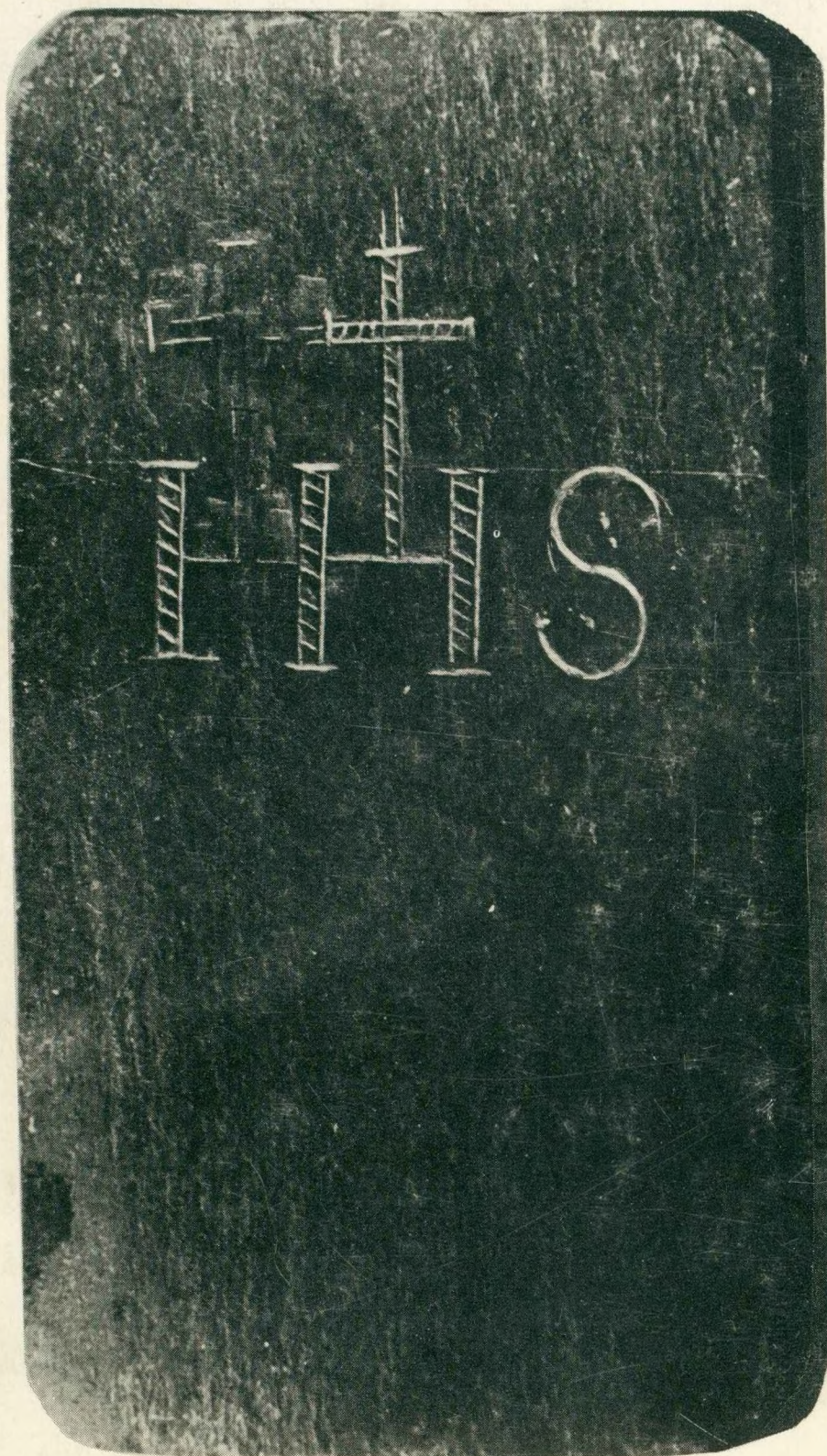


THE FOTTRELL PAPERS



An edition of the papers, 1721-39, found on the person of Fr John Fottrell, Provincial of the Dominicans in Ireland, at his arrest in 1739

by

Rev. Hugh Fenning, OP

PRONI

The Fottrell Papers owe both their name and their unity as a collection to an event which occurred on 6 June 1739. On that day Fr John Fottrell, provincial of the Irish Dominican friars, was arrested at Toome, Co. Londonderry. As happened on a number of occasions during the penal era when the authorities chanced to lay hands on an embarrassingly high-ranking catholic functionary (in Fottrell's case, a man of international consequence), he was allowed to escape from jail. But his papers remained behind in the hands of the over-zealous Co. Derry JP who had made the arrest, George B. Conyngham. For a man whose presence in the country was illegal, and who was liable to imprisonment and transportation, Fr Fottrell was carrying quite a collection of documents. Some of them, moreover, provided details of the whereabouts and personnel of Dominican houses all over the country, thus incriminating nearly all his Irish brethren and making possible a comprehensive government round-up of the order. It is an eloquent comment on the zeal with which the penal laws were enforced that this crucial information was not forwarded to Dublin Castle or, apparently, acted upon in any way. Instead, it gathered dust among Conyngham's family and estate papers. This was probably a great stroke of luck, as the papers, had they been lodged in the Castle, might not have survived the holocaust of 1922. It is one of the many wry ironies of Irish history that this very important source material on the organization of a catholic religious order, both inside Ireland and beyond, should have been preserved among the papers of a Scotch-Irish protestant squire. The holdings of the Public Record Office of Northern Ireland are much the richer for the accident. PRONI has also been very fortunate in finding, in Fr Hugh Fenning, an editor whose expertise in Dominican history has enabled him to place the Fottrell Papers in their wider European context.

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A Christmas Gift for
Mr. Senan Crowe O.P.
with the thanks and esteem,
not only of the Public Record
Office, but also of the
humble editor, his friend.

Hugh Fenning O.P.
1980.

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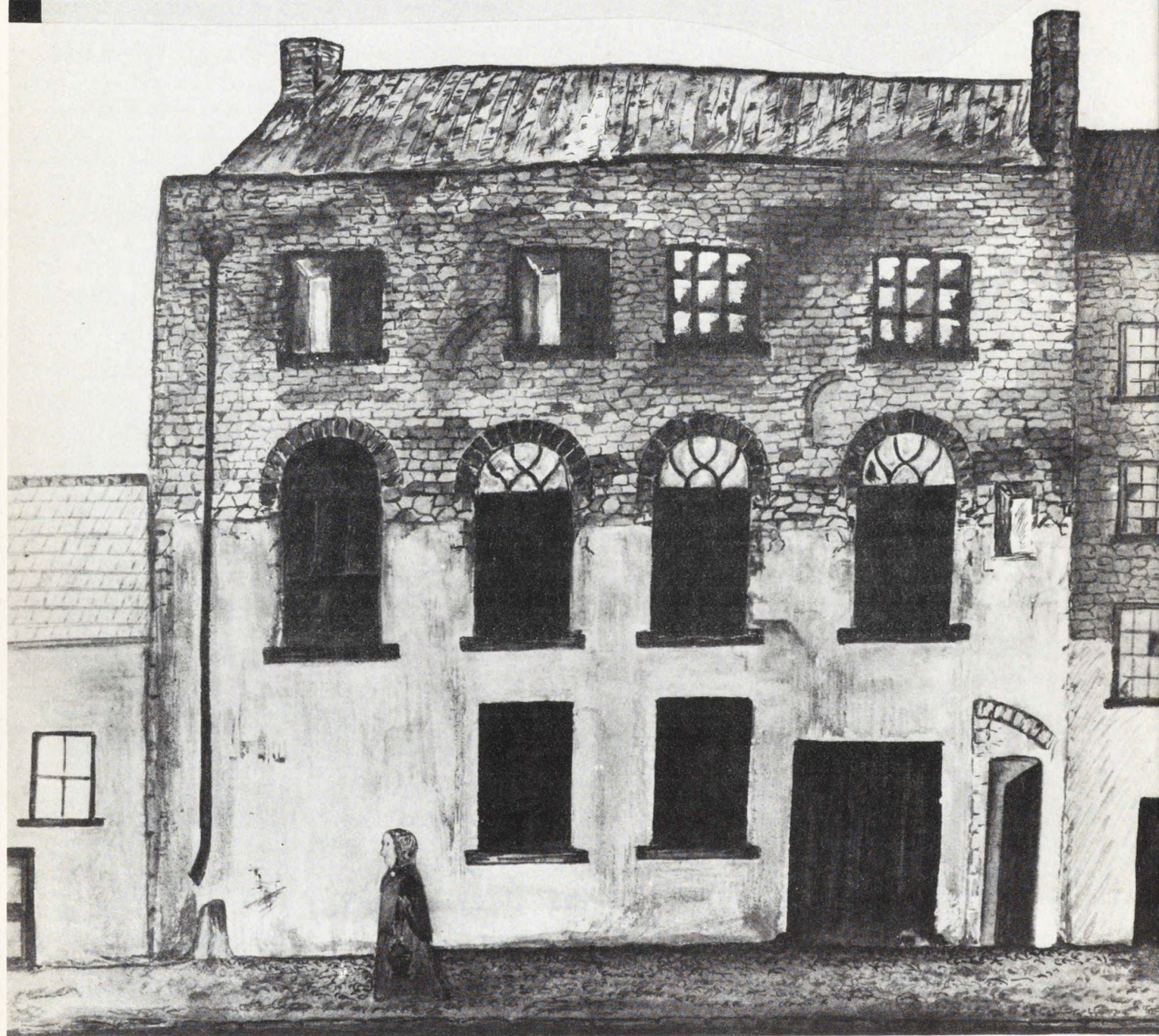


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THE FOTTRELL PAPERS





Above: The Dominican church and convent in Fish Lane, Limerick, which was in use from 1735 and was presumably the one visited by Fr MacHenry (see p. 58); reproduced from the original in the Dominican provincial archives, St Mary's, Tallaght, Co. Dublin.

Front cover illustration: Piece of slate some seven inches high and four inches wide, bearing the sacred monogram, 'I.H.S.', and apparently an altar-stone dating from penal

times; such an altar-stone could easily be slipped into a saddle-bag and carried around by itinerant clergy like Fr Fottrell (original in the Dominican priory, Drogheda).

Back cover illustration: Facsimile of document No. 14—printed copy of a plenary indulgence granted by Pope Clement XII, 23 December 1738, to all who attended Dominican churches on 7 July of the following year; printed in Rome, 1739.

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FOREWORD

In his introduction to this edition of *The Fottrell Papers*, Fr Fenning traces the recent history of the archive back to 1924 and the earliest days of the Public Record Office of Northern Ireland. The history of Fr Fenning's edition is not so long, but through no fault of Fr Fenning it has been longer than it ought.

The idea was first mooted in 1962, and Fr Fenning delivered a completed text in 1968. The twelve-year delay is, alas, to be attributed solely to PRONI. The only compensation is that we are now able to publish the edition in a format which does greater justice to the importance of the Fottrell Papers and the quality of Fr Fenning's work than would have been possible in the late 1960s. For the scholarship which distinguishes this publication, and the forbearance he has shown during its many vicissitudes, PRONI is profoundly indebted to Fr Fenning.

I should also like to record our thanks to two of his fellow-Dominicans, Fr John Cahill of the Dominican Priory, Drogheda, and Fr Senan Crowe of St Mary's, Tallaght, for their help with illustrations and with general guidance. The National Trust for Northern Ireland kindly provided us with a print of their portrait of George B. Conyngham, the captor of Fr Fottrell back in 1739, and by virtue of that exploit the man who more than anyone has made this publication possible; the portrait hangs in Conyngham's family home, Springhill, Moneymore, Co. Londonderry, now a National Trust property. For the production of the text, we are indebted to the Ballymena Roads Services Branch of the Department of the Environment (NI), and particularly to Mrs Betha Smyth.

April 1980

B. Trainor
Deputy Keeper of the Records

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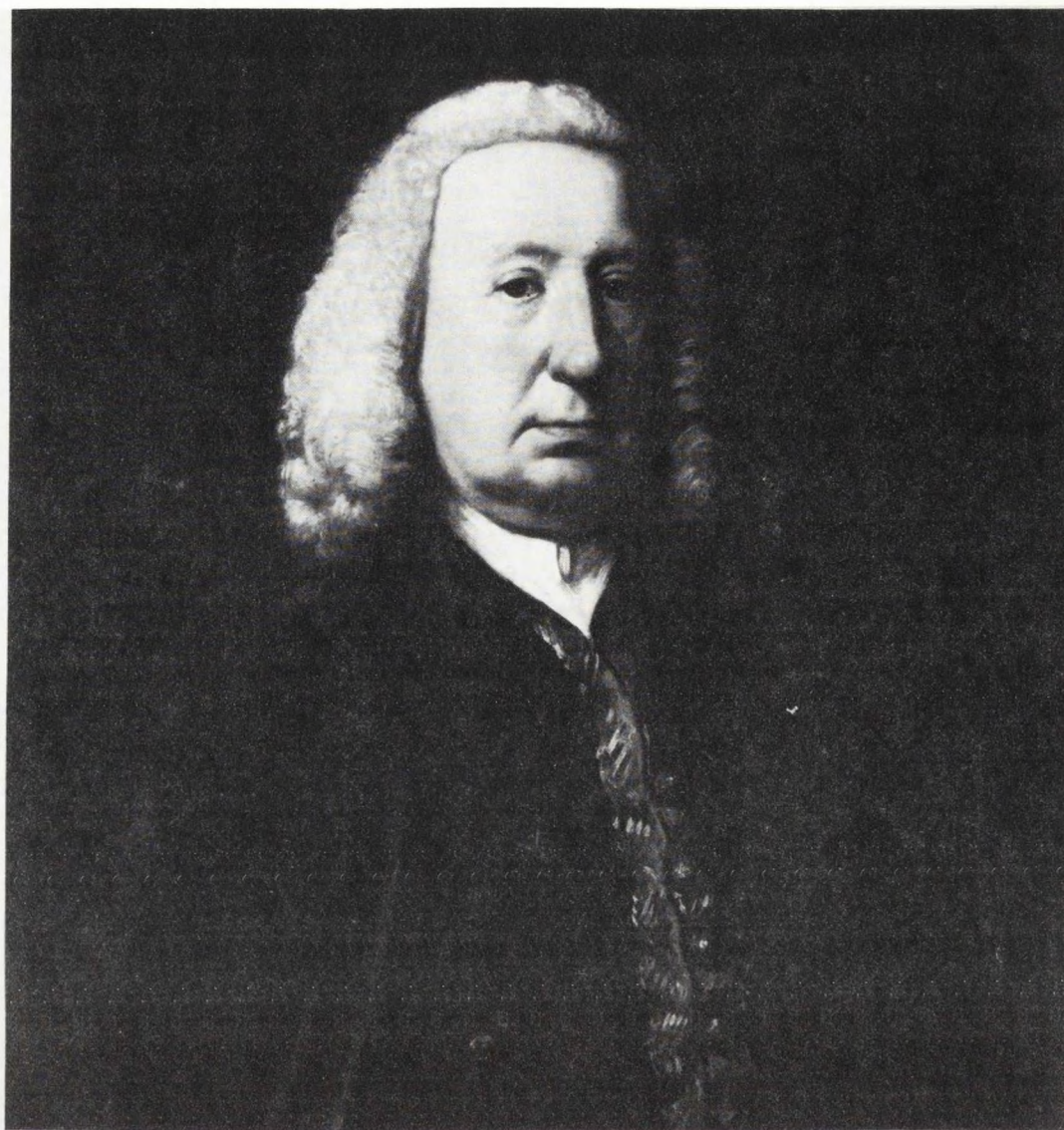
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churches on 7 July of the following year.

Back cover



Ego Fr Joannes Fottrell Prior Brevalis Lingus Brevine
 cisterciensis precipio vobis omnibus sub No^{re} Obediencie formali
 precepto, ut mihi Manifestetis confidenter et Lib^{re} Religio^{ne}
 absque ulla passione in hac visitatione, qua Vicari vel Maⁿ
 nifestare tenemini. In Nomine Patris et Filij et Spiritus S^{antis}
 Amen.

The Summons Fottrell was writing when taken
 June 26th 1746

George B. Conyngham, Fr Fottrell's captor, from a portrait by an unknown artist (National Trust, Springhill). The endorsement on the specimen of Fottrell's handwriting reproduced below is in Conyngham's handwriting; since it mistakes the year of Fottrell's arrest, it was probably written long after the event.

INTRODUCTION

ORIGIN AND HISTORY OF THE COLLECTION

The papers presented here owe both their name and their unity as a collection to an event which occurred on 6 June 1739. On that day Fr John Fottrell, provincial or major superior of the Irish Dominican friars, and Dr Michael MacDonogh, bishop of Kilmore, were arrested near the north-western shore of Lough Neagh.¹ The two clergymen soon escaped from their imprisonment, but their papers remained in the hands of the magistrates.

In 1924, Dr D.A. Chart, Deputy Keeper of the Records, Public Record Office of Northern Ireland, wrote to Mrs Lenox-Conyngham of Springhill, Moneymore, Co. Derry, enquiring whether she would be willing to deposit her large collection of historical documents in the Record Office, or at least allow copies or extracts from them to be made.² The first concrete result of this overture appears to have been that Mrs Lenox-Conyngham entrusted to Dr Chart 'a separate portfolio' containing the correspondence of Fr Fottrell and Dr MacDonogh — documents which had presumably lain undisturbed at Moneymore for two centuries. Dr Chart described them in the *Deputy Keeper's Report for 1926* (Belfast, 1927), prepared a typed epitome of the papers (now T. 406), and returned the original documents to their owner in June 1927.

In one of his letters to Mrs Lenox-Conyngham, Dr Chart expressed the feeling that 'the Fottrell Papers will attract a good deal of attention'.³ Dominican historians, who might have been expected to seize upon this unexpected discovery, were unable to do so. Fathers Reginald Walsh and Humbert MacInerney were then close to death, and Fr Ambrose Coleman long past his prime. The Report for 1926 did not, however, escape the notice of Fr Lorcan Murray who soon published in the *Louth Archaeological Journal* (of which he was editor) what appears to be a slightly modified arrangement of the typed abridgement prepared by Dr Chart.⁴ Such historians as used the material in the succeeding thirty years went no further than Fr Murray's edition.⁵ The originals, of course, remained throughout that period in private possession. In more recent times Springhill, the house on the Lenox-Conyngham estate, was acquired by the National Trust, and the papers found therein were deposited by the Trust in the Record Office. On 21 August 1962, Mr Kenneth Darwin, the then Deputy Keeper, collected all the documents (including the Fottrell Papers) at Springhill and brought them to the Record Office in Belfast, where they are now preserved.

The archival location of the entire Lenox-Conyngham collection is D.1449. Within this great body of documents, the Fottrell Papers have been assigned the section-number 14. Each separate document among the Fottrell Papers has in turn its own proper number, namely that accorded to it in the present edition. Hence, those wishing to consult or to obtain a microfilm of any document (e.g. No. 25) among the Fottrell Papers, should apply (e.g.) for D. 1449/14/25.

FOTTRELL AND MACDONOGH

Fr John Fottrell was born in the Dublin area about 1701, joined the Dominican Order in or for the convent of Dublin about 1720, began his ecclesiastical studies at Lisbon, and on 7 April 1726

1 Document No. 37 bears the endorsement: 'Written by Fottrell the day he was taken at Toome, June 6th 1739'.

2 13 June and 15 October 1924. Chart to Lenox-Conyngham. PRO (Belfast), File P.R.B.216.B.

3 2 April 1927. Chart to Lenox-Conyngham. PRO (Belfast), File PRJ 22.

4 L. Murray, 'The Fottrell Papers', in *Louth Arch. Journal*, Vol. VII, No. 2 (1930), pp. 124–152.

5 W.A. Phillips (ed.), *History of the Church of Ireland*, Vol. III, London, 1933, pp. 225–226. D. Pochin Mould, *The Irish Dominicans*, Dublin, 1957, p. 244. The collection has also been used in articles on the history of particular convents.

(the first definite date in his career) was assigned as a student of theology to the convent of Santa Maria Novella in Florence.⁶ Fottrell soon qualified as a teacher or lector, for in July 1727 the master general (the supreme authority within the Order) appointed him to teach philosophy at Lisbon. Instead of returning to Lisbon, however, Fottrell eventually went back to Dublin where he began his ministry in the Bridge Street chapel in 1729. One finds that he was subprior there in 1732, 1733 and 1737, and prior of the convent from March of that latter year. On 22 April 1738 he was unexpectedly elected provincial, an office which placed him in charge of all Dominican convents, both of nuns and friars, in Ireland. As has been said above, he was arrested a year later while engaged in the formal visitation of the houses under his charge.

After regaining his liberty 'with the connivance of friends', the provincial beat a hasty retreat back to Dublin, but after a short interval began his visitation again. From the report he later submitted to Rome it appears that the Dominican province then comprised thirty-eight convents, one hundred and eighty-two priests, ten novices, five laybrothers and four monasteries of nuns.⁷ During that same autumn of 1739, Fottrell left Ireland for Flanders to visit a house newly founded by Irish nuns at Brussels and the college of Holy Cross, Louvain. Both establishments were under his jurisdiction. On closing his visitation at Louvain in March 1740, the provincial returned to Ireland and finished out his term of office (on 8 May 1742) without further disturbance. The rest of his long life was spent at Dublin.

One finds details of his subsequent activities as prior of Dublin (1745–8), vicar provincial of Leinster (from 1748), confessor to the nuns of Drogheda (1749–56) and to those of Channel Row (1754). In 1749 he was named a master of sacred theology *titulo missionis* (i.e. in recognition of his preaching). One of his letters (Dublin, 30 November 1781) to the rector of the college in Lisbon is still preserved in the provincial archives at Tallaght, Co.Dublin.

6 These paragraphs on Fottrell's career are taken from a fuller account by H. Fenning, 'The Irish Dominican province in the final decades of persecution, 1721–1745', in *Archivum Fratrum Praedicatorum*, Vol. 42 (1972), pp. 251–368, especially pp. 328–339.

7 The text of this report, which survives only in a Roman secretarial summary, is supplied by H. Fenning, *art. cit.*, pp. 332–3.



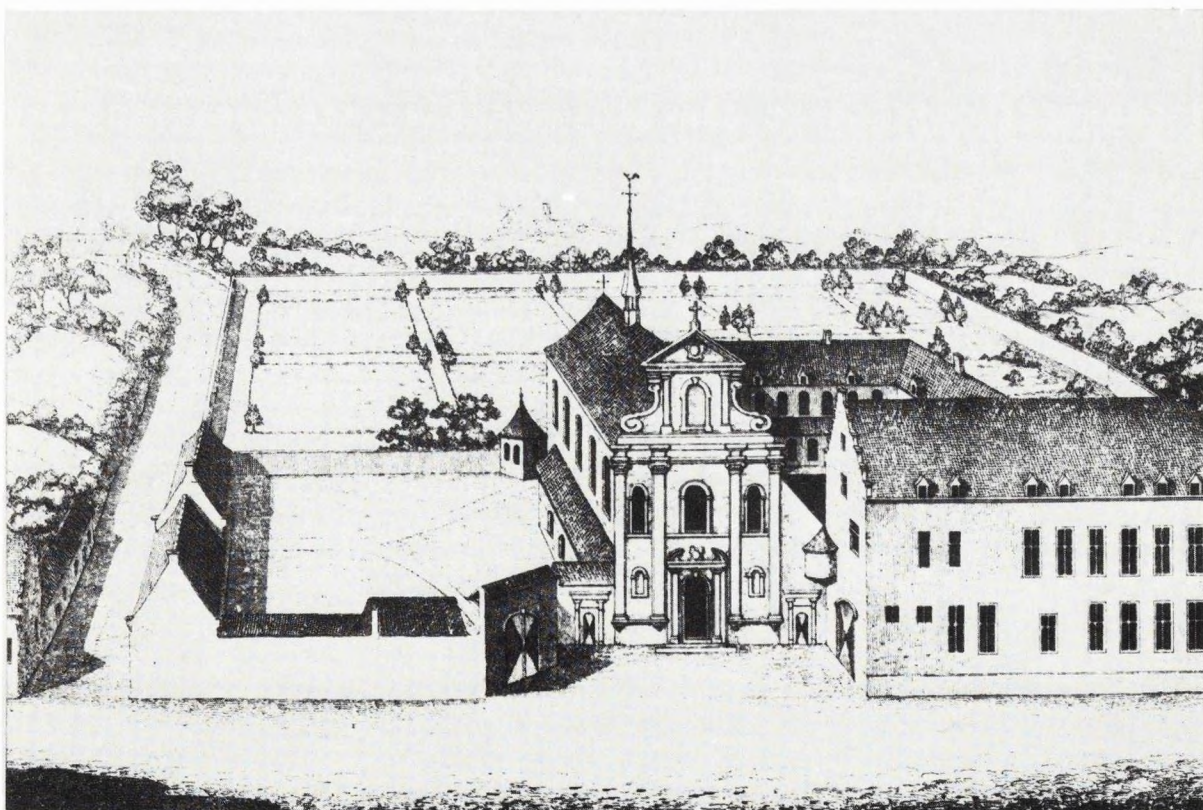
Photograph of three chalices of the period 1650-1707 in Bridge Street Dominican chapel, Dublin. Reproduced from p. 65 of the *Centenary Booklet of St Saviour's Priory, Dorset Street, Dublin* (Dublin, 1961).

The *Freeman's Journal* on 18 January 1785 noted his recent death, so it would appear that Fr Fottrell reached the great age of about eighty-four years. He left £400 in his will to the Roman convent of St Sixtus, with a very light obligation to say Masses for the repose of his soul.

Dr Michael MacDonogh, himself a Dominican and (from 1728) bishop of Kilmore, was born at the very beginning of the eighteenth century and took the Dominican habit at Coleraine about the year 1716.⁸ It was, in fact, the bishop's interest in that convent which threw him into the provincial's company on the day of his arrest. Occupied in the work of visitation, Fr Fottrell was making his way towards Coleraine. The bishop accompanied him in order to regroup the members of his native convent and provide them with proper means of support. We are indebted to Dr MacDonogh for the information that those who arrested Fr Fottrell and himself believed him to be the archbishop of Armagh, and Fr Fottrell the bishop of Derry.

Dr MacDonogh's papers (grouped in Section 8 of this edition) form only a small part of the collection. Few though they were in number, the documents left no doubt of his identity. They comprised indulgences and faculties granted to him *nominatim* by the Pope, two letters from the bishop of Ossory and another confrère in Livorno, as well as the manuscript of a satirical pamphlet he had just written to ridicule pretended converts to Protestantism. The bishop lost on the same occasion his episcopal ring and pectoral cross. After the two ecclesiastics escaped from their brief imprisonment, a reward of £200 was offered in Dublin to whomsoever would capture Dr MacDonogh again. Judging it more prudent to leave the country for a while, the bishop spent the whole of 1740 in Rome. He returned to Dublin (his usual place of residence) in 1741, but during the disturbances of 1744 he was again pursued and had to change house twelve times in two months in order to escape

⁸ For fuller details on his career, see H. Fenning, 'Michael MacDonogh, O.P., bishop of Kilmore, 1728–46', in *Irish Ecclesiastical Record*, Vol. 106, No. 3 (1966), pp. 138–53. The bishop's arrest in 1739 is described *ibid.*, p. 147.



Engraving of the Dominican college of Holy Cross, Louvain, one of the order's three continental colleges in Fottrell's day, where he conducted a visitation in 1739–40.

arrest. Rheumatism, from which he had long suffered, forced him abroad again in 1746. He died at Lisbon in November of that year, a few weeks after his arrival.

CONTENTS AND VALUE OF THE COLLECTION

For one who was liable on discovery to imprisonment and transportation, Fr Fottrell was carrying quite a collection of documents. The bulk of these was formed by the acts or proceedings of five Dominican provincial chapters held between 1721 and 1738. Such chapters legislated not only for the Irish Dominican establishments at home, but also for those at Louvain, Lisbon and Rome. An elective chapter was held every four years to choose a provincial or major superior. Another type of chapter, termed intermediate, met half-way through each provincial's term of office. The legislation or 'acts' produced by these gatherings was subject to the correction and confirmation of the master general of the Order (resident at the convent of the Minerva in Rome), a fact which explains why Fr Fottrell was also carrying the general's comments on the various chapter acts in his possession.

Another large bundle of papers concerned the work of visitation in which Fr Fottrell was engaged at the time of his arrest. Each provincial was obliged annually to visit every convent under his jurisdiction, to correct such breaches of the rule as fell under his notice, to impose 'charges' or 'ordinations' of a disciplinary nature, and to report on his findings to the master general. These visitations opened with the imposition of a 'formal precept' on the community to speak openly to the visitor. Breaches of the vow of obedience are not necessarily grave sins. The formal precept, however, which is given solemnly, obliges the subject under pain of grave sin to obey a particular just command. Some such formal precepts, ordinations and exhortations in this collection were given to the nuns of Dublin and the priests and nuns of Drogheda. Since the rest lack any indication of those to whom they were addressed, one feels that Fr Fottrell had scarcely begun his visitation at the time of his arrest. Included with these visitation papers is a long address in English (No. 40) made by Fr Fottrell at a profession ceremony in Dublin.

The provincial was also carrying ten formal assignments — documents ordering individuals to take up certain duties or to move from one convent to another. The remainder of the collection comprises a formulary for official letters in Latin, notes on various Irish convents and their personnel, lists of addresses and of those promoted to honorary degrees within the Order, and some papers recording financial transactions.

After grouping these documents into categories and arranging them chronologically within each section, one is struck by the fact that Fottrell had in his possession so many papers written by his predecessor in office, Fr Bernard MacHenry (1734–8). If one excepts the documents belonging to bishop MacDonogh, a good half of the Fottrell Papers are in fact those of MacHenry. No problem arises in the case of dated documents, but some caution is needed when dealing with the report on convents, the two lists of addresses, the financial notes, and some of the visitation documents. The two hands are usually quite different, but the scribble of one is not so easily distinguished from the jottings of the other.

It is hardly necessary to say that the collection as a whole is a valuable one. The regular clergy of Ireland, who were forced into exile in 1698, had to wait until about 1746 until their presence in Ireland was generally tolerated by the magistrates.⁹ That being so, it is hardly likely that the religious orders kept

9 The late Maureen Wall supplies the background to this period in *The Penal Laws, 1691–1760*, Dundalk, 1961. John Brady and Patrick J. Corish provide a more recent account in *The Church under the Penal Code* (= P.J. Corish, ed., *A History of Irish Catholicism*, Vol. 4, part 2), Dublin, 1971. For an outline of Irish Dominican history over the same period, see Daphne Pochin Mould, *The Irish Dominicans*, Dublin, 1957, pp. 156–95. For greater detail one should consult (in addition to the article cited above in note 6) H. Fenning, 'The Irish Dominican province under appointed superiors, 1698–1721', in *Archivum Fratrum Praedicatorum*, Vol. 38 (1968), pp. 259–357.

substantial archives in the first half of the eighteenth century.¹⁰ Even if they did, the decline of the regular clergy and their abandonment of so many convents between 1770 and 1850 involved the loss of most of the documents they had earlier preserved.¹¹ In these circumstances the preservation of the Fottrell Papers was fortunate. Had the magistrates not confiscated them in 1739, they would scarcely have survived until today.

Some of the documents, of course, are less important than others. Copies of the provincial chapter acts are also available in the provincial archives at Tallaght, Co. Dublin, and in Rome.¹² The letters of the master general by which the chapter acts were corrected and confirmed may still be read in the original registers at Santa Sabina in Rome.¹³ Nor is the importance of the formulary (No. 31) very great, since there are no documents of doubtful authenticity which it can be called upon to test.¹⁴ The papal indulgences and faculties — most of which belonged to Dr MacDonogh — are only stereotyped formulae, but it may be useful to print (perhaps for the first time in Ireland) the faculties 'formula 6' granted to Irish bishops in the eighteenth century.

The financial notes provide some useful information on Dominican students in Spain for some years prior to 1736. Seeing that our Irish diocesan archives (on the Catholic side) contain virtually nothing earlier than 1770, the two letters addressed to bishop MacDonogh may be said to be well-nigh unique. In one, Dr O'Shaughnessy speaks of his problems in the diocese of Ossory. The other throws some light on the Roman career of John Brett, O.P., later successively bishop of Killala and Elphin. The manuscript pamphlet in MacDonogh's untidy hand (No. 48) is almost the only personal document from that bishop which has come down to us. It too is almost the only representative of its type.¹⁵ The loss of the provincials' registers, into which all assignments were entered, has likewise increased the value of the letters allocating fresh work to various members of the province.

Probably the most valuable parts of the collection are the report on convents in Ireland (1734–5), the addresses of the friars, and Fottrell's English sermons. The report gives us our only list of Irish Dominicans between the notes in the *Liber Provinciae* (1702–3) and the list for 1756 which may be compiled from the pages of *Hibernia Dominicana*.¹⁶ It also contains precious information of an economic nature. Fottrell's sermons appear to be the only known eighteenth-century sermons given in English by an Irish religious before the 1770s.¹⁷ Since almost all our documentation is formal and administrative, we are fortunate in this case to

10 The provincial chapter of 1720 declared that the provincial archives should be housed in the college of Holy Cross, Louvain. According to document No. 25, however, the provincial archives were in Dublin in 1734.

11 When Fr Bernard Goodman took office as provincial in 1860, he found that the provincial archives could scarcely be said to exist. On 29 November 1860, he wrote as follows to Fr Mulooly in Rome: 'the only paper I got when entering into my office was the Book of the Province as it is called, which contains the acts of the chapters, and some of the general's letters since 1720 . . . No registry of convents, or fathers, or officers, or of anything else came to me . . . I am making out regular registries . . . to put my successor in a better position than my own.' Archives of San Clemente, Rome, No. 43, under date.

12 Archives of the master general at Santa Sabina in Rome (hereafter AGOP) XIII. 68095.

13 AGOP IV. 201, 214, 217 etc.

14 It would be interesting to compare this formulary with an earlier one (of about 1683) written into the *Liber Provinciae*, now in the provincial archives at St Mary's Priory, Tallaght, Co. Dublin.

15 Some passages in the MacDonogh manuscript lead one to suspect that the bishop may have published other works of his own composition. He refers, for instance, to the *Romish Emissary* and the *Wolf Uncloaked* as though they had actually been printed.

16 Thomas Burke, *Hibernia Dominicana*, Cologne, 1762.

17 Some sermons given to nuns about 1750 by Canon John Murphy of Dublin have been preserved in the Poor Clare convent, Harold's Cross, Dublin. Canon Murphy, however, was not a 'religious' or member of the regular clergy. See Pádraig O'Súilleabháin, O.F.M., 'Catholic sermon-books printed in Ireland, 1700–1850', in *Irish Ecclesiastical Record*, Vol. 99 (1963), pp. 31–6.

have a text which permits one to peer beneath the surface into that purely spiritual world which alone gave meaning to the existence of the Irish Dominican province.

ARRANGEMENT OF THE COLLECTION

The arrangement of the papers for the purposes of this edition being entirely new, it stands in need of explanation. The official transcript prepared under Dr Chart's direction epitomised the various documents in strict chronological order, and there is every reason to believe that this order was imposed on the papers by his staff. While forwarding to Mrs Lenox-Conyngham his 'rough copy of the Fottrell Papers' in March 1927, Dr Chart thus referred to the remaining documents at Springhill: 'with regard to the other documents which you have I should very much like to treat them in the same way as the Fottrell Papers, that is to copy in full or epitomise. First, however, it would be necessary to throw them all into date order, and then perhaps you could let me have the whole or a part here for purposes of copy. We will do the arranging in chronological order if you like, as it is familiar work for our staff.'¹⁸ Fr Murray reprinted Dr Chart's transcript much as it stood, transposing only three documents and giving to each a serial number of his own invention. The only headings or numbers used by Dr Chart were for the undated material. His numbered 'sheets' and 'undated notes' were taken over by Fr Murray unchanged.

In view of the origin and miscellaneous nature of the collection, it is hardly likely that Dr Chart's methods did it any serious harm. In dealing, however, with the report on convents (No. 25), the most interesting document of all, he at least failed to see that the two sets of notes he found (and put in different parts of his transcript, because one was dated and the other was not) were in fact originally parts of a single document. Historians were therefore left with a list of 1734 for the convents of Leinster, and an undated one for the other three provinces which (in absence of any statement to the contrary) was presumed to belong to 1738–9, the first year of Fottrell's provincialate.

There are good reasons for uniting the two lists. The size and texture of the paper is the same in both. They are also in the same hand. More significant still, they share an unusual format: a line is drawn across the page under the entry for each convent, while there is a ruled margin on the left in which the name of each convent is written sideways-on to the page. The dated portion represents the first and last page of the whole, which explains why, in Fr Murray's edition (p. 139) these notes on the convents of Leinster conclude unaccountably with a memorandum on Kilmallock and Galway. Here there is internal evidence of the date, for the very first entry refers to the visitation of the Dublin community in September 1734. Comparison with No. 18 shows that it is in the hand of Bernard MacHenry, provincial from 1734 to 1738. In the second, undated section (Murray, pp. 147–50), one must rearrange the sheets to find that they continue with the other houses of Leinster (Arklow, Athy, Aghaboe) missing from the first. Here again there are internal dates for Arklow (29 June – no year given) and Portumna (1735).

Putting the two sections together, one finds that the report on convents is a set of notes taken on visitation by Bernard MacHenry between autumn 1734 and autumn 1735. That conclusion is further justified by internal evidence in the second and undated section. Those who are said therein to have been 'postulated' were so honoured by the provincial chapter of 1734, not by that of 1738. Since Colman O'Shaughnessy of Athenry is styled merely 'master', this must have been before his elevation to the see of Ossory on 5 October 1736. There is a long entry for Coleraine (MacHenry's native convent), though Fottrell was arrested before he ever reached it. Finally, we know that Bernard MacHenry sent a report on the province to the master general shortly before Christmas 1735.¹⁹ On that occasion he asserted that there were one hundred and seventy-two Irish Dominicans on the mission, which is exactly the number to be found in the report reassembled here.

¹⁸ PRO (Belfast), File PRJ 22.

¹⁹ Some notes of this report occur before the minutes of the general's reply on 21 January 1736. AGOP IV. 214, p. 128.

Enclosed with his report of 1735 to the general, was a list of the 'graduates' or those holding honorary degrees within the province. The draft of this list (No. 7), which is also in MacHenry's hand, bears three names added by John Fottrell. One may date it to between summer 1734 (the date of MacHenry's election) and autumn 1735, because of its reference to Fr John O'Cahan whom the provincial shortly expected to meet at the time the list was compiled. O'Cahan died at Lisbon about September 1735.²⁰ This document can therefore be removed from the limbo of undated papers to which it was formerly consigned. It has also been possible to divide Fr Murray's undated lists of addresses (p. 150) into those written by MacHenry (No. 26) before summer 1738 and those later compiled by Fottrell (No. 27).

