

- f. 5 (Idus Septemb.). Obitus domini patricii smart canonici monasterii beate marie de trym qui obiit xiii septembris anno 1577 (twice) cuius animae propitietur deus.
- f. 5v (xiiii kl. Novembr.). Obitus Barthol. Cusack de trouble (?) qui obiit xix Octobris 1578.
- f. 5v (iii N. Decembr.). Obitus Willialme Dardis de Bartalan anno domini mccccxli.

NOTES

1. J. H. Todd, *The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, Dublin* (Dublin, 1844), pp. xliii—xlix.
2. John Lynch, *De Praesulibus Hiberniae*, ed. J. F. O'Doherty (Irish Manuscripts Commission, 1944), p. 77.
3. A. Gwynn, *The Medieval Province of Armagh* (Dundalk, 1946), pp. 269—71.
4. *Calendar of Papal Letters* IV, p. 210.
5. 'The Arroasian Order in Medieval Ireland,' in *Irish Historical Studies* IV, no. 16 (1945), pp. 297—315.
6. The text is printed by Dunning, loc. cit., p. 300, note 1.
7. P. Gosse, *Histoire de l'Abbaye et de l'ancienne congregation des chanoines d'Arrouaise* (Lille, 1786), p. 311. A Belgian scholar, M. Ludo Milis of Ghent University, has recently discovered that Gosse copied this list, almost without change, from an earlier work by J. Tournet, *Notiee des dioceses de l'Eglise Universelle* (Paris, 1625), pp. 301—3.
8. Dunning, loc. cit., p. 308.
9. N. B. White, *Extents of Irish Monastic Possessions* (Irish Manuscripts Commission, 1943), p. 305.

THE DOMINICANS OF MULLINGAR 1622-1654

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ALTHOUGH the Dominican priory of Mullingar, like most other religious houses in Ireland, was abandoned from 1540 until the early 17th century, the surviving members of the Order only waited for the day when they could publicly assert their right to live in community there. In 1573 the Master General of the Order, Cavalli, carefully listed the convent as *Molindinus Curtis* among the other former houses of the Irish Province.¹ About four years after this list was drawn up, a son was born to Ross MacGeoghegan, sometime sheriff of Westmeath and chief of Kenaleagh (the barony of Moycashel). This son, named Ross MacGeoghegan after his father, later joined the Dominican Order in Spain, became provincial of the Irish province, and (among his other achievements) restored the house of his Order in Mullingar.²

This re-foundation must have taken place between 1620 and 1626. It must have been after 1620 for the name of the convent does not appear in a list of priories of that date: actually the list in question is undated, but it was drawn up in or about 1620.³ On the other hand, the convent was established by 24 Oct. 1626 when James Nugent of Clonlost left a sum of money in his will to "friars in Mullingar."⁴ The Dominicans are surely intended here, for the Capuchins did not settle in the town until 1636.⁵ I incline to think that the Dominicans returned to Mullingar about 1622. A Father James Nugent is mentioned as having been prior there about that time, although the evidence about him is not very satisfactory.⁶ In 1627 the priory of Mullingar was the largest Dominican community in Ireland, which would suggest (since it cannot have been built up overnight) that it had then been some years in existence. Finally there is the testimony of the Protestant Primate Ussher in 1622.

In a letter (16 Oct. 1622) to Viscount Grandison, the Viceroy, the archbishop defended himself for the famous "Sword Sermon" he had delivered on 8 September of the same year. He had referred in the course of this sermon to the "friars who not content to possess the house of Multifernan alone, whence your Lordship dislodged them, went about to make collections for the re-edifying of another abbey near Mullingar for the entertaining another swarm of locusts."⁷ Those writers who have noticed this passage

have taken it to refer to a Franciscan settlement in Mullingar in 1622—a settlement for which there is no other evidence whatever. It has often struck me that it could very well refer to the arrival of the Dominicans in the town: if “friars” be read as a general term meaning friars as such (and not only Franciscans) the passage raises no problem whatever. The community at Multyfarnham would not have claimed, nor would the bishop have let them claim, the right to a second friary in the same area. “Another swarm of locusts” (suggesting the arrival of a new group) and “the re-edifying of another abbey” (to which the Dominicans alone had a right) suit the Dominicans better than the Franciscans. The evidence is too slender to do more than suggest this novel, but not improbable, reading of Ussher’s words.

We know nothing of the actual site taken up by the Dominicans, nor of the family which supported the re-foundation. They cannot have occupied their former priory, then and for long afterwards the county jail. Perhaps they took over the abandoned priory of the Canons Regular, for these religious were never to recover the predominance they had enjoyed in Ireland in medieval times and their innumerable establishments were eagerly sought after in the 17th century by the mendicant friars, especially those Orders which were newly founded or had not been well-entrenched before the suppression. The Dominicans did assume (or had at least assumed by the 18th century) the title of “Our Lady of the Assumption” which had been that of the Canons Regular of Mullingar, forgetting that their own proper title was of the “Holy Trinity.”⁸ There were many Nugents among the Dominicans of the early 17th century, so it is probable that the Nugent family (through one or other of its many branches) supported the new foundation (as they were soon after to support the Capuchins), and that this explains why in 1690 the historian Allemande named the Nugents as founders of the Dominican priory of Mullingar.

