

McKenna, 1829, pp. 79-98; see also *Breifne - Journal of Cumann Seanchais Bhreifne*, I, 3, 209.

17. *Analecta Hibernica*, XX, 133.

18. *Calendar of Patent Rolls*, 5 James I.

19. Archdall, *Peerage of Ireland*, I, 232.

20. *Studies*, June 1918.

21. A copy of the Skryne inscription was made by Isaac Butler, a Dublin physician and archaeologist, circa 1744, and is given in his itinerary—*Journal of the Royal Society of Antiquaries of Ireland* (1892), XX, 22. A slightly emended transcription is given by Westropp in the same *Journal* (1894), XXII, 231.

22. *Patent Rolls*, 7 James I.

23. *Patent Rolls*, 8 James I.

24. *Analecta Hibernica*, XX, 142.

25. A transcription is given in Father John Brady's *Short History of the Parishes of the Diocese of Meath*, XV, 452.

26. V. T. H. Delany, *Christopher Palles - His Life and Times*, Dublin, 1960, p. 9.

27. O'Hart, *Irish Landed Gentry*, 213. Christopher Palles, the second son of Andrew Christopher Palles and his wife Eleanor Plunkett, was born in Dublin in 1831. Andrew Christopher Palles, a Dublin solicitor, died in 1880. He devoted his later years to the study of the history of the Palles family but without much success as he was not a skilled historian and "such papers as survived him throw but little light on the family's earlier fortunes" (Delany, *op. cit.*, 108). In 1876 Andrew Christopher Palles, of 12 Belvedere Place, Dublin, owned an estate of 225 a. 3 r. 6 p. in Co. Cavan—*Return of Owners of Land in Ireland*, Dublin, 1876.

The Lord Chief Baron Christopher Palles married Ellen Doyle and had one son, also Christopher, who died in England in 1953 in his ninetieth year, and with his passing the family of Palles became extinct in the male line.

28. For this information I am indebted to Mr. James Gillic, Kilmacrott.

29. T. F. O'Rahilly, *Early Irish History and Mythology*, 163.

30. Edmund Emmet O'Daly, *The History of the O'Dalys*, New Haven, Connecticut, 1937.

31. Gilbetr, *Contemporary History of Affairs in Ireland*, I, 479.

32. Gilbert, *op. cit.*, I, 696.

33. Gilbert, *op. cit.* I, 778.

34. Gilbert, *op. cit.* II, 294.

Omission at end of Part I. To *Fiants of 1586* (II. 4, p. 16) add: *Dongomyn* (Dungimmon)—Connor McRedmond garve O Relye

THE DOMINICANS OF TRIM: 1263-1682

HUGH FENNING, O.P.

IN the last two issues of this journal the history of the Dominican convent of Trim has been traced from 1683 to 1833. The present article attempts to complete the subject by a study of the remaining period, from the foundation of the convent in 1263 to the year 1682. In this way *Ríocht na Midhe* has the opportunity of celebrating the convent's seventh centenary—an event which would otherwise pass unnoticed.

The chief difficulty of writing about single convents, particularly those which existed before the reformation, is that the details available, even after long research, are so few and so diverse as to make a full and coherent narrative almost impossible. For this reason it seems better to abandon narrative and to print the information that I have in strict chronological order and to give full references to the sources. In this way future workers will be able to see at a glance the information itself and the sources from which it has been drawn. At the same time I will try to present the various entries in such a way that those who would never consider themselves "workers" in history may still be able to follow a recognizable path through what may appear to be a rather tangled historical undergrowth.

The only article I have ever found written on this subject is "The Black Friary of Trim" by the late Fr. Robert Callary in the *Irish Ecclesiastical Record* of 1900, pp. 400ff. The history of the priory is, of course, dealt with in many books on the history of Meath or of Trim itself, and references to these books will appear below whenever they are quoted. The most useful account of the convent which has appeared until now is that given by Fr. Ambrose Coleman, O.P., in his appendix to the second edition of "The Irish Dominicans" by John O'Hayne, O.P. That appendix, also published separately under the title *The Ancient Dominican Foundations in Ireland*, Dundalk, 1902, is the best guide to the history of each of the Irish Dominican priories. A second edition of the work is badly needed, and these three articles on the priory of Trim have been written with such a second edition in mind.