The present arrangement is based on the assumption that the separate papers of the provincial and bishop were merged by the magistrates who arrested them, and that whatever sequence the papers had in their 'separate portfolio' at Springhill was disturbed by the chronological arrangement imposed by Dr Chart. That assumption opened the door to a new but definitive arrangement calculated to make the consultation of the documents as easy as possible for the student. The papers of bishop MacDonogh have been completely separated from the rest and may be found in the eighth and final section. The various other sections group documents of the same type, while the papers within each section are arranged chronologically. Those of Fr MacHenry have been permitted to precede those of Fr Fottrell within each section, the logical affinity of the two groups being so close that their complete separation would have only confused the reader. The formulary (Section 6) comes immediately before the visitation papers (Section 7) because the first visitation address (No. 32) is written into the end of a booklet which opens with the formulary (No. 31). This, of course, also explains why that particular visitation address is put at the head of its category. One of Fr Fottrell's notes (No. 33) was slipped into this booklet, so it has been allowed to precede in this section an earlier document in the hand of Fr MacHenry.

The first section contains the oldest and largest part of the collection — the acts of provincial chapters and some related papers. The second contains assignations or letters to individual Dominicans. Two of these (Nos. 20 and 21) could with equal justice have been placed in the first section, since the commands they express derived from the decisions of the provincial chapter. The report on convents and the lists of addresses have been allotted sections of their own (3 and 4). Then follow some notes on financial matters (5), the formulary (6), the visitation papers (7), and the personal documents of Dr Michael MacDonogh, bishop of Kilmore (8).

Despite the good work of Dr Chart and Fr Murray, to whom the student has been indebted since the Fottrell Papers were first discovered, a new edition of the collection was much to be desired. Whether because of hasty work or unfamiliarity with ecclesiastical Latin, the earlier edition contained many misread dates and personal names. It also omitted the formulary and paid scarcely any attention to what are among the finest documents in the whole collection, namely the English sermons of Fr Fottrell. Nonetheless, I would never have undertaken an integral edition, much less a full translation of the Latin texts, had it not been for the suggestion and patient encouragement of Mr Kenneth Darwin, formerly Deputy Keeper of the Records. His successor in that office, Mr Brian Trainor, has been no less enthusiastic about the project. However, the translation of legal documents from Latin into readable English is, on the one hand, extremely difficult, and on the other not particularly useful to habitual workers in this field. There is also the danger that some will judge the translation, but ignore the text. Be that as it may, the volume is intended for all who are interested in the religious history of Ireland, and in these days when few are at home in Latin, it is perhaps as well to provide a translation where such may be of use. Though as faithful as possible to the original, this translation is meant only to assist an understanding of the documents. It should not be taken as a formal text in its own right.

Rome, 28 October 1972.

Hugh Fenning.

²⁰ His death is mentioned in AGOP IV. 214, p. 125.



The Dominican college of St Clement, Rome, one of three 'foreign colleges' of the Irish Dominicans (from a modern post-card); the provincial *acta* were binding on the continental houses as well as on the Irish.

SECTION ONE
ACTS OF PROVINCIAL CHAPTERS AND
RELATED CORRESPONDENCE, 1721-39

1. THE ACTA OF THE PROVINCIAL CHAPTER HELD AT DUBLIN IN 1721. A COPY ATTESTED BY JOHN DONNELLY, O.P., AT DROGHEDA ON 14 JULY 1738.

Copia Vera.

Jesus Maria Dominicus

Acta Capituli Provincialis Hiberniae habiti Dublinii in Conventu Sancti Salvatoris sub R.A.P.F. Stephano Egan vicario generali et Provinciali Electo in eodem Capitulo, Diffinientibus R.R. Adm.PP. fratre Jacobo Cormick Priore Dublinensi, F. Dominico Brulaughan Priore Culraniensi, f: Joanne O Brien Priore de Yeoghel, et F. Colmano O Shaughnussy Priore de Tombeola.

Denuntiationes

- 1^o Denuntiamus R.A.P.Stephanum Egan Praed.rem Galem., omnium votis canonice fuisse Electum in Priorem Provinciale huius nrae Provinciae Hiberniae; et in Diffinitorem pro proximo Capitulo generali pro eadem Hiberniae Provincia R.A.P.Magr.m F. Joannem Brown; et in socium ipsius R.A.P.F. Gerardum Veldon.
- 2^o Summa cum Reverentia et gratitudine veneramus Apostolica omnia privilegia nobis nostraeque Provinciae concessa, signanter Innocentii X^{mi} circa Indulgentias lucrandas ubi superior localis determinaverit, quamdiu propriis fuerimus Ecclesiis privati. Item Urbani VIII pro ultramarinis nostris Collegiis circa Ordinandos, et Apostolicas Bullas Clementis IX^{mi} et X^{mi} pro subjectione omnium conventuum, Collegiorum, etc Provinciali Hiberniae et Vicario eius, illorumque successoribus, necnon acta Capituli gralis hoc anno Romae habiti, maxime concernentia nostram Provinciam.
- 3^o Eorumdem Privilegiorum, et quorumcumque aliorum, Conservatores nominamus in Ultonia Ill.m et Rev.mum Dnum Hugonem MacMahon totius Hiberniae Primatem; in Lagenia Ill.m et Rev.mum Dnum Edmundum Birne, Archiepiscopum Dubliniensem; in Momonia Illm. et Rev.mum Dnum Christopherum Butler Archiepiscopum Casseliensem; et in Conacia Illm. et R.mum Dnm Franciscum de Burgo Archiepiscopum Tuamensem.
- 4^o Item denuntiamus proximum Capitulum intermedium celebrandum fore decimo Julii An: 1723 in conventu nro Dublinensi, ad quod accedant omnes ad quos de jure spectat.

Ordinationes

- 1^o Ordinamus ut nemo ex nostris Patribus sub poena suspensionis ipso facto incurrenda praedicet, aut confessiones audiat sine praevia sui superioris praesentatione et Ordinarii licentia. Item quod nullus ex nostris assistat, seu benedicat Matrimonium sine expressa Ordinarii vel Parochi licentia: nec Communionem Paschalem, Viaticum, Extremam Unctionem, aut Baptismum administrare praesumat, sine licentia saltem tacita eius cuius interest: et qui aliter attentaverit, sciat praeter Censuras a jure taxatas (quas ipso facto incurrit) maledictionem Dei et Sti. Patris Nri. Dominici se incurrere.
- 2^o Omnes Confessarii (qui alias non sunt exempti) examinentur rigore, et soli idonei approbentur. Examinatores ad hoc deputamus, pro Lagenia R.A.P.F. Jacobum Cormick Priorem Dubliniensem, et R.P.F. Thomam Farrell: pro Ultonia R.A.P.Magr.F. Dominicum Brulaughan et R.A.P.Magr.F. Joannem Donnelly: pro Momonia R.A.P.Magr.F. Terentium Kennedy et R.A.P.F.Joannem O Brien: pro Conacia RR.Adm.PP.FF. Magr. Edmundum de Burgo, Magr. Petrum MacDermott, Colmanum O Shaghnessy et Dominicum Mulfin:

1. THE ACTS OF THE PROVINCIAL CHAPTER HELD AT DUBLIN IN 1721. A COPY ATTESTED BY JOHN DONNELLY, O.P., AT DROGHEDA ON 14 JULY 1738.

A true copy.

Jesus Mary Dominic

The acts of the provincial chapter of Ireland held at Dublin in the convent of St Saviour's under the V. Rev. Father Stephen Egan vicar general, elected provincial in the same chapter. The definitors were the V.Rev. Fathers James Cormick, prior of Dublin, Dominic Brulaughan, prior of Coleraine, John O'Brien, prior of Youghal, and Colman O'Shaughnessy, prior of Tombeola.

Statements

1. We state that V.Rev. Fr Stephen Egan, Preacher General, was by the votes of all canonically elected prior provincial of this our province of Ireland: likewise V.Rev. Fr Master John Brown was elected as definitor for the same province of Ireland at the next General Chapter, and V. Rev. Fr Gerard Weldon was elected as his companion.
2. We venerate and accept with the greatest reverence and gratitude all Apostolic privileges granted to us and to our province, particularly that of Innocent X concerning the gaining of indulgences in places determined by the local superior, for as long as we shall be deprived of churches of our own. Likewise that of Urban VIII concerning those who may be ordained in our foreign colleges, and the Apostolic bulls of Clement IX and Clement X subjecting all convents and colleges, *etc.*, to the Irish provincial, his vicar, and their successors. In the same manner we accept the acts of the General Chapter held in Rome this year, particularly those sections bearing on our province.
3. As upholders of these privileges, and of any others, we name the following. In Ulster, Most Rev. Dr Hugh MacMahon, Primate of all Ireland: in Leinster, the Most Rev. Dr Edmund Byrne, archbishop of Dublin: in Munster, the Most Rev. Dr Christopher Butler, archbishop of Cashel: and in Connacht, the Most Rev. Dr Francis Burke, archbishop of Tuam.
4. We also state that the next intermediate chapter will take place in our convent of Dublin on 10 July 1723. Let all attend who are obliged in law to do so.

Ordinations

1. Under pain of suspension, to be incurred *ipso facto*, we ordain that none of our Fathers is to preach or hear confessions without previous presentation by his superior and the permission of the Ordinary. Likewise that none of ours is to assist at or bless marriages without the express permission of the Ordinary or of the parish priest. Nor is anyone to presume to administer Easter Communion, Viaticum, Extreme Unction, or Baptism without at least the tacit permission of him whom it concerns. Whosoever attempts to act otherwise will be subject to the curse of God and of our holy father St Dominic, as well as to the censures laid down in law which he will incur *ipso facto*.
2. All confessors (not otherwise exempt) are to be strictly examined and only those found suitable are to be approved. For this purpose we depute the following examiners. For Leinster, V.Rev. Fr James Cormick, prior of Dublin, and Rev. Fr Thomas Farrell. For Ulster, V.Rev. Fr Master Dominic Brulaughan and V.Rev. Fr Master John Donnelly. For Munster, V.Rev. Fr Master Terence Kennedy and V.Rev. Fr John O'Brien. For Connacht, the V.Rev. Fathers Master Edmund Burke, Master Peter MacDermott, Colman O'Shaghnessy, and Dominic Mulfin.

Horum quilibet sumat duos alios examinatores secum ad hoc munus idoneos, et singulis injungant approbatis ut Dominicis et diebus festivis aliquid de Evangelio aut Doctrina Christiana populo proponant, et totis viribus devotionem SSmi. Rosarii promovere studeant.

- 3^o Repatriantes, seu a studiis redeuntes ipso facto suis nativis conventibus sint assignati nisi aliter Provinciali seu eius vices gerenti visum fuerit; quem de suc adventu quamprimum certiore reddant. Professis vero extra Regnum reducibus in Patriam deputetur pro conventu eorum affiliationis conventus vicinior loco suae aut parentum nativitatis. Caeterum sciat quisque fratrum se poenas Excommunicationis et carceris incurrere qui publice dixerit se a nativo suo aut alio conventu non posse dimoveri, prout Ordinatione 9^a ordinatum est Bononiae An.1410.
- 4^o Renovamus decretum editum in Capitulo Provinciali Sligoensi An. 1627 et confirmatum in Generali Capitulo Romae An. 1629 circa bona quae ad usum habuerunt fratres defuncti dividenda esse in tres partes aequales, quarum una detur conventui originali; secunda conventui assignationis; et tertia pro Missis in subsidium animae defuncti agendis per Patres utriusque conventus; nec propterea ommittantur suffragia ordinaria: Et hoc tantum intelligatur pro morientibus in Hibernia. Attamen humillime supplicamus R.mum P. Magr. Generalem Ordinis ut bona nostrorum fratrum posthac morientium in Hispania, Gallia, et Germania superiori et inferiori, conventui nostro Lovaniensi Stae. Crucis (cum sit benignissima nostra, licet pauperima, nutrix) in Italia vero et circumjacentibus locis decedentium fratrum nostrorum bona, conventui nostro S.Sixti de Urbe, applicare dignetur.
- 5^o Item Ordinamus et stricte praecipimus quod quilibet Prior provideat R.A.P.Provinciali de competenti viatico in sua visitatione, et de subsidio congruenti pro sua sustentatione. Item ut nullus recipiatur ad habitum nostri Ordinis nisi secundum tenorem nostrarum Constitutionum, et qui aliter aliquem receperit, pro non recepto habeatur. Unde Examinatores pro recipiendis instituimus et deputamus in Lagenia R.A.P.Fr. Jacobum Cormick et R.P.F.Bernardum Geoghegan: in Ultonia RR.PP.Mag.ros F.Dominicum Brulaughan et F. Joannem Donnelly: in Momonia RR.Adm.PP. Fr.Joannem O Brien et F. Antonium Kent: in Conacia RR.Adm.PP.Magistros F.Petrum MacDermott et F. Edmundum de Burgo necnon R.Adm.P.F. Colmanum O Shaghnessy: quibus omnibus et singulis stricte praecipimus ut cum moderamine procedant quoad recipiendos, cum evidenter nobis constet quosdam in receptione Novitiorum excessisse.
- 6^o P.Magr.Provincialis pro tempore eiusque vicarii et visitatores singulorum fratrum inventaria recipiant et sigillata apud aliquem virum probum et justum, a Priore et Patribus a Consilio designandum, secure custodienda deponant, ne in casu mortis ignorentur aut perdantur quae religiosi acquisiverint.
- 7^o Ordinamus praeterea et stricte praecipimus, ut omnes fratres nostri qui extra conventus quaestus causa commorantur fideliter et religiose omnia sic acquisita ac etiam pia legata suis respective Praelatis exhibeant: His autem pariter praecipimus, ut fratrum suorum indigentia ex adductis eleemosynis charitative provideant. Omnibus insuper fratribus sub praecepto formali mandamus ut a conventibus nostris extrahere non audeant calices vel altaris ornamenta absque expressa R.P. Prioris licentia; hactenus vero sic extracta intra mensem propriis conventibus restituantur.

Postulationes pro Gradibus

Cum in ultimo nostro Capitulo Electivo Diffinitoris et Socii pro Capitulo Generali nullae

Any one of these may pick two other suitable priests to judge candidates with him. Those whom they approve should be enjoined to explain some point of the Gospel or of Christian Doctrine to the people on Sundays and holydays, and to use every effort to promote the devotion of the most Holy Rosary.

3. Those returning, whether from exile or from their studies, are assigned *ipso facto* to their native convents unless the Provincial or his vicar should decide otherwise. They should inform the Provincial or his vicar as soon as possible of their return. Those, however, returning to Ireland after having made profession outside the kingdom are allotted as the convent of their affiliation, whatever convent lies nearest to the place of their birth or that of their parents. Let every brother know that he will incur the penalties of excommunication and imprisonment if he should publicly assert that he cannot be removed from his native convent or any other, as was ordained (ninth ordination) at Bologna in 1410.
4. We renew the decree made by the provincial chapter of Sligo in 1627 and confirmed by the General Chapter of Rome in 1629, which laid down that property formerly used by deceased brothers was to be divided into three equal parts, of which one was to go to the convent of origin, another to the convent of assignation, and the third to be applied for Masses to be said by the members of both convents for the good of the dead brother's soul. This did not dispense from the saying of the ordinary suffrages, and it was understood to apply only to those dying in Ireland. Now, however, we most humbly petition the Most Rev. Father Master General of the Order that the goods of our brothers who shall henceforth die in Spain, France, and upper and lower Germany, may be applied to our convent of the Holy Cross at Louvain (since it is our most gentle, though poverty-stricken, nurse), and that the goods of our brothers who die in Italy and neighbouring areas may be applied to our convent of St Sixtus of Rome.
5. We likewise ordain and strictly command that during the course of the provincial's visitation, each prior should give him adequate travelling-money and an additional sum for his other daily expenses. Similarly we ordain that no-one is to be received to the habit of our Order save in accordance with the letter of our Constitutions. Should anyone be received otherwise, his reception will be considered null. Hence we appoint and depute the following as examiners of those seeking the habit. In Leinster, V.Rev. Fr James Cormick and Rev. Fr Bernard Geoghegan. In Ulster, the Rev. Fathers Masters Dominic Brullaughan and John Donnelly. In Munster, the V.Rev. Fathers John O'Brien and Anthony Kent. In Connacht, the V.Rev. Fathers Masters Peter MacDermott and Edmond Burke, as well as V.Rev. Fr Colman O'Shaghnessy. We strictly command each and everyone of these to receive candidates sparingly, since it is evident to us that some have gone to excess in the reception of novices.
6. Fr Master Provincial for the time being, as well as his vicar and visitators, should obtain the sealed will of each brother, and place it for safety with some good and just man (to be named by the prior and the fathers of his council), lest in the case of death the belongings of any religious should be lost or remain unknown.
7. We further ordain and strictly command that all our brothers who live outside their convents for the purpose of collecting alms should faithfully and religiously give up everything thus acquired or inherited to their respective superiors. These we equally command to provide with charity for the needs of their subjects from the alms thus brought to them. Furthermore we command all brothers under formal precept not to dare to remove chalices or altar-furnishings from our convents without the Prior's express permission. All such articles hitherto unlawfully removed are to be restored within a month to the convents to which they belong.

Postulations for Degrees

Since no postulations were made for religious belonging to the nation of Munster at the last elective

fuerint factae postulationes pro nativis religiosis nationis Momoniae, et nulli sint de facto (in quantum scimus) ad Praedicatoris Generalis gradum promoti in eadem natione: Postulamus R.A.P.F. Antonium Kent Priorem Casseliensem et R.A.P.F. Petrum MacCarty Priorem Corcagiensem in Praedicatores Generales pro dictis conventibus promoveri.

Suffragia pro Vivis et Defunctis.

- 1° Pro incolumitate SS. Domini N. Innocentii Papae 13 et totius S. Romanae Ecclesiae quilibet sacerdos unam Missam.
- 2° Pro Reverendissimo P.N. Magistro Generali et sociis secum collaborantibus, quilibet sacerdos unam Missam.
- 3° Pro R.A.P. Provinciali nostro electo, caeterisque prioribus et fratribus secum in vinea Domini laborantibus, quilibet sacerdos unam Missam.
- 4° Pro omnibus fratribus et sororibus Provinciae nostrae ab ultimo Capitulo Provinciali defunctis, quilibet sacerdos unam Missam.
- 5° Pro omnibus denique parentibus, benefactoribus, et amicis nostris vivis et defunctis, quilibet sacerdos unam Missam.

Haec sunt Acta Capituli nostri Provincialis quae vestrae Reverendissimae Paternitati (cuius praemotio ad Ordinis regimen plurimum in Domino congratulamur) confirmanda transmittimus; humillime supplicantes quatenus ea confirmare non gravetur. Quo concesso nos humillimos vestros filios, totamque nostram Provinciam devinciet, ut continuas ad Deum preces pro vestra in utroque homine incolumitate, et felici regimine fundamus.

[in a different hand]

Hanc esse copiam veram de verbo ad verbum attestor Pontanae hac 14 Julii 1738.

Fr Joannes Donnelly, S. Theologiae Magister et Prior Pontanensis

2. 10 AUGUST 1726. FR THOMAS RIPOLL, MASTER GENERAL, ACKNOWLEDGES AND APPROVES THE ACTA OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 6 MAY 1726.

Fr Thomas Ripoll, Sacrae Theologiae Professor, ac totius Ordinis Praedicatorum humilis Magister Generalis et servus. In Dei Filio sibi dilectae Provinciae Hiberniae salutem, et Religionis augmentum.

Acta Capituli vestri Provincialis anno currente 1726, 6ta Maii Dublinii celebrati de jure ad Nos missa hoc Cursore ad manus nostras pervenere, in quibus cum animi nostri consolatione perlegimus ea quae Diffinitorium ibidem pro bono communi Provinciae ordinare conatum est, adeo ut ea omnia per ordinem mature discussa ac examinata non nisi approbare possimus, prout harum serie nostrique autoritate officii omnia et singula approbamus et ratificamus. Pro meliori, ad multa vitanda incommoda addentes atque mandantes, ut quando juvenes Fratres ad alias, studii causa, mittuntur Provincias, omnino legitimis testimoniis de Sanctis Baptismi et Confirmationis Sacramentis receptis, necnon de Sancta Professione emissa, sint provisi; sicut et vestitu honesto, ne alienae provinciae in receptione eorundem immediate graventur. Item ut ex

Chapter (held to elect a definitor and his companion to attend the General Chapter), and since to the best of our knowledge none have been promoted to the degree of Preacher General in that nation, we postulate that the V.Rev. Fr Anthony Kent, prior of Cashel, and the V.Rev. Fr Peter MacCarty, prior of Cork, be promoted to the rank of Preachers General for their respective convents.

Suffrages for the Living and the Dead.

1. For the welfare of our most holy lord the Pope, Innocent XIII, and of the whole Holy Roman Church, each priest is to say one Mass.
2. For our Most Rev. Fr Master General and his staff, each priest is to say one Mass.
3. For our V.Rev. Fr Provincial-elect, and all the priors and brothers working with him in the Lord's vineyard, each priest is to say one Mass.
4. For all the brothers and sisters of our province who have died since the last provincial chapter, each priest is to say one Mass.
5. Finally, for all our relatives, benefactors, and friends, living and dead, each priest is to say one Mass.

These are the acts of our provincial chapter which we send for confirmation to your Most Reverend Paternity (whom we congratulate warmly on your promotion as Master General). We most humbly request that you will make no difficulty about confirming them. Such confirmation will oblige us, your most humble sons, and our entire Province, to pour out unceasing prayers to God for your spiritual and temporal welfare, as well as for the happiness of your reign.

[in a different hand]

Drogheda, this 14th day of July, 1738. I attest that this is a true copy, word for word.

Br James Donnelly, Master of S.Theology and Prior of Drogheda.

2. 10 AUGUST 1726. FR THOMAS RIPOLL, MASTER GENERAL, ACKNOWLEDGES AND APPROVES THE ACTS OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 6 MAY 1726.

Br Thomas Ripoll, professor of Sacred Theology, and humble Master General and servant of the entire Order of Preachers. In the Son of God, to his beloved province of Ireland, health and increase of religious spirit.

The acts of your provincial chapter celebrated at Dublin on the 6th of May this year, sent to us in accordance with the law, reached our hands by the last post. It has consoled us so much to read what the Definitory on that occasion attempted to ordain for the common good of the province, that we cannot but approve everything maturely discussed and examined by them in proper order. Hence by these letters and by the authority of our office, we approve and ratify each and every [decision they have made]. In order to improve them, however, and to avoid many inconveniences, we insist that the following additions be made. When young brothers are sent to foreign provinces to study, they must be provided with legal documents to show that they have received Baptism and Confirmation, and that they have been professed. They must also be well-clothed, so as not to burden other provinces from the very day of their

studiis redeuntibus Provincia de idoneo Lectore provideat qui eos in Sacra Scriptura et Fidei Controversiis sedulo instruat, ut sic ad missiones magis reddantur idonei.

Candidatis in Postulationibus nominatis, gradus Praesentaturae benigne contulimus, ita tamen ut Pater Praesentatus Frater Thomas Garrel [Farrell ?] Praedicaturam Generalem deponat, in cuius locum alius promoveri poterit, ut missionariis detur stimulus ferventer in vinea Domini operandi. In nomine Patris et Filii et Spiritus Sancti. Amen.

Datum Romae in conventu nostro Sanctae Mariae super Minervam, 10 Augusti 1726.

Fr Thomas Ripoll, Magister Ordinis.

Registr. Lib. P. pag.132.

(seal)

Frater Constantinus Lemmichen, Magister et socius.

3. THE ACTA OF THE PROVINCIAL CHAPTER HELD IN DUBLIN ON 18 APRIL 1730. A COPY OF THE ORIGINAL SENT TO ROME.

Acta Capituli Provincialis celebrati in conventu Sanctissimi Salvatoris Dublinii, mense Aprilii die 18 quae erat vigilia Dominicae *Deus qui errantibus* anno Domini 1730 sub Admodum R.P.M.Fr. Joanne O'Brien, Provinciali Electo, deffinitibus Admodum RR. PP. Terentio Reyly Praedicatore Generali Diffinitore Ultoniae, Laurentio Richardson Praesentato Diffinitore Lageniae, Thoma de Burgo Praedicatore Generali Diffinitore Conaciae, et Thoma Loghlin Priore Corcagiensi Diffinitore Momoniae.

Declarationes

- 1^o Declaramus R. Admodum P.M.Fr Joannem O'Brien fuisse cum summa pace et concordia rite et canonice electum in provincialem huius provinciae Hiberniae die 18 Aprilis, eiusque electionem fuisse gratissimam tum totae provinciae tum Illustrissimo ac Reverendissimo Archiepiscopo nostro Dubliniensi.
- 2^o Declaramus nos cum summa veneratione et gratitudine acceptasse omnia privilegia apostolica nobis et nostrae provinciae concessa. Signanter vero veneramur novissima omnia privilegia Ordini et nobis donata a felicitis recordationis Benedicto 13 nuper, cum summo totius Ordinis et orbis dolore, e vivis sublato: quae quidem privilegia libenter admiserunt nobis gratulantes Illustrissimi huius regni Praesules. Declaramus porro nos praefatis privilegiis ita uti debere ut nemini demus ullam offensionem, secundum circularem RR. P. Thomae Ripoll magistri nostri generalis sub die 5 Julii 1727. Cum eadem veneratione et gratitudine declaramus nos acceptasse Bullas Apostolicas Urbani 8, Clementis 9, et Clementis 10. Sicut veneramur et acceptamus acta Capitulorum Generalium sub Reverendissimo Augustino Pipia Cardinali felicitis memoriae et Thomae Ripoll magistris generalibus pro subiectione conventuum nostrorum Lovaniensis et Ulissiponensis, una cum monasterio monialium Ulissiponensium provinciali Hiberniae.
- 3^o Declaramus nominatos fuisse privilegiorum nostrorum conservatores; in Ultonia Illustrissimum Dominum Hugonem MacMahon totius Hiberniae Primatem, in Lagenia Illustrissimum Dominum Lucam Fagan archiepiscopum Dubliniensem, in Momonia Illustrissimum Dominum Christopherum Butler archiepiscopum Cassiliensem, in Conacia Illustrissimum Dominum Bernardum O Gara archiepiscopum Tuamensem.

arrival. Likewise, on their return from their studies, the province must appoint a suitable Lector to teach them Sacred Scripture and Apologetics so that they may be better qualified to work on the mission.

We graciously grant the degree of *Praesentatus* to the candidates named in the postulations, (on condition that Fr *Praesentatus* Br Thomas Farrell relinquishes his title of Preacher General and that another be promoted in his place), so that the missionaries may be stimulated to work more earnestly in the Lord's vineyard. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Given at Rome in our convent of S. Maria sopra Minerva, 10 August 1726.

Br Thomas Ripoll, Master General.

Registered. Book of Patents, p.132.

(seal)

Br Constantine Lemmichen, Master and companion.

3. THE ACTS OF THE PROVINCIAL CHAPTER HELD IN DUBLIN ON 18 APRIL 1730. A COPY OF THE ORIGINAL SENT TO ROME.

The acts of the provincial chapter held in the convent of St Saviour's, Dublin, on the 18th of April (vigil of the Sunday *Deus qui errantibus*) 1730, under the V.Rev. Fr John O'Brien, provincial-elect. The definitors were the V.Rev. Fathers Terence Reyly, Preacher General, definitor for Ulster, Laurence Richardson, *Praesentatus*, definitor for Leinster, Thomas Burke, Preacher General, definitor for Connacht, and Thomas Loghlin, prior of Cork, definitor for Munster.

Declarations

1. We declare that the V.Rev. Fr Master John O'Brien was properly and canonically elected provincial of this Irish province on 18 April, with the greatest peace and harmony, and that his election greatly pleased both the entire province and our Most Rev. Archbishop of Dublin.
2. We declare that we have received with the greatest veneration and gratitude all Apostolic privileges granted to us and to our province. Particularly, however, we venerate all the most recent privileges granted to the Order and to us by Benedict XIII of happy memory, recently taken from this world to the great grief of the entire Order and of all men. Those same privileges were willingly conceded to us by the most illustrious prelates of this kingdom. We further declare our intention to use the aforesaid privileges in such a way as to give offence to none, taking heed of the circular letter (5 July 1727) issued by our Master General, Fr Thomas Ripoll. We declare that we have received the Apostolic Bulls of Urban VIII, Clement IX, and Clement X, with equal veneration and gratitude. In the same way we venerate and accept the acts of the General Chapters held under the Masters General Cardinal Augustine Pipia (of happy memory) and Thomas Ripoll, which subjected our convents at Louvain and Lisbon, as well as the monastery of nuns at Lisbon, to the provincial of Ireland.
3. We declare that the following were named as upholders of our privileges. In Ulster, Most Rev. Dr Hugh MacMahon, Primate of all Ireland: in Leinster, Most Rev. Dr Luke Fagan, archbishop of Dublin: in Munster, Most Rev. Dr Christopher Butler, archbishop of Cashel: in Connacht, Most Rev. Dr Bernard O'Gara, archbishop of Tuam.

- 4^o Declaramus in hoc nostro capitulo electum fuisse in Diffinitorem Generalem pro capitulo generali proxime futuro Adm.R.P.M.Fr Colmanum O Shaughnussy, ex-provincialem, et in socium pro eodem capitulo R.P.Fr Laurentium Richardson.

Denunciationes

- 1^o Consequenter ad acta ultimi capituli generalis Bononiensis anni 1725 publice promulgata in ultimo nostro capitulo provinciali denunciamus proximum capitulum intermedium celebrandum Dublinii in conventu nostro S.Salvatoris in vigilia Dominicae *Deus qui errantibus* anno 1732 ad quod omnes de jure spectantes accedant.
- 2^o Denunciamus sub poena suspensionis ipso facto incurrenda ut nemo ex nostris audeat publice proponere verbum Dei sine praevia sui superioris licentia et licentia Ordinarii. Quisquis ex nostris matrimonium benedicere communionem paschalem porrigere, vel extremam unctionem administrare praesumpserit sine licentia in scriptis eorum quorum interest, praeter censuras de jure taxatas quas ipso facto incurrat, maledictionem Dei et S.Dominici sentiet: quoad absolutionem a suspensione quam saeculares presbyteri et regulares incurrunt benedicendo matrimonium sine licentia Parrochi, attendant fratres nostri ad decretum *Trid.* de Reformatione Matr., sess.24,c.I.

Ordinationes

- 1^o Ordinamus et strictissime mandamus ut omnes confessarii de jure non exempti examinentur rigore, in quo conscientias examinatorum aggravamus: examinatorum designationem committimus P.Magistro Provinciali, quibus pariter committatur cura recipiendorum ad habitum, qui requisitas recipiendorum qualitates semper prae oculis habeant.
- 2^o Mandamus omnibus prioribus et praesidentibus conventuum nostrorum, tum intra regnum tum Lovanii et Ulissipone statutis, sub poena suspensionis ab officio incurrendae ipso facto, ne ullum ad habitum recipiant sine expressa licentia P.M.Provincialis in scriptis et propter graves rationes. Rogamus R.Adm.P.M.Provincialem ut in decursu suae visitationis diligenter inquirat in qualitates novitiorum de facto existentium, quos si inveniat requisitis qualitatibus destitutos eorundem ab habitu ejectionem ipsi P.M.Provinciali committimus.
- 3^o Strictissime mandamus priori Lovaniensi pro tempore esistenti ut seclusa omni partialitate et respectu ad diversas huius provinciae nationes, juvenes, sive recipiendos sive professos, ad istum conventum designatos recipiat. Ita tamen ut recipiendi secum deferant necessaria et pensionem pro anno novitiatus: attenta paupertate illius conventus.
- 4^o Conformiter ad epistolam R.mi P.M.Generalis Fr Thomae Ripoll stricte mandamus ut juvenes nostri qui ad alienas, studii causa, mittuntur provincias omnino sint provisi legitimis testimoniis de sacramentis Baptismi et Confirmationis, necnon de S. Professione emissa; sicut et vestitu honesto, ne alienae provinciae in receptione eorundem immediate graventur.
- 5^o Inhibemus sub praecepto formali ne ullus ex nostris relligiosis contrahat debita apud personas extra Ordine constitutas ultra 10 solidos sine licentia expressa sui superioris vel superioris loci illius ubi debitum contrahitur; debita vero hactenus contracta, infra tempus a provinciali vel superiori locali designandum, persolvi mandamus sub poena suspensionis: et ut magis vigeat spiritus relligionis omnino volumus fieri a quolibet fratre inventarium omnium quae ad usum habet fideliter deponendum in custodia Ordinis a superioribus, nullatenus in manibus saecularium, et ut quilibet frater semel in mense licentiam petat a suo superiore expendendi pecunias pro necessariis.

4. We declare that the V.Rev. Fr Master Colman O'Shaughnussy, ex-provincial, was elected in this our chapter as definitor general for the next General Chapter, and that Rev. Fr Laurence Richardson was elected as his companion for the same chapter.

Statements

1. In consequence of the promulgation, at our last provincial chapter, of the acts of the last General Chapter (Bologna, 1725) we state that the next intermediate chapter will take place in our convent of St Saviour's, Dublin, on the vigil of the Sunday *Deus qui errantibus* 1732. Let all attend who are obliged in law to do so.
2. We state (under penalty of *ipso facto* suspension) that none of our Fathers is to dare to preach the word of God without the previous permission of his superior and the permission of the Ordinary. Whosoever of our priests shall presume to bless marriages, to administer Easter Communion or Extreme Unction, without the written permission of those whom it concerns, will incur the wrath of God and of St Dominic, besides the censures laid down in law which he will incur *ipso facto*. In regard to the absolution of the suspension incurred by secular priests and religious who bless weddings without the permission of the parish priest, let our Fathers consult the Tridentine decree *De Reformatione Matrimonii*, session 24, c. 1.

Ordinations

1. We ordain and most strictly command that all confessors (not exempted by law) be rigorously examined, in which matter we oblige the examiners in conscience. We leave the appointment of examiners to Fr Master Provincial. It will also be their duty to inspect those being received to the habit, being always mindful of the qualities required of candidates.
2. We command all priors and rectors of our convents, whether within the kingdom or at Louvain and Lisbon, under penalty of *ipso facto* suspension from office, not to receive anyone to the habit unless for good reason and unless they have the express permission of Fr Master Provincial in writing. We ask the V.Rev. Fr Master Provincial to make diligent enquiry in the course of his visitation into the calibre of those who are actually novices. We leave it to Fr Master Provincial himself to eject from the Order any he shall find lacking in the necessary qualities.
3. We most strictly command the holder of the office of prior of Louvain to receive all the young men sent to that convent, whether they have already been professed or are to be received to the habit, without the least partiality or respect for the different nations of this province. It is, of course, understood (since that convent is so poor) that those to be received to the habit will bring with them enough for their immediate needs and the pension for the year of their novitiate.
4. In conformity with the letter of the Most Rev. Fr Master General, Br Thomas Ripoll, we strictly command that those of our young men who are sent to foreign provinces to study, must be provided with legal documents attesting their baptism, confirmation, and religious profession. They must also be well-clothed, lest other provinces should be burdened from the very day of their arrival.
5. We forbid our religious under formal precept to contract debts greater than ten shillings with people outside the Order without the express permission of their superiors or of the superior of the place in which the debt is incurred. We command under pain of suspension that debts hitherto incurred are to be paid within a definite time-limit laid down by the provincial or the local superior. Wishing to promote a better religious spirit, we earnestly desire that each brother should draw up an inventory of whatsoever he has for his use, that this inventory should be kept safely by the superiors (certainly not by lay-people), and that once a month each brother should ask his superior for permission to spend some money on what he needs.

- 6° Ordinamus et strictissime praecipimus ut mortuo aliquo fratre prior illius loci certio- rem faciat provincialem qui invigilabit circa suffragia solvenda quamprimum. Circa bona defunctorum observentur constitutiones et acta ultimi capituli provincialis.
- 7° Ad vitanda mala quae indies experimur, ordinamus ut nullus frater huius nostrae provinciae accedat ad civitatem Dublinensem sine expressa licentia provincialis aut vicarii nationalis ad quem spectat: detur autem licentia pro tempore determinato, utque fratres sic accedentes compareant coram priore Dublinensi vel aliquo patre huius conventus intra spacium 24 horas. Mandamus pariter de facto non assignatis huic conventui, ut intra unum mensem se conferant ad proprios conventus, et omnes huic nostrae ordinationi contrae- untes ipso facto suspendimus.
- 8° Innovamus omnes censuras contra solicitantes favorem saecularium ad obtinendos quoscumque honores vel gradus in Ordine, et contra revelantes secreta Ordinis cuicumque extra obedientiam Ordinis constituto.
- 9° Ordinamus pro bono studii nostri Lovaniensis, et strictissime praecipimus, ut professores non omnes simul tradant materias speculativas, sed ut magis attendant ad tractatus pole- micos et morales, qui huic missioni magis deserviant. Mandamus magistro studentium ut in suis conclusionibus disputationi exhibeat materias inter catholicos et protestantes huius patriae controversas; et, ut studentes missioni reddantur aptiores, quam strictissime praecipimus regi- menti primario ut cum nullo studioso dispensetior quominus concionetur coram conventu saltem bis in anno.

Postulationes

Postulamus magisterium R.P.Praesentati Fr Laurentii Richardson in locum actu vacantem per mortem R.P.M. Patricii Diamond cum praedictus pater praeter philosophiam, theologiam ultra 4 annos docuerit in studio nostro generali Lovaniensi, et modo nobiscum in missione collaboret.

Magisterium R.P.Praesentati Fr Jacobi Moran qui ultra sex annos docuit in studiis nostris generalibus Lovaniensi et Romano, in locum mortui P.Magistri Petri McDermot.

Praesentaturam R.P. Dominici Kelly qui per multos annos docuit theologiam Romae et Neapoli in locum R.P.Praesentati Fr Laurentii Richardson si hic promoveatur ad magisterium.

Praesentaturam R.P. Thomae Loughlin olim concionatoris et confessarii Regis, nunc in missione zelose concionantis, titulo praedicationis, in locum actu vacantem in quem nullus promotus fuerat.

Praesentaturam R.P. Terentii Reyly in locum actu vacantem in quem nullus promotus fuerat, titulo praedicationis, quem exercuit Dublinii a 9 annis.

Praedicaturam generalem R.P.Lectoris Fr Bernardi McHenry pro conventu Colraniensi, qui pluribus annis in Scotia et Hibernia missionem fructuose exercuit.

Praedicaturam generalem R.P.Joannis Newman prioris Kilkenniensis, pro conventu Naas.

Praedicaturam generalem R.P.Raymundi Hogan pro conventu Loaghrensi.