We reach more solid ground with a list of priories and their members drawn up by Ross MacGeoghegan in 1627 just before he ceased to rule the Irish Dominicans.⁹ Here, surprisingly enough, Mullingar emerges as by far the largest Dominican community in Ireland, boasting about twenty-one members in comparison with fourteen for Sligo, about ten for Cork, Galway, Dublin, and Urlar, and the rest no-where. The large number suggests that the community had been in existence for some years, and that it enjoyed strong local protection and support. It was, needless to say, a

time of religious toleration. We learn from the same report that in many of the convents (and surely in Mullingar, the largest), meat was never eaten, and the canonical hours were recited by the whole community together. The community in Mullingar was composed of the following:

Thomas of St. Dominic [Geoghegan], prior.
John Hanly, sexagenarian.
Hugo MagNeill, also old.
Bernard O’Brien.
Peter Albanagh [Scott?]
Edmund O’Hereaghty.
Patrick Breassil.
William Gauly.

As well as these eight priests there were four professed novices, two brothers, and six or eight simple novices: unfortunately the provincial could not remember their names.

Obviously, with such a concentration of young students and novices, the priory was at this time virtually the seminary of the Irish province. Apparently it retained this character until the outbreak of war in 1641, for we know of some eminent men who were received into the Order at Mullingar during this period. The most outstanding of these were Oliver Darcy, Bishop of Dromore, and Thaddaeus Keogh, Bishop of Clonfert. One may add the name of Arthur Geoghegan the martyr, who was at least from Westmeath, although we cannot be certain that he actually received the habit or studied in Mullingar. Any of these three figures would more than deserve a long article to himself, but we can only sketch their careers here.

Arthur Geoghegan

The same list of 1627, which gives us the names of the community of Mullingar, includes a Brother Arthur Geoghegan who was then a cleric in Spain. Unfortunately, this information cannot be squared with other more reliable data. On 24 April 1633 a priest was arrested as he landed from a ship at Dover: under questioning he admitted that he was a Dominican friar, born in Westmeath, and that his name was Arthur Geoghegan. He had studied four years in Louvain and Douai and had been ordained nine years ago (1624) at Brussels. After six years work in Ireland he had

travelled in France and other countries for the increase of his knowledge. He had spent some time in Lisbon where he had been employed as a censor of books found on foreign ships. Thus, on his own evidence, he was in Ireland from about 1625-30 and could not have been a cleric in Spain in 1627. Either he misled the customs authorities in Dover, or there were two individuals of the same name in the province. Satisfied with his answers, the authorities at Dover allowed Father Geoghegan to proceed on his road to London. There he was engaged by an English Dominican to go to Brittany to see a lady who wished to make a considerable benefaction to the Order. On setting out on his errand, he met in the streets of London a Protestant sea-captain named Bust who had cheated him some years before in Lisbon. This man now denounced Father Geoghegan to the government as one who had said it would be no sin to kill the king. What Father Geoghegan claimed to have said was that "if there were no free will" it would be no sin to kill the king. All his protestations were to no avail. He was hanged, drawn and quartered at Tyburn on 15 Nov. 1633, declaring his innocence to the last. The documentation on the trial and execution of this priest is quite extensive, but there is no need to summarise it here: Father Reginald Walsh has already written a wonderful article on Father Geoghegan in the *Irish Ecclesiastical Record* of Oct. 1894. Some additional details are provided by G. Anstruther, *A Hundred Homeless Years* (1958), pp. 143-146.

Oliver Darcy

Although he was to become Bishop of Dromore, this priest has been neglected by historians, and there is no reliable account of him in print to which the reader can be referred. To make matters worse (as Dr. McNamee of Ardage has noticed), both the Irish Dominican historians (O'Heyne and Burke) blundered badly on almost every point when they turned their attention to Oliver Darcy. O'Heyne tells us that he was one of the Darcys of Platten near Trim, which is probably correct: in the circumstances of the time he would scarcely have been made a bishop had his family not been a "noble" one. Lynch, author of *De Praesulibus Hiberniae*, says that Darcy entered the Order in Mullingar and later studied at Burgos in Spain where he took the degree of bachelor in theology. O'Heyne would have it that he studied in Bologna, as indeed he may well have. It was quite normal for Irish religious to do part of their studies in one country and part in another. It

is unfortunately impossible to supply dates for his earlier life, for we do not know how old he was in any given year. On his return to Ireland he soon attracted attention by his ability and zeal as a preacher in both Irish and English, was made prior of Drogheda (about 1641), and was also prior of Kilkenny for two terms of three years (from about 1642). From 1646 he was in the employment of Rinuccini the Papal Nuncio for whom he undertook diplomatic missions to Naas and elsewhere. Father Darcy likewise gained the confidence of Preston who recommended him to the Nuncio for a bishopric. In March 1647 he was named Bishop of Dromore, but his consecration in Kilkenny was delayed until May of the following year.