* * *

1263: Founded by Geoffrey de Joinville (or de Geneville), Lord of Meath.

(i) The date is given by an unpublished, fragmentary extract from the mediæval register of the priory preserved in three manuscripts: *T.C.D.* F1:16, fol. 343; *Rawlinson B*:484, fol. 36; and *Clarendon Mss.* B.M. Additional. 4789, fol. 206-7. The contents of the extract are a list of the dates of foundation of Irish Dominican convents up to 1300, and a list of dates and convents at which Dominican chapters were held in Ireland up to 1347. It is followed, in each manuscript, by an anonymous Dominican annals which begins with St. Patrick in 432 and ends with the foundation of the convents of Rathfrán and Derry in 1274.

(ii) That Geoffrey was the founder is known from the *Chronicle of Pembridge* which is described under the year 1370 below. His long and important career is traced in a valuable article by Romuald Dodd, O.P., in *The Watchman*, Vol. V, No. 10 (Autumn 1939). By marrying Matilda, granddaughter of Walter de Lacy, Geoffrey became Lord of Meath with almost royal power within his territories. He was French by birth and brother of Jean Sire de Joinville, the fellow-crusader and famous biographer of Louis IX.

(iii) If the original site of the convent remained unchanged until the suppression, it lay near, and probably within, the Athboy gate. That is the site marked in the Ordnance Survey maps. The church and priory were splendid buildings according to Thomas Burke, O.P., who saw them about the year 1750, but they had been completely levelled on his second visit in 1756. *Hibernia Dominicana*, 1762, p. 264. No painting or drawing of the ruins is known to survive. Some idea of the convent architecture can be drawn from an *Exchequer Inquisition of 1541* described under that year below.

(iv) The formal name of the convent in medieval times is not recorded, but it was probably "St. Mary of the Assumption" as stated by Thomas Burke, *Hibernia Dominicana*. The device on the medieval convent seal would appear to support this view. At the time of the suppression (1540) the convent was commonly known as "The Blackfriars Preachers", a name which testifies to its English origin and environment.

(v) An early seal used by the prior of the convent, apparently during the religious life of the founder (1308-1314), is described and illustrated by Conwell in *Ramble Round Trim*, 1872, p. 30. At that time the matrix was in the possession of Rev. G. Jarvis, Hackthorn, Lincoln. The matrix is of brass, and being a pointed oval in shape and bearing a cross, it is clearly ecclesiastical. It depicts Our Lady dressed in the Dominican habit, standing on a tree, and handing crowns of roses to two kneeling figures, presumed to be the founder and his wife. "It will be observed," writes Conwell, "that the left hand of the female figure carries a 'well-trimmed' lamp, while her right hand has already touched HER crown; and that the hands of the hooded friar are raised in supplication for his, apparently not far off. From this allegorical representation it appears manifest that the seal was designed and adopted during the monastic life of the founder." The de Joinville arms are at the lower point of the seal. The motto reads: "Recipiens: Salve: Crede: Secreta Tege." One may wonder how this seal reached Lincolnshire, and it is tempting to draw a conclusion from a manuscript (B.M.Add. 4789, fol. 328-9) published by Fr. John Brady in *Achivium Hibernicum*, Vol. VIII. It is a letter written in 1536 by the archbishop of Armagh to the Lord Privy Seal, asking him to restrain Edward Staples, Bishop of Meath, who was acting harshly towards his people and favouring "a certain crew of his countrymen who followed him hither out of Lincolnshire." This bishop bought the priory buildings from the King's Commissioners four years later, and may have acquired the seal with the other convent chattels which were sold at the same time. Either he or his deposition in 1554, or one of his followers, may have brought the seal back to Lincolnshire.