6. We ordain and most strictly command that when a brother dies, his local superior should inform the provincial who will see that the suffrages are said as soon as possible. The Constitutions and the acts of the last provincial chapter are to be observed in regard to the goods of the dead.
7. In order to prevent evils of which we have daily experience, we ordain that no brother of this our province is to come to Dublin city without the express permission of the provincial or of the vicar of the nation to which he belongs. This permission is to be given for a specified time, and those brothers to whom it is granted are to present themselves to the prior of Dublin, or to another Father of that convent, within twenty-four hours of their arrival. We similarly command those not actually assigned to that convent to return to their proper convents within one month, and we suspend all who contravene this our ordination.
8. We renew all the censures against those who seek the patronage of lay-people in order to obtain honours or degrees in the Order, and against those who reveal the secrets of the Order to anyone who is not a member of it.
9. We ordain and most strictly command, for the good of our house of studies at Louvain, that the professors should not all simultaneously deal with speculative matters in class, but should give more attention to the tracts on apologetics and moral theology which are of more use to this mission. We command the Master of Students, as often as he shall hold formal scholastic exercises, to open to debate the subjects controverted between the Catholics and Protestants of this country. And in order that the students may be prepared more suitably for the mission, we most strictly oblige the First Regent not to dispense any student from preaching before the community at least twice a year.

Postulations

We postulate Rev. Fr Laurence Richardson, *Praesentatus*, for the Mastership left vacant on the death of Rev. Fr Master Patrick Diamond, since the aforesaid Father, besides philosophy, taught theology for more than four years in our general house of studies at Louvain, and is now working with us on the mission.

We postulate the Mastership for Rev. Fr James Moran, *Praesentatus*, (who taught for more than six years in our general houses of study at Louvain and Rome), in place of the Rev. Fr Master Peter MacDermott, deceased.

For the degree of *Praesentatus* we present postulate Rev. Fr Dominic Kelly (who taught theology for many years in Rome and Naples) in place of Rev. Fr Laurence Richardson, should the latter be promoted to the Mastership.

For the degree of *Praesentatus* we postulate Rev. Fr Thomas Loghlin, formerly preacher and confessor of the King, now zealously preaching on the mission, in the place now vacant (by title of preaching) to which no-one has been promoted.

Similarly we postulate the *Praesentatus*, by the same title of preaching, for Rev. Fr Terence Reyly, who worked nine years in Dublin, in the place now vacant to which no-one has been promoted.

We postulate the Preacher Generalship for the following:

Rev. Fr Lector Bernard McHenry for the convent of Coleraine. For many years he has exercised a fruitful ministry in Scotland and Ireland.

Rev. Fr John Newman, prior of Kilkenny, for the convent of Naas.

Rev. Fr Raymund Hogan for the convent of Lorrha.

Praedicatorum generalem R.P. Hiacinti Tully pro conventu Portumnensi.

Praedicatorum generalem R.P. Dominici de Burgo pro conventu Tombeolensi.

Praedicatorum generalem R.P. Thomae Mulledy pro conventu Roscommonensi.

Quos gradus submisit petimus ut Reverendissima vestra Paternitas benigne concedere dignetur; et supplicamus ut dignetur dispensare in impedimento illegitimitatis soluti cum soluta P.Fr Joannis Geraldini qui a 9 annis in hac provincia, magno cum fructu, missionarium egit, eumque, titulo praedicationis promovere ad praedicatorum generalem pro conventu Corcagiensi.

Suffragia

Pro felici statu S.Romanae Ecclesiae quilibet sacerdos unam Missam.

Pro Rmo.P.M.Generali et sociis quilibet sacerdos unam Missam.

Pro anima SS.P.[ontificis] fratrisque nostri amantissimi, praeter communia Ordinis suffragia, quilibet sacerdos tres Missas.

Pro Eminentissimo Cardinali Pipia, praeter communia Ordinis suffragia, quilibet sacerdos tres Missas.

Pro omnibus fratribus et sororibus nostris defunctis post ultimum capitulum Provinciale, quilibet sacerdos unam Missam.

Ordinamus ad uniformitatem officii divini ut P.Fr Joannes Scanlan imprimere faciat directorium officii divini, quod directorium sub formali praecepto, et in merito obedientiae praecipimus, ut omnes fratres huius provinciae secum deferant, et sub eodem praecepto praecipimus ut officia noviter concessa et impressa propriis expensis dicti Patris habeantur ad minus in quolibet conventu ordinis.

Cum non obstante acta ultimi capituli generalis conformiter ad statuta anteacti capituli generalis 1721 quibus statuitur ut conventus Lovaniensis et Ulissiponensis una cum monasterio monialium Boni-Successus subsint provinciali Hiberniae, PP. et moniales Ulissiponenses jurisdictionem provincialis nostri non admittant, sed illi et provinciae nostrae, non sine manifesta inobedientia et rebellione, se opponant, et hoc per recursum ad tribunalia secularia: omnino rogamus ut Rma.V. Paternitas remedium aliquod apponere dignetur et simul actus nostros gratiose confirmet.

Dublinii hac die 23 Aprilis Anno 1730.

Fr Joannes O'Brien, prior provincialis.

Fr Terentius Reyly, deffinitor.

Fr Laurentius Richardson, deffinitor.

Fr Thomas de Burgo, deffinitor.

Fr Thomas Loghlin, deffinitor.

Fr Jacobus Farrell, Praesentatus et secretarius.

Concordat cum originali Romam transmissa.

Fr Joannes O'Brien, Prior Provincialis.

Rev. Fr Hyacinth Tully for the convent of Portumna.

Rev. Fr Dominic Burke for the convent of Tombeola.

Rev. Fr Thomas Mulledy for the convent of Roscommon.

We humbly request that your Most Reverend Paternity may graciously deign to grant these degrees; and we ask that you will deign to dispense Rev. Fr John Fitzgerald from the impediment of illegitimate birth (to a single man and a single woman). He has worked in this province with the greatest success for nine years. We ask that he may be promoted by title of preaching to the preacher generalship for the convent of Cork.

Suffrages

For the welfare of the Holy Roman Church, each priest is to say one Mass.

For the Most Rev. Fr Master General and his staff, each priest is to say one Mass.

For the soul of the Most Holy Pontiff, our most beloved brother, each priest is to say three Masses over and above the common suffrages of the Order.

For the most Eminent Cardinal Pípiá, each priest is to say three Masses over and above the common suffrages of the Order.

For all our brothers and sisters deceased since the last provincial chapter, each priest is to say one Mass.

In order to preserve uniformity in the saying of the Divine Office we command Rev. Fr John Scanlan to publish a directory of the Divine Office. We order all the brothers of this province, under formal precept and in virtue of holy obedience, to use this directory. Under the same precept we command that there should be in every convent of the Order at least one copy of the offices recently granted which the same Father has had printed at his own expense.

Since, despite the acts of the last General Chapter (which repeated the statutes of the previous General Chapter of 1721) subjecting the convents of Louvain and Lisbon, as well as the monastery of nuns at Bom-Successo, to the provincial of Ireland, the Fathers and nuns of Lisbon do not admit the jurisdiction of our provincial but disobediently and rebelliously oppose both him and our province by having recourse to the secular courts, we earnestly ask your Most Reverend Paternity to remedy the situation, while at the same time graciously confirming our acts.

Dublin this 23rd day of April 1730.

Br John O'Brien, prior provincial.
Br Terence Reyly, definitor.
Br Laurence Richardson, definitor.
Br Thomas Burke, definitor.
Br Thomas Loughlin, definitor.

Br James Farrell, *Praesentatus* and secretary.

This agrees with the original sent to Rome.

Br John O'Brien, prior provincial.

4. THE ACTA OF THE INTERMEDIATE PROVINCIAL CHAPTER HELD AT DUBLIN ON 29 APRIL 1732.

In Nomine SS. Trinitatis

Nos infrascripti in Capitulo Intermedio, cum ceteris gravioribus Provinciae Patribus, congregati Dublinii die 29 Aprilis 1732 in conventu S.Salvatoris.

Denunciationes

1^o Denunciamus fuisse per vota secreta provinciae in capitulo intermedio congregatae propositum: An conveniret novos diffinitores eligere pro congregatione seu dicto capitulo intermedio: eo quod Reverendissimus P.Magister Generalis in suis literis directis Reverendo A.P.Magistro Provinciali nostro sub primo die Decembris 1731, talem electionem diffinitorum usui et consuetudini provinciae nostrae conignet. Provincia igitur in capitulo intermedio congregata per temporum injurias nullam habens fixam consuetudinem; quia a provincialatu R.A.P.Magistri Maguyre inclusive usque in hodiernum diem tantum duo fuere celebrata capitula intermedia, unum scilicet sub dicto Magistro Provinciali Maguyre cum diffinitoribus in eodem capitulo intermedio electis, aliud vero capitulum intermedium sub Illustrissimo Midensi tunc provinciali sine diffinitoribus. Nos igitur debita reverentia inhaerentes literis Reverendissimi Magistri Ordinis judicavimus fore conveniens ut eligerentur novi diffinitores; fueruntque electi suffragio provinciae:

Pro provincia Momoniae R.A.P.Magister Fr Antoninus Saall.

Pro provincia Ultoniae R.A.P.Magister Fr Hyacinthus Wattson prior Pontanensis.

Pro provincia Lageniae R.P. Praedicator Generalis Fr Joannes Newman prior Kilkenniensis.

Et pro provincia Conaciae R.P.Fr Joannes Goosman prior Galviensis et praedicator generalis.

2^o Denunciamus R.A.P.Magistrum Provinciale Fr Joannem O Brian post redditam exactam rationem suae administrationis et status provinciae fuisse unanimiter per vota etiam secreta judicatum continuandum in suo officio provincialatus.

3^o Denunciamus nos cum debita reverentia, benevolentia, et animi gratitudine literas apostolicas SS.D. Clementis Papae XII concedentis indulgentias plenarias pro XV. Septembris, pro missionibus cum licentia ordinariorum perficiendis, pro spiritualibus exercitiis, necnon pro hora SS.Rosarii, acceptasse. Pariter declaramus nos ad unguem observaturos moderationem Brevis Apostolici Benedicti Papae XIII, piaae memoriae, factam a supradicto Sanctissimo D. Clemente Papa XII: necnon reductionem Bullae *Pretiosus* ad terminos juris communis et S.Concilii Tridentini: et mandatum nostri Reverendissimi Magistri Ordinis in hac materia pariter observaturos.

4^o Denunciamus omnes ordinationes capituli electivi proxime elapsi huius provinciae cum monendis et animadvertendis nostri Reverendissimi in suo robore permansuras, praecipue quod nullus imposterum postuletur ad aliquem gradum, nisi specificatis individualiter postulorum meritis, et simul advocatis in consilium patribus magistris provinciae cum diffinitoribus. Et pariter quod exprimetur cuius nationis sit postulatus, an pro gradu suae nationis postuletur, et quo titulo locus vacet. Similiter quod nullus proponatur titulo scholae qui non habeat requisita secundum nostras constitutiones, nec titulo missionis, qui non sit respective inventus idoneus.

4. THE ACTS OF THE INTERMEDIATE PROVINCIAL CHAPTER HELD AT DUBLIN ON 29 APRIL 1732.

In the Name of the Most Holy Trinity

We the undersigned, gathered together at Dublin with others of the more important Fathers of the province, for the Intermediate Chapter on 29 April 1732 in the convent of St Saviour.

Statements

1. We state that the following question was put by the secret votes of the province gathered for the intermediate chapter: whether it was fitting to elect new definitors for the congregation or said intermediate chapter, seeing that the Most Rev. Fr Master General in his letter of 1 Dec. 1731 to the V.Rev.Fr Master Provincial said that such an election of definitors was to follow the practice and custom of our province. However, since these are unsettled times, no fixed practice has governed the meetings of the province at intermediate chapters. From the provincialate of V.Rev.Fr Master Maguire inclusively up to the present day, only two intermediate chapters have been celebrated, namely one under the aforesaid Master Provincial Maguire with definitors elected in that very intermediate chapter, and the other intermediate chapter under his lordship of Meath, then provincial, without definitors. We therefore, attending with due reverence to the letter of the Most Rev. Master of the Order, thought best to elect new definitors. The following were elected by the vote of the province:

For the province of Munster, V.Rev.Fr Master Antonine Sall.

For the province of Ulster, V.Rev.Fr Master Hyacinth Watson, prior of Drogheda.

For the province of Leinster, Rev.Fr Preacher General John Newman, prior of Kilkenny.

And for the province of Connacht, Rev.Fr John Goosman, prior of Galway and preacher general.

2. We state that the V.Rev.Fr Master Provincial Brother John O'Brian, having given an exact account of his administration and of the state of the province was unanimously and by secret vote judged [worthy] to be continued in his office as provincial.
3. We state that we have accepted with due reverence, good-will, and gratitude, the Apostolic Letters of His Holiness Pope Clement XII granting plenary indulgences for the 15th of September, for missions conducted with the permission of the Ordinary, for spiritual exercises, and for the recitation of the Most Holy Rosary. Likewise we intimate our intention strictly to observe Clement XII's modification of the apostolic brief issued by Pope Benedict XIII of happy memory, as also the limitation of the Bull *Pretiosus* to the terms of the common law and of the holy Council of Trent, and the commands of the Most Rev. Master General on the same subject.
4. We state that all the ordinations of the last elective chapter of this province, as well as the warnings and comments of the Master General [made in reference to them], shall remain in force; particularly that in future no-one is to be put forward for a degree unless his merits are distinctly specified and put before the masters and definitors of the province sitting in council. It must also be stated to what nation the one postulated belongs, whether he is being postulated for a degree within his own nation, and by what title the place is vacant. Similarly no-one is to be proposed by the title of 'teaching' who has not fulfilled the requirements laid down in our Constitutions, nor by the title of 'preaching' if he has not been found capable of it.

Petitiones

- 1^o Quamvis postulationes non soleant fieri in capitulis intermediis, tamen, attentis meritis aliquorum in hac Domini vinea per multos annos strenue laborantium humillime supplicamus Reverendissimum Magistrum nostrum Generalem, quatenus ex consueta sua in nostram provinciam benevolentia et charitate, non gravetur promovere ad praedicatorum generalis gradum:

Pro Ultonia (quae nullum habet de facto praedicatorem generalem)

R.P.Fr Joannem Smith priorem Carlingfordensem pro dicto suo nativo conventu;

R.P.Fr Eugenium Linnan pro suo nativo conventu Pontanensi;
et R.P.Fr Antoninum MacRoory priorem Deriensem pro dicto etiam suo conventu nativo Deriensi;

qui tres per quattuor annos laudabiliter praedicationis munus obierunt.

Pro provincia Lageniae R.P.Fr Joannem Schanlan priorem Naasensem (qui per novemdecim annos zelose pariter laboravit, tum concionando, cum haetherodoxos ad gremium Ecclesiae reducendo) pro conventu de Arkelo suae nationis, cum desit ibi praedicator generalis;
et R.P.Fr Edmundum Stone (qui per decem annos munus praedicationis fructuose exercuit) pro conventu Achaboensi suae pariter nationis vacante.

Pro provincia Conaciae R.P.Fr Franciscum Conmy priorem Waterfordiensem (qui per decem annos cum applausu praedicavit) pro suae nationis conventu Rafranensi vacante.

- 2^o Humillime etiam petimus a Reverendissimo nostro Magistro Generali gradum Praesentaturae titulo scholae pro R.P.Fr Dominico Kelly actuali Regente Secundario in studio nostro generali Lovaniensi, modo Reverendissimus Magister Generalis antea dictum gradum alteri de provincia Conaciae non concesserit. Et suppliciter recommendamus R.P.Fr Bernardinum Brulaughan, nuper magistrum studentium, et modo actuale professorem in S.Scriptura, ut supradicto Patri Dominico Kelly actuali Regenti Secundario eiusdem studii Lovaniensis immediate succedat.

- 3^o Supplicat provincia cum diffinitoribus quatenus Reverendissimus (ad evitandas inutiles expensas et alia incommoda) nullas quaerelas a religiosis nostris, hic in patria degentibus, admittat, nisi prius easdem Reverendo A.P.Provinciali pro tempore exponant.

Haec sunt, Reverendissime Pater, quae cum filiali reverentia vestrae Reverendissimae Paternitati proponenda censuimus, quaeque confirmanda a vestra benignitate speramus. Imo vix, et non sine discrimine inter tot procellas et inimicorum injurias hoc in loco congregari aut apparere potuimus, sed Omnipotentis Dei auxilio hucusque incolumes evasimus. Tandem humillime petita vestrae Reverendissimae Paternitatis benedictione, subscribimur suae Reverendissimae Paternitatis obsequentissimi filii.

Fr Joannes O Brien, prior provincialis Hiberniae.
Fr Antoninus Sall, S.Th.Magister ac primus diffinitor.
Fr Hyacinthus Wattson, S.T.M.P. ac diffinitor.

Postulations

1. Although it is not customary to postulate at intermediate chapters, still (considering the talents of some who for many years have laboured in this vineyard of the Lord), we most humbly ask our Most Rev. Fr Master General, from the benevolence and charity he has always shown to our province, to raise no difficulty to the promotion of the following to the rank of Preachers General.

For Ulster: (which in fact has no preacher general)

Rev.Fr John Smith, prior of Carlingford, for that his native convent.

Rev.Fr Eugene Linnan for his native convent of Drogheda.

And Rev.Fr Antoninus MacRoory, prior of Derry, for that his native convent.

These three have preached in a praiseworthy manner for four years.

For Leinster: Rev.Fr John Schanlan, prior of Naas, (who for nineteen years has preached zealously, bringing many heretics back to the Church), for the convent of Arklow in his nation, since a preacher general is lacking there.

Rev.Fr Edmund Stone (who has preached fruitfully for ten years) for the vacant convent of Aghaboe in his own nation.

For Connacht: Rev.Fr Francis Conmy, prior of Waterford, (who preached with great success for ten years) for the vacant convent of Rathfran in his own nation.

2. We also most humbly ask the Most Rev. Master General to grant the degree of *Praesentatus* by title of teaching to Rev.Fr Dominic Kelly, now Second Regent in our general house of studies at Louvain, unless the Most Rev. Master General shall grant that degree to someone else in the province of Connacht. We also earnestly recommend that Rev.Fr Bernardine Brulaughan, recently master of studies and now professor of Sacred Scripture, may immediately succeed the above-named Fr Dominic Kelly as Second Regent in Louvain.
3. The province and definitors entreat the Master General (in order to avoid useless expense and other inconveniences) not to act upon complaints made by religious living in Ireland, before bringing them to the attention of the V.Rev.Fr Provincial.

Most Reverend Father, here are those matters which we have thought proper to propose with filial reverence to your Most Reverend Paternity, and which we hope you will be so good as to confirm. Indeed, we were hardly able to appear or meet in this place without danger, so many storms and enemies surround us, but by the help of almighty God, we have so far escaped. Finally, asking the blessing of your Most Reverend Paternity, we sign ourselves, Your Most Reverend Paternity's most devoted sons,

Br John O'Brien, prior provincial of Ireland.

Br Antoninus Sall, Master of Sacred Theology and first definitor.

Br Hyacinth Watson, Master of Sacred Theology, prior and definitor.

Fr Joannes Newman, praedicator generalis, prior et diffinitor.
Fr Joannes Gusman, praedicator generalis, prior et diffinitor.
Fr Joannes Donnelly, Magister et secretarius capituli.

5. THE ACTA OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 4 MAY 1734.

Jesus Maria Dominicus

Acta statuta definita in capitulo provinciali celebrato in conventu S.Salvatoris Dubliniensis die 4ta Maii 1734 sub Adm. Rdo.P. Praesentato Fr Bernardo MacHenry provinciali electo, definientibus Adm.RR.PP.Fr Eugenio Lennan priore Pontanensi definitore Ultoniae, Fr Colmano O Shagnussy S.Theologiae magistro definitore Conaciae, Fr Terentio Reilly praedicatore generali definitore Lageniae, et Dominico O Farrell S.Theologiae praesentato definitore Momoniae canonice electis.

Declarationes

- 1^o Declaramus R.Adm.P.Praesentatum Fr Bernardum MacHenery fuisse cum summa pace et unanimitate legitime et canonice electum in priorem provincialem huius provinciae Hiberniae die 4ta Maii, eiusque electionem fuisse gratissimam nedum patribus et fratribus totius religionis huius provinciae, quin et Illmo. et Rmo. Domino Praesuli Armachano totius Hiberniae Primati.
- 2^o Nos cum summa veneratione et gratitudine acceptasse omnes et singulas Bullas et Constitutiones Apostolicas, necnon acta capitulorum generalium hucusque facta, et nos cum omni obsequio acceptamus, ratificamus, et omni nostro conatu defendemus.
- 3^o Confirmamus et approbamus in conservatores nostrorum privilegiorum atque jurisdictionum Illmos. necnon Rmos. Archiepiscopos DD. Armacanum, Dubliniensem, Casseliensem et Tuamensem.
- 4^o Declaramus in hoc nostro capitulo canonice fuisse electum in definitorem generalem pro capitulo generali proximo futuro Adm.R.P.Magistrum Edmondum de Burgo, theologum Cassanatensem, et in socium et electorem pro eodem capitulo R.P.Fr Joannem Brett, regentem primarium collegii nostri SS.Sixti et Clementis de Urbe.

Denunciationes

- 1^o Consequenter ad acta ultimi capituli generalis Bononiensis 1725 publice promulgata in penultimo nostro capitulo provinciali electivo denunciamus proximum nostrum capitulum intermedium celebrandum fore in conventu nostro S.Salvatoris Dubliniensis die 15 Junii 1736, et proximum nostrum capitulum electivum celebrandum fore in conventu nostro S.Mariae Magdalinae civitatis Pontanensis sabbato immediate antecedente Dominicam *Deus qui errantibus* 1738, ad quae omnes de jure spectantes accedere sub poenis taxatis invitamus et vocamus.
- 2^o Denunciamus sub poena suspensionis ipso facto incurrendae ut nemo ex nostris audeat publice proponere verbum Dei sine praevia sui superioris licentia et licentia ordinarii; similiter ut quicumque ex nostris, curam animarum non habens, matrimonium benedicere, communionem Paschalem porrigere, vel Extremam Unctionem administrare praesumerit

Br John Newman, Preacher General, prior and definitor.
Br John Gusman, Preacher General, prior and definitor.
Br John Donnelly, Master and secretary of the chapter.

5 THE ACTS OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 4 MAY 1734.

Jesus Mary Dominic

The statute acts defined at the provincial chapter held in the convent of St Saviour's, Dublin, on 4 May 1734, under the V.Rev.Fr *Praesentatus* Br Bernard MacHenry, provincial elect. The canonically elected definitors were the V.Rev.Fathers Br Eugene Lennan, prior of Drogheda, definitor for Ulster, Br Colman O'Shagnussy, Master of Sacred Theology, definitor for Connacht, Br Terence Reilly, Preacher General, definitor for Leinster, and Dominic O'Farrell, *Praesentatus* definitor for Munster.

Declarations

1. We declare that the V.Rev.Fr *Praesentatus* Br Bernard MacHenry was lawfully and canonically elected (without discord or dissent) as prior provincial of this province of Ireland on 4 May, and that his election greatly pleased, not only the Fathers and Brothers of the entire province, but also the Most Illustrious and Most Reverend Lord Archbishop of Armagh, Primate of all Ireland.
2. With the greatest veneration and gratitude we declare our acceptance of each and every Apostolic Bull and Constitution, as well as the acts of the general chapters heretofore celebrated. We accept them with all due deference, ratify them, and defend them to the best of our abilities.
3. We confirm and approve the Most Illustrious and Most Reverend Archbishops of Armagh, Dublin, Cashel, and Tuam, as preservers of our privileges and jurisdiction.
4. We declare that the V.Rev.Fr Master Edmund Burke, theologian of the Cassanatensian [library] was in this our chapter canonically elected definitor general for the next general chapter; and that Rev.Fr Br John Brett, First Regent of our Roman college of SS. Sixtus and Clement, was elected as his companion and fellow-elect for the same chapter.

Statements

1. Following the public promulgation of the acts of the last general chapter (Bologna, 1725) at our second-last elective provincial chapter, we state that our next intermediate chapter will be held in our convent of St Saviour's, Dublin, on 15 June 1736, and that our next elective chapter will take place in our convent of St Mary Magdalen's in the city of Drogheda on the Saturday immediately preceding the Sunday *Deus qui errantibus*, 1738. We invite and call to these chapters, under the appropriate penalties, all who are obliged by law to attend them.
2. We state (under penalty of *ipso facto* suspension) that none of our Fathers is to dare to preach publicly the word of God without the previous permission of his superior and the permission of the Ordinary. Likewise, should any of our priests, not having the care of souls, presume to bless marriages or to administer Easter Communion or Extreme Unction without the

sine expressa licentia quorum interest, censuris de jure taxatis quas ipso facto incurreret, sciat se innodari secundum decretum *Trid.* de Reformatione Matrimonii, sess.24, c.1.

Ordinationes

- 1^o Strictissime ordinamus et mandamus ut omnes confessarii de jure non exempti tribus vicibus examinentur rigore, super quo PP. examinerum conscientias aggravamus; examinerum deputationem Adm.R.P.Praes.Provinciali committimus, examineribus quoque exactissime recepiendorum ad habitum cura committatur ne quacunque ratione indigni recipiantur.
- 2^o Renovamus quae dicta sunt in ultimo capitulo electivo No.2^o tum de recipiendis tum receptis ad habitum, maxime ad professionem, qui non calleat, vel saltem addiscere conabitur linguam Hybernicam, et ultra strictissime prohibemus ne ullus professus ad ordines sacros, maxime ad presbyteratum, promoveatur in hoc regno.
- 3^o Insuper mandamus ne intra regnum hoc aliquis ad habitum admittatur qui pro certo non sit provisu unde possit se sufficientibus atque decentibus vestitu et viatico ex propriis, nitide et decorose in transmarinis regionibus comparere.
- 4^o Instauramus et denuo stabilimus totum quod continetur ordinatione 6ta ultimi capituli ut quilibet prior, quantocius intimet R.P.Provinciali pro tempore obitus fratrum, ad hoc, ut solita suffragia solvantur; circa vero bona fratrum defunctorum observentur statuta ultimorum capitulorum provincialium 1726 No.4^o et 1730 No.6^o.
- 5^o Ordinamus ad evitanda plurima inconvenientia ne quis accedat ad civitatem Dublinii sine expressa licentia P.Provincialis vel eius vicarii, et qui se non ostendat infra spatium 24 horarum P.Priori Dubliniensi vel eius substituto; insimul strictissime prohibemus ne ullus fratrum assignatorum in dicto conventu, vel quovis alio titulo in dicta civitate degentium, licet non inserviat in capella S.Salvatoris, commoretur per viginti quattuor horas extra limites urbis dictae sine licentia prioris Dubliniensis.
- 6^o Innovamus censuras omnes contra sollicitantes favorem quorumcunque cuiusvis status vel conditionis extra obedientiam Ordinis constitutorum ad obtinendas quoscunque gradus vel honores intra nostrum Ordinem. Insuper declaramus easdem censuras incurrere omnes qui detulerint quaerelas ad quascunque personas extra obedientiam Ordinis, e quibus dissensiones seu displicentia oriri possint et religiosorum pax perturbari.
- 7^o Mandamus quod in singulis conventibus ubi fieri commode potest, praeter exercitia polemica a Rmo.P.Generali praescripta, habeantur conferentia morales, semel ad minus in mense, quibus omnes non legitime impediti interesse teneantur.

Postulationes pro Natione Ultoniae

- 1^o Postulamus praesentaturam titulo lectionis P.Fr Bernardo Brullaghan, qui docuit philosophiam Lovanii, complevit annos lecturae S.Scripturae et magisterii studentium ibidem; modo est a duobus circiter annis lector primarius S.Theologiae Ulissipone. Datur vacantia quia nullus est praesentatus in dicta natione titulo lectionis.
- 2^o Praesentaturam titulo lectionis P.F.Patricio Brullaghan qui docuit philosophiam in provincia Lombardiae, per aliquot annos fuit lector S.Scripturae Lovanii, et ibidem est a duobus annis regens secundarius.

express permission of those whom it concerns, let him know that he is bound by the Tridentine decree *de Reformatione Matrimonii*, session 24, c.1, [besides] incurring the *ipso facto* censures laid down in law.

Ordinations

1. We ordain and most strictly command that all confessors (not exempted by law) undergo rigorous examination on three separate occasions, in which matter we oblige in conscience the Fathers conducting such examinations. We leave the appointment of examiners to V.Rev.Fr *Praesentatus* Provincial. The examiners are to exercise the greatest care in judging those to be received to the habit, so that unworthy candidates will not for any reason be admitted.
2. We renew what was laid down in the last elective chapter (No.2), in regard to those candidates for the habit and to those admitted to the habit (and especially to profession), who do not know the Irish language or will not at least try to learn it. Furthermore we most strictly forbid the ordination (particularly the priestly ordination) of any professed brother in this kingdom.
3. We further command that no-one is to be admitted to the habit in this kingdom unless it is known for certain that he has means of his own to provide himself with travelling-money and enough decent clothes, so that he can make his appearance fittingly and tidily in foreign parts.
4. We re-affirm and once again lay down everything contained in the 6th ordination of the last chapter — that each prior should as soon as possible inform the Rev.Fr Provincial for the time being of the deaths of the brethren so that the customary suffrages may be said. In what, however, concerns the goods of deceased brethren, the statutes of the last provincial chapters of 1726 (No.4) and 1730 (No.6) are to be observed.
5. We ordain (in order to prevent many abuses) that no-one is to come to the city of Dublin without the express permission of Fr Provincial or his vicar, or without presenting himself within twenty-four hours of his arrival to the prior of Dublin or his substitute. At the same time we most strictly forbid any brother assigned to that convent, or living in that city for any other reason, (even though not attending the chapel of St Saviour's), to spend more than twenty-four hours outside the limits of that city without the permission of the prior of Dublin.
6. We renew all the censures against those soliciting the favour of anyone, of any status or condition whatever, outside the Order, to obtain degrees or honours within the Order. We further declare that the same censures are incurred by all who carry complaints to people not belonging to the Order, in such a way that quarrels and discontent could be aroused and the peace of [our] religious disturbed.
7. We order that in every convent (in which it can conveniently be done) conferences on moral theology should be held at least once a month, in addition to the polemical exercises ordered by the Most Rev.Fr General, and that all not legitimately prevented should attend.

Postulations for the Nation of Ulster

1. For the degree of *Praesentatus* by title of teaching, we postulate Fr Br Bernard Brullaghan, who taught philosophy at Louvain, finished out his time there as professor of S.Scripture and Master of Students, and has now for two years been first professor of S.Theology at Lisbon. A vacancy exists, for no-one is *Praesentatus* by title of teaching in that nation.
2. For the degree of *Praesentatus* by title of teaching [we postulate] Fr Br Patrick Brullaghan who taught philosophy in the province of Lombardy, was for some years professor of S.Scripture at Louvain, and has now been two years there as second regent.

- 3^o Praedicaturam generalem Crarlinfordiensem P. Joanni Smith priori dicti conventus, qui fuit postulatus in ultimo capitulo intermedio. Datur vacantia quia ex quo P.Fr Dominicus Brullaghan fuit promotus ad magisterium, nullus est praedicator generalis in illa plaga.
- 4^o Praedicaturam generalem Villae Novae P.Fr Thomae Byrn priori dicti conventus, qui fuit plurimis annis egregius missionarius apostolicus in Indiis Occidentalibus, et a decem annis complet omnia munia zelesi concionatoris in hoc regno.
- 5^o Praedicaturam generalem conventus Culraniensis P.Thadeo Brullaghan qui magno cum fructu a sex circiter annis predicat.

Pro Natione Momoniae

- 1^o Postulamus pro praesentatura titulo lectionis P.Fr Joannem Fitzmorris qui a duobus circiter annis est magister studentium et lectoris S.Scripturae Ulissipone; nullus est praesentatus titulo lectionis in illa plaga.
- 2^o Pro praedicatione generali P. Thomam Loughlin qui a tredecim annis cum magno fervore et fructu explet partes missionarii; pro conventu Waterfordiensi vacante per promotionem P.Fr Dominici Farrell ad praesentaturam.
- 3^o Pro praedicatione generali conventus Yoghaliensis loco P.Fr Michaelis Heaffy defuncti P.Fr Jacobum Heffernan qui ab 11 annis laudabiliter concionatur.
- 4^o Pro praedicatione generali conventus Killocensis pro quo nullus est praedicator, P.Fr Thomam Ryan priorem Casseliensem qui a 5 annis egregie praedicat.

Pro Natione Conaciae

- 1^o Postulamus pro magisterio titulo lectionis primo vacaturo P.Praesentatus Petrum Killikelly ex-priorem Lovaniensem, qui omnes suos cursus laudabiliter docuit Lovanii, et modo est terminaturus regentiam primariam ibidem.
- 2^o Praesentaturam titulo lectionis supradicti P.Killikelly vel quavis alia occasione primo vacaturam P. Joanni Brett: docuit omnes suos cursus Romae, et modo est regens primarius a 14a Septembris 1732.
- 3^o P. Joannem Dooly priorem Portumnensem pro praedicatione generali Calviae, vacante per obitum R.P. Gulielmi Kenny: a tredecim annis be [sic] concionatur.
- 4^o P. Dionysium Daly pro praesentatura vacante titulo missionis, qui decem annis fideliter obivit munus procuratoris in curia Matritensi.
- 5^o P. Joannem O Hart pro praedicatione generali conventus Tuilskensis; laudabiliter et zelose concionatus est ab undecem saltem annis.
- 6^o P. Petrum Caslen pro praedicatione generali conventus Urlariensis; egregie concionatur a decem annis:
vacant istae duae praedicationes ab aliquot annis.

Pro Natione Lageniae

- 1^o P.Fr Thomam Vincentium Kelly ad praesentaturam vel etiam magisterium titulo lectionis

3. For the degree of Preacher General [for the convent of] Carlingford, we postulate Fr John Smith, prior of the same convent, who was postulated at the last intermediate chapter. A vacancy exists, because there has been no preacher general in that nation since the promotion of Fr Br Dominic Brullaghan to the Mastership.
4. For the degree of Preacher General [for the convent of] Newtownards, we postulate Fr Br Thomas Byrne, prior of the same convent, who was an outstanding missionary apostolic in the West Indies for many years and has carried out all the duties of a zealous preacher for ten years in this kingdom.
5. For the degree of Preacher General [for the] convent of Coleraine, we postulate Fr Thaddaeus Brullaghan who has preached for about six years with great success.

For the Nation of Munster

1. For the degree of *Praesentatus* by title of teaching we postulate Fr Br John Fitzmorris who for about two years has been Master of Students and professor of S.Scripture at Lisbon; no-one is actually *Praesentatus* by title of teaching in that nation.
2. For the degree of Preacher General for the convent of Waterford (vacant by the promotion of Fr Br Dominic Farrell to the *Praesentatura*) we postulate Fr Thomas Loughlin who for thirteen years has carried out his missionary duties with fervour and success.
3. For the degree of Preacher General for the convent of Youghal, in place of the late Fr Br Michael Heaffy, we postulate Fr Br James Heffernan who has preached well for eleven years.
4. For the degree of Preacher General for the convent of Kilmallock, for which there is no preacher, we postulate Fr Br Thomas Ryan, prior of Cashel, who has preached remarkably well for five years.

For the Nation of Connacht

1. We postulate the first vacant Mastership by title of teaching for Fr *Praesentatus* Peter Killikelly, ex-prior of Louvain, who taught all his courses at Louvain in a praiseworthy manner, and is now about to finish his term of office as First Regent there.
2. We postulate the first vacant *Praesentatura* by title of teaching (either that of the above-mentioned Fr Killikelly or another) for Fr John Brett. He taught all his courses at Rome and has been First Regent there since 14 September 1732.
3. For the degree of Preacher General [for the convent of] Galway, vacant by the death of the Rev.Fr William Kenny, we postulate Fr John Dooly, prior of Portumna, who has preached here for thirteen years.
4. For the vacant *Praesentatura* by title of preaching we postulate Fr Denis Daly who for ten years faithfully carried out the duties of procurator at the court of Madrid.
5. For the degree of Preacher General for the convent of Tulsk, we postulate Fr John O'Hart: he has preached in a zealous and praiseworthy manner for at least eleven years.
6. For the degree of Preacher General for the convent of Urlar, we postulate Fr Peter Caslen: he has preached remarkably well for ten years.
These [last] two Preacher Generalships have been vacant for some years.

For the Nation of Leinster

1. We postulate Fr Br Thomas Vincent Kelly for the first vacant *Praesentatura*, or even the Mastership

primo vacaturum: literae V.Rmae. Paternitatis testantur illum explevisse fructuose omnes suos cursus et etiam regentiam primariam in collegio SS. Sixti et Clementis de Urbæ.

- 2^o P. Joannem Fottrell in praedicatorem generalem conventus S.Salvatoris Dublinii: concionatur laudabiliter in hac metropoli a quinque annis; vacat locus per promotionem P. Christopheri Dillon ad magisterium, et nemo hucusque fuit subrogatus.
- 3^o P. Thomam Brenan pro praedicatione generali conventus Athy; fructuose concionatus est a novem annis.
- 4^o P. Edmundum Stones priorem Rossibarcensem pro praedicatione generali dicti conventus. Cum applausu praedicavit ab 11 annis.

Suffragia

Pro felici statu S. Romanae Ecclesiae, quilibet sacerdos unam Missam, clericus psalterium, fratres conversi totum Rosarium.

Pro Rmo.P.Magistro Generali Ordinis Fr Thoma Ripoll et eius sociis, quilibet sacerdos unam Missam, clericus psalterium, fratres conversi totum Rosarium.

Pro diuturna incolumitate in utroque homine in Dei gloriam et sacri Ordinis honorem Eminentissimorum Cardinalium Protectorum Ordinis et regni et Eminentissimorum Ordinis nostri Gotti et Ferreri, quilibet sacerdos unam Missam, clericus psalterium, conversus totum Rosarium.

Pro omnibus fratribus et sororibus nostris, maxime nostrae provinciae, defunctis ab ultimo capitulo provinciali, quilibet sacerdos unam Missam, clericus psalterium, conversus totum Rosarium.

Rme.Pater quam humillime supplicamus vestram paternitatem quatenus benigne dignetur confirmare et approbare omnia praefata acta nostri capituli provincialis Dublinii die 10 Maii 1734.

Vestrae Reverendissimae Paternitatis addictissimi et obsequantissimi filii.

Fr Bernardus MacHenry, prior provincialis
Fr Colmanus O Shagnussy, S. Theologiae magister et definitor
Fr Dominicus O' Farrell, S.T.Praes. et definitor
Fr Terentius Reilly, praedicator generalis et definitor
Fr Eugenius Lennan, prior Pontanensis et definitor

Fr Thomas Vincentius Kelly, S. Theologiae lector, et capituli secretarius.

by title of teaching. The letter of his V.Rev.Paternity testifies that he fruitfully completed all his courses, as well as his First Regency, in the college of SS.Sixtus and Clement in Rome.