From this point forward his relations with the Nuncio grew steadily cooler for (being Anglo-Irish himself) he threw in his lot with Ormonde and Preston, supported the Ormonde peace, and flaunted the censures imposed by Rinuccini on those who would not follow him. Later still differences arose between himself and his patron Preston, who is said to have cursed Oliver Darcy on his deathbed. In 1650 he was in Galway for the installation of Clanrickard as Viceroy. Shortly afterwards he left for France and for the following decade was to live either in Paris or in London. Cardinal Mazarin appointed him chief chaplain of the Irish regiments in France—a post he filled until he crossed the king on the use to which these troops should be put. Lynch adds that, while in Paris, the bishop cared for the Irish living there, preaching to them in their native language and occasionally carrying out episcopal functions.

On the restoration of Charles II in 1660, Oliver Darcy hoped to return to his diocese from which the political situation had excluded him for so long. He expected that the new Catholic Queen would aid his return to Ireland where his former patron Ormonde was about to assume command. While in London in 1662, he was the first to put his signature to the *Remonstrance* of Peter Walsh, Ormonde's tool in an attempt to divide the Irish Catholics on the question of Church and State. The bishop succeeded in reaching Ireland about the summer of 1663, and on 4 Sept. he was given a Dominican companion—John Reynolds—who had been Peter Walsh's most loyal Dominican assistant in Ireland.¹⁰ In January or early February 1664 he died in Dublin without ever, so far as we know, having seen his diocese.¹¹

Thaddaeus Keogh

Before entering the Order at Mullingar, Father Keogh had studied the humanities with John Lynch, Archdeacon of Tuam and author of *De Praesulibus Hiberniae*. This must have been after 1628, for Lynch did not return to Ireland from the continent until that year. Keogh was from Roscommon, the son of Donagh Keogh of Skeaghally. On the completion of his year's noviciate he was sent to study philosophy and theology in Pamplona, Spain. After that he laboured in Ireland as a missionary until in 1648 he became chaplain to Ulick de Burgh, 5th Earl and Marquis of Clanrickard. In November 1650 Clanrickard was made Viceroy of Ireland and did his best for the royal cause against Cromwell until, worn out by his efforts, he retired in 1652 to his estate in Kent, bringing Thaddaeus Keogh with him. From 1652 until 1671 Fr. Keogh was active on behalf of the Catholics of London, retaining all this while his position as chaplain to the Clanrickard family, even though the 5th Earl died in 1657. After the restoration of Charles II in 1660 he was appointed titular chaplain to his Portuguese queen, Catherine of Braganza. During his years in London he showed bravery as well as zeal for he was the only one who dared (successfully) to serve a Roman summons on Peter Walsh the Franciscan who in 1662 had begun to air unorthodox views on the papal prerogatives. As a result of this he was imprisoned until the queen intervened on his behalf. It is interesting to contrast his attitude on this question with the attitude of Oliver Darcy his confrère, who, being then in London, supported Peter Walsh.

In 1671, at the request of some Irish bishops, the clergy of Clonfert, the Marquis of Clanrickard, and the Internuncio in Brussels, Father Keogh was appointed bishop of his native see of Clonfert. Few bishops can have been so unanimously recommended. He at once went to Ireland where he was consecrated by Blessed Oliver Plunkett, Archbishop of Armagh. For the following fourteen years, although often seriously ill and actively persecuted, he continued to labour in his diocese. In 1675 he and the Bishop of Elphin (also a Dominican) were the only bishops in Connacht who had not fled or been expelled. To remedy some of the abuses in his diocese he held a diocesan synod in Kilconnel on 25 Sept. 1676. The chief topic of discussion at this synod was the prevalence of clandestine marriages which had led to so much adultery and divorce. (A clandestine marriage is one celebrated

without the presence of the parish priest and witnesses). There was also the question of feastdays of obligation: the people of Clonfert had long been celebrating (as though of precept) the feasts of St. Mary Magdalen and St. Catherine, Virgin and Martyr. On due reflection the bishop and priests had decided not to forbid this practice. This information is derived from a letter (3 Nov. 1676) sent by Thaddaeus Keogh to the Internuncio at Brussels. Archives of Propaganda, SC, *Irlanda*, Vol. 4, ff. 90r-91v.

