

THE DOMINICANS OF MULLINGAR 1667-1696

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THE restoration of the monarchy in 1660 provided the necessary conditions for the re-organisation of religious orders in Ireland, and the communities dispersed in the preceding decade began to assemble once more. The Dominicans returned to Mullingar (given by royal charter to Sir Arthur Forbes, 1661) by 1667, in which year a government spy noted Fr. Garratt Dillon as prior of the community.¹ The provincial of the time, John O'Hart, encouraged his priests to settle in lonely places,² so the Dominicans may have taken up residence some distance from Mullingar rather than in the town itself. The provincial chapter at Athenry (1669) decided to hold the subsequent chapter 'in the convent of Mullingar' in 1672.³ This argues that the convent was both large and safe, and one may not be far wrong in thinking that the prior, Gerald Dillon, was related to and protected by the Dillons of Westmeath. Seven Dominicans of that name were associated with the community in the period under consideration here.

The chapter arranged for summer 1672 took place as planned, Fr. Gerald Dillon still being prior of the convent.⁴ If one were to judge only from the formal *acts* drawn up after the meeting, one would not think it had serious business to transact. The official decisions are of little historical interest save for the list of the recently dead for whom the brethren were asked to pray. In this case one may note some who may have been active in the diocese of Meath: Cornelius Geoghegan, P.G., John Dillon, Edward Bermingham, S.T.M., and Br. Hugh Coghlan. At such chapters the more important business was done *viva voce* or by special letters written by the provincial and definitors to the Master General, bishops, or nobles. From the same year we have a letter (6 April 1672) signed by Constantine Kyffe, the provincial, ordering Br. Augustine Fitzsimons to the Irish Dominican College in Lisbon for his studies. It was countersigned on 11 August by Fr. Gerald Dillon (prior of 'St. Dominic's, Mollengar') who noted that on that day he gave the document to Br. Augustine. This student from Mullingar probably went for part of his studies to Rome: at all events the

assignment he received in August 1672 is now in the archives of San Clemente and lies before me as I write.⁵

Two years later, 1674, there was a sharp outburst of persecution during which a Fr. Francis Brennan was arrested in Mullingar, a fact mentioned by Bl. Oliver Plunkett in one of his letters.⁶ Yet the community survived, for in 1678 Fr. Peter O'Moledy attended the provincial chapter at Roscommon as prior of Mullingar. Like Gerald Dillon before him he was elected one of the four definitors: the chapter also nominated him a preacher general.⁷ Each priest was asked by the same chapter to say Mass for the Count of Westmeath and the Nugent family. Though some of the Dominican Dillons must have belonged to the Connacht branch of the family, one may note Fr. John Dillon (described as 'very old') among the names of the recently dead recorded by the chapter. Perhaps he worked in the diocese of Meath.

For the years 1683 to 1689 we are fortunate enough to have an annual list of the Mullingar community, as well as some other details on the movement of priests to and from the priory. They come from a volume entitled *Liber Provinciae* drawn up about 1700 from the notes taken by provincials during their annual visitation of the houses of the order in Ireland.⁸ The entries concerning the convent of Trim have already appeared in *Ríocht na Midhe*.⁹ Those referring to Mullingar will be found below. Their main interest is biographical, but they throw interesting light on the reception and training of novices. After accepting office, the prior was authorised by the provincial to give the habit to candidates. At the end of their year of probation the young men made solemn profession, were called 'professed clerics', and were then authorised by the provincial to approach a bishop for sacred orders. Once ordained priests, they set off for studies in Spain or Italy. From 1687 philosophy and theology were taught in the convent, but the classes given were probably little more than an introduction.

A second provincial chapter was held in the convent in August 1686.¹⁰ One of its decisions was that due reverence should be shown to bishops and priests, an admonition which in all likelihood was not unconnected with the contemporary disputes between the secular and regular clergy of Meath diocese. That very year a Meath diocesan synod was held which greatly incensed the regular clergy, and which they successfully challenged in Rome.¹¹ The dispute deserves an article to itself. In the same year (1686), Ambrose

Fitzgerald, the Dominican prior of Roscommon, made a curious complaint to the government about 'a hundred mounted men who passed through the ford over the Brosna called Friars Mill in Mullingar at dead of night'. The prior, in a letter to the Lords Justice at Dublin, spoke of the 'caballs, mootings and assemblies tending to mischievous designs' and referred to 'the many fears caused among the people by night meetings lately discovered'. The result of the complain was a court of inquiry held at the Sessions House, Mullingar, on 22 November 1686.¹² Now that James II was on the throne and showed himself favourable to the Catholics, strong opposition to his reign was expressed by Protestants in Ireland, while the favoured Catholics were fearful of a storm.