2. We postulate Fr John Fottrell as Preacher General of the convent of St Saviour's, Dublin. For five years he has preached well in this metropolis. A vacancy exists by the promotion to the Mastership of Fr Christopher Dillon, whom so far no-one has replaced.
3. For the degree of Preacher General for the convent of Athy we postulate Fr Thomas Brenan: he has preached fruitfully for nine years.
4. We postulate for the degree of Preacher General for the convent of Rosbercon, Fr Edmund Stones, prior of that convent. He has preached with great approval for eleven years.

Suffrages

For the welfare of the Holy Roman Church, each priest is to say one Mass, each cleric the Psalter, the lay brothers the entire Rosary.

For the Most Rev.Fr Master General, Br Thomas Ripoll, and his assistants, each priest is to say one Mass, each cleric the Psalter, the lay brothers the entire Rosary.

For the continued spiritual and material well-being (unto the glory of God and the honour of our sacred Order) of their Eminences the Cardinal Protectors of the Order and of the Kingdom, as also of their Eminences Cardinals Gotti and Ferreri of our Order, each priest is to say one Mass, each cleric a Psalter, each lay brother the entire Rosary.

For all our brothers and sisters, especially those of our province, deceased since the last provincial chapter, each priest is to say one Mass, each cleric the Psalter, each lay brother the entire Rosary.

Most Rev. Father, we most humbly desire that your Paternity will graciously deign to confirm and approve all the fore-going acts of our provincial chapter held at Dublin on 10 May 1734.

Your Most Reverend Paternity's most loyal and obedient sons.

Br Bernard MacHenry, prior provincial.

Br Colman O'Shaghnessy, Master of Sacred Theology and Definitor.

Br Dominic O'Farrell, *Praesentatus* of Sacred Theology and Definitor.

Br Terence Reilly, Preacher General and Definitor.

Br Eugene Lennan, prior of Drogheda and Definitor.

Br Thomas Vincent Kelly, professor of Sacred Theology and secretary of the chapter.

6. 3 JULY 1734. FR THOMAS RIPOLL, MASTER GENERAL, ACKNOWLEDGES AND APPROVES THE ACTA OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 4 MAY 1734.

In Dei Filio sibi dilectis RR.Adm.PP. Magistris, prioribus, praedicatoribus generalibus, caeterisque patribus et fratribus Provinciae Hyberniae Ordinis Praedicatorum.

Fr Thomas Ripoll, S.T.Professor ac eiusdem totius Ordinis Praedicatorum humilis Magister Generalis et servus, salutem ac observantiae regularis zelum constantem.

Acta capituli vestri anno praesenti 1734 die 4ta mensis Maii et sequentibus Dublinii in conventu nostro S.Salvatoris celebrati, nostro iudicio, correctioni, et confirmationi ut opus sit submissa, ad manus nostras pervenerunt; in quibus, antequam approbationis nostrae calculum eisdem subjungamus, quae corrigenda, quaedam maius roboranda, reperimus. Et equidem titulo ordinationes N. 2º ut bono communi provinciae quoad habilitatem subjectorum, proinde et negotio missionis apostolicae melius prospiciatur, detricte praecipimus et mandamus ut recipiendorum ad habitum Ordinis numerus attemperetur, ne recipiantur quaevis subjecta obvia et inepta, sed pauca et selecta ac praecellentia in moribus, literis, et origine, in quibus affulgeat certa spes profectus, nedum in obsequium religionis, verum et maxime missionis apostolicae; nec ullus recipiatur sine expressa licentia A.R. Prioris magistri Provincialis in scriptis habita, et nonnisi in locis congruentibus ubi ab examinadoribus ad hoc deputatis coram patribus a concilio diligenter examinari ac eius idoneitas sufficienter probari possit, de qua idoneitate detur conscientiosa relatio R.P.Priori conventus qui desuper R.A.P.Provincialem informet. Et quia pro missionibus summopere necessaria est lingua Hybernica, maxime ruri ubi maior est messis, severe inhibemus ne ullus recipiatur ad habitum aut professionem, qui non calleat linguam Hybernicam, aut saltem iudicio discretorum adsit certissima spes et capacitas brevi eam addiscendi.

Cum ordinatio 4ta se revocat quoad bona fratrum defunctorum ad ordinationem 4tam capituli provincialis 1726 et haec super aliam No.4tam capituli provincialis 1721 qua bona relicta post mortem fratrum defunctorum extra collegia Ulissiponense, Lovaniense et Romanum, et extra Hyberniam, in Hispania, Gallia, et utraque Germania adscribatur collegio Lovaniensi, defunctorum vero in Italia collegio Romano SS. Sixti et Clementis cum praeiudicio collegii Ulissiponensis, quod non modice missionibus praestat obsequia. Quapropter in favorem iustitiae distributivae cassamus omnino illam ordinationem No. 4º capituli provincialis 1721 quoad hoc punctum et praesentibus ordinamus et statuimus ut bona praefata fratrum defunctorum in Gallia et utraque Germania collegio Lovaniensi, defunctorum in Italia et locis vicinis collegio SS.Sixti et Clementis de Urbe cedant; defunctorum vero in Hispania et Lusitania collegio Ulissiponensi SSmi.Rosarii applicentur.

Tit. Postulationes 5) pro natione Lageniae, quamvis in ultimo capitulo provinciali Dublinii 1730 postulatio R.P.Praes. Fratris Laurentii Richardson ad gradum magisterii vacantem a nobis fuerit cassata, utpote actualis definitoris illius capituli, attamen, ex speciali paterno favore, eundem intuitu suorum meritorum scholasticorum rehabilitavimus ut in proximo capitulo provinciali rursus nobis ad hunc gradum proponi et recommendari possit: et quia huiusmodi postulatio in eius praeiudicium nunc ommissa fuit, ideo ut eidem fiat iustitia, praesentium tenore et officii nostri autoritate pro hac vice dispensamus super postulatione provinciae, eidemque in natione Lageniae per mortem A.R.P.F. Michaelis Shee vacantem gradum magisterii titulo scholae benigne conferimus; et quia per eius promotionem vacat praesentatura eodem titulo, hanc in praemium laborum scholasticorum R.P.L.Fr Vincentio Kelly.

Postulationes aliorum ad gradus successive exaudire parati sumus secundum quod gradus

6. 3 JULY 1734. FR THOMAS RIPOLL, MASTER GENERAL, ACKNOWLEDGES AND APPROVES THE ACTS OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 4 MAY 1734.

In the Son of God, to his beloved V.Rev.Fathers Masters, priors, preachers general, and the other Fathers and brothers of the province of Ireland of the Order of Preachers.

Br Thomas Ripoll, professor of Sacred Theology and humble Master General and servant of the entire Order of Preachers, health and constant zeal for regular observance.

The acts of your chapter celebrated in our convent of St Saviour's, Dublin, on the 4th of May and on the following days of this present year 1734, submitted as the law demands to be corrected and confirmed by us, reached our hands. Before giving them the seal of our approval, we find in them some things which need correction and others which should be more forcefully expressed. In regard to the second ordination, we most strictly order and command that the number of those received to the habit be reduced for the future, in order the better to promote the common good of the province with respect to the suitability of its subjects, as well as to facilitate the work of the apostolate. Instead of admitting headstrong, unsuitable candidates, only a few well-chosen boys (outstanding for their learning, virtue, and birth) are to be received. Accept only those who give the clearest indications of helping the cause of religion and the apostolic mission. Nor are any, even of these, to be given the habit, unless they have been properly examined before the Fathers of the council, their suitability has been sufficiently proved, the prior of the convent has sent a faithful account of their merits to the V.Rev.Fr Provincial, and unless the V.Rev.Fr Master Provincial has given his express permission in writing. And since the Irish language is so necessary for the work of the mission, particularly in the country where the harvest is greatest, we most severely forbid the reception of anyone to the habit or to profession who does not know the Irish language, or who at least (in the judgement of experienced men) cannot confidently be expected to learn it in a short time.

The fourth ordination, bearing on the goods of deceased brethren, recalls the fourth ordination of the provincial chapter of 1726, which in turn recalls the fourth ordination of the provincial chapter of 1721, by which the goods left by those of the brethren who should die outside the colleges of Lisbon, Louvain, or Rome, and outside Ireland itself, were to be given to the college of Louvain (when death took place in Spain, France, or in either Germany) and to the Roman college of SS. Sixtus and Clement (when the brother died in Italy). This arrangement is unfair to the college of Lisbon which makes no mean contribution to the missions. Hence, to maintain distributive justice, we entirely cassate that fourth ordination of the provincial chapter of 1721 on that point, and by these presents we ordain and decree that the aforesaid goods of the brethren dying in France and either Germany are to go to the college of Louvain, the goods of those dying in Italy and adjacent countries are to go to the college of SS.Sixtus and Clement in Rome, while the goods of those dying in Spain and Portugal are to be applied to the college of the Most Holy Rosary at Lisbon.

Title. Postulations (5) for the nation of Leinster. Although the postulation of the Rev.Fr *Praesentatus* Br Laurence Richardson for the vacant degree of Master (made at the last provincial chapter at Dublin in 1730) was by us cassated on the grounds that he was an actual definitor of the same chapter, nonetheless, by our special paternal favour and with regard for his scholastic abilities, we rehabilitate him so that he can be proposed and recommended to us once more for the same degree by the next provincial chapter. That justice may be done to him, seeing that such a postulation in his favour has been omitted from the present acts, by these presents and by the authority of our office we dispense for this occasion with the postulation of the province and confer on him the degree of Master by title of teaching left vacant in the nation of Leinster by the death of V.Rev.Fr Br Michael Shee. The degree of *Praesentatus* by the same title, left vacant by his promotion, we hereby confer on the Rev.Fr Professor Br Vincent Kelly as a reward for his academic labours.

We are prepared to consider the other postulations for degrees in turn, according as places

in provincia pro singulis vacare contigerit, aut candidati merita quorum quaedam valde tenui sunt, compleverint.

Caeterum omnia praememorata acta sic correcta, et specialiter ea quae a definitorio pro incremento boni communis provinciae ac in promotionem observantiae regularis ordinata ac stabilita sunt harum serie nostrique autoritate officii approbamus et confirmamus, una cum praesentibus nostris debite in provincia publicari et inviolabiliter observari et executioni mandari volumus. Nolumus autem ut praesens actorum confirmatio nostra cuiquam suffragetur quoad consecutionem graduum, nisi prius a nobis promotos, et solitis nostris patentibus literis provisus fuerit.

Porro toti dilectae provinciae nostrae paternam benedictionem nostram impertimur.

In nomine Patris et Filii et Spiritus Sancti. Amen. Quibuscunque in contrarium non obstantibus. In quorum fidem his propria manu subscriptis, sigillum officii nostri apponi jussimus.

Romae in conventu nostro S.Mariae super Minervam, die 3a Julii 1734.

Fr Thomas Ripoll, Magister Ordinis. Registrum p.103.
Fr Emericus Langenwater, Magister et socius.

7. A ROUGH LIST OF MASTERS, PREACHERS AND *PRAESENTATI* IN THE FOUR PROVINCES OF IRELAND.

- Magistri in Ultonia:* titulo scholae : P. Joannes Donnelly: P. Hiacinthus Watson.
titulo missionis : P. Dominicus Brulaghan.
- Praesentati:* titulo missionis : P. Bernardus MacHenry.
titulo scholae : P. Bernardus Brulaghan, P. Patricius Brulaughan senior.
- Praedicatores Generales:* P. Joannes Smith pro conventu Carlingfordiensi.
P. Eugenius Lennan pro conventu Pontanensi.
- Magistri in Lagenia:* titulo scholae : P. Jacobus Cormick, P. Jacobus Dillon,
P. Laurentius Richardson.
- Praesentati:* titulo scholae : P. Dominicus Kelly, P. Joannes Burn, P. Thomas Vincentius Kelly.
titulo missionis : P. Thomas Ferrall.
- Praedicatores Generales:* P. Franciscus Lynagh pro conventu Trimensi.
P. Terentius Reilly pro conventu Naasensi.
P. Joannes Scanlan, Arkloe.
P. Joannes Newman, Athy: P. Petrus Archer, Kilkenny.
Fr Joannes Fottrell pro conventu Dubliniensi. ^[1]
- Magistri in Momonia:* titulo scholae : P. Joannes O'Brien, P. Antoninus Sall, P. Vincentius O Heyne, P. Joannes MaGee.

[1] Added in a different hand

fall vacant, and according as the merits of the candidates (in some cases slight enough) increase.

By this letter and by the authority of our office we approve and confirm all the aforesaid acts, thus corrected, and especially those ordained and laid down by the definitory for the common good of the province and the encouragement of regular observance. We wish them, together with this letter, to be published in the province, to be inviolably observed, and to be put into execution. However, we do not wish our present confirmation of the acts to imply in any individual case the granting of a degree, for all candidates must first be promoted by us and then issued with our customary letters patent.

Furthermore, we impart our paternal benediction to the whole of our beloved province.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. All things to the contrary not withstanding. In faith whereof, having signed this letter with our own hand, we have ordered that the seal of our office be affixed to it.

At Rome, in our convent of S.Maria sopra Minerva, 3 July 1734.

Br Thomas Ripoll, Master of the Order.

Register p.103.

Br Emericus Langenwater, Master and companion.

7. A ROUGH LIST OF MASTERS, PREACHERS AND *PRAESENTATI* IN THE FOUR PROVINCES OF IRELAND.

- Masters in Ulster:* by title of teaching, Fr John Donnelly, Fr Hyacinth Watson.
by title of preaching, Fr Dominic Brulaghan.
- Praesentati:* by title of preaching, Fr Bernard MacHenry.
by title of teaching, Fr Bernard Brulaghan, Fr Patrick Brulaghan, senior.
- Preachers General:* Fr John Smith for the convent of Carlingford.
Fr Eugene Lennan for the convent of Drogheda.
- Masters in Leinster:* by title of teaching, Fr James Cormick, Fr James Dillon, Fr Laurence Richardson.
- Praesentati:* by title of teaching, Fr Dominic Kelly, Fr John Burn, Fr Thomas Vincent Kelly.
by title of preaching, Fr Thomas Ferrall.
- Preachers General:* Fr Francis Lynagh for the convent of Trim.
Fr Terence Reilly for the convent of Naas.
Fr John Scanlan, Arklow.
Fr John Newman, Athy. Fr Peter Archer, Kilkenny.
Br John Fottrell for the convent of Dublin.
- Masters in Munster:* by title of teaching, Fr John O'Brien, Fr Antoninus Sall, Fr Vincent O'Heyne, Fr John MaGee.

- Praesentati:* titulo scholae : P. Thomas O Hederman.
 titulo missionis : P. Jacobus Dominicus Ferral, P. Petrus MaCarty.
- Praedicatores Generales:* P. Raimundus Hoagan pro conventu Lorchensi.
 P. Jacobus Heffernan pro conventu Yoghellensi.
 P. Antoninus Kint pro Casseliensi.
 Fr Albertus O Brien pro conventu Corcagiensi. ^[1]
 Fr Anton. Carrol pro conventu Kilocensi. ^[1]
- Magistri in Conacia:* titulo scholae : P. Edmundus de Burgo, P. Colmanus O Seaghnussy,
 P. Humbertus de Burgo.
 titulo missionis : P. Dominicus Mulfen.
- Praesentati:* titulo scholae : P. Petrus Killikelly, P. Jacobus Moran, P. Dominicus French.
- Praedicatores Generales:* P. Dominicus Ruan pro conventu Sladensi.
 P. Bernardus MacDermott, Cluanshanvil.
 P. Patricius Walsh, Borisoule.
 P. Jo. Gildea, pro conventu Sliggoensi.
 P. Thomas O Muleedy, pro conventu Roscomonensi.
 P. Jo. Moran, pro conventu Portumniensi.
 P. Dominicus Burk pro Tombeola.
 P. Thomas Burk, pro conventu Athenriensi.
 P. Joannes Douly, pro conventu Galviensi loco Guilielmi Kenny.
 P. Hyacinthus Tully, Portumny.

Cuius nationis sit R.Praes.Fr Joannes O Cahan nescio sed brevi sciam ex ipso locum eius nativatis. Locus quidem originis videtur Ultonia.

8. THE ACTA OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 22 APRIL 1738.

Jesus Maria Dominicus

Acta Capituli Provincialis huius provinciae Hiberniae celebrati in conventu Sti. Salvatoris Dublinii die 22a Aprilis quae erat Sabbatum ante Dominicam *Deus qui errantibus* anno 1738, sub Adm. R.P.Praedicatore Generali et Priore Dubliniensi Fr Joanne Fottrell in eodem capitulo provinciali electo, definientibus Adm. RR. PP. Magistris Fr Joanne O Brien ex-provinciali, Fr Jacobo Dillon, Fr Hyacintho Watson, Fr Petro Killikelly priore Galviensi.

Declarationes

- 1^o Declaramus R.Adm.P. Praedicatorem Generalem Fr Joannem Fottrell priorem Dubliniensem fuisse cum pace et concordia rite et canonice electum in provincialem huius provinciae Hiberniae die 22a Aprilis, eiusque electionem fuisse provinciae gratam.
- 2^o Declaramus nominatos fuisse in privilegiorum nostrorum conservatores, pro Ultonia

[1] Added in a different hand

- Praesentati:* by title of teaching, Fr Thomas O'Hederman.
by title of preaching, Fr James Dominic Ferral, Fr Peter McCarthy.
- Preachers General:* Fr Raymund Hoagan for the convent of Lorrha.
Fr James Heffernan for the convent of Youghal.
Fr Antoninus Kint for Cashel.
Br Albert O'Brien for the convent of Cork.
Br Ant. Carrol for the convent of Kilmallock.
- Masters in Connacht:* by title of teaching, Fr Edmund Burke, Fr Colman O'Seagnussy, Fr Humbert Burke.
by title of preaching, Fr Dominic Mulfin.
- Praesentati:* by title of teaching, Fr Peter Killikelly, Fr James Moran, Fr Dominic French.
- Preachers General:* Fr Dominic Ruan for the convent of Strade.
Fr Bernard MacDermott, Clonshanville.
Fr Patrick Walsh, Burrishoole.
Fr John Gildea, for the convent of Sligo.
Fr Thomas O'Muleedy, for the convent of Roscommon.
Fr John Moran, for the convent of Portumna.
Fr Dominic Burke for Tombeola.
Fr Thomas Burke, for the convent of Athenry.
Fr John Douly, for the convent of Galway in place of William Kenny.
Fr Hyacinth Tully, Portumna.

I do not know to what nation Rev. Br John O'Cahan, *Praesentatus*, belongs, but I will shortly learn the place of his birth from his own lips. It seems that he came from Ulster.

8. THE ACTS OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 22 APRIL 1738.

Jesus Mary Dominic

The acts of the provincial chapter of this province of Ireland celebrated in the convent of St Saviour's, Dublin, on the 22nd of April (which was the Saturday preceding the Sunday *Deus qui errantibus*) 1738, under the V.Rev.Fr Preacher General and prior of Dublin, Br John Fottrell [who was] elected provincial at the same chapter. The definitors were the V.Rev. Fathers Masters Br John O'Brien ex-provincial, Br James Dillon, Br Hyacinth Watson, and Br Peter Killikelly, prior of Galway.

Declarations

1. We declare that the V.Rev.Fr Preacher General Br John Fottrell prior of Dublin was properly and canonically elected provincial of this province of Ireland, with peace and harmony, on the 22nd of April, and that his election was pleasing to the province.
2. We declare that the following were named as upholders of our privileges. In Ulster, Most

Illustrissimum Dominum Bernardum MacMahon archiepiscopum Armachanum et Primatem Hiberniae, pro Lagenia Illustrissimum Dominum Joannem Linegar archiepiscopum Dubliniensem, pro Momonia Illustrissimum Dominum Christopherum Butler archiepiscopum Cassiliensem, pro Conacia Illustrissimum Dominum Bernardum O Gara archiepiscopum Tuamensem.

- 3^o Declaramus electum fuisse in diffinitorem pro capitulo generali futuro Adm.R.P. Magistrum Fr Edmundum de Burgo, theologum Cassanatensem, et in socium pro eodem capitulo R.P.Praesentatum Fr Bernardum Brullaughan, regentem studiorum collegii SS.Rosarii Ulissiponensis.
- 4^o Declaramus ordinationem de bonis fratrum nostrorum defunctorum in Italia pridem factam in favorem conventus SS.Sixti et Clementis, nullatenus comprehendisse theologos Cassanatenses Hibernos, tum quia extra provinciam non censentur qui in obsequio universitatis, religionis, et suae provinciae operam impendunt, tum maxime quia in fundatione collegii (cuius statuta per nos mutari vel infringi nequeunt) bona eorum nativis suis conventibus consignari debent.

Denunciationes

- 1^o Denunciamus proximam congregationem intermediam celebrandam fore in conventu S.Salvatoris Dublinii die 15a Junii anno 1740, et in eodem conventu pariter celebrandum capitulum electivum Sabbato ante Dominicam *Deus qui errantibus* anno 1742, ad quae invitamus et citamus omnes sub poenis taxatis a nostris consitutionibus ad quos de jure spectat accedere.
- 2^o Denunciamus sub poena suspensionis a divinis ipso facto incurrendae, ut nemo ex nostris audeat publice proponere verbum Dei sine praevia sui superioris et ordinarii licentia; similiter ut quicumque ex nostris curam animarum non habens matrimonium benedicere, communionem Paschalem porrigere, vel Extremam Unctionem administrare praesumpserit, absque expressa licentia eorum quorum interest, sciat se censuras a jure taxatas ipso facto incurere.

Ordinationes

- 1^o Ordinamus et strictissime mandamus ut omnes confessarii de jure non exempti rigore examinentur de triennio ad triennium iuxta ordinationem ultimi capituli Bononiensis.
- 2^o Mandamus omnibus prioribus et praesidentibus nostrorum conventuum intra regnum sub poena suspensionis ab officiis ipso facto incurrendae, ne ullum ad habitum nostri Ordinis recipiant sine licentia R.P.Provincialis in scriptis obtenta. Rogamus insuper R.Adm.suam Paternitatem ut in decursu suae visitationis diligenter inquirat in qualitates novitiorum de facto ad habitum receptorum, quos si requisitis qualitatibus destitutos invenerit eorundem expulsionem ab Ordine ipsi committimus.
- 3^o Ob gravissimas causas supplicamus R.P.nostrum Generalem ut in conventibus nostris ultramarinis dignetur strictissime prohibere ne ullum juvenem huius regni admittant superiores dictorum conventuum, sive collegii Ulissiponensis ad habitum vel professionem inconsulto R.Adm.Priore Provinciali huius provinciae, qui talem licentiam non concedat sine consensu prioris et fratrum illius conventus pro quo professionem est emissurus. Flebili enim experientia nobis constat aliquos juvenes hic a nobis ob justas causas rejectos in praedictis conventibus fuisse ad habitum et professionem admissos.

Rev.Dr Bernard MacMahon, archbishop of Armagh and Primate of Ireland: in Leinster, Most Rev.Dr John Linegar, archbishop of Dublin: in Munster, Most Rev.Dr Christopher Butler, archbishop of Cashel: in Connacht, Most Rev.Dr Bernard O'Gara, archbishop of Tuam.

3. We declare that the V.Rev.Fr Master Br Edmund Burke, Cassanatensian theologian, was elected as definitor for the next General Chapter, and that Rev.Fr *Praesentatus* Br Bernard Brullaughan, regent of studies in the college of the most holy Rosary at Lisbon, was elected as his companion for the same chapter.
4. We declare that the ordination previously made in favour of the convent of SS.Sixtus and Clement regarding the effects left by brothers of ours who die in Italy does not in any way affect Irish theologians of the Cassanatensian [library]. On the one hand, those who labour in the service of the University, of religion, and of their province, are not considered to be outside the province. And on the other, it is stipulated in the charter of the College (whose statutes we may neither infringe nor change) that the effects left by its members are to go to their native convents.

Statements

1. We state that the next intermediate meeting will be held in the convent of St Saviour's, Dublin, on 15 June 1740, and that the elective chapter will be held in the same convent on the Saturday before Sunday *Deus qui errantibus*, 1742. We invite and call to these chapters, under the penalties laid down by our Constitutions, those who are obliged by law to attend them.
2. We state (under penalty of *ipso facto* suspension *a divinis*) that none of our Fathers is to dare to preach publicly the word of God without the previous permission of his superior and the permission of the Ordinary. Likewise should any priest of ours, not having the care of souls, presume to bless marriages, give the Easter communion, or administer Extreme Unction, without the express permission of those whom it concerns, let him be aware that he incurs *ipso facto* the censures laid down in law.

Ordinations

1. We ordain and most strictly command that all confessors (not legally exempted) are to be thoroughly examined every three years, as laid down in the ordination of the last chapter at Bologna.
2. We command all the priors and superiors of our convents within the Kingdom, and that under pain of *ipso facto* suspension from office, not to receive anyone to the habit of our Order without first obtaining the written permission of Rev.Fr Provincial. Furthermore, we ask his V.Rev. Paternity to make diligent enquiry in the course of his visitation into the qualities of those novices who have already received the habit. We commission him to expel from the Order such as he shall find unsuitable.
3. We ask our Rev.Fr General, for most serious reasons, to issue an absolute prohibition to the superiors of our foreign convents and of our college in Lisbon, not to receive any youth of this kingdom, either to the habit or to profession, without consulting the V.Rev.Prior Provincial of this province. The provincial [for his part] is not to grant such permission without the consent of the prior and community of that convent for which profession is to be made. We know from sad experience that some boys, justly rejected by us here, were later admitted to the habit and to profession in our foreign colleges.

- 4^o In memoriam revocamus ordinationem 2^m et 3^m ultimi capituli provincialis circa qualitates recipiendorum in dictis ordinationibus expressas, quarum executionem R.Adm.P.Provinciali committimus.
- 5^o Renovamus censuras omnes contra soliicitanes favorem quorumcunque cuiusvis status vel conditionis extra obedientiam nostri Ordinis consitutorum ad obtinendus quoscunque gradus vel honores intra Ordinem. Insuper renovamus censuras latas contra omnes qui deferunt querelas ad quascunque personas extra obedientiam Ordinis, ex quibus dissensiones oriri solent et pax religiosorum perturbari possit.
- 6^o In memoriam revocamus ordinationem septimam ultimi capituli provincialis circa exercitia polemica et conferentias morales semel in mense habenda in omnibus conventibus huius provinciae.
- 7^o Ordinamus ut nullus fratrum nostrorum audeat uti vel emere breviaria, Missalia, etc. quae prohibita sunt a nostro R.P.Generali per suas litteras datas Romae die 25 Augusti 1736. Committimus R.Adm.P.Provinciali in decursu suae visitationis ut summa cum diligentia perquirat an aliqui ex nostris fratribus vel monialibus talibus libris uti ausi fuerint.
- 8^o Strictissime mandamus omnibus prioribus et praesidentibus huius provinciae quatenus fratres in terminis suorum conventuum absque eorum licentia quaestum facientes aut irreliogose discurrerent et conversantes severe punient.
- 9^o Injungimus R.Adm.P.Provinciali ut semper in decursu suae visitationis omnem suum conatum et diligentiam adhibeat ut praedicatores et confessarii munia sua rite et debite in fructum animarum adimpleant.
- 10^o Innovamus omnes censuras et poenas in nostris constitutionibus latas contra falsificantes sigillum vel litteras Magistri Ordinis, declarantes huiusmodi falsificatores in poenam gravioris culpa incidisse et sententiam excommunicationis ipso facto incurrisse Magistro Ordinis reservata.

Postulationes Diffinitorum et Patrum Provinciae

Pro Momonia

- 1^o Postulamus R.P.Fr Joannem Fitzmaurice titulo lectionis, loco R.Adm.P.Magistri Fr Antonini Sall, qui a sex annis per Rum.Magistrum Ordinis designatus fuit in magistrum studentium, deinde in lectorem S.Scripturae, et actualem lectorem vespertinum collegii Ulissiponensis. Pro Praesentatura.
- 2^o Postulamus R.P. Bonaventuram Nagle priorem Cassiliensem pro Praesentatura vacante titulo lectionis a tempore quo promotus fuit R.P.Fr Joannes MccGhee ad gradum Magisterii, eo quod dictus P. Bonaventura Nagle fuerit lector philosophiae, S. Scripturae professor, et per unum annum regens secundarius Lovanii.
- 3^o Postulamus R.P.Fr Albertum O Brien priorem Corcagiensem pro Praedicatura Generali sui nativi conventus Corcagiensis in loco actu vacante per mortem R.P.Praedicatoris Generalis Fr Joannis Fitzgerald, eo quod dictus Albertus fuerit lector philosophiae et magister studentium in conventu Lovaniensi, et jam a septem annis tam anglice quam hibernice fructuose praedicaverit Limerici, et Corcagiae: annos habet aetatis 36, professionis 16.
- 4^o Postulamus R.P.Fr Michaellem Hoare pro Praedicatura Generali Kilociae actu vacante per

4. We recall the second and third ordinations of the last provincial chapter regarding the qualities (specified in the aforesaid ordinations) of those to be received, and commit their execution to V.Rev.Fr Provincial.
5. We renew all the censures against those soliciting the favour of anyone, of any status or condition whatsoever, outside the Order, to obtain degrees or honours within the Order. Furthermore, we renew the censures incurred by all who carry complaints to people not belonging to the Order. [This practice] usually gives rise to disagreements, and can trouble the peace of religious men.
6. We recall the seventh ordination of the last provincial chapter concerning the polemical exercises and moral conferences which are to be held monthly in all the convents of this province.
7. We ordain that none of our brothers is to dare to use or to buy the Breviaries, Missals, *etc.*, prohibited by our Rev.Fr General in his letter dated at Rome, 25 August 1736. We commission the V.Rev.Fr Provincial to make the most careful enquiry in the course of his visitation as to whether some of our brothers or nuns have dared to use such books.
8. We most strictly command all priors and superiors of our province to punish severely any of the brethren who are carrying out the quest within the limits of their convents, but without their permission, as well as those who are wandering about, misbehaving themselves.
9. We command the V.Rev.Fr Provincial to do his utmost in the course of his visitation to ensure that the preachers and confessors perform their duties properly unto the good of souls.
10. We renew all the censures and penalties laid down in our Constitutions against those who forge the seal or letters of the Master of the Order, declaring such forgers to have incurred the penalty of a 'more serious fault' and the sentence of *ipso facto* excommunication reserved to the Master of the Order.

Postulations of the Definitors and Fathers of the Province

For Munster.

1. For the degree of *Praesentatus* by title of teaching, in place of the V.Rev.Fr Master Brother Antoninus Sall, we postulate Rev.Fr Br John Fitzmaurice. Six years ago the Rev.Master of the Order appointed him Master of Students, later made him professor of S.Scripture, and finally gave him his present task of conducting evening lectures in the college at Lisbon.
2. For the degree of *Praesentatus* by title of teaching, vacant since the promotion of the Rev. Fr Br John MacGhee to the rank of Master, we postulate the Rev.Fr Bonaventure Nagle, prior of Cashel. The said Fr Bonaventure Nagle was professor of philosophy, professor of S.Scripture, and for one year Vice-Rector at Louvain.
3. For the degree of Preacher General of the convent of Cork, vacant by the death of the Rev. Fr Preacher General Br John Fitzgerald, we postulate the Rev.Fr Br Albert O'Brien, prior of Cork, his native convent. The said Albert was both professor of philosophy and Master of Students in the convent of Louvain, and has already fruitfully preached both in English and Irish for seven years at Limerick and Cork. He is thirty-six years old and sixteen years professed.
4. For the degree of Preacher General of Kilmallock, now vacant by the death of the Rev. Fr Br

mortem R.P.Fr Thomae Ryan. Dictus enim P.Michael Hoare jam a quinque annis indefessus praedicaverit Limerici et in pagis vicinis; haec enim natio Momoniae de praesenti caret aliis dignioribus; annos habet 36, professionis 13.

- 5^o Postulamus pro Praedicatoria Generali conventus Tralliensis vacante a pluribus annis ob defectum subditorum R.P.Fr Antonium Carroll qui a novem annis laudabiliter missioni sua praedicatione inservit; annos habet aetatis 44, professionis 22.

Pro Natione Conaciae

- 1^o Postulamus R.P.Fr Carolum French pro Praedicatoria Generali conventus Clonsanvillensis de facto vacante per mortem R.P.Praedicatoris Generalis Fr Bernardi McDermott; dictus enim P.Carolus 40 suae aetatis annum et 20 professionis attigit; ad undecim annis, peractis suis studiis in provincia Betice, inservit huic missioni Hiberniae. Praedicavit zelose in conventu suo nativo Athenriensi, Loghre, et in pagis vicinis; ab anno et ultra in dicto conventu exercuit manus lectoris Theologiae Moralis.
- 2^o Postulamus pro Praedicatoria Generali conventus Sligonensis, vacante a tempore quo promotus fuit ad gradum Magisterii R.P. Dominicum Mulfin, R.P.Fr Petrum Cloan qui 60^m aetatis annum attigit et in missione Scotiae per septem annos fructuose laboravit, in missione Hiberniae per 20 annos in conventu suo nativo Sligonensi et in vicinis pagis continuo praedicavit.
- 3^o Postulamus R.P. Dominicum Philbin pro conventu de Boureshool in locum de facto vacantem per mortem R.P.Praedicatoris Generalis Fr Patritii Walsh. Praefatus enim P. Dominicus 45 suae aetatis annum attigit, et in missione a quatuordecim annis in suo nativo conventu fructuose praedicavit.

Pro Natione Lageniae

- 1^o Postulamus pro Praesentatura vacante titulo scholae R.P.Fr Thomam Burk regentem primarium conventus SS.Sixti et Clementis de Urbe loco R.P.Praesentati Dominici O Kelly defuncti.
- 2^o Postulamus pro Praesentatura titulo missionis R.P.Fr Terentium Reily, quam Praesentaturam renuit acceptare R.P.Praedicator Generalis Fr Thomas Farrell. Dictus P. Terentius summa cum laude ab octodecim annis praedicavit Dublinii; est praedicator generalis fere 13 annis; habetque 45 annos aetatis, professionis 27^m.
- 3^o Postulamus pro Praedicatoria Generali R.P.Fr Barnabam Barnewall pro conventu suo nativo Mulingarensi pro quo nullum invenimus postulatum vel institutum Praedictorem Generalem. Praedictus enim P. Barnabas a novem annis deservit missioni zelose, praedicans in praefato conventu. Annos aetatis habet 34, professionis 15.
- 4^o Postulamus R.P. Patritium Farrell pro conventu Accaboensi in locum R.P.Praedicatoris Generalis F. Terentii Reily pro gradu postulati Praesentaturae. Dictus enim P. Patritius in missione ab octo annis zelose et fructuose praedicavit in conventu suo Longfordensi et pagis dicto conventui vicinis. Habetque triginta sex annos aetatis, professionis vero septemdecem.

Pro Natione Ultoniae

- 1^o Postulamus pro Magisterio titulo scholae in locum vacantem per mortem R.P.Magistri Patritii Diamond, R.P.Fr Bernardum Brullaughan qui Lovanii philosophiae lectoris,

Thomas Ryan, we postulate the Rev.Fr Br Michael Hoare. For the said Fr Michael Hoare has preached indefatigably for five years at Limerick and in the neighbouring countryside. At present the nation of Munster lacks other more worthy candidates. He is 36 years old and 13 years professed.

5. For the degree of Preacher General of the convent of Tralee, vacant for many years through lack of subjects, we postulate the Rev.Fr Br Anthony Carroll who for nine years has served the mission in a praiseworthy manner by his preaching. He is forty-four years old and twenty-two years professed.

For the Nation of Connacht

1. For the degree of Preacher General of the convent of Clonshanville, now actually vacant by the death of the Rev.Fr Preacher General Br Bernard MacDermott, we postulate the Rev.Fr Br Charles French. For the said Fr Charles is now forty years old and twenty years professed. After finishing his studies in the province of Bethica, he has served the Irish mission for eleven years. He preached zealously in his native convent of Athenry, at Loughrea, and in the neighbouring countryside. For the past year and more he has been professor of Moral Theology in the aforesaid convent.
2. For the degree of Preacher General of the convent of Sligo, vacant since the promotion of the Rev. Fr Dominic Mulfin to the rank of Master, we postulate the Rev.Fr Br Peter Cloan. He is sixty years of age; laboured fruitfully for seven years as a missionary in Scotland; and has preached continuously for twenty years on the Irish mission, both in his native convent of Sligo and in the surrounding area.
3. We postulate the Rev.Fr Dominic Philbin for the convent of Burrishoole for the place vacant by the death of the Rev.Fr Preacher General Br Patrick Walsh. For the aforesaid Fr Dominic is forty-five years of age and has preached fruitfully on the mission in his native convent for fourteen years.

For the Nation of Leinster

1. For the degree of *Praesentatus* by title of teaching, vacant by the death of the Rev.Fr *Praesentatus* Dominic O'Kelly, we postulate the Rev.Fr Br Thomas Burk, Rector of the convent of SS. Sixtus and Clement in Rome.
2. For the degree of *Praesentatus* by title of preaching, refused by the Rev.Fr Preacher General Br Thomas Farrell, we postulate the Rev.Fr Br Terence Reily. The said Fr Terence has preached excellently at Dublin for the past eighteen years; he has been a Preacher General almost thirteen years; he is forty-five years old and twenty-seven years professed.
3. For the degree of Preacher General we postulate the Rev.Fr Br Barnabas Barnewall for his native convent of Mullingar. We find that no-one has been postulated or appointed Preacher General for that convent. The aforesaid Fr Barnabas has zealously served the mission, by preaching in the above-mentioned convent, for nine years. He is thirty-four years old and fifteen years professed.
4. For the convent of Aghaboe we postulate the Rev.Fr Patrick Farrell in place of the Rev.Fr Preacher General Br Terence Reily postulated for the degree of *Praesentatus*. For the said Fr Patrick has preached zealously and successfully on the mission for eight years, both in his own convent of Longford and in the villages nearby. He is thirty-six years old and seventeen years professed.

For the Nation of Ulster

1. For the Mastership by title of teaching, vacant by the death of the Rev.Fr Master Patrick Diamond, we postulate the Rev.Fr Br Bernard Brullaughan. He commendably carried out the duties

magistri studentium, et lectoris S.Scripturae munia laudabiliter explevit, et postea Ulissiponensi officio lectoris primarii quatuor annis functus est. Modo autem regens studiorum ibidem existit.