1285, 1300, 1315: According to the convent register, Dominican chapters were held in the convent in these years. They were not general chapters of the Order, composed of representatives from every part of the Dominican world; nor were they provincial chapters in the sense that their members could legislate for all the priories in Ireland without reference to higher authority, for there was no Irish Dominican province at that time. The Irish houses formed a vicariate under the rule of the English provincial. Daphne Mould in her *Irish Dominicans*, Dublin, 1957, pp. 245-7, has reprinted a letter from the Dominican Master-General to the Irish superiors of the Order in 1314, legislating on chapters in Ireland. The prior and one other member of each convent, with all the preachers general, were to attend. Their chief duty was then to elect three friars from whom the English provincial might appoint his

Irish vicar. The number attending these gatherings could scarcely have been more than eighty.

1291: The bishops of Ireland met in the convent to join in protecting the Church against the encroachments of the secular power. For an account of the meeting and the decisions reached see *The Whole Works of Sir James Ware concerning Ireland*, ed. Walter Harris, Dublin, 1764, Vol. 1, p. 70. Ware gives as his source the *Register of Primate Swain*, vol. 2, p. 203.

1308: On the day after the feast of St. Edward the archbishop, Geoffrey de Joinville, founder of the convent, handed over his lordship of Meath to Roger Mortimer, husband of his grand-daughter Joan, and took the habit of the Dominican order in Trim. He died and was buried in the convent in 1314. His wife and sons were also buried in the convent cemetery. *Chronicle of Pembridge* (described below under the date 1370). The Dominican historian O'Heyne (in 1706) claiming that the family of Hussey were than considered as founders of the priory of Trim. Those who wish to pursue the question may consult Orpen's *Ireland under the Normans*, Vol. III, p. 287, where the de Joinville/Mortimer genealogy is published, and Grace's *Annals of Ireland*, ed. Rev. Richard Butler, Dublin, 1842, p. 160. In brief, the de Joinville family died out in the male line before 1347. Geoffrey, the founder, had three sons: Geoffrey, who died without a son; Peter, whose daughter Joan married Mortimer and brought the Liberty of Meath to her husband; and Simon, who had one son Nicholas (d. 1324) and five daughters, the eldest of whom married John Hussey, baron of Galtrim. *A priori* one would have expected the Mortimers to undertake the patronage of the convent, but the evidence is in favour of the Husseys (see under date 1418 below). The fact that the family of Mortimer lived in England after 1321 may explain why in this respect the family of Hussey took their place.

1364: April. Urban V wrote to Edward, prince of Aquitaine and Wales, saying that "he had received with joy his letters sent by William Husee, S.T.P., a friar preacher, who has prudently and eloquently made the prince's excuses and is sent back by the Pope to assure the prince and his friends of the Pope's favours." *Calendar of Papal Letters*, IV, 7, quoted by Beryl Formoy in *The Dominican Order in England*, p. 79. There is no evidence that this friar was either Irish or a member of the convent of Trim, but it is not unlikely that he was both.

1367: The archbishop of Armagh held his metropolitan visitation in the guest-house of the priory. John Whyte, prior of St. Mary's, Mullingar, was among the clergy of the diocese who attended. *A Calendar of the Register of Archbishop Sweetman*, P.R.I.A. (Sept. 1911), no. 241, p. 285.

1368: Some accounts of the convent note that in this year the church and priory were destroyed by fire. The error seems to derive from a misreading of the *Chronicle of Pembridge*. The original entry runs as follows: *Ecclesia Sancte Marie de Trym igne comburitur eiusdem monasterii*. Since the author of the chronicle was a Dominican, and since he always refers to the Dominican priory as *conventus*, not *monasterium*, it is much more probable that the fire took place in the church and monastery of the Augustinian canons. The absence of any papal indulgence to those who would contribute to the re-building of the convent, a type of document common to other priories, confirms this view.

1370: In *Analecta Hibernica*, Vol. 16, pp. 321ff (1946) Fr. Aubrey Gwynn, S.J., analysing the *Chronicle of Pembridge*, claims that what we now have is

a modification of the original, continued from 1347 to 1370 by a Dominican of either Trim or Dublin with a keen interest in Meath and in the aristocracy (especially in the family of de Joinville). The mss. is represented by *T.C.D. E 2:6* and *Laud 526* (published by Gilbert in the *Chartularies of St. Mary's Abbey*, Vol II, pp. 303-398. Much of the material in the pre-1347 section can also be traced to this unknown Dominican compiler. These annals, taken in conjunction with the fragmentary convent register already described (see 1263, i.) indicate some small degree of literary activity in the priory of Trim.