There is a report in reference to Christmas 1688 that the friars took counsel with Tyrconnell who advised them to 'hide away their best goods, as books and manuscripts, and that they had done so and all but two or three of the friars at Mullingar, who were old and sick, left the convent there.'¹³ Tyrconnell himself moved all his goods on sixty waggons to Galway. Soon after, fortified by Ginkel, Mullingar was turned into a Williamite stronghold. It was no place for a religious community, so it is probably not by accident that the Mullingar entries in the *Liber Provinciae* cease in summer 1689. There are three entries for 1691 — two in reference to priests removed from the community (Peter Dillon to Rome and Peter Nangle to Limerick), the other to a young man (Br. Patrick Coghlán) who was to present himself for Orders, presumably prior to an immediate departure for the continent.

The annual lists take up again in 1695 and 1696, but by this time there were only three or four in the community, and some of these were to go into exile in 1698 with the 444 Irish religious transported in that year.

There is nothing else one could say about Mullingar for this period. It will be enough to present now the translation of the entries referring to the convent in the *Liber Provinciae*, followed by brief notices on those Dominicans who in one way or another were associated with Mullingar in those difficult times.

LIBER PROVINCIAE

14 June 1683: The names of the brothers of the convent of Mullingar at the actual visitation.

Gerald Dillon, S.T.P. and Prior. Dominic Neilan, who on the same day was appointed subprior. Dominic Geoghegan. Peter Nangle. Cornelius McDaniel. Thomas Monteige. Anthony Mortagh. Laurence Cullin.

Clerics: Bernard Munichan. Patrick Hammod. John Conway. Gerald Dillon, a laybrother novice.

On 15 June 1683, permission to receive Orders was given to the three clerics named above, and Fr Anthony Mortagh was assigned to Longford. On 12 March 1683, (recte 1684), Fr Peter Nangle was confirmed Prior of Mullingar.

On 12 March 1685, Laurence Cullin was given permission to act for three months as chaplain to Lady Mayo.

2 July 1684: The names of the community at the actual visitation.

Peter Nangle, prior. Dominic Neilan, subprior. Gerald Dillon, S.T.P. Dominic Geoghegan. Cornelius O'Donnell. Thomas Monteige. Anthony Mortagh. Laurence Cullin. Bernard Munichan. Patrick Hammond. John Conway.

On 2 July 1684, Fathers Patrick Hammond and John Conway were sent to the province of Spain for their studies. On the same date Fr Thomas Monteig was assigned to Drogheda.

On 3 July, Fr Peter Nangle was given permission to receive novices in the convent of Mullingar.

24 June 1685: The names of the community at the actual visitation.

Peter Nangle, prior. Dominic Geoghan. Dominic Niellan. Gerald Dillon, S.T.P. Cornelius O'Donnell. Laurence Cullin. Anthony Moriarty Michael Cormack. Bernard Munighane.

Novices: Thomas Slaman. Raymond Duffy. Peter Dillon.

On 24 June 1685, Fr Michael Cormack was made subprior of this convent.

On 24 August 1688, Fr Anthony Moriarty was assigned from this convent to the convent of Longford.

22 August 1686: The names of the community at the actual visitation.

Peter Nangle, prior. Michael Cormack, subprior. Gerald Dillon, S.T.P. Dominic Nellan. Cornelius O'Donnell. Laurence Cullin. Anthony Moriarty, Bernard Munighan.

Br Raymond Duffy and Peter Dillon, professed clerics.

Br Raymond Dillon, novice.

On 22 August 1686, Br Raymond Duffy was sent to study in the province of Bethica.

On 27 April 1687, Fr Augustine Fitzsimons was confirmed as prior of this convent and accepted the office at 8 o'clock on the morning of 29 April 1687.