- 2° Postulamus pro Praesentatura titulo scholae R.P.Fr Dominicum Diamond qui per septem annos philosophiam et theologiam docuit in provincia Provinciae, loco R.P. Praesentati Fr Bernardi Brullaughan postulati pro gradu Magisterii.
- 3° Postulamus pro Praedicatione Generali R.P.Fr Antonium Dogherty pro nativo suo conventu Derensi pro quo nullus fuit postulatus a tempore immemorabili. Praedictus enim P. Antonius a sex annis in praefato conventu cum zelo et fructu munus praedicatoris obivit. Habet 36 annos aetatis, professionis 17.
- 4° Postulamus pro Praedicatione Generali conventus Culranensis loco R.P.Praedicatoris Generalis Fr Thadaei Brullaughan ab ultimo capitulo defuncti R.P.Fr Antonium Rogers qui a septem annis zelose praedicavit in dicto conventu. Habet 38 annos aetatis, professionis 17.
- 5° Postulamus pro Praedicatione Generali R.P.Fr Dominicum Roddy pro conventu Gaulensi pro quo nullum agnoscimus institutum Praedictorem Generalem. Praedictus P.Dominicus Roddy ab octo annis magno cum animarum fructu gloriose praedicavit. Habet 38 annos aetatis, professionis 18.
- 6° Postulamus pro Praedicatione Generali conventus de Cavin R.P.Fr Jacobum Watson, in quo conventu nullus est institutus Praedicator Generalis, et dictus P.Jacobus Watsson inconventu Pontanensi a 7 annis continuo conciones ad populum habuit. Habet 40 annos aetatis, professionis 15.

Enixe supplicamus Rmum.P.M.Generalem ut dignetur promovere ad magisterium studentium primo vacaturum in collegio SS.Rosarii Ulissiponensi R.P.Fr Jacobum Meany, in eodem collegio philosophiae actualem lectorem.

Nomina Fratrum et Sororum ab Ultimo Capitulo Defunctorum.

In Momonia:

Waterfordie obiit R.P.Fr Franciscus Conmy, praedicator generalis.
Corcagie R.P.Fr Joannes Fitzgerald, praedicator generalis eiusdem conventus.
Cassilie obiit R.P.Fr Thomas Ryan, praedicator generalis.
Limerici obiit R.P.Fr Petrus Gallagher; item R.P.Joannes Ryan obiit ibidem.
Corcagie obiit R.P.Praesentatus Fr Petrus McCarty.
In partibus Indiarum obiit R.P.Fr Dionisius McGrah.
Ulissipone obiit R.P.Praesentatus Fr Joannes Cahan.

In Lagenia:

Dublino obierunt RR.PP.FF. Thomas MacAlfin et Joannes O Hart, praedicatores generales.
Mullingarie obiit R.P.Fr Thomas Hyland.
Longfordie obiit R.P.Fr Georgius Plunkett.
Romae obiit Fr Thomas Frayne, clericus professus, et
Killkenie R.P.Praesentatus Fr Dominicus O Kelly.

of professor of philosophy, Master of Students, and professor of S.Scripture at Louvain. Later he was First Professor at Lisbon for four years. Now he is Rector of studies at Lisbon.

2. For the degree of *Praesentatus* by title of teaching, in place of the Rev.Fr *Praesentatus* Br Bernard Brullaughan postulated for the Mastership, we postulate the Rev.Fr Br Dominic Diamond who taught philosophy and theology for seven years in the province of Provence.
3. We postulate the Rev.Fr Br Anthony Dogherty for the degree of Preacher General for his native convent of Derry; no-one has been postulated for this convent from time immemorial. For six years the aforesaid Fr Anthony has preached there zealously and with success. He is thirty-six years old and seventeen years professed.
4. For the degree of Preacher General of the convent of Coleraine, vacant by the death since the last chapter of the Rev.Fr Preacher General Br Thaddaeus Brullaughan, we postulate the Rev.Fr Br Anthony Rogers, who for seven years has preached zealously in the same convent. He is thirty-eight years old and seventeen years professed.
5. For the degree of Preacher General for the convent of Gola (for which, as we know, no Preacher General has been appointed), we postulate the Rev.Fr Br Dominic Roddy. For eight years he has preached extremely well with great fruit of souls. He is thirty-eight years old and eighteen years professed.
6. For the degree of Preacher General of the convent of Cavan, in which no Preacher General has been appointed, we postulate the Rev.Fr Br James Watston. The said Fr James Watsson has regularly preached for seven years in the convent of Drogheda. He is forty years old and fifteen years professed.

We earnestly entreat the Most Rev.Fr Master General that he will deign to appoint the Rev.Fr Br James Meany as the next Master of Students in the college of the Most Holy Rosary at Lisbon: he is now professor of philosophy there.

The Names of the Brothers and Sisters who have Died since the last Chapter.

In Munster:

At Waterford, died the Rev.Fr Br Francis Conmy, Preacher General.

At Cork, the Rev.Fr Br John Fitzgerald, Preacher General of the same convent.

At Cashel, died the Rev.Fr Br Thomas Ryan, Preacher General.

At Limerick, died the Rev.Fr Br Peter Gallagher. The Rev.Fr John Ryan died there too.

At Cork, died the Rev.Fr *Praesentatus* Br Peter McCarty.

In the Indies, died the Rev.Fr Br Denis McGrah.

At Lisbon, died the Rev.Fr *Praesentatus* Br John Cahan.

In Leinster:

At Dublin, died the Rev.FF.BB. Thomas MacAlpin and John O'Hart, Preachers General.

At Mullingar, died the Rev.Fr Br Thomas Hyland.

At Longford, died the Rev.Fr Br George Plunkett.

At Rome, died Br Thomas Frayne, a professed cleric, and

At Kilkenny, the Rev.Fr *Praesentatus* Br Dominic O'Kelly.

In Ultonia:

Cullranie obiit R.P.Fr Thadeus Brullaghan, praedicator generalis; Fr Bernardus O Neill obiit ibidem.

In Italia obiit R.P.Fr Patritius Trayner.

In Conacia:

In conventu Calviensi obierunt RR.P. Patritius MacDonnell, Fr Carolus Haverty et Fr Ambrosius Bodkin conversi.

In monasterio monialium obierunt Soror Margarita Mullineaux, Soror Cecilia Kervan, Soror Elionora Blake conversae.

In oppido obiit Soror Honora Vaughan tertiaria professa Ordinis nostri.

In conventu Stradensi obiit R.P.Patritius Walsh, praedicator generalis.

In conventu de Cloonshanvil obiit R.P.Fr Bernardus McDermott, praedicator generalis.

Nanneti in Gallia obiit R.P.Fr Andreas Kirevan conventus Galviensis.

Suffragia pro Vivis

Pro felici statu S.Romanae Ecclesiae quilibet sacerdos unam Missam.

Pro diuturna incolumitate in utroque homine in Dei gloriam et S.Ordinis honorem Eminentissimi Cardinalis Corsini protectoris Ordinis et regni, et Eminentissimorum Cardinalium Ordinis nostri Gotti et Ferreri, quilibet sacerdos unam Missam.

Pro bono totius religionis eiusque capite Rmo.Ordinis Magistro ac sociis assistentibus quilibet sacerdos unam Missam.

Ubi Patribus sacerdotibus Missa, fratribus clericis Litaniae Sanctorum, et conversis Rosarium injunguntur.

Suffragia pro Defunctis

Pro animabus fratrum et sororum Ordinis nostri quotquot ab ultimo capitulo provinciali obierunt, quilibet sacerdos unam Missam.

Pro anima Illmi. Domini F.Dominici O Daly, episcopi Accadensis, quilibet sacerdos unam Missam.

Ubi sacerdotibus Missa, clericis et monialibus officium defunctorum, conversis tertia pars Rosarii imponitur.

Rme. Pater quam humillime supplicamus Rmam.vestram Paternitatem quatenus dignetur confirmare et approbare omnia praefata acta nostri capituli provincialis.

Datum Dublinii die 28 Aprilis 1738 et sigillo parvo officii nostri munitum.

(seal)

Fr Joannes Fottrell, prior provincialis.
Fr Joannes O Brien, ex-provincialis, magister, et definitor Momoniae.
Fr Jacobus Dillon, S.T.Magister et definitor pro Lagenia.
Fr Hyacinthus Wattson, S.T.Magister et definitor pro Ultonia.
Fr Petrus Killikelly, magister, prior Galviensis, definitor Conaciae.

Fr. Augustinus Fleming, secretarius capituli.

In Ulster:

At Coleraine, died the Rev.Fr Br Thadeus Brullaghan, Preacher General. Br Bernard O'Neill died there too.

In Italy, died the Rev.Fr Br Patrick Trayner.

In Connacht:

In the convent of Galway, died the Rev.Fr Patrick MacDonnell; Br Charles Haverty and Br Ambrose Bodkin, laybrothers.

In the monastery of the nuns [at Galway] died Sister Margarita Mullineaux, Sister Cecilia Kervan, Sister Elionora Blake, laysisters.

In the town [of Galway] died Sister Honora Vaughan, a professed tertiary of our Order.

In the convent of Strade, died the Rev.Fr Patrick Walsh, Preacher General.

In the convent of Clonshanville, died the Rev.Fr Br Bernard MacDermott, Preacher General.

At Nantes in France, died the Rev.Fr Br Andrew Kirevan of the convent of Galway.

Suffrages for the Living.

For the welfare of the Holy Roman Church, each priest is to say one Mass.

For the continued spiritual and temporal well-being (unto the glory of God and the honour of our sacred Order) of his Eminence Cardinal Corsini, protector both of the Order and of the Kingdom, and of their Eminences Cardinals Gotti and Ferreri of our Order, each priest is to say one Mass.

For the good of the entire Order, of its head the Most Rev.Master of the Order, and of the companions who assist him, each priest is to say one Mass.

As often as the saying of a Mass is enjoined on the priests, the clerical brothers are to recite the Litany of the Saints, and the laybrothers are to say the Rosary.

Suffrages for the Dead.

For the souls of each of the brothers and sisters of our Order deceased since the last provincial chapter, every priest is to say one Mass.

For the soul of the Most Illustrious Lord Br Dominic O'Daly, bishop of Achonry, each priest is to say one Mass.

As often as the saying of a Mass is enjoined on the priests, the clerical brothers and nuns are to recite the Office of the Dead, while laybrothers are to say a third of the Rosary.

Most Rev.Father, we most humbly desire that your Most Rev.Paternity will deign to confirm and approve all the fore-going acts of our provincial chapter.

Given at Dublin, 28 April 1738, under the small seal of our office.

(seal)

Br John Fottrell, prior provincial.

Br John O'Brien, ex-provincial, Master, and definitor for Munster.

Br James Dillon, Master of S.Theology and definitor for Leinster.

Br Hyacinth Wattson, Master of S.Theology and definitor for Ulster.

Br Peter Killikelly, Master, prior of Galway, definitor for Connacht.

Br Augustine Fleming, secretary of the Chapter.

9. 25 SEPTEMBER 1738. THOMAS RIPOLL, MASTER GENERAL, ACKNOWLEDGES AND APPROVES THE ACTA OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 22 APRIL 1738. A COPY.

In Dei Filio sibi dilectis RR.Adm.PP. Magistris, Prioribus, Praedicatoribus Generalibus, caeterisque patribus ac fratribus provinciae nostrae Hiberniae Ordinis Praedicatorum.

Fr Thomas Ripoll, S.Theologiae professor ac eiusdem totius Ordinis Praedicatorum humilis Magister Generalis et servus, salutem ac regularis observantiae incrementum.

Acta Capituli vestri Provincialis in conventu S.Salvatoris Dublini die 22 Aprilis et sequentibus, anni currentis 1738 celebrati, nobis transmissa et correctioni nostrae, ut de jure, subjecta, diligenter perlegimus ac in eis sequentia declaranda, rememorandaque et admonenda necesse duximus.

- 1^o Praesentium tenore et officii nostri autoritate declaramus quod ordinatio in capitulo provinciali 1734 facta, et a nobis confirmata, qua bona fratrum defunctorum in Hispania collegio Ulissiponensi, defunctorum in Gallia et utraque Germania conventui Lovaniensi, defunctorum vero in Italia conventui SS.Sixti et Clementis de Urbe adjudicantur, non comprehendat theologos Cassanatensis collegii Romani; quia antecessor noster Fr Antoninus Cloche de die 9 Martii 1701 plenariam successionem omnium quae decedendo in collegio Romano dicti magistri theologi reliquerint eorum conventibus natis, aut ad quos affiliationes suas transtulerint, concesserit.
- 2^o In memoriam revocamus ordinationem alias factam et a nobis confirmatam, qua prohibetur ne in conventibus SS.Sixti et Clementis de Urbe et Lovaniensi aut collegio Ulissiponensi ullus juvenis recipiatur ad habitum Ordinis aut professionem absque licentia A.R.P. Provincialis in scriptis habita; qui talem licentiam non concedat sine consensu prioris et fratrum illius conventus in Hibernia pro quo professionem est emissurus.
- 3^o Admonemus quod ea quae a magistro Ordinis ordinata existunt non debeant in actis capituli de novo ordinari a deffinitoribus, sed solum denunciari, aut si jam denunciata sint, in memoriam revocari. Idcirco prohibitio emptionis aut usus Missalium, Breviariorum, aliorumque librorum choralium extra Roman impressorum in actis capituli non ordinari sed denunciari debuit. Insuper addendum est quod SS.D.N.Clemens Papa 12 eandem prohibitionem, et sub eiusdem poenis, fecerit in suo Brevi quod incipit: *Exponi*, die 19 Septembris anni 1736 emanato.
- 4^o In memoriam revocamus id quod a nobis 1729 ordinatum fuit, et quantum opus est de novo ordinamus, ut si ob negligentiam superiorum conventus aliquis non habeat tres vocales ad canonicè eligendum suum priorem auferimus superioribus facultatem instituendi priorem in illo conventu, solumque vicarium in capite instituere poterit, quousque ibidem sint assignati tres legitimi electores prioris. Ne autem contingat ut in illis conventibus in quibus alioquin tres electores non sunt assignati, paulo ante electionem provincialis illuc assignentur ex motivo ut ob instans capitulum provinciale prior ibidem institui possit; declaramus quod priores illorum conventuum in quibus per integrum annum ante capitulum provinciale non fuerint assignati tres electores, in provincialis electione voce omnino non gaudeant.
- 5^o Circa studia observatum fuit quod lectores, praesertim philosophiae, cursus suos regulariter in principio anni scholastici non incipiant, ex eo quod discipuli debito tempore eisdem non

9. 25 SEPTEMBER 1738. THOMAS RIPOLL, MASTER GENERAL, ACKNOWLEDGES AND APPROVES THE ACTS OF THE PROVINCIAL CHAPTER HELD AT DUBLIN ON 22 APRIL 1738. A COPY.

In the Son of God, to his beloved V.Rev.Fathers Masters, Priors, Preachers General, and the other Fathers and brothers of our province of Ireland of the Order of Preachers.

Br Thomas Ripoll, professor of Sacred Theology and humble Master General and servant of the entire same Order of Preachers, health and increase of regular observance.

We have carefully studied the acts of your provincial chapter celebrated in the convent of St Saviour at Dublin on the 22nd of April and the following days of this present year 1738, which were sent to us and submitted to our correction as the law requires; and we have decided that the following points should be declared, recalled, and inculcated in the text of the acts.

1. By these presents and by the authority of our office, we declare that the ordination made at the provincial chapter of 1734 and confirmed by us, (whereby the goods of brothers dying in Spain should go to the College of Lisbon, the goods of those dying in France and either Germany to the College of Louvain, and the goods of those dying in Italy to the convent of SS.Sixtus and Clement in Rome), does not affect the Cassanatensian theologians of the Roman College. For, on 9 March 1701, our predecessor Br Antoninus Cloche decreed that whatsoever the said Masters Theologians in the Roman College should leave upon their deaths, should go to their native convents or to those convents to which they had been transfiliated.
2. We recall to memory the previous ordination, confirmed by us, whereby the reception of any youth to the habit of the Order or to profession without the written permission of the V.Rev.Fr Provincial was prohibited in the convents of SS.Sixtus and Clement at Rome, and of Louvain, as well as in the College of Lisbon. Such permission is not to be granted without the consent of the prior and brothers of the convent in Ireland for which profession is to be made.
3. We wish to inform you that the definitors should not once again 'ordain' in the acts of the chapter ordinations previously made by the Master of the Order: these should be 'stated' or, if already stated, be 'recalled to memory'. Thus the prohibition against buying or using Missals, breviaries, and other choir books printed outside Rome, should not be 'ordained' but simply 'stated' in the acts of the chapter. It should also be added that His Holiness Clement XII made the same prohibition, under the same penalties, in his Brief beginning *Exponi*, issued on 19 September 1736.
4. We recall to memory what we previously ordained in 1729, and we renew that ordination so far as it is necessary; namely that if, through the negligence of the superiors, a convent has not the three vocals necessary for the canonical election of its own prior, we deprive the superior of the power to institute a prior of that convent: he may merely appoint a vicar *in capite* until such time as three brothers, legally capable of electing a prior, are there assigned. Lest it should happen that shortly before the election of a provincial some should be assigned to convents in which there would not otherwise be three electors, so that a prior can be named in view of the approaching provincial chapter, we declare that those who are priors of convents in which three electors have not been assigned for a full year before the provincial chapter, are to have no voice whatever in the election of the provincial.
5. It was noticed, in regard to studies, that the teachers, especially of philosophy, cannot start their classes regularly at the beginning of the scholastic year because their pupils are not sent to

submittantur. Idcirco ad tollendum hunc disordinem mandamus Adm.Rdo.Patri Provinciali ut juvenes professos pro studio philosophico destinatos debito tempore mittat Ulissiponem et Lovanium ut pro festo Exaltationis S.Crucis, quo incipit annus scholasticus, in studio adsint. Si qui vero fuerint tardius professi, ut pro dicto tempore et initio anni scholastici adesse nequeant, illos in Hibernia reservet pro cursu philosophico subsequenti. Similiter dum opus fuerit studentibus philosophiae in studio Romano SS.Sixti et Clementis ita tempestive ex Hibernia mittantur ut juvenes ante intensos calores ad finem mensis Junii commode Romae adesse possint, ne in aestu itinerando periculum sanitatis incurrant.

- 6° In petitionibus ad gradus observandus est debitus ordo ita ut illi qui habent requisita praedicationis merita gradatim petantur, prius pro Praedicatione Generali, deinde pro Praesentatione titulo missionis, tandem pro Magisterio eodem titulo. Non vero a Praedicatione Generali immediate per saltum ad Magisterium. Petitiones ad gradus eorum qui sufficientia habent merita successive exaudire parati sumus: caeteri vero, quorum merita non agnoscimus sufficientia, illa sibi adaugeant.

His itaque declaratis, rememoratis, ac admonitis, acta capituli vestri tenore et autoritate ut supra approbamus et confirmamus, et ab omnibus inviolabiliter observari mandamus. Nolumus autem hanc confirmationem nostram cuiquam pro gradu aut officio suffragari antequam nostris solitis Patentibus provideatur.

In nomine Patris etc. Quibuscunque etc. In quorum fidem etc.

Romae in conventu nostro S.Mariae super Minervam die 25 Septembris 1738.

Locus
+
Sigilli

Fr Thomas Ripoll
Magister Ordinis.

Registrum, pag. 35
Fr Emericus Langenwaller, Magister et socius.

10. 16 AUGUST 1738. THOMAS RIPOLL, MASTER GENERAL, CONFIRMS THE ELECTION OF JOHN FOTTRELL AS PROVINCIAL OF IRELAND.

In Dei Filio sibi dilecto Adm.Reverendo Patri Praedicatori Generali fratri Joanni Fottrell provinciae nostrae Hiberniae Ordinis Praedicatorum, Fr Thomas Ripoll, S.Theologiae professor ac eiusdem totius Ordinis Praedicatorum humilis Magister Generalis et servus, salutem, ac observantiae regularis promotionem zelosam.

Cum vacante officio Provincialatus praefatae Provinciae nostrae Hiberniae post expletum quadriennium A.R.Patris Praesentati Fratris Bernardi MacHenry, vocales sub die 22 mensis Aprilis currentis anni in conventu nostro Dubliniensi capitulariter convenissent, sibi, dictaeque Provinciae de idoneo successore, et novo capite provisuri, te supra nominatum A.R.Patrem Praedictorem Generalem fratrem Joannem Fottrell, cuius religionis zelum, doctrinam, morum integritatem, regendique discretionem noverant elegerunt, missoque ad Nos scrutinio, suam a nobis electionem probari ac confirmari flagitarunt, quorum justissimae petitioni, audito prius gravissimorum patrum pleno consilio, deque eorum concordi voto duximus quantocius annuendum. Quapropter harum serie, nostrique autoritate officii, absolventes prius Te, A.R.Patrem Praedictorem Generalem fratrem Joannem Fottrell ab omni vinculo excommunicationis, seu quovis alio impedimento ecclesiastico, si quo forsan esses innodatus, ad praesentium

them in good time. Accordingly, in order to set matters right, we command the V.Rev.Fr Provincial to send the young professed brothers who are to study philosophy to Lisbon and Louvain at the proper time: they should be present in the *studium* for the feast of the Exaltation of the Holy Cross on which the academic year begins. If, having been professed later, they are unable to present themselves at the beginning of the school year, they should be kept in Ireland until the start of the following philosophical course. Likewise, whenever students of philosophy are to be sent to the Roman *studium* of SS.Sixtus and Clement, they should be sent early from Ireland so that the young men may comfortably reach Rome before the intense heat at the end of June, lest their health should be endangered by travelling in the hot season.

6. When postulating for degrees a proper order should be observed so that those preachers who have the necessary qualities should be put forward gradually, first for the degree of Preacher General, then for the *Praesentatura* by title of preaching, and finally for the Mastership by the same title. They should not be postulated, while still Preachers General, immediately for the Mastership. We are ready to grant in turn the degrees postulated for those who have the necessary qualities: let the others, whose merit does not seem sufficient to us, set about increasing it.

Having thus declared, recalled, and brought to your attention the points set out above, we approve and confirm the acts of your chapter by these presents and by our authority, commanding them to be exactly observed by all. However, we do not wish our confirmation to imply the granting of a degree or office to any individual before he shall receive the customary letters patent.

In the name of the Father, *etc.* All things to the contrary, *etc.* In faith whereof, *etc.*

At Rome, in our convent of S.Maria sopra Minerva, 25 September 1738.

Place
+
of the
Seal.

Br Thomas Ripoll
Master of the Order.

Register, p.35.
Br Emericus Langenwaller, Master and Companion.

10. 16 AUGUST 1738. THOMAS RIPOLL, MASTER GENERAL, CONFIRMS THE ELECTION OF JOHN FOTTRELL AS PROVINCIAL OF IRELAND.

In the Son of God, to his beloved V.Rev.Fr Preacher General Brother John Fottrell of our province of Ireland of the Order of Preachers, Brother Thomas Ripoll, professor of Sacred Theology and humble Master General and servant of the entire same Order of Preachers, health and the zealous promotion of regular observance.

When the office of Provincial of our province of Ireland aforesaid fell vacant on the expiry of the four-year term of office of the V.Rev.Fr *Praesentatus* Br Bernard MacHenry, the vocals met in chapter in our convent at Dublin on 22 April of this present year, to choose a suitable successor, a new leader, for themselves and for the province. They elected you, the abovenamed V.Rev.Fr Preacher General Brother John Fottrell, well knowing your zeal for religion, your learning, the integrity of your life, and your discretion in the exercise of authority, and sent the results of the election to us for our approval and confirmation. Having heard the advice given by our assistants in full council, we decided to follow their opinion and to comply with the most reasonable petition of the vocals. Wherefore by these presents and by the authority of our office, after first absolving you, V.Rev.Fr Preacher General Brother John Fottrell, from every excommunication or any other ecclesiastical impediment to which you may perhaps be subject (so that these presents may not fail to have their proper effect), we make, appoint, and

duntaxat effectum rite consequendum, damus, praeficimus, et confirmamus, Teque datum, praefectum, ac confirmatum declaramus Priorem Provincialem, caput et pastorem praefatae provinciae nostrae Hiberniae, cum omni ea facultate, autoritate, et jurisdictione spirituali ac temporali in totam istam provinciam, inque eiusdem universos et singulos conventus, monasteria, collegia, domus, vicariatus, et utriusque sexus personas, etiam Tertii Ordinis nostri, quanta huic officio sive ex vi nostrarum Constitutionum et ordinationum capitularium, sive per privilegia aut probatam consuetudinem dignoscitur convenire: praecipientias tibi in virtute Spiritus Sancti et sub sanctae obedientiae formali praecepto, quatenus praememorati officii Provincialatus sarcinam in humeros tuos admittas, eique constanter pro viribus tibi a Deo praestitis satisfacere coneris. Porro sub eiusdem praecepti formalis distractione mandamus universis et singulis ad istam nostram provinciam Hiberniae quomodolibet pertinentibus, quatenus te tamquam verum atque legitimum suum suaeque provinciae Priorem Provincialem agnoscant, tibi in omnibus et per omnia religiose pareant et incunctanter obediant.

In Nomine Patris et Filii et Spiritus Sancti. Amen. Quibuscunque in contrarium non obstantibus. In quorum fidem his propria manu subscriptis sigillum officii nostri apponi iussimus.

Romae in conventu nostro S. Mariae super Minervam die 16 Augusti 1738.

Fr Thomas Ripoll, magister ordinis.

Registrum pag. 33.

Fr Emericus Langenwaller, magister et socius.

11. 15 NOVEMBER 1738. THOMAS RIPOLL, MASTER GENERAL, TO JOHN FOTTRELL, PROVINCIAL, GIVING HIS DECISIONS ON SOME MATTERS AFFECTING THE PROVINCE.

Adm.Rd.P.Praedicator Generalis et Provincialis salutem.

Ponderavimus in causa controversiae inter conventum Dubliniensem et Trimensem quantum ad terminos eorundem fundamenta utriusque partis. Ex parte conventus Trimensis habetur testimonium Patris Patritii McCabe quod tempore Regis Catholici Jacobi, quando quilibet conventus quiete sua jura quaerere et tueri poterat, in illis parochiis de quibus est quaestio conventus Trimensis quaestum fecerit: quod testimonium Dublinenses fatentur se vidisse et habuisse, licet illorum incuria deperditum fuerit. Pro patribus Dublinensibus est testimonium cuiusdam saecularis nobilis quod pariter eodem tempore Jacobi et Caroli in dictis parochiis conventus Dublinensis mendicaverit. Ex post autem soli patres Trimenses ibidem quaestum fecerunt; cum Dublinenses non nisi a circiter sedecim annis incoeperint ibidem quaestuari et patres Trimenses semper eis contradixerint. Hinc nostrum iudicium est ut patres Trimenses relinquuntur in possessione, sereturque imposterum silentium in hac materia. Accedit quod patres Dublinenses habeant civitatem populosam et extra sat amplum territorium ad quaestuantum, quod non habent patres Trimenses, qui pariter vivere debent, sine invidia Dublinensium, utpote fratres eiusdem religionis. Quantum ad conventum Pontanensem servetur conventio facta inter conventum Trimensem et Pontanensem quam ratum haberi volumus. Alias etiam in capitulo generali Romae 1644 demandata fuit determinatio limitum conventuum et deputati ex qualibet natione commissarii. Illa determinatio similes lites dirimere debet.

confirm, and we declare that you have been made, appointed, and confirmed as Prior Provincial, the head and pastor of our aforesaid province of Ireland, with all the power, authority, and spiritual and temporal jurisdiction over that entire province, over each and every one of its convents, monasteries, colleges, houses, vicariates, and persons of both sexes, even of our Third Order, that is known to belong to that office by virtue of our Constitutions and capitular ordinations, by privilege, or by approved custom; commanding you in virtue of the Holy Spirit and under the formal precept of holy obedience, to undertake the burden of the aforesaid office of the Provincialate and to try always to carry out its duties to the best of your God-given abilities. Furthermore, under the same formal precept we most strictly command each and every one belonging in any way to that our Irish province, to accept you as their, and the province's, true and legitimate Prior Provincial, and to obey you religiously and unhesitatingly in all things.

In the Name of the Father and of the Son and of the Holy Spirit. Amen. All things to the contrary notwithstanding. In faith whereof, having signed this letter with our own hand, we have ordered that the seal of our office be affixed to it.

At Rome, in our convent of S.Maria sopra Minerva, 16 August 1738.

Br Thomas Ripoll, Master of the Order.

Register, p. 33.

Br Emericus Langenwalter, Master and Companion.

11. 15 NOVEMBER 1738. THOMAS RIPOLL, MASTER GENERAL, TO JOHN FOTTRELL, PROVINCIAL, GIVING HIS DECISIONS ON SOME MATTERS AFFECTING THE PROVINCE.

V.Rev.Fr Preacher General and Provincial, health.

We have examined the evidence from both sides in the dispute between the convents of Dublin and Trim in regard to the limits [within which they may quest]. In favour of the convent of Trim, there is the testimony of Fr Patrick McCabe that in the time of the Catholic King James, when each convent was able to obtain and maintain its rights, the convent of Trim carried out the quest in the parishes now under dispute. The brethren of Dublin admit to having seen this testimony, and to having had it in their possession, although it was [later] lost through their own carelessness. In favour of the Fathers of Dublin, there is the testimony of a certain noble layman that, again during the reigns of James and Charles, the convent of Dublin quested in the aforesaid parishes. The Fathers of Trim alone carried out the quest there ever since, whereas the brethren of Dublin began to quest there only about sixteen years ago, and the Fathers of Trim had always opposed them. Hence it is our will that the Fathers of Trim should be left in possession and that the matter should not be spoken of again. Besides, the Fathers of Dublin have a large city, with no small territory outside it, in which to quest, which is something the Fathers of Trim do not have although they too must live. Let those of Dublin treat them ungrudgingly as brothers of the same Order. As regards the convent of Drogheda, let the agreement made between the convents of Trim and Drogheda be observed: we wish that agreement to be considered ratified. The General Chapter at Rome in 1644 called formerly for the precise designation of the limits of convents, and for [the appointment of] deputed commissaries of each nation. That designation ought to put an end to similar disputes.

Affiliationes omnes judicandae sunt secundum ordinationem capituli provincialis 1721. Hinc Pater Praedicator Generalis Thomas Farrell fuit filius conventus Langfordensis, licet assignatus fuerit ad conventum Dublinensem in quo mortuus est, et medietas spoliis pertinet ad conventum Dublinensem, alia ad suum conventum nativum. Et Pater frater Augustinus Kelly pertinet ad conventum Roscomenensem, prope quem natus est et a quo ad habitum susceptus fuit; nec convenit eum affiliare ad conventum Dublinensem, cum hic saepius conquestus fuerit quod habeat tam multos filios ut ipsos alere non possit. Ordinationes pro monialibus factae sunt a nobis in confirmatione actorum capituli provincialis 1726 specialiter circa ingressum saecularium et egressum monialium, unde nil superest quam ut vestra Paternitas eas faciat observari.

Ad sequelam chori etiam graduati tenentur prout inveniet in capitulo generali Bononiensi 1725 *Pro Observantia Regulari* Num. 2°. Fratres existentes in alienis provinciis pater provincialis potest revocare ad provinciam etiam sub censuris, ut ordinatum fuit Romae 1644. Si P. Praesentatus Fr Dominicus Kelly velit ire ad Galliam pro recuperanda salute, debet prius invenire conventum qui ipsum velit recipere, et quem prius assecuret de solutione medicinarum et aliorum quibus egent aegrotantes. Approbamus quod P. Lectorem Fr Bonaventuram Nagle ob excessus probatos a priorali officio deposuerit. Error quo P. Barnabas Bornwall postulatus fuit pro praedicatione generali conventus Rossibarcenensis pro quo jam promotus fuerat 1734 P. Edmundus Stones, non solum in diffinitorem Lageniae refundendus est, sed etiam in caput provinciae quod notitiam habere debet suorum graduatorum. In proximo mandabimus expediri patentes praedicatorum generalium, quorum merita nobis visa fuerint sufficientia. Commendamus nos et socios nostros sacrificiis.

Romae, in conventu nostro S. Mariae super Minervam die 15 Novembris 1738.

A.R.P.V. Conservus in Domino.

Fr Thomas Ripoll, magister Ordinis.

12. 20 DECEMBER 1738. THOMAS RIPOLL, MASTER GENERAL, SENDS ON THE PATENTS FOR SEVEN NEW PREACHERS GENERAL. A COVERING NOTE.

Adm. R.P. Praedicator Generalis et Provincialis salutem.

Septem ex postulatis in capitulo provinciali promovemus per acclusas nostras Patentes ad Praedicationem Generalem, quorum merita judicavimus sufficientia pro hoc gradu. Reliquorum autem merita sunt adhuc valde tenuia, idcirco illa proseguendo adaugeant quousque se hoc gradu dignos reddant.

Commendamus nos et socios nostros sacrificiis.

Romae in conventu nostro S. Mariae super Minervam, die 20 Decembris 1738.

A.R.P.V. Conservus in Domino.

Fr Thomas Ripoll, magister Ordinis.

All affiliations are to be judged in accordance with the ordination of the provincial chapter of 1721. Hence Father Preacher General Thomas Farrell was a son of the convent of Longford, although assigned to the convent of Dublin in which he died; half his effects belong to the convent of Dublin and the rest to his native convent. And Father Brother Augustine Kelly belongs to the convent of Roscommon, near which he was born and for which he was received to the habit: it is not desirable that he should be affiliated to the convent of Dublin, for there have often been complaints made here that it had too many sons for it to support. Since we made ordinations for the nuns, particularly with regard to the visits of laypeople and [the question of] the nuns going out [of the monastery], while confirming the acts of the provincial chapter of 1726, nothing remains to be done save that your Paternity may see that those ordinations are observed.

Even those with degrees are bound to attend choir, as may be seen in the General Chapter of Bologna (1725), *Pro Observantia Regulari*, No.2. The Father Provincial may recall to the province, even under censure, the brothers living in other provinces, as was ordained at Rome in 1644. If Fr *Praesentatus* Br Dominic Kelly wishes to go to France for the good of his health, let him first find a convent willing to accept him: let him also first assure that convent that he will pay for the medicine and the other things needed by the sick. We approve the deposition of Fr *Lector* Br Bonaventure Nagle who, for proved excesses, was removed from his prioral office. The error by which Fr Barnabas Bornwall was postulated for the Preacher Generalship of the convent of Rosbercon, (to which Fr Edmund Stones was promoted in 1734), is to be laid at the door, not only of the definitor for Leinster, but even of the head of the province who ought to have an account of his *graduati*. We will shortly command the expedition of patents for the preachers general whose merits shall have seemed sufficient to us. We commend ourself and our companions to your prayers.

At Rome, in our convent of S.Maria sopra Minerva, 15 November 1738.

Your V.Rev. Paternity's fellow-servant in the Lord,

Br Thomas Ripoll, Master of the Order.

12. 20 DECEMBER 1738. THOMAS RIPOLL, MASTER GENERAL, SENDS THE PATENTS FOR SEVEN NEWLY APPOINTED PREACHERS GENERAL. A COVERING NOTE.

V.Rev.Fr Preacher General and Provincial, health.

By our patents enclosed we promote to the Preacher Generalship seven of those postulated by the provincial chapter, whose merits we have judged worthy of this degree. Since the merits of the rest are as yet very slight, they should continue to increase them so as to make themselves worthy of this honour.

We commend ourself and our companions to [your] prayers.

At Rome in our convent of S.Maria sopra Minerva, 20 December 1738.

Your V.Rev.Paternity's fellow-servant in the Lord.

Br Thomas Ripoll, Master of the Order.

13. 4 APRIL 1739. THOMAS RIPOLL, MASTER GENERAL, TO JOHN FOTTRELL, PROVINCIAL, DEFINING THE LAW WITH REGARD TO *LECTORES* OR TEACHERS. FOLDED TO FORM ITS OWN ENVELOPE.

Adm.R.P.Praedicator Generalis et Provincialis salutem.

Id quod in ultimo capitulo generali Bononiensi ordinatum fuit de trino examine subeundo de triennio in triennium in ordine ad confessiones audiendas, omnino etiam in provincia Hiberniae observari debet; nec cuiquam suffragatur titulus lectoris a Vicario Generali Congregationis S.Marci, et studiorum moderatoribus datus, qui isti non habent auctoritatem instituendi lectores sed solum recognoscere et attestari idoneitatem ad legendum. Nam in capitulo generali Romae 1670, ord.14 statuitur: titulum lectoris nemini deberi, nec dandum esse, nisi qui per Patentes institutionis destinatus et applicatus fuerit ad actuale munus legendi.

In locum P. Ignatii Sarsfeld assignamus ad conventum Hispalensem Patrem Lectorem Fr Vincentium Kennedy qui callet linguas et libentur se illuc conferet.

Commendamus nos et socios nostros sacrificiis.

Romae in conventu nostro S.Mariae super Minervam, die 4 Aprilis 1739.

A.R.P.V. Conservus in Domino.

Fr Thomas Ripoll, magister Ordinis.

[a tergo] (seal)

Adm.Rd.Pri.Praed.Generali et Provinciali Hiberniae fratri Joanni Fottrell Ordinis Praedicatorum. Magister Ordinis. Dublinum.

[Note:] Dated at Rome ye 4th of April 1739 N.S.: taken at Toome in the county of Derry June ye 6th 1739.

14. 23 DECEMBER 1738. POPE CLEMENT XII GRANTS A PLENARY INDULGENCE TO ALL WHO VISIT DOMINICAN CHURCHES ON 7 JULY. PRINTED AT ROME, 1739.

Clemens Papa XII. Universis Christifidelibus praesentes literas inspecturis salutem, et Apostolicam Benedictionem.

Ad augendam Fidelium religionem, et animarum salutem coelestibus Ecclesiae thesauris pia charitate intenti, ac supplicationibus dilecti filii Thomae Ripoll Magistri Generalis Ordinis Fratrum Praedicatorum nomine Nobis super hoc humiliter porrectis inclinati, omnibus, et singulis utriusque sexus Christifidelibus vere poenitentibus, et confessis, ac sacra communione refectis, qui aliquam ex Ecclesiis quorumcumque Conventuum, ac Domorum Regularium Fratrum dicti Ordinis ubicumque locorum existentibus die septima mensis Julii a primis Vesperis usque ad occasum Solis diei hujusmodi devote visitaverint, et ibi pro Christianorum Principum concordia, haeresum extirpatione, ac Sanctae Matris Ecclesiae exaltatione pias ad Deum preces

13. 4 APRIL 1739. THOMAS RIPOLL, MASTER GENERAL, TO JOHN FOTTRELL, PROVINCIAL, DEFINING THE LAW REGARDING *LECTORES* OR TEACHERS. FOLDED TO FORM ITS OWN ENVELOPE.

V.Rev.Fr Preacher General and Provincial, health.

What was laid down in the last General Chapter at Bologna concerning the three examinations at three-yearly intervals with a view to the hearing of confessions, is to be fully observed even in the province of Ireland. Nor is anyone to enjoy the title of *lector* if he received it from the Vicar General and the moderators of studies of the Congregation of St Mark. They have no authority to give the lectorate, but merely to recognise and attest [a brother's] suitability for teaching. For it was laid down in the General Chapter of 1670 at Rome, ordination 14, 'no-one is entitled to the name of *lector*, nor can be given it, save him who shall have been destined and appointed to the actual work of teaching by patents of institution'.

