bishop at the same time. There can be no question here of resignation nor of holding a plurality of benefices, for Ceallach did neither. “The taking of the bishopric of ‘Ath Cliath by Ceallach at the choice of the Galls and Gaels (Danes and Irish)” means nothing more than that Ceallach seized the opportunity offered by the death of Samuel ‘O Haingli of enforcing the views of the Synod of Ráith Breasail, and attempted to restore the See of Dublin to the Church of Ireland. We learn that in making this attempt he was favoured by many of the Irish and Danish inhabitants of the city of Dublin, and we know that he had certainly the support of the Bishops of Ireland. For in the following year, 1122, the pro English section, and seemingly the majority, of the citizens and clergy of Dublin wrote to Radulphus, Archbishop of Canterbury, complaining of this attitude of the Irish Episco-

pate: "Episcopi Hiberni maximum zelum erga nos habent et maxime ille episcopus qui habitat Ardimachæ quia nos nolumus obedire eorum ordinationi sed semper sub vestro dominio esse volumus" (Sylloge Epp. p. 100). The word "ordinationi" refers to some such ordinance or decree as that passed in the Synod of Ráith Breasail. Indeed, οἱ τοῦ ἁγίου (ordinatio) is the very word used in the Irish text to designate the present decree.

The division of Ireland into the two Ecclesiastical provinces of Ard Macha and Caiseal is founded, as the text expressly states, upon the ancient political division of Ireland into Leath Chuinn (Northern Ireland) and Leath Mhogha (Southern Ireland). The boundary between the Leath Chuinn and Leath Mhogha was the Eiscir Riada, which ran from Dublin to Clarinbridge. The Northern ecclesiastical province crossed that line, however, and included the southern portion of the county of Galway and that portion of the King's county which still belongs to the diocese of Meath. The dioceses also were made coterminous with the smaller principalities or groups of tribes, and the knowledge we have of the boundaries of the latter helps to supplement the information given by the Synod about the boundaries of the former.

The system followed by the Synod in defining these boundaries was to give the names of a certain number of places lying at opposite ends of the diocese. Usually four places only are named, but in a few cases, v.g. under Leithghleann, Ceall Dara, and Ceall Dalua, five or six are mentioned. Luimneach is the only diocese whose limits are determined by the enumeration of some thirteen or fourteen places situated on the borders of its territory. The greater detail in this case was due to its being a new diocese, whose boundaries were besides to a certain extent arbitrary, and to the natural desire of the Apostolic Legate to have them settled with the greatest accuracy. Seven limiting points are enumerated for the diocese of Coinnire, while none are given for that of Dún dá Leathghlas in the text as it now stands and as it stood in the Annals of Cluain Eidhneach, but this is due to the error of an early scribe who omitted a line, as has been already pointed out. It is quite possible that some other slight inaccuracies may have occurred in the transmission of the text, v.g. where the places named are not all different as in the case of the diocese of Ceall Dara and Doire or Ráith Bhoth, or where a diocese is represented

as extending beyond the historical limits of the family of tribes that peopled it, as in the case of the diocese of Gleann dá Loch which is represented as extending as far south as Beigeire in Wexford Harbour.

The dioceses are called after cities or churches, not after the tribes that dwelt in them. This latter system became customary soon after the Synod of Ráith Breasail, was usual at the time of the Synod of Kells in 1152, continued in vogue throughout the Middle Ages, and still exists in the case of the dioceses of Meath, Kerry and Ossory. A slight difference in the way of designating the dioceses may also be noticed, Some dioceses are styled "Diocese of N.," others are entitled "Diocese of the Bishop of N." The latter style is employed in the case of the two archbishoprics of Ard Macha and Caiseal, as well as in the case of the bishoprics of Doire or Ráith Bhóth, Coinnire, Dún dá Leathghlas, and Daimhliag. The MSS. of Keating's History all seem to agree on this point, though it does not appear to have any significance.

The MSS. used in preparing the text include most of the early MSS. extant which contain this part of the History. They have been described sufficiently by the Rev. P. S. Dinneen in his Introduction to the 2nd volume of Keating's History.

- A. A. 14, p. 76, O.S.F., Merchants' Quay, Dublin, copied in 1638, A.D.
- B. A. 15, p. 315, O.S.F., Merchants' Quay, Dublin, about 1645, A.D.
- D. H. 5. 22, fol. 126, T.C.D., scribe Fearfeasa O Duigeanáin, 1646, A.D.
- F. F. 3. 21, p. 228, T.C.D., about 1650, A.D.
- H. H. 5. 26, p. 161, T.C.D., about 1650, A.D.
- L. Lynch's Latin Version of Keating's History of Ireland, about 1660, A.D., as published in the Dublin Edition of his *Cambrensis Eversus*, Vol. II. pp. 783-792.
- M. H. 5. 32, T.C.D., 1645, A.D.
- N. 23 N3, p. 254, R.I.A., 1666, A.D.
- P. 24 P23, p. 325 (302), R.I.A., 1646, A.D.
- Q. 23 Q14, fol. 131^b, R.I.A., 1662, A.D.

JOHN MAC ERLEAN, S.J.

Milltown Park.

Δς πο ριορ νο να ραιρεαδαϑ νό νο να διορείριϑ¹ ιρ οά ττόρην-
 ναιϑ² αήαι νο ηορτουίεαϑ ραν τρεανϑ πο Ράτα Θρεαριαι :—

Ραιρε Διηθεαριυις Δρσα Μαα
 ό Σιαϑ Θρεαξ ζο Cuaile Cιannaατα.
 7 ό Θιορ ζο ηΑβαιν μόιρ.

Ραιρε³ Cιοαρι
 ό Αβαιν μόιρ ζο ζαβαι⁴ Λιυι
 7 ό Σιαϑ Θεατα ζο Σιαϑ Λαηζα.⁵

Ραιρε Δρσα Σρατα
 ό Σιαϑ Λαηζα ζο Cαρι ηζλαιρ⁶
 7 ό Ιοα Cραοι⁷ ζο Θεινν ροιϑνε.

Ραιρε εαριυις Όοιρ νό Ράτα Θοα
 ό Εαρ Ρυαϑ ζο Σριυϑ⁸ Θροιη
 7 ό Cαρι ηζλαιρ⁹ ζο Σριυϑ¹⁰ Θροιη.¹¹

Ραιρε Εαριυις Cοινηιρ¹²
 ό Θεινν ροιϑνε ζο Τορβυιρ¹³
 7 ό Ρυιρ Μυρβυιρ ζο ηΟλλορϑα¹⁴ ζο Cυαν
 Σνάμα ηΑίηνε¹⁵
 7 ό ζιωνν Ρίηε ζο Cολβα ηζεαριαινν.

Ραιρε Εαριυις Όύιη οά Ιεατζλαρ
 ηι ραζεαρι ραν τρειητεαδαρι α τόρηνηαατ.¹⁶

¹ διοεείριϑ, A, H, M.

² ττεορηναιϑ, F.

³ This diocese has been omitted
 by B.

⁴ ζαβαι, D.

⁵ λαηζα, Dinneen, *perperam*.

⁶ ηζλαρ, D.

¹³ τορβυιρ, A, B; τορ βυιρ, Q; τορβυιρζε, P.

¹⁴ τολλορϑ, A; ηολλορϑ, B; ηολλορϑ, D, N, P, Q; ηολλορϑ, F;
 ηολλορϑα, M.

¹⁵ ηάιηνε, A; ηειόηνε, F, Q; et a Cuansnamhaigne et Glanrigh ad
 Colbangarmain, L.

¹⁶ τέορμ, D, N, Q; τόρμ, B, D, F; τόρμην, A.

⁷ ερύι, B, F, P, Q.

⁸ ρριϑ, N; ρριυϑ, P.

⁹ ηζλαρ, A, B, M, Q.

¹⁰ ρριυϑ, B, P.

¹¹ This line has been omitted by
 D, N.

¹² Cοινηιρ, B, F, P, Q.

SYNOD OF RÁITH BREASAIL

· Ʋαιρέε Ʋαρρυις Ʋαιμήλιας

ó Śliab Ʋρεαξ ζο Ʋαρη Ʋáη Ʋυαιρ
γ ό Ʋοcán¹ ηα ηημυμε² ροιρ ζο Ʋαιρρξε.

Ʋαιρέε Ʋλυαηα ηιοραιο

ó Ʋλοcán ριαρ ζο Śιοναιηη
γ ό Ʋρcυιιιτε³ ζο Ʋλυαιη Ʋοηαιρε.

Ʋαιρέε Ʋλυαηα Ʋεαρτα

ó Śιοναιηη ζο Ʋοιρηηη
γ ό Ʋαcτξε⁴ ζο Śυca.

Ʋαιρέε Ʋυαηα

ó Śυca ζο ηΔρϑ Ʋαρηα
γ ό Δε αη Ʋεαρμαιηηη ζο Śιοναιηη.

Ʋαιρέε Ʋοηζα

ó Δυαιηη ό ηθρυιηη υα cυαιϑ ζο ηέηηcηηηη⁵
γ ό Δε αη Ʋεαρμαιηηη ριαρ ζο Ʋαιρρξε.⁶

Ʋαιρέε Ʋιιιη ηΔιαϑ⁷

ó ηέηηcηηηη⁸ ζο ηƲαρ ϲυαιϑ
γ ό Ʋιιι Διρϑυιιηη ζο Śραιε αη Ʋέρμáηη.⁹

¹ Ʋoc, B, N, D.

² ηημυρε, A; ηημυμε, B, D, F, N, P, Q; ηημυμε ηο ηημυμε [sic], H; ηημυμηε, M; a Torrente Hinnergensi [leg. Himergensi?], L.

³ úρ cυιιτε, A; úρ cοιιιτε, B; υρcαιιτε, D; υρ cοιιιτε, F; υρcοιιιτε, H; υρcυιιιτε, M; υρcοιιιτε, N; ιυδαρ-cοιιιτε, P; υρcοιιιτε, Q; Urchultum, L.

⁴ αιcτξε, F; ecτξε, A, B, M.

⁵ ηέαιηcαιηηη, H, M, N.

⁶ ριαρ ζο cιιι [e]Διαϑ, A, D, M, N.

⁷ εαΔαϑ, D, Q.

⁸ ηέαιηcαιηηη, H, M, N.

⁹ Ʋερμáηη, B; Ʋε[Δ]ρμáηη, A, D, F, M, P, Q; Ʋεαρμáηη, D. N.; cf. ιc Śραηη αη Ʋιρέηη (Circuit of Ireland I. 154, Irish Arch. Soc.), Śραιε ιη Ʋερμáηη (so the MSS), AU. 1291, Śραιε ιη Ʋέρμáηη, Ann. L. c6, 1291. L has for this line "inter Sruhantearmainn et Killalam," which supposes an Irish text "ó Śρυε αη Ʋεαρμαιηηη ζο Cιιι Διαϑ."

Ἐπιθε Αἰθα Καρνα νό Αἰθαδαιό
 ó Αἰθ Καρνα ζο Σιαδ αν Ιαριαν
 γ ó Ἐθρ Ἐριανν ζο ηυρευιτεν.¹

Μάρ δοντιγθεαδ² ειαρ Ἐνναετ αρ αν ροιαν γε ιρ τοιτ ιινε
 ι³ γ μνα n-δοντιγθρο βιοδ αρ αν ροιαν ιρ⁴ τοιτ λεο⁵ γ ιρ μαιτ ιινε
 αν ροιαν ιρ μαιτ λεοραν⁵ δετ αμδιν ναε βιαδ⁶ ι ζἘνναεταδ⁷
 εετ εuis εαρρuiς.⁸

Ἐπιθε Αιθεαρρuiς Καριτ
 ó Σιαδ Ειθιινε ζο Σιυρ
 γ ó Ἐναμκοιιτ εζ Τιορρατ⁹ Αριανν ζο Σρειν
 Αιθδ .ι. Ερορ Σρεινε.

Ἐπιθε Λεαα Μοιρ νό Ριυιτ Λαιζε
 ó Μιλεαδ¹⁰ αρ υρμαε να θεαρδα εζ Cumαρ να
 τερι n-υιρεε ζο Κορκαιζ¹¹
 γ ó Σιυρ βα θεαρ ζο φαριζε.

Ἐπιθε Ἐρκαιζε
 ó Ἐρκαιζ¹² ζο Καρν υι Νετρο
 γ ó Αδαιαν Μοιρ βα θεαρ ζο φαριζε.

Ἐπιθε Ρατα Μαιζε¹³ Θειρσιρ
 ó Ὑδοι Ὑθειρε¹⁴ ζο Ceann mθεαρα
 γ ó φειτ ζο Ὑαιρθε.

¹ ηυρ κοιιτεν, A; ηυρκοιιτεν, B, N, Q; ηυρεκοιιτεν, D; ηυρ
 κοιιτεν, F, H; ηυρ κυιιτεν, M; ηυθαυρ κοιιτεν, P; Hiborchollin, L.

² δονταδ², H; δονταε, P, Q.

³ ε, H. D omits ιρτοιτ ιινε ι.

⁴ βυρ, M.

^{5,5} omitted by M.

⁶ βιαδ, D, P; βια, H, N.

⁷ ι ccoiccead Ἐνναετ, D.

⁸ εαρρocoιθε, D; quinque episcopatus, L.

⁹ τιοβρατ, A, B, D.

¹⁰ μιλεαδ¹⁰, A, B, D, M, N.

¹¹ Κορκα, M.

¹² ασθον ο χορκαιθ, M.

¹³ μαιζε omitted by A, M, N.,

¹⁴ Ὑεαρια, A, B, D, H, M, N.

Fáinne Cille Dála

ó Síuge Dála¹ go Léim Con gCulamn
 7 ó Eactge go Sliab Uíde² an Ríog
 7 ó Sliab Uíde³ an Ríog⁴ go Sliab Caoim nó⁵
 go Sleann Caoim.

Fáinne Lunnig

An Mhaoldearn roir,⁶ ac ar coinne⁷ Iodán⁸ 7 lo⁹ Sair 7
 an Iacac¹⁰ mór ó Áine riar, 7 aró páorais ba dear 7 bealac
 feadrad¹¹ 7 Tulac léir, féil riar,¹² 7 Tairdear, 7 Cumce¹³ i tTuad-
 muidin, 7 Cpora i Sliab Uíde¹⁴ an Ríog, 7 Dubadainn.

Sib³ cí¹⁵ tar na tóirannaib¹⁶ re ir tar ráru³ad an coim¹⁷de 7
 p¹⁸eadair ar¹⁸tar 7 nao¹m páorais 7 a coim¹orda 7 na heasair¹e
 c¹riortair¹de cis ré, 7 ir é Teampall Muire i Lunnead a p¹ri¹measair.

Fáinne Imig Iodair¹⁹

ó Cluain Caoim go hAdainn Móir
 7 ó Cnamchoil ac Tiobraid²⁰ Arann go
 hAdainn Ealla.²¹

Fáinne Cille Camnig²²

ó Sliab Uíde go Mileadac²³
 7 ó S¹éin Air¹ go Sliab Mairege.

¹ uí dála, P.

² uige, D, H; uigi¹oh, B; oig¹-, P.

³ uige, D; uigi¹o, B.

⁴ an ríog, omitted by A, B, D, H, M, N, P; ó ríab uíde an ríog, omitted by P.

⁵ go ríab caoin nó, omitted by D, L.

⁶ roir, omitted by M.

⁷ coinne A, D, F, H, M, N; the MSS, put a comma between coinne and Iodán; ac ar coinne, D, N.

⁸ Iodán, N, P, Q. The nine following conjunctions down to Cpora are omitted by H, M.

⁹ lo¹ca, D.

¹⁰ Iacac¹o¹c, P, Q.

¹¹ feadrad¹, D, H, N, Q.

¹² Felsiara, L, *perperam*.

¹³ uimce, B, F, H, P, Q;

Unchia, L.

¹⁴ uigi¹, D; uigi¹h¹-, B; oig¹-, P.

¹⁵ so t¹ru¹rad¹, D, N.

¹⁶ t¹oirannaib¹, A, F, Q.;

¹⁷ coim¹de, D, P; coim¹de ceteri.

¹⁸ earba[il], A, B, D, N.

¹⁹ iudair, D, N.

²⁰ tiobrad¹, A, B, D, H, N.

²¹ ealla, omitted by D, N.

²² camnig, B, D, N.

²³ mileadac¹, A, M, N.

Fairce Leiglinne

ó Sliab' Ulaoma zo Sliab' Uirde¹ Laignean
 7 ó Sliab' Maige zo Bealaí Capraí²
 7 ó Bealaí Muína zo Tealaí Moling zo na
 Teafmann.

Fairce Cille Dara

ó Ror Fionnghaire zo Nár Laignean³
 7 ó⁴ Nár zo Cumair Ciuana hIorairí 7 zo
 Síeibéib⁵ Slinne dá Loí.

Fairce Slinne dá Loí

ó Srianóis zo Beigéirinn
 7 ó⁶ Nár zo Reacrann.

Fairce Fearna nó Loíá Sarmán

ó Beigéirinn zo Míleádaí⁷ don leic tíar don
 Dearba
 7 ó Sliab' Uirde⁸ Laignean ba Dear zo fairge.⁹

7 má doncuigro tíar Laignean rin-ir toil linne é, ac¹⁰ nac
 biaí¹¹ ac¹² cúis¹³ earpuis¹³ aca.

Deannaíct an cóimhe¹⁴ 7 p'eadair arreat¹⁵ 7 naoim p'áorais
 ar¹⁶ saí n-earros¹⁷ don cúisear ar fiéir re nac biaí¹⁸ cáiré san
 oia do cóirreagaí.

Et multa alia bona statuta¹⁹ sunt in hac sancta synodo quæ hic
 non scripsimus propter breuitatem.

✠²⁰ cómorba p'eadair 7 a leagáir²¹ .i. Siolla Earpuis earros
 Luimnig.

¹ uige, D; ois -, F.

² capraígh, M.

³ Laignean, omitted by D, N.

⁴ ón, D, N.

⁵ rleib, D.

⁶ ón, D, M, N.

⁷ míleádaí, A, B, D, M, N, P.

⁸ ois -, F.

⁹ zo maig, B, F, P, Q.

¹⁰ ac¹² dáim, M.

²⁰ ✠ (sign of cross), A, B, D, N, P; cpor, F, H, Q; both the sign
 of the cross and the word cpor are omitted by M.

²¹ leagáir, P.

¹¹ biaí, A; maig, D, M, N;
 bíóí., P.

¹² cuigear, B.

¹³ earpocoirleáda, D.

¹⁴ cóimhe, Q; cóimheáí, P.

¹⁵ earpa[i]l, A, B, D, H, N.

¹⁶ da, D, N.

¹⁷ neac, D, N, Q.

¹⁸ biaí, A, D, P; maig, B, H, Q.

¹⁹ constituta, P.

✠ Σιολλα Ceallais comorba pátrais 7 príomáir¹ Éireann.

✠ míaoit íora uí ainmire² aithearruis³ Cairi⁴

[✠] Cpora⁵ na n-uile earpos 7 na n-uile⁶ laoc 7 cléireac vo bí ran treanad⁷ naoimta⁸ ro Ráta Breasail ar an tí tíocfar⁹ tar na horruigéib re 7 a mallact uile ar zác n-aon¹⁰ tíocfar na n-aζaíó.¹¹

¹ príomáir, A, B, D, M, P.

² o hainmire, A, D, N.

³ aithearrpos, A, M.

⁴ A put the third subscription before the second, but an early corrector has written in the margin *σιολλα επ̄c, σιολλα ceallais, maoliora.*

⁵ This is preceded by the sign of the cross ✠ in B, P. M reads *Δ ζcpora ro 7 cpora na n-uile laoc*, etc.

⁶ an uile, A, D, N, Q; 7 na n-uile omitted by P.

⁷ comotail, D.

⁸ naoimta, omitted by D.

⁹ What follows down to the second tíocfar has been omitted by P.

¹⁰ ar zác aon, A, Q; vo[n] ti, D.

¹¹ A MS. by Micheál 'O Longáin, circa 1754, omits from *Et multa alia* down to the end of the subscriptions, and then proceeds as follows: *7 beannaict comarba p̄easair 7 an uile earpos 7 laoc 7 cléireac vo bí ran treanad ro Ráta Breasail ar anté euzfar [leg. tíocfar] leir na horruigéib reo 7 a mallact uile ar zác aon euzfao [sic] na n-aζaíó.* This conclusion is of early date for it is found, translated into English, in Peter Walsh's "A Prospect of the State of Ireland," p. 248, London, 1682.

[TRANSLATION]

Here follow the parochiæ or dioceses and their boundaries as they were ordered in this Synod of Ráith Breasail :—

Diocese of the Archbishop of Ard Macha
From Sliabh Breagh to Cuaille Ciannachta
and from the Bior to the Abhainn Mhór.

Diocese of Clochar
From the Abhainn Mhór to Gabhail Liuin
and from Sliabh Beatha to Sliabh Larga.

Diocese of Ard Sratha
From Sliabh Larga to Carn Glais
and from Loch Craoi to Beann Fhoibhne.

Diocese of the Bishop of Doire or Ráith Bhoth
From Eas Ruaidh to Srubh Broin
and from Carn Glais to Srubh Broin.

Diocese of the Bishop of Coinnire
From Beann Fhoibhne to Torbhuirg
and from Port Murbhuilg to Ollorbha to
Cuan Snámha hAighne
and from Gleann Righe to Colbha Gearmainn.

Diocese of the Bishop of Dún dá Leathghlas
Its boundary is not found in the old book.

Diocese of the Bishop of Daimhliag
From Sliabh Breagh to Carn Dúin Cuair
and from Lochán na hImirme eastward to
the ocean.

Diocese of Cluain Ioraird
From Clochán westward to the Sionainn
and from Urchuillte to Cluain Conaire.

SYNOD OF RÁITH BREÁSAIL

Diocese of Cluain Fearta

From the Sionainn to Boirinn
and from Eachtghe to the Suca.

Diocese of Tuaim

From the Suca to Ard Carna
and from 'Ath an Tearmainn to the
Sionainn.

Diocese of Conga

From the Abhainn 'O mBriúin northward to
Néimhthinn
and from 'Ath an Tearmainn westward to the
ocean.

Diocese of Ceall Aladh

From Néimhthinn to Eas Ruaidh
and from Ceall Airdbhile to Srath an
Fhéaráin.

Diocese of Ard Carna or Ardachadh

From Ard Carna to Sliabh an Iarainn
and from Céis Chorainn to Urchuilltén.

If the clergy of Connacht are agreeable to this partition we desire it, but if they do not agree to it let them make whatever partition they choose and we approve the partition that pleases them provided that there be in Connacht five bishops [al. bishoprics] only.

Diocese of the Archbishop of Caiseal

From Sliabh Eibhlinne to the Siuir
and from Cnamhchoill at Tiobra 'Arann to
Grian Airbh, i.e. Cros Gréine.

Diocese of Lios Mór or Port Lairge

From Míleadhach on the bank of the Barrow at
Cumar na ttrí n-Uisce to Corcach
and from the Siuir southward to the ocean.

Diocese of Corcach .

From Corcach to Carn úí Néid
and from the Abhainn Mhór southward to
the ocean.

Diocese of Ráth Muighe Deiscirt

From Baoi Bhéirre to Ceann Beara
and from the Féil to Dairbhre.

Diocese of Ceall Dá lua

From Slighe Dhála to Léim Chon gCulainn
and from Eachtge to Sliabh Uidhe an Ríogh
and from Sliabh Uidhe an Ríogh to Sliabh
Caoin or to Gleann Caoin.

Diocese of Luimneach

The Maoilchearn eastward, 'Ath ar choinne Lodan and Loch
Gair, and the Lathach Mhór from 'Aine westward, and Ard Pádraig
to the south and Bealach Feabhrad[h] and Tulach Léis, the Féil west-
ward, and Tairbeart, and Cuinche in Tuadhmhuma, and Crosa in
Sliabh Uidhe an Ríogh, and Dubhabhainn.

Whosoever transgresses these boundaries, does so in contempt
of the Lord and the Apostle Peter and St. Patrick and his successor
and of the Christian Church ; and Teampall Muire in Luimneach
is its chief church.

Diocese of Imleach Iobhair

From Cluain Chaoin to the Abhainn Mhór
and from Cnamhchoill at Tiobra 'Arann to the
Abhainn Ealla.

Diocese of Ceall Chainnigh

From Sliabh Bladhma to Míleadhach
and from Grian Airbh to Sliabh Mairge.

Diocese of Leithghleann

From Sliabh Bladhma to Sliabh Uidhe Laighean
and from Sliabh Mairge to Bealach Carcach
and from Bealach Mughna to Teach Moling
with its termon.

SYNOD OF RÁITH BREASAIL

Diocese of Ceall Dara

From Ros Fionnghlaise to Nás Laighean
and from the Nás to Cumar Cluana hIoraird
and to Sléibhte Ghlinne dá Loch.

Diocese of Gleann dá Loch

From Grianóg to Beigeire
and from the Nás to Reachra.

Diocese of Fearna or Loch Garman

From Beigeire to Míleadhach on the west side
of the Bearbha
and from Sliabh Uidhe Laighean southward
to the ocean.

And, if the clergy of Leinster agree to that, we approve it, provided they have only five bishops.

The blessing of the Lord and the Apostle Peter and St. Patrick be on everyone of these twenty-five bishops who shall not let an Easter pass without consecrating oil.

Et multa alia bona statuta sunt in hac sancta synodo quæ hic non scripsimus propter breuitatem.

✠ [The cross of] the successor of Peter and his legate, i.e. Giolla Easpuig, Bishop of Luimneach.

✠ [The cross of] Giolla Ceallaigh, the successor of Patrick and Primate of Ireland.

✠ [The cross of] Máol 'Iosa 'O Ainmire, Archbishop of Caiseal.

[✠] The crosses of all the bishops and of all the laity and clergy who were at this holy synod of Ráith Breasail be against anyone who shall transgress these ordinances and the anathema of them **all** be upon any one who shall oppose them.

INDEX LOCORUM

[The following contractions are used : b., boundary ; bar., barony ; d., diocese ; p., parish ; t., town or townland ; CE., Cambrensis Eversus, vol. II. Dublin Edition, 1850 ; L.Hy., Liber Hymnorum, edit. Bernard and Atkinson. The other contractions are usual and will be easily understood].

Abhainn Ealla ; b. of d. of Imleach Iobhair, now the river Allo in the bar. of Duhallow, in the N.W. of the co. of Cork ; it enters the Blackwater a few miles south of Kanturk.

Abhainn Mhór [Northern] : b. of dd. of Ard Macha and Clochar, now the Owenmore or Blackwater in the co. of Tyrone ; anciently called Dabhall.

Abhainn Mhór [Southern] : b. of dd. of Imleach Iobhair and Corcach, now the Avonmore or Blackwater in the N. of the co. of Cork ; anciently called Neimh.

Abhainn 'O mBriuin : b. of d. of Conga, the river of the Uí Briuin [Seola] who inhabited the bar. of Clare, co. of Galway and extended as far south as Oranmore ; now the Claregalway river.

Aelmhagh is mentioned in CE. p. 786, n. ²⁶, as a variant for Colbhan Gearmainn, q.v., a b. of the d. of Coinnire (recte Dún da Leathghlas), but the only known Aelmhagh is in Breifne around Domhnach Mór Aelmhaighe, now Donaghmore in the bar. of Drumahaire, co. of Leitrim.

'Aine : b. of d. of Luimneach, around Knockany (Knockainy), a t. and p. in the b. of Small County, co. of Limerick.

Ardachadh : this d. takes its name from a small village, in a p. and bar. of the same name, in the co. of Longford. It was also called the d. of Ard Carna, q.v. The d. as settled by this Synod was more extensive than the modern d. of Ardagh and seems to have included a large portion of the two Breifnes, now included in the d. of Kilmore. It was peopled chiefly by various tribes of the Uí Briuin, and belonged to the province of Connacht.

Ard Carna : a d., and also a b. of the dd. of Tuaim and Ardachadh (or Ard Carna). The d. took its name from Ard Carna, now Ardcarne, a t. and p. nearly in the centre of the bar. of Boyle and about 3½ miles E.S.E. of the t. of Boyle, co. of Roscommon.

Ard Macha : this d. was practically the same in extent as the modern d. of Armagh. It seems to have included Sliabh Breagh or the southern portion of Louth, a district which was in dispute between the dd. of Clogher and Armagh in the middle of the 13th century, vide s.v. Clochar.

Ard Pádraig : b. of d. of Luimneach, now Ardpatrik, a t. and p. in bar. of Coshlea, co. of Limerick, about 11 miles due S. of Loch Gair, q.v.

Ard Sratha : the bb. of this d. were coterminous with the ancient territory of the Cinéal Eoghain. It is now amalgamated with the d. of Derry. Ware says that the church of Ard Sratha was taken from the d. of Clochar (q.v.) and annexed to that of Derry between the years 1240 and 1267. But it is quite improbable that the church of Ard Sratha ever had been permanently assigned to the d. of Clochar. This d. takes its name from Ard Sratha, now Ardstraw, a t. and p. in the bar. of Strabane Lower, co. of Tyrone. Its bb. as laid down in this Synod were less extensive than the modern d. of Derry and Ardstraw. It did not include Inishowen nor the N.E. portion of the co. of Derry.

‘Ath an Tearmainn : b. of dd. of Tuaim and Conga. Toirdhealbhach ‘O Conchubhair was proclaimed chief of Siol Muireadhaigh there in 1106 according to the Four Masters, in 1102 according to the Annals of Clonmacnoise. The usual place for inaugurating the chiefs of Siol Muireadhaigh was Carn Fraoich, near Tulsk, in the co. of Roscommon. ‘Ath an Tearmainn is identified with Tearmann Caolainn by C.E. p. 787 n. ³⁶ and Fr. Hogan, Onom. Gad., now called Termon Keelin, or Termon More and Termon Beg in the p. of Kilkeevin about one mile E. of Castlereagh in the co. of Roscommon.

‘Ath ar Choinne : b. of d. of Luimneach, lying between the river Maoilchearn and Loda. Nearly all the MSS. put a comma between ‘Ath ar Choinne and Lodan, but the true reading seems to be “ ‘Ath ar choinne Lodan ” and to mean simply “ the ford opposite Loda,” q.v.

Baioi Bhéirre (*al.* Bhéarra) : b. of d. of Ráth Maighe Deiscirt, now Dursley Island at the western end of Bantry Bay, cf. “ Bea insula in qua sum ipse natus ” O’Sull. I. 1, 4. (Onom.)

Bealach Carcrach : b. of d. of Leithghleann. According to the Book of Lismore (Onom.) its full name was Bealach Carcrach Glais mhic Mhongaidh and it was situated at Fail mhuc nDreb[r]inde to the N. of Ráith Oirrthir, Leitir Cranncha, an Ghrís (riv. Greese in S. of co. of Kildare) and Maistiu (Mullaghmast near Ballitore.) As Ráith Oirrthir lay to the S. of Dún Aill. aine [qu. Dún Ailline, near Old Kilcullen] it would appear that Bealach Carcrach should be located somewhere between Ballitore and Old Kilcullen. Thus the Synod of Rath Breasail would have assigned to the d. of Leithghleann that portion of the co. of Kildare that now belongs to the united dd. of Dublin and Glendaloch. It may be mentioned that there is another Leitir Cranncha (FM. 1145, Ann. Clonm. 1142) in Sliabh Bladhma, probably Crannagh in the p. of Offerlane, bar. of Upperwoods, about 3 or 4 miles W. of Mountrath. This place is also close to the actual boundaries of the modern d. of Leithghleann, but there is no Bealach Carcrach known near it.

Bealach Feabhrad[h] : b. of d. of Luimneach ; now Ballyhoura pass about four miles to the S. of Ard Pádraig. It gives its name to a t. in p. of Imphrick, bar. of Fermoy, co. of Cork and also to the range of mountains on the borders of the cos. of Limerick and Cork.

Bealach Mughna: b. of d. of Leithghleann. Modern writers usually identify it with Ballaghmoon in the bar. of Kilkea and Moone, co. of Kildare, but Fr. Hogan in his *Onom. Gad.* maintains that the ancient authorities place it some fourteen miles farther south, in Magh Ailbhe in Uí Dróna on the banks of the Berbha (Barrow) to the N. of Bealach Gabhráin.

Beann Fhoibhne: b. of dd. of Ard Sratha and Coinnire, now Benevenagh (pronounced locally Ben Evenue), a mountain 1260 ft. high, at Ardmagilligan and Tamlaghtard, on the E. of Loch Foyle.

Beigeire, Beigeirinn: b. of dd. of Gleann dá Loch (q.v.) and Fearná; now Begery or Begerin Island, in Wexford Harbour.

Bior: b. of d. of Ard Macha; now called the Moyola river, from the name of the plain it flows through in the bar. of Loughinsholin, co. of Derry. It was anciently the boundary between the Feara Li and the Uí Tuirtre and the southern boundary of Lecmagh. The Feara Li and Uí macc Uais dwelt between it and Camus (*Onom. Gad.*). J. O'Donovan is quite wrong when he states (*CE.* p. 785, n. 11) without citing any authority that this "Bior was the ancient name of that part of the Foyle, near Lifford, co. of Donegal."

Boirinn: b. of d. of Cluain Fearta, now the Burren Mountains in the N.W. of the co. of Clare. These form at present the b. between the dd. of Kilmacduagh and Kilfenora. The Synod of Ráth Breasail reckoned Kilmacduagh to the d. of Cluain Ferta, and assigned seemingly Kilfenora to that of Ceall Dalua.

Caiseal: this d. corresponds exactly to ancient Urmhumha. The bb. of Urmhumha are given by Keating (*Hist. I.* p. 126) as *ó ξαδρμαν ζο Cnaméoil ΔΣ τιορρατ δρann η ó θεαρνάν úτε ζο ηοιτέαν úí úρuc* (cf. *L.Hy. I.* p. 190, *H. B. Soc.*, and *Eriu II.* p. 50). J. H. Lloyd in *Eriu* l.c. p. 52 wrongly identifies *οιτέαν úí úρuc* with Burke's Island off the coast of the bar. of Middlethird in the co. of Waterford. It is in the river Siuir at Carraig na Siuire vide *Onom.* (sub voce). The original boundary of Urmhumha on the E. was Grian Airbh and not Gabhran. The country between Grian Airbh and Gabhran was indeed claimed by the kings of Munster, but the Osraighe resisted their claim. Omitting this disputed territory the boundaries of the d. of Caiseal and of ancient Urmhumha coincide.

Carn Dúin Cuair: b. of d. of Daimhliag, now Rathcore, in b. of Moyfenrath, co. of Meath, according to O'Donovan. Cf. *úúin cuair ι ccοιccερuοc mιrοe η λαιζen* (*FM.* 799).

Carn Glais: b. of dd. of Ard Sratha and Doire or Ráith Bhoth; now the Tops, a hill between Raphoe and Castlefinn, about 3 miles N. of the latter place, cf. *CARN ζΛΑΡ ειτιρ RÁth both η τοοιnnach mór,* *FM.* 1417. The b. between the present dd. of Derry and Raphoe passes close by it.

Carn úí Néid: b. of d. of Corcach, at Mizen Head in the S.W. of the co. of Cork.

Ceall Airdbhíle: b. of d. of Ceall Aladh; correctly Ceall Dairbhíle in Iorras in Iarthar 'Eireann, now Kildervila, or Termondervila in p. of Kilmore, bar. of Erris, co. of Mayo (*Onom.*). Vid. Th. J. Westropp, *The Promontory Forts, etc., of County Mayo, J.R.S.A.I., 1912.*

- Ceall Aladh : this diocese was then much more extensive than it is now. It included the dd. of Killala and Achonry, and also the district lying between Sligo and Ballyshannon.
- Ceall Chainnigh : this d. was and is co-extensive with the ancient Osraighe, except, perhaps, the S.W. portion of the Queen's Co. (CE. 790, n. 81).
- Ceall Dairbhile ; vide Ceall Airdbhile.
- Ceall Dalua : this d. was co-extensive with Tuadh-mhumha or North Munster, the bb. of which as given by Keating [Hist. I. 126] are \acute{o} léim chon sculainn so slige óála .i. an dealaic móim in orraige, γ ó sliað cétige so sliað eiblinne. The modern d. of Kilfenora was included in that of Ceall Dalua.
- Ceall Dara : this d. had practically the same limits as it has to-day. Its northern b. separates Leinster from Meath, while its southern boundary forms the dividing line between λ aisim tuatgádaim and λ aisim deargádaim, North Leinster and South Leinster.
- Ceann Beara : b. of d. of Ráith Maighe Deiscirt, now Kerry Head. The Altraighe Cind Beara dwelt around Tralee ; the district was known in 1299 as the cantred of Altry in Kerry (Onom.). It is wrongly identified with Kenmare in CE. p. 788, n. ⁵⁴.
- Céis Chorainn : b. of d. of Ard Carna or Ardachadh, now Keshcorran a prominent mountain in the bar. of Corran, co. of Sligo, about 3 miles S.E. of Ballymote.
- Clochán : b. of d. of Cluain Ioraird. This place has not been identified. It was evidently situated close to the borders of West Meath and East Meath. It may therefore be Cloghanstown, in the p. of Killucan, bar. of Farbill co. of Westmeath. As Clochán means a row of stepping stones in a ford, the name may still exist in the English Stonestown and Stonyford rivers which form part of the actual boundary between East and West Meath. The boundary between the dd. of Cluain mac Nóis and Cluain Ioraird according to the Chronicon Scotorum A.D. 1107 was placed at Clochan and imrim. This, however, seems to be a different place, vide infra sub voce Lochán an imirme or imirme.
- Clochar : this d. must have been pretty much the same in extent as it is now. It may, however, have also included the eastern portion of the d. of Kilmore and the co. of Cavan, vide infra, s.v. Sliabh Beatha. Ware says that " David O'Brogan, bishop of Clogher [1240-1267] was deprived of the church of Ard Sratha and many others in O'Fiachra by the power of German 'O Cerbalan, bishop of Derry and his tribe of Ceneal Eoghain, as he was also of the church of Louth with the deaneries of Droghedah, Athirdee and Dundalk by the power of Reiner and Patrick O Scanlan, archbishops of Armagh. . . . There is extant a citation prosecuted by Bishop David upon this account, dated at Perusium, the 13th of August, 1252, against Reiner, archbishop of Armagh, but without result " (Harris' Ware I. p. 182, Dublin, 1739). A fuller account of this dispute about Louth is given in the Irish Ecclesiastical Record for May, 1914, p. 507. But the Synod of Ráith Breasail assigned Sliabh Breagh to the d. of Ard Macha, and it is very improbable that the church of Ard Sratha, the cathedral church of the d. of the same name, ever really appertained to the d. of Clochar. For the bb. of this d. vide infra s.v. Sliabh Beatha.

- Cluain Caoin : b. of d. of Imleach Iobhair, now Clonkeen, near Abington in the bar. of Owneybeg, co. of Limerick.
- Cluain Conaire : b. of d. of Cluain Ioraird, now Cloncurry, 4¼ miles N.W. of Kilcock, in the bar. of Ikeathy and Oughterany, co. of Kildare. It lay on the b. between ancient Meath and Leinster, vide Arch. Hib. I. pp. 3, 6. Instead of Cluain Conaire which lies at the extreme east of the d. of Cluain Ioraird we should expect some place along the more southerly portion of the b. of the d. to be mentioned. Could Cluain Conaire be a mistaken expansion of a contraction for Cluain Connaidh i Laoighis Laighean (Onom.)?
- Cluain Fearta : this d. included the present dd. of Clonfert and Kilmacduagh. It was peopled by the tribes of Uí Maine and Uí Fiachrach Aidhne.
- Cluain Ioraird : this d. included the co. of Westmeath and no doubt also the present d. of Clonmacnoise and those portions of the King's Co. which belong now to the d. of Meath, vide supra s.v. Cluain Conaire.
- Cnamhchoill : b. of the dd. of Caiseal and Imleach Iobhair, now Cleghile or Cleghili, in the p. of Kilshane, bar. of Clanwilliam, co. of Tipperary, near the town of Tipperary. It was also a b. of Urmhumha and Meadhonmhumha, vide s.vv. Caiseal and Imleach Iobhair.
- Coinnire : d. of Connor, pronounced locally Cunnyer. Besides the present Catholic d. of Connor it included then the eastern half of the co. of Derry. It was occupied by the ancient Ulaidh, who were only gradually driven back to the present cos. of Antrim and Down by the invasion of the three Collas in A.D. 332 and the rising power of the Uí Néill in medieval times. The bb. of the dd. of Coinnire and Dún dá Leathghlas have been run together in the records of the Synod of Ráith Breasail in the Book of Clonenagh from which Keating copied. Mr. Charles MacNeill proposed years ago the following emendation :

Γαιρε εαρρις Κοινιρε

ó Beinn Fhoibne go Torbhuis
 7 ó Port Murbhuil go Ollorbha

Γαιρε εαρρις Dúin dá Leathghlas

[ó Ollorbha] go Cuan Snámha hAighne
 7 ó Gleann Righe go Colbha nGearmainn

Diocese of the Bishop of Coinnire

From Beann Fhoibhne to Torbhuing
 and from Port Murbhuil to Ollorbha

Diocese of the Bishop of Dún dá Leathghlas

[From Ollorbha] to Cuan Snámha hAighne
 and from Gleann Righe to Colbha nGearmainn

This is a much more satisfactory explanation than that proposed by Ware and the Rev. Wm. Reeves (*Eccl. Antiq.* pp. 139, 253), viz. that the two dioceses were then united.

- Colbha Gearmainn : b. of d. of Coinnire (recte Dún da Leathghlas, vide s.v. Coinnire). This place has not been identified. Reeves has the following note on it : Colbha Gearmainn, the pillar of Germann ; unknown to the editor ; Mr. O'Donovan suggests that " it must be a natural rock like the Torrs of Donegal " (*Eccl. Antiq.* p. 253, note ^b). Colbha means a post, bedpost, bedside, etc. Gearmann may be St. Germanus, the bishop of the island of Man. The only name like it which I know is Rathgorman in the p. of Killinchy, bar. of Dufferin, co. of Down, where there are the ruins of an ancient church.
- Conga ; this d. corresponds pretty exactly to the modern d. of Tuam with the greater part of the d. of Galway, vide s.v. Abhainn 'O mBriuin.
- Corcach : this d. embraced all the co. of Cork, west of the city of Cork and south of the Blackwater. It thus corresponded exactly to the original Deasmhumha or Desmond. The boundaries of Deasmhumha in its wider acceptation are given in *L.Hy.* I. 190 as *ó ŚL1ΔΒ CΔO1H 5O PΔ1P5E* and in *Ann. Inisf.* as *ó ΔΒΔ1H1H MÓ1P 5O C0P1CΔ15 7 ó P0P1C 1Δ1P5E 5O C1HOC B1P1CΔΔ1H1H* (*Onom.*).
- Corcach : b. of dd. of Corcach and Lios Mór or Port Lairge. For the westward extension of the d. of Lios Mór, vide s.v. Lios Mór.
- Crosa : b. of d. of Luimneach. The valley in which these crosses were situated is called Gleann na gCros. It gave its name to the Glenna-gross or Cratloe hills.
- Cros Gréine al. Grian Airbh : b. of dd. of Caiseal and Ceall Cainnigh now Greane Hill (or Greenhill) in p. of Killahy, bar. of Crannagh, co. of Kilkenny, near Urlingford.
- Cuaille Ciannachta : b. of d. of Ard Macha, mentioned by F.M. 1157, where, however, O'Donovan's note is wrong. This place has been clearly identified by the Rev. Wm. Reeves : " At the northern extremity of Errigal Keerogue in the townland of Foremass, not far distant from the place where this parish joins Termonmaguirk and Clogherny are two mountain tops called Coolkenagh and Slieve Largy. . . . In the Ulster Inquisitions they are noticed among the mountain tracts of Tyrone by the names Quoyllykenaght and Mullaghslawlaarge (Tyrone, 1 Jac. I. App. XI.). In 1613 Coolchenaght was granted, with other mountainous districts, to John Sandford (*Pat Jac. I.* p. 257). This part of Errigal Keerogue, with the adjoining portions of Termon and Clogherny forms the district parish of Cooley. *Ord. Survey, Tyrone*, s. 44 " [Reeves : *Primate Colton's Visitation, A.D. 1397*, pp. 126, 127]. Cuaille Ciannachta still forms the b. of the d. of Armagh.
- Cuan Snámha hAighne : b. of d. of Coinnire (recte of Dún dá Leathghlas, vide s.v. Coinnire), now Carlingford Loch.
- Cuinche : b. of d. of Luimneach, now Quin, an abbey, t. and par. in bar. of Bunratty Upper, co. of Clare. Several MSS. write this name *uinche*.

Cumar Cluana hIoraird : b. of d. of Ceall Dara, "the confluence of Clonard." According to O'Donovan it was the junction of the Boyne and the stream called the Blackwater near Clonard. Father Edm. Hogan agrees with this in his *Onom. Gad.* sub voce. But as this junction is five or six miles distant from Clonard, the Rev. Paul Walsh is undoubtedly correct in identifying Cumar Cluana hIoraird with the confluence of the Clonard or Kinnegad river with the Boyne (*Arch. Hib.* I. p. 7, note 4), for this is only half a mile distant from the village of Clonard.

Cumar na dtrí n-uisce : b. of d. of Lios Mór or Port Lairge ; the junction of the three waters, vide s.v. Míleadhach.

Daimhliag : this d. included all East Meath with the exception of a small district around Cluain Ioraird and possibly also of that portion of the north of the county which now belongs to the d. of Kilmore, but which at the time of this synod belonged probably to the d. of Clochar.

Dairbhre : b. of d. of Ráith Maighe Deiscirt, now Valentia Island, off the west coast of Kerry.

Doire : this was an alternative name for the d. of Ráith Bhoth.

Dubhabhainn : b. of d. of Luimneach, now the Blackwater, a stream which rises in the p. of Kilsealy, co. of Clare, and falls into the Shannon opposite Newcastle and nearly opposite the Mulkern river, about two miles E. of the city of Limerick.

Dún dá Leathghlas : for the bb. of this d., which by scribal error have been mixed up with those of the d. of Coinnire, vide supra s.v. Coinnire.

Eas Ruaidh : b. of dd. of Ceall Aladh and Doire or Ráith Bhoth, now Assaroe, a celebrated cataract on the river Erne, just below Ballyshannon.

Eachtge : b. of dd. of Cluain Feartha and Ceall Dalua, the district in which is Sliabh Eachtge, Slieve Aughty, a mountain range on the borders of the co. of Galway and Clare, for its exact extent vide Hogan, *Onom. Gad.* a.v.

Fairge : the Atlantic Ocean, b. of dd. Conga, Corcach, Fearná, Lios Mór. As b. of d. Daimhliag it means the Irish Sea. At the d. of Fearná some MSS. read *muir* (sea) instead of *fairge* (ocean).

Fearná : the d. of Ferns. If the bb. of the d. of Gleann dá Loch be correctly given in our MSS. the d. of Fearná, as fixed by the Synod of Ráith Breasail would not have included that part of the co. of Wexford which lies to the east of the river Slaney. But there is very probably some mistake in these bb. The d. of Fearná was inhabited by the powerful tribe of Uí Cennsealaigh which occupied the whole of the co. of Wexford, and it is most unlikely that its territory was divided between two bishoprics. Besides, if the eastern portion of the co. of Wexford was excluded from the d. of Fearná, that d. would have been far inferior in extent to the other dd. into which the Synod of Ráith Breasail divided Ireland with great fairness. The variant *muir* (sea) for *fairge* (ocean) may point to a different direction of the second boundary given in the text. *fairge* would denote the Atlantic Ocean to the south, while *muir* would

mean strictly St. George's Channel on the east. If, then, the words βα ὑεαρ were omitted, this b. would mean "from Mt. Leinster to St. George's Channel" and this the d. of Fearná would have included the whole of the territory of Uí Cennsealaigh in the co. of Wexford.

Féil: b. of dd. of Luimneach and Ráith Maighe Deiscirt, now the river Feale on the borders of the cos. of Limerick and Kerry.

Gabhail Liuin: b. of d. Clochar, now Galloon, a t. and p. in bar. Coole, co. of Fermanagh, at the extremity of Upper Loch Erne. The life of S. Tighearnach, who was "nepos Echachi regis qui iuxta Clocherensem urbem extitit," says he received the following command from an angel: "Ad ultimos fines regionis cui Echodius rex auus tuus præsident perge, ibique inter occidentem et austrum loca sancta fundabis." The saint obeyed and founded "Gaball[iu]inense monasterium" (Plummer, Vitae Sanctorum Hiberniæ, Oxford, 1019, vol. II. pp. 262, 267, 268).

Gleann Caoin: b. of d. of Ceall Dalua, now Glenkeen, a t. and p. in bar. of Kilnamanagh Upper, near Borrisoleigh, and not as CE. II. p. 789, note ⁵⁹, says "near Borrisokeane."

Gleann dá Loch: this d. according to the bb. here given would have included in addition to the cos. of Dublin and Wicklow, which still form the greater portion of the d. of Dublin and Glendaloch, the baronies of Gorey, Ballaghkeen, Shelmaliere East, and that portion of the bar. of Scarawalsh that lies to the east of the river Slaney, all in the co. of Wexford and belonging to the d. of Ferns ever since. Under Fearná I have given reasons for suspecting some error in the MS. tradition of the boundaries of the d. of Gleann da Loch. Beigeire may have crept into the bb. of Gleann da Loch from those of Fearná. But, if so, what is the name of the place which it usurped? The unusual form in which the bb. of the d. of Ceall Dara are given may possibly indicate the true solution of the difficulty. The fifth b. given under Ceall Dara, Sléibhte Glinne dá Loch, may really belong to the d. of Gleann da Loch, which follows, just as Beigeire under Gleann da Loch may have come in from Beigeire under Fearná, the next entry. The correct bb. of these three dd. might be perhaps restored as follows:—

βαῖρθε ἑλλε ὄαρα

ὁ βορ ριονηγλαῖρε ὅ νάρ λαῖρεαν
γ ὁ νάρ ὅ cumar ἑλυανα ἡτοραιοτο.

βαῖρθε ὅλιννε ὄά λοῆ

ὁ ὅμανόις ὅ σλεῖβτιβ ὅλιννε ὄά λοῆ
γ ὁ νάρ ὅ Reáðmann

βαῖρθε ῑεαρνα

ὁ ὕειζέριμν ὅ μίλεσῶδ ὅον λειῆ ἑιαρ ὅον ὕεαρβα
γ ὁ ὅλιαβ υῖρε λαῖρεαν βα ὑεαρ ὅ βαῖρηγε (νό ὅο μνιρ)

Or perhaps we should read in the second line of the bb. of Ceall Dara "γ ὁ ἑumar ἑλυανα ἡτοραιοτο ὅ σλεῖβτιβ ὅλιννε ὄά λοῆ."

Glenn Ríge: b. of d. of Coinnire (recte Dún da Leathghlas), now Glenree, the valley of the Owenglenree or Newry river. Glenn Ríge is close to and parallel with the Danes' Cast, the ancient boundary between the Oirghialla and the Ulaidh, which extended northwards to Tamhlacht Gliadh, beyond Scarva.

Grian Airbh: b. of d. of Ceall Chainnigh, now Greane (Green) Hill in Magh Airbh, on the borders of the cos. of Tipperary and Kilkenny, near Urlingford. It was also called Cros Gréine, the Cross of Grian.

Grianóg: b. of d. of Glenn dá Loch, now Greenoge, a t. and p. in the bar. of Ratoath, Meath, close to the borders of the co. of Dublin.

Imleach Iobhair: this d. was co-extensive with Meadhon Mumhan or Middle Munster, the bb. of which were \acute{o} \acute{c} \acute{n} \acute{a} \acute{i} \acute{n} \acute{c} \acute{o} \acute{i} \acute{l} \acute{l} \acute{o} \acute{z} \acute{o} \acute{l} \acute{u} \acute{a} \acute{c} \acute{a} \acute{i} \acute{r} \acute{g} \acute{o} \acute{s} \acute{t} \acute{a} \acute{i} \acute{a} \acute{b} \acute{e} \acute{i} \acute{b} \acute{l} \acute{i} \acute{n} \acute{n} \acute{o} \acute{s} \acute{t} \acute{a} \acute{i} \acute{a} \acute{b} \acute{s} \acute{c} \acute{a} \acute{o} \acute{i} \acute{o} \acute{i} \acute{n} (L.Hy. I. p. 190; Erin, II. p. 150).

Iobhar Coillte and Iobhar Coilltén: variant readings of Urchuillte and Urchuilltén, q.v.

Lathach Mhór (An): b. of d. of Luimneach, now Ballynalagh, in the p. of Knockany, bar. of Small County, co. of Limerick.

Léim Con gCulainn: b. of d. of Ceall Dalua, Cuchulainn's Leap, now Loop (i.e. Leap) Head, in the co. of Clare at the mouth of the Shannon.

Leithgheann: besides the modern d. of Leighlin, this d. included the southern half at least of that portion of the d. of Dublin and Glendaloch which lies in the co. of Kildare, vide sub vv. Bealach Carcrach and Ceall Dara.

Lios Mór *al.* Port Laige: this d. included all that portion of the modern d. of Waterford and Lismore that lies to the south of the Siuir and besides the territory of Uí Liathán, viz., the baronies of Kinnataloon, Imokilly and Barrymore (in part at least) in the co. of Cork. It corresponded exactly to the full territory of the Déisi Mumhan, except that it would seem that the district to the north of the Siuir and between it and the Linneán (Lingaun), i.e. the bar. of Iffa and Offa East, which belonged to the Déisi and which still belongs to the d. of Waterford and Lismore was assigned to the d. of Caiseal rather than to that of Lios Mór by the Synod of Ráith Breasail. This, however, is not quite clear. For the western extension of the Déisi and consequently of the d. of Lios Mór into the co. of Cork, cf. Tri meic Bochra ó Achad Raithin in Uibh meic Caille i nDéisibh Mumhan (Mart. Gorm. p. 228); i ccondæ Corcaighe atáid na Déisi Mumhan (Mart. Doneg. p. xxxvii.); [Déisi expulerunt] habitatores regionis Liathain a flumine quod quondam Nem uocabatur, modo scilicet Aband Mor, usque ad locum Chillí Cobthi qui est nunc in confinio na nDese et Hua Liathain" (Plummer: Vitae SS. Hib. vol. II. Vita S. Declani, p. 35) and the bb. of the Déisi were "ab aquilone usque in austrum a rivo Luasc usque ad mare, et ab occidentem in orientem a supradicto loco id est Cill Cobthi usque ad fretum Mileathach [*al.* Miletach, vide infra s.v. Mileadhach] quod diuidit Laginenses et Muminenses inter ipsam gentem na nDese et gentem Fir Galean" (ibid).

Lochán na hImirme (*al.* hImrime, etc., vide var. lect. supra): b. of d. of Daimhliag, hitherto unidentified, but evidently Loughan, a t. in the p. of Loughan or Castlekieran, bar. of Upper Kells, Meath, on the borders of the d. of Kilmore and the co. of Cavan. At the old church of Díseart Chiarán Bhealaigh Dhúin in this parish there are the remains of five termon crosses. Tradition says, and rightly, that there were originally eight termon crosses. Between four of these the church is situated. The cross on the northern side stands in the Blackwater. The variant readings of the last word of this name are so numerous that it is impossible to decide which is preferable. I believe that they are all corrupt expansions of a contraction, and should suggest reading *Λοῦάν na hImírōe*, Loughan of East Meath, a not inappropriate designation of a place situated on the borders of East Meath.

Loch Craoi (*al.* Crúí): b. of d. of Ard Sratha, not identified. CE. II. p. 785, note 17, says "a lake in the south of the co. of Tyrone," but the d. of Ard Sratha does not reach the southern b. of Tyrone. I suggest that it may be the same as Craoibh, mentioned by Tadhg 'O Cianáin in his account of the Flight of the Earls (Arch. Hib. vol. II. App. p. 6 where, however, the identification is wrong, as the context proves). This Craoibh was an "island residence" of Hugh 'O Neill, and lay halfway between Dungannon and Munterloney, which would place it close to the b. of the modern dd. of Armagh, and Derry and Ardstraw.

Loch Gair: b. of d. of Luimneach, now Loch Gur, a celebrated lake four miles in circumference in the pp. of Knockany and Cahircorney, in bar. of Small County, co. of Limerick. It contains the fortified island of Cnoc an Dúin and there are also extensive prehistoric remains in its vicinity.

Loch Garman: an alternative name for the d. of Fearná, q. v. As the title of a bishopric it occurs in the Ann. of Loch Cé at the year 1209, *Ἰωάννου ἐπισκοπῆς Λοῦά Γαρμαν τοῦ μαρβὰδῶ*.

Loda: b. of d. of Luimneach, now Ludden, a p. in the bar. of Clanwilliam, co. of Limerick, containing two tt. Ludden Beg and Ludden More. J. O'Donovan gave the local pronunciation as *Λωδοι*. It is a feminine noun: cf. *ρεῖρρεαὲ Ἰωδοῦν βίσε, ρεῖρρεαὲ Ἰωδοῦν μόριε* (Onom. Gad. s.v. *Ἰωδοῦν*), so the nominative case should be *Ἰωδα*. Hence it is the genitive case we have in *ἀε ἀρ ἐοῖννε Ἰωδοῦν*, the ford in front of Loda. The misunderstanding of the case of *Ἰωδοῦν* may be the reason why the scribes inserted a comma between *ἀε ἀρ ἐοῖννε* and *Ἰωδοῦν*, vide supra s.v. *ἀε ἀρ ἐοῖννε*. For some of its history see Thomas J. Westropp, Ancient Churches of the co. of Limerick, Proc. R.I.A., March, 1905, p. 441, no. 326, and the same writer's Ancient Castles of the co. of Limerick, Proc. R.I.A. May, 1906, p. 92, no. 57.

Luimneach: in addition to the territory originally subject to the Danish see of Limerick, this d. succeeded to that belonging to the ancient see of Inis Cathaigh in the west of the co. of Limerick and in the south of the co. of Clare. It attained importance through its being then occupied by Giolla Easpuig or Gillebertus the papal legate in Ireland

who presided at the Synod of Ráith Breasail. For the subsequent slight variations of its frontiers see Westropp's *Ancient Churches of the co. of Limerick*, p. 330.

Maolchearn : b. of d. of Luimneach, now the Mulkern, sometimes corruptly written Mulkear, a river in the N.E. of the co. of Limerick, which rises in Keeper Mtn. and falls into the Shannon midway between Castleconnell and Limerick.

Mileadhach : b. of dd. of Lios Mór or Port Lairge, Ceall Chainnigh and Fearná or Loch Garman. It is described at the d. of Lios Mór as being situated "on the banks of the Barrow at the Confluence of the Three Waters," viz. the Suir, the Barrow and their united waters, and at the d. of Fearná as being "on the west side of the Barrow." The Vita S. Declani shows it was in the co. of Waterford "contra regionem virorum Galeain [i.e. Fir Gaileoin, the Leinstermen] in oriente na nDeise" (Plummer, *Vitæ SS. Hib.*, vol. II. p. 58, Oxford, 1910). In that same life it is always spoken of as a strait not as land, cf. Fretum Miletach (*Mileadhach*) *ibid.*, pp. 35, 58, and vide supra s.v. Lios Mór. Plummer (l.c. p. 35, note 9) says Miletach is the correct form not Milethach, but the MSS. of Keating aspirate the letter *o* and Lynch latinizes the name Milahacha, Millahacha. The first vowel in the name seems to be long.

Muir (the sea) : b. of d. of Fearná or Loch Garman, perhaps for Muir Bhreatan, St. George's Channel, on the E. of the d. (vide s.v. Fearná). Other MSS. read Fairrge, the Atlantic Ocean, on the S. of the d., which is more in conformity with the context

Nás, also called Nás Laighean : b. of dd. of Ceall Dara and Gleann dá Loch, now Naas, a t., p. and bar. in the co. of Kildare, still the b. of both dd. Some MSS. have the more correct form An Nás, the Naas, as it is still called locally.

Néimhthinn : b. of dd. of Conga and Ceall Aladh, now Nephin, a mountain 2646 feet high in the p. of Addergoole, bar. of Tirawley, co. of Mayo. The MSS. differ in the length of the first syllable and the quality of the central group of consonants (vide var. lect.).

Ollarbha : b. of d. of Coinnire, now the river Inver or Larne, which rises in Móin an chatha near Ballyclare station, forms the northern b. of the p. of Inver which it divides from the p. and t. of Larne, and falls into Larne Loch at Inver Ollarbha, to the south of Larne. In a corrupt form it is still preserved in the name Olderfleet (*Woldefrith*). The southern b. of the modern d. of Connor strikes Belfast Loch near Whiteabbey a few miles to the S.W.

Port Lairge : now Waterford city, an alternative name for the d. of Lios Mór, q.v., into which d. the recently established Danish see of Waterford was incorporated by this Synod.

Port Murbhuilg : b. of d. of Coinnire, at the opposite extremity to Ollarbha, Larne. This place has not yet been satisfactorily identified. Three places have been suggested. (1) Maghera, i.e. Machaire Rátha Murbhuilg situated about 3 miles S.W. of Dundrum on Murbholg now the Inner Bay, Dundrum. But this supposes that the dd. of Coinnire and Dún dá Leathghlas were treated as one d. by the Synod of Ráith Breasail, which as we have seen was not the case. (2) Murbholg, now Murlough Bay, between Torr Head and Benmore or Fair Head in the N.E. corner of the co. of Antrim. Against this, the usual identification, may be urged that it is opposed to the ordinary procedure of the Synod to choose as boundary points of one and the same d. two places situated so close to each other as Murlough Bay and Torr Head (Torbhuing, q.v.). (3) Murbholg, near Dún Sobhairche, now White Park Bay, between Dunseverick and Ballintoy, in the extreme N. of the bar. of Cary and the co. of Antrim. This identification is free from the previous objections. I may here add that in Buile Shuibhne (Irish Texts Society, 1913, vol. XII. p. 82) a Ráith Murbhuilg is mentioned in connection with Dún Sobhairche and Beann Fhoibhne (which was on the borders of the dd. of Ard Sratha and Coinnire according to the Synod of Ráith Breasail, vide supra s.v. Beann Fhoibhne). In his flight from the hag "taimic Suibhne a Fídh Gaibhle (Feegile in p. of Clonsast, N. of Portarlinton) co. Beinn Boghaine (Binbane, a mountain in the centre of the bar. of Banagh, co. of Donegal), assein co Beind Fhaibhne (Benevenagh, near Limavady, co. of Derry), assein co Ráith Murbhuilg ḡ ní fhuair a dhíon ar in ccailligh co rainig co Dun Sobairce in Ultaibh." The editor, Mr. J. G. O'Keeffe identifies this Ráith Murbhuilg with the Maghera, near the Inner Bay, Dundrum, co. of Down. But this identification is not necessitated by the context, and it is quite possible that there may have been another Ráith Murbhuilg, in the district Murbholg in which Dun Sobhairche was situated.

Ráith Both : an alternative name for the d. of Doire as marked out by this Synod. The d. was co-extensive with Cinéal Conaill and took its name from Ráith Bhoth, now Raphoe, a t., p., and bar. in the co. of Donegal.

Ráith Breasail ; the place where this Synod was held has been located in different places by different writers. "Dr. O'Donovan is of opinion it may be inferred from a passage in an old life of St. Canice that Rathbreasail, which was situate in the ancient territory of Osraidhe, was the ancient name of Mountrath (μόνιη να ράετα, q.d. μόνιη ράετα θρεαραι), which was in Osraidhe and near Clonenagh, which was in Laeghis" (CE. vol. II. p. 783). "Rathbreasail is placed by O'Curry in this plain," viz. the plain of Magh Mossaidh (Shearman : Loca Patriciana, p. 96, note ³). O'Curry's opinion is correct. Dubhthach maccu Lugair, in his poem *Críomthann cloethu coicre hēpenn*, on King Críomthann, says, "τα τuc ιη μαϊθμ ac ραιθ θρεαραι : αρ μαϊγ μορραιο." Now Magh Mossaidh lay to the N. of Cashel, in the co. of Tipperary, as Magh Feimhin lay to the

S. of it according to the Vita S. Mochoemog: "Arx enim Cassel in confinio duorum speciosorum camporum constat, Femyn scilicet et Mossadh" [Plummer, Vitæ SS. Hib. II. p. 174]. It was visible from Cashel: "Apparuitque ei ibi visio similis priori, id est campum Mossadh plenum choris pulcerrimis qui candidis uelaminibus tegebantur" (ibid. l.c.). Hence Father Hogan says rightly that "the southern part of Magh Mosaidh must have been in the bar. of Elio-garty, which adjoins the northern boundary of the ancient Corca Ethrach, now the bar. of Middlethird in which Cashel is situated" (Onom. Gad.). Ráith Breasail is therefore to be sought somewhere in the neighbourhood of Thurles or Templemore rather than in the Queen's County.

Ráith Maighe Deiscirt: this d. was co-extensive with Iarmhumha (West Munster) as also with the d. of Ardfert and Aghadoc, or the d. of Kerry. It took its name from an ancient church now called Rattass, near Tralee, which church was so called in contradistinction to Ráith Maighe Tuaiscirt, now Rattoo, seven miles W. of Listowel, Kerry. The bb. of Iarmhumha are given by L.Hy. (vol. I. p. 190) as Iarmuma ó Luachair siar seall: gusin Gleann nDian ata drong [*sic*]; by MS., R.I.A., 23 N. 10, p. 101 (Ériu, II. p. 50) as Iarmhumha ó Luachair siar seall: gusin Glend thiar cadta Drong; and by G. Keating as Iarmhumha is é a fad ó Luachair Dheadhaidh go fairrge siar 7 a tarsna ó Ghleann ua Ruachta go Sionainn (History, vol. I. p. 126).

Reachra[inn]: b. of d. of Gleann dá Loch, otherwise called Reachra Breagh, or Reachra Airthir Bhreagh, now Lambay Island, off the coast of the co. of Dublin. The ancient name is still preserved in πορτ Ρεαδράνν, now Portrairie, a t. and p. on the mainland opposite the island.

Ros Fionnghlaise: b. of d. of Ceall Dara, now Rosenallis, a t. and p. in the bar. of Tinnahinch, Queen's county. Rosenallis is usually mispronounced, even locally, by placing the accent on the penultimate instead of the antepenultimate syllable, as the Irish name proves.

Siona[inn]: b. of dd. of Cluain Fearta, Cluain Ioraird, and Tuaim, now the river Shannon.

Siuir: b. of dd. of Caiseal and Lios Mór or Port Lairge, now the river Suir.

Sléibhte Ghlinne dá Loch: b. of d. of Ceall Dara, the mountains of Gleann dá Loch, now usually called the Wicklow Mts.

Sliabh an Iarainn: b. of d. of Ard Carna or Ardachadh; now Slieve-an-ierin, a mountain 1922 feet high, on the eastern shore of Loch Allen. It stands in the centre of the great mineral field of Connacht. Its name (which signifies the mountain of iron) is often applied to the whole of the group of mountains to the east of Loch Allen in the centre of the co. of Leitrim.

Sliabh Beatha: b. of d. of Clochar, now Slieve Beagh, at the junction of the cos. of Tyrone, Monaghan and Fermanagh. The bb. assigned in the text to the d. of Clochar embrace the central portion only of the modern d. of Clogher. The southern portion of the co. of Monaghan, not to speak of the southern half of the co. of Louth, is not

accounted for. An error seems certain, but it is not clear how it should be corrected. Perhaps for Sliabh Beatha we should read Sliabh Beitheach. Though the latter mountain is now unknown under that name, it was situated in Gaileanga, a territory included in the bar. of Morgallion in Meath but extending into the co. of Cavan as far as Sliabh Guaire. Sliabh Beitheach must therefore have been somewhere near where the present d. of Kilmore enters Meath, and not far removed from that part of the b. of the present d. of Clogher which runs to the south of Carrickmacross. The word Beth^h written contractedly in the original MS. and meant for Bethech (later Beitheach) would have been naturally read Betha (later Beatha) by a later scribe. The tendency to substitute the well-known name for the more obscure place would have been irresistible for the ordinary scribe. Or again the error may have arisen in this way. Sliabh Larga occurs both in this and the following entry, while Sliabh Breagh, a name not very dissimilar from Sliabh Beatha, occurs in the preceding entry. Where the boundaries of each diocese occupy only a line, as is usually the case in the MSS., confusion is likely to occur by the scribe's eye wandering from one line to another containing the same or a similar name. Many MSS. present instances of that. Perhaps then the original entry may have run: *ó sliab̄ b̄reaḡ s̄o sliab̄ l̄ar̄sa*, or *ó sliab̄ b̄reaḡ s̄o sliab̄ beata nó s̄o sliab̄ l̄ar̄sa*. That the d. of Clochar extended then to at least the borders of Sliabh Breagh is rendered certain by the dispute between the dd. of Armagh and Clogher for the possession of Sliabh Breagh in the following century (vide supra s.v. Clochar). If then the Synod of Ráith Breasail mentioned Sliabh Breagh as the b. of both those dd., without stating definitely to which of them it belonged, all the elements of a dispute were at hand.

Sliabh Bladhma: b. of dd. of Leithghleann and Ceall Chainnigh, now Slieve Bloom, in the Queen's County. The English form of the name shows that it was adopted from those who pronounced the combination *ab̄* after the manner of the northern Irish.

Sliabh Breagh: b. of dd. of Ard Macha and Daimhliag, a range of hills extending from the north of Slane in Meath through the baronies of Ardee and Ferrard in the south of the co. of Louth to Clogher Head on the coast. At present the name Slieve Brey or Bregb is often applied to the highest point of the range, 753 feet high, in Meath, close to the borders of the co. of Louth.

Sliabh Caoin: b. of d. of Ceall Dalua, now Sliabh Riabhach or Slieve Reagh in the bar. of Costlea, co. of Limerick, but far from the borders of the present d. of Killaloe. The text gives Gleann Caoin (q.v.) as an alternative reading, and this would seem to be undoubtedly correct. At one time, indeed, Sliabh Caoin was the b. of Deasmhumha (South Munster) and Meadhon Mumhan (Middle Munster), so that Tuadhmhumba (North Munster, with which the d. of Ceall Dalua was co-extensive) may once have extended to it.

Sliabh Eibhlinne: b. of d. of Caiseal, now Slieve Felim, in the baronies of Ownybeg and Coonagh in the co. of Limerick, and those of Kilnamagh Upper and Owny and Arra in the co. of Tipperary.

- Sliabh Larga : b. of dd. of Clochar and Ard Sratha, now Slieve Largy, in the p. of Errigal Keerogue in the co. of Tyrone, vide s.v. Cuaille Ciannachta.
- Sliabh Mairege : b. of dd. of Leithgheann and Ceall Chainnigh, now Slievemargy, a bar. in the Queen's County, "but of old it included Tiscoffin in the co. of Kilkenny, three miles to the N.W. of Gowran, and even the Castlecomer Hills were called Slieve Margie till quite recently" (Hogan : Onom. Gad.).
- Sliabh Uidhe an Ríogh : b. of dd. of Luimneach and Ceall Dalua, *recte* Sliabh Oighidh an Ríogh [Ann. Four Masters], "the mountain of the death of the king," now the Cratloe or Glennagross Mt. in the bar. of Lower Bunratty, co. of Clare. For the exact position of the Crosses (CROSSA), mentioned in the text, and the tomb of King Criomhthann, see Hogan, Onom. Gad., p. 611. The mountain is called Sliabh Suidhe an Ríogh by Cormacán 'Eigeas, who died A.D. 946.
- Sliabh Uidhe Laighean : b. of dd. of Leithgheann and Fearna or Loch Garman, *recte* Sliabh Suidhe Laighean, now Stuagh Laighean, Mount Leinster on the borders of the cos. of Carlow and Wexford : cf. "Monasterium quod dicitur Seanbotha [Templeshanbo, in bar. of Scarawalsh, co. of Wexford] iuxta radices montis qui dicitur. Scotice Suighe Laighean id est Sessio Lagenensium" (Plummer, Op. cit. vol. II. p. 149).
- Slighe Dala : b. of d. of Ceall Dalua, the main road from Ormond to Tara, also called Bealach Mór Osraighe (Keating, History, vol. II. p. 100) now Ballaghmore in the p. of Kyle, bar. of Clandonagh, Queen's County, near Borris in Ossory.
- Sraith an Fhearáin (vid. var. lect.) : b. of d. of Ceall Aladh, hitherto unidentified, but it seems to be Sragh, in the par. of Kilfree, bar. of Coolavin, co. of Sligo. It was near An Aonach (Ann. Ulst. and Ann. L. Cé, 1291), now Enagh in the par. of Killukin, bar. of Boyle, co. of Roscommon. The stages of Muircheartach mac Néill's march northwards in 941 were Magh Aoi (near Tulsk, co. of Roscommon)—Rath Guaire (unidentified)—Sraith an Fhirén—Suil Daimh (unidentified but near Sligo)—Ath Seanaigh (Ballyshannon, co. of Donegal). The last word of the name is variously spelt *féaráin*, *firén*, etc., vide var. lect.
- Srubh Broin : b. of d. of Doire or Ráith Bhoth, now Stroove Brin or Stroove, on the southern side of Inishowen Head, co. of Donegal.
- Sruth an Tearmainn (vid. var. lect.) : given by some as b. of d. of Ceall Aladh, the stream of the termon, i.e. of Tearmann Dairbhile at Ceall Dairbhile, a church in the west of the bar. of Erris, co. of Mayo, see Ann. Four Masters, 1248, note ^s (CE. II. p. 787, note ⁴⁰), and under the name Ceall Airdbhile, supra.
- Suca : b. of dd. of Chuain Fearta and Tuaim, now the river Suck between the cos. of Galway and Roscommon.
- Tairbeart : b. of d. of Luimneach, now Tarbert, in par. of Kilnaughtin, bar. of Iraghticonnor, Kerry, on the Shannon at the junction of the cos. of Limerick and Kerry.

Teach Moling go na fearmonn : b. of d. of Leithghleann, now St. Mullin's, a t. and p. in the bar. of St. Mullins Lower, at the extreme south of the co. of Carlow. It is situated on the river Barrow which is tidal to a short distance north of the town. In the eighth or ninth century MS., known as the Book of St. Moling, there is a map of the enclosure of Teach Moling with its eight termon crosses dedicated to the four evangelists and the four major prophets (H. J. Lawlor : Chapters on the Book of Mulling, chap. VIII., *The Circular Device*, pp. 167-185, Edinburgh, 1897).

Teampall Muire i Luimneach : St. Mary's Cathedral, Limerick. In the year 1192 or 1194 Domhnall O'Briain granted to St. Mary's Cathedral " terram Mungram et terram Ivannacham ab arcu videlicet Mungram usque ad terram Imaillin et a vado Ceim usque ad flumen Sinanum cum omnibus apendiciis suis " (Rev. Jas. MacCaffrey, the *Black Book of Limerick*, p. 34, Dublin, 1907). Though this grant of lands is usually referred to as the foundation of St. Mary's Cathedral, that church was already the cathedral of the d. of Limerick at the time of the Synod of Ráith Breasail.

Tiopra[id] Arann : now Tipperary, a t. and p. in the bar. of Clanwilliam, co. of Tipperary ; vide supra s.v. Cnamhchoill.

Torbhuirg : b. of d. of Coinnire, now Torr Head, in the NE. of the co. of Antrim. I explain the peculiar form Torbhuirg as a mistake for Tor Bhuraigh, and compare it with Dún Bhuraigh, now Dunworry fort on Torr head, where the coastguard station is ; vide Hogan, *Onom. Gad. s. vv. Dún Baraich, Dún Borraig, and Tech Burig*.

Tuadhmhumba : Thomond or North Munster, co-extensive with the d. of Ceall Dalua, q.v.

Tuaim : this d. corresponds to the d. of Airtheair Connacht of the Synod of Kells, 1152 (Keating, *History*, III. p. 316), now the d. of Elphin. Though Keating in his preliminary enumeration of the dd. established by the Synod of Ráith Breasail speaks of this d. as the d. of Tuaim dá Ghualann, the bb. laid down by that Synod prove that that is impossible, otherwise the cathedral would have lain outside its diocese. The Tuaim of the Synod of Ráith Breasail must be Tuaim uí Chonchobhair, now Tuam O'Connor, a village in the p. of Kilgefin, about five miles NNE. of Roscommon. Thus this d. corresponds to the modern d. of Elphin, exclusive of the baronies óf Boyle in the co. of Roscommon and of Tirerrill and Carbery in the co. of Sligo, but it included those parts of the present dd. of Clonfert and Tuam which lie on the left side of the river Suck in the south of the co. of Roscommon.

Tulach Léis : b. of d. of Luimneach, now Tullylease, a t. and p. in the bar. of Duhallow and partly in that of Orrery, co. of Cork. The southern b. of the co. of Limerick varied somewhat during the course of the centuries and " Tullylease was assigned to Cork between 1201 and 1291, perhaps in 1206 when the borders of Limerick and Cork counties were ascertained " (Westropp : *Ancient Churches in the Co. of Limerick*, p. 330).

Uinche : b. of d. of Luimneach according to some MSS., *recte* Cuinche, q.v.
 Urchuillte : b. of d. of Cluain Ioraird ; cf. Urchuilltén, b. of d. of Ard Carna or Ardachadh. These two names seem to denote the one place. The variants are numerous in the case of both, vide var. lect. The names, as they stand, have disappeared, and I will only offer a couple of conjectures. (1) The contractions $u\bar{r}$ chuill— and $u\bar{r}$ chuill= wrongly read Urchuillte and Urchuilltén, really represent $\text{ur}\alpha\text{r}\sigma$ (*i.e.* $\text{io}\rho\alpha\text{r}\sigma$) chuillteann, now Crossakiel, in the p. of Kilskyre, bar. of Upper Kells, Meath, near the point where the three dd. of Daimhliag, Cluain Ioraird, and Ard Carna or Ardachadh met. (2) Or if the reading 'Urchoillte be correct, the name may have been preserved in an English translation. There is a Newgrove on the borders of the cos. of Longford and Westmeath, half way between the town of Coole (Westmeath) and Abbeylara (Longford), but the name Newgrove does not occur in the Index of the Townlands and Parishes of Ireland. If the name were ancient, the position would suit for it is situated just on the borders of the modern dd. of Ardagh and Meath.

Urchuilltén : vide s. v. Urchuillte.

A LIST OF THE REGULARS REGISTERED IN IRELAND

PURSUANT TO THE CATHOLIC RELIEF ACT OF 1829

THIS Act, commonly called the Emancipation Act, while it conferred remarkably little benefit on the other portions of the Catholic body, afforded no alleviation whatever to Religious Orders of men. In this country it even deprived them of the very limited sense of security which for some years before they had enjoyed. By the Irish Acts of 1791 and 1793, as the Crown lawyers informed Peel, the existence of regulars was legalized. He is reported to have said in a speech on the Catholic question. "Since 1793 there was nothing in the law of Ireland to prevent the residence of monastic orders in that country." But in startling contrast to such toleration, for it was nothing more, the Catholic Relief Bill which was passing through Parliament at the time he spoke contained among its forty sections, no fewer than nine referring to Jesuits, etc., all of which were distinctly hostile and penal.

Hence considerable apprehension was felt by the Regulars that the proposed legislation might eventually lead to their own extinction. This indeed was the object it aimed at, for one of the sections in question, namely, No. XXVIII., begins thus: "And whereas Jesuits, and members of other Religious Orders, Communities, or Societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom; and it is expedient to make Provision for the gradual Suppression and final Prohibition of the same therein." We, however, are not now engaged with the history of Emancipation so-called; the only interest we take in section XXVIII. is due to its being the cause of the List of Regulars in Ireland here published. For in compliance with it they registered themselves—for the first time in history, and the several returns were sent to the Lord Lieutenant for transmission to Parliament. Section XXVIII. continues thus: "be it therefore enacted, that every Jesuit, and every member of any other Religious Order, Community, or Society of the Church of Rome, who at the time of the commencement of the Act

shall be within the United Kingdom, shall within six calendar months after the commencement of this Act, deliver to the Clerk of the Peace of the County or Place, where such Person shall reside, or to his Deputy, a notice or statement, in the Form and containing the Particulars required to be set forth in the Schedule to this Act annexed." The List¹ has at present a historical value, because it shows and is probably the only document that shows the names, etc., of almost all the Regulars in Ireland at the time. We say almost all, for owing to some unknown cause the names of Theobald Matthew and the other Capuchins residing in Cork are not to be seen in the List. Perhaps they were accidentally omitted by the printer; or, perhaps, they were not registered by Father Matthew who was at the time Guardian. The latter alternative is the less probable one, for non-registration would have rendered the Cork Capuchins liable to a fine of £50 for every month that they remained in the Kingdom afterwards.

We may now go back to the beginning of the movement. When it became known that the Bill expressly made provision for the destruction of the above mentioned Orders, on March 15th, 1829, a meeting of the Regulars residing in Cork was held in the Dominican Priory of St. Mary's under the presidency of the Very Rev. Daniel O'Connor, Provincial of the Augustinians. At this meeting, the minutes of which, in the Secretary's handwriting, are now in the archives of St. Mary's, Tallaght, it was resolved:

" 1. That the Rev. B. T. Russell, O.P., be requested to act as secretary.

" 2. That application be forthwith made to the Bishop, Secular Clergy and Catholic Laity to request their signatures to an attestation of the loyal conduct of the Regulars of this city.

" 3. That a member of each community be deputed from Cork to Dublin to effect with the Regulars of the Capital prompt measures for averting the gradual suppression and final extinction of the monastic Orders in Ireland, as menaced by the Catholic Relief Bill now passing through the House of Commons.

" 4. That in furtherance of the above Resolutions which suggest the greatest possible despatch, a deputation of two

¹ A similar List of Regulars residing in England was drawn up at the same time.

gentlemen from this meeting leave Cork to-morrow for Dublin, as an immediate means of communication between the Regulars of both cities. (In accordance with this Resolution it was agreed that the chairman, Very Rev. Daniel O'Connor, O.S.A., and Rev. J. P. Leahy, O.P., should proceed to Dublin.)

“ 5. That the expenses incurred by the Deputation be defrayed by the Regular body in Cork.”

A word may be said about the three priests whose names occur in these minutes. Father O'Connor subsequently was Bishop of Salda and Vicar Apostolic of Madras. Father Leahy became Bishop of Dromore. Father Russell who on account of his eloquence was called “silver tongued Russell,” held the office of Provincial twice. The List and the letters from Father Leahy are among his papers, now in St. Mary's, Tallaght. As will appear in the following extracts from these letters, the two delegates Fathers O'Connor and Leahy, accompanied by Mr. Rice, the founder of the Irish Christian Brothers, went on to London, where they had interviews with Peel and the Duke of Wellington and other members of Parliament. Their mission was unsuccessful in this sense that the obnoxious sections became law, but at any rate it elicited useful information and led to a better understanding. Peel and Wellington were personally most averse to Emancipation. But they made one thing certain, namely, that these sections would not be put into execution by the Government. We may add that a note which is found among Father Russell's papers shows that O'Connell's estimate of this part of the Act was quite accurate. The note is, “Mr. O'Connell informed me that the clause was a *brutum fulmen*.”

From the time the two deputies began their work in Dublin until the day they finished it in London, Father Leahy kept Father Russell who was Secretary of the Cork Committee duly informed of what was being done. As his letters throw light on an almost forgotten episode of Irish ecclesiastical history, the following extracts from them may be of some value.

(1)

Dublin, *Wednesday evening, 18th March, 1829.*

We arrived here to-day and had a meeting of all the friars at the Augustinian convent. We agreed not to petition for the reason expressed in your letter, but resolved to memorialize without sub-

scribing our names. Our memorial will be grounded on one presented in Arthur O'Leary's time, which was luckily preserved, adopting however such changes as may be demanded by circumstances. We also agreed to thank Dr. Murray for his noble conduct at this awful crisis. We are to have another meeting on Friday, when we shall decide whether it be necessary for any to proceed to London. The friars of Ireland are to contribute to the expenses—a subscription has been already commenced. You shall hear all details by the next post. I am a good deal fatigued.

J. P. LEAHY.

(2)

Denmark Street, *Sunday, March 22nd*, 1829.

Never had I so much work on hands as since I last saw you. I have not been in bed any night before one o'clock, and with a single exception I have arisen at six. My head is actually dizzy, but I should willingly undergo twice the fatigue for the object in which we have engaged.

On Friday last about three o'clock as Mr. O'Connor's letter must have informed you, he, Mr. Spratt and your humble servant posted for Carlow with a document part of which I had in great haste abridged from O'Leary's, with the corrections rendered necessary by a change of circumstances—the other part composed of reflections which I thought useful. We arrived at Carlow at half past ten, and left the paper at Dr. Doyle's house. At half past seven on the following day (Saturday) we waited on him. He was in his study perusing and correcting the memorial. After a short time, not wishing to interrupt him, we said that we would walk about his demesne and gardens until such time as he should have made his corrections. He gave each of us a copy of his petition and requested our opinions. The word "now" in the last paragraph was the only one to which we could have an objection, and as it would admit of a favourable construction, it seemed right not to make any observation. When Dr. Doyle had corrected the Memorial, I wrote it out in his drawing room. We then weighed every word in full council—the Bishop seemed delighted with it—said that he preserved every thought in it, and called it a powerful document—applying to it the expression of Virgil, *Si Pergama*, etc. At twelve o'clock last night we arrived in Dublin. To-day at two o'clock we had a meeting of the Regulars, F. Kinsela, the Provincial of the Carmelites, in the chair. Mr. Aylmer offered strong objections to one part of it which he said would affect the Jesuits, and not

wishing to offend him we erased it. All our reasons I shall explain another time. It was then proposed to send a deputation to London, according to the advice of Drs. Doyle and Murray. Griffith proposed an amendment that our Memorial be entrusted to Kenny—he was seconded by Tommins. We divided—there were only four against us¹: Griffith, Tommins, Aylmer, S.J., and Devereux, O.S.F.C. Mr. O'Connor was then appointed as our deputy.² He goes to-morrow. So I have nothing more to delay me in Dublin, unless the Friars who intend to meet regularly ask me to remain. I hope to send you the Memorial to-morrow with further particulars, but I cannot conclude this without informing you that in sending his petition to Mr. Peel, Dr. Murray accompanied it by a letter in which he declared he would consider it a *personal* favour to change the clauses regarding the friars.

(3)

Chapel House, John's Lane, *March 23rd*, 1829.

When I wrote to you yesterday I imagined I should soon be in Cork to take my share of labour, but Mr. O'Connor insists on my accompanying him to London—and off I go to-morrow morning. It is probable that the Duke of Leinster will be our travelling companion, and in that case Mr. Aylmer, S.J. will introduce us—at all events he will prepare him for a visit from us in London. We go by Holyhead, as the weather is very boisterous and Mr. O'Connor afraid of a long trip by sea. On Wednesday morning we shall be in Shrewsbury, and at night in the metropolis. We purpose waiting on the Duke of Wellington and Mr. Peel, that is should it seem expedient to our friends. I hope and so does Mr. Aylmer (who by the bye is now writing in the next room—both of us waiting for the proof-sheet of our memorial) that we shall have some success. Whether or no, it will

¹ Fathers Griffith and Tommins were Dominicans, the former became the first Bishop of the Cape of Good Hope. Father Aylmer belonged to the good old Catholic family of the Aylmers of Painstown, Co. Kildare. He and Father Peter Kenny were distinguished Jesuits.

² Several letters of Father O'Connor and of Dr. Doyle referring to the danger which menaced the religious Orders will be found in Fitzpatrick's "Life of Dr. Doyle," vol. II. chap. xxviii. And on p. 135, Fitzpatrick says: "The Rev. Dr. O'Connor proceeded to London, as Dr. Doyle had suggested, and obtained an interview with the Duke of Wellington and Mr. Peel, who assured him that the portion of the Act having reference to the Regular Clergy could be enforced only by the Attorney General, a contingency which they believed would never take place."

be of service hereafter to enter our protest against the unjust clauses which affect us. So thinks Dr. Murray, so thinks Dr. Doyle, and so think the "out and outers" amongst us.

As yet we have received only three answers to our circular addressed to the Prelates—a rigmarole one from the Primate, a most affectionate and spirited one from his Coadjutor informing us that a petition signed by 3,000 persons in our favour had already gone forward from Newry, but that he would assemble his clergy, and in conjunction with them present another petition—a very favourable one, from Dr. Murphy of Cork. Dr. Murray continues to express himself in the most affectionate terms with regard to us, and indeed, so do his clergy; Dr. Lube, the Dean, proposes that a deputation of the secular clergy should be sent to London in our behalf. Dr. Doyle desired us to agitate to the end of the chapter. So much for their Lordships.

We have collected £25 10s. from the Dublin regulars as their contribution. It is expected that 10 shillings from each religious in Ireland will defray all the expenses. Mr. Aylmer gave £5 10s. Stuart of this house, Kinsela, Spratt, and Hanlon have made themselves very serviceable by their activity, Stuart especially.

(4)

Birmingham, *Thursday, March 26th, 1829.*

We arrived here about six this morning, having travelled all night with the intention of advancing on London by most rapid marches, but poor Mr. Rice¹ was so sick from fatigue that we were compelled to lie to for the day—unfortunately enough, as I perceive by that excellent paper, *The British Traveller*, that the clause affecting us is to be reconsidered to-morrow evening. To obviate as much as possible the inconveniences arising from delay, we shall send forward by this evening's mail copies of our memorial to the leading members. We shall be in London about six p.m. to-morrow. The notice which Mr. Peel has given—that he would take into consideration the propriety of permitting the Secretary of State, being a Protestant, to allow foreigners of monastic orders to enter into the kingdom under certain limitations, affords us great pleasure. It would in fact render the Bill a dead letter. The Duke of Leinster is determined to divide the Lords on the clause. Mr. O'Connor desires that you will inform Mr. O'Neill that he will write to him on our arrival in London.

¹ The founder of the Irish Christian Brothers.

(5)

London, 20 Cecil Street, Strand, *Saturday*.

We arrived here about ten last evening. Of course it was impossible to transact any business then. We were up this morning a little after six, and after saying our office went to the Post Office to inquire for our letters promised by Dr. Doyle. The Irish letters, we were told, would not be delivered till ten. After getting our letters we proceeded in search of Mr. Kenny. We found him in the West End. He immediately entered on business—put into our hands three circulars which he had distributed among members—told us that he had waited on several, but found every assiduity unavailing—he had succeeded so far as to obtain from Sir H. Parnell a promise that he would move a clause which might render the Bill ineffectual, but Sir Henry never opened his lips. The impression among the higher politicians is that the bigots have made such impressions on the King's mind that if the clause regarding the Jesuits (which he had particularly insisted on) were abandoned, he would consider himself released from his promises to Ministers to sanction Emancipation. Mr. Kenny advised us to pursue our intention of seeking an interview with Mr. Peel, though Mr. Scott, a Jesuit, resident here, could not obtain it for three weeks. Mr. Kenny himself feeling that he was unfairly treated by the Right Hon. Gentleman thinks it fit to abstain from all communication with him. He seemed to consider our arrival most opportune, said that we might do infinitely more than he, and that even should we not succeed in the main point, we might soften asperities, etc. (Sunday) So far I wrote last night, after the other gentlemen had retired to rest. I must recommence to-night as orderly as I can. 1° As to the King. I have told you one report regarding him, another and what is considered a very probable one is that when Mr. Peel waited on him a few days since, he exclaimed: "Damn the Catholics! Damn the Protestants! Damn you all! I can't get a single moment's rest about this question." And to the Duke of Wellington he is said to have expressed himself as follows on learning his duel with L. W. "Carry the Bill through the Lords in one day if possible, and on the next I shall go down and give it my assent in person." It is also reported that he told the Duke of Cumberland that he should be always happy to see him, provided he would refrain from politics.

As to the Parliament, the Irish members are the most inactive, good-for-nothing set possible. Petitions are laughed at here. A member gets up; says that he has a petition in favour of such an

object, that he wishes it should be printed—and that's all about it. It is never read. A member may embody the substance of it in his speech, but if he do not (which he seldom does) it is hardly of any avail. Before leaving this point, I may as well mention that in the debate on Friday night a strong feeling was manifested in favour of the Regulars, more by the exclamations of the House than by any formal speeches. It was this that encouraged Peel to propose his miserable clause, of which I had augured better things. At first he himself was adverse to it.

To-day we enclosed eighty of our memorials to the leading members of the Commons, which we shall send by the Monks' boys to-morrow.¹ The Monks for ever! We accompanied their boys to St. Patrick's Chapel to-day. Kelly is an admirable fellow. He presented a petition suggesting a clause, which though apparently excluding us would if adopted have secured us all. He has been of the greatest assistance to us. Tomorrow we request an audience from Mr. Peel. We shall see Mr. Monck, an honest M.P.!!!, Mr. Barclay, M.P., and in all probability Spring Rice.

(6)

March 31st, 1829.

We were in the House at the third reading last night. So now the Bill has passed the Commons. Its fate in the Lords is very doubtful. It will pass the first and second readings triumphantly, but the result in the Committee, as the Duke cannot use his proxies there, is as yet uncertain. Sir James Mackintosh said to us on Monday: "I believe we shall have just enough water to float over the bar, but nothing more." As to the clause affecting us, I am afraid it is all over. Our best friends acknowledge the propriety of our coming to London and entering our protest most distinctly, but are unwilling to risk the success of the Bill. When we were parting from Sir J. Mackintosh, he said to us: "I have been labouring thirty-five years for Emancipation, and now that there is a likelihood of its success, I must tell you candidly, gentlemen, that I will not vote against it on your account." "Nor should we wish you would, Sir James," answered I. "I am sure of that," was the reply. As I am speaking of our interview with Sir James I may as well tell you that we waited on him for the purpose of getting him to present our petition.

¹ The Irish Christian Brothers, who had a school in London. Br. John A. Kelly, a native of Limerick, was Superior at the time.

He treated us most kindly. He said he was highly honoured by our confiding to him our petition, but could not undertake to speak to it, as the House was quite impatient of any speeches relative to petitions. Jack Lawless told us—I don't know whether joking or not—that it was Sir George Murray whose gallantry saved the Nuns from being included in the new penal enactment. They were so at first, but Sir George declared that having known many fine women in Ireland, Nuns, he could not be a party to anything that would distress them.

(7)

April 2nd, 1829.

We waited on the Marquis of Lansdowne and Lord Clifden to-day. The Marquis entered rather largely into conversation, but in a manner which by no means characterised an eloquent speaker. He told us that Bishop Weld and the Hon. Mr. Clifford had waited on him just before, respecting the obnoxious clause, and that he had taken on himself to promise them that it would be inoperative. The danger, continued he, is that the clause will be made much more penal, and though I shall present your petition, yet you must not expect me to speak largely to it, as I am afraid that if any change be made in the Bill, it will lead to alterations of a tendency far different from what we could wish. I asked him, whether he thought that Government would be satisfied with restricting us permanently to a number equal to what we have at present? He replied that it would be hard to answer that satisfactorily, but that he thought Government would not deviate from any part of the Bill. He said, as indeed every one says, that we acted rightly in entering our protest against the Bill. It is remarkable that "protest" was the very word used by the Marquis.

Lord Clifden was all animation. When Mr. O'Connor remarked that we should not have come forward, had anything less than our extirpation been contemplated, he exclaimed: "Holy St. Francis! Extirpate you! They would not dare do it! I shall ride down to the House of Lords and place my name on the list for presenting petitions, as I have got one from my friend Dr. Doyle, the Bishop of Kildare and Leighlin. I am ashamed, gentlemen, to be reciting my speech. It is on the very tip of my tongue to tell the fools that the clause against you is inoperative, a *brutum fulmen*, a mere dead letter, but I must take care not to express this, lest Eldon might say, 'Ha, Ha, this you say is a dead letter, then we shall take care to make it effectual.'"

All the Whigs with whom we have conversed seem to have entered into a compact not to say a word which might retard the passing of the Bill.

After leaving Lord Clifden, we waited on Sir James Mackintosh to return our thanks for the petition he presented, and then went to the Home Office to request an interview of Mr. Peel. We had hardly returned to our lodgings when a note arrived from the Right Hon. Gentleman directed to the "Very Rev. D. O'Connor," presenting his compliments and stating that he would see him and Mess. Rice and Leahy at the Home Office to-morrow at two o'clock; so we must endeavour (though I think hopelessly) to win for us his influence over the Duke of Wellington. I shall write to you immediately after the interview.

Mr. Kenny informed us that a report was in circulation that Lord Eldon was employed in an endeavour to shut up the loopholes of the Bill, *i.e.*, that he intended to move in addition to the obnoxious clause against us, that anyone of us might be compelled by Government (remitting the penalties, as in the case of King's evidence) to testify on oath whether any fresh members were admitted into our body and who they might be. We shall press strongly on Mr. Peel that if our case be not made better, at least it should not be made worse.

I must tell you again and again that the Bill is very insecure. The Marquis of Conyngham complained bitterly to an acquaintance of mine that the Proxies had not come to town. The Duke of Wellington is worn to a thread from the anxiety which this Bill has occasioned. We are employed "hammer and tongs" in preparing our memorial and petition.

(8)

April 3rd, 1829.

We had a most interesting interview yesterday with Mr. Peel. It lasted for more than half an hour, although the Bishop of Oxford was in the antechamber waiting for an audience. We went to the place, as I believe I mentioned in my letter of Wednesday we should go, without the slightest hope that we could obtain an alteration of the clauses. Think what little hope we could have of this when Lord Elrington said that he did not wish to learn reasons against our suppression lest he should be compelled to vote against the Bill.

We wished however to gain Mr. Peel's influence in our favour so far as to hinder the clause from becoming more restrictive, and in this we completely succeeded. His manner was extremely kind.

When we asked whether in the event of our petitioning in a future session, we might count on the support of Government, he smiled and said, "Oh, we shall all be good friends for the future, we have been too long separated." "But you know, Mr. Peel, said Mr. O'Connor, that if the Bill pass we must obey it and then we shall be extirpated, in a few years." He smiled most significantly, hung down his head, but said nothing. There is a language of the countenance, and if I interpreted it aright it said as plainly as possible, "Ah! you will take care to evade it, and you may fearlessly do so." Indeed, he gave us many hints to the same effect. He dwelt particularly on his having protected us from the petty magistracy and regulated the Bill so that even in case of a transgression, we could not be prosecuted except by the Crown. I asked him whether Government would not be satisfied with restricting us to a like number of establishments and individuals as we had at present. This seemed to strike him particularly, and he asked several questions relative to it but made no direct answer.

On our rising to take leave he asked us did we not intend to visit the Duke of Wellington, advised us to do so and told us we might inform the Duke that he had given us this advice. This will be a splendid introduction to his Grace.

[Appended to the letters is the following note.]

Minutes of our interview with Mr. Peel.

Thursday, April 2nd, 1829, waited on Mr. Peel agreeably to his note at two o'clock. Mr. O'Connor having introduced himself, thanked him for the ready manner in which he had granted us the honour of an interview, told him we were sent over by the Regulars of Ireland to thank him for the very great benefits he was conferring on it, and to present ourselves to Government in order to satisfy them in any manner they might deem advisable, that there was nothing either in our constitution or in our conduct which would call for our destruction.

Well, said Mr. Peel, you perceive I have cautiously abstained from impeaching your loyalty, indeed I had no information which could warrant me in doing so. I even resisted successfully several amendments which would have made the clause oppressive. I understood that it was intended to move an amendment ordering in three or five years all the Regulars to quit the Kingdom, but I intended to oppose this with all the force of Government. And when Sir R—— moved

that in three months from the date of this, education should be taken away from you, I successfully resisted the amendment, not wishing that you should suffer any personal inconvenience or that vested rights should be disturbed.

Mr. O'Connor replied that when several would drop off, we should become a burthen to the people, being precluded from receiving any new members and consequently from having the assistance of more youthful associates.

Mr. O'Connor remarked that the Bishops and Laity would have come forward in stronger terms in our defence, but that gratitude for the Relief Bill hindered them from adopting any course which might embarrass the Government.

Are they well satisfied? asked Mr. Peel.

Indeed, said Mr. O'Connor, the very prospect of relief has produced wonderful effects, it has acted as a spell, their gratitude to you and to the Duke of Wellington is extreme.

It is, Sir, said Mr. Leahy, Irish gratitude; it is unbounded.

Oh! remarked Mr. Peel, in giving relief at all, it was better to do it generously.

Mr. O'Connor took occasion to say that he hoped the same toleration would be extended now to us, and reminded Mr. Peel that hitherto our existence was in perfect conformity with the law having been legalised by the Acts of 1791, 1793, and that it was severe to re-enact now part of the Penal Code.

Why, you see, said Mr. Peel, we have been greatly embarrassed and have met with many difficulties.

We are perfectly aware of that, answered Mr. O'Connor, and our gratitude is proportionately great, but we hope that when at a future period we petition we shall have the support of Government.

Oh, I trust, said Mr. Peel, that we shall all be good friends, we have been too long separated. I have (said he, holding down his head and smiling significantly) delivered you from the persecutions of the neighbouring magistrates, and so regulated the Bill that it must be a Government prosecution by responsible persons.

Indeed, Mr. Peel, remarked Mr. O'Connor, if we were subject to be harassed by every petty magistrate, it would be better for us to leave the country at once.

I am sure of it, was the reply.

But you know, Sir, added Mr. O'Connor, if the law be enacted, we must obey it, and thence from the natural course of human life we must die out in nine or ten years.

He smiled, held down his head, but said nothing.

Mr. Leahy asked whether Government would not be satisfied with confining us to the present number of establishments.

Mr. Peel asked whether the number of Regulars had not greatly diminished since 1757, for so it was stated by Dr. Murray.

Mr. Rice said such was the fact owing to the loss of our continental establishments during the French Revolution, but that we had recovered them at present.

Mr. O'Connor entreated Mr. Peel to use his influence that no more penal enactments pass the Lords.

He promised us all his advice and influence could effect, and on our taking leave asked whether we did not intend to call on Lord Wellington, to request that he would oppose any severer treatment.

Mr. O'Connor said we did and asked whether we might take the liberty of saying that we called on him, Mr. Peel.

He immediately said we might and desired us to tell Lord Wellington that he had recommended us to wait on him.

(A true copy)

DANIEL O'CONNOR,
JOHN RICE
JOHN P. LEAHY.

(9)

April 6th, 1829.

On Friday we dropped a note at the Duke of Wellington's, requesting an audience, and though as you may well suppose he was deeply engaged on that day in his Parliamentary duties, yet in the evening we had a reply appointing twelve o'clock the following day and requesting to see us at that hour. We accordingly went, but as he had to be in Parliament by one, and had not got home before 3 o'clock the preceding night, he was unable to afford us the interview. He sent his secretary to apologise, and hoped it would be no inconvenience to us to call about the same hour on Sunday.

We were received most affably by him yesterday. He pledged himself that the enactment against us should not be made severer. This is a much greater matter than most folks in Ireland will perhaps credit. From the tenour of some of my letters you must have perceived that old Eldon intends or intended to move a clause which would enable a prosecutor to call on any of us and force us to give testimony against each other, remitting the penalties to the individual

so called on. You must also have seen that the Whigs were ready to concede many points rather than lose the Bill. So that the Duke's pledge is a matter of the highest moment. The Duke also told us that his own prejudices, as far as they went, were in favor of the religious, and he three times expressly desired us to leave the matter entirely to him. He informed us that the sole reason of his introducing the clause was this—the law of the country prohibited such institutions, and yet Government could not shut their eyes to the fact that in despite of the law we existed in the Kingdom. Now, added his Grace, it would ill become us to go down to the House and in carrying this tremendous affair—for you see that it is much more difficult than either you or I or anyone else could have imagined—it would ill become us to protect those who were acting against the law.

He went to the door with us himself and opened it—a circumstance, which however trifling—may serve to show the affable manner in which he received us, as it was I believe a deviation from strict etiquette.

[To these letters the following note is appended.]

Minutes of our interview with the Duke of Wellington.

Sunday, April 5th, 1829, waited on the Duke of Wellington at twelve o'clock, introduced to his Grace about a quarter past one.

Mr. O'Connor introduced himself and his companions, thanked his Grace for the honour of an interview, said we were sent over by the Regulars of Ireland—First to thank his Grace for the measure of Catholic Relief; Secondly, to present a memorial on their behalf; Thirdly, to satisfy the Government that there was nothing in their Institutes or in their conduct which could demand their suppression: begged that his Grace might if possible alter the clause in Committee, and if that were impossible that should we petition at a future time he would lend us his support.

Mr. O'Connor further stated that we had waited on Mr. Peel, who most kindly allowed us to use his name, and advised us to request of the Duke that the clauses might not be made more severe in Committee.

The Duke replied, that he did not think there was any intention to alter the clauses; that the present feeling throughout Europe would not allow existing rights to be disturbed.

Mr. O'Connor said that if anything short of our extirpation were contemplated, we should not have troubled the Government.

His Grace answered that the Government did not impose any

penalty on any individual, it only prohibited others from entering into such societies. Mr. Rice remarked, we felt it was by implication casting a stigma on us, as why should we be suppressed, if we were not disloyal or obnoxious to the State.

No! said the Duke, I do not consider it in that light, I never used a word of censure against you. On the contrary, my prejudices are in your favour, but the law required that no such Orders should exist and yet we cannot close our eyes to the fact that there are such Orders both in England and in Ireland. Now it would badly become us to go down to Parliament, and in carrying this tremendous affair—for you see it is a far more difficult matter than you or I or any one else could imagine—it would ill become us to go down to Parliament and ask protection for those Institutes which exist despite of the law. You may easily perceive that the people of this country are decidedly hostile to you. We wish by this measure to produce peace, if possible; and the whole reason of the Clause of which you complain is, that you exist contrary to law. What I desire at present is that you leave the matter to me.

Mr. Leahy asked, were not the Regulars legalised by the Acts of 1791 and 1793?

His Grace hesitated and said, he believed not, that he thought he had an opinion to the contrary.

Mr. Rice said, he wished to submit it to the Government.

The Duke replied, Yes, it is a matter for consideration. He said again, that he wished we should leave the affair in his hands, and asked for our memorial. Mr. O'Connor handed it, and Mr. Leahy asked whether we might not petition. The Duke said he thought it better not.

Mr. O'Connor said that we trusted to his generosity. He seemed pleased, and on our taking leave assured us that the clauses should not be made severer.

DANIEL O'CONNOR
JOHN RICE
JOHN P. LEAHY

This is the end of the correspondence.

As was explained above, in compliance with the provision of the Act for Catholic Relief, the following List of Regulars who had registered themselves was sent to the Lord Lieutenant. It was printed by order of the House of Commons, June 15, 1830.

REGINALD WALSH, O.P.

A LIST OF REGULARS IN IRELAND
COUNTY OF CARLOW

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
26 Sept. 1829	Very Rev. Andrew Fitzgerald	67	Kilkenny . .	Order of Preachers	Very Rev. Andrew Fitzgerald, Carlow	Carlow
6 Oct. 1829	Patrick Kelly . .	50	Cashel	Brethren of S. Patrick	Patrick Kelly, Tullow	Tullow, Co. Carlow
—	Patrick Haydon . .	42	Ballyvorgal . .	—	—	—
—	Richard Rossiter . .	37	Kilmore	—	—	—
—	Edmond Kelly . .	32	Ballygorey . .	—	—	—
—	Daniel Lawler . .	28	Coole	—	—	—
—	William Lorgan . .	25	Ballinakil . .	—	—	—
—	Stephen Green . .	26	Knockagreny . .	—	—	—
—	John Tygh	34	Castleergan . .	—	—	—
12 Oct. 1829	Henry Cortigan . .	50	Mountrath . . .	—	—	—
26 April 1830						ALEX. HUMFREY, Clerk of the Peace.

A LIST OF REGULARS

COUNTY OF CLARE

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
26 Sept. 1829	Roger Ryan.	28	Templemore, county of Tipperary	Brothers of the Christian Schools	Edmond Rice, Dublin	Ennistimon, county of Clare
—	James Mulcahy	50	Kilnamag, co. Waterford	—	—	—
—	Thomas Barry	27	Cork	—	—	Ennis, county of Clare
—	Jeremiah O'Connor	50	City of Cork.	—	—	—

The undersigned brothers of the Christian Schools deem it necessary to state, that they have been advised by a Most Noble Member of the House of Lords, that they do not come within the meaning of the Act for suppressing Monastic or Religious Orders in the United Kingdom, inasmuch as they are a society of Laymen only, and not subject to any foreign superior; but for greater security they are induced to have their names registered, at the same time they request the Clerk of the Peace will put this their remark upon record.

ROGER RYAN
JAMES MULCAHY
JEREMIAH O'CONNOR
THOMAS BARRY

(A true copy) ROBERT KELLY, Clerk of the Peace.

A LIST OF REGULARS

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COUNTY OF CORK

Name of the Party.	Age.	Place of birth.	Name of the Order, Community, or Society whereof he is a member.	Name and usual residence of the next immediate Superior of the Order, Community, or Society.	Usual residence of the Party.	Times at which the Notices or Statements were delivered to the said Clerk of the Peace.
Rev. William Mad-den	32	Limerick	St. Augustine	Very Rev. Daniel O'Connor, Provincial of the Order for Ireland	Cork	6th July 1830
Rev. Nicholas Roche	31	Duncormuck	—	—	Ballyhaunis	—
Rev. John Augustine Cronin	28	Cork	—	—	Cork	—
Daniel O'Connor	43	Limerick	St. Augustine	he himself the Superior or Provincial throughout Ireland	—	10th July 1830
Bernard O'Neil	36	36 Limerick	Augustinian	Daniel O'Connor, Cork	Cork	1st Aug. 1830

Dated this 27th of April 1830

J. CHATTERTON,
Clerk of the Peace.

A LIST OF REGULARS

CITY OF CORK

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
15 Sept. 1829	Patrick J. Leonard	46	Doneraile	Christian School	John Leonard	Cork
—	Michael Riordan	39	Clonmel	—	—	—
—	Daniel MacCarthy	36	Kanturk	—	—	—
—	Thomas Wiseman	34	Macrump	—	—	—
—	Joseph Hearn	32	Carrick	—	—	—
—	Daniel Minehan	27	Limerick	—	—	—
—	Bartholomew Sul-livan	24	Cork	—	—	—
—	John Leonard	44	Doneraile	—	—	—

On behalf and in the name, collectively and individually, of the above-named persons, I hereby enter my protest against the Act which requires free born British subjects to submit to this mode of registering their names and professions in any office whatsoever. I deem it in every respect penal, and an infringement on the liberty and privilege of the subject, and I trust that a more enlightened senate will erase it in common with every remnant of the penal code from the Statute Book. The persons in whose behalf this protest is made are not in orders; they are simply religious men who have voluntarily undertaken the gratuitous education of the poor neglected children of Cork.

Cork, 15th Sept. 1829

P. J. LEONARD.

7 Oct. 1829	34	Longford	Order of Preachers	Rev. Andrew Fitzgerald, Carlow	Cork
—	55	Limerick	—	—	—
—	50	Cork	—	—	—
—	27	—	—	—	—
—	30	—	—	—	—
—	19	—	—	—	—
—	17	—	—	—	—
19 Nov. 1829	31	—	Order of St. Francis	Daniel Healy, Cork	—
5 Dec. 1829	29	—	—	Rev. Daniel Healy, Cork	Cork, in the convent of Cross St.

The Notices or Statements contained in the foregoing Returns were delivered to the Clerk of the Peace for the city of Cork, at or about the times on which they respectively bear date.

HENRY HARDY, *Deputy Clerk of the Peace.*

A LIST OF REGULARS

COUNTY OF DUBLIN

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
17 Sept. 1829	Stephen Dowdall .	40	City of Dublin .	Franciscan .	Rev. J. Lyons, Galway	Rathfarnham .
19 Sept. 1829	James Carey .	58	Westmeath .	Order of S. Dominic	Most Rev. Doctor Murray, resident in Dublin	Parish Priest of Swords
21 Sept. 1829	Peter Plunkett .	33	Dublin. .	Society of Jesus .	Rev. Charles Aylmer	Hardwick St. Dublin
—	Charles Aylmer .	43	Painstown, Co. Kildare	—	Rev. Peter Kenny, Clongowes Wood, Co. Kildare	—
22 Sept. 1829	Edmund Rice .	65	Westcourt, Co. Kilkenny	Brothers of the Christian Schools	Edmund Dublin	Dublin
—	Edmund A. Dunphy	44	Desart, Co. Kilkenny	—	—	—

The undersigned Brothers of the Christian Schools deem it necessary to state that they have been advised by a Most Noble Member of the House of Lords, that inasmuch as they are a society of Laymen only, and not subject to any foreign superior, they do not come within the meaning of the Act for suppressing monastic or religious Orders in the United Kingdom, but for greater security they are induced to have their names registered ; at the same time they request the Clerk of the Peace will put this remark on record :—

A LIST OF REGULARS

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—	Patrick Ellis	37	Waterford		Brothers of the Christian Schools	Edmund Dublin	Rice,	Dublin				
—	Benjamin Manifold	49	Arklow		—	—	—	—				
—	Michael Dumphy	42	Desart, Co. Kil- kenny		—	—	—	—				
—	John Keane	45	Dublin		—	—	—	—				
—	Peter Cribban	25	Drummond, Kilkenny	Co.	—	—	—	—				
—	James Duggan	29	Cork		—	—	—	—				
—	Martin Sweeny	42	Borrisoleigh		—	—	—	—				
—	James L. Ryan	44	Templemore		—	—	—	—				
—	Charles B. Riordan	30	Doneraile		—	—	—	—				
—	James Knowd	24	Castledermot, Kildare	Co.	—	—	—	—				
—	James L. Dollard	37	Balbriggan		—	—	—	—				
—	James Cronan	27	Ennis		—	—	—	—				
—	Thomas Ryan	25	Templemore		—	—	—	—				
—	Thomas Coonan	26	Callan		—	—	—	—				
12 Oct. 1829	John McCormick	42	Ballinacarrig, Westmeath	Co.	Carmelite Order	Very Rev. Thomas Coleman, Aungier St., Dublin	Harold's Cross					
—	Joseph O'Donoghue	34	Ferns		—	—	—	Black Rock, Co. Dublin				

A LIST OF REGULARS

COUNTY OF DUBLIN—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
13 Oct. 1829	James Crowe	33	Enniscorthy	Carmelite Order	Very Rev. Thomas Coleman, Aungier St., Dublin	Black Rock, Co. Dublin
16 Oct. 1829	James Monaghan	40	Kilpierce, Co. Wexford	Tertian Order of discalced Carmelites	Very Rev. Francis Joseph Lestrange, Dublin	Black Rock, Co. Dublin
—	William Kennedy	36	Monaseed, Wexford	—	—	—
—	James Murphy	42	Carracloe, Co. Wexford	—	—	—
—	Thomas Kelly	29	Garryglass, Queen's Co.	—	—	—
—	John Costello	25	Narraghmore, Co. Kildare	—	—	—
—	Arthur Donolan	27	Philipstown, King's Co.	—	—	—
—	Peter Nowlan	25	Tullow, Co. Carlow	—	—	—

A LIST OF REGULARS

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—	John Gray . . .	37	Curraugha, Co. Meath	—	—	
—	Thomas Pollard . . .	50	Roundwood, Co. Wicklow	—	—	
—	John Codd . . .	29	Munmore, Co. Wexford	—	—	
—	James Hart . . .	27	Tubberscavau, Co. Sligo	—	—	
23 Nov. 1829	John Francis McCabe . . .	35	Rackraugh, Co. Monaghan	of the Order of St. Francis	Very Rev. Philip Lyons, Galway	Convent of St. Clare, Kingstown
20 Oct. 1829	Martin Bergan . . .	20	Parish of St. Michan, Dublin	Tertian of the Carmelite Order	Very Rev. F. J. Lestrange, Clarendon St. Dublin	Clondalkin monastery, Co. Dublin
—	John Barry . . .	37	Edgar Road, Paddington, city of London	—	—	—
—	Patrick Corrogan . . .	25	Parish of Kilskeer, Co. Meath	—	—	—
—	John Craig . . .	28	Belfast, Co. Antrim	—	—	—
—	Michael Connor . . .	52	Parish of Cabbinteely, Co. Dublin	—	—	—
—	William Carney . . .	46	Parish of Donnybrook, Co. Dublin	—	—	—
—	Andrew Connor . . .	54	St. Paul's parish, Dublin	—	—	—

A LIST OF REGULARS

COUNTY OF DUBLIN—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
20 Oct. 1829	John Cunningham	22	Parish of St. Anne, London	Tertian Carmelite Order	Very Rev. F. J. Lestrange, Clar- endon St. Dublin	Clondalkin monas- tery, Co. Dublin
—	Matthew Dienne	38	Parish of Kilcavan, Queen's Co.	—	—	—
—	William Daffe	28	Parish of St. Mary's Dublin	—	—	—
—	Thomas Ennis	56	Parish of Broad- ford, Co. Kildare	—	—	—
—	Michael Farrell	47	Parish of St. James, Dublin	—	—	—
—	Matthew Flinn	46	Parish of Fore, Co. Westmeath	—	—	—
—	Edward Fogarty	40	Parish of Lucan, Co. Dublin	—	—	—
—	Thomas Heyland	28	Parish of Coliers- town, Co. West- meath	—	—	—
—	Christopher Ma- guire	36	Parish of Stamullen, Co. Meath	—	—	—

—	Patrick Mannin .	68	Parish of Callan, Co. Kilkenny .	—	—	—
—	George Lyons .	38	Parish of Edg- worthstown, Co. Longford . .	—	—	—
—	Peter Larkett .	36	Parish of Bal- rothery, Co. Dublin . .	—	—	—
—	Timothy Kean .	32	Parish of Kilruthel, Co. Galway	—	—	—
—	James Kelly .	61	Parish of Rath- angan, Co. Kildare	—	—	—
—	Thomas Keogh .	36	Parish of Kilrush, Co. Wexford .	—	—	—
—	William Killeher .	25	Parish of Cashel, Co. Tipperary .	—	—	—
—	Patrick Young .	49	Parish of Audeon, Dublin	—	—	—
—	Bartholomew Wal- dron	58	Parish of St. James, Dublin	—	—	—
—	Francis Woods .	38	Parish of Dunsag- hin, Co. Meath	—	—	—
—	Thomas Wire .	41	Parish of St. Nicho- las, Dublin . .	—	—	—
—	James Smyth .	39	Parish of Athboy, Co. Meath . .	—	—	—

A LIST OF REGULARS

COUNTY OF DUBLIN—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
20 Oct. 1829	Thomas Smyth .	38	Parish of Templeshannon, Wexford Co.	Tertian of the Carmelite Order	Very Rev. F. J. Lestrange, Clarendon St. Dublin	Clondalkin monastery, Co. Dublin
—	Thomas Smyth .	32	Parish of Athboy, Co. Meath	—	—	—
—	John Ryan .	18	Parish of Clontarf, Co. Dublin	—	—	—
—	John Magin .	40	Suncroft, Co. Kildare	—	—	—
—	Benjamin Myers .	32	Parish of Clonmore, Co. Wicklow	—	—	—
—	Richard Maugan .	17	Parish of St. Andrew's, Dublin	—	—	—
—	Michael McClane .	48	Parish of Ahascragh, Co. Galway	—	—	—

B. ARCHER, Clerk of the Peace.

A LIST OF REGULARS

CITY OF DUBLIN

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
3 July 1829	Patrick Moriarty .	24	Dublin .	St. Augustine	Rev. Charles Stewart, Dublin	Dublin
—	Patrick O Leary .	26	—	—	—	—
—	Nicholas Furlong .	24	Scullabogue, Co. Wexford	—	—	—
—	Martin Crane .	25	Slevoy, Co. Wexford	—	—	—
—	Patrick O'Connell	25	Dublin	—	—	—
—	William Kinsella .	42	—	—	—	—
9 July 1829	Francis Joseph L'Estrange	40	Fleet St., Dublin	Order of Calceated Carmelites	Very Rev. Thomas Coleman, 57 Aungier Street, Dublin	57 Aungier St., Dublin
11 July 1829	Thomas A. Coleman	44	Dublin	Order of Carmelites	Redmond Joseph O'Hanlon, Clarendon St., Dublin Thomas A. Coleman, 57 Aungier St., Dublin	Clarendon St., Dublin 57 Aungier St., Dublin

A LIST OF REGULARS

CITY OF DUBLIN—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
27 July 1829	John McDonogh	58	Dublin	Order of the Blessed Trinity	Most Rev. Dr. Murray, Mountjoy Square	Townsend Street
—	Andrew Day	25	Taghmon, Co. Wexford	Order of Calced Carmelites	Very Rev. Thomas Coleman, Aungier St.	Carmelite Convent, Aungier St., Dublin
31 July 1829	John A. Francis	28	Galway	Order of St. Francis	Philip Lyons, Galway	Dublin
—	James Fanning	30	Fenagh	—	—	—
2 Sept. 1829	John Walsh	32	Dublin.	St. Augustine	Daniel O Connor, Cork	Dublin
5 Sept. 1829	Patrick Dunne	35	Clonad, Parish of Rathreen, Queen's Co.	Order of St. Dominick	Mr. Fitzgerald, Carlow	Denmark St., Dublin
3 Sept. 1829	Michael D. McEvoy	30	Abbeyleix	—	—	Fair View, Ansley Bridge
—	W. J. C. Brophy	39	Ballyocden, Queens Co.	Order of St. Francis	Mr. Matthews, Cork	Church Street, Dublin
17 Sept. 1829	Charles Stuart	32	Dublin.	St. Augustine	Rev. D. O Connor, Cork	Dublin
23 Sept. 1829	Stephen Thomas O Kelly	66	Nicholas without, Dublin	Order of St. Dominick	Rev. John Gavin	Denmark Street, Dublin

A LIST OF REGULARS

—	Patrick Lawless .	38	Loughrea, Co. Galway	Order of St. Dominick	Rev. John Gavin .	Denmark Dublin	Street,
—	Patrick R. Griffith	30	Limerick .	—	—	Townsend Dublin	Street,
23 Sept. 1829	John Tommins .	27	Dublin. .	—	—	Dublin	—
—	John D. Gavin .	38	Lower Ormond, Co. Tipperary	Dominican Order .	Andrew Fitzgerald, Carlow College	Dublin	—
24 Sept. 1829	Rev. P. Flood .	31	City of Dublin .	Order of St. Dominick	—	Denmark Dublin	Street,
—	W. D. Harold .	28	Naas, Co. Kildare .	Dominican Order .	—	Dublin	—
3 Oct. 1829	Francis J. Nicholson	25	Dublin. .	Carmelite .	Very Rev. F. L. L'Estrange	—	—
9 Oct. 1829	Redmond O'Hanlon	39	Kill, Co. Kildare .	Discalceated Carmelite	—	Clarendon chapel, Dublin	Street
12 Oct. 1829	John Spratt .	33	Cork St., Dublin .	Carmelite Order .	Very Rev. Thomas Coleman, Aungier St., Dublin	Carmelite Convent, Aungier Street, Dublin	—
—	Very Rev. P. Dowling	31	Braithwaite St., Dublin	Order of St. Augustine	Daniel O'Connor, Cork	John St., Dublin	—
—	John Meagher .	50	Kilkenny .	Discalceated Carmelite	—	Clarendon Chapel	Street
14 Oct. 1829	John Murphy .	36	Harold's Cross .	Order of St. Francis	John Murphy, Adam and Eve Chapel-house	5 Merchant's Quay	—
—	James B. Finnigan	36	Dublin. .	—	—	—	—
15 July 1829	Daniel Burke	42	Crusheen, Co. Clare	—	Very Rev. Philip Lyons, Galway .	Dublin	—

A LIST OF REGULARS

CITY OF DUBLIN—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
16 Oct.	John Joseph Ryan	53	Nenagh, Co. Tipperary	Order of Jesuits	Peter Kenny, Clongowes College, Co Kildare	St. Paul's Chapel
19 Oct.	Patrick Dunne	27	Rhode	Carmelite Order	Very Rev. Thomas Coleman, Aungier St.	57 Aungier St., Dublin
—	James Oates	61	Dublin.	Carmelite	Very Rev. F. J. L'Estrange	Dublin
20 Oct.	Wm. A. O'Meara	45	City of Limerick	Order of St. Francis	Very Rev. Philip Lyons, Galway	Dublin
22 Oct. 1829	John N. Madden	40	Dublin.	Augustinian Order	Very Rev. D. O'Connor, Cork	Dublin
—	David D. Ahearn	32	Rathenny, Co. Wexford	Franciscan Order	Philip Lyons, Galway	Adam and Eve chapel
27 Oct. 1829	D. B. Delany	33	Dublin.	Capuchins	Rev. T. Matthew, Cork	Dublin
29 Oct.	M. B. Carroll	29	Dublin.	Order of St. Augustine	Daniel O'Connor, Cork	Phibbsborough
—	L. D. Dempsey	31	Thomastown, Co. Kildare	Dominican Order	Dr. Fitzgerald, Carlow	Dublin
—	Wm. Vincent Harold	53	Naas, Co. Kildare	—	—	—

GREEN & ARCHER, Clerks of the Peace.