There appears to be a general impression that Dr. Keogh died in 1687. In fact, he went to his reward very early in 1685. On 12 Feb. 1685 the chapter of Clonfert reported that their bishop had died "very recently" and requested that Maurice Donnelan (for many years Vicar General to Dr. Keogh, and dean of the diocese) should be appointed his successor. Propaganda, SC, *Irlanda*, Vol. 5, ff. 206r-207v. According to Thomas Burke, Thaddaeus Keogh was buried in the chapel of Our Lady in the old Dominican priory of Kilcorban.¹²

It is unfortunate that one cannot say at what dates these three priests were actually living in the priory of Mullingar, although it must have been between 1622 and 1642. At all events the convent, during this period, was a flourishing centre for the training of Dominican recruits. One gets the impression that, apart from being restored earlier, it was much more of a "going concern" than the priory of Trim. Yet, beyond these general impressions, we know very little about the house in point of detail. In 1630-31 the regular clergy of Meath were at odds with the bishop who thought they required his permission before opening oratories, but I have not discovered what oratories were in question, while the date would suggest that the dispute concerned the friars of Trim rather than the priories of Mullingar and Multyfarnham which were already well-established. Apart from this item the records are blank until the outbreak of war in 1641.

In the library of Trinity College are preserved the famous "Depositions", recording the sufferings and loss of goods experienced by individual Protestants in the course of the rebellion. One of these sufferers, John Smith of Johnstown, Co. Longford, testified to the following on 29 Jun. 1642:

"About Candlemas last [2 Feb. 1642] there was a general meeting at Mullingar aforesaid . . . and att the same tyme

a Councell att warr was ordayned, and the parties ensuing were of the said Councell Connor McGoghogan Prior of Mullingar, Peter Nugent a Franciscan Friar, and one Relie who was tearmed the Primate sate with the said Councell three or four tymes”

Father Connor MacGeoghegan had been the first vicar (and restorer) of the convent of Trim about 1629 and retained that office until about 1633. He now appears as prior of Mullingar in 1642 and was to be prior there again in 1654. If the above deposition is to be believed, he gave his support to the rebel army in 1642. While the prior was sitting on military councils, the subprior (Stephen Petit) acted as chaplain to the army in the field and met his death from a bullet in 1642 while hearing the confession of a soldier.

Stephen Petit

One of the principal sources for the history of Irish Dominican martyrs are the *acta* of the General Chapters of 1644 and 1656, to which short notices of Irish members of the Order who died for the faith were annexed. Whoever drew up these notices for the Chapter of 1656 did his work so carelessly that later writers have occasionally been forced to make two martyrs out of one. This happened to Stephen Petit. In 1644 the Chapter, while silent as to his convent and status, described his death by a bullet in 1642 while he was exhorting and confessing soldiers on a battlefield. The Chapter of 1656 added no further detail, but gave 1651 as the year of his death and grouped him with others belonging to the priory of Athenry. Thomas Burke, writing in 1756, gave too much credit to these official sources and duly listed two Stephen Petits, both killed in identical circumstances, the one in 1642, the other in 1651 or shortly afterwards.

The most informative writer on Stephen Petit is Dominic O'Daly whose work on the Geraldines was published in Lisbon in 1655 and translated into English by C. P. Meehan (Dublin, 1847). One chapter of this work is devoted to Irish Dominican martyrs. O'Daly's account, of which I give a literal translation, seems to have been derived from eye-witnesses: at the very least it is more detailed and more vivid than the notices allotted to Petit by the Chapter *acta*.

“Father Stephen Petit, subprior of the convent of Mullingar, in the hamlet of Ballinacurra, while hearing the confession of a soldier about to fight, recognised (by his habit) from the camp of the heretics nearby as a confessor of Christ, was aimed at and struck with a bullet. Having received the sacraments of the Church, he died on the following day.”

No other account of this priest adds any detail to this brief notice save the year of his death (1642). If the chapter *acta* of 1656 imply that he belonged to the convent of Athenry, that does not raise an insuperable problem. He could well have belonged to it before being assigned to Mullingar.

Where then was Ballinacurra, and what was the date of the battle? The late Father John Brady (in his booklet on the Parish of Mullingar) gives Moyvore as the place of Father Petit's death, and there is indeed a Ballinacurra in that area. But was there a battle of any kind there in 1642? To me it seems virtually certain that Father Petit was wounded at Ballynacor near Delvin, Co. Westmeath, close to the bridge which spans the river Deel. At least three writers have described a skirmish there on Saturday, 18 June 1642, between Ormonde (coming from Dublin with 5,000 men to the relief of Connacht) and about 500 Irish under Andrew Boye, Robert Burnell, Daris, Nugent, and Tyrrell. The rebels had laid an ambush at the bridge, awaiting the arrival of Ormonde from Delvin where he had spent the night. Knowing of their plans, Ormonde had previously sent a detachment of cavalry to surprise the Irish on their rear. Caught between the two forces and outnumbered ten to one, the rebels were soon dispersed. A Father Henry White was captured with many others after the battle and later hanged: he had had a gun strapped to his saddle.¹³

Apparently Father Petit was dragged to safety by his friends: he died of his injuries the following day. It is not likely that he was brought to Mullingar, for when Ormonde pushed ahead he found the town “deserted and burnt at his approach.”