22 May 1687: The names of the community at the actual visitation.

Augustine Fitz Simons, prior. Michael Cormack, subprior. Gerald Dillon, S.T.P., who died this year. Dominic Nollane. Cornelius O'Donnell. Laurence Cullin. Peter Nangle. Thomas Dillon. Anthony Moriarty. Bernard Munighan.

Br Peter Dillon, professed cleric.

Br Dominic Dillon and Br James Fitzgerald, novices.

On 22 May 1687, Fr Augustine Fitz Simons was given permission to receive novices for this convent, both to the clerical and lay states.

On 9 August 1687, Fr John Dillon was appointed to teach philosophy and theology in this convent.

On 3 January 1687, Br Raymond Dillon was given permission to receive all sacred orders.

29 June 1688: The names of the community at the actual visitation. Augustine Fitz Simons, prior. Peter Nangle, subprior. Dominic Nellan. Cornelius O'Donnell. Laurence Cullin. Michael Cormack, master of novices. John Dillon, teacher of theology. Thomas Dillon. Anthony Moriarty, Bernard Munighan. Raymund Dillon. Br Peter Dillon and Br James Fitzgerald, professed clerics. Br Patrick Coghlan and Br Bernard Geoghegan, novices.

On 10 June 1688, Fr Thomas Dillon was made teacher of the arts (*lector artium*) in this convent. On the same date, Brothers Raymund Dillon and James Fitzgerald were sent for their studies to the convent of SS. Sixtus and Clement in Rome. On the same date Fr Anthony Moriarty was assigned to the convent of Longford.

On 22 June, 1688, Br Peter Dillon was assigned to the convent of Trim. On 13 June 1688, Fr John Dillon was confirmed as prior of Trim, and he accepted the office on the same day between seven and eight in the morning. On 19 June 1688, Fr John Fagan, on his arrival from Louvain, was assigned to this convent.

8 July 1689: The names of the community at the actual visitation made by the provincial, Gelasius Mathew.

Augustine Fitz Simons, prior. Peter Nangle, subprior. Dominic Neylan. Laurence Cullin. Cornelius Donnell, Michael Cormack, master of novices. Thomas Dillon, Bernard Munighan. Dominic Kelly. John Fagan. Br Patrick Coghlan and Br Bernard Geoghan, professed clerics.

On 8 July 1689, Fr Dominic Kelly was assigned from Mullingar to Dublin. On 22 May 1691, permission was given to Br Patrick Coghlan to receive all minor and major Orders.

On 18 March, Fr Peter Dillon was sent to the convent of SS Sixtus and Clement in Rome.

On 6 June 1691, Fr Peter Nangle was assigned to the convent of Limerick.

1695: The names of the brethren of Mullingar. Michael Cormack, prior. Anthony Mortagh. Bernard Munichan.

28 July 1696: The names of the brethren of Mullingar. Michael Cormack, prior. Anthony Mortagh. Bernard Munechan. Thomas Dillon.

SHORT NOTES ON DOMINICANS OF MULLINGAR, 1667-1696

These notices are based for the greater part on the *Liber Provinciae* and on registers in the archives of the Order in Santa Sabina, Rome (AGOP). Many details have been taken from John O'Heyne's history of the province, first published at Louvain (1706) and later at Dundalk (1902). A few items are from the archives of Propaganda Fide (APF). In some cases priests are included here who have already been noted while dealing with the priory of Trim (*Ríocht na Midhe*, Vol. II, No. 3, 1961, pp. 5-7): their association with Mullingar serves as a welcome opportunity for improving on what has previously been said about them.

COGHLAN, Patrick: entered the Order at Mullingar in 1688, made his profession there in the following year, and was still in the convent in May 1691 when he received permission to present himself for ordination. He later went for his studies to Louvain, whence in 1699 he unsuccessfully attempted to return to Ireland.

COUGHLAN, Felix: studied in Spain and at the convent of St. Eustorgius in Milan (from 1681). On returning soon after to his native convent of Portumna, he was made master of novices in 1684: this appointment can scarcely have taken effect for he was immediately made prior of Arklow where he passed the next three years (1684-87). He is mentioned here only because on 14 September 1688 he was transiliated from Portumna to Mullingar by the Master General. Perhaps he intended going to Mullingar, though he never did. After a term of office as prior of Portumna (1688-91) and a longer period as prior of Arklow again (1691-97) he was in the latter year made a preacher general. That he was a man of some ability and standing in the province may be judged from the fact that the provincial chapter of 1688 (at which he was a definitor) appointed him vicar-provincial of Connacht and visitor of the priory of Roscommon. O'Heyne (217) says that 'he made very good studies' in his youth and that he was once prior of Aghaboe. Perhaps, since he knew so little either of Aghaboe or Arklow, O'Heyne may have confused one with the other.