A LIST OF REGULARS

COUNTY OF THE TOWN OF DROGHEDA

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
10 Nov. 1829	B. Barron . .	41	Drogheda . .	Dominican Friar	D. Barron . .	Drogheda
—	G. D. Corcoran .	30	Loughrea . .	Dominican Friar .	—	—
11 July 1829	Rev. G. S. Byrne	20 and upwds.	Ireland . .	Order of Augustine	Very Rev. Dan. O'Connor, Provincial, Cork	—
—	Rev. Thomas Moore	40 and upwds.	Ireland . .	St. Augustin. .	Very Rev. G. S. Byrne, Prior, Drogheda. .	—
7 May 1830	Rev. Nugent Dardis	31	Drogheda . .	St. Francis . .	Very Rev. P. Lyons	—
—	Rev. James O'Kelly	40	County of Cavan .		Rev. N. Dardis .	—

WILLIAM OLIVER FAIRTLOUGH, Clerk of the Peace.

COUNTY OF GALWAY

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
12 Oct. 1829	Miles Gannon .	44	Ahascragh, Co. Galway	Carmelite or Teresian	Dr. L'Estrange, Dublin	Loughrea
—	Edward Hyland .	41	—	—	—	—
—	John O'Reilly .	52	—	—	—	—
—	Walter Hughes .	60	—	—	—	—
—	John Carter .	30	—	—	—	—
—	Peter O'Reilly .	29	—	—	—	—
19 Oct. 1829	The Rev. Mal. Monaghan. .	36	Parish of Monavea, Co. Galway	Order of Carmelites	Rev. T. Coleman, Dublin	Convent of Tohergar
—	The Rev. Michael Coleman	50	Parish of Kilkerrin, Co. Galway	—	—	—
—	The Rev. James Coghlan .	69	Brize, Co. Mayo .	Dominican Order .	Dr. Fitzgerald, Carlow College	Esker
—	The Rev. Peter Smith	33	Town of Galway .	—	—	—
—	The Rev. Wm. Fitzpatrick	38	Ballindine, Co. Mayo	—	—	—

22 Oct. 1829	Patrick Dawson .	35	Tullow, Co. Carlow	Patrician Order	Mr. P. O'Connor, Galway	Clarom Bridge
—	Joseph Hickey .	38	Ballon, Co. Carlow	—	—	—
—	Serenus Malone .	39	Maryboro', Queen's Co.	—	—	—
—	Francis Carty .	22	Bagnalstown, Co. Carlow	—	—	—
—	Edmond Mowny .	19	Ennis, Co. Clare .	—	—	—
—	Owen Garvey .	30	Wicklow, Co. Wick- low	—	—	—

JAMES KELLY, Clerk of the Peace.

COUNTY OF KILDARE

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
12 Oct. 1829	Peter Kenney .	50	Dublin. . . .	Society of Jesus .	Vincent Parasci, Rome	Clongowes Wood
—	Bartholomew Es- monde	40	Kildare County .	—	Rev. P. Kenney .	—

A LIST OF REGULARS

COUNTY OF KILDARE—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
12 Oct. 1829	William Dinan .	51	Waterford .	Society of Jesus .	Rev. B. Esmonde	Clongowes Wood
—	Casimere Hlasco .	45	Poland .	—	—	—
—	John O'Connor .	41	Wexford .	—	—	—
—	John Shine .	38	Dublin. .	—	—	—
—	Patrick Bracken .	34	—	—	—	—
—	Charles Frazer .	40	Scotland .	—	—	—
—	William O'Brien .	34	Dublin. .	—	—	—
—	John Curtis .	35	Waterford .	—	—	—
—	John Lynch .	33	Dublin. .	—	—	—
—	Michael Kelly .	27	Wexford .	—	—	—
—	Michael Kavanagh	23	Dublin. .	—	—	—
—	John Grene .	22	—	—	—	—
—	James McDonnell	23	—	—	—	—

A LIST OF REGULARS

Philip Reilly	45	Meath .	.	.	.	.
John Nowlan	49	Dublin.	.	.	.	.
John Nelson	51	Armagh	.	.	.	.
Michael Bennett	43	Meath .	.	.	.	.
John Pexton	40	—	.	.	.	.
John Mulligan	40	—	.	.	.	.
Edward Sinnot	38	Wexford	.	.	.	.
Peter Lawless	42	Dublin.	.	.	.	.
John Clery .	56	Meath .	.	.	.	.
Laurence Toole	35	Wexford	.	.	.	.
Michael Gallagher	39	Dublin.	.	.	.	.
Thomas Wade	39	Cork .	.	.	.	.
Terence O'Brien	40	Dublin.	.	.	.	.
Michael Hannan	42	Meath .	.	.	.	.
Joseph P. Quick	18	Dublin.	.	.	.	.
Francis Murphy	15	Cork .	.	.	.	.
Henry Aloysius Lynch	17	Dublin.	.	.	.	.
Patrick Bennet	33	Edenderry	.	.	.	.

A LIST OF REGULARS

COUNTY OF KILDARE—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
12 Oct. 1829	Michael Doran .	37	Wexford .	Society of Jesus .	Rev. B. Esmonde	Clongowes Wood
2 Oct. 1829	Alexander Kyan .	20	Dublin. .	—	—	—
—	Patrick Sheehan .	23	Limerick .	—	—	—
—	John French .	17	Co. Roscommon .	—	—	—
—	Edmund O'Reilly .	17	London .	—	—	—
—	Walter Ronan .	18	Cork .	—	—	—
—	George O'Ryan .	17	Co. Kerry .	—	—	—
—	John McCarthy .	16	Cork .	—	—	—
—	Richard Fryzell .	15	Dublin. .	—	—	—
—	John Phelan .	15	Co. Meath .	—	—	—
—	Matthew Carton .	18	Dublin .	—	—	—
—	Robert Haly .	36	Cork .	—	—	—
6 Aug. 1829	Rev. John Kennelly	65	Knockany, Limerick Co.	Order of St. Dominick	Rev. Andrew Fitzgerald, Carlow College	Athy convent

—	Rev. Lawrence Crimmin	32	Knockany, Limerick	Co.	Order of St. Dominick	Rev. John Kennelly	Athy
28 Sept. 1829	Rev. Michael Hughes	38	Queen's Co.	.	Carmelite order	Rev. T. Coleman, Aungier Street, Dublin	White Abbey, Kildare
16 Oct. 1829	Nicholas Frayne	25	Boreen, near Maynooth, Co. Kildare		Order of St. Dominick	Rev. Andrew Fitzgerald, of Carlow College	Newbridge

GEORGE MEDLICOTT, *Clerk of the Peace.*

COUNTY OF KILKENNY

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
6 Aug. 1829	Patrick Grace	80	Callan	Augustinian	John Grace, resides at Callan	Callan
—	Patrick A. Colbert.	33	Dungarvan	—	—	—
—	Thomas Kyle	25	Castlebar	—	—	—
—	John Rice	55	Callan	—	Dan. O'Connor, resides at Cork	—
14 Oct. 1829	J. Mooney	33	Ballinakill, Queen's Co.	St. Dominick	Very Rev. Andrew Fitzgerald, Carlow	Graigue, Co. Kilkenny

JOHN FLOOD, *Clerk of the Peace, May 1st, 1830.*

A LIST OF REGULARS

CITY OF KILKENNY

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
16 June 1829	Rev. John Brooks (prior)	37	Loughrea, Co. Galway	Dominican . . .	Rev. Andrew Fitzgerald (Provincial) Carlow College	Black Abbey, Kilkenny
—	Rev. Edmund McGrath	47	Solohet, Co. Tipperary	Dominican . . .	—	—
7 Sept. 1829	Philip Forstall . . .	69	Ballyreddin, Co. Kilkenny	Franciscan . . .	Philip Lyons (Provincial), Galway	Walkin St., Kilkenny
—	James Murphy . . .	30	City of Kilkenny . . .	Order of St. Dominick	And. Fitzgerald, provincial, Carlow	Black Abbey, Kilkenny
—	P. I. Mulligan . . .	35	Dearpark, Co. Westmeath	Order of Capuchins, St. Francis	V. Rev. Theobald Matthew, Cork	Walkin St. Kilkenny

Delivered to the Clerk of the Peace, 18th Dec 1829

24th April 1830. JOHN WATTERS, Clerk of the Peace.

KING'S COUNTY

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next immediate Superior of the Order.	Usual Place of residence of the Party.
15 July 1829	Rev. Robt. St. Ledger	41	Wexford . .	Society of Jesus .	Rev. Peter Kenny, Clongowes Wood	Tullabeg
—	Rev. John St. Ledger	31	—	—	Rev. Robt. St. Ledger, Tullabeg	—
—	Robert O'Ferral .	25	Dublin. . .	—	—	—
—	Walter Irwin .	20	Co. Roscommon .	—	—	—
—	Peter Egan . .	41	Edenderry . .	—	—	—
—	Patrick Doyle .	44	Co. Westmeath .	—	—	—
—	William Gafney .	49	King's Co. . .	—	—	—
—	Thomas Carroll .	39	Edenderry . .	—	—	—
—	John Guinan .	35	Co. Cork . .	—	—	—
—	Robert O'Gorman	26	Queens Co. .	—	—	—
12 Oct. 1829	Matthew Delahunt	49	Lehinch, King's Co.	Order of St. Francis	Rev. J. Donovan, Athlone	Clara, King's Co.
—	James McCormick	64	Cloghan, King's Co.	—	Matthew Delahunt	—
—	Michael Delahunt	61	Ballintobber, Westmeath	—	—	—

A LIST OF REGULARS

KING'S COUNTY—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
12 Oct. 1829	James Rochfort	33	Knockaville, Westmeath	Order of St. Francis	Matthew Delahunt	Clara, King's Co.
—	Nicholas Egan	66	Neal, Co. Mayo	—	—	—
—	Daniel Dunn	24	Dublin.	—	—	—
—	Thomas Alexander	25	—	—	—	—
—	John Galvin	25	Horseleap, Co. Westmeath	—	—	—
—	Peter Doran	27	Killinmore, King's Co.	—	—	—
—	John Kelly	31	Marymount, Co. Galway	—	—	—
—	Thomas Guilsenan	24	Bolies, Eastmeath.	—	—	—
—	Patrick Foran	27	Killinmore, King's Co.	—	—	—
—	John Delahunt	15	Woodfield, King's Co.	—	—	—

ROBERT HARDING, Deputy Clerk of the Peace.

A LIST OF REGULARS

CITY OF LIMERICK

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
17 Sept. 1829	James Thornton .	42	Carrick-on-Suir .	Brothers of the Christian Schools	Edmond Rice, Hanover St., East Dublin	Upper Sexton St., Limerick
—	Edmond Grace .	47	Callan, Co. Kilkenny	—	—	—
—	Frederick Doyle .	21	Dublin .	—	—	—
—	Mark Anthony .	20	Dungarvan .	—	—	—
19 Sept. 1829	Joseph Harrigan .	50	Limerick .	Dominican Order .	Andrew Fitzgerald, Canlow	Glentworth St., Limerick
6 Oct. 1829	J. F. McNamara .	33	Fedamore, Co. Limerick	Order of St. Francis	Michael Malone, Limerick	Henry St. Limerick
—	Very Rev. S. A. Egan	45	Dunblany, Co. Galway	Augustinian .	Rev. John A. Cronin, Limerick	Limerick
—	Rev. Patrick Toomy	30	Limerick .	—	—	—
—	M. F. Malone .	30	Killonahane, Co. Limerick	Order of St. Francis	Philip Lyons, Galway	Henry St., Limerick

A LIST OF REGULARS

CITY OF LIMERICK—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
6 Oct. 1829	Rev. Wm. Falkner	24	Limerick . . .	Augustinian . . .	Rev. John A. Cronin	Limerick
17 Oct. 1829	Rev. John O'Regan	42	—	Dominican Order .	Very Rev. Andrew Fitzgerald, Provincial and President of the college of Carlow	—
—	Rev. Wm. J. McDonald	32	—	—	Rev. John O'Regan, prior	—
—	Peter Daly, lay brother	48	—	—	—	—
12 Dec. 1829	Timothy McNamara	34	Dromlohan . . .	the order of St. Augustine	Rev. John A. Cronin, of the city of Limerick	Cahernary, in the liberties of Limerick

EDWARD PARKER, *Clerk of the Peace.*

A LIST OF REGULARS

COUNTY OF MAYO

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
3 Sept. 1829	Rev. Patrick Kelly	27	Miltearn, Co. Roscommon	St. Dominick	Rev. Edward Clarke of Straide, in the county of Mayo	Castlebar, in the county of Mayo
5 Sept. 1829	Rev. Edward Clarke	67	Leatrim, Co. Roscommon	—	Rev. Andrew Fitzgerald, President of the College of Carlow, and Superior of the order of St. Dominick in Ireland	Abbey of Straid, in the county of Mayo
12 Sept. 1829	Rev. Patrick Lyons	18	Castlereagh, Co. Roscommon	—	Rev. Edward Clarke of Straid, in the county of Mayo	Straid, in the county of Mayo
—	Rev. Robert Dore	34	Ardagh, Co. Limerick	St. Augustin	The Very Rev. Dan. O'Connor, Brunswick St., Cork	Ballyhaunes, in the county of Mayo
—	Rev. Tim. Fitzmaurice	30	Ballyhaunes, Co. Mayo	St. Dominick	Rev. Edward Clarke of Straid, in the county of Mayo	Straid, in the county of Mayo

A LIST OF REGULARS

COUNTY OF MAYO—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place ^m of residence of the Party.
1 Oct. 1829	Rev. John Laven .	58	Cashil Royan, Co. Mayo	Carmelite order .	Rev. Thomas Coleman of the city of Dublin	Balinsmala, Co. Mayo

THOMAS GILDEA, *Clerk of the Peace.*

COUNTY OF ROSCOMMON

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
25 July 1829	Michael Cahill .	52	Co. Kilkenny .	Augustinian Order.	Rev. Daniel O'Connor, Cork	Athlone
24 Aug. 1829	Charles McMullin .	27	Knockvogue, parish of Kiltrean, Co. Galway	Dominican Order .	Rev. Wm. Fitzgerald, Carlow	Castleivicogue, Co. Roscommon
29 Aug. 1829	Bartholomew Keel-ty	72	Kilderiny, parish of St. John, Co. Roscommon	—	—	Castlecoote, Co. Roscommon

—	Bartholomew Keeher	28	Rathcaron, parish of Ballintober, Co. Roscommon	—	—	Rev. Mr. Keelty, Castlecoote
M. FOX, Clerk of the Peace.						
COUNTY OF SLIGO						
Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
18 Sept. 1829	John Burke	28	Dublin.	St. Augustin.	Rev. Daniel O'Connor, Brunswick St., Cork	Banada
1 Oct. 1829	Rev. John O'Fallan	58	Athlone	Dominican	Rev. Doctor Fitzgerald, Carlow	Sligo convent
—	Rev. James Gilligan	48	Drimard Tirenagh.	—	—	—
I certify the foregoing to be a correct return of the notices served at the Peace-office of the county of Sligo.						
JOHN ARCHBOLD, Deputy Clerk of the Peace.						

A LIST OF REGULARS

COUNTY OF TIPPERARY

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
1 Aug. 1829	James Lonergan .	40	Graigue, Co. Tip- perary	Augustinian .	Daniel O'Connor, Cork	Fethard, Co. Tip- perary
29 Sept. 1829	William Cahill .	58	Thurles .	Brother of the Christian Schools	Edward Rice, Dub- lin	Thurles
—	James Foley .	30	Killarney .	—	—	—
—	James Wilson .	20	Limerick .	—	—	—
1 Oct. 1829	John Conway .	37	Kedragh, Co. Tip- perary	Dominican Order .	Andrew Fitzgerald, Carlow	Cashel
—	John Corbett .	45	Bullendesart, Co. Waterford	Brother of the Christian Schools	Edward Rice, Dub- lin	Carrick-on-Suir
—	Thomas Cahill .	48	Callan, Co. Kil- kenney	—	—	—
—	Michael Green .	40	Newcastle, Co. Lim- erick	—	—	—
3 Oct. 1829	Michael Lonergan .	41	Ballylooby, Co. Tipperary	Order of St. Fran- cis	Philip Lyons, Gal- way	Clonmel
—	Chalres Dalton .	39	Tallow .	—	—	—

J. GARKIN, *Clerk of the Peace.*

A LIST OF REGULARS

COUNTY OF TYRONE

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next immediate Superior of the Order.	Usual Place of residence of the Party.
1786	Daniel Conwell .	58	Derrycarran, parish of Fertaraghan, Co. Armagh	Dominican Order .	Unknown, not having any interesting course with that community these 29 years	Donaghmore, parish of Donaghmore, Co. Tyrone

I certify that the above is a true copy. Dated this 17th day of October, 1829.

JOHN SPILLER, Clerk of the Peace.

A LIST OF REGULARS

COUNTY OF WATERFORD

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
23 July 1829	John Wall . . .	40	Cahir . . .	Augustinian . .	Daniel O'Connor, Cork	Dungarvan
<p>The undersigned Brothers of Christian Schools deem it necessary to state that they have been advised, by a Most Noble Member of the House of Lords, that they do not come within the meaning of the Act for suppressing Monastic or Religious Orders in the United Kingdom, inasmuch as they are a Society of Laymen only, and not subject to any foreign superior, but for greater security they are induced to have their names registered; at the same time they request the Clerk of the Peace will put this their remark upon record.</p>						
25 Sept. 1829	James F. Broderick	37	Stradbally . . .	Society of Christian Schools	Edmond Rice of the city of Dublin	Dungarvan
—	Patrick Redmond	33	Clonea . . .	—	—	—

I humbly beg leave to certify to the Honourable the House of Commons that the above are copies of all the notices which have been lodged with me.

Waterford, 24th April, 1830.

PAT. DELANDRE, Clerk of the Peace.

COUNTY OF THE CITY OF WATERFORD

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
22 Sept. 1829	M. L. Coleman .	42	Carrick on Suir .	Society of the Bros. of Christian Schools	Edmond Rice, Dublin	Waterford
—	L. J. Watson .	45	Dublin. .	—	—	—
—	M. J. Kelly .	33	near Gorey, Co. Wexford	—	—	—
—	M. J. Keane .	33	Tralee . .	—	—	—
—	J. F. Hamilton .	19	Dungarvan . .	—	—	—
—	L. P. Naughten .	18	Dublin. . .	—	—	—
13 Oct. 1829	Thomas F. Boyle .	41	Ballygamban, Dungarvan	Order of St. Francis	Very Rev. Philip Lyons, Galway	—
—	Michael Barry .	65	Ringasuona . .	—	—	—
—	M. J. Molony .	35	City of Limerick .	Order of St. Dominick	Very Rev. Andrew Fitzgerald, Carlow	—

RICHARD COOKE, Clerk of the Peace.

A LIST OF REGULARS

COUNTY OF WESTMEATH

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
25 Sept. 1829	John O'Flynn	36	Mount Talbot, Co. Roscommon	Carmelite	Very Rev. T. Coleman, Provincial, Aungier St., Dublin	Moate, Granogue, Co. Westmeath
8 Oct. 1829	John Joseph Donovan	40	Lynally, Barony Baillycowan, King's Co.	St. Francis	Philip Lyons, Gal- way	Athlone, Co. West- meath
13 Oct. 1829	Lewis Sweetman	36	Knockninnv, Co. Fermanagh	—	J. J. Donovan	—

The above notices were received by the Clerks of the Peace at the times above mentioned.

J. & J. ARDILL, Clerks of the Peace.

COUNTY OF WEXFORD

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
15 July 1829	James Crane	35	Slevoy, Co. Wexford	Augustinian Order	D. O'Connor, Cork	New Ross
—	Francis Doyle	31	Scullabogue . . .	—	—	—
16 Sept. 1829	Henry Hughes	41	Wexford . . .	Order of St. Francis	Philip Lyons, Galway	Wexford
—	Richard Walsh	59	Batchelors' Hall, Co. Wexford	—	—	—
—	James Walsh	39	Miltown, Co. Wexford	—	—	—
—	Michael Hore	30	Ballybroe, Co. Wexford	—	—	Boderan
—	George Murphy	35	Garryhack, Wexford Co.	—	—	—
21 Sept. 1829	Michael Rogers	34	Boderan, Co. Wexford	—	—	—
—	Richard Doyle	34	Tagunnan, Wexford	St. Augustin's order	D. O'Connor, Cork	Grantstown, <i>alias</i> Clonmines

A LIST OF REGULARS

COUNTY OF WEXFORD—Continued

Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
21 Sept. 1829	William Doyle	64	Scullabogue, Co. Wexford	St. Augustin's Order	D. O'Connor, Cork	Grantstown, alias Clonmines
<p>Beside the above mentioned, there are four individuals belonging to the convent at Wexford who are absent, namely:— Patrick Murphy—now in Jamaica David Ahern—in some part of Ireland Richard Wormington—in Italy Clement Reville</p>						
<p>Received with the Wexford return, <i>Sept. 16th, 1829.</i> Enniscorthy, <i>April 24th, 1830.</i> ANTHONY HAWKINS, <i>Clerk of the peace.</i></p>						
COUNTY OF WICKLOW						
Date of Registry.	Name of Party.	Age.	Place of Birth.	Name of the Order.	Name and usual residence of the next Immediate Superior of the Order.	Usual Place of residence of the Party.
Oct. 1829	The Rev. Martin Fitzpatrick	31	Stoneyford, Co. Kilkenny	Order of Carmelites	Rev. Thomas Coleman, Augier St., Dublin	Blessington, Co. Wicklow

STUDENTS OF THE IRISH COLLEGE SALAMANCA (1619-1700)

(LIST OF STUDENTS AND ACCOMPANYING DATA
TAKEN FROM THE "OATHS.")

*Extracts from Los Archivos del Real Colegio de San Patricio de
Nobles Irlandeses.*

THE present contribution completes the study of Legajo or Portfolio I., Numero or Carton 1^o of the College Archives, containing the "Oaths" or Juramentos of the students from 1595 to 1700. In the last contribution, I brought the list down to 1619; in this, I give the substance of the remaining documents. In one case only, I have in a note borrowed from another Portfolio, namely, the "Will of O'Sullivan Beare." A few of the "Oaths," which I found in other parts of the Archives, I have transferred to their proper place in this.

I have also found other lists, signatures in Books of Visitation, etc., which will be a useful and necessary supplement to the "Oaths," and which I hope to give in my next contribution before continuing the list of "Oaths" from 1700.

As already pointed out, the list is unfortunately far from complete, and it is clear that there are proportionally, fewer names in the years covered by the present list than in the preceding.

In view of the incompleteness of our "Oath" collection, I had consoled myself with the thought that in the Archives of the University a complete list of the names at least of all our Irish students would be found, but I am sorry to say that such is not the case. In the first place, the University list is far from complete, and the number of surviving "Libros de Matriculas," corresponding to the different years, is comparatively small. In the second place, the greatest doubt exists, as to the relations between the various Colleges and the University. Some had their own teaching staff, and students were not

therefore matriculated in the University, and although the Irish College had not at the beginning at least¹ its own teaching staff, yet, it would seem that the Academia mentioned was not of the University, but of the Seminary, which like the Irish College was in charge of the Jesuits. Anyhow I spent a whole morning in the University Archives and studied the Matriculation list of the academic year 1592-1593,² corresponding to the months, October to December, and found only the following :—

1592. November 20. Dionisius Dulen nl. (natural = native)
de no RRagmor (Nurragmor ?)
dioc[esis]de[D]obliniensiense (Dublin?),
Hiberno (Irishman) 3^o ano de Theo-
logia (third year's Theology).
- December 2. Guillelmo Ayo (Hayo, Hayes ?) Ir-
landes, (Irishman), 4 ano (Fourth
year) B. A.
- „ „ Frco. (Francis) Vesey y de Calganon
(Killgannon) dioc[esis] de Cines(?) de
pro (primero = first) ano.
- „ „ Po (Pedro, Peter) Dalton.

As a further proof of incompleteness, let me quote from the "Vida de Guillermo Bath," (MS. of our Archives) supposed to have been written by Fr. Paul Sherlock, Rector of the College in 1631 :

"He assisted in the College of his countrymen, founded in this University, which in the space of *forty* years it is under the care of the Jesuits, has sent more than *three-hundred* labourers to the *vineyard* in Ireland, many of whom had been previously professors in the first literary centres of Europe, others writers of learned works, others Primates, Archbishops, prelates of churches in Ireland and elsewhere, and others suffered imprisonment and death for the faith."

Up till 1632, *forty* years after the foundation of the College, our list of "Oaths" only furnishes *one-hundred-and-forty-five*

¹ I have come across a number of references to the project of having the professing done in the College, but have yet no proof that it was realised.

² The year this Collège was founded. In that year, over 6,000 students matriculated. In the Spanish Universities, matriculation does not mean entering the University for the first time, but having one's name inscribed on the books, whether as a freshman or as a continuer.

names, or a little less than one half the number mentioned above.

In 1709, the Rector, Fr. Joseph Delamar, in a petition to the King wrote :

“Almost all the students educated in this College have complied with their obligation—the exceptions are, indeed, very few—of going to the Mission in Ireland, and have supplied their own island, and even England and Scotland with eminent prelates, missionaries and martyrs, as is well known to the natives of those kingdoms, to the number of *five-hundred-and-ten*—4 Archbishops, *one* Primate, many Bishops,—30 Masters of Theology and Sacred Scripture.”

For the rest, I will refer to the introductory note to my article in the *Archivium Hibernicum*, Vol. II.

D. J. O'DOHERTY, D.D.,

Rector.

LIST OF STUDENTS (*Continued*).

1619-1700.

101. I Nicholas Comorford (Comerford, Comerton, Comarτῦν)¹ student of the Seminarie of Salamanca doe promiss faithfullie that when I am a Preest to applie all my Masses for my superioris intention duringe² (?) my beinge² in this Seminarie onelie exceptinge such masses as my Superior will licence me unto to be applied for myne owne intention in withness whereof I have hearinto willinglie subscribed my name the 20 Ffebruarie 1619 in Salamanca. Nicholas Comorford.

102. I Donnogh oPhaly (Falahy, Ὁφαιλάιῶ, Ὁφαιοτέλαιῶ) doe faythfullie promisse of myne owmne accord and goodwill the obedience and subiection that becometh a Seminarist (i.e., in licitis et honestis) unto the present and future Superiours of this Seminarie of Salamanca and now [*sic*] to be a breeder of mutinie nor help directe nec indirecte against them or anie one of them. allso when I ame made a priest I promisse faythfullie to applie my masses

¹ V. *Archivium Hibernicum*, vol. II. (1913) p. 36 Appendix No. 9.

² Seem to be *durmige* and *bemige*.

for my Superiours intention duringe¹ my beinge¹ in this Seminarie onelie excepting¹ such masses as my Superiour will licence me unto to be applied for myne owne intention. In wittnesse I have hereunto willinglie put my hand in Salamanca the 20 day of February 1619. Donogh oPhaly.

103. I Mallady oMeagher (Maher, ὉΜελαδαιρ) student of the Seminarie of Salamanca doe promisse faythfullie that when I am a priest to applie all my masses for me superiors intention excepting such masses as (for)² my superior will licence me to be applied for myne owne intention in withnes whereof I have hereunto willinglie subscribed my name the 20 of Ffebruarie 1619 in Salama. Mallachias Meagher.

104. I Michael Sweetman studeant of the Semynarie of Salamanca doe promise faithfully that when I ame a preeste to apply all my masses for my superioris intentione duringe³ my beinge³ in this Semynarie only exceptinge³ suche masses as my superior will license me unto be appliade (?) for myne owne intentione in wittnes therof I have heareunto willingly subscribede my name the 14 of Aprile 1620 in Salamanca. Michael Sweetman.

105. I James Donogh (ΜαcΘοννηδαιθ) student of the Seminary of Salamanca doe promise faithfully when I am a priest to apply all my masses for my superiours intention During my beyng in the Seminary only exceptinge such masses as my superiour will allowe my for myne owne intention In wittnes of the truthe hearof I have heareunto subscribed my name the 24 of Apriel ano 1620 en Salmca. Diego mcDoncha.

106.⁴ Ego Joannes Nelaes (Neill, MacNeill, Ὁνελλ) litterarum studiosus patria Waterfordiensis in provincia Mamoniae parentes habens Henricum Nelaenum et Beatricem Linceam in Diocesi Lysmorensi operam dedi humanioribus litteris annis [] sub Johanne

¹ Seem to be *durnige*, *benige* and *exceptnig*.

² *for* seems to be meant as an emendation of *as*.

³ v. note to No. 102.

⁴ This Juramento, on account of an error of the archivist, who mistook 1610 for 1620—which might easily happen, as it is not always easy to distinguish between 1 and 2 as then written—has been wrongly placed under the year 1620.

Flacchy appuli in hoc Hybernorum Divi Patricii Collegium aetatis meae anno 23^o die vero mensis Januarii 6^o et anno Domini 1610.

Date of Oath No. 2: April 4, 1611. Name on back: Joannes O'Nelaeus.

107. Ego Guilelmus Collyn (Ó Coileáin)¹ filius Joannis de Banno (Devane?) at Merianae Synnot in diocesi Wexfordiensi oriundus ubi opera dedi literis humanioribus, philosophicis vero in collegio societatis Compostellanae sub disciplina patrum ejusdem societatis Jesu appuli in hoc hibernorum D. Patricii collegium superiore Rdo. patre Thoma Briones societatis Jesu sacerdote anno aetatis meae circiter 23 die vero 4 mensis Julii anno dni. (the year is not given) Dated Salamanca anno dni. 1620 mensis vero Junii quarto die.

108. Ego Petrus Langton filius Nicholai et Laetitiaë Daniel de civitate Kilkeniensi et diocesi Ossoriensi oriundus, operam dedi litteris humanioribus in civitate praedicta, et philosophicis litteris in Collegio Compostellano Hibernorum sub disciplina patrum Societatis Jesu, appuli in hoc hibernorum D. Patricii collegium Salamantinum Superiore Rdo. Thoma: Briones Societatis Jesu Sacerdote anno aetatis meae circiter 25^o die vero 3 Junii 1620. Dated 20 July, 1620 Petrus Langtomus. Witnesses, Johannes Conway & Gulielmus Colynus.

On 9 June same year, this student took an oath similar to No. 102.

109. Ego Philippus oSullevanus (Ó Suilebáin)² literarum

¹ Collynus. (Collins) The month is corrected in the body of the document, July being inserted for Junii. Still I find that William Collyn also took an oath similar to No. 102 dated 10 May, 1620, whence the July or June mentioned as date of arrival could not have been of the year 1620, unless, as I am inclined to think, "appuli in hoc collegium," means date of formal reception in the College, as a student.

² Vide No. 99 Arch. Hib., Vol. II., p. 35. Apparently brothers. Thadaeus O'Sullivan, a Jesuit, is mentioned in the will of Don Dermittus O'Sullivan (son of Domhnall O'Sullivan Bearra, year 1657, as his cousin (cousin-brother). Domnal O'Sullivan, Bearra's wife was an O'Sullivan Mor, Ellen (Elena), vide Coll. Archives Portf. 27, Cart. 22. At bottom of p. 20 of same: "Otro si porque el P^e Tadeo o Sullevan de la Compañia de JHS a llegado a estos rreynos a Donde le hecharon los erejes desde Irlanda en qualquier parte de ellos en que se allare le nombro como los Señores Suso ahos tambien por mi albacea y testamentario por la satisfacion que tengo de su persona y ser mi primo hermano y el conocimiento que tiene de las conveniencias de mi casa fho en Madrid A Doçe de diciembre de mill y seisçientos y cinquenta y quatro. El Conde de

studiosus oriundus Dunquieran in Ibernia in provincia Momoniae parentes habeo oSullevanum Magnum et Siciliam Carty in Diaecesi Ardfert. opera dedi literis humanioribus ibidem ab eunte [*sic*] aetate sub Magistris D. Thadeo Phalveo, Dermicio Leyn, et Richardo Boly, postea in Compostellana Universitate sub sapientissimo V. (= viro?) Doctore de Miranes Philosophiae cursum peraudivi, tandem appuli in hoc Hybernorum d. Patricii collegium Superiore R. P. Thoma Briones Societatis Jesu Sacerdote anno aetatis meae 23 die vero Mensis Octobris 9, Anno 1620. Signed same date Philippus oSullevanus, Gulielmus Collynus testis Jacobus Carnaeus testis.

110. Ego Stephanus Gooldaeus (Σύτ) filius Georgii, de civitate et diocoesi Corcagiensi oriundus, opera dedi literis humanioribus, philosophicis ac theologicis in universitate duacena (Douay) sub disciplina patrum Societatis Jesu, appuli in hoc hibernorum D. Patricii collegium Superiore Rdo. patre Thoma Briones Societatis Jesu Sacerdote anno aetatis meae, circiter 32, die vero 25 mensis Aprilis 1620. Dated 15 May 1620 Thadaeus Sullevanus testis. Teste Jacobo Tywe.

This student also takes an oath similar to No. 102, on 2 May, 1620.

III. (This is a fragment of an oath beginning with the date of arrival in the College—) 10 mensis Februarii 1620. Strange to say, however, the date of the document is Salmanticae Anno Domini

Viraben, Etc." And in p. 49., in a Codicil: "Al P^e Thadeo O Sullevan de la Compañia de IHS. Mi hermano, Digo mi primo-hermano mill y duçientos R^s de renta en cada un año por los días de su vida que an de ser para lo que yo le tengo comunicado de que no se le a de pedir quenta ninguna, y mas un rrelicario de bronze Dorado que tengo a la Cavecera. —Madrid, 27 de diciembre de 1659, y no lo firmo por no darme lugar mi enfermedad.

[Translations: Also, as Fr. Thady oSullevan of the Company of Jesus has reached these kingdoms, whither he was driven from Ireland by [the] heretics, in whatever part of them [kingdoms] he may be, I make him also, as the above mentioned gentlemen, my executor, on account of my goodwill for his person and as he is my cousin-germain, and because of the knowledge he has of what is of advantage for my house. Dated in Madrid, 12 December, 1654. The Earl of Bearhaven.

To Fr. Thady OSullevan, S.J., my brother, I mean my Cousin-brother 1,200 Reales (=about £12) of a life-annuity, which will be for what I have told him, of which he must not be asked to give any account, and in addition a reliquary of gilt-bronze which I have at the head [of my bed]. —Madrid, 27 December, 1659 and I do not sign as my illness does not allow me.]

1620 10 Januarii. Signed Mauritius alias Moriartus Carthaeus. (Carthy, MacCarthy, μαϞαϞαϞαϞαϞα.)

Jacobus Tywe testis. Michael Sweetman testis.

112. Ego Theobaldus Jonyn (Jones, μαϞεϞον, M'Keown, Johnson, etc.) literarum studiosus oriundus Cregmor in Ibernia Comitatu Mayo in Conacia, Parentes habui Riccardum Jonyn et Anaplam Theobaldi in Diaecesi Tuamensi operam dedi humanioribus litteris ibidem ab ineunte aetate sub magistris Alexandro Lince et Isacco molaly (Laly ὍμαοιλαλαϊϞ, Ὅμαοι ϞλαλαϊϞ) postea in Compostellano Ibernorum Collegio sub R. P. Jacobo Oualle (OUalle? O.Malley, or Wall) Societatis Jesu Philosophiae Cursum peraudivi: tandem appuli in hoc Ibernorum D. Patricii Collegium Superiore R. P. Thoma Briones Societatis Jesu sacerdote anno aetatis meae 23 die vero mensis Septembris 17. Anno 1620. Date of Oath same.

Petrus Langton Sacerdos Testis Jacobus Carnaeus testis. Theobotte mcJonyn took an oath similar to 102 on 19 (?) June 1620. Signature Theobott Jonyn, v. note to No. 107.

113. Ego Joannes Convaeus (Convaeus, Conway, ὍϞονតαϞαϞα) filius Petri et Elizabethae Saule (?) Casselensis in Hibernia opera dedi humanioribus literis et philosophicis in Colegio Compostellano Ibernorum sub disciplina patrum Societatis Jesu, appuli in hoc D. Patricii Ibernorum collegium Salmantinum Superiore Rdo. Patre Thoma Briones Societatis Jesu Sacerdote anno aetatis meae circiter 22° (?) die 4° Junii 1620.

Dated 24 July, 1620. Witnesses: Petrus Langton Sacerdos, Gulielmus Collnius (?).

114. Ego Jacobus Carnaeus (ὍϞεαϞαϞαϞα, μαϞϞεαϞαϞαϞα) literarum studiosus oriundus in Caselliae in Ibernia in provincia Momoniae, parentes habui philipum Carnaeum et Helenam Saul¹ in Diaecesi Casselensis operam dedi humanioribus literis ibidem ab ineunte aetate sub Magistris D. Patricio Stapletono et Gulielmo Inchroigh, postea in Compostellano Ibernorum Collegio sub R. P. Jacobo Oualle Societatis Jesu Philosophiae Cursum peraudivi: tandem in hoc Ibernorum D. Patricii Collegium Rectore R. P. Thoma Briones

¹ This name, the time of arrival, the course of studies and the fact that James Carney and John Conway came from the same Province and Diocese would seem to suggest a close family relationship.

Societatis Jesu Sacerdote, anno aetatis meae 22. die vero Mensis Julij 22° Anno Dni. 1620.

Dated 25 of same month, Petrus Langton Sacerdos testis Gulielmus Collynus testis.

115. Nicholaus She (ΌΣέλαζόα, Shea, O'Shea) took Oath No. 2 Datum Salamanitcae [*sic*] Anno salutis nostrae 1621. 17 Decembris. On back name is spelled Shee. Receptus a P. Briones.

116. Ego Adamus Gooldaes (Ζού) literarum studiosus oriundus Tymolagiae in comitatu Corck in hibernia Parentes habeo Jacobum Gooldeum et Annam mortellam in Diaecesi Corkagiensi. operam dedi literis humanioribus Antuerpiae in Flandria sub patribus Societatis. postea sub R. PP. Johanne Delphino ac Philippo Corbaut in Collegio Societatis Duaci Philosophiae Professoribus cursum peraudivi tandem appuli in hoc Ibernorum Divi Patricii collegium Rectore R. P. Thoma Briones Societatis Jesu sacerdote. anno aetatis meae vigesimo tertio aut circiter die vero mensis januarii primo anno 1622. Testis Nicolaus Shee. Michael Shortall testis.

117. Ego Thadeus Claryus (ΌCιέριγ) literarum studiosus oriundus Dungaluae in Ibernia in provincia Ultoniae, parentes habeo Joannem Claryum et Honoram Vardeum in Diaecesi Rapotensi, operam dedi humanioribus literis iuxta civitatem Tuamensem in Connacia ab ineunte aetate sub Magistro D. Isac Molaly, postea in civitate Valentina (Valladolid) cursum peraudivi: tandem appuli in hoc Ibernorum D. Patricii Collegium Rectore R. P. Thoma Briones Societatis Jesu sacerdote anno aetatis meae ——— die vero mensis May quinto Anno Dni. 1622. Witnesses: Nicolaus Shee and Adamus Gooldaes.

Promitto etiam intentionem missarum mearum, volente Deo, si sacerdos fuero, secundum intentionem superioris dirigere sive applicare, nec me participem fore vel causam aliquam dissentionis vel discordiae in Collegio *daturum*¹ Thadeus Clary qui supra (to which is added his rubrica or sign).

118. Paulus Lombardus took Oath No. 2 Datum Salamanticae anno salutis nostrae 1623. mensis Decembris 18.

¹ Added in a later hand.

On back instead of the customary receptus a P. Briones we read receptus a P. Comorton. (Vide Archivium Hibernicum, Vol. II., Appendix No. 6.)

119. Joannes Carnaeus (v. No. 114) Oath No. 2. Datum Sallamanticae anno salutis nostrae 1623. mense Decembris die 18. Took the same Oath in forma Sacerdotis 20 April, 1625.

120. Joannes Cary (Oath No. 2.) Datum Salmanticae 8^o Idus January 1625.

121. Ego Mauritius Herbertus (Μοιρεδβαρθ) literarum studiosus oriundus Sligiae (Sligo) in herbernia [*sic*] in Comitatu Sligiae tum in Proventia Comnatiae Parentes habeo Ricardum herbertum et Mariam Kiuian (Kivan ?) diaesesis Achonrinsis operam dedi humanioribus literis in villa Scrin (Skreen) sub M. Marco macConel et sube [*sic*] Aenea macny moy postea in civitate Di[ui]onensi in Burgundia cursum peraudivi Tandem appuli in hoc hybernorum D. Patricii Collegium Rectore Ro. Pe. Jacobo Comorton Societatis Jesu Sacerdote anno aetatis meae 29 (?) die 6 mensis Juni² 1625.

Mauritius Herbertus makes the same promise as No. 117.

122. Thomas Prendergast (Ἰρηνοδαρζδτ), sacerdos, took Oath No. 2 on 12 of January, 1625.

123. Petrus Cadel, sacerdos took the same Oath on 8 September, 1626. D. Jo. Cary testis.

124. Ego Mr. Jacobus Clarus³ (ὉΚλεηνεῖς) oriundus Dungaluiensiae in Ibernia in Provincia Ultoniae Parentes habeo Joannem Clarum et Honoram Vardeam (Ward, MacanBhaird) in Diocesi Rapotensi, operam dedi humanioribus literis iuxta Tuamensem Civitatem in Connatia et Dungalliae praedictae in Ultonia sub Magistris Isacum Laly⁴ et Bernardum Morisan (Morrison) postea in Civitate Valentina (Valladolid) cursum peraudivi et constitutus sum artium liberalium Magister sub Magistro Vincentio Maxo. Machin (Macken M'Ginn ?) ; Tandem appuli in hoc hibernorum D. Patricii Collegium Rectore R. P. Thoma Briones Societatis Jesu Sacerdote anno aetatis meae 23 die vero 7 mnesis Novembris Anno Domini 1626.

¹ A later addition.

² Aprilis blotted out.

³ Apparently a brother of No. 117 *q.v.*

⁴ Laly = Molaly.

Mr. Jacobus Clary qui supra makes the same promise as 117 and 121.

This student took Oath No. 2. on 17 March, 1628.

125. Joannes Creagh (Cραιοβας), sacerdos took Oath No. 2. on 8 September, 1626. D. Joannes Cary testis.

A note on back has : Hic commoratus est in Seminario —— (?) ; sed tandem 8 Septemb. a P. Briones habitu indutus est.

126. Ego Mr. Carolus alias Keadach oCallaghanus oriundus Cluaanmin in Ibernia in Proventia Momoniae Parentes habeo Cornelium Callaghanum et Joannem [*sic*] Suyny (Sweeney) in diesi Corcagiensi operam dedi humanioribus literis iuxta eandem Civitatem in Momonia sub Magistris Daniele Flyng, (Flynn, óFloinn) et Ricardo Prendergasto et postea in Civitate Burdugalensi (Bordeaux) in Gallia cursum philosophiae paraudivi et constitutus sum artium liberalium Magistro Bugi [*sic*] (following this there is a vacant space of about ten words, as if it had been intended to add something else, then, it continues on the top of the next page—) Tandem apuli in hoc Ibernorum Divi Patricii Collegium Rectore Ro Patre Thoma Briones Societatis Jesu Sacerdote anno aetatis meae 22 die vero 22 Mensis Novembris anno domini 1626.

The signature to one of the oaths is Magister Carolus alias. He also took the same oath as No. 117. The signatures have all simply Callaghane, i.e., without the o.

Manifestly by his stay in Salamanca, he learned a more suitable Latin substitute for Keadagh than Carolus, for on 17 March, 1628, Caietanus oCallaghane took Oath No. 2.

127. Ricardus Boulerus (Bowler, Βουλιέρη) took Oath No. 2. on the 6 of October, 1629.

128. Thomas Den (Dean (?) Ó Dεαζαιν) took the same Oath on the 7 October, 1629.

129. Ricardus Broder (ÓBρυαβοαιη) took the same Oath on the same date.

130. Daniel Crocaeus (Croke ? Cρóc) took the same Oath on 6 October, 1629.

131. Dionysius Harnaesus (Ó ηΔεαιηηε) took the same Oath on 7 October, 1629. Signed : Dionisius Harneus.

[Here, there is manifestly a loss of a large number of Juramentos, as the next batch is from the year 1637.]

132. Joannes Clanceus¹ took Oath No. 2 on the 2 of February, 1637. praesentibus Guilielmo Cahaesio eiusdem Collegii Alumno. Thoma Nogle eiusdem Collegii alumno. Thoma Cahaesio eiusdem alumno.

Ego Joannes Clanceus (μααϕιαννεαδα) Collegii Hybernorum Salmantini Alumnus promitto me tempore quo in praedicto sim permansurus omnes meas missas atque sacrosancta sacrificia ad Superioris huiusce Collegii intentionem (Deo duce) ut moris est p.patr.(?) applicaturum, duabus tantum singulis hebdomadis exemptis, quas ad libitum mihi fas erit applicare. Item absolutis deinde studiis vestibus et viatico contentum fore, ut Superioris discretioni videbitur. In cuius rei testimonium his subscripsi 15 mensis februarii anno salutis 1637. Salmanticae. Joannes Clancheus.

134. Ego infrascriptus fateor me in Seminarium Ibernorum conditionibus sequentibus receptum: 1. obligans me omnes meas missas particulari P. Rectoris eiusdem Seminarii intentione celebraturum necnon in praedicti Seminarii usum et commodum duabus tantum singulis hebdomadis exemptis: 2. non nisi ad duorum annorum tempus ibidem commoraturum nec a Seminario viaticum expostulaturum: 3. denique discessurum propriis vestibus, quas huc mecum tuli, me contentum iri. In cuius rei testimonium his subscripsi anno salutis 1637 et 23 mensis Septembris. Salmanticae. Mauricius oBrien.

Moriartus oBryen took Oath No. 2 on 6 January, 1638. I presume both refer to the same individual.

¹ Since writing this, I have discovered a document from the year 1636 containing an oath of John Clancy (v. no. 132) and James Fitzmorish Gerald. They are as follows: I John Clanchi doe confes to have intred (entered) in the Iris[h] Semenari of Salamanca for the space of tree (three) yeares next—including the date hereof withnes—my hand 9° Octobri anno 1636—
JOHN CLANCHI.

133. I James FitzMorishGerald doe acknowledge myselfe to have entered the Irish Seminarie of Salamanca for the space of three yeares to count (?) beynnige att the date hereof. In witness whereof I have hereonto Sett my hand 18th 8ber. Ano Salut. 1636.

JA. FITZ MORS.GERALD.

135. Hugo O Connaeus (Ὁ Κολλημαίς) took Oath No. 2 on the 8 January, 1638. Makes the same promises as the last on 14 November, 1637.

136. Jacobus Geogheganus (Ἰακ. Γεοργιάιν) took Oath No. 2 on 6 January, 1638. Diego Geoghanus makes the same three promises as No. 134. (Diego = Jacobus)

137. Joannes Geraldinus ditto. Makes the same promises as No. 134 on 20 October, 1637.

138. Jacobus Geraldinus (Ἰακ. Γεργιάιντ) took same Oath on 15 February 1637. Same witnesses as No. 132.

Makes the same promises as No. 134, on 14 February, 1637.

139. Mathaeus Butlerus (Butler, Βουτλέην) Natione Hibernus, Diaecesi Fernensis Oppido Rossensis, took Oath No. 2 Salmanticae Anno salutis nostrae Millesimo sexcentesimo trigesimo nono, Mense Octobris, die vero decimosexto.

140. Jacobus Flangollius (Flannelly, Ὁ Φλαντζαίτε) Killalensis (Killala) diocesis, took Oath No. 2 on 16 October, 1639.

141. Andreas Cuirobānus (Kirwan, Ὁ Κιρβουβάιν) natione Hybernus, Dioecesi Tuamensis opido Galuiensis (Galway) took Oath No. 2 on 4 October, 1639. In the signature the b is not aspirated.

142. Guillelmus (Gulielmus, William) Brett (Βε Βρειτ, Ἰακ. Βρειτ) natione Hybernus, Diaecesi et civitate Dublinensis took Oath No. 2 on 16 October, 1639.

In the following, where nothing further is stated, the Oath taken was No. 2, which I did not think it necessary to repeat in each case :—

143. Gregorius Fallonius (Fallon, οFallamain) diocesis Clunensis (Cloyne) 16th October, 1639.

144. Dionysius Blosganus (Blosgan) Diocesis Derrensis (Derry) 18 October, 1639.

145. Patricius Cahaesius (Casey, Ὁ Κατταίς) Diocesis Limericensis (Limerick) 16th October, 1639.

146. Fiacrius Betty (Beatty, ΒΙΑΪΤΑΕ) Diaecesis Tuamensis (Tuam) 9th October, 1642.

147. Gulielmus Nugentius (Nugent,) Diocaesis Medensis (Meath) 4th or 5th of October, 1642.

148. Nicolaus Hore (Hore, Hoare, Ο ΗΟΪΡΑ) Diaecesis Fernensis (Ferns) 4th October, 1642.

149. Bartholomeus Redanus (Redan, Reddan, Ο ΡΟΪΔΙΝ) Diocaesis Medensis (Meath) 4th October, 1642.

150. Guilielmus Jordanus (Jordan, ΜΑC ΣΙΪΡΤΑΙΝ) diocaesis Tuamensis (Tuam) 8 October, 1642.

151. Bernardus Reilly (Ο ΡΑΞΑΙΛΑΙΞ) Diocaesis Ardachandensis (Ardagh) 11 February, 1646.

152. Petrus Daly (Ο ΨΑΙΛΑΙΞ) Diocaesis Clonfertensis (Clonfert) February, 1646.

I.

Mi Pe. Bernabe de Padilla Procurador General de la Comp'a de Jesus en Madrid. Sirvase V R de pagar al Ido. don Pedro Daly alumno deste Seminario Irl'es, o a quien el ordenare trescientos Rls. vellon, si no es que V R los aya pagado ya por otra letra de la misma cantidad, que le di oy haze ocho dias, y tomele V. R. su recibo, que con esto seran bien dados. Salca. y Junio 17, 1648. J Pedro Redano.

Acceptada cntd. a 21 de Junio de 1648. J Bernabe de Padilla.

Soy contento se pague esta cantidad al Sr. Manuel Lopez mercader de libros y por ser verdad lo firmo en Salca. Junio 18 de 1648. D. Pedro Daly. Yo Manuel Lopez.

Ademas de dichos 300 Rls recivio el dicho Pedro Daly, aqui en Salca. otros 300 de su viatico para vestirse, pero por no dar recivo dellos, y quedarse con el vestido interior que antes tenia, salio del Semo. sin despedirse, y desde la casa de un amigo donde se vistio el vestido nuevo que tenia prevenido, escrivio al Po. Ror. que embiasse por su compañero, y por su habito dia de San Pedro año 1648. Y deste suerte acabo con el Seminario de Salca., adonde, y en el de Santiago avia ocasionado, no pocas pesadumbres a los Superiores,

y a sus condiscipulos, fuera de las que el y Gulilemo Dardis dieron en el pleito que pusieron al Collegio Real por la liberia del Pe. Sherloque en que hicieron de gasto al Semo. mas de 300 Rls., sin fruto ninguno, porque el Maestrescuela sentencio en favor del Collegio Real. Finalmente como Ror. del Semo. doy fee, que le di los dichos 300 Rls. de viatico, en todo 600 Rs. y lo firmo a 13 de Julio. Y Pedro Redano.

II.

M.R. Padre Rettor.

Pesame mucho que no puedo dar a V. Pd. contento por agoara [*sic*] en lo que pide acerca del recibo del vestido porque segun lo que juzgo no devo darlo pues, sabe bien V. Pd. que yo di dos habitos al Colegio y ochocientos reales en vellon que me fue a ordenarme dos veses por mi costa suando (usando?) 30 reales que me dio el Colegio y que todo este año y mientras stoy en el Colegio en trapas viejas ando deviendo el Colegio como a alumno darme todo lo necessario por lo menos como a otros pues a mi mui amado condicipulo el Ldo. Patricio han recibido sin habito danle el quarto año de Theologia toda la ropa blanca como si fuera padre de la Compa. tambien al Sr. Thomas embian en el camino que yo ande quatro veces a pie tambien tiene su ropa blanca quitasol y cavallo eta. Yo juzgo Padre mio que las bienes del Colegio son para todos igualmente estas razones y otras muchas me mueven para dar esta respuesta a V. Pd. porque juzgo que este vestido es devido a todos en acabando en el Seminario y quando no lo fuera con ello no se recompensa a mi lo que yo particularmente di al Colegio sin titulo alguno sino por ser yo de Conacia con todo esto procurare dar gusto a V. Pd. en mirando el negocio despacio. A mi Padre y Señor el Padre Pedro Geronimo dara V. Pd. mias filiales encomiendas y que si yo partiera estos dias dispidiera me de su Pd. y que yo no me voy asta agoada [*sic*] es para evitar disgustos con V.Pd. a quien Dios Gde. 29 de Junio de 1648.

Su hijo humilde y Servidos Pedro Daly.

Note in Fr. Redan's handwriting :—

Esta escrivio Pedro Daly desde la casa de un amigo, en donde se quito el manto, sin averse dispedido, por no dar recivo de 300 Rls. que gasto en vestirse ademas de otros 300 que avia recibido antes.

These two interesting documents are inserted with Peter Daly's Oath. They throw some light on the state of the College at the time.

The charge of provincialism is not strange as it had already been made from much higher quarters, viz., the Northern Chiefs including O'Neill and O'Donell, whence it must have been very hard for the Superiors to deal with it.

Translations.—The first is an order from the Rector, Rev. Peter Redan :—

My Father, Bernabe de Padilla, Procurator-General of the Company of the Society of Jesus in Madrid, please pay to the Licentiate, Don. Peter Daly, Student of this Irish Seminary or to his order, 300 Reales of Vellon, if your reverence should not have paid them already, because of another letter of the same amount, which I gave him eight days ago to-day, and let your Rev. get his receipt, for with this they will be well paid.

Salamanca and June 17, 1648. (Signed) Pedro Redano.

Amount received, the 28 of June 1648. (Signed) Bernabe de Padilla.

On the back there is :—

I agree that this quantity be paid to Sr. Manuel Lopez, bookseller and for its truth I sign in Salamanca, June 18 of 1648. (Signed) D. Pedro Daly. (Signed) Manuel Lopez. (He therefore received the 300 Reales.)

Then there follows the statement of the Rector :—

In addition to the said 300 Reales, said Peter Daly received here in Salamanca, other 300 of his *Viaticum*, in order to clothe himself, but as he did not give a receipt for them and kept the undergarments, which he already had, he left the Seminary without taking leave, and from the house of a friend where he put on the new clothes, which he had prepared, he wrote to the Fr. Rector that he should send for his companion, and for his suit (*habito*), on the day of St. Peter of the year 1648, and thus he finished with the Seminary of Salamanca, where and in that of Santiago he had caused not a few worries to the Superiors, and to his fellow-students, not to speak of those which he and William Dardis gave in the suit which they followed against the Royal College, concerning the library [? Liberia probably should be *libreria*.] of Fr. Sherloque (Sherlock), in which they caused more than 300 Reales of expense to the Seminary, without any fruit, for the Chancellor gave sentence in favour of the Royal College. Finally,

as Rector of the Seminary, I testify that I gave him the said 300 Reales as a Viaticum, altogether 600 Reales, and I sign this on the 13 of July. Pedro Redano.

The second document :—

Very Rev. Fr. Rector. I am very sorry that I cannot at present satisfy your Paternity regarding what you ask of me about the receipt for the clothes. Because, as I judge I ought not give it. For your Paternity knows very well that I gave two suits to the College and 800 Reales Vellon (= about £8), that I went twice for orders at my own cost, using 30 Reales which the College gave me, and that all this year and while in the College, I have been in old rags, whereas the College should give me as a student all the necessaries, at least as to others. Indeed my very dear fellow-student, Licentiate Patrick,¹ you received without costume, and gave him, his fourth Theology year, all underclothing, as if he were a Father of the Company (of Jesus); you also sent Mr. Thomas² on the road which I went four times on foot; he also has his underclothing, sunshade, and horse, etc. I judge, my Father, that the goods of the College are for all equally. These reasons and many others move me to give this answer to your Paternity; because, I judge that this dress is due to all when they finish in the Seminary and even if it were not so, it would not recompense me for what I personally gave to the College, without any claim whatsoever except, that I am from Connact. However, I shall try to please your Paternity, carefully considering the matter.

To my Father and Sir, Fr. Peter Jerome, will your Paternity give my filial regards, and if I should set out these days, I shall take leave of your Paternity and, if I have not gone till now, it is to avoid unpleasantness with your Paternity, whom God guard, 29 June, 1648. Your humble son and servant. Peter Daly.

Fr. Redan's note :—

Peter Daly wrote this from the house of a friend, where he put off the College [costume,] without taking leave, as he did not give a receipt for 300 Reales, which he spent in clothing himself, in addition to other 300 which he had already received.

153. Patricius Vitus (White, οε παοιτε) Deocesis Waterfordiensis, 11 February, 1646.

¹ Patricius Vitus? (No. 153).

² Thomas Leraeus (No. 154) or Thomas Crevaeus (No. 155).

154. Thomas Leraeus (Leary, Ὁ Λαοξδοιρε) Diocesis et Civitatis Casselensis, 30 May, 1647.

155. Thomas Crevaeus (Creevy, Ὁ Cραιοιθε) Diocaesis Limericensis 30 May, 1647.

156. Michael Barneuallus (Barnwall, Βεληρναϊβιλ) Diocesis Medensis 30 May, 1647.

157. Melchior Delahoid (Delahoyde, ὉΔαλαϊτιο) . . . Deocaesis Armachanae, 30 May, 1647.

158. Ego Walterus Rathaeus (Ὁ Ρελαττζυιρ? Raftiss?) Ibernus litterarum studiosus Pontano (Drogheda) in provincia Ultoniae parentes habens Ricardum Rathaeum et Mariam Bathaeum in Diocesi Armachani operam dedi humanioribus litteris annis quinque sub Patribus Societatis Jesu. Me contuli in hoc. Ibernor. D. Patritii collegium aetatis meae anno vigesimo tertio mensis vero Martii quinto etc.

This document is unsigned and does not give the year, but, on the back, the year is given as 1648.

159. Guilielmus Dardis¹ (ὉΔαρδοιρ) Diocesis Medensis, 11 February, 1648.

160. Moriartus O Connor (Ὁ Concoσθαϊρ) diaecesis Elfinensis, Salmanticae anno 1648 pridie diei Sancti Patricii.

161. Petrus Tafaesus (Ταβ) ² Comitatus Louthensis, October 9, 1650.

Digo yo Pedro Tafeo Sacerdote alumno deste Seminario Irlandez que al salir del dicho Seminario para Irlanda recibí del Padre Pedro Redano quinientos Reales a quenta de mi viatico los ciento y uno en una letra sobre el Padre Diego de Ochoa Procurador General de la Compania de Jesus en Valladolid : los trecientos y treinta en otra letra sobre el Padre Vice-Rector de S. Sebastian y los restantes aqui en Salamanca. Item digo que recibí del dicho Padre la limosna de quinze missas que me obligo a dezir o hazer dezir con toda brevedad y por verdad lo firmo en Sala a 23 de Feb. 1651. Ped : Tafaeso.

¹ Vide Fr. Redan's statement, document I under No. 152, page 100.

² Signature Taffaeus.

Peter Taffe signed an Oath similar to that of John Nugent (v. infra No. 163) on 31 May, 1650, again on 30 June, and also at the end of each of the months of July, August and September of the same year, testifying that he had said all the masses that he was bound to say or for which he had received a stipend from the Fr. Rector. He signs his name Tafe, Taffe, Taaff, Taaffe and Tafeus.

Translation :—I, Peter Tafe, student of this Irish Seminary, say that when leaving the said Seminary for Ireland, I received from Fr. Peter Redan 500 Reales as a Viaticum : 101 in an order to Fr. Diego de Ochoa Procurator-General of the Company of Jesus in Valladolid : 330 in another order to the Fr. Vice-Rector of San Sebastian, and the rest here in Salamanca. Further, I say that I received from the said Father an offering of 15 Masses, which I undertake to say or have said with all despatch and in testimony I sign in Salamanca, 23 february, 1651. Peter Tafe.

162. Walterus McHenry (μαc Ειηηί) 9 October, 1650.

Digo yo el P. Andres Salo ¹ de la Compa. de Jhs. Ror. del Colegio de los Irlandeses de esta Universidad de Salamca que al tiempo que hubo de partir de el pa. la mission de Irlanda el Ido Gualtero Henri Colegl que fue de dho Colegio conforme el juramento que hizo y queda en mi poder in scriptis firmado de su mano, le di solamte para ayudo de su vestido y viatico 162 Rles y medio en dinero de contado, y una cedula de cien Rles que le ha de dar el P. Ror del Colegio de nra. Compa de Jhs de Bilbao al tiempo que le embarque para la dicha mission. Y porque este Colegio no ha cobrado los anos de 49, 50, y 51 el Juro consignado para el viatico de sus alumnos y Colegles no he podido darle ni le he dado mas por cuenta de dho Colegio y de su viatico y por hallarse en estrema necesidad por la falta de las rentas. aunque por el afecto que le tengo, y ser tan grande la obra a que va y de tanto servicio a nro S. le he dado de limosna con obligon de que diga 50 missas otros 62 Rs y medio. Y una cedula, pa que le de el P Luis de Eraso de nrs Compa de Jhs la limosna de 75 missas que asimismo ha de dezir como lo dexa firmado en el recivo que dexa firmado y queda en mi poder de todo lo susodho. y quisiera poder socorrerles con mucho mas asi por las razones dhas, como por lo bien que han procedido en este Colegio y aplicacion a sus estudios y exercicios de virtud. que en el se practican y asi lo firmo en Salamca a 28 de Mayo de 1652 que es el dia en que le salen de este Colegio.

Andres Salo.

¹ Saul

Translation: I, Fr. Andrew Salo (Saul Sál), S. J., Rector of the Irish College of this University of Salamanca, say that at the time when Walter Henry, former student of said College, was, in accordance with the Oath, which he took and which remains in my power in writing signed by his hand, about to depart for the Irish Mission, I gave him towards [expenses of] clothing and Viaticum, only 162½ Reales (= about £1 12s. 6d.) in cash, and an order for a hundred Reales (= about £1), which the Rector of our Company of Jesus of Bilbao has to give him, at the time he embarks for the said Mission. And as this College has not received during the years '49, '50 and '51 the dues assigned for the Viaticum of its students and as it is in extreme necessity for the want of its revenues, although on account of the affection I have for him, and the work he is going to is so great and of so much service to our Lord, I have given him as an offering, with the obligation of saying 50 masses, other 62½ Reales (= about 12s. 6d.), and an order that Fr. Luis de Eraso of our Company of Jesus give him an offering of 75 masses, which also he has to say, as he has signed in the receipt, which he leaves signed and which remains in my power concerning all this. And I should wish to be able to help them¹ with much more, as well for the reasons stated as for how well they have behaved in this College, their application to their studies and exercises of virtue which they practice in it, and so I sign in Salamanca the 28 of May, 1652, which is the day on which they leave the College.

Andrew Saul.

Ego Walterus Henry juro per Deum me dixisse singulis septimanis pro intone P. Rectoris quator missas, et et' reliquas missas mihi liberas quoties pro iis eleemosynas accepi a sua R. ex quo sum in hoc collegio. Item juro per Deum me deinceps eodem modo dicturum po intnone ei'sdem Patris Rectoris tm. paefatas 4 missas quas teneor singulis septimanis di're po. intno'e P. Rectoris, tm. reliquas o's mihi liberas quoties mihi sua R. Eleemosynas c. tulerit, n'i aliqu, c. tingat me ante celebrao'n. missarm. admonere sua. Ram. me n' dicturum illas pro sua intno'e, atqu. h. oi'a dico a me in. sincere atq. sn' ulla restrictione, l. aequivoca' oe quae variet co'm m.m. illige'di huiusm'i iuramenti. In cui's testimonium manu po. pria subscribo. Salmanticae 5. iobris anno 1651. Walterus Henry.

¹ This form is used for a number of students by Fr. Salo. In each case although beginning in the singular and referring to an individual, at this place he used the plural, and apparently had all in his mind, i.e., those who left the College for the Irish Missions at the same time.

Walter took the same Oath as John Nugent (v. infra No. 163) on 31 May, and at the end of each of the months of June, July and September of 1650.

163. Joannes Nugentius (Nugent) Midensis, 6 of October, 1650. Took the same oath as Walter Henry (v. No. 162) on 5 December, 1651.

Digo yo Jno. Nugencio Colegial que he sido de Colegio de los Irlandeses de esta ciudad de Salamanca que al tiempo y quando vue de partir lara la mission de Irlanda conforme al juramento que tingo hecho y queda en el dicho Colegio in scriptis firmado de mi mano como es costumbre he recibido de padre Andres Salo Rector del dicho Colegio religioso de la Compania de Jesus ciento y seissenta y dos reales y medio los ciento para mi vestido y los sesenta y dos y medio para ajuda a mi camino y mas cien reales in una letra para el padre Rector de Colegio de la Compania de Jesus de villa de Belbao adonde determinamos nuestra imbarcation para que alli me los de el dicho padre Retor al tiempo de ella todo lo qual es por cuenta del dicho Collegio que por hallarse en extrema necesidad no puede socorrer con mas quantidades para nuestro viatico. Fuera de lo qual he recibide del dicho padre Retor sesenta y dos reales y medio con obligacion de decir 50 missas por la persona que dio dicha lymosna de que ya he dado recibo y aora le doy de una scedula que el dicho padre Retor me da para que padre Luis de Erasso residente en el Colegio de San Ignacio de la dicha Compa me de la lymosna de settenta y cinco missas que tingo de decir por la entention de dicho padre Erasso todo lo qual por ser assi de verdad lo firmo en Salamanca de 1652. 28 de Mayo. Jno. Nugencio.

Translation : I, John Nugent, former student of the Irish College of this city of Salamanca, state that at the time of my departure for the Irish Mission, according to the oath which I have made and which remains in the said College, signed by my hand according to custom, say, that I have received from Fr. Andrew Saul, Rector of the said College, religious of the Company of Jesus, 162½ Reales for my journey : a hundred for clothing and 62½ for my journey, and an additional 100 Reales in an order to the Fr. Rector of the Company of Jesus in the town of Bilbao, where we have determined to embark, in order that the said Fr. Rector may pay me them there at the time of it [the embarcation] : all of which is at the expense of the said College, which, on account of its extreme poverty, cannot give us more assistance as a Viaticum. In addition to which, I have accepted from the

said Fr. Rector 62½ Reales, with the obligation of saying 50 masses for the person who gave said offering for which I have given a receipt and now I give one of a note which the said Fr. Rector gives me that Fr. Luis de Erasso, resident in the College of St. Ignatius of the said Company may give me an offering of 75 masses, which I have to say for the intention of the said Fr. Erasso: all of which being true, I sign in Salamanca, 1652, 28 of May. John Nugent.

Joannes Nugentius signed an Oath similar to that of Peter Taffe, (No. 161) on the 3rd of May, 1650, and also at the end of June, July, August, and September, of same year.

164. Patricius Rosseterus (Rosseter, ΡΑΡΑΙΤΕΑΡ) Diocesis Fernensis, 8 October, 1650.

Patricio Rossetero took an Oath exactly the same as that of John Nugent (v. No. 163) on 28 May, 1652; also one similar to that of Walter Henry (v. No. 162) on 5 December, 1651.

165. Andreas Quine (Quinn, Ó Cúinn) Galviensis, et Diocesis Tuamensis, 8 October, 1650. He also took the two oaths taken by the last student (Patrick Rosseter) on the same dates.

There is also a statement of the Rector, Fr. Saul, exactly similar to the one referring to Walter Henry (v. No. 161) and of the same date.

166. Philippus Wireus (Weir, Mac an tMáoir) Comitatus Wexfordiensis in Diaecesi Fernensi, 8 October, 1652.

167. Andreas Linse (Lynch, Ó'Loimṡrṡṡ) Diocesis Tuamensis, 8 October, 1652. Signed Andreas Lynse, or Lynce.

168. Gerardus Vitus (v. No. 153) Comitatus Westmediensis in eiusdem diocesi. 9 December, 1652.

169. Ignatius Salus (Sál) Diaecesis Cassellensis, 8 December, 1652.

170. Petrus Cahill (Ó Caṡáil) Archiepiscopus Cassellensis, 9 December, 1652.

Digo yo el licenciado Pedro Cahil que quando el padre Rector deste Seminario Irlandes de Salamanca me recibio en el para solo un año de estudio, sere contento de salir del Seminario acabado el dicho año a disposicion del P: Rr., y con el vestido y apareto que

dicho P : pudiere y quisiere darme. Y por verdad lo firmo en Salamanca a 24 1652. Pedro Cahil.

Translation: I, Licentiate Peter Cahill, say that as the Fr. Rector of this Irish Seminary of Salamanca received me in it only for one year, I shall be content to leave the Seminary at the end of the said year according to the direction of the said Fr. Rector, and with the clothes and belongings that the said Fr. Rector can or will give me. And for testimony I sign in Salamanca, 24 — 1652.

171. Barnabas Edmundus (ΜΑC ΕΔΜΟΝΝ) Diocæsis Fernensis, 8 December, 1652.

(Here there is a lacuna of fifteen years in the list.)

172. Edwardus Dromgol — 30 October, 1667.

173. Nicolaus Teeling (ΤΙΛΙΝΣ) 6 October, 1667.

174. Christopherus Valesius (Walsh, οε ΒΑΙΛΙΥ, ΟΡΕΑΤΗΔΕ) 6 October, 1667.

175. Joannes Ricardus Crosbaeus (Crosbie, ΜΑC ΑΝ ΕΡΟΡΔΙΗ) 1 November, 1671.

176. Collumbanus Linceus (v. No. 167) 17 March, 1671.

177. Joannes Valesius (v. No. 174) 1 November, 1671.

(Signed) Joannes Valesius vel Conningan.

This signature and a comparison of the handwritings incline me to think that the following document represents a different student. It is also not likely that the same student would have made two identical Oaths on two succeeding days. The second name, Conningan, above would seem to suggest that it was used to distinguish one John Walsh from the other.

178. Joannes Valesius 31 October, 1671.

179. Thomas Browne (ΒΡΥΝ) Salamanca, 71 (or 91?)

180-182. Condiciones que se proponen a los alumnos que entran de nuevo en el Collego.

Conditiones proponendae iis qui cupiunt in alumnos huius Seminarii Hibernorum Salmantini recipi, et quibus sunt subscripturi antequam in alumnorum numerum cooptentur approbatae a RRdis. PPbus Provincialibus Societatis Jesu huius Castellanae Provinciae.

Prima Conditio, ut universas huius Seminarii regulas exacte observent, nec audeant eas aliquatenus immutare, aut obtendere in usu non esse, promptique sint paenam a Superiori ob regulas violatas impositam subire quae pro ratione culpae admissae gravior erit, vel levior.

Secunda, ut lectiones, Magistrosque a Superiore assignatos audiant, rationem lectionum reddant, easque accurate scribant, nec aliquando in dubium vertant num sint audituri duas lectiones a professoribus Societatis in Academia praelegi solitas, necnon et lectionem matutinam quae in ipso Societatis Collegio vel in Academia ab eiusdem Societatis Professore praelegitur, earumque omnium rationem reddituri, et ultra praefatas lectiones nullam aliam sunt audituri absque expressa facultate Superioris. Atque omnino persuasum habeant fore ut e Collegio expellantur eo ipso quod conentur quidpiam ex praedictis invertere, vel immutare: seque id aequum ducere propriae manus subscriptione testatum relinquunt.

Tertia, ut simul omnes eant, redeantque quoties ad Scholas, agrum, aliumve locum publicum de Superioris facultate proficiscuntur: atque in publicis disputationibus curent simul considerare, gravitatis, modestiae, et silentii exemplum praebentes. Sciant praeterea fore, ut quicumque absque facultate Superioris aliquo iverit, praesertim ad cibum, potumve capiendum, aut aliud quidpiam indecorum perpetrandum graviter plectatur, et si bis, aut ter super ea re monitus a Superiore non emendetur, a Seminario expellatur.

Quarta, ut quoties a Superiore iubentur Conclusiones sustinere, in triclinio concionari, aut alium quempiam actum litterarium exercere promptissime obediunt, pertinaciterque renuentes obsequi e Seminario eiiciantur.

Quinta, ut domestica officia alternatim peragant, ea praesertim quae ab alumnis communiter obiri consueverunt, qualia Sacristiae curam habere, orationes, et litanias recitare, in triclinio legere, ad primam, secundamque mensam, ad easdem ministrare linteo induto, ei muneri destinato. Item mane expergefacere domesticos omnes hora assignata, necnon et omnes simul cum Superiore domum verrere statuto die singulis hebdomadis semel. Et quamquam modo curet Superior ipsos exonerare nonnullis officiis alias exerceri solitis, praesertim ianitoris, Praefecti triclinii, Vestiarii, et aliis, prompti tamen sint ea omnia exercere quoties necessitas, aut alia causa arbitrio Superioris iusta id postulaverit, uti hactenus fecere quamplurimi.

Sexta, ut qui sacris ordinibus non sunt initiati, eos suscipiant quando Superiori visum fuerit, et non prius: et post duas missas quas pro sua intentione liberum erit unicuique singulis hebdomadis

offerre, caeteras omnes pro intentione Superioris dicent, iurabuntque in verba sacerdotis se illos ita dicturos, si id postulaverit Superior.

Septima, ut cum declarent constitutiones Seminarii tempus studiorum in eo esse definiendum unicuique a Superioribus, et communiter nisi quid impediatur quatuor annos ad Theologiam concedi, non autem fieri possit locus finientibus cursum philosophicum Compostellae, si quatuor annorum commoratio concedatur alumnis istius seminarii, omnino sint contenti triennio intelligantque per id trium annorum spatium expletum esse suum cursum theologicum, et accessisse tempus in quo superiores possunt eos compellere ut ad Missionem Hibernicam pergant.

Octava, ut expleto studiorum tempore, quando sunt e seminario discessuri contenti sint centum regalibus ad vestes emendas itineri aptas, prout aliis tribui consuevit annis superioribus, nisi interim obtineatur a Regia Majestate ut Viaticum alumnis discessuris assignatum alicubi solvendum statuatur, unde opportune impetrari valeat impetreturque de facto.

Nona, ut chirographo suo fateantur praefatas omnes condiciones sibi fuisse propositas, antequam in Seminarium admitterentur, cum integrum eis esset de se ipsis pro arbitrio statuere, seque proinde eas omnino libere, et absque ulla coactione, aut violentia fuisse amplexos.

Nos infrascripti testamur condiciones supra conscriptas, et reliquis seminarii huius alumnis proponi solitas nobis quoque propositas fuisse, ac probe perspectas, antequam in Alumnorum huius Seminarii numerum admitteremur, nosque illis libere omnino, atque absque ulla coactione acquiescere. Item juramus per Deum nos dicturos quinque missas singulis septimanis pro intentione Patris Rectoris quando sacris ordinibus initiati fuerimus iuxta tenorem sextae conditionis; similiter juramus nos dicturos pro eiusdem Patris Rectoris intentione reliquas duas missas nobis liberis singulis hebdomadis quoties in nos contulerit ipsarum eleemosynas: Haec omnia intelligendo sincere, et absque ulla restrictione, vel equivocatione mentali quae officiat communi sensui huius tenoris verborum. In cuius rei testimonium propriis manibus subscripsimus Salamanticae die trigesima Septembris millesimo sexcentesimo septuagesimo tertio.

180. Patritio Mullanus (Mullan(e), Ó or macMaoiláin). Edwardus Salus. Jeronimus Martinus (186). Joannes Bodkinus (184). Thomas Lereus (185). 181. Patritius Everardus (Éibéardair). 182. Marcus Lynchaeus (v. No. 167). Collumba Lynchaeus (176).

Nos infrascripti testamur nos dixisse tot Missas pro intentione P. Rectoris, quot correspondent quinque Missis singulis hebdomadis

(quoad hoc observantes et ratum habentes iuramentum supra positum a nobis praestitum in ingressu huius collegii), a die nobis per ipsum assignato usque ad diem vigesimum octavum Martii 1676. Item testamur nos dicisse pro eiusdem intentione reliquas Missas nobis liberatas, quando in nos contulit earum eleemosinas iuxta tenorem iuramenti. In cuius rei fidem propriis manibus suscripsimus die 31ma Martii 1766.

Collumba Lynceus (176). Patricius Molanus (180). Hieronimus Martin (186).

Hoc etiam ego testor nempe dixisse omnes ut supra praeter eas quas manifestavi Pi. Rectori. Pat : Everardus (182).

- 183. Edwardus Salus (Σάλ) 17 March, 1674.
- 184. Joannes Bodkinus (Βόδρινκίν) 17 March, 1674.
- 185. Thomas Lereus (v. No. 154) 17 March, 1674.
- 186. Hieronimus Martin (Ό or μαρτμαριν) 17 March, 1674.
- 187. Edwardus Morpheus — 10 October, 1677.
- 188. Patritius Lincaeus (v. No. 167) 10 October, 1677.
- 189. Josephus Valesius (v. No. 174) 10 October, 1677.
- 190. Thadaeus Riano (Ryan, Ό Ριαν) 10 September, 1677.
- 191. Jacobus Hore (Hoare, Ό ηοορη) 10 September, 1677.
- 192. Baltazar Lynchaeus (v. No. 167) 13 January, 1690.

193-194. Nos Michael Rosseter Vicarius G.ralis Fernensis omnibus has litteras inspecturis Salutem in Domino Sempiternam.

Cum inter alia Christianae pietatis officia non minimum sit veritati testimonium perhibere, et bonos piosque Sanctae Matris Ecclesiae Alumnos debita probitatis suae commendatione munire: hinc est quod fidem facimus et testatmur *Gulielmum Lamport*¹ et *Jacobum Parle*² de nostra Dioecesi Fernensi e Catholicis Hibernis et honestis parentibus ac legitimo thoro ortos nullo etiam Impedimento Canonico impeditos, qui saepe in litterarum humaniorum studiis probitatis morum specimen dederunt, ac in his profecerunt(?): Quo nomine illos omnibus Christifidelibus praecipue viris Ecclesiasticis in Christo commendamus; hac die decima quarta Maii anno 1693.

Michael Rosseter (Here, there
V. Gen. is a seal.)

¹ Lambert ?

² παλαι.

Cum praefati adolescentes mihi sint plant ignoti, nullum de eorum aptitudine verosimilius reddere potui testimonium, quam praesens, nunc nunc ad me transmissum, Dublini 26 Maii 1693.

Patritius Lincaeus.¹

195. Malachias Tumulty (Ó or mac Tomaltadai) 13 January, 1695.

196. Edmundus Gallachor (Gallagher, Ó Sallachobai) 13 January, 1695.

197. Mich. Rosstr. omnibus Christifidelibus has visuris salutem in Dno.

Notum facimus et attestamur p. sentium latorem *D. Jacobum O Connor* ab honestis catholicisque Parentibus, necnon legitimo toro in hac Dioecesi Fernensi natum, eumque propter vitae integritatem, quam prae se tulit, omnibus Christifidelibus enixe commendamus in quorum fidem his litteris manu et sigillo nostro munitis subscripsimus. Dat. Wexf. 31 Aug. 1697.

M. Rosstr. (Seal.)

198. Michael Lincaeus (Lynch) 17 March, 1697.

On the back: Juramento de los Alumnos, que hubo en este Semio. los anos de 96, 97, 98. That is, Oath of the *students* who were in this Seminary during the years, 96, 97, 98. From which it will be clear that the present list is not complete.

199. Joannes Valois ² (Walsh) 29 September, 1700.

200. Edmondus Lynchaeus ² 29 September, 1700.

APPENDIX

List of witnesses for which there are no corresponding "Oaths."

1. James Tywe—15 May, 1620, and 10 January, 1620:
 2. Michael Shortall—1 January, 1622.
 3. William Cahaesio
 4. Thomas Cahaesio
 5. Thomas Nogle
- } all of 2 February, 1637.

¹ v. No. 188.

² Another document contains Oaths of these two students, regarding the observance of the College Rules and the saying of Masses for the Rector's intention, as given above. The dates in both cases are the same as given in the Oaths about taking Orders, etc., and the signatures respectively, Edmondus Lynchaeus and Joannes Walsh.

THE DIOCESAN MANUSCRIPTS OF FERNS DURING THE RULE OF BISHOP SWEETMAN (1745-1786)

IN the Public Record Office, Dublin, there is preserved a document, giving a summary of the examination of Bishop Sweetman while a prisoner in Dublin Castle, early in December, 1751, on an absurd charge of enlisting soldiers for the Pretender. Lecky, in his "Ireland in the Eighteenth Century,"¹ prints this document, and therefore there is no need to reprint it. Suffice it to add that the good Bishop, although admitting that he had the most valuable parish in the diocese of Ferns, attested that "the annual value was only £40, a third of which he gave to his coadjutor [curate]." As a result of the examination the Bishop was at once set at liberty by the Lord Lieutenant, the Duke of Dorset.²

On January 11th, 1756, Bishop Sweetman consecrated Dr. Lincoln as Coadjutor-Archbishop of Dublin; and on Pentecost Sunday, 1771, he consecrated Dr. Egan as Coadjutor Bishop of Waterford and Lismore, at Taghmon, Co. Wexford. In 1772 he became feeble and petitioned the Holy See for a coadjutor, with the result that Rev. Dr. Stafford, P.P. of Rathangan, was appointed *Episcopus Dolichiensis in partibus*, in 1773.

The suppression of the Jesuits was keenly felt by Bishop Sweetman, and he wrote strongly on the subject to Archbishop Carpenter, in February, 1774. The Archbishop wrote a spirited reply, in the course of which he says: "I must confess that I never received a letter that astonished me so much as your last has done. It must surely have been written when the storm of passion was up, and calm reason absent from the helm. For

¹ Vol. I., p. 270 (new edition).

² The Examination has recently been printed in *Irish Priests in the Penal Times*, by Rev. W. P. Burke, C.C.—a work that deserves to be more widely known.

your comfort let me observe to you that the members of the suppressed Society are now become members of the most perfect and most illustrious body of men¹ that ever was or ever will be on the face of the earth, and one that never has suffered, and never will suffer, dissolution or suppression. Reflect on this, and be pacified and consoled. With affectionate compliments to Dr. Stafford."

In regard to the Test Oath, Bishop Sweetman was a strong opponent, although Archbishop Carpenter and Bishop Troy held that it could consistently be taken. In 1778 Archbishop Carpenter and seventy of his clergy subscribed to the oath, and on December 23rd, 1778, Bishop Troy wrote to Bishop Sweetman that he had made up his mind to take the test oath, but added: "As neither turncoats, turncoat makers, or any other denomination of miscreants, can cause an alteration in my sincere regard for you, I sit down to wish you from my heart many happy returns of the approaching holy season, with every desirable blessing, and heaven in reversion. It gives one pleasure to find by your last agreeable favour of the 4th *ultimo*, that you regard our difference of opinion relative to the Test in a political sense, without suspecting my orthodoxy." Bishop Troy again writes on April 1, 1779, telling the Bishop of Ferns that on the previous Monday he had taken the oath, adding: "I fancy you will think this an odd preparation for Easter."²

In November, 1779, Bishop Sweetman was again suspected of disloyalty, simply because he gave a subscription to the Wexford Volunteers, but fortunately Bishop Troy, who was *persona grata* with the Castle authorities, explained matters satisfactorily on behalf of his friend. This we learn from the Bishop of Ossory's letter to Bishop Sweetman, on December 5, 1779: "I have represented your delicate situation to many who misrepresented your subscription in favour of the Wexford Independent Volunteers, and made them sensible you could not act otherwise."

Less than two years later, on September 30, 1781, Bishop Sweetman experienced a great loss in the death of his coadjutor, Dr. Stafford, who was also his nephew. On November 22, he

¹ The Order of St. Peter, or Secular Priests.

² It may be well to add that, in 1782, nine of the Ferns clergy subscribed to the Test Oath, according to a Return of 1st January, 1783. (See *Archiv. Hib.*, I., pp. 65-66.)

petitioned the Holy See for a coadjutor, and recommended Dr. James Caulfield, P.P., V.G., who was appointed by the Pope on February 26, 1782, and duly consecrated at New Ross on July 7 of same year. From this date forward Bishop Sweetman ceased to do any active work, and he passed peacefully away, at the Franciscan Friary, Wexford, on October 19, 1786, aged 90, in the 41st year of his episcopate—the longest on record in the diocese of Ferns.

The following documents include the Regulations for the Diocese of Ferns for the year 1771; the list of clergy payments to the Bishop for the year 1785; the names of the Chapter for the year 1785; and the annual cathedratics for the year 1786. I have retained the original spelling throughout.

W. H. GRATTAN FLOOD,

Mus. D.

REGULATIONS FOR THE DIOCESE OF FERNS FOR THE
YEAR 1771

1° No Priest or Friar, *sub poena suspensionis et Privationis Parochiae*, must assist or administer Sacraments privately to any Person living or dying, who abjured, and apostatized from the Catholick Faith juridically or Publickly, unless such Dieing Apostate declares itself a Roman Catholick again above Board, let what will be the temporal consequence.

2° No Priest or Friar must dare, under the same penalty, to administer any Sacrament whatsoever to any Roman Catholick person who eats Meat on Fridays or Saturdays, in Lent, or any other Daies forbidden, without express Leave, in Writing, from the Bishop of the Diocess; if the Person lives in the same town with the Bp., or from the P.P. authorized by the Bishop, if the Person lives in the Country: nor must any one presume to say Mass in such a Person's House. They must also present the Physician's Certificate to the Pastor, &c.

3° No Person whatsoever must presume to say Mass over a Corpse, or where there is a Function for the Dead, unless where the Pastor of the Parish is first called to assist, and gives his consent to call other clergymen on the occasion, nor must the Pastor hinder any other clergymen to be called, except a scandalous one, or one under Censures: but especially no body must presume to bless the Earth except the Pastor or his substitute, or the Ordinary.

4° The Faculty of hearing Confessions, and saying two Masses on Sundaies and Holy Daies are hereby recalled from all Priests and Friars in the Diocess of Ferns, untill they are examined, and their Faculties renewed for a limited time, except the Pastors of the Diocess, of whom such as the Ordinary thinks proper must undergo an Examen.

5° All Persons that will hereafter, or now are qualified to hear Confessions, are forbidden, *sub poena suspensionis* &c. to hear Confessions in their own, or other people's Lodging rooms or *Januis clausis* any where, but in an open publick Place, except the Confessions of Persons sick in bed.

6° Neither the Bishop, nor any Pastor authorized by him can in conscience, or lawfully, allow any one (except Persons actually sick who have no need of any body's leave) to eat meat on Daies or Times forbidden by the Holy Cath. Apostolick Roman Church, without seeing and perusing a Certificate under an approved Physician's

hand, that there is a real and actual necessity for such a Leave or Dispensation in the Law of God and Holy Church.

7° No Priest or Friar must presume *sub iisdem poenis*, to Church courtzans of his own, or another's, Parish, without the leave of the Ordinary or his Vicars in their respective Departments in writing *cum injunctioe poenitentiae*, for it is a shame to put those on a level with honest women, and all pastors are ordered *sub iismet poenis* to punish all such publicly, for the example and terror of others. Nor women that live with Protestants as their Wives whereas they can only be their mistresses by law, I mean such as went with Protestants these twenty years past.

8° No Pastor, Priest, or Ecclesiastick whatsoever, in the Diocess of Ferns, must presume, *sub poena suspensionis et Privationis Beneficii* to read Exorcisms, or Gospels, over the already too ignorant, and by such Ecclesiasticks too much delude People, or act the Fairy Doctor in any shape, without express leave in writing, from the Bishop of the Diocess. Under the foregoing article I comprehend all those who bless water to sprinkle sick persons, cattle, fields, with.

9° *Sub iisdem Poenis* every secular Priest, and every Friar that does not live in Community, are obliged to confess their sins once every month at least to an approved Confessor, and to let the Ordinary know by letter under their hands, over at the end of every month or year, whether they have made their monthly Confession, and to whom, and the Confessor must certify it also.

10° No Pastor or Priest must presume to begin Mass earlier than Day or Sun-Rise, or Later than twelve o'clock; and no Pastor, or Ecclesiastick whatsoever, must presume to keep a Flock or Congregation waiting for any Person whatsoever; at least, this compliment must not be paid to any one oftener than three times in one year, *sub poena*, &c.

11° It is a very disedifying, scandalous, selfish and unjust custom, that some Pastors in this Diocess are accused of, to require of the poor people to get for them, or give them, Claret, or any Wine, or Dinners at their Christenings, Weddings, or Funerals: for they are not obliged to these things by any Law: But the Priest has an undoubted right to demand his just right, due, or emolument, on these occasions, in proportion to the ability of the People.

12° No Rom. Cath. Clergyman must presume to Dine at any wicked Rom. Catholick's Table (or sup) who sacriliciously presumes to eat Meat on fasting or forbidden Daies in defiance of the wholesome and soul-saving laws of the Cath. Church, without a proper Leave or Licence for so doing, under the hand of the Ordinary

in writing, or from the Parish Priest qualified for so doing by the Bishop.

13° No Pastor must perform menial functions.

14° No Priest or Friar must dine or sup at the tables of Prophan Impious Catholicks that scoff at Religion, or ridicule Holy things and sacred institutions or persons, *sub iisdem* &c.

15° No Priest or Friar that does not live in community, shall presume to Begg or Quest, privately or publickly, without the special Leave of the Bp. or Ordinary in Writing ; who ought not, or will not be given to any, that are in a way of getting Bread otherwise, *sub iisdem*.

16° No Priest or Friar must presume to allow any strange Priest or Friar to celebrate in their chapels, or in any private houses in their respective Districts, or to Quest in them, without they produce Leave from the Ordinary, in writing, for so doing.

17° No one must presume to give the Communion in Private Houses, especially the Easter Communion, except the Pastors, and they only, in cases of sickness or necessity, or their Coadjutors, or those deputed by them.

18° I earnestly recommend to ye to put back and discourage as much as ye can Patrons or Pilgrimages, or Meetings of pretended Devotion, or rather of real Dissipation and Dissoluteness ; wh. bring nothing but reflection and ridicule on our Holy Religion, from those that are without, according to St. Paul's Phrase 1 Cor. v. 12 &c. At least ye must not say Mass at the Places of Patrons or Pilgrimages, but in ye Chapels or near them.

19° I also most earnestly request and recommend to ye to labour most strenuously in suppressing and discountenancing White Boys, the accursed White Boys, and all riotous Disturbers of the Publick and their wicked Abettors, Harbourers, and Encouragers. For there is nothing that draws the Odium and Displeasure of the Government on Us as much as the Lawless misdeeds of these vile miscreants, who are not actuated or governed by Religion, Reason, or Common Sense.

20° Any body that presumes for the future to Marry any one without License under my own Hand must deliver into my hands an exact and distinct list of the Names and Surnames of such as he shall so marry, the mulct they give for pious uses, and the nature or manner of such license, as he assumes the power of making use of. Otherwise, the transgressor must expect to be treated with the severity he deserves.

21° The infamous and incorrigible couple-beggar James Doyle

must be denounced, and declared excommunicated, and accursed by God and the Holy Cath. Church, at all the Stations, thro' the whole diocess, for three Sundays consecutively, from the Sunday after Dominica in Albis, or Low Sunday, by all the Pastors in the Diocess of Ferns, or those that serve in their stead, on them Daies.

MEM. That I am to speak to the Pastors about Dr. Carpenter's Letter, and the ascetick Book, Recommended by him, which I forgot at Wexford.

AT WEXFORD. *March 24th, 1785*

Most Rev. Dr. Caulfield . . .	£2	16	10½
Rev. Peter Devereux . . .	1	2	9
Rev. Wm. Doyle . . .	1	2	9
Rev. Mun. Stafford . . .	1	2	9
Rev. Patrick Cullin . . .	1	14	1½
Rev. Wm. Brenan . . .	1	2	9
Rev. Martin Fanning . . .	1	2	9
Rev. Roderic O'Connor . . .	1	2	9
Rev. Michael Fitzhenry . . .	1	2	9
Rev. John Currin . . .	1	2	9
Rev. Peter Synnott . . .	1	2	9
Rev. James Collin . . .	1	2	9
Rev. Redmond Roche . . .	1	2	9
Rev. Nicholas Synnott . . .	0	17	4
Rev. Francis Lacey . . .	0	11	4½
Rev. Patrick Codd . . .	0	11	4½
Rev. Andrew Devereux . . .	0	11	4½
Rev. Nicholas Rossiter . . .	0	11	4½
Rev. Denis Kelly . . .	0	14	1
Rev. Nicholas Murphy . . .	1	2	9
Rev. Andrew Corish . . .	0	11	4½
	£22	12	3½

AT SAME PLACE, *April 7th, 1785*

Rev. Phil. Devereux . . .	£1	9	3
Rev. Bernard Downes . . .	2	5	6
Rev. Patrick Colfer . . .	1	9	3
Rev. Thos. Murphy . . .	2	16	10½
Rev. Antony Broders . . .	1	2	9

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Rev. Gregory Browne	I	14	1½
Rev. Matthew Byrne	I	14	1½
Rev. Mark Devereux	I	2	9
Rev. John Doyle	I	2	9
Rev. Patrick Doyle	I	2	9
Rev. Bryan Murphy	I	2	9
Rev. Patrick Cogley	I	2	9
Rev. Malachy Brenan	I	2	9
Rev. Robert Barron	0	11	4½
Rev. Thos. Carroll	I	2	9
Rev. Thos. Rogers	0	11	4½
Rev. Henry Keeffe	I	2	9
Rev. James Doyle	0	11	4½
Rev. Patrick Murphy	0	11	4½
	<hr/>		
	£23	14	1½

AT SAME PLACE. *April 12th, 1785*

Rev. Fras. Kavanagh	£1	2	9
Rev. Andrew Cassin	I	2	9
Rev. David Cullin	I	14	1½
Rev. John Synnott	I	2	9
Rev. Mogue Murphy	I	2	9
Rev. Nicholas Redmond	I	2	9
Rev. William Synnott	I	14	1½
Rev. James Brenan	I	2	9
Rev. James Redmond	I	2	9
Rev. John Fitzgerald	I	2	9
Rev. Patrick Stafford	0	11	4½
Rev. Michael Lacey	0	11	4½
Rev. Edward Redmond	0	11	4½
Rev. John Murray	-	-	-
Rev. John Redmond	0	11	4½
Rev. Nicholas Stafford	0	11	4½
Rev. Tim. Byrne	0	11	4½
	<hr/>		
	£15	18	6
	23	14	1½
	22	12	3½
	<hr/>		
	£62	4	11

CHAPTER OF FERNS. *June 6th, 1785*

V. Rev. Bernard Downes	.	.	Dean
R. Patrick Cullin	.	.	Chanter
R. Mark Devereux	.	.	Chancellor
R. John Currin	.	.	Treasurer
R. Peter Devereux [P.P. Kilmore]	.	.	Archdeacon
R. Patrick Colfer	.	.	Can. Doctor. lis
R. Mun. Stafford	.	.	Can. Theolog.
R. Patrick Doyle	.	.	Can. Lector.
R. Phil. Devereux	.	.	Can. Poenit.
R. Matthew Byrne	.	.	Preb. of Kilrane
R. Michael Fitzhenry	.	„ „	Fethard
R. William Brenan	.	„ „	Edermine
R. Gregory Browne	.	„ „	Taghmon
R. David Cullin	.	„ „	Kilrush
R. John Doyle	.	„ „	Toombe
R. Fras. Kavanagh	.	„ „	Clone
R. Peter Synnott	.	„ „	Whitechurch
R. John Synnott	.	„ „	Crosspatrick
R. James Collin	.	„ „	Coolstuff

AT WEXFORD. *13th of April, 1786.*

Most Rev. Dr. James Caulfield	.	£2	16	10½	
Rev. Peter Devereux	.	.	1	2	9
Rev. Mun. Stafford	.	.	1	2	9
Rev. Patrick Cullin	.	.	2	5	6
Rev. Wm. Brenan	.	.	1	2	9
Rev. Martin Fanning	.	.	1	2	9
Rev. Roderick O'Connor	.	.	1	2	9
Rev. Michael Fitzhenry	.	.	1	2	9
Rev. John Currin	.	.	1	2	9
Rev. Peter Synnott	.	.	1	2	9
Rev. James Collin	.	.	1	2	9
Rev. Edmund Roche	.	.	1	2	9
Rev. Patrick Codd	.	.	1	2	9
Rev. Nicholas Synnott	.	.	0	11	½
Rev. Francis Lacey	.	.	0	11	4½
Rev. Andrew Devereux	.	.	0	11	4½
Rev. Nicholas Rossiter	.	.	0	11	4½

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Rev. Denis Kelly	0	14	4
Rev. Nicholas Murphy	1	2	9
Rev. Andrew Corish	0	11	4½
Rev. Andrew Day	0	11	4½
Rev. Patrick Doyle	0	11	4½
	<hr/>		
	£23	9	0

AT SAME PLACE. 20th April, 1786.

R. Phil. Devereux	£1	9	3
R. Bernard Downes	2	5	6
R. Patrick Colfer	1	14	1½
R. Henry Keeffe	1	2	9
R. Antony Broders	1	2	9
R. Gregory Browne	1	14	1½
R. Matthew Byrne	1	2	9
R. Mark Devereux	1	2	9
R. John Doyle	1	2	9
R. Patrick Doyle	1	2	9
R. Bryan Murphy	1	2	9
R. Patrick Cogley	1	2	9
R. Malachy Brenan	1	2	9
R. Robert Barron	0	11	4½
R. Thomas Carroll	1	2	9
R. Thomas Rogers	0	11	4½
R. James Doyle	0	11	4½
R. Patrick Murphy	0	11	4½
R. James Doyle, Jun.	0	11	4½
R. Mogue Kearin	0	11	4½
	<hr/>		
	£22	0	5

pr R. Mr. Keeffe, L.M.	£4	11	0
pr R. Gregory Browne	1	2	9
p. R. Mogue Murphy	1	2	9
p. R. Thos. Carroll	0	11	4½
	<hr/>		

£7 7 10½

THE DIOCESAN MANUSCRIPTS OF FERNS 123

AT SAME PLACE 25th of April, 1786

Rev. Fras. Kavanagh.	.	.	£1	2	9
R. Andrew Cassin	.	.	1	2	9
R. David Cullin	.	.	1	14	1½
R. John Synnott	.	.	1	2	9
R. Mogue Murphy	.	.	1	2	9
R. Nich. Redmond	.	.	1	2	9
R. William Synnott	.	.	1	14	1½
R. James Brenan	.	.	1	2	9
R. James Redmond	.	.	1	2	9
R. John Fitzgerald	.	.	1	2	9
R. Patrick Stafford	.	.	0	11	4½
R. Michael Lacey	.	.	0	11	4½
R. Edward Redmond	.	.	1	2	9
R. John Redmond	.	.	0	11	4½
R. Nicholas Stafford	.	.	0	11	4½
R. Timothy Byrne	.	.	0	11	4½
R. Mark Devereux	.	.	0	11	4½
R. John Murphy	.	.	0	11	4½
			£17	12	7½

26th fr. R. John Fitzgerald, D & L.M.	.	£1	15	2½
fr. R. Pat. Kinsella, L.M.	.	0	8	1½
27th fr. p. R. Jas. Brenan Do.	.	1	1	8
„ p. R. Edw. Redmond do.	.	1	2	9
„ p. R. John Synnot do.	.	0	5	5
„ p. R. Nich. Redmond do.	.	0	16	3
		£5	9	5

Bishop Sweetman died October 19, 1786.

REPORT ON THE STATE OF POPERY IN IRELAND, 1731

DIOCESE OF TUAM.

THE STATE OF POPERY IN THE DIOCESE OF TUAM HUMBL Y LAID
BEFORE THE LDS. COMMITTEES ACCORDING TO THE RETURN
MADE BY THE CLERGY OF THAT DIOCESE IN PURSUANCE OF
THEIR LDPS. ORDER MADE NOV. 6: 1731.

MASS-HOUSES AND WHEN BUILT.

Most of the Parishes have their mass-houses, or Places appointed for Popish worship.

Where Parishes are small, or have few Inhabitants one mass-house serves for two of them.

But where a Parish is of large extent, or has a great number of Inhabitants; They have more mass-houses; As they think may best suit with the Convenience of the People who frequent them.

I cannot yet learn the exact number of Publick mass-houses: But believe they may amount to about seventy or eighty.

Some of these mass-houses are kept in repair & adorned: others Ruinous, According to the wealth or poverty of the Popish Inhabitants of each Parish. And where a mass-house is wanting, It is usual with some or other of the Inhabitants to appoint his Barn or other out-house for the celebration of Mass.

Some of these mass-houses (But how many I cannot yet learn) have been erected since the Reign of King George the first; And some of them since that of His Present Majesty.

PRIVATE CHAPPELS.

The house where the Parish-priest (As he is called) officiates, is lookt upon as the Publick Mass-house. Those where the Friars perform their worship (of which there are several; but how many I cannot yet learn) are reputed to be Private Chappels.

Several of the Popish Inhabitants have Mass frequently performed in their houses: And some of them set a particular place apart for this purpose.

NUMBER OF PRIESTS

I am not able to find out what number of Popish Priests there are within this Diocese. The reputed Parish-priests are generally well known ; And about equal in number to that of the Mass-houses : And some of these Parish-priests (Especially if grown old or infirm) have their Coadjutors or Curates.

Many Popish Priests are believed (And some of them known) to be sheltered in Private houses ; And many more of them (of whom great part are supposed to be Friars) travel to and fro the Country, and occasionally say Mass and often preach in those places whither they come : of the great number of whom even the Papists themselves often complain.

I have not yet found that those Popish Priests, who have a fixt place of abode, presume to marry any Persons but those of their own Religion. But these Itinerants often marry Protestants and Papists together : And as soon as they perceive themselves to be discovered, remove to some distant place, where it is hardly possible to find them out.

Young men, tho' under the Canonical age, are (As I am credibly informed) frequently ordained by the Popish Bishops here ; And then go into foreign Countrys to prosecute their studys ; from whence, after a few years, they are sent back hither as Missionarys, and very much increase the number of Popish Priests.

One *Brien Garah* is reputed to be the Popish Archbishop of Tuam, and accordingly to exercise Ecclesiastical Jurisdiction. My Cause of knowledge hereof (Beside publick fame) is that one *Murphy*, who acknowledged himself to be an Augustinian Friar, had the assurance to apply to me to use my interest with the said *Brien Garah* to restore him the said *Murphy* to his Benefice (of which he had been deprived by the said *Brien*) and to the liberty of teaching school.

FRIARYS

That there are more Friarys in this Diocese than I can get yet a particular account of is very probable It being notorious, and complained of by the Papists themselves that a great number of Friars travel about the Country not only begging, but exacting Contributions from their People. And for this reason it is hardly possible to find out the number belonging to each Friary : many of them being generally abroad upon this Errand.

In the Town of Gallway there are three well known Friarys.

The Rd. Mr. Hart, Warden of the Collegiate Church there, has already given your Ldps. some account of their number.

There is a Friary in Clare-Gallway, where three at least are always resident.

Another belonging to Athunry, whose number is reputed to be about twenty. But they have lately removed their habitation to a wood about two miles from the Town where they now have their house.

Another belonging to the Abby of Ross in the Parish of Headford. Their number reputed to be about eight ; who have lately removed to the adjoining Parish of Shrewel.

Another near Ballinrobe, whose number I cannot learn.

Another at Ballyglass in the Parish of Liskeyv ; being a Seminary, and said to be very numerous ; But how many I cannot learn.

Another in the Parish of Ballentubber, whose number is not known.

Another in Morisk, whose number is said to be six.

Another in the Parish of Burrishowle whose number is said to be twenty ; of whom five keep abroad in foreign parts, and fifteen commonly disperse themselves about the Country.

Another at Timbola in the Parish of Moyrus, lately erected. Their number at present small ; But in an increasing way.

Besides the Contributions which these Friars gather from the People of the Country ; Some of their Friarys are said to be endowed by diverse Legacys and Benefactions. But how this matter is managed they keep secret among themselves.

NUNNERYS

There are several Nuns who live singly in the private families of their Relations or Friends. But in the Town of Gallway there are three Nunnerys ; (which the Papists commonly call Boarding-schools) where the Nuns are very numerous : of wch. some account has been given to yr. Ldps. by the Rd. Mr Hart abovenamed.

POPISH SCHOOLS

I have an account of thirty two schools taught by Papists in the several parts of this Diocese ; Diverse of whom teach Latin and Philosophy, and some of them Divinity, in order to qualife young men for their Priesthood :

And many Papists keep Tutors in their houses, who privately teach not only the youth of the family, but others of the Neighbour-

hood who report to them. There being scarce a Papist who will send his Child to a Protestant School even to learn his Grammar, or so much as to read.

DIOCESE OF FENABOR ALS. KILFENORA

This Diocese is of very little extent containing only two small Baronys in the County of Clare.

The State of it is much the same with that of the Diocese of Tuam. Onely I cannot find yt. there is any Friary or Nunnery in it; or any School that teaches Philosophy or Divinity: Nor any Private Chappel, except that Mass is often said in some Private houses.

I find in this Diocese eight officiating Popish Priests, who are well known; Besides others who may be concealed, or occasionally come thither.

There are thirteen Mass-houses, or places where Mass is publickly celebrated. Most of these Mass-houses are of old standing: one of them built and another rebuilt since the Reign of King George the first; and one in the Parish of Kilmanaheen now building.

There are ten Popish Schools. I have yet no information that Latin is taught in any of them: Altho I take it to be very probable that some of them teach Grammar.

Nov: 25: 1731.

EDW: TUAM.

PARISH OF DUNMORE (TUAM)

May it please Your Grace

The enclosed pacquet and a couple of guns I found in ye house of Thady Glen Preest of ye parish of Dunmore who teaches Philosophy and Humanity in his Mass House and boards some gentlemen's children who are under his care. I am with the utmost respect, etc.

Garballry, *Dec. 17th, 1731.*

STRATFORD EYRE.

DIOCESS OF ACHONRY

Parishes	Priests	Mass Houses	Popish Schools	Observations
Achonry . . .	Thady O'Hara Pat Brennan	0	A School for Philosophy by Thady O'Hara	The Titular Dean of Achonry does not reside in the Parish. Seldom have Service two Sundays successively in the same place
Cloonoghil . . .				These three Fryars officiate as assistants to O'Hara in the Parish of Cloonoghil
Ballysodara . . .				
Kiloran . . .	none settled	0	0	These Parishes mostly Inhabited by British Debutures. The Priests here have a Custom of Alternative Services so that one Priest does not serve above two years suc- cessively in one place
Kilvarnet . . .				
Tunmore . . .	1	1		
Straid . . .	1	1		Fryars meet sometimes at this Abby, tho I cannot learn that they have Residences near it
Killasser. . .	1	1		
Melick . . .	1	1		
Bochola. . .	1	1		The Mass Houses in these Parishes have been Rebuilt & placed in a more convenient place within these few years
Killedan . . .	1	1		
Kilconduff . . .	1	1	1	From whence young men have been qualify'd for Orders
Kilbeagh . . .	2	2		
Emlafada . . .	Thady Davey	1 built about 6 yrs. ago	1	These Fryars live dispersed but are related to the best Popish Families in the Barony

DIOCESE OF CLONFERT

An Abstract of the returns made by the clergy of the Dioces of Clonfert pursuant to the order of the Lords Committees appointed to enquire into the State of Popery.

Parishes	Mass houses	When built	Priests Officiating	Observations
Loughrea . . .	1	since Geo. I.	2	These four Parishes under one incumbent
Kilteskil . . .	1	before Geo. I.	1	
Kilnadema . . .	1	"	1	
Kilbrickil . . .	1	"	1	
Tynagh . . .	1	"	1	These two another Union serv'd by one curate
Doniry . . .	1	1731	1	
Clontuskart . . .	1	lately repair'd	1	Several reputed Fryars said to officiate in private families These two under one incumbent.
Donanaughta . . .	1	since Geo. I.	1	
Kilimor-daly . . .	1	1728	1	The Mass house a very good building where their visitations & chaples are said to be held. The Fryery a very good house rebuilt about 3 years ago. The Fryars chaplains to great Families These five under one incumbent
Baly Mc'ward Clonkeen . . .	1	repair'd about 5 years	1	
Kilcommel . . .	1	1727	2, one old	
Foghenagh . . .	1	a caban	1	
Kilane . . .	1	repair'd lately	1	

Creagh	1	before Geo. I.	1	These three under one incumbent
Taghmaconnel	1	"	1	
Kilclung	1	1729	1	
Aughrim	1	entirely rebuilt & much enlarged abt. 5 years ago	2	These three Parishes under one incumbent, who says, that there is no Papist of Note in this union, who has not private Mass said frequently by some or other of the Itinerant Clergy both Secular & Regular, of which there are great numbers, who are in perpetual motion & never stay long in a place
Kilalaghtan	1	old	1	
Kilgerril	No Mass house—an altar erected in ye fields		1	
Ballane	1	before Geo. I.	1	The Priest of Kilrickil is also Priest of this Parish The six Parishes are attended by one clergyman
Kilcooly	1	before Geo. I.	—	
Kilconickny	1	"	1 Priest to these two	
Lickgerig	1	"	1 Priest to these two	
Kilconerin	1	"	1 Priest to these two	
Kiltullagh	1	"	1 Priest to these two	
Kiloran	1	"	1	These four Parishes are attended by one Clergy-man
Kiltormor	1	"	1	
Kilquane	1	"	1	
Abby-gormagon	1	"	1	

DIOCESE OF CLONFERT—Continued

Parishes	Mass Houses	When built	Priests Officiating	Observations
Clonfert . . .	2	before Geo. I. }	2	These three parishes are attended by one clergyman The number of Fryars at Melick not easily to be got—several of them are usually abroad
Fahy . . .	1	” }	1 Priest to these two	
Melick . . .	1	” }		
Kilm'cunna . . .	1 large well re- pair'd	built since Geo. I.	1	The Curate thinks there are few Gent' of any fortune among the Papists who have not private Priests & Masses. He grounds this opinion on the great numbers of Priests traveling about the country
Licmolassy . . .	1	before Geo. I.	1 Priest & M. House serve these two	Mass often celebrated in private houses by the Fryars The School master teaches Latin
Kilmolinoge . . .				
Tyrenascragh . . .	a barn	” }	1 Priest to these two	These three attended by one clergyman. Mass often cele- brated in private houses
Kilimor-bulloge . . .	1	” }		
Balynakil . . .	2	1 before 1 since Geo. I.	2	Mass often celebrated in Private houses In the Abby 8 Fryars of the Franciscan order live. 6 Ec- clesiasticks. 2 Lay Brothers in whose names the Abby Lands are held, & who beg about ye Country These three Parishes attended by one curate
Leitrim . . .	1	before Geo. I.	1	

Parishes	M. Houses	Since George I.	Priests	
40	40	11	38	<p>N.B.—The number of Churches where Divine service is perform'd in this Dioces. is 11</p> <p>N.B.—By a return made to me at my last visitation, there appear'd to be a much greater number of Popish Schools than are here return'd. But one of them being taken & convicted, the rest disappear'd. Many of them have not yet ventur'd to return; And of those who did, some have again absconded upon the first notice of the order of the Lords Committees. There is commonly a Popish school in every parish</p>

DUBLIN *Noabr.* 23, 1731

EDW. CLONFERT

NOTE.—According to the return furnished from the diocese of Clonfert there were “Friaries” in the parishes of Loughrea, Kilconnel, Melick and Balynakil, the latter of which had “a splendid chapel.” There were “private chapels” in Loughrea (the Friary), in Kilconnel (the Friary), in Aughrim (one), in Kilalaghtan (one) and in Balynakil (three or four oratories & friary chapel). There was one “nunnery” in Loughrea. Under the heading “Popish Schools” it is stated that there were two in Clonturkast, three in Taghmaconnel, a private tutor in Aughrim, another in Kilalaghtan, one school in Kilquane, two in Abbevgormagon, one in Clonfert, one in Licmolassy, one in Kilmolinoge, one in Kilmorbulloge, and one in Balynakil.

DIOCESE OF KILM'DUAGH

An Abstract of the returns made by the clergy of the Diocess of Kilm'duagh pursuant to the order of the Lords Com-mittes appointed to enquire into the state of Popery.

Parishes	Mass-houses	When built	Priests Officiating	Popish schools	
Kilm'duagh	1	since Geo. I.	3	1	These three Parishes are attended by one clergy-man
Kilveconty	1	"	1	1	
Kiltartan	1	"	1	1	
Ardrahan	1	repair'd since Geo. I.	1	1	There are two Priests more in this Parish who officiate in private houses & there is scarce a Sunday, but there is some Itinerant Priest or Fryar who assists the Parish Priest. These two Parishes are attended by one clergy-man
Beagh	1	abt. 12 years	2		
Kileny	1	before Geo. I.	1 Priest to the 3 Parishes	}	
Kinvarra					
Durus					
Kilcolgan	1	before Geo. I.	1 Priest to these 3 Parishes	}	These nine Parishes attended by one clergy-man
Kilinvarra					
Drumacoo					
Stradbally	1	lately built	1	}	
Kililee					
Kilthineen	1	"			

Kiltomas . Kil-christ } Kilinan Izerkelly } Killogilleen . Kílora .	1 1 1 1	1716 1719 1719 1729	1 1 1 1	Popish schools 4	These six Parishes attended by one Clergy-man N.B.—The reason why so few schools appear is the same here as in the Dioces of Clonfert N.B.—It does not appear that there ever was a Monastery in the dioces of Kilm'duagh. And that is the reason given why there are now no settlements of Fryars in it The clergy of the Established church who perform divine service in this dioces are four
Parishes 20	Mass-houses 13	since Geo. I. 10	Priests 15	DUB. Novbr. 23, 1731 EDW: CLONFERT	

STATE OF POPERY IN THE DIOCESS OF ELPHIN

Parishes	Mass Houses	Parish Priests	Convents of Fryars or Nuns	Popish Schools	Before George ye 1st These 2, 2 miles from the Town another Mass house begun but ordered to be pull'd down by the Bishop
Union of Sligo	1	Michael McDonnagh Thomas Brennan William McDonnagh	One Friery, the Fry- ars dispersed about ye Country not above 3 or 4 known		
Drumcliffe . . .	1	— Feeny		2 but little known	
Killmcallan					
Tawna . . .	1	Morris Brahany			
Aughana . . .					
Killmetrany					
Shanko . . .	no Mass house but Hutts	Two Popish Priests		4 in these 8 parishes	
Killrickdown					
Ballysumahon					
Killross . . .					
Boyle . . .	1	Charles McDermot Peter Connoghton	1 Regular sometimes in the Country	2 kept very privately	Built before the 1st of George ye 1st

Killmanah	1	Terence McGrah Edmund Lavin	Antony Ternan a Fryar Chaplain in a Gentlemans House	1 Vast Concourse at Cloonshawille on St. Dominicks day formerly a Friery there	1	
Tibohin	3	Terence McGrah Reg. Edmund Timoty Edward Lavin		1		
Killukin	1	Mathias Forester, Curate to Nicholas Byrn Registered		1		
Ardearn	1	Connor Rogers		1		
Elphin	1	Terence Ganan Owen Birn a Fryar Officiates in Elphin	Friery at Drinane about 3 miles from Elphin, about 15 said to belong to it	1		
Ogilla	1	Cormach McDonnagh		1		Since George 1st
Creeve	1	Con: Groork				
Killcoola	1	Miles Branan				
Easternmow	1	1 Priest				
Killmccumpsy	1	John Beirn				
Shankil	1	Nicholas Beirn				
Agharim	1					
Killumod	1					

DIOCESS OF ELPHIN—Continued

Parishes	Mass Houses	Parish Priests	Convents of friars or Nuns	Popish Schools	
Clooncraff . . .		Patrick Reynolds			
Castlereah . . .	1	Tague McDonnagh			
Clongormagon . . .	1	Patrick Keen			
Baslick . . .	Mass houses or Hutts	Richard Pendergast			
Ballintober . . .		Corm'k. Mc Donnagh			
Killsolan . . .	1	Edward Flynn			
Killrorane . . .	1	1 Priest			
Ahamplish . . .	1	"			
Ahaskeragh . . .	1	"			
Killlion . . .	1	"			
Killcorkey . . .		1 Priest, Friar Assistant			
Killcooly . . .	1	1 Priest			Before George 1st
Killoocan . . .					"
Kilmore . . .	1	Patrick Reynolds		1	"
Termonbarry . . .	1	Hugh Cox		1	"

Killglass	1	1 Priest			
Bumlin	1	"			
Killtrustan	1	"			
Lissonuffly	1	"			
Cloonfinlogh	1	"			
Cloontuscart	1	"			
Killgefn	1				
Oran		Served by Priests of other Parishes			
Drumtemple					
Rosscomon	1	Peter Conry			
Killtevan		Michael Feely			
Kilbride	1	John Conry			
Killmyon		Teige Kirrily Reg'd:			
St. Johns		John Naughton		Dominick Doyle	
		Laurance Gerahty		Resident Friar	
		Reg'd.			
		Andrew Egan			
Athleague	1	1 Priest with assist.			
Fuerby	1	Popish Priest old assisted by another			
					Before George 1st
					"
					Ruinous but now Rebuilding
					Mass house rebuild- ing

DIOCESS OF ELPHIN—Continued

Parishes	Mass Houses	Parish Priests	Convents of fryars or Nuns	Popish Schools	
Killbegnet	1	Priest old assisted by a young Friar	Some Friars 2 or 3 said to belong to ye Abby of Roscomon	1	
Dunamon	1	Dr. Kelly reputed Tit: Bishop of Elphin lately dead, assisted by a young Priest			
Ballynakill	1, lately erected	1 Priest			
Killeroan	1	"		1	
Taussarara	1	Priest old, assisted by a young Priest			
Disert	1	1 Priest			
Taughboy	1	"			
Killtome	1	"			
Killenvoy	1	"			
Raharrow	1	"			
Camm	1	"	At Particular Times great numbers assemble here at St. Brides Well		Since George 1st "

ROB: ELPHIN.

REPORT ON THE STATE OF POPERY 141

BY JAMES IRWIN, ESQ. HIGH SHERRIFE OF
THE COUNTY OF ROSSCOMON.

In Obedience to the Lords Committees Comds. I send the fol[lowing] acct. to your Lordship's of the fryery's and Nunery[s] in the County of Rosscomon, there are three ffryarys or Reputed ffryary's in this County Vizt. Rosscomon, Cloon vill and Elphin. I made all the Enquirey I could but could not find where any of them were kept Except that of Elphin which I am informed Is kept at a place called Drynane about three miles from Elphin & that there are about fourteen or fifteen fryars that belong to that Convent in this Cuntry and severall other fryars that frequent this Cuntry this all I Could Learn Given under my hand this 27th Day of *Nove.* []

Roscommon.

JAS. IRWIN *vic.*

SLIGOE, *Novr. ye 16th, 1731.*

May it please yr. Grace

In Obedience to the Order of the Lords Comittees, signified by your Grace, I have held an enquirey in this Town, by a Jury of 12 men whose verdict I send inclosed and can find noe reputed ffrieries or Nunneries in this County, neither can I of my own knowlege or by any Information that I can gett Certifie any such.

By Common fame there are multitudes of Popish Clergy thro'ut the Kingdom, and the poor Laity Complain of being Charged for their Support, equal to those of the Established Church, for they have three or four at least in every Parish. Were I capable of Giveing your Grace or the Lords Comittees any fuller account of this matter I would with all my heart, for none wishes better to the Design than

May it Please Your Grace

Your Graces Most

Obedt. Humb. Servt.

Sligoe.

JOHN IRWIN, *Sheriffe.*

COM' SLIGOE.

Inquisition taken before me John Irwin Esqr. High Sherriffe of the County of Sligoe for the said County the 12th day of November, 1731, whereby I am required by the Lords Comittees to Enquire into the present State of Popery in this Kingdom & to prepare such

heads of Bills as they shall think most proper to prevent the Growth of Popery & to Secure this Kingdom from any dangers that may happen from the great numbers of Papists in this Nation.

NOMIA. JURAT.

Hugh mcLorrinan	}	Geo: Brooks	
Jon. mcCarrick			Henry Dundass
Jon. Edwds.			Jas. Williams
Geo. Henery			Wm. Meridith
Edwd. Martin			Robt. Lyons
Robt. Griffith			Michl. Stanley

Your issue is to Enquire into the Number of what reputed ffryaries & Nuneries are in this County and wt. numbers of ffryars or Nuns are reputed to be in each of the sd. ffryars & Nunnerys, if yu find any yu are to return their Names & Sr. Names undr. your hands & Seals.

Wee do not find any reputed Fryaries or Nunneries in ye County of Sligoe, Given under our hands & Seals this 13th day of November, Anno Domini, 1731.

H: LORINAN
 JON. CARRICK
 JOHN EDWARDS
 GEORGE HENERY
 EDW: MARTIN
 ROBT. GRIFFITH

GEO BROOKS
 HENRY DUNDASS
 JAMES WILLIAMS
 WILLIAM MEREDITH
 ROBERT LYONS
 MICHL. STANLEY

DIOCESS OF KILALLA

Parishes	Priests	Mass Houses	Fryarys reputed	Fryars reputed	Popish Schools	Observations
Kilalla	} Jon. Brown		Rafran	Thos. Flanigan	0	
Templemurry		Jas. McDonaid	0			
Kilcolmin	. . . . Kelly		Roserk	Ja. Wallace		
Ballysakery						
Kilmoremy	1					
Ardagh	1					
Ballynaheglis Kilbelfada	1	0		Many Vagrant Fryars	0	But many private Familys keep a Tutor for the Children by way of servant
Erris	2	0		Many Vagrant Fryars	Many	A School almost in every two or three Vilages, insomuch that a Protestant Schoolmaster where to be had can hardly get Bread
Crosmolina	1	One, restored about 12 yrs. ago				
Adergule	} 3	0	0	Suppos'd 3		There are three Altars built of Turf but not fix'd, they remove them as they see occasion
Kilfian.						There is an Officiating Priest to each Altar & it is believ'd as
Moygaunagh						

DIOCESS OF KILALLA—Continued

Parishes	Priests	Mass Houses	Fryarys reputed	Fryars reputed	Popish Schools	Observations
Dunfny Kilbreedy Leakan Rathrea	1 1 1 1	0	0		0	Vagrant Fryars complain'd of who go about Prophesying to the poor People for Pecks of Barley or handfulls of Flax
Castleconner.	1	1				
Easky. Kilglass	1 1	1 1	0		2	
Kilmacshagan	1	0	One reputed Fryary where ye Fryar of Kilalla is said to reside	6 or 7	2, one by a reputed Fryar	Other Fryars who profess a kind of Pilgrimage, three of these have been here in the space of three years. Has reason to believe that some of these Priests Educate their Relations in order to Qualify them for Popish priests So that on this acct. Schools are infinitely multiply'd upon us

Skréén	Edmd. Henigan	1	0	0	2 or 3 but can't learn the masters names	He hears that there are more Priests in this Parish both Regulars & Seculars, but can't learn their number or their names									
Dromard	"	0	0	0	1	Edmd. Henigan is often assisted by one Roger Hart who was Ordained about four Years ago by the Titular Bishop of Kilalla Patrick Beolane an Augustine Fryar as I am credibly inform'd & prior of the Convent of Ardnahee lives at Spring garden in this parish & keeps there two novices vizt. Pat. Beolane his Cousin German & Hugh Reilly—Francis Dingnane a young Priest seldom leaves this Parish. There are a great many Vagrants both Secular & Regular. John Reiley Brother to the Novice teaches an English School privately									
<table style="width: 100%; border: none;"> <tr> <td style="width: 60%; text-align: right;">Resident Clergy of the Establish'd Church</td> <td style="width: 5%; text-align: center;">}</td> <td style="width: 35%; text-align: left;">9</td> </tr> <tr> <td style="width: 60%; text-align: right;">Popish Priests beside Vagrant Priests & Friars</td> <td style="width: 5%; text-align: center;">}</td> <td style="width: 35%; text-align: left;">22</td> </tr> <tr> <td style="width: 60%; text-align: right;">Friars</td> <td style="width: 5%;"></td> <td style="width: 35%; text-align: left;">13</td> </tr> </table>							Resident Clergy of the Establish'd Church	}	9	Popish Priests beside Vagrant Priests & Friars	}	22	Friars		13
Resident Clergy of the Establish'd Church	}	9													
Popish Priests beside Vagrant Priests & Friars	}	22													
Friars		13													

GALWAY CITY.

To The Rt. Hon'ble The Lords Committees
to Enquire into the present state of popery
in This Kingdom &c.

May it please Your Lordships

In obedience to your Lordships order of the 6th of November Inst' to me directed, whereby I am required by part of the said Order, to make a return to your Lordships by Monday ffoernight after the Date, what number of papists are now Inhabittants of the Town of Gallway, and how many and which of them have given the security that is required by an Act passed in the second Year of Queen Ann to prevent the further growth of popery, and when such security was given by each of them ;

I have with great care and exactness, examined the Registry and Recognizances entered into, by the popish Inhabittants of the Town of Gallway, pursuant to the Act 2d of Queen Ann Cap: 6th the 21st: 22d. and 23d. days of March 1703. A copy of whose names from the Original Record lodged in the Town Chest of This Corporation ; I herewith send to lay before Your Lordships under my hand, with an acct. or remarks of such of them as are dead, removed into the Country, or beyond Sea ; containing fourteen sides or pages of paper.