After the outbreak of war in 1641, the community at Mullingar cannot have had a very peaceful existence, even though the town was held by the Catholic forces for a few years. Long before hostilities ceased in 1651, the community had completely disbanded. Of the intervening years, apart from the death of Father Petit, only one detail has been preserved. Ross MacGeoghegan, the restorer of the convent of Mullingar, died as Bishop of Kildare while the war was still in progress. Being very ill, he had gone to

consult the famous Dr. Shiel at Kilbeggan. He was scarcely there when, feeling the approach of death, he sent for the priests of his Order living in Mullingar: "and they, together with the priests of his diocese, were with him till he died, on the feast of Corpus Christi, at four o'clock in the afternoon." Although so precise as to the hour of the bishop's death, John Lynch (to whom we owe this information) was unsure of the year. In all probability it was 1644.¹⁴ What interests us is that on Corpus Christi 1644 the community of Mullingar was still in existence.

Redmond Moore

Since there is some reason to believe that this priest was prior of Mullingar about 1648, it will not be out of place to give him a short biographical note. The Dominican community in Dorset Street, Dublin, still use a fine silver chalice he had made for the priory of Mullingar. The inscription reads: *P. Fr.: Raymundus Morus pro Conv.to de Mollenger Ord:nis R.d.catoru. me fieri fecit.* (Father Brother Raymund Moore for the Convent of Mullingar of the Order of Preachers had me made). It bears no date, nor is Father Moore styled prior, but it does at least connect him with the convent.

O'Heyne tells us that Father Moore studied in Spain and in the Irish Dominican convent at Lisbon. Probably he was back in Ireland by 1638, for the Bishop of Ardferd has in his possession another of his chalices bearing that date.¹⁵ I presume that he was attached to Mullingar, probably as prior, between 1644 and 1650. In 1651 and 1652 he was prior of Athy.¹⁶ Shortly afterwards he left Ireland. Father Aubrey Gwynn, S.J., reasonably identifies him with the Father Redmond Moore who was imprisoned in Dublin in 1655 and sent to the Barbadoes from Waterford in 1656.¹⁷ On 21 May 1656 this Redmond Moore, with three other Irish priests, was given fifteen days "to depart from the island (Barbadoes) to any place outside the dominions of the Commonwealth of England." His release was due to the fears of his gaolers that the presence of the priests would create disturbance and unrest among the Irish prisoners.¹⁸ At all events Redmond Moore was free to return to Europe once he avoided England and Ireland. One of his companions, Shelton the Jesuit, had reached Antwerp by November 1656.

Although we are not absolutely certain that it was the Dominican Redmond Moore who was sent to, and expelled from, the

Barbadoes, it is coincidental that the Dominican of that name should re-appear after the Restoration in London. There, in 1662, he put his name (as Oliver Darcy did) to Peter Walsh's *Remonstrance*. However, when Redmond Moore arrived at his journey's end, and his superiors in Ireland had given him a clearer idea of what the *Remonstrance* implied, he withdrew his support from Peter Walsh, incurring thereby the Franciscan's contempt and enmity. The provincial now appointed Father Moore to his former position as prior of Athy—a position he was to hold from 1662 to 1667, and perhaps until his death in 1669. Now that the king had been restored, the religious in Ireland had begun to name superiors for their various convents and were hopeful that these superiors could gather stable communities about them.

Peter Walsh, not unnaturally, looked upon Father Moore's new dignity as the reward of betrayal. His feelings are expressed in a passage of his *History of the Remonstrance* (1674) 52: here he is speaking of how the curbing of their refractory subjects by the Dominican superiors had:

"brought the more timorous to heel, as they have long since one of them; even him that first of all their Order subscribed at London, Father Redmond Moore; albeit they needed not to labour much with him, having been heretofore an earnest man, according to his weak ability, for the Nuncio, but now in my judgement not so blameable for this as for that of his either dissimulation in signing first or recantation after of what he had so freely signed of himself, as himself well knows. But he is by his Provincial, and for his recantation, made Prior of Athy. And that's excuse enough among men that have neither brain nor shame nor conscience, nor even fear of the laws of God or man."

Peter Walsh was not content to confine his enmity to the printed page. At his instigation three Dominicans were imprisoned in Dublin in 1666. One was the provincial, Father John Hart, who had sent the *Remonstrance* to be examined by the University of Alcalá and had, besides, checked those of his subjects who showed signs of supporting it. The second was Christopher O'Farrell, arrested for carrying letters to the Irish clergy from Cardinal Barberini. The third was Redmond Moore. O'Heyne claims that the three were imprisoned together, while we know that Father

O'Farrell was lodged in Beresford Tower, Dublin Castle. In the present state of our knowledge it is better to leave the exact place of their imprisonment an open question, for Father Reginald Walsh has left a note to the effect that they were put into Proudfoot Castle on the quay wall at the end of Fishamble Street.