COLLINS, Laurence: see Cullen.

CONWAY, John: appears to have received the habit at Mullingar in 1682, for he was professed there and given dimissorial letters in the following year. In July 1684 he was despatched for his studies to the Spanish province. By March 1689 he had found his way to the Irish Dominican College at Louvain where at that date he was still pursuing his studies. In 1690 he was dispensed from his missionary oath because of failing sight. He is not to be confused with a John Conway of Waterford (O'Heyne, 63) who received the habit in Louvain and died in Belgium before 1706.

CORMACK, Michael: Fr. Cormack was in turn subprior (1685-87), master of novices (1688-89) and prior of Mullingar (1695-96). He may have been

the priest of that name who in 1704 registered as pastor of Carbery, Co. Kildare.

CULLEN, Laurence: was a priest in the Mullingar community from 1683 to 1689, who on 12 March 1685 was permitted to act for three months as chaplain to Lady Mayo. O'Heyne (44) mentions a Fr. Laurence Collins of the Mullingar convent who spoke to him at Drogheda about Fr. Augustine Fitzsimons (q.v.) O'Heyne describes this Fr. Collins as a 'venerable old man who, though not greatly learned, was sincere and God-fearing'.

DILLON, Dominic: The *Liber Provinciae*, since it tells us only that in May 1687 he was a novice in Mullingar, gives the impression that he did not persevere. The archives of the Master General, however, solve the difficulty by showing that on 26 May 1688 he was directed to St. Sixtus in Rome to study philosophy with his Irish brethren there. After his ordination he went in 1692 to continue his studies in Verona, qualifying shortly afterwards as a *lector* or teacher in the Order. In January 1698 he was given the curious task of preaching the Lent 'in districts near Ireland'. Perhaps the general exile that summer forced him to remain in Rome despite this assignation, for we find him at the convent of Minerva in 1700, signing a testimonial to the birth and baptism of Mr. Daniel O'Connor, a prospective student of the Irish college. On that occasion he signed himself '*Ripae Transonae*', which may associate him with the town of that name some fifteen miles south of Ancona, near the eastern coast of Italy. He is probably to be identified with the Dominic Dillon whom O'Heyne (269) describes as a member of the Roscommon community living (1706) 'somewhere in Italy'. AGOP IV 180 (pp. 463, 507) and 182 (pp. 35, 355). Irish College Rome, *Liber XIX*, f. 29.

DILLON, Gerald: A laybrother novice at Mullingar in 1683 who does not seem to have persevered in the religious life.

DILLON, Gerald: taught philosophy and theology with the Irish Dominicans in Lisbon as a young man before returning to Ireland where he was prior of Mullingar in 1667, 1669, 1672, and 1683. He was elected a definitor at the chapter of 1669 and put forward by the chapter of 1685 for the title of Master in Sacred Theology (S.T.M.). From 1684 until his death in 1687 he remained in Mullingar as an ordinary member of the community. O'Heyne (45) says of him that 'he was a very exemplary and hard-working man in the service of God and his Order, was often prior of his own convent and of others in Leinster, and was assiduous in hearing confessions and preaching'. So far as we know, he is also entitled to credit for restoring the Mullingar community after the restoration of the monarchy (1660) and presiding over it for twenty years of persecution and difficulty.