I have also taken the most exact account or List I could procure from the Deputy Recorder, severall of the Ald'men and others who preceded me in the magistracy that were allways dwellers and Inhabittants of This Towne and had the returns from the high and Petty Constables of all the Popish Inhabittants now dwelling in this Towne and suburbs thereof, whose assistances I desired for the greater certainty from the age of 16 years to sixty and upwards of the said Popish Inhabittants, which I likewise send Your Lordships, containing Ten pages in folio, and have subscribed my name thereto :

I am further to acquaint Your Lordships, that for want of time, I have not returned ffemmes, Coverte, Apprentices, or Children now dwelling in This Town, and returned only such Widdows as have houses and ffamilys : and if your Lordships require a further return of such, will redily obey Your Lordships Commands

WALTER TAYLOR,

Dated at Gallway, *Novr. 19th, 1731.*

Mayr.

[According to the Return enclosed by the Mayor there were then living in the city 176 who had entered into security for their behaviour according to the Act of 1703. Of the others who registered at the same period 376 had died, 176 were dispersed or gone into foreign parts, and no account could be had of 28 others. A full list of names is given.]

COM' VILL' GALLWAY

George Thomas one of the Gunners of the Garrison of Gallway, came before Samuel Symcockes Esqr. one of his Majesty's Justices of the Peace for said Town and County thereof, and made oath, that he the Dept. some time in the month of May last, was called too in the Street in said Town, by Richard Revett Clerke of the Peace for said Town & County thereof, and that he said Revett desired the Dept. to wait a little time for him, at a place appointed then by said Revett, (he being in haste to gett a Warrt. he had then in his hand signed) and that he had some Writeing for Dept. to cobby (the Dept. being often employed by him said Revett to write as afforesaid) that Dept. did accordingly wait untill said Revetts return, but he said Revett staying longer than Dept. expected, the Dept. asked him what detain'd him so long Who replied, that he had much difficulty to find out Justices of the Peace to Signe the said Warrt. which had been before Signed by the Deputy Mayor, but that he at last found either one or two, Dept. cannot call to mind which (he said Revett then told him) & that sd. Warrt. was Signed and Sealed and put into proper hands, and that he had so farr discharged himself of a command from the Worshipfull Mayor, or words to that purpose to the Depts. best memory and believe that the Dept. was curious to know the Cause of said Warrts. being signed by so many Justices of the Peace, hearing nothing extraordinary in Town at that time, and asked him said Revett the meaning thereof, that he said Revett (after cautioning the Dept. not to divulge it) told the Dept. it was against one Gregory ffrench a Popish School Master, upon a Complaint made thereof before the the sd. Deputy Mayor by Mr. Garrnett Master of the ffree School, and that he gave said Warrt. to said Mr. Garrnett Signed as afforesaid, the Dept. further Deposeth, he soon after heard amongst the Romans and others, that there was such a Warrt. out, and that it was then needless, for that he said ffrench dropp'd his School & never intended to keep one againe and allso heard Mr. Garrnett say he either had, or that there was a Warrt. against said Gregory ffrench, but that he sd. ffrench had droppd. his School,

and Dept. verily believes it was on accot. of said Warrts. being issued as afforesd. he said french dropp'd his School as afforesaid, all which the Dept. Deposeth to the best of his memory to be truth.

Geo: Thomas.

Jurat' coram me Apud vill' Gallway
13^o die *January*

SAMLL. SIMCOCKES.

COM' VILL' GAL'

Samuel Simcockes A M one of the Vicars of the Collegiate Church of St. Nicholas Galway, came this Day before me & made Oath. That on or abt. the tenth day of Novr. last past being present in the Council Chamber of the sd. Town where the present mayor Walter Taylor Esqr. had appointed a meeting of the members of the Corporation & such others as cou'd give him any Information concerning the several Particulars contained in the Order of the Rt. Honble. the Lds. Com'ittees appointed to enquire into the present State of Popery in ys Kingdom &c. He then and there heard the sd. mayor ask Mr. John Garnet Master of the free School of the sd. Town If he knew of any Popish Latin Schools in the sd. Town. And that the sd. Garnet replied that at present he knew of none, and that then upon the sd. Mayor's asking him what had been done upon the Warrant wch. he had granted agst. one Gregory French a late Popish Schoolmaster. He the sd. Garnet returned for answer, that he had dropt his School. And the Dept. further deposeth that the sd. Mr. Garnet being present when the Vicars of the sd. Town were forming their Return to the Order of the Rt. Hon'ble the Lds. Com'ittees to them directed, and some discourse arising among them concerning the sd. Gregory French, He the Sd. Garnet said it was needless to mention him in the sd. Return The affair abt. the sd. Greg: French's keeping School being (as he sd.) past & over, and that therefore no notice was taken of the sd. French in the sd. Return. That the sd. Garnet likewise then said, that notwithstanding the promise given by the sd. French yt he wou'd teach school no more, he was inform'd yt he taught privately & that such behaviour wd. oblige him to get the Law; put again in Execution agst. him—if he found it to be true—or words to that purpose.

Sam: Simcockes

Jur' cor' me Apud Vill' Gall'
14^o die *Jan'ry*, 1731

SAMLL. SIMCOCKES.

COM' VIL' GALLWAY

Walter Taylor, Esq. Mayor of Gallway came before me Samuel Symcockes Esq. one of his Majesties Justices of the Peace for the County of the said Town of Gallway, & made Oath that on the 4th of Aprill last, John Staunton Esq. then Mayor of said Town, being dangerously sick appointed the Dept. Deputy Mayor of the said Town, dureing his the said John Staunton's sickness. That sometime after tke Dept. was so appointed, John Garnett master of the ffree school of the said Town, applyed to the Dept. for his Warrant against one Gregory ffrench, who he alleaged was a Popish Schoolmaster and taught Lattin. That the Dept. desired him to give a proper Information and that he should have a Warrt. against him said ffrench, and to the best of the Depts. memory and believe, said Garnett told the Dept. he being a Stranger, he did not know how to gett any one to give Information, but believed that if Warrts. were directed to the Parents of the Children the said Gregory ffrench taught, to appear and give testimony on Oath, in relation to the said Gregory ffrenches keeping School it wou'd be the readiest and surest way of proveing the fact ; That ye Dept. thereupon desired to know what persons he would have such Warrt. or Summons against, and to give their names to the Clerk of the Peace in order yt such Warrt or Summons might be drawn, and believes said Garnett accordingly gave the names of John Brown fitz Vallentine, Thos. Kirwan fitz Patrick, Anthony ffrench Merchant and Munnica his Wife and Nicholas Bodkin Marrinor ; Upon which the Dept. ordered the said Clerke of the Peace to draw a Warrt. such as was desired for Summoning the afforesaid persons, wch. Warrt. being accordingly drawn, the Dept. signed his name & gave it to the said Garnett, or the said Clerke of the Peace, to gett some more of the Justices of the Peace for the County of sd. Town, to Signe and Seale the same, with directions to put it into some Constables hands to be Executed ; That James Ribett Vigie and Samuel Symcockes two of the Justices of the Peace, haveing put their hands thereto & seales dated the 6th of May last ; several of the above persons were Summoned to appear at the Tholsell of said Town on Monday following at Tenn of the Clock in the fforenoon, (as by the Warrt. directed) to be examined on Oath touching the residence or aboade of any Popish Schoolmaster Tutor, Usher, Undermaster, or Assistant, as by the said Warrt. may appear now as he believes in the hands of the said Clerk of the Peace, And the said persons so appearing, were before this Dept. John Disney Esq. and as he remembers James Ribett Vigie Esq. Examined

upon Oath, and their Examinations taken in Writeing by the said Clerke of the Peace, and the persons so Examined, or some of them Bound over to prossecute at the following Assizes, and the Examinations were by the Dept. and the other Justices left in the hands of the said Clerke of the Peace, in order to be delivered to the Clerke of the Crown, and the said Clerke of ye Peace was then ordered by the Dept. and as he believes by the rest of the Justices in the presence of Mr. Garnett (who was present at the takeing ye sd. Examinations) to draw a Warrt. against the said Gregory ffrench, and which he believes the said Clerke did, and Dept. did signe And Seale a Warrt. against the said Gregory ffrench, as a Popish Schoolmaster dated on or about the fffteenth or sixteenth of May afforesaid, and the Clerke of the Peace being directed to give or send it to the said Garnett, or to the Constable to have it Executed (after the signing thereof) believes it was sent or given to the said Garnett, and that he had the Warrt. for that in a few days after taking the said Examinations, this Dept. meeting the said John Garnett, in the Street near his Schoolhouse, and talking about the said Gregory ffrench, the said Garnett told this Dept. that he had been spoke or applied to, in the behalf of the said Gregory ffrench, by some Gentlemen desireing him not to be hard upon, or prosecute the sd. ffrench for that he had faithfully promised them, & that they wou'd engage, that the said Gregory wou'd keep no more School or teach Lattin, And that therefore he the said Garnett was not fond of giveing him the sd. ffrench trouble or haveing him prosecuted, so that the said promises or engagements were performed ; however least they shou'd not, and least the said ffrench should againe take upon him to teach Lattin or keep School, the sd. Garnett said he wou'd keep or have the sd. Warrt. by him, as an Awe or Check upon the said Gregory ffrench, or Expressed himself to that or the like effect or purport, to the best of this Depts. remembrance & believe and that the sd. Clerke of the Peace was then p'sent when the sd. discourse happen'd : This Dept. further Deposeth that haveing soon after the receipt of ye order of the 6th of November last from the Lords Committees appointed to inspect the present State of Popery in ys Kingdom, to him this Dept. directed, called a Councill and sent for the sd. Mr. Garnett, to appear before them, wch. he did and being asked what he had done, or what was don on the sd. Warrt. wch. was issued against the said Gregory ffrench, he the sd. Garnett was then so farr from disowning or denying that he ever had such Warrt. he answerd. and that in the hearing of a great many p'sons (as in this Depts. return to the said Order is sett forth) that ffrench had dropped his Schoole, and that he knew of no

other Lattin Schoolmaster, and that he could give no acct. of any other Lattin Schoolmaster.

Walter Taylor.

Jur' cor' me Apud vill' Gall'
19^o die *January* 1731

SAMLL. SIMCOCKES.

To the Rt. Hon'ble the Lords Committee's
appointed to Enquire into the present State
of Popery in This Kingdom.

May it please yr. Lordships

In obedience to your Lordships Order directing me to apply againe to Mr. Disney Mr. Vigie, or any other Justice of the Peace of this Town that I might thereby be enabled to pursue the Enquiry made and returned, by me pursuant to your Lordships Order of the 6th November last ; I accordingly applyed to the said Mr. Disney and Mr. Vigie, and allso to Charles Gerry Esqr. Deputy Recorder, who very readily Joyned me in Issue'ng Warrants for Summoning severall of the principall, and most knowing popish Inhabittants of the Town and of the East and West Liberties and Suburbs thereof, to appear before us pursuant to the Stat. of the 8th of Queen Ann Cap: 3: Many of them absconded, and kept out of the way and not to be mett with to be served, and such of them as were Summoned and appeared (tho' very fully and strictly Examined upon Oath severall days on their Examinations before us) we could have, or gett from them no further or other Informations or account, than what is contained in (5) severall pages hereunto annexed being the Substance or Material part of their Examinations, being Eleven Deponents, beginning with Patrick ffrench, and ending with Domnick Bodkin to which we have subscribed our names, for your Lordships Information and useal.

I am further to inform Your Lordships, that we had our Records looked into, to see if the p'sons before mentioned to be Register'd Priests had taken the Abjuration Oath, and it appearing by the Certificate of the Clerk of the Peace (annexed) that they had not, we issued our Warrants against them and the rest of the Popish Clergy in the Examinations mentioned in order to have them apprehended and prosscuted ; And such of the Inhabitants as absconded and kept out of the way to avoid being Summoned and examin'd, we intend as soon as they are to be found or mett with, to tender them the oaths upon the Statute ; Which methods were all that occurred to us, or that we could think of, to enable us to lay before Your Lordships,

what by Your order of the 6th of November was required, all which is humbly submitted to your Lordships consideration dated at Gallway This 14th day of December 1731.

WALTER TAYLOR, *Mayr.*

COM' VIL' GALLWAY

Upon Search made into the Records of the Peace of the Town and County of the Town of Gallway, I find that Patrick Skerrett, and Patrick McDonnell als. Hubane, were with other Popish Clergymen since deceased, registerd Popish Secular Priests of the Town and Libertyes of Gallway, pursuant to the Statute for Registering the Popish Clergy, but I do not find that they, or either of them since took and subscribed the Oath of Abjuration, pursuant to the Statute in that Case made and provided ; nor do I find that any of the other persons mentioned in the Depositions hereto annexed were Registered pursuant to the said Statute for Registering the Popish Clergy wch. I Certify this 14th day of December 1731.

RICH: REVETT.

Patrick ffrench of the Town of Gallway Merchant aged about forty years. Deposeth, that he heard the Popish Mass as it is used in the Church of Rome Celebrated on Monday last in a house in middle Street in the Town of Gallway, by Patrick Bermingham Secular Priest as he hears, Says, there were a great many present, but cannot charge his memory who they were ; Says, he likewise heard Mass on Sunday last but knows not who Celebrated the same in a Corner house called the Augustinian ffryery, do's not remember that he heard any other Mass Celebrated within the County of the Town of Gallway these Thirty days past ; Says, he believes there are fourteen or fifteen Regular and Secular Popish Clergy Men within the Town and County of the Town of Gallway knows of no more resideing therein these Thirty days past, And that the persons now resideing therein are, Mr. Mc Donnell reputed a Regular Priest, Mr. ffahy a Regular Clergyman, Mr. Patrick Skerrett a Secular Priest, Robert Skerrett a Secular Priest, who officiates in a Mass house in Middle Street in the Town of Gallway, Gregory ffrench a reputed Secular Priest, Patrick Mc Donnell als. Hubane a Secular Priest, Mr. Brown a Regular Priest, Mr. Burke and Mr. Lynch Regular Priests, Mr. Hyacinth. Bodkin a Secular Priest who Officiates in the reputed Mass house in Middle Street, one Mr. Banks a Regular who Officiates in the East Abby, one Peter Loghnane a reputed Regular who Officiates in the West Chappell,

and remembers no other, and do's not know the Christian names of those whose Christian names he has not mentioned ; He says, there are two Mass houses in Middle Street, and one in the Corner house in Flood Street, called the Augustinian Fryery. One in the East called the Franciscan Fryery and another in the West called the Dominican Fryery, Says, he believes there are four or five Regular and Secular Clergymen belong to the East Chappell, two or three to the West Chappell, Three or four to the Corner house in Flood Street and three or four who Celebrate in the two Mass Houses in Middle Street ; do's not know that any of the Popish Secular or Regular Clergymen go dis[guis]d Says, he knows there are Three reputed Nunnerys within the Town of Ga[lway] Vizt. the Franciscans, Dominicans, and Augustinians, he do's not know [how] many belong to each house, or whether they are now in them or not ; Say[s] he knows not any person who has knowingly concealed or Entertain'd any Pop[ish] Arch Bishop, Bishop, Vicar, Genll. Dean Jesuit, Monk, or Fryer, or any othe[r] Regular Popish Clergyman, or any other person Exerciseing Ecclesiasticall Jurisd[ic]tion within the County of the Town of Gallway these thirty days past ; He kno[ws] of no other Mass House publick or private within the County of the Town affore[said] but what he has already mentioned ; Says, he know's of no popish School Master, Ussher, Tutor, Undermaster or Assistant to a Protestant Schoolmas[ter] within the County of the Town of Gallway these thirty days past ; He furth[er] says he knows of no young persons called Novices belonging to any of the Fryerys before mentioned, nor can he form any beliefe relateing thereto ; Sa[ys] he does not know, nor ever heard that the House wherein the Widdw. Skerre[t] formerly lived near the Lower Barracks was reputed a Mass house, nor [does] he believe it to be so ; Says, that he believes the Mass House in Middle Street nea[r] Anthony Bodkins house, was made use of as such these four, five, not exceeding six years past ; Says, he has been an Inhabittant of this Town about tenn Years, and that the other Mass house in Middle Street where Gregory French and Robert Skerrett officiate, was then and ever since made use of as such ; Says, the East and West Chappells were built and made use of as such, time out of mind ;

Michael Lynch fz. Patrick of Gallway Merchant aged about fifty three Years Deposeth to the same purport with the former, but adds, he believes there are about five Secular Priests, vizt. Patrick Skerrett, Robert Skerrett, Peter Kirwan, Patrick Bermingham, and Hyacinth Bodkin and two Regulars vizt. one Mr. Blake and Mr. Garra, whose Christian names he knows not, Inhabitt within the Town of Gallway, and what others that Inhabitt the Town he knows

not their names ; Says, he knows there are three Regular Clergymen belonging to the Franciscan Abby in the East Subburbs of Gallway vizt. one Joseph Bankes one Lynch, and one Burke whose Christian names he do's not know ; Says, there are three Regular Clergymen Inhabitting the Dominican Fryery in the West Subburbs but do's not know the names of any, except one Peter Loghnane, and believes there are no more, and if there were he believes he wou'd know them either by their names or by Eyesight ; Says, that Father Patrick Bermingham is reputed as Superiour over the other Popish Clergymen within the Wardenship of Gallway, and that they Obey him as such, and that he is reputed Titular Warden thereof ; Says, that the Augustinian Fryary was Errected about ten Years agoe, and that the other Fryerys have been so time out of mind.

Anthony Bodkin fz. James of the West Subburbs of the Town of Gallway Mercht. aged about forty eight years, Deposeth, to the same purport with the former, except as to his knowledge of the Popish Clergy which is as follows, Says, he knows Patrick Bermingham called Titular Warden of Gallway, Patrick Skerrett, Hyacinth Bodkin, Robert Skerrett, and Gregory ffrench, and Peter Kirwan all reputed Secular Popish Priests, and live within the Town of Gallway, one Patrick Burn and William Kelly belonging to the Augustinian Fryery. Says, there are three or four more belonging to said Fryery but knows not their names, Says, that one French, one Bankes, one Lynch, and one Burke whose Christian names he do's not know belong to the Franciscan Fryery in the East Subburbs, that one Coleman Shaghnessey frequents now and then the Dominican ffryery in the West Subburbs, and that one Peter Loghnane is generally there. That one Killdea who is sometimes called Brown, & whose Christian name he does not know, and one Daugherty whose Christian name he do's not know and another whom he only knows by Eyesight frequent the said Fryery ; Says, there is one Mark Holleran, and one Patrick Mc Donnell als. Hubane secular Priests and dwell in the West Subburbs ; Says, there were three Young men one called Brown, one called Murphy, and one called Joyce, who he believes were Novices and frequented the said Dominican Abby ;

Gregory Joyce of the Town of Gallway Merchant aged about seventy two Years Deposeth and Says, he knows Patrick Bermingham a Secular Popish Priest, & believes is Superiour over the other Clergy, and that he is reputed Titular Warden of Gallway, and that he, Patrick Skerrett, Robert Skerrett, Gregory ffrench, Hyacinth Bodkin and Peter Kirwan are Secular Priests and reside within the Town of Gallway, and that one Father Mc Donnell and Father Blake. Father Garra whose Christian name he does not know, Father

William Kelly, and Father Patk. Burn Regulars Officiate in the Augustinian Fryery, and that one Father Thoms. Daley Regular comes there now & then, and hears that in the Franciscan Fryery there is one Joseph Bankes, one Burke and one French Regulars, and know's not any other there, he seldom frequenting that Fryery ; He know's one Patrick Mc Donnell als. Hubane a secular Priest, and lives in the West Subburbs, and that one Coleman Shaghnessey sometimes lived there but whether he be there now or not do's not know, he liveing a considerable way from the Dominican Fryery is therefore an utter Stranger to it ; Says, that Patrick Skerrett had formerly a Chappell in his house, but he said Skerrett now growing old, believes it is not much frequented ; Says, that the two Chappells in Middle Street, have been made use of as such about four or five years past to the best of his knowledge and that the Augustinian Fryery became so about nine or ten Years agoe ; Says that the Augustinian Nunnery in Middle Street has been Erected about five or Six Years, or thereabouts to the best of his memory, He heard that one Fitzgerrald (whose Christian name he do's not know) was called a Jesuit and was sometime ago in the Town of Galloway, and lodged as he heard in the house of Domnick Deane of the Town of Galloway Merchant as to the other particular he agrees with the former.

Edward Pern of the East Subburbs of the Town of Galloway Clothier aged about fferty Years, Deposeth and Says, that he knows one Addams, Nicholas Cox, William Keasberry and George ffoster, are Popish Schoolmasters and teach English, and the Depts. son being about Six Years old is instructed by the said Foster and he pays him for the same : And as to the other particulars agrees much w'th the former except his not knowing so many Popish Clergymen as the other Deponts.

Morgan Mc Donagh of the West Subburbs of the Town of Galloway Innholder and ffisherman Deposeth and Says, that he knows one Patrick Bermingham who is called Titular Warden of Galloway. Gregory ffrench, Robert Skerrett, Hyacinth Bodkin, and Patrick Skerrett Popish Secular Clergymen liveing within the Town of Galloway ; Say's he knows one Burn a Regular by Eyesight, and hears he belongs to the Augustinian ffryery in the said town ; Says, he knows one Burke a Regular but whether he belongs to any of the Mass houses in Towne or to the East Chappell, he knows not ; Says, he knows one Bankes, one ffrench, one Lynch and one Peter Martin Regulars and belong to the East Chappell ; Says, he knows Patrick Mc Donnell als. Hubane a Secular and lives in the West Subburbs. He knows one Daugherty, one Peter Loghnane, one Killdea, one Coleman

Shaghnessy, and one Glinn are Regulars and belong to the West Chappell and come now and then to Officiate therein, but do not now live either in the East or West Subburbs, or in the Town, they being as he believes dispersed by the Sherriffs who made strict search after them of late ; Says, he knows Nicholas Cox and Denis Creaghane are reputed Popish Schoolmasters and teach English, but whether they now keep Schooll or not do's not know ; Says he heard there were two or three Young Novices belonging to the Dominican Fryery, but knows not the names of any except one Murphy, and he believes they are likewise dispersed ;

George Brown of Barachalla in the East Subburbs of the Town of Gal[way] Distiller aged about forty two Years, Deposeth and Says, he heard Ma[ss in] New Chappell in Middle Street Sunday last celebrated by one Brown whose Christ[ian name] he knows not, a Young secular priest, and that he went to hear his Mass [] his namesake, and that the first Mass he celebrated, and swears as [] except as to the Clergy, whose names he gives as follows vizt. Father Greg[ory ?] Father Patrick Bermingham who is called Titular Warden, Father Robert [] Father Hyacinth Bodkin, Peter Kirwan, Father Patrick Skerrett Secula[r] Priests in the Town of Gallway, one William Kelly an old man, and one [?] (whose Christian name he do's not know) a Young Man, both whom he saw celebra[ting] Mass and belong to the Augustinian Fryery, and one Father Burn all Reg[ulars] belonging to said Order ; Joseph Bankes, Frank Burke, Nicholas Lynch an[d] one french (whose Christian name he do's not know) whether Nicholas or Arthu[r] one Peter Martin an old Beddrid man all Regulars belonging to the ffrancisca[n] Chappell in the East Subburbs ; Says, he knows Lally Bermingham, Thoma[s] Addams, Nicholas Cox, William Keasberry, Thomas Burke, and George ffo[] and that they are reputed Popish Schoolmasters and teach nothing but Eng[lish] Writeing, and Cyphering ; Says, he has seen two Young men within these thirty days who are reputed Novices, but whose Christian names he do's no[t] know, but that their Sirnames are Martin, and Merrick ;

Thomas McNamarra of the West Subburbs of the Town of Gallway Shopkeeper aged about Sixty Years, Deposeth as the former, Saveing that he do's not mention so many regular or Secular Clergymen as the rest, nor any Popish Schoolmaster, except one Denis Creaghane who lives in the West and teaches only English, and but two Nunnerys as he knows of which are called Franciscans & Dominicans.

Anthony Bodkin Sen' of the Town of Gallway Merchant aged upwards of ffty Years, Deposeth as the former, and mentions the same secular priests within the Town as the former, and that there

are in the Town of the Order of the Augustinians, one William Kelly, one Mc Donnell whose Christian name he do's not know, one Patrick Burn, one Blake whose Christian name he do's not know, and thinks he has seen one or two more in ye Augustinian Chappell, but do's not remember their names, nor do's he know whether they live in Town or not ; And that in the Franciscan Chappell in the East there is one Peter Martin, one Bankes, one Burke, one French, and one Nicholas Lynch, the Christian names of the others he do's not know, and that they are reputed Regulars ; And in the West Subburbs he knows Patrick Mc'Donnell als. Hubane a Registered Secular Priest, and says he has seen in the Dominican Chappell Three reputed Fryers, but do's not know the names of any but of Peter Loghname, and one that is called Brown, & by some Gooseman and besides the three beforementioned to have been in the Dominican Abby, he remembers to have seen one Daugherty, but that they have left the Towne, agrees with the former as to the number of Mass houses, but that he calls one of the Mass houses in Middle Street a Room, and the other a Garrett, w'ch was part of the Building he designed for a Warehouse, and that he sett it to one Lynch a Popish Clergyman ; And as to the Number of Nunnerys, agrees with the former, but that he calls them Boarding Schools, and that the Ladyes that Inhabitt them are by some called Nun's, and that they are distinguished by the same title as before recited : Says, he cannot charge his memory what time any of the afforesaid Mass houses were built, but that the new Chappell in Middle Street, being part of his House, has been made use of as such & converted into a Mass house within these six or seven years past, and that the other Chappell in said Street was Converted unto that use some years before the latter ; Says, he do's not know when the Augustinian Boarding School became such, but that he thinks it was within these twenty years, nor do's he know who are Confessors to any or either of them Schools or Nunnerys, but that there was one Anthony French Confessor in his lifetime to the reputed Franciscan Nunnery, but [w]ho Succeeded him do's not know, nor has he heard, He heard that one Garra [w]as Confessor to the Augustinians, and that one William Kenny was Confessor [i]n his lifetime to the Boarding Ladies, they call the Dominican's, but who Succeeded him knows not ; knows no Popish, Schoolmasters Tutors nor Ushers, except one Keasberry a lame Man who he hears keeps an English School, and one Bryan Hynes who sett's Coppy's and teaches to write in private Houses, but keeps no School that he knows of ; Says, he heard of a Young Man called Merrick received in the East Chappell, who is called a Novice, & knows of no other, and says on Oath, that it is his beliefe, there were not

twenty Regular Clergymen resideing at any one time within these twenty years, within the Town or Subburbs of Gallway, Says, he heard there was a Jesuit in Town some time agoe, and that he went by the name of Fitzgerrald, and lodged in Domnick Deanes house in the Town of Gallway do's not know whether he was in this Town within these thirty days, or whether he be now in Town, Says he mett him within these thirty days leaving the Town. ;

Richard Addams of the Town of Gallway Shopkeeper aged about Twenty five Years, Deposeth as the former, but names the following Clergy, vidzt. Patrick Skerrett, Patrick Bermingham titular Warden, Gregory french and Robert Skerrett, and no other Seculars inhabitting the Town that he knows of, Patrick Burne, Augustine Blake, one Font and one Daly whose Christian names he do's not know Regulars of the Augustinian Order, one Thomas Morris and three more whose names he do's not know of the Franciscan Order, one Coleman Shaghenessey, called by some Lynch and Peter Loghnane Regulars of the Dominican Order, Father Patrick Mc Donnell als. Hubane a Secular Priest who resides in the Subburbs, Says, there was a Jesuit some time ago in Town as he was told ; He hears Lally Bermingham, Thos. Addams, William Keasberry, George Foster, Denis Creaghane, Bryan Hynes are Popish Teachers, and that Lally Bermingham pretends to teach Lattin but the rest only English, Writeing and Cyphering, never heard that Bryan Hynes kept School :

Domnick Bodkin of the Town of Gallway Merchant aged about forty years, agrees with the other Deponts. as to the Clergy, and says, that the new Chappell in Middle Street has not been made use of as such above four Years past ; And as to Schoolmasters, says he hears there is one William Keasberry a Cripple teaches Children to read, Says he hears that Nicholas Cox teaches Young Men to write and Cypher, and hears that Thomas Addams teaches Children to read and that Bryan Hynes keeps no School that he knows of, but go's from Shop, to Shop, to teach the Young Apprentices to write and Cypher ; and as to the Nunnerys, agrees with Anthony Bodkin : Says, that he saw one Daugherty (who he was told) Officiated for the Augustinian Boarding School and as to the other p'ticulars agrees with the former, except as to Fitzgerrald the reputed Jesuite of whome he gives no account.

Taken and sworn before us the 8th, 9th and 10th Days of *December* 1731.

WALTER TAYLOR, *May'r.*

CHAR: GERRY *DE Recordr.*

J.

JON. DISNEY.

THE NAMES OF THE SECULARS REGULARS AND POPIS SCHOOLMASTER[S]
MENTIONED IN THE FOREGOING DEPOSITIONS OF THE TOWN &
LIBERTYS OF GALLWAY.

Secular priests		Regulars of the Dominican order
Pat: Bermingham		of the [] West of Gallway—
Pat: Skerrett		Coleman Shaghessey als.
Robert Skerrett		Lynch
Gregory ffrench		Killdea als. Brown
Brown		als. Gooseman
Hyacinth Bodkin		Peter Loghnane } Joyce } Novi
Peter Kirwan		Dogherty } Brown } [ces]
Pat: McDonnell als. Hubane		Glinn } Murphy }
Mark Holleran	8	
9		ffrancis Burke
Regular Clergymen belonging		Nicholas Lynch
to the Augustinian ffryary in		Joseph Banks
the Town of Gallway—		ffrench whose name is
McDonnell		Nichol. or An[]
ffahy		Thomas Morris
Augustin Blake		Peter Martin
Garra		Martin } Novices
Pat: Burn		Merrick }
William Kelly	8	
Thomas Daley	1	Fitz Gerrald Jesuit
Font		
	Total 34	School masters
8		Lally Bermingham
		Thomas Addams
		Nicholas Cox
		William Keasberry
		Thomas Burke
		George Foster
		Denis Craghane
		Bryan Hynes
	Total 8	

CATHOLIC EPISCOPAL WILLS

IN THE PUBLIC RECORD OFFICE, DUBLIN
1683-1812

THE REV. WM. CANON CARRIGAN, D.D., P.P., M.R.I.A.
DURROW, QUEEN'S CO.

PROVINCE OF CASHEL.

XXVII.

CASHEL

WILL OF DR. JAMES BUTLER I., ARCHBISHOP OF CASHEL.

(From the Prerogative Wills.)

[Dr. Butler, of the Dunboyne branch of the Butler family, was appointed Coadjutor to the Archbishop of Cashel, January 16th, 1750, and succeeded to the See, Sept. 4th, 1757. He died May 17th, 1774 in his 83rd year.]

In the name of God. Amen.

I, James Butler, Parish Priest of Thurles & mindfull of Mortality recommend my soul to God who gave it beseeching him to have mercy on me thro' the Merits of my Saviour Jesus Christ & thro' the Intercession of his Blessed Mother and all the Celestial Court and do hereby Revoke, recall & annull all wills heretofore by me made and make this my last will and Testament.

1st. I order my body to be interred in the chapplé yeard opposite the Sacristy Window.

2dly. I order that all my lawfull debts & funeral Expenses be paid out of my personal substance. 3dly. I leave to my Brother Michael Butler and to his wife Mary Leary joint[ly] during their Natural lives Twenty Three pounds ster. yearly and the Like sum to James Butler my neiphew yearly during his Natural life.

4thly. I leave to my brother Edmund Butler during his Natural life twenty three pounds ster. yearly and after his death I bequeath said sum to his daughter Cathrine during her Natural Life.

5thly. I bequeath ten pounds ster. unto Mr. John Cantwell of Rider's Lane in the City of Dublin.

6thly. I leave unto Erasmus Swyny ten pounds ster. & my mourning suit, and I leave unto Mr. Edmund Cormick Ten pounds ster. 7thly. I leave forty shillings to my old servant David Hennessy and his wife as I already mentioned to Mr. James Brown. I leave forty shillings to David Dawley's widow and children & forty shillings to Richard Dwyer. I leave two pounds five shillings & six pence to the Poor of the Parishes of Brigowne, Marshalstowne & Kilbenny¹ to be distributed by their Parish Priests, and two pounds five shillings & six pence to the Poor of the Parishes of Galbally, Clonbeg² and Ballylanders³ to be distributed by their Parish Priests. I leave five pounds ster. to the poor of the Parish of Thurless to be distributed by their Parish Priest and to the union of said Parish I leave two pounds five shillings and sixpence to the poor of the Parish of Feathard to be distributed by their Parish Priest.

8thly. I bequeath five pounds ster. for the Reparation of a Certain house in Thurless made known to Mr. Edmund Cormick. Notwithstanding the bad behaviour & ill Treatment I received from my kinswoman Anstace Kearny I bequeath her ten pounds ster. as a free Gift to be paid her by Mr. Tim Ryan of Tipperary immediately after my death. I order my plate to my neiphew James except two servers which I received from Doctor McMeaghon to whom I order they should be immediately sent. I order that my Household goods, my few horses and cows should be put to a cant. I bequeath to Mr. James Lahy the Quarry field he paying three pounds ster. to Mr. Willm. Kennedy my kinsman. I bequeath to Mr. Mathew Murphy the field caled Monroe & Bulger's field he paying to Dick Delany three pounds and giving Mrs. McCormick my kinswoman living near Mr. Guilfoyle's house three pounds ster. I bequeath to Mr. Tim Ryan⁴ of Tipperary two pounds five shillings and six pence,

¹ The civil parishes of Brigown and Marshalstown make up almost the entire of the present Catholic parish of Mitchelstown, in the Diocese of Cloyne, and adjoin Kilbenny, now Kilbeheny, a parish in the Co. Limerick and Diocese of Cashel. The Rev. Patrick Fant was P.P. of Kilbeheny in 1810.

² Galbally and Clonbeg, now the Parish of Galbally, in Co. Limerick and Diocese of Cashel.

³ Ballylanders is a parish in the Diocese of Cashel, running in between the parishes of Kilbeheny and Galbally.

⁴ Probably the P.P. of Tipperary. The Rev. Dr. Edmund Murnane became P.P. Tipperary in 1780 and died in May, 1827, after a pastoral charge of 47 years.

to Mr. John Dorony¹ two pounds five shillings and six pence, to Thomas Bourke of Galbally two pounds five shillings and six pence, to John Launders of Ballypruta two pounds five shillings and six pence. I order my Burial, Month Mind & Aniversary shall be ordered decently by Tim Ryan, John Dorony and Edmund Cormick.² I order if there be occasion to supply the above mentioned that the sd. Edmund Cormick shall call it out of my funds in France. I order and Constitute my brothers Michl. Butler and Edmund Butler sole Executors of this my last will and Testament.

JAMES BUTLER. [Seal.]

Signed, sealed and delivered in the presence of us this twenty ninth day of August one thousand seven hundred & seventy three 1773.

Jno. Martin.

James Martin.

Edmd. Godfrey.

Administration of the Goods, &c., with the last will and Testt. annexed of James Butler decd. (having &c.) was granted to Catherine Fant otherwise Butler³ the natl. and lawful niece and next of kin of said deced. (the Execrs. being dead and no residuary legatee appointed) she being sworn by Com. &c. (Saving &c.). Dated 3rd March 1777.

XXVIII.

WILL OF DR. JAMES BUTLER II., ARCHBISHOP OF CASHEL

(From the Prerogative Wills.)

[Dr. Butler, son of James Butler, Esq., of Ballyragget, Co. Kilkenny, and Frances Dillon, his wife, was born in Dublin while his parents were on a visit there, and was baptized in St. Mary's parish, March 6th, 1742. Ordained priest at St. Omer's, May 25th, 1771, he was appointed Coadjutor to Dr. James Butler I., Archbishop of Cashel, March 15th,

¹ P.P. of Holycross, to which parish he had been appointed on the death of the Rev. Bernard, otherwise Edmund Lahey, Cistercian, P.P., who died Apl. 28th, 1724.

² Already mentioned more than once in the will. He appears to have been on the mission in Thurles for many years; he died P.P. of Cashel and V.G. in August, 1804.

³ Wife of Mr. James Fant, of Co. Limerick.

1773, at whose death, May 17th, 1774, he succeeded to the See. He died July 29th, 1791, in his 50th year, and is buried in Thurles Cathedral.]

In the name of God. Amen.

I, the Rev. James Butler of Thurles being of sound mind and memory, thanks be to God, do make this my last will and testament hereby revoking and annulling all other wills heretofore made by me. First, I recommend my soul to God, hoping thro' the merits of my saviour that he will have mercy on me, and I leave the interment of my body to the discretion of my Executors herein after mentioned. I leave and bequeath to my beloved brother George my mare which is at Ballyragget as a token of my affection for him, as also I leave him whatever wines will be in my possession. I leave and bequeath to my beloved sister the crucifix given me by Rev. Alban Butler, as also all the works of Père Croiset which I have. I leave and bequeath to my beloved niece Mary Butler one hundred pounds sterling together with all my plate and house-linen. I leave and bequeath to my brother Pierce Reilly Bermingham my black horse and gold headed cane. I leave and bequeath to the Right Rev. Doctor William Egan¹ my curious ring that was found in the Abbey of Vezelai. I leave and bequeath to the Right Rev. Doctor Moylan my ring with the impression of a crucifix. I leave and bequeath to the Right Rev. Doctor Douglas of London such manuscripts of the Rev. Alban Butler as are in my possession. I leave and bequeath to my servant Placidus Basquin the sum of five guineas. I leave and bequeath to my faithful servant Mary Arsdekin the sum of thirty pounds sterling yearly during her natural life. I leave and bequeath to my faithful servant Richard Mulumby the sum of twenty pounds sterling yearly during his natural life. I leave and bequeath to my faithful servant Mary Keenan five pounds sterling yearly during her natural life. I leave and bequeath to the Rev. Edmund Cormick² the sum of twenty pounds sterling. I leave and bequeath to the poor of the parish of Thurles twenty pounds sterling. I leave and bequeath to the poor of the parish of Ballyragget ten pounds sterling. I order that my post chaise, horses and cows be sold. I order that all my lawful debts be paid before any of the aforesaid legacies. I order that my Executors sue for, recover and receive the sum of two thousand two hundred and fifty pounds due to me on the estate of Ballyragget

¹ Bishop of Waterford and Lismore.

² Died P.P. Cashel and V.G., in August, 1804.

and also all the arrears of interest money due to me on account of that sum, as also such proportion of my annuity of five hundred pounds as will be due at the hour of my death and such part as is now due to me of the same. I leave the rest, residue and remainder of all my worldly substance of what kind or nature soever, interest of houses and land household furniture, in fine every valuable of every kind whatsoever of which I shall die possessed as also the reversion of the annuities as above bequeathed to the above mentioned William Egan and Edmund Cormick. Lastly I nominate, constitute and appoint my brother George,¹ the said William Egan and the said Edmund Cormick Executors of this my last will and testament. Signed, sealed, pronounced and declared by me at Thurles this twenty third day of July in the year of our Lord one thousand seven hundred and ninety one.²

+ JAMES BUTLER. [Seal.]

In presence of us :

Jno. Meagher
Richd. Borres.

Probate was taken out by George Butler, Esq., and Rev. Edmund Cormick, Sept. 8th, 1791.

Endorsed :—" Doctor Butler's Last will and testament."

¹ The death of his eldest brother, Robert Butler, is announced as follows in the *Gentleman's Magazine*, of June, 1778 : " Died in Portland Place, London, Robert Butler, of Ballyragget, esqr. ; a branch of the Ormond family. He dying without issue his estate of £7,000 per an. devolves to his only [*recte* elder surviving] brother, Dr. Butler, titular Archbishop of Cashel."

² The following document drawn up by Dr. Butler a few weeks before making his will is printed in the Appendix to Dr. Renehan's *Collections on Irish Church History*, p. 480 :—

" *Codicil or Instructions to the Will of Dr. J. Butler II.*

" I, the Rev. Jas. Butler of Thurles, do give the following directions to the Exeers. whom I *shall* constitute & appoint in my last will and testament. I leave & bequeath to my successor the R.C.A.B.C., the interest of my houses, gardens, and fields ; and also all my household furniture of what nature or kind they be, as also all my house-linen, beds, blankets, plate, in fine everything useful & ornamental in my house, together with all my books, except such as my Exeers. shall think proper to send to the Rt. Rev. Dr. Douglas, of London ; and also all my Pontifical rings and crosses, and all my Pontif., Sacerdotal, and other Ecclesiastical ornaments ; on condition, however, that he, my sd. successor, shall celebrate or cause to be celeb'd. weekly in the Chapel of Thurles, 1 Mass

XXIX.

X. WILL OF DR. DONOGH MCCARTHY, BISHOP OF CORK AND CLOYNE.

(From Wills of Diocese of Cork and Ross.)

[As the will itself is dated Oct. 23rd, 1725 and the Codicil thereto bears date Feb. 28th, 1725, it is quite clear that the latter date, according to the present style of computation, should be 1726. Dr. McCarthy was appointed Bishop of Cork and Cloyne, July 16th, 1712, and died in March, 1726, aged 72 years.]

In the name of God. Amen.

I, Donogh mCarthy, Parrish Priest of the Parrish of St. Mary Shandon in the north Suburbs of Corke, being now weake in body, but of good sence and memory, blessed be God for it, and calling to my mind that it is ordained for all men once to dye doe make this and noe other to be my last will and testament.

first and principally I recommend my soule into the hands of God that gave it hoping that through the merits and Passion of my Saviour and Redeemer, Jesus Christ, I shall enjoy eternal salvation ; and as for my body I recommend the same to be decently buried at the discretion of my executors hereinafter named. And as for such worldly substance as it hath pleased God to bestow on me I leave, give and bequeath the same in manner following :

Item, I order and bequeath that all debts that shall be justly due of me at the time of my decease be first payed and satisfied.

for my soul & shall keep an anniversary yearly during his natural life. And I order that he, my sd. successr., shall at his death, leave & bequeath the before-mentioned bequests made by me, to his Successrs. on the same conditions before recited. & any act in my Sucrs. that may tend to alienate the benefit of my sd. bequests from my Sucrs. in the See of Cashel, is hereby declared null & of none effect, of which my Exeers. are to take particular notice, and to provide agt. such alienation by such legal means as to them shall seem most proper on the occasion." [He then leaves £20 pr. annum to Mrs. Anastatia Tobin, if she continue to take care of the school in Thurles ; for otherwise his Exeers. and successrs. are to dispose of this sum as they deem most proper to meet his intention.] " In witness whereof I have hereunto put my hand & seal at Thurles, the first day of July, 1791.

JAMES BUTLER, &c."

Item, I leave and bequeath vnto my nephue, Owen mCarthy, the sume of twenty pounds ster.

Item, I leave and bequeath vnto my nephue, Dermod mCarthy, the sume of twenty pounds ster.

Item, I leave and bequeath vnto my nephue, Donogh mCarthy, senr., the sume of twenty pounds ster.

Item, I leave and bequeath vnto my nephue, Donogh mCarthy, junier, the sume of twenty pounds ster.

Item, I leave and bequeath vnto my niece, Elen mDermod Carthy, the sume of ten pounds ster.

Item, I leave and bequeath vnto my niece, Mary mDermod Carthy, the sume of ten pounds ster.

Item, I leave and bequeath vnto Elen mOwen Carthy the sume of ten pounds ster.

Item, I leave vnto my neece, Elen mffenen Carthy, the sume of ten pounds ster.

Item, I leave and bequeath vnto Nell mDermod mCarthy the sume of ten pounds ster.

Item, I leave and bequeath vnto my grand neece Elen mCarthy the sume of five pounds ster.

Item, I leave and bequeath vnto my grand nephue, Daniel mCarthy the sume of five pounds ster.

Item, I leave and bequeath vnto Teige mCarthy, of Agliss, the sume of five pounds ster.

Item, I leave and bequeath vnto Doctor Daniel Mahoney the sume of five pounds ster.

Item, I leave and bequeath vnto Doctor Charles mCarthy the sume of three pounds ster.

Item, I leave and bequeath vnto William Mahoney, Esq., the sume of five pounds ster.

Item, I leave and bequeath vnto Joseph Nagle, Esqr., the sume of five pounds ster.

Item, I leave and bequeath vnto ffrancis Healy, attorney, the sume of three pounds ster.

Item, I leave and bequeath vnto Stephen Coppinger, Esq., the sume of five pounds ster.

Item, I leave and bequeath vnto [] Morrogh, Esqr., the sume of three pounds ster.

Item, I leave and bequeath vnto Michael Lavallin the sume of eighteen shillings and six pence ster.

Item, I leave and bequeath vnto the Prisonors of the North Goale of Corke the sume of five pounds ster. to be distributed betweene them by Timothy mCarthy alias Rabugh,¹ priest, as he shall think proper.

Item, I leave and bequeath the sume of five pounds ster. to the prisoners of the South Goale of Corke, and to the Poor House out of the South Gate, to be distributed betweene [them] by Coleman Sarsfield, priest,² and by the aforesaid Timothy mCarthy.

Item, I leave and bequeath vnto the poore of the parrish of Shandon the sume of five pounds ster. to be distributed betweene them by the aforesaid Timothy mCarthy.

Item, I leave and bequeath vnto Charles mCarthy of Gortanvehy the sume of five pounds ster.

Item, I leave and bequeath to poore reduced widdows and house-keepers the sume of ten pounds ster. to be distributed betweene them in the said parrish of Shandon by the said Timothy mCarthy in such manner as he shall think convenient and proper.

Item, I leave and bequeath vnto ten poor relations next in kin to my aforesaid relations, within the degrees of three and three inclusively, the sume of fifteene pounds ster. to be equally divided betweene them share and share like, by my executors.

Item, it is my will and I soe order that what I have before herein left and bequeathed to my said severall nephues and relations and neeces shall be in full of their severall shares of my worldly substance or assets whatsoever.

Item, I name and ordaine Mr. Daniel mCarthy of Raduffe, in the Barrony of Barrats, and County of Corke, gentleman, Mr. Daniel mCarthy of the city of Corke, merchant, and Mr. Derby mCarthy of the north Suburbs of Corke, merchant, executors of this my last will and testament.

And I doe hereby revoke, anull and make void all former and other will or wills heretofore by me made before this my present will, in writing or otherwise, and doe make this and noe other as aforesaid to be my last will and testament. In witness whereof I, the said Donogh mCarthy, have hereunto put my hand and seale and doe

¹ The testator's immediate successor as Bishop of Cork and Cloyne.

² Father Colman Sarsfield became P.P. of St. Finbarr's, Cork city, in 1696, and after a very long pastoral charge died between 1750 and 1753. He was born in 1666 and was ordained in 1691.

publish this to be my last will and testament, this twenty third day of October one thousand seven hundred and twenty five.

DONAT McCARTHY. [Seal.]

Signed, sealed and delivered
in presence of us,
W.(?) Gallwey
Cors. Sullivan
Cha. Dawly

Whereas I, Donogh mCarthy, Parrish Priest of the Parrish of St. Mary Shandon in Corke, have made my last will and testament dated the twenty third day of October, one thousand seven hundred and twenty five, and thereby made disposition of part of my worldly concerns; and whereas there remains a surpluss undisposed of by my said will: now I, the said Donogh mCarthy, make this my codicil or additional will, and thereby give and bequeath vnto Timothy mCarthy Rabagh, priest, Charles mCarthy Oge, priest, and Florence mCarthy, senior, priest, the said surpluss, thereout (if it be sufficient to answer the same) to satisfye and discharge my funerall expenses, the residue after my said funerall expenses to be to them the said Timothy mCarthy Rabagh, Charles mCarthy Oge and Florence mCarthy, senr., to their propper vse. In witness whereof I hereunto sign my name this twenty eight day of February, one thousand seven hundred and twenty five.

DONAT McCARTHY.

Signed and published by the said Donogh mCarthy in the presence of vs, the vndernamed, this twenty eight day of February, one thousand seven hundred and twenty five,

Timothy Collins
K. O'Carmody
John Gregg

Endorsements on back of will:—(a) “Testamentum cum codice annexo Donati McCarthy, nuper de parochia Sancti Marie Shandon, sacerdotis, defuncti”; and (b) “Testamentum sive ultima voluntas Donati McCarthy, sacerdotis, defuncti. 23 Octr. 1725.”

This will does not appear to have been proved.

.XXX.

CORK, CLOYNE AND ROSS.

WILL OF DR. TEIGE MCCARTHY RABAGH, BISHOP OF CORK AND
CLOYNE, AND ADMINISTRATOR OF ROSS.

(From Wills of Dioceses of Cork and Ross.)

[Dr. McCarthy otherwise Rabagh was appointed Bishop of Cork and Cloyne, April 7th, 1727, and Administrator of Ross, June 20th, 1733. He died August 14th, 1747, aged 83 years.]

In the name of God. Amen.

I, Teige Macarthy Rabagh of the Parish of St. Mary Shandon, in the county of the city of Corke, being in my full senses, and of sound and disposing mind and memory do make and publish this my last will and Testament, hereby revoking all former and other wills by me heretofore made, and as to what worldly substance it has pleased the Almighty to bless me with I devise and bequeath the same in mann'r. and form following to wit :

First. I give my soul to my mercyfull redeemer and my body to the earth at the discretion of my exs. hereinafter to be named.

Secly. I bequeath unto each of my nephews John Barrett & Richard Barrett one Brittish shilling & noe more for their disobedience to me.

3dly. I bequeath unto my nephew Timothy Canty one Brittish shilling together with my body cloaths or apparell having given him already the legacy intended for him, and should the said Canty dye before me, then my will is the said cloaths be given to any other poor relation or relations at ye discretion of my exrs.

4thly. I bequeath unto the daughter of said Timothy Canty now marryed to Dennis McCarthy of the north suburbs of said city of Corke one Brittish shilling having already provided for her.

5thly. I give and bequeath unto the widow of Miles Canty deceased and her children by him one Brittish shilling each & no more having also before provided for the said Miles Canty.

6thly. I bequeath unto the daughter of Timothy Canty aforesaid, now married to John Callanan, the sume of five pounds sterl.

7thly. I leave and bequeath unto my neice the wife of David Bricklea and to my neice the wife of Denis Callanan the sume of four pounds sterl. to each of them & no more.

8thly. I bequeath unto my grand neice daughter to Charles

Hurley of West Carbry in the county of Corke the sume of five pounds ster. and no more.

I bequeath unto the Debtors of the two sevl. gaols of the county & county of said city of Corke ten pounds ster. to each gaol to be distributed in such manner as my exrs. shall think most propper.

10ly. I bequeath unto Charles McCarthy, Esq., Doctor in Physick my silver watch and in case he should dye to his son Dennis McCarthy.

11ly. I leave & bequeath unto my good friend John Callanan of the city aforesaid, Esqr., the sume of twenty pounds ster.; alsoe to his brother Owen Callanan apothecary the sume of ten pounds ster.; and alsoe to Mr. Edmond McSwyny the sume of ten pounds ster., which said sevl. bequests are to be paid to them respectively immediatly after my decease.

12ly. I leave and bequeath unto ten poor widows inhabitants of the said parish of St. Mary Shandon the sume of one pound ten shillings each at the discretion of my exrs.

13ly. I will and my desire is that I may be decently buried and conducted to the grave by six bearers at ye discretion of my exrs. to each of whom I desire a scarfe, cyprus & pair of gloves may be given, as also to the said Charles McCarthy & John Callanan, Esqrs., said Owen Callanan & Edmond McSwyny & Mr. Stack the apothecary.

14ly. I leave and bequeath unto my cozen Catherine Barrett the sume of sixty pounds sterl. to be paid her by my exrs. at the time of her marryage, but my will is that the said Catherine Barrett shall have a reasonable competency for her subestance out of her said legacy untill the time of her marryage aforesaid. And my will alsoe is that if in case the said Catherine Barrett shou'd have occasion for any part of her said legacy before the day of marryage that on her giving my said exrs. or the survivrs. or survivr. of them any receipt or receipts for any sume or sumes of money as shee may have occasion for before her said marryage, shall be suffict. discharges, in law to my said exrs. or either of them for their paying such part or parts of her said legacy to the said Catherine Barrett before her said marryage.

15ly. I leave and bequeath unto my cozens Honora Barrett, wife of Martin Forrest, and Mary Barrett wife of John Keeffe respectively one Brittish shilling having provided for each of them already, And alsoe my plate and household goods (except my silver tankard) wch. are to be equally divided share & share alike between the above named Catherine Barrett, Honora Barrett otherwise Forrest and said Mary Barrett otherwise Keeffe.

16ly. I leave & bequeath unto Joan McCarthy otherwise Barrett

wife of my nephew John Barrett heretofore mentioned the above mentioned silver tankard.

17ly. I leave and bequeath unto my neice the wife of Florence Donoghue living in Ross Carbry one Brittish shilling & noe more having already provided for her.

18ly. I leave and bequeath unto Ellen Barrett otherwise McSwyny & to her sister Ellinr. Barrett otherwise Roche one Brittish shilling to each & no more, having sufficiently provided for them respectively already.

19ly. My will is that in case the above named Catherine Barrett shou'd happen to dye before her marryage that what ever part of her said legacy shall remain in the hands of my exrs. shall be applyed by them to the reliefe of such poor objects as they or either of them shall think most proper.

Lastly. I will and desire that after discharging my funerall charges & the severall legacies herein contained if any residue of my substance shou'd remain in the hands of my exrs. my will is that such residue shall be applyed by them towards the reliefe of the poor in such manner as they shall think most advisable (without being accountable for the same to the sevell. legatees herein named or any other person or persons whatsoever). And I doe hereby nominate, constitute & appoint the said John Callanan, Owen Callanan & Edmond McSwyny sole executors of this my last will & testament. In testimony whereof I the said Teige Macarthy Rabagh have to this my last will and Testament put my hand & seale this thirteenth day of March one thousand seven hundred & forty six.

T. MCCARTHY RABAGH [Seal.]

Being present at the signing, sealing and publishing of this my said last will in the presence of us, who at the request of the Testator have subscribed our names as witnesses hereunto :

Mathias Donworth
David Bourke

14th of December 1747

On which day the last will and Testament of the above named Teige McCarthy Rabagh decd. was provd. & approvd. in special & solemn form of law by a final decree of sentence in writing, read, pronounced & declared by the Revd. Perk. Crofton, clk., Mastr.

of Arts, our Vicar Genl. in spiritual affairs, & the execution thereof was granted & comitted to ye above named Edmd. McSwyny, one of the exrs. named therein, John Callanan, Esq., & Owen Callanan, appoth., ye other two exrs. therein named having first renounced.

PERK. CROFTON,

Vic. Gen.

“ for the return of ye invent. the 11th of June next.”

Endorsed :—“ 1747. The last will & Testamt. of Teige McCarthy Rabagh, late of the Parish of St. Mary Shandon, decd.”

XXXI

CORK

WILL OF DR. RICHARD WALSH, BISHOP OF CORK.

(From Wills of Dioceses of Cork and Ross.)

[Dr. Richard Walsh was appointed Bishop of Cork, January 10th, 1748, and died January 7th, 1763, aged 76 years. He is buried in the old cemetery of St. Ann's, Shandon.]

In the name of God. Amen. I, Richard Walsh of the City of Cork, Gentleman, do make this my last will & Testament, in the following manner. First I recommend my soul into the Hands of God, hoping thro' the Mercy & Sufferings of my Saviour & Redeemer Jesus Christ, forgiveness of my sins & Everlasting life. I desire my body may be buried in such decent manner as my Executor hereinafter named shall think proper. I leave & bequeath unto my nephew Nicholas Barry the sume of one shilling & no more, and I bequeath to my neice Johanna the wife of Nicholas Terry one shilling & no more, to my neice Johanna the wife of William Healy one shilling & no more, and to my neice Honora the wife of Thomas FitzGerald one shilling & no more. I leave & bequeath to my well beloved nephew, Nicholas Walsh of the City of Cork, Chirurgeon, all the residue of my real and personal Estate of what kind or nature soever. And do hereby appoint him sole Executor of this my will. In witness whereof I have hereunto put my Hand and seale and

published this as my last will and Testament this Tenth day of December one thousand seven hundred & sixty two.

RICHARD WALSH.

Signed, sealed & published by the Testator as his last will & Testament in presence of us, who have hereunto subscribed our names in his presence & in presence of each other :

Jeff. Connell,

Benjn. Sullivan

Will proved Jany. 12th 1763.

Endorsed :—“ Will of Dr. Richd. Welsh, Titular Bishop of Corke.”

XXXII

WILL OF DR. FLORENCE McCARTHY, COADJUTOR BISHOP OF CORK

(From Wills of the Dioceses of Cork and Ross.)

[Dr. McCarthy, born in Macroom ; a student of the Irish College, Rome ; a D.D. ; Dean and V.G. of Cork, and P.P. St. Finbarr's ; was appointed Coadjutor Bishop to Dr. Moylan, in March, 1803, but died before his succession to the See, June 17th, 1810, at the age of 49 years.]

In the name of God. Amen.

I, Florence McCarthy being of sound disposing mind, memory and understanding but considering the uncertainty of life do make this my last will in manner following that is to say first I bequeath my soul to God, and as to all the worldly property with which it hath pleased God to bless me I dispose thereof as follows. first I desire that my dwelling house may be sold giving my brother Justin the option of purchasing it at the value and that the produce of the sale be given to the Right Reverend Doctor Francis Moylan in aid of an establishment he is forming for the education of Indigent young men. I give to my brother Justin, in trust for my sister Bell, £200 to her use & to be distributed by her among her children at whatever time and in whatever manner she may think proper. I give to my father 40 guineas, to my mother 35 guineas, & to my brother Charles 25 guineas. I give to my brother Justin the sum of £300 to be paid by him for the use of the North presentation convent & a further sum of £100 to be distributed by him among my poor rela-

tions in such manner & proportion as he shall think fit, giving him the selection of the objects. I give to my brother Justin £200 for his own use. I give a further sum of £200 among the poor of the parish to be distributed by the Reverend Jeremiah Collins¹ to such persons & in such manner & in whatever proportion he pleases. I give to Mrs. Margaret Tobin one hundred pounds & I further devise my house in Abbey Street to the said Margaret & her heirs, executors & administrators, in trust to divide the profit arising thereout among the poor of the two poor houses established by Miss Nagle. I give to Doctor Moylan the sum of £100 to be applied for the use of the students at Maynooth at his selection, but 20 guineas thereof I desire to be given to Dennis Callaghan a young student of this city. I give to my sister Bell my silver teapot, cream ewer, two large spoons & six table spoons. Whereas Dr. Moylan & I are entitled to the sum of £200 under the will of the late Mrs. Harding of Passage, subject to our disposal & knowing it to be her intention that it should be applied to the use of the Magdalen Asylum in this city I do hereby express my wish in which I hope Doctor Moylan will concur that the said sum should be so applied. I further give the sum of £100 to my brother Justin, in trust, for the superior of the Upper Convent, Mrs. Coppinger. I give the further sum of fifty pounds to my brother Justin in trust for my sister Bell & subject to any disposition she may make of it by deed or will among her children in such shares equal or unequal as she may think fit. I give the furniture of my house equally to my sister Bell and to my brother Justin's wife Joanna. And as to all the rest & residue of whatever estate or property I may have real or personal I give & devise the same to my brother Justin, his heirs, executors and administrators & I hereby nominate my said brother Justin my sole Executor, & I hereby revoke any former will made by me. In witness whereof I have hereunto set my hand & seal this sixteenth day of June, 1810.

FLORENCE MCCARTHY D:D. [Seal.]

Signed & published as his last will by the testator in our presence, who in his presence & at his request have set our names as witnesses hereto. [Will *not* witnessed.]

Sept. 4th, 1816 will was proved by Johanna McCarthy, widow & Adm. of Justin McCarthy, exr. named in above will.

¹ Afterwards P.P. of St. Finbarr's, and Dean of Cork; he died in 1829.

“ Francis McCarthy of the city of Cork, Esquire, maketh oath and saith he has several times seen the Right Reverend Florence McCarthy, Doctor in Divinity, deceased, who was the Deponent’s paternal uncle write and subscribe his name, saith that from the similarity of the hand writing of the signature to the annexed will and testament subscribed, to that of the said Florence McCarthy deceased, Deponent is convinced and verily believes the name and signature ‘ Florence McCarthy, D.D.’ to said annexed last will and testament subscribed is of the proper handwriting of the said Florence McCarthy deceased and of no other person whatsoever.”

FRANCIS MCCARTHY.

Sworn before us this seventh day of
[blank] one thousand and Eight hundred and sixteen.

Huston Heard, Vic. Genl.

Endorsed :—“ The last will of the Right Reverend Doctor Florence McCarthy.”

XXXIII.

CLOYNE AND ROSS.

WILL OF DR. MATTHEW MACKENNA, BISHOP OF
CLOYNE AND ROSS

(From the Prerogative Wills.)

[Dr. MacKenna, born in 1706, was appointed Bishop of Cloyne and Ross, August 7th, 1769, and died June 4th, 1791.]

The last will of Doctor Matthew MacKenna. In the name of the Father & of the son and of the holy Ghost. Amen.

As nothing is more certain than Death, nor more uncertain than the time of it, all christians ought to be prepared for it, even as to their temporal affairs. Fearing then that I might be surprised, or taken short, which is the case of many, before I would dispose of what little effects I may be possessed off, which might cause a dispute between my Relations, to whom I have but little to leave. I make the following disposition as my last will & testament, thereby recalling any I might have made before.

After thanking God for all his gifts and graces, which he was mercifully pleased to bestow on me during my life, I recommend myself to him, expecting through his infinite mercys, and through

the merits of his only son Jesus Christ our Lord and Redeemer everlasting life in the Kingdom of Heaven. I do offer all the good I will do by the assistance of his divine grace and all I am to suffer, and all the good works that will be performed for me, to the eternal father in union with the merits of Jesus Christ, as satisfaction for my sins. I firmly believe all the truths that God revealed and that the church proposes to the faithful to be believed, and do humbly submit to all her canons, constitutions and desires.

1° I order that any debts I may owe & my funeral expenses, which I desire to be very moderate & modest be paid.

2° I give & bequeath to my nephew James MacKenna five guineas if ever he comes home, to be taken on my funds at home or abroad, & do believe he is dead.

3° As my niece Mary Casey, her son Richard Foster & her three daughters were of no small expenses to me during many years she lived with me & that she and her said son Richd. Foster gave me many vexations & causes of dissatisfactions and giving her on leaving my house all she called for, which I judged to be sufficient for her during the rest of her days. I leave her only one shilling, and the like sum unto each of her children, to any brothers or sisters she may have at the hour of my death as what sparings I would make is employed for other purposes.

4° I give and bequeath to my nephew Daniel Flynn two guineas, to William & Thomas his brothers one guinea to each, in case they appear in a year after my death, one shilling only to their sister Betty Flynn. Daniel Flynn's sons and grandson cost me considerably for their education, so that I leave them and their sisters only one shilling to each, only that I leave my body clothes to Thomas O'Flynn as mentioned in another article.

5° I give to the chaples of the great Island¹ the suits of vestments kept in said chaples, my gilt chalice and the ornaments for the benediction of the blessed Sacrament, with the charge that the Parish Priest will discharge five prefaces every year for fifty years to my intention and to recommend me to the prayers of the flock continually on Sundays & holy days, as I always prayed for them.

6° I give and bequeath three guineas to the poor of the Island & two guineas to the poor of Carrigtouhil district & do forgive the latter eighteen guineas I lent to the Revd. Michael Barry,² in order

¹ Namely, the chapels of Queenstown and Ballymore.

² He was on the mission in Carrigtoohill in 1778; and was P.P. of Middleton in 1781 and 1814.

to finish the Chapel-house, besides which I contributed before joyntly with the flock towards the same, and one guinea to every parish Priest of Cloyne and Ross, to be distributed to the poor of their respective Parishes or flock on the Sunday after receiving it, tho' I gave the same summ before for them recommending myself to their prayers, as I constantly prayed for them.

7° I order that all the Books of my Library, which I think to be worth eighty pounds, will be sold at a cant to the clergy of Cloyne and Ross, one half of the price to be paid in money and the other half to be employed for pious uses known to the Revd. Patrick Donworth;¹ and the rest of my effects to be also canted, & the preference of my house and garden and stables to be given to said Patrick Donworth, as also the preference of my fields and any cabbins built on them & the small slate house joyning my stable to be disposed off for the payment of the small charitys I leave if that should not be the case, I leave the profit rent of said fields & cabbins during my lease to be distributed yearly between the poor of the poor of the Island and Carrigtouhill by the Parish Priest share and share alike, recommending myself to their prayers.

8° I give and bequeath my best suite of vestments and pontificalls to my successor in the see of Cloyne and Ross to be transmitted to his successor in said sees.

9° I order one guinea & a scarf for every Priest of the districts that will assist at my burial and month's mind & to be intertained on said days, recommending myself to their prayers, as I constantly prayed for them, that charity may extend beyond the grave.

10° I order to be burryed in the tomb I got erected at temple Robin, where my Cousin R. Paul MacKenna² and Dr. Donworth³ were buried, and forbid any other to be burried in it but Patrick Donworth or some other priest related to me.

11° I order that the contracts and Acts of foundation of my predecessor Dr. O'Brien in my hands, made in Paris and Lovain be delivered speedily after my death to my successor in the see, as also the Register of my district, the conditions of my foundations in Paris and Toulouse mentioned and transcribed at the end of said Register together with a copy of this my last will before the death of sd. Patrick

¹ He was P.P. of Queenstown and Carrigtoohill at this time. His death is noticed in Finn's *Leinster Journal*, April, 1810, as follows: "Died at Cove, Cork, Rev. Dr. Dunworth upwards of 30 years P.P. of that place."

² P.P. of Cloyne and V.G. He died January 26th, 1787, aged 56 years.

³ An M.D. He died Feb. 22nd, 1788 aged 30 years.

Donworth or his brother Revd. John Donworth¹ in case he outlives him, to be transmitted to his successors in said Districts, praying and even charging them to cause them to be strictly executed and the copy of the will on my death.

12° I give and bequeath four pounds per annum to be paid out of my foundation abroad or here to be employed yearly by the Parish Priest of the Island for paying those of said Island that teach the Christian Doctrine to the poor children of said Island whose parents will not be able to pay for them, also for teaching reading & writing to such poor children of parts, and a crown of which to be given as a premium in little pious books to those that answer best in the christian Doctrine.

13° As the children of my niece Betty Donworth alias MacKenna cost me very considerably for their education during their studies at home and abroad, I only leave them one shilling each, & my wearing apparell to Thomas Flynn & leave the poor house to the sd. poor if I get a lease of it renewed, and to repair it.

14° In case sufficient means should not be found in my succession to pay the small charitable Legacies I leave, I order that the remainder be paid out of foundation at home or abroad; and in case anything should remain in my said succession after paying the foresaid legacies, I desire it should be sent to Paris to augment said foundation, as also Mr. Broderick Chinnery's assignment to me, & any other summ I call home when I can safely place it here for the same purpose, the most part of which I ordered by my late transaction relative to my said foundation in Paris, to be transmitted home when the Legislator will authorise the Establishment of seminaries or Catholick schools fitt for the education of our Clergy, in whose favour I spared all I could, the same I also order here as well as my mortgage on a part of Nordrid lane.

15° As Revd. Patrick Donworth did not tell me paid for an old carriage for me, cost him, I order what it cost him should be allowed him on his note of an hundred pounds paid for him on the inter-marriage of his sister with William Power besides one hundred pounds I gave myself.

16° I do name and appoint Patrick Donworth, the Revd. Timy. O'Brien,² Revd. Mr. David Hease, my successors in the See & the superiors of our College in Paris or any two of them in default of

¹ P.P. of Killeagh in 1810 and 1814.

² Finn's *Leinster Journal* of April, 1793, has: "Died in Rossscarberry the Rev. Thady O'Brien."

the rest as executor's of this my last will. Interlined one word in the ninth line, and two words in the fourth line of the third article, which I approve.

MATT. MACKENNA.

In the french Instrument I sent to Paris some time ago regulating my foundation there, an article was inserted against my intention and will vizt. that a relation within a certain degree may benefit by a part of my foundation to qualify him for commerce &c., which I was then prevailed on to pass, but after some consideration, that all I could spare was designed for the good of riligion & the Mission, and that this matter did not seem to have any immediate tendency to the same, I do hereby recall it, and order it should be cancelled on said Instrument, as I have done in a letter to Doctor Walsh, superior of Lombard College & one of my executors. I do hereby order the assignment of Mr. Chinnery made to me as allso the mortgage of Nordrid made in my favour & that of £500 about I commissioned Mr. Chalterton to make for me & afterwards to imploy all the money produced by the assignats which I ordered Dor. Jn. Walsh, Superior of Lombard College to remitt home speedily for the same purpose of augmenting my foundation according to my intention.

Given at Cove this 25 fift day of November one thousand seven hundred and ninety.

MATT. MACKENNA.

Signed, sealed and published in our presence, being called for this purpose.

Jno. Donworth
John Scanlan
Danl. O'Flinn

Some circumstances having occurred since the signing and attesting of my last will and testament (a copy of which I deposited in the hands of Revd. Danl. O'Flinn) ¹ I do hereby as a Codicil unto said will leave and bequeath unto the Revd. Pat. Donworth yearly and every year during his natural life the sum of thirty four pounds two shillings and six pence to be paid him out of any particular branch of the property contained in my will at his option on the following conditions :

¹ He was 53 years P.P. of Aghada. and died January 29th, 1838, aged 80 years.

1st. that while he remains in peaceable possession of the Parishes of the Island and Carrigtowel he shall not be entitled to the above sum of thirty four pounds two shillings and sixpence ster.

2dly. that in case he should be deprived of the sd. parishes of the Island and Carrigtowel he shall be no longer entitled to the above yearly sum of thirty four pounds two shillings and six pence than untill he is possessed of a living tantamount to that or equal to his decent support as a pastor. And this codicill I do hereby declare to have its full force notwithstanding any disposition of any kind whatsoever made by me in my aforesaid will and testament, and my will is that it should be of equal force with any other bequest of mine in said will and testament. Given under my hand and seal this 31st day of May 1791 one.

MATT. MACKENNA. [Seal.]

present :

John Scanlon
Danl. O'Flinn
William O'Flinn, M.D.

I do also leave and bequeath unto the Revd. John Donworth on the same funds as above the yearly sum of ten pounds ster. to be paid him yearly or half yearly as he will think proper out of any particular branch of the property bequeathed by me with this particular condition that said sum of ten pounds shall cease to be paid him on any time or day that he shall find himself possessed of a parish equal to his support as a clergyman, and my intention is that this should be an exception to any claim or claims contained in my sd. will and testament. Given under my hand and seal this 31st day of May 1791 one.

MATT. MACKENNA. [Seal.]

John Scanlan
Daniel O'Flinn
William O'Flinn, M.D.

Endorsed :—" The Original Last Will and Testament and Codicill of Doctor Mathew MacKenna, deced. 1791."

Will not proved.

XXXIV.

KERRY.

WILL OF DR. DENIS MORIARTY, BISHOP OF KERRY.

(From Wills of Diocese of Ardfert and Aghadoe.)

[Testator signs his name in a strong, firm hand, though he was at the time 83 years of age. He was P.P. Dingle in 1704, and held that parish even after his appointment to the See in March 1720. —(Brady's *Ep. Succ.* II. 61). As the will has no entry of probate, it throws no light on the date of his death. He was gone to his reward, however, before Feb. 21st, 1739, when Owen O'Sullivan was recommended by "Jacobus R" to the Holy See as his successor.]

In the name of God. Amen.

I, father Dennish Moriarty, register'd parrish priest of Dingle and Dingle parrish in the county of Kerry, being now in health and in my perfect sense and memory, thanks be to Almighty God, doe make, constitute, ordaine and declare this my last will and testamt. in manner and form following, revoking and annulling by these presents all and every testament and testaments, will and wills, heretofore by me made and declared either by word or writing, and this is to be taken onely for my last will and testament, and none other. And first, being penitent and sorry from the bottom of my heart for my sins past, most humbly desireing forgiveness for the same, I give and comitt my soul to Almighty God, my Saviour and Redeemer, in whome and by the merits of Jesus Christ, I trust and believe assuredly to be saved and to have remission and forgiveness of all my sins. And now for the settling of my temporall affairs, worldly goods, cash, debts, chattells and all other worldly stocke and substance whatsoever to me belonging I doe order, give and dispose of same in manner and forme following :

Item, I give and bequeath unto the poor the sum of six pounds ster. I give and bequeath unto my sister, Elliner Moriarty, the sum of twenty pounds ster. I give and bequeath unto my sister, Mary Carthy *alias* Moriarty, the sum of three pounds ster. I give and bequeath unto my niece, Mary Carthy the sume of one pound ster. I give and bequeath to my neece, Elizabeth Carthy, the sume of one pound ster. I give and bequeath to my nephew, Patrick Carthy, the sume of one pound ster. I give and bequeath to my nephew, Daniell Carthy, the sume of one pound ster. I give and bequeath to my neece, Ellinor Moriarty, the sume of three pounds ster. I give

and bequeath to my neece, Joane Moriarty, the sume of three pounds ster. I give and bequeath to my said neece, Joane Moriarty's children forty shillings to each of them.

I give and bequeath to Mr. Richard Moriarty of Dingle in the said county, to Mr. Daniell Croneene of Ramore in the said county, to Mr. Henry Morrogh of the city of Corke, and to Mr. Richard Trant of Dingle in the county of Kerry, all the rest of my cash, plate, goods, chattells, and worldly substance whatsoever to me belonging and that I am seiz'd and possess off or that any way whatsoever belongs to me or that ought to belong to me, to be equally distributed amongst them the said Richard Moriarty, Daniell Croneene, Henry Morrogh and Richard Trant. And I doe by these presents ordaine, nominat & appointe the said Richard Moriarty, Daniell Croneene, Henry Morrogh and Richard Trant to be executors and administrators of this my last will and testament, and doe order and direct that what the majr. parte of my said executors may direct and advise in the execution of this my last will and testament shall be duly observed. In witness whereof I have to these presents sett my hand and seale the eight day of August 1735 thirty five.

DENIS MORIARTY D.D. [Seal.]

Being present at the perfecting
hereof,

Joseph Moriarty
ffrans. Barry
Lau. Geran

A codicil to my last will and testament :

Whereas after distributing and bequeathing severall legacies to the poor and to all my near relations by my last will and testament bearing equal date herewith, I have given and bequeathed all the rest of my cash, plate, goods, chattells and worldly substance to me belonging and that I am seiz'd and possess of or any way belonging to me or that ought to belong to me to Mr. Richard Moriarty of Dingle in the county of Kerry, Mr. Daniell Croneene of Ramore in the said county, Mr. Henry Morrogh of the city of Corke & to Mr. Richard Trant of Dingle in the said county of Kerry, and the same to be equally distributed amongst them the said Richard Moriarty, Daniell Croneene, Henry Morrogh and Richard Trant, and have appointed them executors of my said last will and testament, I doe now hereby order and direct that the said Richard Moriarty, Daniell Croneene, Henry Morrogh and Richard Trant shall be altogether

rul'd, govern'd and directed by the Reverd. Melchior Moriarty, parish priest of the district of Uentry and County of Kerry, in the disposing and distributing of all my said cash, plate, goods, chattells and worldly substance whatsoever to me belonging as he the said Docr. Melchior Moriarty shall think fitt to order & direct. As witness my hand & seale the eight day of August 1735 thirty five.

DENIS MORIARTY D.D. [Seal.]

Being present and when the words "the same" were above nterlined,

Joseph Moriarty
ffrans. Barry
Lau. Geran

The date of probate, if such were ever taken out, does not occur on the above will or codicil.

XXXV.

WILL OF DR. OWEN O'SULLIVAN, BISHOP OF KERRY

(From the Prerogative Wills.)

[Dr. O'Sullivan, from being P.P. Macroom, was appointed Bishop of Kerry,¹ April 24th 1739, and died in 1743.]

In the name of the holy & vndevided Trinity. Amen.

I, Owen O'Sullivan, now residinge in Killcumin parish² tho' in tollerable good health and in the enjoyment of my full sense & reason, do make my will and testament in the manner following, recalling & hereby disanulling any other will made by me heretofore particularly ye one deposited in the hands of ye deceased Father Joseph Nagle in Corke.

I° I bequeath my soul to God & my body to be modestly & decently burryed in Aghadoe church if I dye in this neighbourhood, if elsewhere where the clergy my brethren shall think proper.

¹ Dingle was assigned him by the Pope as his mensal parish, July 14th, 1739 (-Brady).

² He resided in Kilcummin parish in the house of the Rev. John Kelliher, who was then, it may be presumed, the P.P. there.

2° I leave and bequeath to my beloved nephew the Rev. Mr. Daniel O'Sullivan of Raheene¹ in Carbry all the worldly substance whether goold, silver, plate books, movables, goods & chattels of whatever kind that I'll be master off at the time of my death. Countable to nobody else but strictly obliged and hereby onerated by me in conscience to observe religiously whatever directions he shall find in a codicil of equal date with this perfected by me.

3° I order that my servant James Hamilton if in my service at the time of my death shall have all my body cloaths, Linnen & woolen and five pounds sterling beside any wages yt may be found due to him.

4° Of this my last will & testament I appoint and constitute my said nephew Daniel O'Sullivan of Raheene sole executor. As witness my hand and seal this 20th day of May 1743.

OWEN O'SULLIVAN. [Seal.]

Being present at the perfecting said will,

John Kealihir
John Hogan
James Hamilton.

Directions by way of a codicil to be religiously observed by my nephew the Revd. Mr. Daniel O'Sullivan executor of my will whom I solemnly charge as he is answerable for it in the sight of God not to betray the trust I repose in him :

My great and manifold sins require some reparation sho'd be made by me to my offended God therefore I order that ten pounds sterling shall be the expense of my burial wthout any skarves or other pomes [*sic*] except the Masses & prayers of the clergy each of 'em yt will say Mass & assist at my burial ye day of my interment is to have an English crown, & if that sum sho'd come too close on the sum cut out by me for my funeral expence as before, it must be made up to 'em by my executor. I order besides yt forty shillings shall be distributed to the common mendicants or beggars the day of my interment.

2° I order that my books in general & household stuff shall be valued by two or 3 judicious persons and all given for Masses to my intention, besides 200 Masses more at 12 pence per Masse as Charity to him or them yt will discharge 'em I order to be wthout much

¹ "Raheen in Carbry" is a townland in the parish of Castlehaven and Myros, in the Diocese of Ross.

delay to be celebrated for the repose of my poor soul. I order ye gold and silver cloath or brocade vestment I have wth an alb & ye plate chalice I have in Kensale to be given for ye vse of the chappell of Macroome my executor obliging 2 or 3 of ye credible dealers of said town to take care yt said legacy sho'd be always kept for yt vse and not alienated.

3° I leave as a legacy to my said nephew & executor the sum of twenty pounds sterling besides my big and small chalices now in this house and my other two vestments & 3 albs. I leave ye Revd. Far. Jon. Keliher a forty shillings piece as a small token praying him to remember me in his memento's beside yt I order yt to ye value of 20 shillings of any moveables yt he may pitch upon as vsefull to him, may be left him gratis.

4° I enjoynye my executor to distribut all ye remaining part of my substance of whatever nature either cash or other effects to ye poorest nearest relations I have as he shall think jvst and equitable in his conscience as far as 5 pds. can go for each poor family, & twenty shillings for every poor nephew & nice yt are not of these familys for wch ye 5 pds. are cut out.

5° I order yt ye remaining part of ye sd distribution sho'd be indifferently given poor & needy housekeepers whom he shall think ye greatest objects. My executor shall be countable to none but God for his administration. If any effects are reduced before my exit, every of ye above articles shall be reduced in proportion.

In witness whereof I hereunto put my hand & seale this 20th day of May 1743.

OWEN O'SULLIVAN. [Seal.]

Being present,
 John Kealibir
 John Hogan
 James Hamilton

I, the undernamed doe anull the first will made by me and lodged in the hands of the deceased Reverend Jos. Neagle who was joynt executor wth my nephew the Revd. ffather Danl. Sullivan and doe hereby confirm and corroborate a late will made by me since the death of sd. Mr. Neagle wherein I left all my worldly little substance to the charitable disposition of my sd. nephew Dan Sullivan sole exr. of sd. will out of the great and charitable confidence I had him. Therefore finding myself in full sense and memory tho' weak in body doe hereby constitute and appoint the Revd. Tim. Sullivan of BallymcEligot joynt execr. wth my sd. nephew of sd will restraining

the sense of ye former & investeing them both wth a mutual and equal power of executorship by way of this codicill to dispose of everything for the glory of God in the distribution of the sd. effects in the manner following—

First I leave my bay Padd wth his furniture to my worthy and ever esteemed friend the Rev. Doctor Butler¹ wth ten pounds sterl. as a small mark of my great esteem for him these thirty odd years that I am acquainted wth him I leave and bequeath to my two exers. five pds. sterl. each for celebrating one hundred Masses each for the repose of my poor soul, this obligation of saying any Masses I dont injoy on the great Doctor my friend onely that of giving me a memento during life.

I will and bequeath all my other substance of every kind whatsoever to the poor, first laving one hundred pounds sterl. to be distributed by my two friends before mentioned in ye manner following, that is to say, forty shillings to each of fifty poor families wthout any regard to any relationship to me but rather to their low and miserable condition, intirely chargeing the conscience of my exrs. in ye sd. distribution, I doe likewise bequeath forty shillings each to all my poor nephews and nieces directing thereby that not a farthing should be given to any of 'em that would pretend to dispute or chranvise[?] for haveing any farthing moure.

I leave three pounds to poor Booth married to young woman daughter to Dermd. Sullivan & Ellenor Seedy, I likewise leave to the children of the deceased cosn. Owen Sullivan formerly of Carbery three pounds more. I bequeath ten pounds sterl. to my now present exr. the Rev. Mr. tim Sullivan to be expended on my decent interment excluding all pomp and vanity of scarves & otherwise & wtever is not taken up in the refreshmt. of the clergy or any other friends that it should be employed as first I order that a forty shilling piece of the ten pds. may be given to the Revd. Doctor Lacy who is to assist at my burying, and that my sd. present exr. is to give out of another fund five shillings & five pence each to every clergyman that will say Masse over my corps, and if ye sd. ten pounds may seem not superflous for the sd. funeral expenses, I will that the sd. forty [shilling] piece may be given out of another fund to Doctor Lacy.² I likewise order that a month's mind may be celebrated for me at the parish chapel of Killarny ordering yt an English crown may be given to

¹ Dr. Christopher Butler, Archbishop of Cashel from 1711 to 1757.

² Bishop of Limerick from 1737 to 1759.

each assisting clergyman. In consideration of which I enjoyn them to say two Masses each for the repose of my poor soul.

I likewise bequeath to Betty Mansfield the relict of Cornelius Downy forty shillings for her & her poor children. I also order that what I mentioned in my late will now lodged in my scrutore in Father Kealisher's house should be given him for praying for me, and if the little fund I have should become short in the discharge of these legacies I will and require that an equal subtraction should be made from every legacie except the Archbishop of whose proportion I will have noe reduction made out of the great regard I have for him.

For answering these calls I have two bonds in my scrutore the first past to me some years agoe wthout any interest by Stephen Coppinger, Esq. of Ballyvillane importing one hundred & twenty pds. or thereabouts the other bond of one hundred pds. sterl. was passed to me by Mr. Danl. Croneen of Cnocknagri bearing no interest likewise I have in sd. scrutore a small note payable to me on demand by Mr. Andrew Moragh of Killarny for sixty pounds seven shillings sterl. as I can remember I have likewise a cash note payable to me on demand by Mr. Pat. Fagan of Killarny of fourteen pounds sterl. deposited in his hands I will that the cash note passed to me by Geo. Waters of Cork for thirteen pds. sterl. some years ago should be discounted for onely wt. remains due of the sd. note he having paid me a great part of it by postage of letters and otherwise and as I know him to be honest do lave it to his book and conscience I have besides about forty pds. sterl. in gould in my chest in the room yt I lie in at Mr. Kealisher's and in a green purse in said chest there is some change that I require should goe to these charitable legacies. I have likewise in the inward door of my scrutore in the lower part of ye same door to be drawn out by laying a finger to ye natch of it about twenty pounds in gould besides other monys yt are in the drawers of it wch. are to be examined closely and those notes being topsy turvy all must be sealed up I mean the scrutore and the chest in my room untill my executors meet at sd. place which I enjoyne them to loose but as little time as they can for the speedy discharge of sd. charitable legacies equally authorizing them both.

I require that five pds. sterl. with all my cloaths, linnen & woollen shall be given to my servant James Hamilton together wth the guinea deposited by him in my hands wch. is in one of the drawers of my scrutore with my little sorrell padd wth the bridle & saddle he comonly uses. I leave and bequeath unto Mr. Richard Griffin one pound two shillings & nine pence sterl. as a mark of my friendship and great regard to him.

To this my last disposition by way of a codicill to my last will made since the decease of the Revd. Mr. Joseph Neagle I give all the necessary sanction and authority that possibly I can to all intents & purposes, signing the same wth my hand and affixing my seal thereto this 18th day of July 1743 forty three.

O. SULLIVAN []

Signed sealed and perfected in
the presence of us,
David O'Keeffe, M.D.
Edmd. Lennan
Thos. Carmady.

The last will and Testament and two Codicills of Owen O'Sullivan late of the Parish of Kilcumen, Popish Priest deceased (having and so forth) were proved and approved in common form of law and registered in his Majesty's Court of Prerogative, And the burden of the Execution of the said will and codicills and admor. of the goods of the said deceased were granted by the most Revd. Father John and so forth also Judge and so forth to Daniel Sullivan the natural and lawfull son [*recte* nephew] of the said deceased and one of the exrs. of the said will and codicills he being first sworn saving the right of Timothy Sullivan the other exr. of the said will and Codicills and so forth. Dated the seventeenth day of October in the year of our Lord 1743. And he has to exhibit an Inventory on or before the last day of April next ensuing.

Endorsements on back (1) "This my last will & Testament."
(2) "The Original last will and testament and two codicills of Owen O'Sullivan, Popish Priest late deceased."

XXXVI.

WILL OF DR. GERALD TEAHAN, BISHOP OF KERRY.

(From Wills of Diocese of Ardfert and Aghadoe.)

[Dr. Teahan, born in Cork in 1746, was appointed Bishop of Kerry, June 19th, 1787, and died July 4th, 1797, at the age of 51.]

I, Gerald Teahan of Killarney infirm in Body, but sound in mind do make this my last will & Testament.

first. I bequeath to Lord Kenmare & R. Revd. Doctor Moylan the sum of one thousand pounds, due to me by note of James Lawlor, Esqr. to fulfill such Intentions as Revd. Mr. Sughrue¹ shall explain to them.

2dly. I desire that sd. Mr. Sughrue shall receive money due to me of Doctor Lawlor & Thomas Galwey, Esqr., both of Killarney, for the purpose of paying my lawful & just Debts, and I desire that my silver Teapot, my urn, my cows & horses shall be sold also for paying said Debts & other Charities.

3dly. I bequeath unto Thomas Quill of Tralee all my household furniture & one golden watch.

4thly. I bequeath to James Haythorn my faithful servant man all my wearing apparel together with the sum of twenty pounds & I warmly recommend him to the attention of my successor.

5thly. I bequeath to the Revd. Mr. Sughrue, as a mark of friendship one golden watch, his choice of the two which I now possess.

6thly. I bequeath ten pounds to be given in Charity to the poor of Killarney.

7thly. I bequeath all my books to the Revd. Mr. Sughrue & likewise all my right, title & Interest in the ornaments of the Chappel in trust for the sole use of my successor.

8thly. I bequeath to my housekeeper Mrs. Elizabeth Sheehy, for her faithful conduct towards me one year's wages, over & above whatever is due to her, I also recommend her to attention of my successor.

lastly, I appoint the Revd. Mr. Chas. Sughrue Executor to this my last will & Testament.

GERALD TEAHAN.

Signed, sealed, published & declared by the Right Revd. Gerald Teahan as & for his last will & Testament, in the presence of us, who in his presence & in the presence of each other & at his request have set our names as witnesses thereof this first day of July in year our Lord one thousand seven hundred & ninety seven.

Danl. Mahony

Denis Cronin, M.D.

P. Moriarty, M.D.

Endorsed:—"The last will & Testamt. of the Revd. Doctor Teahan. Probat Granted the Executor therein nam'd the 19th July 1797."

¹ Testator's immediate successor in the See of Kerry.

XXXVII.

KILLALOE.

WILL OF DR. PATRICK McDONOGH, BISHOP OF KILLALOE.

(From the Prerogative Wills.)

[Dr. McDonogh was appointed Bishop of Killaloe, Aug. 14th, 1739, and died between Feb. 21st and March 1st, 1752.]

In the name of God. Amen.

I, Patrick McDonogh of Ennis in the county of Clare, gent. make & ordain this my last will & testament in manner following.

first I order & direct that my body shall be decently interred in the ancient burying place of my family at Kilfenora, the expense whereof I leave to ye discretion of my exrs. hereinafter named.

I leave & bequeath unto John Whelan, son of John Whelan of Ennis, cutler, my interest in the house I live in at Ennis together with the household furniture thereof except my clock.

I leave unto Peter Ryan six pounds, Danll. Ryan six pounds, Michl. Ryan six pounds, Bridget Kennedy widow six pounds, Ellinl. Bull six pounds, Lucy Moriarty six pounds, Danll. McNemara six pounds, Margt. McDonogh [*amount not mentioned*], Nancy McDonogh six pounds, Margt. McDonogh six pounds, Bridgt. McDonogh six pounds, Ann Davoren six pounds, Ellinor Eams six pounds, and to her brother [*blank*] Eams six pounds, Mrs. Haley of Tralee six pounds, John McDonogh ffitz Harry six pounds, Mrs. Thinn my bror. Cha's daughter six pounds & to her sister six pounds, to Francs. McDonogh's son Pat, six pounds. I leave unto ye widow O'Laghlen eight pounds, the widow Hallenan of Meelick eight pounds, John McDonogh ffitz Laurence eight pounds, Martin McDonogh ffitz Chas. eight pounds, to the widow Mary Hehir three pounds, the widow Honora Ryan three pounds, Mrs. Grace Sampson three pounds, Catherine Grady three pounds, Honora O'Dea three pounds, Blanch Redden three pounds, Mrs. O'Kean widow three pounds, her sister Mrs. Margt. ffitz Gerald three pounds, Henry McDonogh ffitz Hyacinth three pounds. I order that a jack an iron chest, four silver tea spoons of Mr. Anthony Casey's in my hands may be returned to ye sd. Anthony. I also leave unto Mary McDonogh wife of Danll. McDonogh five plate spoons with five plate forks & the five knives. I leave & bequeath unto my nephew Danll. McDonogh of Townagh an iron chest, and to his eldest son Danll. McDonogh six pounds. I leave unto Anthony McDonogh ffitz Charles's son Michll. McDonogh six pounds,

to John Kerin six pounds, to Joseph Kerin son of Michll. Kerin six pounds, to Tim Kerin six pounds, to Neptune Blood six pounds, to Henry McDonogh of Cork six pounds, to the Reverend James McDonogh, the Revd. Patrick McDonogh, the Revd. Joseph McDonogh, the Reverend James McDonogh ffitz Jams. I leave and bequeath six pounds a piece in full satisfaction of any rights they or either of them can or may claim to any part of my effects. To Anthony McDonogh of Carraghan I leave and bequeath the sum of six pounds ster. I leave & bequeath unto Mrs. Whelan six pounds ster., to her son John Whelan six pounds ster., to her daughter Katherein Whelan six pounds ster. And whereas I have not disposed of all my personall fortune and that a considerable sum remains undisposed of by the foregoing will, therefore I order & direct that the rest, residue & remainder of my personal estate shall go in distribution share and share alike between my nephews Danl. McDonogh, Anthony McDonogh, Michll. Kerin, John Kerin, Timothy Kerin, Neptune Blood, Henry McDonogh & my kinsman Anthony McDonogh of Carraghan, share & share alike. And I do hereby appoint the said Anthony McDonogh of Carraghan, ffrancs. Daxon & the Reverend Mr. James Cuony & Michl. Kerin exrs. of this my last will & testament this 20th ffeb'y 1752.

his
PAT X MACDONOGH.
mark

Signed, sealed, published & declared in presence of us & whom he directed to sign his name :

ffras. Daxon
John Phelan
ffrancs. Daxon
Michael Morony.

The foregoing will was opened and read in our presence at the house of John Dogherty at Ennis the 1st day of March 1752.

Math. Honan
Oliver Stephenson
Joseph Cusack.

Note at end of last page of sheet :

“ twenty four pounds to be disposed of by Mr. Cuony as he is directed by the testator.” [This is substituted for the following note already written but blotted out ere the ink had dried :—“ Eighteen pounds for charitable uses & six pounds more.”]

On another sheet of paper enclosed with that on which the will is written is this codicil :

A coddicil to the will made by me the twentyeth day of ffeb'y 1752 which I desire may be deemed as part of my will.

Whereas by my said will I have not disposed of my library, I order & direct that my said library be sold by public cant as soon as convenient after my decease. I order & direct that the sum of twelve pounds be expended & layed out for the repair of my family tomb at Killfenora & I order that the money arriseing from the sale of my books be applyed by the Reverd. Mr. James Cuony & the Rev. Mr. Darby Broggy¹ for pious uses at their discretion. I also order that one Vestment be disposed of by the sd. Cuony & Broggy for the like pious uses & also that a compleat Vestment & Challice & Book be delivd. to my nephew Danll. McDonogh to remain in his family. I order that three pounds be payed to the Revd. Anthony Hehir for his past services. I order that six pounds be payed to John Whelan for the use of his son Danll. Whelan. This I desire my exrs. in the former will mentd. to execute. Witness my hand this 21st ffeb'y 1752.

his
PAT × McDONOGH.
mark

present,
Thoms. O'Brien.

Endorsed :—" The original last will and testament and Codicill of Patrick McDonogh late of Ennis in the county of Clare, gentleman, deced. 1752."

Will not proved.

XXXVIII.

WILL OF DR. MICHAEL PETER MCMAHON, BISHOP OF KILLALOE.

(From the Prerogative Wills.)

[Dr. McMahon, a Dominican, was appointed Bishop of Killaloe, June 5th, 1765, and died at his house on Lock-quay, in Limerick, at 12 o'clock on the night of 20th Feb., 1807, at the age of 97 years. He is buried in the parish church of St. John's, Limerick. He was

¹ The surname Broggy (pronounced Bruggy) is still to be met with in the Co. Clare.

brother of John, Marquis D'Equilly, the grandfather of the late Marshal McMahon, President of France.]

I, Michael Peter McMahon,¹ Roman Catholic Bishop of Killaloe, being of sound, perfect and disposing mind, memory and understanding, do make and publish this my last will and testament (hereby revoking all former wills by me heretofore made) in manner and form following, that is to say, I give and bequeath to my Grand Nephew John Byrum, grandson of Christopher, the sum of two hundred pounds st. provided the same or any part of it shall not be paid before my decease. But if I shall at any time during my life give him any sum or sums of money Then and in such case I order and my will is That so much only as shall with what I shall so give him in my Life time make up the said sum of Two hundred pounds shall be paid him in lieu and stead of the said sum of Two hundred pounds before Bequeathed to him. I give and bequeath to my relation Mary Long of the city of Limerick, widow of Edmond Long deceased the sum of eleven pounds seven shillings and sixpence st. to buy mourning. I give and bequeath to George Alps, of the said city, gentleman, the sum of eleven pounds seven shillings and six pence st. for his care and attention of my affairs. I give and bequeath to the Revd. Doctor Barrett² parish priest of Ennis in the county of Clare the sum of thirty five pounds st. I give and bequeath to the Dominican House in the said city of Limerick the sum of twenty pounds st. I do hereby order and direct that whatever sum or sums of money of mine at the time of my Decease which shall be in the hands of my four Vicars shall be expended by them in Entertaining the Clergy of my Diocese at their next respective Meetings after my Decease. I do hereby also order and direct that all such wages as shall be due to my servants at the time of my Decease shall be paid off and discharged to them, and that my present housekeeper if in my service at the time of my Decease shall be paid over and above any wages which shall be due of me to her the sum of five guineas, And that if

¹ He was son of Patrick McMahon and Margaret O'Sullivan, and was born in Limerick. The *Gentleman's Magazine* of May, 1769, has: "May 5th—Died Mr. Patrick McMahon aged 88 years; one of whose sons rose to the dignity of Marquis of France and a Knight of Malta; the other to the titular bishoprick of Killaloe." In the *Hibernian Magazine* for January, 1791, is the announcement: "Died in France, Sir Maurice M'Mahon, knight of Malta and brother to the Reverend Doctor M'Mahon of Limerick, titular Bishop of Killaloe."

² Dr. James Barrett, P.P. of Ennis and Dean of Killaloe, died in January or Feb., 1808, aged 86 years.

my present man servant shall be in my service at the time of my Decease then I do hereby order and direct that he shall be paid over and above any wages which shall be due of me to him the sum of three guineas, And as to all the rest, residue and remainder of the estate, fortune or effects whereof I shall die seized or possessed or in any sort entitled unto after paying of all my just debts, funeral expenses and the several legacies or bequests herein before mentioned I do hereby give, devise and bequeath the same to my two Nephews Charles James McMahon, Marquis D'Equilly and Colonel Maurice McMahon,¹ their heirs, executors, administrators and assigns, to be equally divided between them share and share alike. And Lastly I do hereby nominate, constitute and appoint my said two Nephews Charles James McMahon and Colonel Maurice McMahon, The Right Reverend James O'Shaughnassy, Coadjutor Bishop, and Edward Lynch of the said city of Limerick, tanner, executors of this my last will and testament. In witness whereof I have hereunto put my hand and seal this thirtieth day of September in the year of our Lord one thousand eight hundred and one.²

MICHAEL PETER MCMAHON. [Seal.]

Signed, sealed, published & declared by the Testator as and for his last will and Testament in the presence of us who have hereunto

¹ He was brother of his co-legatee Charles James McMahon, Marquis D'Equilly; was son of John McMahon, Marquis D'Equilly; and was, father of Marshal MacMahon, President of the French Republic, who was therefore a grand-nephew of Dr. McMahon, Bishop of Killaloe. The following brief obituary notice of the Bishop appears in the *Waterford Mirror* of Wednesday, Feb. 25th, 1807: "Died—At his house in Limerick Right Revd. Dr. Michael Peter McMahon, Titular Bishop of Killaloe, aged 97 years, more than half of which time he was in that See. He was brother to John, Marquis D'Equilly and to Sir Maurice McMahon, Knight of Malta, and uncle to the present Marquis D'Equilly and [to the] Count de Charney. He was interred on Monday last in the Parish Church of St. John's, Limerick."

² In connection with Dr. McMahon's predecessor, Dr. William O'Meara, who became Bishop of Kerry in Nov. 1743, and was translated thence to Killaloe on the 23rd Feb., 1753, it may be as well to remark that a beautifully carved silver chalice, formerly belonging to the Mahers, of Littlefield, Co. Kilkenny, and now in the possession of a private family in Ballyragget, same county, has the following inscription on the upper portion of the six-sided base: "Calix Dom. inebrians q. preclarus est. Orate pro Dom. Doctore GUL. O'MEARA. Ao. D. 1748." Dr. O'Meara, at the time of his appointment to the See of Kerry, was P.P. of Trinity

subscribed our names as witnesses at his request and in his presence and in presence of each other.

John Russell
John Camillus Hone
Bury Alps.

Endorsed :—“ The Original last Will and Testament of Michl. Peter McMahon, Roman Catholick Bishop of Killaloe, Deceased, 1807.”

XXXIX.

LIMERICK.

WILL OF DR. CORNELIUS O'KEEFFE, BISHOP OF LIMERICK.

(From the Prerogative Wills.)

[Dr. O'Keefe was appointed Bishop of Limerick in March 1720 and died in 1737 in his 73rd year.]

In the name of God. Amen.

I, Doctor Cornelius O'Keef of the City of Limerick, being sick of Body but of perfect sense and sound memory do make & ordain this my last will and testament in manner following hereby revoking all former and other wills and declaring this onely to be my onely last and true will and testament.

Imprimis, I do nominate constitute and appoint my well beloved friends Mr. Laurence Nihell of the city of Limk., mercht., and Mr. Richd. Harrold of Penny Well executrs. of this my last will.

Item, I leave and bequeath unto Mr. Luke Collins fifteen pounds ster. to be paid him in such reasonable time as my extrs. can gett in the money due to me and no sooner.

Item, I leave and bequeath unto my nephews Dennis Keefe, Luke Keefe, Arthur Keefe, Derby Keefe, Michael Keefe, Philip Keefe, Thomas Sheehan, fifteen pounds ster. each to be paid them in such

Within, in the city of Waterford, and V.G. of Waterford and Lismore; but, though, perhaps, a Waterford man himself, one, at least, of his relatives, a Mr. John Flood, lived at Rathkennan, near Holycross, Co. Tipperary (*I. E. Record*, 1873, p. 33). In Oct., 1790, Mr. William Maher, of Freshford, Co. Kilkenny, ancestor of the Mahers of Littlefield, married Catherine, daughter of Mr. James Hannet, of Lissaroon, also near Holycross; and it was, possibly, through her, that the Bishop's chalice came to the Maher family.

reasonable time as my extrs. can gett in the money due to me and no sooner.

Item, I leave and bequeath unto my well beloved brother Luke Keefe fifteen pounds ster. to be paid him after the same manner with the above legatees.

Item, I leave and bequeath unto my nieces Ellen Keefe, Honora Keefe, Catherine Keefe, Ellen Keefe, Honora Keefe, Mary Keefe and Joan Keefe fifteen pounds ster. each to be paid them in such reasonable time as my extrs. can get in the money due to me and no sooner.

Item, I leave and bequeath unto Doctr. Thomas Casey for his care and attendance of me during my disorder six pounds ster. to be paid him after the same manner with the other legatees.

Item, I order and my will is that all the ornaments belonging to the city of Limk. of what kind or nature whatsoever that were given me and which I have now in my possession in a chest by themselves be forthwith after my decease given up to my extrs. to be kept for the usus of the city and for no other usus or intent whatsoever.

Item, I order and my will is that my own proper ornaments which I bought for my own money be given up to my extrs. and by them to be kept untill they finde proper persons and them to be my own relations; and my desire is that my extrs. do distribute them amongst such persons as occasion shall offer and that they think worthy of them and no other.

Item, I order and my will is that my body be interred in such Christian like and decent manners as my extrs. shall think convenient.

Item, I order and my will is that fifty shillings ster. be given to the poor the day of my interment.

Item, I order and my will is that four hundred livers be given out of the revenue due to me in Nantes in manner following that is to say one hundred livers to Mr. John Buttler for the usus of the poor of the parish of Rochell and one hundred livers for Mrs. Mary Gould junr. of Rochell and two hundred livers to the Miss Clarks, daughters to Mr. Theobald Clark of Nantes.

Item, I order that my crosses of gould or silver and my rings be delivered up to my extrs. with all other things of what kind or nature whatsoever except what I have allready bequeathed. In witness whereof I have hereunto putt my hand and seal 29 April 1737.

Signed sealed pronounced published and declared by the testator as his last will and testam. the

CORS. O'KEEFFE, of [Seal.]
Limerick.

words them & John with the legacy left to Doctr. Casey being expunged by the direction of the testator & them & John interlined before perfection hereof in presence of us,

Pierse Creagh
John Lehy
Daniel O'Kyffe

Item, I doe further declare and my will is that twenty five pounds nineteen shillings and two pence being a cash note of Mrs. Lau. Nihells and not properly my own money but lodged in my hands, I now declare and my will is that said money be laid out as I directed at the discretion of my extrs. In witness whereof I have hereunto put my hand and seal 29th Aprill 1737.

CORS. O'KEEFFE, [Seal.]
of Limerick.

Endorsement: "Testamentum originale Cornelii O'Keefe de Civitate Limericen. defuncti 1737°."

XL.

WILL OF DR. DENIS CONWAY, BISHOP OF LIMERICK.

(From the Prerogative Wills.)

[Dr. Conway was appointed Bishop of Limerick, Feb. 25th, 1779, and died June 19th, 1796, in his 74th year.]

In the Name of God. Amen. I, the Reverend Doctor Dennis Conway of the City of Limerick being weak in body but of sound, perfect and disposing mind, memory and understanding, Do make, publish and declare this my last will and Testament in manner and form following that is to say First and principally I recommend my soul to Almighty God hoping through the merits of my Dear Redeemer and Saviour Jesus Christ to obtain salvation. Secondly I order and direct that whensoever I shall depart this life I may be buried in the Churchyard of Saint John's Parish in said City in such decent manner as my Executors herein after named shall think proper and that my said Executors shall have a proper Tombstone erected or placed over my grave. And whereas I have issuing and

payable to me out of the lands of Gortigrane a yearly profit rent of Thirty pounds st. Now I do hereby give and devise fifteen pounds st. yearly part thereof to the Revd. Thomas Sullivan Parish Priest of Rathkeale during my term or interest in the said lands of Gortigrane. I give and bequeath unto the poor of the Parish of Saint John aforesaid the sum of eleven pounds seven shillings and six pence st. the said sum to be paid them in such manner as my Executors herein after named shall think proper and with all convenient speed after my decease. I give and bequeath unto Mary Colebreath daughter of Ellinor Colebreath of Bruff in the County of Limerick widow the sum of two hundred pounds st. the said sum to be paid to her at her age of twenty one years or day of marriage (with the consent of my cousin german Mary Gromwell herein after mentioned) whichever shall first happen together with the lawful interest thereof to be computed from the day of my decease until the same shall be paid. I give and bequeath unto the said Ellinor Colebreath the interest of the sum of one hundred pounds st. [part of the fortune or effects I shall die seized or possessed of] yearly and every year during the term of her natural life the same to be paid to her or her Assigns by my Executors herein after named. I give and bequeath unto Honora Flin otherwise Buchannon, wife of Edmond Flin of the City of Limerick, Tobacconist the sum of eleven pounds seven shillings and six pence st. the same to be paid to her with all convenient speed after my decease by my Executors herein after named. I give and bequeath to the Revd. Doctor John Young of the City of Limerick his Executors and admrs. the sum of one hundred pounds st. upon the trust herein after mentioned and no other that is to say that he the said Doctor John Young his Executors or Admrs. shall dispose of the said sum of one hundred pounds in such manner as he or they shall think best for the Cloathing, Education and maintenance of the Poor Roman Catholick Children belonging to the Charity School of the Parish of Saint John aforesaid. I give and bequeath unto the said Revd. Doctor John Young his Executors and Admrs. the sum of four hundred and fifty five pounds st. upon the trust following and none other that is to say In Trust that he the said Doctor John Young his Executors or Admrs. do and shall in case there shall be any University or College for the Education of Roman Catholick Youths Established in this Kingdom lay out and expand the sd. sum of four hundred and fifty pounds either towards the erecting or building such University or College or for the support and maintenance of the students thereof as he the said Doctor John Young his Executors or Admrs. shall think proper. And as to all the rest, residue and remainder of the estate,

fortune or effects of what nature or kind soever whereof I shall be seized or possessed or in any way intitled unto after payment of all my just debts, funeral expenses and the several legacies or bequests herein before and herein after mentioned I do hereby, give, devise and bequeath such residue unto my said Cousin german Mary Gromwell, her heirs, Executors, Admrs. and Assigns, she or they paying thereout the following legacies that is to say To Elizabeth Colebreath daughter of the said Ellinor Colebreath the sum of six hundred pounds st. the said sum to be paid to the said Elizabeth Colebreath at her age of twenty one years or day of marriage with the consent of the said Mary Gromwell whichever shall first happen together with the lawful interest thereof to be computed from the day of my decease until the same shall be paid. To Mary Hartnett daughter of John Hartnett of Newcastle in the county of Limerick grocer the sum of fifty pounds st. the same to be paid to her at her age of twenty one years or day of marriage which shall first happen together with the lawful interest thereof to be computed from the day of my decease until the same shall be paid. And to Mary Anketill of the City of Limerick spinster the sum of eleven pounds seven shillings and six pence st. to buy mourning. And I do hereby nominate, constitute and appoint my said cousin german Mary Gromwell of the city of Limerick widow, and Thomas O'Brien of the said city, woolen draper, executors of this my last will and testament. And also do hereby appoint the said Mary Gromwell guardian of the person and fortune of the sd. Elizabeth Colebreath. And lastly I do hereby revoke all former or other wills by me at any time heretofore made or spoken. In witness whereof I have to this my last will and Testament put my hand and seal this twenty third day of September in the year of our Lord one thousand seven hundred and ninety four.

DENIS CONWAY.

Signed, sealed, published and declared by the testator as & for his last Will and Testament in presence of us who have hereunto subscribed our names as Witnesses at the request & in presence of the Testator and in presence of each other.

James Gavin
Charles Tuohy
George Alps.

Endorsed :—“ The Original last will and Testament of the Revd. Doctor Denis Conway late of the City of Limerick, deceased. 1796.”

XLI.

WATERFORD AND LISMORE

WILL OF DR. SYLVESTER LLOYD, BISHOP OF WATERFORD AND
LISMORE

(From Wills of Diocese of Waterford and Lismore.)

[Dr. Lloyd was appointed Bishop of Killaloe, Sept. 25th, 1729, and was translated to Waterford and Lismore, May 29th, 1739 (-*Brady*). He died between Nov. 15th, 1745, and Aug. 24th, 1748.]

In the name of God. Amen.

I, Sylvester Lloyd, being weak in body, but of sound mind and understanding, and considering the uncertainty of this mortal life, have thought proper to make and publish this my last will and testament, revoking all former wills by me made and declaring this alone and no other to be my last will and testament, of which I appoint the Reverend Mr. Francis Phelan and Messrs. Andrew Fitzgerald and Maurice Hearn, merchants, of the city of Waterford, executors.

Imprimis, I bequeath my soul to God and my body to the earth to be buried as private as possible.

What worldly substance I am possessed of or entitled to I give, devise and bequeath the same in manner following :

I give and bequeath one shilling to each of my nephews and nieces by my half sisters, Jane and Rebecca Lockington.

I give and bequeath one shilling to each of my cousin germans, and to each of my relations who may pretend a right to any part of my substance.

Item, I give and bequeath my gold watch to Mr. Richard Quane, Bankier at Paris.

And finally, I give, devise and bequeath to my said executors, after they have paid my just debts, the remainder of my worldly substance. In witness whereof I have hereunto put my hand and seal this 9th day of August 1743. Signed,

S. LLOYD. [Seal.]

Signed, sealed and published in
presence of us,

T. Barron
John Cassin
Tho. White

The within named Francis Phelan and Andrew Fitzgerald, the surviving executors in the within will named, were duely sworn as well to the truth of their belief as to the due execution thereof, this 24th day of August, 1748.

Before me,

Francs. Phelan
Andw. fitzgerald.

Thomas, Vic. General.

Endorsed : " S. Lloyd his will."

XLII.

WILL OF DR. THOMAS HUSSEY, BISHOP OF WATERFORD AND
LISMORE.

(From Wills of Diocese of Waterford and Lismore.)

[Dr. Hussey, born in the parish of Ballybogan, Co. Meath, in April, 1746; first President of Maynooth College; was appointed Bishop of Waterford and Lismore, in January, 1797, and died July 11th 1803, in his 57th year.]

+

In the name of God.

This is the last will & testament of me Thomas Hussey, Doctor in Divinity, &c. &c.

I desire that my earthly remains be interred in the Chapel of Trinity situated in Baron Strand Street Waterford. That all my debts, if I owe any, besides those due to Robert Barnewall Esqr. of London be paid without delay—that the Estate & building in the City of Waterford occupied by Mr. Rice be continued for their original use, to wit in instructing poor Catholic Boys in reading, writing & common arithmetic, together with the principles of their religion. That the masters who instruct them shall be appointed by the Roman Catholic or titular Bishop of Waterford together with the Revd. Dr. Hearn Parish Priest of said Trinity Chapel, the Revd. Dr. Keating, of Dungarvan, Revd. Dr. Ronan of Saint Patrick's Chapel & Revd. Mr. John Power, of John Street Parish chapel. All the masters are to be selected from among the society of the Presentation of which Society Mr. Rice is one, & each master shall be paid by my Executors hereafter to be named, twenty pounds for each Master per annum.

The masters to be *five* in number, Mr. Rice is always included as one of the Masters, his salary to be for life, as he is proprietor for life of the Buildings, the other masters only during the time they shall continue to instruct the Boys, under the above the [*sic*] Regulations. I desire that my Executors give twenty pounds a year to buy books & paper, under the direction of the above Right Revd. & Rev. Gentlemen. I also give twenty pounds a year, for the purpose of buying books & paper for the use of the female children who attend the schools taught by a society of Ladies called the Presentation living in fenessy's road in Waterford. I appoint the above named Right Rev. & Rev. gentlemen the joint Executors of this my last will together with Thomas Quan Esqr. of Waterford, Robert Barnewall & William Cruise, Esquires, of London & I hereby declare null & void all former wills made by me. All this will written by my own hand as may [be] certified by those who saw me sign or write. this 10th July 1803 Waterford.

+THOMAS HUSSEY.

Will proved Oct. 4th, 1803, by Rev. Dr. Hearn, Rev. Dr. Ronan and Thos. Quan, Esq.

NOTES ON HIBERNO-LATIN MANUSCRIPTS IN BELGIAN LIBRARIES

WITH the exception of the Royal Library at Brussels, none of the Belgian Libraries have issued complete, systematic, and up-to-date catalogues of their collections of MSS. It is therefore hoped that the following summary notes, made in the course of a visit to Belgium in the summer of 1912, may prove of interest to students of mediæval Hiberno-Latin literature.

BRUGES, BIBLIOTHÈQUE PUBLIQUE DE LA VILLE.

MS. No. 160¹: Large folio; vellum; 201 numbered ff.; saec. XIV ex.; double cols. with 25 to 50 lines to the page; initials illuminated and ornamented in red and blue; a few marginal and interlinear annotations; formerly in the monastery of St. Mary at Doest near Lisseweghe (effaced note on f. 201a, *Thosani dedit*), afterwards in the abbey of Cistercians of St. Mary *de Dunis* at Bruges.

f. 1a: A miniature representing Dionysius the Areopagite, in lilac and blue with gold. *Liber Ierarchiarum Magni Ariopagite Dyonisi. Magnus Ariopagita Dyonisius antiquus pater et doctor uenerabilis postquam a beato Paulo apostolo ab errore paganorum etc., sufficientissime disserens.* Then follows an Index of the fifteen chapters of the *Celestial Hierarchy* of Dionysius.

ff. 2a-4b: *Expliciunt Capitula. Prefacio Anastasii apostolice sedis bibliothecarii ad excellentissimum et Christianissimum regem Karolum* (ed. Floss, ap. Migne, *Patrol. Lat.*, 122, cols. 1025-1030, with no collation of this copy).

ff. 4b-8a: The poems and prose preface prefixed by Johannes Scottus to his translation of the *Celestial Hierarchy* (Floss, *loc. cit.*, cols. 1029-1038; no collation of Bruges MS.).

¹ Poorly described by Laude (*Catalogue méthodique, descriptif et analytique des MSS. de la Bibliothèque Publique de Bruges*, Bruges 1859, pp. 149-150). The MS. formerly bore the numbers 1 and 350.

f. 8a: *Brevis et ualde necessaria declaratio* (ed. from this MS. by Floss, *loc. cit.*, p. vi.).

ff. 9b-171b: The work of Dionysius as translated by Johannes Scottus (ed. Floss, *loc. cit.*, cols. 1037-1062, without collation of this MS.). It breaks off abruptly with the words *ipsa aqua nonne*, in the middle of chapter xiii (ed. col. 1062B), at the foot of fol. 171b. Several folios of the MS. are then lost. The text is in paragraphs in large letters. After each paragraph follow the Commentaries of St. Maximus, Johannes Scottus, Hugo of St. Victor, and Johannes Sarracenus, written in smaller letters. The name of each author is written in red beside his respective comment. The comments of Johannes Scottus were copied from this MS., in which they go only down to the middle of cap. xiii, and edited by Floss (*loc. cit.*, cols. 125-239C).

ff. 172a-201a: Another translation of the *Celestial Hierarchy*. The beginning of the Index of Chapters is missing. The translation commences: *Omne datum bonum, et omne bonum perfectum, desursum est, descendens a patre luminum. Sed et cunctus a patre mote luminis*, etc. It ends: *Rationem sermonis previdentes, et super nos occultum silentio uenerantes. Explicit liber beati Dyonisii episcopi Athenarum ex Ariopagitidis de Celesti Ierarchya. In nomine patris et filii et spiritus sancti.*

Laus tibi sit, Christe, quoniam liber explicit iste.

Explicit iste liber. Scriptor sit crimine liber. Amen.

f. 201b: blank.

MS. No. 171.¹ Folio; vellum; 244 ff; saec. xiv; "*Liber ecclesie beate Marie de Dunis.*" It contains the *Manipulus Florum* of Thomas de Hybernia. [cf. *Studies*, ii, 1913, p. 511.]

MS. No. 388.² Paper; saec. xv; "*Liber ecclesie S. Marie de Dunis.*" Contains among other things, *Richardus Ardmacensis, Liber de Privelegiis Mendicantium*. [*Studies*, ii, 512.]

BRUSSELS, BIBLIOTHÈQUE ROYALE.

An excellent catalogue of the large and valuable collection of MSS. preserved in this Library is now in course of publication by Van Den Gheyn.³ Once this work has been completed and

¹ Laude (*loc. cit.*, pp. 162-164).

² Laude (pp. 327-328).

³ *Catalogue des MSS. de la Bibliothèque Royale de Belgique*, tomes i-ix, Bruxelles, 1901-1909.

furnished with the necessary indexes, it will be a comparatively easy, and most useful, task to prepare a list of all the MSS. relating to Ireland.¹ As is well known, they are neither few nor unimportant.

MS. II. 2568. A volume of *Vitae Sanctorum*² acquired from the Phillipps collection (Nos. 12314 and 12460) in 1900. Formerly it belonged to the Abbey of Stavelot. Vellum; tenth-century; single columns. On fols. 48b–59a occurs the *Vita S. Brigidae* of Cogitosus, with which I have dealt in the *Proceedings of the Royal Irish Academy*.³ It presents a much better text than that of the later MSS. previously collated by me. The Prologue is missing.

f. 48b, without any title: [*San*]cta itaque Brigida, quam Deus præsciuit ad suam imaginem et prædestinauit, a Christianis nobilissimisque parentibus, de bona ac prudentissima Ectehc prosapia in Scottia orta, patreque Dubtocho et matre Processa genita, etc.

f. 59 a, it ends: *Orate pro me præcor ne imputetis me culpabilem, sed ut audatię meę indulgeatis, atque orationum uestRARUM pio domino commendetis ut et deus uos pacem ex ore euangelicam sectantibus exaudiat, adiuuante domino nostro Iesu Christo qui uiuit et regnat in sæcula sæculorum. Amen.*

At f. 53b, l. 15 the MS. reads *Luguid nomine* for the *Lugidus* of the Bollandist editors (cap. 26), and at f. 55b, l. 18 *gronna* for the *grunna* of the edition (cap. 33).

MS. II. 1181. A volume of *Vitae sanctorum*⁴ also from Stavelot. Purchased in 1888 from the Phillipps collection (No. 12461). Vellum; saec. xi/xii.⁵ Also contains an imperfect copy of the *Vita S. Brigidae* of Cogitosus (ff. 81a–87b). The Prologue is missing, and between ff. 85 and 86 a folio has been torn out. Thus f. 85b ends with the words, *Quę cum talem* in the middle of cap. 28 according to the edition of the Bollandists, and f. 86a commences, *fortitudinem sanctę Brigide infirmiozem* etc.,

¹ That given by Bindon (*Proc. R.I. Acad.*, iii, 1847, pp. 477–502) is very incomplete, and now quite antiquated.

² Described by Van Den Gheyn (*loc. cit.*, v., 1905, pp. 305–306).

³ Vol. 30, section C, 1912, pp. 307–326.

⁴ Cf. Esposito (*loc. cit.*, p. 309).

⁵ The Bollandists and Van Den Gheyn say “Saec. xii.”

in the middle of cap. 33. Neither the Bollandists nor Van Den Gheyn, in their descriptions of the MS., have noticed this gap.

f. 81a, in red: *Incipiunt capitula de causa sanctę Brigide*. Then a list of 32 chapters.

f. 81b, in red: *Incipit uita beatissime Brigide uirginis que celebratur Kalendis Februarii*. Then, *Sancta itaque Brigida*, etc. There are a few interlinear and marginal additions in a later hand.

f. 87b, it ends: *Orate pro me Cogitoso, nepote culpabili, et audatię meę indulgeatis, atque per orationem uestram pio domino me commendetis exoro, et deus uos pacem euangelicam sectantes exaudiat*.

At f. 81b, col 2, the MS. has the proper names in cap. 3 (ed. Boll.) thus: *Ectech, Scotia, Dubtocho, Brocca*.

At f. 85a, col. 2, l. 25, the reading is *Luguidman nomine* (cap. 26).

NAMUR, BIBLIOTHÈQUE DE LA VILLE.

MS. No. 71. A small folio, paper, volume of 259 numbered folios, written in single columns with 42 lines to the page, in the year 1438. Initials and headings are in red. Here and there a few marginal notes in the same hand as the text. Several folios have been torn out in various parts of the volume, but from the index at the commencement we see that they had been left blank. There is thus no loss to deplore. No catalogue of the Namur MSS. having as yet been published,¹ I give here a complete description of the contents of this volume.

On the recto of the first fly-leaf in the same hand as the rest of the MS., an index of the contents. On the recto of second fly-leaf, in the same hand, *Iste liber pertinet monasterio de Gardineto beate Marie uirginis iuxta Walcuriam*.² This same inscription occurs in the top margins of ff. 121a and 146a, and also in the middle of f. 259a. Then follows an index to the fifteen chapters

¹ The Library is said to possess some 270 MSS. (cf. *Catalogue des livres de la Bibliothèque Publique de la Ville de Namur*, Namur 1807, pp. 259-266). A few were summarily mentioned by Bethmann (Pertz, *Archiv*, viii, 1843, pp. 475-477). The hagiographical MSS. were described by Arndt (*Neues Archiv*, ii, 1877, pp. 264-265), and by the Bollandists (*Analecta Bollandiana*, i, 1882, pp. 485-530, 609-632).