1373: John Aubry, prior of the convent, was elected bishop of Ardagh and was confirmed and consecrated by the archbishop of Armagh. Because of the opposition of two other candidates he never occupied his see. *Ardacha Dominicana* by Most Rev. J. J. McNamee in the *Journal of the Ardagh and Clonmacnoise Antiquarian Society*, No. 12 (1951), pp. 6-7. The objection was probably to the fact that he came from the Pale. A John Aubry, O.P., appears as prior of Dublin in 1356 according to a short list preserved by *T.C.D. Mss. F 4:23*. Because of his priorship in Dublin and Trim, and because his active life lay between 1347 and 1382, he can at least be entered as a candidate among the possible continuators of the *Chronicle of Pembridge*.

1376: Thomas de Bremigham, who had decorated the convent of Athenry and given land to that community, died in his manor of Cloncsit and was buried with the Dominicans of Trim. His body was later brought to Athenry by fr. John Wallys and John Michel. *Regestum of Athenry*, ed. Ambrose Coleman, O.P., *Archivium Hibernicum*, Vol. 1, 205.

1397: 10 May. John Pole was transferred from the convent of Trim in Ireland to the convent of St. Botolph at Boston, Lincolnshire; and he was given permission to attend the funeral of Lady Isabella de Fryskeney. *Monumenta Ordinis Praedicatorum*, XVIII, p. 195.

1418: Matthew Hussey, baron of Galtrim, and a great benefactor of this convent, died on June 29 and was buried here. *Pembridge*.

1446, 1484, 1487, 1491: Parliaments were held in the convent in each of these years. The parliament was at this time legislating for little more than the area of the Pale, in which Trim was one of the more important towns. The selection of the Dominican priory for these meetings does not prove that it was particularly large or important. Parliaments were often held elsewhere in Trim. Ware: *Annals of Ireland*.

1447: "And a great plague came at that time in the town of Ath-truim, and Feidhlim [son of John, son of Philip O'Reilly] died thereof, after victory of unction and penance: to wit, three weeks before November Day, and he was buried in the monastery of the friars of Ath-truim." *Annals of Ulster*, III, 161. This burial may have been in the Franciscan friary. However, Feidhlim had been imprisoned by the parliament of the previous year, which had been held in the Dominican priory, and so he may have been imprisoned and buried there too.

1540: On April 26th the site was leased to David Floyd, a soldier of Dublin. On May 24th the site of the priory was granted to Sir Thomas Cusack. The church and convent were shortly afterwards sold to the bishop of Meath by the King's commissioners. On October 10th the formal "extent" of the property was made out as follows:

"The church, cloister, chancel and other buildings are sold by the king's

commissioners to the bishop of Meath. The hall, kitchen and dormitory are convenient for the farmer (David Floyd) and are worth nothing above repairs. The site of the church and cloister with orchard, garden, and cemetery containing four acres, is worth ten shillings.

A close of pasture adjacent to the wall of the house contains three acres.

Laghlín Bayne holds a cottage with a garden in the precinct. William Ganan and Thomas Carmyk have each a similar holding.

John Fyan holds thirty acres arable land and three acres of moor in the common field of Trim—leased by indenture 27 May 1537 from the convent for thirteen years, rent thirty shillings and a quarter of beef for the feast of St. Dominic.

David Lloyd holds thirty acres of arable land in the common field of Trim and six acres arable land in Tyllaughard.

Total of the extent: £4 17s. 0d.

By sale of the chattels: £4 13s. 4d. One bell remains unsold.

NEWPORT WHITE: *Extents of Irish Monastic Possessions*.