DILLON, John: Probably received the habit at Mullingar about 1674, since O'Heyne (47) describes him as a 'son' of the convent. After studying at St. Maximin in Provence, he went on to continue his studies at St. Sixtus in Rome. There he received minor orders in September 1678 and diaconate in December 1680. In September 1684 he was appointed teacher of theology

at St. Clement's, and there he seems to have remained until his return to Mullingar in the summer of 1687. In August of that year Fr. Dillon was appointed to teach philosophy and theology to the younger members of the community, but he held this post only for a short while, accepting the priorship of Trim on 13 June 1688. In that capacity, according to Dean Butler, he was sworn a freeman of Trim (8 November 1689) and later signed the books of the corporation (14 May 1690). We may infer from O'Heyne that, after the battle of the Boyne, he fell back with the Irish troops towards the Shannon and Limerick, and took ship with the Wild Geese for France in 1691, continuing with them as army chaplain until 1697. John Dillon reappears in Dominican records in September 1697 on his appointment as first regent in the house of studies at Louvain. On the termination of his regency (29 January 1701) he was made an S.T.M. by the General and assumed the priorship of the college, devoting much of the following three years to the decoration of the church and the finishing of the cloister. On 27 May 1704 he was given permission to teach theology to the Canons Regular near Soissons in France, and it is probably to this task that O'Heyne refers when he says 'for two years he had to work hard for his bread in France; thence returning to Louvain he remained there for a short time and is now [1706] teaching in the abbey of the White Canons of Hainault near Valenciennes'. Although (as can be seen from the General's archives) he was a strict superior, he was unanimously elected prior of St. Sixtus in 1707, and duly set off that summer from Louvain to Rome, bringing two Irish novices with him. On finishing his Roman priorship he applied to Propaganda in 1711 (though without success) for some money to pay the expenses of his journey back to Ireland. Ambrose MacDermott, O.P., bishop of Elphin, wrote from Ireland to Rome on 23 November 1713 to say that John Dillon had arrived on the mission, but that he suffered from great need and infirmity, not having received the money he expected, on the recommendation of Cardinal Imperiali, from the secretary of Propaganda. This second request was refused by Propaganda, as the first had been in 1711. Fr. Dillon, who must by this time have been quite old, went to his reward by April 1719 when another was promoted to the title of S.T.M. left vacant on his death. AGOP IV 166 (pp. 70, 91) and 182 (pp. 350, 366, 394). Coulon, *Scriptores* O.P., 238-9. APF. Atti 81, f.219; 84, ff.465-6, and SOCG 594, ff.32-3 (MacDermott's letter).

DILLON, Peter: was a novice in Mullingar in 1685 and a professed cleric there from 1686 to 1688. In the latter year he was sent to Trim but returned to Mullingar for the period 1689-90. In 1691 he was sent as a student priest to Rome, where in June 1694 he was a student priest at SS. Sixtus and Clement. On 3 April 1700, having finished his studies at the Minerva, he was sent to Louvain as Master of novices and teacher of philosophy; he died in the Irish college there before 1706. San Clemente archives, File 27, doc.8. AGOP IV 182, p.383. O'Heyne, 45.

DILLON, Raymund: was a novice in Mullingar in 1686 who, two years later, was sent as a professed cleric to study at SS. Sixtus and Clement in Rome. In February 1693 he was living at Aquila in Italy, and on 14 July 1696 he was assigned to Louvain as master of students and novices. He con-

tinued in the college, teaching philosophy and scripture, until October 1701 when the General gave him faculties as a missionary. O'Heyne relates (45) that soon afterwards 'on beginning a new course of philosophy in the convent of Evreux in France, he was stricken with fever and came to St. Germain where, lingering for a long time under a slow sickness, he died in the Lord, fortified by the last sacraments.' Coulon, author of a work on the writers of the Order, places his death in the year 1701.

Coulon, *Scriptores O.P.*, 9. AGOP IV 180, p.575; and 182, pp. 16, 366.

DILLON, Thomas: received all sacred orders in Rome between 1678 and 1680, even though he had not yet finished his studies. In June 1684 he was sent to the *studium generale* of the Abruzzi province, perhaps in Aquila, but in April of the following year received permission to return to Ireland. He belonged to the Mullingar community in 1687, taught the humanities there in 1688, and was still in the convent in 1689. O'Heyne (47) claims he was prior of Mullingar and of Strade (Co. Mayo). His priorship of Mullingar may have been during the year for which the *Liber Provinciae* is blank (1690-93), while he could have held the same office in Strade from 1693 to 1696. At all events, the latter year saw him once more in Mullingar. When exiled in 1698 he returned to Italy where, from 1706 to 1707, he was chaplain to the Irish bodyguard of the Duke of Parma and Piacenza. This final detail comes from the research of Miss Patricia O'Sullivan of U.C.D. *I.E.R.*, Feb. 1943. AGOP IV 166, pp. 69, 73.