² Walcourt (prov. de Namur).

of the first work in the MS. On the verso of the second fly-leaf : *Dyonisii Arriopagite episcopi Athenarum ad Thimoteum episcopum Ephesiorum de Celesti Ierarchia. Epigramma in beatum Dyonisium de Cel. Ier. ; Angelice sapientie* etc. Then follow the 24 verses of Johannes Scottus, *Lumine siderio* etc. (ed. Floss, ap. Migne, *Patrol. Lat.*, 122, cols. 1037-1038).

ff. 101a-102b : *Expositio magistri Hugonis super Dyonisium Arriopagitam de tribus Ierarchiis Celestibus* (ed. Migne, *P.L.*, 175, 923-1154). f. 102b, *Explicit. xv Junii in anno 1438°*.

ff. 103a-104a : *Prefatio Anastasii apostolice sedis bibliothecarii ad excellentissimum Karolum* (ed. Floss, ap. *P.L.*, 122, 1025-1030).

ff. 104b-106b : The 24 verses *Hanc libam sacro* etc., followed by the prose preface of Johannes Scottus to his translation of Dionysius (ed. Floss, *P.L.*, 122, 1029-1036). Folios 107 to 119, which were originally blank, have been torn out.

f. 120b : *De Mistica [Theologia S. Dionysii]*. An index to the five chapters of the work.

ff. 121a-133b : The Pseudo-Dionysian work with a Commentary. Each passage of the text is marked in large red capitals *Textus*, and each of the following commentary similarly *Commentum*. The introduction of the Commentary begins : *In nostris exemplaribus grecis non fuit prescriptum aliquod epygramma in hunc librum de mystica theologia* etc. The translation begins : *Trinitas supersubstantialis et superdea et super bonum que Christianorum* etc. The Commentary : *Mystica theologia est novercissima et non iam per speculum et per ymaginem creaturarum cum deo locutio. Cum videlicet uirum transcendit* etc., f. 133b : *dictorum defectus a perfectis beniuole suppleri. Explicit mistica theologia sancti Dionysii cum commento domini Episcopi Linconiensis*. This Commentary was printed in *Opera Dionysii*, 3 vols. folio, Argentine, 1502-03, vol. i, fols. 264b-271b.

f. 134a : A brief extract from the *Moralia* of St. Gregory (11 lines).

f. 134b : blank. ff. 135a-142b : *Incipit Prologus Anselmi Cantuaririensis [sic!] Archiepiscopi in Proslogion* (ed. Migne, *P.L.*, 158, 223-242). Three blank folios have then been torn out.

ff. 146a-174a : *Incipit Prologus in libro Rathberti de Sanguine et Corpore Christi* (ed. Migne, *P.L.*, 120, 1263-1350).

f. 174a : *Versus [xv] eiusdem. Regis adire sacre qui uis*

sollemnia mense. . . Accipiens palmam regni virtute beatus (ed. Migne, *loc. cit.*, cols. 1261-1262).

ff. 174b-178a: *Dicta cuiusdam sapientis de Corpore et Sanguine domini Ihesu Christi aduersum Radbertum. Quod corpus et sanguis domini vera sit caro, et verus sanguis. . . que de uino et pane creauit et conseruauit uerum corpus et sanguinem domini. Et sit finis. Explicit.* (Cf. Migne, *P.L.*, 112, col. 1511n.).

ff. 178b-179b: *Dicta cuiusdam de Corpore et Sanguine domini nostri Iesu Christi filii dei uiui. Intuentes sententiam apostoli qua dicitur quod animalis homo non percipit ea que. . . mox ut dominus uoluerit et partum quem elegerit tibi satisfactorus erit. Sit finis.* (Cf. Migne, *P.L.*, 112, col. 1510n.).

f. 179b: *Versus [xxx] de Sacramento Altaris. Tollimur e medio fatis urgentibus omnes. . . Fit cibus ipse caro panis ymago manet.* Then follow six more: *In natale sacro sacre sollemnia misse. . . Nox aurora dies umbra figura deus.*

ff. 180a-181b: *Incipit Omelia Eusebii de Corpore et Sanguine domini nostri Iesu Christi. Magnitudo celestium. . . secula seculorum. Amen* (ed. Migne, *P.L.*, 30, cols. 280-284).

f. 182a-182b: *Ex Dyalogo sancti Basilii de Dignitate Sacerdotali. Sacerdotii aspice dignitatem. . . in honorem illius qui immolatur. Explicit.*

ff. 182b-207a: *Anselmi Cantuariensis Archiepiscopi Cur Deus Homo* (ed. Migne, *P.L.*, 158, 359-432).

f. 207a: [*Versus xxv.*] *Ade peccatum que conueniens aboleret . . . Quid proprium stulto non posse et uelle nocere?* (Cf. Migne, *P.L.*, 171, col. 1406).

ff. 207b-215a: *Incipiunt capitula libri Anselmi de Libertate Arbitrii* (ed. Migne, *P.L.*, 158, 489-506). f. 215b: blank.

f. 216 which was also blank has been torn out.

ff. 217a-234b: *Incipit Epistola Aniani ad Euangelum presbiterum.* [Introduction and 7 Homilies on St. Paul.]

ff. 235a-238a: *Meditatio deuota super antiphonam Salue Regina Misericordie* (ed. Migne, *P.L.*, 149, 583-599).

f. 238b: blank. ff. 239 and 240, blank, have been torn out.

ff. 241a-250b: *Sermo Augustini episcopi aduersus quinque hereses* (ed. Migne, *P.L.*, 42, 1101-1116).

ff. 251a-259a: *Liber beatissimi Augustini contra Felicianum Arrianum hereticum* (ed. Migne, *P.Lat.*, 42, 1157-1172).

f. 259b: Blank.

MS. No. 90. A small quarto parchment volume, written

in single columns with 30 lines to the page, in a hand of the early fifteenth century. Initials in red and blue. 322 numbered pages. The *Manipulus Florum* of Thomas Hibernicus. [See Esposito, *Studies*, ii, 1913, p. 511.]

pp. 1-316: *Quedam excerpta de Manipulo Florum*. A few marginal notes.

pp. 317-322: An index to the 308 chapters of the work.

My cordial thanks are due to M. Adrien Oger for the kindness shown to me during my visit to the Namur Library.

M. ESPOSITO.

Göttingen, *February*, 1914.

ADDENDUM.

Since the above was written, Belgium has been subjected to a ruthless and devastating invasion. Among other irreparable losses we have to deplore that of the Library of the University of Louvain, wantonly fired by vandals on August the 25th. At the time I visited this Library (June, 1912), there was no printed catalogue of the collection of MSS., and, as far as I am aware, none has since been published, but from the manuscript index on slips, kindly placed at my disposal, I was able to ascertain that the Library possessed no MSS. relating to mediæval Irish affairs. As to the fate of the other Belgian and French Libraries, which have had the misfortune to fall into the hands of the invaders, we have as yet (October, 1914) no information.

M. E.

THE ROYAL VISITATION, 1615

DIOCESE OF KILLALOE

THE Visitation for Killaloe reveals the same sad state of affairs as in the other dioceses. The vast majority of the churches are in ruins, very few of the parishes can report that their churches have been repaired. In many parishes there is no minister, and in most cases the congregations are small. Such a state of affairs soon after the "Reformation" does not reveal a healthy religion in the Protestant Church of Killaloe. The Bishop, John Rider, was an Englishman and had received a good education at Oxford. Previously he had held important positions in the Irish "reformed" Church, such as the Deanery of St. Patrick's in Dublin,¹ and the Archdeaconry of Meath. He was appointed to Killaloe on August 15, 1612.² He compiled "The State of the Diocese of Killaloe, presented to his Majesty's Commissioners at Dublin, July 1, 1622." He also compiled a Latin Dictionary, "A letter Concerning News out of Ireland" and "A Claim of Antiquity in behalf of the Protestant Religion."³ He died at Killaloe on November 12th, 1632, and was buried in the Cathedral.

MICHAEL A. MURPHY.

¹ Cal. Carew S.P., 10, p. 23, 1603-1624.

² Cal. Pat. Rolls.

³ Cotton Fasti., p. 401.

COMITATUS CLARE

DIOCESIS LAONENSIS.

[Ecclesia Cathedralis—the chancell repayed.
 Oeconomia Ecclesiae—Rectoria Kylmoor antiquitus
 spectans ad aedificationem ecclesia. Valoris 24 libri.
 Set and demised for 7 years for 10 libri per annum.
 Kilallow—Degory Hawkes minister et predicator in-
 servit.]

This is entered on the verso of ye cover in
 the Visitor's hand.

Decanus Hugo o Hogan^a minister legens. Valoris 30 libri.
 Precentor Daniel Kennedy^b minister legens. Valoris 4 libri.
 Cancellarius sequestrator.^c Valoris 20 marcarum. Vacat.
 Thesaurarius. Nicholaus Bright^d minister. Valoris 4 libri.
 Archidioconus Patricius o Hogan^e minister legens. Valoris 40
 marcarum.
 Prebend de Tomgreny.¹—Dominus Episcopus Limericensis. Valoris
 20 libri.
 Prebend de Loghkiln.²—Georgius Andrew Decanus Limericensis.
 Valoris 7 libri 10 skill.
 Prebend de Clondagad.³—Thomas Prichard minister et predicator.
 Valoris 4 nobles.

^a Hugo O'Hogan "a native minister and Canonist." According to
 Bishop Ryder, he was Dean from 1602 until 25th November, 1624. (Lib.
 Mun: Cotton *ibid.*)

^b Daniel Kennedy, "a native minister and Canonist," was Precentor,
 1604 to 1622, when he was succeeded by John Andrews (*ibid.*).

^c The Chancellor Christopher Flanagan was deprived by the Com-
 missioners.

^d Nicholas Bright, Treasurer, continued in that office until 1629.

^e Patrick O'Hogan, "a native minister and Canonist," was Arch-
 deacon from 1590 until 1622.

¹ Tomecreine—Tomgrenye, Tomgraney, held by Bernard Adams,
 Bishop of Limerick (1604–1625).

² Lorrha. George Andrews, an Englishman, was Dean of Limerick
 from 1603 until 1635, when he was promoted to the bishopric of Ferns
 and Leighlin.

³ Cloindagad (G. and O.)—Clandegad—Clondegad.

Prebend de Tulloghe.⁴—Daniel Kennedy minister legens. Valoris 4 libri.

Prebend de Rath.⁵—Bartholomeus White minister legens. Valoris 10 shill.

DECANATUS DE OMULLED.⁶

Rectoria de Omulled. Valoris xvi. libri. Richardus Fuller minister legens. Church well and cancell.

Rectoria de Clonlea.⁷ Ad rectoriam de Ommulled. Vicaria de eadem. Valoris 3 libri Vacat. John Blaggrave curatus minister legens. Old walls only.

Rectoria de Killfinaghta⁸ ad rectoriam de Omulled. Vicaria de eadem. Valoris 7 libri. Andreas Chapline minister legens residens.

Rectoria de Kiltely.⁹ Ad rectoriam de Omulled. Vicaria de eadem. Valoris 3 libri. Church well. John Blaggrave idem qui supra.

Rectoria de Killokennedy.¹⁰ Ad rectoriam de Omulled. Roof unthatched. Vicaria de eadem. Valoris 3 libri 5 shill. Idem Johannes Blaggrave.

Rectoria de Killnoa.¹¹ Ad rectoriam de Omulled. Walls up uncovered. Vicaria de eadem. Valoris 3 libri. Johannes Corbett minister legens.

Rectoria de Feikle.¹² Ad rectoriam de Omulled. Church and cancell shingled well. Vicaria de eadem. Valoris 4 libri. Owen Prichard.

Rectoria de Killoran.¹³ Ad rectoriam de Omulled. Church down, cancell ruinous. Vicaria de eadem Valoris 40 shill. Owen Prichard.

Rectoria de Ogonila.¹⁴ Ad rectoriam de Omulled. Vicaria de eadem. Valoris 4 libri. Johannes Moran absens in Anglia. Anthony Hawkes curatus.

⁴ Tullagh—Tulla.

⁵ Ragh, Rath.

⁶ Om Bloid Omulled.

⁷ Clonlea.

⁸ Kilfenangha, Kilfinaghty, Kilfinaghta.

⁹ Kiltely, Kilseily.

¹⁰ Killikenned, Killokennedy.

¹¹ Killnoe, Kilnoe.

¹² Feakle, Feacle, Feikle.

¹³ Killurane.

¹⁴ Toogenela, Ogounillae, Ogonelle.

Rectoria de Moynoe.¹⁵ Sequestratur Valoris 6 libri. Idem Johannes, church and cancell down. Vicaria de eadem vacat. Hugo o Hogan Decanus Laonensis curatus.

Rectoria de Clonrush.¹⁶ Impropriata Comiti Thomoniae Vicaria de eadem vacat. Hugo o Hogan Decanus curatus.

Rectoria de Inishgealtra.¹⁷ Impropriata Richardo Boyle militi. Church down xvi. valoris. Vicaria de eadem vacat.

Rectoria de Štradbürg als Killanagaraffe.¹⁸ Impropriata domino Bourke Baroni de Castleconnell. Valoris 20 libri unacum Vicaria. Sequestratur vicaria de eadem, vacat. Hugo o Hart curatus. No curate appears.

Rectoria de Castleconnell. Impropriata domino Bourke Baroni de Castleconnell church and cancell in good repair.

Vicaria de eadem vacat. Hugo o Hart curatus. Valoris 15 libri unacum precedente vicaria—no curate appears.

Rectoria de Killtinnanlea.¹⁹ Impropriata Comiti Thomoniae. Church and cancell repaired. Valoris 4 libri. Vicaria de eadem vacat.

DECANATUS DE OGASSIN.²⁰

Rectoria de Ogassin. Dominus Episcopus Limericensis. Valoris 40 li.

Rectoria de Quin.²¹ Ad rectoriam de Ogassin. Valoris 4 libri. Vicarius de eadem Morgan Bennis minister legens residens. Church and cancell downe.

Vicaria de Tulloghe.²² Cornelius o Mahowne minister legens. Valoris 5 libri. Church and cancell repaired.

Rectoria de Clonee.²³ Ad rectoriam de Ogassin. Church and cancell down. Vicaria de eadem. Valoris 4 libri. Morgan Bennis ut supra.

Rectoria de Dury.²⁴ Ad rectoriam de Ogassin. Church and cancell downe. Vicaria de eadem. Valoris 5 libri. Thomas Prichard. The parishioners resort to the church of Innish.²⁵

¹⁵ Moynoe, Moynoe.

¹⁶ Clonrusch, Clonrush (in Co. Galway).

¹⁷ Inniscaltra, Inniscalthra, Innishcaltra.

¹⁸ Killanegaraff.

¹⁹ Killtantea, Killenena.

²⁰ This deanery was anciently the tribe land of the Clann-Caisin.

²¹ Quint, Quinchy, Quihy, Quin.

²² Tulla.

²⁴ Dowrey, Dowry.

²³ Cloney.

²⁵ Ennis.

- Rectoria de Killraghtas.²⁶ Ad rectoriam de Ogassin. Church and cancell uncovered. Vicaria de eadem vacat. Valoris 30 shill. Johannes Corbet curatus.
- Rectoria de Killtoolaghe.²⁷ Ad Prebendam de Tomgreny. Church and cancell downe. Vicaria de eadem. No curat.
- Rectoria de Templemanly.²⁸ Ad rectoriam de Ogassin. Vicarius de eadem Thomas Prichard. Valoris 50 shill. Annexed to Innish.
- Rectoria de Inchicronan.²⁹ Ad rectoriam de Ogassin. Vicaria de eadem. Valoris 50 shill. Impropriata Comiti Thomoniae. Church and cancell in repaying. My lord Thomond hath undertaken it.
- Rectoria de Killmorinagal.³⁰ Ad rectoriam de Ogassin. Church and cancell uncovered. Vicaria de eadem. Valoris 4 libri. Andreas Chaplin qui supra.

DECANATUS DE TRADRY.³¹

- Rectoria de Tradry. Johannes Steere minister predicator. 30 libri.
- Rectoria de Pomfinloh.³² Ad rectoriam de Tradry. Church uncovered, the cancell repaired. Vicaria de eadem. Valoris 4 libri. Georgius Saich minister legens.
- Rectoria de Killanafinlaghe.³³ Ad rectoriam de Tradry. Church and cancell downe. Vicaria de eadem. Valoris 4 libri. Petrus Lambert minister legens.
- Rectoria de Killmaleery.³⁴ Ad rectoriam de Tradry. Church and cancell downe. Vicaria de eadem vacat. Valoris 40 shill. Petrus Lambert curatus.
- Rectoria de Killconry.³⁵ Ad rectoriam de Tradry. Church and cancell downe. Vicaria de eadem vacat. Valoris 50 shill. Petrus Lambert, curatus.

²⁶ Kilratis, Kilraghtis.

²⁷ Kiltoragh.

²⁸ Templemaley.

²⁹ Inschecranan, Inchicronane, Inchicronan.

³⁰ Kilmurrynegaul.

³¹ The ancient Thradraidhe anglice Tradry was the tribe land of O'Neill, one of the Ui Bloid. It came early into the hands of de Clare, and later (1318) into the possession of the Mac Namaras.

³² Tominlagh, Tomfinloe, Tomfinlagh, Tomfinlough.

³³ Killinasullvilagh (G.), Killanasuilagh (O.), Killanasullagh, Killonasoolagh, Kilnasoolagh.

³⁴ Kilmalyry, Kilmaleery.

³⁵ Kilconry.

Rectoria de Clonloghan.³⁶ Ad rectoriam de Tradry. Church and chancell up. Vicaria de eadem. Petrus Lambert. Valoris 50 shill.

Rectoria de Drumlein.³⁷ Ad mensam Episcopi.

Vicaria de eadem. Valoris 4 libri. Ad Thesaurarium.	} These vicaradges to be united to the cure of Bunratty
Rectoria de Finnoh ³⁸ ad rectoriam de Tradry. Vicaria de eadem vacat. Valoris 20 shill. Morgan Bennis, curatus.	
Rectoria de Bonratty. Ad rectoriam de Tradry. Vicaria de eadem vacat. Valoris 20 shill. Morgan Bennis, curatus.	

Rectoria de Killonie³⁹ alias Killughe. Improprata Domino Baroni de Inchiquin. Vicaria de eadem. Valoris 5 libri. Church and chancell downe no curat. Sequestratur.

Rectoria de Inisdadrum.⁴⁰ Improprata Comiti Thomoniae. Vicaria de eadem. No church no inhabitants.

DECANATUS DE DRUMCLEIFFE.⁴¹

Rectoria de Drumcleiffe. Valoris 40 marks unacum rectoria de Kilmaly. Cornelius McConsidein, minister legens confesses he hath but 5 libri from the Patron. Church and chancell downe, to be annexed to Innish, deprivat, sequestratur to Captain Norton Sheriffe.

Vicaria de eadem. Valoris 6 libri. Thomas Prichard qui supra.

Rectoria de Killmaly.⁴² Cornelius McConsidein val: Church and chancell repaired. Vic die eadem Valoris 30 shill. Thomas Prichard.

Rectoria de Killeneboy.⁴³ Valoris 8 libri. Thomas Prichard. Church and chancell downe. Vic de eadem. Val 4 libri. Bartholemus White minister legens inservit curae.

Rectoria de Rath.⁴⁴ Valoris 10 libri. Daniel McGilliesaghta. Church and chancell repayed. Vicaria de eadem. Bartholemeus White inservit curae. Edmond o Hogan to appere before the Commissioners at Innish⁴⁵ for these.

³⁶ Clonlaghan, Clonlaghon.

³⁷ Drumline.

³⁸ Fenagh, Feenagh.

³⁹ Killowen, Killone.

⁴⁰ Innishdadrum, Coney Island.

⁴¹ Drumcliff.

⁴² Killmaley, Kilmaley.

⁴³ Killinaboy.

⁴⁴ Raghe, Rath.

⁴⁵ Ennis.

Rectoria sine Prebenda de Disert.⁴⁶ Valoris 6 libri. Andreas McGilliesaghta cancell up, church downe. Bartholemeus White curat. Vicarius de eadem Dudum vacarit sequestrata Comelio McGilliesaghta ad inserviendum curae.

Rectoria de Killnamona⁴⁷ Franciscus Frothingham, minister predicator church and chapple in reasonable repaire. Valoris 5 libri. Vicaria de eadem.

Rectoria de Kilkeedy.⁴⁸ Valoris 15 libri. Jacobus Darsy scholar, studendi gratia. Church and cancell unrepaired. Vicaria de eadem. Evan Jones, minister legens inservit curae.

DECANATUS DE CORKAVASKIN.⁴⁹

Rectoria de Cloindagad.⁵⁰ Church and cancell repaired. Impropriata domini Baroni de Inchiquin. Vicaria de eadem. Valoris 4 libri. Robertus Frothingham inservit curae.

Rectoria de Killchrist.⁵¹ Church and cancell downe. Impropriata Comiti Thomoniae. Vicaria de eadem vacat. Valoris 20 shill. Robertus Frothingham curatus qui supra.

Rectoria de Diserturhury als Killedisert.⁵³ Church and cancell in repairing. Impropriata Comiti Thomoniae. Vicaria de eadem. Valoris 3 libri. My lord Thomond undertakes to admit an honest man in the vicaradge.

Rectoria de Killfeddan.⁵⁴ Church and cancell downe. Impropriata Comiti Thomoniae. Vicaria de eadem vacat. Valoris 50 shill. My lord of Thomond undertakes as aforesaid.

Rectoria de Killafin.⁵⁵ Church and cancell well up. Impropriata Comiti Thomoniae. Vicaria de eadem. Valoris 4 libri. Franciscus Frothingham. Curatus Christopher Frothingham.

⁴⁶ Desert, Dysart.

⁴⁷ Killnamough, Kilnamona.

⁴⁸ Killkedy, Kilkeedy.

⁴⁹ Corca Baiscuin, Corcavaskin, Corcawoskyne, Corkanaskin. O'Domhnaill (O'Donnell) and O'Baiscinn were the two ancient lords of Corca Baiscinn (Cam. Ever. I. 263). Later the territory belonged to MacMahon of the O'Brien Family (Fin. III. 616). It is now the baronies of Clondera-law, Moyarta, and Ibrickin.

⁵⁰ Clondagad.

⁵¹ Kilchreest.

⁵² Disertmurhly (G.), Disertmurhly (O.)

⁵³ Killdysert, Killadysart.

⁵⁴ Killfuddan, Kilfidane.

⁵⁵ Kilefin, Killofin.

- Rectoria de Kilmurry Clondereah.⁵⁶ Impropriata Comiti Thomoniae. Church and cancell in reasonable repair. Vicaria de eadem. Valoris 3 libri. Robertus Frothingham.
- Rectoria de Killarda.⁵⁷ Ad prebendam de Killrush. Church and cancell repayed. Vicaria de eadem. Valoris 3 libri. Robertus Tuisden, minister predicator inservit curae.
- Rectoria de Killamure.⁵⁸ Impropriata Comiti Thomoniae. Church and Cancell up. Vic de eadem. Valoris 30 shill. My Lord Thomond undertakes as aforesaid.
- Rectoria de Killmichill.⁵⁹ Church and cancell up. Impropriata Comiti Thomoniae. Vicaria de eadem. Valoris 40 shill. Robertus Frothingham qui supra.
- Rectoria de Killmacduan.⁶⁰ Church and cancell uncovered. Vicaria de eadem. Valoris 4 libri. Robertus Tuisden qui supra inservit curae.
- Rectoria sine Prebenda de Killrush.⁶¹ Valoris 30 libri. Mareus Lynch student deprived. The Prebend sequestered to Robert Tuesden.
- Rectoria de Killfieraghe.⁶² Spectat ad Prebendam de Killrush. Church and Cancell unrepaired. Vicaria de eadem vacat. Valoris 40 shill. Willmus Milsam a mere layman.
- Rectoria de Kilballihone.⁶³ Ad Prebendam de Tourgeny.⁶⁴ Church and cancell uncovered. Vicaria de eadem vacat. Valoris 30 shill. Willimus Milsam curatus qui supra.
- Rectoria de Kilmurry.⁶⁵ Ibrichan. Impropriata Comiti Thomoniae. Church and cancell repaired. Vicaria de eadem. Valoris 50 shill. No vicar, no curate. Committed to my lord of Thomond.
- Rectoria de Killfarboy.⁶⁶ Church and cancell repaired. Impropriata Comiti Thomoniae. Vicaria de eadem. Valoris 40 libri. Bartholomeus White inservit curae.

⁵⁶ Kilmurry, Clonderalaw, Clonderelah (G. and O.).

⁵⁷ Killard.

⁵⁸ Killimer.

⁵⁹ Killmyhill, Kilmihil.

⁶⁰ Kilmacduane.

⁶¹ Kilrush.

⁶² Kilfearagh.

⁶³ Kilbalihon (G.), Killballihone (O.), Killbalyowen.

⁶⁴ Tonigreny (G.), Tomgreny (O.), Tomgrany.

⁶⁵ Kilmurry Ibrickan.

⁶⁶ Kilfarboy.

Rectoria de Moelfartah.⁶⁷ Impropriata Comiti Thomoniae. Church and cancell uncovered. Valoris 3 libri. Vicaria de eadem. Robertus Tuisden qui supra inservit curae.

(Endorsed)

Kilallow pro 5 decanatus
SOUTHWELL.

LAONENSIS DIOCESIS PARS.

viz

Decanatus Ormoniae superioris et Inferioris ⁶⁸

Decanatus de Ely O'Carroll ⁶⁹ *sen.*

DECANATUS ORMONIAE IN DIOCESI LAONENSIS.

Rectoria de Nenagh ⁷⁰ Impropriata ad monasterium de Owney.*
Sr Edmund Walsh firmarius. Church ruynous. Cancell downe.
No Curat. Vicaria ibidem. Impropriata. Vacat.

Rectoria integra de Ballinacloy.⁷¹ Est membrum Decanatus
Laonensis. Decanus inservit.

⁶⁷ Moefartah (G. and O.), Moyferta, Moyarta.

⁶⁸ Upper and Lower Ormond in the Co. Tipperary. This was anciently the territory of Muscrige-tire. It was the possession of the O'Dunghaile (O'Donnelly) and O'Fuirg, subsequently it came into the family of the O'Kennedys.

⁶⁹ Ely O'Carroll the tribe lands of O'Cearbhaill (O'Carroll) forming the north-east portion of ancient Munster. It comprised the baronies of Clonlisk and Ballybritt in King's Co. and those of Ikerrin and Elyogarty in Co. Tipperary.

⁷⁰ Nenagh.

⁷¹ Ballynaclough.

* Any, Aney, Awney, Owney, Knockainy, situated in the Barony of Small County in Co. Limerick. Here a Priory was founded by one of the early Norman invaders for the powerful Norman Organization, the Knights Hospitallers. Archdall gives a list of its Priors (420 *sqq.*). Any was the most powerful of the Southern Pories of this Order. It was exclusively Norman and English. It acquired several grants of land, and the right of presentation to numerous rectories in Limerick, Kerry, and Tipperary (Fiants Eliz. 1258, 1762, 3250, 5349, 58, 41). At the suppression it was handed over to Nicolaus Fanning (Fiants Hen. 8. 216). Subsequently (1568) to Pers and Cockerham. In the reign of Elizabeth it passed from Apsley to the Brown family (Fi. Eliz. 3250-6002). From the Brown family, it came into the hands of the Earl of Cork, and through to the Earl of Kenmare, who holds it to-day (Lismore Papers).

- Rectoria de Lisbunny.⁷² Impropriata ad monasterium de Owney. Sr Edmond Walsh firmarius. Church and Chancell down. No Curat. Vicaria ibidem. Impropriata. Vacat.
- Rectoria de Killanruff⁷³ ad monasterium de Tyome. Sr John de Neynagh. Impropriata. Vicaria ibidem vacat. Church and Chancell down; No Curat.
- Rectoria de Dola.⁷⁴ Impropriata spectat ad mensam Episcopi. Vicaria ibidem impropriata. Vacat. Dominus de Inchequyn tenet. No Curat.
- Rectoria integra de Kilkeery.⁷⁵ Hugo Hogan Decanus Laonensis.
- Rectoria integra de Dunnamona.⁷⁶ Est capella annexa ad parochiam de Killalow et spectat ad Decanum et Capitulum Laonensis. No church, no chancell, no curate.
- Rectoria de Burgosboga.⁷⁷ Impropriata ad monasterium de Owney. Sir Edmund Walsh. A good church, a good chancell. Incumbentis. Vicarius ibidem Donatus o Kenedy studens. Precentor ecclesie Cathedralis inservit curae.
- Rectoria de Yoghallarra.⁷⁸ Est parcella rectoriae de Moysea et Decanus Laonensis. Spectat ad Decanatum. Vicaria ibidem est parcella vicariae de Fennoh⁷⁹ ut dicitur. Piers Butler incumbens vicar.
- Rectoria de Castletownearra.⁸⁰ Daniel o Kenedy clericus. Precentor Laonensis. Church and chancell well. Vicarius ibidem. Idem Daniel valoris 8 libri, aut circiter.
- Rectoria integra de Domineer.⁸¹ Est membrum Decanatus Laonensis. Dictus incumbens incervit surae. Church and Chancell well.
- Rectoriade Kilmore.⁸² Impropriata ad fabricum ecclesiae Cathedralis.
- Rectoria de Kneah.⁸³ Impropriata ad monasterium de Owney. Sr Edmund Walsh. Church ruined. Chancell no. Vicarius ibidem. Johannes Hogan Studens. Valoris 3 libri. Precentor inservit.
- Rectoria de Killordierna.⁸⁴ Impropriata ad monasterium de Tyone. Vicaria ibidem. Impropriata. No Curat.

⁷² Lisbunny.⁷⁶ Dromonane.⁷³ Killiniffe, Kilnancave.⁷⁷ Burges.⁷⁴ Dallow, Dalla.⁷⁸ Youghal.⁷⁵ Killkierie, Kilkeary.⁷⁹ Finnoe.⁸⁰ Castletownarra.⁸¹ Dromineer (O. and G.), Domineer.⁸² Kilmore.⁸³ Knigh.⁸⁴ Killodrorna (O. and G.), Kiladernan, Killodierna.

- Rectoria de Clohapriora.⁸⁵ Impropriata ad monasterium de Tyone. Church and cancell downe. Vicaria ibidem impropriata. No Curat.
- Rectoria de Kilborrin.⁸⁶ Impropriata ad monasterium de Owey. Sr Edmund Walsh. Ecclesia et cancella in ruin. Vicaria ibidem Geraldus Fitzgerald in arte Buccalaureus. Decanus inservit. Valoris 5 libri.
- Rectoria de Arderony.⁸⁷ Impropriata ad mensam Episcopi. Cancell up, the body down. Vicarius ibidem Patricius o Hogan inservit curae. Valoris 40 shill.
- Rectoria de Modrinich.⁸⁸ Petrus Butler clericus Inservit curae. Valoris 10 libri. Cancell up. Church down. Vicarius ibidem ; Idem Petrus.
- Rectoria de Killoain.⁸⁹ Impropriata ad monasterium de Tyon. Church quite downe. No curat. Vicaria ibidem impropriata. Vacat.
- Rectoria de Balligibbon.⁹⁰ Degory Hawkes clericus inservit curae. Valoris 4 (libri). Vicaria de Balligibbon Impropriata. Vacat. Nullus Curatus.
- Rectoria de Ballimacky.⁹¹ Impropriata ad monasterium de Tyon. Vicaria ejusdem est parcella annexa ad dignitatem Cancellariatus Laonensis. Valoris 20 nobles. Deprived for non residence. Corpus Cancellariatus.
- Rectoria integra de Thome. Est similis parcella et membrum Cancellariatus Laonensis. Pars Cancellariatus.
- Rectoria de Athanameala.⁹² Impropriata ad abbathiam de Tyone. Brian Magrath tenet. Vicaria ibidem impropriata.
- Rectoria de Burso na fierna.⁹³ Impropriata neither church nor cancell. Vicaria ibidem Impropriata.
- Rectoria de Lattrah.⁹⁴ Donatus o Kennedy studens. Valoris 4 libri. Precentor inservit. Church and Cancell well. Vicaria de Lattrah est membrum Precentoriatus Laonensis. Valoris 40 shill. Precentor inservit.
- Rectoria de Templedery.⁹⁵ Impropriata ad Abbathiam de Tyone. Church and cancell downe. Vicaria ibidem impropriata. Vacat.

⁸⁵ Cloghprior.

⁸⁶ Killbarran, Kilbarron.

⁸⁷ Ardrony, Arderoney.

⁸⁸ Modernehy, Modreeny.

⁸⁹ Kilman.

⁹⁰ Ballygibbon.

⁹¹ Ballemackey (O.), Ballymackey.

⁹² Arnamoynal, Aghnamadle.

⁹³ Burrisnefarney.

⁹⁴ Latherath, Latteragh.

⁹⁵ Templederrie, Templederry.

- Rectoria de Kilderidagrum. Impropriata ad Tyon. Vicaria ibidem impropriata. No curat. Vacat.
- Rectoria de Fennoh.⁹⁶ Petrus Butler clericus minister legens. A church only in repayre no cancell. Vicaria ibidem Idem Petrus inservit curae. Both valoris 15 libri.
- Rectoria de Tirreglas.⁹⁷ Est membrum rectoriae de Fennoh. Petrus Full.⁹⁸ Minister legens Pr⁹⁹ with Finoa supra. Cancell covered. Vicaria ibidem est membrum Decanatus Laonensis. Decanus inservit est corpus Decani.
- Rectoria de Lorrho.¹⁰⁰ Impropriata una pars ad priorem de Lorra. Cancell up Church down. Altera est porcella Archidiaconatus. Archidiaconus inservit curae. Vicaria ibidem est parcella Archidiaconatus Laonensis. Ipse inservit.
- Rectoria de Bonohom.¹⁰¹ Patricius Hogan clericus tenet per dispensationem. Valoris 3 libri. Church up and Cancell. Vicaria ibidem. Impropriata Priori Lorha. Vacat. No curat.
- Rectoria de Durroh.¹⁰² Per dispensationem. Vicaria ibidem. Impropriata ad Prioriem de Lorra. No Curate. Sequestratur.
- Rectoria de Lockin.¹⁰³ Est prebendae de Lockin. Ad Decanum Lymaricensem. Church and cancell well repayred. Vicaria de Lackin. Brian o Hogan studens. Valoris 3 libri.
- Rectoria de Ballingary.¹⁰⁴ Impropriata ad Abbathiam de Any. Sir Richard Boyle firmarius, Vicarius ibidem Patricius Hogan clericus. Idem inservit. Valoris 3 libri.
- Rectoria de Usgeon.¹⁰⁵ Impropriata ad monasterium de Any. Sir Richard Boyle. Church and cancell decayed, all save the vicar's part. Vicarius ibidem Geraldus Fzgerald in Arte Bacca-launeus. Studens in Collegio.
- Rectoria de Aglisclohan.¹⁰⁶ Est parcella Rectoriae de Wurro una pars, et altera pars est parcella de Rectoria de Finnoh. Piers Butler et Archidiaconus. Church and cancell well. Vicaria de eadem est membrum Archidiaconatus Laonensis. Ipse inservit.
- Rectoria de Buriskea.¹⁰⁷ Impropriata ad monasterium de Owey. Vicarius de eadem Petrus Butler clericus.

⁹⁶ Fenagh, Finnoe.

⁹⁷ Tirreglass (G.), Terraglass, Terryglass.

⁹⁸ Fuller (O.), Butler (G.).

⁹⁹ preysted (O.).

¹⁰⁰ Loreho (G.), Lorrha.

¹⁰¹ Bonacum, Bonohan.

¹⁰² Durra, Dorrha.

¹⁰³ Loughkeene, Lockeene.

¹⁰⁴ Ballingarry, Ballingarry.

¹⁰⁵ Usgenn (G.), Usgound (O.), Uskeane.

¹⁰⁶ Agliscloghane.

¹⁰⁷ Burriskea (G.), Burriskane.

Rectoria de Mosea.¹⁰⁸ Valoris 20 libri. Church and cancell well.
Vicaria ibidem vacat. Valoris 8 libri.

HACTENUS DE DECANATU ORMONIAE.

Incipit Decanatus de Ely.

DECANATUS DE ELY O CARROLL.¹⁰⁹

Rectoria de Roscrea. Impropriata ad monasterium de Tyon. Olyver Grace firmarius. Valoris 8 libri. Sequestratur ob ruinam ecclesiae. Vicaria ibidem Aeneas Callanan Apostate. Ideo Sequestratur. Vicaria valet 9 libri Church and Chancel downe.

Rectoria de Castletowne.¹¹⁰ Impropriata ad Tyon Oliver Grace firmarius. Valet.¹¹¹ Church down and cancell up. Sequestratur. Vicaria ibidem, clericus inservit curae. Valet 5 libri.

Rectoria de Ramoveog.¹¹² Impropriata ad Tyon Firmarius Oliver Grace Valet. Church and chancel downe. Vicaria ibidem est parcella vicariae de Castelton. Cornelius o Shernan qui supra inservit curae. Parcella Castelton, and rated there.

Rectoria integra de Finglas.¹¹³ Dicitur esse parcella de Dunkerin. Rector Cornelius o Sheran. Valet 20 shill. Parcella Dunkeran.

Rectoria de Dunkerin.¹¹⁴ Impropriata ad Tyon. Firmarius Oliver Grace. Valet 20 libri. Church downe, cancell up. Vicaria ibidem Cornelius o Sheran clericus inservit curae et residet. Valet 6 libri.

Rectoria de Templehary.¹¹⁵ Impropriata ad Tyon Firmarius qui supra. Valet.¹¹⁶ Church and cancell downe tyme out of mynd. Vicaria ibidem est parcella vicariae de Dunkerin. Cornelius o Sheran qui supra. Valet 20 shill.

¹⁰⁸ Mostea (G. and O.), Musea, Mousa.

¹⁰⁹ *cf. supra.* p. 218.

¹¹⁰ Castletown.

¹¹¹ Neither the Original or G. gives the valuation.

¹¹² Ramoveog (G. and O.), Rathnaovea, Rathmaveoge.

¹¹³ Finglis, Finglas (in King's Co.).

¹¹⁴ Dunkeren (G.), Dunkerrin (in King's Co.).

¹¹⁵ Templeree, Templeerry.

¹¹⁶ Neither O. nor G. gives the valuation.

- Rectoria de Burrin.¹¹⁷ Impropriata ad monasterium Sante Crucis.* Firmarius Comes. Valet 20 markes. Vicaria ibidem Stephanus Stephens studens. Cornelius o Keran inservit curae valet 20 nobles habet pro stipendoi 20 shill. Church and cancell up.
- Rectoria de Swinroan¹¹⁸ est impropriata ad Tyone. Oliver Grace firmarius. Valet. Church and cancell up. Vicaria ibidem. Nicolas Nelly studens. No curat. Ideo sequestrantur fructus in manus Nicolai Nelly unacum fructibus rectoriae de Kilmurrey.
- Rectoria de Kilmurry.¹¹⁹ Nicolas Nelly studens. Valet cum priori Vicaria de Swynroan 4 libri. Vicaria ibidem. Taddeus o Donnilan studens. Qualterus Fitz Symons inservit curae. Valet 40 shill. Church and cancell up.
- Rectoria de Birrha.¹²⁰ Walter Fitz simon clericus inservit curae. Valet 20 marks.¹²¹ Church repaying and cancell up. Vicaria ibidem vacat et sequestratur in manus Patricii o Hogan Archidiaconi. Sequestratur in manus Walteri Fitz Symons qui inservit curae.
- Rectoria de Kilcolman.¹²² Est parcella rectoriae de Birrha. Valet 20 marks. Rector qui supra. Church downe. Cancell up. Vicaria ibidem. Impropriata. Valet 5 libri. No curat. Sequestratur.

¹¹⁷ Burrine, Burren

¹¹⁸ Sinroane, Shinroane (in King's Co.).

¹¹⁹ Kilmorey, Kilmurry (in King's Co.).

¹²⁰ Birre, Birr (King's Co.).

¹²¹ In Original it is marked doubtful, viz. O. G. makes it 10 marks.

¹²² Kilcoleman (King's Co.).

* Holy Cross—S. Mariae de Sancta Cruce—on the western bank of the river Suir, a daughter Monastery of Nenah, Co. Limerick. It was founded in 1182 by Donal Mor O'Brien. Archdall errs in attributing the foundation to Donal Cairbreach (Foundation Charter Ormond Archiv: Fac. Nat. MSS. Gilbert III. Murphy Trium. Mon. xlviij.). This was one of the greatest of the monasteries in the Middle Ages. The Abbot was styled "Earl of Holy Cross" and had a seat in Parliament. Its possessions came under special royal protection, and many privileges and grants were given to it by the nobles. Like almost all of the Irish monasteries of the time, its special mission was to Anglicize rather than Christianize the "mere Irish."

The monastery takes its name from the traditional story that the Holy Cross was kept there (Murphy lx. ff. Irish Ecc. Rec. ix. and x.). A seventeenth century History of the Abbey is translated and edited by the Rev. Denis Murphy, S.J., under the title "Triumphalia Chronologiae Coenobii Sanctae Crucis" (Sealy, Bryers & Walker, Dublin).

- Rectoria de Ahankon.¹²³ Impropriata ad monasterium de Thome. Firmarius Bernardus Magrorgs. Church and cancell downe. Sequestratur. Vicaria ibidem impropriata ad monasterium vel prioratum de Inyshymeo. No curat. To Sr James Dyllon firmarius.
- Rectoria de Etah.¹²⁴ Impropriata ad monasterium de Tyone. Firmarius qui supra. Church and cancell up. Vicaria ibidem Aeneas Callanan Apostate. Ideo sequestratur. No Curat.
- Rectoria temporalis de Roskomroe.¹²⁵ Impropriata ad Tyone. Firmarius qui supra. Church and cancell partly uncovered. Valet 6 libri.
- Rectoria ecclesiastica ibidem. Impropriata parcella ejusdem parochiae. To Sir James Dyllon valet 40 shill. } Valet 8 libri.
- Vicaria de Roskomro. Thomas Deneteth predictus Conceonator. Valet 4 libri. The church and cancell partly uncovered. Sequestrantur fructus Rectoriarum et Vicariae in manus Vicarii ad aedific ationem ecclesiae.
- Rectoria integra de Clonfertmulloh.¹²⁶ Taddeus o Donnilan studens. Qualterus Fitz simons inservit curae. Valet 4 libri. Church and Cancell up.
- Rectoria temporalis de Kinnitty.¹²⁷ Impropriata ad de Inyshimeo. Firmarius Jacobus Dyllon miles. Valet vi. libri.
- Rectoria ecclesiastica ibidem. Qualterus Donnilan Thomas Denteth inservit curae. Valet 4 libri. Church and cancell downe. Ideo sequestrantur fructus utrisque Edmundi Donelan ad aedificationem ecclesiae ante mensem Maii prox viz anno 1616.
- Rectoria temporalis de Litterluna.¹²⁸ Impropriata ad monasterium de Inyshymeo firmarius. Jacobus Dyllon miles. Valet.¹²⁹
- Rectoria ecclesiastica ibidem. Thomas Denteth qui inservit curae. Valet 20 shill. Church and cancell downe. Sequestrantur fructus. Vicaria ibidem vacat. Et sequestratur in manus ejusdem Thomae ad inserviendum curae animarum. Valet 3 libri. Sequestrantur fructus vicariae et Rectoriae ecclesiae in manus Thomae Dent ut inserviat curae et aedificet eam partem ecclesiae quae ad vicarium et semetipsum pertinet.

¹²³ Ahomkoro (G.), Ahomkorr (O.), Aghacon, Agancan (King's Co.).

¹²⁴ Etagh, Etagh (King's Co.)

¹²⁵ Roscomroe (King's Co.).

¹²⁶ Clenfertmulloh (G.), Kyle (Queen's Co.).

¹²⁷ Kinnely (G.), Kennitty, Kinnilly (King's Co.).

¹²⁸ Littoreuna G.), Lettertuna (King's Co.).

¹²⁹ None given in O. or G.

Rectoria integra de Kilcummin.¹³⁰ Vacat et sequestratur in manus Caroli o Carroll ad reparationem Templi et reliquos usus in lege destinatos. Cornelius o Shernan inservit curae habet stipendium 20 shill. Church and Chancell downe. Valet 3 libri.

Rectoria de Quillanoan.¹³¹ Impropriata ad Tyone. Firmarius qui supra. Sequestratur. Vicaria ibidem. No curat. Church and Chancell downe.

Rectoria de Inshinamesh also Corbally.¹³² Impropriata ad prioratum Inyshmeo firmarius Guilemus Dyllon miles.

Nota—Church and chancell up but shut up agaynst the minister and reserved for masse. Vicaria ibidem. Impropriata ad predictum monasterium de Inyshmeo. Vacat. No curat.

In Decanatu de Ormonia et Ely o Carroll sunt 50 Rectoriae et Vicariae impropriatae ad monasteria vel prioratus viz :—

In Decanatu Ormoniae sunt Rectoriae impropriatae ;	17
et vicariae ibidem impropriatae	15
In Decanatu de Ely o Carroll sunt rectoriae impropriatae	14
et vicariae ibidem impropriatae	4
	—
	50

Sacerdotes misales sunt —

in Ormonia.

in Ely o Carroll.

Mortah o Glessan

Teig o Moynahan

Piers McCosty

Shane o Ago ¹³³

William o Hogan

William o Hegan

Edmund o Kenny

Philip o Hynan

Forgenanim v. Egan ¹³⁴

Teig o Gowran

Ludimagistri Papales.

Patrick o Mary.

Nicholas Webb. Welshman.

Nomina iimpropiatorum spectantium ad Comitem Ormonie infra Diocesim Ossoriensem Quorum Cancelli non sunt reparatae.

¹³⁰ Kilcomon, Kilcoman (King's Co.).

¹³¹ Cullinane, Cullenwayne (King's Co.).

¹³² Inshinancooh (G. and O.), Inshine, Corbally.

¹³³ Sic O. and G.

¹³⁴ O Egan (O. and G.).

Rectoria de Rathdowney
Rectoria de Bellagh
Rectoria de Maylardston
Rectoria de Eieiston
Ecclesia de Donnemogan
Ecclesia de Killkerehill, Killtoiran et Dirrenhensey
Rectoria de Roure
Rectoria de Killbecan

My very good lordships. I have considered of the note sent by yor lordships unto me, and finding thabove written Rectories to be in my possession. I do undertake (according yor lordships' desire) that the Chancells shall be sufficiently repaired so much of them as concerns me, at or before the first day of August wch. shall be in August 1616.

Witnes my hand the xiiijth of July 1615.

WALTER ORMOND. Oss:

MISCELLANEA
VATICANO-HIBERNICA, 1580-1631

(*Vatican Archives : Borghese Collection.*)

A RAPID examination of the Borghese Collection last year had led to the idea that it contained comparatively few papers relating to Irish affairs, and that space could easily be found in the next issue for all that remained (*Archivium Hibernicum*, vol. II., p. 274). A systematic search, however, has shown that this was a mistaken estimate. In addition to the documents given below there still remains a fairly large packet of transcripts, already in the Editor's hands for insertion in vol. IV. As might be expected, the papers are not all of equal value ; but the work has been conducted on the principle that no document was too unimportant to be passed over and that every scrap of paper relating to Irish affairs was worth transcription. The only exception made concerns the entries in the Consistorial diaries which have been left untouched, partly because for the most part such entries have been already examined by Brady in other collections, and partly because a complete examination of the Consistorial records, which was not feasible in Brady's day, would take much more time than is available just now.

It may not be amiss to mention that the brief summaries which have been made at the Editor's suggestion, were originally intended as marginal insets.

J. HAGAN.

Irish College, Rome.

THE KINGDOM OF IRELAND AND HOW TO CONQUER IT *

(*Vatican Archives : Borghese Collection, Series II., Vol 537, fol. 590.*)

[Ireland abounds in corn, flocks, wool, cloth, meat, fish, milk, honey; mines of gold, silver, copper, lead, and iron; large lakes and rivers; plenty of horses; hawks and falcons in high esteem. No serpents or poisonous animals; not even a spider.—The Irish naturally enemies of the English; reasons for this: 1. Differences of religion; 2. Usurped regal title; 3. English tyranny, oppression, injustice and misrule; 4. The people wilfully kept in ignorance by the English, lest with knowledge they might succeed in shaking off their yoke.—Number of men required for the conquest of the country. 5,000 troops should suffice, particularly as there are many elements tending to facilitate such enterprise: 1. Numerous ports; 2. Many Irish chiefs, well-acquainted with the country; 3. The good-will of the people; 4. The enemy at a disadvantage, owing to foreign wars. In the expedition recently sent into Ireland, the Viceroy could only muster 1,500 men to besiege them.—The cities occupied by the English will gladly hail a deliverer, and in any case can easily be taken by a force of 5,000.—Advantages accruing from such conquest: Ireland would be a bulwark against the heretics of the West and a curb in the mouth of those of England and Scotland.]

Discorso sopra il Regno d'Irlanda, e della gente che vi bisogneria per conquistarlo, fatto a Papa Gregorio XIV. (XIII. ?)

Il Regno d'Irlanda è di uguale grandezza con l'Inghilterra, levata la Scozia, qual è minore di ambedue; abonde di formento, e di bestiame, lana, tela, carne, et pesce di mare et di fiume, di latte et di miele del quale, oltre a luoghi dove si nutriscono pecchie si ne trova tanto ancora nelli boschi che gli abitanti si servino di cera et miele a loro bisogni senza mettersi altra cura; vi si trovano miniere

* There are several copies of this address (portions of which are given by Moran, *Archbishops*) in the Vatican Archives and Library; Ranke quotes a few lines from a Vienna MS. In the copy from which the present transcript is made, Gregory XIV is mentioned as the Pope to whom the address was directed; but other copies give Gregory XIII., and this would fit in better with contemporary events. There is neither date nor signature. The date, however, cannot be long after the unfortunate Stukely expedition. The writer may have been Oviedo. Whoever he was he can hardly have been Irish and was probably a Spaniard. Oviedo seems to have been in Rome in 1580 as agent for the Irish chiefs.

d'oro, di argento, rame, piombo et di ferro quasi per tutto ; vi sono laghi et fiumi grandissimi ; produce copia di cavalli, ma non troppo grandi di statura, veloci et non dissimili da cavalli Spagnuoli ; produce tutte quelle commodità che nascono in Inghilterra ; vi si trovano falconi ed astori eccellentissimi da quale in Francia si fa fran stima.

Quanto all 'invernata non è così fredda come l'Inghilterra ; non vi nasce sorte alcuna di serpenti, o animali venenosi ; manca quanto un ragno, tanto che la terra si porta di là in Inghilterra et in Scozia per remedio contra li serpenti.

Le cause perche gli Irlandesi sono
naturalmente nemini di gli Inglesi

La prima et precipua è la differenza et la varietà della religione. La seconda, perche li Re d'Inghilterra contro di ogni ragione et dovere, si hanno intitolati Re d'Irlanda, havendo l'ultimo Re nostro, come l'histoire dicono, resegnato il Regno al Papa, il quale ne diede il dominio al Re d'Inghilterra, che era all'ora Henrico secondo, come a vassallo di Santa Chiesa Romana, intitolandolo Signor d'Irlanda, riservando sempre il titolo di Re alla Sede Apostolica, ne mai è stato Re d'Inghilterra che si chiamasse Re d'Irlanda finchè Henrico ottavo si fece poner inscription tale :

Henricus Octavus Rex Angliae
Et Franciae, et Dominus Hiberniarum.

La terza è perche li Re d'Inghilterra tiranneggiando la gente, ne facevano guadagno particolare, senza haver rispetto all'utile del paese, lasciando il governo ai ministri Inglesi, li quali per arricchire se stessi usavano tutta l'arte della tirannide in quel Regno, come trasportando le commodità del paese in Inghilterra, tassando il popolo contro le leggi et privilegi antichi, et mantenendo guerra et fazioni domestiche et adempiendo le loro cupidigie sanguinee.

La quarta perche in Irlanda non è numero di scuole pubbliche ne academie, non volendo gli Inglesi che gli abitanti diventassero dotti et imparassero la differenza tra il viver libero et la servitù, sapendo quella gente essere bellicosa, habile di persona, et invitta ad ogni fatica, ne mancargli altro in poter resistere contro loro che l'arte et l'armatura, et per questo non hanno mai voluto che vi fiorissero artigiani, et accorgendosi che se il popolo volesse et sapesse valersi delle commodità sue proprie non solamente diventebbe ricco ma ancora potente di levarsi da dosso il giogo loro, essendovi

abondanza di metalli da fare ogni sorte di armatura et fornimento di guerra.

Quanta gente basteria
Per far l'aquisto d'Irlanda

È cosa certissima che havendo già l'Inglesi aperto gli occhi, bi ogneria usar maggior caldezza, mandar maggior forze et far maggior provisioni, considerata però la grandezza et l'augmento della Fede Cattolica le spese striano leggieri, dico dunque che con $\frac{M}{5}$ fanti ben armati si puo impadronire di quel Regno, perche le cose che fanno una tale impresa facile si trovano tutte in questa: la disembarcazione, la prattica del paese, la volontà de'popoli, le scommodità dell'inimico:

Primo quanto alla disembarcazione vi sono tanti porti che sarà impossibile agli Inglesi di occuparli tutti.

Quanto alla prattica, si trovano qui in Roma et in Spagna molti signori principali pratici di ogni luogo.

Quanto alla volontà de'popoli, quando non vi fosse altra causa che la religione tutti s'accontenteranno a qual si voglia potenza Cattolica, tanto maggiormente a quella del Sommo Pontefice.

Quanto alle scommodità dell'inimico l'Inghilterra si trova così esausta per le guerre di fuori, et per quella delli medesimi signori Irlandesi, che le sarà impossibile mandar un esercito che resista alla detta fanteria, perche quando habbe maggior bisogno havendo stimato il Regno mezzo perso quali hora vi arrivarono quelli pochi mandati di qua, il Vicere andò a pigliar la fortezza dove si trovò quella poca gente che fu mandata, non passò il numero di mille et trecenti soldati in tutto.

Et quanto alle città che occupa, la gente di esse è tutta Cattolica, et vedendo quella forza volentieri si libereria dalla tirannide degli Inglesi et non vi è città in tutto il Regno che possa tenersi quattro giorni alla batteria di canoni, in modo che ad un esercito di $\frac{M}{5}$ fanti non è difficoltà alcuna conquistare un Regno abóndantissimo di ogni cosa, et con molto minor forza guadagnarlo, essendo da credere che il vincitore dopo si grande acquisto vorrà obligare a se con grazie et liberalità gli animi de signori et popoli, et che questo gli veniria fatto facilmente si puo comprendere per il motivo fatto da loro quando vi andò quel piccolo sussidio, da quel tempo in qua vi sono de primi signori del Regno, chi scacciati, et fuggiti in queste bande, chi tenuti prigionj, chi rimasti in Irlanda mantenendo pur guerra contro gli heretici, ma per essere stato quel aiuto debole, ne mai poi seguendone altro, ha dato da dubitare che non era mandato con

intentione di fare acquisto ma per levare qualche tumulto, acciochè gli Inglesi fossero sforzati di lasciare l'aiuto delli Fiaminghi, trovando che fare a casa sua.

Per conclusione, quando nel modo suddetto si raquistasse quel Regno come sarà agevolissimo essendo gli Irlandesi di tutte le nazioni la piu osservante della Sede Apostolica, la piu ferma, la piu stabile, et la piu Cattolica nella Religione Cristiana, et la maggior nemica di tutti gli Heretici, et particolarmente degli Inglesi, il vincitore non solo se ne accrescerebbe di stato et di gloria quanto all'acquisto del paese istesso, ma l'Irlanda sarebbe un terrore perpetuo a tutti gli Heretici di porrente, stando quasi come un morso in bocca a quelli dell'Inghilterra et della Scozia.

BRIEF OF SIXTUS V. ON THE KNIGHTS OF MALTA IN ENGLAND AND IRELAND.

(Series II., Vol. 68, fol. 123.)

[Gregory XIII. had already issued a *Motu proprio* dealing with the situation of the Order in England and Ireland, arising out of the reformation.—Sixtus V. now revokes the provisions of that *Motu proprio*, and empowers the Cardinal Grand Master to make all necessary appointments, pending the return of England to the faith.]

Sixtus PP. V.

Ad futuram rei memoriam; Nuper fel. record. Gregorius PP. xiiij praedecessor noster animadvertens prioratus, praeceptorias et alia beneficia Hospitalis S^{ti} Joannis Hierosolymitani Regni Angliae ex quo tempore illud a fide Catholica descivit multis exponi incommodis. Idem praedecessor ut eorundem prioratum, praeceptoriarum et beneficiorum status, et essentia quantum fieri potest conservarentur, Motu proprio, et certa eius scientia maiorem, ac omnes alios prioratus et praeceptorias, caeteraque beneficia, membra et dependentia eiusdem Hospitalis in dicto Regno consistentia, quaecunque, quocunque et qualiacunque essent et quibusvis modis, quos haberi voluit pro expressis, et ex quorumcumque personis vacantia cum illis forsannexis, ac omnibus iuribus, pertinentiis suis Magistratui dicti hospitalis donec dictum Regnum ad obedientiam Sedis Apostolicae redactum foret, apostolica auctoritate univit,

annexivit et incorporavit, prout in ipsius praedecessoris litteris desuper confectis plenius continetur: *Nos cupientes ut de Angliae, et Hiberniae prioratibus, et Baiulivatu Aquilae eiusdem Regni et linguae personis idoneis dicti Hospitalis salubriter provideatur, Motu proprio simili, et certa nostra scientia, dignisque ex causis animum nostrum moventibus unionem, annexionem et incorporationem huiusmodi quoad Angliae et Hiberniae prioratus, necnon Baiulivatu Aquilae dumtaxat auctoritate praesentium dissolvimus, ac dilecto filio nostro Ugoni diacono cardinali Magno Magistro eiusdem Hospitalis nuncupato gratiose concedimus, et liberaliter indulgemus vigore dissolutionis huiusmodi ut quotiescunque dicti prioratus Angliae et Hiberniae, nec non Baiulivatus Aquilae per cessum, vel decessum, aut alio quovis modo vacaverint, vel eos vacare contigerit vel etiam si de praesenti vacent, quos modos omnes etiam inexcogitados haberi volumus pro expressis tenore praesentium fratribus eiusdem Hospitalis sibi benevisis cuiuscunque sint nationis, et linguae dummodo tamen alias sint idonei, et capaces ad dignitatem magnae Crucis obtinendam iuxta formam stabilimentorum, et laudabilium consuetudinum Hospitalis huiusmodi libere, et absolute per se ipsum nulla alia requisita auctoritate et solemnitate quoad Regnum praefatum Angliae ad unitatem S^{tae} ac Catholicae Ecclesiae redierit dumtaxat providere, et conferre possit, et valeat, eosque sic provisos et promotos dignitate magnae Crucis insignitos, et ad dictam dignitatem canonicè electos auctoritate apostolica censi volumus, et mandamus perinde ac si per consilium modo, et forma et stilo eiusdem Hospitalis consuetis ad dictam dignitatem electi et promoti essent, quodque ita per simplices litteras eiusdem Ugonis cardinalis Magni Magistri provisi gaudere debeant omnibus, et singulis privilegiis, indultis, gratiis, auctoritatibus, praerogativis, votis activis, et passivis, stallo, sessionibus, praeminentiis, quibus caeteri priores et baiulivi canonicè electi uti, frui et gaudere solent. Necnon praepceptorias, beneficia et pensiones etiam si plures fuerint si quas tempore promotionis huiusmodi habuerint libere, et licite retinere possint et valeant. Declarantes nihilominus quod per promotionem et electionem huiusmodi nullum eis inferatur praeiudicium quominus caeteras promotiones ad dignitates, praepceptorias, beneficia et alia iura quaecunque in eorum linguis servata forma statutorum suis loco et temporibus, et ut dicitur in eorum turnu, et gradu antianitatis sine tamen praeiudicio eorum antianorum ac etiam ex gratia magistrali consequi, et obtinere possint, et valeant. Reservata tamen eidem Ugoni cardinali magno magistro eosdem prioratus Angliae, et Hiberniae nec non Baiulivatum Aquilae quotiescunque et quomodocunque (ut prae-*

fertur) vacaverit cum similibus, vel magis limitatis praeminentiis, et praerogativis si ei videbitur libere conferendi omnimoda auctoritate, et facultate. Non obstantibus quibuscunque constitutionibus et ordinationibus apostolicis Hospitali praedicto ac Regno sive linguae Angliae, vel magis antianis etiam iuramento confirmatione apostolica, vel quavis firmitate alias roboratis stabilimentis, consuetudinibus, ordinationibus, usibus et naturis privilegiis quoque indultis, ac literis apostolicis in contrarium quomodolibet concessis approbatis, et innovatis. Quibus omnibus et singulis illorum tenores ac si de verbo ad verbum praesentibus insererentur pro sufficienter expressis habentes, illis alias in suo robore permansuris hac vice dumtaxat specialiter et expresse derogamus, caeterisque contrariis quibuscunque. *Volumus autem* quod praedicti prioratus, ac baiulivatus a praedicto *cardinali magno magistro* alterius nationis, seu linguae quam Angliae personis collati statim atque ipsum *Angliae Regnum ad Apostolicae Sedis obedientiam sicut auxiliante Domino sperandum est redierit ipso iure vacent perinde ac si per cessum, vel decessum vacassent*, et omne ius super dictis prioratibus, et baiulivatu *sic vacantibus ad eandem nationem seu linguam Angliae incontinenti devolvatur et devolutum esse censeatur*; ita ut nec collatio, nec quaevis alia provisio a praefato cardinali magno magistro, aliisque eiusdem nationis, seu linguae Angliae iuxta formam statutorum, et stabilimentorum dictae Religionis requisita habentibus fieri possit vel debeat. Decernentes irritum et inane quicquid secus super praemissis factum vel attentatum fuerit. Datum Romae apud S^{tum} Marcum sub *annulo* Piscatoris die xij Januarii 1588 pontificatus nostri anno tertio. Tho: Thomas (*sic*) Gualteruccius. A. Ruloffius.

Ex libro Conciliorum.

Fr. To: Otho Bosius Vicecanc^s.

1589-90. fol. 43, p. 2.

[Tergo] *Breve di Sisto V per le dignità della religione di Malta d'Inghilterra et Hibernia.*

Litterae apostolicae super prioratibus Angliae, Hyberniae et baiulivatu Aquilae.

NEWS FROM IRELAND, VIA LISBON, NOV. 23, 1596.

(*Series IV.*, *Vol.* 242, *fol.* 5.)

[Success of the Irish under O'Neill, who refuses to accept pardon offered by the Queen.—Has expelled all public heretics and has instituted enquiries *re* heresy.—Defeat inflicted on English near Dublin.]

Avvisi d'Irlanda a Lisbona a 23 di novembre 1596.

Per via de mercanti che partirono d'Irlanda un mese fa si intende, che il principe cattolico Onel capo della lega sta sano, et forte, et la regina gli mandò perdono generale di quanto haveva fatto contro la sua corona, pregandolo, che volesse tornar sotto la sua obediencia, ma il principe non solo recusò, ma rispose all'ambasciatore che non haveva tempo di leggere quel che nell'ambasciata conteneva.

Doppo haver mandato fuori del suo stato gli heretici publici, tornò a mandare visitatori ecclesiastici per esaminare se vi era restato alcuno heretico ministro, o libri di heresia.

In un'altra provincia cinque leghe lontano dalla citta di Dublino metropoli, sta un signore cattolico per nome Ugo Maesano, al quale il vicere doi anni sono per fraude, et tradimento, pigliò una sua terra con tutti li suoi beni fuggendo lui con parte della sua famiglia, et la fortificò con molti soldati, et monitioni, et mancandoli vettovaglie in settembre passato, mandò il generale delli soldati una compagnia in Dublino per pigliare monitioni, li quali erano vestiti di casache rosche, et essendo di ciò avvisato il detto signor Ugo si mise in camino con la sua gente, et imboscatosi al ritorno di loro con le monitioni et vettovaglie, li fece tutti a pezzi, eccetto il capitano che restò preso, et vestendo le sue genti con le casache de nemici morti, marciò alla volta della sudetta sua terra, et quelli che vi restorno dentro alli vista di questi, che pensavano essere i loro compagni, che retornassero con le vettovaglie aprino le porte ingannati con quello stratagemma delle casache, furno tutti tagliati a pezzi restando il sudetto signore di nuovo rempadronito della sua terra.

Il conte di Ermond heretico, et grande amico della regina volendo istituire un heretico suo successore, non havendo figliuolo legitimo, havendo altri parenti catholici e successori, tutti quelli catholici si posero in arme contro la regina, et lui, che saranno da mille uniti contro il sudetto Ugo.

O'NEILL TO THE ARCHDUKE.

(Series III., Vol. 98C., fol. 102.)

[Progress of the Irish arms.—Weakness of the English.—Failure of Essex with his 16,000 men.—Treaty of peace proposed by the English.—Rejected in expectation of aid from Spain.—Temporary cessation for six weeks.—The Archduke requested to allow the Irish troops resident in his dominion to return to Ireland.]

Hoc quinquennio, potentissime Archidux, bellum Dei causa, et fidei catholicae promovendae in hoc regno continueram, quod Deus ipse fovebat, ut in dies nostrates iuribus et potentia crescunt, Angli vero debiliores efficiuntur, in tantum quod hoc anno comitem de Essex cum sexdecim millibus ad hoc regnum mittere coacti erant Angli, qui cum nihil ab eo tentatum fuerit feliciter recesserunt, quod sine dubio exercitui Celsitudinis Vestrae in Belgiis non parum proderit, ad tantam nunc dierum pervenerunt miseriam, in hoc regno, ut a nobis expostulaverint cum illis foedus inire, quod ad longum tempus recusavimus, catholicae Majestatis auxilium expectantes quod medio Vestrae Celsitudinis adiuvamine citius nobis mittendum expectabimus, tamen ob certas causas ad sex septimanas foedus cum illis statuimus, hac conditione, quod nobis liberum erit (si Majestatis Caesareae exercitus ad Angliam vel Hiberniam veniret) arma iterum contra Anglos sumere, intra quatuordecim dies, occasione oblata sive non oblata, foedus illud initum revocare. Deus Optimus Maximus Celsitudinem Vestram tot universali reipublicae et nobis diu incolumem conservet, quam enixe expostulamus veniam concedere omnibus militibus Hibernis qui in illis partibus degunt ut ad hoc regnum veniant nobis auxilium praebituri contra Anglos, qui si simul et sociatim venirent nostro et V. C. maxime profuisset. Datum Dungenan. 27 Septembris anni 1599.

Vestrae Celsitudinis amicus

O'Neill.

 JAMES MACDONELL TO THE ARCHDUKE.
(Fol. 103.)

[Philip II. had written to the Irish in 1596 urging the Catholics to fight for the Holy See.—This they are still prepared to do, and now desire the Archduke to communicate with Philip III. regarding the forces to be sent into Ireland.]

Potentissimo, Illmo Archiduci Austriae Alberto Dominus Jacobus Macdonnaill, S.P.D.

Nos Jacobum filium Sorlini Flav: Macdonnaill in parte aquilonis regni Hiberniae ad te (Archidux potentissime) hanc litteram scitote scribere, ad quem scripsit rex Philippus secundus, qui nunc in coelis est, anno Domini 1596, nos admonens quasi coeteros catholicos pro certamine Sedis Apostolicae pugnare. Gratias agimus Deo eius consultu a primaevo tempore instructi fuimus, et iidem antecessores nostri in haereticorum bello vitam extinguere, contra hostes Anglicanos adversus fidem catholicam proponentes. Nunc favente Deo inquirimus, te certiozem regem facere, nos existere in mente Sedis Apostolicae ejusque patris honore, suaeque Majestatis in servitio. Quapropter te exhortamur, tamquam amicum, et precibus nostris oramus ut litteras vestras et omnia adiuvantia, cum omni vestra mente, industria ad regem nostrum Philippum tertium omnium Christianorum optimum, permittas ut et nos certiores facias, qua de re (potentissime) eumque consulere, si copiae ejus vel fortitudo exercituum in hanc regionem venerint, illum jubere suis subditis nostram bonitatem suo jussu benefacere. Sin etiam si arma militaria, aut bellicosa ad hoc regnum remittentur, eum quaesumus ut pars nostra per se specialiter ordinetur, ut ad suum servitium contra omnes hostes, multosque haereticos adimplere. Rogamus nos (potentissime) etiam atque etiam nostra negotia, omniaque necessaria occurrentia ad vestrum libitum transitoria, industriali mente nostris latoribus occupari, cum nostra amicitia a vestro consortio longe distat, quia tot inimicorum nobis intersit, ut causas nostras (animo funditus) scribere non audemus, ut mentes nostrae optantur. Non plus sed sumus pares armis, causa maiores si vestrum auxilium nobis appropinquetur, quod quotidie expectemus. Nostro servitio recommendato vobis, nos in Christo vos valere iubemus. Ndunlibhsi 13 Octobris anni 1599.

Tuus verus amicus nunc et in aevum.

Don Jacobus Macdonnaill m. pr.

REPLY OF ARCHDUKE.

(Fol. 104.)

[He has frequently heard of their progress, but is glad to hear it confirmed by themselves.—His congratulations.—He keeps the King of Spain well informed.—As for the rest the bearer will be in a position to discourse at great length with them.]

Albertus Dei gratia Archidux Austriae, Dux Burgundiae, Brabantiae, etc.; Nobiles dilecti, redditae mihi sunt binae vestrae litterae, quarum alterae vigesimo septimo Septembris, alterae decimo tertio Octobris, superiore nimirum anno erant scriptae. Utraeque summo quidem gaudio me cumularunt, quod ex eisdem facile perspexerim Deum O.M. vestris rebus et pie susceptis, et praeclare gestis singulari sua clementia opitulari. Etsi enim multa a multis in eam sententiam creberrime ad nos perferantur, ea tamen nova, ut par est, veriora et gratiora ducimus, quae ab ipsis rerum gestarum auctoribus, veluti ex puriore fonte emanare cognoscuntur. Quocirca gratulamur vobis ex animo, ac reliquis eiusdem foederis catholicis de tam prospero rerum eventu quae nobis cordi, ac curae fuerunt, atque in posterum futurae sunt, quas etiam Regiae Catholicae Majestati partim coram, partim per frequentes nostras literas de meliore nota commendavimus, et commendare in dies singulos non cessamus. Reliqua omnia plenius et clarius vobiscum communicabit harum literarum tabellarius, Thomas Stonihurstus, quem uti virum perspectae fidei ad vos dedita opera adlegamus, per quem etiam de integro rerum vestrarum statu accuratissime certiores fieri quamprimum cupimus. Interea vos et vestra omnia Supremi Numinis tutelae iterum atque iterum committimus. Bruxellis 15 Junii anno 1600.

Albertus Joan. de Mancicidor.

[*Tergo: Superscriptio: Eccellantissimo Principi Hugo Magno O'Neill, Comiti Tironensi atque honoroficentissimo Dno. D. Jacobo Mac Donnaill.*]

KING OF SPAIN TO HUGH O'NEILL.

(Fol. 92.)

[King Philip wishes success to their efforts, and promises them his patronage and protection.—He informs them that preparations are being made for sending forces to their aid, and that the leader of these forces will see that they are treated honourably.]

Philippus Dei gratia Castellae regionis Aragonum utriusque Siciliae Hierum. Portugalliae, Navarrae et Indiarum rex:

Nobis dilecte, tuam epistolam 13 die octobris anni superioris scriptam accepi laetorque valde, eo quod intellexerim, quanta animi

causa, et solitudine tu coeterique catholici totum vestrum studium ad defensionem orthodoxae fidei semper conferatis, quod quidem non est alienum ab his quae in superioribus occasionibus gessistis, neque ab eo quod in posterum de vobis mihi promitto: placebit Omnipotenti Deo (huius causae auctori) piis vestris studiis et conatibus favere atque succurrere quo in dies novi vobis animi addantur ad prosequendos prosperos et felices eventus quales semper evenerunt; ego autem vobis polliceor in omnibus rebus sub patrocinio meo, et protectione vos deinceps esse futuros, atque in praesens nunc agitur de auxilio vobis mittendo, cumque Deo placuerit ut ad Hiberniam copiae mittantur, vos omnes in integram libertatem esse per me restituendos, ille cui exercitus cura commissa fuerit, diligentissime curabit, ut in quavis re quam honorifice pro meritis vestris tractemini. Datum Matrivi die 17 mensis aprilis 1600.

Andreas a Prada.

Philippus.

INTERNUNCIO TO CARD. SEC.

(Fol. 59.)

[The Catholics of England, and still more those of Ireland, are surprised that they are not supported by His Holiness at so promising a juncture.—Are convinced that such support far better given to them than to any expedition against the Turk.—Any talk of peace with Elizabeth would be a source of scandal.]

. . . Li cattolici Inglesi et molto più l'altri Hibernesi appresso quali è di molto scandalo questa voce di pace, sapendo loro che la regina non la voglia per altro che per subito vendicarsi dell'arme di quei d'Hibernia, se maravigliano che da Nostro Signore non siano fomentate et aiutate, giudicando loro che siano il vero modo et occasion opportuna di salvar la religione cattolica in quell'isole tanto più che è patrimonio di quella Santa Sede, et che l'aiuti se dann'all'Imperatore contra il Turco, non saran mai di tanto profitto al cristianesimo quanto saranno, se si dessero a quei sollevati per la difesa de la santa fede nostra, poiche l'Europa non può d'altra parte infettarse tutta d'eresia, fuorchè da questa settentrionale, et fin qui sono stati in opinione che la Santità Sua ne tenesse corrispondenza con Spagna, ma se moverno da quella, quando viddero cominciato il trattato di pace, lo che sia detto a Vostra Signoria Illma et Revma per avvertimento di Sua Beatitudiné. . . . Da Brussels li 15 d'aprile 1600.

SAME TO SAME.

(Fol. 68.)

[Progress of the Catholic arms in Ireland. Peace with Elizabeth inadvisable. Greater advantages to be expected from helping the Irish than from any treaty of peace with the Queen.]

. . . Sono bene moti d'arme in Inghilterra per rinforzare l'esercito inglese contra il vero sollevamento de' cattolici d'Ibernia, et questi moti, quando ben se considerassero, potrebbero esser la cagione di qualche nostro vantaggio nella trattato del pace riuscendo felici tutti i progressi di quelli poveri cattolici, ingannandosi ognuno col volere credere altro fine della regina d'Inghilterra nel consentire alla pace che di debellare quei cattolici sollevati, dei quali a mio giuditio tanta maggior cura doveria tenersi, quanto l'è più certo il comodo che l'arme loro aiutate apportariano alla religione cattolica in queste parte ultramarine, de qualsivoglia altro comodo potesse mai sperarse dalla conclusione della pace.

A questo trattato di pace non s'è dato principio. . . . Da Brussels 13 Maggio 1600.

SAME TO SAME.

(Fol. 91.)

[Reports in circulation about proposed treaty of peace between Spain and England.—The Irish have confidence in the King of Spain, and believe that even if peace is made he will still send them help, not in his own name, but in the Pope's.—Letter enclosed from King of Spain to Irish chiefs.]

. . . Et sopra l'altro particolare dell'aiuti desiderati dalli cattolici d'Hibernia parmi che non sia più necessario iscusare Nostro Signore et quella Santa Sede con le ragioni scritte da Vostra Signoria Illma e Revma nè con altre, poiche alli cattolici Hibernesi che sono qui, essendo stata comunicata una lettera del re di Spagna scritta al conte de Tiron, della quale è la copia qui inclusa, non solamente confidano nelle promesse di Sua Maestà Cesarea, ma in un avviso qual se comunica per segreto tra loro, venutole, come dicono, da Spagna, et è, che succedendo la pace con Inghilterra senza farse mentione di loro nè di religione, debbano l'armi spagnole destinate a lor aiuto restar in essere sotto il nome del Papa per il medesimo

fine, del lor soccorso ; lo che essendo vero, ch'io reputo impossibile, mi fa maravigliare come questa gente può saperlo. . . . Da Brussels li 17 di Giugno 1600.

SAME TO SAME.

(*Fol.* 93v.)

[Encloses letters that have recently passed between O'Neill and the Archduke, Albert.]

. . . .Al particolare dell'aiuti Hibernesi ch'io scrissi la settimana passata, et mandai a Vostra Signoria Illma a Revma copia del re cattolico scritta al conte di Tiron, s'aggiunge adesso come questa Serensissima Altezza, havendo similmente ricevuto due lettere dell'istesso conte, l'ha risposto adesso per huomo espresso, et delle lettere et della risposta sono le qui allegate copie ch'io mando per avviso della corrispondenza che se tiene con quell'armi. . . . Da Bruxells li 24 di Giugno 1600.

SAME TO SAME.

(*Fol.* 125.)

[Elizabeth greatly troubled over the state of affairs in Ireland.—The anxiety of the English Catholics with regard to the future rulers of England, Ireland and Scotland.]

. . . .Su la successione del regno d'Inghilterra dico primieramente che l'aviso della morte della regina non fu vero. . . . (ella è) travagliata solamente in trovar modo di liberarsi dal timore dell'armi dei cattolici Hibernesi et non vi arriva per la troppa continoanza delli progressi loro felici. . . . Li cattolici dunque d'Inghilterra sono di humore che Nostro Signore potria con l'autorita sua acquistare questi due fini. Lo primo. . . . lo secondo fine l'acquistaria Sua Beatitudine in uno di due modi, o di ridursi tutti i tre regni d'Inghilterra, di Scotia et d'Hibernia sotto un re. . . . o di lasciare Scotia da parte et farsi elettectione di persona per li due regni d'Hibernia et d'Inghilterra grata a Nostro Signore et confidente delle sudette due corone. . . .

Da Brussels li 15 di Luglio 1600.

HUGH O'NEILL TO CLEMENT VIII.

(Series I., Vol. 696, fol. 244.)

[Acknowledges receipt of very welcome and helpful brief.—Begs the Pontiff's prayer for success in the war he has been successfully waging for the past seven years, with God's help.—Asks the Pope to grant him the juspatronatus enjoyed by his ancestors, and to decree excommunications against all those who are fighting against him or do not assist him when able.—Petitions for the appointment to the Archbishopric of Armagh of Edmund Donald who has been selected by the chapter.]

Accepi a Tua Sanctitate illud breve apostolicum concessum quod vehementer expectavi, idque mihi periucundum, et valde necessarium ad meum propositum consequendum fuit. Hactenus enim ad Tuam Beatitudinem de his, quae hic geruntur et de statu rei bellicae latius scripsi, et quomodo Angli in dies debiliores redduntur: nunc tamen eodem fere exemplo scribo flagitans Tuam B. ut ad hoc genus belli foeliciter gerendum me aeterno Pastori commendare dignetur, cui ob nostrae fidei obsequium, et normam Romae me dedico. Non latet fortassis Tuam B. me abhinc circiter annos septem arma contra praetensam Angliae Reginam accepisse, a qua innumeras victorias non hominum viribus neque rerum abundantia, sed Dei providentia reportavi, cui hoc totum tribuendum est. Operae precium in animum duxi Tuam B. certiolem facere de his quae ad utilitatem huius patriae futura crederim, ea enim est huiusmodi: nempe nobis concedere iuspatronatus, quod olim maiores nostri habuerunt atque excommunicare omnes contra nos arma suscipientes, et alios omnes inuri eadem excommunicatione, qui videbuntur nobis posse partes nostras suscipere, et non suscipient et hoc enim nostro arbitrio nostrorumque episcoporum committetur. Ne longiori sermone Tuae Bⁱ fastidium parerem finem huic impono, ubi Tuam B. semel rogavero, ut dignetur conferre in Edmundum Donaldinum nobilem, et theologum ex hac provincia oriundum archiepiscopatum Ardmachanum, qui ob multa hoc munere dignus esse nobis videtur, ipse etiam a me et capitulo ad dictam dignitatem electus existit, cui eundem archiepiscopatum a Tua Sanctitate concedere vehementer exopto, quia bene et foeliciter ad id gerendum erit. Multa de hac re ad nostrum Ill^m protectorem scripsi. Deus Opt. Max. Tuam B. Reip. Christianae conservet. Datum In Dungall 25 Januarii 1601.

Tuae Beat^{is} dilectissimus.

Oneill.

[Tergo] *Al C. Aldobrandino. Ènecessario maturare questa cosa.*

In Dungall

15 Januarii 1601.

Princeps Oneill.

Petit a S^{te} V. confirmationem iurispatronatus quod habuere maiores ipsius in ecclesiis Hiberniae.

2° Excommunicari eos qui cum ipso non sunt contra pretensam Angliae reginam.

3° Creari Edmundum Donaldinum theologum in archiepiscopum Armachanum electum a capitulo illius ecclesiae.

Scribatur

INTERNUNCIO TO CARD. SECRETARY OF STATE.

(*Series III. Vol. 98, fol. 56.*)

[The death of Essex has led to the discovery of certain facts. First that Tyrone was a partner in his conspiracy and had agreed to lead 8,000 men into England to assist him : second, that the King of France was in correspondence with Essex. This leads to distrust of O'Neill and makes one suspect that his object is to establish his own supremacy in Ireland.]

. . . . La morte dell'Essex scritta per vera la settimana passata fu dopo riferita per falsa con lettere d'Anversa, atteso che nell'isole non se credeva, che così poca stima si facesse dal popolo sollevato in Londra, che non ostante il suo sollevamento fusse fatto morir l'Essex con li suoi compagni. Ma con altre lettere date in Cales li 8 del stante s'intende, che la morte sia pur vera, et scovertose con essa tre cose principali.

La prima ch'il conte di Tyron era partecipe della conspiratione et concertato, che succedendo il caso, dovesse entrar in Inghilterra in soccorso dell'Essex con otto mile huomini.

La 2 che il re di Francia tenea corrispondenza con l'Essex. . . .

Ciascheduna di queste tre cose fa pensar et discorrere molto. Et su la prima che non sia sicuro il fidarse nel conte di Tyron nel procurarne et ottener' il passo d'Irlanda per entrarse con forze esterne in Inghilterra, dimostrandose, che egli più per se, e per altri del regno suoi amici, che per forastieri vorrà lo principato in mano. . . . Da Brussels li 17 di Marzo 1601.

IDEM.

(Fol. 72.)

[Robert Parsons writes that there is news of the arrival in Ireland of arms, ammunition and money from Spain, enough to equip 5,000 men.—The news, carefully concealed by the authorities, as the London folk are very discontent about the death of Essex.—Report that Mountjoy has been recalled to London by the Queen on suspicion of being implicated in the affairs of Essex.]

Avvisi di certe cose d'Hibernia.

Mando queste cose a Vostra Signoria cavate da certe lettere ricevute da nuovo per una di 21 di marzo. Da Londra scrivono così, qui è venuta nuova di certa quantità di munitione, arme et denari arrivate in Hibernia da Spagna bastante per armar 5000 huomini con la quale nuova restano questi consiglieri molto afflitti, ma l'incoprono quanto possono, perche il populo sta tanto malcontento con la morte del conte d'Essex che di qualsivoglia cosa pigliarebbe occasione d'ammutinarsi.

Per altra lettera di 14 d'aprile da Bruxells d'una persona principale si scrive così: su quest'istante è arrivato qui un Irlandese da Londra, il quale afferma che essendo il Signor Montjoy vicerè d'Irlanda (il quale fu grandissimo amico del conte d'Essex) chiamato dalla regina ha ricusato di venire. . . .

NEWS FROM INTERNUNCIO.

(Fol. 214.)

[Perturbation of Elizabeth at news of arrival of Spanish fleet in Ireland.—Steps taken by her to raise 6,000 men.]

. . . . Di aiuto non poco sarà a questa impresa lo turbamento della regina d'Inghilterra per l'aviso dell'arrivo in Irlanda dell'armata di Spagna col sussidio alli cattolici Irlandesi, per il qual avviso se scrive che con molta diligenza faceva la regina levare sei mila fanti, per traiettarli in Irlanda et opporsi. . . . Da Neoporto li 1° di Novembre 1601.

DON JUAN'S MANIFESTO *

(Series III., Vol. 65C., fol. 12.)

Ego Joannes de Aquila magister belli generalis et regis catholici Hispaniarum dux in Dei bello quod pro fide tuenda in Hibernia geritur: omnibus Hibernicis catholicis in Kinsale Corken. civitate, et in omnibus aliis villis, civitatibus, et castris degentibus salutem et pacem in Deo, qui est vera salus imperatorum:

Ad nostras pervenit aures edictum seu libellum quoddam in civitate Korche a prorege confectum, quod cum multa a veritate maxime aliena contineat, auresque proborum offendat, ne simplicium animos forte seductos in errorem deducant, et a veritate avertant, coactus sum falsa ostendere, veritatem aperire paucisque innuere praeclarissimam regis nostri Philippi intentionem in hoc bello apostolica auctoritate a nobis administrando; et ut verum fatear, possem facillime convitia quae nobis obiciunt in ipsos retundere, ut voluptatem quam maledicendo sumpsere, illam male audiendo amittant. Coeterum nolumus ut debiles et inermes mulierculae ad convitia confugere, sed his praetermissis ad obiecta solida veritate, et christiana modestia respondere.

In primis asseritur nos velle subditos praetensos reginae Angliae ab obedientia ac debita per Dei legem servitute abducere, et ad nos aggregare, quod maxime a veritate alienum est. Nemini enim persuadere conamur, ut debitam servitutum secundum Dei legem suo principi deneget. Sed bene nostis ante multos annos ipsam Elisabetham privatam esse regno, subditosque omnes absolutos a sacramento fidelitatis per Summum Pontificem, cui regnans in excelsis rex regum dominus omnimodam potestatem tradidit, ut evellat, destruat atque aedificet, ita ut ipsos reges temporales (si ad spirituale aedificium expedierit) usque ad depositionem puniat. Quod factum esse reginae Angliae et Hiberniae a pluribus Pontificibus summis, scilicet a Pio quinto, Gregorio decimotertio et nunc a Clemente octavo omnibus est notum, quorum diplomata apud nos extant: catholicis loquor, non protervis haereticis, qui a fide Romanae ecclesiae declinarunt. Nam cum coeci sint, ac coecorum duces et fundamenta veritatis ignorent, etiamnunc in hoc a nobis dissentire non mirum est. Sed nostri fratres catholici in simplicitate fidei Romanae ambulantes et ecclesiae catholicae consentientes quae est columna et fundamentum veritatis, omnia ista facere praecipunt. Ergo restat quod Hiberni qui nobis adhaerent, nihil adversus legem Dei, immo secundum

* An English version is given in *Pacata Hibernia*, Dublin, 1810 (p. 357).

divina praecepta et obedientiam quam Summo Pontifici debent cooperentur.

Secundo asseritur nos Hispanos blanditiis ac fictitiis in illos exhibere (quod, ut aiunt, a nostra alienissimum est natura) sed haec modo in principio facere, et imposterum crudelitatem circa illos exercendo, sanguinolentem naturam nostram ostendamus. Proh Deum immortalem quis non miretur acerbam et indicibilem crudelitatem audaciamque nostram in his verbis ostensam? Quis est qui non novit crudelitatem maximam quam vos Angli adversus miseros Hibernos exercuistis, et exercere non desistitis? Vos inquam ipsorum animis fidem catholicam quam coluerunt patres ipsorum in qua salus aeterna consistit, auferre conamini: crudeliores profecto ursis et leonibus, qui tantum temporalem vitam auferunt, vos autem aeternam et spiritualem. Quis temporalia omnia istius florentissimi regni demolitus est, nisi Anglus: videte hoc, et confundimini. Nos vero patriam dulcissimam ac felicissimam Hispaniam omnibus bonis refertam, vicem catholicorum dolentes reliquimus, et eorum clamoribus incitati qui coelum terramque attingunt, et aures Summi Pontificis et regis nostri pulsantes, qui misericordia moti ad vos milites, argentum, aurum et arma liberali manu tandem mittere decreverunt, non ut ergo vos, Hyberni catholici, crudelitatem ut illi fingunt exerceant, sed ut faciliter vos a diaboli faucibus ereptos, et a tyrannide liberos in pristinam vestram ingenuitatem redigant, ut liberi possitis fidem catholicam profiteri. Ergo dilectissimi in Christo, postquam iam quod per tot annos tanto desiderio desiderastis precibus et lachrimis efflagitastis et impetrastis, Summusque Pontifex vicarius Christi in terris vobis imperat, ut arma in defensionem fidei vestrae sumatis, vos moneo, hortor, atque obtestor omnes ad quos ista pervenerint, ut quam citissime in vestra fuerit potestate ad nos cum amicis, et armis conveniatis; qui hoc fieret nos paratos inveniet, arma nostra et coetera quae possidemus ipsis communicabimus; qui vero spretis nostris consiliis saluberrimis id facere neglexerit, et in reginae Anglorumque obedientia permanserit, tamquam haeticum et hostem ecclesiae invisum usque ad necem persequemur.

Don Joannes del Aquila.

INTERNUNCIO TO CARD. SECRETARY OF STATE.

(*Vol. 98D. fol. 2.*)

[Jan. 11, 1602.—Don Juan has issued a manifesto proclaiming that the Spaniards had entered Ireland with the assent and

authority of the Pope.—Impolicy of such proclamation, which may easily redound to the injury of Catholicity.]

. . . .E mi obliga a farla avvertita d'un manifesto dato fuora dal generale della gente spagnola che è dentro Irlanda, nel quale giustificando l'armi del suo re dentro quel regno, che siano per la causa sola di conservarvi la santa fè nostra, et difendervi i cattolici contra l'editti tiranneschi della regina d'Inghilterra, vi nomina il papa, espressamente dichiarando che col consenso et autorità di Sua Beatitudine vi l'ha mandato il suo re; ch'essendo vero, non parmi necessario il publicarse mentre sia incerto il fine di dette armi, perche se moveran solamente senza risolvere, come lo più delle volte se vede nel lor moto, farà nell'ultimo che se conosca speso in vano il nome della Santità Sua con danno maggiore del cattolicismo et dei cattolici di quel regno et dell'altro d'Inghilterra. . . . Da Neoporto li 11 di gennaro 1602.

LETTER OF THE NUNCIO AT PARIS ON SAME.

(*Series III. Vol. 65C. fol. 11.*)

[The manifesto has offended the King of France.—He sends a copy of the document.]

Illmo e Revmo Signor Padrone Colendmo.

Don Giovanni d'Aquila che per il re di Spagna entrò questi mesi passati in Hirlanda con quei Spagnoli che si scrisse, ha mandato fuori una scrittura che essendo pervenuta nelle mani di questa Maestà par che gl'habbia recato molto disgusto, poichè dicendo in essa che quella guerra si fa con l'autorità apostolica et con participatione di Nostro Signore dicono che la Maestà Sua si sia doluta che Sua Beatitudine habbi piu tosto confidato nel re di Spagna che in lui. Io però non ne ho fin qui havuto rincontro che ciò sia vero, nè Sua Maestà me n'ha dato segno alcuno. Io ho ben procurato d'haver la scrittura in mano, giudicando esser molto a proposito che V.S.I. la veda et per questo gliene mando l'allegata copia. D'Hirlanda non si è inteso più altro di quà, se non che quei ultimi Spagnoli che si scrisse, sono stati rotti da gl'Inglesi et maltrattati, ma che i primi et il conte di Tirone stava pronto per resistere al nemico, et con questo fine humilmente me l'inchino. Di Parigi a 25 di Gennaro 1602. Di Vostra Signoria ecc. Innocenzo Vescovo di Camerino.

INTERNUNCIO TO CARD. SECRETARY OF STATE.

(Series III., Vol. 98D., fol. 2.)

[News of the defeat of the Spaniards at Kinsale.]

. . . A questo mal successo s'aggiunge il mal avviso venuto da Inghilterra della rotta data in Irlanda dall'Inglesi alli mille e cinquecento Spagnoli mandativi ultimamente in soccorso del Tiron, che dopo cinquanta col lor capo rimasti preggioni, tutti l'altri restorno morti sulla piazza. . . Da Neoporto li 18 Gennaro 1602.

ARTICLES OF CAPITULATION AT KINSALE.*

(Series III., Vol. 65C., fol. 41.)

Capitulatio facta 2 Januarii 1601 stilo veteri inter proregem Irlandiae et dominum de Aquila :

Apud villam Kinsall in regno Irlandiae facta est capitulatio 2^o Januarii 1601 stilo veteri inter nobiles viros dominum Baronem de Montjoy deputatum reginae Angliae et dominum Joannem de Aquila generalem exercitus Hispanici qui est in Irlanda, cum idem dominus deputatus obsideret dictam villam de Kinsall dictumque Joannem de Aquila, atque haec capitulatio inita est secundum tenorem, qui sequitur ad evitandam sanguinis christiani effusionem execrabilem :

Primum, dictus Joannes reddet omnia loca munita quae possidet in regno Irlandiae (utpote dictam villam de Kinsall, Castellheavin, Baltymor et castrum de Beerheavin) dicto domino proregi, suisque deputatis.

Dictus prorex dabit naves, annonam et salvumconductum dicto domino Joanni suisque militibus quibuscumque, ut pariter eant in Hispaniam et una vice ; et si id propter defectum navium una vice fieri nequit, tunc id duabus vicibus fiet et dictus dominus de Aquila, si omnes pariter et una vice discesserint, cum reliquis ibit, si vero per navium penuriam non possint pariter omnes abire, tunc ille manebit et in posterioribus navibus discedet.

Pro tuto et incolumi reditu dictarum navium anglicarum manebunt apud dictum proregem tres duces Hispani obsides, idque ex eiusdem proregis delectu.

Si antequam praedicti Hispani discesserint ex Irlanda, forte appulerint alii milites Hispani, dictus Joannes cum suis tenentur

* Substantially agrees with the English version in *Pacata Hibernia*, 439.

nullo modo se cum illis coniungere atque omnino arma non portare contra reginam Angliae antequam semel in Hispaniam descenderint.

Quod licebit dicto Joanni cum suis egredi cum insigniis explicatis, armati et secum portantes quaecumque habent armorum, vestium, aeris, auri, equorum aut suppellectilis.

Quod annona illis vendetur justo praetio, et eodem quo ipsis Anglis vendi consuevit.

Quod in mari praetereuntes alias naves anglicas indemnes et incolumes transibunt.

Si per ventos adversos reiiciantur in stationes aut portus anglicos, ut amici recipiantur et pretio justo omnia illis necessaria vendentur.

Quod quandiu in Irlandia manserint inermes incedent, et quod mutua fiat inter utrosque et Anglos et Hispanos ab armis cessatio.

Quod dicto domino Joanne manente in Hibernia tenentur illi manere, ubi dominus prorex ordinaverit.

In quorum fidem et confirmationem dominus baro prorex pro sua regina et seipso promittit sancte et solemniter iurat una cum suis consiliariis subscribentibus et ex altera parte dictus Joannes d'Aquila pro suo rege et seipso idem sancte promittit et solemni ritu iurat, die, anno et loco praedictis.

Montjoy deputatus Irlandiae.

Dominus praesidens Irlandiae.

Dominus Marescallus Irlandiae.

Georgius Carew, Eques aureatus.

Comes Thomond, Irlandus.

Ro : Vinhfield, scutifer.

Ko. Gardener, scutifer.

Gio. Bouchier, scutifer.

Rich. Livesone, eques.

Ego Joannes de Aquila promitto, juroque nomine domini mei serenissimi regis Catholici me fideliter observaturum quaecumque articulis antescryptis continentur.

JOANNES DE AQUILA.

THE CAPITULATION AND AFTER.

(Fol. 42.)

[O'Neill in hiding ; the Queen gathers together 3,000 Irish troops to hunt him down.]

Circiter decimumquintum Januarii coactus est dominus de Aquila capitulare cum Anglis propter famem quam trimestri integro passus est, et capitulationis haec sunt capita :

Quod primo vento prospero adveniente omnes Hispani inermes ingredientur naves anglicas cum ipso domino de Aquila exceptis viginti ducibus praecipuis qui in Hirlandia obsides manebunt, et per dictas naves et per dictas naves (*sic*) anglicas in Hispaniam portabuntur.

Quod iisdem navibus anglicis salvis redeuntibus ex Hispania et omnibus dictae navigationis impensis probe solutis, praedictis obsidibus abire licebit in nave hispanica quae veniet in eundem finem.

Quod dictus de Aquila impediet ne alii Hispani in Hirlandiam veniant, et ostendet regi quam sit comes Tyron indignus omni auxilio et quam sit impossibile reginae praesidia in illa insula expugnare, dabitque operam ut ista reginae clementia pari aut maiori humanitate data occasione rependatur.

Comes de Tyron abscondet se in sylvis et locis deviis quibus abundat illa insula sed ut in suis latibulis investigetur colligit regina ad tria millia scotorum hybernicorumque qui cum Hyrlandis iisdem armis utuntur eodemque sermone utuntur.

LETTER FROM INTERNUNCIO.

[Benefice resigned by Archbishop of Armagh and conferred on a student of Scots College.]

. . . Restandoni solo per risposta della prima sua lettera, ch'il beneficio di Monsignor Arcivescovo d'Armacano resignato in mano di Nostro Signore è stato da me conferito in virtu dell'ordine datomene da Vostra Signoria Illma et Revma a un Patritio Sedgravo alunno del seminario Scozzese. . . . Da Gante li 14 di Giugno 1602.

EXTRACTS FROM A LETTER FROM LONDON, JULY 9, 1603.

(*Series III., Vol. 124C., fol. 35-36.*)

[The new monarch's religious tendencies. Before setting out from Scotland he directed the Queen not to admit new servants without consulting him; to try and placate the Protestants; and to hand over to the Calvinist bishops all memorials coming from the Catholics.—Arrival of Tyrone in London: well received by the king. Denies that Essex had conspired against Elizabeth, and says that Cecil was the cause of all the loss of men and money in the late war.—Great discontent in the Court.—Spread of the plague.—Arrival of

Irish envoys to ask liberty of worship, and withdrawal of debased money coined by the late Queen.—All doubt removed as to the genuineness of the King's profession of faith published in London two months before.]

. . . . Quand'il Re si licentiò in Scotia dalla Regina, dicono, che specialmente la raccomandava tre cose: 1° Che non admettesse di nuovo alcuni servitori senza la sua saputa. 2° Che procurasse di dare contento alli Protestanti. 3° Che tutte le Suppliche o vero Memoriali, che le sarebbero offerite per li Cattolici fossero rimessi alli Vescovi Calvinisti, che in quel tempo le accompagnassero. Il Conte di Tyrone è venuto quà e fu ben raccolto dal Re, ma fu bisogno publicar un Editto per la sua sicurtà, desiderando molti di vendicare in lui la morte delli suoi parenti in Irlanda. Egli ha detto al Re che il Conte d'Essexia fu falsamente accusato di havere cospirato con lui contra la Regina passata. Et disse al Roberto Cecilio, ch'il suo Padre era stato la causa che spendesse piu d'otto milioni di scudi con la morte di quaranta millia soldati, nella guerra contra di lui in Irlanda. Vi sono grande discordie nella Corte, la quale pare che saranno fatali ad alcuni.

La peste cresce ogni giorno in Londra, et è sparsa per tutta la Città, di sorte, che s'ha prorogato le pubbliche sessioni delli giudici, alle quale sigliono concorrere di tutte le provincie. Li Cattolici d'Irlanda hanno mandato li suoi Agenti per domandare il pubblico essercitio della Religione Cattolica et che si muta la moneta bassa, che la Regina passata faceva stampare un poco avanti la sua morte, ma non si sa il spaccio che haveranno.

Il dubbio che v'era se la confessione della fede di Sua Maestà stampata in Inglese doi mesi sono in Londra et fissa sopra le porte delle Chiese, era per suo ordine è gia chiarito poichè s'è stampato di nuovo in varie lingue et particolarmente in Francese con queste parole aggiunte: Stampata nuovamente in Londra per comandamento del Re nel primo di Giugno 1603. Va anco stampato insieme con la medesima Confessione un estratto della risposta del Re alle Chiese fuggite già in tempo della Regina da altre parti in Inghilterra nelle quale le promette Sua Maestà con grande giuramento di voler essere loro Protettore perpetuo et loda grandemente la Regina passata per l'esempio datogli in questo et fu scritta questa lettera dalla sua Corte del Re Grenvico cinque miglia discosta da Londra alli 23 di Maggio stylo veteri 1603.

LETTER FROM ENGLAND, AUGUST 21, 1603.

(Series III., Vol. 98D.)

[Irish envoys present memorial to King asking: 1. recall of base coin; 2. share in government; 3. freedom of worship.—Memorial badly received by King who declared he would never tolerate any other religion but his own.—Two of the envoys sent to the tower, and four imprisoned elsewhere.—O'Neill being received separately, complained that the promises made to him had been broken, and desired that either all or none should be kept.]

. . . L'agenti dell'Hibernesi haverà quattro giorni diedero un memoriale al re, nel quale dimandavano tre cose: 1° che se mutasse la moneta bassa introdotta per la regina un poco avanti la sua morte; 2° che alcuni di sua natione fussero admessi al governo con l'Inglesi; 3° che li fusse concesso il uso libero della cattolica religione. Questo memoriale fu dato al re per mano del conte di Tyrone accompagnato con tre altri della sua natione, il che fu pigliato malamente dal re, il quale rispose che mai concederebbe l'uso d'altra religione fuora di quella che egli professava. L'agenti parlorno con tanta libertà che duoi delli principali furono mandati alla torre di Londra, et altri quattro ad altri priggioni. . . .

Il conte di Tyrone essendo chiamato per trattare li suoi negotii avanti li consiglieri a parte, disse che non se guardava con lui tutto quello che l'era promesso. Il vicere d'Irlanda col giuramento negò d'haverle promesso quello che Tyrone affermava. Tyrone disse che non voleva contrastare con lui, ma soggiunse che si non le guardava il tutto, lui non voleva niente. Replicò il vicere che se egli volesse potrebbe tornare al suo stato anticho. Rispose Tyrone che questo sarebbe come piacesse al re, et così resta sospeso il suo negotio. . . .

DECREE OF PRESIDENT AND COUNCIL OF MUNSTER.

(Series II., Vol. 14, fol. 408.)

[As all the evils that afflicted the province of Munster during the recent war are due to the influence of Jesuits and Priests leading the people into sedition; and as their presence is a hindrance to the spread of the Gospel, it has been decided to decree capital punishment against all such priests.—Wherefore all Jesuits, Priests and "Seminarists" are ordered to leave the kingdom before the end of

September of the following year.—All those known to aid and abet them shall be imprisoned and fined.—Informers to be rewarded.]

Tenor Edicti promulgati per Praesidem, et Concilium Provinciae De Monster in Hibernia apud civitatem de Cork, mense Augusto an. 1604.

Quia iam manifestum est omnia mala intestina, quae hanc provinciam de Monster infestabant durante bello civili Hirlandico, originem accepisse, et nata fuisse ex officinis Jesuitarum, et Presbyterorum, qui malis artibus, et callida pietatis simulatione populum ignarum praepostero zelo falsae religionis in sectas et seditiones periculosas distraxerunt, idque passim per totam hanc provinciam tam intus quam extra omnes urbes eiusdem. Nunc autem cum ex singulari Dei O. M. misericordia, atque per assumptionem Nostri Regis Ser^{mi} in hoc regnum, pacem habeamus tamdiu optatam, pietatemque adeo iustitiae coniunctam, ut quemadmodum iustitiae ministri, ita, et ministri ecclesiastici per universum hoc regnum disseminari incipiunt, proinde ut pii conatus dictorum pastorum nostrae verae Ecclesiae maiorem producant fructum, inter omnes cuiuscunque status, idque in gloriam Dei Omnipotentis et populi sui salutem, necessarium fore iudicavimus, ut praedicti presbyteri seductores, et tumultuum auctores sub poenis capitalibus tamquam lupi rapaces e caula Domini exploderentur ne iterum locum, aut fidem habeant artibus illicitis populum nimis novitatis avidum ad religionem papisticam et rebelliones consuetas allicere, atque eo confidentius in dictos impostores leges nostras publicamus, quia intelligimus id ipsum regio diplomate solemniter editum, et publicatum esse : Idcirco nos infra subscribentes Praeses, et Concilium Provinciae de Monstier nomine Regis nostri Ser^{mi} mandamus, et admonemus omnes dictos Jesuitas, Presbyteros aut Seminarios qui manent in dicta provincia de Monstier, ut omni excusatione remota exeant hoc Regnum ante finem huius mensis Augusti, neque revertantur ante finem septem annorum subsequen-
tium nisi id fiat per licentiam, et gratiam specialem Regis nostri : Si vero non obtemperaverint, sciant se passuros omnem poenam contra tales quietis publicae perturbatores per leges Regni ordinatam. Sciant etiam illorum fautores, si forte illos hospito receperint post exitum huius mensis Augusti quod carcere punientur durante Regis voluntate, et pro inulcta pecuniaria solvent quadraginta libras anglicas. Denique si post exitum praedicti mensis aliquis apprehenderit nobisque exhibuerit seminarium, pro tali officio habebit quatuor libras, si presbyterum quinque libras, si Jesuitam decem libras anglicas.

Data apud Villam de Cork mense Augusto 1604 anno secundo,
et 37° respective Regis Nostri Ser^{mi}

[Tergo] *Edictum Praesidis Provinciae de Monstier
contra Presbyteros Hibernos. Mensis Augusti 1604.*

THE PRESIDENT AND COUNCIL OF MUNSTER.

(*Series II., Vol. 15, fol. 157.*)

[As many evils have arisen owing to the fact that the people are deceived by the arts of Jesuits, "Seminarists" and Mass-priests, in whom they put blind trust, and as the comparative tranquillity that now prevails is certain to be disturbed again if these are allowed to proceed in the evil of their ways, and as the king desires conformity in matters of religion, action can no longer be delayed, especially as shoals of such priests are known to abound, particularly in towns, and as long as they remain the people will never receive God's saving word. Accordingly, to put an end to all this, and to safeguard the future, al! Jesuits. "Seminarists" and Mass-priests are ordered to depart out of the province before the end of August, 1604, and not to return within seven years, and then only by permission.—Those aiding and abetting them to be imprisoned during the king's pleasure, and to be fined £40, half of which is to go to the informer, and half to the king.—Anyone bringing forward such priest to be rewarded: for a Jesuit, £10; for a "Seminarist," £6 13s. 4d.; for a Mass-priest, £5.]

Per D. Praesidem et Concilium Mononiae.

Cum multae enormitates, et inconvenientiae magnae, quae Reipublicae provinciae huius acciderunt, fovendo, et nutriendo tandiu hactenus Jesuitas, Seminaristas et missantes presbyteros innotuerint evidenter etiam nobis ipsis oriri ex inscitia, et caeca ignorantia huiusmodi seductorum, eo quod sub conscientiae specie, sed absque scientia de sensu eius usque adeo auscultatum fuit et creditum eorum imposturis, ut potestatem nacti fuerint exsequendi pessimas suas perfidas, et iniquissimas molitiones per sequelam seductae multitudinis, sed praecipue ob opinionem, et fidem quam sunt consequuti in omnibus fere populosis oppidis unde exemplum passim captum quo omne genus hominum conspiravit ad vindicandam sibi huiusmodi libertinam inobediendi rationem, etiam cum periculo

fidelitatis suae debitae. Idcirco ex quo provincia haec quae cum aliis regni partibus infecta nuper turbulentis, et parum christianis machinationibus huiusmodi pravorum instrumentorum, iam (Deo gratias) reducta est ad recentem pacem et quietum statum, de cuius diuturna continuatione non potest multum dubitari, si isti suscitatores turbationum et dissidiorum e medio tollantur, et nunc praesertim quando doctores verbi Dei sanctissimi, et verissimi tam multis locis instituti, et adventent alii ad alia inter nos occupanda loca, non possumus cum neglectu officii nostri erga Deum et erga sacratissimum, et tremendum nostrum superiorem, qui tam gratiose desiderat conformitatem inter suos subditos, differre, aut diutius protrahere manus apponere reformationi huic in negotio tanti momenti, et ponderis, probe scientes quod haec seductionis instrumenta tam copiosis examinibus abundant in omnibus locis, et praesertim in populosis oppidis, quod quamdiu illic resident, tranquillitas regionis incerta semper erit, et ii qui alioqui submitterent se obedientiae Ecclesiae iuxta S^{ae} M^{tis} leges, et iniunctiones, et sic reciperent salutare pabulum doctrinae verae ad solatium, et restaurationem suarum animarum, retrahuntur per diabolicas violentias istorum moliminum; ad ea iam praevenienda, et ut tam haec, aliaque similia pericula in futurum evitentur, quam ut qui pertracti fuerant ad vivendum in tenebris, recipiant clarum lumen Evangelii ad ducendum, ac dirigendum earum animas in aeternum solatium coelestis Christi Regni, et ut ulteriora omnia incommoda quae sunt, aut possunt esse suscitata, vel continuata per rebelles admonitiones, et persuasiones istorum Jesuitarum, Seministarum et presbyterorum amoveri possint a S^{ae} M^{tis} subditis melius affectis. Nos auctoritate S^{ae} M^{tis} expedire iudicavimus per hoc publicare, et denunciare, atque Ex^{mae} S^{ae} celsitudinis nomine destricto curare, et mandare quod omnes, et quotquot Jesuitae, Seminaristae et missantes presbyteri cuiuscunque conditionis qui adhuc supersunt, et manent in aliquo oppidorum huius provinciae ante ultimum diem praesentis mensis Augusti recedant, et absolute relinquunt, ac deserant omnem residentiam, demorationem ac mansionem in hac provincia, et sic extra eam restent absque reditu ad aliquam earum spacio septem annorum proxime sequentium huius datam, et tunc nonnisi per eiusmodi licentiam quae ad id sit sufficientis auctoritatis sub suo periculo incurrendo illico ad huius neglectum, vel contemptum, absque spe alicuius favoris, vel remissionis. Et quicumque omnino post dictum ultimum diem praesentis mensis excipiet, fovebit hospitio, aut refocillabit aliquem Jesuitam, Seminaristam aut missantem presbyterum ob id incarcerabitur quamdiu placebit S^{ae} M^{ti}, et quoties id fecerit toties incurret mulctam quadra-

ginta librarum sterlingarum, cuius medietas una cedit delatori id probanti, et altera medietas usui S^{ae} M^{tis} absque respectu quaruncunque personarum. Et quia conabimur cum magna cura, et pro officio nostro, ut voluntas S^{ae} M^{tis} in isto, et hoc edictum cum effectu observetur, etiam publicamus quod quicumque post ultimum diem praesentis mensis adducet ad nos corporaliter aliquem istorum Jesuitarum, Seminaristarum et missantium presbyterorum habebit, et in praesentiarum recipiet tanquam de S^{ae} M^{tis} gratiosa benignitate, et pro mercede fideliter ei solvenda, pro quolibet Jesuita summam decem librarum sterlingarum: pro quolibet Seminarista sex libras, tredecim solidos et quatuor denarios: et pro quolibet missante presbytero quinque libras, ultra quod pro sua inobedientia a nobis tractabuntur prout conveniet absque ulla remissione. Datum Corcagiae 14 die Augusti 1604 et secundo anno regni supremi domini nostri, ac Regis Jacobi Dei gratia Angliae, Franciae et Hiberniae, Scotiae vero 37.

[Tergo] Edictum.

ROYAL MANDATE TO ATTEND PROTESTANT SERVICE.

(Series II., Vol. 15, fol. 159.)

[By advice and assent of Henry Brunkerd, president of Munster, the King commands *N. N.* to be present at protestant service every Sunday and holiday, to attend the president and his council whenever called upon to accompany him to church, and to remain there during service and sermon, under pain of penalties to be inflicted according to law.]

Copia mandati praerogativae quo compellebantur sigillatim Catholici ad preces et conciones haereticorum audiendas.

Jacobus gratia divina magnae Britanniae, Franciae et Hiberniae Rex, defensor fidei etc. dilecto nobis subdito *N. N.* mercatori civitatis *N.* salutem. Nos de consilio et consensu fidelis et dilecti nostri consilarii D. Henrici Brunkerdi equitis ac praesidis nostrae provinciae Mononiae, et de nostro in illo regno concilio stricte mandamus et praecipimus tibi in fide et obedientia quam nobis debes et ex autoritate regalis nostrae praerogativae (quacunque excusatione et mora postpositis) ut in proxima dominica post harum praesentationem, atque ita deinceps omnibus aliis dominicis et

festis diebus ordinatis ac usitatis celebrari, te recipias et proficiscaris ad tuam parochiam seu oratorium solitum et tunc et ibi subsistas modeste ac sobrie durante oratione seu concione aut alio officio divino illic habendo iuxta leges et statuta dicti nostri regni Hiberniae; aut alioqui pro tempore praebere tuam personalem praesentiam et obsequium comitando dictum nostrum praesidem aut consiliarios dum ille aut illi proficiscentur illis diebus in aliqua ecclesiarum quae sunt in civitate *N.* aut in illius pomaerio ad divina officia aut conciones audiendas; et ibi et tunc comparere teque praesentem exhibere coram nostro praeside et concilio ibique remanere durante officio aut concione. In quo requirimus ne deficias sub poena summae nostrae displicentiae et indignationis, aliarumque poenalarum quae iuste infligi possunt transgressoribus legum, statutorum, edictorum et regalium praerogativarum. Datum sub privato sigillo nostro provinciae nostrae Mononiae II die februarii 1605.

H. Brouncker.

Dilecto nostro. *NN.*

[*Tergo*] *Copia trium edictorum quae contra Catholicos Hiberniae facta fuerunt ab haereticis.*

JAMES WHITE, V.G., WATERFORD, TO CARD. BARONIUS.*

(*Series III., Vol. 7, fol. 291.*)

[Laments the death of Clement VIII., by whom he had been frequently received through the influence of Card. Baronius, especially the year before when about setting out for Ireland.—The Pope's parting words have been his consolation ever since in the many trials he has had to bear at the hands of the enemies of the Cross of Christ.—The Pontiff's command to keep him informed of the state of Ireland.—Special reason for writing on present occasion, because of edict issued on Sept. 29 by King James against the Catholics of Ireland, particularly the clergy.—All priests ordered to leave the kingdom before Dec. 10, unless they conform and attend the protestant church in which case they are promised the royal favour.—The laity forbidden, under grave penalties, to harbour priests, and ordered to attend protestant service.—Worthy ministers of the Gospel, such

* Printed by Bellesheim, II. 724, but with certain lacunae.

as David Kearney, Archbishop of Cashel, the Jesuits, and many secular priests, doing noble work in the Lord's vineyard.—Congratulates the new Pope, Paul V., protests his obedience and fidelity, and implores his protection.—The Lord's vineyard is being devastated, His flock ravaged.—The only one who can help is Christ's Vicar on earth.]

Illustrissime ac Reverendissime Domine.

Non sine gravi dolore nuperrime intellexi, felicitatis recordationis olim S.D.N. dominum meum Clementem VIII. hac vita excessisse. Cuius Sanctitati adhuc superstiti, uti cum universa ecclesia Christi, quae in vero pastore relucere necesse est, verbi nimirum et exempli efficaciam cum pro salute sua tum pro gregis cui praeerat aedificatione, semper precatus sum. Ita nunc hac mortali vita functo, unigenitum Dei filium, cuius vices in terris gerebat oro, ut eidem, cum sanctis pontificibus nunc in coelo triumphantibus requiem donet aeternam. A Sanctitate ipsius evangelizandi ergo, ex Urbe bis in hanc insulam missus sum, qua in re tantum praestiti ad immortalis Dei gloriam, quantum potui et licuit per ipsius gratiam. Anno superiori cum adhuc in Urbe essem, ad ipsius Sanctitatem, interventu Dominationis Vestrae Illmae ac Revmae, frequens mihi fuit accessus, tandemque cum inde discedendum mihi fuit, eo me honore dignata est Celsitudo Vestra ut propria sua manu ad oscula pedum Sanctissimi et benedictionem ipsius obtinendam conduxerit. Quae singulari gratia animo meo nullo tempore excidere potest. Quid tanti beneficii ac favoris intuitu rependem ignoro: hoc unum scio, me dignitate vestra nihil dignum habere. Non aspernabere ergo, Caesar pietissime, (quem honoris et inficti amoris ergo sic compello) vota mea, orationesque meas etiamsi glaciales, easque assiduas, pro vita tua longa et incolumi et salute vestra in vitam aeternam, in quo obsequii genere dum vixero nunquam deficiam.

Non sum immemor, Illustrissime Domine, post oscula pedum, datamque benedictionem in praesentia vestra Sanctissimum dixisse: Surge fili, vade in viam pacis, Nos te apostolice et ex certa notitia mittimus, de tua missione nemo dubitet; quibus verbis vicarii Dei mei in terris in omnibus persecutionibus, quas hactenus passus sum et etiamnum patior, pro gloria regis mei Jesu Christi, ab inimicis Crucis sanctissimae, maledictis haereticis et sceleratis politicis, ita consolatus sum, ut amaritudinem mortis mihi intentatae, internae consolationis ex verborum illorum recordatione exurgente lenierit magnitudo. Postmodum vivae vocis oraculo mandatum dedit mihi Sua Sanctitas, ut de statu rerum huius regni quoad religionem et

fidem catholicam ad se scriberem, quo pastoris erga suas oves fungeretur officio. Quod qui fieri potest Sanctissimo Domino meo mortuo, non video. Sane si alias unquam, nunc esse offert urgentissima scribendi occasio. Postquam enim omnes quotquot in hac vinea Domini operarii sunt, incredibili laborassent cum fructu et animarum lucro, adeoque firmiter, Dei munere, catholicam fidem in cordibus hominum fixerint, ut universum hoc regnum nihil sapiat nisi avitam eamque Romanam et Apostolicam, tandem post gravissimas pressuras quas hactenus semper passi sumus ab haereticis Anglis, sub diem 29 mensis Septembris proxime elapsi, prodiit terribile fulmen, et tale edictum, quale nec unquam vidimus neque audivimus, in omnes nostros catholicos cuiuscumque conditionis et ordinis, quo in primis districte praecipitur omnibus et singulis episcopis, Jesuitis, Seminariis, aliisque omnibus cuiuscumque conditionis aut sortis Sacerdotibus, ut ante diem 10 mensis Decembris proxime venturi, ex universo hoc discedant regno, idque sub poena indignationis Regiae Majestatis, vinculorum, suppliciorumque inferendorum iuxta leges et ordinationes regni: quod si sacerdotes conformes fieri voluerint, et templa haereticorum frequentare, tunc remanere poterunt, ipsisque favor et gratia regis promittitur. Quod vero ad catholicos laicos attinet, ipsis in primis cautum est, ne quem ex modo nominatis foveant aut excipiant hospitio, idque gravissimis sub poenis; neque sub minoribus, ut singulis diebus festis etiam templa haereticorum frequentent; huc reducti sumus, Illustrissime Domine, ita ut infinitos catholicos vivere nunc taedeat. At ne molestior aequo Celsitudini Vestrae videar, fusius de statu nostro praesenti scripsi* ad Revmum D. Petrum archiepiscopum Ardmachanum primatem nostrum similiterque ad reverendos Patres e Societate Jesu Patrem Ludovicum Mansonium et P. Duras, qui plenius et fusius totius rei seriem Amplitudini Vestrae referent. Interea non abs re fuerit Illmo Domino meo insinuasse apud nos hic esse viros insignes et plane apostolici spiritus; cuiusmodi in primis est dominus David Kearneus archiepiscopus Casselensis, qui quae tali ac tanto viro digna sunt praestare non desinit. Patres etiam Societatis Jesu singulariter in hoc opere gerunt sese, qui non cessant nocte dieque talia praestare, quae digna sunt sua vocatione, et religiosa familia, perpetuamque merentur gratiam a Sanctissimo Domino Nostro et Sede Apostolica. Multi sunt etiam sacerdotes saeculares irreprehensibilis vitae et conversatio-

* In the Vatican Library (Barberini, Lat. 2377) there is a beautiful copy of this report which has been published in *Cambrensis Eversus*, ed. Kelly, Vol. III. appendix, from a Stonyhurst copy.

nis inculpatae, quorum exantlatus labor in hac hominum piscatura, ipsis insigne dat testimonium, quantum ipsis sit cordi Dei gloria et salus proximi. Quae pro consolatione spirituali Illmae Dominationis Vestrae referenda officii mei et muneris esse censi, cuius Celsitudinis protectioni, me ipso praesente ecclesiolam hanc afflictissimam commisit et concredidit Clemens octavus noster olim SSmus Dominus. Cuius mors una cum pressuris, quas modo hic patimur, etsi animum meam moerore conficiant, magnopere tamen consolor, audiens D. O. Max. sibi et Ecclesiae suae sanctae suscitasse sacerdotem fidelem qui iuxta cor suum faciet ambulabitque coram Christo Domino omnibus diebus vitae suae: quem spero rimas ruinasque afflictae et contritae nostrae ecclesiae reparturum et reaedificaturum.

In hac vita, nihil mihi gratius aut optatius contingere potuit (coram Deo et Christo eius veritatem dico et non mentior) quam si aut ille qui modo est Pontifex, aut Dominatio Vestra Illustrissima et Reverendissima ad fastigium istud apostolicum assumeretur et eveheretur, et hoc non intuitu alterius cuiuscumque rei quam solius gloriae immortalis Dei, quam innata quasi vestrum utriusque promittit pietas: et fidei catholicae promovendae et exaltandae in regnis istis aquilonaribus, quam zelus domus Domini in pectoribus vestris ardens, commiseratioque qua nostris calamitatibus semper compassi estis, omnino favente Christo, nobis omnibus pollicentur et spondent.

Domino itaque suo Burghesio, quondam Cardinali Illmo, nunc vero patri suo Beatissimo ac Sanctissimo applaudit gratulaturque filiorum Sanctitatis Suae humillimus et obsequentissimus Jacobus Vitus, eidemque post pedum oscula spondet ac promittit quoad vixerit obedientiam, et fidelitatem Christi Domini in terris Vicario debitam. Cuius Sanctitati indumentum precatur iustitiae, vitam longam et foelicem, simulque ut verbo et exemplo gregi Dominico cui praeest proficiat, eumque pio ac salutari regimine in vitam perducatur aeternam. Cuius Sanctitati obsecro, dignetur referre statum nostrum praesentem, et in quibus versamur angustias. Pastor siquidem cum sit, eiusdem etiam est, et balatum ovium suarum agnoscere. Apros et ursos accurrentes videmus, quibus furor est et animus vineam quam plantavit Christus depopulandi. Vim patimur, clamare cogimur ad dominum vineae. Ferores et famelicos lupos advertimus, ut caulam opprimant, et gregem innoxium perdant ac mactent. Opprimimur: nullum aliud nobis sub coelo effugium, nisi Christi in terris Vicarius ad cuius pedes accurrimus, uti oves inermes viso rapaci lupo ad pastorem properant. Si quo ergo modo iuvare possumus, iuvenimur obsecro,

ne certissimum patiatur excidium et exterminium in his partibus Catholica fides, quam hactenus inviolatam per Dei misericordiam servavimus; interea concedat nobis Christus spiritum cogitandi et agendi quae recta sunt, virtutemque ac animi fortitudinem suppetat, ne ulla in re desimus in hac difficili luctu contra ipsius adversarios et hostes: Vestramque Dominationem Illmam et Revmam nobis et Ecclēsiae suae sanctae diu incolumem conservet.

Waterfordiae in Hibernia nonis Octobris 1605.

Illmae ac Revmae Dominationis Vestrae obsequentissimus servus et orator assiduus.

Jacobus Vitus Vicarius Apostolicus Lismoren et Waterfordien.

*(Tergo) Illmo ac Revmo Caesari Baronio S.R.E.
Cardinali amplissimo Domino suo colendissimo,
Romam. (alia manu) Allo Strozzi che ne parli à
Sua Santità.*

BRIEF OF PAUL V. TO THE IRISH PEOPLE.

(Series I., Vol. 340, fol. 21.)

[Paul V. sorrows over the sufferings of the Irish Catholics, which have only been intensified at a time when they might easily have been turned into peace.—But is consoled by their admirable constancy which is celebrated throughout the whole Church.—Has been minutely informed of the efforts made to seduce them from the unity of the faith.—Exhorts them to persevere: God will reward them: Their suffering will lead to a heavenly crown.—Christ's discipline was one of sorrow, not of joy: His disciples have to follow in His steps.—Though absent in body the Pope is with them in spirit in all their trials and tribulations.—Knowing the force of the contest they have to sustain he unceasingly beseeches the Divine assistance for them, and exhorts them to look to Christ their model.—In calamitous times the Lord has chosen then to renew the example of the martyrs of the infant Church. Let them, then, remember how those martyrs suffered and let them imitate their patience, constancy and mutual charity.—In His own good time God will know how to soften the heart of the persecutor, nay, even to convert him at the sight of their fidelity.—Let them lead a life of prayer, doing nothing that could injure the Catholic religion received by their forefathers,

proving themselves worthy sons of these forefathers who merited for Ireland the title of Island of Saints.—Concession of Indulgences to various towns and cities in which there was a sodality of the *Annunciata*, on the feast of the Purification, Annunciation and Assumption.—Also to certain places of popular devotion.]

Clero, Nobilitati et Populo fideli Regni Hiberniae.*

Paulus PP. V^s.