In place of Fr Ignatius Sarsfeld, we assign Fr *Lector* Br Vincent Kennedy to the convent of Seville: he knows the languages and goes there willingly.

We commend ourself and our companions to [your] prayers.

At Rome in our convent of S.Maria sopra Minerva, 4 April 1739.

Your V.Rev. Paternity's fellow-servant in the Lord,

Br Thomas Ripoll, Master of the Order.

[*dorso*] (*seal*)

To the V.Rev.Fr Preacher General and Provincial of Ireland, Brother John Fottrell, of the Order of Preachers, the Master of the Order. Dublin.

[*Note:*] 'Dated at Rome ye 4th of April 1739, N.S.: taken at Toome in the county of Derry June ye 6th 1739.'

14. 23 DECEMBER 1738. POPE CLEMENT XII GRANTS A PLENARY INDULGENCE TO ALL WHO VISIT DOMINICAN CHURCHES ON 7 JULY. PRINTED AT ROME, 1739.

Pope Clement XII, to all the faithful of Christ who shall see this letter, health and Apostolic Benediction.

Wishing to deepen the religion of the faithful and to ensure the salvation of souls by charitably putting at their disposal the spiritual treasury of the Church, we grant the request of our beloved son Thomas Ripoll, Master General of the Order of Friars Preachers, humbly made to us in the name of the same Order with the same pious intention, mercifully bestowing in the Lord a plenary Indulgence and the remission of all their sins to each and every one of either sex of the faithful of Christ who, being truly penitent, having confessed their sins, and having received Holy Communion, shall devoutly visit any Church attached to any convent or formal house of the Friars of the said Order, in any place whatever, between first Vespers and sunset on the 7th day of July, and shall there offer their pious prayers to God

effuderint, plenariam omnium peccatorum suorum Indulgentiam, et remissionem misericorditer in Domino concedimus. Praesentibus pro unica vice valituris. Volumus autem, ut si pro impetratione, praesentatione, admissione, seu publicatione praesentium aliquid, vel minimum detur, aut sponte oblatum, recipiatur, praesentes nullae sint, quodque praesentium transumptis, seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in Ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae, vel ostensae.

Datum Romae apud S. Mariam Majorem sub Annulo Piscatoris die xxiii Decembris MDCCXXXVIII. Pontificatus Nostri Anno Nono.

D. Card. Passioneus.

Romae, Typis Reverendae Camerae Apostolicae 1739.

[Signed]

Hyacinthus Vitalis, Causarum Curiae Camerae Apostolicae Notarius.

Adm. Rnd. Fr. Praed. Gen. et Provinciali Lab. Ad, quod in ultimo Capitulo Generali Bonon. Ordinatam fuit de triuo examine subeundo de triennio in triennium in Ordine ad Confessiones audiendas omnino etiam in Provincia Hibernia observari debet; nec cuiquam Suffragatur titulus Lectoris à Vicario Generali Congregationis S. Marii, et Studiorum Moderatoribus datus; qui isti non habent auctoritatem instituendi Lectores, sed solum recognoscere, et attestari idoneitatem ad legendum. Nam in Capitulo Gen. Romae 1670. ord. 14. Statuit: Titulum Lectoris nemini deberi, nec dandum esse, nisi qui per Patentes institutionis destitutus, et applicatus fuerit ad actuale munus legendi. In locum Dns Ignatij Jarsfeld assignamus ad Conventum Hirsyrcensem Brem. Gm. Gm. Vincentium Kennedy, qui callet linguas, et libenter se illuc conferet. Commendamus Nos, et fratres nostros sacrificijs. Romae in Conventu nostro S. M. Super Minervam die 4. April. 1739.

A.R.C.V. Conservari in duo

Fr Thomas Dixon

Majr Ord.

Facsimile of document No. 13 (p. 52).

for peace among Christian princes, for the extirpation of heresy, and for the exaltation of Holy Mother Church. These presents shall be valid only for a single occasion. We wish, however, these presents to be null should even the smallest [sum], whether given or freely offered, be received for their request, presentation, concession, or publication. We further wish that copies, even printed copies, of these presents, signed by some public Notary and endorsed by the seal of an ecclesiastical dignitary, should be as faithfully received as would these presents themselves were they to be presented or shown.

Given at Rome at Santa Maria Maggiore under the Ring of the Fisherman, the 23rd day of December 1738, in the ninth year of our Pontificate.

D. Cardinal Passionei.

At Rome, from the Press of the Reverend Camera Apostolica, 1739.

[Signed] Hyacinth Vitalis, Notary of Causes of the Curia of the Camera Apostolica.

OPUSCULUM
DE
MISSIONE
ET
MISSIONARIIS
TRACTANS,
SCRIPTUM

Per Reverendum Patrem Fratrem
F. DOM. BRULLAUGHAN,

S. Ord. Predicatorum antiquum Missionarium.

EDITIO SECUNDA.



METIS,

Typis FRANCISCI ANTOINE, Regis
Christianissimi Typographi, &c. in via
parvi Parisii.

Cum Approbatione.

Title-page of the controversial book *De Missione et Missionariis* written by Dominic Brullaughan (the first-mentioned of the sons of the Coleraine house). The first edition, published in Louvain in 1736, was suppressed because of the opposition of various northern bishops (Ireland was the mission-field Brullaughan had in mind), and no copies of it survive. A few copies of this second edition, published in Metz in 1746 (after the author's death), survive; the one from which the title-page is reproduced is in the library of St Mary's, Tallaght.

SECTION TWO
LETTERS CONCERNING INDIVIDUAL DOMINICANS, 1732-8

15. 6 MARCH 1732. FERDINAND MONTENEGRO, PROVINCIAL OF THE SPANISH PROVINCE, PERMITS BERNARD BREHON TO RETURN TO IRELAND ON THE COMPLETION OF HIS STUDIES AT PALENCIA. A PRINTED FORM.

In Dei Filio sibi Charissimo *fr Bernardo Brehon sacerdoti* Ordinis Praedicatorum *Fr Ferdinandus Montenegro* Magister & Provinciae Hispaniae eiusdem Ordinis humilis Prior Provincialis et servus, salutem, et Spiritus Sancti lumen, et iter bonum. Cum ad nostram Provinciam accesseris studiorum gratia, eorumque cursus *legitime, studioseque compleveris*, ad tuos aequum est ut revertaris, studiorum fructus acceptus, saluti animarum intendens. Quare tenore praesentium revoco te a nostro Conventu *Sti. Pauli Palentini* & tuae Provinciae remitto testimonium ferens studiose apud nos atque religiose fuisse conservatum, ac similiter in factis studiis laudabiles, non solum communes, fecisse fructus, acque idcirco R.Provinciali & tuis Patribus commendatum te facio, & oro, ut pro tuis religiosis studiis & laboribus, dignis te favoribus protegant Universos item Patres, ad quos accesseris, Conventuum Praelatos, atque Ecclesiarum Parrochos praecor, ut te tamquam Religiosum pium & honestum benigne recipiant & honorent. Praeciens tibi in virtute Spiritus Sancti, sanctae obedientiae, & sub praecepto formali, ut intra *[blank]* dies a notitia Praesentium iter rectum agens Provinciae *tuae Hiberniae* R.Admodum Patri Provinciali aut tui conventus originalis R.Pa-tri Priori praesentes, eius obedientiam sectaturus.

In nomine Patris & Filii & Spiritus Sancti. Amen. In cuius fidem praesentes, in Provinciae registro signatas, nomine meo subscripsi, & nostri officii sigillo minori munivi.

Datis in conventu nostro *Sti. Andreae Emeridensis die 6 Martii anni Domini 1732.*

fr Ferdinandus Montenegro, prior provincialis. Reg.Fol. 344.

(seal)

[dorso] Notisi que estas dimisorias al contenido en ellas en este Convento de Santo Pablo de Palencia en diez y seis de Abril de mil setecientos y treinta y dos anos.

fr Miguel Coriero, Magistro y Prior.

16. 16 FEBRUARY 1735. THE IRISH PROVINCIAL PERMITS DOMINIC LYNCH TO GO AS A MISSIONARY TO THE AMERICAN ISLANDS. UNSIGNED.

In Dei X. Dom. Lynch, etc.

De tuo in pietate et studio progressu singulari gratulantes in Domino, ac non minus de tuo ad animas lucrandas zelo laetabundi, harum serie ad tuam instantiam, ac de peritorum consilio, licentiam tibi concedimus transmeandi ad Insulas Americanas, ut ibidem, iuxta deputationem Vicarii Generalis nostri Ordinis, tua talenta exerceas et Missionarium Apostolicum agas, in quem finem omnem quam ex indultis Sedis Apostolicae possumus facultatem et potestatem, simul atque nostram paternam benedictionem impertimur, servatis semper et ubique de jure vel laudata consuetudine servandis. In nomine Patris, etc. In quorum fidem his sigillo provinciae munitis, propria manu subscripsimus in loco refugii hac die 16 Februarii 1735.

15. 6 MARCH 1732. FERDINAND MONTENEGRO, PROVINCIAL OF THE SPANISH PROVINCE, PERMITS BERNARD BREHON TO RETURN TO IRELAND ON THE COMPLETION OF HIS STUDIES AT PALENCIA. A PRINTED FORM.

In the Son of God to his most beloved brother Bernard Brehon, a priest of the Order of Preachers, Brother Ferdinand Montenegro, Master and humble Prior Provincial and servant of the province of Spain of the same Order, health, and the light of the Holy Spirit, and a safe journey. Since you came to our Province to pursue your studies, and have duly and earnestly completed your courses, it is fitting that now, having benefitted by what you have learnt, you should return to your own, yearning for the salvation of souls. Wherefore by these presents I remove you from our convent of St Paul at Palencia and send you to your province, bearing witness to the studious and religious manner in which you lived amongst us, as also to the more than ordinary success which has attended your studies. Therefore I recommend you to the Rev. Provincial and your Fathers, and pray that, out of consideration for your religious studies and labours, you may be protected and worthily helped by all the Fathers whom you shall approach; I ask the superiors of Convents and the Pastors of Churches to receive you with kindness and honour as a dutiful, upright religious. Commanding you in virtue of the Holy Spirit, of holy obedience, and under formal precept, that within [blank] days of receiving notice of these presents, setting out by the direct route for your province of Ireland, you shall present yourself to the V. Rev. Fr Provincial or to the Rev. Fr Prior of your original convent, and be ready to follow their directions.

In the name of the Father and of the Son and of the Holy Spirit. Amen. In faith whereof I have signed my name to these presents, which were entered in the register of the province, and endorsed them with the small seal of our office.

Given in our convent of St Andrew at Merida, on the 6th day of March in the year of Our Lord 1732.

Brother Ferdinand Montenegro, prior provincial. Reg. fol. 344.

(seal)

[dorso] I communicated these dimissorial letters to the person named in them at this convent of St Paul in Palencia on the 16th day of April 1732.

Br Miguel Coriero, Master and Prior.

16. 16 FEBRUARY 1735. THE IRISH PROVINCIAL PERMITS DOMINIC LYNCH TO GO AS A MISSIONARY TO THE AMERICAN ISLANDS. UNSIGNED.

In the Son of God, *etc.* Dominic Lynch, *etc.*

Gladdened by your great progress in piety and learning, and equally rejoicing in the Lord at your zeal for souls, we accede both to your request and to the advice of the experienced by granting you permission by these presents to go to the American Islands where, according to the wishes of the Vicar General of our Order, you may exercise your talents as a Missionary Apostolic. To that end we impart to you every communicable faculty and power accorded to us by the Holy See, as well as our own paternal blessing. Preserving always and everywhere whatever law or approved custom requires to be preserved. In the name of the Father, *etc.* In faith whereof, having endorsed these letters with the seal of the province, we have personally signed them in our place of refuge on this the 16th day of February 1735.

17. 20 APRIL 1736. THE IRISH PROVINCIAL NAMES ANTONINUS DOGHERTY AS ORDINARY CONFESSOR OF THE DOMINICAN NUNS IN GALWAY. UNSIGNED.

In Dei Filio sibi dilecto, etc. Aprilis 20, 1736.

Cum nostri sit muneris et pastoralis officii monialibus curae nostrae subjectis de viro idoneo qui officium confessarii ordinarii prudenter et discrete fungendum providere; proinde praesentium tenore nostrique autoritate officii te R.P.Fr Antoninum Dogherty damus et instituimus, sicque datum et institutum declaramus confessarium ordinarium sororum nostrorum Galviensium cum omnibus juribus et privilegiis huic muneri annexis. In nomine Patris et Filii et Spiritus Sancti. Amen. Praecipiente tibi, etc.

18. 2 FEBRUARY 1736/7, O.S. THE PROVINCIAL, BERNARD MACHENRY, APPOINTS JOHN MORGAN AS PRIOR OF NEWTOWNARDS.

In Dei Filio sibi dilecto R.P.Fratri Joanni Morgan provinciae nostrae Hiberniae Ordinis Praedicatorum, Fr Bernardus MacHenry eiusdem Ordinis in S.Theologiae Praesentatus ac per eandem Provinciam Prior Provincialis salutem.

Cum ex pastoralis cura nobis incumbat conventibus nobis subjectis de Priore et capite tempestive providere, maxime dum electio ad nos jure devoluitur; quapropter tenore praesentium, nostrique autoritate officii te R.P.Fratrem Joannem Morgan facimus, creamus et instituimus, factumque, creatum et institutum declaramus Priorem et pastorem in et pro conventu nostro de Villa Nova in natione Ultoniae, cum omnibus juribus et privilegiis huic dignitati annexis, in nomine Patris et Filii et Spiritus Sancti. Amen. Eo vel maxime quia de tuo zelo et capacitate incrementum non mediocre expectemus, et in meritum obedientiae mandamus tibi sub sanctae obedientiae formali praecepto, ut illud prioratus officium infra tres horas post harum debitam intimationem in te suscipias et diligenter exequaris: dantes tibi in et super praefatum conventum, et super omnes ad eum spectantes, et super personas utriusque sexus Tertii Ordinis, totam illam potestatem et jurisdictionem, quam in spiritualibus tam in temporalibus, qua caeteri Priores in Ordine nostro potiri solent ac debent. Insuper mandamus omnibus et singulis ad dictum conventum quocunque modo pertinentibus, sub eiusdem praecepti rigore, ut te suum legitimum Priorem agnoscant, tibi que religiose subdantur, quibuscunque in contrarium non obstantibus.

In quorum fidem his sigillo nostro munitis, propria manu subscripsimus hac die 2 Febr. 1736/7.

Fr Bernardus MacHenry, prior provincialis. Registrum. folio 4^o pro Ultonia.

Fr Thomas Fitzsimons, loco socii.

17. 20 APRIL 1736. THE IRISH PROVINCIAL NAMES ANTONINUS DOGHERTY AS ORDINARY CONFESSOR OF THE DOMINICAN NUNS IN GALWAY. UNSIGNED.

In the Son of God to his beloved, *etc.* April 20th, 1736.

Since our duty and pastoral office require that we should provide a suitable man to act with prudence and discretion as the ordinary confessor of the nuns under our care, we therefore by these presents and the authority of our office appoint and institute you, Rev.Fr Br Antoninus Dogherty, and we declare that you have been thus appointed and instituted, as ordinary confessor of our Sisters of Galway with all the rights and privileges attached to that office. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Commanding you, *etc.*

18. 2 FEBRUARY 1736/37 O.S. THE PROVINCIAL, BERNARD MACHENRY, APPOINTS JOHN MORGAN PRIOR OF NEWTOWNARDS.

In the Son of God to our beloved Rev.Fr Brother John Morgan of our Province of Ireland of the Order of Preachers, Brother Bernard MacHenry of the same Order, *Praesentatus* in Sacred Theology and Prior Provincial of the same Province, health.

We are obliged by our pastoral office duly to provide Priors and superiors for the convents subject to us, especially when their appointment belongs to us by law. Wherefore, by these presents and by the authority of our office we make, create, and appoint you Rev. Fr Brother John Morgan, and we declare you to have been made, created, and appointed Prior and pastor in and for our convent of Newtownards in the nation of Ulster, with all the rights and privileges belonging to that office. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Therefore, and particularly because we expect no small results from your zeal and ability, we command you under formal precept of holy obedience to undertake and diligently to carry out the duties of that priorship within three hours after the contents of these letters shall have duly been made known to you. In and over the aforesaid convent, over all belonging to it, and over all persons of either sex belonging to the Third Order, we give you all that power and jurisdiction, both in spirituals and temporals, which other Priors in our Order are accustomed to, and ought to, enjoy. Under the same formal precept, we further command each and every person belonging in any way to the aforesaid convent to recognise you as their legitimate Prior and religiously to subject themselves to your authority. All things to the contrary notwithstanding.

In faith whereof, having endorsed these letters with our seal, we have personally signed them on this 2nd day of February 1736/37.

Br Bernard MacHenry, prior provincial. Register, fol.4. for Ulster.

Br Thomas Fitzsimons, in place of the companion.

19. 27 AUGUST 1737. THE PROVINCIAL, BERNARD MACHENRY, PERMITS ANTHONY DUNNE TO GO TO ANOTHER PROVINCE BECAUSE HIS LIFE IS IN DANGER IN IRELAND. A COPY.

Nos Fr Bernardus MacHenry Ordinis Praedicatorum, in S.Theologiae Praesentatus et Provinciae Hiberniae Prior Provincialis, R.P.Fratri Anthonio Dunne Ordinis et Provinciae nostrae, salutem.

Cum quidam Accatholici in hac tua patria te strictissime qu-esierint et dire persecuti sint, ita ut, non sine aperto vitae tuae periculo ab illorum satellitibus deprehensus fores; nos, salute tuae consulentes atque tuis instantiis benigne annuentes, harum tenore nostrique autoritate officii tibi R.P.Fratri Anthonio Dunne licentiam concedimus ad benevolentem aliquam Provinciam Ordinis nostri transmeandi. In nomine Patris et Filii et Spiritus Sancti. Amen. Teque omnibus quorum auxilio aut favore tibi opus fuerit plurimum in Domino commendamus.

In quorum fidem his sigillo officii nostri munitis propria manu subscripsimus in regno Hiberniae hac die 27 Augusti 1737.

Fr Bernardus MacHenry, prior provincialis.

Copia vera.

20. AFTER 22 APRIL 1738. THE PROVINCIAL, JOHN FOTTRELL, ATTESTS THE ELECTION ON THE ABOVE DATE OF EDMUND BURKE AS DEFINITOR FOR THE FORTHCOMING GENERAL CHAPTER, ASKING THAT HE BE ADMITTED TO THE CHAPTER IN THAT CAPACITY.

Nos infrascripti fidem facimus et attestamur qualiter R.A.P. Magister Fr Edmundus de Burgo, Doctor Cassinatensis, electus fuit a majori parte vocalium Capituli nostri Provincialis habiti in conventu S. Salvatoris Dublinii die 22 Aprilis anni 1738 in Diffinitorem pro proximo Capitulo Generali: Hinc cum eius electio sit canonice facta rogamus ut tanquam Diffinitor Generalis admittatur.

In quorum fidem his manu propria subscripsimus.

Fr Joannes Fottrell, prior provincialis.

Fr Hyacinthus Wattson, S.T.Magister ac Definitor pro Ultonia.

19. 27 AUGUST 1737. THE PROVINCIAL, BERNARD MACHENRY, PERMITS ANTHONY DUNNE TO GO TO ANOTHER PROVINCE BECAUSE HIS LIFE IS IN DANGER IN IRELAND. A COPY.

We Brother Bernard MacHenry of the Order of Preachers, *Praesentatus* in Sacred Theology and Prior Provincial of the province of Ireland, to the Rev.Fr Brother Anthony Dunne of our province and Order, health.

Since some who are not Catholics are severely persecuting you and remorselessly tracking you down in this your own fatherland, to such an extent that your life will be in great danger should you be arrested by their agents, we, taking both your welfare and your requests into consideration, by these presents and by the authority of our office grant you, Rev.Fr Brother Anthony Dunne, permission to betake yourself to some hospitable province of our Order. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. We earnestly commend you in the Lord to all of whose help or favour you shall have need.

In faith whereof, having endorsed these presents with the seal of our office, we have personally signed them in the Kingdom of Ireland on this the 27th day of August 1737.

Br Bernard MacHenry, prior provincial.

A true copy.

20. AFTER 22 APRIL 1738. THE PROVINCIAL, JOHN FOTTRELL, ATTESTS THE ELECTION ON THE ABOVE DATE OF EDMUND BURKE AS DEFINITOR FOR THE FORTHCOMING GENERAL CHAPTER, ASKING THAT HE BE ADMITTED TO THE CHAPTER IN THAT CAPACITY.

We the undersigned affirm and attest that the V.Rev.Fr Master Brother Edmund Burke, Doctor of the Cassanatensian, was elected by the majority of voters at our Provincial Chapter (celebrated in the convent of St Saviour's, Dublin, on 22 April 1738) as Definitor for the next General Chapter. Since his election was carried out in accordance with Canon Law, we ask that he be admitted as Definitor General.

In faith whereof, we have signed these letters personally.

Brother John Fottrell, prior provincial.

Brother Hyacinth Wattson, Master of S.Theology and Definitor for Ulster.

21. AFTER 24 APRIL 1738. THE PROVINCIAL, JOHN FOTTRELL, ATTESTS THE ELECTION ON THE ABOVE DATE OF BERNARD BRULAGHAN AS *SOCIUS* OF THE PROVINCIAL TO THE FORTHCOMING GENERAL CHAPTER, ASKING THAT HE BE ADMITTED TO THE CHAPTER IN THAT CAPACITY.

Nos infrascripti fidem facimus et attestamur qualiter R.A.P. Praesentatus Bernardus Brulaghan, Regens collegii nostri Ulissiponensis, electus fuit unanimi voto diffinitorum Capituli nostri Provincialis habiti in conventu nostro S. Salvatoris Dublinii die 24 Aprilis anni 1738 in socium Provincialis pro proximo Capitulo Generali: Hinc cum eius electio sit canonice facta rogamus ut tanquam socius Provincialis admittatur.

In quorum fidem his propria manu subscripsimus.

Fr Joannes Fottrell, prior provincialis.

Fr Hyacinthus Wattson, S.T. Magister ac Definitor pro Ultonia.

22. 28 APRIL 1738. THE PROVINCIAL, JOHN FOTTRELL, APPOINTS PETER MACKEON AS MASTER OF STUDENTS IN HOLY CROSS COLLEGE, LOUVAIN. UNSIGNED.

In Dei Filio sibi dilecto R.P. Lectori Fratri Petro McKeon provinciae nostrae Hyberniae Ordinis Praedicatorum Fr Joannes Fottrell praedicator generalis in eodem Ordine et per eandem provinciam Prior Provincialis salutem et doctrinae Thomisticae zelum constantem.

Cum nobis ex officio incumbat collegiis curae nostrae subjectis non solum de artium lectoribus verum etiam de studentium magistris tempestive providere, et nobis constet te cursum tuum philosophicum, quem laudabiliter docuisti, proxima mense completurum; Quapropter, tenore praesentium nostrique auctoritate officii, te R.P. Lectorem Fratrem Petrum MacKeon facimus et instituimus, factumque et institutum declaramus magistrum studentium in et pro nostro conventu et collegio S. Crucis Lovanii, pro rata Conaciae, cum omnibus gratiis, privilegiis et immunitatibus quibus alii studentium magistri in Ordine nostro frui debent ac solent, in nomine Patris et Filii et Spiritus Sancti. Amen. Mandantes tibi in virtute Spiritus Sancti et sub sanctae obedientiae formali praecepto ut illud magistri studentium officium post expletum biennium R.P. Jacobi MacNamarra in te suscipias et omni qua potueris diligentia exequaris. Pariter mandamus omnibus et singulis ad dictum collegium spectantibus, sub eiusdem praecepti rigore, ut te sui conventus et collegii studentium magistrum rite institutum agnoscant ac venerentur. Quibuscunque in contrarium non obstantibus. In quorum fidem his sigillo officii nostri munitis propria manu subscripsimus in regno Hyberniae hac die 28 Aprilis 1738.

21. AFTER 24 APRIL 1738. THE PROVINCIAL, JOHN FOTTRELL, ATTESTS THE ELECTION ON THE ABOVE DATE OF BERNARD BRULAGHAN AS COMPANION OF THE PROVINCIAL TO THE FORTHCOMING GENERAL CHAPTER, ASKING THAT HE BE ADMITTED TO THE CHAPTER IN THAT CAPACITY.

We the undersigned affirm and attest that the V.Rev.Fr *Praesentatus* Brother Bernard Brulaghan, Regent of our College at Lisbon, was elected by the unanimous vote of the Definitors of our Provincial Chapter (held in our convent of St Saviour's, Dublin, on 24 April 1738) as companion of the Provincial for the next General Chapter. Since his election was carried out in accordance with Canon Law, we ask that he be admitted as companion of the Provincial.

In faith whereof, we have signed these letters personally,

Brother John Fottrell, prior provincial.

Brother Hyacinth Wattson, Master of S.Theology and Definitor for Ulster.

22. 28 APRIL 1738. THE PROVINCIAL, JOHN FOTTRELL, APPOINTS PETER MACKEON AS MASTER OF STUDENTS IN HOLY CROSS COLLEGE, LOUVAIN. UNSIGNED.

In the Son of God to his beloved Rev.Fr *Lector* Brother Peter McKeon of our province of Ireland of the Order of Preachers, Brother John Fottrell, Preacher General in the same Order and Prior Provincial of the same province, health and constant zeal for Thomistic teaching.

Since our office obliges us duly to provide not only teachers of the arts but also Masters of Students for the colleges of which we have charge, and since we are aware that you will finish next month the philosophical course you have taught so well: on that account, by these presents and by the authority of our office we make and appoint you Rev.Fr *Lector* Brother Peter MacKeon, and we declare you to have been made and appointed, Master of Students in and for our convent and college of Holy Cross, Louvain, as a member of the province of Connacht, with all the favours, privileges, and immunities which other Masters of Students in our Order are accustomed to, and ought to, enjoy. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Commanding you in virtue of the Holy Spirit and under the formal precept of holy obedience to accept that office of Master of Students when the Rev. Fr James MacNamarra shall have finished his two-year term, and to carry out its duties to the best of your ability. We likewise command each and everyone belonging to the said college, and oblige them by the same precept, to recognise and respect you as the lawfully appointed Master of Students of their convent and college. All things to the contrary notwithstanding. In faith whereof, having endorsed these presents with the seal of our office, we have personally signed them in the Kingdom of Ireland on this the 28th day of April 1738.

23. 1 NOVEMBER 1738. ANTONINUS BREMOND, ASSISTANT OF THE MASTER GENERAL, INFORMS PATRICK DIAMOND OF HIS NOMINATION TO A TEACHING POST IN THE CONVENT OF SEVILLE. FOLDED TO FORM ITS OWN ENVELOPE.

Mon Reverend Pere,

Vous verrez par la Patente du Rme.P.General qu'il a eu la bonté de vous nommer a une place qui est affectée a vos Religieux dans le couvent de Seville, Espagne. Ce poste est des plus honorables, et vous devez regarder comme une grande distinction que le Rme. vous ayt destiné pour le remplir. Ne manquez lettre vûe de vous y rendre, et soyez persuadé que vous aurez tout sujet d'y etre content. J'écris au R.P.M. Sicard pour lui apprendre cette agreable nouvelle qui lui fera bien de plaisir.

J'ay l'honneur d'être avec un respectueux attachement, Mon Reverend Pere

Votre tres humble et tres obeissant serviteur,

de Rome ce 1 Novembre 1738.

fr Ant. Bremond, Ordinis Praedicatorum.

[dorso]

Au Reverend: le Reverend Pere Patrice O Diamon, Professeur en Theologie de l'Ordre des FF. Precheurs.

[Note in a different hand:]

This Patrick Diamond is Divinity professor of the convent of Dominicans at Colerain.

24. 20 DECEMBER 1738. THE MASTER GENERAL, THOMAS RIPOLL, APPOINTS PATRICK FERRALL AS PREACHER GENERAL FOR THE CONVENT OF AGHABOE.

In Dei Filio sibi dilecto Reverendo Patri Fratri Patritio Ferrall Provinciae nostrae Hiberniae Ordinis Praedicatorum, Fr Thomas Ripoll, S.Theologiae Professor, ac eiusdem totius Ordinis Praedicatorum humilis Magister Generalis et servus, salutem et praedicandi verbi Dei zelum indefessum.

Apostolicum praedicationis munus, ad quod Ordo noster potissimum institutus est, illis meretur congrue decorari honoribus, quibus zelosi verbi divini praecones singularius caeteris praeemineant in solatium praeteritorum laborum suorum, et ad eosdem imposterum omni assiduitate cum vitae exemplaritate prosequendos ferventius stimulentur. Hinc est, quod ubi labores tuos praedicatorios per octo annos cum fructu animarum comparatos, ut authenticum tuae provinciae in nupero capitulo provinciali congregatae fert testimonium, accepimus, ad eiusdem provinciae tuae petitionem decrevimus te praedicatorum generalium provinciae tuae consortio adnumerare. Harum proinde serie nostrique auctoritate officii te supra nominatum Rdum.Patrem Fratrem Patritium Ferrall, absolventes prius te ab omni vinculo excommunicationis, aut quovis alio impedimento ecclesiastico, si quo forte tenearis, ad praesentium duntaxat effectum rite consequendum, facimus, creamus, et instituimus, sicque factum,

23. 1 NOVEMBER 1738. ANTONINUS BREMOND, ASSISTANT OF THE MASTER GENERAL, INFORMS PATRICK DIAMOND OF HIS NOMINATION TO A POST IN THE CONVENT OF SEVILLE. FOLDED TO FORM ITS OWN ENVELOPE.

My Reverend Father,

You will see by the Patent of the V.Rev.Fr General that he has been so good as to name you for the place reserved for your [Irish] religious in the convent of Seville in Spain. This is a post of great honour and you should take it as a mark of great distinction that the General should have chosen you to fill it. Be sure to go there on receipt of this letter: you may rest assured that you will have every reason to be happy there. I am writing to the Rev.Fr Master Sicard to give him this good news: he will be very pleased to hear it.

I have the honour to be, my Reverend Father, with respectful affection,

Your most humble and obedient servant,

Rome, 1 November 1738.

Brother Antoninus Bremond of the Order of Preachers.

[dorso]

To the Reverend: the Rev.Fr Patrick O Diamon, Professor in Theology of the Order of Friars Preachers.

[Note in a different hand:]

This Patrick Diamond is Divinity professor of the convent of Dominicans at Colerain.

24. 20 DECEMBER 1738. THE MASTER GENERAL, THOMAS RIPOLL, APPOINTS PATRICK FERRALL AS PREACHER GENERAL FOR THE CONVENT OF AGHABOE.

In the Son of God to his beloved Rev.Fr Brother Patrick Ferrall of our province of Ireland of the Order of Preachers, Brother Thomas Ripoll, professor of Sacred Theology and humble Master General and servant of the entire same Order of Preachers, health and unwearied zeal in preaching the word of God.

The apostolic task of preaching, for which our Order was specially founded, rightly deserves to be crowned with honours so that zealous preachers of the divine word, out of consideration for their past labours, should enjoy a certain pre-eminence over others. Such honours also encourage them to continue those labours more wholeheartedly, [increasing the effect of their sermons] by the purity of their lives. Therefore, having heard that you have spent eight years preaching with success (for so it appears from the authentic affirmation of your province made in the course of the recent provincial chapter), we have decreed that the petition of your province be granted and that you be numbered among the Preachers General of your province. Hence by these presents and by the authority of our office, after first absolving you from every excommunication or any other ecclesiastical impediment by which you may be bound (lest these presents should fail to have their proper effect), we make, create, and appoint you, the above-named Rev.Fr Brother Patrick Ferrall, and we declare you

creatum, et institutum decernimus et declaramus Praedicatorem Generalem pro conventu Achaboensi in locum actu vacantem per promotionem ad gradum Praesentaturae Rdi. Patris Praedicatoris Generalis fratris Terentii Reilly, cum omnibus juribus, gratiis, ac privilegiis huic gradui quovis modo convenientibus: praecipientes tibi in virtute Spiritus Sancti et sub sanctae obedientiae formali praecepto, ut honorificum isthunc gradum, praemissis de jure praemit-tendis, modeste conscendas, eumque non ad otium sed ad ultiores pro gloria Dei et animarum fructu exercendos labores tibi a nobis collatum esse jugiter recorderis. Porro sub eiusdem praecepti formalis rigore mandamus omnibus curae nostrae subjectis ut te tamquam legitime a nobis ut supra institutum Praedicatorem Generalem agnoscant, habeant, ac venerentur. In nomine Patris et Filii et Spiritus Sancti. Amen. Quibuscunque in contrarium non obstantibus. In quorum fidem his propria manu subscriptis sigillum officii nostri apponi jussimus.

Romae in conventu nostro S. Mariae super Minervam die 20 Decembris 1738.

Fr Thomas Ripoll, Magister Ordinis.

Registr. pag. 39.

Fr Emericus Langenwalter, Magister et Socius.

to have been thus made, created, and appointed Preacher General for the convent of Aghaboe in the place now vacant by the promotion of the Rev.Fr Preacher General brother Terence Reilly to the degree of *Praesentatus*, with all the rights, favours, and privileges belonging in any way whatever to this dignity. Commanding you in virtue of the Holy Spirit and under the formal precept of holy obedience to accept with all modesty this honourable degree, after fulfilling all legal requirements, and never to forget that we granted it to you, not [as an encouragement] to rest, but [to stimulate you] to yet further labours for the glory of God and the good of souls. We furthermore command all our subjects under the same formal precept to recognise, accept, and respect you as having been legally appointed by us a Preacher General. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. All things to the contrary notwithstanding. In faith whereof, having personally signed these presents, we have ordered the seal of our office to be put on them.

At Rome in our convent of S.Maria sopra Minerva, the 20th day of December, 1738.

Brother Thomas Ripoll, Master of the Order.

Register, p.39.

Brother Emericus Langenwalter, Master and Companion.

To Mr. Dan. Mulvaney
has Ref.

To
Mr. Tho. Winniford m.
for Gold Dundalk

To
Mr. Thady Carr near
Munnimore
Co. Derry

To
Mr. Hugh Hanly merch.
in Rossmore

To
Mr. Tho. Allen Merch.
for the Portumna

To
Mr. Augustin Leat m. Tho.
Brown, in Coleraine near
the Royal Exchange

London
William Hyde in
Cape Coast

Facsimile of a page of document No. 26; the page has been chosen because of the mention made on it of 'Munnimore, Co. Derry', near where Fr Fottrell was subsequently arrested.

SECTIONS THREE AND FOUR
DOMINICAN CONVENTS AND PERSONNEL IN IRELAND, 1734-5
AND
THE ADDRESSES OF DOMINICANS IN IRELAND, 1734-9

25. AUTUMN 1734 TO AUTUMN 1735. NOTES ON CONVENTS AND THEIR MEMBERS
MADE BY BERNARD MACHENRY, PROVINCIAL, DURING HIS FIRST VISITATION
OF THE PROVINCE.

32 *Lagenia:*

2. *Conventus S.Salvatoris Dublinensis:* Inter multos filios habet unum Magistrum et unum Praedicatorem Generalem. Habent plurima ornamenta, calices, et alia spectantia ad Capellam. Non tenuerunt hactenus refectorium. Visitatus est mense Septembri anno 1734. Non habentur cubicula pro medietate communitatis. Ibidem tenetur Archiv. Regni. Bene inserviunt Capellae.

Conventus Sororum Dublinensis: Habet multa preciosa ad usum Capellae. Sunt circiter 28 numero.

1. *Conventus S.Mariae de Trim:* Habet domi sex filios: unum Praedicatorem Generalem et Magistrum. Bene regulatus est in cohabitatione pacifica, habens beneficium pastorale et limites non spernendas. 3 calices argenteos et ornamenta pauca.

Conventus Assumptionis B.M. de Mullingar: Paucos habet filios; incipiunt cohabitare sub patrocinio Mathaei Casey.

- 33 *Conventus S.Brigidae Longfordiensis:* Filios habet circiter 10 domi et extra. Domus eorum anno elapso eversa est. Calices argenteos habent 7 cum ornamentis etc.

Conventus S.Trinitatis Kilkenniensis: Paucos habet filios regulariter cohabitantes, inter quos unum habet Magistrum, Praesentatus duos, Praedicatores Generales duos.

Conventus S.Dominici Rossensis: Filium proprium non habet praeter P. Andream Mulloy. Pauca vel nulla bona habet. Prior modernus est P.Dominicus Mullany. Sunt et alii tres assignati: viz, antiquus Mulloy, Byrn et Stone. Habent limites non exiguas.

- 94 *Conventus S.Crucis Arkloensis.* 29 Junii: Filios proprios non habet praeter P. Andream Fottrell. Prior modernus est P. Jacobus Williams; est et P. Ambrosius O'Connor ibidem assignatus et P. Corr.

Conventus Athyensis: Unicum habet filium P. Coonan.

Conventus de Achaboe: Omnino destitutus.

Conventus monialium Dublinensium: Habet circiter 27 Sorores. Habent ornamenta plura aliaque praeciosa ad Sacellam spectantia.

95 *Momonia:*

Conventus S.Hyacinthi Lorchensis: Filium habet P.Antoninum Carroll et unum novitium Gulielmum Walsh. Habent parva ornamenta etc.

Conventus Salvatoris Limericensis: Filios habet Dionysius Gallagher, Magistrum MaGee, Patritius Sarchfield, Jacobus MacnaMarra, Vincentius Cahill, Michael McMahon, Ant. Loughlin. Bona quaedam habent in S.Malao et aliqua in patria.

25. AUTUMN 1734 TO AUTUMN 1735. NOTES ON CONVENTS AND THEIR MEMBERS MADE BY BERNARD MACHENRY, PROVINCIAL, DURING HIS FIRST VISITATION OF THE PROVINCE.

Leinster:

2. The convent of St Saviour's, Dublin. One of its many sons is a Master and another a Preacher General. They have many ornaments, chalices, and other things pertaining to the chapel. Up to this they have not observed [common] refectory. It was visited in September 1734. Half the community lack cells. The archives of the Kingdom are kept there. They serve the chapel well.

The convent of the Sisters of Dublin. Has many precious things for use in the chapel. There are about twenty-eight of them [in the community].

1. The convent of St Mary's, Trim. Six of its sons are at home: one is a Preacher General, and [one] a Master. It is well conducted. They live peacefully in community, with the care of a parish, and questing-limits which are not to be despised. They also have three silver chalices and a few ornaments.

The convent of Our Lady's Assumption, Mullingar. Has few sons. They are beginning to live in community under the patronage of Mr Mathew Casey.

The convent of St Brigid, Longford. Has about ten sons at home and abroad. Last year their house was thrown down. They have seven silver chalices with ornaments, *etc.*

The convent of the Holy Trinity, Kilkenny. Its few sons live in community according to rule. Among them are one Master, two *Praesentati*, and two Preachers General.