O'DONNELL, Cornelius: also Donnell, McDaniel. Fr. O'Donnell was a priest of the Mullingar community in every year from 1683 to 1689. This was the former prior of Trim (1664) who for a while became Protestant vicar of Ferbane before returning (1669) to the Order. Presumably he died about 1690. There is nothing to add to the detailed account already published in *Ríocht na Midhe*, Vol. III, No. 1 (1963) 20-21.

DUFFY, Raymund: was a novice in Mullingar in 1685 who in the following year was sent as a professed cleric to study in the province of Bethica (southern Spain).

FAGAN, John: was assigned to Mullingar in 1688 on his return as a priest from Louvain. He was still a member of the community in the following year.

FITZGERALD, James: was a novice in Mullingar in 1687 who in the following year was sent to study at SS Sixtus and Clement in Rome. On 18 September 1691, when he was a deacon at St. Sixtus, the General permitted him to receive the priesthood. Burke (*Hib. Dom.*, 219) says that he made part of his studies in the Dominican province called 'of the two Lombardies', probably in the convent of Cagli where he was to spend most of his long life. On 11 November 1702 he was appointed to teach Scripture in Louvain, though he may not actually have gone there. Then, on 2 October 1709, he was made second regent of studies at St. Sixtus, leaving the convent soon afterwards to become prior of the Italian house in Cagli. During his term of office (28 October 1713) he was elected prior of the

Irish convent in Louvain, but refused the offer. For most of the following thirty years he stayed at Cagli, where he was prior more than once, and taught theology in the episcopal seminary. For three years (1723-26) he was forced, against his will, to rule St. Sixtus in Rome as prior and first regent; it was during this priorship (on 14 June 1724) that he gave the habit to the future historian of the province — Thomas Burke, or de Burgo as he is called. Finally he left Cagli in 1740, ruled St. Sixtus once more as prior (1740-46) and remained on there after finishing his two successive terms, worn out by age and labour. He went to his reward in 1750 at the age of about eighty years.

AGOP IV 182 (pp. 119, 412), 200, and 201.

FITZSIMONS, Augustine: entered the Order at Mullingar in 1671, for in April of the following year he was ordered from Mullingar to Lisbon for his studies. He may later have studied in Rome, since the document assigning him to Lisbon is now in the archives of St. Clement's (Codex IV, doc. 6). We know nothing else of his career save that he was prior of Mullingar from 1687 to 1689, and that O'Heyne speaks of him as an excellent preacher ('a sounding trumpet') and a most exemplary man. See Laurence Cullen above.

GEOGHEGAN, Bernard: Also Geoghan. A novice in Mullingar in 1688 and a professed cleric there in the following year. He went to Rome for his studies in November 1690, and after some time at St. Sixtus, passed on to the Minerva and to Ferrara (1693). In 1700 he was appointed professor of philosophy to the Irish Dominicans at Louvain. In the course of time he must have made his way back to Ireland, for the provincial chapter of 1721 named him as an examiner of those seeking admission to the Order in Leinster.

AGOP IV 180 (p.580), 182 (p.83), 192 (p.326).

GEOGHEGAN, Dominic: Also Geoghan. A member of the Mullingar community from 1683 to 1685. Since in 1684 his name immediately followed that of the prior, he must have been fairly old, and may have died before 1686. At all events he disappears unaccountably from the register. In 1655 a Dominican of this name, then in Ireland, asked leave to go to the Barbadoes as a missionary.

HAMMOND, Patrick: Also Hammod. a professed cleric at Mullingar in 1683, who in the same year was given permission to receive sacred orders. In 1684 he went to study in the province of Spain.

KELLY, Dominic: The Fr. Kelly intended here (for there were many of the same name) was at Louvain on New Year's Day 1684 when he was given permission to go to England on a certain business matter. Shortly afterwards he went to Dublin when (on 14 June 1685) he went back to Belgium for a short while. We find him once more at Dublin in summer 1687 (the General having ordered him out of London the previous February) where he stayed a year until assigned to Mullingar the following June. The last we hear of him is in summer 1689 when he returned to Dublin. Unfortunately we do

not know what it was that kept him so constantly on the move. AGOP IV 160 (pp. 368-9), and 182 (p. 2).