Dilecti filii salutem etc. Tribulationes cordis nostri multiplicatae sunt, quoniam audivimus afflictiones et angustias, ad quas pro divini nominis gloria, et Catholicae religionis conservatione redacti estis, graviores effectas esse, et quando pacem expectabatis, maiorem advenisse perturbationem. Sed Deo, et Patri misericordiarum gratias agimus, qui consolatur nos vestra admirabili constantia, quae cum summa vestri nominis laude celebratur ab omnibus in Ecclesia. Diligenter quidem cuncta de persecutione recenter adversus vos concitata nobis renunciata fuerunt. Scimus adversarios Catholicae fidei omnia conari, nihil remittere, quo vos ab huius Sanctae Sedis unitate disiungant. Non novus hic labor Ecclesiae est, quae divina gratia cooperante dum humiliatur erigitur; et ex usu est maxime christifidelibus, nam persecutio viam facit probationi, probatio autem causa fit meriti. Intuetur enim suorum fortissimorum athletarum agones retributor magnorum munerum, qui pollicitus est se confessorum coram patre suo nomina confitentium se coram hominibus. Fidelis est, qui repromisit. Propterea filii dilectissimi constantes estote, et inconcussam fidem fixa animi virtute servantes perseverantiae laudem, in qua salus continetur, praesumite. Nam si vobis datum est, ut non solum in Christum credatis, sed pro eius vera fide retinenda patiamini, existimare quoque debetis vos ad regna coelestia per eiusmodi tormenta, ac passiones vocatos esse. Haec via est, quae ducit ad coelos, arcta quidem, nam paucis patet aditus, et probatis. Scitis quia Dominus dixit: Qui vult venire post me, tollat crucem suam, et me sequatur. Disciplina Christi videtur non esse gaudii, sed moeroris. Nostis dictum fuisse discipulis: Persequentur, et in synagogis flagellabunt vos. Nam quemadmodum oportuit pati Christum, et sic intrare in gloriam suam, ita et qui ad

* The greater part of this Brief is given in *Hibernia Dominicana* (p. 629) and *Spicilegium Ossoriense* (III. 44) from "Hibernia Resurgens" (1621). The document is undated, but must be ascribed to the early years of the reign of James I, probably 1607.

coelestia regna per Christi vestigia contendere volunt, multa patiantur necesse est. Neque enim est discipulus supra magistrum, neque servus supra dominum. Et nos quotidie hoc ipsum experimento comperimus, potissimum vero in hac vestra tribulatione. Nam corpore absentes adsumus tamen vobis spiritu, et sollicitudines, calamitates, ac divexationes vobiscum sustinemus, eoque procul dubio graviores, atque molestiores, quod unusquisque vestrum sua tantum causa laborat : Nos de omnibus vobis filiis nostris charissimis laboramus. Vobis periculum imminet, ne terrenas opes amittatis, sed tamen certa spes proponitur assequendi Regni coelestis cum sempiternae vitae beatitudine. Nos vero praetiosissimum thesaurum, quem inestimabili precio sanguinis Unigeniti Filii sui acquisitum Aeternus Paterfamilias fidei nostrae credidit, animas vestras videlicet, in magno discrimine versari videmus, quarum iacturam nihil est, quod resarcire possit. Quare sicuti semper affligimur, ita nunquam cessamus clamare ad Dominum, ut exurgat, atque respiciat super vos, et det vos (*sic*) auxilium de tribulatione ; quemadmodum etiam hortamur vos cum omni nostri cordis affectu (utemur verbis Apostoli) ut aspicientes in auctorem fidei, et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta, recogitetis eum, qui talem sustinuit a peccatoribus adversus semetipsum contradictionem ; ne fatigemini animis vestris deficientes. Vos elegit Dominus, ut novissimis, atque calamitosissimis hisce temporibus, exemplum Orientis iam ab initio Ecclesiae suae renovaretis. Mementote ergo quanta martyres passi sunt, et quibus deinde coronis coronavit eos Dominus in die solemnitatis et laetitiae. Et fidem, constantiam, humilitatem atque patientiam illorum imitami, nemini dantes offensionem, supportantes in charitate, iugiter orantes pro affligentibus, et persequentibus vos. Mansuetudo Christi confregit diaboli potentiam, domuit quippe orbem non ferro, sed ligno, acerbissima videlicet passione, qua genus humanum e diaboli servitute redemit. Confidite in Deo, ipse enim quando eius bonitati placuerit, dabit ut vestra patientia, vestra charitate, aliquando emolliatur duritia saevientium in vos. Quis scit an hac ratione convertantur a via mala, et agnoscant Deum ? Quot legimus non audita praedicatione, sed martyrum constantia tantum inspecta Christi fidem suscepisse, et laetos atque alacres statim tormenta, ac mortem subiisse ? Potens est misericordia Dei, si constantes manseritis in tribulatione, aliorum quoque correctionem mercedi vestrae ascribere. Insistite bonis operibus, vacate orationibus, cavete diligenter, ne in aliquo divinam Maiestatem offendatis, nihil facientes quod Catholicae Religioni, et integritati illius fidei, quam maiores vestri ab hac sancta

sede acceperunt, adversetur, et iugiter in memoriam revocate horribilius esse incidere in manus Dei, quam in manus hominum. Vos, quemadmodum accepimus, gloriamini, Maiores vestri tanta in Deum pietate fuisse, ut Hibernia meruerit hac de causa appellari Sanctorum Insula; igitur exhibete vos dignam eorum progeniem.

Nos autem praeterquam quod in orationibus nostris semper memores vestri sumus, quo magis inflammemus vos ad retinendam salutarem Christi disciplinam, cum intellexerimus variis istius Regni civitatibus et oppidis haberi certis in locis congregationes utriusque sexus fidelium sub invocatione Beatissimae semper Virginis* Annunciatae, nempe civitatibus Waterfordensi, Limricensi, Kilkeniensi, et in oppido Federdensi, ibique frequentari cum magna devotione sacramenta poenitentiae, et sanctissimae Eucharistiae, in divina misericordia confisi, precibus et meritis Beatissimae Mariae semper Virginis, sanctorum apostolorum Petri et Pauli, auctoritate nostra apostolica tenore praesentium nostrarum literarum concedimus, et largimur Plenariam Indulgentiam, et remissionem omnium peccatorum omnibus, et singulis in eiusmodi congregationibus conscriptis, qui confessi, et sacra Communione refecti visitaverint festis diebus Purificationis, Annunciationis et Assumptionis Beatissimae Virginis oratorium, sive capellam eiusdem congregationis locis praedictis respective constitutam et ibidem oraverint pro sanctae matris Ecclesiae exaltatione, haeresum extirpatione, et pacis inter Christianos principum conservatione. Ac insuper quoniam renunciatum quoque nobis fuit, nonnulla loca esse apud vos, quae cum magna veneratione frequentantur: ut igitur ubique fidelium devotio augeatur, eadem auctoritate apostolica similiter Plenariam Indulgentiam concedimus cunctis Christifidelibus, qui suorum peccatorum confessione rite habita, sacra Communione suscepta, precaturi eadem ut supra, visitaverint loca infrascripta diebus ut infra statutis, videlicet:—

In festo dedicationis Sancti Michaelis Archangeli, et in Dominica Palmarum ecclesias Insulae viventium, et capellam in eius ripa constructam.¹

In festis Corporis Domini, et Annunciationis Beatissimae Virginis, et patroni titularis capellam Sancti Fehini.²

Dominica secunda Quadragesimae, et Quatuor temporibus post Penthecosten capellas Insulae de Inisgaltir.³

* Rothe's Copy ends here.

¹ Monahincha, near Roscrea.

² St. Fechin of Fore.

³ Iniscaltra, Holy Island, Lough Derg.

In festis Dedicacionis, et Apparitionis S Michaelis Archangeli capellam Rupis eiusdem S^{ti} Archangeli.¹

In festis sanctorum apostolorum Philippi, et Jacobi, ac Petri ad Vincula capellas Insularum Aran.²

In festo Sancti Patritii xvij Martii, et in dominica Sanctissimae Trinitatis ecclesiam Collis eiusdem S^{ti} Patritii.³

In festo beati Querani⁴ ix Septembris ecclesiam eiusdem beati Querani de Modrenni.⁵

In festo beatae Mariae Magdalенаe ecclesiam eiusdem beatae Mariae Magdalенаe de Clane.⁶

In festo Sancti Patritii ecclesiam metropolitanam Ardmachanam.⁷

In festo Sancti Francisci monasterium eiusdem Sancti Francisci.⁸

In festo Nativitatis, et Assumptionis beatae Mariae Virginis ecclesiam in Insula eiusdem beatae Mariae.⁹

Quas indulgentias concedimus vobis per duodecim integros annos a die harum nostrarum literarum. Hortamur igitur vos, ne in vanum gratiam Dei accipiatis, sed quotidie progrediamini in melius. Quod per suam misericordiam det vobis ille, a quo bona cuncta procedunt. Et nos benedicimus vobis cum omni charitatis affectu.

Datum Romae.

[Tergo] *Clero, Nobilitati et Populo fideli Regni Hiberniae.*

PROCLAMATION TOUCHING TYRONE AND TYRCONNELL.*

(*Series III., Vol. 45C, fol. 38.*)

Declaratio de Tironensis et Torconellii comitum, sociorumque fuga.

Cum natura, omniumque hominum more, et consuetudine ita sit comparatum, ut si quid novi subito et praeter expectationem accidat, id variis sermonibus, diversisque iudicii passim circumferatur, cumque idipsum fortassis hoc tempore sit eventurum, ut de repentino discessu, vel potius fuga duorum comitum Tironensis et Tirconellii ac coeterorum qui illorum fugae socios se adiunxerunt, rumore sparso,

¹ Skellig Rock.

² Arran Island.

³ Croagh Patrick.

⁴ St. Ciaran of Clonmacnois.

⁵ Modreeny, near Birr.

⁶ Clane.

⁷ Armagh.

⁸ Clonmel.

⁹ Lady's Island, Co. Wexford.

* This is given in English by Meehan (*Flight of the Earls, 175*).

rei novitas variis sermonum atque opinionum commentis materiam praebeat. Idcirco haec paucula scriptis mandanda, et pervulganda censuimus, ut ea de re omnis error ex hominum animis eximatur, non quod illos ipsos tanti aestimandos putemus (quos rudes et agrestes, nulliusque precii homines fuisse constat, si prosapiae et naturae illorum conditio spectetur) sed ne principum aliorum animis caligine offusa mutuam inter nos atque illos amicitiam quoquo modo imminui, aut infuscari patiamur. Quorum gratiam, tametsi fugitivi isti, primo forsitan adventu, splendidis honorum et dignitatum titulis aucupari et benignitatem (ut erga homines eius ordinis et loci) poterunt elicere, cum tamen illos veris coloribus depictos (quod hac brevi declaratione licebit) et quales revera sint, omnium oculis aperte conspiciendos iudicaverimus, jure optimo ab exteris omnibus (quibuscumque vicinitas nobis aut usus est) ea humanitatis, et aequitatis officia poterimus expectare, quae honori et amicitiae consentanea sint. A subditis vero nostris eam fidem, atque observantiam exigere (quod ad profugos istos attinet) ad quam praestandam juris naturalis perpetuique erga nos obsequii indissolubili nexu sunt obstructi.

Itaque illud primo loco est declarandum, non haereditatis aut sanguinis iure illa honoris ornamenta, aut amplas possessiones profugis illis obvenisse, nec pro virtutis mercede, et praemio esse tributa, verum serenissimam reginam, sororem nostram, felicissimae ac celeberrimae memoriae prudenti olim consilio certis de causis, ad regni rationem spectantibus, ac nosmet deinceps ob eandem rationem illos aliis quibusdam eiusdem provinciae incolis, atque habitatoribus praetulisse, qui stirpis, et gentilitatis iure, eos honores sibi potius deberi arbitrabantur, et iustius poterant vindicare.

Deinde, ut veram tam desperatae fugae causam declarem, certissimum est non aliam fuisse, nisi scelerum, fraudumque suarum conscientiam, quod quemadmodum nobis nostrisque in hoc regno consiliariis et Hiberniae praefecto, ac coeteris, qui ibidem nobis sunt a consiliis, est exploratissimum, sic argumentis luce meridiana clarioribus (ut occasio dabitur) omnibus patefiat. Sed quoniam tantae ignominiae atque infamiae declinandae causa, fictas et commenticias fabulas ab iis disseminari intelligimus, perinde quasi religionis causa in exilium essent profecti (cuius quidem religionis species ac nomen nefariis criminibus, et machinationibus, ut velum quoddam praetendi plerumque solet) aut iniquius cum illis esset actum in iis causis, quae in iure iudicioque inter illos ac nosmetipsos, aliosve subditos nostros versabantur, huius calumniae refutandae causa breviter aliquod erit dicendum, quamquam minime nobis opus est multis argumentis ea confirmare, quae de istorum hominum vita

contaminatissima corruptissimisque moribus dicentur, quorum flagitia recenti haerent memoria ex eo tempore, quo non solum nefarii perduelles a fide, quam reginae debebant, desiverunt, sed etiam prodigiosa et barbara immanitate patriam suam illis, qui tum temporis utrumque regnum, Angliae pariter et Hyberniae, odio infestissimo prosequerantur, (tanquam sub hasta et praecone, turpissimo mercatu venalem proposuerunt) tamen, ut omnibus non iniquissimi iudicii hominibus pateat, quam absona et absurda sint quae comminiscuntur, verissime profiteremur, et verbo regio asserimus, tantum abfuisse, ut quicquam periculi, aut metus religionis causa illis crearetur, ut ne umbra quidem terroris sit intentata, nec propositum nobis unquam fuerit eam ob causam illis molestiam exhibere. Qui cum in omni vita usque adeo a probitate morum et ab ipsa specie honestatis fuerint alieni, ut nec in homicidio, nec illegitimo coniugio crimen ullum, nec fortitudinis specimen aliquod nisi in caedibus ac rapinis esse duxerint, facile cogitabimus supervacaneum omnem laborem futurum, si quis ab opinionum dissensione, ad concordiam religionis eos prius reducere conaretur, quam ex communi vitae consuetudine eorum mentes cogitatione aliqua, sensuque religionis imbutas esse constaret. Haec dissimilis est ratio alterius calumniae, qua se excusant, nam tametsi quicquid sibi juris ulla in re sibi assumunt et vendicant, id totum, postquam submissi et supplices nefariae perduellionis veniam a nobis essent deprecati, nostra benignitate, et mera gratia illis est tributum, tamen vix unquam huiusmodi causa ab illis in controversiam iudiciumque est adducta, in qua non major erga illos favoris, et gratiae nostrae inclinatio, et propensio, quam erga alios, quibuscumque litem habuerunt.

Nisi forte in illis rebus quas eo animo, et in eum finem ab illis quaeri liquido constabat, ut iuribus, atque opibus supra modum aucti, ad eam potentiam sibi viam munirent, qua (si ad pristinam perfidiam redeundam illis videretur) non imperio, atque auctoritati se opponere, aliosque illius ditionis subditos nostros illis ip-si generis dignitate haud paullo praestantiores, nec iis quoquo modo obstructos, impune possent opprimere.

His autem de illorum vita, factisque hunc in modum breviter expositis, hac conclusione rem totam complectemur, nimirum adeo manifeste liquere coniurationem ab illis, ante fugam susceptam, seditionis concitandae, bellique intestini inflammandi causa esse factam, ut si in iudicio compararent, ne verbum quidem habituri essent, quo se reos esse inficiarentur. Nec id solum, sed etiam per sacerdotes quosdam sacrilegos, aliosque perditissimos homines, tanti sceleris ministros, conatos esse, ut principes externos ad invaden-

dum Hiberniae regnum conciliarent, suamque opem et operam iis detulisse, si quam flagitiose isti invitabant, tam libenter illi assensum praebuissent.

Quo in scelere perpetrando memorabilis quidem, sed execranda est feritas, et crudelitas, quam sibi proposuerant, quibus nempe erat decretum, et constitutum non solum imperio nostro se subducere, sed etiam omnes eius regni incolas, adeo superstites, qui originem e gente anglicana traxerant, quorumque maiores olim domicilium ibi collocaverant, communi atque immani coede funditus tollere, atque extirpare. Sed quemadmodum exitiosa illorum consilia et nefarii conatus, quibus impuri sacerdotes Jesuitae faces et fomenta suggerunt, et subministrant (ad hoc unum fere, uti videtur suis ipsorum praeceptis et disciplina imbuti, atque instituti, ut subditos a fide et obsequio erga principes abducant et ad seditionem impellant) nondum ex animi sententia successerunt, nec eos habere fautores, de quibus inaniter gloriabantur, ita nobis est persuasissimum hanc brevem, verissimamque declarationem apud omnium animos, qui illam diligenter, et aequis judiciis expenderint, tantum fidei habituram, quod satis sit ad refellendas omnes calumnias, quas homines maledici, perfidi et ingrattissimi contra nos, et nostrum justum, moderatumque imperium effutire, vel potius ore virulento evomere audebunt, omninoque effecturam, ut non aliter a principibus exteris excipiantur, atque illi subditos suos, natura, lege, maximisque beneficiis obstrictos, cum a fide et officio desciverint, et fuerint rebelles, ab aliis excipi velint.

(*Tergo*) *Regis Angliae—De juga comitum Tironensis et Tirconellii. Misit nuntius in Belgio 22 Decembris 1607.*

LETTER FROM ENGLAND.

(*Series III., Vol. 19, fol. 139.*)

[Letter from Wm. Singleton stating that the King is greatly afflicted owing to the insurrection daily growing stronger in Ireland.—Report that the question of toleration is under discussion.]

Avvisi d'Inghilterra per lettere del Signor Guglielmo Singletono, assistente dell'Arciprete, da Brusselle alli 5 di luglio 1608.

Il re et gli suoi consiglieri sono molto afflitti per le male nove che

ricevono ogni giorno d'Irlanda, dove gl'Irlandesi cattolici che sono sollevati si vanno aumentando, et hanno fortificato due delle piazze, ch'hanno prese, di maniera che si potranno guardare molti mesi contra tutta la forza del re, et hanno spianata la terza piazza, per parerli che non li tornarebbe a commodo il conservarla. È cosa certa ch'essendo quelle piazze molto vicine al mare, sarebbe cosa facilissima il darli soccorso di fuori, di che il re d'Inghilterra teme assai.

S'intende che si è trattato nel consiglio del re due volte intorno a dar qualche tolleratione alli catolici per le nuove ch'hanno ricevute del matrimonio tra gli re di Francia et Spagna, come anco per la sollevatione d'Irlanda, et specialmente per haver il re inteso le carezze et l'honore, che fa Sua Santità alli signori Irlandesi. . . .

O'NEILL AND O'DONNELL TO ARCHBISHOP LOMBARD.

(*Series I., Vol. 28, fol. 306.*)

[O'Neill and O'Donnell acknowledge receipt of a letter from him, and inform him that it is not their intention to go to Rome without having first had instructions from the King of Spain who otherwise might have an excuse for abandoning them and throwing the whole burthen of them on the Pope.—At the same time they beg the Primate to ask the Pope's help and favour in their behalf.—They are confident, however, that the King of Spain will keep his word and treat them honourably.—Should he arrange for them to abide in Milan or Genoa, it is their desire to visit Rome and pay their respects to the Holy Father.]

(Copia di una lettera delli Ecc^{mi} Sig^{ri} li Conti di Tiron et Tirconnell scritta a Monsig^r Ardmacano li 2 d'Aprile.)

La lettera di V. S. Illmà scritta alli 22 di Marzo havèmo ricevuta alli 29 del medesimo mese, et ci ralleghiamo della sua sanità la quale Iddio sempre mantenga ; quanto al nuostro andare a Roma (sicome nelle ultime nuostre habbiamo scritto a V. S.) non ci pensamo d'interprendere tale viaggio, sin tanto che riceviamo a questo effeto l'ordine et direttione del Re Cattolico, accioche non havasse occasione d'abbandonarci in evento che c'andassimo senza tal suo ordine et lasciarci alla providenza dal Papa solo. Et perciò non vogliamo risolvere niente sopra quel viaggio insino ch'habbiamo ricevuto risposta et risolutione dal Re. Tuttavia preghiamo V. S. Illma che da parte nostra voglia basciar li piedi a Nostro Signore, et procurare l'adiuto

et favore suo in causa nostra, si come confidiamo summamente nella Santità Sua; et a questo fine presto scriveremo alla stessa S. S^{ta}. Nondimeno quanto al Re Cattolico siamo sicuri che non c'abbandonerà ma che prenderà honoratissimamente o qui o in Roma. Et in evento che commandasse a fermarsi in questa città o vero in Genova, nondimeno il desiderio nuostro è d'andar a basciar li piedi a Nostro Signore, si a V. S. pare che questa convenga del quale et di tutte altre occorrenze la preghiamo voglia avvertirci con tutti li currieri, et faremo il medesimo a lei alla cui buona gratia ci raccomandiamo, et le basciamo le mani.

Da Milano questi 2 d'Aprile 1608.

Di V. S^{ria} Illma

Servitori et figliuoli affettionatissimi

Tiron—Tirconnell.

BRIEFS OF PAUL V., 1609.

(*Series II., Vol. 429.*)

[To the Card. of Toledo, recommending the cause of O'Neill who has made so many sacrifices for the faith, and requesting the Cardinal's influence in favour of the Archbishop of Tuam who is proceeding to Spain on O'Neill's behalf.]

Cardinali Toletano. Paulus PP. V.

Dilecte fili noster salutem etc. Prosequimur summa in Domino benevolentia dilectum filium nobilem virum comitem Tironensem; nam ut catholicam religionem retineret, ingentes opes, et amplas ditiones, patriam et quicquid possidebat, relinquere non dubitavit. Venerabilis frater Archiepiscopus Thuamensis modo venit in Hispaniam acturus nonnulla negotia eiusdem comitis. Quare petimus a te, ut quibuscunque rebus poteris, poteris sane plurimis, archiepiscopum adiuves, ut auctoritate et gratia tua facilius obtineat, quod desiderat. Facies sane nobis rem gratissimam qui summopere cupimus officii paternae charitatis comitem consolari, et propterea Thuamensem archiepiscopum tibi diligentissime commendamus. Benedicat tibi Dominus. Datum Romae apud S. Marcum V idus Junii 1609, pontificatus quinto.

[To the Nuncio at Madrid, directing him to second the Archbishop's efforts, especially with the King of Spain.]

Paulus PP. V. Archiepiscopo Damasceno Nuncio apostolico apud regem Catholicum.

Venerabilis frater salutem etc. Mandamus fraternitati tuae ut venerabili fratri Archiepiscopo Thuamensi, qui negotia dilecti filii nobilis viri comitis Tironensis curaturus venit in Hispaniam adsis consilio, auctoritate, et opera cum apud charissimum in Christo filium nostrum Philippum regem Catholicum, tum apud regios consiliarios. Erit fidei, et diligentiae tuae mandata nostra, sicuti soles, sedulo exequi. Benedicat tibi Dominus. Datum Romae apud S. Marcum V idus Junii 1609, pontificatus quinto.

[To the Duke of Lerna, for same purpose.]

Paulus PP. V. Duci Lernae.

Dilecte fili nobilis vir salutem. Quae, quantaque perpessus sit, atque jugiter patiaturo zelo religionis Catholicae retinendae dilectus filius nobilis vir comes Tironensis, nobilitatem tuam nosse existimamus; propterea facile te conicere credimus quantopere illum in Domino diligimus. Cum itaque nostris hisce literis commendemus nobilitati tuae venerabilem fratrem archiepiscopum Thuamensem, qui comitis negotia curaturus in Hispaniam venit, cupimus tibi persuadeas nostram hanc commendationem minime vulgarem esse et propterea a te etiam atque etiam petimus, ut patrocinium archiepiscopi et negotiorum comitis officiose suscipias. In qua re praestabis nobis officium gratissimum tuae erga nos filialis observantiae. Misericors Dominus te custodiat et nos nobilitati tuae peramanter benedicimus. Datum Romae apud S. Marcum V idus Junii 1609, pontificatus quinto.

[To the Constable of Castiglia; same object.]

Paulus PP. V. Comestabili Castellae.

Dilecte fili nobilis vir salutem. Commendamus nobilitati tuae maiorem in modum venerabilem fratrem archiepiscopum Thuamensem, a quo has nostras literas accipies. Is nunc in Hispaniam venit ob nonnulla negotia dilecti filii nobilis viri comitis Tironensis, quemadmodum ex ipso intelliges. Plane res ipsius comitis valde nobis cordi sunt: eum quidem mirifice diligimus, virum zelo religionis Catholicae praestantissimum. Quare rem nobis gratissimam facies, si, quemad-

modum de te nobis pollicemur, auctoritate, et gratia tua archiepiscopi studiis, atque conatibus in negotiis comitis Tironensis opitulatus diligenter fueris. Ad quam rem te efficaciter hortamur, et nobilitati tuae peramanter benedicimus. Datum Romae apud S. Marcum V idus Junii 1609, pontificatus quinto.

[To the Duke of Idiaquio, same object.]

Duci Idiaquio. Paulus PP. V.

Dilecte fili salutem etc. Valde diligimus virum dilectum filium comitem Tyronis ob zelum quem prae se fert singularem Catholicae religionis: ideo illum tibi valde commendamus. Confidit enim plurimum in auxilio et gratia tua. Erunt itaque nobis gratissima omnia tua in eum humanitatis officia. Benedicat tibi Dominus. Datum Tusculi quarto idus Octobris 1609, pontificatus quinto.

[To the Queen of France, recommending interests of Irish College at Bordeaux.]

Paulus PP. V. Francorum reginae.

Charissima in Christo filia salutem etc. Collegium adolescentium Hibernensium, qui pie erudiuntur, nobis valde laudatur. Commendamus igitur eiusmodi collegium Majestati tuae, atque a te postulamus, ut ei benigne faveas nostra causa, ut auxilio tuo honesti ac pii adolescentes adiuti commodius operam studiis pietatis, ac bonarum literarum navare possint. Erit hoc dignum religione, et beneficentia tua, et nobis apprime gratum. Cupimus, charissima in Christo filia, te memorem esse in tuis orationibus nostrorum pastoralium laborum, et Majestati tuae benedictionem nostram apostolicam peramanter impertimur. Datum Romae apud S. Petrum quarto idus Novembris 1609, pontificatus quinto.

[To Cardinal Joyeuse, same object.]

Cardinali de Gioiosa. Paulus PP. V.

Venerabilis frater salutem etc. Facile credimus fraternitati tuae notum esse, quanto emolumento sit Catholicae religioni conservandae in Hibernia, collegium istius nationis quod est in civitate Burdegalensi. Hoc igitur collegium valde tibi commendamus, eritque nobis

gratissimum, si tu, et clerus tuus eius conservationi, et incremento faveritis. Quod ut cures optamus, et fraternitati tuae peramanter benedicimus. Datum Romae apud S. Petrum quarto idus Novembris 1609, pontificatus quinto.

[To King of France, same object.]

Francorum regi. Paulus PP. V.

Charissime in Christo fili noster salutem etc. Quantum possint reparationi Catholicae religionis collegia, in quibus pie erudiuntur adolescentes, quorum patria haereseos labe infecta est, Majestati tuae abunde est manifestum, et propterea facile conicere potes quam nobis cordi sit eiusmodi collegiorum conservatio. Propterea commendamus diligenter Majestati tuae collegium Hibernensium civitatis Burdegalensis, atque a te petimus, ut gratia tua illi favere velis nostra causa; quod erit nobis gratissimum. Custodiat te Dominus et Majestati tuae cuncta prospera atque secunda concedat, et nos tibi peramanter benedicimus. Datum Romae apud S. Petrum quarto idus novembris 1609, pontificatus quinto.

CARD. SECRETARY OF STATE TO THE INTERNUNCIO.

(*Series I., Vol. 914, fol. 74.*)

[The Archbishop of Cashel who desires to come to Rome will be heartily welcome.—Concerning two Franciscans who were conferring Confirmation in Ireland.]

Rispondo a quattro sue de'29 con questa una, potendosi con mio et suo commodo. S'è inteso il pensiero dell'Arcivescovo Cassalense in Ibernia di venire a Roma per private occorrenze della sua chiesa et che porterà lettere di Vostra Signoria in raccomandatione sua al Sig. Card. Arrigone; et a me che posso dirle che lo vedrò volentieri e gli goverò dove mi parerà d'haverne modo.

Allo scandalo seguito ne'luoghi d'Ibernia per cagione di quei due frati Francescani, che andavano conferendo il sacramento della confirmatione, si sarebbe inteso volentieri, se si sia dato rimedio havendo il Sig. Card. Arrigone protettore preso il carico di provedervi.
 . . . Roma li 21 Novembre 1609.

ARCHBISHOP LOMBARD TO JAMES I.

(Series I., Vol. 18B, fol. 52.)

[James, King of the British Isles by right of descent.—His ancestors: the Irish, who founded the kingdom of Scotland, and the British, Saxon and Norman families who hitherto had reigned over the rest of great Britain.—James their rightful heir.—Peaceful entry into his kingdoms, and friendly reception accorded him in England and Ireland.—Congratulated by rulers of other lands.—The auspicious character of his reception due to his mother's merits: her noble death won for him an easier entrance into his kingdoms.—Great is his sway, but greater still will be his glory if he will use his power to unite his kingdoms with the rest of the world in a two-fold bond of peace: civil and religious.—As for civil peace, he has already wisely begun to bring it about by treaties with neighbouring states.—It now remains to effect religious peace, by endeavouring to restore to his kingdoms the unity of religion.—The true religion, that which Christ established on earth and which the Catholic Church holds and teaches.—In recent times some have called this into question.—Their movement has taken a peculiar form in England, and has been the cause of great confusion in Ireland.—Contrary to expectation, the condition of the Irish Catholics has become worse since the accession of the king.—The Archbishop's prayers that God may guide the king to lift the burden from their shoulders.—His majesty's representatives have been endeavouring to rob the Irish of the faith.—If he would only call around him prudent advisers, he could easily change all that is wrong.—There are many reasons why he should make the attempt: The consideration of these reasons has induced the Archbishop to prepare a work with a view to influencing him in the desired direction.—It is dedicated to the King.—In writing it he has been careful to avoid being influenced by mere rumours—Brevity and solidity cultivated by him in the writing of his book.—His treatise concerns: *a.* country, and, *b.* religion.—Summary of his work: As regards religion, he first treats of the Church, its definition and nature, its members, its origin and progress down to the coming of Christ; its perfection by Christ; the properties or endowments given it by our Lord; the body possessing all these endowments is the true Church of Christ; the hierarchy; the primacy; the Eucharist; Invocation of Angels and Saints; Veneration of relics; Prayers for the dead; Purgatory; Indulgences. The cause of country will be discussed with a view to inducing his majesty to grant the Catholics liberty of conscience: First, a brief description

of Ireland ; the antiquity of Christianity therein ; SS. Patrick and Palladius ; the sanctity and learning for which it became so famous ; abuses that crept in later on and the correction of them ; the grant of Hadrian IV. and its consequences ; constancy of the Irish in the faith, despite the efforts made to rob them of it ; the importance of making them retain that faith, even from the civil point of view ; —principles that has guided the Archbishop in his treatment of these various points.]

Ad Jacobum Primum Magnae Britanniae, Franciae et Hiberniae Regem Maximum ΕΠΙΣΚΟΠΙΟΝ ΔΩΡΟΝ a Petro Lombardo archiepiscopo Ardmachano primate Regni Hiberniae destinatum ac dicatum pro religione et patria.*

David rex et propheta psal. 71 v. 2.

Deus iudicium tuum Regi da et iustitiam tuam filio Regis iudicare populum tuum in iusitata, et pauperes tuos in iudicio.

Salomon Rex in lib. Proverb. c. 21, v. 1.

Sicut divisiones aquarum, ita cor Regis in manu Domini, quocumque voluerit inclinabit illud.

Oratio Ecclesiae ex lib. Esther Reginae c. 14.

Recordare mei Domine, omnipotentatui dominans, et da sermonem rectum in os meum, ut placeant verba mea in conspectu principis.

AD JACOBUM REGEM POTENTISSIMUM BRITANNIARUM PRIMUM MONARCHAM PRAEFATIO.

1. Britannicas Insulas, quae tam magnae, multae, pulchrae, ut eas non inscite quispiam descripserit sic in terris esse sitas, sicut in ornandis coelis discernuntur luminaria duo magna et complures stellae, placuit coelorum Domino adunire tandem sub terreno tuo imperio, potentissime rex Jacobe, Britanniarum prime monarcha. Id erat tibi iure debitum, merito est secutum, utrumque ex sanguine, transfuso in te a tot claris progenitoribus, a tam chara matre (quod ex amore meo in te et illam praefari mihi liceat) pro te insuper effuso.

2. Nam si progenitores tui recolantur, sive prisca illi proceres, qui egressi ex Hibernia, ipsa est vetus Scotia, et occupata praeter

* The date should probably be referred to the year 1610. No trace of the book in question appears to have been found.

Hebrides Insulas permagna Albioniae parte, in hac fundavere alterius Scotiae regnum, quod te in lucem edidit, et Regem primitus coronavit ; sive potentes alii principes quicumque, Britannici, Saxonici, Normannici sanguinis, in reliqua maiori Britannia regnavere hactenus, quique ex iisdem extenso ultra mare Britannicum suo domino, etiam in Galliis aliquando triumpharunt : Eorum in te omnium pro derivata a singulis successionis tuae serie, iura coeunt hereditaria.

3. Quod autem ad assequenda regna duo, quae pro iure isto posterius tibi accesserunt, Deus viam ita praeparavit, ut haec sub auspiciis transituri ad te eorum principatus, conquiescerent a bello, quo per multos eoque annos, tam cruento decertatum fuerat, ut et Hibernia decertationis illius area, plerisque vastata partibus ; et Anglia viris suis et viribus plurimum imminuta manserit. Quod incidente eiusdem principatus interregno, Angli sine cunctatione magna, te ad conscendendum eius solium, accersierint atque introduxerint. Quod te progredientem eo, Scoti comitati sint, non cum hostilitate aut tumultu, sed pacate ac tranquille, tanquam in amicam sibi subintrantes terram. Quod Hiberni exsulantes de te optatissimo sibi Rege dato, hoc in sua primum patria, festos agendo dies, celeberrime publicarint. Indeque traiecto maiori, ad fidelitatem suam et obedientiam coram profitendam, celerrime accurrerint. Quod externi reges, principes, respublicae, etiam a quibus non visa diu antea legatio in Britannia, inaugurationis tuae acciti fama, confertim ad te missis oratoribus, tibi, sibi, in te tuis suisque dominiis solemni pompa congratulati fuerint. Quod ex ipsis imo regibus, principibus et praecipuis orbis potentatibus, aliqui te praesentia sua honorandi gratia, longis emensis itineribus in Britanniam sint profecti. Quod haec, inquam, omnia auspicia tam foelicia haberet aditus tuus ad ista haereditaria tibi regna, id in praecedentia Reginae matris tuae merita referendum : Illi iudicant merito, iustum esse de divino sentire iudicio, qui quod percontatur ac depraedicat Sapiens : *Mulierem fortem quis inveniet, procul et de ultimis finibus pretium eius,*¹ altius secum recogitantes, hoc in ipsa deprehendunt comprobatum usque ad eiusmodi consummationem, ob quam maxime scriptum est : *Pretiosa in conspectu Domini mors sanctorum eius,*² quandoquidem usque ad effusionem pretiosi sui sanguinis, fortissimo toleratam animo.

4. Quam effusionem subsecuta inde divina iudicia in suis se effectis ita manifestarunt, ut esto, quod securis illa, quae prospectantibus de coelo angelis, obstupescitibus in terra hominibus, exserta in

¹ Proverb. c. 31, v. 10.

² Psalmus 115, v. 15.

sacrum Reginae huius collum, tanquam et ipsa de sceleratis una esset foeminis, videretur aliquibus et tuo pariter capiti coronam abstulisse, ius tibi praescindendo ad futura tua regna: *Sed enim Deus iudex iustus, fortis et patiens*,¹ ab alto respiciens humiliatam usque adeo heroinam, cuius praeter id quod intrinsecus latebat virtutum decus, ipsam mox in coelis subvecturum, etiam natalium, et insignium eius celsitudo, nulli magnorum qui sunt in terra, fastigio nobilitatis cedit: Ad tantam humiliationem pro aeternorum iudiciorum acquitate remunerandam, in hoc quoque mundo, et quidem in te ipso, qui mulieri adeo forti, ab eodem Deo datus es, et conservatus, haeres bonorum, filius dolorum, merces laborum, fructus ventris: Tibi tot regnorum consequutionem, ab eius morte reddidit multo faciliorem, quam futura forsitan esset in eiusdem vita, certe quam vel sperabant, qui optabant semper facilem successuram, vel quam optabant, si qui aliquando fuerant, qui te nolebant regnaturum.

5. Magnum est Rex magne, tam vasta terrae, marisque spatia, quae alterum quasi orbem exhibent, sub unius hominis imperio contineri. Maius adhuc, hisce modis, nimirum eiusmodi indiciiis divini humanique favoris, imperium hoc obtinuisse: Inter maxima vero, quae per herōes illos nuncupatos olim magnos, fuerunt unquam gesta, numerandum erit memoria sempiterna, si quae hinc potentia tibi suppetit, eo referatur, quo invitat gratia Dei, singularibus (ut pernosti) beneficiis, quibus hactenus te praevenit ac protexit, quo sequuntur suffragia hominum, a quibus secure praesumas te amari sincerissime; nempe ad uniendum tam inter se, quam cum reliquo orbe ista tua regna pacis, et quidem duplicis, arcto stabilique vinculo, unius temporalis, seu terrenae, alterius spiritualis et coelestis.

6. Id quod prudenter accepisti facere, quando fervente adhuc contra tuae coronae amiciores quondam e nationibus exteris diuturno ac difficili bello, pacificus Rex ingressus, tu qui solus et in solidum imperium tenes insularis orbis, renovasti prioris pacis foedera, cum orbis continentis potentissimo monarcha Hispaniarum atque Indiarum Rege; cum provinciarum fortissimi Belgii serenissimis, piissimisque principibus: tanquam et hic procedendum sit ad instar eius quod est scriptum: *Non prius quod spiritale est, sed quod animale*²: praesertim cum et Deus ipse auctor et amator pacis, id exemplo suo ita comprobavit, ut missurus in hunc mundum filium suum unigenitum, *qui veniens evangelizavit pacem*, spiritalem et coelestem, *iis qui longe fuerant, et iis qui prope*,³ id est gentibus, et Iudaeis providit

¹ Psal. 7, v. 12.² 1. Chorint. c. 18, v. 46.³ Ad Ephes. c. 2, v. 17.

quod sub adventum istum, quo facilius omnibus innotesceret, totus terrarum orbis in pace temporali reperiretur constitutus.

7. Quo proinde cum prudenti tum salutari prorsus ordine in tuis etiam regnis procedendo, restat modo, ut quantum est necesse ac possibile, restauretur pax posterior, quae et tanto potior, quanto coelum terrae, aeternitas temporis, spiritus carni supereminet, cuiusque effectus est et fructus, quod uniendo homines cum Deo et inter se sub Deo, idque sanctiori multo vinculo, etiam terrenae pacis foedus stabilius reddat ac securius. Ipsa est enim pax, quae religio proprio nomine, sive a religando, sive a reeligendo originatione sumpta, ideo appellatur, quia beneficio eius praestatur hominibus, ut depositis inimicitiiis, quibus primum contra Deum,¹ deinde et inter se divisi, ac tunc quidem omnium maxime quando in varias circa colendum Deum dissecti opinionum sectas, denuo per verum de hoc cultu sensum et legitimum in eo ritum, religenter Deo, adeoque reeligant ipsi, corde uno, et anima una, Deo adhaerere.

8. De hac porro pace, idest, de religione, quicumque christiano censentur nomine, agnoscunt quidem eam solam esse veram, quam Deus et Dominus noster Jesus Christus in hunc mundum attulit, quam sponsae suae Ecclesiae tradidit, quam vera Christi Ecclesia tenet atque docet. Profitentur enim omnes, se credere Scripturae Sacrae nobis revelanti de Christe, *quod ipse est pax nostra, qui fecit utraque unum*,² quia credentes in se sive Judaei essent, sive Gentiles, in unam cuius ipse auctor est, consociavit religionem: *qui reconciliavit ambos in uno corpore*, mystico nimirum, quod est Ecclesia, Deo, *per crucem interficiens inimicitias in semetipso*, quia merito mortis, quam in se sustinuit super Crucem, *de Ecclesia, quod est columna et firmamentum veritatis*, quoniam et ipsa in vera religione manet stabilis, et in eadem firmat omnes, qui vocem eius obedienter audiunt.

9. Veruntamen aliqui sunt, dolendum quam multi, sicut et alias nonnulli fuerunt alii, qui sub his saeculorum finibus, in controversiam attentarunt revocare, Quenam sit in terris vera Christi Ecclesia? Unde cum et de religionis veritate, questiones plures in orbem sint invectae, ex illis quaedam sunt, quae tua peculiariter regna usque adeo inquietant, ut transportatae etiam in Hiberniam, confusionem ibi miserandam nuper pareret, quantum et in aliarum querelarum causis, tametsi longe diversis, cum ad accusationem, tum ad excusationem passim torquebantur. Quod an pro hominum acciderit,

¹ S. Aug^s l. de vera religione c. 55, tom. 2 et S. Isidor. l. 8 origin. c. 2.

² Ad Ephes. c. 2, v. 14.

sive intemperantia in imperando, sive impatientia in parendo, nolo quidem ego inpresentiarum definire aut distinguere: Sed ex quo tempore inaudivi, quod in patria mea regione, religionis causa eo traheretur, ut ob illam vel praetexere possent se tribulari, si forte aliqui essent ex aliis culpabiles occasionibus et suspicionibus, vel certe tentarentur, qui cum Daniele innocente haberent hoc commune, quod contra eos non poterat inveniri aliqua occasio, *nisi in lege Dei sui*,¹ idest, in retinenda illibata religione, in qua primitus Deo, Christo et Ecclesiae nomen suum dederunt. Inde etiam ego conturbatus sum, et contristatus tanto magis, quanto melius novi, quam longe praeter expectationem suam, de te desideratissimo sibi Rege, istiusmodi tribulatio et tentatio post aditum per te regnum ipsis supercreverit.

10. Cui propterea submovendae, ut remedium adhibeatur quod sit in se ipso aequum, tutum atque stabile Tibi, Rex Serenissime, laudabile atque gloriosum populo isti tuo consolatorium et optabile, utrique salutare et securum: utriusque Creatori et Salvatori placitum atque gratum, quoniam scio quod illius est in primis donum prae-potentis Dei, de quo Rex sapiens scribit: *Cor Regis in manu Domini, quocumque voluerit inclinabit illud*.² Idcirco ad praesidium precum ante omnia recurriendo, non cessavi interim neque cesso misericordiae ipsius opem implorare, qua hoc in te per gratiam suam, et per te pro gloria tua operetur, ut quidquid in natione hac, quae quomodocumque alias institutione vitae, et morum conversatione, uti notum est, distinguitur pars a parte, probatur tamen tota concordissime et constantissime tenax unius eiusdemque religionis, in qua nimirum ab initio sunt facti Christiani et Catholici, hoc nomine tentanda et tribulanda, per quoscumque suos praefectos, procuracione minus provida est commissum: id tumet (o Rex) ascitis in suffragium tecum prudentissimis, et potissimis qui M^{ti} tuae sunt a consilio viris, pro meliore tua indole, pro maiore tua prudentia, immutes et emendes.

11. Quod ut facias Rex clementissime, complures sunt profecto praegnantissimae rationes, propter quas sive religionis, sive regionis, de qua agitur, causa ponderetur: id iustitia Dei exigit, patientia populi tui expectat. Quarum subinde consideratio rationum, cum me induxit ad scribendum aliquod opus, quod mundo testificetur, quam in tam iusta et pia causa debet Deo, Christo et Ecclesiae fidem, patriae charitatem: Ex quo id institui scribere, statui pariter, et ad testificandam observantiam meam in tuam M^{tem} idipsum tibi, Rex

¹ Daniel c. 6, v. 5.

² Proverb. c. 21, v. 1.

potentissime, ac sapientissime dicare ac destinare donum, pro religione et patria, debitum ab episcopo, illius praesertim sedis, quae in universis monarchiae tuae ditionibus antiquissima est metropolis, adeoque ex qua non solum processit fundatio et dotatio prima ecclesiarum omnium in Hibernia, sed etiam prodierunt ad instituendos in Christiana et Catholica religione cum Pictos Scotorum in Britannia antecessores, primi operarii evangelici, tum Anglos Britannicos Saxones, plerique cooperarii; eoque proinde nomine et merito Pictorum, Scotorum, Anglorum piis regibus et populis, maioribus et minoribus, amati semper atque honorati.

12. In quo disponendo opere, seu dono adornando, dum moram aliquam mihi facit studium notanter cavendi ne de rebus patriae ex aliquibus rumoribus, per quos uti alios, ita et me contingeret seu opinando seu scribendo falli quicquam falsi evulgarem: Gaudeo interea innotuisse, et per certiora nuncia, quod in Hibernia tolerabilius agatur cum catholicis in causa conscientiae, et per scripta publica, quae sint in religione questiones magis particulares, de quibus tua (o Rex) laudatissima in salutis causa sollicitudo, videtur tam gratanter acceptura resolutionem solidam, *ut et ingenue spondeas, quoties religionis illius quam modo profiteris, ullum caput ostendetur non antiquum, catholicum et apostolicum sed novitium esse ac recens, in rebus spectantibus ad fidem, testatim ab eo discessurum.*¹

13. Enimvero quod mihi votum atque studium honoris tui expetendi, obsequii tibi deferendi est eiusmodi, quo et in patriae primum causa, etiamsi constaret mihi praesentis mei laboris, quandocumque conspectui tuo sistendus, eum fore fructum, ut quod in illa causa spero et peto, sis liberaliter concessurus: tamen optatius mihi est et iucundius, si praeventus a benignitate tua, accedam ad supplicandum, ut quod operante Deo coepisti bonum opus, in nationem tibi devotissimam, eodem cooperante perficias, ad laudem tuam, et gloriam sempiternam. Deinde et in religionis causa, ultra id quod ab initio statui in hoc opere comprehendere, porro ad satisfaciendum expectationi salutaris tuae sollicitudinis, Deo uti confido, et continue oro, regente mentem meam et manum dirigente, quaestionum de quibus particularius disserendi postmodum data est occasio, qua possum industria, qua debeo observantia interseram opportunis locis resolutionem secundum doctrinam fidei, ex qua credo ipse et spero salvari.

14. Unde licet multa sint et magna, quae praesentio mihi pertractanda: ita tamen hoc praestare est propositum, ut et de multis

¹ In Praefat. monitoria ad principes, remotius ante medium p. 55.

breviter dicam, memor quod cum Rege loquor, et de magnis solide agam, sciens quod cum docto loquor Rege.

Quod utrunque praestare, propositum mihi sic intelligo, ut dicendo breviter, dicam et sufficienter, et agendo solide, agam etiam intelligenter, ad fidem obtinendam rebus, de quibus dicam atque agam. Si quidem doctrina, qua res ad fidem proprie pertinentes explicantur, confirmantur, propugnantur, quamvis illarum veritatem adhuc obscuram linquat, quandoquidem fides, ex qua docendo procedit, prout definit ipsam Sanctus Paulus, *est argumentum non apparentium*.¹ tamen illarum (ut sic loquar) credibilitatem adeo manifestam reddit ex divinis testimoniis, de quibus scriptum est in psalmo: *Testimonia tua credibilia facta sunt nimis*,² ut convincat, quod oportet ipsas ex fide suscipere quam eiusmodi testimonia exigunt. Quod si contingat me quandoque agere sive pluribus sive planioribus, quam ingenio suo sit necesse (Rex doctissime) annues non gravate, spero, ut quod tibi defertur in obsequium, id et ad aliorum pariter extendatur commodum.

15. Atque ut illarum rerum quas de utraque proposita causa et religionis et patriae statui pertractare, praemittam hic $\pi\epsilon\zeta\iota\chi\omicron\pi\eta\nu$: Primo quod ad religionis attinet causam, cum Christus Dominus Ecclesiam sibi desponsavit atque copulavit in vera religione, quam et ipsa deinceps teneret ac doceret: Idcirco delineatis ante omnia ex scripturis sacris nuptiis spiritualibus Christi et Ecclesiae, ac proxime declaratis Ecclesiae tam significatione nominis quam rei ipsius definitione, in qua porro explicanda, declaratur pariter quae hominum genera atque gradus sint in Ecclesia, et quaenam extra illam: Subiungo de origine Ecclesiae, quae cum sit a revocatione primorum hominum e delicto, in quod a primae suae institutionis et conditionis dignitate et rectitudine deciderunt. Inde secundum ordinem sacrorum biblicorum prosequor Ecclesiae progressum per diversos temporis articulos, in quibus populus Dei velut aetates suas, ab origine Ecclesiae sic decurrit, minorennes quidem, usque ad adventum primum Christi in hunc mundum, deinceps vero maiorennes; quod Christus ex quo copulavit sibi Ecclesiam in carne una, provexerit eam ad virilem statum, in quo et perseverabit usque ad finem saeculi. Et ita quidem ut interea in illis, qui per gratiam novi Testamenti liberantur a domino peccati, a iugo diaboli, Sabbathismum suum primum et inchoatum hic in terris agat. In secundo autem Christi adventu Ecclesia transfertur ad virilis status perfectionem. In quo populus Dei liberatus etiam a *servitute corruptionis in libertatem*

¹ Ad Hebr. c. xi, v. 1.

² Psal. 92, v. 5.

gloriae filiorum Dei,¹ Sabbathismum suum secundum et consummatum in coelis paraget in aeternum.

16. Rursus secundum ordinem sacrarum Bibliorum recensitis proprietatibus praecipuis, numero quidem decem, religionis in qua Ecclesia desponsata est et copulata Christo, quae et proinde dotes Ecclesiae recte nuncupantur, tanquam collatae ipsi omnes a sponso suo Christo, postquam apparuit ille in hoc mundo. De illis proprietatibus seu dotibus assumo primum et ostendo ex solidissimis et in solidissimis sacrarum Scripturarum fundamentis ita esse revelatum, quod sint symbola, seu signa Ecclesiae Christi, ut ex illa qua fide Scripturae sacrae suscipiuntur, oportet credere, quod societas illa, in quam conveniunt omnes illae proprietates, est vera Christi Ecclesia. Et explicatis porro iisdem proprietatibus seu signis sigillatim, ipsa denuo recapitulando subiicio illam conspiciendam societatem, de qua manifestum est, quod ex omnibus hominum societatibus, quae Ecclesiae Christi nomen sibi vindicant, in ipsam solam conveniunt omnes istae proprietates. Unde cum sit consequens quod et de illa sola societate oporteat credere quod est vera Christi Ecclesia, etiam hoc tanquam *verbum brevium quod fecit Dominus super terram*² de religionis veritate sic persuadet, ut et oporteat credere, quod illa sola sit religio vera quam societas illa, utpote vera Christi Ecclesia, tenet atque docet.

17. Id quod de causa religionis pertractare, cum ab initio satis esse proposito meo existimassem: Oblata postmodum est occasio, quam dixi de aliis quibusdam quaestionibus particularius disserendi, cuiusmodi inter caeteras sunt de Ecclesiastica Hierarchia. Qualis nam sit illa instituta a Christo Domino, Ecclesiae proprio et primario capite. An talis ut unus sit qui institutae a Christo vicariae sub se potestatis in Ecclesiastica Hierarchia primatum habeat, adeoque caput sit Ecclesiae. Et quis ille sit, quemquam habeat successorem. De Sacrosanctae Eucharistiae Sacramento et Sacrificio. An in eius confectione fiat transubstantiatio panis et vini in Corpus et Sanguinem Christi. De Missae institutione et celebratione. De consecratae Hostiae adoratione. De sacra eius Communione. De invocatione sanctorum cum angelorum tum hominum qui clara Dei visione in coelis fruuntur. De adoratione sacrarum imaginum. De veneratione sanctorum reliquiarum. De suffragiis pro animabus defunctorum. An sint aliquae et quaenam sint defunctorum animae, nempe in Purgatorio existentes, quae iuvari possunt viventium orationibus, eleemosynis, ieiuniis, aliisque eiusmodi piis operibus,

¹ Ad Rom. c. 8, v. 2.

² Ad Rom. c. 9, v. 28.

praecipue vero oblatione pro ipsis sacrificii Ecclesiae. De operibus supererogationis quae in Ecclesia Dei spiritualem constituunt thesaurum.

18. De quibus et aliis adhuc similibus quaestionibus quae in hoc opere ex eadem inserentur occasione, praemonendum etiam duxi, propositum mihi esse in illarum tractatione et resolutione, tantum id urgere, quod ad fidem spectat, quae iuxta epitheta a te expressa, Rex sapientissime, sit antiqua, Catholica et Apostolica. Quod ut ita faciam exemplo inter alia inductus sum Concilii Generalis Florentini, in quo dum ageretur de unione cum Catholica Latina Romana Ecclesia Graecorum, et Armenorum, pro qua et dudum antea laborabat multum Richardus archiepiscopus Ardmacanus propterea Romam profectus ex Hibernia, propositis in Concilio primam Ferrariae deinde Florentiae questionibus de quibus dissidebatur, et inter alias nominatim illa quae est de Purgatorio.¹ Quamvis Graeci in hoc cum Latinis consentire nollent, quod animae in Purgatorio purgentur poena ignis proprie dicti, sed *ipsi Purgatorium obscurum quemdam locum, ac laborum plenum esse censerent, in quo quidem existentes animae lumine divino privantur, donec et adiuvante Ecclesia, expientur ac liberentur.* Nihilominus, haec confessio tanquam sufficiens ad fidem de poenis Purgatorii ita est suscepta, ut in decreto unionis fidei, quoad poenas istas nulla sit facta mentio ipsius ignis, quem tamen Latini videbantur probabilissime colligere ex illo loco Sancti Pauli, ubi ad Corinthios scribens ait: *Uniuscuiusque opus quale sit ignis probabit.* Et paulo infra: *Ipse autem salvabitur, sic tamen quasi per ignem.*²

19. Quod deinde pertinet ad patriae causam, quae et de ipsa pertractare statui, ad religionem ita refero, ut ad inveniendam in conspectu M^{is} Tuae gratiam, qua statuas, ac stabilias, ut natio haec frui possit libero exercitio religionis, in qua primum facti sunt Christiani, a qua nunquam hactenus exciderunt, et pro qua conservanda etiam pactione interposita, dudum est transportatum dominium Hiberniae ad praecessores tuos Reges Angliae. Praemissa regionis chorographia, in qua et commoda eius compendiose recenseo, tanquam quod ad monarchiae tuae magnitudinem declarandam non parum confert. Tracto consequenter de antiquitate religionis Christianae in Hibernia, de praecipuis illius fundatoribus sancto Patricio, et sancto Palladio. Ita ut quod iste laboriose aggressus, ille fructuose consequutus sit in Hibernis convertendis ad Christianam Religionem. De succedentium illis Hibernorum domi forisque sanctitate et eru-

¹ In sess. 1^a Ferrariae et ultima Florentiae.

² 1 ad Corinth. c. 3, v. 13.

ditione, quae tam celebris erat, ut Hibernia Insula sanctorum passim nominaretur. De subsequutis postea abusibus quarundam observationum, et corruptelis morum. De reformatoribus eiusmodi abusuum et corruptelarum sancto Celso, et sancto Malachia archiepiscopis Ardmachanis. De translatione domini Hiberniae ad reges Angliae. De rebus quae huc propius spectantes translationem istam subsequutae sunt usque ad mutationem religionis in Anglia. Quam constantes interim Hiberni se passim exhibuerint in retinenda antiqua religione ab initio Christianismi suscepta, non obstantibus quibuscunque modis, totque mediis ad ipsos in fide abducendos postmodum attentatis. Quam expediat ad Hibernos continendos in officio, fide et obedientia erga reges suos, ut eiusdem religionis inter ipsos vigeat exercitium, atque disciplina.

20. In quibus omnibus tractandis: quod ipse Dominus noster Jesus Christus annuit dicens: *Reddite quae sunt Caesaris, Cesari, et quae sunt Dei Deo*: quod sanctus Petrus monuit scribens: *Subiecti estote omni humanae creaturae propter Deum, sive regi quasi praecellenti, sive ducibus tanquam ab eo missis, ad vindictam malefactorum, laudem vero bonorum*. Rursus: *Deum timete; regem honorificate*. Et quod sanctus Paulus docuit hisce verbis: *Omnis anima potestatibus sublimibus subdita sit; Non est enim potestas nisi a Deo: quae autem sunt, a Deo ordinatae sunt. Itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt, ipsi sibi damnationem acquirunt. Nam principes non sunt timore boni operis sed mali. Vis autem non timere potestatem? bonum fac, et habebis laudem ex illa. Dei enim minister est sibi in bonum. Si autem malum feceris time, non enim sine causa gladium portat: Dei enim minister est: Vindex in iram ei, qui malum agit. Ideo necessitate subditi estote non solum propter iram, sed etiam propter conscientiam. Ideo enim et tributa potestatis, ministri enim Dei sunt in hoc ipsum servientes. Reddite ergo omnibus debita: cui tributum tributum, cui vectigal vectigal, cui timorem timorem, cui honorem honorem.*¹ Haec et ego sic habeo commendata, quod in praesenti opere scopum hunc prefigam mihi, ut natio ista mea et patria regio, tua rex maxime, alleviata, refocillata, recreata benignitate, serviat et liberius Deo in sanctitate et iustitia, et liberius tibi, tuisque successoribus in debita vobis obedientia. Quamobrem et hanc a me professionem, rex optime, testem quaeso benigne suscipe amoris mei in personam tuam, observantiae meae in maiestatem tuam, desiderii mei de posteritate tua in perpetuum stabilienda in ista monarchia, quam Deus Opt. Max. primum omnium in te ipso adunivit.

¹ Rom. xiii. 7.

Qui quod Rex sapiens proloquitur: *Iustitia firmatur solium*,¹ sic nosti verum esse, ut sine vera religione non possit esse sive in rege, sive in populo, iustitia quae salutem stabilem operatur.

ARCHBISHOP LOMBARD *re* APPOINTING IRISH BISHOPS.*

(*Series II.*, Vol. 23, fol. 220.)

[Ireland known as Scotia for hundreds of years.—Many of the Irish having emigrated to North Britain, that country also came to be known as Scotia.—Four Provinces in Ireland: 1. Munster, which embraced two sub-provinces; 2. Ulster; 3. Leinster; 4. Connaught; —Meath, a sort of fifth province, was the patrimony of the Ard righ, and had a bishop of its own.—Failure of Palladius to convert Ireland.—St. Patrick's mission and its success.—Armagh the primatial See, the mother and mistress of all the churches of Ireland, confirmed by the Holy See.—The See of Armagh ever held in the greatest veneration, and obeyed by clergy and laity of Ireland.—Jocelyn's account of St. Patrick's ecclesiastical organisation and classification of Ireland.—Rapid progress of Irish in sanctity under St. Patrick.—In praise of Bangor.—834: Danish invasion, bringing ruin, desolation and ignorance in its train.—Intestine wars and factions.—Usurpation of Church property, and lay intrusion into Church affairs, especially in the See of Armagh which became a species of family inheritance, often possessed by laymen.—Efforts of Archbishop Celsus to effect reformation.—He erects a new, but subordinate, Metropolitan See in Cashel.—Selects St. Malachy as his successor in See of Armagh, and makes him bishop of Conor and Down.—St. Malachy reluctantly accepted the primacy, but after three years resigned in favour of Gelasius, and returns to the See of Down.—But is still regarded as primate by the people.—Visits Rome to obtain the pallium for Armagh and Cashel.—Pope Innocent confirms Cashel as Metropolitan See, but defers granting pallium till requested by a national synod.—St. Malachy constituted papal legate to Ireland, and since his day the Archbishops of Armagh have been *legati nati*.—National Synod convoked in Ireland by St. Malachy, and a request formulated therein for pallium.—Death of St. Malachy in Clairvaux.—Eugene III.

* Written in 1612.

¹ Proverb, c. 16, v. 12, c: 21, v. 5, c. 29, v. 14.

sends four pallia to Ireland, one for each province, through Cardinal Paparo.—But Armagh is given special favours and retains primacy over the whole Irish Church.—The other Archbishops receive institution and consecration from the primate, who also by Apostolic delegation decides major cases ; *e.g.*, that of the Bishop of Ross.—Dominion of Ireland granted to Henry II. by Hadrian IV.—Improvement effected under new regime.—Effects of English reformation in Ireland.—Attempts to suppress the Catholic Church not altogether successful, since some bishops and many priests managed to continue in the country.—The number of bishops, however, was never so small as at present.—The Archbishop's desire to have new bishops appointed.—Is detained in Rome, but, through his influence with Clement VIII., an archbishop was appointed to Cashel, who at once proceeded to his diocese where he laboured till two years ago when he visited Rome, and is now the only bishop in Ireland, but is being hunted out by the civil authorities.—The only other surviving bishop is now in Portugal, a very old man.—Archbishop Lombard presses Paul V. to appoint bishops.—The project approved of, but impeded by the arrival of Hugh O'Neill, who interfered so far as to secure the appointments of two of his own nominees, one to Tuam and the other to Dublin, though he could not but be aware that the Pope yielded a very reluctant consent.—These appointments injurious to O'Neill's own prospects, and calculated to lead to the molestation of the Catholics in Ireland.—Effects of these two appointments: 1. Tyrone at once colonised by English and Scotch settlers; 2. Severe treatment of the clergy in Dublin where they had previously enjoyed a certain amount of freedom; Bishop O'Devany arrested and executed, together with a priest who had been O'Neill's chaplain; four other priests who had been quietly ministering in Dublin and the vicinity were publicly banished from the kingdom.—The civil authorities will certainly not suffer the presence in Ireland of any bishop or ecclesiastic nominated by O'Neill.—Though the Archbishop of Armagh had ceased to urge these reasons for some time, he found that traces of dissension were beginning to appear among the clergy in Ireland; and to prevent this, he sent David Rothe as his vicar into Ireland, who in a letter written to Rome last year (1611) was able to report the most satisfactory results; particularly how he was not molested by the civil authorities.—Wherefore the Archbishop begs that other bishops be appointed; that their consecration take place in Ireland; that they be selected from among the priests actually resident in the country; that to consecrate them, two priests living outside the country be consecrated and sent to Ireland; that these

be persons not likely to displeas the civil authorities ; hence that O'Neill be allowed no voice in their appointment.]

Sanctissimo
Patri, ac Domino nostro
Paulo Papae Quinto.

Informatio de Hiberniae Regno, praesertim quoad provisionem aliquam faciendam ecclesiarum ibi vacantium, praesentanda S^{mo} D. N. si ita videatur, et Ill^{mis} Cardinalibus, seu protectori, seu vice protectori eiusdem Regni.

1. Hiberniae Insula est illa ipsa, cuius indigenae non tantum Hiberni, sed et alio recentius iis imposito nomine, utpote non multum ante annum ab incarnatione Christi Domini quadringentesimum, appellati sunt etiam Scoti, et ipsa consequenter Insula etiam Scotia appellata est ab auctoribus passim, qui per quingentos subsequentes annos, et eo amplius scripserunt. Et cum ab initio quo Scotorum nomen innotuit, emigrarent subinde multi ex Hibernia in septentrionalem Britanniae regionem, ibique se adiungerent Pictis, etiam ipsi sunt appellati Scoti, sed cum eiusmodi fere adiunctione aliqua : Scoti qui Britanniam inhabitant, Scoti Britanniae populi, seu Scoto Britanni. Et cum tandem post Pictos deletos, et expulsos, Scoti isti Britannici totam illam septentrionalem regionem occupassent, coepit et Scotiae nomen regioni isti communicari. Ita ut cum deinceps, tam Hibernia, quam septentrionalis pars fere dimidiata Britanniae, appellaretur Scotia, illa aliquando maior seu vetus ; ista minor seu nova Scotia diceretur.

2. Quod scribit etiam Sanctus Bernardus, quando et de suo adhuc loquens tempore :¹ Non unum (inquit) est Hiberniae Regnum, sed dividitur in plura, adeo verum est, ut cum Hibernia iamdudum sit divisa in quatuor provincias principales, istae olim totidem fuerint regna particularia. Una est Mononia dicta in meridie sita, quae cum tam ampla sit ut in duas aliquando divisa fuerit provincias particulares, etiam duae istae partes duos aliquando habuerunt reges. Nam et amborum Mononiae regum sanctus Bernardus mentionem facit honorificam.² Et ex iis unus erat ille, qui in Decretalibus ab Innocentio papa tertio appellatur Rex Corcagiae.³ Altera provincia est Hultononia in Septentrione. Tertia Laginia in Oriente. Quarta Conactia in Occidente. Inter quas est et quinta quaedam

¹ In vita Sⁱ Malachiae, c. 3.

² Ibidem c. 6.

³ c. cum olim tit. de dolo, et contum^a.

regio Media, seu Midia nomine, per subtractionem a singulis ex provinciis istis alicuius partis constituta, et olim appropriata mensae Regis totius Hiberniae. Si quidem Hibernia praeter provinciarum singularum reges singulos, habebat olim et regem unum supremum omnium, ob id monarcham nominatum cuius regia sita erat in regione ista Medensi, seu Midiensi. Quae regio cum episcopum habeat, ille non ab aliqua certa civitate, sed a tota regione nuncupatur episcopus, modo Medensis, olim Midiensis, quomodo et legendum est in Decretalibus, ubi tractando de electione archiepiscopi Armacani primatis¹ Regni Hiberniae, significatur, quod ex antiqua consuetudine soliti esse interesse isti electioni episcopus, ut nunc legitur, Miridiensis, et abbas Mellifontis.

3. Cum autem ex quo primum tempore Apostoli, et primi discipuli Jesu Xri Domini Nostri, ad praedicandum Evangelium per totum mundum sunt dispersi, Hibernia scintillas aliquas Xrianae religionis videatur suscepisse, et retinuisse semper: Conversio universalis ad fidem Christianam istius Insulae facta est paulo post annum Christi Domini quadringentesimum. Quo tempore Caelestinus primus tunc Summus Pontifex Roma illic ad praedicandum miserat, primo Sanctum Palladium Graecum hominem, quem ex archidiacono suo ad legationem istam obeundam, episcopum ordinavit, de qua ordinatione, et legatione intelligitur quod Beatus Prosper scribit in chronicis, et Venerabilis Beda ex eo transcribit in historia sua his verbis:² Ad Scotos in Christum credentes, ordinatur a Papa Caelestino Palladius et primus episcopus mittitur; sed cum ferocior tunc Hiberniae populus Sanctum Palladium audire aut recipere nolle, imo et e suis finibus excedere illum coegerit; sanctus vir recedens ex Hibernia, recepit se in septentrionalem partem Britanniae, ubi et brevi post mortuus est in finibus regionis, tunc Pictorum, nunc Scotorum. Quo audito beatus Caelestinus, non propterea despondit animum, sed attentatum a se semel opus conversionis Hiberniae, statuit porro prosequi. Itaque cum esset tunc Romae Sanctus Patritius, natione Britannus, qui et ipse desiderans summopere proficisci in Hiberniam, exspectabat per aliquot annos apud Sanctum Johannem Lateranum, ubi interim morabatur, cum summi pontificis auctoritate, et benedictione illuc mitti, Sanctus Caelestinus voti sui illum tandem reddens compotem, post Palladium, cum simili legatione misit ipsum in Hiberniam. Quae et tam foeliciter successit legatio, ut Sanctus Patritius spatio triginta trium annorum, quibus a prima sua in Hiber-

¹ c. quod sicut de litteris tit. de elect. et electi potestate.

² In chronicis anni 434 lib.; 1° hist. gentis Angl. cap. 13.

niam profectioe ibi morabatur, totam illam Insulam converterit ad fidem Christianam, et Catholicam. Ita quod sicut in Hibernico proverbio notavit dici Jocelinus: Non Palladio, sed Patritio Dominus convertendam Hiberniam concessit.

4. Ubi cum interea episcopalem suam cathedram collocavit in civitate Armacana provinciae Hultoniae, quam et ipse civitatem primus fundavit, tam ordinatione sua statuit, quam operatione stabilivit, ut cathedra ista, et Ecclesia perpetuis futuris temporibus esset primatialis sedes, prima atque principalis metropolis, et uti mater erat, sic et magistra esset universarum Hiberniae ecclesiarum. Atque ut tam ista eius ordinatio, quam alia quae in fundandis Hiberniae ecclesiis gessit, ab Apostolica Romana Sede approbarentur, et confirmarentur, Romam ipse iterum profectus, accepto illic una cum eiusmodi approbatione, et confirmatione etiam pallio ut memorat Jocelinus, remissus est denuo in Hiberniam cum patriarchali potestate.¹

5. Ex quo tempore quae, quantaque semper fuerit in Hibernia auctoritas primariae sedis Armacanae declarans Sanctus Bernardus scribit, quod ob reverentiam, et honorem Sancti Patritii² tanquam apostoli illius gentis, qui totam patriam convertisset ad fidem, sedes illa in qua et vivens praefuit, et mortuus, inquit ipse, requiescit, in tanta ab initio cunctis veneratione habetur, ut non modo episcopi, et sacerdotes, et qui de clero sunt, sed etiam regum, et principum universitas, subiecta sit metropolitanano in omni obedientia, et unus ipse omnibus praesit.

6. Quam etiam sub eiusdem Sedis regimine tum vivente Sancto Patritio, tum aliquot postmodum annorum centenariis, per sanctam sollicitudinem successorum eius, religio Christiana et in Hibernia floreret, et per Hibernos fructificaret in exteris regionibus, ad quas, et praesertim in Britanniam, Galliam et in Germaniae varias et vastas ditiones, submittebantur saepe ex Hibernia praedicatores ad religionem in iis plantandam, propagandam, instaurandam, reformandam, praeter complures alios auctores Jocelinus faciens mentionem, ista paucis quodam loco scribit³: Omnes insulani ad quos vel saltem notitia nominis Sancti Patritii pervenit, sese, suaque dedentes, illi manus dederunt, eiusque doctrinae, institutis atque praeceptis tanquam angelo lucis, ut proprio apostolo devote obtemperaverunt. Videns igitur optimus agricola duritiam agri dominici emollitam, conabatur sentibus sensim extirpatis, tribulis evulsis, ruderibus

¹ In vita Sⁱ Patritii, c. 166.

² In vita Sⁱ Malach. c. 7.

³ In vita Sⁱ Patritii c. 174.

erutis, ipsum saluberrimi seminis augumento copiosius foecundare, quatenus non solum trigesimum, aut sexagesimum, verum etiam centesimum posset fructum feracius facere. Fecit ergo totam Insulam in funiculis distributionis dividi, divisam cum omnibus incolis utriusque sexus decimari, omneque decimum caput tam in hominibus quam in pecoribus in partem Domini iussit sequestrari. Omnes ergo mares monachos, foeminas sanctimoniales efficiens, numerosa monasteria aedificavit, decimamque portionem terrarum, ac pecudum eorum substentatui assignavit. Infra breve igitur temporis spatium, nulla eremus, nullus pene terrae angulus, aut locus in Insula tam remotus, qui perfectis monachis, aut monialibus non repleretur. Ita ut Hibernia speciali nomine Insula Sanctorum ubique terrarum iure nominaretur. Vivebant enim secundum regulam a Sancto Patritio illis praefixam, mundi contemptu, caelestium appetitu, sancta mortificatione carnis, ac abdicationis voluntatis propriae, pares Aegyptiis monachis merito, atque numero, ita ut exterarum, atque longinquas regiones illustrarent verbo, ac religionis exemplo. Nullus in diebus Sancti Patritii, aut multo post tempore successorum eius in Pontificem, aut regimen animarum promovebatur, nisi divina revelatione, aut aliquo signo evidenti dignus demonstraretur.

7. Eodemque spectat quod tam sanctus Bernardus,¹ quam post illum Jocelinus de celebri monasterio Benchorensi in provincia Armacana, quod sanctus Congallus abbas iuxta prophetiam a Sancto Patritio² hac de re dudum factam, primo fundavit, et diu post Sanctus Malachias instauravit. Scribunt ad hunc modum : Sanctus Congallus in loco Benchor nominato nobilissimum coenobium extruxit, multa millia monachorum perfectorum generans, multorum monasteriorum caput, locus ille sanctus sanctorum foecundus, quasi vitis fructificans suavitatem odoris, extendit palmites, et ramos suos usque ad mare, et ultra mare suas propagines, qui Hiberniam, Scotiam insulasque multas monasteriis, monachisque perfectis repleverunt genimina eius, ut ea potissimum tempora, inquit Bernardus, Davidici illi versiculi praecinuisse videantur :³ Visitasti terram, et inebriasti eam, multiplicasti locupletare eam, flumen Dei repletum est aquis, parasti cibum illorum, quoniam ita est preparatio eius ; rivos eius inebrians, multiplica genimina eius, in stillicidiis eius laetabitur germinans ; et in hunc addit modum, quae sequuntur : Nec modo in praefatas, sed et in exterarum regiones quasi inundatione facta, illa se sanctorum examina

¹ S. Bernardus in vita S. Mal. c. 5.

² Jocelinus in vita S^{ti} Patritii c. 98.

³ Psal. 64.

effuderunt: Sicut enim relatu, et scriptis sanctorum didicimus, inquit Jocelinus, unus ex filiis Benchorensis coenobii Luanus nomine centum coenobiorum solus fundator fuit. Et hoc etiam Bernardus referens addit: Quod idcirco dixerim, ut ex hoc uno concipiat lector, quam ingens fuerat reliqua multitudo sanctorum, quem locus ille fructificavit. Alter vero Columbanus dictus, vir sanctissimus, et omnium p. enitudine charismatum repletus, multa monasteria fundans, et construens, innumerabilium quasi monachorum pater exstitit. Qui, ut Bernardus etiam scribit, ad Gallicanas partes accedens, Luxoviense construxit monasterium factus ibi in gentem magnam, additque: Aiunt tam magnum fuisse, ut succedentibus sibi vicissim choris continuarentur solemnia divinorum, ita ut ne momentum quidem diei, ac noctis vacaret a laudibus. Idemque postea Columbanus, uti scribit Jocelinus, monasterio Bobiensi ultra Alpes praefuit, ubi miraculis multimodis gloriosus, ac praefulgens in pace requiescit. Denique concludens Bernardus: Haec de antiqua dicta sint Benchorensis monasterii gloria, adiungit insuper de eodem: Hoc olim destructum a piratis, ob insigne dignitatis antiquae Malachias velut quendam replantaturus Paradisum amplexus est, et quia multa corpora sanctorum ibi dormirent: nam ut taceam, illa inquit, quae in pace sepulta sunt, ferunt nongentos simul una die a piratis occisos.

8. Verum post annos alios quadringentos, ex quo Sanctus Patritius in Hibernia praedicare coepit, nempe anno Christi Domini octingentesimo trigesimo quarto, cum invasa esset Insula a septentrionalibus gentibus dictis Ostmannis, quia respectu Britannicarum Insularum ad Orientem positae sunt, quales sunt Norwagenses Dani, et generatim Scandiani, ex invasione ista tantam est perpessa vastationem, cum regio, tum Religio, ut describens illam Jocelinus, de ipsa ita scribat: In illis diebus, quibus prius Gurmundus, et postea Turgesius Nortvagenses principes pagani in Hibernia debellata regnabant, sancti in cavernis, et speluncis latitabant, a facie impiorum, qui eos tota die, quasi oves occisionis mortificabant.¹ Ex qua re, inquit, accidit, ut varii ritus contra ecclesiastica instituta in Hiberniam inducerentur, et a praelatis Sanctae Ecclesiae, divinae legis ignaris contra formam eiusdem, nova sacramenta conficerentur. Sic ille. Nec mirum quod tanta tunc introducta ignorantia, cum triginta continuis annis oppressio ista, qua sublata commoditas, et libertas addiscendi litteras, et religionis exercendae, continuo duraverit.

9. Accedebant et intestina bella atque factiones, inter quas potentiores quidam secundum saeculum, quam illi erant a quibus

¹ In vita S^{ti} Patritii c. 175.

Provincia Hultoniae iamdudum iuste, et legitime possidebatur, provinciam istam invadentes, non solum occuparunt terras laicorum possessorum, sed etiam disponere praesumpserunt de bonis, et titulis ecclesiarum, ac monasteriorum, adeo ut nec in metropolitanae sedis Armacanae episcopum eligi, aut assumi paterentur, nisi qui de suis esset contribulibus. Id quod notans Sanctus Bernardus, quando de illo loquitur tempore: Mos inquit pessimus inoleverat quorundam diabolica ambitione potentum, sedem sanctam obtentum (*sic*) in haereditaria successione; nec enim patiebantur episcopari, nisi qui esset de tribu, et familia sua; nec parum processerat execranda successio, decursis iam in hac malitia quasi generationibus quindecim.¹ Et eousque firmaverat sibi ius pravum, imo omni morte puniendam iniuriam generatio mala, et adultera, ut etsi interdum defecissent clerici de sanguine illo, sed episcopi nunquam. Denique iam octo exstiterant, inquit, ante Celsum de quo mox dicetur, viri uxorati, et absque ordinibus, litterati tamen.

10. In quo misero prorsus, ac miserabili statu Ecclesiae Hibernicae,² Deus pro sua misericordia ad eam respiciens, providit, ut post profanos tot praelatos in prima ista Armacana sede, Celsus vir bonus, et timoratus, sicut describit ipsum Sanctus Bernardus, succederet archiepiscopus, qui se totum dans ad ecclesiasticum statum in Hibernia collapsum, nimisque deformatum, denuo instaurandum, atque reformandum, cum consideraret, quod in tam ampla regione unus dumtaxat esset archiepiscopatus, seu metropolitana ecclesia, nempe primatialis sola sedes Armacana, quo sibi quod suscepit instaurationis, atque reformationis opus fieret levius, ipse, ut scribit etiam Sanctus Bernardus, alteram metropolitanam sedem de novo constituit, primae tamen sedi, sicut expresse addit sanctus ipse scriptor, et illius archiepiscopo subditam tanquam primati. Erat autem altera ista sedes metropolitana constituta in provincia Mononiae, eiusque metropolitanus etiamnum habet ibi successorem archiepiscopum Cassellensem.

11. Sed et sollicitus Sanctus Celsus de successore habendo, qui quod ipse inchoaverat reformationis opus prosequeretur, cum invenisset virum, quem idipsi inspirante Deo ad hoc idoneum futurum noverat Malachiam nomine, illum per ecclesiasticos omnes gradus promovendo, ordinavit ipse primo diaconum, deinde presbyterum, et tunc vices suas committit ei, in instruendo populo de lege vitae Christianae, et disciplinae salutaris, postea consecrando illum in episcopum,

¹ In vita S^{ti} Malachiae c. 8.

² De S. Celso in martyri. Rom^o 6. die Aprilis.

praefecit ecclesiae Conerethanae, cui etiam tunc unita erat ecclesia Dunensis. Ac tandem appropinquante vitae suae fine, fecit, inquit Sanctus Bernardus, quasi testamentum, quatenus Malachias deberet sibi succedere in sede prima, quod veritus, ne qui in Hultoniam secundum seculum potentes erant, violarent, sicut et revera conati sunt violare, nolentes ut aliquis in ista sede succederet, nisi qui de illa esset progenie, in qua tandiu antea vi, et potentia seculari detinebatur, sanctus vir eiusdem sui testamenti exsequutionem commendavit et Sancti Patritii nomine mandavit cum aliis, tum praecipue duobus Mononiae regibus.

12. Cum ergo Malachias tametsi aliquandiu reluctatus, auctoritate tandem praecipuorum quorundam in Hibernia episcoporum, passus esset se induci ad primatialis sedis onus, et honorem acceptandum, sed tamen conditione interposita, ut ubi Deo conatus ipsius prosperante in proseguenda, et promovenda ecclesiastica reformatione, pax, et tranquillitas Ecclesiae restitueretur, tunc liceret ipsi ad priorem suam sponsam, humiliorem, et pauperiorem Ecclesiam denuo redire. Hoc et post triennium fecit, ita ut constituto in prima sede Galasio viro bono, et digno tali honore, prout testatur etiam sanctus Bernardus, ipse se transtulerit ad Dunensem ecclesiam, quam et ex ista occasione separavit a Conerethana, in quam antea alium episcopum constituerat, prout intellexerat ecclesias istas ab initio fuisse separatas.

13. Post quam translationem, tametsi speraret se per illam posse quietius vacare divinis contemplationibus, et orationibus, cum e contra accidit, ut confluentibus ad eum sicut antea omnis conditionis hominibus, tanquam ad primatem suum, et praecipuum patrem spiritualem, cogeretur ipse exire, et tota auctoritate disponere, et discernere de rebus ecclesiasticis tanquam ex apostolis unus, inquit Sanctus Bernardus, qui et addit: Et nemo illi dicebat, In qua potestate haec facis? videntibus cunctis signa et prodigia quae faciebat, et quia ubi spiritus Domini, ibi libertas. Tamen quoniam ipsi visum erat, non tute satis a se actitari ista absque Sedis Apostolicae auctoritate, deliberabat Romam proficisci; duabus adhuc aliis causis ad hoc praecipue ipsum exstimulantibus. Una erat, ut quoniam qui post Sanctum Patritium succedebant metropolitani in primatiali sede Armacana, non petiverunt, nec acceperunt pallium, ipse a summo pontifice qui tunc erat Innocentius secundus, obtineret ecclesiae isti pro qua alias tantopere laborabat, pallium dari. Altera causa erat, ut alteri illi ecclesiae quam Sanctus Celsus metropolitanam constituerat, obtineret et pallium quoque dari, et auctoritate Sedis Apostolicae confirmari praerogativam, quam beneficio Celsi adipisci meruerat.

14. Veniens itaque Romam, et ab Innocentio Papa benigne susceptus, obtinuit statim privilegium confirmationis quam pro altera illa metropolitana ecclesia a Sancto Celso constituta petiit. De pallio autem responsum illi erat, quandoquidem de illo obtinendo res esset quam oporteret solemnius agi, ut convocatis episcopis, et clericis, et maioribus terrae, celebraret concilium generale ex cuius communi voto per idoneas personas requireretur pallium, et tunc daretur.

Itaque dimissurus illum summus pontifex, ipsum per universam Hiberniam legatum suum constituit, tollensque mitram de capite suo (nam tunc pontifici summo quotidianus usus erat mitrae etiam domi portandae) imposuit illius capiti, ac pariter stolam, et manipulum dedit illi, quibus solebat ipse inter offerendum uti: Ex quo tempore in Hibernia ius legati nati remansit metropolitanae, et primatiali ecclesiae Armacanae, pro qua sanctus iste vir Malachias tantum subibat laborem, ipse nuper eiusdem ecclesiae metropolitanus, et totius Hiberniae primas. Quin et ecclesiae Dunensi, cuius tunc Malachias episcopus erat, mansit usus deferendae crucis ante episcopum istius ecclesiae, sicut defertur ante archiepiscopum.

15. Non diu post succedente in summo pontificatu Eugenio tertio, cum nunciatum esset Sancto Malachiae, quod in Franciam usque appropinquaret; ipse in Hibernia convocato Concilio, et acceptis suffragiis de requirendo pallio, huius rei gratia Eugenium pontificem in Franciam aditurus, iter arripuit per Scotiam et Angliam unde cum vellet solvere, iussu Regis Angliae retardatus non prius in Franciam venerat quam inde Summus Pontifex recesserat denuo versus Italiam. Itaque Sanctus Malachias divertens in Claravalle ad Sanctum Bernardum, ibi in festo S^{ti} Lucae correptus levi febris mortuus est inter brachia S^{ti} Bernardi, ipso die commemorationis omnium defunctorum. Neque tamen frustratus est desiderio suo de obtinendo pallio. Nam¹ brevi post Eugenius Papa destinato in Hiberniam cum legatione Christiano Lesmorensi episcopo, suo aliquando in Claravalle eiusdem instituti consodali, et cum illo Johanne Papyrone presbytero cardinali, misit illuc quatuor pallia iuxta numerum quatuor principalium provinciarum eiusdem Insulae: unum ad ecclesiam Armacanam in Hultoniam, ubi tunc metropolitanus erat, et primas Gelasius; alterum ad ecclesiam Cassellensem, cuius archiepiscopus erat Donatus; tertium ad ecclesiam Dubliniensem,

¹ Philippus Hatisburius in chronicis anni 1148 et 1152.

² Rogerius Hovedenus annalium parte priore in Stephano Rege versus finem et Giraldus Cambrensis in Topographia Hiberniae c. 17.

ubi tunc episcopus erat Gregorius; quartum ad ecclesiam Tuamensem, cuius episcopus erat Edanus.

16. Caeterum sic sunt constitutae in Hibernia quatuor isti archiepiscopatus, seu metropolitanae ecclesiae partim de novo ipsas erigendo, partim quae iam erectae erant, confirmando, quod cum reliquae tres intra suam quaeque provinciam contineantur, metropoli propriae, et archiepiscopatus ecclesiae Armacanae praeter Hultoniam totam, subiecta sit, et tota regio Media, et aliquot aliae ditiones, de quibus quaestio esse poterat ad quam provinciam pertinerent, uti Brenia, et Analia, cum bona parte Connaciae. Et insuper eidem ecclesiae conservata, et confirmata praerogativa sua, et praesentia primatus, sicut servata est in erectione secundae metropolis per Sanctum Celsum ita facta, ut maneret subiecta primae sedi Armacanae, eiusque archiepiscopo tanquam primati, et servatam intellexit Sanctus Malachias, quando in civitate Corcagensi provinciae Cassellensis in Mononia orto dissidio in electione episcopi, ipse, prout refert Sanctus Bernardus, persuasis sibi clero, et populo totum negotium sibi debere¹ credi, tanquam cui potissimum sollicitudo incumberet illius, sicut et aliarum per Hiberniam ecclesiarum, alium quam de quo dissidium erat constituit ipsis episcopum. Ideoque et reliqui deinceps archiepiscopi soliti sunt a primate Armacano institutionem suam accipere, et consecrationem, sicut constat accepisse a Gelasio et Sanctum Laurentium Dublinensem, et Catholicum Tuamensem post primos illos proxime archiepiscopos, et sedes ipsa Apostolica causas maiores in Hibernia etiamsi in aliis provinciis occurrentes, consuevit remittere ad archiepiscopum Armacanum adiuncto ipsi provinciae illius archiepiscopo, in qua eiusmodi causa occurrebat. Cuius rei exemplum est illustre in Decretalibus,² ubi causam controversam de electione episcopi civitatis Rossensis, quae est provinciae Cassellensis in Mononia, et quidem sita in remotiore parte Hiberniae ab Armacana metropoli, tam Innocentius tertius summus Pontifex quam praecessor eius Caelestinus tertius committunt Armacano, et Cassellensi archiepiscopis.

17. Non multo post tempore, quinimo vivente adhuc Gelasio primate, tunc admodum sene, et magnam sanctitatis opinionem passim obtinente, cum ex concessione Sedis Apostolicae per privilegium ab Adriano quarto summo pontifice Anglo, datum Henrico secundo regi Angliae, dominium Hiberniae translatum esset in reges Angliae, quo dominio investiturus se Henricus rex, pro occasione postmodum

¹ Cap. 13.

² cap. superius citato cum olim, de dolo, et contumacia.

data tempore Alexandri tertii, qui Adriano in pontificali sede proxime successit, in Hiberniam est ingressus. Translatio quidem ista ab initio proderat tum ad civiliorem cultum, et vitae conversationem in variis Hiberniae locis inducendum, tum ad abusus quosdam corrigendos, qui in rebus ad religionem pertinentibus dudum illuc irreperant, et nondum erant plene sublatis. Verum ex quo tandem tempore reges Angliae separarunt se a communione Sedis Apostolicae, adeoque Ecclesiae Dei Catholicae, dominium istud ipsorum in Hiberniam, nominatim sub Henrico octavo, sub filio eius Edouardo sexto regibus, et sub filia Elizabetha, occasio facta est supprimendae religionis in ista regione alioqui tenacissima fidei, et dogmatum Sanctae Romanae Ecclesiae. Ac non sic invaluit hactenus suppressio ista, quin semper fuerint in Hibernia nonnulli episcopi, complures presbyteri, multi religiosi diversorum ordinum, aliique in suis quique ordinibus, et gradibus ecclesiastici ministri. Et aliqui quidem ex episcopis pro maiore parte temporis, ex quo sub iam dictis regibus suppressio ista caepit, in suis erant sedibus, quippe ad quas potentia illorum qui supprimebant religionem, non adeo adhuc penetrabat: et illi quibus ita residere non licebat, utpote sedes ipsorum occupantibus haereticis, seu schismaticis, constitutis ab iisdem regibus: et quando non licebat amplius ita residere, degebant, et delitescabant apud Catholicos laicos, munia sua, quo meliore modo poterant exercendo, vel detinebantur in carceribus patientia sua, et constantia commissos sibi populos confirmando. At neque interim, neque alias unquam sic erat Hibernia episcopis destituta, sicut est pro praesenti tempore.

18. Quapropter qui modo est archiepiscopus Armacanus, eoque titulo ac iure tanquam successor quamvis indignus sanctorum Patritii, Celsi, Malachiae, Gelasii, et aliorum tot sanctorum qui in ista sede praecesserunt primas totius Hiberniae, et cui proinde post sanctissimum, et summum totius ecclesiae Dei pontificem, Papam Romanum incumbit potissimum, uti cum Sancto Malachia liceat ipsi dicere, sollicitudo ecclesiarum Hiberniae, et quem deceat in rebus ad sollicitudinem istam pertinentibus, prae aliis quibuscunque audiri, cum ab initio quo inductus erat ad onus istud tam difficile, et periculosum suscipiendum, spes ipsi facta fuerit, quod ad partes aliquas eiusdem oneris secum ferendum, atque ita ad totum onus redendum ipsi levius, alios aliquot habiturus esset cooperatores, et nominatim episcopos, posteaquam visum erat sanctae mem^{ae} Clementis papae octavi ipsum hic ad aliquot annos detinere occasione controversiae gravis quae tunc tractabatur de auxiliis divinae gratiae, egit ipse cum eodem papa, et peregit, ut alius quidam archiepiscopus, nempe

metropolitanae Cassellensis ordinaretur, qui una cum aliis quibusdam paucis episcopis qui adhuc supererant in Hibernia pontificale onus ibi sustineret; qui et statim ab ordinatione sua eo profectus, interim ibi mansit, pari quidem, sed non maiori periculo obnoxius quam reliqui ecclesiastici etiam non constituti in dignitate, quousque ante biennium itinere Romam suscepto, et peragratis ante reditum suum aliquot aliis regionibus, inde in suspicionem venit, propter quam modo in Hibernia personaliter quaeritur, ubi solus ipse est episcopus, mortuis interea reliquis Hiberniae episcopis, unico excepto ex ordine Sancti Francisci, qui cum in bello quod contra Reginam Elizabetham, tempore Gregorii decimitertii gerebant Comites Geraldini, ipsi adhaereret, postquam illi devicti essent, et extincti ipse recepit se in Lusitaniam, ubi etiamnum vivit aetatis admodum provectae.

19. Post finitam tractationem controversiae de Auxiliis Divinae gratiae, idem archiepiscopus Armacanus egit cum S^{mo} D. N. Paulo papa quinto, pro ordinandis aliis episcopis futuris secum in Hibernia cooperantibus. Qua de re quam fecit propositionem, approbante illam eodem S^{mo} Domino, tanquam quae videretur utilitatem allatura, cum Hiberniae tum etiam Angliae Regno. Quod de eius exsequutione iam tunc erat caeptum, interrupit atque impedivit adventus huc Comitis Tyroniae, qui cum vellet ipse pro arbitrio suo ordinari et archiepiscopum quandam, non tantum extra ditionem suam, sed etiam extra totam Hultoniam, nempe metropolis Tuamensis in Conactia, et deinde episcopum quandam pro simili suo arbitrio ordinatum ad unam ex ecclesiis Hultoniae, nempe ad ecclesiam Clocherensem, transferri inde ad archiepiscopatum Dublinensem in Laginia, quamvis conatum suum in hoc ex indicis non obscuris satis intelligeret, non probari S^{mo} D. N., adeoque nec S. S^{tem} promptam inveniret ad consensum suum praebendum, noluit tamen undecunque instigatus desistere, quousque per sollicitationem, et negotiationem trium annorum, obtinuit duos istos fieri archiepiscopos.

20. Quod ita Comes negotiabatur, et machinabatur, declaravit manifeste archiepiscopus Armacanus primas regni nec e commodo fore ipsius Comitis, quinimo reconciliationem ipsius et sobolis suae impediturum potius, quam quoquomodo adiuturum, nec tam spectare ad promovendam religionem Catholicam in Hibernia, quam ad Catholicos ibi perturbandos, praesertim si contingeret archiepiscopos istos ad instantiam ipsius factos in Hiberniam, prout res Comitis sunt modo constitutae, proficisci. Qua in re manifestanda, et admonenda quod archiepiscopus Armacanus movebatur zelo religionis Catholicae, amore patriae, et patriotarum affectu etiam bono erga ipsum Comitem, cum argumento sufficienti possit esse industria,

et diligentia quam prout novit etiam S^{mus} D. N. adhibuit idem archiepiscopus etiam antequam onus istud primatiale ipsi imponeretur, et quam Comitem unquam aut vidisset, aut novisset, ut causa pro qua ille publicabatur passim arma gerere, quippe quae ferebatur esse Catholica religio, ab hac sacrosancta Sede attenderetur, examinaretur et si deprehenderetur iuxta quod voce publica perferebatur sic se habere, tunc porro adiuveretur, ac promoveretur; dolet nunc archiepiscopus et comitis et religionis causa, quod eiusmodi sit sequuta probatio, quam utile fuisset utrique causae ut sua admonitio attenderetur, et observaretur, quod quia aliter factum est hi nunc istius rei effectus videantur:

21. Unus, cum a recessu comitis ex Hibernia ratio ipsius tanta haberetur ut licet in alias aliquot Hultoniae partes coloniae novae ex Anglia, et Scotia inducerentur tamen ipsius propria ditio Tyroniae ab eiusmodi coloniis immunis ad tempus aliquod servabatur; postquam vero innotuit, quod ad ipsius instantiam archiepiscopus Tuamensis creatus esset, homo instituto quidem vitae religiosus ordinis S^{ti} Francisci, sed qui sciebatur a regiis ministris, et officialibus studiosior esse belli suscitandi, et putatur ea de causa in Hispania haerere, tametsi promiserit se in Hiberniam ad functionem suam archiepiscopalem exercendam profecturum, inducti sunt etiam in Tyroniam coloni Angli, et Scoti utrique haeretici.

22. Alter effectus est, quod cum in civitate Dublinensi, uti alias alii quicumque erant in Hibernia episcopi Catholici, solebant a Catholicis civibus satis libere excipi: ita et Cornelius episcopus Dunensis in Hultoniam instituti S^{ti} Francisci religiosus, etiam a finito bello quod annis superioribus comes Tyroniae gerebat in Hultoniam, et in quo episcopus iste cum ipso coniunctus erat, in eadem civitate saepius excipiebatur, ibique uti et alibi in Hibernia sacramenta administrabat confirmationis, et sacrae ordinationis, posteaquam innotuit etiam, quod ad instantiam eiusdem comitis institutus esset archiepiscopus proprius Dublinensis, et ex Hultoniam ad dignitatem istam translatus, Cornelius ille episcopus Dunensis captus, et in castrum Dublinense abductus extremo capitis supplicio affectus est, non alia abiecta contra illum causa, quam quae iam dudum condonata, et oblivioni data putabatur, nempe quod superioribus annis in bello coniunctus esset cum comite Tyroniae. Et pariter cum episcopo affectus est eodem supplicio presbyter quidam, qui paulo antea in Hiberniam venit, et comiti erat capellanus. Insuper et alii quatuor venerabiles presbyteri ex ipsa civitate Dublinensi, et vicinis locis oriundi, qui hactenus non obstante quacunque superveniente persecutione permissi erant ibi manere, ibidemque cum magna Catholicorum consolatione,

et confirmatione in fide Catholica, sacramenta ministrabant, et alia exercebant munia sacerdotalia, e Regno mandatis publicis sunt emissi. Quomodo qui passi sunt sive mortem, sive exilium, quamvis apud Deum, uti sperandum est, meritum habeant atque premium martyrii sui, et confessionis: tamen ista manifestum faciunt animos illorum qui rebus praesunt in Hibernia, sic esse alienos a comite Tyroniae, sive id immerito sive merito nunc non agitur, quod utcumque tolerant, seu toleraturi sint alios in Hibernia degere Catholicos, sive episcopos, sive presbyteros, sive religiosos, tamen non sint permissuri, ut qui ad instantiam ipsius vel creantur episcopi, vel in aliquo alio ecclesiastico gradu constituuntur, vel qui cum iis communicationem habent, quale solet esse presbyteris cum episcopo suo, non solum praesente, sed et si possunt etiam cum absente, aut in Hiberniam veniant, aut in Hibernia maneant.

23. Inter haec archiepiscopus Armacanus, ubi animadvertit admonitionem suam non audiri, aut attendi, ratus sibi cum silentio et spe expectandum quousque patefieret quem effectum habitura esset quae tanto opere, et tempore sollicitabatur creatio duorum istorum archiepiscoporum, quae et praetendebatur fructuosa admodum Hiberniae futura, et in hoc, uti sperat ipse imitatus patientiam, et constantiam Sⁱ Patritii, qui nec ipse tam cito quam desiderabat in Hiberniam proficisci potuit, cum expectata benedictione, auctoritate, et cooperantium sancta societate, desistendum sibi ad tempus censuit ab ulteriore sollicitatione, nisi quod intelligens contentiones quasdam, et aemulationes in Hibernia gliscere inter clerum, quae timebantur nisi tempestive et prudenter sopirentur, deteriorem habiturae exitum, quam alia quaedam dissidia, et controversiae, quae in clero Angliae dudum ortae, non exiguum peperere damnum causae religionis Catholicae. Idcirco ex consensu, et approbatione S^{mi} D. N., destinavit ipse illuc cum vicaria a se potestate D. Davidem Rothum, quem et obtinuit creari prothonotarium apostolicum, ut maiori cum auctoritate functionem istam obiret: in qua et ille se tam fideliter, atque fructuose gessit, et etiamnum gerit, imo ex conniventia illorum qui rebus publicis praesunt permittitur se gerere, ut et contentiones illas, et aemulationes foelicissime sopierit, et sedaverit; et anno superiore¹ scripserit huc ad archiepiscopum ipsum Armacanum, quod neque ipse, neque sui causa quispiam ex amicis suis vel verbo sit affectus molestia a prorege, et illis qui rebus praesunt ab adventu suo in regionem: imo quod cuidem patrueli suo prorex

¹ In literis anni 1611 scriptis ult. februarii.

ore proprio dixerit, se intellexisse satis non esse illum perturbatorem quietis publicae. Additque se, et alios suae conditionis homines habere satis quod agant, attendendo propriis suis functionibus. Quod si persuasum satis esset illis, qui praesunt Reipublicae non aliud propositum esse ecclesiasticis, et religiosis hominibus qui in Hibernia sunt, aut illuc destinantur, quam ecclesiasticas suas functiones exercere, non desunt et alia argumenta quod tranquillius atque moderatius cum Catholicis ibidem ageretur.

24. Quapropter archiepiscopus Armacanus primas regni Hiberniae pro cura, et sollicitudine ipsi incumbente, sollicitationem suam denuo repetens, exponit necessarium esse ad religionem Catholicam in Hibernia conservandam, et Catholicos ibi confirmandos, ut aliqui ad haec munia episcopi ordinentur. Quomodo qui ordinantur, cum maxime sint idonei et digni praecipui inter illos qui ibidem laborant in vinea Domini, ut ii ad consecrationis munus accipiendum ex ipsa regione evocentur, nullo modo expedit, nam ex eiusmodi evocatione, et reditu iterum in patriam, suspiciones generarentur, per quas in suis functionibus haud dubie impedirentur, sicut exemplum eius rei habetur in illo, de quo dictum est exitu, et reditu archiepiscopi Cassellensis. Ut autem in ipsa regione aliqui ordinentur, necesse est ex illis, qui foris sunt, ut duo ordinentur similiter digni, et idonei qui eo submittantur. Quae ordinatio, et missio, ut fructuosa sit, necesse etiam est, ut tales sint qui ordinantur, et mittuntur, de quibus cum propheta Daniele¹ dici possit, quod adversarii religionis orthodoxae revera non invenient contra ipsos occasionem, nisi forte in lege Dei sui, hoc est in vera religione, qualis occasio est quod sint episcopi Catholici iuxta sanctae Romanae Ecclesiae ritum ordinati, et auctoritate eius illuc missi. Quod quia non poterit persuaderi de episcopis, aliisque Ecclesiae praelatis, et ministris qui ad instantiam, et procurationem comitis Tyroniae prout res eius modo constituta sunt, ordinantur: istud est coram Deo, quod movit, et etiamnum movet archiepiscopum Armacanum, ut non desideret, aut probet, quod eiusmodi instantiis, et procurationibus faciendis immisceat se nobilis comes, erga quem ipse alioqui optime est affectus, et quem honorifice haberi, et beneficiis aliis affici cupit.

¹ Danielis c. 6, v. 5.

CATHOLIC IRELAND IN 1613.*

(Series I., Vol. 269, fol. 85.)

[Sufficiency of priests in Ireland.—The population Catholic, nearly all openly professing their religion.—The English penal laws not enforced.—A comparatively small number infected with heresy in the cities.—The rural population ignorant to a large extent in matters of faith.—The nobility and gentry nearly all Catholic; hence the possibility of a large number of priests.—Estimated number of the clergy in Ireland: 800 seculars, 130 Franciscans, 20 Jesuits, a few Benedictines and Dominicans. The Franciscans always held in great esteem.—Greater learning and acquirements desirable in many of the secular clergy, the best being those educated in the Continental seminaries: at Douai, Bordeaux, Lisbon, and Salamanca.—The people have preserved the faith because naturally inclined to it; always attached to the Holy See; always hating the English; always opposed to novelty and tenacious of old customs.—Heresy introduced by violence and against their wish;—externally Protestantism is in the ascendancy, all the Archbishoprics and bishoprics being in the hands of the heretics.—Ireland counted four archbishops and 37 bishops: 9 under Armagh, 5 under Dublin, 12 under Cashel, 11 under Tuam.—No factions among the clergy.]

Ma quanto più manca di sacri operarii la vigna cattolica in Scotia, tanto più n'abbonda quella d'Irlanda. In questo regno in generale i popoli sono cattolici, e quasi tutti scopertamente professano la religione cattolica, essendo pochi quelli che la occultino, perciocchè in Irlanda non hanno ancora potuto aver luogo le rigorose leggi contro i cattolici che furono stabilite in Inghilterra, tanti anni sono con l'autorità publica del Parlamento del regno. Nelle città solamente e massime in quelle, dove più abbonda il traffico, qualche parte della gente si trova infetta dell'heresia, ma però in picciol numero rispetto alla quantità dei cattolici, che dentro dei medesimi luoghi si può contraporre agli heretici. Per il paese poi gli habitanti sono tutti cattolici, se bene involti in gran parte fra un'alta e cieca ignoranza di quella fede, che vien professata da loro. Dei nobili

* This forms the fifth chapter of a report sent to the Holy See, April 6, 1613, by the Brussels Internuncio, Mgr. Bentivoglio (afterwards Cardinal), on the state of Catholicity in the countries subject to his supervision. In one important item it differs from the text subsequently printed in the works of Cardinal Bentivoglio (*Opere del Cardinale Bentivoglio, Parigi, 1645.*)

più principali a gran pena se ne conterebbero tre o quattro, che fossero heretici, et il medesimo si può dire della nobiltà mezzana del regno. Essendo dunque sì grande il lor zelo, e costanza in ritenere l'antica fede, è stato facile il conservarsi fra di loro sempre un gran numero di sacerdoti, che potessero coltivarla.

Si fa conto, che al presente si trovino in Irlanda ottocento sacerdoti secolari, centotrenta religiosi dell'ordine di S. Francesco, venti Gesuiti, et alcuni pochi religiosi dell'ordine di S. Bernardo e di S. Domenico. Ma l'ordine di S. Francesco particolarmente è stato sempre in grandissima venerazione in Irlanda, e molti di quei religiosi in alcune parti vanno hora tuttavia nell'habito loro, e ritengono l'uso del canto e del choro, e la forma d'un governo ordinato. In molti però dei sacerdoti predetti si potrebbe desiderar maggior habilità e dottrina essendo stati conferiti gl'ordini sacri dentro d'Irlanda ad alcuni di loro, che non havevano quelle parti, che al ministero sacerdotale sono necessarie. I migliori sono stati, e son quelli che si sono allevati prima nei seminarii esterni della lor natione. Un seminario ha questa natione in Fiandra nell'università di Duai. Uno in Francia instituito poco fa nella città di Bordeos. Uno in Portogallo nella città di Lisbona. Et un altro nella città di Salamanca in Ispagna.

Ma facilmente potrebbe alcuno maravigliarsi, come la religione cattolica habbia potuto conservarsi meglio in Irlanda, che in Inghilterra et in Scotia. Le ragioni, che si possono addurre sono queste: l'essere sempre stati inclinatissimi per se stessi i popoli d'Irlanda alla fede cattolica, l'haversi portato in ogni tempo un particolare amore alla Sede Apostolica, alla quale fu già fatto dono di questo regno; l'haver i medesimi popoli ritenuto continuamente un odio grande contro gl'Inglesi, e l'essersi mostrati sempre alienissimi da ogni novità non meno di religione, che di costumi, essendo gl'Irlandesi gente semplice e rozza, che tenacemente ritiene tutte le antiche usanze. Per queste ragioni dunque hanno procurato di conservarsi cattolici gl'Irlandesi, et a questo effetto hanno cercato sempre d'haver abbondanza di sacerdoti, e nei parlamenti del regno hanno fatto viva resistenza in ogni occasione perche non s'introducessero in Irlanda le rigorose persecuzioni, che s'usano in Inghilterra contro i cattolici. Ha bisognato con tutto ciò, ch'essi cedano alla violenza, con la quale fu introdota l'heresia in quel regno; havendo voluto gl'Inglesi che la setta protestante d'Inghilterra regni almeno esternamente ancora in Irlanda, e che tutti gli arcivescovati e vescovati passino in mano d'heretici.

Gli arcivescovi d'Irlanda sono quattro, cioè l'Armacano, il Dublinense, il Caselense et il Tuamense, e trentasette i vescovati, nove dei

quali dipendono dal primo arcivescovo, cinque dal secondo, dodici dal terzo, et undici dal quarto. Tutti questi arcivescovati e vescovati sono in mano d'heretici, come ho detto di sopra. Degli arcivescovati però hanno il titolo diversi sacerdoti cattolici. Ma dal Caselense in poi tutti gl'altri arcivescovi titolari si trovano in questo tempo fuori d'Irlanda. L'Armacano si trattiene in Roma, il Dublinense quà in Fiandra in Lovanio, e 'l Thuamense in Ispagna. Di modo, che viene a restare quasi tutto il governo ecclesiastico d'Irlanda in mano a diversi vicari generali, che dagli arcivescovi titolari predetti assenti sono stati costituiti nei loro arcivescovati e che parimente sono stati costituiti in molti vescovati della Seda Apostolica. Da questi vicarii dipendono i sacerdoti secolari, havendo poi i Regolari ancor essi i loro superiori a parte; Quello di che più si deve godere è che tutto il clero d'Irlanda vive molto concordemente non essendosi diviso mai in parti e in fattioni, nè vedutasi in esso sin qui nessuna di quelle piaghe di dannose discordie, che hanno lacerato e fatto gemere sì al vivo il corpo del clero cattolico d'Inghilterra.

THE IRISH EARLS TO PAUL V.*

(*Series II., Vol. 15, fol. 150.*)

[O'Neill and O'Donnell with others of the Irish nobility descended from the sons of Milesius sent by him to inhabit Ireland about the time Solomon was building the temple.—The kings of Ireland descended from the same: To one of these kings, Lagerius, Celestine I. sent St. Patrick to preach the Gospel.—Success of his mission and constancy of the Irish in the faith, despite the efforts of the Danes and English.—Henry II. obtains from Hadrian IV. authority to invade Ireland with the title of Lord of the country, on condition of paying annual Peter's pence and of preserving inviolate the rights of the Church.—Though the Pope's intention was good, his grant has been the cause of untold calamity and oppression ever since.—The old Irish families oppressed, some even wiped out, the Irish excluded from all positions of emolument or trust, and left without schools and colleges so as to keep them in ignorance—nay, treated as slaves, as shown in the remonstrance addressed to John XXII., and that Pontiff's rescript to Edward II.—Worse still, for the past 70 years during the reigns of Henry VIII., Edward and Elizabeth, the people have been persecuted

* This document was evidently written some time after the arrival of the Earls in Rome, probably about 1613.

on account of their religion, many bishops, priests and religious being put to death.—The Irish sometimes forced to take up arms, *e.g.* Kildare, Desmond, Baltinglass, O'Rourke : the Pope's petitioners, too, with the other Irish chiefs sustained a war of 11 years' duration, until they were forced to come to terms with the English.—On the death of Elizabeth their hopes of better treatment at the hands of James I. were rudely disappointed. Envoys sent by them to the king were coldly received, some being imprisoned and the rest ordered to return home at once, with a vague promise of future toleration of their religion.—But, shortly after, edicts were published, ordering all priests and religious to leave the kingdom, setting up courts of enquiry in each county against priests and the practice of the Catholic religion, endeavouring to compel Catholics to attend protestant service and sermons, imprisoning those of the nobility and commercial classes who refused to take the oath of supremacy, even putting some of them to death, fabricating false charges of treason against the petitioners, who, seeing the snares prepared for them and the danger that faced them, were forced to fly from their dear country, land, home and people, and appeal for help to the Pope, on whom they have special claims arising out of the fact that all their misfortunes are due to the grant of Ireland to England by the Holy See.—Should the Holy See now refuse to help them, as in duty bound, there will be left in the Irish heart the old cause of sorrow and complaint, and the Catholics in other parts of the world will have cause for surprise and alarm if they find the Pope's sympathy limited to empty expressions of compassion, especially as the petitioners are the very princes who staked life and fortune in defence of the faith.—The result may easily be that Catholics in the north of Europe will be cast down and driven by persecution to embrace heresy.—Means whereby Ireland may be delivered from bondage.—By reconciliation, or by arms?—The former is an unsafe and uncertain way, seeing how deceitful and untrustworthy is the promise made by heretics, as exemplified, for instance, in the fate of Mary, Queen of Scots, and in the treatment meted out to the Irish who relied on the good faith of the protestants. Besides, reconciliation would simply throw the princes into the hands of their enemies, the very thing these enemies desire above all else. The result would be their extermination and the consequent ruin of the Church in Ireland.—Arms: This is the only possible way; for the royal treasury is exhausted, and the king unequal to raising and maintaining an army.—Then, the king himself is looked on as an alien by the English.—Besides, he has made himself unpopular by unaccustomed exactions, so that many

would be ready to go against him if an occasion offered.—The Scots, too, have grown discontent at seeing themselves deprived of the presence of their sovereign.—Besides, there is little love lost between the king and the nobles, many of whom are in exile and would readily embrace an opportunity of opening the way back to their native land.—As for the Irish, they are filled with feelings of disappointment and indignation at the frustration of all the hopes they had entertained of a better order of things under Elizabeth's successor: Not even the death of James would afford any hope of improving their condition, since his heirs have been brought up in heresy: hence they would be ready to rise up against him at any time.—With even slender aid from outside, this would be comparatively easy, as is proved by the long war they had waged for 11 years without any help, winning many victories and killing more than 60,000 of the enemy.—Already the principal orders of the kingdom, backed up by some of the cities and towns, have entered into a sworn compact to fight to the death for their religion the moment an occasion offers.—Wherefore they beseech the Pope to come to their aid and support their cause, and thus save the people from the dreadful risk of lapsing into heresy on seeing themselves bereft of all human assistance and support.—Coming to their aid, the Pope will have done a noble work in the sight of God, will have discharged the duty incumbent on him of delivering the Irish from the slavery involuntarily imposed on them by the Holy See, and will hand down to posterity a name that can never be forgotten.]

B^{me} Pater

Comites Tironiae et Tirconalliae Hiberni suo et totius Hiberniae nomine S^{ti} V. post pedum oscula humiliter exponunt quod quum Rex quidam Gallaeciae Asturiarum et Cantabriae in Hispania Milesius nuncupatus misisset suos filios ad incolendum Regnum Hiberniae tunc quando Rex Salomon aedificaret templum (quod tum ex Hiberniae chronicis tum etiam ex aliis antiquis scriptoribus constat) ex huius Milesii stirpe dicti oratores vestri atque adeo alii nonnulli ex praecipua Hiberniae nobilitate prout etiam Hiberniae reges descenderunt. Quorum regum uni Lagerio Caelestinus primus direxit S. Patricium ad praedicandum Evangelium, quod tam prospere ab illo factum est ut universas regni incolas ad fidem Catholicam converterit. Ex quo tempore in hunc usque diem per annos mille ducentos circiter obtemperabant Sedi Apostolicae et susceptam semel fidem Catholicam tuebantur invitis licet exteris nationibus quales erant Dani primum, deinde et Angli qui illam conabantur exterminare. Atque insuper

remanserunt in possessione dicti regni quousque Adrianus quartus natione Anglus cathedram Petri teneret, cuius tempore Henricus 2^{us} Angliae Rex cupiens ditionum suarum fines extendere, et advertens motus quosdam ac civilia bella in Hibernia emergere, nactus etiam opportunitatem Pontificis suae nationis, misit quosdam suos ministros qui ab Adriano peterent licentiam et auctoritatem adeundi Hiberniam cum titulo domini illius; quod et Pontifex concessit certis tamen conditionibus ut quod annum solvat censum Sedi Apostolicae, et iura ecclesiastica illibata conservet. Quae concessio licet intentione bona quam et prae se ferunt ipsius concessionis litterae ab eodem Pontifice factae merito praesumatur, nihilominus et occasio et origo extitit ruinae et exterminii illius regni omniumque miseriarum calamitatum servitutis et oppressionum quas ab eo tempore in hunc usque diem tam in ecclesiastico quam in civili regimine Hiberni sustinuerunt. Quandoquidem tam Henrici ministri quam eius successores eiusmodi in Hibernos tyrannidem exercuerunt qua multas antiquissimas et nobilissimas familias oppresserunt imo et extinxerunt aliquas, Hibernos a praecipuis quibusque administrationibus et officiis regni excluserunt atque ut ad eiusmodi officia et quaecunque cum civilia tum ecclesiastica munia minus idonei ob ignorantiam et inexperientiam remanent non permiserunt ut in eodem regno studiorum universitates aut collegia erigerentur. Ac passim eiusdem regni indigenas atque incolas instar servorum et mancipiorum tractaverunt, quod patet ex luctuosa nobilitatis et communitatis Hiberniae querimonia ad Joannem Papam XXII. et ex eiusdem Papae rescripto ad Eduardum II. Angliae circa dictas oppressiones. Sed nec cum his erat finis miseriarum huius afflictae nationis; nam his septuaginta annis elapsis sub Henrico VIII. Eduardo VI. et Elizabetha ultra quod multas antiquae nobilitatis familias confiscatis earum dominiis everterint, etiam generaliter persecuti sunt totam nationem pro fide Catholica non sine morte multorum episcoporum, religiosorum et sacerdotum saecularium quacunque poterunt machinatione conantes haeretica pravitate omnes imbuere et a Sedis Apostolicae obedientia avellere. Unde etiam coacti fuerunt aliquoties arma capere pro fidei suae defensione et iniuriis prohibendis ut patuit in Geraldinorum bellis, primo quidem Comitis Kildariae, deinde et Comitis Desmoniae qui ipse cum praecipuis suae cognationis hominibus in illo motu perierunt. Rursus in bello Vicecomitis Baltinglasii quod cum aliis nobilibus susceperat; similiter in motu Domini O Roricii ac conatu nobilium Medensium ob quam causam octodecim ipsae personae praecipuae nobilitatis capitis supplicio interierunt. Ac manifeste quidem illud apparuit in postremo bello quod cum suis confoederatis

susceperunt et per annos undecim gesserunt S^{uis} V. praesentes hic oratores illa foelicitate et fortuna quae toti orbi Christiano innouit, donec tandem adacti essent ad quasdam cum Anglis conventiones transigendas quod non essent a Catholicis principibus prout expediebat adiuti. Quibus ita peractis et interea naturae debitum soluente Regina Elizabetha cum natio Hibernica sub ingressum in Angliam praesentis Regis ab eo expectaret omnem favorem et humanitatem ob veterem amicitiam et cognationem quae Hibernis cum Scotorum gente intercedebat ac praesertim libertatem conscientiae speraret obtinere, eaque de causa in civitatibus et oppidis Hiberniae publicam facerent demonstrationem Catholicae religionis, longe aliter illis accidit. Missis namque in Angliam suis agentibus qui totius regni nomine causam hanc cum Rege tractarent, quod auderent mentem suam aperire in illo religionis negotio, omnes in carcere detrusi fuerunt, ubi et unus ex eis obiit, reliqui vero imposito illis Regis nomine silentio iussi sunt re infecta in Hiberniam reverti tametsi non absque spe omni quod imposterum mitius ageretur in religionis negotio. Sed postea ad maiorem eius quam unquam antea visa fuit oppressionem publicata fuerant edicta per omnes Hiberniae provincias praecipiendo omnes sacerdotes ac religiosos Regno excedere (quod ex pluribus constat edictis ac mandatis quorum unius aut alterius copia hic adiungitur), et ad ista accuratius exequenda constituerunt equitum turmas ac peditum cohortes qui in singulis comitatibus magna investigatione disquirerent si quos alibi sacerdotes aut altarum ornamenta deprehenderent, eoque tandem prorupit iste furor ut in civitatibus et oppidis multos quos forte in plateis habebant obvios iniecta in eos manu violenter compellerent ad haereticos sermones et psalmodias audiendas, ipsis quanta vi poterant resistentibus et invitos se abripi conclamantibus. Nobiles etiam et mercatores qui recusabant iurare in primatum Regis in ergastula compingebant eandemque ob causam morte affecerunt Bernardum Carulanum presbyterum et virum apprime nobilem Joannem Burghium quod violentiam prohiberet a Catholicis sacerdotibus quos ipsius domo susceptos haeretici volebant comprehendere. Atque his non contenti ministri regii multas excogitabant artes quibus hos ipsos S^{uis} V. oratores in perniciem traherent. Nam dum adverterent horum constantia et exemplo ceteros Hiberniae Catholicos praecipue confirmari ac stabiliri et insuper metuerent ne tam atrocis persecutionis indignitate commoti contra eius auctores iidem exasperarentur intuentes Catholicam fidem sic conculcari et opprimi in sua patria, his de causis promittebant vitam, incolumitatem et praemia quibusdam facinorosis hominibus ad mortem iuridice damnatis dummodo accusarent dictos oratores

alicuius criminis laesae maiestatis. Calumniose etiam informarunt Regem quod seditiones et bella contra ipsum machinarentur prout in suo contra illos edicto Rex ipse manifestat. Dicti igitur oratores advertentes discrimen in quo erant nec superesse remedium evadendi periculum si manerent in patria nisi haeretici se contra conscientiam accommodarent, statuerunt potius relicta carissima patria, possessionibus, vassallis, dominiis amplissimis et quidquid unquam habebant, S^{ti} V. sese offerre eique exponere deploratum statum afflicti illius regni revocando simul ante oculos piae vestrae considerationis quanta teneatur obligatione succurrendi et compatiendi huic nationi modumque adhibendi ac remedium ne ab haereticis cogatur fidem abiurare Catholicam, quandoquidem ex concessione Regni Hiberniae per Sedem Apostolicam facta regibus Angliae orta sit occasio per quam ipsi coniecti sunt in necessitatem istam et in miseriam multo duriolem ac deteriolem quam sit illorum Christianorum qui sub Turcarum tenentur imperio. Quod si haec Sedes non eos conetur liberare et causam hanc adeo ad universi orbis Christiani commodum pertinentem non amplectatur eo quo debet affectu et animo, remanebit Hibernis antiqua illa doloris sui et querelarum de Sede Ap^{ca} materia, quod ipsa in hac sua tranquillitate quam nunc Dei beneficio obtinet, non maiorem commiserationis sensum ostenderit super afflictionibus quas sustinent isti sui filii quos in hanc necessitatem a principio factae per Adrianum concessionis ipsa quodammodo reduxerat. Porro si intellexerint alii afflicti Hiberniae Catholici, caeterique transalpini populi exiguam a S^{te} V. una cum sacro Collegio (qui caput et columnae estis Ecclesiae Dei) haberi rationem negotii tantopere spectantis ad conservationem eiusdem fidei ut nec aliud efficacius auxilium aut remedium adhibendum duceretis quam quod a communi Christianorum grege in communibus causis solet exhiberi per nuda verba compassionem significantia, et neque ipsa suffecerit ad medelam tantorum vulnere impetrandam horum S^{tis} V. oratorum praesentia qui et ordinis sui eminentia et honorificis pro religione Catholica laboribus exantlatis, periculis susceptis, iactura bonorum et cruoris etiam proprii effusione, totam Ecclesiam Christianam sibi devinxerunt. Ista inquam ubi consideraverint alii Catholici, periculum est ne infirmitatis humanae praecipitio in desperationem acti cedant haeticorum persecutioni, eorumque iniquis legibus se paulatim conforment quando nec in exteris principibus nec in ipso S^{mo} D^{no} maiorem experiuntur compassionem. Atque ita sensim fiet ut omnes septentrionales nationes in haeresim defluentes, pro obedientia quam debent et antehac summam exhibebant Sedi Ap^{cae} quandam animi alienationem concipiant.

Quod si quaeratur qua via possit his incommodis obviari et liberari Hibernia a servitute quam patitur in negotio religionis et civilis administrationis an per viam reconciliationis an armorum? R: viam reconciliationis nec securam nec stabilem, quod promissio haereticorum fere omnium subdola sit et fallax, quando et fidem confidenter dare et datam impudenter fallere nullam faciunt conscientiam, idque nos docuit luctuosus exitus Reginae Scotiae, et domestica nostrorum Catholicorum exempla qui per similes promissiones decepti sese in potestatem haereticorum tradiderunt quos illi in suam fidem susceptos alios laqueo alios gladio variisque mortis generibus affecerunt. Et quod magis in praesenti negotio considerandum est, quandoquidem ex salute et incolumitate horum S^{uis} V. oratorum dependet salus et securitas ceterorum Catholicorum qui in Hibernia degentes haereticorum violentiae magis sunt expositi, caute advigilare expedit ne ex ista umbratili reconciliatione, si acceptetur, haec tantum sequutura sint, in primis quod his ipsis oratoribus in manus eorum traditis, deinde et aliis Catholicis quorum ipsi sunt coriphaei certissimum periculum seu verius exterminium conflabitur. Nam haeretici quidvis offerent ut hos antesignanos quos nunc in tuto positos formidant in suam potestatem alliciant quos sic allectos postea pro sua libidine male tractent et quos promissionibus eluserant etiam vita destituant; atque ita capitibus Catholicorum amputatis infirmiora membra sine resistentia extinguantur, unde et tota regio in haeresim penitus devolvatur.

Superest itaque alia illa solum armorum via tentanda quam et expeditiorem faciunt et certiores quae sequuntur considerationes. In primis quod quum Rex Angliae diversa tenet regna tamen usque adeo exhaustum habet aerarium ut nec conscribendo nec alendo exercitui sufficiat; deinde ut sunt diversae quas imperio occupat ditiones, ita diversae sunt nationes, diversi nationum mores, affectus et studia. Angli quidem plerique sunt ab eo alieniores quod pro alienigena et externo eum ducant cui non solent aequae ac nativae affici. Praeterea variis exactionibus iisque insolitis ipse se odiosum reddidit unde populus nimium gravatus facile suam ab eo alienationem detegeret si e vicino contingeret aliquid contra ipsum commoveri; qui vero inter eos Catholici et hi quidem numero non contemnendo parati erunt quamlibet bonam occasionem corripere quo sibi liberationem conficiant tam a civili quam a conscientiarum oppressionem.

Porro Scoti cum hactenus semper non nisi praesentem solerent Regem colere et amare eiusque vultu et alloquio frui, ipse etiam iuri condendo administrandoque et subditorum querimonias audiendo in persona praesset, ista nunc cum videant vicaria manu et ore

feri indignantur, eoque magis quod filios et nepotes eius non amplius sibi nativos sed illi genti in qua sunt nati et educati reputabunt. Accedit quod ex optimatibus nonnulli sunt et quidem potentissimi hic et in vicinis insulis domini, qui etiam praesentem et inter eos incedentem minus suspicere aut revereri solebant quam ut ipse coli se aut obediri volebat, quod sciant Regem infenso esse erga ipsos animo, et decrevisse illum apud se, atque etiamnum modo substruere partim occultis machinationibus, partim manifestis conatibus ut dominiis suis et antiquis possessionibus eiiciantur, ipsi ubi ista per-sentiscunt contra se armare vimque prohibere parant. Ex utraque etiam iam dicta natione cum complures et nobilitate generis et usu armorum, amicorum et clientium multitudine praediti qui in exteris regionibus viventes immoderatus ferunt exilii sui incommoda, et manu animoque prompti sequerentur eorum ductum qui viam sibi et reditum in patriam commoda et honorifica ratione praeirent, aggregatis in unum animis et viribus quemcunque honestum conatum longe faciliorem efficient.

Iam quod ad Hibernios attinet cum antehac Elizabethae imperio tenerentur cuius devexa in occasum aetas a multis annis promittebat novam rerum conversionem et Catholicus ille populus speraret per successorem inductum iri mutationem religionis ac signanter fidei Catholicae publicationem, longe secus accidit quod stabilita successione in erroribus ipse obfirmatus longe acerbiolem moveat persecutionem contra Catholicos et novis quibusdam ac insidiosis artificiis vitam simul ac fortunas eorum crudeliter exhaurit. Quod cum considerent Catholici illi videntque nullam affulgere spem evadendi aut quovis modo emergendi ex istis aerumnis et difficultatibus, ne quidem si mori atur is qui nunc regnat, quandoquidem successoribus non melioribus moriendum sit, quippe cum filios habeat iisdem erroribus et haeresibus innutritos quos et educatio prava et imitatio maiorum et haeretici Concilii instigatio facile in Catholicorum ruinam impellent, ipsi illi Catholici persuasum habent ac deliberatum conari istam a conscientiiis, corporibus et fortunis suis tyrannidem excutere. Nec ignorant quam hoc sit effectu facile si vel mediocres accedant exterorum principum suppetiae. Nam si praesentes oratores cum suis confoederatis, invita Anglia et multo maxima parte Hiberniae cum omnibus suis copiis et facultatibus gesserunt tamen bellum ardentissimum idque per undecim continuarunt annos, pluribus iisque insignibus potiti victoriis cum interneccione hostium ultra sexaginta hominum millia, in quibus et plurimi ac peritissimi duces et valentissimi adversariorum milites occubuerunt, multo sane facilius et foelicius id nunc praestabunt quod optant, quando praecipui

illius Regni ordines, nonnullae civitates, oppida et agri coniunctis animis et viribus in unam sancti foederis societatem colligati iuramento sese astrinxerunt, fidemque divinam et humanam interposuerunt se pro causa religionis Catholicae quando occasio tulerit usque ad profusionem sanguinis dimicatuos.