Whether because Redmond Moore was older than his companions (O'Farrell was probably still in his twenties), or because he was jailed longer and treated worse than the others, he died after three years imprisonment. O'Heyne says the captives had to sleep on the floor and that their toes were nibbled by the mice. W. P. Burke cites a contemporary pamphlet by a parish priest of Dublin to the effect that: "Such poor creatures as had not wherewithal to bribe him, he [Walsh] persecuted so violently that one, Father Moore a Dominican, died a prisoner."¹⁹ I think his death took place in 1669—the year in which his obit was recorded in the provincial chapter *acta*. The year given by O'Heyne (1665) cannot be reconciled with his other statement that the three Dominicans were confined together, for certainly O'Farrell was not arrested until summer 1666.²⁰ Much less can it be squared with the spy's list of 1667 which notes Father Redmond Moore as Dominican prior of Athy.²¹

Even before the arrival of Cromwell in Ireland, religious communities virtually ceased to exist, nor was any attempt made to restore them until after the Restoration in 1660. The story of the priory of Mullingar after 1660 must be left for another occasion. For the moment, to tie loose ends, it will be enough to name one or two priors of Mullingar during the Commonwealth. James Forey was prior in 1651 and he was succeeded by Cornelius Geoghegan who in 1654 attended the provincial chapter in Urlar as *Prior Mullingarensis*.

NOTES

1. Archives of the Dominican Master General. AGOP IV 39.
2. Paul Walsh, *The Mageoghegans*, Mullingar, 1938. On the work of Ross MacGeoghegan in restoring the Dominican province see H. Fenning, "Spanish Ale", in the *Irish Rosary* (March 1962) 157—160.
3. From a codex numbered K and L in the archives of the Dominican Master General.

4. See the section on Nugent Papers in "Survey of documents in private keeping, Second Series" by J. F. Ainsworth and E. MacLysaght in *Analecta Hibernica*, No. 20 (1958) 140.
5. The foundation of the Capuchins in the area is described in a contemporary account as yet unpublished. *Historia Missionis Hibernicae Capuccinorum* by R. O'Connell. Various copies of this mss. are listed by F. X. Martin, O.S.A., in his *Friar Nugent* (1962) xi—xiv.
6. See the biographical dictionary following this article.
7. Terence O'Donnell, O.F.M., discusses this text at length in his *Abbey of Multyfarnham* (1951) 52—53.
8. See *Ríocht na Midhe*, Vol. 3, No. 2 (1964), 107, 109, where this matter of the title is discussed in an article by the present writer, entitled "The Dominicans of Mullingar, 1237-1610."
9. Published by Dr. Moran in *Spicilegium Ossoriense*, Vol. 1, pp. 156—161. The original is in the archives of Propaganda Fide, SOCG 294, ff. 102r—105v. On checking the original for the community of Mullingar, it appeared that Dr. Moran read "Ganly" for "Gauly."
10. This companion was appointed by the Dominican provincial; the original document of appointment is among Reynold's other papers in Trinity College library. T.C.D. Mss. F 4:14, f.80.
11. *Collectanea Hibernica*, Nos. 1 and 2. *Commentarius Rinuccinianus*, *passim*.
12. The only article known to me which treats specifically of Thaddaeus Keogh is one in Irish by Padraigh Eric Mac Fhinn, "Tadhg Mac Eochaidh, Easbog Chluain Feartha, 1678-1687." in *Irisleabhar Gearrbhaile*, Nos XVI (1943-44) 4—12. There is a mis-print in the title, which should read 1671-1687. Further details may be gleaned in *Collectanea Hibernica*, No. 6 and Lynch's *De Praesulibus*.
13. The three accounts of the skirmish are in Carte's *Ormonde*, Richard Belling's *Annotationes in R.P.F. Poncii opus*, and a letter from the Lords Justices (8 Jul 1642) published in *Hist. Mss. Comm.*, Ormonde, N.S., Vol. II, 160.
14. The year of Dr. MacGeoghegan's death, and particularly the problem over his place of burial, are fully debated by Fr. Terence O'Donnell, O.F.M., in his *Franciscan Abbey of Multyfarnham*, pp. 142—145.
15. Described by J. J. Buckley, *Irish Altar Plate*, Dublin (1943), 73.
16. *Commentarius Rinuccinianus*.
17. "Commonwealth Records" in *Archivium Hibernicum*, Vol. VII (1918-21) 20—66, especially 21, and "Irish priests transported under the Commonwealth," ed. Kevin Magrath in the same journal, Vol. XIV, pp. 82—95, especially p. 90.
18. A. Gwynn, S.J., "Cromwell's policy of transportation," *Studies* (Dec. 1930), 607—623, and (Jun 1931), 291—305.
19. W. P. Burke, *Irish priests in the Penal Times*, Waterford (1914), 20.
20. *Collectanea Hibernica*, No. 3 (1960), 21.
21. W. P. Burke, *Irish priests in the Penal Times*, Waterford (1914), 19.

SHORT NOTES ON DOMINICANS OF MULLINGAR 1622ca—1655

The following abbreviations will be used below:

AGOP: The archives of the Dominican Master General.