From an Exchequer Inquisition of 1541 of which there is a copy in the archives of St. Mary's, Tallaght, Co. Dublin (McInerney Note-book Z 3, pp. 37ff.) we learn that the last prior was named Hussey, that the convent and church were ruinous, and that the names of the founders were utterly unknown to the jurors. With the help of the *Extents* and *Inquisition* we can reconstruct the state of the priory at the time. It consisted of a church with a bell-tower, a chapter house, a dormitory, a hall, three rooms, a pantry and kitchen, a stable, a cemetery, three gardens and an orchard, with other lands outside the precinct or boundary wall of the priory. Some of the seventy acres of land they possessed was at Tyllaughard, and that explains the place-name "Black Fryars" on Larkin's *Map of Meath*, 1811, about one mile north of Trim. There is no reason to believe that the convent was in a flourishing condition when it was suppressed. It had not joined the Dominican movement towards reform in the 15th century; and it had, perhaps, too much land. Its ruinous condition was typical of all churches exposed to the constant wars and burnings of medieval Ireland. However, the friars were still in possession until dislodged, and their lease of thirty-three acres to John Fyan on 27 May 1537 indicates that they tried to avoid the immediate consequences of the coming storm, and that they thought the storm might blow over rather soon. Three men owned cottages within the boundary wall of the priory, and it is more than likely that their families lived there with them.

After the suppression of the convent there is no record of any Dominican activity in or near Trim until 1630-31.

1584: May 15th. Roger Draper, parson of Trim, later bishop of Ardagh, writes to Lord Burghley, the English Lord High Treasurer, suggesting buildings in Trim suitable for the projected university. He includes the Dominican friary: "The said Edward [Cusack of Lesmullen] hath also a friary in the said town, a very fit place for a college, which also may be easily gotten of him." *I.E.R.* 1900, p. 400. The university eventually settled in Dublin.

* * *

In common with the other convents of Leinster, the priory of Trim led a rather unsettled life during the 17th century. To put some sort of thread

through the scattered references which follow, it is as well to say that most Irish friaries were revived in the years 1615-30, were abandoned in the years 1645-60, and were revived once more under great difficulties from 1660-1683. What little we know of the history of the priory of Trim in this century fits this general pattern. It is unfortunate that, as far as individuals are concerned, we know the most about the worst. But that is an historical commonplace.

1630: January 20th. "We are informed that in contempt of His Majesty's proclamation in April 1629 there are in the diocese of Meath sundry houses of the popish pretended clergy, viz. a friary lately erected or repaired at Trim on the lands of Nicholas Martin of Trim; a mass-house at Trim used by a convent of friars on the lands of Henry Corye of Trim, merchant, . . . we have thought fit to pray and require your Lordships to repair to the said several houses and to seize them to His Majesty's use, and that being done, that the doors of every house be locked up and the keys be delivered to the Lord Bishop . . . and that you bind over to appear before us all such as you shall find to have assigned over the interest of any said houses to such superstitious uses . . .": an *Order in Council* published by Fr. John Brady in his *Supplement to Dean Cogan's Diocese of Meath*, p. 200. One of these two friaries must have been Dominican, and the other Franciscan.

1631: June 23rd. Cornelius Geoghegan, O.P., signs a document with other Irish Dominican superiors as *vicarius Balettrimensis*, i.e., vicar of Trim. In a similar document of 28 Feb. 1628 neither he nor the position appear, so we can say that the Dominican convent of Trim was restored between March 1628 and January 1630. The status as vicar implies a very small community, perhaps no more than the vicar himself. *Wadding Papers*, ed. B. Jennings, 1953, p. 591.

Paul Harris in his *Anatomastrix* (1633) p. 51 describes the recent death of Cormac Higgins of Rattin in the diocese of Meath, and says that he confessed his sins a few days before his death to Conor Goghagan, Dominican prior of Trim. [Reference supplied by Fr. John Brady.] Fr. Geoghegan was later prior of Kilkenny (1651) and of Mullingar (1654). He was still in Ireland in 1662 but died before 1672.

1636: Kalends of November. An intermediate provincial chapter was held in Trim. Its acts are not extant but it is mentioned in the chapter acts of 1682 where one of its ordinations is quoted: that only rosaries of five or fifteen decades are to be blessed. *T.C.D. Mss. F4:14*, fol. 25. The chapter acts of 1678 and 1682 have been published from the original mss. in Trinity by Gearóid Mac Niochail in *Seanchas Ardmhaca*, Vol. 3, No. 1 (1958), pp. 143-154.