Quocirca dicti oratores ad S^{tis} V. sacrosanctos pedes humiliter prostrati nomine totius Regni suppliciter petunt, ut tanquam universalis pater ac pastor Ecclesiae Dei dignetur pietatis suae ac misericordiae oculis respicere calamitates et vexationes filiorum suorum Hiberniae Catholicorum qui omni humana ope solatio ac praesidio destituti ad vestram confugiunt humanitatem. Fer opem, Pater B^{me}, ne haereticorum nimia in persequendo acrimonia cogantur deserere fidem Catholicam, quam per mille ducentos hactenus annos retinuerunt a qua si propterea contingat eos excidere quod non subleventur ab exteris principibus, contestantur caelum et terram sibi non defuisse animum bonum, aliosque fortasse rationem reddituros in iudicio Dei quod illis cum facile potuissent succurrere neglexerint. Id vero non patiatu S^{tas} V. neque sustineat privari illos antiquis dominiis et possessionibus quibus ter mille annis fruebantur. Atque id faciendo V. S^{tas} praeclarum coram Deo opus efficiet, consolabitur et animabit plurimum universam Ecclesiam Catholicam, suoque simul satisfaciet officio et obligationi quae Sedi Ap^{cae} incumbit liberandi Hiberniam ex illa servitute et necessitate in quam ea ipsa Sedes tametsi praeter intentionem, illam induerat. Vestra etiam B^{do} in omnem posteritatem hoc facto consecrabit perpetuam pietatis suae ac virtutis memoriam supra omnes alios pontifices suos praedecessores.

[Tergo] S^{mo} Domino Nro,
A Mons. Lanfranco.

SPEECH OF JAMES I. TO IRISH DELEGATES.*

(Series I., Vol. 758, fol. 306.)

[King James I. summons the Irish Catholic nobles to London; twenty obey the summons.—He addresses them in public, May 1, 1614.—That he had heard the complaints made by the Irish against the Viceroy.—Also the complaints made by the Viceroy against

* Corresponds substantially with the Latin version given in O'Sullivan's Catholic History.

them.—That the Viceroy was not to blame and was a good ruler ; whereas they were guilty of being the most obstinate Catholics and Papists in the world.—That they could not be called faithful subjects, since they had given their souls to the Pope and their persons to the King of Spain.—That they had their sons educated on the Continent, so that they might return and pervert the people.—That they could save their souls through the merits of Christ alone, and show their fidelity by denying the teaching of the Pope and accepting that of the King.—That he could not trust them as long as they adhered to the Pope.—That if he had any proof that the Pope was Vicar of Christ he would acknowledge the Pope and obey him.—But that their belief was due to mere blindness and obstinacy, since they would neither read books nor hear preachers to open their eyes.—That it was foolish and superfluous to pray to the Saints.—That Peter Lombard in Rome, and the Jesuit Holywood in Ireland laboured to confirm them in their obstinacy, and made them send their sons to seminaries in Spain, Italy, Flanders, and elsewhere, from which many returned every year to act the part of traitors and spread Papal bulls among the people.—That for this reason they are only half subjects of his, giving their souls to the Pope and only their bodies to him.—That instead of shedding their blood for their crimes and misdemeanours, he had taken the milder course of summoning them before him to show them the error of their ways, and to declare his will which was that they should obey the laws made to set aside the Catholic and Papistic religion.—That he intends to lead them to the true religion, which is his own, and to this end he insists on this religion being established and legally passed by the Irish Parliament, with their co-operation.—The Archbishop of Canterbury follows the King in a very bitter speech which was so unbearable that some of the Catholics replied to him.—Lord Delvin said that sooner than bear to be called a traitor, he would ask his Majesty to allow him to leave his country and seek another land where he could freely practise his religion without the risk of treason.—The King replied that he did not believe all that had been said against him, that he was not as bad as the others.—Christopher Nugent then spoke on the subject of the laws ordained under Elizabeth against the Catholic religion : That no one had endeavoured to enforce these laws, and he begged the King to leave things as they were.—Cook, the Lord Chief Justice, opposed this request, on the ground that it would be the ruin of England and Ireland.—The Archbishop of Canterbury and the Lord Chancellor called on the King to commit Nugent to the tower as a traitor.—The King declined.—In his speech

against Nugent the Archbishop said there were more than 300 youths in the seminaries in Spain and Flanders, destined to disturb the kingdom, and that there were more than 3,000 Irish soldiers, including 1,000 nobles, in the same countries, helping the King of Spain to the detriment of their own King.—The Chancellor dwelt on the danger to the crown, and the like.—The twenty nobles stood firm in the faith, ready to die rather than give it up.—Parliament to open in Ireland on June 5, 1614.]

Ragionamento dal Re d'Inghilterra a XX Cavalieri Irlandesi Catholici chiamati à Londra.

Havendo il Re d'Inghilterra dato ordine, che ne venissero a Londra i più principali Signori d'Irlanda, si sono scusati alcuni con giuste cause, e sono venuti solamente 20 Cavallieri. E'venuto ancora separatamente il Vice Rè di quel Regno d'ordine di quel Re.

Et il primo giorno di questo mese di Maggio chiamò il Re i detti Irlandesi nel suo Consiglio, facenda aprir le porte, acciochè ogni uno potesse entrarvi, et fusse publicato quello, ch'egli pensava di dire.

Entrato gran numero di gente à vedere questo atto, il Re in presenza di tutti fece un lungo discorso, dicendo, ch'egli haveva ascoltato le querele, che gl'Irlandesi havevano fatte del Vice Rè, et de' mali trattamenti, ch'egli faceva loro. Et che parimente haveva ascoltate le querele del Vice Rè contra di loro, come inobedienti, e traditori, et che dopo haver considerato, et ponderato il tutto, trovava, che il Vice Rè non haveva colpa, et che perciò la dichiarava per buon Governatore, et essi colpevoli in quello, c'havevan fatto, et facevano, essendo es si ipiù ostinati Cattolici e Papisti del mondo, et che, come potevano dire d'esser Vassalli fedeli, havendo data l'anima al Papa, et le persone al Re di Spagna, allevando i loro figliuoli colà ne' Seminarij a fine che poi ritornino à pervertir la gente in Irlanda et in Inghilterra, et che era incompatibile l'essere amici del Papa, e suoi, et che venivano ciechi, et ingannati cosi nella lora religione, come loro fedeltà.

Ch'egli confessava, che potevano salvarsi, quando nell'articolo della morte negassero tutti i loro meriti, a solo si valessero del sangue e della passione di Christo, et che all'istesso modo potevano ancora salvare la fedeltà loro negando le opinioni del Papa, et credendo quello del loro Re, et Signor nostro.

Ch'egli non poteva tenerli per fedeli ne essere sicuro di loro; perchè s'egli fusse Vassallo, et credesse, che fussero vere le opinioni del Papa, come essi credevano, et che non si potesse salvare in altro modo per salute dell'anima sua, deporria, et ammazzaria il sua Re

cento volte, se fosse bisogno. Onde essi, ch'erano in quel medesimo stato, et errore di credere, et obedire al Papa suo nemico mortale, considerassero in conformità di ciò, come potessero esser tenuti per leali, et che essendo il Papa huomo, per qual cagione dovevano essi credere più ad'alcun huomo, che al proprio Re loro.

Et che s'egli trovasse alcuna luce, ò cagion di poter creder, che il Papa di Roma, e i suoi Antecessori havessero havuta doppo San Pietro, l'autorità di veri Vicarii di Christo in terra, come l'hebbe San Pietro, egli seguitarabbe la Religion del Papa, et andarebbe subito à rendergli obediencia, et à prostrarsi à suoi piedi. Ma che era cecità grande la loro di vedere, che il Papa havesse la potestà, c'hebbe San Pietro da Christo, et la superiorità sopra alcun Re nel suo Regno. Et che per non uscire dalla cecità, et ostinatione, in che si trovavano, non volevana leggere, ne ammettere libri, nè ascoltare Predicatori dotti, da quali potrebbono esser disingannati, mostrandosi in cio tanto osservanti, che anche facevano scrupolo d'avvicinarsi con lui, et con gli altri alla porta delle sue Chiese, non facendo riflessione in cio altri Francesi, et Italiani della loro medesima Ragione.

Disse parimente, che il raccomandarsi, come facevano i Cattolici Papisti à i Santi, facendoli intercessori appresso à Dio, era semplicità, e cosa superflua, perchè potendosi domandare à Dio quello, di che s'ha bisogna, si puo tralasciare di domandarla ai servi che sono suoi servi. Et ch'egli, et quelli, che seguitano la sua Religione, nominano i santi solo, quando dicano le Litanie, ma non per domandar loro cosa alcuna. Andò continuando questo discorso con dire molte altre cose in questa proposito molto piu disordinate, che anche l'ascoltarle apportò horrore, e premendo gli Irlandesi venne a dire: Voi havete in Roma un Pietro Lombardo, che chiamate Arcivescovo, et Dottore, et in Irlanda un Gesuita che si chiama Olibud, i quali non si contentano di scriver dottrine, con le quali vi facciano maggiormente confermare nella vostra ostinatione, et pertinacia, ma ancora vi persuadano, e vi facciano mandar i vostri figliuoli à studiar ne' Collegij, et seminarij, che sono in diverse parti di Spagna, Italia a Fiandra, et in altri Regni, dai quali ogni anno vengono molti in questi miei Regni a fare officio di veri traditori, invitandovi alle vostre solite ribellioni, e persuadendovi, et obligandovi con Bolle del Papa, che il detto Lombardo manda ogni volta, e quando à Lui pare à fine di mettere in esecuzione i suoi, et i vostri cattivi intenti. Onde con giusta ragione posso dire, che voi non siete, se non mezzi miei Vassalli, poichè date l'anima al Papa, et à me il corpo, et anche di questo, et delle vostre forze fate parte al Re di Spagna. Ma con tutto questo non essendo mai stato, ne Dio voglia, ch'io sia san-

guinario, nè crudele, come sono stati altri Re con i loro Vassalli, per cagioni più deboli di quelle, che voi mi havete dato, tanto nel disturbare il parlamento che di mio ordine il mio buon Vice Re comandò, che si radunasse, quanto in molte altre cose c'havete intentato contro il mio servitio, desiderando io che piacevolmente senza valermi della forza, et senza sparger il vostro sangue, si rimedij à quello, che sin hora è stato fatto si difficile à rimediare, m'è parso di far chiamare voi, che sete qui presenti, per dirvi, e farvi conoscere i vostri mancamenti, et errori, e quelli di tutti gli altri del mio Regno di Irlanda, et dichiararvi la volontà mia ; la quale infine è, Che voglio, e comando, che s'adempiscano le leggi, e gli ordini del secondo anno del Regno della Serenissima Regina Elisabeta mia Antecessore, et l'altre leggi che converrà per ovviare alla Religione Catholica Papistica, che sino ad hora havete professato a mio dispetto. Et à ciò che il mio desiderio, e buona intentione habbia effetto in condurvi alla vera Religione, ch'è quella ch'io professo, voglio che ciò si stabilisca, et dichiararsi con attà giuridica del Parlamento nel medesimo parlamento che si procurò di cominciare, e che si ha da temer in Irlanda, assistendovi il mio Vice Rè che è qui presente, del quale ne sete dolenti senza ragione, perchè egli mi ha servito bene, et ha governati, et assicurati voi, come si sperava dalla sua prudenza, et assistendovi anch'altri, che già furono, e saranno nominati, perchè ivi si trovino insieme con lui.

Data fine il Re al suo discorso, cominciò à parlare l'Arcivescovo di Canturberi, e trattò gli Ibernesi asprissimamente in modo che essi non potendolo soffrire, risposero alcuni di quei Cavalieri, et in particolare il Baron Delvin posto in terra il ginocchio disse, che non permettesse Dio, ch'egli fusse tenuto per traditore, et più tosto voleva lasciare il suo stato, la patria, e tutti i suoi beni, et andarsene con licenza de Sua Maestà, come bandito a vivere in altri Regni, dovesse potesse finir la vita honoratamente, come fidele, et vero Christiano in servizio di Dio, che stare in luogo, dove fusse tenuto per traditore, ò per mezzo Vassallo, non essendo mai egli stato, ne pensando di dover esser tale, et che perciò supplicava Sua Maestà, che gli desse licenza, ò lo bandisse tagliendogli tutte le sue facultà, le quali sin dall'ora lasciava in mano di Sua Maestà, quando egli avesse da vivere in quei Regni con tal nome, e senza poter servir à Dio, come vero Christiano, et al suo Re, e Signore, come buono e fedel Vassallo, qual sempre era stato.

Gli rispose il Re, trattandolo di Milord (ch'è titolo, che solamente si dà in Inghilterra à i titolati, e Baroni) e comandangogli che si levasse, gli disse che non poteva credere di lui tutto quello, che si

diceva, perchè non lo teneva per tanto cattivo, ne di tanto sospetto, come gli altri.

S'inginocchiò parimente un'altro Cavaliere chiamato D. Christofforo Nugent, il quale rispose, ch'era stato detto dal Re sopra il doverosi porre in esecuzione le leggi, et gli ordini del tempo della Regina in materia della Religione, e disse :

Che niuno de suoi Antecessori haveva voluto guardare, et compire le dette leggi, et ordini, et che à ciò non erano stati costretti, e che per tanto essi non erano obligati ad osservarle, per il che supplicava humilmente Sua Maiestà, che non volesse sforzargli à quello, et che fin' hora, non erano stati costretti, poiche sempre saranno stati, et havevano da esser fedeli Vassalli di Sua Maiestà.

A questo s'alterò, e levòssi in piedi il Milord Cuque, ch'è giudice maggiore d'Inghilterra, e disse: Se si consente e sopporta quello, che dice quest 'uomo, si perderanno i due Regni, intendendo dell' Inghilterra, et dell'Irlanda.

Si levarono all' hora subito in piedi l' Arcivescovo di Canturburi, e il gran Cancelliero d'Inghilterra, et fecero grande istanza al Re, perchè comandasse, che il detto Cavallier fusse condotto in prigione alla torre di Londra et che Sua Maiestà lo dichiarasse per traditore. Ma il Re non condiscese à cio per la buona relatione, che di quel Cavalliero diede il proprio Vice Rè d'Irlanda, et altri ch'erano presenti.

Prima della detta istanza l' Arcivescovo s'era diffuso in dire, c'havevano molti seminarij in Spagna, in Italia, et in Fiandra, nei quali egli sapeva, ch'erano più di trecento studenti, à i quali i loro Padri, e parenti, come traditori mandavano il sostentamento, et che i detti studenti andavano poi ad inquietar quella Corona. Et disse parimente, che in Fiandra erano più di tremila soldati Irlandesi, oltre à molti altri, che erano in Spagna, a tre essi più di mille Cavallieri, tutti a fine di fortificare, et servire il Re di Spagna, ed indebolire, e danneggiare il proprio Re loro.

Et il Giudice Maggiore disse che gl'Irlandesi facevano piegare la Corona in testa del Re, con gran rischio di fargliela cadere. Molte altre cose furono dette, et fatte, à fine di levar gli Irlandesi dal cammino di veri Cattolici Romani. Ma per infinita bontà, et misericordia di Dio, sin hora quei venti Cavallieri, che sono venuti à trattar per loro, et per gli altri del loro paese, stanno molto fermi, e constanti nella santa fede Cattolica, e disposti à morire per essa, quando sia necessario, e dicono, che la medesima dispositione, si trova in tutti quelli della loro natione. Con tutto ciò il Re vuole, che si cominci il detto Parlamento in Irlanda à 5 di Giugno che viene di quest 'anno 1614.

CARD. SECRETARY OF STATE TO INTERNUNCIO.

(Series II., Vol. 428.)

[Oct. 23, 1615.—Gravity of persecution in Ireland; constancy of the Catholics; fines inflicted by protestant ministers on those who refuse to attend protestant service.—Religion deserted in Scotland because of want of priests.—Proposal to send Irish Franciscans.]

[. . . La Scotia et l'Ibernia possedute dal medesimo re sentono anco esse per diretto o per in diretto grave la persecutione nei loro cattolici et benchè la nobiltà Ibernese si sia mostrata, et mostri molto costante in ritenere la santa fede con risentirsi anco alla scoperta quando le è stata proposta cosa contraria, nondimeno i ministri del re non cessano d'andarsi affatigando per avanzarsi ogni giorno con l'angarie et impositioni, eseguendo particolarmente con gran rigore una legge già imposta dalla regina Elisabetta, che paghi due reali ciascuno, che ne i giorni festivi non frequenta le chiese degl'heretici. Nella Scotia è più che altrove deserta la religione per difetto di operarii, et si era pensato soccorrerla con una missione di Francescani Osservanti Ibernese, parlandosi quella lingua in molti luoghi di Scotia. . . Roma 23 Ottobre 1615.]

SAME TO SAME.

[Oct. 30, 1615.—The Jesuits have lodged a complaint against certain regulations made by the Archbishop of Dublin alleged to be the cause of considerable disturbance.—The Nuncio directed to make inquiries.]

Hanno esposto a Nostro Signore i Padri della Compagnia di Giesù quello che Vostra Signoria vedrà dall'annessa copia di memoriale d'alcune Costituzioni pubblicate da Monsignor Arcivescovo di Dublino con gran disturbo delle coscienze di molti, levando anco alcune consuetudini antiche del regno d'Ibernia con perturbatione, et pericolo di molti, come ella vedrà meglio nell'istessa copia la quale ha voluto Nostro Signore che se l'invii a fine, che s'informi dei suddetti particolari et ne dia parte. Et le prego fra tanto ogni bene. Di Roma all'ultimo Ottobre 1615.

SAME TO SAME.

[Feb. 11, 1617.—Acknowledging receipt of letter recommending petition made by Tyrone and Tyrconnell.]

Ho visto quel che Vostra Signoria mi scrive in raccomandatione del desiderio dei signori conti di Tirone e Tirconel, di che ho tenuto proposito con la Santità di Nostro Signore la quale havrà in consideratione quello che essi medesimi le hanno rappresentato con lettera a parte, et havrà caro di poter far cosa di loro contento, sicome molto caro sarà a me l'adoperarmi in quel che posso per servitio loro, massime per l'intercessione di Vostra Signoria che sarà sempre meco di molto peso. Et Dio la prosperi sempre. Di Roma XI di Febraro 1617.

SAME TO SAME.

(Fol. 45.)

[Dec. 9, 1617.—The suspicious death of Tyrone's son who was found dead in his room last August (1617) affords grounds for fear that something similar may happen to his cousin, the young count of Tyrconnell. Wherefore the Nuncio is directed to ask the Arch-duke to take him under his protection.]

L'acerbo caso che V.S. avvisa esser successo costì in persona di un figliuolo del già signor conte di Tirone, che nel mese di agosto prossimo passato si trovò morto nelle sue stanze, dà causa di dubitare di accidenti simili al signor conte di Tirconallia suo cugino giovinetto di 15 anni che si ritrova costì sotto la protetione di S.A. et ha fatto però supplicar Nostro Signore che facci raccomandarlo a Vostra Signoria sicome la Santità Sua mi ha ordinato ch'io facci e di dirle che raccomandandi questo cavaliere a S.A. Et il Signore Dio la contenti. Di Roma a 9 di Decembre 1617.

SAME TO SAME.

(Fol. 74.)

[March 24, 1618.—His Holiness having learned that in Flanders there are many competent Irish Franciscans with a knowledge of the Irish tongue, who are willing to proceed to Scotland, desires the

Nuncio to treat with their Superiors with a view to inducing them to send some of them into Scotland.]

. . . Per provvedere a i cattolici che si trovano nelle parti di Scotia dove si parla solamente Ibernese, non hanno sacerdoti periti di questa lingua, che possano loro ministrare i sacramenti, predicare et far tutte quelle funtioni che sono necessarie per esser bene instruiti al servizio del Signore Dio è stato esposto a Nostro Signore trovarsi nella Fiandra molti sacerdoti Riformati di S. Francesco dotti et ben intendenti di detta lingua, che volentieri s'impiegariano in opera cosi buona et necessaria, et che saria stato però bene di scrivere a Vostra Signoria che ne trattasse coi loro superiori, e li persuadesse a mandare i detti religiosi in quelle parti sotto la guida del Barone di Marandal Scozzese. Roma a di 24 Marzo 1618.

SAME TO SAME.

(Fol. 96.)

[July 26, 1618.—Re letter written to him by the Archbishop of Dublin, particularly regarding accusations of having imposed restrictions on certain religions. The Archbishop also refers to the miserable condition of the Catholics in Ireland and Scotland, and proposes that some of the Irish Franciscans at Louvain be sent to Scotland.]

Nella lettera che ha scritto a Vostra Signoria Mgr. l'Arcivescovo di Dublino presuppone d'haver fatto istanza per mezzo d'altro nuntio suo predecessore d'alcune facultà et d'un Breve dichiaratorio della sua innocenza circa quello che gl'era apposto d'haver fatto costituzioni pregiudiciali ad alcuni religiosi. Quanto alle facultà ne fu scritto da Monsignor Arcivescovo di Rodi sin dai 27 di Giugno 1617 et fu rimesso il negotio alla Congregazione del S. Offitio dalla quale s'intenderà se ne fu presa risoluzione, et a chi fu inviata, et se ne darà a lei ragguaglio. Circa il Breve non si trova che ne sia stato scritto et non s'ha informazione dei meriti della causa. L'istesso Arcivescovo di Dublino nella medesima lettera doppo haver dato conto dello stato miserabile della religione cattolica in Ibernia et in Scotia, propone che per aiutare il regno di Scotia dove mancano operarii si potrebbero mandare dei frati Minori Ibernese che sono in Lovanio. Si è parlato di questo con il procuratore generale dell'Ordine, il quale dice che in breve dovrà esser qui il Padre Generale et che all'hora se ne tratterà con lui et il Signore la felicità. Di Roma ai 28 di Luglio 1618.

THE IRISH COLLEGE AT ANTWERP.

(Series II., Vol. 102, fol. 270.)

[The Bishop of Antwerp professes his paternal interest in the Irish College at Antwerp.—Calvinist teaching in Holland, etc.]

Illustrissime et R^{me} Domine.

Collegium Hibernorum mihi pridem commendatum, commendatum magis erit quando placuit etiam Ill^{mae} T. G. illud commendare. Incidit in manus meas novum placitum haeticorum Roterodami residentium quod a meo secretario iussi in linguam latinam transferri et mitto his iunctum Ill^{mae} T. G. ut inde colligat quam in se mutuo exardescant Calviniani: iam in contrarias sectas divisi edixerant ordines Hollandiae et Frisiae Occidentalis ne quis secus de praedestinatione, gratia et libero arbitrio coram populo doceret quam ipsi praescripserant. . . .

Precor ut diu Deus servet Ill^{mam} et R^{mam} D. T.

Antuerpiae 26 Julii 1616.

Ill^{mae} et R^{mae} T. G. obsequio
devotissimus

Joannes Episcopus Antuerpien.

ARCHBISHOP LOMBARD ON THE PROPOSED SPANISH MARRIAGE.*

(Series II., Vol. 20, fol. 22.)

[Widely circulated report of the proposed marriage between the Prince of Wales and the Infanta of Spain inspires Irish Catholics with hope of toleration and of cessation of persecution.—The Archbishop shares the hope that the marriage of the Prince to some Catholic Princess could not but do good to the Catholic cause.—For no Catholic ruler can be supposed to permit his daughter to marry the future king of England without first exacting suitable conditions as to religion.—The good likely to arise from the presence of prudent and learned Catholics and ecclesiastics in the English Court.—The Spanish match preferable to all others, because of the well-known zeal of the King of Spain for the Catholic Church; so that he might be expected to exact not only freedom of worship for his daughter, but various other conditions for the good of religion generally.—For instance, the abrogation of the penal laws, and concession of freedom of conscience.—Parliament, however, would stand in the way of any sudden

* In 1617, or shortly after.

change in this respect.—Even the King of England could not immediately venture to use his royal prerogative in this direction, owing to the strength of the Puritans in England.—For the present, all that could be expected would be the non-execution of existing laws.—Were this done, the Catholics would be ready to give large sums of money to the King.—For the greater security of the Catholics, it would be desirable that the neighbouring sovereigns, especially the King of Denmark, should go surety for the observance of the conditions agreed to.—As a guarantee of good faith, the cessation of the application of the penal laws should begin as soon as the marriage settlement is arranged.—Should the King refuse to grant such cessation, merely permitting liberty of worship to the princess and her household, it may be observed: 1. That it will be regarded by the whole world as quite unworthy, that persecution be meted out to the subjects of a country when the Queen is Catholic.; 2. The condition of the Catholics will be even worse than before: At present they can lay their complaints before the King of Spain and ask his help—not so for the future.—The Archbishop adds that he has drawn up and presents a statement of the penal laws passed in England against the Catholics, since the reformation.]

R^{me} in Christo Pater.

1. Quae passim fertur fama de tractatu matrimonii ineundi inter filium unicum, et haeredem Regis Britanniarum, Carolum Principem Walliae, et filiam Catholici Hispaniarum Regis, cum etiam in Hiberniam nostram pervenerit ista fama, sicut inde ad me scriptum est, non exiguam adfert consolationem Catholicis ibi omnis gradus, et conditionis confessoribus, ob spem quam concipiunt ex eiusmodi matrimonio sequuturum, ut divexationes suae, et afflictiones, tanto hactenus tempore illatae, et tolleratae, pro constantia ipsorum in Catholica Religione per Dei gratiam retinenda, et profitenda, sint tandem relaxationem, et cessationem habiturae.

2. Et ego certe sentio inter humana omnia media, potissimum modum quo possit agi atque peragi, tam cum ipso Rege Britanniarum, quam cum aliis sive a Concilio Regni Angliae, sive ex proceribus eiusdem Regni, ut et ipsi melius sentiant de Religione Catholica, adeoque de veritate eius magis persuadeantur, et ut inducantur ad concedendum, ut subditi Catholici inhabitantes regna, et dominia Britannica, liberius quam permissum hactenus, exercent officia religionis sacrosanctae, quam etiam in persecutione positi constanter profitentur, fore per matrimonium eiusmodi cum filia cuiuspiam principis Catholici contrahendum, nam cum nullus sit princeps.

sincere Catholicus, qui consentiet unquam, aut cui licitum sit consentire, ut filia sua, aut alias propinqua sanguine, cuius ad ipsum cura pertinet, matrimonium contrahat cum filio etiam haerede regni, qui una cum Rege patre suo, est diversae, et adversae religionis, nisi ante omnia concedatur, quod illa sponsa filii eiusmodi, et futura suo tempore Regina regnorum eius, quae sunt, loquendo de matrimonio de quo agitur, Britannicae omnes Insulae, habitura sit et sibi et omnibus aulae suae, seu curiae domesticis atque familiaribus liberum usum, et exercitium Catholicae religionis, et pariter secum in Angliam ducat, et apud se retineat illic, viros aliquot eximiae doctrinae, pietatis ac prudentiae Catholicam religionem profitentes, qui in ministeriis eius constituti, in ipsius et principis sponsi sui, et regis soceri sui aula, atque in toto regno secure versentur. Hoc autem concesso, tam ipse Rex, quam alii, cum ex consiliariis eius, tum ex proceribus Regni, quibus modo non est perinde tutum, aut integrum eiusmodi Catholicos professores ad se evocare, aut cum illis conversari, et poterunt liberius, et libentius, uti spero, volent cum istis Catholicae sponsae doctoribus, in ipsis penetralibus aulae regiae conversantibus tractare, et conferre de rebus ad religionem pertinentibus.

3. Inter cunctos autem Christianos, et Catholicos Europae principes, qui filiam aliquam aut propinquam habent, cum qua possit matrimonium istud contrahi, opto ergo ut prae caeteris contrahatur cum filia Catholici Hispaniarum Regis, quandoquidem mihi certo persuadeo, quod pro Catholicae eius ^{M^{is}} prudente pietate, pro Catholicorum eius consiliariorum pia prudentia, pro tam illius quam istorum zelo flagrante in causa religionis orthodoxae, ultra conditionem illam de libero usu, et exercitio Catholicae religionis, concedendo filiae eiusdem Catholici Regis sponsae, et Reginae futurae Britanniarum, aliae adhuc inibuntur conditiones atque rationes necessariae, et opportunae, quibus provideatur, atque caveatur, ut idipsum matrimonium cedat in solamen, ac sublevamen Catholicorum subditorum in universis Britannicis Regnis, atque Insulis.

4. Atque optandum quidem foret, ut pro occasione ex eiusmodi matrimonio danda, posset atque vellet Rex Britanniarum, abrogatis statim universis legibus, quae ab initio suppressae in Anglia religionis Catholicae, et deinceps sunt statutae contra religionem Catholicam, eiusque cultores, atque professores, concedere subditis suis per vestras Britannicas Insulas, libertatem conscientiarum in rebus ad religionem pertinentibus. Verum cum leges istae, sicut per auctoritatem comitorum totius Regni, quae Parlamenti nomine appellantur, sunt rogatae atque latae: sic nonnisi auctoritate eiusmodi Parla-

menti possint abrogari atque tolli, ut ad ipsas ex professo abrogandas, ac tollendas in istis adhuc initiis tractatus et contractus propositi matrimonii, convocaretur Parlamentum, foret praematurum, et intempestivum, propter aversionem animorum quam illi omnes qui in Camera seu domo Parlamenti, quae inferior vocatur, habent suffragium, et numero longe praevalent, tantam profitentur a Catholica religione, quod in derogationem auctoritatis Sedis Apostolicae Romanae iuxta legem statutam anno quinto regni Elizabethae Reginae, priusquam ingrediantur aulam Parlamenti, praestent iuramentum pro primatu regio usurpato in rebus, et causis etiam ecclesiasticis seu spiritualibus. Atque ut interim concedatur, seu proponatur, aut petatur concedi ex quacunque alia auctoritate, velut ex praerogativa potestatis regiae libertas conscientiae, seu religionis sub isto nomine videtur etiam minus tutum fore aut Regi ipsi, aut principi eius filio, aut eiusdem principis futurae sponsae, propter exsuperantem in Anglia multitudinem sectariorum illorum, nominatim Calvinistarum ardentium, et furentium quos Puritanos vocant, qui ex concessione sic expressa irritati verendum ne in personas istas regias, aut aliquam earum perniciem molirentur.

5. Quae ergo conditio praesenti rerum atque hominum statu considerato, tutior et securior est, ut proponatur, ac petatur, et sufficiens apparet, ut pro praesenti tempore concedatur, est cessatio tam ab exsequendis quibuscunque legibus eiusmodi poenalibus contra religionem Catholicam statutis, quam a poenis quibuslibet irrogandis, sive per praerogativam, quae vocatur ipsius Regis, sive per censuram quamcunque praelatorum ecclesiae Protestantium Catholicis hominibus ob causam suae religionis. Quippe quae cessatio poenaliu legum, et poenarum est eiusmodi, quam et Rex absque convocazione Parlamenti potest concedere, et quae sectarios quoscunque in eiusdem Regis dominiis non perinde irritabit, cum et modo videant atque taceant, quod Rex quamplurimis praestet gratiam eiusmodi, qualis desideratur per cessationem istam praestari omaibus Catholicis subditis suorum regnorum, et dominiorum in causa suae religionis, imo et in qua cessatione approbanda, etiam Parlamentum Regni si forte iudicetur necessarium, aut expediens, ut ad deliberandum de tractatu istius matrimonii modo convocetur, non se perinde refractarium exhibebit, quam faceret contra propositionem, ac petitionem de libertate religionis, sub isto adhuc nomine admittenda. Eaque cessatione sive per concessionem Regis, sive per approbationem Parlamenti obtenta, cum res ipsa obtinebitur, quae sub nomine libertatis religionis odiosius acciperetur a sectariis, tum, quod ego scio, Catholici in Regis regnis et dominiis ob eiusmodi gratiam sibi

praestitam, parati erunt gratis, et laetis animis maiorem pecuniae summam pendere Regis usibus, quam ex ipsorum mulctis, poenalitatibus et confiscationibus, utilitati eius in praesentiarum cedit.

6. Porro cessatio ista si obtineatur, cum etiam ratio ineunda sit, et paciscenda, qua tuto, et secure observetur tam ipsa quam alia quaelibet conditio de qua convenietur, in tractando de isto matrimonio, ratio quae ad effectum istum tutior, securior et promptior occurrit est, ut inducantur alii potentiores, et viciniores reges Christiani, cum Catholici, tum Protestantes dicti, et inter hos signanter Rex Daniae, qui et coronae Hispaniarum bene affectus, et principis Britanniarum est avunculus, ad se interponendos vades et sponsores, pro omnium, et singularum eiusmodi conditionum integra et verbo ac promisso Regum digna observatione et adimpletione.

7. Atque ut certius constet, quod in conditionibus istius matrimonii ineundis, promittendis, atque paciscendis sub eiusmodi sponsione, et vadimonio, et sincera adsit intentio, et secura sit futura earundem conditionum observatio, praesertim quoad eam, de qua dictum est, cessationem executionis poenaliu legum, ac poenaru, de eadem cessatione est nominatim paciscendum atque providendum, ut ex quo primum tempore concludetur de isto matrimonio iuxta tractatas, et tunc conventas, atque pactas condiciones de ipso contrahendo, ex eo ipso tempore incipiat ea ipsa cessatio, non autem differatur ullo modo usque ad contractum tandem id ipsum matrimonium.

8. Sin autem accidat, ut Rex et Regnum Angliae, cessationem istam generalem poenaliu legum, et poenaru nolit concedere, sed concesso sub qualicunque securitate, et sponsione, illo de quo dictum est Catholicae religionis usu, et exercitio sponsae Principis Britanniarum, et aulae eius, seu curiae domesticis, et familiaribus, caeteroquin velit idem Rex, et regnum Catholicos homines sibi subditos retinere in eadem subiectione, quoad religionis suae negotium, sub qua modo tenentur: Propono considerandum primo quam indecorum, et indignum a toto mundo iudicabitur, non solum ut in quibus regnis Catholica filia Hispaniarum Regis Catholicissimi sedet sponsa, et Regina, Catholici homines eius subditi mulctentur, atque puniantur in suis bonis, in corporibus, adeoque in vita ipsa, et sanguine suo, sicut hactenus constat factum, pro causa profitendae suae religionis, sed etiam ut in illis regnis Catholica filia Regis Catholicissimi Hispaniarum sedeat Regina, aut sponsa, in quibus audiet, videbit, et cogetur pati, ut Catholici homines sibi subditi, sic mulctentur atque puniantur pro causa religionis suae profitendae. Deinde quam non in sublevamen, sed in gravamen potius cedet Catholicorum, Britannica Regna, seu Insulas inhabitantium, matrimonium si forte contrahatur

inter Principem Britanniarum, et filiam Catholi Regis Hispaniarum, sub dicta dumtaxat conditione in favorem Catholicae Religionis, de eius usu, et exercitio libero eidem filiae sponsae, et aulae eius seu curiae domesticis, et familiaribus concedendo, quia cum modo Catholici isti Britannicorum Regnorum, et Insularum, querelam de gravaminibus quibus in patriis suis locis premuntur deferentes ad Catholicum Hispaniarum Regem, ab eius benignissima Ma^{te} inter omnes Christianos, et Catholicos reges atque principes subsidium in suis indigentis, et solatium in suis miseriis praecipue accipiunt. Contracto semel eiusmodi matrimonio, si contingat contrahi, minus erit liberum, minusque gratum, et acceptum, ut iidem Catholici tametsi oppressi, querelas de suis gravaminibus ad eundem Regem deferant ex illis locis in quibus filia eius regnabit.

9. Addam ex hoc, quod leges illas poenales quae ab initio suppressae in Anglia Catholicae religionis, et deinceps ibi sunt statutae contra Catholicos homines in causa suae religionis, ego collegi diligenter, et digessi ordinate hic exhibendas S^{mo} Patri, et domino nostro Summo Pontifici, et ut sic collectae, ac digestae etiam isthic particularius innotescant, existimo non parum e re fore ad certius, et securius dirigendum, tam istum de quo agitur tractatum matrimonii, quam alium quemcunque continget haberi cum Rege, et Regno Britanniarum, in quo de religione ullo modo agetur.

10. Haec igitur pro officio meo, et requisitione ex Hibernia ad me facta, mihi visum est communicare, et commendare R^{mae} Paternitati V^{ze} Quam Deus.

Petrus Lombardus Archiepus Armacanus
Primas Regni Hiberniae.

[Tergo] *De Matrimonio cum Principe Britanniarum.*

THE PENAL LAWS UNDER JAMES I.

(Series III., Vol. 124C., fol. 93-113.)

[An Instruction for Catholics in Ireland regarding two questions which the adversaries of the orthodox religion at present at the head of affairs there, have begun to propose: 1. Of the laws enacted in England against the Catholic religion, after the separation from the Apostolic See, only two have received the authority of the Irish Parliament and are now being enforced.—One of the laws is: The

king to be acknowledged as Supreme Head of the English and Irish Churches, and this by oath enacted for England 28th and 35th of Henry VIII. : for Ireland 28th of Henry VIII. That is, the king is supreme in all spiritual or Ecclesiastical as well as temporal affairs : enacted in 1st year of Elizabeth for England, and in 2nd year of Elizabeth for Ireland.—The other law is that obliging attendance at places of worship where the offices are celebrated and sacraments administered according to the forms confirmed by Parliament : in England 2nd, 3rd, 4th and 6th years of Edward VI., and this under pain of ecclesiastical censures.—Also under pain of fine : as enacted 1st, 23rd and 28th year of Elizabeth. Extended to Ireland 2nd year of Elizabeth.—Also enjoining the reception of the sacrament of the Lord's supper at least once a year in such places of worship : as enacted in the English Parliament in 3rd year of James. 2. But these laws had not been enforced, the Catholics acknowledge the authority of the Roman Pontiff and avoid heretical worship.—The laws were passed so that at the opportune time persecution could be carried out under the pretext of law and justice.—Neither did James, at the beginning of his reign, enforce them.—The first law is opposed to the divine constitution of the Church.—The second is opposed to the obligation of professing the Catholic religion.—After some years James begins to enforce them, and a persecution of those who refuse to obey them has been carried on.—The first law is being enforced in the case of those of the Catholic clergy who fall into the hands of the heretics ; in the case of those holding public offices ; and in the case of wards coming of age.—The second law is enforced against all who refused to communicate with heretics in ecclesiastical offices or refuse to join in heretical worship. 3. The Inquisition set up to enforce these laws did not carry out its duty strictly at first.—Now under James a Commission has begun to seek out recusants.—Those who, after three warnings, refuse to attend heretical places of worship are to be excommunicated by the pseudo-bishops of the diocese.—Those excommunicated are punished with imprisonment or fine, or are deprived of the protection of the law, and their estates confiscated. 4. Procedure : In the Sessions informations against the recusants are given by the pseudo parish priest or the bishop, who has got the information in writing and on oath from a parishioner.—The informations are submitted to a jury at the Sessions ; also to the Grand Jury : who are requested to give a verdict as to the truth or falsehood of what is narrated in the informations.—The judges then pass sentence according to verdict.—Sentence is executed by mandate of the Viceroy.—The recusants

are imprisoned until they pay the fines.—Hence Catholics are in constant terror at session-time, lest they be delated or condemned for recusancy.—The paying of the fines is very severe on Catholics of slender means. 5. The Irish Catholics are in no way tainted with heresy; nor have they any inclination to it, despite persecution.—The nobles are too powerful to be molested on account of their religion.—The influence of the more powerful nobles protects many others from persecution.—Many of those who have been delated are not convicted, for many of the juries are formed by Catholics who are unwilling to condemn their co-religionists.—Even when the juries are partly formed of English and Scotch settlers (who are heretics) the native Irish are often able to prevent their returning a verdict.—But often the juries are packed with settlers alone, so as to secure a verdict.—Catholic jurors who refuse to return a verdict are often heavily punished themselves.]

Ill^{mo} ac R^{mo} Domino D. Petro Card^{li} Aldobrandino S. R. E. Camerario

Instructio pro catholicis hominibus in Hibernia iuxta quam se gerant in respondendo, quoad duo quaedam interrogatoria captiosa, quae nuper caepta sunt ab adversariis orthodoxae religionis, qui praesunt ibi rebus publicis, proponi ad illos incautius circumveniendos.

Ut interrogatoria ista eorumque resolutiones certius et clarius percipiantur: Primo omnium supponendum est, quod ex universis legibus quae in Britannicis Insulis, et nominatim in Regno Angliae, post eius separationem a communione Sedis Apostolicae Romanae, et consequenter ab unitate Ecclesiae Dei Catholicae, sunt statutae contra Catholicam religionem, eiusque confessores et cultores, duae solae sunt, quae in Hiberniam auctoritate Parliamenti eius, qua vi, qua fraude, fuerint extortae, iamdudum introductae, tandem sunt tractae in occasionem magis magisque captatam indies ad catholicos homines ibi persequendos.

Una lex est, Quod Rex sit agnoscendus, idque sub iurisiurandi sacramento, solum supremum in terris caput sub Deo et Christo Domino Ecclesiae Anglicanae, et etiam Hibernicae,¹ statuta in parliamentis congregatis in Regno Angliae,² partim anno vigesimo octavo, partim anno trigesimo quinto regnantis Henrici octavi, et in Hibernia eodem illo anno vigesimo octavo eiusdem regis: Seu quod Ma^{tas} Regia sit solus supr. mus gubernator sui regni, et omnium

¹ Cap. 10.

² Cap. 1.

aliorum suorum dominiorum, et ditionum, tam in omnibus spiritualibus, seu ecclesiasticis rebus, et causis quam in temporalibus, seu civilibus, prout eadem lex statuta in Parliamentis¹ congregatis uno in Regno Angliae, anno primo, altero in Regno Hiberniae, anno secundo reginae Elizabethae. Altera lex est, quod oporteat dominicis et aliis festis diebus frequentare templa, et sacella, in quibus abrogata antiqua, idest, Catholica forma celebrandi officia, et administrandi sacramenta, celebratur et administratur secundum formam ex commissione regiae M^{ti}s tanquam supremi capituli, seu gubernatoris Ecclesiae Anglicanae et etiam Hibernicae institutam et praeceptam, atque in Parliamentis regnorum approbatam et confirmatam, eique celebrationi et administrationi ibidem interesse, statuta in Parliamentis congregatis in Regno Angliae², anno Edouardi regis sexti imprimis secundo et tertio, deinde³ quarto et sexto, idque sub poena censurarum ecclesiasticarum a non servantibus incurrenda. Et⁴ anno Reginae Elizabethae primo, vigesimo tertio, ac vigesimo octavo, atque in Hibernia anno secundo eiusdem Reginae, etiam sub mulcta pecuniaria, a non servantibus persolvenda. Et insuper in eiusmodi templo, seu sacello accipere semel saltem quolibet anno Sacramentum Dominicae coenae, prout ad istam legem adiunctum, et pariter statutum in Parlamento regni Angliae anno Jacobi Regis tertio.⁵

Secundo monendum est, Quod licet tantum affluxerit temporis quam iam est indicatum, ex quo legis istae duae in Hibernia sunt statutae, non tamen perinde laboratum aut curatum fuerat, ut ibi exsequutioni darentur, usquequo successit in Regno Jacobus Rex modo regnans. Siquidem tam Regina Elizabetha, quam illi reges alii Henricus et Edouardus, sub quibus introductae in Hiberniam istae leges, et qui interim sub eisdem regibus et regina praecerant ibidem rebus, quanquam audiverant, sciverant, et viderant, quod contra illa quae in istis legibus ordinantur, Hiberni Catholici tenerent et passim facerent, agnoscendo primatum ecclesiasticum Romani Pontificis, tanquam qui ex institutione Christi supremus est in terris vicarius eiusdem Christi Domini, et proprius successor beati Petri qui in Evangelio exprimitur esse primus, id est princeps apostolorum Christi in gubernanda universa Ecclesia Dei. Et subtrahendo se a communione cum sectatoribus adversae religionis in templis, sacellis, oratoriis, officiis et sacramentis ecclesiasticis id nihilominus iidem reges, regina et praefecti rebus duxerunt etiam passim tolerandum, seu dissimulandum, quasi satis habuissent, quod obtentum fuerat quomodocunque, ut etiam in Hibernia leges istae statuerentur,

¹ Cap. 1.² Cap. 1.³ Cap. 3.⁴ Cap. 2.⁵ Cap. 4.

ut si vellent ipsi deinceps ullo tempore illas contra aliquos exsequi, id possent sub apparente praetextu iuris, et iusticiae. Quod et factum est diversis vicibus contra notabiliores quasdam Catholicae professionis personas, ex quibus alii usque ad confessionem per ergastula, et exilia tolerata, alii per martyrium usque ad crudelem mortem ab illis continuatum tentati, et probati quibuscunque ad id praetensis causis, possent eiusmodi omnes divexationes avertere, immo et antevertere, si vellent memoratis legibus observandis, iniqua sui humiliatione se submittere. Cum autem in regno successit Jacobus modo rex, quamvis nec ipse sub initiis quidem suscepti per illum regni, videretur laborare aut curare, ut in Hibernia earundem legum fieret exsequutio, sed quoad rem talis tunc exhiberetur tolerantio, seu dissimulatio, qualis erat exhibita sub praecedentibus istum regem regina et regibus, nec toto tempore regni ipsius obtineri potuerat, aut arte aut Marte, ut eae leges ibi confirmarentur seu stabilirentur, quod tamen necessarium foret ad hoc, ut ab ipso seu sub ipso possent mandari exsequutioni, quandoquidem per non observationem tam diuturnam ab earum conditoribus et administris, sicut notatum est, toleratam seu dissimulatam, iudicari merito debent iamdudum exspirasse, etiamsi fuissent iustae leges, quales certissimum est ex fide Catholica quod non sint, utpote repugnantes Catholicae religionis institutis. Prior quidem lex repugnans institutioni Christi Domini, de propria et suprema potestate gubernandi Ecclesiam suam in terris, revelata in Scripturis Sacris, approbata in conciliis ecclesiasticis, confirmata a sanctis patribus, recepta ab initio in tota Ecclesia Dei, agnita perpetuo ab imperatoribus, regibus et populis, per universum Christianum orbem. Posterior autem lex repugnans confessioni Catholicae religionis, quae religio eiusque confessio est tam necessaria ad salutem sempiternam consequendam, ut non liceat cuiquam citra eiusdem salutis iacturam eam religionem, uti nec verbo, ita nec facto negare. Id quod fieret participando cum ulla alia religione, quae non nisi falsa esse potest, utpote adversaria et aemula Catholicae religionis, quae unica est et sola vera, et salutaris religio. Veruntamen post aliquot annos eiusdem Jacobi regis in regno stabiliti, caepta est earundem legum passim fieri exsequutio, et per eam moveri gravis persecutio, quae et interim crescens gradibus, magis magisque aggravata est contra Catholicos homines, qui recusant facere quod in eis legibus est statutum, et quos proinde adversarii Catholicae religionis appellant recusantes. Et prioris quidem legis exsequutio, ultra quod per eam divexentur qui de clero sunt Catholico quando in adversariorum Catholicae religionis manus incidunt, instituitur peculiariter, prout et in ipso statuto Parlamentario ordinatur, contra

illos, qui sive ad magistratum, officium seu ministerium aliquod publicum in regnis sunt assumendi; sive qui transactis pupillaribus annis in quibus iuxta consuetudinem regnorum Angliae et Hiberniae detinentur sub custodia ipsius regis, aut alterius a rege in custodem illis designati, sunt tandem donandi libertate, seu manutenendi ad adeundam suam haereditatem. Posterioris vero legis exsequutio ostenditur, tam contra istos, quam contra alios qui recusant, sicut dictum est, cum adversariis Catholicae religionis communicare in ecclesiasticis officiis, seu sacramentis, et cum eis frequentare templa, sacella seu oratoria, in quibus officia ista celebrantur et sacramenta ministrantur.

Tertio addendum est de Inquisitione quae in Hibernia institui solet, ad detegendos ac deferendos in iudicio, et sic detectos ac delatos postea puniendos, Catholicos homines recusantes facere quod in posteriore ista lege mandatur et ordinatur, et cuius legis occasione propositum est prius e *duobus interrogatoriis*, de quibus modo tractatur. Et quidem vivente adhuc regina Elizabetha, atque etiam ab initio regno Jacobi regis, commissio subinde dabatur, ad inquirendum in sessionibus regni iudicialibus de istiusmodi recusantibus, sed non perinde urgebatur a iudicibus, ut ista inquisitio fieret, aut reprehendebantur quaesitores si illam non facerent, aut, postquam forte facta esset procedebatur porro ad eius exsequutionem aliquam severiorem. At vero post elapsos annos de quibus dictum est Jacobi regis in regno stabiliti, tam instanter et rigorose in Hibernia inquiritur et animadvertitur in Catholicos recusantes. Quod cum imprimis pseudoepiscopi in suis quique dioecesibus Catholicos homines in eis commorantes, per inquisitionem sibi manifestatos esse recusantes, quoscunque volunt, et quandocunque volunt, si ter ab ipsis admoniti recusent adire templa seu sacella, prout per legem regiam in eodem regno ea de re statutam ordinatur et mandatur, possint more suo excommunicare. Quoties hanc censuram fulminant contra aliquos et pro eius exsequutione implorant auxilium brachii secularis quod impetratur a prorege regni per mandatum ab eo relaxandum de excommunicato capiendo, tunc illi quos contingit ita censurari, vel coguntur, si tempestive resciant de impetrato contra se eiusmodi mandato consortium hominum fugere; vel si forte capiantur coniiciuntur in carcerem, et sive capiantur sive non mulctantur in bonis suis ad arbitrium proregis, et ponuntur extra protectionem regis, ita ut quaecunque, et a quocunque iniuria ipsis irrogetur, exclusi maneant a remedio ullo obtinendo, atque privantur omni beneficio legum, ita ut non possint quidem ipsi, ob quamcumque causam, ullum in ius vocare; sed possint tamen a quolibet causam habente contra

ipsum vocari in ius. Quod si fiat et quando fit deseruntur omni destituti patrocinio, per quod defendi possint. Deinde cum praesides provinciarum in suis quos per comitatus singulos suae quisque provinciae singulis semestribus tenent sessiones quae vocantur, de liberatione e carcere possint etiam inquirere de recusantibus Catholicis; et praefecti comitatum, qui nominantur ab officio vicecomites, in suis quoque semestribus sessionibus, quas tenent per singulas quisque comitatus sui baronias, possint similiter, et soleant de Catholicis eiusmodi inquirere. Sunt praeterea sex statae et ordinariae inquisitiones, et ex his duae solemniores quae quotannis de eisdem Catholicis recusantibus instituuntur: quatuor ordinariae per erinarchos, qui per singulos comitatus constituti vocantur iusticiarii pacis seu ad pacem scilicet conservandam, in sessionibus quas singulis trimestribus in suis tenent comitatibus. Et duae magis solemnes inquisitiones per quosdam e iudicibus regis itinerantes qui iusticiarii assisae vocantur, et bis quotannis destinantur ad singulas provincias, in sessionibus quas in singulis etiam comitatibus provinciae cuiusque, prout inter ipsos provinciae distribuuntur, singulis semestribus tenent.

Quarto declarandum est, Quod cum in sex istis sessionibus, et maxime in duabus quas tenent iudices itinerantes, praeter alias quae tractantur causae, tam civiles quam criminales, etiam quoad causam religionis, serio admodum, et severe inquiretur in Catholicos recusantes: quomodo inquisitio ista contra illos instituitur; et postquam per eam sunt detecti, et convicti de recusantia, atque ex eiusmodi detectione, et convictione condemnati a iudicibus, quomodo in ipsos animadvertitur. Hoc igitur modo in causa ista proceditur. In sessione quae tenetur, comparentes pseudoparochi ecclesiarum comitatus cuiusque, in quo tenetur sessio, singuli eorum per se, nisi velit pseudoepiscopus ipse dioecesanus subire hoc officium, exhibent iudicibus libellum quem billam vocant, in qua descriptos habent Catholicos recusantes e suis quisque paroecianis, quos visum illis est deferre, et de quibus praestito iuramento per salutem suam affirmant, quod tot dominicis, et festis diebus, quot exprimuntur in libello seu billa per ipsos exhibita, non interfuerunt illi officiis divinis in paroecialibus suis ecclesiis, prout iuxta legem regiam tenentur interesse. Quomodo iurati a pseudo-parochis, aut a pseudoepiscopo libelli seu billae, una cum aliis quae de aliis causis sunt exhibitae etiam in scripto informationes, traduntur omnes per iudices sessionis quaesitoribus, qui secundum formam iudiciorum in Anglia et Hibernia servari solitam, ex ipso comitatu in quo tenetur sessio, per eosdem iudices seliguntur, et praestito iuramento de iniuncto officio inquirendi,

iuxta informationes sibi traditas, ex conscientiae suae dictamine fideliter exsequendo, sequestrantur in secretiorem locum, ad inquirendum et deliberandum inter se, quidnam examinatis quas acceperunt informationibus, pronunciandum censeant: utrum quod in illis continetur sit verum, an non sit verum aut ipsos ignorare esse verum. Cuiusmodi quaesitores, cum nonnisi duodecim eligantur, et sequestrantur, quando agitur de inquirendo in vitam et mortem personae alicuius postulatae in iudicio de crimine aliquo morte digno, an secundum informationes datas contra eiusmodi personam de eiusmodi crimine, pronunciandum sit per ipsos, quod est rea, vel quod non est. De quorum alterutro sententia in quam consentiunt omnes isti duodecim quaesitores, vocatur veredictum. Ad inquirendum de causis quae in iam dictis sessionibus proponuntur examinandae, an informationes de illis traditae, sint verae, an non sint verae, plures eliguntur quaesitores, quorum proinde numerus vocatur grande iuratorium, qui tamen numerus nunquam maior est quam viginti, et est ordinarie sexdecim quaesitorum. Quorum sic augetur numerus, ut facilius perveniatur ad veredictum, quae est sententia consentiens duodecim ex isto numero quaesitorum, et quae tametsi reliqui ex eodem numero dissentiant, sufficiens est, ut secundum eam procedant iudices ad condemnandum vel absolvendum. Itaque in causa religionis, seu recusantiae Catholicorum inquirendo, si contingat consentiri in veredictum ex quo pronuncietur verum esse libellum, seu billam, in qua illi sunt delati tanquam recusantes, tunc secundum istud veredictum condemnantur a iudicibus esse rei de recusantia, id est, de transgressione legis regni et regis de frequentandis templis, seu sacellis. Quomodo condemnati sunt quidem obnoxii censuris pseudoepiscoporum, et poenis, quae prout supra descriptum est, censuras illas, interposito mandato brachii saecularis, consequuntur, si videatur, et contra quos videtur, tam rigorose procedendum tametsi ordinaria poena, quae post eiusmodi condemnationem infligitur quibuslibet sic condemnatis, idque citra ullam exceptionem aut remissionem, haec sit: Quod transmissa relatione de convictione, et condemnatione facta ad proregem regni, expeditur ab eo mandatum ad officarios locorum in quibus degunt recusantes condemnati, de illis capiendis et tanquam transgressoribus legis regiae castigandis. Quod mandatum tam libere, et rigide datur exsequutioni, idque plerumque a vicecomitibus, eorum balivis, aut in officio administris quibuscunque, ut cum idem mandatum expediri soleat de infrascriptis in eo capiendis, sic quod officariis ipsis subinde committatur aut ab eis usurpetur, infrascibere quinam sint capiendi. Illi infrascibant quos volunt, sive sint condemnati a iudicibus, sive alias manifestati

ipsis esse recusantes. Quomodo infrascripti, intimato ipsis iam dicto mandato, capiuntur, vel sine ulla interposita mora ab eisdem officariis, vel si gratiosius cum illis agatur, praestita per ipsos sufficienti securitate de comparendo in sessione proxime instanti, postquam ibi comparuerunt, et sive tunc, sive antea capiantur, abducuntur, et in carceres coniiciuntur, in quibus et detinentur quousque persolvant mulctas omnes, et illas quae statutae sunt ob non servatam legem de adeundis templis seu sacellis, pro numero dierum absentiae suae de sessione in sessionem, et alias etiam mulctas quaecunque exiguntur, pro iuribus officiariorum quorumcumque, et insuper expensas omnes, quae a custodibus carcerum summo pretio in rationes adducuntur incarcerationis, pro tempore quo ibi sunt detenti. Quibus pressuris, et praedis expositi Hiberni Catholici, nil mirum est si versentur in continuo timore et tremore et ante sessiones ne deferantur, et post sessiones, ne forte convicti et condemnati de recusantia, capiantur, et quidem eo magis est istud ipsis causa tremoris, et terroris, quod non perinde sciatur passim quinam sint particulatim, qui sunt descripti in libellis seu billis delatoriis, per pseudoparochos aut pseudoepiscopos exhibitis in sessionibus, aut sic descripti et delati in sessionibus convicti, seu condemnati, aut qui in mandatis exsequutoriis post sessiones transmissis ad officarios regis sunt infrascripti, cum aliqui sé haec tempestive rescirentur a Catholicis recusantibus. Illi quibus notum fieret se in sessionibus delatos, convictos et condemnatos de recusantia, gratiam et favorem in eo praestari sibi reputarent quod possent solvendo mulctas statutas pro absentia a templis et sacellis, praevenire mandatum de capiendo, per quod incurrerent graviores mulctas, pro iuribus officiariorum, et expensis factis in carceribus. Et minus mirum est si inter eosdem Catholicos illi praesertim, qui sunt tenuiarum facultatum, velut artifices, agrarii, pecuarii, insuper anguntur perpetua sollicitudine, ut provideant sibi, etiamsi id faciant subtrahendo quae necessaria sunt suae, suorumque qualicunque sustentationi, et in promptu habeant, de sessione in sessionem, pecunias sufficientes, quas solvant, et pro mulcta suae similiter absentiae a templis et sacellis, et pro iuribus mandati de capiendo, si quando et quodocunque contra ipsos relaxatur.

Quinto annotandum est, Quod cum in Hibernia indigenae regionis sint Catholici fere omnes, adeo ut ex illis vix ulli sint in animis suis infecti haeresi, vel ex animis suis affecti ad haeresim vel ad schisma; neque tamen memoratis iam inquisitionibus et animadversionibus omnes ibi perinde subiiciantur. Id ex huiusmodi fere causis accidit: Primo quidem quoad aliquos, propter eminentiam suae dignitatis, quales sunt plerique proceres regni, quos neque pseudoepiscopi

audent per sententias suas censurare, neque prorex, consilarii, iudices, imo nec rex ipse censent, ob causam religionis molestandos, tametsi verum pariter sit, quod in aliis rebus maiore pollerent gratia et favore apud regiam M^{tem} si et in religionis professione vellent se eius placito accomodare. Deinde quoad alios et quidem complures, idipsum inde accedit, partim quod beneficiis et muneribus publicis, partim quod eisdem ita sint coniuncti sanguine, affinitate, aliisque necessitudinibus, ut tam isti quam illi idque plerumque una cum domesticis suis, et subinde etiam cum inhabitantibus territoria sua, relinquuntur immunes ab iisdem commemoratis inquisitionibus, et animadversionibus. Denique notum est, id saepius et quoad multos etiam ex illis qui deferebantur in sessionibus et iudiciis inquirendi, tanquam recusantes accidisse dudum per constantiam religiosam et generosam quaesitorum, ut quamvis sic delati essent Catholici, tamen praeservarentur a convictione, condemnatione et poenis alioqui inde subsequuturis. Nam cum quaesitores, sicut notatum est, eligantur ex inhabitantibus comitatum, in quo tenetur sessio, qui sic eliguntur ex Hibernis indigenis illius comitatus, quoniam et ipsi sunt Catholici, ideoque nolunt consentire in delationem, accusationem aut condemnationem aliorum Catholicorum suorum in fide fratrum, tanquam in eo quippiam delinquentium, quod recusant interesse templis seu sacellis, prout per legem regiam ordinatur et mandatur, etiam nolunt de libellis seu billis contra illos in sessione exhibitis, pronunciare quod in eis continetur et defertur in iudicio esse verum, sed de hoc interrogati, respondent se ignorare, id quod perinde et ab ipsis intelligitur, et a iudicibus accipitur, ac si dicerent se non reputare pro delicto aliquo deferendum aut habendum, quod in eiusmodi libellis seu billis contra Catholicos recusantes in iudicio exhibetur. Unde notum est accidisse quo tempore nondum in Hiberniae provinciis et comitatibus erant adeo numerosi incolae ex maiore Britannia Angli et Scoti haeretici ad inhabitandum eo venientes, quam sunt modo multiplicatae eorum ibi coloniae, quod superantibus plerumque in sessione et inquisitione iudiciaria Hibernis indigenis numerum aliorum istorum incolarum, qui cum eis permixti erant, ad inquirendum, per id impediatur ne posset perveniri ad veredictum, id est, sententiam duodecim ex quaesitoribus consentientem, qua pronunciaretur, quod in libellis seu billis contra Catholicos recusantes exhibitis deferebatur esse verum. Unde et illi tametsi sic delati, servabantur immunes a convictione et condemnatione, atque saepius etiam absque ulteriore inquisitione de ipsis instituta, in qua istud accidit sessione, dimittebantur liberi, sub initiis praesertim motae sub Jacobo rege contra Catholicos recusantes in Hibernia persequutio-

nis per exsequutionem ibi praedictarum legum. At posteaquam iam dictae coloniae sunt auctae in Hibernia, sicut impresentiarum cernuntur, etiam sic est aucta eadem persequutio et exsequutio aggravata, quod in sessionibus iudicialiis, soleant vel ab initio tot eligi Angli, seu Scoti incolae quaesitores, quot sufficiunt ad veredictum constituendum, contra Catholicos recusantes, etiamsi dissentiant Hiberni indigenae in eiusmodi inquisitione adiuncti, vel si superantes aut sufficientes numero in aliqua inquisitione Hiberni impediunt consensionem in veredictum, exclusis illis, et alia deinde reperta inquisitione, tot in ea supplentur Angli et Scoti, quot constituunt tandem veredictum, quo pronuntiatur, quod in libellis seu billis contra Catholicos recusantes in eis delatos continetur, esse verum. Quia vero Hiberni quaesitores sive superantes seu sufficientes numero ad eiusmodi veredictum impediendum, sive numero superati, sic ut velint nolint ipsi, idem veredictum pronuncietur, ausi semper sunt sicut et etiamnum audent, vel a iudicibus uti fit sigillatim interrogati, vel sponte ipsi sua singuli respondere de libellis seu billis exhibitis, sicut dictum est, se ignorare, ut sic manifestum faciunt, se non consentire in delationem, accusationem, convictionem seu condemnationem Catholicorum recusantium, tanquam ob recusantiam suam quippiam delinquentium. Ideo iidem quaesitores gravioribus soliti sunt poenis atque multis subiici, quam in recusantes ipsos per eorum constantiam forte praeservatos, animadverteretur, si essent condemnati, et quam animadvertitur quando sunt ob recusantiam condemnati. Siquidem eiusmodi quaesitores Catholici confestim capiuntur, incarcerantur qui quidem ex illis sunt inferioris status, in comitatibus seu provinciis, in quibus commorantur, qui autem superioris gradus sunt, abducti ad regiam civitatem Dubliniensem, ubi prorex residet, atque ad eius arbitrium utrobique detinentur, quamdiu ipse vult, nec tandem dimittuntur nisi gravissime mulctati.

De priori interrogatorio

[The first question put to Jurors imprisoned for refusing to return a verdict is: Whether they are willing to acknowledge that in refusing to consent to the truth of the informations against recusants they were not themselves guilty of a violation of the same law as the recusanters? If they acknowledged this they would be set at liberty.—Some of the Catholic clergy declared that it was lawful to make this acknowledgment. Some followed this advice and escaped fine and imprisonment. But others chose to

follow the correct opinion, viz., that it is not lawful to make such an acknowledgment.—Proof of the correctness of the latter solution of the case : 1° From the necessity of professing one's Faith : just as it is not lawful for a recusant to acknowledge that he has committed any crime in disobeying the penal laws, so it is not lawful for a Catholic to acknowledge that he committed a crime in refusing to bring in a verdict against him for breaking these laws,—a law opposed to the Catholic religion is no law ; 2° From sacred scripture : The example of Daniel, who refused to obey a law opposed to the worship of the one true God. Like Daniel, many of those who suffer persecution for not obeying unjust laws, are most loyal and obedient to the king. This is especially verified in the case of the citizens of the city of Waterford. Their loyalty testified by the Chancellor. For its loyalty to the English Crown, the city has earned for its motto "*Urbs intacta manet.*" Hence Catholic jurors cannot acknowledge that they have offended against the law in refusing to pronounce for the truth of informations against recusants ; 3° Proof of the correctness of this solution from the Fathers and Doctors of the Church e.g., St. Augustine and St. Jerome.]

Cum hactenus ab instituta in Hibernia post annos aliquot regnantis Jacobi modo regis exsequutione magis seria et severa, quam unquam antea illarum legum duarum, quae sunt initio commemoratae, et per eam exsequutionem ab illo tempore mota, et deinceps promota plurimum persequutione, contra Catholicos ibi recusantes servare, quae in legibus istis sunt statuta, processum sit tam instanter atque rigore, quam iam est annotatum et declaratum, inquirendo peculiariter in illos Catholicos, qui recusarunt ac recusant, communicare cum sectariis adversae religionis in templis, sacellis, oratoriis, officiis et sacramentis ecclesiasticis, prout in posteriore ex eisdem legibus ordinatur, et mandatur communicandum, et animadvertendo in quaesitores etiam Catholicos, propterea quod nollent consentire in delationem, convictionem, condemnationem aut punitionem eorundem recusantium, tanquam per recusantiam suam quippiam deliquissent aut offendissent, castigatione dignum. Caepit nuper ex quacunque id occasione, moderatius in specie saltem agi cum utrisque tam recusantibus, quam incarceratis tunc quaesitoribus. Et quoad recusantes quidem subtractum est a pseudoepiscopis auxilium brachii saecularis, quod eousque consuevit concedi per mandatum, sicut dictum est, a prorege impetratum et relaxatum, de capiendis recusantibus, per quemcumque pseudoepiscopum excommunicatis. Quoad quaesitores vero proponendo eis in carcere constitutis huiusmodi

interrogatorium : Utrum vellent agnoscere se in facto illo ob quod incarcerati, id est, in eo quod noluerunt consentire in veritatem libellorum, qui exhibiti erant in iudicio contra recusantes servare legem regis et regni, de frequentandis templis, sacellis et officiis divinis quae in illis celebrantur, in eandem quoque legem offensusse, et si id agnoscerent quod tunc libere dimitterentur. Ad quod interrogatorium incarcerati Catholici, accepto tempore deliberandi quidnam essent responsuri, consuluerunt de hoc quos poterant e Clero Catholico. In quo quidem non nemo est repertus, illeque in dignitate ecclesiastica regulari constitutus, qui resolvere praesumpsit, licere illis agnoscere quod ipsis in isto interrogatorio proponebatur. Eamque resolutionem amplexi, et sequuti aliqui, sunt liberati et e carcere et a mulcta solvenda. Sed alii elegerunt adhuc ibi subsistere, accepta a maiori parte de re consultorum eiusdem Cleri instructione meliore, nimirum non esse licitum agnoscere, quod per interrogatorium istud proponebatur. Et haec est resolutio, quam quia vera, solida, et sincera est, oportet tenere, et sequi respondendo ad propositum interrogatorium. Quod sicut non licet illis qui recusant servare, quod statuitur et praecipitur in lege illa de frequentando cum sectariis templa, sacella et officia ecclesiastica, a quocumque interrogatis agnoscere se delinquere seu offendere, in non servanda lege ista, aut contra legem istam non servando, quod in ipsa sic statuitur et praecipitur : Hic nec liceat aliis qui noluerunt consentire libellos seu billas eiusmodi esse veras, in quibus iidem recusantes deferebantur tanquam in eo delinquentes seu offendentes, quod dictam legem servare recusarent, agnoscere se in non sic consentiendo deliquisse seu offensusse contra eandem legem.

Quae resolutio probatur primo ratione efficaci et evidente deducta ac consentanea ex ipsa confessione fidei ad salutem necessaria. Nam si liceret incarceratis illis quaesitoribus agnoscere se offensusse contra dictam legem regiam nolendo consentire libellos seu billas esse veras in quibus deferebantur tanquam offendentes contra illam legem qui recusarunt et quia recusarunt servare quod in ipsa statuitur et praecipitur, cum id agnoscendo necesse sit, ut agnoscerent illicitum esse quod fecerunt ipsi nolendo sic consentire, neque enim est offensus quidquam facere, nisi quod illicitum est ab eo fieri unde sequitur quod licuisset ipsis oppositum facere, id est, consentire libellos seu billas istas esse veras, quod est contradictorium eius in quod ipsi noluerunt consentire. Istud autem si concedatur esse licitum prout per consequentiam eiusmodi sequitur esse concedendum. Inferre quoque poterit, quod in libellis contra recusantes continebatur fuisse licitum, quod erat illos deferri in iudicio tanquam offendentes contra

dictam legem, ex eo quia recusabant servare quod in illa statuitur et praecipitur, nam in id quod est illicitum, non est licitum consentire tanquam si esset licitum. Atqui hoc si concedatur esse licitum, id est sic deferri recusantes prout per consequentiam istam recte infertur, porro sequitur, quod foret illis licitum servare quod statuitur et praecipitur in ista lege: id quod est directe repugnans confessioni fidei ad salutem necessariae. Quae confessio quoniam exigit, uti quod quisquam nihil proferat ore, ita quod nihil prae se ferat opere repugnans unicae et verae, id est, Catholicae fidei. Inde sequitur, proxime, quod non licet cum sectariis profitentibus adversam isti fidei religionem participare in ecclesiasticis officiis aut sacramentis, seu frequentare cum illis templa, aut sacella, in quibus ista celebrantur et administrantur, prout statuitur, et praecipitur in dicta lege frequentandum et participandum, quoniam sic participare esset opere seu facto ipso profiteri se cum istis sectariis eiusdem esse religionis. Et hinc consequenter inferre licet: Primum, quod non sit licitum censere et agnoscere, illos qui recusant cum eiusmodi sectariis sic participare seu frequentare, id recusando facere seu offendere contra ullam legem legitimam. Deinde quod non sit licitum agnoscere illos, qui nolunt consentire, ut qui sic recusant propterea deferantur seu reputentur tanquam offendentes, vel ipsos id nolendo, offendere similiter contra ullam legem. Denique quod non possit censi legitima imo nec haberi proprii nominis lex, quae nimirum ad sui observationem obliget, aut ista de communicando in divino cultu cum sectariis religionis adversantis uni, verae et Catholicae, aut illa alia superius memorata de agnoscendo primatu ecclesiastico usurpato a rege, aut regina, quia cum lex, ut sit legitima adeoque ut mereatur nominari lex, debeat ordinata esse a recta ratione, et ratio quae recta est, non possit adversari verae religioni, non debet censi nec potest esse legitima lex, qua quippiam statuitur, seu praecipitur, vel legitimum praeceptum, quo quippiam iniungitur, seu exigitur repugnans verae religionis institutis.

Secundo probatur eadem resolutio illustri quodam exemplo, quod praesenti instituto apprime accommodatum, commemoratur in Scriptura Sacra,¹ de sancto propheta Daniele. Qui in captivitate Babylonica constitutus, cum regnante Dario Medo, qui interfecto Baltassare rege Chaldeo, successit in regnum Babylonis, valde se prudenter gereret, et adeo fideliter erga regem Darium, quod rex ille magno ipsum honore affecerit, et ad maiorem adhuc evehere cogitarit. Inde principes et satrapae Babylonis invidentes Danieli

¹ Daniel c. 5, in fine et c. 6.

et nullam inveniētes ipsi ex latere regis, id est quoad officia eius erga regem, causam et suspicionem, adeo erat ille fidelis regi, et aliud proinde consilium contra illum ineuntes, dixerunt ad invicem : Non inveniēmus Daniēli huic aliquam occasionem, nisi forte in lege Dei sui, id est, nisi in causa religionis qua Daniel unum verum Deum colebat : Atque ita accedentes ad regem surripuerunt ei dicentes quod consilium inierunt omnes (inquiunt) principes regni tui, magistratus et satrapae, senatores et iudices, ut decretum imperatorium exeat et edictum : Quod omnis qui petierit aliquam petitionem a quocunque Deo et homine, usque ad triginta dies, nisi a te rex, mittatur in lacum leonum, et urgentes addiderunt : Nunc itaque rex confirma sententiam et scribe decretum, ut non immutetur quod statutum est a Medis et Persis, nec praevaricari cuiquam liceat. Quibus acquiescens rex Darius, proposuit eiusmodi edictum, et statuit quod haberet iam dictam vim decreti Medorum atque Persarum. Quod cum Daniel comperiisset, id est, constitutam legem, inquit Scriptura, ea non obstante, ingressus domum suam, fenestris apertis in coenaculo suo contra Jerusalem, tribus temporibus in die flectebat genua sua, et adorabat confitebaturque coram Deo suo, sicut et antea facere consueverat. Id quod viri illi curiosius inquirentes, cum invenissent ita esse, accedentes denuo ad regem, et loquuti ei super edicto, quod et ipse agnovit se proposuisse, accusaverunt Danielem dicentes : Daniel de filiis captivitatis Juda non curavit de lege tua et de edicto, quod constituisti, sed tribus temporibus per diem orat observatione sua. Quod verbum cum audisset rex, licet contristaretur satis, et pro Daniele laboraret usque ad occasum solis, ut liberaret eum, tamen quando viri illi urgentes eum dixerunt : Scito rex, quia lex Medorum atque Persarum est, ut omne decretum, quod constituerit rex, non liceat immutari : Tunc rex praecepit fieri quod petebant, et adduxerunt Danielem, et miserunt eum in lacum leonum. Itaque videns rex quod ipse non poterat illum liberare, dixit ei : Deus tuus quem colis semper ipse liberabit te. Et ne quid ab aliis fieret contra eum, allatus est lapis unus et positus est super os loci, eumque rex annulo suo, et annulo optimatum suorum signavit. Ac primo diluculo consurgens rex festinus ad lacum leonum perrexit, appropinquansque lacui, Danielem voce lacrymabili invocavit, sic affatus eum : Daniel serve Dei viventis, Deus tuus cui tu servis semper, putasne, te valuit liberare a leonibus? Et Daniel regi respondens ait : Rex in eternum vive ; Deus meus misit Angelum suum, et conclusit ora leonum, et non nocuerunt mihi, quia eorum eo iustitia inventa est in me : addiditque, sed et coram te rex delictum non feci. Quibus postremis verbis plane significat, quod licet decretum illud seu edictum propter

quod non servatum, mittebatur ipse in lacum leonum, iudicio regis cuius auctoritate, et iudicio principum atque satraparum, quibus suggerentibus statutum erat, videretur habere vim legis Medorum atque Persarum, quam praevaricari non liceret: Ipse tamen istud non servando nullam commisit offensam, ne quidem contra regem, nec proinde contra istam legem cuius ratio est, quia non erat iusta lex, utpote repugnans divinae legi de colendo uno vero Deo, unde et consequens est, quod poena propter eandem legem non servatam decreta, erat etiam iniusta. Hoc exemplum ita commemoratum quam pro praesenti instituto accommodatum sit, ad probandam resolutionem propositi interrogatorii, modo datam, facile poterit demonstrari et percipi, observando: Primum, quod illi contra quos praecipue mota et promota exsequutio, et per eam persecutio ob non servatas duas leges superius allegatas, fuerunt semper et etiamnum sunt fidelissimi et obedientissimi coronae et regibus Angliae, quoad officia omnia, quae debent subditi suo regi. Id quod notissimum est de civitate Waterfordensi, et eius civibus, contra quam ultra alias graves poenas eisdem civibus propter non servatas istas leges, frequenter irrogatas, veluti per depositionem et exclusionem eorum a magistratu et honoratis ac publicis officiis ipsius civitatis, more et iure maiorum obeundis, per abductionem eorum in carceres, et per impositionem eis mulctarum grandium pecuniarum, tandem prolata fuit sententia confiscationis, privationis et amissionis omnium libertatum, immunitatum et privilegiorum. Ad quam pronunciandam cancellarius regni Hiberniae accessurus, etiam ipse de eadem civitate, eiusque civibus praefatur ac testatur in hunc modum:¹ De civitate, quam, inquit, ex scientia mea propria et relatu aliorum, novi ex antiquioribus esse huius regni urbibus et illustria gratissimaque servitia praestitisse coronae Anglicanae. Unde istam meruit inscriptionem: Urbs intacta manet. De civibus, cuius et incolae scio nullis secundos esse suae. M^{tis} subditis, per omnes suas ditiones, vel per universam Europam, sive ingenii dotes, sive cultum civilem respiciamus. Secundo observando quod istae leges sunt et antea notatum est, repugnent institutis unius verae Catholicae religionis; illa de agnoscendo primatu regio in causis, et rebus ecclesiasticis, seu spiritualibus, institutioni Christi Domini de potestate gubernandi Ecclesiam suam in terris. Ista de communicando cum sectariis adversae religionis in rebus ad cultum divinum pertinentibus, velut in ecclesiasticis officiis aut sacramentis, vel frequentando cum eisdem sectariis templa, sacella, seu oratoria, in quibus illa officia et

¹ In 1618: see Rothe, *Analecta*, p. 572.

sacramenta celebrantur, et administrantur, confessioni fidei ad salutem necessariae. Tertio observando et hinc ratiocinando, quod quam vere dixit propheta Daniel se coram Dario rege delictum non fecisse, tametsi non servaverit decretum illud imperatorium, quod statuebatur de non petendo quippiam a quocunque Deo vel homine, usque ad triginta dies, nisi ab ipso Dario rege tanquam vim habens legis Medorum et Persarum, quam praevaricari cuiquam non liceret tam vere dici possit atque debeat quod illi qui vel recusant servare quae statuta sunt in istis duabus memoratis legibus regiis, aut in aliqua earum, vel qui nolunt consentire, ut recusantes ea servare deferantur, tanquam in eo recusando quippiam delinquentes, non offendant contra aliquam legem sic recusando aut nolendo. Ac proinde resolvendum, et respondendum, quod quaesitores Catholici, qui noluerunt consentire libellos seu billas pronunciandas esse veras, per quas deferebantur Catholici recusantes in sessionibus iudicialiis, tanquam delinquentes propterea quod recusarent frequentare templa et officia ecclesiastica cum sectariis adversae religionis iuxta legem regiam statutam de sic frequentando, non debent neque possunt licite agnoscere se nolendo ita consentire, in ullam eiusmodi legem offendisse.

Tertio probatur ea ipsa resolutio ex testimoniis et documentis sanctorum patrum, et doctorum Augustini episcopi et Hieronymi presbyteri. Nam sanctus Augustinus scribens de potestate imperatorum, et legibus ex ea statutis, et latis etiam in causa religionis tam de malis, iniustis et illegitimis legibus, quibus vera religio propugnatur, ita docet quodam loco:¹ Terror temporalium potestatum, quando veritatem oppugnat, iustis fortibus (id est illis qui ei non cedunt) gloriosa probatio est, infirmis periculosa tentatio: quando autem veritatem praedicat errantibus et discordantibus, cordatis utilis admonitio est, et insensatis inutilis afflictio. Et alio loco² imperatores quando pro falsitate contra veritatem constituunt malas leges, probantur bene credentes, et coronantur perseverantes: Quando autem pro veritate contra falsitatem constituunt bonas leges, terrentur saevientes, et corriguntur intelligentes. Quicumque ergo legibus imperatorum, quae contra veritatem Dei feruntur, obtemperare non vult, acquirit grande praemium. Quicumque autem legibus imperatorum, quae pro Dei veritate feruntur obtemperare non vult, acquirit grande supplicium. Et sanctus Hieronymus³ exponens illud in

¹ Epistola 48 ante medium tom. 2.

² Epistola 50 remotius paulo a principio.

³ In prolixiore Com. in epistolam ad Titum ad c. 3, v. 1. tom. 3.

epistola beati Pauli apostoli ad Titum : Admone illos principibus, et potestatibus subditos esse, ita monet ipse de praeceptis imperatorum et praesidum : Si bonum est, quod praecipit imperator et praeses, iubentes obsequere voluntati : Sin vero malum et contra Deum sapit, responde ei illud de Actibus Apostolorum : Obedire oportet Deo magis quam hominibus.¹ Quae cum ita habeant, quicumque sive in Hibernia, sive alibi in Britannicis Insulis tentantur, et probantur per exactionem ab ipsis eorum quae in istis saepius memoratis legibus regiis statuuntur, et praecipuntur, quoniam ea repugnant, uti similiter est notatum, institutis verae religionis atque adeo veritati ipsius Dei, debent illi fortiter stare in non cedendo eiusmodi exactioni. Ita ut neque faciant, quod sic exigitur, neque deferant aut reputent ipsi, neque consentiant, ut alii deferant aut reputent, eos qui id recusant facere, tanquam in hoc delinquentes contra ullam legem : neque in eo tandem quod nolunt sic consentire, sicut faciunt Catholici quaesitores nolendo consentire in libellos seu billas, uti declaratum est, quibus in sessionibus deferuntur Catholici recusantes tanquam delinquentes ob suam recusantiam se agnoscant unquam, si de hoc forte interrogentur, offendisse contra aliquam legem in eo quod noluerint ita consentire, ut haec observando usque ad finem, gloriosae suae probationis et constantiae praemium, et coronam in coelis consequantur.

Sic censeo quoad prius illud Interrogatorium esse resolvendum ac respondendum.

Petrus Lombardus Archiepiscopus
Armacanus Primas Regni Hiberniae.

De posteriore Interrogatorio

[The second question which was put to a certain nobleman who had been imprisoned for refusing to acknowledge the royal supremacy in spirituals, and for absence from heretical worship was : Whether he was willing to beg for liberty through a petition in which he would explicitly declare his submission?—He is given time to consult a priest.—Some of the clergy said he could lawfully sign and present such petition ; their reasons.—But others said he could not lawfully do so : as this would be taken as an acknowledgment that he had been guilty of an offence in disobeying the laws in question.—Hence the prisoner was left in doubt

¹ Cap. 5, v. 29.

as to what course he should adopt.—A definite solution applicable to all similar cases which might arise in Ireland or any other part of the British Isles.—Teaching of St. Paul ; of St. Gregory Nazianzen.—Example of the Christian soldiers under Julian the Apostate.—The action of the soldiers had the appearance of idolatry, and was therefore unlawful. Hence the more enlightened among them rightly refused to obey the Emperor's orders.—The teaching of Jeremias regarding the duty of the Jews in Babylon.—Special provisions in the law of England regarding those who make their submission.—Law of 16th of Jan., 1581 : Seminarists, those harbouring Jesuits, and priests, and those reconciling any of her majesty's subjects with Rome, are guilty of High Treason. Same law applies to several others.—Certain violations of these laws condoned on condition of submission.—Law of 23rd November, 1585 : priests who remain in England after forty days from the publication of the law, or who come to England are guilty of High Treason.—Anyone harbouring these is guilty of a felony.—Seminarists who, within six months, do not return to England, make the submission required by law, and take the oath of Royal Supremacy are guilty of High Treason.—Likewise those who assist all such with money, as well as seminarists not returning to England or not making their submission, will be held guilty of violation of the Statute of Praemuire.—Likewise those who send their children to foreign seminaries after the prescribed forty days ; but it is provided that the law shall not be enforced against those who within the prescribed forty days, or within three days from their arrival in England make their submission and take the oath of Royal Supremacy.—Law of 29th of October, 1587 : Imposing heavy fines on those refusing to be present at heretical worship, or who hear or celebrate Mass.—But it is provided that anyone making the required submission shall be freed from all such fines.—Law of 19th February, 1593, compelling recusants to remain within five miles of their residence.—Penalties for violation.—Penalties condoned if the necessary submission is made according to forms prescribed by this law.—Form of submission.—These two laws have not been introduced into Ireland by any statute of the Irish Parliament.—But they could easily be promulgated in Ireland by way of prerogative ; as has been done under James in 1605 and again in 1614.—Law of 1605 : Against all clerics deriving orders or jurisdiction from the Roman See.—Law of 1614 : Compelling all such clerics to leave Ireland before a certain date, and forbidding any of the king's subjects to harbour them, under pain of imprisonment.—But it

is provided that all who make their submission and conform may remain in Ireland and enjoy the protection of the law.—Law of the 10th of July, 1610: Against seminarists who go abroad for the purpose of study; promulgated by royal mandate by the Viceroy and Council, and declaring such seminarists to be seditious persons.—According to this law no one can leave Ireland to go into a foreign country without a special licence. No nobleman is to send his children to foreign seminaries. Those who have done so are to recall them within a year from the publication of this law. Those who do not comply with this are subject to grave penalties.—The nature of the submission with which the Catholic nobleman is asked to beg for liberty.—After liberation under the conditions demanded, he will be required to make the submission promised in his petition according to the form prescribed by law, and if he fails to do so he will be again imprisoned and punished, not only for violating the law, but for violating his promise.—Hence no Catholic in such circumstances can in any way consent to such a petition, even to avert injury to his person or property.—The case stated.—Solution: It is unlawful for a Catholic to be party to such a petition in any way.—Proof of the correctness of this solution.—Teaching of St. Paul.—So long as a Catholic is persuaded that he is asked to acknowledge that he had been guilty of an offence in not observing these laws, it is not lawful for him to do so.—A third aspect of the case.—Solution.—A fourth aspect of the case; its solution.—Proof of the correctness of this solution from sacred scripture.—Fifth and last aspect of the case: If ‘with submission’ be understood as ‘humbly,’ both by the Catholic interrogated and by those proposing the interrogation and by everyone else. Then the petition can be lawfully made, provided it is understood by all that there is no acknowledgment of an offence committed or intended.—Proof of the correction of this solution of the case.—But all fraud and deceit must be carefully guarded against.]

Posterius Interrogatorium est quidem huc transmissum occasione unius cuiusdam viri nobilis Catholici, cui in carcere constituto fuit propositum; sed ratione causae, quae cum sit communis omnibus in Hibernia Catholicis hominibus, poterit similiter idem Interrogatorium proponi quibuscumque ex illis, quos continget ob eam causam in carcerem mitti. Siquidem nobilis ille vir ob causam religionis Catholicae quam libere profitebatur, nempe ob id quod nollet vel agnoscere primatum a rege vindicatum, et usurpatum, etiam in rebus, et causis ecclesiasticis, seu spiritualibus, vel cum sectariis adversae religionis

interesse templis per eos profanatis, et officiis quae in illis celebrantur, prout in legibus regis statuitur, et praecipitur, erat captus, et in carcerem coniectus; ubi dum detineretur, sollicitavit, quibus modis licite poterat, ut inde dmitteretur. Egit itaque hac de re per interpositum quendam e familiaribus proregis Hiberniae, quem sciebat gratia, et favore valere apud suum dominum, qui sic interpositus, satagens quantum in se situm erat, obtinere captivo libertatem, proposuit illi huiusmodi interrogatorium, sive a se excogitatum sive a prorege sibi demandatum: Utrum vellet idem vir nobilis captivus, porrecto libello supplici a se subscripto, cum submissione rogare suam dimissionem et libertatem? Ad quod cum respondisset captivus, se paratum rogare omni modo sibi licito e captivitate sua dimitti, et liberari; post eam responsionem reversus ad eum familiaris iste proregis retulit, quod nullo modo esset dimittendus, seu liberandus, nisi in libello supplici vocabulo submissionis precise expresso, poneretur, quod ipse cum submissione rogaret dimitti et liberari. Ideoque caepit ei persuadere, ut libellum supplicem, in quo id exprimeretur, subscriptione suae manus signaret. Sed cum Catholici in Hibernia, quoad gratias quae in causa religionis ab ipsis seu pro ipsis petita conceduntur, aut offeruntur, didicerint dudum, de formulis verborum, quibus eiusmodi concessionem seu oblationem exprimuntur, subvereri, ne subsit, suspicari quod subsit, et consulere an subsit aliquis dolus, fraus, astus vel ars, qua in illis involvatur quippiam, quod non licet ipsis committere aut admittere: Idem nobilis vir, accepto ad deliberandum tempore, consulunt quos poterat e Catholico Clero, quidnam censerent licitum ipsi aut non licitum facere, in subscribendo et porrigendo pro sua dimissione et libertate libello supplici, secundum formam istam scripto, quem familiaris proregis, suus amicus, sibi praescripsit. De quo Clero aliqui resolverunt et consuluerunt, licere ipsi eiusmodi libello subscribere, et illum porrigere, de eo sic censentes, quod quoad vim verborum, perinde habeant dicere seu scribere, se cum submissione seu submisso rogare, ac si diceret aut scriberet, quod humiliter, seu cum humilitate, provolutus in genua, prostratus in terram, aut similibus aliis officiosis verbis rogat dimitti, et liberari. Id quod et istis indifferenter modis licet cuilibet rogare, qui incidit in manus quorumcumque etiamsi sint, velut latrones, grassatores, assassini, qui nullam in ipsum habent legitimam potestatem. Alii resolverunt, et consuluerunt non licere subscribere eiusmodi libello, aut eum porrigere, censentes ipsi, cum submissione, seu submisso rogare, perinde intelligendum, adeoque intelligi ab illis, qui voluerunt libellum, seu in libello ita scribi, ac si supplicans rogaret, agnoscendo culpam seu offensam, in eo quod

noluit illa facere, quae in memoratis legibus statuuntur ac praecipiuntur.

Quomodo cum differant inter se, adeoque in suspenso et sine resolutione relinquunt consulentem captivum Catholicum nobilem virum illi de Catholico Clero, qui ab ipso sunt consulti: Ut ergo detur resolutio et instructio magis definita, certa, solida et secunda, secundum quam oporteat per quemcumque Catholicum captivum, sive in Hibernia, sive alibi in Britannicis Insulis responderi ad eiusmodi interrogatorium, quale est istud iam propositum: Observandum est imprimis, quod cum admonitio illa Apostoli Pauli scribentis ad Thessalonicenses:¹ Ab omni specie mala abstinete vos, intelligatur maxime de rebus et in rebus pertinentibus ad religionem, debent propterea Christiani, et Catholici homines, sicut et semper debebant, cavere non solum ne quid committant aut admittant, quod ex se seu ratione sui, repugnat institutis Christianae et Catholicae religionis, sed etiam ut non contingat ipsos committere aut admittere, quod ex adiuncta per quoscumque arte, astu, fraude, aut dolo censi merito possit institutis illis repugnare, ne vel huiusmodi quippiam committendo aut admittendo, deprehendantur defecisse, licet incauti, in confessione necessaria suae fidei, et religionis. Id quod declarari, et probari potest per exemplum, quod narrat sanctus Gregorius Nazianzenus,² et scribitur a Sozomeno in historia ecclesiastica, de fraude, arte et calliditate, qua Julianus imperator apostata, circumveniendos Christianos maxime milites, inducebat eos ad adorandum, externo saltem actu et specie, imagines falsorum deorum, atque ita ad idolatriam committendam. Nam cum pro antiqua apud Romanos consuetudine adorandi imperatores, non solum in suis personis, sed etiam in statu, imaginibus et picturis, quae publice ipsis ponebantur, illa nimirum civili veneratione, de qua, et Scriptura Sacra loquitur, ubi de Abraham legitur, quod adorabat populum terrae (Chanaan) filios videlicet Heth; Imago cuiusque imperatoris depicta erat in principali vexillo militari, quod labarum nominatum, ante ipsum deferebatur, et pro consueto illo more, a praetereuntibus, maxime autem a militibus adorabatur. Cuius vexilli et in eo depictae imaginis loco Constantinus magnus Christianus imperator instituit sibi praeferrere insigne crucis Christi Servatoris. Julianus iste apostata, antiquam illam consuetudinem sic restituit denuo, ut cum alii imperatores soliti fuerint curare, ut

¹ Epistola 1. c. 5, v. 22.

² Gregor. Nazian oratione 1^a in Julianum paulo post medium et Sozomen. l. 5, Hist. eccles. c. 16.

una cum suis imaginibus, alia quaedam picturarum emblemata prout quisque ipsorum affectus erat, in vexillo adiungeretur, Julianus iste fecit, ut iuxta ipsum Jupiter depingeretur, velut e coelo apparens, coronam, et purpuram, quae sunt Imperii insignia, ipsi praebens, Mars item et Mercurius in eum intuentes, et tanquam obtutu oculorum testificantes, quod vir esset, tum in dicendi arte, tum in re militari spectans. In quo curando fieri hoc illi propositum erat fraudulenter et dolose, ut quicumque pro antiqua consuetudine, depictam in vexillo imaginem ipsius tanquam imperatoris adorarent, illi eadem adoratione istas alias imagines falsorum deorum cum imagine imperatoris appictas, vererarentur. Si qui vero ne viderentur adorare falsos deos, renuerent consuetam adorationem exhibere, illi tanquam violatores antiquae consuetudinis, et honoris per eam debiti imperatoribus, castigarentur. Quare cum pauciores quidam sed prudentiores, et pientiores Christiani homines, percepta ista fraude et dolo, noluerint adorare, sunt propterea affecti supplicio, tanquam ob contumeliam imperatori irrogatam. Plerique autem simpliciores et rudiores Christiani, existimantes se facere quod antiqua habebat consuetudo, decepti ista fraudulenta et dolosa calliditate, cum imagine imperatoris pariter adorabant sine discretione, et consideratione, imagines appictas falsorum deorum. Hoc itaque factum et exemplum penitus examinando, cum certissimum sit iuxta praeceptum decalogi divinae legis,¹ esse per se seu ratione sui omnino illicitum atque impium, adorare idola, simulachra, imagines falsorum deorum; non perinde sentiendum est de adoratione imaginis, seu statuæ imperatoris cum qua sunt appictae aut appositae statuæ, seu imagines falsorum deorum, loquendo de eo genere adorationis, nempe civilis, qua sunt honorandi imperatores, reges et principes huius saeculi tametsi sint aliqui homines impii, et scelerati iuxta admonitionem illam sancti Petri apostoli:² Regem honorificate; sed de ista adoratione sentiendum est, simili utcumque modo, non esse illicitam, videlicet ex se, aut ratione sui, quo certissimum est non esse illicitum adorare honore sacro imagines seu statuas Christi Domini, et sanctorum eius ac sanctarum, etiam quando cum illis sunt depictae et appositae imagines, seu statuæ aliorum, quibus honor eiusmodi non est exhibendus; ut cum Christo imago seu statua vel Pilati sub quo est accusatus, iudicatus atque passus, vel Herodis, a quo est spretus, et illusus, vel etiam ipsius diaboli a quo tentatus est in deserto;³ et cum beatis apostolis Petro et Paulo,

¹ Exod. c. 20 v. 4 et Deut. c. 5, v. 8.

² Epistola 1, c. 2, v. 17.

³ Lucae c. 23, v. 11, Matth. c. 4.

imago seu statuâ Neronis ; cum beato Laurentio, Decii ; cum beata Catharina, Maximini ; cum beata Dymna, regis patri sui, et cum aliis similiter sanctis imagines et statuæ sive imperatorum, regum, principum, praesidum, iudicum sive aliorum quorumcumque suorum persecutorum. Quod ergo simpliciores illos et rudiores Christianos, qui imperatoris Juliani imaginem, prout proposita erat cum aliis istis imaginibus falsorum deorum pariter adorabant, involvit in qualemcumque culpam apparentis idolatriæ, quoad speciem externi actus, hoc erat, quia sic indiscriminatim cum gentilibus et apostatis adorabant tametsi iusta subesset ratio ex tempore, loco, professione, eiusdem imperatoris in religione, et ex perspecta constantia aliorum prudentum et piorum Christianorum, qui renuebant adorare, existimandi seu suspicandi fraudulentè et dolose secum agi. Ita ut propterea deberent et ipsi, vel similiter renuere prorsus, propositas sibi imagines¹ adorare, vel sicut propheta Jeremias scribens in epistola ad Judæos, qui abducendi erant in captivitatem Babylonicam, quod visuri essent in Babylonia deos aureos, et argenteos, et lapideos, et ligneos in humeris portari, ostentantes metum gentibus, praemonet illos hisce verbis : Videte ergo, ne et vos similes efficiamini factis alienis, et metuatis, et metus vos capiat in ipsis. Visa itaque turba de retro, et ab ante adorantes, dicite in cordibus vestris ; Te oportet adorari Domine ; oportet istos protestari sibi esse propositum adorare imaginem solummodo imperatoris pro antiqua consuetudine, non autem adiunctas alias imagines falsorum deorum, Jovis, Martis et Mercurii, quas gentiles et apostatae, undique concurrentes, indifferenter adorabant. Quomodo et faciendum esset, si quem contingere Christianum aliquando versari uspiam inter aliquos, verbi gratia inter Mahometanos, qui una cum imagine Christi Domini aut alicuius ex sanctis eius, depictam imaginem cuiuspiam alterius uti Mahometis, quem non liceret adorare, proponeret pariter adorandam. Nam illi cui id proponeretur, tunc vel abstinendum foret ab externa utriusque imaginis adoratione, vel protestatio ab ipso interponenda, quod solius Christi vel sancti cuiuscunque sic depicti, non autem alterius istius, qui pariter depictus esset, imaginem adoraret.]

Deinde observandum est, Quod cum ultra duas illas leges quae initio commemoratae sunt fuisse statutae etiam in Hibernia, contra instituta Catholicae religionis, eiusque confessores et cultores, plures sint leges contra eosdem statutae in Parliamentis regni Angliæ, quae nondum sunt in Hiberniam introductae prout ibidem pariter indicatum est. Sunt aliquae ex his legibus cum quibus, et in quibus adiungitur

¹ Baruch c. 6, v. 3.

provisio et cautio, quad illos peculiariter, qui submissionem facerent, seu qui se submitterent, quae submittio qualis nam sit, hic statim subiungetur.

Una talis lex est in Parlamento congregato Westmonasterii, die decimasexta mensis Januarii, anno Christi Domini millesimo quingentesimo octuagesimo primo, qui erat regni Elizabethae vigesimus tertius, post publicatum die decima eiusdem mensis edictum quoddam, prout prae se ferebat eius titulus : Ad revocandum quamplures S^{ae} M^{tis} subditos, qui in transmarinis partibus (nempe in seminariis institutis pro studiosis Anglicanae nationis, in Catholicis regionibus) degunt praetextu quidem studiorum, sed ita ut revera contra divinas patriasque regni Angliae leges vivant. Et pariter contra illos qui recipiunt aut sustentant apud se Jesuitas, seminaristas, aliosve missificantes presbyteros, disseminatores seditionum, et aliorum proditoriarum molitionum, statuta¹ contra abstrahentes a religione tunc stabilita intra dominia eiusdem reginae ad Romanam religionem, aut inducentes aliquem ex eius subditis ad praestandam aut promittendam ullam obedientiam Sedi Romanae, exercendam intra eius dominia, et contra illos qui ibidem sic abstrahuntur, inducuntur, aut reconciliantur eidem Sedi, tanquam reos criminis laesae M^{tis} regiae in supremo gradu, et contra quoscunque scienter adiuvantes, seu foventes, aut celantes aliquem ex sic offendentibus, tanquam reos despectus, seu neglectus criminis laesae M^{tis} : Contra dicentes, cantantes aut audientes Missam ; contra illos qui excedentes decimum sextum aetatis annum non frequentant templa et officia ecclesiastica, iuxta statutum superius commemoratum anni primi eiusdem reginae. Et contra tenentes vel alentes aliquem ludi litterarii magistrum, non sic frequentantem templa et officia. Cui legi additur provisio qua cavetur, quod quilibet offendens aliquo ex istis modis, qui coram episcopo dioecesis in qua sistitur iudicio, vel coram ipsis iudicibus submissionem faciet, qua se conformet legibus regni. Pro prima vice eiusmodi submissionis per eum factae, liberabitur a sua offensa et poenis propterea incursis ; nisi sit crimen laesae M^{tis} aut despectus eius.

Alia talis lex² est in Parlamento ibidem congregato die vigesima tertia Novembris anno Christi Domini millesimo quingentesimo octuagesimo quinto, qui erat annus vigesimus septimus regni Elizabethae statuta contra Jesuitas, seminaristas, presbyteros et alios e Clero Catholico sive religiosos sive aliter ecclesiasticos, ordinatos per auctoritatem aliquam praetensam derivari a Sede Romana,

¹ Cap. 1.

² Cap. 2.

venientes in Angliam, seu alia reginae dominia, vel ibi remanentes, ut discedant intra quadraginta dies. Ita quod si post illos quadraginta dies remaneant, in ulla parte regni Angliae aut ullius alterius ex iisdem dominiis, iudicentur rei criminis laesae M^{tis}: Contra quoscunque qui aliquem ex eisdem, post illos quadraginta dies scienter recipient, refocillabunt, confortabunt, adiuvabunt seu sustentabunt. Ita quod iudicabuntur rei feloniae idque absque beneficio clericatus. Contra alios qui educantur in aliquo collegio Jesuitarum, aut in aliquo seminario transmarino, si non redeant in Angliam infra sex menses proximos post edictum, ea de re publicatum Londini, et infra duos menses post suum reditum, non se submittant coram episcopo dioecesis, seu duobus iusticiariis ad pacem territorii ad quod appellunt, reginae M^{ti} eiusque legibus, et recipiant iuramentum de eius primatu ecclesiastico; ut qui aliter redeunt vel remanent in aliquo ex eisdem dominiis, iudicentur rei criminis laesae eiusdem M^{tis}: Contra illos qui post eosdem quadraginta dies, per viam cambii aut aliquo alio modo transferunt, tradunt, mittunt aut faciunt seu procurant transferri, tradi, mitti ultra mare aut alias cedunt, dant seu contribuunt ullam pecuniam, seu aliud sublevamen pro ullo Jesuita, aut alia eiusmodi ecclesiastica seu religiosa persona, aut pro aliquo collegio Jesuitarum, seu seminario, aut pro aliquo degente in aliquo eiusmodi collegio seu seminario, et non reverso in Angliam et ibi manente, nisi faciat submissionem, qualis in eadem lege exprimitur. Ita quod sic offendentes incurrunt poenam statuti de Premunire dicti. Et contra illos qui post eosdem quadraginta dies mittunt absque licentia ullam suam prolem aut alium sub suo regimine constitutum, ad ullas transmarinas partes, extra obedientiam reginae, nisi causa mercaturae. Cui etiam legi provisio adiungitur, qua cavetur, quod ipsa non extendetur ullo modo contra ullum eiusmodi Jesuitam, seminarii presbyterium, seu alium presbyterum, diaconum aut personam religiosam, seu ecclesiasticam qui infra eosdem quadraginta dies, aut intra tres dies a suo postmodum adventu in Angliam, aut in aliquod aliud ex reginae dominiis, submittet se alicui archiepiscopo, seu episcopo regni sive alicui iusticiario pacis, in comitatu ad quem appellet, et desuper recipiet iuramentum primatus ecclesiastici reginae, et subscriptione propriae manus agnoscet et deinceps praestabit suam obedientiam sub S^{ae} M^{tis} legibus in causa religionis.

Et cum Parlamento ibidem congregato, die vigesima nona octobris anno Christi Domini millesimo quingentesimo octuagesimo septimo, qui erat vigesimus octavus regni Elizabethae, alia quaedam lex severior quam eousque statuta fuerat,¹ quoad multas pecuniarias,

¹ Cap. 6.

per Catholicos incursas ob non frequentanda templa et officia ecclesiastica cum sectariis, et ob dicendam sive audiendam missam contra leges regni. Ita videlicet quod exploratis, et aestimatis etiam terris, et haereditatibus quibuscunque, quas iidem Catholici, vel possident, vel ex quibus emolumenta aliqua percipiebant, praescripti sint termini quidam peremptorii, in quibus solverent omnes eiusmodi mulctas, tam decursas, quam decurrendas; et quod si defectus committantur in ulla parte istius solutionis tunc cederent ad usum Reginae omnia bona mobilia eorundem Catholicorum et occuparentur pro illa duae partes omnium eiusmodi terrarum ad eos quoquomodo pertinentium. Etiam provisio adiuncta est qua cavetur, ut si quispiam ex eisdem Catholicis submissionem faciat, qua se conformet, prout ordinatum est, per legem statutam anno vigesimo tertio eiusdem reginae, tunc ille liberabitur, et a solutione istarum mulctarum, et ab occupatione suarum terrarum seu haereditatum, quamdiu postfactam submissionem, conformis perseverabit.

Adhuc alia talis lex est, in Parlamento congregato die decima nona februarii, anno Christi Domini millesimo quingentesimo nonagesimo tertio, qui erat annus regni Elizabethae trigesimus quintus sub hoc titulo: Pro restringendis Papistis recusantibus ad certa habitationis loca, contra Catholicos sic appellatos statuta, ut quilibet eorum convictus ob non frequentandum aliquod templum, sacellum seu aliud oratorium ad audiendum ibi divinum officium, iuxta leges de sic frequentando statutas, si habeat certum aliquem locum consuetae habitationis, seu commorationis suae in ipso regno Angliae eo se infra quadraginta dies conferet, nec ullo post tempore ultra quinque milliarum sine licentia inde recedat. Et si non habeat eiusmodi certum locum habitationis, seu commorationis, eo se similiter recipiat ubi natus est, aut habet patrem, seu matrem commorantem, ibique sub simili restrictione maneat. Quod quisquis, uti dictum est, convictus non observaverit, si non habeat sufficientes facultates ad satisfaciendum pro mulctis debitis, ob suum contemptum, et inobedientiam, in non frequentando, iuxta leges regni, templa et officia divina, nec se velit infra tres menses a sua apprehensione propter idipsum non observatum conformare frequentando templa, et officia iuxta iam dictas leges, abiurabit coram duobus aliquibus iusticiariis pacis aut coram coronario, id est, fiscali pro corona comitatus, in quo apprehendetur regnum Angliae, et omnia alia reginae dominia in perpetuum. Indeque recedet infra tempus ab iisdem sibi assignatam, nunquam amplius reversurus. In quibus si non obedierit, iudicabitur reus feloniae. Et quod quicumque suspectus esse Jesuita, seminarista seu mystificans presbyter, examinatus de eo per aliquem habentem ad id auctoritatem,

recuset directe et vere respondere, committetur propterea carceri ibique detinebitur, donec sic respondeat ad quaestiones sibi propositas. Atque ad hanc quoque legem provisio et cautio in favorem se submittentium adiungitur: Ita quod si quispiam qui contra eam offendit priusquam de offensa convincatur, accedat ad ecclesiam aliquam parochialem, aliqua dominica, seu alia festa die, et ibi tunc audiat divinum officium, et tempore eiusdem officii, ante concionem, seu lectionem Evangelii faciet eiusmodi publicam, et manifestam submissionem atque declarationem conformitatis suae legibus et statutis regiae Ma^{tis} qualis in hac lege mox subiungitur; Ille tum plane liberabitur ab omnibus mulctis, et poenis, debitis pro sua offensa. Cuius submissionis haec est quae praescribitur forma:

Ego A. B. humiliter confiteor et agnosco, quod graviter offendi Deum in contemnenda reginae Ma^{tis} pia et legitima gubernatione et auctoritate, absentando me a templo et ab audiendo divino officio, contra pias leges, et statuta huius regni, et ea de re ex animo doleo: atque agnosco et testificor in conscientia mea, quod episcopus, seu sedes Romana, non habet, nec debet habere ullam potestatem vel auctoritatem supra Ma^{tem} S^{am} aut intra ullum e S^{ae} Ma^{tis} regnis aut dominiis. Atque promitto et protestor absque ulla dissimulatione, aut ullo praetextu seu interventione ullius dispensationis, quod de caetero omni tempore obediam, et satisfaciam Ma^{tis} S^{ae} legibus, in frequentando templo, et audiendo divino officio, et conatum meum omnem adhibebo ad idipsum tuendum atque defendendum.

Quae sic allegatae leges cum adiuncta ipsis submissione, non sunt quidem in Hibernia, prout notatum est, introductae, per ullum, puta, statutum parlamentare ipsius regni, tametsi per praerogativam, uti vocatur, regis sint saepius emanata, et publicata edicta et mandata, quibus similia quaedam illis quae statuta sunt in istis legibus severe praecipuntur, velut contra Catholicum Clerum, eiusque receptores, sustentatores, fautores et refocillatores, aliquando specialius contra Jesuitas, seminaristas, et mistificantes presbyteros, cuiuscunque sint conditionis, qui creati et ordinati per auctoritatem ullam derivatam, seu praetensam derivari a Sede Romana: quale est edictum, quod anno Christi Domini millesimo sexcentesimo quinto, qui erat regni Jacobi regis annus tertius, die quarta mensis Julii, expeditum Westmonasterii in Anglia, et excusum Dublinii in Hibernia, promulgatum erat per totum regnum Hiberniae; aliquando generalius contra Papisticos titulares, uti in eiusmodi edictis vocantur, archiepiscopus, episcopus, decanos, vicarios generales, Jesuitas, fratres, seminaristas et alios presbyteros, educatos in seminariis ultramarinis, et institutos vel ordinatos per ullam auctoritatem derivatam a Sede

Romana ; quale est edictum, quod anno Christi Domini millesimo sexcentesimo decimo quarto, qui erat Jacobi regis duodecimus ultima die mensis Maii etiam Westmonasterii in Anglia datum, etiam postea perlatum in Hiberniam ibique publicatum, videlicet : Quod omnes sic expressi in utroque edicto, ante certum sibi praefixum diem, discedant ex eodem regno Hiberniae : et quod nullus eiusmodi post eum diem, se recipiat, veniat, aut revertatur in idem regnum, sub poena gravissimae regis offensionis, et indignationis, et sub aliis poenis atque poenalitibus, quae eisdem infligi poterunt per leges, et statuta eiusdem regni. Et quod post eundem diem nullus e regis subditis, in eodem regno, sub eisdem poenis, ullum eiusmodi recipiat, aut relevet. Et si contra aliquod ex istis edictis, ullus ex illis quibus in ipso praecipitur, ut ex eodem regno discedant, et ut eo non redeant aut veniant, vel remanebit, aut revertetur, vel ullus ex aliis subditis regis sic remanentem, aut revertentem, seu venientem, recipiet seu refocillabit quod apprehendetur, et tradetur in tutum, et arctum carcerem, ut a prorege ex iudicio concilii eiusdem regni puniatur, prout iustitia et qualitas culpa exigit.

In quibus edictis provisio quoque adiungitur, qua cavetur, quod si aliquis et quisquis ex illis de Catholico Clero, quibus in eisdem edictis praecipitur e regno Hiberniae discedere, et eo non redire, seu venire, vel ante praefixum ipsis diem ad discedendum, vel infra decem dies a suo reditu seu adventu, submiserit se coram prorege, seu aliquo alio primario gubernatore eiusdem regni, aut coram aliquo praeside seu gubernatore cuiuscunque ibi provinciae, aut coram aliquo ex supremo ibidem Concilio, et desuper seipsum conformaverit et adiuverit Ecclesiam debito, et ordinato modo, secundum intentionem dictarum regni legum, licebit ei qui se sic submittet, et conformabit, remanere in eodem Regno et eo redire ac venire ; necnon frui et gaudere beneficio legum eius ac protectionis regiae ea libertate et amplitudine, qua ulli alii fideles, et legales subditi, quamdiu ipsi in eiusmodi sua conformitate perseveraverint.

Et etiam contra illos qui exeunt seu mittuntur ex Hibernia, maxime si studiorum causa, ad seminaria studiosorum suae nationis, in transmarinis regionibus et alias tunc degentes et studentes in eiusmodi seminariis ; Edictum emanavit anno Christi Domini millesimo sexcentesimo decimo, qui erat Jacobi regis annus octavus, die decima mensis Julii, mandato eiusdem regis, a prorege Hiberniae, signatum subscriptionibus senatorum ibi supremi Concilii, et Dublinii impressum, idque sub praetextu, quod qui in eiusmodi seminariis educati, in Hiberniam postea redibant presbyteri, evaderent instrumenta seditiosa et furiosa sicut concutiatur : Edictum pro Papa inimico.

professo personae et status Ma^{tis} regiae, ad abducendos homines ab obedientia erga regem, et sub specie instruendi de rebus fidei et doctrinae ad imbuendos illos superstitiosis erroribus, et idolatria. Idemque in edicto isto ordinatur, et mandatur: Quod nulli Hiberni (nisi sint mercatores, nautae, eorum institores aut ministri) absque speciali licentia, recedant aut transeant ex regno Hiberniae ad regna, ditiones seu dominia cuiuscunque externi regis, principis, status aut potentatus. Quod nullus vir illustris aut nobilis eiusdem regni similiter emittat aut emitti faciat, ullum ex suis liberis, amicis aut cognatis, sub praetextu peragrandi, studendi, aut proficiscendi ad bellum. Quod omnes et singuli viri illustres, nobiles et mercatores regni Hiberniae revocent, et accersiri faciant in idem regnum, vel in regnum Angliae, omnes et singulos suos filios, et cognatos in quocunque ex iam dictis seminariis degentes et studentes, ita quod revocati ab illis, revertantur, prout iam ordinatum est, infra unum annum a data praesentis edicti. Et si quispiam ex eis qui sic per ipsos revocati, recusaverint, aut distulerint redire, infra praefixum istud tempus, quod tunc non conferent sic recusantibus, aut cuiquam eorum ullum genus sumptus aut subsidii, sub poena gravis offensionis, et indignationis regiae Ma^{tis} aliisque poenis ac poenalitatibus, quae iuste infligi poterunt contemptoribus edicti et praerogativae regalis S^{ae} Ma^{tis}.

Quae cum ita se habeant, omnino debet existimari, quod qui tantopere urgebant, ut vir nobilis Catholicus, cui in captivitate posito proponebatur istud posterius interrogatorium, consentiret, quod in libello supplicii quo a se subscripto petiturus erat se dimitti et liberari, praecise exprimeretur ipsum cum submissione id petere, illi nomine submissionis, talem intelligebant, qualis est quae exprimitur in allegatis legibus statutis in Anglia, et in edictis publicatis in Hibernia, et signanter in lege illa statuta anno trigesimo quinto reginae Elizabethae, utpote cum qua plenius praescribitur eiusmodi submitio, et forma qua sit facienda describitur. Quare si nobilis ille vir Catholicus captivus porrigeret seu consentiret porrigi subscriptum a se libellum, in quo exprimeretur prout urgebatur, quod cum submissione petebat dimitti et liberari, expectandum ipsi foret, quod statim atque eductus esset e carcere, urgeretur denuo ad submissionem, velut in quam iam consensit, et quam in libello a se subscripto et pro se porrecto promisit faciendam, iuxta formam illam cum iam dicta lege praescriptam, aut iuxta aliam aliquam aequivalentem verborum formam, qua submitio eiusmodi ab ipso exigeretur, qualem submissionem si recusaret facere, uberius foret illi expectandum, quod denuo retruderetur in carcerem, ibique peius quam initio suae captivitatis

tractaretur, tanquam qui non solum praevaricatus esset memoratas leges regias sed etiam qui violaret factum a se promissum et consensum a se semel datum, de submissione facienda.

Denique ex his omnibus instructio et resolutio huiusmodi danda est iuxta quam, cum nobilis ille vir Catholicus de quo agitur, tum alius quicumque sit Catholicus, sive in Hibernia sive alibi in Britannicis Insulis, cui in captivitate ob similem causam constituto, aut alias ob eam divexato, contingit simile aliquod interrogatorium proponi, quale est istud posterius, sic debeat se et possit gerere, quoad id quod ita proponitur sive ad idipsum respondendo, sive petendo se a sua captivitate aut ab alia quacunque divexatione liberari, ut neque quippiam committat, admittat, concedat, approbet, promittat, aut in quippiam consentiat, quod repugnat verae religioni, aut in re aut in specie. Neque etiam citra necessariam aut urgentem causam sibi aggravet vel aversat detrimentum, seu periculum, sive in corpore sive in bonis. Cuiusmodi resolutio videtur esse, quae in subiunctis his propositionibus continetur :

Prima propositio : Quoad casum quo homini Catholico ob causam suae religionis in captivitate detento, aut alias divexato, proponitur eiusmodi interrogatorium, in quo ab illo exigitur, ut in libello supplici, quo rogat se dimitti, seu liberari, praecise exprimat, se cum submissione id rogare, vel ut subscribat libello pro eius dimissione seu liberatione scribendo et porrigendo, in quo tam praecise debet exprimi, ipsum cum submissione idipsum rogare, quod non admittatur libellus, aut annuatur supplicationi in ipso factae, si omisso vocabulo submissionis, per aliquod aliud vocabulum, etiam ex se aequivalens, id exprimat, roget et se rogare subscribat. Resolvendum est imprimis, non esse licitum eiusmodi Catholico homini respondere simpliciter se velle, prout tam praecise exigitur, cum submissione rogare suam dimissionem seu liberationem, nec proinde in libello suo supplici exprimere neque consentire ut exprimat, quod sic rogat, neque etiam subscribere libello, in quo exprimitur eum sic rogare. Quae resolutio probatur hac ratione ; quia cum ex eo quod in proposito interrogatorio, tam praecise exigitur, et urgetur, ut submitio ista exprimat, appareat satis subesse aliquam fraudem, seu dolum, adeoque debere illum, cui idipsum interrogatorium proponitur, subvereri et suspicari, ne subsit aliqua fraus, seu dolus, quo intendatur ipsum inducere in quippiam illicitum. Si ipse contra id quod habet resolutio iam data respondendo exprimeret, rogaret, consentiret, aut subscriberet, tunc non observaret allegatam illam admonitionem sancti Pauli Apostoli :¹ Ab omni specie mala abstinete vos, sed contra ipsam offenderet.

¹ Epistola ad Thessal. c. 5, v. 22.

Secunda propositio: Quod si Catholicus ille existimet seu persuasum habeat, quod in proposito sibi interrogatorio exprimitur, ipsum cum submissione rogare, perinde intelligendum, adeoque intelligi a proponentibus interrogatorium, atque si rogaret cum agnitione culpae, seu offensae, in eo quod recusavit servare, quod in duabus memoratis legibus, de agnoscendo primatu regis ecclesiastico, et de communicando in divinis cum adversariis Catholicae religionis, aut in aliqua earum statuitur, et praecipitur: Tunc etiam resolvendum est similiter, non esse ipsi licitum respondere, sicut dictum est, simpliciter se velle rogare, aut exprimere, consentire, seu subscribere. Eaque resolutio tenenda est et sequenda, etiamsi forte illi qui proponunt interrogatorium, non sic intelligant, cum submissione rogare, ut perinde valeat ac rogare, agnoscendo culpam, seu offensam, sed eo sensu exigant, et cum submissione seu submisserogetur, quo exprimeretur rogari humiliter seu cum humilitate, aut aliis officiosis verbis, ex vi suae significationis eundem sensum prae se ferentibus. Et ratio qua probetur eadem resolutio est, quia si Catholicus ille, qui quod iam dictum est existimat seu persuasum habet, de sensu eius quod est cum submissione rogare, respondeat contra id quod ita resolvitur, sic respondendo diceret, et ageret contra dictamen suae conscientiae, quomodo dicere, vel agere contra conscientiam etiam erroneam, est illicitum, prout tenet, et tradit sententia probator Scholae Theologicae,¹ idque iuxta doctrinam beati Pauli Apostoli in epistola ad Romanos, ubi de cibis loquens ait:² Scio et confido in Domino Jesu, quia nihil commune (id est immundum) per ipsum (quasi diceret, ille non docuit cibum aliquem esse immundum, aut abstinendum a cibo aliquo tanquam ab immundo, cum in Evangelio dicatur.³ Non quod intrat in os coinquinat hominem) nisi ei qui existimat quid commune esse, illi commune est (id est immundum, ideoque ob existimationem istam conscientiae suae licet erroneam, illicitam ipsi est illud manducare). Rursum quando subdit:⁴ Qui discernit (scilicet inter cibos, quasi alii essent mundi, alii immundi) si manducaverit (scilicet quod existimat immundum) damnatus est, quia non ex fide (id est quia contra id quod in conscientia sua credit sibi licitum esse, manducat).

Tertia propositio: Et si Catholicus ille quomodocunque sentiat ipse aut sciat intelligendum ex vi verborum, quod in proposito sibi interrogatorio exigitur tam praecise, ut cum submissione roget dimitti seu liberari, tamen ex occasione, quae tantopere urgetur istud sic

¹ D. Thom. 1, 2^{ae} q. 19 art. 5.

³ Math. c. 15. v. 11.

² Cap. 14, v. 14.

⁴ Ibidem v. 23.

praecise exprimi existimet seu persuasum habeat quod alii et maxime illi, qui interrogatorium eiusmodi proponunt, sic intelligant cum submissione rogare, ut idem sit quod rogare cum agnitione culpae seu offensae quali iam dicta est. Et tunc quoque resolvendum est, non esse licitum eidem Catholico, sicut dictum est, respondere simpliciter. Id quod probatur: Quoniam si Catholicus qui quod iam dictum est existimat seu persuasum habet de sensu in quo ab aliis intelligitur et proponitur ipsi eiusmodi interrogatorium, responderet contra iam datam resolutionem simpliciter rogando, exprimendo, consentiendo, subscribendo, prout ab ipso exigitur: Ista eius responsio in specie saltem et ex consequenti, repugnaret confessioni fidei ad salutem necessariae, quandoquidem involveret agnitionem offensae in eo quod idem Catholicus recusavit servare leges, seu legem aliquam regis et regni repugnantem iustitiae unius verae Catholicae religionis. In quo non esse licitum agnoscere offensam seu culpam aliquam iam antea in resolutione prioris interrogatorii probatum est efficaciter et evidenter, per rationem consentaneam, et deductam ex iam dicta necessaria confessione fidei, per exemplum sancti prophetae Danielis, per testimonia et documenta sanctorum patrum, et doctorum Augustini et Hieronymi.

Quarta propositio: Porro si Catholicus ille, vel intelligat ipse vel existimet, seu persuasum habeat, ab aliis, et maxime ab illis qui interrogatorium huiusmodi proponunt seu proponi curant intelligi, talem in eo submissionem exigi, qualis est illa, quae ut iam antea notatum est, adiungitur cum legibus allegatis Parlamento Regni Angliae, aut quae exprimitur in edictis regis publicatis in Hibernia, uti etiam est citatum: Tunc omnino resolvendum est non esse licitum eidem Catholico, quoad eiusmodi interrogatorium sic respondere aut se gerere, ut quod in eo ab ipso exigitur cum submissione fieri, id sive rogando, sive consentiendo, sive subscribendo cum submissione, ut iam dictum est, intellecta, committat aut admittat. Quae resolutio probatur quia cum eiusmodi submissione facere quod in proposito interrogatorio exigitur fieri, repugnat directe confessioni fidei ad salutem adeo necessariae, ut Christus Dominus in Evangelio pronunciet:¹ Omnis qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui in coelis est. Rursum:² Qui me erubuerit, et meos sermones, hunc filius hominis erubescet, cum venerit in maiestate sua et Patris et sanctorum angelorum; et Paulus apostolus praedicat:³ Si sustinebimus et conregnabimus, si negaverimus

¹ Matth. c. 10, v. 32, et Lucae c. 12, v. 8.

² Lucae c. q, v. 26, et Marc. c. 8, v. 38.

³ Epistola 2 ad Timoth. c. 2, v. 12.

et ille (Christus Jesus) negabit nos. Negatur autem Deus, Christus Dominus, fides, et religio vera, sicut ore, non observando, quod Apostolus Paulus docens scribens ad Romanos:¹ Ore confessio fit ad salutem; sic et opere, non adimplendo quod idem Apostolus monet scribens ad Hebraeos:² Teneamus spei nostrae confessionem Indclinabilem, non deserentes collectionem nostram, id est, Ecclesiam, quae est collectio fidelium, adiungendo nos adversae collectioni, videlicet illorum, qui sunt adversarii religionis quam una et sola vera Ecclesia Dei, et Christi Domini profitetur: Quibus se adiungunt contra istam sancti Apostoli admonitionem, utpote in rebus ad religionem pertinentibus, sicut illi qui participant cum eiusmodi adversariis in sacramentis; sic et qui cum eis communicant in aliis officiis religionis. Adeo ut quam verum est, quod idem Apostolus scribit ad Corinthios:³ Qui edunt hostias participes sunt altaris, sive id intelligatur de altari unius veri Dei, et de hostiis, quae in eo offeruntur, sive de altari quod contra illud sit erectum, in quo, uti adiungit Apostolus, quae immolant gentes, daemioniis immolant, et non Deo: tam verum etiam sit quod qui communicant in officiis religionis cum aliqua collectione, id est ecclesia, profitentur se de illa esse collectione sive sit unica et vera Ecclesia Dei, et Christi Domini, sive sit collectio deserentium eam ecclesiam. In quos apte quadrat illud apud Isa. am prophetam:⁴ Vae filii desertores dicit Dominus, ut faceretis consilium, et non ex me, et ordiremini telam et non per spiritum meum, ut adderetis peccatum super peccatum. Quare sicut consequenter Apostolus admonens Christianos, quod nolit ipsos socios fieri daemoniorum, hoc modo ipsos instruit:⁵ Non potestis calicem Domini bibere, et calicem daemoniorum: non potestis mensae Domini participes esse, et mensae daemoniorum. Eodem modo Catholici ne fiant socii haereticorum et schismaticorum sunt etiam instruendi, quod non possunt in sacramentis aut aliis religionis officiis, communicare, cum una et vera Ecclesia Dei et Christi Domini, et cum collectione desertorum eiusdem Ecclesiae, seu quod cum hisce sic communicare sit negare veram fidem et religionem, quam sola Ecclesia Dei Catholica tenet atque profitetur, et consequenter negare Deum ac Christum Jesum, quem Apostolus Paulus⁶ appellat auctorem fidei, et consummatorem.