O'MOLEDY, Peter: Also Mulledy. After making his profession for the convent of Mullingar at Louvain, and receiving diaconate in Belgium (February 1665), he made his way back to Ireland and in 1675 was stationed in the Dominican priory of Dublin. By 1678 he was able to attend the provincial chapter as prior of Mullingar. On that occasion he was elected a definator and nominated as a preacher-general for the convent of Longford. O'Heyne mentions (45) that he was a vigilant and hard-working priest. His death was noted by the chapter of 1685, though his non-appearance in the *Liber Provinciae* would suggest an earlier date of death (1682ca). *Spic. Ossor.*, II, 219.

MONTEIGE, Thomas: a member of the Mullingar community who in 1684 was assigned to Drogheda where for some year (1685-88) he held the important office of subprior. He was still at Drogheda in 1692 and probably remained there until assigned to Trim in 1694.

MORIARTY, Anthony: Seemingly identical with Anthony Mortagh (q.v.).

MORTAGH, Anthony: Also Moriarty, Moriarti. Assigned from Mullingar to Longford in June 1683, but passed the years 1684-88 in Mullingar before returning to Longford in the summer of the latter year. He was one of the faithful few at Mullingar in 1695-96.

MUNIGHAN, Bernard: Also Munechan, Munichan, Munighame, Munighane. This priest was unusual in that he does not seem to have gone abroad to study. In 1683, while a professed cleric in Mullingar, he was allowed to receive all sacred orders, and remained in the convent to 1689. Probably he benefitted from the classes given by FF. Thomas and John Dillon in the priory (1688-89). He was still at his post in Mullingar just before the exile, 1695-96.

NANGLE, George: This priest is included here because O'Heyne (47) states that he made his profession in Mullingar. On 20 August 1677 he was one of the first group of Irish Dominicans to take possession of the twin Roman convents of SS. Sixtus and Clement. He took his lectorate examination (entitling him to teach theology) at Naples in 1680, left Rome for Ireland early in 1681, and had taken up his work as a missionary in the convent of Longford by 1683. Almost at once he became prior of Naas (1683-85), and subsequently of Longford (1685-88) where he remained, after completing his term of office, in 1689. Our next detail is his assignation to St. Sixtus on 9 January 1693; perhaps it was intended he should teach there. Unfortunately he became involved very quickly in a dispute regarding the priorship of that convent. His prior, William O'Dwyer, was removed from office by the Irish provincial (then in Rome) and sent by the General on 23 May 1693 to teach Scripture in Lisbon. Fr. Nangle was then made prior, though by whom does not appear. Among his subjects was one Ambrose MacDermott, a penitentiary of St. Mary Major's (and later bishop of

Elphin, 1707-17), who regarded himself as vicar-provincial. As a result of some internal squabble, Fr. MacDermott accepted the prior's resignation and put Fr. Thomas Naghten in his place. This must have been in October 1694. The Master General ordered an enquiry (2 November) and restored Fr. Nangle to the priorship on the 4th. His difficulties must have persisted, for on 21 November the General accepted his free resignation of office and allowed him, two days later, to leave for Florence where the Duke was willing to employ him as confessor to his English and Irish subjects. O'Heyne (47) says he died in Italy, but Burke qualifies this to the statement that he died in Florence before 1706.

AGOP IV 166 (pp. 43, 45) and 182 (pp. xiv. 184, 188). *Hib. Dom.*, 134. *Spic. Ossor.*, III, 359.

NANGLE, Peter: studied at Louvain about 1672 and may perhaps be the priest of that name whom Peter Walsh, O.F.M., claimed (*Hist. Remonstrance*, 1674, p. 51) as one of the five Dominicans who would have supported him but for their superiors. At all events, he was in Mullingar in 1683, ruled the community as prior from 1684 to 1687, and stayed on as subprior, 1688-89. On 9 June 1691 he was assigned to the community in Limerick. For the years 1693-96 he was stationed in Trim. O'Heyne (47) ventures the information that he 'was very meek and pious and died [before 1706] in Ireland'.

NIELAN, Dominic: Also Neilan, Nellan, Niellan, Nollane. Subprior of Mullingar from 1683 to 1684. He continued a member of that community until at least 1689.