Arch. Hib.: *Archivium Hibernicum*.

Comm. Rin.: *Commentarius Rinuccianus*, ed. Stanislaus Kavanagh, O.F.M.Cap.

Hib. Dom.: *Hibernia Dominicana*, by Thomas Burke, O.P.

HMC: *Historical Manuscripts Commission*.

Riocht: *Riocht na Midhe*.

Spic. Ossor: *Spicilegium Ossoriense*, ed. Dr. Moran.

Wadding: *Wadding Papers*, ed. B. Jennings, O.F.M.

ALBANAGH, Peter: A member of the community of Mullingar in 1627. Probably to be identified with the Peter Scott who was active as a Dominican priest in Ireland about 1620. AGOP, K/L.

BREASSIL, Patrick: A member of the Mullingar community in 1627.

O'BRIAN, Bernard: Probably the student of this name who was born in Tipperary about 1589 and attended the Irish College in Salamanca between 1611 and 1612. *Arch. Hib.* II 9. About 1620 he was prior of Limerick and in 1627 a member of the Mullingar community. He was made Master of Sacred Theology in 1635. AGOP IV 70, f.172r. Two years later he was at Ballybrittas, Co. Laois, whence he wrote (2 Sept. 1637) a recommendation of his confrère, Edmund Dempsey, who was soon to become Bishop of Leighlin. *Spic. Ossor*, I 218.

DARCY, Oliver: See the preceding article.

FOREY, James: On 26 Sept. 1651 this priest attended, as prior of Mullingar, a meeting of the clergy of the province of Dublin at Baledrehad in the diocese of Kildare. *Comm. Rin.* IV 596.

GAULY, William: A member of the Mullingar community in 1627. MacLysaght (*Irish Families*, p. 50) speaks of "MacGawley's country in Westmeath," giving other forms such as MacAuley, Cauley, etc.

GEOGHEGAN, Cornelius: This priest re-established the Dominican priory of Trim about 1630 (*Wadding*) and in 1633 was reported (as prior of Trim) to have assisted Cormac Higgins of Rattin (Rattaine?) on his deathbed. *Riocht* (1963) 20. In February 1642 he was said to have attended councils of war in Mullingar, being then prior of that convent. T.C.D. *Depositions* (Westmeath). In 1651 he was prior of Kilkenny and procurator of the Vicar General of Ossory—in which capacity he attended a meeting of the clergy of the province of Dublin at Baledrehad in the Diocese of Kildare. *Comm. Rin.* He was again prior of Mullingar when he attended the provincial chapter at Urlar, Co. Mayo, in 1654. It would seem that he was one of the few Irish Dominicans who remained in the country throughout the entire Commonwealth period, for he was still in Ireland in 1662. Peter Walsh, *History of the Remonstrance*. His death took place before summer 1672 when the provincial chapter listed him among the recently dead.

GEOGHEGAN, Thomas: This priest was active as a priest in Ireland

from about 1620 and is the Thomas of St. Dominic who in 1627 was prior of Mullingar. This position he retained until 1631 at least. *Wadding*. On 27 May 1635 he was made a Master of Sacred Theology. AGOP IV 70, f.172r.

HANLY, John: A member of the community of Mullingar in 1627; then a sexagenarian. The number of priests who in this list (*Spic. Ossor*, I 156ff) of 1627 are described as "centenarians", "sexagenarians", "old", and so forth, disprove what is often said:— that at the end of Elizabeth's reign (1603) there were only four Dominicans left in Ireland.

O'HEREAGHTY, Edmund: A member of the community of Mullingar in 1627.

KEOGH, Thaddaeus: See the preceding article.

MAGNEILL, Hugh: This priest was active in Ireland from at least as early as 1620. In 1627 he was attached to the convent of Mullingar and was described as "old".

MOORE, Redmond: See the preceding article.

NUGENT, Dominic: A native of Meath who studied in Salamanca and was active as a priest in Ireland from about 1620. He was stationed in Dublin in 1627 and ruled that community as prior from summer 1628 until July 1631. *Wadding*. Immediately on finishing his term of office he was proposed to the Master General as rector of the new Irish Dominican College in Louvain; the General confirmed him in this appointment on 17 Oct. 1631. AGOP IV 70, f.171r. About this time he was being proposed by his confrères as Bishop of Clogher and of other vacant sees. *Wadding*. On 11 Mar. 1634 the Master General, at his own request, released him from the rectorship in Louvain on grounds of poor health, and on 27 May 1635 he was made a Master of Sacred Theology. AGOP IV 70, f.172r. It would seem that he then returned to Ireland, for on 1 Mar. 1642 he was made Vicar General of the province during the absence of the provincial at the General Chapter in Genoa. AGOP IV 74, f.151r. In 1644 he was appointed by the provincial chapter to act as a judge between convents in Leinster should disputes arise over questing limits. *Hib. Dom.* 115. We lose sight of him in 1645 as he is acting as theological adviser to the Confederation of Kilkenny. *Comm. Rin.*