Quinta et postrema propositio: Verum si Catholicus ille, de quo et quali agitur, et ipse sic intelligat, quod in eiusmodi proposito sibi

¹ Cap. 10, v. 10.

² Cap. 10, v. 23.

³ Epistola 1, c. 10, v. 18

⁴ Cap. 30, v. 1.

⁵ Ibidem, v. 20.

⁶ In epistola ad Hebr., c. 12, v. 2.

interrogatorio exigitur ab eo cum submissione fieri, nempe sic rogare se dimitti seu liberari, ut perinde sit, sive cum submissione, seu submisse sive cum humilitate seu humiliter, sive cum aliis officiosis verbis ex vi suae significationis idem valentibus roget, vel dicat, scribat, seu subscribat se rogare, et pariter protestetur se non intendere aliter rogare, aut dicere, scribere, seu subscribere se rogare, id quod ab eo exigitur cum submissione fieri, quam sic, ut idipsum ab illis quoque qui interrogatorium ipsi proponunt et ab aliis quibuscumque eodem modo intelligatur, non autem ullo modo quasi cum submissione rogando, aut se rogare dicendo, scribendo, seu subscribendo, intendat agnoscere offensam in eo quod recusavit servare commemoratas duas leges, seu aliquam earum, vel conformare se imposterum eisdem legibus, seu alicui earum observandis: Resolvendum est, quod si quidem eiusmodi protestatio illius Catholici admittatur; tunc licitum erit ipsi quod ab eo exigitur cum submissione seu submisse rogare. Id eo modo facere, perinde ac si rogaret humiliter, seu cum humilitate se dimitti, seu liberari. Cuius supplicationis suae intuitu si dimittatur, poterit in conscientia tutus esse ac securus, quod sic rogando, aut dicendo, scribendo, seu subscribendo se rogare, non commisit ullam offensam. Quae resolutio probatur huiusmodi ratione: Quia Catholicus, qui sicut iam declaratum est, respondet seu rogat aut dicit, scribit, seu subscribit se rogare, ille imprimis nihil committit aut admittit, quod ex se seu ratione sui est illicitum, quandoquidem ex sua significatione, seu ex vi sensus proprii verborum, perinde valent cum submissione, seu submisse rogare, et rogare cum humilitate seu humiliter vel aliis aequivalentibus verbis qualibus, quocumque ex istis modis exprimerentur, liceret cuiquam qui etiam in latronum, grassatorum seu assasinorum manus incideret, sicut et antea est praemissum, rogare et supplicare, ut dimitteretur ac liberaretur. Deinde idem Catholicus expressa sua, et admissa protestatione praecavit, et excludit omne id quod per aliquam fraudem, dolum, astum, artem posset alioqui subesse ad ipsum involvendum, et incautius inducendum ad quippiam committendum, seu admittendum, quod non esset licitum. Sin autem eadem protestatio non admittatur tunc non solum non est licitum sed etiam magis est illicitum, respondere se rogare, seu omnino rogare, aut dicere, scribere, seu subscribere se rogare cum submissione, prout in proposito interrogatorio exigitur et urgetur fieri, quam si Catholicus ille non facta protestatione, qualis iam dicta est, tacitus, et in hoc deceptus existimaret seu persuasum haberet, nullam subesse fraudem, aut dolum in eo quod ab ipso in proposito interrogatorio exigitur, sed quod a proponentibus intelligitur, iuxta propriam vim

significationis et sensus verborum. Et ratio qua hoc quoque probatur est quia quod non admittatur dicta protestatio, magis manifestat quam si non esset facta, quod subest fraus, dolus, astus seu ars qua intenditur decipere, et inducere Catholicum eiusmodi, cui propositum est interrogatorium, de quo agitur, ad aliquid illicitum committendum, seu admittendum

Sic censet quoad posterius istud interrogatorium esse resolvendum ac respondendum.

Petrus Lombardus Archiepiscopus
Armacanus Primas Regni Hiberniae.

ELPHIN IN 1631.

(*Series I., Vol. 469, fol. 332.*)

[Report presented by James Fallon, V.G., to Propaganda, Jan. 24, 1631.—The Bishop of Elphin, Boetius Egan, consecrated four years previously, has laboured assiduously ever since, and, disguised as a merchant, has visited his diocese and has found desolation and sorrow everywhere.—The city of Elphin occupied by the Protestant bishop, his family and friends.—Only one Catholic allowed to reside there.—The Cathedral still stands, but all its altars, chapels and images have been destroyed, and a protestant altar erected in the centre of the edifice in protestant fashion.—The Franciscan friary pulled down to provide building material for a palace for the protestant bishop.—At Boyle, eight miles distant, there was a Cistercian monastery, now in ruins. A few Catholics live there. The local minister cruelly, and with impunity, oppresses priests and people. No priest can venture to appear openly there.—The Premonstratensian monastery of Inishcrinin, a mile away, levelled to the ground.—At Sligo, twenty miles distant, another minister with authority from the crown to punish offenders, is very severe on the Catholics and supporters of the clergy, whom he arrests and imprisons on the charge of usurping ecclesiastical authority.—There are some Catholics there, but priests experience great difficulty in visiting them.—The Dominican priory is now in ruins, except the chapel which is used by the protestants as a courthouse.—There are many protestants in the neighbourhood in possession of confiscated Church property, and these are filled with hatred towards the priests.—To the west is Thulsk, where there was a monastery of the Canons Regular now in ruins.—Eight miles from Thulsk, is Roscommon, with a Dominican priory partly

in ruins. It is used as a courthouse, and the private residence of a Lutheran.—Athlone, twelve miles distant, on the eastern borders of the diocese, is inhabited by many Catholics, and can be visited with comparative ease. As at Sligo the local minister has extensive authority and is equally unsparing in the use of it. There are many other ministers in the neighbourhood, but they are not so bad.—The revenues are devoted to the use of the Protestant bishop's children and family, while the lawful bishop has not where to lay his head.—Punishment and fines are inflicted by the officials of the protestant bishop on Catholics who go near the Catholic bishop or his V.G., and on those who are married by a priest or have their children baptized by him.—Formerly there were sixty-five churches in the diocese; only five of these remain and are used by the protestants. In many cases not even a trace of them is to be found.—Forty priests minister to the faithful.—The decrees of the Council of Trent were published but whether duly or not, is uncertain.—There were some old friars acting as parish priests without any authority, together with some priests not belonging to the diocese.—In the district of Boyle a Cistercian was the cause of some scandal by ignoring the bishop's authority.—Having examined the parish priests the bishop found them competent to discharge their sacred duties.—The old parishes were badly arranged and divided.—Steps taken by the Bishop since his consecration: 1. Appointment of deans, archdeacons and pastors in and around the towns, according to merit.—2. Publication of decrees of Trent in every parish, to remove all uncertainty; 3. Renewal of consent by those who had been married by the friars referred to, or by protestant ministers; 4. Better division of parishes; 5. Regular holding of synod, but with the utmost secrecy so as to avoid persecution; 6. Transactions at such synods; 7. Regular theological conferences in each deanery once a month; 8. A Vicar foran appointed over each deanery; 9. Preaching; 10. Regular visitation of diocese.—Begs confirmation of his appointments and of division of parishes.—Propaganda's Summary of Report.—Endorsement of Propaganda: The Propaganda commends the bishop's diligence; no approval necessary for division of parishes.—The question *re* appointments to be referred to the *Dataria*.]

Relatio de statu episcopatus Elphinensis per D. Jacobum Fallonum vicarium generalem, et provinciae Conaciae in Hibernia procuratorem exhibita Sacrae Congregationi de Propaganda Fide, die 24 Januarii 1631.

Cum ante quatuor iam annos R^{mus} Pater fr. Boëtius Eganus Elphinensis episcopus creatus esset, vineam suam, sicut temporum

ratio postulabat, occulte ingressus, mox operi se accinxit, ambulans multoties post occasum solis, et interdum noctu, vel summo mane, in habitu saeculari, cum comitatu duorum numerum non excedente, crucem suam in pectore gerens, mercatoris ficto nomine assumpto. Sed magnam ubique desolationem, vineamque ipsam in amaritudinem conversam invenit.

Primo sedes episcopalis, civitas nempe Elphinensis, habitatur a pseudoepiscopo, suaque prole, familia, et aliis eiusdem farinae hominibus, nulli autem Catholico permittitur istic habitare, praeterquam uni foeminae mercatoris cuiusdam uxori, quae cum haereticorum ecclesiam adire cogeretur, inducias petiit, donec ab amicorum visitatione rediret, qui procul distabant; quibus impetratis sub fide pseudoepiscopi, qui illam brevi suo gregi adhaesuram existimabat, prudens mulier mox respondit, se nunquam ergo amicos visitaturam; atque ita virtute dilationis sibi concessae, huic soli ex Catholicis illic habitare permittitur.

Cathedralis ecclesia adhuc extat, destructis omnibus altaribus, capellis, et imaginibus; in ea protestantes altare in medio templi, suo more erexerunt, quo ipsi utuntur. In hac civitate erat quondam monasterium Ordinis D. Francisci; sed illud ad fabricandum pseudoepiscopi palatium dirutum fuit. Illinc versus Occidentem spatium 8,000 passuum distat villa de Boyl, ubi Cisterciensium monasterium fuit, nunc destructum, et in palatium aedificatum, unico excepto sacello, quo utuntur Protestantes pro parochiali ecclesia. Illic habitant aliqui Catholici, sed pauperes. Moratur etiam illic haereticus minister, qui sacerdotes, imo et omnes fere honestos, ac pietati deditos, et quotquot ipsi familiares non sunt, iniuria aliqua afficit, idque semper impune: neque in ipsum ulla datur actio, perinde ac si absoluta quadam autoritate uteretur. Ideo seminatores verbi Dei sine aperto periculo accedere nequeunt. Iuxta (intra spatium unius milliariis) fuit quondam monasterium Praemonstratensium in insula dicta Inishcrinin, seu ut alii vocant, Sanct^{mae} Trinitatis. Est hoc penitus desolatum, nihilque praeter parietum reliquias superest, ut tantum dignosci possit fuisse olim monasterium. Illiuc spatium 20,000 passuum, est oppidum de Sligo, in quo habitat alter minister regia munitus autoritate ad pacis perturbatores puniendos, qui etiam est pseudoepiscopi officialis. Hic vigore utriusque autoritatis Catholicos et ecclesiasticorum sustentatores ac receptores valde molestat, comprehendit sacerdotes et carceri mandat, tanquam usurpatores ecclesiasticae autoritatis. Licet hic morantur aliqui Catholici, tamen apud illos moram aliquam trahere non audent ecclesiastici: quin et difficulter transire possunt per pontes horum

duorum oppidorum, cum tamen alia via non sit in istis partibus. Fuit hic etiam monasterium Ordinis S. Dominici, quod modo est desolatum, nisi quod supersit sacellum, quo haeretici utuntur pro tribunali. Hinc inde ex utraque parte viae morantur permulti protestantes, ecclesiasticis beneficiis a Rege ditati, qui aedes sacras in domos privatas verterunt. Hi ne aliquando cogantur dicta beneficia dimittere, ecclesiasticos beneficiarios ut usurpatores horrent, et capitali odio prosequuntur.

Ex altera parte versus Orientem est villa de Thulsk ubi quondam fuit monasterium canonicorum, ut fertur, D. Augustini, iam penitus eversum. Inde spatio 8,000 passuum est villa de Roscomain, ubi est monasterium Ord^{is} D. Dominici, partim dirutum, partim pro tribunali, et partim pro domo privata inserviens. Possidetur a quodam Lutherano. Hinc rursus spatio 12,000 passuum distat oppidum Athlon terminus huius diocesis ex parte Orientali. Cum hic morentur multi Catholici facilior est accessus ecclesiasticorum. In hac parte diocesis moratur quidam minister parem cum illo de Slygo potestatem habens, valde inhumanus et crudelis. Permulti sunt alii ministri, sed non tam mali et nocivi. Pseudoepiscopus omnes fructus et redditus diocesis impendit in usum proles, ac familiae suae: legitimus vero pastor non habet ubi caput reclinet, nisi inter suos cognatos et amicos.

Officiales pseudoepiscopi, si quos inveniunt adire R^{mum} aut eius vicarium super quacunque re aut lite, eos poena pecuniaria, et corporis cruciatu plectunt. Et qui ineunt matrimonium, et quorum proles baptizatur per Catholicum sacerdotem, omnes similiter tractant.

In hac diocesi quondam fuerunt 65 ecclesiae parochiales, sed nunc omnes sunt destructae, praeter quinque, quibus utuntur haeretici: quarundam ne vestigia quidem apparent, nisi ex traditione. Longitudo diocesis est 50,000 passuum, latitudo vero maiori ex parte unius, vel duorum millium passuum; habet 40 sacerdotes, qui Catholicis inserviunt.

Repertum est, Concilium Tridentinum fuisse publicatum in dicta diocesi, sed an modo et cerimoniais debitis haud constat. Solummodo scitur, quod unus nostrorum episcoporum, qui interfuit ipsi Concilio, adfuerit episcopo Elphinensi in una parte diocesis, quando promulgabatur Concilium, et inde infertur fuisse promulgatum. Item ex eo quod servabatur dicti Concilii tenor in sententiis matrimonialibus latis ab officialibus episcoporum etiam haeticorum, cum aliquando isti officiales essent laici iurisperiti Catholici. Etiam secundum tenorem Tridentini procedebant aliqui vicarii generales antecessores R^{mi} in hac diocesi sed dubium maxime fuit de aliquibus locis diocesis utrum in illis publicatum aut observatum fuerit.

Inveniebantur in hac diocesi fratres quidem senes, qui parochorum officio fungebantur, nulla muniti auctoritate, et sacerdotes aliqui non ipsius dioecesis, nec ex ipsa provincia orti, de quibus querebantur nonnihil dioecesani, quod suis praeferentur. In territorio monasterii de Boyl Ord^{is} Cisterciensis est quidem monachus prorsus ignarus, auctoritate tamen donatus a vicario Ord^{is} Cisterciensium in Hibernia praeter quem nullum alium agnoscit ordinarium: et cum illinc multum distet ipse vicarius, hic quotidie scandalizans populum suo malo exemplo, impunis evadit.

Parochi vero omnes, examine facto, reperti sunt idonei ad sacramentorum administrationem.

Parochiae huius dioecesis incommode admodum fuerunt institutae: siquidem quibusdam in locis una pars parochiae distat ab altera spatio 6 vel 7 mille pass. alias parochias intersecant magna flumina, ac propterea parochi ab officio multoties impediuntur. Unde tamen coeperit huiusmodi parochiarum institutio non facile est reperirè. Iam res in ordinem redactae sunt, ut sequitur:

1° Ordinarius, ut statuta ipsius maiorem obtineant vigorem, mortuo decano, alium nominavit decanum, similiter et archidiaconum alium, aliosque vicissim instituit iuxta oppida praedicta et ubi maior urgebat necessitas; quos nempe diligentiores, magisque idoneos novit. Item nominavit beneficiarios in aliquibus ecclesiis parochialibus; idque partim ad animandum ipsos, partim ut maiorem auctoritatem inter dioecesanos habeant, partim denique ut via occludatur ambitiosis et indignis, quorum doctrina et diligentia non cernitur, nisi in procurandis bullis ex quarum concessione sequuntur incommoda et scandala saepe quam plurima, ac ne dignissimi, qui sustinuerunt pondus dici et aestus, et strenue cum multo fructo laborarunt in vinea Xpi, vilescant, neve loco et occasione fructificandi priventur.

2° Statuit ut Concilium Tridentinum de novo publicaretur in singulis parochiis, ad tollendum in posterum omne dubium de publicatione.

3° Curavit, ut quicumque inierunt matrimonium, assistentibus illis regularibus de quibus supra, de novo consentiant; et ad hoc inducantur per parochos, absque strepitu tamen et publicis ceremoniis, fecitque ut idem persuadeant iis qui contraxerunt matrimonium assistentibus pseudoëpiscopi ministris.

4° Parochias dividi curavit, prout ad facilitandum parochorum ministerium convenientius videbatur, ne tamen haec divisio stabiliatur, aut in praescriptionem habeat, absque vestro nutu, quotannis fit aliqua mutatio.

5° Synodum per se, vel per vicarium suum oportuno tempore

celebrat, non uno tamen loco, sed 5 vel 6 parochos sibi invicem viciniores in aliquo loco constituto, devio tamen et minus periculoso congregat; his praecipitur sub poena suspensionis, nemini revelare, quo ituri sint; et ipso quo conveniunt die vel nocte perficitur synodale negotium; deinde ad alios similiter congregatos transit; atque ita totam dioecesim visitat nescientibus laicis. Urget enim Regis edictum ne aliqui ecclesiastici simul convenire sinantur.

6° In hisce synodis post exhortationem ad virtutem, examinantur parochi de fructu vineae Xpi; et qui reperiuntur negligentes, aut odio habentur ab haereticis in uno loco, mittuntur in alium, qui vero maiori cum industria et fructu laborasse inveniuntur, augetur, modo possibili, eorum commodum, ut virtus remunerata crescat. Hinc pietatis et religionis augmentum in dies cernitur.

7° Praecipitur, ut casus conscientiae difficiliorees occurrentes notentur, ut in proxima congregatione solvantur.

8° Iniungitur parochis cuiusque decanatus, ut conveniant in unum singulis mensibus semel coram vicario foraneo istius decanatus, in quo morantur. Instituit quippe ordinarius vicarium foraneum in singulis decanatibus, quorum sunt sex in tota diocesi. Hic disputatur de casibus conscientiae, ut unusquisque participet de alterius studio.

Rebus ita constitutis, vicarius concionatur, ac postmodum alii viri docti saeculares et regulares ad concionandum huc illuc mittuntur. Quod faciunt in sylvis et locis deviis.

Denique ipse, vel eius loco vicarius percurrit totam dioecesim quolibet trimestri. Non possunt tamen moram facere in una parte determinata, ne in discrimen adducant eos, qui ipsos recipiunt aut sustentant. Sic tota mora fit inter amicos.

Iam instanter postulat, ut approbare et confirmare dignemini dictos beneficiarios ab ipso nominatos, et parochiarum divisionem, ad laudem Dei, et S^{tae} Matris Ecclesiae utilitatem.

[*Tergo*] Havendo ritrovata la sua diocese devastata dagli eretici, ridota la cattedrale in mani del pseudo vescovo, desolati tutti li monasteri con 60 parochie, restandone solo cinque in piedi in mani di quelli, e finalmente scacciati dalla città tutti i Cattolici, e malissimo trattati alcuni pochi, che si trovano sparsi per le ville, hà perciò procurato di notte tempo, e travestito eseguir il suo pastoral ufficio confermando in fede i Cattolici; e dando buone provisioni per l'anime loro alli sacerdoti, che ivi si trovano al numero di 40, come più a pieno costa dall'inchiusa relatione. È perchè fra le dette provisioni le migliori sono, primo

l'haver fatta divisione di alcune parochie per unirle, stando lontane 6 e 7 miglia l'una dall' altre, e tramezzo de' fiumi con grandissimo scommodo de parochi, e parimente delle anime de' parochiani. 2°, l'haver nominati et istituiti alcuni beneficiarii meritevoli in alcune parochie, acciò non siano da altri indegni, e che non hanno faticato, ottenute. Et inoltre l'haver istituito un decano et un archidiacono parimente meritevolissimi: supplica perciò che si confermino queste sue buone provisioni.

All'Emin^{mi} et R^{mi} Sig^{ri} Card^{li} della S. Congt^{ne}
de Propaganda Fide
per
Mons^r Vesc^o Elfinen in Ibernia.

Die 29 Julii 1631.

No. 31
cog. 145

Referente R^{mo} D. Assessore S^{ti} Officii literas episcopi Elfinensis in Hibernia una cum relatione suae ecclesiae pro visitatione liminum apostolicorum haec congregatio diligentias episcopi in sua diocesi ordinanda plurimum commendavit, et quoad divisionem parochiarum ab eo factam ob administrationis sacramentorum facilitatem dixit eam non indigere confirmatione apostolica, cum ex dispositione capituli ad audientiam de ecclesiis aedificandis et Sac. Concilii Trid. ordinarius in sua dioecesi propria sua ordinaria auctoritate illam si subsint causae de quibus in dictis iuribus facere possit. Quo vero ad provisiones beneficiorum iussit adiri R^{mm} D. Datarium.

Si scriva al vescovo Elfinen, avvisandolo, ut in decreto et latine.

PAROCHIAL REGISTERS

AT the annual General Meeting of the members of the Catholic Record Society of Ireland, Nicholas Synnot, Esq., Naas, referred to the fact that Catholics looking for information about births, marriages, and deaths, found themselves in difficulties owing to the fact that they did not know in what churches old Registers had been preserved, and he suggested that if the Society could compile a calendar of the Catholic Parochial Registers it would be doing very useful work. His remarks were endorsed by F. W. Ryan, Esq., B.L.

In consequence of this discussion the Committee of the Catholic Record Society instructed the Secretary to undertake the task of preparing such a Register.

Acting on the instructions of the Committee the Secretary addressed a copy of the following letter, together with a form of reply, to all the parish priests and administrators in Ireland.

REV. AND DEAR FATHER,

The want of definite information regarding Catholic Parochial Registers such as is given in the catalogues of the Protestant Registers contained in the Reports of the Public Record Office is felt to be a grave inconvenience by those who are interested for one reason or another in the history of Catholic families.

To remove all causes of complaint in this direction, and to facilitate research in a very important department of history the Committee of the CATHOLIC RECORD SOCIETY OF IRELAND, relying upon the kind co-operation of the Clergy, has resolved to publish a complete catalogue of the Catholic Parochial Registers, and has instructed me to endeavour to obtain the necessary information.

I should be deeply grateful if you would find it convenient to reply to the queries printed on the following page, and to return it in the enclosed envelope.

From the replies received the calendar was compiled.

It only remains for me to express my thanks to those who replied so promptly.

JAMES MACCAFFREY.

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries-Missing	When separate Vols. used	Notes
ARMAGH						
Armagh . . .	1796	From Sept. 29, 1797, to Dec. 17, 1797	1806	From Oct. 1810 to Jan. 1817	Nov. 16, 1835	Records the deaths of the following P.P.'s of Armagh: Rev. Dr. Sylvester Quinn (May 27, 1767), Rev. Bartley O'Hanlon (Mar. 14, 1776), Rev. James Crawley (Dec. 10, 1795), Rev. Raymond O'Hanlon (Mar. 1, 1810), Rev. Dr. Patrick James Byrne (Aug. 18, 1818), Rev. Henry Campbell (Mar. 4, 1827), Rev. James Byrne (Sept. 10, 1834).
Ardboe . . .	1827	Register is fairly complete up to 1802, fairly complete up to 1812. Very imperfect up to 1815, then blank up to 1821	1827	Register is fairly complete	At no time	—
Ardee . . .	1763	Complete up to 1802, fairly complete up to 1812. Very imperfect up to 1815, then blank up to 1821	1827	Register is fairly complete	From 1821	—
Ardtree (Money- more)	1832	1843-54 and 1869-1900	1830	Same periods as Baptismal Register practically	—	—
Ballinderry . . .	1826	Mar. 1839 to Sept. 1841	1826	—	—	—

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Ballymore and Mullabrack Carlingford	1843 1835	Nov. 1856 to June, 1859	1843 1835	Oct., 1856 to July, 1859	— 1848	— —
Clogherhead	1744	1777-1780, Jan. 12 to May 15, 1783, and 1799 to 1833	1744	1777-1780, Feb. 12, 1782 to May 18, 1783, and 1799 to 1833	Oct. 16, 1911	Records the dates of the deaths of some of the P.P.'s. Also the deaths (1744-1799) of the people of the Parish.
Creggaun (Upper)	1796	Jan. 1803 to Dec. 1812	1796	Same period as Baptismal Register	May 13, 1871	No entries in Parochial Register but another book shows a census of families for 1871 which records a Catholic population of 1,611 families.
Dundalk	1790	—	1790	—	1823	Register of Deaths, 1790-1802, contains also names of officiating priests and other stray items of information.
Donaghmore	1837	—	1837	—	In 1837, 1887, and 1912	Names of P.P.'s and their appointments given.
Dromintee	1853	Entries missing throughout	1853	Entries missing throughout	1887	—
Drumcree (Portadown)	1844	Incomplete in 1845 and last quarter of 1871	1844	Incomplete in 1844 and 1845, also from Aug. 1871 to July, 1872	—	Names of P.P.'s from 1704
Dunleer	1798	—	1798	—	—	—

Errigal, Kieran .	1834	Incomplete from 1884 to 1905	1834	No. entries from 1894 to 1898 inclusive	1864	—	
Killevey (Upper) Knockbridge .	1832 1858	From 1869 to 1882 and from 1888 to 1895	1832 1858	— Same as Baptis- mal Register	1902	—	
Lordship and Ballymasculon Magherafelt .	1837 1834	— Here and there, but not for any long periods of time	1837 1834	— Same as Baptis- mal Register	1864 1911	—	
Togher .	1791	Practically com- plete	1791	Practically com- plete	—	—	
Tullyallen .	1821	—	1821	—	1908	—	
MEATH							
Mullingar .	1742	1775 to 1777, 1816 to 1825, 1832 to 1834, and 1843	1740	1752 to 1783, and 1812 to 1833	1863	—	
Athboy .	1827	Complete	1865	Complete	—	—	
Ballymore .	1830	1830 to 1834	1839	Complete Balli- vor	1908	The deaths from 1837 to 1879 are interesting, as also in some instances the num- ber of children making their first Holy Communion.	
Ballymore and Kildalkey	1837 Balli- vor ; 1782 Kildalkey	Entries in Kildalkey register are incomplete from Oct. 1813 to March 1814. The register for Ballivor is complete	1837 Balli- vor ; 1782 Kildalkey	Complete Balli- vor Entries missing from Oct. 1813 to March 1814 for Kildalkey	1998		
Batterstown (Kil- doon)	1836	—	1836	—	—	—	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Carnross . . .	1800	Various periods between 1801 and 1834	1805	January 1820 to January 1828	1901	—
Castlejordan (Ballinabracky)	1826	In the first register (1826 to 1870) there are many omissions of names and confusion of dates	1826	Same as Baptismal Register	—	Names of P.P.'s since 1846.
Castletown—Geoghagan	1829	From 1847 to 1861	1829	From 1847 to 1862	1861	—
Churchtown (Dygart)	1836	—	1825	—	Separate vols. were used except from 1861 to 1908	—
Delvin . . .	1785	From 1812 to 1830	1785	From 1812 to 1830	1830	From 1785 to 1812, Baptisms, Deaths and Marriages were all contained in one volume.
Drumraney . . .	1834	—	1834	—	From beginning	—
Duleek . . .	1852	—	1852	—	From beginning	—
Dunboyne . . .	1798	—	1787	—	From beginning	—
Dunshaughlin . . .	1789	From Jan. 1843 to Jan. 1849	1801	Feb. 1834 to Feb. 1849	1880	Register of Deaths, 1793-1828.

English . . .	1809	From 1810 to 1819	1819	—	May, 1829	A short record of the principal events of the Early Irish Church is given. Mention made of SS. Finian, Kieran of Saigir, Columbkille, Brendan of Birr, also the Abbots of Meath and King's Co., etc. Writing indistinct
Johnstown . . .	1839	From 1850 to 1856 imperfect. The year 1852 is missing	1839	Same as Baptismal Register	1904	—
Kells . . .	1791	—	1791	—	From beginning 1907	—
Kilbeggan . . .	1818	—	1818	—	From beginning	—
Kilkenny, West . . .	1829	Sept. 1844 to April, 1847 and April, 1857 to Feb. 1858	1829	Feb. 1845 to Oct. 1847	From beginning	List of deaths in the parish from 1818 to 1845 given. It is noticed on Baptismal and Marriage Registers that a separate register is begun to be kept for Noughavil division of the Parish—also a few entries of deaths of P.P.'s and appointment of others. Noughavil was incorporated in Dromaney Parish about the year 1861, the church for this division is now Tang.
Killina . . .	1810	—	1810	—	From beginning 1864	—
Kingscourt . . .	1838	Sept. 1854 to 1864	1838	April, 1861 to 1864	From beginning 1864	List of deaths from Sep. 1846 to May, 1858 given.
Milltown . . .	1781	Fairly complete	1781	Fairly complete	1873	—
Moyvore . . .	1831	—	1832	—	1907	—
Nobber . . .	1754	—	1757	—	1865	—

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Oldcastle . . .	1789	—	1789	—	From beginning	(1) The autobiography of Fr. Grehan, late P.P. (b. 1838) and (2) a record of principal Parochial events begun by Fr. Grehan is continued to present time and entered on the Parochial Registers.
Stamullen . . . Summerhill . . .	1831 1812	— —	1831 1812	— —	1878 1854	— —
CLOGHER						
Aughnamullen West	1835	Register practically complete, many names omitted 1873 to 1878	1836	Register is complete but many names are omitted 1843 to 1858	Jan. 1868	—
Carrickmacross . . .	1858	—	1839	Some omissions	—	Names of priests who officiated.
Clontibret . . . Devenish (Derry-gonnely)	1860 1853	—	1861 1853	—	From 1860 1880	— —
Donacavey . . .	1857	—	1857	—	From beginning	—
Donaghmoynne . . .	Sept. 8, 1854	Jan. 9, 1858 to May 19, 1863, also Jan. 1878, to Sept. 16, 1879	Jan. 30, 1863	Nov. 6, 1879 to Nov. 7, 1880	From Aug. 25, 1900	—
Dromore . . .	1835	Complete	1833	Complete	1865	—

Enniskillen	1838	Some omissions	1818	Some omissions	From 1868	Title deeds of Parochial property : Trustees of schools ; Original contract for erection of St. Michael's Church ; Copies of schedule for Episcopal Visitation, 1911 and 1914.
Errigal Trough	1835	1852 to 1861	1837	1849 to 1862	From 1893	—
Garrison	1860	—	1860	—	—	—
Innismacsaint	1846	—	1846	—	From 1884	Occasional notes of more important and unusual events.
Killanny	1835	1844 to 1857	1824	1836 to 1862	From 1857	—
Killeevan	1851	Some missing from 1851 to 1873	1851	1851 to 1873	From 1871	—
Kilmore and Drumsnatt	1835	—	1835	—	From beginning 1870	List of P.P.'s and Curates.
Kilskerry	1842	Practically complete	1842	Practically complete	—	—
Magheraclone	1836	—	1826	—	From beginning	—
Muckno	1835	—	1835	—	From 1869	—
Pettigo	1851	Occasional omissions	1836	Omissions from 1884 to 1892	From 1893	—
Tempo	1845	—	1845	—	From 1870	Names of P.P.'s since 1804, names of P.P.'s buried inside Tempo Church
Tullycorbett	1862	—	1862	—	1876	—
Tydavnet	1835	—	1825	—	From beginning	—
ARDAGH						
St. Mel's Cathedral	1802	—	1802	—	From 1829	Register of Deaths, 1802 to 1828.
Templemichael					About 1900	Deaths are registered in addition.
Aghavas	1845	—	1845	—		

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Ardagh and Moydow	1793	—	1822	—	1895	There are a few items regarding confirmation and the appointment of P.P.'s.
Barnacoola	1824	From Aug. 1841 to Nov. 1842	1824	—	1897	—
Clonbroney	1829	1840 to 1848	1829	1840 to 1848	1862	—
Clonnacnoise	1826	From 1842 to 1848	1826	—	—	There is a separate book for Clonfanlough district from 1841.
Drumlish	1834	From 1867 to 1875	1834	From 1889 to 1898	1898	—
Fenagh	1825	From 1830 to 1834	1825	From 1832 to 1835	1883	—
Kilronan	1824	From July, 1829 to Jan. 1835.	1835	From 1872 to 1877	—	In beginning of Baptismal Register the deaths of Rev. W. McGarry, P.P. in 1816, and of Rev. James Fitzgerald, P.P., in 1834, are given.
Kiltubrid	1847	From 1874 to 1881	1847	From 1873 to 1881	1881	—
Rathcline	1840	—	1840	—	—	—
Scrabby and Col-umbille East	1833	From 1845 to 1855	1833	From 1845 to 1855	1877	Expenditure on church building and <i>Oblata</i> on occasion of funerals, baptisms and marriages given.
DERRY						
Badoney (Lower)	1865	Many names missing	1865	Same as Baptismal Register	About 1906	—
Burt and Inch	1858	Fairly complete	1858	Fairly complete	1912	—

Clonleigh Camus	and	1774	From 1795 to 1836 and 1837 to 1853	1778	From 1779 to 1843	1863	Offerings are mentioned in Register 1774 to 1794 :— Offering at a Baptism 1s. 1d. " Marriage 5s. 5d. Offerings at funerals varied in amount—offerings were made at anointing and ap- parently varied in amount.
Clonmany . . .	.	1852	—	1829	From 1829 to 1852 very im- perfect	1887	—
Desertegny and Fahan (Lower)	and	1864	From 1864 to 1872	1871	—	1892	—
Desertmartin . . .	.	1848	—	1848	—	—	Names of P.P.'s are given commencing with Fr. Regan 1739
Drumragh (Drum- rath)	.	1846	From 1848 to 1858	1846	—	1895	—
Dungiven . . .	.	1825	—	1830	—	1846	—
Errigle (Errigol) . . .	.	1846	—	1872	—	From be- ginning 1863	Documents relating to the history of Parish are being collected.
Kilrea . . .	.	1846	—	1846	—	—	The first Register contains a record of deaths and the amount of offerings at each funeral. This book ends in 1857. The next register be- gins in Oct. 1857 and ends in 1886. It contains births, marriages and deaths also.
Leckpatrick Maghera . . .	.	1869 1841	— —	1869 1841	— —	1887	—
Termoneeny . . .	.	1837	From Aug. 1839 to April, 1852	1837	Same as Baptis- mal Register	1871	—
Urney . . .	.	1866	—	1866	—	—	—

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
DOWN						
St. Peter's (Bel-fast)	1866	—	1866	—	—	—
St. Columcille (Belfast)	1906	—	1906	—	1909	This Mission was founded in 1906, previous to which this parish formed part of St. Matthew's Parish, Belfast. The Births and Marriages were, up to Oct. 1909, contained in a small book, after which they were transferred to two separate and larger books.
St. Malachy's (Bel-fast)	1858	—	1858	—	1883	—
St. Paul's (Belfast)	1887	—	1887	—	—	—
Blaris (Lisburn)	1840	From July 1854 to March 1855	1840	Same as Baptismal Register	—	—
Bright	1856	—	1856	—	—	—
Down	1851	—	1852	Only 1 entry in 1852, viz. Feb. 16	1909	Mention is made of foundation Masses—sums given, and names of founders. Also the names of churches now held and their dates of consecration.
Hollywood	1866	—	1867	—	From beginning	—

Loughinisland	1806	—	1806	—	3 vols.	Accounts are given of funerals and offerings thereat.	
Newtownards	1856	—	1855	—	—	—	
Saintfield	1837	—	1845	From 1848 to 1853 inclusive	—	In the Baptismal Register there is only 1 entry in 1845, 3 in 1847, 0 in 1848 and 1849. There are 45 entries in 1844.	
CONNOR							
Antrim	1873	—	1873	—	—	Prior to 1873 Antrim and Randalstown formed one parish. The Baptismal Register for the united parishes is kept at Randalstown.	
Carnlough (St. John)	1869	—	1869	From June 21, 1878 to Oct. 12 1879	From beginning	Previous to Aug. 1, 1869, Carnlough and adjoining district of Glenarm (or Tickmacrean) formed one Parish. The combined registers previous to 1869, were, and are retained at Glenarm.	
Cushendall	1837	From April, 1837 to Jan., 1858	1835	From May, 1844 to March 1860	1871	—	
Greencastle (Whitehouse)	1854	—	1854	—	1854	—	
Kirkmireola (Ballymena)	1836	From Aug. 1842 to Jan. 1848	1836	Same as Baptismal Register	Jan. 1910	Before 1854 baptisms and marriages were registered in St. Patrick's, Belfast.	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Portglenone	1864	—	1864	—	—	The present parish of Portglenone was until 1864 a portion of the parish of Aghoghill. Consequently the registers go back only to above date. 6 vols.
Randalstown	1825	From 1868 to Oct. 1872 lost; also from Aug. 5, 1855 to Mar. 24, 1856 lost	1825	From May, 1867 to Oct. 1872	From beginning	
Rathlin Island	1856	—	1857	—	1908	—
DROMORE						
Aghadarg	1816	From Sept. 23, 1817 to Dec. 31 1818 is missing	1816	—	—	Register contains a record of funerals from 1843 till the present time. Also the names of the clergy who officiated in the parish.
Clonallon	1826	—	1826	—	From beginning	Contains the entries of "last settlement" with the old or the approximate dates of the accession of the new Parish Priests.
Drumgoolan (Lwr.) Drumgoolan (Upr.)	1832 1827	—	1832 1827	—	1886 —	A register of the funerals in the parish from May 5, 1828, to the present time is given.

Dromore . . .	1822	Practically complete	1821	Practically complete	—	The account of funerals is included in the baptismal and marriage register. Various other items are recorded such as fees of marriage and baptisms, amount of stipend received, cost of works, prices of material, wages, etc.	
Drumgath . . .	1829	—	1837	—	From beginning	From the baptismal register we find the population of the parish in 1835 as follows Catholics 2793, Dissenters 2021, Established Church 209. Total 5023.	
Donoughmore . . .	1835	—	1825	—	From beginning	Records death of a P.P., also gradual increase of fees for Baptisms. —	
Lurgan (Shankhill)	1822	From 1851 to 1866	1849	From 1849 to 1866	1897	—	
Seagol . . .	1836	From Oct. 1837 to Dec. 19, 1837	1836	—	From the beginning	Has some references to deaths of priests, and ex-communication of several individuals.	
KILMORE							
Ballinamore (Oughteraugh)	1841	—	1841	—	1870	—	
Castlerahan . . .	1754	From 1841 to 1854	1814	Fairly complete	1879	—	
Castletara . . .	1866	—	1866	—	1898	—	
Drumlane . . .	1836	—	1836	—	1868	—	
Drumlease . . .	1859	—	1859	—	From beginning	—	
Drumreilly (Upper)	1878	—	1878	—	From beginning	—	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Drumreilly (Lower)	1867	—	1893	—	From beginning	—
Glangevlin	1867	Incomplete	1867	Same as Baptismal Register	—	—
Glenade	1867	From Feb. 1880 to June, 1880	1867	From Feb. 1880 to May, 1880	—	—
Killinagh	1860	—	1860	—	1895	—
Killesher	1855	—	1855	—	1892	—
Killinkere	1842	From 1844 to 1847	1864	—	1864	—
Kilmaimham and Moybollogue	1839	From Aug. 1865 to Feb. 1867	1839	From Jan. 1865 to May, 1867	1867	—
Kilsherdany (Kill)	1803	From 1849 to 1855	1835	Fairly complete	1892	—
Lurgan	1755	—	1758	Entries are missing, particularly in the years 1847 and 1848	1876	—
Mullagh	1842	Some omissions here and there	1842	—	1872	—
RAPHOE						
Ardara	1868	From 1872 to 1877	1908	Marriages registered before 1908 are lost in a fire	1878	—
Aughnish	1854	From Dec. 1868 to May, 1871, and from Oct. 1871 to Nov. 1873	1854	From Sept. 1867 to May, 1872	1873	There is a register of deaths from 1856 to 1867.

Clondahorky	In 1877 at Michael's and in 1901 at Dunfana-ghy 1847	—	In 1877 at Michael's and in 1901 at Dunfana-ghy 1847	—	Separate vols. used from beginning at St. Michael's	—
Clondavaddog	From 1865 to 1869, 1871 to 1873 and 1891 to 1904	From 1865 to 1910	From 1865 to 1910	From 1865 to 1910	1873	The dates of burials from 1847 to 1865 are recorded and thus the deaths of P.P.'s are traceable.
Drimholme	1866	1866	1866	1866	From the beginning	—
Inniskeel	1866	Fairly complete	1866	1866	From the beginning	—
Inver	1861	Entries irregularly made up to recently	1861	1861	From the beginning	—
Kilcar	1848	Omission in 1862 and 1863	1901	1901	From the beginning	—
Mevagh	1853	From 1854 to 1859	1860	1860	1878	—
Stranorlar	1877	—	1877	1877	From the beginning	—
Tullaghbegley (West)	1868	From Mar. 1871 to May, 1873	1867	1867	From the beginning	—
DUBLIN						
St. Andrew's	1742	—	1742	1742	1810	The Baptismal Register contains the following entry: "1779. 30 Maii, Thomas Moor, Joannes & Anastasia, S.S. Jacobus Dowling and Margarita Lynch."

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
City Quay . . .	1908	—	1908	—	From dates mentioned.	—
St. Audeon's . . .	1778	From Dec. 1779 to June, 1800	1746	From Aug. 1785 to 1800	Separate previous to 1800 and from 1833 onwards	—
St. Catherine's . . .	1740	Mar. 1794 to Dec. 1795; 1795-1796; 1797 to Dec. 1798; 1799 to Oct.	1740	Same as Baptismal Register	1852	Names of some of the P.P.'s and Curates given.
St. Columba's . . .	1902	—	1902	—	From beginning 1832	—
St. James's . . .	1752	July, 1798 to Dec. 1802, and from Dec. 9 to Dec. 26 of 1813	1752	From Aug. 1798 to Jan. 1812	—	Some names and dates of clerical appointments given.
St. Kevin's . . .	1865	—	1865	—	From the beginning 1853	—
Our Lady of Dolours Athy . . .	1902	—	1902	—	From the beginning 1816	—
1743	1743	Very incomplete till 1837	1780	Many omissions	—	—
Aughrim . . .	1878	—	1879	—	—	—
Boosterstown . . .	1755	—	1755	—	—	—
Bray . . .	1792 (6 vols.)	—	1792 (3 vols.)	Complete	From beginning	Mention is made sometimes of deaths of P.P.'s and the appointment of successors. Some notes are given in the first volume.
Coolock . . .	1879	—	1879	—	From beginning	—

PAROCHIAL REGISTERS

Cullenswood .	1906	—	1906	—	From the beginning	This Parish was constituted only in July, 1906.
Donnybrook .	1876	—	1876	—	1859	In Sept. 1859, parish of Enniskerry formed. Till then Mass celebrated in a barn.
Enniskerry .	1825	—	1825	—	1859	In 1879 Fairview became a separate parish. It was formerly portion of old Clontarf parish.
Fairview .	1879	—	1879	—	From the beginning	
Glasthule and Dalkey	Dal. 1861 Glas. 1865	—	Dal. and Glas. began in 1894	—	From the beginning	
Haddington Road	1798	—	1798	—	1849	The Registers of Howth before the year 1890 were kept in Baldoyle
Howth .	1890	—	1893	—	From the beginning	
Kilbride and Barn-darrig	1791	—	1791	—	From the beginning	
Naul .	1832	From 1864 to 1883	1833	From 1864 to 1880	1854	The Registers previous to the years mentioned were burned when the P.P.'s house was destroyed by fire.
Rathdrum .	1795	—	1795	—	1854	
Rathfarnham .	1777	From 1788 to 1807 and from 1856 to 1864	1777	Same as Baptis- mal Register	1852	
Rathmines .	1823	—	1824	—	1882	Contains an entry regarding money advanced—a loan to be repaid. There are some items of information such as dispensations, etc.
Ringsend .	1905	—	1905	—	From the beginning	
Sandymount .	1865	—	1865	—	From the beginning	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Swords . . .	1763	From July 1777 to June 1802	1763	Same as Baptismal Register	1856	There is a list of vestments and some sacred vessels belonging to the church of Swords when Richard Talbot commenced Past. in 1776. Up to 1856 the entries for Swords and Malahide are in the same books.
KILDARE AND LEIGHLIN						
Carlow . . .	1788	From 1817 to 1820, also from 1788 to 1817 is not recorded fully	1820	—	From the beginning	—
Abbyleix . . .	1824	From 1830 to 1838	1824	Complete	From the beginning Baptisms 1852	—
Allen . . .	1820	Omissions here and there	1820	—	Marriages 1877	—
Arlis . . .	1821	Fairly complete	1821	Fairly complete	1859	—
Ballinakill . . .	1794	From Mar. 1815 to Nov. 1820	1794	From Feb. 15 to Nov. 1820	1820	—
Ballyfin . . .	1825	From 1829 to 1833	1819	—	1862	—
Balyna . . .	1785	—	1797	Some omissions from 1797 to 1815	From the beginning	Contains Register of deaths since 1887.

PAROCHIAL REGISTERS

Borris (Ballymurphy)	1702	From 1709 to 1710, and from 1813 to 1825	1702	Same as Baptismal Register	1856	Contains certain notes about Parish Priests.
Doonane	1814	—	1814	—	1876	—
Emo	1875	—	1875	—	From the beginning	—
Graignamanagh	1818	—	1818	—	From the beginning	Dates are given of the separation of Goresbridge from, and addition of Tinnahinch to the Parish.
Hacketstown	1826	—	1828	—	1877	—
Maryboro'	1826	A few entries missing in the year 1846	1826	In 1846 and 1847	1858	—
Monasterevan	1835	—	1819	From Aug. 1830 to Jan. 1835	1909	—
Mountmellick	1814	—	1814	—	1886	Contains a note (date 1823) relating to an addition made to the Parish.
Mountrath	1800	From Mar. 1821 to Oct. 1823, and from July, 1825 to May, 1827	1813	From May 1821 to Feb. 1837	1870	—
Myshall	1822	Many entries missing	1816	Same as Baptismal Register	1890	—
Portarlinton	1820	Some entries missing	1820	Complete	1845	—
FERNS						
Enniscorthy	1794	From May 23 to Aug. 19 and from Sep. 24 to Dec. 22 in 1798 also from June 1804 to March 1805	1794	From Jan. to Aug. in year 1798, and from Sept. 1804 to Sept. 1805	1862	Contains a list of Enniscorthy clergy during the nineteenth century.

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Bannow . . .	1830	Occasional entries missing	1830	Complete .	1873	The Register of baptisms gives an account of the foundation and dedication of the church, clergy present, etc. There is a list of dead from 1843 to 1881, and from 1882 to 1885, also a record of number confirmed from 1847 to 1887 inclusive. An obituary of P.P.'s is given from the year 1733.
Blackwater . . .	1815	No entry for 1827, a few pgs. mutilated	1815	—	1882	
Bree . . .	1837	—	1837	—	1909	
Castlebridge . . .	1832	—	1832	—	1878	
Cloughbawn (Killegney)	1816	From 1851 to 1852	1816	From 1851 to 1852	1853	In 1853, Parish which then consisted of Killegney, Chapel, Killan, and Templeudigan into Cloughbawn (Killegney and Chapel) and Rathnure (Killan and Templeudigan).
Cranford . . .	1825	Several entries are missing	1827	—	1871	
Crossabeg . . .	1837	Ballymurn district missing from 1845 to 1849	1837	—	1853	
Davidstown . . .	1805	—	1828	—	1899	
Ferns . . .	1819	Fairly complete	1819	Fairly complete	From 1819 to 1840 and from 1911 onwards	Names of P.P.'s from 1670 to present date given. The 3 chapels of Ferns Parish were burnt down in 1798. The present church of Ferns was built by Rev. Wm.

PAROCHIAL REGISTERS

Glynn Gorey	.	.	1817 1845	—	1817 1845	—	—	1847	O'Neill in 1820. One of the auxiliary churches built shortly after 1798, the other in 1873.
Lady's Island (Tacumshane)	.	.	1737	From May 1740 to May 1752, and from 1763 to 1766 is either incomplete or missing. From 1799 to 1804 is also incomplete	1753	From Oct. 1754 to Feb. 1757 is incomplete, also from 1759 to 1764, and up to year 1806	—	—	Previous to 1845 Gorey and Kilaverin were one parish. The P.P. lived in Kilaverin and baptisms and marriages were registered there. Visitation of the Parish, appointments of P.P.'s and Curates, etc., are given. A new register begins in 1868 and contains baptisms, confirmations, marriages and deaths (Vol. published by Duffy). A census of the parish is occasionally recorded also the names of 63 castles in Co. Wexford and the persons who built them but no dates are given.
Monageer	.	.	1818	—	1840	—	From the beginning	—	Record of some ordinations by Dr. Caulfield
New Ross	.	.	1809	From Aug. 1841 to May 1842 some leaves are torn out	1772	—	From the beginning	—	—
Piercestown Ramsgrange	.	.	1811 1835	From 1840 to 1844 illegible	1812 1876	—	1910	—	Before 1863 this parish was united to the parish of Templetown
Suttons	.	.	1824	Very few missing	1825	Few missing	1879	—	A list of P.P.'s and Curates is kept since 1820. "The <i>Liber Mortuorum</i> " is kept also.

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Tintern	1827	Only a few entries in 1827, after which an entry here and there is missing	1828	Eight entries from Oct. to Nov. 1827, missing	From beginning	—
Tomacork	1785	—	1793	—	1911	—
Templetown	1792	Register for Poultier district 1835 to 1866 missing	1792	Same as Baptismal Register	1812	Templetown and Ramstrange parishes were united until 1862. There was a supplementary Register for Ramstrange from 1835 up to 1862; accounts are given of appointments of clergy, their deaths, settlement of accounts, etc.
OSSORY						
Aghaviller	1847	From 1847 to 1852	1848	Complete	1889	—
Ballyhale	1823	—	1876	—	—	—
Ballyragget	1856	From Oct. 18, to Dec. 1, 1864	1856	—	1886	—
Borris-in-Ossory	Killermestia 1840, Borris 1855	—	Killermestia 1840, Borris 1845	—	1890	Part of this parish formerly belonged to Aghaboe parish and part to Rathdowney. The old Register is still with the P.P. of Aghaboe parish.
Callan	1821	—	1821	—	1898	—
Clough	1832	—	1858	—	1905	—

Conahy . . .	1832	—	—	—	Baptisms 1876, Marriages 1901 1874	—
Danesfort . . .	1819	From Mar. 1869 to 1874	From 1862 to 1874	1832	—	—
Dunnamaggan . . .	1826	Incomplete up to 1834. From this date it is complete except from June 1840, to May, 1844	From June 1842, to Jan. 1845	1826	—	—
Durrow . . .	1789	Incomplete from 1792 to 1832	From 1820 to 1822, and from 1827 to 1832	1811	1861	Succession of P.P.'s and in some cases of the curates is given.
Glenmore . . .	1831	Complete	Complete	1831	1890	Down to 1846 Glenmore and Slieverue were one parish and the Records previous to 1831 are preserved in Slieverue.
Gahnoy and Johnstown	1815	—	Few entries up to year 1850	1815	1860	—
Inistioge . . .	1810	A few leaves lost here and there	Complete	1828	From beginning	—
Lisdowney . . .	1817	Complete	Complete	1828	—	—
Mooncoin . . .	1779	From Oct. 1797 to Dec. 3, 1797	From Mar. 1783 to Jan. 1789, and from Mar. 1814 to Feb. 1816	1772	Separate vols. were used up to 1816 and again from 1882 to present day	Records particulars regarding the foundation of Presentation Convent at Mooncoin, also the building of the Parish Church. There is also a list of Patron Saints of various districts compiled about the year 1782.
Mullinavat . . .	1836	In Jan. 1842	Complete	1842	1887	—
Slieverue . . .	1801	—	Complete	1803	1881	—

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
St. Patrick's	1800	—	1771	—	Baptisms, Mar. 1867; Marriages, July, 1867	—
Templeorum	1803	—	1815	—	From the beginning except from Nov. 1851 to Jan. 1864 separate Registers were used	Names of Parish Priests, etc. given.
Tullagherin Urlingford	1847 1805	Complete —	1847 1805	Complete —	— 1870	— —
CASHEL						
Ballinahinch	1839	Some missing here and there	1847	—	From the beginning 1872	—
Ballyna (Ballina).	1832	Complete	1832	Complete	—	Contains the names of five P.P.'s from 1845 to the present time.
Boherlahan.	1810	—	1810	—	—	—
Borrisoleigh	1814	—	1814	—	—	—
Cappamore	1844	Missing for 3 months	1844	—	1887	—
Cappawhite	1816	—	1807	—	1888	—
Clerihan	1852	—	1852	—	1883	Records up to 1852 were burned accidentally.

Drangan . . .	1811	—	1812	—	—	—	Cloneen church built 1804. The church of Drangan was founded in May, 1850, by Rev. E. O'Shaughnessy.
Galbally . . .	1810	From July, 1820 to July, 1821	1809	From Mar. 1820 to July, 1821	1829	—	—
Golden . . .	1833	—	1833	—	—	—	—
Holycross . . .	1815	—	1817	—	—	—	—
Kilbenny . . .	1824	—	1825	—	—	—	—
Kilteely . . .	1832	—	1838	—	1888	—	There are 3 vols. of marriage and baptismal registers.
Knockainy . . .	1808	—	1808	—	—	—	—
Knocklong . . .	1823	There are a few imperfect leaves, commencing with the year 1823, up to 1832	1829	Up to year 1854 many entries are missing	1877	—	—
Latten and Cullen Loughmore . . .	1846 1798	—	1860 1798	—	1900	—	Some historical notes, written by Rev. D. Dea in 1833 of former P.P.'s
Moycarkey . . .	1801	From 1818 to 1830	1810	From 1817 to 1830	1899	—	—
Moyne . . .	1809	—	1804	—	From the beginning	—	—
Murroe . . .	1814	—	1814	—	—	—	—
Templemore . . .	1807	Some entries missing	1807	Some entries missing	—	—	—
New Inn . . .	1820	—	1798	—	From the beginning	—	cf. Fitzpatrick, Life of Dr. Doyle, I., 397, for destruction of Catholic Registers in 1798.
CLOYNE							
Queenstown . . .	1813	For June and July, 1842	1812	—	—	—	—

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Fermoy . . .	1828	For Sept. 1847 and last 4 months of 1848	1828	—	—	—
Aghinagh . . .	1848	Some omissions	1848	A few omissions	1848	—
Anakissy . . .	1805	From Mar. 1836 to Aug. 1836	1805	—	From the beginning	—
Ballindangan . . .	1870	—	1874	—	From the beginning	Up to the year 1870 Ballindangan was part of the parish of Glanworth.
Ballyhea . . .	1809	—	1811	—	1872	The titulars or saints of the five (former) parishes or churches now included in Ballyhea are given.
Ballymacoda and Ladysbridge	1835	No "periods" but missing entries several entries missing here and there	1835	Fairly complete	From the beginning	A few dates of transfers of P.P.'s are recorded. Also a reference to a former P.P., Fr. Peter O'Neill, who was transported.
Ballyvourney . . .	1827	Up to the year 1871 register is incomplete	1871	Complete	From the beginning	Ballyvourney formed part of the parish of Kilnamarytra until about 50 years ago.
Charleville . . .	1757	From Jan. 1763 to Oct. 1794	1757	From Dec. 1762 to Aug. 1744, and from Nov. 1792 to Nov. 1794	From 1762 separate vols. used	Names of P.P.'s
Cloyne . . .	1791	From 1794 to Oct. 1803, and from May, 1832 to July, 1833, missing	1791	Fairly complete	From the beginning	Order issued by Bishop O'Brien in 1755 for keeping of parish registers

PAROCHIAL REGISTERS

Glanworth	1836	—	1836	—	From the beginning	Glanworth was divided towards the end of 1870 from parish of Ballindangan.
Glountane (Kilshannig)	1829	From 1844 to 1850	1859	—	1896	—
Inniscarra	1814	—	1814	—	From the beginning	—
Kildorrey	1803	Some entries missing in 1852	1803	From Jan. 1865 to Feb. 1867	From the beginning	The names of P.P.'s and Curates (from 1803) are recorded.
Killeagh	1829	—	1822	—	From the beginning	—
Kilworth	1829	—	1829	—	1876	Owing to a fire the records prior to 1829 have been destroyed.
Lisgoold	1807	—	1821	—	From the beginning	—
Macroon	1803	—	1780	—	From the beginning	The Baptismal Registers from 1782 to 1803 are missing.
Mourne Abbey	1829	—	1829	—	From the beginning	In 1840 this parish which had previously consisted of Ballinamona and Grenagh was divided, Ballinamona forming the present parish of Mourne Abbey.
Rathormac	1792	Some entries missing in 1842	1729	—	From the beginning	Deaths and succession of P.P.'s are recorded.
Shandrum	1829	—	1829	—	From the beginning	—
Youghal	1830	From Nov. 1861 to April, 1862	1801	—	From the beginning	—

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
CORK						
St. Mary's Cathedral	1748	From 1748 to 1764 complete. Many entries missing—in chronological order till 1852—after that complete	1748	July 10, 1748 to 1762 complete. Some entries for 1763, 1764, incomplete for some years till 1845	—	—
St. Finbarr's, West SS. Peter and Paul's	1890 1766	Single omissions frequently	1890 1766	Complete	From the beginning	—
St. Patrick's	1836	Complete	1836	Complete	From the beginning	—
Bantry	1788	Prior to the year 1822 incomplete	1788	From May to Dec. 1822 missing	1858	—
Caheragh	1818	—	1818	—	—	—
Courcey's Coun.	1819	—	1819	—	—	—
Douglas	1812	Number of entries missing	1812	—	—	—
Dunmanway	1818	—	1818	—	From the beginning	—
Glauntane	1813	From 1823 to 1826	1813	Same as Baptismal Register	1914	—
Iveleary	1816	—	1816	—	From the beginning	Some account of former Parish Priests given.

Kilmurry .	1786	Prior to 1812 Register is somewhat incomplete	1786	Same as Baptismal Register	1839	An account is given of the union of parishes with Kilmurry, also dates, etc. of appointments of P.P.'s. There are a few leaves giving baptisms for years 1805 and 1806.	
Kinsale .	1815	—	1828	—	1859	—	
Muintervara .	1820	—	1819	—	From the beginning 1878	—	
Ovens .	1816	From May, 1825 to Sep. 11, and from May to Aug. 1832	1816	Same as Baptismal Register	—	—	
Schull (East) .	1809	—	1809	—	1832	Records up to 1809 are evidently lost.	
Schull (West) .	1827	—	1827	—	1863	—	
KERRY							
Killarney .	1785	June, 1786 to Jan. 1787; May, 1788 to Aug. 1788; Jan. 1790 to Oct. 1790; May, 1791 to Mar. 1792	1792	—	1858	—	
Aghadoe .	1857	—	1857	—	From the beginning 1861	—	
Anniscaul (Ballinvoher)	1829	From 1839 to 1851	1829	From 1839 to 1861	—	—	
Ballinaglish .	1866	—	1866	—	From the beginning	—	
Ballyheigue .	1857	—	1858	—	From the beginning	—	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Bonane and Glogariff	1846	—	1846	—	1909	—
Caherciveen	1847	Incomplete in the years 1847 and 1848	1863	—	From the beginning	—
Glenbeigh	1824	An occasional leaf missing from 1851 to 1852 inclusive	1829	Same as Baptismal Register Complete	1897	—
Kilmeen (Boherbee)	1833	From 1842 to 1844	1863	Very incomplete up to 1875	From the beginning	—
Killaha (Glenflesk)	1823	From 1824 to 1826, 1827 to 1830, and last 4 months of 1838	1827	Entries for year 1825 missing, also early part of year 1837	From the beginning	—
Kenmare	1819	From 1820 to 1840	1819	From 1820 to 1840	—	—
Kilgarvan	1820	From 1820 to 1840	1820	From 1820 to 1840	1894	—
Killorglin	1798	From 1851 to 1884	1813	From 1851 to 1884	From the beginning	—
Knockane	1843	—	1843	Complete	—	—
Lixnaw (Kilcarach)	1811	Portion of entries for years 1842, 1845, 1846, and 1847 missing	1815	Complete	From the beginning	—
Prior	1850	From 1875 to 1886 missing	1851	From 1875 to 1887 missing	1886	—
Tuosist	1844	Complete	1834	Complete	From the beginning	—
Valentia	1825	From 1864 to 1867, and parts of 1868 and 1869 missing	1827	From 1856 to 1863	From the beginning 1863	—

KILLALOE						
Birr . . .	1838	Fairly complete	1838	Fairly complete	1847	—
Borrisokane . . .	1821	—	1821	—	1895	—
Clare Abbey . . .	1834	A number of entries (64) in 1836 missing	1834	Complete	—	—
Clondegad . . .	1846	From Aug. 1853 to July, 1855, and from May, 1857 to Nov. 1857	1846	—	From the beginning	A few items relating to appointment of P.P.'s given.
Clonrush . . .	1846	There is only 1 entry in 1867 registered. Omissions here and there occur in old Register	1846	—	1880	Contains proceedings of Clonrush Parish Relief Committee in the year 1846.
Killaloe . . .	1828	Complete	1829	Complete	From the beginning	—
Kilnoe . . .	1832	From Aug. 1841 to Jan. 1844; and from May, 1844 to May, 1848	1832	From Nov. 1844 to May, 1848	From the beginning	A record of the succession of Parish Priests from the year 1815 has been compiled.
Kilcolman (Ahancon and Etta) . . .	1830	Entries for years 1842 and 1843 missing	1830	No entries for 1841 and 1843 recorded	Recently	Death of Parish Priests and successors given.
Kilrush . . .	1827	From Dec. 1831 to Jan. 1833. Otherwise fairly complete	1829	From Feb. 1830 to Jan. 1831; July, 1840 to Jan. 1842; Feb. 1842 to Jan. 1843; to Feb. 1843 to Jan. 1844	From the beginning	Succession of Parish Priests given.

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Kyle and Knock .	1845	—	1846	—	—	Accounts of building of churches and schools, etc. given.
Lorrh and Dorrha	1829	—	1829	—	From the beginning	—
Nenagh . . .	1792	From 1797 to 1809, 1809 to 1830, and 1842 to 1845	1792	From 1797 to 1818	From the beginning	—
Newmarket . . .	1832	Occasional omissions	1864	Occasional omissions	1866	—
Ogonnelloe . . .	1832	From 1849 to 1859 incomplete	1832	Incomplete for year 1832 also from 1833 to 1859 no entries are given	1869	—
Quin	1816	Complete	1833	Complete	1855	An old silver chalice used in Quin Abbey is still preserved with the following inscription thereon: Dominus Terentius O'Kerin sacerdos me fieri fecit ad usum fratrum minorum de Quinly. A.D. 1670.
Roscrea	1810	—	1810	—	1863	Some records of church repairs and reconstruction; appointments of P.P.'s, Missions, Retreats, etc., also succession of priests from 1899 given.
Scarrif	1832	—	1854	—	—	—

PAROCHIAL REGISTERS

Shinrone . . .	1842	From 1876 to 1892	1842	From 1876 to 1892	From the beginning	—
Tulla . . .	1819	Incomplete for 3 months in 1843	1819	—	From the beginning	—
LIMERICK						
St. John's . . .	1788	From 1797 to 1825	1821	Complete	1877	Some items <i>re</i> parish regulations, clerical appointments to the parish with dates, also consecration of Bishops etc., are given.
Adare . . .	1832	Complete	1832	Complete	1865	—
Ardpatrick . . .	1861	Complete	1861	Complete	—	—
Ballingarry . . .	1825	From 1828 to 1849	1825	From 1836 to 1850	1900	Names of P.P.'s during last century given.
Ballygran . . .	1841	From 1844 to 1847, and 1847 to 1850	1841	Same as Baptismal Register	From 1850 to 1859	—
Cappagh . . .	1841	Complete	1841	Complete	—	—
Croom . . .	1829	Practically complete	1806	Complete	From 1806 to 1829	—
Donaghmore . . .	1813	From July, 1846 to Oct. 1848	1813	From Oct. 1846 to July, 1849	—	—
Effin . . .	1843	Particularly from 1846 to 1856	1843	Fairly complete	1900	—
Fedamore . . .	1854	Portion of 1871 missing	1854	In 1856 and in 1868	1902	—
Kildimo (Pallaskenry)	1831	Some omissions from 1840 to 1845	1831	Complete	—	—
Kilmallock . . .	1837	Occasional omissions	1837	Complete	From 1891 to 1900	Some items regarding Visitations under Dr. Butler (6) and Bishop Ryan (2) are given.

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Knockaderry .	1817	From Nov. 1831 to Feb. 1838	1816	From Feb. 1820 to Feb. 1838	—	—
Mungret .	1844	Complete	1844	Complete	1902	—
Patrick's Well .	1801	Complete	1802	Complete	—	Names of P.P.'s from year 1801 given.
Rathkeale .	1811	Incomplete till 1839	1811	Incomplete till 1839	1861	—
Rockill .	1825	From Aug. 1834 to Nov. 1841	1825	From 1843 to 1860	1842	—
Shanagolden .	1824	—	1824	—	From the beginning	—
Stonehall .	1825	Entries for 1835 and 1836 missing, otherwise fairly complete	1838	Complete	—	—
Templeglantine .	1865	Complete	1865	Complete	1880	—
Ross						
Skibbereen .	1814	Complete	1837	Complete	From the beginning	—
Barryroe .	1804	Complete	1771	Complete	From the beginning	—
Kilmeen .	1821	From June, 1821 to Sep. 1842	1845	From May, 1904 to May, 1906	From the beginning	—
Timoleague .	1842	—	1843	—	From the beginning	—

PAROCHIAL REGISTERS

Rosscarbery	1814	Complete	1820	From Oct. 1825 to Jan. 1827	From the beginning	—
WATERFORD AND LISMORE						
St. John's	1759	From 1787 to 1796, and from 1816 to 1818	1706	From 1729 to 1782, and from 1817 to 1829	From the beginning except 1759 to 1787	The Register from 1850 to 1860 contains some newspaper extracts giving description of buildings of present St. John's Church.
Trinity, Without	1797	No periods missing but from 1800 to 1830 some omissions occur	1797	Complete	Bapts., and 1782 to 1808 Marriages From the beginning	—
Agligh	1808	From Dec. 1815 to July, 1827	1819	From May, 1827 to Jan. 1828	From the beginning 1878	—
Ballyduff	1849	From Sep. 1860 to Jan. 1861	1853	Complete	From the beginning	—
Ballylooby	1828	Complete	1828	Complete	From the beginning	The death of one P.P. and the translation of another are recorded.
Cappoquin	1810	Complete	1807	Complete	From the beginning	—
Clashmore	1811	Complete	1810	Complete	From the beginning	—
Dungarvan	1787	From May, 1798 to Aug. 1811	1809	Complete	From the beginning	—
Kilgobinet	1848	Complete	1848	Complete	From the beginning	—
Knockanore	1833	—	1803	—	From the beginning	Fr. Power's History of the Diocese gives a good deal of information.

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
Modeligo	1815 . 1825 .	Complete . Some entries missing from 1889 to 1912 .	1820 . 1805 .	Complete . Complete .	1824 . From the beginning .	— . — .
Powerstown	1808 .	Complete .	1808 .	Complete .	From the beginning .	A few references to mixed marriages and conversions for the same purpose are given.
Rathgormack	1830 .	Complete .	1852 .	Complete .	From the beginning .	— .
Ring and Old Parish	1813 Ring, 1823 Old Parish	Entries for Old Parish missing for second half of 1837, entries for Ring complete .	1813 Ring, 1841 Old Parish	Complete .	From the beginning .	These parishes were separate until about 1840. Hence different registers. There is a register of deaths for 1826 and part of 1827.
Stradbally	1797 .	From 1800 to 1806 .	1805 .	— .	From the beginning .	There is a list of P.P.'s from 1700 to present date.
Tallow	1798 .	Complete .	1798 .	From April, 1803 to Oct. 1808 . Feb. 1830 to Oct. 1830 .	From the beginning .	— .
TUAM						
Aughaval	1845 .	From Sep. 1861 to Jan. 1862 is incomplete . Very incomplete to 1865, but after that only a few entries missing here and there .	1823 .	Complete .	From the beginning .	— .
Aghamore	1864 .		1864 .	Some entries missing .	1833 .	Succession of Priests is recorded.

PAROCHIAL REGISTERS

Amagh	1851	From Oct. 1862 to Dec. 1868	1851	Complete	1895	An account book is preserved which records subscriptions towards erection of parish church and old Schools (Feb. 1851).
Athenry	1858	From July, 1878 to March, 1879	1858	—	1890	
Ballinrobe	1850	From 1856 to 1861	1850	From 1856 to 1861	In 1878 and 1903	
Bekau	1832	A few entries missing from Jan. to Oct. 1880	1832	Complete	—	
Burrishoole	1872	—	1872	—	From the beginning 1870	
Cong and Neale	1877 Cong, 1870 Neale	From 1880 to 1882 Register is incomplete for Neale district	Same as Baptismal Registers	From 1880 to 1882 for Neale District only	1870 Neale	
Crossboyne	1803	—	1791	—	1879	
Dunmore	1830	—	1865	—	—	
Kilmeena	1884	—	1886	—	—	
Knock	1868	—	1875	—	From the beginning 1900	
Mayo Abbey	1841	Complete	1841	Complete	1904 Bap. 1904 Mar.	
Moyrus	1853	From 1863 to 1868 and parts of 1873 and 1874	1853	Complete	1904	Dates of appointments and transfer of some of the clergy are recorded.
Templetogher	1892	—	1892	—	From the beginning	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
ACHONEY						
Ballisodare . . .	1842	From 1853 to 1858, and 1897 to 1899	1858	Complete	From the beginning	—
Cloonacool . . .	1859	From 1869 to 1877	1859	Complete	1859	—
Curry . . .	1867	—	1867	—	From the beginning	—
Kilconduff (Swinford)	1850	—	1846	—	From the beginning	—
Kilgarvan . . .	1870	—	1834	—	From the beginning	—
Killasser . . .	1847	Complete	1847	Complete	From the beginning	—
Killoran . . .	1878	—	1846	—	From the beginning	—
CLONFERT						
Aughrim . . .	1828	From Dec. 1838 to May, 1840	1828	From Nov. 1838 to Nov. 1880	1840	—
Ballynakill . . . (Upper)	1821	From 1843 to 1851, and 1861 to 1865	1821	From 1832 to 1851	1851	—
Creagh (Ballinasloe)	1822	Complete	1834	From 1844 to 1856 are lost	1856	—
Fahy and Kilquain	1873	—	1873	—	—	—
Kilconickny, Lickerrig and Kilconteran	1831	—	1831	From 1878 to 1892	1880 Bapts. 1893 Mars.	—

Kilmalinoge and Lickmollassy Taghmaconnell .	1830	—	1830	—	1864	—	
Tynagh	1842	From 1843 to 1862	1863	Complete	1862 Bapts. 1863 Mars. 1890	—	
	1816	From Dec. 1842 to Sep. 1846, and 1864 to 1874	1809	From Dec. 1842 to Sep. 1846, and Feb. 1863 to 1874		Deaths of clergy recorded.	
ELPHIN							
Sligo	1831	From May, 1850 to Oct. 1851	1831	Complete	1841	—	
Ahascragh and Caltra } Boyle	1870 1883 1793	Incomplete Complete	1906 1906 1792	— — Complete	— — 1864	Deaths between 1837 and 1864 are recorded	
Drumcliffe	1843	—	1865	—	From the beginning 1865	—	
Dysart and Tissara	1862	—	1864	—	From the beginning 1865	—	
Kiltoom	1835	From May, 1845 to April, 1848	1835	July, 1846 to Jan. 1848	1864	—	
Loughglynn	1817	From 1840 to 1849	1817	From 1827 to 1849	1864	—	
Riverstown.	1803	From Dec. 1834 to May, 1836	1803	From 1833 to May, 1836	1865	Names of Parochial Clergy and Bishops with a partial registry of deaths are given.	
Tibohine	1833	From July, 1859 to Jan. 1863; April, 1863 to May, 1864; Oct. 1864 to Jan. 1875	1833	Fairly complete	1864	—	

PAROCHIAL REGISTERS

Parish	Baptismal Register begins	Entries Missing	Marriage Register begins	Entries Missing	When separate Vols. used	Notes
GALWAY AND KILMACDUAGH						
Begh . . .	1855	From Oct. 1865 to April, 1870 Fairly complete	1860	From 1865 to 1870 Fairly complete from 1855	From the beginning	—
Carron . . .	1853	— Fairly complete	1853	—	From the beginning	—
Claregalway . . .	1849	—	1849	Complete	1902	—
Castlegar . . .	1827	From Aug. 1863 to Nov. 1864	1827	—	1908 Bapts.	—
Kilcolgan, Drinacoo and Killeenavara . . .	1854	—	1871	—	1911 Mars.	—
Killora . . .	1847	Few entries missing	1847	From Aug. 1858 to Jan. 1868	1876	—
Kilthomas . . .	1854	—	1856	—	1911	—
Shrulle . . .	1831	From Dec. 1846 to Jan. 1856	1831	From 1848 to 1855	1864	—
KILLALA						
Backs . . .	1828	Entries not very complete for any year, but from 1862 to 1867 entries are missing entirely	1832	Register is not complete for any year	1879	—
Ballycastle . . .	1864	—	1869	—	From the beginning	—
Belmullet . . .	1840	Very imperfect in early years	1836	Complete	1873 Bapts.	—
Easkey . . .	1826	From 1834 to 1855	1826	From 1834 to 1855	1857 Mars. 1896	—

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THE CATHOLIC RECORD SOCIETY OF IRELAND

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OBJECTS.

The Catholic Record Society of Ireland has been established with the object of collecting and publishing documents which have not been published hitherto, or which, if published, are not generally available, and more especially those documents that have some bearing upon Irish Ecclesiastical History.

RULES

- (1) The Journal of the Society shall be published once a year, if possible in the month of December.
- (2) The annual membership subscription, payable in January, is Ten Shillings. The fee for Life Members is £10.
- (3) The members are entitled to the Journal of the Society, but have no claim to receive free of cost other publications that may be undertaken by the Society. These publications may be sold, however, to members at a reduced rate.
- (4) An annual general meeting of the members of the Society shall be held yearly in Dublin, due notice of which shall be given to all members.
- (5) Any member who fails to pay his subscription for three consecutive years forfeits thereby all rights of membership. The *Archivium Hibernicum* shall not be forwarded to any person who is more than one year in arrears with his subscription.

ANNUAL GENERAL MEETING

A GENERAL meeting of the members of the Catholic Record Society of Ireland was held in the rooms of the Catholic Truth Society on Monday, 30th November. Very Rev. John O'Doherty, P.P., Strabane, presided. There were present: Canon Carrigan, Ven. Archdeacon Fricker, M. J. McEnery, Deputy Keeper of the Records; Professors MacNeill and O'Sullivan, Rev. John MacErlean, S.J.; Rev. Paul Walsh, John Sweetman, P. MacKenna, Rev. P. Cummins, Rev. P. M. MacSweeney, Treasurer; Rev. Dr. MacCaffrey, Secretary.

The following report was read by the Secretary:—

“ I am glad to be able to report that the Catholic Record Society of Ireland has made considerable progress during the year 1914. In 1912 there were 370 members; in 1913 there were slightly over 500; and this year the Society can boast of a membership of close on 650. Vol. III. of the *Archivium Hibernicum* is nearly ready. I hope that it will be in the hands of subscribers during the last week of December, or at latest in the first week of January, 1915. A partial Calendar of Catholic Parochial Registers, on the lines suggested by Mr. Synnott and Mr. Ryan at our last general meeting, has been compiled from the returns kindly supplied by the parish priests. Dr. Hagan, Vice-Rector of the Irish College, Rome, has gone to infinite trouble to assist the Society by securing transcripts of the documents relating to Ireland contained in the Vatican Library. He has now completed his researches in the important Borghese Collection, so that we can be absolutely certain that in that department not a single document of interest for Irishmen has been left untouched. Dr. O'Doherty is completing the Matriculation Rolls of the Irish College in Salamanca, and has also secured the co-operation of Professor Huarte, of Salamanca University, who is furnishing lists of the Irishmen who studied in that university during the seventeenth century. The Maynooth Union, at its annual meeting in June, placed a large sum at the disposal of the Society to cover the cost of securing transcripts of documents. I wish to express my thanks to the contributors to the *Archivium Hibernicum*, to the young priests especially for their very generous support, to the students of Maynooth, who have lightened my labours by undertaking to compile

the Index to Vol. III., and to the members of the Committee for their advice and encouragement.”

Rev. P. M. MacSweeney, Treasurer, explained the sound financial condition of the Society.

Professor O’Sullivan moved the adoption of the report, and in doing so he took occasion to express his thanks to the Maynooth Union for its very generous assistance.

The motion was seconded by Rev. John MacErlean, S.J.

On the motion of Mr. McEnery, seconded by the Rev. P. Cummins, a vote of thanks was passed to the Committee of the Catholic Truth Society for granting the use of its rooms.

CATHOLIC RECORD SOCIETY OF IRELAND

FINANCIAL STATEMENT FOR YEAR ENDING 18TH NOVEMBER, 1914.

RECEIPTS.	£	s.	d.	DISBURSEMENTS.	£	s.	d.
To balance from previous year . . .	291	4	3	By printing cards and receipts	1	3	6
To Subscriptions and sale of <i>Annats</i> . . .	278	13	8	By printing Diocesan Register Circulars . . .	5	19	6
To Bank Interest . . .	6	15	0	By printing of <i>Archivium</i>	158	0	0
				By Postage of Notices, etc.	11	3	4
				By postage and wrappers for <i>Archivium</i> . . .	13	5	9
				By balance	387	0	10
	£576	12	11		£576	12	11

P. M. MACSWEENEY, *Hon. Treas.*

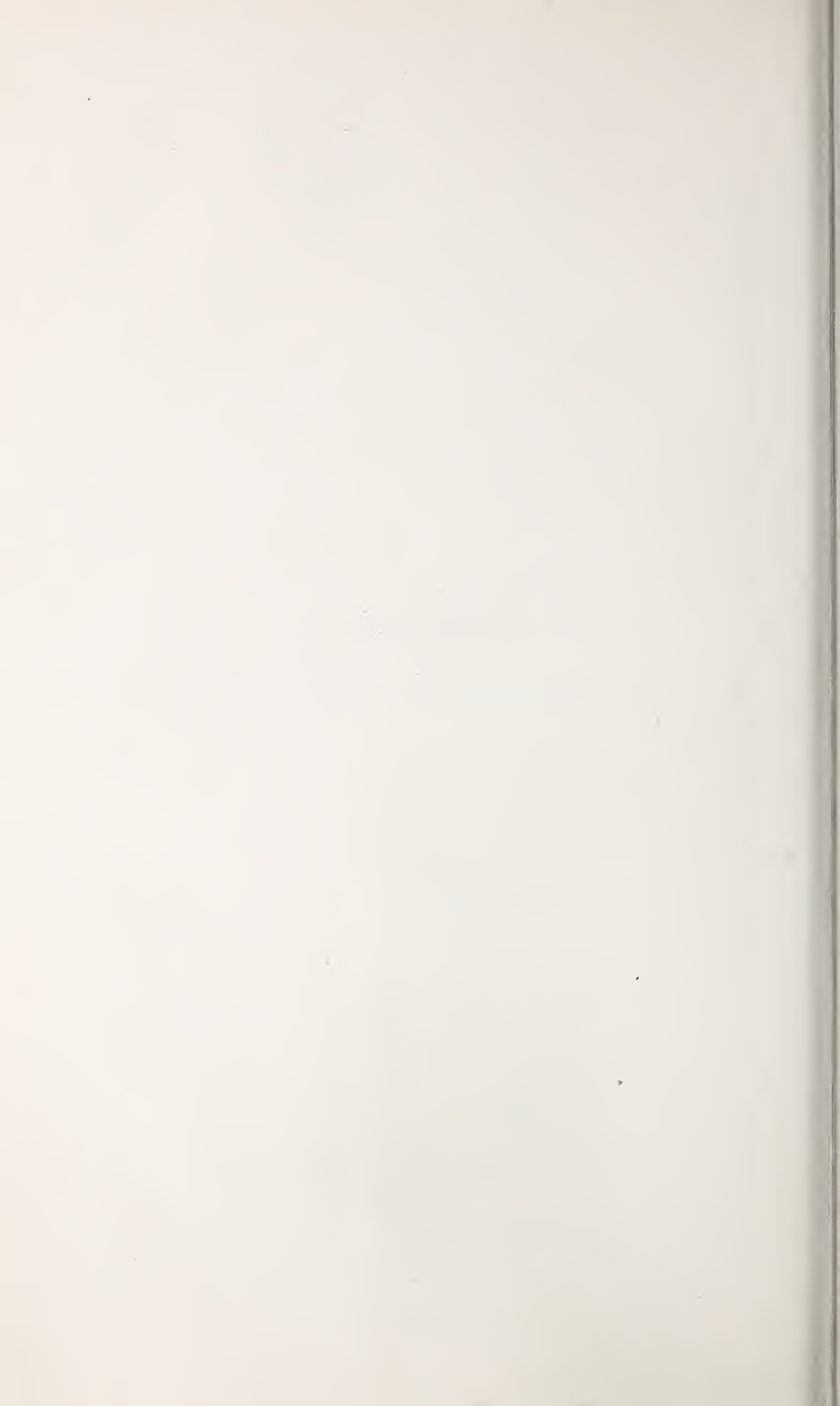
Vouchers have been produced to us for the expenditure. The bank balance is £384 0 10 (£408 9 11, less £24 9 1, amount of outstanding cheques), making with £3, cash on hands, the sum of £387 0 10, the balance in the account, which we certify to be correct.

28th November, 1914.

JOHN MACNEILL,
M. J. MCENERY.

APPENDIX

(Continued from Vol. II., p. 80.)



wall. There are three gates one behind the other with a large guard. The wall is fourteen yards in thickness without counting the breastworks. On the south side of the city there is a splendid, well-built court in process of erection by the Duke, with two grand palaces artistically situated. There is a great town built around that new court, and joined to the old city.¹ There are two very beautiful churches, a wealthy college, and a good monastery, with a community of Capuchins, built by the Duke in proximity to the new city. In the old city itself there are many fine churches, in one of which there is a fourth part of the body of Saint George, splendidly and reverently enclosed in a shrine of silver with many bright precious stones. The Duke himself has a great beautiful old palace in the city, having an excellent gallery and many splendid spacious apartments. There is a good tennis-court, where the Duke's children and nobles play, near his private room, where he can view and see their sport and games. There is a long stable, with many beautiful, well-shaped horses, which are not large, in the court opposite the palace. There is a *place* where horsemen and noblemen joust and ride, breaking lances on one another's breasts.

LXVII. The next day the princes set out on coaches which the Duke gave them to the church of Saint Nicholas,² two leagues' journey from the aforesaid city. One of the hands of Saint Nicholas was shown to them. They advanced from there to a little town called Lunéville,³ on the bank of the river we have already mentioned. On Tuesday, the eleventh of March, they proceeded from there eight leagues to the town named St. Die.⁴ The weather and the roads were very good throughout that period. On the next day they crossed the mountain of Saint Martin, over hard, difficult roads covered with ice and snow. They stopped for a short time in a small town where the Duke's country and Germany meet and separate from each other. They left behind them the Duke's territory, with its abundance of

7 cruithneachta 7 gach deg-thoraidh archena, go ruibēroibh ro-aoipne, go maighnesoip mōr-fhairsingi sroth-imdha uis-cemhla, go gcoilltip comharda cnuas-torthacha ar ruibēr Nancsií dar comhainm Marsee. Secht tteghdhuissidhi ag in diüc i n-a ndingentor 7 i n-a n-ullmhaighther salann. Mellion amhāin tēit a ttorbha don diüc gacha bliadhna do bīthin chīssa na secht ttegdhuisidhi s'n * [p. 36]. Cathoir beg oile sa tīr as a fagann in diüc ēn chēd dēg tucsaoit fhīna mar chīoss gacha bliadhna. Or 7 airget dia bhualadh dō do gnāth. Nī hē gach ēn rī corōntæ sa crīstaigecht sháraigess a gcīss 7 a ttorbha a tigernuis gacha bliadhna ē. Comfhat a dūthaighi cōic lēigi dēg ar fichit sí mar gārdīn a gcert-medhōn na crīstaighechta gan umhla nō urraim do rīgh nō prinnsa fon uile doman, sesmhach sīrraide lāidir nem-chlaon a gcreidemh eguilsí Dē.

LXVIII. As sin dōip go Bounhom ēn lēigi amhāin, an cēd-baili ba himfhoixe dōip don Almāinn. Tar in sliab dōib dā lēige go baile dar comhainm Ceizerspell. Gabait tria glionn ro-a[o]ibhinn i n-a roipe ruibēr ro-mhaith, go n-imat ffīnemhna 7 deg-thoraidh, go mbeg-bailtip desa línmhara. An oidhche sin dōip trī lēige go cathraigh n-oirrdirc dar comhainm Columbier sī ro-daingen lāidir daoinechair. An mag is āille fhairsingi chomthruime deg-thorthaighe a fformhōr na crīstaighechta ar a comhghar. Eiritchide immorro atāit dia hinotacht 7 dia haittreabadh. Bātor ann an oidhche sin. Ar n-a mhārach dōip gusin ruibēr dar comhainm Campser eidirdealaiages eitir in rann sin don Almāinni 7 pāirt don mBorgondíi, dūthaigh gabhus lessin arsadiüc, tria prīm-choill dhairghennaig droipeōil

* Here the scribe asks a prayer of the reader: *Tabair bennacht for annain in scribhnoira*, Give a blessing for the soul of the writer.

¹ Six miles below Nancy it joins the Moselle, which enters the Rhine at Coblenz.

² Literally "who excels him in rent and in profit from his lordship each year."

³ *Bonhomme* is situated in Alsace, very near the modern French frontier. At one time it belonged to the French department of Haut Rhin.

vines and wheat and every good fruit, its beautiful rivers, its wide, many-rivered, watery plains, and its tall, fruit-laden woods on the river of Nancy, which is called Meurthe.¹ The Duke has seven mines where salt is manufactured and prepared. He makes one million profit each year by the rent of the seven mines. There is another small city in the country out of which he gets eleven hundred hogsheads of wine for rent every year. Gold and silver are being continually coined for him. It is not every crowned king in Christendom whose rent and profit out of his dominions each year exceeds his.² His country is thirty-five leagues in length, and it is as a garden in the very centre of Christendom, giving neither obedience nor submission to any king or prince in the world, but ever steadfast, strong, and unbending in the faith of God's Church.

LXVIII. From that place they went one league to Bonhomme,³ the German town that was nearest to them. They travelled two leagues across the mountain to a town named Kaysersberg.⁴ They passed through a very beautiful valley in which there was a very good river, much vines and good crops, and numerous pretty villages. That night they went three leagues to a remarkable city which is called Colmar,⁵ and is very strong, powerful, and extensive. Near to it is the most beautiful, wide, level, and fruitful plain in the greater part of Christendom. Heretics, however, occupy and inhabit it. They remained there that night. The following day they went through a great, trackless, difficult, unfrequented wood to the river which is named Campser,⁶ and separates that portion of Germany and part of Burgundy, a country which belongs to the Archduke. The length of the wood was about two leagues. That night they reached

⁴ *Kaysersberg* lies eastwards from the last-mentioned town in Alsace.

⁵ *Colmar* is the chief town in Upper Alsace and was once capital of the French department of Haut Rhin.

⁶ This river I cannot identify.

diamair. Samhalta tra fri dā lēige a fod. An oidhche sin go baile beag dar comhainm Hotmers, cōic lēige uile.

LXIX. Gapait ar n-a mhārach triasan mbaili dar comhainm Niderharga lēige, gusin ruibēr ro-oirrderc .i. in Rēen. Ascnaít go Basalea, cathair des daingen * arsanta oiregdha atā ar n-a comhshuidhiugadh ar in ruibēr sin. Droichet ro-maith a gcert-medhōn na cathrach tar in ruibēr, go mbāttoib línmhara beires comgar chuici 7 uaithi othá Flonndrus 7 mōr-t[h]imchell in ruibēir [p. 37]. Eritchide thrá lucht a hinotachta 7 a haittreptha. Tempall ro-mór a gcert-mhedhōn na cathrach i n-a ffuilít dealpa 7 pictūiridhe Luter 7 Caluuin 7 mhōrāin do droch-ughdaroip diabhlaidhi *oile*. An chathoir sin amne stāt fo leith lē fēin gan umhla nō cennus ag rī[g] fon domhan uirre. Is ī amhāin iss prímhgepta do dūthaigh na Susser dar comhainm Eliuesia. D'imfhaitchess chomhaonta na n-eiritchedh fāgbhait in chathoir ass a haithle. Eirgit dā lēige clē-lāmh risin ruibēr go baile beg daingen, Leistel a ainm. Catoilce lucht a aittreptha. Is gnāth a mBasalea gnē chustaim do bhuaín as eachroidh na ndeōradh 7 na ttraiblēir thairmchēimnigit triasan tīr. Ba comchomthrom aoibhinn an slige ag comchēimniugadh rissin ruibēr a nglionn lān-fhada go n-imat ndegh-thoraidh. Dī shliap arda go n-imat finemhna 7 degg-thoraidh i n-a thimchuairt.

LXX. Ar n-a mhārach dōip cōic lēige gusin mbaile dar comhainm Sursei. Sliap ard aoibhinn go n-imat crann giúais [7] d'fiodhbhaidh oile dia ttair[rng]ther pic ar in sligidh rompa. Ascnaít in lā sin trē dā baile dar comhainmanna Oula 7 Ophinga siad go mballaigibh ro-daingne.

* The words *cathair des daingen* are written over the line.

¹ This seems to be Ottmarsheim on the Rhine, but according to the next chapter the Rhine was not reached until the next day.

² I do not know what place is referred to here.

³ *Susser* "a native of Switzerland" is derived from the native term *Schwyz* or *Schweizer*, properly "a native of Schwyz."

a small town called Hotmers,¹ having travelled five leagues, in all.

LXIX. On the following day they travelled a league, through the town called Niderharga,² to the very famous river Rhine. They moved on to Bâle, a fine, strong, old, remarkable city which is built on it. There is a very good bridge in the centre of the city over the river, and numerous boats afford a means of leaving it and getting to it from Flanders and the country around the river. Those who occupy and inhabit it are heretics. There is a very large church in the middle of the city in which there are images and pictures of Luther and Calvin and many other wicked evil writers. That city is an independent state in itself, and no king in the world claims submission or authority in it. It alone is the main entrance to the land of the Swiss³ called Helvetia. Afterwards, through fear of conspiracy by the heretics, they left the city. They proceeded two leagues up⁴ the river to a small strong town named Liesthal.⁵ Its inhabitants were Catholic. It is usual to demand custom in Bâle for the horses of strangers and travellers who cross through the country. The road was even and beautiful, advancing beside the river in a long rich valley. There were two high mountains, with much vines and good crops, on either side of it.

LXX. The following day they went five leagues to the town named Sursee.⁶ On the road before them there was a beautiful high mountain with many fir and other trees from which pitch is extracted. They passed that day through two towns with very strong walls, Olten and Zoffingen,⁷ on

¹ Literally "their left hand to the river."

² *Liesthal* lies south-west of Bâle.

³ *Sursee* is close to the northern end of the lake of Sempach.

⁴ Both these towns are situated between Liesthal and Sursee, but neither is on the Rhine. Olten is on the Aare, a tributary of the Rhine, and Zoffingen lies on a small river which joins the Aare. Compare p. 71, n. 1, *supra*.

ar brū na Rēene. Bentor custam as a n-eachroidh in gach baile dīp.

LXXI. Tar ruibēr na Rēene dōibh ar n-a mhārach, dia domnaig in seissedh lā dēg do mhí Mhārta, ar droichet lānfhata go gcomhdach ro-maith ōs a chionn go huilide. Fāgbuit gnē chustaim ag doirseōiribh in droichit. Gabhait tria baili roi-dhess dar comainm Desampach. Asside tra go prímh-chathraigh oirrdirc, Luserna, dá lēige lānfhota. Catoilce tra lucht a hinotachta, Nunsius in pāpa sa chathraigh sī ar n-a suidhiugadh ar in Rēen go mballaigibh ro-dhaingne go tteghdhuissip deghfhoirgenta [p. 38] dessa līnmhara go n-ilimat bād 7 ethor. Trī droichit tar in ruibēr. As sin dōip tria loch chomhfhairsing a mbāttoip co n-a n-eachraidh. Naoi lēige a chomfhat, lēige amhāin i n-a leithet. Ampse a ainm. Sliap Alpa i n-a mhōirthimchell. Ar imramh dōip triasan loch go rāngator baile beg, Fliella Poulacu, a n-aimsir mhedhōin oidhche. Comhnaight ann an oidhche sin.

LXXII. Ar n-a mhārach tra, lā fhēile Pātraig do shonnradh, in sechtmadh lā dēg do mhí Mārta, gapait go baile beg oile, Flelan a ainm. As sin dōib trē shliap Alpa. Buī immorro an sliap līnta lān do shneachta 7 d'oighredh, do shligthib 7 do chassrachoip* caol-chumhga corracha. Rāngatar droichet comhartt buī i nglionn ro-domain, Droichet in Diabail a chomhainm. Aroile d'eachroidh Uī Néill ar a roibhi pāirt dā airget† dia imachor, timc[h]jeal sē fichit ēigin ponta, tuitiss sīoss re beinn an ailt imaird oighreta

* The nom. is *cassair*, usually *cossair*, "a litter, something spread out."

† *da airget* is written over the line.

¹ This is an error, as the Rhine is not near Sursee. Possibly the river which emerges from Lake Sempach and joins the Aare is meant. Compare the preceding note.

² *Sempach* at the south-east extremity of a lake of the same name, a place of note in Swiss history.

³ The name, which in early times was *Luciaria*, is probably connected with that of the patron saint (Leudegar or Lutgar) of the Benedictine monastery founded there about 750.

the bank of the Rhine. In each of them custom was taken from them for their horses.

LXXI. The next day, Sunday the sixteenth of March, they crossed the river Rhine¹ by a very long bridge which had a good roof over the whole length of it. They payed custom to the keepers of the bridge. They advanced through a very pretty town named Sempach,² and from there to a remarkable city, Lucerne,³ a distance of two long leagues. The population is Catholic. There is a papal Nuncio⁴ in the city, and it is situated on the Rhine,⁵ and has strong walls, numerous, beautiful, well-built houses, and many boats and vessels. There are three bridges over the river.⁶ From there they and their horses went in boats across a great lake called Alpnacher-See,⁷ which is nine leagues in length and one in breadth. The Alps are all around it. They rowed through the lake till they reached a small town, Flüelen Pournalcu⁸ at midnight. They remained there that night.

LXXII. The next day, Saint Patrick's day precisely, the seventeenth of March, they went to another small town named Silenen.⁹ From that they advanced through the Alps. Now the mountains were laden and filled with snow and ice, and the roads and paths were narrow and rugged. They reached a high bridge in a very deep glen called the

⁴ The residence was established in 1601, and remained until 1873.

⁵ *Lucerne* is built on the Reuss, which, of course, ultimately enters the Rhine. See note on chapter lxx *supra*.

⁶ The Capellbrücke, the Hofbrücke, and the Mühlenbrücke.

⁷ This is really the name of only one arm of the lake, the whole being called Vierwaldstätter-See.

⁸ There seems no doubt that the modern Flüelen, the natural point of egress from the lake on the south, is meant, but I do not know what the appendage "Pournalcu" means.

⁹ *Silenen* is less than ten miles south of Flüelen on the present Lucerne-Saint-Gothard-Milan route. It is about 17 miles from Hospenthal, at the foot of the Saint Gothard pass; this would agree with the fact mentioned later that the next day's journey was six leagues. The Irish name shows contamination with the preceding.

shneachtaigi buī as urchomhair in droichit. Frīth saothar dermhair ag tabairt an eich amāin * anīoss. Cinniss 7 comhairligiss in t-airget anmhain ag imchoimhēt in tsrotha aggairp imdomain ainiarmartaigh gabhus faoi in droichet tria cert-lār in ghlenna. Bātor tra an oidhche sin a mbaili beg dar comhainm Pede Montain. Sē lēige a n-aister in lā sin.

LXXIII. Ar n-a mārach lēiciss in t-ierla tar sliap Alpa ē. Airississ O Nēill sa mbaili adupramar. Lēiciss drong dia daoinibh d'athiarraidh in airgit. Ge gur fhulaingset gnē shaot[h]air, acht chena ba dīmhaoin dōip. Fo bīthin snechtamhla chorraighi oigreta in tslēipe rompa, ní mōr go mbuī ar comus dōip ar n-a mhārach bheith ag marcaighecht acht mar is gnāth tar sliap Alpa. Bātor doimh [p. 39] rolāidire go slemhnānoibh i n-a ffoilenmhain ag treórughadh gacha mēide nār uo hinaistir dhībh tar in imdhoraidh. Sēpēl onōrach a ffīr-mhullach in tslēibhe ar n-a imdhénamh 7 ar n-a chomhdach a n-onōir S. Gotardo. Uaidhe ro-s-gap in rann sin don sliap ainmniugadh. Tegh ósta imchubaidh i n-a fflaghait deōraidh 7 lucht gabāla na sligedh comhfhortacht bethadh re a chennach a n-imfhoixe dó. Nīr uo rīgrōit rīgdha 7 nīr uo sligthe comthroma coimhlenga ar eachroidh ēgcennaiss uaiprigh aimhriadhta na sligthe i n-ar gapsat ōn sēpēl sin a gcētōir, acht ag toirnemh don sliap sligthe oigreta clochacha caol-chumhga corracha go rāngator go baile dar comhainm Airola. Trī lēige amhāin anacair 7

* MS *amain amain*, with deletion marks under the second word. *an eich* is over the line.

¹ The old Devil's Bridge, or Teufelsbrücke, still remains over the Reuss some miles north of the Saint Gotthard.

² This seems a descriptive name for Hospenthal or Andermatt, close to which villages the immediate ascent of the Saint Gotthard road commences.

³ Saint Gotthard was bishop of Hildesheim in Hanover, and died in 1038. It is not known what was his connexion with the church on the summit of the Alps.

⁴ It is mentioned as early as 1331.

Devil's Bridge.¹ One of O Néill's horses, which was carrying some of his money, about one hundred and twenty pounds, fell down the face of the high, frozen, snowy cliff which was in front of the bridge. Great labour was experienced in bringing up the horse alone, but the money decided to remain blocking the violent, deep, destructive torrent which flows under the bridge through the middle of the glen. They stayed that night in a little town named Piedimonte.² Their journey that day was six leagues.

LXXIII. The next day the Earl proceeded over the Alps. O Néill remained in the town we have mentioned. He sent some of his people to search again for the money. Though they endured much labour, their efforts were in vain. Because of the snow and ruggedness and ice of the mountain in front of them, they were scarcely able to ride the next day except in the way that is usual when crossing the Alps. There were strong oxen with sleighs yoked to them bringing all of them that could not travel over the hard road. There is a splendid chapel on the very summit of the mountain erected and built in honour of Saint Gotthard.³ From it that portion of the mountain has taken its name. Near it there is a convenient hostel⁴ in which strangers and those who pass the way get supplies to buy. The roads over which they travelled immediately after having departed from that chapel were neither excellent nor such as would be level enough for riding on wild, spirited, untamed horses, but as they descended from the mountain they were icy, stony, narrow and rugged until they reached a town called Airolo.⁵ The worst and hardest portion⁶ of the mountain is only three leagues long. After that they went through a very beautiful valley until they reached the

¹ *Airolo* is situated on the Ticino close to the exit of the Saint Gotthard tunnel.

² It is to be noted that this portion of the pass is now practically unfrequented, as the great tunnel opened in 1882 penetrates the mountain far below the highest point of the road traversed by the Irish chiefs.

docomal in tsléibhi. Gabhuit assa haithle trē ghlionn ro-aoipinn go rāngatar gusin ngepta dar comhainm Gepta Iffrinn. Buī scrīptha uassa a ttengaidh Edāillisi, fo pēin bāiss, gan duine ar doman do dol faoi nō thairiss acht le custam do dhīol. Nīr dhermait tra in doirseōir gan in custam d'iarraidh 7 d'fagāil. Slighe garp chorrach chumhang aimhrēidh go n-abhainn ndocomhlaigh ndoirp rompa go rāngator Faido. An t-ierla ag furnaidhe friū annsin a ttigh ierla don tīr bhīoss go forfāilidh onōrach re gach ndeōradh 7 re gach aos n-anaithnidh chēimniges triassan sligidh. Dobeir proinn 7 tomhaltus go hullamh degh-thapaidh dōibh. Nī mó nō leth-chorōin amhāin dhiluss gach aon aca sa chionn cunntuis re māigistir in stāpla ar son na heachraidhi, gan in seomairlīn ināid oifficigh in tighi do dermat ōs a chenn sin. Oirissit ann an oidhche sin tra. Sē lēige a n-aister.

LXXIV. Ar n-a mhārach dōip tria glionn ro-aoibhinn, ē go n-imat fīnemhna [p. 40] 7 cruithnechta 7 degh-thoraidh 7 gacha messa archena, go maighnessoip mōr-fhairsinge, go ruibēr roi-dhess, go min-srothoip fīr-uisce. Eirgit go baile dess daingen dar comhainm Belunsona, ocht lēige. Trī caisslēin lāidire ag a ffuil cennus 7 uachtarānacht ar in mbaili 7 ar imfhoixe na sligedh ann, go mbārdoibh lāidiri līnmhara.

LXXV. Ar n-a mhārach dōip ag cēimniugadh triasan nglionn chétna. Riccit páirt oile do shliab Alpa dar comhainm Mons Senerum. Coillte līnmhara ar gach tæp don sligidh sí aimhrēidh clochach corrach docomhlach dīaistir; bīth nach roipe sneachta uirre. Búí ilimat fīnemhna ar bennoip 7 ar tæpoibh in tsléibhi timchuairt na sligedh. Rāngator glenn ro-aoibhinn oile, Lucana a ainm. An

¹ Evidently in the Ticino valley, but the exact position of the place is unknown to me.

² *Faido* is a well-known village, the capital of the Leventina, or Ticino valley district.

³ The road from Airola to Faido crosses the Ticino several times.

gate called the Gate of Hell.¹ Over it was written in Italian that no one, under pain of death, should go under it or past it without paying custom. The keeper did not neglect demanding and receiving it. The road was rough, rugged, narrow, and uneven until they reached Faido,² and [was crossed by] a hard difficult river.³ The Earl was there waiting for them in the house of an earl of that country who does kindness and honour to every foreigner and every class of strangers who pass the way. He quickly and readily gave them dinner and provisions. Each of them paid no more than one half-crown at the settlement of their account with the master of the stable for the horses, the chamberlain and servants of the house being not forgotten besides. They remained there that night. Their journey was six leagues.

LXXIV. On the following day they went through a very beautiful valley which had much vines, wheat, crops, produce of every kind, with great wide plains, a very beautiful river, and small streams of spring water. They advanced eight leagues to a fine fortified town called Bellinzona.⁴ There are three strong castles with many powerful guards in it, which maintain supremacy and command over the town and all the country in the neighbourhood of the road.

LXXV. The next day they continued to advance through the same valley. They reached another portion of the Alps named Monte Ceneri.⁵ There are numerous woods on either side of the road, which was uneven, stony, rough, difficult and hard to travel, although there was no snow on it. There were plenty of vines on the summits and sides of the mountain-range near the road. They came to another very beautiful valley called Lugano. That night they

⁴ Like Faido and Airolo, *Bellinzona* is in the Ticino valley. The three castles, which still remain, are the Castello Grande, the Castello di Mezzo, and the Castello Corbario.

⁵ *Monte Ceneri* with its fine woods is still admired by travellers.

oidhc[h]e sin dōib go baile ro-mhór dar comhainm Caput de Lacu, sē lēige.

LXXVI. Assidhe dōib co n-a n-eachroidh a mbāttoip tria loch Lucana eidirdealaighess in Edāill 7 Eliuesia, dúthaigh na Susers, re aroile. Trī lēigi amāin tarsna 7 leithet an locha. Sē lēige is dā fichit issedh ro chēimnighsed do dūthaigh na Susers sī lāidir ro-dhaingen aimhréidh slēptemail daoineachoir droicb-shligtheach, gan cennus umhla nō uachtarānacht ag rīgh nō ag prinnsa for talmain orra. Stát ēxamail ingantach āirigthe iad badhdén. Toghait tra a rogha deissi do guibernōracht in tīre gacha bliadhna. A cethair dēg immorro do prīmh-chathrachaibh oirdherca āca. A leith i n-a gcatoilcip, arail i n-a n-eiritchibh siad ō choinghioll 7 ō mhinnoip mōra coimhchengailte re aroile chom a n-imdhītin 7 a n-imdheghla badhdēin ar in uile chomharsain fon doman do thriallfadh fuachtain nó frith-chétfaidh friú [p. 41] an tarbha puiplidhi do chongbáil suass go messarra imqubaidh. Anmanna na gcathrach remhrāite immorro Luserna, Basillea, Ualis, Soluturum, 'Iug, Sesnort,* Buriagh, Uernu, Uríi, Ueredinasdea, Glaris, Friburg, Siafusial, Appensel. Atā immorro do thuaruscbáil ar lucht an tīre sí gurab íad is fīrinnighi dhírge neimhfhealltaighi nemhchoillemhnaighe ar a ffocloibh fon doman. Nī léicit tra slad nō duine-mharbhadh do dēnomh i n-a ttīr gan díghailt a gcétōir. Ass foirfeacht a ffīrinne issiād amháin iss gárdæ do rīghoip 7 prinnsaighibh catoilce na crístaigh-eachta.

LXXVII. Eirgit na maithe sí a ttīr a mbaili bheag dar comhainm Codelacu. Assidhe go cathraigh ro-mhōir ro-

* The word might also be read *Sesnoat*.

¹ This is the town of Lugano, situated at the head of the lake which bears the same name. There is contamination here with the name of the next-mentioned place, Capolago. Compare the note on Silenen p. 87 *supra*.

² The Italians call it Lago Ceresio.

reached a very large town named Capo di Lago,¹ having travelled six leagues.

LXXVI. From there they and their horses went in boats across Lake Lugano,² which separates Italy and Helvetia, the country of the Swiss, from each other. The lake is only three leagues in width. They had traversed forty-six leagues of the country of the Swiss, and it was strong, well fortified, uneven, mountainous, extensive, having bad roads, and no supremacy, rule or claim to submission by any king or prince in the world over the inhabitants. In themselves they form a strange, remarkable, peculiar state. They make their selection of a system for the government of the country each year. They have fourteen important cities.³ Half of them are Catholics and the other half are heretics, and by agreement and great oaths they are bound to one another for their defence and protection against any neighbour in the world who should endeavour to injure them or oppose them in upholding the public good with moderation and appropriateness. The names of the aforesaid cities are Lucerne, Bâle, Valais, Soluthurn, Zug, Schwyz, Zürich, Bern, Uri, Stanz,⁴ Glarus, Fribourg, Schaffhausen, and Appenzell. It is said of the people of this country that they are the most just, honest, and untreacherous in the world, and the most faithful to their promises. They allow no robbery or murder to be done in their country without punishing it at once. Because of their perfect honour they alone are guards to the Catholic kings and princes of Christendom.

LXXVII. The nobles landed at a small town called

³ The states or cantons of the Swiss Confederation are somewhat inaccurately described as "cities." Schwyz, Uri, and Obwalden formed the nucleus, and the alliances with the other cantons were made at different times in the middle ages.

⁴ The peculiar name *Uredinasden* must represent in some way the canton of Unterwalden (Obwalden and Nidwalden). Most of the inaccuracies in 'O Cianáin's proper names occur in the first syllable; possibly, therefore, *Uere-* is an error for *Uese-*. Stanz is a town in Nidwalden.

oirrdirc don Eadāilli, a comhainm Comma, ar n-a suidh-iughadh ar brú locha lán-fhairsing, loch Comma a ainm. Tēid immorro ceithre fichit lēige seachnōin na hAlmāinne. Tar in loch sin amne ticc riachtanus a less fīna d'formhōr gacha mēide is imfhoixe dō don Edáill.

LXXVIII. Dia domhnaigh do shonnradh in tress lā fichet do mhī Mhárta, ier n-aiffrenn d'ēisteacht dōibh, ēirgit gusin prīmh-chathraigh n-oirrdirc n-adhamhra .i. Milan, ocht lēige. Slighthe ro-mhaithe rompa, an lā go ffeachadh 7 go ndoininn ndermháir. Comhnaighit ag lēiccen a scíssi a haithle a n-aistir gusin gcētaoin buī ar a gcionn. Ierla ro-mhōr ro-onōrach, ar lāin-fheabhus sen-saigdiūir in domain i n-a chomhaimsir fōss, mar do dhearp a bhuaidh 7 a chonāch catha 7 a deigh-c[h]innemain go follus fiadhnach don chrístaigheacht, count de Fonte a chomhainm, búí i n-a árd-guibernōir 7 i n-a úachtarán o rīgh na Spāinne uassan gcathraig sin tra 7 uassan Lombardi go huilidhi. Cuiriss ambasadōir in rīgh tarla [p. 42] issin gcathraigh in tan sin .i. ambasadōir Luserna d'forffāiltiugadh friū san 7 dia nglacadh go honōrach. Eirgit na maíthe si i n-a persanoip badhdēin do lāthoir an ierla dia cēdaoin. Gapuiss chuidece go honōrach airmhitneach íad. Bātor tra imat do daoinibh uaisle go ngārda ro-mhōr ar gach tæp de. Oirissit trī sechtmhaine imlāna sa gcathraigh. Fri rē na haimsire sin onōrachus dermhair ag in ierla i n-a ttimcheall.

LXXIX. An chathoir sin tra acht Pairiss sa fFrainc 7 Lisboarn a rīghacht na Portengāl ar prīmh-chathraibh

¹ *Capolago* is situated at the south-east extremity of Lake Lugano.

² *Como* was called *Comum* by the Romans, and the lake *Larius*; the latter survives in modern Italian *Il Larvio*.

³ This is an error, as the lake is only 30 miles long. The Adda connects it with the Tyrol.

⁴ Milan was a dependency of the Spanish crown from 1535 to 1714. Fuentes was, as O Cianán says, a famous soldier. The English ambassador at Venice reported the arrival of the Irish as follows: "The Earl of Tyrone, with his wife and about 40 men of their crew, arrived by the way of Switzerland this last week in Milan, on horseback, well armed with

Capolago.¹ From there they went to a great remarkable Italian city, Como by name, situated on the side of a great lake named Lake Como.² It goes a distance of eighty leagues³ through Germany. Over that lake, therefore, all the wine that is required comes to the greater part of the portion of Italy which borders it.

LXXVIII. On Sunday the twenty-third of March, after having heard Mass, they proceeded to the great remarkable famous city Milan, a distance of eight leagues over good roads, the day being wet and very stormy. After their journey they remained resting until the following Wednesday. A great respected earl, one of the most excellent soldiers in the world in his time also, as his victory and fortune in battle and good luck showed clearly and evidently to Christendom, Count de Fuentes by name, was chief-governor and representative of the king of Spain over that city⁴ and over all Lombardy. He sent the King's ambassador at Lucerne, who happened to be in the city, to welcome them and to receive them with honour. On Wednesday the nobles went in person into the presence of the earl. He received them with honour and respect. There were many noblemen and a very great guard on either side of him. They remained three full weeks in the city. During that time the earl had great honour shown them.⁵

LXXIX. Omitting Paris in France and Lisbon in the kingdom of Portugal, this city is one of the greatest cities in

arquebuses and pistols, to the no small wonder of the beholders; the governor there having formerly denied entrance into the city with arms of that quality, even to the ambassadors of great princes. The governor also, besides this favour, sent to them, immediately upon their arrival, his *cameriere maggiore*, with banqueting stuff, and such other refreshments, and with words of much affection." Sir Henry Wotton to the King, April 4, Cal. St. Pa. 651. On the same day he writes, partly in cipher, that he "has sent one to Milan who shall accompany Tirone and his gang over all Italy," *ibid*.

⁵ Both Wotton at Venice and Cornwallis at Madrid protested strongly against the welcome extended to the Irish at Milan. See their letters Cal. St. Pa. 652 and Meehan *op. cit.* 166.

mōra na crīstaigechta. Gnē chompráiti 7 chommōrtuiss eidir sī 7 in Rōimh agass in Naples. Atā ar n-a suidhiughadh go comhfairsing dlūith daoineachoir deigh-innill ar ferann chomthrom choimrēidh go pālāssoibh 7 go ttegduissibh deigh-dēnta deghe-fhoirgenta. Ruibēr ro-maith chēimnighess ō loch Couma ar n-a chomroinn go līnmhar trithe go n-imat ndroichet. Ticc mōrān do shochar na cathrach 7 an tīre ar in ruibēr sin ō C[h]ouma 7 ōn Almāinn. Caisslēn lāidir ar daingne in domhain, mīle saighdiūr Spāinneach go sīrraidhe ag a bhārdacht d'oidhche 7 do ló co n-a n-uile chomhgar 7 riachtanus a leith-imiol na cathrach ag a fful a cennus 7 a huachtarānacht. Cōic cēd gunna mōr ar n-a gcomhshuidhiugadh ar in gcaislēn. Guibernōir ar leith fo lāimh in ierla uassa. Nī līnmhar a lēicther ann acht Spāinnig [7] Eireннаigh amháin. Páláss is lór feabus ag in ierla badhdéin a gcertmedón na cathrach. Cuidechta shaighdiūr do gnāth i n-a n-armoibh mar gārda i n-a thimchill d'oidche 7 do ló. Prīmheglus na cathrach, Sancta Maria del Duomo, a n-imfhoixe in pālāiss. Atā immorro i n-a hegluiss romhōir roi-dheis go gcōic srethoip do cholomhnoip marmair go ttairimtheacht marmair. Sēpēl onōrach ar n-a chomhdach fo altóir [p. 43] mhóir in tempaill, airm a ffulit imat do thaisibh naom 7 firēn. In mhacroidh oirdherc ro bās-saigedh la hIruath mac Antepater ag ierroidh Chríst, fer is deichnemor dīop sa sēpēl sin. Lā na macraidhi gacha bliadhna taisselbthor a gcuirp 7 a gcolna do na huilip. As urchomair na prīm-altōra mōire adhnacol 7 tom̄ba chardenāl Borromeo ba hardespoc sa gcathraigh naoi mbliadhna

¹ There is no immediate river connexion between Lake Como and Milan. The reference here is to the canal of the Martesana, constructed under Francesco Sforza (1450–1466), which connects the city with the Adda and the lake mentioned. Milan is situated on the Olana which rises near Lake Maggiore and ultimately joins the Po.

² This is the Castello Sforzesco which dates from 1450 and stands in the Parco Nuovo. It was restored in the last decade of the last century and now contains an archaeological museum and the municipal art-collections.

Christendom. There is some likeness and rivalry between it and Rome and Naples. It is situated on level, even ground, wide, firm, extensive, and well-equipped, having palaces and well-made, well-built houses. There is a good river, which flows from Lake Como,¹ divided into many portions through it, and having many bridges. Much of the supplies of the city and the country come by that river from Como and from Germany. There is a strong castle,² one of the best fortified in the world, having a thousand Spanish soldiers equipped with all conveniences and requisites always guarding it by night and day, at the side of the city, which it controls and commands. There are five hundred great guns planted on the castle. A special governor subordinate to the earl is in command. Not many people, Spaniards and Irish alone excepted, are allowed into it. The earl himself has a splendid palace³ in the very centre of the city. A company of soldiers always armed act as guard about it both night and day. The city cathedral of Santa Maria del Duomo is close to the palace. It is a very great and beautiful church with five rows of marble columns and a marble architrave. There is a splendid chapel built beneath the great altar of the church where there are many relics⁴ of saints and holy people. Of the famous Innocents that were slain by Herod, son of Antipater, when searching for Christ, there are eleven in that chapel. On the feast of the Innocents each year their bodies are shown to all. In front of the great high-altar is the body and tomb of Cardinal Borromeo, who was archbishop in the city nine years⁵ before

³ This was the Palazzo di Corte, the mansion of the lords of Milan, the Visconti and the Sforza. Its site is now occupied by the Palazzo Reale erected in 1772.

⁴ These are said to include the bones of Saint Ambrose.

⁵ There is an error here, as Charles Borromeo died on the third of November, 1584. Possibly the manuscript does not give exactly what the writer intended. See the note on the text on the next page. The body of the Cardinal is now kept in a crypt under the choir.

roimhe sin.* O fuair bās messait cāch a bheith naomhtha [7 atā] canosāsion chom a dhēnta go hobonn sa Rōimh air.

LXXX. Ticcit tra na maithes si ar cuairt gusin egluiss remrāite deiredh laoi áine in chēsta. Adchītt ilimat do chēdoip fer a prosession onōrach go ttōirsigibh comhlata ciera i n-a n-uirthimchell, a ngnūissi 7 a n-aighthe ar n-a n-imfholach as nach aitheōntaidhi iad. Bātar ag gērsiūrsadh, ag coimletrad 7 ag comthuarcaim a gcorp 7 a gcolann gur uó † crōdherc na srāide 7 na heguils i sibhlaitis dia ffuil 7 dia ffulradh. Ba mōr immorro in grād 7 in ‡ scrūdadh croide a gcoimdcēsain.

LXXXI. Eidir themploibh 7 mhainistreachoip co n-a n-uile choimthinōl ord 7 sacart trī tempaill is dá fichit is dá chēd sa chathraigh, gan rīm nā āiremh ar imat sēpēl do tōgbadh le daoinibh uaissle chom a ndeuōsion do choimhlīnadh. Altōir ro-maith ar n-a comhdach in gach plāss margaidh seachnōin na cathrach a mbītt aiffrinn gacha laithe. Trī tempaill porrāiste isin chaisslēn. Stāsion 7 luaigigeacht a ttemploibh 7 a reclēsoibh na cathrach deich lā is ceithri fichit sa mblīadain. Nī gnāth fir 7 mnā a n-ēinfhecht ag stāsion dīb, acht roinnit in aimsir timchell in medhōin laoi. Secht prīmheguils ag a ffulit uile lōighighecht secht prīmheglus gcatharrdha na Rōmha issin chathroigh. Ba hē in tres Grigōir dēg in pāpa do shonnradh dorad na grāssa sin don chardenāl [p. 44] Sērlus Boremeus ba hairdespog a Milan in tan sin. Anmanna na n-eglus tra, an prīmheglus mōr Sancta Maria del Duomo, S. Simplisiano, S. Uictor al corpo, S. Ambrosio maiore, S. Nastaro maiore, S. Laurentio maiore, S. Steffano Parimente maiore. Ilimat reliciass do thaissib naomh 7 firēn isna temploibh sin tra. Gach lā pātrūin ticit lucht ceirde na cathrach a prosession onōrach mōrthimchell na reclēs remrāite go mbrat-

* After *sin* the words *naoi mb* are written. Deletion marks are added under them.

† *uó* was inserted later in different ink.

‡ *gd* (with *siglum*) and *7 in* added over the line in different ink.

that time. Since he died everyone thinks he is a saint, and he will soon be canonised ¹ in Rome.

LXXX. The princes came on a visit to this church on the evening of Good Friday. They saw many hundreds of men in a splendid procession, with lighted waxen torches about them, and their faces covered so that they might not be recognised. They were scourging, smiting and whipping their bodies until the streets and the churches in which they walked were red with blood and gore. To behold them moved one much to charity and self-examination.

LXXXI. Including the churches and monasteries of communities of religious and priests, there are two hundred and forty-three churches in the city, not counting many chapels that were erected by noblemen for the practice of their devotion. There is a good altar erected in every market-place in the city, where Masses are celebrated each day. There are three parish churches in the castle. On ninety days in the year there is a station and indulgence in the churches of the city. It is the custom that men and women be not together at any station, but they divide the time about the middle of the day. There are seven chief churches in the city which are privileged with all the indulgences of the seven great city churches of Rome. It was Pope Gregory XIII who granted these privileges to Cardinal Charles Borromeo, who was archbishop of Milan at the time. The names of the churches are, the great cathedral of Santa Maria del Duomo, San Simpliciano, San Vittore al Corpo, Sant' Ambrogio Maggiore, San Nazaro Maggiore, San Lorenzo Maggiore, and San Stefano Parimente Maggiore. There are many relics of saints and holy people in these churches. Every patron day the tradesmen of the city come in splendid procession to them with banners and standards, and distribute alms and charity at the cathedral. There are six special days each year for the

¹ He was canonised on the first of November, 1610.

achoib 7 stannardoip. Dobheirit imat almsan 7 dērcē uaidibh ag prīmh-egluiss na cathrach. Sē laithe sonnradh-acha chom dēirce gacha bliadhna, lā āirigthe ag gach gepta sa chathraigh go fiū sē ngepta, chom in tempaill mōir do chor suass. D'fiachaibh ar lucht inotachta na cathrach badhdēin almsa 7 offrāil do dēnomh ag na geptaigibh is comhgaraighi 7 is imfhoixe dōibh. Acht amāin bennugadh 7 coissreacadh na sacramente naomtha, neimhionann sermoniass 7 ord ceilibartha don chathraigh si 7 don chūirt Rōmhānaigh, ōir ro lensatar stair 7 sermoniass in naoimh oirrdirc S. Ambrōss. An cethramadh bliadain dēg ar trībh fichtip ar trībh cēdoip d'aois in Tigerna issuedh ro gairmedh airdespog a Milan don naem sin .i. S. Ambrōs. Ba hē amāin faoi Dia du-s-ratt in Edāill go huilidhi fo chuing chreidmhe 7 crābaidh. Conrótacht leiss badhdēin sē reiclēsa ro-mhaithe 7 ospitēl sa gcathraigh. A chorp 7 a adhnacal a ttempall dīp i n-a ffuil sāmhad 7 coimt[h]inōl manach. Comhainm in laithe dodeachaidh a seilbh na hespogōide taisseibthor a chorp 7 a cholann go bliadhnaimail. Onōrachus 7 supāilce mōr go līnmhairecht almsan 7 dēirce ag a dēnamh sa gcathraigh 7 seachnōin na dīosis uile in lā sin. Lā na hEpifane do shonnradh, eagluss [p. 45] Eustorgiōss i n-a ttaisseibthor airc na ttrī rīgh dodeachator * d'aithreōss Crīst a n-aimsir a lenbachta, go pīssa don ōr doratsat dō, dobheirit uachtarāin na heguilsi in lā sin ar son Dē crodh do nōnmhar ōgbhan. Imat dēirce immorro 7 do deigh-ghnīmarthoibh bennaighi ag a ndēnomh sa gcathraig sin, acht is eimilt iad * re a n-uile-fhaisnēis.

LXXXII. Gapait tra na tigernaide si a gcead ag count de Founte in dara lā dēg Aprilis.† Degh-aightheach forffāilidh ē rompa ag toigeacht, tuirseach i n-a ndeghaidh. Doratt dōibh mar chomartha cuimhnigthe buiden do rāpēroip 7 do daigēroib ro-dessa, go mbeirtibh cloch uaisle cum-

* *deachator* and *iad* above the line.

† 1608 is added on the right margin.

giving of alms, a day for each gate of the six gates of the city, for the building of the great church. Those who live in the city itself are obliged to give their alms and offerings at the gate nearest to them. Except for Benediction of the Blessed Sacrament, the ceremonies and liturgy of this city are different from those of the Roman Court, for it continued the practice and ceremonies of the great Saint Ambrose. That saint was declared bishop of Milan in the year of Our Lord three hundred and seventy-four. Under God he alone brought all Italy to Christianity and piety. Six good churches and a hospital were built by him in the city. His body and tomb is in one of these churches, where there is a congregation and community of monks. On the anniversary of the day on which he took possession of the bishopric his body is exhibited each year. Works of devotion and great piety, as well as the distribution of much alms, are performed that day in the city and throughout the diocese. On the day of the Epiphany the superiors of the church of Sant' Eustorgio, where the sarcophagus of the three kings who came to visit Christ in His Infancy, and a piece of the gold they gave Him, are exhibited, bestow for God's sake a dowry on nine maidens. Much charity and good holy deeds are performed in that city, but it would be tedious to enumerate them all.

LXXXII. The lords took their leave of Count de Fuentes on the twelfth of April. He had been kindly and friendly to them at their coming, and he was sad when they left. He gave them as a token of remembrance a collection of rapiers and fine daggers, with hilts of ornamented precious stones, all gilt, and belts and expensive hangers. That night they were in a town seven leagues away named Lodi,¹ a fine, strong, compact place where the King of Spain has a garrison. They had very good roads through

¹ *Lodi* is south-east of Milan, on the Adda.

daigh, ar n-a gcomhōradh go huilidhi, go gcresoip 7 hainger-soip comdáora. Bátor an oidche sin seacht léige a mbaili dar comhainm Lodi, cruinn-baili dess daingen i n-a ffuil gairessūn ag rīgh na Spáinne. Slight[h]e ro-mhaithe tria thalmain torthaigh aca in lā sin, an oidhche doinennta uiscemail toirneach teinntighe.