NOLLANE, Dominic: See Nielan.

SLAMAN, Thomas: Probably the Irish form of Slevin. He was a novice in Mullingar in 1685, but does not seem to have persevered.

SLEVIN, Thomas: See Slaman.

1. W. P. Burke, *Irish priests in the penal times*, 19.
2. O'Heyne (ed. A. Coleman), *The Irish Dominicans of the 17th century*, 241. Fr. O'Hart was provincial for ten years (1659-68). 'He took care to make the dispersed friars establish houses in very solitary places and live together in their respective districts. Under him many excellent youths were received and professed in all the convents of the kingdom'. *ibidem*.
3. The acts of this chapter (at which Fr. Gerald Dillon, prior of Mullingar, was elected one of the four definitors) are preserved in two copies. San Clemente, Codex IV, doc. 10b. and Santa Sabina, XIII 157, doc. 4.
4. The only two copies of the acts of this chapter are (with those of 1669) as in note 3.
5. SCAR, Codex IV, doc. 6. It was also signed by Constantine Garvan, companion to the provincial, and bears the large seal of the province.

6. 27 Jan 1674 o.s. Moran, *Memoir of Oliver Plunkett*, 2nd ed. (1895) 276.
7. The acts of this chapter have been published from a mss. in Trinity College, Dublin, by G. MacNiocaill, *Seanchas Ardmaca*, Vol. 3, No. 1 (1953) 143-9.
8. The volume (which has never been published) is in the provincial archives, St. Mary's, Tallaght, Co. Dublin.
9. Vol. II, No. 3 (1961) 3-4.
10. The acts are in mss. in Santa Sabina, XIII 157, doc. 4. There is a copy in a volume called the 'Carbery lithograph' in the provincial archives.
11. The late Fr. Brady published the acts of this synod in *Arch. Hib.*, XX (1957) 57-68.
12. Mr. Thomas Conlon (who wrote for the *Westmeath Examiner* under the initials T.C.) came across this report in the British Museum and dealt with the incident in the *Westmeath Examiner* of 29 July 1950. Unfortunately he was later unable to give me an exact reference in his letter of 10 September 1958.
13. Information of John Phillips (9 August 1689) whom the Duke of Tyrconnell had tried for his life because he held a commission from the Prince of Orange. H.M.C., Twelfth Report, Appendix, Part VI (1889) 190-1.

THE REBELLION OF 1798 IN MEATH

(Continued from Vol. III, No. 4)

BY SEAMUS O LOINGSIGH

PART II: THE UNITED IRISHMEN FOUNDATION AND GROWTH¹

IRISH interest in the French Revolution was widespread from the start (1789). Many of the Catholic gentry received their education in France and remained loyalists when they learned of blood-shed and excesses of the revolutionaries. The Bishops and clergy of Ireland—most of whom received their education abroad—feared the anti-religious and pagan spirit of Robespierre, Marat, and the French republicans. They constantly warned their flocks against the pagan and criminal ideas which enated from Paris. Dr. Plunkett, Catholic Bishop of Meath, stated²: "I should make it a capital object of my care that the Roman Catholic youth of this Diocese should be taught to revere the civil constitution of their country and that their affections should not be estranged from it by any unfriendly principles whatever."

The establishment and endowment of Maynooth College (1795) by the British Government was a sop to the Catholics of Ireland but its main object was to ensure that students for the priesthood would henceforth avoid foreign contacts and act in 'a spirit of obedience to the Sovereign.'

Dr. Plunkett was appointed a trustee of the new foundation. April 20th 1795: "I went to Maynooth, where as trustee I assisted while Earl Camden, Lord Lieutenant of Ireland, laid the foundation stone of the Seminary of St. Patrick, whence I had the honour . . . to be conducted to Dublin in his Excellency's carriage and of dining at the Castle with the Viceroy."³

But the new gospel of Liberty, Equality and Fraternity was welcomed in Ireland especially among the Protestant Dissenters (Presbyterians) of Antrim and Down. They were industrious, independent and lovers of democracy and like the Catholics were retarded by penal laws. To them came Theobald Wolfe Tone and his friend Samuel Neilson to found among them 'a brotherhood of affection, a communion of rights and a union of power amongst