The convent of St Dominic, Rosbercon. Has no son of its own save Fr Andrew Mulloy. Has few goods or none. Fr Dominic Mullany is the present Prior. Three others are assigned there too: namely, old Mulloy, Byrn, and Stone. Its questing limits are not small.

The convent of Holy Cross, Arklow. 29 June. Fr Andrew Fottrell is its only son. Fr James Williams is the present Prior. Fr Ambrose O'Connor and Fr Corr are also assigned there.

The convent of Athy. Has only one son, Fr Coonan.

The convent of Aghaboe. Completely destitute.

The convent of the Nuns of Dublin. Has about twenty-seven Sisters. They have many ornaments and other precious things pertaining to the chapel.

Munster:

The convent of St Hyacinth, Lorrha. Has one son, Fr Antoninus Carroll, and one novice, William Walsh. They have ornaments *etc.* of little value.

The convent of the Saviour, Limerick. Its sons are Denis Gallagher, Master MaGee, Patrick Sarchfield, James MacnaMarra, Vincent Cahill, Michael McMahon, Ant. Loughlin. Some of its goods are at St Malo, and some in Ireland.

Conventus S.Dominici Kilocensis: Habet quosdam juvenes filios. Tres calices argenteos cum vestimento integro et Missali Ordinis. Quasdam imagines ex cupro etc.

Conventus S.Crucis Glanuriae: Filios habet Joannes Dooly, Patritius Hurley, P. Mauritium Gibbons et Finn etc. Pauperimus est. Habet tamen duos calices argenteos.

- 86 *Conventus S.Mariae de Insula Corcagiensis:* Regulariter vivunt sub directione R.Adm.P. Joannis O Brien magistri, habentes domum et sacellum, bona considerabilia in communi et particulari. Filios habet, praeter Magistrum O Brien, Petrum MaCarty, praesentatum titulo praedicationis, Albertum O Brien, Dominicum Morrow, Nicholaum Walsh, Joannem Lynch, Dominicum Curtin.

Conventus Casseliensis: Filios habet Antoninum Kent, praedicatorem generalem titulo missionis, Thomam McLoughlin, postulatum in loco P. Jacobi Ferrall, Joannem Ryan nunc Limerici. Quaedam habent ornamenta et alia bona.

Conventus S.Salvatoris Waterfordiensis: Regulariter vivunt et habent bona considerabilia. Filios habet Magistrum Sal, Jacobum Dominicum Ferrall, praesentatum titulo missionis, et Robertum Elliott.

Conventus de Tralee: [No entry]

- 87 *Conventus S. Petri Martyris Portumniensis 18.1735:* Filios habet domi Hyacinthum Tully, Dominicum Burk, Thomam Maddin, Patritium Danielum Maddin, Michaellem Kelly, Joannem Dooly, praedicatorem generalem pro Galvia loco Gulielmi Kenny. Absentes autem: Petrum Mulloy, Hogan, Anthonium Dunne, Edmundum Allan, Eugenium Glinn. Habent praedium, domos, pecora et ornamenta quaedam. Fundatus per Maddin.

Conacia:

Conventus S.Dominici Athenriensis: Filios habet in patria Magistrum O Seaghnussy, Thomam Burk, praedicatorem generalem pro suo conventu, Joannem Moran, praedicatorem generalem pro Portumny, Dominicum Burk, praedicatorem pro Tombeola, etc. Absentes vero: Magistrum Edmundum Burk, Humbertum Burk, Dominicum French, praesentatum titulo scholae. Regulariter vivunt et habent multa bona. Alios habet filios domi et foris. Fundatus per Bermingham.

Conventus S.Mariae Galviensis: Filios habet domi Petrum Killikelly, praesentatum, Nicolaum Banks, Stephanum Kirwan, Thomam Geoghegan. Absentes vero: Vincentium Gavan Dominicum Lynch in Indiis, et alium Romae. Augustinum Vaughan, Joannem Lynch Romae. Robertum Brown Lovanii et Gregorium Joyce. Humbertum Morphey Ulissiponensi. Andream Mory Romae, et Kinny in Gallia. Habent ornamenta et alia bona.

- 88 *Conventus S.Mariae Culraniensis:* Filios habet Magistrum Brullaughan, Dominicum Smith, Bernardum Mac Henry, Theologiae Praesentatum, Bernardum Brullaughan, Theologiae Praesentatum, Patritium Burlaughan, Theologiae Praesentatum, Patritium Brullaughan juniorem, Dominicum Brullaughan juniorem, Archibaldum Patritium Mac Ambrose, et Illustrissimum Kilmorensem McDonogh. Habent ornamenta, libros, et calices. Fundatus erat prius per O Cahan, 2^{do} per Mac Queelin.

Conventus S. Dominici Derriensis: Fundatus per O Donell. Filios habet P. Joannem O Donell, P.P. Anthonium Dogherty, Anthonium McRory, Dominicum Egan, Patritium Renaulds, Dominicum Colgan, Joannem Davett, et Jacobum Murry.

The convent of St Dominic, Kilmallock. Has some young sons. Three silver chalices with a complete set of vestments and a Dominican Missal. Some copper statues, *etc.*

The convent of Holy Cross, Glanworth. Its sons are John Dooly, Patrick Hurley, Fr Maurice Gibbons, and Finn, *etc.* It is very poor. Nonetheless, has two silver chalices.

The convent of St Mary of the Isle, Cork. They live according to rule under the direction of the V.Rev.Fr Master John O'Brien, having both a house and a chapel, besides considerable common and personal possessions. Its sons, apart from Master O'Brien, are Peter McCarty, *Praesentatus* by title of preaching, Albert O'Brien, Dominic Morrow, Nicholas Walsh, John Lynch, and Dominic Curtin.

The convent of Cashel. Its sons are Antoninus Kent, Preacher General by title of preaching, Thomas McLoughlin, postulated in place of Fr James Ferrall, and John Ryan who is now at Limerick. They have some ornaments and other goods.

The convent of St Saviour's, Waterford. They live according to rule and have considerable goods. Its sons are Master Sal, James Dominic Ferrall, *Praesentatus* by title of preaching, and Robert Elliott.

The convent of Tralee: *[No entry]*

The convent of St Peter Martyr, Portumna. 18.1735. Its sons at home are Hyacinth Tully, Dominic Burk, Thomas Maddin, Patrick Daniel Maddin, Michael Kelly, and John Dooly, Preacher General for Galway in place of William Kenny. Those absent are Peter Mulloy, Hogan, Anthony Dunne, Edmund Allan, Eugene Glinn. They have a farm, houses, and flocks, with some ornaments. Founded by [?] Maddin.

Connacht:

The convent of St Dominic, Athenry. Its sons in Ireland are Master O Seaghnessy, Thomas Burk, Preacher General for his own convent, John Moran, Preacher General for Portumna, Dominic Burk, Preacher for Tombeola, *etc.* Those absent are Master Edmund Burk, Humbert Burk, Dominic French, *Praesentatus* by title of teaching. They live according to the rule and have many goods. It has other sons at home and abroad. Founded by Bermingham.

The convent of St Mary, Galway. Its sons [now] at home are Peter Killikelly, *Praesentatus*, Nicholas Banks, Stephen Kirwan, Thomas Geoghegan. Those absent are Vincent Gavan Dominic Lynch in the Indies, and the other at Rome. Augustine Vaughan, John Lynch at Rome. Robert Brown at Louvain and Gregory Joyce. Humbert Morphey at Lisbon. Andrew Mory at Rome, and Kinny in France. Have ornaments and other goods.

The convent of St Mary, Coleraine. Its sons are Master Brullaughan, Dominic Smith, Bernard MacHenry, *Praesentatus* in theology, Bernard Brullaughan, *Praesentatus* in theology, Patrick Brullaughan, *Praesentatus* in theology, Patrick Brullaughan junior, Dominic Brullaughan junior, Archibald Patrick MacAmbrose, and the Most Rev.Dr McDonogh, bishop of Kilmore. They have ornaments, books, and chalices. First founded by O'Cahan, re-established by Mac Queelin.

The convent of St Dominic, Derry. Founded by O'Donell. Its sons are Fr John O Donell, Anthony Dogherty, Anthony McRory, Dominic Egan, Patrick Renaulds, Dominic Colgan, John Davett, and James Murry.

- 89 *Conventus Gaulensis*: Praeter quaedam ornamenta et calices habet 15 libras sterl. per annum. Filios habet P.P. Nolan, Thomam Mac Mahon, Dominicum Corrigan, Joannem MaGuire, Anthonium MaGuire, Patritium Kieran, et Dominicum Creaghan.

Conventus Cavaniensis fundatus per O Reilly: Filios P.P. Ricardum Nugent, Patritium Sheridan, Thomam Fitzsimons, Patritium Becan, et Dominicum Keernan.

- 90 *Conventus S. Mariae Roscomanensis*: In patria filios habet Thomam Mulledy, Praedicatorem Generalem pro suo conventu, Thomam Hylan, Petrum Caslan, Anthonium Dogherty, Thomam Hanly, Ambrosium O Connor, Dominicum Kelly redeuntem, Petrum Girraghty, Thomam Egan, Gulielmum Burk, Patritium McDermott, Thaddaeum Tully, Thomam Brannan, Petrum Corr, Gulielmum Connelly, et Joannem Kearny cum multis aliis domi et foris. Habent bona considerabilia. Fundatus est per Carolum Manus Rubrae O Connor.

Conventus S. Crucis de Cluainseanvill: Filios habet in patria Bernardum MacDermott, Praedicatorem Generalem, Michaellem McDermott, Hieronymum Duignan, Petrum Connaghton, Laurentium Mulloy cum aliis. Absentes vero Dominicum Mac Mahon, Petrum MacOyny Lovanii etc. Pauper est. Fundatus est per Mac Dermott.

Conventus Strdensis S. Crucis: Filios habet in patria Dominicum Ruan, Praedicatorem Generalem, Jacobum McNicholas, Thomam Roche, Mathaeum Higgins, Thaddaeum Thoully, Jacobum Nunne, Dominicum McNicholas, Jacobum Mannin, *Anthoninum Burk*, Petrum Laughnan. Absentes autem Anthonium Ruan, Dominicum Gavan. Habent quasdam calices et vestimenta.

- 91 *Conventus S. Dominici Urlarensis*: Filios habet in patria Anthonium MacDonnell Prm. Hugonem Morelly, Laurentium O Hoyns, Joannem Costello, Ricardum Jordan, Andream Costello, Petrum Philips, Dionisium Daze. Habet quosdam absentes. Pauper est.

Conventus S. Mariae Borrisoulensis: Filios habet in patria Patritium Walsh, Jacobum Williams, Thomam Miles, Jacobum Lowell, Ambrosium et Anthonium Mac Donnel, Dominicum Barrett, Jacobum Keyn, Bernardum Maley, Thomam MaKeal, Franciscum Moran. Absentes autem Edmundum Girraghty in S. Malo, Franciscum MacDonnell, Jacobum Ruan, Jacobum Grevan in Hispania. Joannem Maley etc. Habent 10 calices argenteos cum 9 ornamentis.

Conventus S. Crucis Rafranensis: Filios habet in patria Dominicum Philbin, Thomam O Flannagan, Gregorium Judge, Laurentium Healy, Joannem O Harte, Thomam Barrett, etc. Dictus Philbin postulatus in loco Francisci Conmy de Sliggo.

- 92 *Conventus S. Mariae de Ballindune*: Filios habet in patria Petrum O Connor, Bernardum Connilan, Joannem Crean, Thomam Higgins in Lagenia, P. Ambrosium Higgins ibidem, Dominicum Mullany, Conn Rorke vagantes ibidem. Absentem P. Dominicum McDermott in Hispania.

Conventus S. Crucis Sliggoensis: Filios habet in patria Dominicum Mulfinn, Magistrum titulo missionis, Joannem Gildea, Praedicatorem Generalem pro suo conventu, Michaellem Kilhaly, Jacobum Fiaghny, Petrum Cluan, P. Felicem Griffin, Ambrosium Gilligan, Michaellem Hart, Danielelem Raughnin, Jacobum Scanlon, Franciscum King, Joannem MacHenry, Michaellem Winn, Anthonium McTeernan, Joannem O Hart, laicum. Absentes autem Joannem Brett, R.S. Sixti et postulatum. Fundum habet 220 libr. sterl. in manibus Domini Joannis Philips de Ballintoghir, cum aliis bonis apud se.

Conventus de Tombeola: Nunc sub vicario Martino Mulchrone de Borsoule. Filios habet Joannem Glinn in patria, extra vero Gulielmum Costelo in Hispania. Habet alios 3 vel 4

The convent of Gola. Has £15 sterling a year, apart from some ornaments and chalices. Its sons are Fathers Nolan, Thomas Mac Mahon, Dominic Corrigan, John MaGuire, Anthony MaGuire, Patrick Kieran, and Dominic Creaghan.

The convent of Cavan, founded by O Reilly. Its sons are Fathers Richard Nugent, Patrick Sheridan, Thomas Fitzsimons, Patrick Becan, and Dominic Keernan.

The convent of St Mary, Roscommon. Its sons in Ireland are Thomas Mulledy, Preacher General for his convent, Thomas Hylan, Peter Caslan, Anthony Dogherty, Thomas Hanly, Ambrose O'Connor, Dominic Kelly on his way home, Peter Girraghty, Thomas Egan, William Burk, Patrick McDermott, Thaddaeus Tully, Thomas Brannan, Peter Corr, William Connelly and John Kearny, with many others at home and abroad. They have considerable goods. Founded by Charles O'Connor of the Red Hand.

The convent of Holy Cross, Clonshanville. Its sons in Ireland are Bernard MacDermott, Preacher General, Michael McDermott, Jerome Duignan, Peter Connaghton, Laurence Mulloy, and others. Those absent however, are Dominic MacMahon, Peter MacOyny at Louvain, *etc.* It is poor. Founded by Mac Dermott.

The convent of Holy Cross, Strade. Its sons in Ireland are Dominic Ruan, Preacher General, James McNicholas, Thomas Roche, Mathew Higgins, Thaddaeus Thoully, James Nunne, Dominic McNicholas, James Mannin, Antoninus Burk, Peter Laughnan. Those absent are Anthony Ruan and Dominic Gavan. They have some chalices and vestments.

The convent of St Dominic, Urlare. Its sons in Ireland are Anthony MacDonnell, Prior (?), Hugh Morelly, Laurence O Hoyns, John Costello, Richard Jordan, Andrew Costello, Peter Philips, Denis Daze. Some others are absent. It is poor.

The convent of St Mary, Burrishoole. Its sons in Ireland are Patrick Walsh, James Williams, Thomas Miles, James Lowell, Ambrose and Anthony Mac Donnel, Dominic Barrett, James Keyn, Bernard Maley, Thomas MaKeal, Francis Moran. Those absent, however, are Edmund Girraghty in St Malo, Francis MacDonnell, James Ruan, James Grevan in Spain, John Maley, *etc.* They have 10 silver chalices and 9 ornaments.

The convent of Holy Cross, Rathfran. Its sons in Ireland are Dominic Philbin, Thomas O Flannagan, Gregory Judge, Laurence Healy, John O Harte, Thomas Barrett, *etc.* The said Philbin was postulated in place of Francis Conmy of Sliggo.

The convent of St Mary, Ballindoon. Its sons in Ireland are Peter O Connor, Bernard Connilan, John Crean, Thomas Higgins in Leinster, Fr Ambrose Higgins there too, Dominic Mullany, Conn Rorke too moving about there. Fr Dominic McDermott is absent in Spain.

The convent of Holy Cross, Sligo. Its sons in Ireland are Dominic Mulfin, Master by title of preaching, John Gildea, Preacher General for his convent, Michael Kilhaly, James Fiaghny, Peter Cluan, Fr Felix Griffin, Ambrose Gilligan, Michael Hart, Daniel Raughnin, James Scanlon, Francis King, John MacHenry, Michael Winn, Anthony McTeernan, John O Hart, a laybrother. Those absent, however, are (sic) John Brett, Regent (?) at St Sixtus, and [one of those] postulated. It has a fund of £220 sterling in the hands of Mr John Philips of Ballintoghir, and has actual possession of other goods besides.

The convent of Tombeola. Martin Mulchrone of Burrishoole is now vicar. One of its sons, John Glinn, is in Ireland; another, William Costelo, is in Spain. It has three or four others beyond the

ultra mare. Pauperimus est.

- 93 *Conventus Mariae Magdalenae Pontanensis*: Filios habet in patria Hyacinthum Watson Magistrum, Eugenium Lennan Postulatum Praedicatorem, Joannem Byrne, Jacobum Watson, Edwardum Samson, Augustinum Fleming. Absentes vero Patritium Dugan, Magistrum Joannem Donnelly, Lectorem Joannem Vincentium Meany, Jacobum Hall. Habent plura ornamenta et quaedam alia bona. Fundator fuit Netherfield.

Conventus Carlingfordiensis: Filios habet in patria Dominicum Roddy, Joannem Smith, Kearny et Carroll. Absentes autem P. Thomasin et Drumgoole.

Conventus de Villa Nova: Filios habet P. Thomam Byrne, Praedicatorem Generalem, P.P. Morgan, Gribbin, et MacIlboy.

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Conventus Jesus Mariae Josephi Sororum Galviae: Sunt numero 24.

[Memorandum:] Est unus Minorita, Nicolaus O'Donel, existens in districtu Kilociae etc.; est et unus Discalceatus qui facit collectionem ibidem.

[Note:] Dominican Convents in Ireland in 1738.



Entrance to the Dominican chapel and priory, Pound Street, Sligo; a chapel was built in 1763, beside the stable previously used for services, but no new priory was built at the same time, so this photograph probably gives a good impression of what the Dominican house looked like from outside in the 1730s. It is reproduced from Daphne Pochin Mould, *The Irish Dominicans* (Dublin, 1957), p. 160. In 1731, a jury in the town of Sligo reported that there was no friary in the county: the disguised appearance of the Dominican house lent some credibility to their tale.

seas. It is extremely poor.

The convent of Mary Magdalen, Drogheda. Its sons in Ireland are Hyacinth Watson, a Master, Eugene Lennan, postulated as a Preacher, John Byrne, James Watson, Edward Samson, Augustine Fleming. Those absent, however, are Patrick Dugan, Master John Donnelly, *Lector* John Vincent Meany, James Hall. They have many ornaments and some other goods. Netherfield was the founder.

The convent of Carlingford. Its sons in Ireland are Dominic Roddy, John Smith, Kearny and Carroll. Father Thomasin and Drumgoole are, however, absent.

The convent of Newtownards. Its sons are Father Thomas Byrne, Preacher General, Fathers Morgan, Gribbin, and MacIlboy.

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The convent of Jesus, Mary, and Joseph of the Sisters of Galway. They number 24.

[Memorandum:] There is a Franciscan, Nicholas O'Donel, living in the district of Kilmallock, *etc.*; and there is also a Discalced [Carmelite] who takes up collections there.

[Note:]

Dominican Convents in Ireland in 1738.

26. c.1734–1738. ADDRESSES OF DOMINICAN PRIESTS, APPARENTLY IN THE HAND OF BERNARD MACHENRY, FOTTRELL'S PREDECESSOR AS PROVINCIAL.

Sr Elinor Blake. To Mr Dominic Mullany, New Ross.
Dead. Br Charles at the Butt's, Kilkenny.
To Mr James Terrill p. mr [post master?] at Cloinard Bridge for Mr James Dillon of Dunose [Donore?].
To Mr Diny O'Connor of Ballinagar near (Padd Fihily merchant), Boyle.
To James McDonl. of Iounagh bog for Ant. McDonnell near Castlebarr.
To Mr Charley O'Donell at Newcastle for Dominic Ruan near Castlebarr.
To Jo. Ennis merchant for Mr MacDonogh, Dublin.
To Mr Ignatius Rosseter merchant in Graige for Mr Jo. Byrne.
To Mr Thomas Winn post mr [master?] for Roddy, Dundalk.
To Mr Thady Corr near Munnimore, Co. Derry.
To Mr Hugh Hanly merchant in Roscommon.
To Mr Thomas Allen merchant for, etc., Portumna.
To Mr Augustine V. at Mr Thomas Browne's in Lothbury, near the Royal Exchange, London.
William Hynde in Eyre Court.
To Mr Daniel Sullivan in Cove Lane, Cork, for Bernard Brulaughan.
To Mr Patrick Mulleneux merchant for Thomas Burk, Gallway.
To Walter Joyce merchant for Colman, Galway.
To any of the ladies at Captain ffoster's in Gallway.
To Thady Ward at the Royal Oak for Ant. Dogherty, Gallway.
At the Kellys' Arms with George Kelly, Kilkenny.
To Mr John Kelly of Carraroe for Hyacinth Keaghry near Loghrea.
P. Reverendissimo T. Ripoll ordinis praedicatorum Magistro Generali and S.M. super Minervan, Roman.
To Mr James Bartley, apothecary in Boyle, for Andrew Dwyer.
To Mr James Southeast in Newport for Patrick Walsh of Borrisoule.
To Patrick MacDonnell, merchant in Castlebarr, for Dion. McNicholas at Anaghagh.
pariter ad Dominicum Philbin.
To Patrick Philips at Island near Balahaunos for Ant. McDonnell in Urlar, Co. Mayo.
To Mr Jo. Kelly of Carraroe for Hyacinth Keaghry near Loghrea.

27. 1738–1739. ADDRESSES OF DOMINICAN PRIESTS IN THE HAND OF JOHN FOTTRELL, PROVINCIAL.

Killgobin

Mr Williams lives at Ballinabarny near Ballenderry, within 7 miles of Wicklow at the mountain side.
Mr Connor at Castlecavan near Roundwood.

[on another sheet]

To Richard Philbin at Bellick in the barony of Tiraully, county of Mayo, for Mr Gregory Judge near (Rafran) Killalla.
To Mr Patrick Carroll at Ferraraugh for Mr Thomas Brennan near Roscommon.
To Mr Walter French for Mr Dominic French near Loughrea.
To Mr Jo. O'Brien in Malloe Lane, near Mr Francis Goold, Cork.
To Mr Augustine Vaughan at Mr Swarbrick's, a grocer in Chiswel Street near Moorfields, London.
To Mr Dominic Mullany at New Ross.
To Mr Robert Killpeak at Ballyrush in the county of Sligoe for Mr Peter Connor near (Ballendune) Boyle.

To Mr Mark Blake, merchant at Ballenafad for Mr James Morily near (Urlar) Castlebar.
To Mr Thomas Whelan, merchant, for Mr Vincent Breen, Cashell.
To Mr John Maren, merchant in Maghera, to be forwarded to Mr Patrick Diamond (Coleraine) Magherafelt.
To Mr Robert MaGown for Mr James Wattson at Maghra near (Villa Nova) Rathfryland.
To Mr Hugh MacSwine for Mr Anthony Dogherty (Derry) Letterkenny.
To Mr Bernard McHenry near Belturbett.
To Mr Michael Archer, merchant in the Penthouse, for Mr Peter Archer, Kilkenny.
To Mr John Byrne at Mr Browne's, Ross.
To Mr Philip Mulligan in Newtown Butler for Mr Patrick Kieran near (Caula) Belturbett.
To Mr James Barnwell at Ballyhost near Kilbeggan, Mullingar.
To Mr Peter Connaghton in Boyle.
To Mr Cullo Diamond in Maghra for Mr Patrick Diamond, Magherafelt.
To Mr Thady Tuohy at Bressy for Mr Dominic McNiely near (Strade) Castlebarr.

[in another hand] Mr Fottrel's own handwriting.

Summa Receptorum ab ultimo computu una libra octode-
cim solidi cum undecim assibus, quae Summa unita cum
septem libris et tribus solidis faciunt novem libras unum soli-
dum cum undecim assibus. Exposita vero sex librae quin-
decim solidi cum undecim assibus, unde plus receptum quam
expositum duae librae cum sex solidis. Ita invenimus hac
ultima die Iunii 1735.

Fr. Hyn. Keaghry

Fr. Colmanus O Shaghnessy

Fr. Mart. de Burgo Supp[rior]

Fr. Jacobus Davock

Fr. Joannes O Moran

Hij visis et approbatis subscripsimus
hac die 16. Julij an. 1735 in actuali nostra
visitatione. Fr. Bernardus Mac Henry
Prior Provincialis

Facsimile of a page from the account book of the Dominican convent, Athenry (Esler), Co. Galway, 30 June 1735, countersigned by Fr MacHenry, 16 June 1735 (original in St Mary's Tallaght). The following is a transcript:

'Summa receptorum ab ultimo computu una libra octodecim solidi cum undecim assibus, quae summa unita cum septem libris et tribus solidis faciunt novem libras unum solidum cum undecim assibus. Exposita vero sex librae quindecim solidi cum undecim assibus, unde plus receptum quam expositum duae librae cum sex solidis. Ita invenimus hac ultima die Iunii 1735.'

Fr Hyn. Keaghry
Fr Colmanus O Shaghnessy
Fr Mart. de Burgo, Supp[rior]
Fr Jacobus Davock
Fr Joannes O Moran

His visis et approbatis subscripsimus hac die 16 Juill an. 1735 in actuali nostra visitatione.

Fr Bernardus MacHenry
Prior Provincialis'

SECTION FIVE
NOTES ON MATTERS OF FINANCE

28. 16 MARCH 1736. THE PROCURATOR OF THE IRISH PROVINCE AT MADRID PRESENTS HIS ACCOUNTS FOR THE PREVIOUS THREE YEARS.

An account of what money I received for the Missioners of Ireland since the year 1733, from which time all those that have ended their studies, I have presented in one Memorial, and how I have disbursed it for them to this day, as may appear by their receipts, *etc.*

1735:	April 24	I received by orders of the thresuror general, in virtue of the King's decree of the 3rd of February 1735	14	0	338
		Item: I received the viatick of Fr Thomas Comerfort	1	0	102
		Disbursed said sume, viz.	15	0	440
1733:	May 16	Paid Thady Daly by orders of Mr Oliver French of Seville upon James Lynch of Cadiz, at the rate of a 100 ducats, as to all the rest		0	840
	September 9	Paid Father Dominick Burke my order upon Arthure Lynch of Bilbao		0	840
1734:	September 13	Paid Father Michael Burke my order on said Arthure Lynch of Bilbao		0	840
	ditto 14	Paid Father Dominick MacMahon by order of Mr Patrick Joyes of Madrid upon Eyre and Walsh of Cadiz		0	840
	ditto 14	By said orders paid to Father Vincent Butler of Cadiz to be remitted home to Father James Scanlan, which is complied with		0	840
	November 15	Paid Father Patrick MacElboy my order on Arthure Lynch		0	840
			5	0	040
	ditto 15	By said orders paid the viatick of Father Thomas Comerfort, viz, to Father Jo. Caine 451 <i>reals vellon</i> , not as a viatick (he being not qualified for it) but in consideration of his miserable condition, as a help towards passage home = Item of said viatick paid to Father Redmond Fahy 331 for the burial expences of said Father Comerfort, who died in Bilbao. The 2 sums		0	782
	November 30	Paid Father Michael Macarthy by orders of Patrick Joyes on Thruppe and Kirpatrick of Malaga		0	840
	December 1	Paid Father John O'Brien by order of said Patrick Joyes on Arthur Lynch		0	840
1735:	April 1st	Paid Father Peter O'Connor by order of ditto Joyes on ditto Lynch of Bilbao		0	840
	August 13	Paid Father Peter Philips my order on Arthure Lynch of Bilbao		0	840
1736:	February 24	Payable to Father Peter Geraghty by Arthur Lynch of Bilbao		0	840
	March 8	Payable to Father John Bodkin by my orders at Keals		0	840
		Item by said orders payable to Father James Royen in Cadiz		0	840
		Received for the Mission	15	0	440
		Paid as per account	11	0	702
		Rest due to ballance	3	0	738

Reals vellon 11 0 702

Madrid March the 16th, 1736.

An acc^t of what money I received for y^e Missioners of
Ireland since y^e year 1733. from which time all
those y^e have ended their studies. have presented in one
sheet. And how I have disbursed for them to this
day, as may appear by their Rec^t &c.

1735.	April: 24	Received by orders of the treasurer gen ^l . in virtue of y ^e King's Decree of y ^e 3 ^d of Feb ^r 1735. — — — —	14633 8
		Also I received the Vicarick of St. Thom. Comestor's — — — —	1010 2
		Disbursed s ^t same viz {	15044 0
1733.	May: 16.	Paid M ^{rs} Mary Daly by orders of M ^r Oliver French of Levee upon James Lynch of Cadiz, at y ^e rate of a 100. Ducats, as to all y ^e rest — — — —	0840
1733.	Nov ^r : 9.	Paid s ^r Dominick Burke my order up ⁿ M ^r Arthur Lynch of Bilbo bao — — — —	0840
1734.	7 th Dec ^r	Paid s ^r Michael Burke my order on s ^r Arthur Lynch of Bilbo — — — —	0840
1734.	14 th Dec ^r	Paid s ^r Dominick MacCallahan by order of M ^r Patrick Joyce of Madrid up ⁿ Cyre & Walsh of Cadiz — — — —	0840
1734.	14 th Dec ^r	By paid order paid to father Vincent Butler of Cadiz to be re- mitted home to s ^r James O'Connell in which is complied 15 th — — — —	0840
1734.	Nov ^r : 16.	Paid s ^r Patrick MacEllroy my order on s ^r Arthur Lynch — — — —	0840
			50040

29. NO DATE. MASSES TO BE SAID FOR MR REILLY OF CO. KILDARE.

The Masses to be applied for Mr Reilly of the County of Killdare's intention.

59 by Mr Curtis, prior of Naas

59 by Mr Edward Bath

59 by Mr Felix Crefin

59 by Mr John Mullan

59 by Mr John Scanlan

295 *Missae celebrandae sunt ad intentionem Domini Reilly.*

[*dorso*] A scrap containing a few words from a Latin document recommending some priest for the title of Preacher General.

30. NO DATE. VARIOUS NOTES ON ONE SHEET. SUFFRAGES ENJOINED ON VISITATION. DEBTS INCURRED 'BY BURKE IN ROSS'. VARIOUS OTHER NOTES.

a) RR. etc.

Ut pro beneficiis nobis et Ordini Nostro a Domino D. et benefactoribus collatis ingrati non inveniamur, recomendo Sacrificiis et precibus vestris,

1. Statum S. Romanae, Summi Pontificis, Collegii Cardinalium maxime qui sunt Ordinis Nostri et qui sunt protectores Ordinis et Regni.
2. Statum omnium Ecclesiae Praelatorum praecipue eorum qui sunt Ordinis vel Conservatores nostrorum privilegiorum.
3. Statum Reverendissimi Magistri Ordinis Thomae Ripoll et sociorum eius; omnium Provincialium et Priorum per totum Ordinem maxime mei ipsius.
4. Quoad ad Statum temporalem, recomendo Sacrificiis et Precibus vestris Statum totius Christianitatis, Regum Catholicorum et Principum, sed maxime Regis nostri Jacobi et ipsius familiae, et calamitosum huius patriae Statum.
5. Recomendo etiam vobis Statum omnium benefactorum, parentum, consanguineorum, amicorum, sed praecipue benefactorum huius Communitatis.
6. In Statu autem mortuorum recomendo Sacrificiis et precibus vestris animarum omnium fidelium, in particulari autem animarum parentum, fratrum et sororum recomendo.

Prius fiat examen de Confessoribus fratrum, et utrum communionem pascalem apud suos accipiant, et aut sine licentia Prioris e Civitate exeunt, aut utrum cura habeatur de tertiariis et de fratre laico, etc.

[*dorso*]

30. NO DATE. VARIOUS NOTES ON ONE SHEET. SUFFRAGES ENJOINED ON VISITATION. DEBTS INCURRED 'BY BURKE IN ROSS'. VARIOUS OTHER NOTES.

a) Reverend Fathers, *etc.*,

Lest we should be found ungrateful for the benefits conferred on us and on our Order by the Lord God and our benefactors, I recommend [you to remember] in your Masses and prayers,

1. The well-being of the Holy Roman [Church], of the Supreme Pontiff, and of the College of Cardinals, especially those who are of our Order and who are protectors of the Order and of the Kingdom.
2. The well-being of all the prelates of the Church, especially those who are of our Order or are protectors of our privileges.
3. The well-being of the Most Reverend Master [General] of the Order, Thomas Ripoll, and of his companions; of all provincials and priors throughout the Order, and in particular of myself.
4. In matters temporal I recommend [you to remember] in your Masses and prayers the well-being of all Christendom, of the Catholic Kings and Princes, but especially of our King James and his family, and the dreadful condition of this our fatherland.
5. I also recommend to you the well-being of all our benefactors, parents, relatives, friends, but particularly that of the benefactors of this community.
6. [Having also in mind] the happiness of the dead, I recommend to your Masses and prayers the souls of all the faithful departed, but particularly the souls of our parents, brothers, and sisters.

Let there first be an examination of the confessors of the brethren, and whether they receive the paschal communion among their own, and whether they leave the city without the permission of the Prior, or whether they take care of the tertiaries and the laybrother, *etc.*

[*dorso*]

b) Conventus S. Salvatoris.

Per R. Adm. P. Magister L. Richardson.

c) The 4th prayer here enjoyn'd is for K. James and his family and the calamitous condition of this kingdom.

d) At Castle Reban near Athy.

e) Debts contracted by Burke in Ross May ultimo.

one bill	1 - 9 - 9
another	0 - 10 - 10
another	1 - 3 - 0
another	0 - 12 - 9
and above	3 - 0 - 0
to a man that sold him a horse	
	<hr/>
	6 - 16 - 3 [<i>sic</i>]

(1)

In Dei Filio Abbi Dilecto R. G. F. V. Provincia nostra Hibernica ad R. A. M. Tr.
 S. R. A. G. R. A. D. D. D. et per eandem Provinciam humilis Prior Conventus solutus
 et regularis Obsequantia Solam constantem.

Quandocumque vacante Prioratu Conventus nostri S. post capitulum huiusmodi
 R. G. F. V. Patres Vocales rite congregati sub die S. N. N. N. te Canonico in
 tuum Priorem elegerint, et a nobis Mandamento Electionis, servitibus Confirmacionem
 petierint: Nos autem ad tuum Solam, eruditionem, probitatem, Modestiam,
 ceterasque Virtutes, quales ad huiusmodi Munus Obsequendum habilem reddant, prospi-
 ci: creates, Tenore presentium Nostrique Auctoritate officij te R. G. F. V. facimus, crea-
 mus, et instituiamus, factumque creatum, et institutum, confirmamus Priorem et
 Pastorem proprii nostri Conventus S. de Nomine Patris et Filij, et spiritus sancti Amen.
 Dantes tibi in eis super praenominatum Conventum, et super omnes Distinctas Praedictas,
 et per Provinciam huiusmodi etiam totius Ordinis, tam in spiritualibus, quam in tem-
 poralibus, cunctam illam iurisdictionem et potestatem quam ceteri Priores in Ordine
 nostro frui solent ac debent, libere et absolute, et obedientia formali precepto mandamus,
 ut dictum Prioratum officium infra tres horas post hanc inhibitionem in te habeas
 pias, et diligenter exequaris, et super Mandamus omnibus ad eundem Conventum
 tum quomodocumque pertinentibus sub eisdem precepti rigore, ut te eundem huius-
 Conventus legitimum Priorem agnoscant, aliquibus in omnibus subdantur. Distinctum
 etque in contrarium non obstantibus, et quorum fidem hic sigillo officij nostri Munus
 etis propria manu et sigillo nostro. Dantes hanc die R.

Regis pax
 Louis de la Roche

Facsimile of page 1 of document No. 31—a formulary for official letters in Latin.

SECTION SIX
A FORMULARY FOR OFFICIAL LETTERS IN LATIN

31. 1738-9. A MANUSCRIPT FORMULARY OF OFFICIAL DOCUMENTS IN LATIN AND ENGLISH, IN THE HAND OF JOHN FOTTRELL, PROVINCIAL.

[Note on front of book]

This book is all in the handwriting of Mr Fottrell.

Papers found on Mr Fottrell when arrested at Toome in 1739.

[To confirm the election of a Prior:]

In Dei Filio sibi dilecto R.P.F.N. Provinciae nostrae Hiberniae Ordinis Praedictorum, Frater N. Praedicator Generalis eiusdem Ordinis et per eandem Provinciam humilis Prior Provincialis salutem et regularis observantiae zelum constantem.

Quandoquidem vacante Prioratu conventus nostri N. post expletum triennium R.P.F.N. Patres vocales rite congregati sub die N. mensis, te canonicè in suum priorem elegerint, et a nobis (transmisso suae electionis scrutinio) confirmationem petierint: nos autem ad tuum zelum, eruditionem, probitatem, modestiam, caeterasque virtutes, quae te ad huiusmodi munus ob-eundum habilem reddant, perspicientes, tenore praesentium, nostrique autoritate officii, te R.P.F.N. facimus, creamus, et instituimus, factumque, creatum et institutum confirmamus Priorem et Pastorem praefati nostri conventus N. in nomine Patris et Filii et Spiritus Sancti, Amen. Dantes tibi in et super praenominatum conventum et super omnes ad illum spectantes et super personas utriusque sexus Tertii Ordinis, tam in spiritualibus, quam in temporalibus, cunctam illam jurisdictionem et potestatem qua caeteri Priores in Ordine nostro frui solent ac debent; tibi quoque sub Sanctae Obedientiae formali praecepto mandamus, ut dictum Prioratus officium intra tres horas post harum intimationem in te suscipias et diligenter exequaris. Insuper mandamus omnibus ad supradictum conventum quomodocunque pertinentibus sub eiusdem praecepti rigore, ut te suum, suique conventus, legitimum Priorem agnoscant, atque tibi in omnibus subdantur. Quibuscumque in contrarium non obstantibus. In quorum fidem his aigillo officii nostri munitis propria manu subscripsimus. Dublinii hac die etc.

Fr N.

Regisr pag.
Locus socii.

[To confirm the election of a Prioress:]

In Dei Filio etc.

Cum nobis ex officio incumbat Conventibus curae nostrae subjectis de Capite et Pastore providere.

To our beloved in Christ (the Reverend Mother) the Religious Sister N. of the Holy Order of St Dominick, Brother N. of the same Order and Provincial of Ireland wisheth regular observance and perseverance in virtue etc.

Whereas the convent of N. became destitute of a Prioress, the Rev. N. n's having compleated her triennium, since which the vocals being legally assembled on the N, canonically

chose you for their Prioress, and have sent us the scrutiny of their election solliciting the confirmation thereof: We therefore, considering your zeal, prudence, vertue, and other merits which qualify you for such an office have freely condescended to their request: Wherefore we do hereby appoint, constitute and confirm you N., and we declare you Prioress and Superior of the beforementioned convent of N., as legally appointed, constituted and confirmed by us, in the name of the Father and of the Son and Holy Ghost: and we do hereby give you the same power over the said convent and each person belonging thereto that other Prioresses in our Order enjoy, or as in vertue of their office, either by law or established custom they are entitled to: And tho we have noe room to doubt of your readyness to comply with our just commands, yet in order to increase your merits by the exercise of obedience, we command you under a formal precept of Holy Obedience to accept of the said office within the space of an hour after the intimation thereof. We allsoe command all and each person belonging to the aforesaid convent under the same precept to acknowledge, reverence, and obey you as their true and lawfull Prioress and Superior. Any thing to the contrary notwithstanding. In testimony whereof we have fixed the seal of our office to these and signed, Dublin, this day, etc.