LXXXIII. Tochomhlait ar n-a mārach seacht léige go sen-chathraigh sonnradaigh dar comhainm Pesense. Ruibēr ro-oirrderc a n-imfhoixe na cathrach. 'E ro-mōr ro-lethan. Ingantach re lucht a nemthathaighi mar tēigit daoine 7 eachroidh thairiss a mbādoip, oīr is bāid oile go gcordoibh cnāibe bhīoss ag a n-impluadh go hinntleachtach gan seolta gan imramh. Ainm in ruibēir El Po. Sen-chaislēn daingen go mbārdoip līnmara lāidire go ffaith[c]he gcoimhréidh is lōr feabhus 7 imfhairsingi isin gcathraigh. Dā beg-loing dessa go tteghduisip lonnradhacha ag diūc de Parma ar in ruibēr i n-a mbī fēin ag āines 7 ag caithem aimsire sechnōin in ruibēir an tan ba toil leis. An sruth sin amne etorscarus 7 eidirdealaighes dūthaigh diūc de Parma 7 in Lombardí re aroile.

LXXXIV. [p. 46] Ar n-a mhārach dōip go Parma, dā léige dēg. Ruibēr ro-aoipinn rompa forsan sligidh go ndroichet lān-fhata ba lōr díen-fheabhus, go n-imat do ruibēroibh oile. Ier ttoirling dōip ag cathraigh Parma tig íerla onōrach don tīr d'forffāiltiughadh friū 7 dia nglacadh go honōrach a n-ainm diūc de Parma: Tāinic ar n-a mhārach immorro go gcōistighip ro-mhaithe i n-a gcomhdhāil dia ttreōrugadh gusin airm a mbuī in diūc. Gabuis tra in diūc chuíce go honōrach airmhitneach iatt. Bátor sealat ag imagallamh 7 ag āiness briathor 're aroile. Gapait a gcead as a haithle. A n-imfhoixe gāirdīn in diūic taisselbthor

¹ *Piacenza* is less than half-a-mile from the south bank of the Po.

² The Duchy of Parma dated from 1545, when Pope Paul III presented it to his son Pierluigi Farnese, the first of eight dukes of the family. At the time to which our narrative refers the ruler was Rannucio I (1592-1622).

a fruitful country that day, but there was storm, rain, thunder and lightning in the night.

LXXXIII. The next day they travelled seven leagues to an ancient remarkable city named Piacenza. There is a very remarkable river ¹ close to the city. It is very great and very wide. Those who have not seen it before admire the manner in which people and horses cross it in boats, for it is other boats with hempen ropes that move them skilfully without sails or rowing. The name of the river is the Po. There is a strong old castle, with many strong guards and a level, excellent, wide green, in the city. The Duke of Parma ² has two small pretty boats with white houses, in which he himself delights and amuses himself up and down the river whenever he wishes. That river divides and separates the Duke of Parma's country from Lombardy.

LXXXIV. The following day they went to Parma, twelve leagues' journey. On their way there was one very beautiful river, with a long and firm bridge, ³ and many other rivers besides. When they dismounted at the city of Parma a noble earl of the country came to welcome them and receive them in the name of the Duke of Parma. The next day he came with good coaches to them to conduct them to where the Duke was. He received them with honour and respect. They remained speaking and conversing with one another for some time. Then they took their leave. Near the Duke's garden ⁴ they were shown a leopard and two lions. They went to see a strongly fortified castle ⁵ which the Duke has at a distance from the city. It has a plan and structure and position similar to those of the castle of Antwerp in Flanders and the castle of Milan in Italy. There is an army of twenty thousand men, horse and foot, with

³ This is probably Ponte Taro, on the river Taro, six miles from Parma. It and all the others referred to flow into the Po.

⁴ This is now the Giardino Pubblico.

⁵ The modern Cittadella is close to the city.

dōip lipartt 7 dā leōman. Eirgit d'faixin chaisslēin ro-dhaingin atā ag in diūc sealat ōn prīm̄h-chathraigh. Cosmailes innill 7 imdēnumh * 7 suidhiughadh dó 7 do chaisslēn Anuoairp a fFlonndrus 7 do chaisslēn Milan san Eadāill. Armāil fichet míle fer eidir marcshlaigh 7 troigtheach, go līnmhaireacht munisioin 7 in uile riachtanuiss, go mbārtoib lāidire līnmhara, ar in gcaisslēn sin. Obair thalmaidhe ar n-a tōgbāil go hinntleachtach a fferann chomthrom choimhréidh a gcert-medhōn chuirri**gh** imdomain uisgemail an caisslēn sin tra. An t-ierla onōrach adupramar i n-a gcoimhiteacht frissin rē sin. Beiriss leiss chom a pālāiss badhdēin iad. Iar ndēnomh a medhōin laoi taispentar dōip cūpla camhall. Ba hingantach a ffaircsin. Eirgit go teghduiss stuidéir in ierla. Orgáin ingantacha adhmait ier n-a n-oibriugadh dia lāmhoip badhdhéin, go n-ilimat leapar canntaireachta 7 starthach sa stuití sin. Celiprait don ierla. Tiagait di[a] ttigip ōssta. Ascnaid assin gcathraigh as a haithle cōic léige gusin mbaile mbeg dar comainm Region, airm a ffuil pictūir 7 dealp naemh-Muire oighi dognī imat fert 7 mīrbal do ghnāth [p. 47]. Cathoir Parma thrá sí ro-dhaingen lāidir dess daoineachair go ttigthip 7 go tteghdhuissip deighdēnta degfhoirgenta. Ruibēr ro-mhaith is lór feabhus ag céimniughadh tríasan gcathraigh. Droichet ro-mhaith go mbādaibh imdha ar in ruibēr.

LXXXV. Dia máirt in cōicedh lā dēg Aprilis † tochomhlaid na maithe si dā léige dēg gusin mbaili dar comhainm Bologna. Ascnaid in lā sin tria fort ro-dhaingen gabhus le diūc de Parma. Assa haithle tra tar ruibēr ro-aoibhinn eidirdealaighes 7 etorscarus dūthaigh [diūc] de Parma 7 dūthaigh diūc de Modona re aroile. Gabhait immorro trē prīm̄h-chathroigh Modona. Triall 7 ullmhugadh mōr ag a dēnomh sa chathraigh sin trá d'oirchill reabraid**h** 7 giústála in láoi ar n-a mhārach. An lā sin do shonnradh buī mac in

* *-umh* is written over *-la*.

† 1608 is added on the right margin.

abundance of stores and every requisite, and numerous strong defences in that castle. It consists of earthworks raised with skill in a level flat plain in the middle of a watery, deep marsh. The noble earl we have mentioned was in their company during that time. He brought them to his own palace. After they had taken their dinner they were shown two camels. The sight of them was strange. They then went to the earl's study. In it there were wonderful wooden organs which he had made with his own hands, as well as numbers of books on singing and history. They bade farewell to the earl and went to their hostels. Afterwards they hastened from the city for five leagues to the small town named Reggio,¹ where there is a picture of the holy Virgin Mary which is continually working miracles and wonders. The city of Parma is well-fortified, strong, beautiful and extensive, with well-made well-constructed houses and buildings. There is an excellent river going through the city, having a good bridge and frequented by many boats.

LXXXV. On Tuesday, the fifteenth of April, the princes advanced twelve leagues to the town named Bologna. They passed that day through a strong fort belonging to the Duke of Parma. Afterwards they crossed a beautiful river² which divides the country of the Duke of Parma from that of the Duke of Modena.³ They went through the city of Modena. There were great preparations being made there for the amusements and jousting of the next day. On that particular day the Duke's son was bringing home the daughter of the Duke of Savoy.⁴ In boats they

¹ *Reggio*. This town is south-east of Parma.

² It is called the Secchia and is a tributary of the Po.

³ In 1598 the duchy of Modena fell to Cesare d'Este, who lived till 1628. He was the lineal ancestor of Mary of Modena, wife of James II. of England.

⁴ Alfonse III. d'Este, who became duke of Modena and Reggio in 1628, married in 1608 Isabella, daughter of Charles Emmanuel I., duke of Savoy. In 1629 he abdicated and became a Capuchin.

diúc ag tabairt ingine dhiúc de Sauoi dia thigh. Gabhait a mbādoip tar ruibēr Pannara etorscaruss in diúiceacht sin 7 ferann buird in pāpa. Caisslén ard ar n-a imdēnomh a gcert-mhedhōn in ruibēir doghnī comhfhortacht mōr a n-aimsir tuile 7 ainfine d'eathroibh 7 do bhādoip a thairimt[h]-eachta. Eirgit go baile beg dess daingen lessin pāpa, Castel Franco a ainm. Go Bolonia assa haithle. Cardenāl ro-onōrach sa gcathraigh cuiriss drong dia dhaoinibh uaislle d'forffāiltiugadh friū 7 dia nglacadh go honōrach airmitneach i n-a ainm dia ttochuireadh chuige ar a suipēr. Gapait tra a leithscēl fo bhīthin a n-aistir an oidche sin.

LXXXVI. Ar n-a mhārach immorro téid O Néill do lāthair in chardenāil. Gabuiss chuige go ro-onōrach airmitnech forffāilidh ē. Bolonía immorro prīmh-chatthoir romhōr ro-dhaingen dhaoineachoir dheigh-dēnta deggh-fhoirgenta go línmhairecht reclés 7 mainistrech. Corp an erláimh uassail adhamra oirrdirc [p. 48] Sanct Domnic a ttempall onōrach sa gcathraigh, Sanct Sēm a chomhainm. Pālās ro-mhōr is lōr lāin-fhebbhus ag in chairdenāl badhdéin a gcert-medhōn na cathrach. Tipra fhīr-uisce ar n-a suidhiugadh go hinntlechtach assa ffuilit imat srepān ag coimhēirghe súas a ffīr-áirde as urchomhair in pālāiss. Ascnaít na maithe si assin gcathroigh. Eirgit go baile dar comhāinm Sanct Niclās. Assidhe go fort ro-dhaingen lessin pāpa dar comhainm Fattio Sancti Petri. Cēimnigit tra an oidhche sin go cruinn-baili dess daingen, Imola a ainm, seacht légi.

LXXXVII. Dia dardaoín in seachtmadh lā dēg don mí chétna ascnait tria fort ro-dhaingen gabhus lessin pāpa, Castel Burneis a chomhainm. Tria chatthroigh ro-mhōir oile dōip, Faensa a hainm, go baile mōr, Farlingrando a chomhainm. An oidhche sin dōibh go baili mōr oile dar

¹ Like the Secchia, the boundary of the duchy of Modena to the west, the Panaro enters the Po.

² This small town is but a short distance from the river Panaro just mentioned. It is supposed to be the *Forum Gallorum* of Roman history. It was fortified in 1628 by Urban VIII.

crossed the river Panaro¹ which divided that duchy from the mensal land of the Pope. There is a high castle built in the middle of the river which gives great help in times of flood and storm to vessels and boats that are crossing. They went to a pretty little fortified town named Castelfranco² belonging to the Pope. Next they went to Bologna. A noble cardinal³ in the city sent some of his household to welcome them and receive them with honour and respect in his name, and to invite them to come to supper to him. They excused themselves that night because of their journey.

LXXXVI. The following day 'O Néill went before the cardinal. He received him with great honour, respect and welcome. Bologna is an important city, very large, very strong, extensive, well-built and well-constructed, with numerous churches and monasteries. The body of the great famous noble patron, Saint Dominic, is in a splendid church in the city named Saint James'.⁴ The cardinal himself has an excellent large palace in the centre of the city. In front of the palace there is a fountain of spring water skilfully arranged, and from it many streams of water shoot up on high. The princes left the city and went to a town named Saint Nicholas. From there they proceeded to a very strong fort belonging to the Pope named Castel San Pietro.⁵ That night they went from there to a fine, strong, compact town named Imola, a distance of seven leagues.⁶

LXXXVII. On Wednesday, the seventeenth [*recte* sixteenth] of the same month, they passed through a strong

³ Alfonso Palaeoti was cardinal of Bologna from August 18, 1597, to October 18, 1610. Eubel, *Hierarchia Catholica*, III. 151.

⁴ Why O Cianáin names the church St. James' is not clear. The body of St. Dominic, who died in 1221, is preserved in the church of San Domenico.

⁵ It is fifteen miles from Bologna.

⁶ *Imola* is just 21½ miles from Bologna.

comhainm Sensena. Deich léige ro aisstrighset in lá sin. Caisslén ro-láidir go mbárdoibh línmhara laidire ag in pāpa sa mbaili sin trá.

LXXXVIII. Ar n-a mhārach dōip trī léige go fort daingen lessin pāpa, Salignano a ainm,* go prīm-chathraigh n-oirrdirc n-oireghdha dar comhainm Rimini. Annsin rān-gatar radharc 7 faircsin forsan ffairrgi dar comhainm Adri-catia. Uirre amhāin conrótacht an prīm-chathair oirrderc adhamra,† Uéniss a hainm. Fiche léige ōn gcathraigh remrāite go cathraigh Ueniss. An oidhche sin dōip clē-lāmh re fairrgi gussin mbaili mbeg Catolica. Deich léige a n-aister in lá sin. Ba ro-mhaith na slighthe aca.‡ [p. 49] Talomh torthach aoibhinn go n-imat fínemhna 7 cruith-neachta 7 gach degh-thoraidh archena mōirthimchell na sligedh amne. Iomat do thoraip dessa daingne ar brū na fairrge ag in pāpa d'imfhaitchess na tTurcach do thecht do § dēnamh urchōide na hEdāille.

LXXXIX. Dia domhnaigh ier n-ēisteacht aiffrinn an fichetmadh lá don mī chētna ascnait go prīm-chathroigh n-oirrdirc gabhass le diūc de Borti, Pensaro a comhainm. Assin dōibh go cathroigh ndeiss ndaingin oile .i. Feno, go prīm-chathraigh oirrdirc oireghdha oile gapus lessin diūc chētna, Sinigaglia a comhainm, sī ar n-a suidhiugadh go hinntlechtach ar ruibēr ro-aoipinn go línmhaireacht sochraide dia himchosnam. Nī mōr do daoinip dhomain léiccit d'faixin in chaislēin ier n-inmhedhón. Tegh ōsta ba lōr feabhus 7 deissi sechtair na cathrach. Ruibēr roi-dhess go ffaith[ch]i nōinīnigh sgoth-shemraigh chomthroim chomh-

* The MS. is here slightly injured by a splash of ink.

† After this word *oirrdc.* is written again.

‡ Here there is an entry by the writer: *Tabair bennacht for anmain in Taidg fuair gne dia shaóthar so 7 cetera*, Give a blessing for the soul of the Tadhg who had somewhat of the labour of this, et cetera.

§ MS. *de.*

¹ It is but 4½ miles from Imola.

² *Faenza* is the *Farentia* of early Roman History.

³ This is the place now known as Forli. It is south east of Faenza.

fort belonging to the Pope, Castel Bolognese¹ is its name. Then they went through a great city named Faenza² to a large town called Forligrande.³ That night they advanced to another large town named Cesena.⁴ Ten leagues they travelled that day. The Pope has a very strong castle with many strong defences in that town.

LXXXVIII. The following day they went three leagues to a strong fort belonging to the Pope named Savignano,⁵ and then to a great and famous city called Rimini.⁶ It was there they came in sight of the Adriatic Sea. On it is built the famous and remarkable city of Venice. It is twenty leagues from Rimini⁷ to Venice. That night they advanced with the sea on their left to the small town Cattolica.⁸ Their journey that day was ten leagues. The roads were very good, and as they went along there was fair fruitful land, with much vines, wheat, and abundance of every crop on either side of the road. The Pope has many fine strong towers on the sea-coast through fear of the Turks coming to harm Italy.

LXXXIX. On Sunday, the twentieth of the same month, having heard Mass, they passed through a great city belonging to the Duke of Urbino named Pesaro.⁹ From there they went to another beautiful strong city, Fano,¹⁰ and to another remarkable famous one, belonging to the same Duke, named Senigallia,¹⁰ picturesquely situated on a very beautiful river, and having large numbers to defend it. They do not allow many people into the interior of that castle to see it. There is an excellent and pretty hostel outside the city. There is a very fine river and a daisy-covered, clover-

⁴ *Cesena* lies still further to the south-east.

⁵ *Savignano* is midway between *Cesena* and *Rimini*.

⁶ *Rimini*, on the Adriatic coast, is the ancient *Ariminum*.

⁷ Literally "from the aforesaid city."

⁸ It is on the Adriatic.

⁹ *Pesaro* and the duchy of *Urbino* became part of the Papal States in 1626 under *Urban VIII*.

¹⁰ These towns are on the Adriatic.

fhairsing a n-imfhoixe in ósta-thighe sin tra. Deich léige ro aistrigset in lā sin.

XC. Ar n-a mhārach dōibh clē-lāmh re fairrgi gusin prīmh-chat[h]raigh n-adhamra n-oirrdirc .i. Ancona. Trí caisslēin ro-dhaingne ag in pāpa sa gcathraigh sin go mbārd-oip lāidire līnmhara co n-a n-uile riachtanus. Cennas 7 uachtarānacht na cathrach 7 imfhoixe in chuain aca. Ascnaít as a haithle go Loreta. Naoi léige a n-aister. Comhnaigit 7 airissit immorro an oidche sin. Ar n-a mhārach tra dognīt turus na heguilsi bennaigthe mōr-lōigighechta sin. Comhnaigit issin mbaili in dara hoidche.

XCI. I. Do rēir mar fuaramar scrīptha a sen-starthach-aibh, a n-ainm Dē laipeōram uaite do ilibh .i. begān do mōrān ar shupāilcip Loreta : Sēppēl Loreta immorro buī ar n-a ordugadh 7 ar n-a thogha ōn Athoir nemdha cien-aimseria n-a thōgbāil for talmain do threibh Iesse. A prīmchathraigh oirrdirc adamra oirdnide, Nasaret Galale [p. 50], conrotacht in tegh sin ō thūss. Ann ro chomhnaig 7 ro thairissimh Iaicim 7 Anna, athoir 7 māthoir náomhMuire óighe. Ann fōss ro coimpredh, ro geinedh, ro hoilemhnaigedh in nām-ōgh. Isin tegh chētna sin du-s-rat in t-archaíngel uassal Gabriel in techtaireacht ōn Athoir nemhdha go naomMuire triasa ttāinic saoradh na nAdhomh-chloinne ō chintoip 7 turcbhāloip peacadhb na seinnsear. Isan* tegh sin tra gan caillemhain a hōghachta isseadh rugadh ar Slānaigt[h] eōir Issa Crīst. Ro hoilemhnaigedh as a haithle ar geil-

* The *i* and the *n* were added in different ink.

¹ Clement VII took possession of Ancona in 1532.

² *Loreto* is 15 miles from Ancona. Wotton writes to the King that, "as he has cast up his [O'Neill's] travel, he could not be at Loreto before the 21st at night." Cal. St. Pa. 654.

³ This long digression, which extends to p. 161, is of no historical value, but may possibly be of interest to students of the legend of the holy house of Loreto, and for that reason it is here translated. The whole question of the authenticity of the story has been fully discussed by Chevalier, *Notre-Dame de Lorette*, Paris, 1906, and after an examination of all available documents, he concludes that the legend relative to the translation is not of older date than 1472, and that by 1531 it had

flowered, level, wide green near that hostel. They had travelled ten leagues that day.

XC. The next day they advanced with the sea on their left to the famous city of Ancona.¹ The Pope has three strong castles there and many strong guards, with all necessaries [for defence]. They command the city and the country near the bay. Afterwards they pushed on to Loreto.² Their journey was nine leagues. They stopped and rested there that night. On the next day they made a pilgrimage to that holy and highly-indulged church. They remained in the town a second night.

XCI. 1.³ In the name of God we shall narrate a few of the many, or a small number of the multitude, of the miracles of Loreto, according as we found them written in ancient histories: The chapel of Loreto was ordered and selected by the heavenly Father long before its erection on earth by the tribe of Jesse. In the great, remarkable, worthy city of Nazareth in Galilee that house was first built. It was there that Joachim and Anna, the father and mother of the holy Virgin Mary, lived and remained. It was there too that the holy Virgin was conceived, born, and reared. In that same house the noble archangel Gabriel delivered the message from the heavenly Father to holy Mary whence came the redemption of the children of Adam from the sins and transgressions consequent on original sin. In that house without loss of her virginity she gave birth to our Saviour, Jesus Christ. He was nourished afterwards on

grown into the expanded form here represented. According to the Catholic Encyclopedia, the balance of Catholic opinion is in favour of Chevalier's view. O Cianáin, it will be observed, confuses two different versions of the story. According to Baptist the Mantuan, the translation took place in the reigns of Heraclius, the Roman Emperor (575-642), and of Chosroes, Emperor of Persia (590-628): see his *Historia* in Chevalier p. 243. The later version, which was developed by Angelita in 1531, puts the first translation to Tersatto in the reign of Pope Nicholas IV. (1288-1292).

chīchoip naomh-lachtmhara na hōige go riacht in t-aingel do neim dia erbadh 7 dia fholāiremh fuirre dol co n-a Mac ar innarbadh 7 deōraidhecht gusin Egipt ar teit*bedb* Iruait*h* meic * Anntipater intan ro bāssaighedh in mhacraidh oirrderec adhamra. An dara bliadain dēg d'aoiss in Tigerna tērnoidhit tar aiss ōn Egipt gusin tegh cētna. Ann tra ro thochaith in naom-ōgh a laithe 7 a haimsir ar in saoghal ō sin suass. Ass immorro ro-ss-tōgaisset aingil 7 archaingil † in choimdedh chumhachtaigh a corp naomhtha go nemh n-ainglidhi go follus fiadhnach do na huilip chomhfhoixib. Iar gcumsanadh don nām-óigh ar nemh bátor tra apstail 7 discipail in Tigerna i n-a gcomnaidhe sealat sa teagh sin. Cinnit 7 comhairlighit ier sin a bennugadh 7 a choissrecadh assa mbíadh amháin i n-a teghduiss 7 i n-a dhuirrthech etorguide in choimdedh chumachtaigh aca. Ullmhaigit na hapstail amne dia lámhoip bennaigthe badhdēin croch ro-mhaith mīrbaileach a ffiodhair 7 a fforaithmet chroiche Crīst. Fiodhair-dhealp 7 imhāidh nāmMuire óighe ier n-a himdēn-omh do lámhoip Lūcāiss suiiscēl, issí amháin is [p. 51] mīrbailighe gan impressain fon uile dhoman. Atāit immorro ar n-a gcomhshuidhiughadh isan sēpēl sin. Fo bhīthin a imat fert 7 mīrbal 7 naomhthachta du-s-ratsat lucht inotachta 7 aittreptha prīm-chathrach Nasaret ro-onōir go priuilēid ndermháir ndíchra dō. Na rēgiōin chomhfhoixe ag a chomhmōradh mar in gcētna.

2. Ro buī immorro impire āirigthe ier n-a thogha issin Rōimh an inbaidh sin, Heraclius a ainm. Coimhchengluiss a n-aghoidh reachta 7 chreidimh ‡ eguilsí Dē 'fri Cosrat, rī na Persia. Scrissait 7 innarbait in creidemh catolice as talomh Ierosolima go huilidhi. Tōgbhait suass go hainffesach mīchreidmheach gnē dēe, Mahomet a c[h]omainm. Nī ro lēicc immorro in t-imfhaitchess § do lucht aittreptha na cathrach nō in rēgiōin umhla nō adradh do chreidemh Dē sa naomh-s[h]ēpēl sin. An pāpa in cethramadh Niclās buī issin Rōimh trialluis cocadh 7 conblicht a gcertaghaidh na n-eritched sin. Cuiriss pāirt dia armāil go prīm-chath-

the white, milky, holy breasts of the Virgin, until the angel came from heaven to command and order her and her Son to go in exile and banishment to Egypt to escape Herod, son of Antipater, when the holy Innocents were slain. When our Lord was twelve years of age they returned from Egypt to the same house. There the holy Virgin spent the remainder of her days in this world. From it Almighty God's angels and archangels raised her holy body to the heaven of the angels plainly and evidently before all who saw it. When she rested in heaven, the apostles and disciples of the Lord dwelt for a while in that house. Afterwards they decided to bless and consecrate it so that it might serve only as an oratory and house wherein they might invoke Almighty God. Accordingly the apostles made with their own blessed hands a splendid miraculous cross in the shape of the Cross of Christ to commemorate it. Without doubt the only more miraculous image in all the world is that of the holy Virgin Mary made by the hands of Luke the evangelist. They were placed together in that chapel. Because of the number of its wonders and miracles and its holiness, the inhabitants of the city of Nazareth did great honour and showed exceeding great devotion to it. The neighbouring countries honoured it also.

2. Now there was a certain emperor named Heraclius elected in Rome at that time. He joined with Chosroes, king of Persia, in opposition to the law and faith of the church of God. They destroyed and banished the Catholic faith out of all the land of Jerusalem. They set up in ignorance and disbelief a supposed god by name Mahomet. The inhabitants of the city and the country were prevented by fear from submitting to God's religion in that holy chapel. Pope Nicholas IV, who was in Rome, commenced a war

* *ic* is superscribed.

† *archaingil* is written twice.

‡ MS. *chreidhimh*.

§ MS.—*thchess*.

raigh n-oirrdirc fuil isin Aissia, Tripoli a comhainm. Cuirit léger fuirre. Ticit na rígha pāgānta adupramar dia comhfhortacht. A n-inbaidh na huair 7 na haimsire sin immorro gluaisis in teagh naomhtha so Loreta co n-a uile oibriughadh 7 imdēnomh, é ag a imachor do grāssoibh Dē 7 nēmhMuire ar guailip 7 ar ochtoibh aingel 7 archaingel in choimdedh chumhachtoigh. Toirlingit 7 airissit ar foradh-chnoc aoibhinn adhamhra a magh choimhrēidh chomthrom chomhfairsing a tTersato a rīgacht Eschiouia timchell medhōin oidche do shonnradh in seissedh lā do mī Maíí don bliadain adupramar. Ba gnāthbhēss immorro la lucht* inotachta 7 7 aittreptha in tīre sin comhchruinniugadh ar in magh remrāite isna laithip sin go fir-chinnta gacha bliadhna go subāilcip 7 go sollamantus adbal-mōr [p. 52]. Ba machtnadh adpal 7 ba hingantus dermhair leō ō 'dchonnarcatar in sēpēl sonnradhach 7 nā fitirset cia leth ō ttudhchaidh. Eirgit ann astech assa haithle. Fogabhait ann dealbh 7 pictūir naomhMuire ōighe gussin gcroich remhrāite. Messait 7 brethnaigit ieromh gur uo hē tegh 7 teghduis mīrbailteach coimperta 7 geinemhna mhāthar in tSlānaightheōra é. Glacait imegla ndermhair fo dháighin gluasachta 7 toighechta in tighe. Assa haithle tra gabhait cuca go hairmitneach onōrach é. Dogeibhdiss ilimat do lucht galair 7 esslāinte na rēgiōn gcomhfocus comhaisseg 7 comhfhortacht a slāinte ann. Ro mhēdaigh sin immorro deuōsion 7 innfheithemh na gcinedhach gcomhfocus gusin teagh sin amne.

3. Aroile priōir ro-onōrach ro-s-buī i n-a uachtarān a mainistir Sanct Seōirsi. Brethnaigit cāch fó bhīthin a deigh-beathadh a bheith naomhtha. Allexandro a chomhainm. Gapuiss fiapras teinntighe neimhneach in priōir. Earbais a threōrugadh go naoímh-theagh Loreta. Gnīther samhloidh. Ernaigiss 7 etorguidhiss in priōir gusin naomhōigh a ffrithchētfaid na himhāidhe. Do connarcus don ōigh naomhtha eachtra fholaigtheach 7 rūndiamair ro-dhiadha in tsēipēil oirrdirc adhamhra sin d'foillsiughadh 7 do thaissebadh don naomh-priōir remrāite. An priōir immorro,

and an attack on these heretics. He despatched portion of his army to a great city in Asia named Tripoli. They besieged it. The pagan kings already mentioned came to relieve it. At that particular time, then, this holy house of Loreto, with all its materials and structure, moved away, being carried by the favour of God and holy Mary on the shoulders and breasts of the angels and archangels of Almighty God. They alighted and came to rest on a remarkable, beautiful eminence in a level, even, wide plain in Tersatto, in the kingdom of Slavonia, about midnight on the sixth of May of the year we have mentioned. Now the inhabitants of that country were accustomed to gather in this plain on these particular days each year for a festival and great ceremony. They were greatly surprised and wondered much when they saw the splendid chapel, for they knew not whence it came. After a time they went in. They found in it the image of the holy Virgin Mary and the cross already mentioned. Then they all came to the conclusion that it was the miraculous house and home where the Mother of the Redeemer was conceived and born. They feared greatly because of the transference and coming of the house. Afterwards they revered and honoured it. Many of the diseased and sick of the neighbouring districts had their health restored and benefited there. That also increased the earnestness and devotion to that house of the people who dwelt near it.

3. There was once a certain very noble prior superior in the monastery of Saint George. Because of his good life he is considered by everyone to be a saint. Alexandro was his name. This prior contracted a burning painful fever. He ordered that he should be conducted to the holy house of Loreto. That was done. He prayed and invoked the holy Virgin before the image. It seemed good to her to make known and reveal to that holy prior the secret history

* MS. *luchtcht*. The second *t* in the next word was added later.

mar ro buī naomhtha foghlomtha go n-imat eгна 7 ründiamra
 ōn Athoir nemhdha, ticcis in ōgh naomhtha cētna a persain
 do briathradh 7 do chomrādh fris. Iar n-a taisselfadh
 immorro go lōghmhar dealraigthech mīrbaileach dō ba headh
 ro ráidh : Ag so meissi Muire māthair in tSlānaigtheóra as
 do chomhair neoch ro ataiss 7 ro etorguidhiss go līnmhar.
 Cuir h'uille dhōigh 7 inntinn 7 h'innfheithem am Mac mīr-
 baileach 7 dia t[h]rocaire ro-d-fia sláinte [p. 53]. An teagh
 naomhtha so trá, tuig gurab ann ro coimpredh, ro geinedh,
 ro hoilemnaigedh mē. Is ann fōss ro-m-toghadh lassan
 Athoir nemhdha mar mhāthoir chorparrdha día aon-Mhac
 badhdéin. Ann fōss ro cheilibhrainn trātha 7 urnaigthe,
 immoinn 7 canntaireacht, ag ettorguidhe in choimdedh
 chomachtaigh. Ann fōss ro-m-pōssadh do rēir in reachta
 7 ru-s-gabhus mar chēile la Iosep fīrinneach. Ro choimhétas
 mh' ōghacht gur glacus ōn Athoir nemhdha in t-uassal-
 toirrchess triasa ttāinic comhsháoradh na hAdhomh-chloinne
 ō peacoibh 7 turcbáloip na seinnsear. Ro imchras go
 honórach assa haithle fri ré náoi mīoss go rugass go mīr-
 baileach grāssamail, gan saothar, gan dochar sǽgalta, gan
 docomhal nādūrtha, gan milledh mh' ōghachta, Dia 7 duine
 a n-aoinpersain issin tigh sin amne. Ro oilemnaighess
 issin tigh chétna, ro bethaiges ar cíghoip m'ochta, ro imchras
 7 ro altromus as a haithle go ttāinic in t-aingel do neimh
 dia erbadh oram ascnamh lem Mac gusin Egipt for teit**bedh**
 Iruaith mic Anntipater. Iosep díer ttreōrughadh 7 ag
 comfhortacht dūinn seachnóin na sligedh. In dara bliadain
 dēg d'aoiss mo Mheic térnóidhemaóit tar aiss gusin tigh
 gcētna. Oirissim 7 comhnaighim ann as a haithle an gcēin
 ro buī [mé] a mbethaidh ar in saogal. Ar ndol damh ar nemh
 n-archainglidhe du-s-fic Eōin bruinne gusin gcuid oile do
 na hapstaloibh d'aittrebadh 7 d'inotacht in tighe. Doghnīt
 tabernacul 7 ionadh onōrach airmitnech adhamra urnaigthe
 de. Scaoilit badhdéin seachnóin in domain as a haithle do
 rēir aithne in choimdedh chumachtaigh do shíoladh chreidimh
 7 chrābaidh. Athraigis in teagh go mīrbaileach * ier sin

and the sacred mystery of that wonderful chapel. She came in person to speak and discourse with him, for he was holy and learned in wisdom and truths given him by the heavenly Father. Having miraculously appeared in splendour and brightness, she said: "Here before thee am I, Mary the Mother of the Redeemer, whom thou hast besought and invoked with many prayers. Direct all thy hope and intention and meditation to my wondrous Son, and by His mercy thou shalt have health. Understand that it was in this holy house that I was conceived, born, and reared. In it, too, I was chosen by the heavenly Father as bodily Mother for his own Son. In it, also, I celebrated the hours, said prayers, and chanted hymns, invoking the Almighty God. There I was espoused in accordance with the Law and became spouse to Joseph the just. I preserved my virginity until I received from the heavenly Father the great conception whence came the saving of the race of Adam from the sins and transgressions of the first parents. For nine months afterwards Him I bore with reverence, until by grace I miraculously gave birth without labour, without earthly pain, without natural difficulty, without harm to my virginity, to Him, God and Man in one Person in that same house. There I reared Him, I fed Him on the breasts of my bosom, I carried Him and nursed Him, until the angel came from heaven to command me to fly with my Son to Egypt, to avoid Herod, son of Antipater. Joseph guided us and supported us throughout the journey. When my Son was twelve years old, we returned to the same house. I lived there afterwards as long as I was in life in the world. When I went to heaven of the archangels, John of the Bosom, with the other apostles, came to dwell in the

* MS. *mirbailteach* with a punctum delens under the *t*. *Mirbailteach* is a form based on the plural of *mirbail*, and is quite correct according to spoken usage; compare p. 114. 'O Cianáin naturally prefers the other.

go rāinic gusin log so. Foillsigther immorro 7 comhoirrdherc-aighther let in stair 7 in eachtra so 7 na naomh-scēla do na huilip chomhfhoixibh 7 ro-d-fia slāinte o mo Mhac glōrmhar grāssamail si.

4. Tigit a gcētōir ilimat do lēgiōnoibh aingel 7 archaingel do neimh a gcomairrchis [p. 54] 7 a gcomhdhāil na naómh-ōige. Gabuiss a ced ag in athair naomhtha sin ieromh. Fo bhīthin ruithenta lōgmaire shubhāilcighe in boltanaighe dhíadha glōrmhair buī ar gach tæp di dogeibh in t-athoir slāinte a gcētōir. Du-s-rat in t-athoir altugadh buide don naomh-óigh 7 dia Mac mīrbaileach. Aistrighis dia t[h]igh ier sodhain. Aisnēidhiss na scēla sin do na huilibh adchídh.

5. Rāinic tra clū 7 alla 7 oirrdercass in sceōil* gusin uachtarān buī ag guibernōracht an tíre, Nicolauss Fransisfane a chomhainm. Treōraigis chuiuce an t-athair remrāite ar go fressadh deimin agus bunadhús na mōr-mīrbal. Ier n-a gcloss dō cuiris d'fiachaibh fair ascnámh gan moille gach ndírech go prīm-chathraigh Nasaret d'fioss 7 do dearbadh an sceóil. Cethror immorro do daoinibh oiregdha oirdnidhe adhamra onōracha in tíre i n-a choimhiteacht. Rāngatar Nasaret. Buī tra in slige go soirp socomhlach aca. Fochtait imthüss 7 turthechta in tigi do maithib na cathrach. Adfēdsat dōip uile scēla 7 eachtra 7 mīrbaile in tige in airet buī aca badhdēin 7 a thōgbāil uaidhip assa haithle ar guailibh 7 ar ochtoip aingel go mīrbaileach 7 nā fitirset cia leth dodeachaidh. Araoi sin tra toimsit na teachta fundaimint in tige, a fod, a lethet, a himthacmhac. Tērnoidhit tar ais go Tarsato. Ba cudruma coimhinann don tegh ier n-a thomhus in tan sin frissin tomhus dorōnsator a Nasaret. Iarsna huile dearphthoip sin immorro dognīt lucht aittrebhtha na gcathrach gcomfhocus 7 an rēgiōin go huilide onōir 7 airmitin adbal-mōr mun tigh, go n-imthathaidhi līnmair, go ndeuōsion ndīchra. Seacht mīssa ar trībh bliadhnaibh ro buī in teagh i n-a chomhnaighe issin inadh remrāite. Imeglaigit immorro aittreabaigh in tire ainmíen 7 ansmacht, borrfadh 7 díberg an impire .i. Heraclius.

house. They made of it a tabernacle and a venerable, honoured, holy place of prayer. Then they scattered throughout the world, according to the Almighty God's command, to plant the faith. Afterwards the house miraculously moved, so that it came to this place. Let this history and narrative and the holy tidings be made known and published by thee to all the neighbouring regions, and thou shalt have health from my Son, who is glorious and full of grace."

4. Immediately there came a multitude of legions of angels and archangels to meet the holy Virgin. Then she departed from that holy father. From the brightness and splendour, and the pleasantness of the divine heavenly odour on every side of her, he received health at once. He gave thanks to the holy Virgin and to her miraculous Son. He then journeyed to his home and narrated the events to all he saw.

5. The report and account of the matter reached the officer who was governing the country, Nicolas Frangipani was his name. He summoned to him the aforesaid father to learn the certainty and true account of the great miracle. When he heard them, he obliged the father to go without delay straight to Nazareth to find out if the story were true. There were four great, worthy, honoured noblemen of the country along with him. They reached Nazareth. Their journey was easy and without difficulty. They made enquiries of the great men of the city as to what had happened to the house. They narrated to them all the deeds and events and miracles connected with the house while it remained with them, how it was at length taken away from them miraculously on the shoulders and breasts of angels, and that they did not know whither it had gone. However, the messengers measured the foundation of it, its length, its breadth, and its circuit. They returned to Tersatto. That

* *in sceoil* over the line.

Tic asside gnē nemhthathaidhe [p. 55] 7 mainnechtnaige deuōsioin 7 imfhuaire i n-a gcroidhedhaibh do beith don naoimh-theagh oirrderc adhamra so, as nach ttucsat adhradh nō onōrachus * dō mar ba gnāth. Ba toil immorro lassin Mac mhōr-mhírbaileach 7 lassan gcoimdidh gcomachtach an teagh do athrugadh assin dū a mbuī. Tōgbhait aingil 7 archaingil leō i n-a staid 7 i n-a innioll badhdēin gan cumhscughadh cloch nō clārach. Ascnait seach mōrfhairrge gcoimhleathain gcomfhairsing Adriatica. Nīr hairisedh leō go riachtsat gusin Edāill. Toirlingit a prīmchoill chomhdhlūith a prouensi Marca a gcomhfhoixe senchathrach Recanati. Laureta comhainm na baintreabaighe uaissle dier uo sealp go sainigthe in choill sin chena. Araoi sin cuirit na poipleach[a] a ngnāthugadh dealb Muire Loreto do chomhghairm don pictūir. Aóiss in Tigerna in tan sin mīle ar dā chēd ceithre bliadhna dēg ar cheithri fichit, in dechmadh lā Septembris. Gēr uo comhdhlūith aimhrēidh imdorcha in fhiodhbhadh sin isin aimsir seachmataigh, araoi sin chena ba ruithen-sholus dealraigthech glōrmhar ōn soillsi ainglecda ro-dus-fāgoibset na haingil issin tigh naomhtha 7 i n-a uile timchuairt 7 tochealladb. Messait 7 brethnaigit lucht a faircsena gur uo teinnte 7 tennāla bātor iar n-a gcomadhnadh issin ffidhbhaidh.

6. Bātor tra aodhairidhe ag forchoimēd a ttreōd ar a comhgar. Ar ffaixin an ingantuiss adpail ēxamail fāgbuid a ttrēda. Ar teithedh dien-tinnesnach iad gusin prīmchathraigh remráite. Adfētsat tra dia ttuistidip in scēl uathbāsach ingantach forcaomhnagoir. La sodhain tra attrachtsat lucht na cathrach ēirgi athlamh aoinfhir. Ascnait gusin ffidhbhaidh a ttraide [p. 56]. 'Iar ffaixin an ingantuiss adbal-mōir dōibh gabuis omhan 7 imecla dermhair iat. Eirgit dronga aca go gcrith-egla 7 go gcomhfhaitches sechnōin na fidbaidi as a haithli. Rángator immorro i n-a cert-medhōn. An teagh onōrach airmitneach iar n-a imdēnomh go haughdardha inntlechtach go ffidhair-dheilbh Muire oīge 7 na croichi cēsta ann ier n-inmedhōn. Bidhgait

house, when measured then, had a measurement exactly equal to that which they had made at Nazareth. After all these proofs the people of the neighbouring cities and all the country gave great reverence and honour to the house, visiting it frequently with great devotion. For three years and seven months it remained in that place. The natives of the country, however, began to fear the passion and tyranny, the rage and rapine, of the Emperor Heraclius. For that reason the remarkable, wondrous, holy house became unfrequented, they neglected their devotion and their hearts grew cold, so that they did not give it such honour and respect as had been customary. But the great, wondrous Son and Almighty God were pleased to remove it from the place where it was. Angels and archangels carried it with them in its own form and shape, without change of stones or timbers, over the great, wide Adriatic Sea. They rested not until they reached Italy. They alighted in a dense wood in the province of the Marches, near the ancient city of Recanati. Laureta was the name of the noble widow whose private possession that wood was. For that reason the people acquired the habit of naming the picture the image of Mary of Loreto. The year of the Lord that time was one thousand two hundred and ninety-four, the tenth of September. Though that wood was close, intricate, and dark in olden times, yet it was gleaming, bright, and glorious from the angelic light the angels left in the holy house and around about it. Those who saw it believed that there were fires and conflagrations alighted in the wood.

6. Now there were shepherds guarding their flocks close to the wood. When they observed the great strange wonder, they abandoned their flocks and fled in haste to the city mentioned. They told their parents of the striking and wonderful event which had happened. Then the people

* *on* is added above the line in later ink.

7 ingantaigit la sodain. As a haithle tra ba hí a ttoimdin 7 a mbaramail gur uo torchur-shēt tidlaictheach ro dīrigh in t-Athoir nemhda Dia uile-chomachtach chuca. Lēicit ar a nglūinib íat. Adhrait 7 ernaigit 7 etorguidit in coimde comhachtach go n-altugadh buidhi go línmar fo bíthin na mēide sin dá mōr-shupāilcip ēxamhla do thaissealbadh dōibh. Fōss dognīt orāite 7 caintic coimmbinn i n-a tten-gaidh uodēn. Ro chansat a mbriathraib millsī gur uo bennaigthe aoinDia uile-chomhachtach, fōs bennaigthe diadha glōrmhar in naomh-ōgh thrōcaireach, māthoir in Mheic mōir-mhīrbailigh, ro thoiligh 7 ro thidlaic dia mōr-grāsoib * badhdēin a macsamhla sin do naom-thaispēnadh thrōcairech do thaissealbadh go mīrbaileach ēxamail ingantach dia popal bocht. As a haithle trá tērnoidhit na maithe si a ffritheing na conaire cētna go riachtsat gusin gcathraigh remhrāite.

7. Ba gnāth-bēss la lucht na cathrach ier sin in gach uile aimsir imthathaidhi ro-onōrach maille re uisitātion 7 reuerens go n-imat adhartha Dē 7 nēmMuire óighe do dēnom isin tig si amne. A aois galair 7 esslāinti 7 gach treablaidi archena ag foghbāil chomfhortachta 7 imaisic a slāinte gacha haimsire isin teg so do grāsoibh Dē [p. 57] 7 do thrōcaire ōghMhuire a ffrithchētfaidh na himháidhe 7 na croichi adupramar. Dia bhíthin sin immorro tidciss ilimat do dhaoinip ō na rēgiōnaip oile do dēnomh turaiss, deuōsioin 7 oilithre gusin naoimh-theghdhuis sin ier n-oirrdercughadh a mhōr-mhīrbal. Ba gnāth la himat eiritchedh 7 bithbenach, mar ro buī in teagh a ndīthreb uaigneach imdorcha 7 comhthathaidhi na n-oilithrech chuice 7 uaidhe, teacht do dēnomh sladaigheachta 7 duine-mharptha ar a chomfochraip. Ar n-a fhaixin sin immorro do Dhia uile-chomachtach carbuis ar dhroing dia ainglip an sēpēl d'aither-rach 7 do threórugadh go magh coimhréidh comhfairsing buī ar comhgar na fidbaidhi remhrāite. Dognīt samhloidh. Comhshuidhigit é ar gāirdīn-chnoc aoibhinn oirrderc oiregh-dha go līnmhaireacht luibinn degb-bholtanach. Daoine

of the city arose with the ready rising of one man. They came to the wood at once. On seeing the great strange sight, fear and terror came upon them. Groups of them went trembling and in fright through the wood. When they reached the centre of it, they found the splendid venerable house, built with skill and dexterity, and having inside in it the images of the Virgin Mary and of the Cross of the Crucifixion. They were startled and amazed. Afterwards they considered that it was a bounteous gift which the Heavenly Father, Almighty God, had sent to them. They fell on their knees. They adored and prayed and invoked the Lord, giving Him abundant thanks for vouchsafing to them so much of his great graces. They prayed and sung a sweet canticle in their own language. They chanted in sweet-sounding words that the Almighty God was blessed, and that blessed, holy and glorious, too, was the merciful holy Virgin, the Mother of the wonderful Son, who was pleased to grant by her own graces that such a holy merciful sight should be miraculously exhibited to her poor people. In the end they returned by the same route until they reached the city.

7. After that the people of the city were wont at all times to make visits of respect in this house, visiting, reverencing and worshipping God and the holy Virgin Mary. Their sick and diseased, and those afflicted with any other trouble, found comfort and restoration of health always there, by God's grace and the mercy of Mary, in the presence of the image and the cross. For that reason many people from other countries came to make a journey, devotion, and a pilgrimage to the holy house, when its great miracles became known. But many heretics and robbers, as it was situated in a lonely dark waste, and as pilgrims went to and from it, used to go to rob and murder near it. When Almighty God

* The final *b* is followed by the line-and-dot compendium in anticipation of the next letter.

uaisle do lucht na cathrach, dāss derbrāthor díeroile, ba leō bith-dílsecht in magha sin tra. Ro buí imthathaidhi ghnāthach gusin sēpēil ar in magh sin do shonnradh fri rē imchien. Dogeibhdiss na daoine uaisle imat oīr 7 aircit 7 gacha maithessa archena día thorbha. Glacait fēin ier sin aingideacht fhīch-mheiscneach 7 imthnúth adpal-mōr re aroile. Ní mōr nach bītīss gach laoi ag fōbairt chomhmarptha a chēile. An mhāthair ō ar gheinsetair ba congnamh imbressna 7 etorchossāide dōibh, oīr in mac ba hinmaine 7 ba díchra serc 7 annsacht lē, adbeiredh fiadh na huilip gur uo leiss in magh tré fhīr-chert gan chomhroinn don fhior oile. Eirgiss ier sin cogadh 7 conbhlicht eidir na derbrāithrip amne fo chomhroinn torbha in tsēpēil. Ar n-a fhaixin so do Dhia uile-chomachtach, augdar 7 bunadhus [p. 58] na huile hsīthchāna* 7 imbressna, réidhighiss go mīrbaileach deabaidh 7 dechētfaidh na nderbrāithrech remhráidhsemar. Cuiriss dā mōr-chomachtoip glōrmhara aingil 7 archaingil d'imluadh 7 do choimhthreōrugadh in nāmsh-shēpēil gur chomhshuidh-ighset é a n-inmedhōn 7 a gcert-lār in rīg-rōid rīgdha thairmnigess eitir prīmsh-chathraigh Recanati agas in sen-fhairrge, ionadh āirigthe ar nach roibhi cennus nō uachtarānacht no selb sonnradhagh ag ēn-duine fon uile dhoman. Atā issin dū sin gusin tan sa. Ag sin amhāin in tres imirci 7 athrugadh dorōnadh leiss ier riachtain dō tar fairrgi.

8. Assa haithle sin immorro ingantaigit daoine simplidhe neimheacnaidhi issin tīr ēxamlacht 7 ingantaighi eachtra 7 imirc^{cd} in tsēipēil. Cuirit i n-inntinn-chroidheadhoip lochta na cathrach gnē fondaímintí do chor n-á urthimchell, oīr ro imeglaighset trē ainffioss a athrugadh uaidip in cethramadh feacht. Teaglamait immorro 7 comhchruinnigit lucht na gcathrach gcomhfhocus 7 an tīre go huilidhi. Dognīt go lān-obbann gnē oibre 7 fondāisioin timchuairt in tsēpēil. Bātor tra na hEdāilligh 7 lucht na rēgiōn gcomhfocus ag imthathaidhe go lān-līnmhar fair. Ba machtnadh

* This is the spelling of the MS.

saw that, He ordered some of His angels to remove the chapel and bring it to a level wide plain in proximity to the wood. They did so, and placed it on a beautiful, fine, commanding garden-hill which had abundance of sweet-smelling herbs. Two noblemen of the city, brothers, had the ownership of that plain. The chapel was frequented as usual on the plain for a long time. The noblemen got much gold and silver and wealth of all kinds as a result. But then they conceived fierce enmity and great jealousy for each other. Almost every day they sought to kill each other. It was the mother who gave them birth who helped on their fighting and contention, for she used to say openly that to the son whom she liked and who was dearest to her the plain belonged by right, and that the other had no share in it. A fight arose between them in that way for a division of the profits of the chapel. When Almighty God, the author and beginning of all peace and contention, saw this, He settled by a miracle the dispute and disunion of the brothers. By His great glorious power He sent angels and archangels to move and bring the holy chapel until they placed it in the middle of the high road which crosses between the city of Recanati and the sea, in a particular place over which no one in the world had supremacy, mastery, or possession. It is in that place until the present time. That was the third moving and changing it had undergone since it had come across the sea.

8. After that, however, simple unwise people in the country wondered at the variety and strangeness of the movements and translations of the chapel. They suggested to the people of the city to put a foundation around it, for in their ignorance they feared lest it might be changed from them for the fourth time. The inhabitants of the neighbouring cities and all the country gathered and assembled. They quickly set works and a foundation around the chapel. The Italians and the people of the neighbouring countries frequented it in large numbers. They marvelled

dermair leō métt 7 imat a fhert 7 a mhīrbal co n-a uile eachtra 7 imtheachta. Ar n-a fhaixin sin don oīgh naomhtha bliadain āirighthe d'aóiss in Tigerna, mīle ar dā chētt sē bliadhna dēg ar cheithri fichit, ro fhoillsig mar so sīss uile scēla 7 turtheachta in tsēipēil.

9. Aroile senōir naom-arsanta go ndegh-airilte 7 go gcaóin-bhēsoip dorala i n-a gnāth-chomnaighe ar comgar in tsēpēil. Ro gnāthaigedh a imthathaidhi go meinic maille re deuōsion díchra 7 re dūthracht inntinni [p. 59]. Taissel-buiss in nāmh-ōgh í badhdēin cétna a persain dó. Adfét dō feip ro innis don athair irisseach Alexandro, priōir Tharsato, toighecht 7 imthecht 7 uile eachtra 7 imthúsa in tsēipēil ōn chēd-uair riam gusin tan sin, a aistriughadh 7 a imachor go mīrbhailech ar guaillip 7 ochtaibh aingel 7 archaingel, an aimsir 7 an inbaidh i n-a nderna gach athrugadh 7 gach imirce dia nderna. Earbuis 7 folāiris fair ina huile scēla sin d'oīrdercugadh 7 d'fir-fhaisnēis do na huilip poipleachaibh no-bheitiss i n-a chomhgar. A gcētōir téit in senōir go cathraigh Recanati. Aisnēidiss na scēla mīrbaileacha do lucht inotachta na cathrach gusna huilibh choipnessoibh. Gapait tra na poipleacha d'formhōr na scēla so go hēttrom nemfhoirpthe mīchreidmheach chuca. Is suaill nach ag fochuidmedh 7 fanamait bātor fon senōir. Araoi sin chena mar do chonnarcatar ilimat na ffert 7 na mīrbal gacha laithi, cinnit 7 comhairligit do chomhaonta aroile sē fir dēg do roighnīp na ndaoine ba crīnna foghlomtha chocubhassaigi fírinninghe * a prouensi Marca do thogha 7 a gcor go Nasaret Galalee do chomhshaothrugadh bunadhuis 7 sēicrēide scēl in tsēpēil. Gapsat tra na sē fir dēg remhrāite loingess co n-a n-uile riachtanus aistir 7 imtheachta. Ascnaít assa hait[h]le. Dīrgit a gcūrsa tar cuan Adriatico. Mar sin dōib go riachtsat cuan 7 caladh-port a Sinonia. Asside gan mhoille go magh Tarsato. Innissit immorro 7 coimder-

* This word is inserted over the line; the next is *foghlomtha* with *puncta delentia*.

greatly at the magnitude and number of its miracles and wonders, and at all its travels and movements. When the holy Virgin saw that, in a particular year of the Lord, one thousand twelve hundred and ninety-six, she made known as follows the whole story and account of the chapel.

9. A certain holy old man of unblemished character and good life chanced to dwell near the chapel. He used to visit it frequently with great devotion and piety of intention. To him first the holy Virgin appeared in person. She told him, as she had told the pious father Alexandro, the prior of Tersatto, of the coming and going, and the whole story and adventure of the chapel, from the first up to that time, of its being transferred and carried miraculously on the shoulders and breasts of angels and archangels, and of the time and period at which it made every one of its changes and movements. She ordered and directed him to make known and truly narrate these things to all who were in his neighbourhood. At once the old man went to the city of Recanati. He told the wonderful tidings to the inhabitants of the city and all their kinsfolk. The people for the most part took small and imperfect heed of the story, regarding it with disbelief. They were all but mocking and ridiculing the old man. Still, when they saw the number of the wonders and miracles every day, they unanimously decided to select sixteen chief men, the wisest, most learned, most conscientious, and most truthful in the province of the Marches, and to send them to Nazareth in Galilee to investigate the origin and meaning of the story of the chapel. These sixteen men took a fleet, with all necessaries for a journey and travel. They set out then, and directed their course over the Adriatic sea. Thus they went till they reached harbour in Slavonia. From that they hastened to the plain of Tersatto. The inhabitants and dwellers in the country, and in that plain in particular, narrated and affirmed how that remarkable, wonderful, holy house came and descended on the plain, its wonders and miracles while it

paít aittrebt**haidbe** 7 lucht inotachta an tíre 7 in maga sin do shonnradh mar do thāinic 7 mar do thoirling in naoimh-
 thegh oirrderc adhamra sin ar in magh remráite [p. 60],
 a fherta 7 a mīrbaili in cēin ro buī ann, mar ro thaispein
 nāmMuire ōgh dia mōr-thrōcaire í badhdēin d'Alexandro,
 go ru-s-fēt eachtra 7 uile scēla in tsēpēil, dol Alexandro
 gusin gcethror remráite go Nassare do promad agus do
 dherbadh an sceōil, 7 sin d'fagāil go huilidhi mar atā i n-ar
 ndiaigh, 7 an sēpēl do thōgbāil uaidip assa haithle 7 nā
 fitirset fon uile doman cia leth dochōidh. Lēicet sein ar
 siopal gach ndrighi iat go ro riachtsat Nasaret. Ba guasach-
 tach imomhnach na sligthe rompa trēsan mBarbiass bātar i
 n-a nāim dip bunaidh 7 i n-a scristöirib creidim Crīst. Ar
 ndol dōip go Nasaret rāngatar in t-inadh āirigthe gusin
 ffundaimint for ar comhshuidhigedh an teagh ō thús. Mes-
 sait 7 toimsit iaramh a fhod 7 a lethet 7 a imthacmac fri
 compāss in tige ro-dus-fāgoibset i n-a ndeghaidh issin Edāill.
 Ba cutruma coimhinann dōibh. Eistit ier sin ina huile
 dherptha 7 scēla ru-s-bātar ag lucht na cathrach um dhāighin
 in tige, a ttaop a thōgbāla 7 a chomhshuidhigthe ō thūs
 7 a im heachta go mīrbaileach ingantach assa haithle.
 Doratsat creidemain gur uo fīr-bríathra foirpthe gach ar
 chan in senōir issin Edāill, gur uo hē sin an teagh fīrinneach
 buī ar in inadh remráite ar n-a threōrugadh go mīrbaileach
 ēxamail do mōr-chomachtoibh an choimdedh chomhachtaigh
 in gach dū i n-ar chomhnaigh diaigh a ndiaigh gur oiris as
 a haithle isin log bennaigthi i n-a ffuil. Iar sin tra tērnoidhit
 na hEdāilligh dia ttīr. Fuilingit imat guasachta 7 mertin
 mara 7 tíre sechnōin na sligedh. Ar rochtain a n-atharrda
 badhdēin atfétsat tra go follus [p. 61] ina huile derptha 7
 scēla fuaratar um dhāla in tige. Credit tra ina huile
 chinedhaigh ro-s-bātar sa prouensi gur uo fīr gach ar chansat.
 Doratsat altughadh * buidhi do Dia uile-chomachtach.
 Adamhraighther 7 oirrdercaigt[h]er an scēl fo na rēgiōnoip

* The *t* is added in pale ink over the line.

was there, how the holy Virgin Mary in her great mercy appeared to Alexandro and told the story and account of the chapel, how Alexandro and the four men went to Nazareth to test and confirm the story, and how they heard it all as it is above, and that the chapel was removed from them afterwards, and that they did not know where in the world it had gone. They then proceeded right straight till they reached Nazareth. Their journey through the country of the Barbarians, who were hereditary enemies and destroyers of the faith of Christ, was dangerous and terrifying. When they went to Nazareth, they found the particular spot and the foundation on which the house was first seated. They estimated and measured its length, and breadth, and circuit in comparison with the house they had left behind them in Italy. They were equal and alike. They then heard the statements and accounts the people of the city gave concerning the house, how it was built and erected at first, and how it afterwards disappeared strangely and miraculously. These showed that the old man in Italy had spoken words really true, and that the house was the veritable house which once stood on the spot mentioned, and was brought by a strange miracle, by the great power of Almighty God, to every place where it had successively been, until it rested in the end in the holy place where it then was. Then the Italians returned to their country. They underwent much danger and sickness by sea and land throughout the journey. When they reached their own country, they told plainly all the accounts and information they had got about the house. All the people in the province believed that what they said was true. They gave thanks to Almighty God. The matter was made known and published in all the neighbouring countries. All increased their veneration, their visits, and their devotion to the chapel. Not only the Italians frequented it, but also many ecclesiastics of the regular orders of Christendom from other countries.

comhfhoixibh.* Dognīt cāch ieromh métughadh onōra, tathaidhi 7 deuōsioin don sēpēl. Nī hiat na hEtāilligh amhāin bātar tathaigeach air, acht ilimat ō rēgiōnaibh oile do macoibh egailsi d'uile ordoib riagalta na crīstaig-echta.

10. Aroile duine uassal irisseach ro buī a n-aoiss foirpthe, a n-imfhoixe don sēpēl remrāiti ro buī a aittreb 7 a inotacht. Bat[ar] maithe a degħ-airilte 7 a chāin-bēssa. Paulus dela Silua a chomhainm. Ba gnāth-bēs dō uisitātion meinic 7 tadhall gnāthach ar in sēpēl naomhtha sin go līnmar gacha laithe. Oidhche n-aon a ffēil nati[ui]tatis Beate Marie Uirginis dō issin sēpēl ag adhradh 7 ag etorguidi nāmMuire ōighe, adchonnairec dīa shūilip corparrda in soillsi ro-mhōir .i. prīmħ-lōchrann lassamail ag toirling anuass ar in sēpēl. Ba hī a thoimdin 7 a baramail dā throigh dēg i n-a chomhfhat go sē ttroigtibh i n-a lethet. Dā uair in chluig riassan lō do shoillsiugadh ba hedh ro thoirling samhloidh. Deich mbliadhna diaigh a ndiaigh comhainm na hoidche sin do shonnradh 7 a n-inbaidh na huaire cētna don duine uassal ag faixin rūndiemair na mōr-mīrbal. Nī ro fhaisnēis frissin rē sin do neach. Aimsir aithgerr ria mbāss cuiriss techta do thochuiredh espoig Recanati go n-espogoibh maithe oile. Adfēd tra dōibh na mōr-mīrbaili ēxamhla ingantacha forcaomhnacair issin sēpēl co n-a uile derbthoibh 7 deg-chomar-thoibh. Deimin lasna sruthibh sin amne gur uo hī in naom-ōgh badhdēin ināid aingil uaithe ro-s-ficedh comhainm na fēle [p. 62] uaisle ro rāidhsem d'onōrugadh 7 d'airmhitiughadh an tsēpēil uassail adhamra. Comhoirrdercaigther ier sin in s[c]ēl fo na rēgiōnoibh comfhoixibh amail is folluss.

11. Feacht n-aon du-s-riacht espog chathrach Recanati dia oilithre go Loreto, Terremano a chomhainm. Dognī a thurus. Ier gcloisteacht ilimat fert 7 mīrbal an tsēpēil tērnoidhiss ar ais go cathraigh Recanatī. Duine fīrēnta uassal Paulus Rinaltinus ro buī issin gcathraigh in tan sin, ro dearp don tigerna-easpog, a ffoirfecht aoissi 7 aimsire a shen-athar badhdēin, gur mhinnaig go fiadnach go ffacatar

10. There was a certain pious nobleman advanced in years who dwelt near the chapel. He was of unblemished character and good life, and Paulus de la Silva was his name. He was accustomed to visit frequently the holy chapel each day. One night, on the feast of the nativity of the Blessed Virgin Mary, as he was in it praying and beseeching the holy Virgin, he saw with his own eyes a great light, namely, a shining torch, descending on the chapel. He thought it was twelve feet in length and six in breadth. Two hours before the dawn of day it descended thus. For ten successive years, on the same particular night and at the same hour, the nobleman saw the mystery of the great miracles. During that period he never spoke of it to anybody. A short time before death he sent messengers to call the bishop of Recanati and other good bishops. He narrated to them the strange, wonderful miracles which took place in the chapel, giving all his proofs and confirmations. These prelates considered that it was the holy Virgin herself, or angels from her, who used to come at the recurrence of the noble festival mentioned to honour and venerate the great wonderful chapel. After that the story was made known to the neighbouring countries, as is manifest.

11. On one occasion the bishop of the city of Recanati, whose name was Terremano, came on a pilgrimage to Loreto. He performed his pilgrimage, and having heard the multitude of the wonders and miracles of the chapel, returned to the city of Recanati. A noble and just man, Paulus Rinaldutus, who was in the city at that time, assured the lord bishop that his own grandfather in his old age swore definitely that his own eyes saw the chapel being transported over the sea on angels' shoulders until, wonderfully and miraculously, it descended in the aforesaid wood. A certain

* Corrected in later ink from *comhfoixe*.

a shūile fēin in sēpēl ag a imachor tar in ffairrgi* ar guallibh aingel gu ro thoirling go mīrbailech ingantach issin ffidbaidh remrāiti. Aroile priōir āirigthe ro buī issin chathraigh chētna sin, Fransisco a ainm, dorat a minna a ffiadhnaissi in espoig Terremano go ro minnaig a sen-athair badhdēin fo n-a chubhus a fforcinn sē fichet bliadan dia aoiss go ffacatar a shūile fēin in sēpēl ag ascnamh 7 ag cēimniugadh tar in ffairrge gur thoirinn 7 gur thoirling go mīrbaileach isin diamar-choill adupramar, go roibhi fēin ag urnaigthe 7 ag etorguide in choimdhedh chomhachtaig 7 nēmMuire ōighi go meinic isin inadh sin ann, an dara feacht ag dol go cnoc na deissi derbrāthor, in tres fecht ag ascnamh gusin dū i n-a mbaoi. Fo bīthin na n-ilimat derptha sin tra cinnit 7 comairligit na cinedhoigh d'ēin-inntinn amhāin gan examen nō cūiss amaruiss *badb* mōo do chor a leith in tsēpēil. Go hāirigthe ōs a chenn sin, ilimat a fert 7 a mhīrbal gacha laithi, gēr-scrūdaiss sin inntinn-chroidedha na rēgiōn 7 na gcinedach gcomhfoccus chom adhartha 7 creidemna dō.

12. [p. 63] Buī aroile duine uassal adhamra issin fFrainc ria sunn, Petro Orgentoris a chomainm. A gcathraigh oirrdirc Granobile ro buī a inotacht 7 a chomhnaighe. Ro theacht mhnaoi a dhingbāla, sī ro-uassal go ndeilb nderscnaigthigh do threibh ro-onōraigh issin fFrainc, dier uo comhainm Donna Antonia. Gapuis tra ben oile issin gcathraigh gcētna doigh ētta, imthnūith, 7 acaissi di imon ffer-scāl remhrāite. Dealbhuis breachta diablaidhechta 7 draoith-echta, īdhalachta 7 ainchreidmhē, i n-a haghaidh. La sodain gabuis mire 7 dāssacht dīfhulaing in chēid-ben. Ro thrēic a cēill 7 a cētfaidh. Brethnaigit lucht a faircsena gur uo droch-spirut buī ag inotacht innti amoil ba hoirrderc i n-a dheghaidh. Ascnaiss in duine uasal gusin mban-scāl remrāiti ag iarraidh caomhna 7 comfhortachta di in gach reclēs 7 in gach ionadh bennaigthe mīrbaileach adcross dō seachnōin na Fraingce. Nīr uo tarba dō. Treōraigidh ier sin go prīmchathraigh Melan issin Edāill í, go huasail-eclais S. Iulio, dū a ng[n]āthaigdis lucht na haicīde sin do

prior, also, who was in that same city, Francisco by name, gave his oath in the presence of bishop Terremano that his own grandfather swore by his conscience, at the age of one hundred and twenty years, that his own eyes saw the chapel coming and advancing over the sea until it alighted and descended miraculously in the wood we have mentioned, that he himself was praying and beseeching Almighty God and the holy Virgin Mary in that place there ; also, the second time going to the hill that belonged to the two brothers, and the third time proceeding to the place where it then was. Because of these many proofs the people decided with one accord not to enquire or doubt further concerning the chapel. Besides, in addition to that, the multitude of its wonders and miracles every day incited the minds of the countries and peoples in the neighbourhood to worship and believe in it.

12. There was a certain great nobleman in France before that time, Petro Orgentorix was his name. He lived in the great city of Grenoble. He had a worthy wife, of noble blood and great beauty, of a distinguished family in France, whose name was Donna Antonia. Another woman in the same city became smitten with jealousy, envy, and hatred of her because of the man. She performed charms of devilry and witchery, of idolatry and heathenism, against her. Thereupon madness and unbearable frenzy came upon the first woman. She lost her senses and intelligence. Those who saw her were of opinion that there was an evil spirit in her, and that became evident afterwards. The nobleman went with the woman, seeking help and relief, to every church and miraculous holy place that he heard of in France. It was of no avail. After that he brought her to the city of Milan in Italy, to the great church of San Iulio, where people afflicted with that disease were accustomed to get

* MS. *ffairrsi*.

shonnradh fōirigthin 7 comhfhortacht a riachtanuis 7 a n-anacra d'foghbhāil go meinic mīrbaileach. Sealat dōip issin reclēs sin, acht chena ba dīmhaoin a ttoisc. Cēimnigit go cathraigh Madonain as a haithle, go prīm-thempall oireghdha i n-a ndingentaidhe a sēt samhla sin d'ferioib 7 mīrbailip go linmar .i. tempall Gemeniano. Urnaighit 7 etorghuidit ann. Nī fhuaratar comhfhortacht bheōs. Tochomhlait tra as a haithle go prīm-chathraigh na Rōma. Fri ré mīsa go comlān dōip issin Róimh a prīm-thempall Petair Uaticano. Coloman adhamra oirrderc mīrbaileach go ngrát [p. 64] imremar ieroinn i n-a uirthimchell isin tempall, neoch atā aniū 7 ō do buī Crīst ar in saogal so ag buain droch-spirit demnaidhe as lucht a imthathaidhi, do grāsoibh Dē, go follus fiadhnach don doman. Nī meinic * tērnoidh ōn choloman sin fer nō ben ar a mbiadh an anacair sin gan comhfhortacht d'fagāil. Sealat āirigthe gacha laithe go forcinn na mīssa sin don ban-scāl remrāiti astig fo iadhadh issin ngrāta a ffochair in cholomain. Nīr uo tol la Día comhaiseg a slāinte d'foghāil di bheōs. Ier sin tra gluaisit in chuideachta so go comhthuirsech díbergóideach. Acht trōcaire Dé amháin, ní mōr nā ro chuirsetar sūil do chabair. Mesait go dīchēillidhe mīdhōchusach, ō nach deachaidh a ttarpa dōip prīm-thurus mōr-oirrderc dia ndernsatar, ascnamh 7 cēimniugadh go a n-at[h]ardha bhunaidh 7 gan ní *badb* mōo do thurus do dēnamh go forcionn bethadh na mnā uaisle. Aroile ridire uassal d'ord Malta ro buī ag tērnōdh ō thuruss Loreto tegmaic dōib-sen forsan sét. Bennachoid cāch dia chēle dīp. Coimfhierfaigīt scēla aroile. Adfētsat tra a n-uile eachtra 7 imthechta 7 amoil forcaomnagair dōip. Adhamhraighis 7 oirrdercaigis in rittiri remrāite ferta 7 mīrbaili naoim-shēipēil 7 fidair-deilpe 7 somplachroiche Loreto. Comhairligiss dōib-sen ascnamh go Loreto. Fo bīthin gach a ndernatar-san do stātion 7 d'oilithre a prīm-eguilsip oirrderca oile is súaill nā ro glacsat gnē mīdōchuis, ōir ro mesatar nach rachadh a ttarpa dōip turuss ar bith dia ndingnedís. Iarruiss an ben uasal a n-athchuin-

assistance and relief often in their trouble and necessity by miracles. They spent some time in that church, but their quest was in vain. Next they went to the city of Modena, to a great church where miracles and wonders like that used to be wrought frequently, namely, the church of Geminiano. They prayed and invoked there, but yet they got no relief. Then they proceeded to the city of Rome. For a full month they remained in Rome in the church of Pietro Vaticano. There is a great, famous, miraculous column, with a stout iron grating around it, in the church, which to-day and ever since Christ was in this world drives demoniacal spirits out of those who visit it by God's grace clearly and plainly to the world. It is not often that any man or woman suffering from that malady goes away from that column without getting relief. The woman remained for a time each day to the end of the month within the enclosure of the grating beside the column. Even yet God was not pleased that she should obtain restoration of health. After that the company set out in grief and affliction. Except only the mercy of God, they had almost lost hope of assistance. Since none of the famous pilgrimages which they had made availed them, they thoughtlessly and in despair proposed to return to their native country, and to perform no other pilgrimage till the end of the woman's life. A certain noble knight of the order of Malta, who was returning from a pilgrimage to Loreto, met them on the road. They saluted each other, and each asked where the other had been. They told all their doings and adventures, and how they fared. The knight told and made known the wonders and miracles of the holy chapel, and the image, and the cross of Loreto, and advised them to go there. Because of all the stations and pilgrimages in other famous churches they had made,

* *c* is added in pale ink over the *n*.

gidh a treōrugadh go Loreto. Gnīt[h]er samhloidh an seachtmadh lā dēg Iulí, [p. 65] aoiss in Tigerna in tan sin mīle ar cheithre chēt ocht mbliadhna ar cheithri fichit. Aroile canānach onōrach ba huachtarān issin sēpēl, buí go ndegh-bhethaidh, Steffanus Fransigena a chomhainm. Du-s-riacht i n-a gcomdhāil go macclēirchip imdha maille fris. Beiriss gusin sēpēl iad. Ar ndol astech dōip slēchtait, etorghuidhit 7 urnaigit a ffrithchētfaidh 7 a ffiadhnuisi imhāide Muire 7 na croiche remrāidsemar. Ro-s-gnī in t-athair onōrach sin ord coniuṛation do rēir uird 7 forcetail na heguilsí Rómhānaighe chom na ndroch-spirut ndemnaidhe d'innarbadh asin mnaoi uassail. Nīr uo himchien dōip ier sin in tan ro fregairset secht ndemain a n-ēinfhecht as cert-medhōn na mnā uaisle do briathraibh neimhnecha nāim-demhla dó. La sodain tra fāgbuiss ēn-spirut amhāin demnaidhe in ban-scāl. Toirlingis ar lōchrann lassamail ciera ro-s-buī issin sēpēl. Nī roibhi ar comus dō a fāgbāil, acht buī ar n-a chrochadh leis go follus do na huilip. Adbert do glōr neimnech gur uo Sordo a ainm. Assa haithle tra fāgbuiss in darna droch-spirut í. Adbert gur uo Herot a chomainm 7 gur tria n-a aimsiughadh 7 áidhbhirseōracht tāinic marbadh dhiūc de Burgondi ro buī ag cothughadh 7 ag tōgbāil chreidimh 7 crābaidh eguilsí Dē. Ier sin ro gremoig do lōchrann oile dia mbuī issin sēpēl. Du-s-rat a chert-aghaidh grānna grāinemail forsan athair remrāite. Nochtaiss 7 glomais a draint-fhiacla imdorcha] adhēitche. La sodain ro chan go follus do sherp-glōr dhiablaidhe: Nī tusa ro innarb sinne assin aittrep i n-a rabamar i n-ar gcomnaighe re haimsir imchēin, acht mōr-thrōcaire mīrbaileacha Muire. Beiriss in canānach na deōraidh uaissle adhamra sin leisss [p. 66] día teghduis badhdēin an oidche sin. Onō-raigiss 7 fiadhaigis friū. Ar n-a mhārach dōip gusin sēpēl naomhtha. Guidhit 7 adhrait 7 urnaigit go dīchra gusin naomh-ōig a ffiadhnuisi a pictūire. Ro gnī in t-athair in t-ord forcetail 7 celipartha cētna. Fāgbuis spirut oile demnaidhi in mnaoi n-uassail. Adbert gur uo hē * a ainm

they had almost despaired, for they thought that any pilgrimage they would make would be of no use to them. The woman requested that she should be brought to Loreto. That was done on the seventeenth of July, the year of the Lord then being one thousand four hundred and eighty-eight. A venerable canon was superior in the chapel. He was a holy man, and Stephanus Francigena was his name. He came to meet them, having with him many young clerics. He conducted them to the chapel. Having entered, they prostrated themselves and invoked and prayed before the image of Mary and of the Cross. The venerable father read an exorcism according to the regulation and instruction of the Roman church to banish the demoniacal spirits out of the woman. It was not long then until seven devils with hateful inimical words answered him together out of the woman. Thereupon one diabolical spirit left her. It alighted on a bright torch of wax which was in the chapel. It could not leave it, but remained hanging from it visible to all. It said in a horrid voice that Sardo was its name. After a time a second spirit left her. It said that Herot was its name, and that through its agency and machinations there came about the death of the Duke of Burgundy, who had been establishing and supporting the faith and piety of God's church. After that it stuck to another torch which was in the church. It turned its ugly, horrible face on the father, and grinned and bared its dark, ugly teeth. Then it said plainly with a diabolical, bitter tone of voice: "It is not you that has banished us from the home in which we have been remaining for a long time, but the wonderful mercies of Mary." The canon brought these great, noble strangers with him to his own house that night, and gave them honour and welcome. On the next day they came to the holy chapel. They prayed, and worshipped, and in-

* *hc* is over the line.

Horribile. Beiris i n-a bheöl go neimhnech nāimhdighi ar lampa airgit go soillsib līnmara buī crochta issin sēpēl. Aisnēidis go poiplidhi fiadnach gur uo hē badhdēin tria n-a anchomachtoib diablaidhi ro folāir ar popul *Iruaitb* Eoin Baup̄taist do dīchennadh. Ro ēig 7 ro scret as a haithle 7 issead ro chan : A Muire, a Muire, is dien dīgaltach nāimdemoil sīrraidhe ataoi i n-ar n-agaid. Lo sodain tra gabuis in t-athair 7 cāch archena ag etorguide nēmMuire. Tāinic in cethramadh spirut assin mnaoi n-uasail. Du-s-rat a ainm ōs airtt .i. Aroto. Is meissi, ol sē, trem inntlecht 7 trem ealadhnoib diaplaidhi ro chuir fo inntinn *Iruaitb* meic *Antipater* in macraidh oirrderc adhamra do dīchennadh for ierroidh Crīst a n-aimsir a geinemhna. Ier sin a gcētōir, nī ba neimnighe oldās in coicēle cealgach oile, gremaighiss 7 coimlenuis di eroile lampa dia mbuī isin sēpēl. Du-s-rat as a haithle a aghoidh go reacht 7 go ffrāch neimhe' ar chāch 7 do shonnradh forsan athair. Adbert ier sin : A Mhuire ōgh, is nert-lāidir nemchoimseach do mōr-chomachta mīrbailecha mōr-thrōcaireacha, ōir iss trē do mōr-grāsoip trōcairecha ro dhīchuiriss 7 ro innarbuiss sinne assin sossadh-chomnaighi i n-a rabhamar [p. 67]. Ar gcloistecht na mbriathor sin don athoir cuiris d'fíachaibh ar in diapal a n-ainm Iossa Crīst 7 Muire ōighe gach a mbuī do senchuss 7 do scēloip in tigi sin aigi d'foillsiugadh dō a ffiadhnuissi cāich a goitchinne. Fregruis in diabal dō : Ag so, ol sē, go fīrinneach teagh Muire ōige, māthair in choimdedh chomhachtaigh. Adbert in t-athair d'inchreachadh 7 do grennughadh in droch-spiruit gur uo briathor-chealga brēg-acha ro chan. Nī headh go fīrinneach, ol sē, acht issī in naomh-ōg ro-m-coimēiccnigh um fhīrinne na mbriathor so do fhaisnēis ; 7 dia derbadh sin ro thaispēin don athair go neimhnech nāimhdighi in t-ionadh āirigthi 7 in āit chinnte isin sēpēl i n-a mbuī in naomh-ōgh in tan tāinic in t-archaingel do neimh lesin techtairecht ōn Athoir nemda, fōss in t-inadh i n-ar shessoimh 7 i n-ar oiris in t-archaingel in cēin ro buī ag tabairt na techtairechta uaidh. Ro fhaisnēidh ilimat do

voked earnestly the holy Virgin before her picture. The father carried out the same instructions and ceremony. Another demoniacal spirit left the woman. It said its name was Horrible. With its mouth it viciously and fiercely caught hold of a silver lamp with many lights which was hung in the chapel. It told publicly and plainly that itself, by its devilish powers, incited the people of Herod to behead John the Baptist. It wept and cried out then, and this is what it said: "Mary, Mary, strong, avenging, inimical, and constant art thou against us." Thereupon the father and the others commenced to invoke holy Mary. A fourth spirit came out of the woman. It pronounced its name loudly, namely, Aroto. "I am the one," it said, "which, by my cunning and infernal arts, put it in the mind of Herod, son of Antipater, to slay the Holy Innocents while seeking Christ at the time of His birth." Immediately afterwards, more viciously than the other treacherous one, it stuck and adhered to a lamp in the chapel. With rage and terrible frenzy it turned its face to all, and particularly to the father. It said: "Virgin Mary, strong and unmeasurable are thy miraculous merciful powers, for through thy great merciful graces thou hast driven and banished us from the habitation in which we were." When the father heard these words, he obliged the devil, in the name of Jesus Christ and the Virgin Mary, to make known to him before all present all the knowledge and history of that house that he had. The devil answered him: "Here is, truly, the house of the Virgin Mary, the mother of Almighty God." To rebuke and provoke the evil spirit, the father said it had spoken deceitful, lying words. "Not so, truly," it said, "but it is the Virgin who compelled me to narrate the truth of these words." To prove that, it showed to the father, with hatred and enmity the particular spot in the chapel in which the Virgin was when the archangel came from heaven with the message from the heavenly Father, and also the place where the archangel stood and rested while he was

scēloip 7 mīrbailip in tigi cenmothā sin ar forchongra in athar. A haithle na mbriethor sin gerruis in t-athoir comhartha 7 signum na croiche cēsta. A gcētōir immorro tuitit trī spiruit dia ndupramar go mbātar fo chosoip in athor, an cethramadh spirut crochta frisin lampa, gan ar comus do nechtar aca comhfhortacht nō fóirithin* dieroile. Cuiris in t-athoir d'fachaibh ar in gcethror sin, as ucht in chomdedh chomachtaig 7 naomMuire oige, co n-a mbātar do droch-spirutoib isin mnaoi n-uasail coimēirgi suass a ffraigtip na firmeinnte 7 gan urchōidiugadh di ní *badh* mó. Iar sin tra sceinnit trī demoin oile asin mnaoi remrāite. Du-s-rat gach aon scret 7 ēigem adpal-mōr adhuathmar ōs aird. La sodain tra ēirgit a mōrseiser a ffiadnuisi na poiplech d'ēin-eitil aērdha ēnamail go ndechatar issin ær etorbuas a gcoimitechta na gaoithe glōraighi [p. 68]. Tuitiss in ben uassal a gcētōir a ttaissip 7 a ttāim-néloibh bāiss. Ro mesatar cāch a beith marp gan anmain. Ro-s-tōgbadh a corp forsan altōir atā a ffiadhnuisi na fiodhairdelbe mōr-mīrbailigi adupramar. A gcenn trill ier sin ro hathbeōaigedh in ben uassal. Eirgis i n-a suide as urchomair chāich. Du-s-rat signum na croichi cēsta fo a gnūis. Tug altugadh buide dermhair don Mac mōr-uilechomachtach 7 dia māthoir mōr-mīrbailigh uman trōcaire ndīmōir dorōnadh fuirre .i. athchor 7 innarbadh na seacht ndiapal este ier n-aittreabadh 7 ier n-inotacht ier gcēin mair dōib innte ier n-inmedōn. Eirgiss as a haithle cēn galar gan esslāinti. Du-s-rat almsana mōra do chomdach na heguilsi mōire fuil timchuhairt in tsēpēil. Altaigit ina huile poipleácha la Dia co n-a māthair glōrmhair na mōr-mīrbaili forcaomnagair. Ascnaiss in ben uassal 7 a fer co n-a lucht coimhitechta go a n-athorrda bhunaidh. Rāngatar slān. Bātar ag comhfhognom do Dhia 7 do Muire go a n-ēgoibh diaigh a ndiaigh a ndeig-bethaidh mharthanaigh go fforaithmhet 7 go ndeuōsion lān-līnmar ar Loreto mīrbaileach. Ba gnāth a mac samhla sin do mīrbailip ag a ndēnom isin sēpēl naomhtha sin go follus ffiadhnach do na huilip itir

delivering it. It told also much of the story and miracles of the house at the command of the father. After these words the father made the sign of the cross, and forthwith three of the spirits fell under his feet, while the fourth hung on the lamp, none being able to assist or relieve the other. He forced these four, together with all the other evil spirits in the woman, in the name of Almighty God and the Virgin Mary, to ascend into the firmament and to injure her no longer. Three other devils then leaped out of the woman. Each of them gave a screech and great, horrible cry aloud. The seven of them arose before the people in birdlike flight in the air with the noisy wind. The woman fell at once into a fit and faint of death. All thought she was lifeless. Her body was placed upon the altar before the miraculous image. After a while she came to life, and sat up before all. She made the sign of the cross on her face and gave great thanks to the powerful Son and His merciful mother for the great mercy granted to her, namely, the banishing and expulsion of the seven devils out of her after they had dwelt a long time in her. She arose without sickness or disease. She gave much alms for the building of the great church which is around the chapel. All the people gave thanks to God and His glorious mother for the great miracles which had been wrought. The woman and her husband and their retinue returned safely to their own country. They served God and Mary continuously to their deaths, persevering in a holy life with great devotion to miraculous Loreto. Such miracles were frequently wrought in that holy chapel before all, both lay and cleric, but to narrate them all would be tedious. Still, one other miraculous story we shall tell, for it is confirmed by a stone in the chapel.

* *g* is written on *t*.

chill 7 tuaith, acht is eimilt a uile ferta 7 mīrbaile re a ffaisnēis. Araoi sin tra laipeōram aoin-scēl amhāin mīrbailech ier n-a derbadh tria cloich āirighthi don sēpēl.

13. Báoi aroile ardespog onōrach airmitnech a prīmchathroig Cambria a rīgacht na Portengāl. Odcloss dō clū 7 alla 7 oirrdercus ilmat fert 7 mōr-mīrbal sēpēil Loreto is ead ba menmarc 7 ba hinntinn toltanach leis sēpēl do thōgbāil 7 do chomdach [p. 69] a n-onōir 7 a n-airmitin sēpēil Loretolo. Ro siacht gusin Róimh. Buī aimsir imchian issin Róimh ag siūt lessin pāpa ag a iarroidh a n-athchuingidh 7 mar grāsoip aon chloch amhāin do sēpēl Loreto do thabairt dó badhdēin as go mbiadh aigi mar reliciass onōrach issin sēpēl ba menmarc leiss do thōgbhāil i n-a espogōide fēin issin Portengāl. Iar n-aimsir imchēin du-ss-rat in t-athoir naomhtha maille re comairle 7 re foghar ro-mhōr an aiscidh 7 an athchuingidh sin dō. Cuiriss a letreacha 7 a aithne co n-a shēla mōr go priōir Loreto dia erbadh fair aon chloch amhāin don sēpēl naomhtha do thabairt don airdespog adupramar. Sagart altōra in airdeaspog badhdēin mar thechtaire dearptha frisna letreachoib. Ier rochtain Loreto dōip taisspēnait augdarräss 7 aithne in pāpa 7 na cūrte Rōmhānaighe don priōir. Nī ro lēic imegla in pāpa don priōir, ge gur dobrōnach dībergōidech leiss, gan a aithne do choimhlínadh. Ascnaís in t-airdespog on Róimh go cathraigh Thrent. Adbert go ndingnadh oirissemh 7 comhnaighe issin gcathraigh sin go roichedh in gcloich gusin sacart altōra é. Benuis in priōir 7 macclēirigh na heguilsi aon chloch amhāin assin sēpēl. Ier ffogbāil ná cloich don athoir gluaisis as Loreto an cēd lā do mhī Decembris do shonnradh, asside go cathraigh Ancona. Ro fhāgoipset Ancóna in tres lā don mī chētna. Bātor ar siopal car gach aon laithe go forcinn na mīssa sin amne, siad badhdēin co n-a n-eachroidh go mbrisedh croidhe saothair 7 dcomail 7 gach * imdhoraidh archena frisin rē sin. Ier sin rāngator Terento. An t-airdespog ar a gcinn ag furnaidhe friū isin gcathroigh. A gcētōir ru-s-fuaratar a n-eachraidh uile bās

13. There was a certain honoured, venerable archbishop in the city of Coimbra in the kingdom of Portugal. When he heard of the fame, and renown, and greatness of the many wonders and miracles of the chapel of Loreto, his desire and intention was to build and erect a chapel in its honour. He came to Rome. He was a long time there pleading with the Pope, asking him as a grace and a favour to give him one stone out of the chapel of Loreto, that he might have it as an honoured relic in the church he wished to erect in his own diocese in Portugal. After a long time the holy Father, after consultation and much discussion, gave him that favour and request. He sent letters and a command, under his great seal, to the prior of Loreto, instructing him to give one stone out of the holy chapel to the archbishop. The altar priest of the archbishop himself was the special messenger who brought the letters. When these reached Loreto, they showed the authority and the command of the Pope and the Roman court to the prior. Fear of the Pope prevented the prior from not fulfilling his command, though he was sad and regretted it. The archbishop set out from Rome to the city of Trent. He said he would rest and remain there until the stone and the altar priest should overtake him. The prior and young clerics of the church took one stone out of the chapel. When the father got it he left Loreto on the first of December, and went from there to the city of Ancona. They left Ancona on the third of the same month. They were proceeding every day to the end of that month, they and their horses overpowered with toil, and labour, and every difficulty during that period. They reached Trent, where the archbishop had been awaiting them. Immediately all their horses died from the labour and toil they experienced carrying the stone. The father showed the stone with

* *gach* is inserted over the line.

fo bhīthin a ffuatar do sáothar 7 do dhocomal ag imchar na cloichi [p. 70]. Taisseibuis in t-athoir remraite an gcloich go sécreidech onōrach don airdespog. Forffailtigis uile chroide 7 inntinn an airdespoig ier n-a faixin. Adbert ier sin sol do raghadh assan gcathraigh sin go gcuirfedh comdach 7 imdēnomh ōir 7 aircit i n-a hurt[h]imchell, go gcomraidh nderscnaighthigh ndegh-oibrighthigh, go peinntēladh ndealraigthech sechtoir. Ro forbadh 7 ro crīchnaigedh go habaigh ullamh gach nī de sin. In tan ba toltanach lassan airdespog ascnamh go a atharrdha bhunaidh gussan gcloich leiss gabuis tra galor 7 esslāinte neimhnech ē gur uo comhfocus bāss dō. Doreglamadh uile doctūiridhe 7 fisice na cathrach dia innsaigidh. Adbertsat nā fitirset fon uile dhoman crētt *badb* cūiss esslāinte dō nō cinnus ro buī aca comfhortacht ar bith do dēnomh dhó Ier sin dodeachaidh in t-airdespog a n-ēgcruas 7 a n-aimnirte adbal-mōir. Ro thōcoibset na doctūiridhe de ier gcor aithne i n-a aghaidh. 'O 'dchonnaire sagart altōra in airdespoig sin ba hedh ro taisspēnadh i n-a menmain 7 i n-a inntinn dó, ō dochuaidh leighess saogalta don airdespog, leiges spiratāilte d'iarraidh dó. Bātar cūpla do chaillechoip dupa onōracha a ndā mhainistir issin gcathraigh. Ro messatar cāch a mbeith go ndeigh-bethaidh naomhtha. Eirgiss in sacart gus in dū a mbuī aroile dīp. Ro ēgnaigh lē uile threplait 7 anacair an ardespoig. Ro ierr uirre a n-onōir Dhē uile-chomhachtaigh 7 naomMuire ōighe guide ar a shon. Adbert in naomh-chaillech: Guidhfetsa fom dhīthill ar a shon 7 ticidh-si dia in tres laoi dom aithreōss. Briathraigiss ier sin frisin dara ban-scál. Tingealluis mar in gcētna. Tic in tres lā. Fochtuis diaigh a ndiaigh do na caillechoip an dorōnsat amail ro geallsat. Fregruis in dara ben dō 7 isedh ro rāidh: Dorōnusa tra mo dhīthill etorguide 7 urnaighthe ar a shon [p. 71] acht chena ba dīmhaoin damh. Nī folāir dó go ro aisige a ndorat as naomh-s[h]ēpēl ōgMhuire Loreto. As a haithle sin ba héittir go tticfadh do grāsoip Dē 7 d'fertoip na bantigerna comhaiseg

reverence and in secret to the archbishop. His mind and heart were delighted at seeing it. He then said that, before he would leave that city, he would put a coffer and covering of gold and silver about it, with a beautiful, well-wrought shrine and splendid painting on the outside. That was all done and completed quickly and readily. When the archbishop wished to return to his own country with the stone, sickness and virulent disease came upon him, and he was near death. The doctors and physicians of the city were gathered to him. They said they did not know at all what was his ailment, or how they could give him any assistance. After that he became extremely feeble and weak. The doctors gave him up, although he had commanded them not to do so. When his altar priest saw that, it occurred to his mind, since earthly cure had failed, to seek a spiritual one for him. There were two venerable nuns in two monasteries in the city. Everybody believed that they led saints' lives. The priest went to the place where one of them was. He told her sorrowfully of all the sickness and malady of the archbishop, and asked her, for the honour of Almighty God and the holy Virgin Mary, to pray for him. The holy nun said: "I shall earnestly pray for him, and do thou come after three days to see me." Next he spoke to the other one. She promised likewise. He returned on the third day. He asked the nuns in turn if they had done as they had promised. One answered, and this is what she said: "I have done my best to pray and intercede for him, but it was in vain. He must restore whatever he has taken out of the holy chapel of the Virgin Mary at Loreto. Then perhaps, by the grace of God and the miracles of our Lady, he shall obtain restoration of health." He went then to the second nun. The words of both were the same. When the priest heard them he was startled and surprised, for up to that time he was certain that no one in the city knew the story or secret of the stone except the archbishop and himself. He went to the arch-

a shlāinte d'fagāil dó. Tēid ier sin gusin dara cailligh nduib. Ba coimhinann comhlapra dōibh. Bidhguiss 7 ingantaighiss in sacart la cloisteacht na mbriathar sin, ōir ba deimin leiss gussin tan sin nach roipe fiss scēl nō sēicrēide na cloichi ag aoinneach issin gcathraigh acht ag in ardespog 7 aigi badhdēin. Ier sin tra tēid gussin ardespog go mūich 7 go ttoirrsi ndermhair. Adfét dō uile scēla 7 briathra na mban-naomh. Gabuis aithmēle 7 aithreachus adpal-mōr an t-airdeaspog. Aitchis 7 etorguidiss naomMuire ōgh. Du-s-rat a choipsena di aroile athair irissech. Admhaiss go truaighmēlech tuirseach * dībergōidech gur uo dīmsach uaipreach ro ierr a n-aiscidh 7 a n-athchuingidh ar an pāpa gusin gcūirt Rōmhānaigh an sēpēl uassal-naomhtha do bloghadh agus do urissedh. Ro thingheall ier sin fognomh frichnamach 7 seruiss sīraidhi go forcinn a bhethadh do dēnom do Muire maille re comhaisseg na cloichi go naomhs[h]ēpēl Loreto. Lá sodhain tra trialluiss in t-airdespog † in sacart remhrāite gussin gcloich for sēt Loreto ō chathraigh Trent timchell medhōin laoi dia haoine. Nī mōr go rāngatar amach assin gcathraigh amāin in tan fuair in t-airdespog comfhortacht ro-mhōr ōn uile treplait buī fair. Bātor a gcathraigh Ancona timchell medhōin laoi in luan baoi ar a gcinn gan saothar, dochor nō docomhal d'foghbaīl dōip fēin nō dia n-eachraidh seachnōin na sligedh. Eirgiss post ō chathraigh Thrent i n-a ndeghoid go scēloip slāinte in airdespoig go mbuideachus ndermhair 7 go n-altughadh ndīchra do Muire ōigh [p. 72]. La sodain tra ro theglaimset sāmhadh 7 coimthinōl Loreto 7 lucht inotachta 7 aittrebtha in tīre la cloisteacht in sceōil. Ascnaid ieromh go cathraigh Ancona a gcoinne 7 a gcomdāil na cloichi. Cōig léige ba hedh ro aistrighset. A prosesion onōrach dōip ag tērnōdh go Loreto in dara feacht, go ndā mīle laoch 7 clēirech go lōchrann lān-mhōr lassamail cíera a láimh gach aoin, an gcloich remrāite ag a himachor go honōrach airmitneach ag priōir na heguilsi. Bātor tra na hilmhīlte do shlóghaip 7 do shochaidhip cenmothā sin issin prosesion. Ar rochtain

bishop in great sorrow and distress, and told him all the doings and sayings of the holy women. Sorrow and intense regret came upon the archbishop. He besought and invoked the holy Virgin Mary, and made his confession to a certain holy father. He confessed in sadness, grief, and affliction that in pride and haughtiness he had requested the Pope and the Roman court to dismember and tamper with the holy chapel. He then promised to serve Mary earnestly and continually to the end of his life, and to restore the stone to the holy chapel of Loreto. Thereupon the priest set out with the stone from the city of Trent, on the road to Loreto, about midday on Friday. They had scarcely left the city when the archbishop got great relief from his ailment. About midday the following Monday they had reached the city of Ancona, neither they nor their horses having encountered toil, difficulty, or trouble on the way. A post set out from Trent after them stating that the archbishop was well, and giving great gratitude and thanks to the Virgin Mary. Then the community and assembly of Loreto, and the inhabitants of the country, gathered together when they heard the story. They went to the city of Ancona to meet the stone. They journeyed five leagues. They returned in a splendid procession to Loreto, two thousand laics and clerics with a great bright torch in the hand of each, and the stone carried solemnly and reverently by the prior of the church. There were also hosts of many thousands in the procession. When they reached Loreto, they placed and settled the stone in its proper place as it had been before. At once it miraculously, strangely, and wonderfully took hold of the proper adjoining stones, as if there had never been a separation of them from the first day until that time. Ever since it is plain to be seen in the

* Over the line.

† *in tairdesp.* should have deletion marks, but the scribe has overlooked inserting them.

Loreta döip dīrgit 7 comhshuidhigit an gcloich i n-a hinadh 7 i n-a hadbadh badhdēin amail ro buī ria sunn. A gcētōir immorro gremaigiss 7 coimhlenuis an c[h]loch go mīrbaileach ēxamail ingantach dia coicēilip comadh[us] cloch-chomhars-nach[a] oile mar nach biadh etorscaradh etorra riamh ōn chēt lō gussin tan sin. Atā go folluss re a taīsspēnadh do na huilip issin sēpēl ōn uair sin anuass. Fiodhair na croiche cēssta innte do shonnradh a gcuimhne 7 a fforaithmet na mōr-mīrbal. Athascnāiss an t-athair remrāite go ro riacht cathroig Thrento. Ro-s-fairnic in t-airdespog ar a chinn gan neimh gan galar gan doilgess mar nach gcomhair-sedh urchōid fris, gur comhmōradh * 7 gur hoirrdercaigedh ainm Muire ōighe 7 onōrachus a naoimh-shēipēil mōr-mīrbailigh trēsna fertoibh adh[am]raibh sin.

14. O'dchonnarcatar immorro na haithrecha naomtha ru-s-bātar i n-a pāpaidhip issin Rōimh an ilimat fert 7 mīrbal so, ō rē 7 ō reimhess in dara Paulus .i. in cōicedh pāpa dēg ar dā chēt bātar a gcatbaoir Petair issin Rōimh gusan inbaidh sin, aóiss an Tigerna in tan sin mīle ar cheithri chétt ceithri bliadhna ar trī fichit, du-s-rat in pāpa so badhdēin, in dara Pauplus remrāite, na loghaidh imlāna so do [p. 73] mhait[h]em a chinadh a peacadh 7 a t[h]urcbāl do gach aon tēid maille fri hinneithemh 7 aithrechus 7 lebar-gnīmh do thurus Loreto, ō aóiss na haimsire sin gusin tan so, gach uile pāpa dia ttāinic isin Rōimh, go fedh dā pāpa ar fichit go reimhess in athor naomhtha so Paulus Quintus, a aois in Tigerna in tan so mīle ar sē chēd ar naoi mbliadh-noibh, ardaighit 7 onōraigít mōr-lōigidhecht Loreto diaigh a ndiaigh maille re daingniughadh gach priuilēide dia ttardsat na pāpaidhi rompa dō. Messait 7 brethnaighit cāch gurab ē Loreto, gan impressain gan† cūiss chomprāite nō chommōrtuis ar bith, aoin-tegh amhāin is onōraigí airmitnighe naomhtha mhīrbailighi mōr-lōighidhech[t]a† fon uile doman. Doratsat tra na pāpaidhi remrāiti ro-līnmaireacht bronntanus 7 deuōsion don teg so as go ffuil ro-shaidbir costusach gusin uile riachtanus rices a les. Rīgha agus prinnsaighi.

chapel. The figure of the Cross is on it to commemorate the miracle. The father returned to the city of Trent. He found the archbishop there without pain, disease, or trouble, as if no injury had happened to him. The name of the Virgin Mary, and the fame of her holy, miraculous chapel, were rendered great by these remarkable wonders.

14. When the holy fathers who were Popes in Rome saw the number of these wonders and miracles, from the time of Paul II, the two hundred and fifteenth of those who were in the chair of Peter in Rome up to that time, the year of the Lord being then one thousand four hundred and sixty-four (this Pope himself, Paul II aforesaid, gave these full indulgences for the forgiveness of his crimes, sins, and transgressions to every one who, with devotion, repentance, and penitence, goes to the pilgrimage of Loreto) to the present, every Pope who was in Rome, to the number of twenty-two, to the reign of this holy father, Paul V, the year of the Lord being now one thousand six hundred and nine, successively exalted and honoured the indulgences of Loreto by confirming every privilege which their predecessors had conferred on it. Everyone thinks and believes that Loreto, without doubt or comparison at all, is the most honoured, venerated, holy, miraculous, and privileged house in all the world. The Popes have granted many gifts and bequests to this house, and it is rich and wealthy, possessing every thing it needs. Kings, and princes, and the Catholic nobles of Christendom send as presents and gifts to it many splendid, precious gems of gold and silver, precious stones, splendid many-coloured garments, mass vestments of all colours, and chains of bright gold. Every nation in Christendom also, which comes to and from it, bestows on it. O Néill and the Earl, the lords and the

* *co* is written on *m*.

† *ga* is written on *no*.

‡ *d* is written on *g*, and vice versa.

7 daoine uaisle catoilce na crīstaighechta ag cor ilimat do sheōtoib uaisle onōracha oīr 7 aircit, clocha uaisle, bruit onōracha ildathacha, culaidheacha aiffrinn d'ilraidh 7 d'ēx-amhlacht na n-uile dath, go slapradhoip derc-oīr a presantoip 7 a ndeuōsion gusín tig sí chena, mailli re deuōsion in uile nāsion don chrīstaigecht bīt ag imthathaidhi chuice 7 úaidhe. Fuair O Néill 7 in t-ierla, na tigernaidhi 7 na daoine uaisle Eirennacha bātar maille friū, radharc 7 taispēnadh in oīr-chiste sin. Nī rāngatar roimhe sin riem a sēd samhla.

15. Pāpa āirigthi dar comhainm* dorat mar ardughadh glōire 7 onōrachuis don sēpēl naomhtha so, ro ordaigh aonach 7 lā margaidh lā āirigthi do mhí Decembris gacha bliadhna do bheith i n-a fhochair, a bheith coimdīless [do] nāsion sa chrīstaigecht toigecht gusín aonach sin. Do-bheirit in lucht sin tra gusín mbaili 7 gusín tīr arc[h]ena in uile riachtanus 7 socomal ricit a less, as go ndeachaidh sin a ttormach 7 a saibres adbal-mōr don mbaili 7 don tīr go huilidhi [p. 74]. Is gnáth in līnmairecht sin d'fertoip 7 do mīrbailip o aimsir go haimsir issin sēpēl naomtha sin 7 do shonnradh a n-inbaidh 7 a n-aimsir na n-aonach so, dia mbeittis tengtha in domain a gcenn aon-duine, nach roichfedh leiss a rīmh, a n-āiremh, a ttuiremh nō a ffaisnēiss. Ba himairgide sōn tra fo bīthin nār uó duine talmaidhi nō corparrda amail Adhomh ro cruthaigedh † don talmain choitchinn ro inotaig 7 ro aittreb ann acht ar Slānaigtheōir Iossa Crīst ar n-a duiniugadh go mīrbaileach on Athoir nemhdha a mbruinne na naomh-óighe, fōss nach do chnámh duine amail Eupa ro cruthaigedh í, acht a geinemain i n-a hōig genmnaigh isin tigh sin amne a n-agoidh chūrsa nādūrtha. Nī trī haingil amhāin ro bhātor issin tig sí chena coimhinann 7 buī ag in uassal-athair Apraham, acht comnaighe 7 tairissemh an uile ord aingel 7 archaingel. Ann fōss buī sossadh 7 comnaighi ar Slānaigtheōra Issa Crīst fri rē naoi mīss a mbruinne na náomh-óighe o n-a ffuair in tegh sin adhamhrugadh 7 oirrdercughadh fo bhīthin gurap ann amhāin ro coimhchengladh diadhacht 7 daonnacht Meic Dē bhī.

Irish noblemen with them, obtained a view of that treasure. They had never seen the like before.

15. A certain Pope, whose name was _____, as an increase of glory and honour to this holy chapel, ordered that, on a certain day in the month of December each year, a fair and market should be held beside it, and that any nation in Christendom had the right of coming to that fair. These people brought to the town and all the country every necessary and comfort that they needed, and that increased and greatly enriched the town and the whole country. That frequency of wonders and miracles happens from time to time in the holy chapel, and especially at the occurrence of these fairs. If one person had all the tongues in the world, he could not count, enumerate, estimate or narrate them. That was fitting, for it was no earthly or bodily man like Adam, who was made of common earth, who dwelt and remained there, but our Saviour, Jesus Christ, miraculously made man by the heavenly Father in the womb of the holy Virgin; also, it was not of the bone of a man that she was fashioned, like Eve, but was born a chaste virgin in that house contrary to the course of nature. It was not three angels alone that were in that house, as they were with the patriarch Abraham, but it was the abode and resting-place of all the orders of angels and archangels. In it, also, was the home and abode of our Saviour, Jesus Christ, for nine months in the womb of the holy Virgin, whence it acquired fame and notability, for in it alone the divinity and humanity of the Son of the living God were united. Everyone regards the mountain of Thabor as a holy place, and so it is. After having endured the Cross of passion and martyrdom, from it Jesus Christ ascended to the right hand of His Father. But this house is more noble,

* Space for the name is left vacant in the manuscript.

† *ch* is corrected to *cr*.

Messait cāch mar inadh naomhtha sliap Tabor 7 is fīr sōn. Iar ffulang chroichi pāissi 7 martra d'Iossa Crīst is de do-dheachoidh as a haithle ar deiss a athor. Is uaisle onōraighe airmnitighe adhamra in tegh so chena fo bíthin gurab ann ro geinedh 7 ro hoilemnaigedh an Tigerna, gurab ann fōs ro coimpredh ro geined 7 ro hoilemnaigedh a mhāthair mhírbaileach 7 ro thochaith a huile laithe 7 aimsir acht madh beg ar in saogal. Mestor bheōs mar inadh naomhtha onōrach oirdnidhe in tomba [i n-a roibhe] corp ar tTigerna marp gan anmain denuis-tréidhe 7 as ar ēirigh ō mharpoip as a haithle. Ba himairgidhe sōn tra. Is uaisle onōraighe airmnitighe go mōr in tegh in ro geinedh, in ro hoiledh é, i n-a roibhi cien-aimsir beō ar in saogal, i n-ar thomail bíadh 7 deoch go meinic aimserrdha ; i n-a nderna supāilque 7 conuersāit re n-a desciblaib, a ndēnadh urnaighthe 7 etorguidhe gusin Athair nemda gacha laithi [p. 75]. Mess 7 brethnaig ō ēiffecht 7 aughdarrās uile theghdhuissidhi 7 inadha bennaigthe ründiamra mōr-lōigh[igh]echta mīr-bail-echa in domain, tuicc 7 creid nach ffulil cūiss chomprāide nō chommōrtuis eitir in tegh so 7 aoin-inadh dīp. Is ē amhāin is uaisle onōraighe oirderca adhamra oirdnidhe bennaigthi mīrbailighe dhiadha trōcairige ēxamhla ingantaighe. Is ēittir tegh Dē 7 a māthar do chomhgairm ar in saogal so de ier n-a imchor 7 ier n-a thair-chēimniugadh go mīrbaileach ar guailip 7 octoip aingel 7 archaingel in choimdedh chomachtaigh.

16. Doratsat tra rīgha 7 prinnsaighe 7 aoss gach titail archena do chatoilcip na crīstaigheachta in gcoibhēis sin do bronntanus ōir 7 aircit, do c[h]lochoip uaisle, do s[h]eōdoibh ēxamhla ingantach[a] airmitnecha, don uile innstrument na heguilsi naoimhe ō deuōsion díchra dó go ffulil ar thigthib saidbre costusacha na crīstaigechta gusin prīmh-eghluis is deissi deg-fhoirgenta deig-dēnmaighe a fformhōr na crīstaigheachta go srethoip do cholomhnaib marmair aīngil i n-a urthimchell go ttairimthecht chomthrom choimhrēidh do c[h]lochoib coimlethna marmair. Sibal laoi go n-oidhche

honourable, and venerable, for in it the Lord was born and reared, also in it His wondrous mother was conceived, born, and reared, and spent all her days, except a few, in this world. The tomb, too, in which the body of our Lord lay dead and lifeless for three days, and whence it arose from the dead afterwards, is considered a holy, venerable, and worthy place, and that is fitting truly. Much more noble, honourable, and venerable is the house where He was born and reared, where He lived for a long time in the world, where He took many a time food and drink, where He kindly discoursed with His disciples, and where He prayed and invoked the heavenly Father every day. Consider and examine with all your power and authority all the houses and holy, mysterious, meritorious, miraculous places in the world, and understand and believe there is no comparison or similarity between this house and any place of them. It alone is the most noble, honourable, famous, wonderful, worthy, blessed, miraculous, holy, merciful, strange, and wondrous. It may be called the house of God and His mother in this world, transported and miraculously translated on the shoulders and breasts of the angels and archangels of Almighty God.

16. The kings and princes and the titled people of the Catholics of Christendom have given so many presents of gold and silver, of precious stones, of various, wonderful, splendid jewels, and of every instrument of the holy Church to it with earnest devotion that it is one of the richest and wealthiest houses in Christendom, having the fairest, best built, and best made church in the world, with rows of columns of white marble around it, and an even, level circuit of broad, marble stones. It is a walk of a day and a night from Loreto to the frontier of the kingdom of Turkey. There is perpetual, lasting war and conflict between the Pope, the head of the Church and God's vicegerent on earth, and the Turk. However, notwithstanding the number of the hostings and expeditions of the Turks in Italy, especially

ōthā Loreto go leith-imel rīghachta in Turcaigh. Cocadh 7 conbhlicht go sīrraidhi suthain eittir in pāpa, cenn na heguilsī, fer inaidh Dē a ttalmain, 7 in Turcach, araoui sin cena dia līnmaire fecht 7 slōighedh dorōnsat na Turcaigh issin Edāill 7 ar comhghar in baili do shonnradh, tāinic trē grāssoib 7 mīrbaflīp naomMuire óighe nā ro urchōidighset ō beg go mōr do Loreto oldās * do lucht a aittrebtha 7 a inotachta, fōs na ro chaomhsat toigeacht fo dā mīle go leith i n-a imfhoixi ríamh.

17. An pāpa dar chomhainm in dechmadh Leo conrótacht leis [p. 76] mūr daingen dīthoghlaidhi, go n-iūdūsaip deptha 7 dechétfaidhi agus go túroip treapar-dhaingne trēn-lāidire, go n-ilimat canōn riagalta 7 gach ordanāiss mōir archena, co n-a n-uile riachtanus i n-a mōir-thimchell 7 a uir.† Trūp marclaighi gārda līnmar saigdiūir go sīrraidhi suthain ōn pāpa ag a imchoimhēt d'oidhche 7 do lō ar nach ttairsitis bith-nāimhde na hecuilsī a bhaogal.

18. Cebē dianab áil turus mōr-lōigidheachta Loreto do dhēnomh nī folāir dhó go ru-s-tarda dia úidh gurab o deuōsion dīchra 7 ō innfheithemh firinneach aistrighess chuíce 7 nach ō chūis no chaingin saogalta nō aimserrdha. Ier ttabairt a choipsen go huilidhi gan urchuidmedh fon doman an sacrament nēmhtha do chaithemh. Seachnadh tra 7 imgabadh droich-descipal gussin uile chūis as a tticfadh peacadh marptha. Madh dia ttegmha immorro egluss isin mbaili i n-a n-oirisfe in t-oilithreach gach n-oidhche, dēnadh slēchtaine go n-urnaigthe ndīchra ndūthreachtaig go naom-Muire. Bīodh nach biadh eglus issin mbaili dēnadh-san urnaigthe go sēicrēideach rūndiamair a n-aimsir luighe 7 ēirghe i n-a chubhachal chodalta. Eistedh aiffrenn gacha domhnaigh do shonnradh. Nī seachbaidb go ttarta go fiū a chomhaing dēirc 7 almsa do bochtoip 7 d'aidhilgneachaibh in choimdedh chomhachtaigh. Madh dia tteghma go nach biaidh ar commus dō in dēirc do thapairt úaidh taisalbadh tra a dheigh-inntinn do na bochtaibh. Canadh Aue Maria ambāin do ráith anma gach aoin. Dia nu-s-teacmha

near the town, by the grace of God and the holy Virgin Mary it has come that they have not injured, much or little, Loreto or its inhabitants, and that they have been unable to come within two and a half miles of it at any time.

17. The Pope who was styled Leo X built a strong, impregnable rampart, with outhouses for defending and fighting, and with sure, strong, fortified towers, having many regular cannon and much big ordnance of every kind, with all their equipment, about it. The Pope has a troop of horse, and a large guard of soldiers, continually on the watch by night and day, so that no enemies of the Church may take it unawares.

18. Whoever wishes to perform the meritorious pilgrimage of Loreto must remember that it is with earnest devotion and perfect intention he must journey to it, and not for any earthly or temporal purpose. When he has made his confession completely, without any excuse at all, he must receive the holy Sacrament. Let him avoid any bad companion, and every cause whence mortal sin might come. If there be a church in the town where the pilgrim remains each night, let him prostrate himself with hearty and earnest prayers to holy Mary. If there be no church in the town, let him pray secretly at hours of going to bed and getting up in his sleeping chamber. Especially let him hear Mass every Sunday. He shall not neglect to give, to the extent of his means, charity and alms to Almighty God's poor and indigent. If it be that he is unable to give alms, let him show his kindly feeling to the poor. Let him say an Ave Maria for the soul of each. If weariness of mind or tribulation of spirit befall him, let him make the sign and image of the Cross of the Crucifixion upon himself. Let him consider after that the passion of Christ, or the virtues and

* o is written on the commencement of the letter n.

† This is probably intended for *uirthimchell*. The scribe has not deleted the three last words of the sentence, though apparently he meant to do so.

athtuirsi inntinne nō dībergōit dhoimenman chuire tardadh fidhair 7 signum na croiche cēsta i n-a urthimchell. Smúain-edh ier sin ar pāiss Crīst nō ar supāilcip 7 trōcoire naomh-Muire oīge, ar in mbās is airchionn [p. 77] do gach aon, ar breithemnus laoi brātha, ar glōir 7 aoibhness 7 adpchloss in flaithemnuiss uachtaraigh a ffrithchētfaidh na Trīnōide nemdha, naomMuire oīge, aingel 7 archaingel 7 naoi ngrādh neimhe nā tairmdheachator, ar pientoip dīrimhe dofhaisnēisi iffrin a ffrithchētfaidh Lucifer co n-a daosgor-s[h]lōgh demnaidhe, airm a ffuil 7 i n-a mbiaidh imat 7 ēxamhlacht ina n-uile pien 7 todhērnāmh trē bith sír, airm a mbiaidh crith for dētoip 7 toleagadh rosc, fuacht 7 gorta, tess 7 tart, dorchato dermair dīfhulaing, comhaonta 7 comhaittreb fri gnūissip daoscar-shloigh demnaidhe, nō tugadh dia úidh pāiss 7 martra aroile do na hapstaloip uaisle adhamra, nechtair do naomhoip nō d'fīrēnchaibh dier fhulaingset bāss 7 martra ar in mbith ffre[c]nairc si ar son Dē uile-chomacht-aigh, nō smuainēdb ēicin oile díadha d'ínotacht 7 d'aittrebadh i n-a chroidhe a n-āit 7 a n-inadh in droch-smuainidh amne. Bīdh go hairech innill urnaigtheach seachnōin na sligedh. Tardadh dia aoídh nā ro chaille mōr-lōigidheacht a deagh-thurais fri buaidhirt 7 aimsiughadh in adhuerseōir. Dia no-s-teacmha magh sciemach scoth-shemrach go-n-imat mbláth 7 gach degh-thoraidh archena fris, smuainedh ar shoillsi, ar ghlōir, ar aoipness pardhuiss. La cloisteacht chelipartha na hēnlaithe smuainedh ceōl comhbinn 7 claiscetal ceōlmhar aingel 7 archaingel na Trīnōide nemdha. Ruibēir ro-aóibhne 7 min-srotha fīr-uisce do thegmāil dō, smuainedh tra sāsadh 7 glōir neimhe naomh-ainglidhi. Ier ttegmāil dō a nglenntoip doimhne dorcha 7 a ndroibēloip diamra documhlacha smuainedh ar pientoip ēxamhla uath-bāsacha 7 ar dhorchacht dīfhulaing dofhaisnēisi iffrin* [p. 78]. Ascnaidedh 7 cēimnigedh diaigh a ndiaigh gacha laithe, do réir a neirt 7 a chomhaing, nō go roichidh forcinn a thurais. Tuigedh tra 7 smuainedh ō n-a uile chridhe go ffuil a reimhes 7 a rē ar in mbith ffrecnairc si ag a tochaitthemh gacha laithe go ru-s-siasat † fo dheōigh gusin grīch ndeige-

the mercy of the holy Virgin Mary ; death, which is in store for everyone ; the glory and pleasure and happiness of Heaven above, in the presence of the heavenly Trinity, of the holy Virgin Mary, of the angels and archangels and the nine orders of Heaven which did not transgress ; the innumerable, unspeakable pains of hell, in the presence of Lucifer and his demoniacal rabble, where there shall be a multitude and variety of all pains and grief forever, where there shall be gnashing of teeth and melting of eyes, cold and hunger, heat and thirst, great, unbearable darkness, union and habitation with the faces of the rabble of devils. Or let him contemplate the passion and martyrdom of some of the noble, great apostles, or some of the saints or just who suffered death and martyrdom in this present life for Almighty God, or some other holy thought should rest and dwell in his heart instead of an evil one. Let him be careful, prepared, and prayerful on his way. Let him take heed that he do not lose the merit of his pilgrimage by temptation and attack of the devil. If he meet a beautiful, blossomy plain, with much flowers and good fruit, let him think of the brightness, glory, and pleasure of paradise. When he hears the birds' song, let him contemplate the sweet music and melodious harmony of the angels and archangels of the holy Trinity. If he should chance upon beautiful rivers and streams of pure water, let him consider the contentment and glory of the angelic heaven. When he reaches deep, dark glens, and hidden, difficult, pathless places, let him think of the many horrid pains and the unbearable, unspeakable darkness of hell. Let him proceed and advance gradually each day, according to his power and strength, until he reaches his journey's end. Let him know and consider with all his heart that his period in this world is

* Here follows the entry : *Tadhc O Cienain do scrip 7 tabairsi mile ennacht for a anmain et cetera* 1609, *Tadhg O Cianáin* wrote this, and give thou a thousand blessings for his soul, et cetera, 1609.

† MS. *russiast*

noigh. Nī folāir do na huilip go ro oirichlit go hairech imomhnach imchoimhētach in slige sin, ōir issī amhāin crīch dēighenach 7 cinnem fhīr-chinntē gach aoin. Mad ēitir leis ticedh ō lō gusin mbaili as go mbiaidh aimsir imchupaidh slēchtaine 7 urnaighthi issin naom-reclēs bennaighthi aigi sol raghus día chodal-tigh. As a haithle tra caithedh in sacrament naomhtha ier ttabairt a uile choibsen do lēir ō chroide ghlan. Dēnad in turus ierdain ō innfheithemh 7 ō deigh-inntinn tessaide spiritāilte go n-aithrechuss n-implān i n-a peacoip 7 i n-a dupáilcip, go fforaithmet pāissi Crīst 7 breithemnuis brātha, go ngrādh foirbthe dia chruthaigtheōir 7 dia chomharsnachaibh, go n-altughadh buide 7 reuerens ro-onōrach don naomh-ōigh nemdha fo bīthin gurap i n-a hainm 7 i n-a honōir ro-s-fuair in teagh bennaighthe grāssamail sin an uile mōr-lōigidheacht 7 priuilēit. Aitedh 7 etorguidedh in Mac mōr-chomachtach 7 a māthoir mīrbailech a ffrithchētfaid na fidair-deilpe Muire 7 na croichi ro remrāidhsemar um slāinte anma 7 chuirp d'fogbāil dō badhdēin ōn choimsigh chomachtach ar impide 7 ar folāiremh na naom-óige, a uile riachtanus imchubaidh cenmothā, deg-stāit 7 grāsa in pāpa 7 in chreidimh chatoilce 7 lochta a chothaighi, go macoip eguils Loreto do shonnradh, go supáilcip in naoim-s[h]ēpēil badhdēin. A fforcinn a thurais madh [p. 79] ēidir laiss canadh in psalm Te Deum laudamus, nō tucadh do rēir a inntinne buidechus adpal-mōr don Slānaigtheōir fo bīthin a t[h]reōraigthe gusin naoim-t[h]eagduiss mōr-loigidhechta sin. Tabradh dia ūidh ier sin na ru-s-tegma d'aimsiughadh nō do chathugadh in aidberseōra dō, a haithle a thuraiss 7 a oilithre, mīchinnemain nemchonáich assa gcaillfedh in degh-thurus mīrbaileach mōr-lōigidechta du-s-rōine. Oirrdercaigit 7 innissit 7 adhamhraigit * na hoilithrigh do na huilip chinedhachaibh ru-s-tegmat friū in mēitte bus cumain leō d'fertoip 7 mīrbailip in tighi sin tra, as go ngabait lucht a nemthathaidhi imthnūth adbal-mōr chom a thuruiss 7 a chuarta do thabairt, as a ticfa saoradh 7 comfhortacht

being spent every day, and that his days shall finally come to an end. It is necessary for all to watch carefully, in fear, and on their guard, that journey, for it alone is the last end and certain fate of every one. If he is able, let him come by day to the town, so that he may have sufficient time to prostrate and pray in the holy church before he retires to rest. Then let him receive the holy Sacrament, after having made his full confession with a clean heart. Let him make the pilgrimage then with piety and a warm, holy intention, with full repentance in his sins and vices, with remembrance of Christ's passion and the last judgment, with perfect love of his Creator and his neighbours, with thanks and respectful reverence to the heavenly Virgin, for it was in her name and in her honour that blessed, holy house obtained all merits and privileges. Let him pray and beseech the all-powerful Son and His wondrous mother before the image of Mary and of the Cross we have mentioned that he may obtain safety of soul and body from the Almighty Lord at the request of the holy Virgin, all his suitable necessities besides, the welfare and grace of the Pope, and the Catholic Church, and those who support it, and of the clerics of Loreto in particular, and the glory of the holy chapel itself. In the end of his pilgrimage, let him sing *Te Deum laudamus* if he can, or, according to his ability, let him give great thanks to the Saviour for his being led to that meritorious house. Let him take heed afterwards that no unlucky misfortune befall him, by the temptation of the devil, after his journey and pilgrimage, whereby he might lose the wonderful, meritorious good he has done. Let the pilgrims make known and narrate to those who meet them all the wonders and miracles of this house that they remember, that those who have not been there may conceive a great desire to perform the pilgrimage to it, and that they may obtain for themselves relief and comfort of soul and body,

* MS. *adhramhaigit*.

anma 7 cuirp dōib badhdēin go scris ngalar 7 aingcisi 7 gacha dodhaingi archena, go nglōir 7 go n-adbc[h]loss don Athoir nemda 7 do naomhMuire oigh ro thoirbir na mōr-grāssa sin dó. Gacha sathairn go sīrraidhi cantar a gcanntairecht commbinn go n-orgānoip ceōlmara 7 go mūisice gnē letān ro chuirset an eglus amach a n-onōir do Muire d'oirrdercugadh 7 d'adhmolad na fidair-deilpe adupramar.

19. Guidhmit-ne tra aitchimit 7 adhramait in coimde comachtach ro-dus-cruthaigh 7 ro-dus-cennaig in Adhomh-c[h]lann, in naom-ōgh nemda ru-s-fuair na mōr-mīrbaile si don sēpēl uassal ēxamail si, go ru-s-tardat dūinn ar in mbith ffrecnairc si slighi a n-ascnaidfem, a gcēmignifem, a ttreōraigfem gussin sossadh nemda 7 gusin sīodh suthain, go nā rabam a n-inotacht nō a gcomhaittreb re diapal co n-a daoscar-s[h]logh, acht a n-aontaidh aingel 7 archaingel, uasal-aithrech 7 fhāidhedh, naomh 7 naomh-ōgh in domain, a n-aontaidh apstal 7 descipal meic Dē uile-chomachtaigh, a n-aontaidh dēachta aguss daonnachta meic Dē [p. 80], a n-aontaidh naoi ngrādh neimhe nā tairmdhechator, a n-aontaidh naomMuire oighe, isin aontaidh is uaisle nō gach áontaidh, a n-aontaidh na naomThrinōide uaisle, Athair Mac Spirit naómh. Ailem trōcoire Dē uile-chomhachtaig tre impidhe naomMuire go rīssam go ro aittrepam an aontaidh sin in secula seculorum. Amen.

XCII. Iar n-atach 7 ier n-etorguide naomMuire oige 7 a meic mīrbailigh issin sēpēl naomhtha sin 7 ier ndēnamh a tturais do lēir do rēir uird na heguilsi, ceilibhraiss O Néill 7 in t-ierla, na tigernaidhi 7 na maithe ru-s-bātar maille friú, don fhiodhair-dheilp grāsamail, don chroich ro rāidhsemar, don naom-s[h]ēpēl diadha, don prīmh-egluiss archena. Ascnaid 7 cēmignit for sligidh na Rōmha an tres lā fichet aprilis, dia cēdaoín araoi laithi sechtmaine do shonnradh, 1608. Gabháit tre prīmh-chathraigh Recanati aon lēige amháin othā Loreto, iar sin go cathraigh Maserata, ria ndeōigh laoi go Tolentino. Seacht lēigi ro aistrigset in lā sin.

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