NUGENT, James: On 16 Jan. 1632 James Ussher, the Protestant Primate, wrote as follows to Sir John Coke: "I find William Nugent to be uncle to James Nugent the convert who liveth in my house. He was first prior of the Dominicans in Mullingar and after at Dublin. He was bred at Salamanca and is esteemed a learned man, and for managing of politic business thought not inferior to any of that sort." HMC, Twelfth Report, Appendix, Part I, Mss of the Earl of Cowper, Vol. I, p. 448. The value of this information is weakened by the fact that there is no trace of this priest in Dominican records, and that Ussher referred to him on 19 Feb. 1630 as "late friar of the Order of St. Francis." *loc. cit.*, p. 403. About January 1627 this James Nugent (son of Walter Nugent) while confessor to English and Irish nuns at Gravelines and Dunkirk, had learned of a plot between the Pope, some Irish Franciscans, and the Scots nobility to overthrow English rule. This plot he revealed to Ussher in a written "confession" on 27 Jan. 1630. *loc. cit.*, pp. 402-403. Nowhere does he describe himself as a Franciscan, but his work in Gravelines and Dunkirk (with both of which places the Irish Poor Clares were associated),

his association there with Thomas Babe (soon after Franciscan guardian of Dublin), and Ussher's description of him, strongly suggests that he was of the Franciscan Order. On the other hand Ussher ought to have known more about him in 1632 than he did in 1630, since Nugent was living in his house, and it is hard to see why he should have described his Franciscan convert in 1632 as "first prior of the Dominicans in Mullingar." If Nugent be proved to have been a Franciscan, Ussher's words may give some support to the view that the Friars Minor settled in Mullingar about 1622. Meanwhile the problem is insoluble.

PETIT, Stephen: See the preceding article.

TYRRELL, Maurice: O'Heyne claims that this priest belonged to the convent of Mullingar. At all events his life's work lay outside Ireland. In 1650, when he was Regent of Studies (Rector) to the Dominicans of Gratz, the house of studies for the Hungarian province of the Order, he was sent to Rome to represent the Irish province at the General Chapter. On that occasion he was honoured with the degree of Master of Sacred Theology. *Hib. Dom* 118. On 11 Apr. 1654, while both prior and Regent of Studies in Prague, he was formally transferred from the Irish to the Bohemian province, the Master General making him a "son" of the convent of Leitmeritz. AGOP, De Marinis. Leitmeritz, just north-east of Prague, is now in Czechoslovakia.

ANOTHER JUMPING CHURCH

MANY members will recollect our visit with the Louth Society to the famous Jumping Church. A reader sends us a similar legend about Clonarney, near Delvin. He said he heard it from his mother more than fifty years ago. St. Patrick was at Delvin, and sent St. Arney to found a monastery; Arney built his church on the left of the road to Archerstown, but "owing to some dispute" it jumped across the road to where it is now, in Clonarney churchyard. In the ruin is a cell where it is said the saint slept on a bed of clay with a stone for a pillow.

Notes on the Rise and Fall of a Great Meath Estate

THE REV. C. C. ELLISON, M.A.

I. THE RISE OF THE HOUSE OF WELLESLEY

THE Townland of Dangan in the Parish of Laracor and Barony of Lower Moyfenragh, Co. Meath, contains just over 900 acres of gently undulating pasture land. It is situated about three miles south-east of Trim, and just south of the Hill of Bray or Bree (324 ft.). The name Dangan (Irish, Daingean) signifies a stronghold, but the district does not at first sight appear to justify its name. There are however several prominent mounds and hillocks, and a ridge of high ground (300 ft.) on its southern border. The area must at one time have been densely wooded, and as it is nearly surrounded by streams, which unite to form the Knightsbrook River, joining the Boyne east of Trim, it must in past times have been a place of refuge not easily penetrated. When Meath was divided among the followers of Hugh de Lacy, a mote and bailey fortress was constructed nearby at Galtrim by Hugh de Hussey, Baron of Deece. The Cusacks, who arrived in Ireland with King John in 1210, probably built a stone castle at Dangan some time in the following century. Before that no doubt the Liberty of Trim was sufficiently protected by the great fortress, commonly but erroneously known as "King John's Castle," constructed beside the River Boyne in the last decade of the 12th century.

The Liberty and Lordship of Trim descended to Geoffrey de Genneville through his marriage with Matilda, the de Lacy heiress. In 1308 he retired to end his days in the Dominican Friary he had founded at Trim in 1263. Having no male heir his granddaughter Joan, the wife of Roger de Mortimer, succeeded to his vast estates in which he had exercised almost regal powers. Her husband suffered forfeiture and execution in 1320, but a few years later the Liberty of Trim was restored to her. Geoffrey's eldest son Simon held the lands of Culmullen, etc., in 1302. The daughters of his heir Nicholas, who died in 1324, by marriage brought his estates to the Cusacks, Cruises, Husseys, Flemings, and other Meath Anglo-Norman families.