1647: Oliver Darcy, O.P., was appointed bishop of Dromore. O'Heyne claims him as of Platten Hall and of the convent of Trim, but in view of the strange fact that almost everything O'Heyne says of Darcy is certainly wrong, it is probably wiser to follow Lynch, author of *De Praesulibus Hiberniae* (ed. J. F. O'Dogherty, Dublin, 1944, two volumes), and say that Darcy entered the Order at Mullingar. Lynch used historical notes provided by John O'Hart, the Dominican provincial c. 1666, and is particularly well-informed on Dominican bishops of the 17th century.

1664: April 13th. Cornelius O'Donnel was appointed prior of the convent by John O'Hart, provincial. The original document, with O'Donnel's signed acceptance on the back, may be seen in *T.C.D. Mss. F4:14*, fol. 76. His acceptance was witnessed by Thomas Mally and John Ruan, and these two priests may have been his only subjects. The document or assignation mentions

that the convent had too few members to elect its own prior. O'Donnel himself had been in the Order for about twenty years, but had only recently returned from the continent. He studied at Rome and Naples. Copies of letters addressed to him in 1656-58 by the Master General de Marinis are preserved in the provincial archives, Tallaght. From these it is clear that he was a poor student and was on that account refused permission to return to Ireland. He admitted himself, in a printed sermon we will mention again, that during his time in Naples, some remarks he made brought him under the notice of the Inquisition. From the evidence available it is likely that he returned to Ireland about 1663-4. By July 12th 1664 he had approached the Protestant bishop of Meath, Henry Jones, who wrote on that day to Sir G. Lane: "There is one Cornelius Donell a franciscan (sic) and by his titles (which he showed me) appearing prior of Trim in my diocese. He hath lately offered himself as a convert from his former errors and profession: concerning which he hath taken a few days respite for declaring himself in it, which time I judged also necessary for my considering well of the business. I communicate this to you the rather in that he saith he is (if I did not misunderstand him) your cousin german or nearly allied to you; of which I desire (if you please) to understand something for my better information and direction . . .". *T.C.D. Mss. F3:18*, fol. 227v.

On August 14th O'Donnel read his recantation in the church of St. Peter at Trim. The sermon was immediately published in London as a pamphlet, and a copy of it survives in the National Library, Dublin. In March 1665 he took the post of vicar in Farnham, Co. Offaly: *Protestant Clergy of Meath* by Canon Leslie (typescript in the library of the Representative Church Body, Dublin). In March 1669 he repented and was again received into the Order: *T.C.D. Mss. F4:14*. From 1683-89 he was a member of the convent of Mullingar, but without any authority in the community.

1666: Geratt Ferrail is given as prior of Trim in a spy's list of all the Dominican priors in Ireland, drawn up about this time. *Irish Priests in Penal Times*, by W. P. Burke, Waterford, 1914, p. 19.

1671: Dr. Oliver Plunkett of Armagh refers to the priory in his letters. "The Dominicans have a convent at Trim of five friars; they have also a novice there. Amongst the friars is one named Fr. John Byrne, a great and learned preacher, but quarrelsome." *Memoires of Bl. Oliver Plunkett*, ed. Moran, p. 67.

It is otherwise known that there were eight in the priory of Trim in the same year, so there were probably three novices and five priests. *Propaganda Archives*, Scrittura Riferite nei Congressi — Irlanda, II, fol. 439.

1672: August 12th. John Byrne, Dominican prior of Kilcock (i.e. of Trim) was excommunicated by two vicars-general for wearing his habit in public and blowing a horn to attract people to his chapel in Kilcock. This seems to indicate that the community of Trim were resident in Kilcock at that time: *Irish Priests in Penal Times*, by W. P. Burke, pp. 30-34. This is the same John Byrne referred to by Bl. Oliver Plunkett in the previous entry, and it would be hard to describe the man with greater accuracy or charity than does Dr. Plunkett. From the letters of de Marinis the Master-General (see under 1664 above) we learn that he went to teach in Prague in 1652. From Prague he pestered the Master-General for promotion, dedicated some theological theses to him, caused dissension among the professors, and was eventually ordered to the Irish Dominican college at Louvain in September 1655. In a

typical phrase the Master-General endorsed the assignation *pro pace Bohemie*. He was given the post of *regens secundarius* in the college but was excluded from the list of candidates for the vacant post of *regens primarius* or rector. Having asked permission to accept the chair of philosophy in Padua in 1658 he was refused and removed from the vice-rectorship he already had. Immediately he became immersed in the domestic disputes of the convent, and though assigned to Lisbon in 1660 he left secretly for Ireland without any permission before September 1661. O'Heyne, writing in 1706, devotes a long section to Fr. Byrne and speaks very highly in his praise. He had studied at Salamanca and Madrid, and had entered the Order at Roscommon. O'Heyne pays tribute to his theological ability, and that is a quality which no author calls into question. He was prior of Roscommon many times (certainly in 1666), and was prior once in Clonshanville, Trim, and Naas. In May 1668 he was working with Peter Walsh and James Taaffe (Franciscans) and John Reynolds alias Landy (a fellow-Dominican) on the side of the Remonstrance faction under the direction of Ormonde: Burke, *op. cit.* p. 57. By 1672, as we have seen, he was in further difficulties as prior of Kilcock, largely because of his opposition to Peter Talbot, archbishop of Dublin. In 1673 he was committed to Naas jail. The result of this was a government inquiry into the activities of bishops, and a proclamation for the banishment of all bishops and regulars. Thus in 1673 the noviciates were dispersed, that of Trim among the rest, and Eugene Quigley, Dominican prior of Trim, was imprisoned in Mullingar. *Memoirs of Oliver Plunkett*, pp. 84, 237. O'Heyne states that Fr. Byrne (spelt Beirne) died in 1687. Other details of his career, provided by O'Heyne (2nd ed. by Ambrose Coleman, O.P., Dundalk, 1902, pp. 259-263), have not been included in the above account.

1678: September 8th. Eugene Quigley, prior of Trim, attests that Michael Fullam, P.G. and sub-prior of Dublin, made his profession of faith before him. *T.C.D. Mss. F4:14, fol. 58.*

1680: August 26th. In *T.C.D. Mss. F4:14, fol. 32* are two documents of the same date which refer to the pawning or pledging of chalices and cruets belonging to the priory.

(i) "I doe hereby acknowledge to have received from Mr. John Reynolds als Landy [O.P.] the two bigg silver chalices and the two silver patenas, or plates, and the two silver cruets belonging to the convent of Tryme, which were in his hands deposited by our consent, untill he should be repayed the forty shillings he delivered to Mr. Owen O'Coigly for to redeeme the sayd challices, and cruets. As witness my hand the 26th of Augt. 1680.

fr. Thomas Nangle

Wittness pnt:

fr. Eugius Coigly

Joseph ffitz Symons.

(ii) I doe hereby acknowledge to have received from Mr. John Reynolds als Landy the above mentioned parcells of plate, by consent and order of Mr. Thomas Nangle, to be kept safe in my custody for the use of the convent of Tryme, they at any time dellivering to me the sume of forty shillings, wh. I have now given to Mr. Landy: And I doe hereby oblidge myself nott to receive

any more or any further engagmt. on the sayd plate than the sayd forty shillings: As witness my hand ye 26. of August 1680.

Thomas Plunkett.

Witness pnt:

fr. Eugius Coigly

Joseph ffitz Symons."

These documents appear to mean that Fr. Quigley originally gave the chalices to Fr. Reynolds to hold in return for forty shillings. In 1680 Fr. Nangle, then prior, wished to recover the plate from Fr. Reynolds but had not the money necessary to do so, or did not wish to keep the plate himself. So he got a layman, Thomas Plunkett, to pay Fr. Reynolds his forty shillings and to hold the plate in trust for the convent, until they should be in a position to redeem it. It is likely that the point at issue was the question of safety rather than of money.