To present a subject to a Bishop for diocesan faculties.

In Dei Filio etc.

Certiores facti de tuo in studiis Philosophiae et Theologiae profectu, deque tua ad Missionarii munus obeundum idoneitate, tenore praesentium nostrique autoritate officii te R.P.F.N. Illustrissimo et Reverendissimo N. praesentamus, suamque Illustrissimam et Reverendissimam Dominationem enixe supplicamus ut in sua Diocesi licentiam Verbum Dei praedicandi, et utriusque fidelium sexus confessiones excipiendi, tibi concedere dignetur. In quorum fidem etc.

Cum iuxta testimonium Moderatorum Studii nostri N. cursum tuum tum Philosophicum tum Theologicum laudabiliter expleveris, tumque ad praedicandum verbum Dei, et ad fidelium confessiones excipiendas examinatus et approbatus fueris; tenore praesentium etc.

Cum in studio nostro generalis N. cursum tuum, tum philosophicum tum theologicum laudabiliter expleveris, ibidemque ad praedicandum verbum Dei, et ad utriusque sexus fidelium confessiones excipiendi examinatus et approbatus fueris. Tenore praesentium etc.

To testify that a subject has finished his studies and has been approved for the hearing of confessions. Two forms.

In Dei Filio etc.

Ut Deo et Ordini melius inservire valeas, harum serie nostrique autoritate officii removens prius te R.P.F.N. a quocunque conventu in quo assignatus existas, assignamus assignatumque decernimus et declaramus Conventui nostro N., mandantes tibi sub Sanctae Obedientiae formali praecepto ut ad conventum assignationis quantocius te conferas, teque R.P. Priori sistas. Item sub eodem praecepto injungimus R.P. Priori dicti conventus ut te benigne recipiat et charitative pertractet. In nomine Patris et Filii et Spiritus Sancti, Amen. In quorum fidem, etc.

To assign a subject from one convent to another.

In Dei etc.

Fratri N. religioso professo.

Certiores facti ab idoneis examinadoribus a nobis nominatis, in te reperiri omnia juxta Sacros Canones requisita circa mores, scientiam, et aetatem; tenore praesentium et autoritate nostri officii remittimus te Fratrem N. ad Illustrissimum et Reverendissimum N. ut te ad primam tonsuram, quatuor Ordines Minores, et ad tres Ordines Sacros promovere dignetur. Insuper suam Illustrissimam et Reverendissimam Dominationem enixe supplicamus ut Indultum Apostolicum de interstitiis non observandis tibi concedere non gravetur. In quorum fidem, etc.

Dimissorial letters for all Orders from tonsure to priesthood, with a request for dispensation from the interstices.

In Dei etc.

Cum nobis de vacantia pro tua natione in Conventu et Collegio Nostro Lovaniensi constet, tenore praesentium nostrique autoritate officii te R.N. ad praefatum collegium mittimus, teque eidem pro tempore tui studii assignamus, assignatumque declaramus, in nomine Patris etc; mandantes tibi sub Sanctae Obedientiae formali praecepto ut itineri quamprimum te accingas, et incoeptum compleas, teque R.P.Priori dicti conventus et collegii te sistas, cui etiam sub eodem praecepto injungimus, ut te benigne recipiat et char [itative pertractet etc].

To assign a student to the College of Holy Cross, Louvain.

Cum in hac nostra desolata provincia ob temporum injurias collapsa undique sint studia tum philosophica tum theologica, juvenes qui regulam nostram amplectuntur, ad alias florentissimas Ordinis nostri Provincias studiorum causa transmittere cogimur: harum proinde serie, nostrique autoritate officii te praefatum R.P.F.N. ad almam provinciam N. mittimus et destinamus, ut ibidem juxta deputationem et assignationem R.Admodum P. Magistri Provincialis dictae Provinciae studiis tuis pro viribus incumbas; mandantes tibi sub Sanctae Obedientiae formali praecepto ut itineri quantocius te accingas, et incoeptum compleas. Interim te R.Admodum P. Magistro Provinciali et omnibus aliis quorum auxilio aut favore tibi opus fuerit, ut verum obedientiae filium in Domino commendamus. In quorum etc.

To assign a subject for study to another Province of the Order.

Cum deflebilis huius Regni status exigit ut juvenes qui regulam nostram amplectuntur ad exterarum Ordinis nostri Provincias transmittamus, harum proinde serie, etc.

To appoint a Visitor for the College of Holy Cross, Louvain.

In Dei Filio etc.

Cum ex officio gregem nobis commissum statutis temporibus visitare debeamus, modo autem gravibus implicati negotiis hoc adimplere non possimus, idcirco hoc munus aliis committere necessarium duximus. Ideo in tua experientia, zelo, et prudentia confidentes te praefatum R.P.F.N. instituimus et facimus Visitatorem conventus et collegii nostri S. Crucis Lovanii, in nomine Patris et Filii etc. Damusque tibi omnem illam auctoritatem et potestatem super omnes et singulos cuiuscunque gradus aut conditionis, in spiritualibus et temporalibus, pertinentibus ad dictum nostrum conventum et collegium quam caeteri Visitatores ex Constitutionibus nostris vel approbata consuetudine habere solent, ita ut quod per te gerimus, nos ipsos gessisse putemus: praecipientes tibi in virtute Spiritus Sancti et sub merito Obedientiae ut hoc onus subire non graveris. Item sub eodem praecepto mandamus omnibus et singulis ad praefatum conventum quomodocunque spectantibus, ut te tamquam Visitatorem nostrum a nobis rite institutum agnoscant ac venerentur. Quibuscunque in contrarium non obstantibus. In quorum fidem, etc.

To grant permission to the superior of one of the foreign colleges to receive a boy to the habit for a convent in Ireland.

Cum in ultimo nostro Capitulo Provinciali statutum fuerit quod nullus juvenis huius regni admittatur ad habitum nostrum in conventibus nostris ultramarinis sine praevia nostra licentia, et consensu P.Prioris et Fratrum Conventus pro quo professionem est emissurus; et cum P.Prior et Fratres Conventus nostri N. consenserint receptioni Domini N. pro dicto conventu, tenore praesentium concedimus licentiam R.P.N. admittendi ad nostrum sanctum habitum praefatum Dominum N., ita tamen quod in eo reperiantur omnia juxta nostras Constitutiones requisita. In quorum fidem etc.

To appoint a professor of moral theology in one of the home convents.

In Dei Filio sibi dilecto

Cum in diversis Capitulis Provincialibus ordinatum sit, quod in singulis conventibus huius provinciae habeantur Conclusiones Morales, nobisque ex officio incumbat de viro idoneo ad Lectoris munus obeundum singulis providere: te supranominatum R.P.N. cuius litteraturae ac ingenii perspicuitas, tum indolis ac morum exemplaris probitas nobis *recommenda est vel constat*: tenore praesentium nostrique auctoritate officii damus et instituimus, datumque et institutum declaramus Lectorem Theologiae Moralis in praefato conventu N. cum omnibus gratiis et privilegiis huic muneri annexis. In nomine Patris etc., praecipientes tibi sub Sanctae Obedientiae formali praecepto ut hoc munus lectoris moralis in te suscipias, illudque ea qua par est sedulitate adimplere satagas; item sub eodem praecepto mandamus omnibus et singulis memoratum conventum pertinentibus ut te tamquam a nobis rite institutum Theologiae Moralis lectorem suscipiant ac agnoscant. Quibuscunque in contrarium non obstantibus. In quorum fidem etc. etc.

To enforce the examination of confessors in a convent.

Cum in diversis Capitulis Generalibus et Provincialibus, praesertim in ultimo capitulo generali Bononiae celebrato statutum fuerit, quod omnes confessarii de jure non exempti, tribus vicibus de triennio in triennium examinentur, et quod solum post tertium examen simpliciter approbati esse censeantur: quapropter praesentium tenore et harum serie praecipimus sub poena suspensionis ab audientia confessionum, omnibus et singulis curae meae subjectis et ad hunc conventum N. spectantibus, qui non sunt de jure exempti, et qui ter non fuerunt examinati et approbati, habentque litteras testimoniales de singulo eorum examine et approbatione, ut infra tres menses a tenore praesentium *in hoc conventu* examini se praesentent. In nomine Patris etc., et cum examinatorum deputatio nobis commissa sit, ad hoc munus in examinatores nominamus R.P.N. et R.P.N.,N. quibus sub praecepto formali praecipimus ut per vota secreta,

sua dantes suffragia, excluso quocunque particulari affectu, ineptos excludant, et aptos admittant. In quorum fidem, etc.

To appoint a Vicar over a convent which has not enough members to elect a Prior.

In Dei Filio etc.

Cum noster conventus N. post completum triennium R.P.F.N. viduatus existat et cum a Reverendissimo P. Magistro Generali statutum sit ut in nullo conventu ubi non datur sufficiens numerus vocalium ad canonice eligendum Priorem, instituatur Prior sed solummodo vicarius in capite, cumque in hoc conventu desit dictus sufficiens numerus, tenore praesentium nostrique autoritate officii te N. deputamus et instituimus, deputatumque et institutum decernimus et declaramus Vicarium in Capite dicti conventus cum omni gratia et privilegio tali muneri annexo, in nomine Patris etc., mandantes tibi sub Sanctae Obedientiae formali praecepto ut hoc vicarii officium in te infra tres horas post hanc debitam intimationem in te suscipias et diligenter exequaris: insuper mandamus omnibus et singulis ad praefatum conventum spectantibus sub eiusdem praecepti rigore, ut te suum, sui que conventus vicarium a nobis rite institutum agnoscant ac venerentur. In quorum fidem, etc.

To permit a subject to preach in France.

In Dei Filio etc.

Cum, solito studiorum curriculo laudabiliter expleto, in Galliam etc. fidei orthodoxae propagandae sancto desiderio accensus, abdicato etiam eo laudabili fine lectionis Philosophicae tibi concredito munere, licentiam nostram eo proficiscendi humiliter postulaveris; ideo nos Fr Joannes etc., tibi praenominato N. praefatam licentiam in Galliam etc. sanctae missionis gratia, quantocius transfretandi, libenter concedimus.



Monstrance made by the foundress of the Dominican nuns of Drogheda in 1735 (Siena convent, Drogheda); document Nos 34-5 and probably No. 37 relate to this house.

SECTION SEVEN
VISITATION CHARGES AND SERMONS, c.1734-9

32. NO DATE. A VISITATION ADDRESS GIVEN BY JOHN FOTTRELL, PROVINCIAL,
TO A COMMUNITY OF PRIESTS.

Ego Fr Joannes Fottrell Prior Provincialis huius Provinciae praecipio vobis omnibus sub
Sanctae Obedientiae formali praecepto, ut mihi manifestis confidenter et zelo religionis, absque
ulla passione in hac Visitatione, quae dicere vel manifestare tenemini. In nomine Patris etc.

[The document continues in English]

32. NO DATE. A VISITATION ADDRESS GIVEN BY JOHN FOTTRELL, PROVINCIAL, TO A COMMUNITY OF PRIESTS.

I, brother John Fottrell, Prior Provincial of this province, command you all under the formal precept of Holy Obedience, to reveal to me in confidence during this Visitation, for the love of religious life and without rancour, whatever you are obliged to say or to make known. In the Name of the Father, *etc.*

Being placed in my present station I am conscious of the weight of my charge; I am conscious how strict the account is which I must render of my administration — first to God who tells me by St Paul, that I am to be answerable for those committed to my care or charge: I've likewise a superior to whom I am obliged to give an exact account of the state of each house in this Province. It is therefore in order to acquitt myself and to comply with the duty incumbent upon me, that I am come to visit this religious community and to reform in as much as lyes in my power any behaviour or conduct which I shall find contrary to the laws or rules of our holy Order.

But as I cant accomplish this without your concurrence, and as each of you very well knows how you are to behave upon this occasion, I expect that you will lead me to the knowledge of whatever particulars that require to be redressed; and I likewise hope and expect that you will have noe other view or end in this than the honour of God, the zeal of religion, and the spiritual welfare of your brethren, and that you may the more effectually comply with this obligation soe incumbent upon you, I shall intimate to you this formal precept.

Reverend Fathers

The office which I am charged with is very weighty and, I must own, far superior to my genious or capacity. I must confess that I am very ill qualifyd to teach Doctors, or to instruct Fathers, especially when I am desired by Moses to consult my Fathers and they will inform me. It is therefore I say that I am ill qualifyd to inspect into the conduct of a body of religious men, whose duty and obligation it is to teach and instruct others, and who were for this end called to the function of Priesthood, which is a character soe sacred and holy that the lives and actions of all who bear it should be allways found without spott or blemish. Yet notwithstanding, in order to acquitt myself, I shall give each of you the advice which St Paul gave his disciple Timothy in these words *Attende tibi et doctrinae* — attend to thyself and to the doctrine. You should study to give instructions in such a manner as that they should be imprinted in your own minds and practised by yourselves. For the order of charity requires that your own spiritual welfare should be preferred to that of others, and this is absolutely requisite both for your own future welfare and that of your neighbours. For he that is not zealous of his own welfare cant be sollicitous of that of others.

Wherefore the Holy Ghost admonishes you in the following words *Miserere animae tuae, placens Deo* — take pity of your own soul, pleasing God. If you have not your own salvation at heart, the instructions which you give others will make little impression upon them, and more soe when they dont find them practised by yourselves. How can you effectually excite others to the love of God or the desire of heavenly blessings if yourselves are deprived of that divine fervour, and covet or think of nothing but earthly and momentary things? How can you effectually perswade others to the practice of temperance, sobriety, or any other vertue, if you are fond of keeping company and addicted to the vices contrary to these vertues? How can you establish peace, propagate brotherly love or christian meekness among others, if you harbour strifes, animosities, or contentions among yourselves?

Hence therefore St Paul writing to Titus lays down to him, and to you, the method, by the practice of which you may acquitt yourselves in the great duty incumbent upon you: In all things shew yourself a pattern of good works, in all your actions or conduct, says he, shew yourselves as a tipe or example of all vertues, thereby to move others to the imitation and practice of them. Give no offence to anyone, says St Paul, that the ministry may not be blamed, but in all things carry yourselves as the

Nunc Patres et Fratres in Christo dilecti, cum multa sint beneficia quae continue nobis a Deo conferuntur, unde ne Deo et benefactoribus nostris inveniamus ingrati, recommendo Missis et Orationibus vestris faelicem statum S. Romanae Ecclesiae et Capituli eius visibilis, nempe Summi Pontificis et Collegii Eminentissimorum Cardinalium, maxime Eminentissimi Protectoris Ordinis nostri, statum omnium Praelatorum Ecclesiae Dei, maxime assumptorum de Ordine nostro, statum *archiepiscopi* vel *episcopi* huius diocesis cum toto clero et populo. — Quoad Ordinem nostrum recommendo statum totius Ordinis in generali, in speciali autem statum Reverendissimi Magistri Ordinis et Reverendissimi Procuratoris Ordinis cum sociis Reverendissimi, omnium Provincialium nostri Ordinis et mei ipsius qui plurima indigeo, omnium Priorum, et in particulari Patrem Priorem huius conventus.

Quoad statum temporalem recommendo Missis et Orationibus vestris in communi statum totius Christianitatis, in particulari vero statum omnium regum et principum Christianorum ut Dominus pacem et tranquillitatem eis concedere dignetur ad regendum populum eis commissum. Recommendo etiam vobis statum benefactorum, parentum, amicorum affectuum nostrorum et totius Ordinis nostri et maxime huius conventus.

Quoad statum defunctorum in generali recommendo Missis et Orationibus vestris animas omnium fidelium defunctorum, in particulari vero animas parentum nostrorum, fratrum et sororum et benefactorum Ordinis nostri, qui nobis elemosinas contulerunt, et animas omnium aliorum defunctorum pro quibus quomodocunque orare tenemini. Hos igitur nominatos, et alios merito nominandos, tam vivos quam defunctos Missis et Orationibus vestris recommendo, pro quibus omnibus dicamus ad Dominum.

ministers of God. Example is one of the most potent charms, as well for good as for evil, that may be possibly found in nature, and in whom can it be more potent than in persons consecrated to the service of God, and appointed by him to direct and instruct others? And when one of those gives bad example, he not only sins grievously himself, but gives an occasion to others to committ several abominable sins. If priests, says St Chrysostom, give bad example and committ sin, all the people is induced to sin, *Si sacerdotes fuerint in peccatis, totus populus convertitur ad peccandum*. And to the contrary, if priests lead upright vertuous lives, if they give good example and practise the instructions which they give others, they will acquire their own salvation and be instrumental to that of others. As St Paul assures us in these words to Timothy, *attende tibi et doctrinae, insta in illis: hoc enim faciens et teipsum salvum facies, et eos qui te audiunt*. Wherefore I most earnestly recommend peace, love, and union to you. I recommend to each of you to acquitt yourselves in your religious duties and to behave as true ministers of Jesus Christ. So let your light shine before men, says St Matthew, that they may see your good works and glorify your Father who is in heaven. And lastly I most earnestly recommend regular observance to you, and intreat you to fullfill as punctually as possibly you can your solemn vows, and to live up to the laws and rules of our holy Order.

That you may the more effectually comply with this particular I've made these ordinations which I expect you will observe.

[The document continues in Latin]

Now, beloved Fathers and Brothers in Christ, since we continually receive benefits from the hand of God, lest we should be found ungrateful to Him and to our benefactors, I recommend you to remember in your Masses and prayers the well-being of the Holy Roman Church and of its Visible Head, namely the Supreme Pontiff and the College of the Most Eminent Cardinals, particularly his Eminence the Protector of our Order; the well-being of all prelates of the Church of God, particularly of those taken from our Order; the well-being of the archbishop or bishop of this diocese, and of all his clergy and people. — With regard to our Order, I recommend the well-being of the whole Order in general, and in particular that of the Most Rev. Master of the Order and of the Most Rev. Procurator of the Order with the companions of the General; of all the provincials of our Order and of myself who have great need of your prayers; of all priors, and in particular the Prior of this convent.

In regard to matters temporal I recommend in general to your Masses and prayers the well-being of all Christendom, and in particular the welfare of all Christian kings and princes that God may deign to grant them peace and tranquillity to rule the people He has placed in their charge. I recommend also to you the well-being of our benefactors, parents and dear friends, both those of the entire Order and particularly those of this convent.

In regard to the well-being of the dead in general, I recommend to your Masses and prayers the souls of all the faithful departed, and in particular the souls of our parents, of the brothers, sisters, and benefactors of our Order who gave us alms, and the souls of all the other departed for whom we are in any way obliged to pray. I recommend to your Masses and prayers all those I have named, and others both living and dead, who could justly be named likewise, for all of whom let us say to the Lord.

[Here, presumably, followed what are called the Suffrage prayers, beginning with 'Retribuere dignare Domine', and the 122nd Psalm, 'Ad te levavi oculos meos'.]

33. 6 JUNE 1739. LATIN FORMULA IMPOSING OBEDIENCE ON THOSE ABOUT TO UNDERGO VISITATION. JOHN FOTTRELL WAS WRITING THIS WHEN ARRESTED.

Ego Frater Joannes Fottrell Prior Provincialis huius Provinciae, praecipio vobis omnibus sub Sanctae Obedientiae formali praecepto, ut mihi manifestetis confidenter et zelo religionis absque ulla passione in hac Visitatione, quae dicere vel manifestare tenemini. In nomine Patris et Filii et Spiritus Sancti. Amen.

[in another hand:]

The summons Fottrell was writing when taken June the 6th 1736 [recte 1739].

34. 25 OCTOBER 1734. THE ORDINATIONS MADE BY BERNARD MACHENRY, PROVINCIAL, AFTER HIS VISITATION OF ST MARY MAGDALEN'S IN DROGHEDA.

Ordinationes factae pro conventu S. Mariae Magdalenae Pontanensi Ordinis Praedicatorum.

1. Exhortor vos in Domino fraternam dilectionem in vinculo pacis inviolabiliter fovere et Illustrissimum ac Reverendissimum Praesulem Armachanum, privilegiorum nostrorum conservatorem, summa veneratione et amore prosequentes, religiosam concordiam cum Reverendis animarum Pastoribus continuo observetis.
2. Districte mando omnibus huius communis fratribus, ut consueta chori observantia nulla de causa intermittatur, a cuius sequela neminem exemptum, nisi sit legitime impeditus, declaro.
3. Strictissime mando, et sub formali praecepto praecipio ut quicquid sive per modum donationis, oblationis, aut eleemosinae intuitu communis recipiatur, Reverendo P: Priori quantocius notificetur, et ab expensis superfluis foris et domi fratres omnes caveant.

[Marginal note:]

hic: ratio detur Priori bis in anno de emolumentis parochorum.

4. Ad occasionem scandali evitandam praecipio omnibus, ut de nocte ante horam decimam, qui extra domum sint, redeant.

[Marginal note:]

non frequentent tabernas vel cauponas absque rationabili causa.

5. Pari rigore praecipio ut in prandio, initio saltem mensae, lectio aliqua spiritualis habeatur, et conferentiae juxta Capituli Acta ac Reverendissimi ordinationem, sub directione

33. 6 JUNE 1739. LATIN FORMULA IMPOSING OBEDIENCE ON THOSE ABOUT TO UNDERGO VISITATION. JOHN FOTTRELL WAS WRITING THIS WHEN ARRESTED.

I, brother John Fottrell, Prior Provincial of this province, command you all under formal precept of Holy Obedience to reveal to me in confidence during this Visitation, for the love of religious life and without rancour, whatever you are obliged to say or to make known. In the Name of the Father, *etc.*

[in another hand:]

The summons Fottrell was writing when taken June the 6th 1736 [recte 1739].

34. 25 OCTOBER 1734. THE ORDINATIONS MADE BY BERNARD MACHENRY, PROVINCIAL, AFTER HIS VISITATION OF ST MARY MAGDALEN'S IN DROGHEDA.

Ordinations made for the convent of St Mary Magdalen of the Order of Preachers at Drogheda.

1. I exhort you in the Lord faithfully to promote fraternal love in the bond of peace, to show veneration and love in your dealings with the Most Illustrious and Most Rev. Archbishop of Armagh, the protector of our privileges, and always to act in religious harmony with the Reverend Pastors of souls.
2. I strictly command all the brothers of this community not to absent themselves for any reason from the customary attendance in choir, and I declare that only those legitimately impeded are exempt from attending office.
3. I most strictly command and order under formal precept that whatsoever is received whether as a gift, an offering, or an alms, for the benefit of the community, is to be made known as soon as possible to the Rev. Fr Prior. Furthermore, all the brothers are to beware of incurring idle expenses either at home or abroad.

[Marginal note:]

Here: A statement as to the income of the parish priests is to be made twice a year to the Prior.

4. In order not to give scandal, I command all who leave the house to return home by ten o'clock in the evening.

[Marginal note:]

They are not to frequent taverns or public-houses without just cause.

5. I no less severely command that there should be some spiritual reading at dinner, at least at the beginning of the meal, and that (in accordance with the acts of the Chapter and the General's

Ex. P. Magistri Watson, semel in mense teneantur; in quarum fine vel initio has Ordinationes coram fratribus legendas Reverendo P. Suppriori committo, et super earundem exacta observatione conscientiam Reverendi Admodum P. Prioris maxime gravatam declaro.

In quorum fiderm his sigillum Provinciae apposui et propria manu subscripsi hac die 25 Octobris 1734.

Frater Bernardus MacHenry
Prior Provincialis.

[*dorso*: A rough draft of other ordinations made on the same or a similar occasion.]

Ordinationes etc.

1. Hortamur vos in Christo fratres dilectissimi ut communitatis amorem et fraternam dilectionem in via pacis ad invicem foveatis, Reverendissimos locorum Ordinarios summa veneratione prosequentes, religiosam cum confratribus Franciscanis et Pastoribus [?] concordiam excoletis.
2. Ordinamus ut librum receptorum et expensis, in quo acquisitio uniuscuiusque notificetur, habeatis, atque dictus liber semel in mense examinetur.
3. Ordinamus et sub praecepto formali mandamus, ut eorum omnium quae intuitu communitatis receperitis, exactum rationem Superiori pro tempore indilate reddatis.
4. Pari rigore mandamus ut nemo vestrum apud benefactores, vel qualescunque amicos (etiam sub praetextu infirmitatis) absque licentia Superioris procrastinare ultra spatium 24 horarum audeat. Sicut et sub suspensionis inhibemus ut nemo vestrum artem medicam pro suo periculo [?] exerceat.
5. Ut nulla ancilla absque omnium, aut saltem majoris partis, unamimi consensu, retineatur, vel ab ullo conducatur.

ordination) conferences should be held once a month under the direction of Fr Master Watson. At the beginning or end of these conferences, the Rev. Fr Subprior is to read these ordinations before the community, and I strictly oblige the V.Rev.Fr Prior in conscience to see that they are exactly observed.

In faith whereof, I have sealed these with the seal of the Province and signed them by my own hand on this the 25th day of October 1734.

Brother Bernard MacHenry
Prior Provincial.

[*dorso*: A rough draft of other ordinations made on the same or a similar occasion.]

Ordinations, *etc.*

1. Beloved brethren, we exhort you in Christ to foster love of the community and to promote fraternal regard among yourselves in the way of peace; to treat the Most Rev. bishops with respect; and to live in harmony with your Franciscan confreres and the diocesan clergy.
2. We ordain that you should keep an account-book of your^r income and expenses. In it is to be written what each member of the community acquires, and the said book is to be examined once a month.
3. We ordain and command under formal precept that whatsoever you receive in the name of the community is to be accounted for without delay to the Superior for the time being.
4. We no less severely command that none of you is to dare to stay with benefactors or any friends whatever (even under the plea of sickness) for more than twenty-four hours without the permission of the Superior. Likewise we forbid any of you under pain of suspension to practise medicine.
5. That no maid is to be kept or to be hired by anyone without the unanimous consent of all, or at least of the greater part of the community.

35. 22 MARCH 1738/9 O.S. ORDINATIONS MADE BY JOHN FOTTRELL, PROVINCIAL, AFTER HIS VISITATION OF THE DOMINICAN NUNS IN DUBLIN.

Ordinations made for the Monastery of J. M. Joseph of Dublin in the actual Visitation thereof.

1. I most earnestly exhort you all in Jesus Christ to propagate a mutual and religious union between yourselves, and doe strictly command that none shall communicate to seculars any secrets of the Order, nor communicate even to regulars of the Order any jealousies that might happen among yourselves, to prevent the peace being disturbed.
2. I command that the Holy Eucharist, reserved in the tabernacle, should be renewed once a week at the community Mass, and that at the time of the Renovation [?] the *Tantum Ergo* shall be either

36. MAY 1739. ORDINATIONS MADE BY JOHN FOTTRELL, PROVINCIAL, FOR THE DOMINICAN CONVENT OF PRIESTS IN DROGHEDA.

Ordinationes factae pro Conventu Pontanensi die [blank] Maii per Admodum R.P. Provincialem Fr Joannem Fottrell.

Regularem observantiam stabilire, et amplius promovere cupientes, sequentes Ordinationes pro conventu nostro Pontanensi duximus faciendas et inviolate observandas.

In primis cum amor, honor, et cultus Dei, sit praecipuus scopus ad quem omnes

sung or rehearsed in Choire, and that the usual time of mental prayer shall be fulfilled.

3. I strictly command that Prime shall begin in summer at six o'clock, and in winter at seven, and that not none, without a lawfull impediment, shall exempt themselves from Choire nor from the first table in the Refectory where, at both refectons, there is to be some pious lecture.
4. I command under holy obedience that none shall goe abroad without leave and urgent necessity, and (regarding the common interest of the community), and that none shall goe alone, nor to any other place but to such as the superior gives them leave to goe, that they shall not goe otherwise than in a coach, and that they shall be at home before night. And that none shall contract any debts without the superior's leave, nor dispose of, or receive, any presents without the same licence.
5. I command that each shall be very punctual in acquitting themselves in their respective cares, and particularly that the Chappel, Choire, Altar, and its ornaments shall be kept very clean, and that none shall upon any account molest or concern themselves in the cares of others: and I strictly command that particular care shall be taken of the sick, that they shall be supplied according to their necessities, with what the community can afford.
6. I allsoe command that each shall approach the Sacraments at least once in 15 days, and in Lent and Advent once in 8 days, that the Pensioners should be particularly taken care of, that they shall be prevented to contract acquaintance with laymen, and advised to approach the Sacraments often: as allsoe that all shall retire from company at the hours of silence, allsoe that in the evenings of Confession they shall avoid keeping company, and be ready timely to goe to Confession, and that none shall bring any seculars or others to, or entertain them in, their cells.
7. I allsoe command that a uniformity should be observed in your dress, that noe new customs should be introduced, and in particular I absolutely forbid you the use of ruffles, either at home or abroad, and that none without particular licence shall wear or lye in linnen.

I charge the superior's conscience in seeing these ordinations observed, and that she shall inflict the punishments of the Order upon the transgressors of them, and doe order them to be read once each per month in presence of the whole community.

Given under my hand and the small seal of the Order this 22 of March 1738-9.

[dorso]

Fottrell's handwriting.

36. MAY 1739. ORDINATIONS MADE BY JOHN FOTTRELL, PROVINCIAL, FOR THE DOMINICAN CONVENT OF PRIESTS IN DROGHEDA.

Ordinations made by the V.Rev.Fr Provincial Brother John Fottrell for the Convent of Drogheda on the [blank] day of May.

Wishing to establish and further to promote regular observance, we have decided that the following ordinations should be laid down and inviolably observed by our convent at Drogheda.

Firstly, since the love, honour, and worship of God is the principal end towards which all our

nostrae actiones collimare debent, hinc enixe in Domino rogamus et exhortamur vos ut tremendum Sacrificium Missae, et divinum officium diurnum pariter ac nocturnum [?], devote attente et distincte juxta Rubricas recitetur, ne loco benedictionis, maledictio divina cadat super nos: nam maledictus est, testante Scriptura, qui opus Dei facit negligenter; et stricte mandamus ut omnes assistant cessante legitimo impedimento, tam Officio quam Rosario et benedictioni Sanctissimi Sacramenti diebus quibus datur, cum indecentissimum sit religiosos vagari aut confabulari cum saecularibus in civitate dum haec sacra mysteria sine debito comitatu et assistentia ab aliis peraguntur, non sine populi scandalo et maerore.

2. Renovamus, et quantum opus est iterum mandamus, praeceptum formale olim impositum ut singuli religiosi huius conventus pecunias quas ex quaestu vel alias intuitu communitatis receperunt, infra 24 horas a reditu, Priori vel Praesidenti pro tempore, fideliter reddant, exacte observari.

3. Serio praecipimus omnibus religiosis huius domus ut dum sunt in civitate redeant ad conventum infra quadrantem post decimam de nocte, nisi vera et realis necessitas proximi contrarium exigit, nec frequentent tabernas, aut potum etiam gratis oblatum sumant in quantitate quae scandalum aliis creare possit: cum commensationes et ebrietates excludant homines a regno Dei, et odium saecularium in religiosos creent.

4. Mandamus tam Priori quam Depositariis sub obedientiae praecepto ut singulis mensibus computus fiat tam receptorum quam expositorum, ita ut ultra sex septimanas nullatenus differatur.

5. Charitatem fraternam quae est vinculum pacis summo opere vobis commendamus, et debitam reverentiam et obedientiam ergo superiorem. Insuper mandantes ut confessarii sint assidui in confessionibus fidelium excipiendis, maxime tempore Paschali et diebus Indulgentiarum, cum hoc exigit charitas et gratitudo erga benefactores.

6. Denique, quantum in Domino possumus, hortamur vos ut caetera quae regularis observantiae et religiosae professionis munia spectant, et haec tanquam incertae [?] haberi volumus, diligentissime exsequamini, ut per bona vestra opera amorem Dei et populi aedificationem procurantes, mercedem etiam coelestem tandem vobis acquiratis.

Datum Pontanae die N. Maii 1739.

Has Ordinationes singulis trimestribus legendas praecipimus.

Mandamus horas vespertinas cum matutinis recitari circa horam quintam promeridianam et alias horas mane circa sextam a primo die Aprilis ad primum Septembris, a quo usque ad Aprilem dicent vespere (extra 40^m) cum matutinis circa quartam promeridianam et caeteras horas mane ante octavam.

Et ne otio torpeant religiosi stricte mandamus conferentias de casibus conscientiae singulis mensibus haberi, ad minus per unam vel alteram horam, quibus omnes assistant cum modestia et circumspectione. Et ut magis se idoneos reddant at officium Praedicationis et audientiae confessionum, Prior illis prohibeat nimis frequentem exitum, et cogat illos ad studia tam necessaria pro salute animarum procuranda.

actions tend, we earnestly ask and exhort you in the Lord to celebrate the tremendous sacrifice of the Mass, and to recite both the day and night hours of the divine office, distinctly and with attention as the rubrics require, lest we should receive the curse rather than the blessing of God. For he is cursed, according to the Scriptures, who is negligent in the work of God. And we strictly command all who are not legitimately impeded to attend not only the Office but also Rosary and Benediction of the Most Holy Sacrament on the days on which that is given, for it is most unworthy for religious to stray abroad or chatter with laypeople in the city, to the great scandal and grief of the people, while these sacred mysteries are conducted by others without proper attendance and assistance.

2. We renew, and insofar as is necessary we again command, that the formal precept already imposed on the several religious of this convent, [whereby they are obliged] faithfully to give to the Prior or president for the time being within twenty-four hours of their return [to the convent] whatever money they have received from the quest or otherwise for the use of the community, be exactly observed.

3. I solemnly command all the religious of this house to return from the city to the convent before a quarter past ten in the evening, unless the true and real need of another requires them to stay abroad. Nor are they to frequent taverns or drink even what is freely offered to them in such a quantity as would scandalize others, for feasting and drunkenness exclude men from the kingdom of God and cause laypeople to hate religious.

4. Under the precept of obedience we command the Prior and Depositaries to draw up monthly accounts of income and expenses. This is never to be postponed for more than six weeks.

5. We earnestly recommend to you that fraternal charity which is the bond of peace, and due reverence and obedience towards the Superior. We further command that the confessors are to exert themselves in hearing the confessions of the faithful, particularly at Easter and on the days on which Indulgences may be gained. Charity and gratitude towards our benefactors oblige us to do this work.

6. Finally, so far as we can in the Lord, we exhort you most diligently to carry out those other duties which are part of regular observance and of religious profession. We would have you regard these as sacrosanct [?], so that your work may win the love of God and the edification of the people, and that you may at length receive your eternal reward.

Given at Drogheda on the day of May, 1739.

We command these ordinations to be read every three months.

We command that vespers and matins are to be recited at about five o'clock in the evening and the other hours at about six in the morning from the first day of April, to the first of September. From the first of September to April (outside Lent) vespers and matins are to be said at about four in the afternoon and the other hours in the morning before eight.

And lest the religious should become stiff from idleness we strictly command the holding of monthly conferences on cases of conscience, at least for an hour or two, at which all are to assist with modesty and circumspection. And, so that they may become more suitable for the work of preaching or of hearing confessions, the Prior is to forbid them to go out too often, and to force them to apply themselves to those studies which are so necessary for the salvation of souls.

38. 1739. ORDINATIONS MADE BY JOHN FOTTRELL, PROVINCIAL, AFTER HIS VISITATION OF THE DOMINICAN PRIORY IN DROGHEDA.

Ordinationes factae pro Conventu S. Mariae Magdalenae Civitatis Pontanensis in actuali eiusdem Visitatione.

- 1^o Hortamur vos ut religiosam concordiam inter vos foveatis, et ut debitam reverentiam exhibeatis Illustrissimo Praesuli Armacano.
- 2^o Strictissime mandamus omnimodam decentiam erga Augustissimum Eucharistiae Sacramentum et ut semel in septimana renovetur, pariter ut altaris paramenta munda sint et nitida.
- 3^o Strictissime pariter mandamus ut totum officium divinum distincte et cum pausa ab omnibus persolvatur, et ut Horae recitentur a Paschate usque ad festum exaltationis S. Crucis hora sexta mane; Vesperae, completorium et Matutinae hora 5^a; tempore vero hyemali hora 7^a mane, et hora 3^a post meridiem. Similiter ut omnes legitime non impediti quotidie missam celebrent.
- 4^o Sub riguroso praecepto prohibemus frequentiam tabernarum et consortium in eis cum [?] cum inde scandala oriantur, item sub eodem praecepto mandamus ut omnes conventum se conferant circa horam decimam noctis.
- 5^o Mandamus ut semel in mense habeantur Conclusiones Morales ad quas omnes accedant; item strictissime mandamus ut quaestus sive Elemosinae datae communitati tradantur

37. 1738/9. OFFICIAL FORMULAE USED BY JOHN FOTTRELL, PROVINCIAL, TO OPEN THE VISITATION OF A COMMUNITY OF DOMINICAN NUNS, PROBABLY THAT OF DROGHEDA.

I the undernamed doe command all and each belonging to this community under a formal precept of holy obedience to communicate to me in this Visitation confidently and thro' a zeal of Religion whatever behaviour they know in others to be contrary to their essential vows or contrary to their holy Constitutions and regular Observance, in order that such things may be redressed. In the Name of the Father, *etc.*

B. John Fottrell.

I allsoe command under the same precept of holy Obedience, that noe Sister shall confer with another, or communicate what they reveal in the Visit, or what questions are proposed to them. In the Name of the Father.

B. John Fottrell.

[*dorso*]

Written by Fottrell the day he was taken at Toome, June 6th 1739.

38. 1739. ORDINATIONS MADE BY JOHN FOTTRELL, PROVINCIAL, AFTER HIS VISITATION OF THE DOMINICAN PRIORY IN DROGHEDA.

Ordinations made for the Convent of S.Mary Magdalen in the city of Drogheda during the Visitation thereof.

- 1^o We exhort you to promote religious peace among yourselves, and to show due reverence to the Most Illustrious Archbishop of Armagh.
- 2^o We most strictly enjoin the greatest possible decorum in regard to the Most August Sacrament of the Eucharist: it is to be renewed once a week, while the altar-cloths are to be clean and tidy.
- 3^o Likewise we most strictly command that the entire Divine Office is to be recited distinctly by all with due attention to the pause, and that from Easter to the feast of the Exaltation of Holy Cross the hours are to be said at six in the morning, with Vespers, Matins, and Compline at five in the evening. In winter, however, the office is to be said at seven in the morning and three in the afternoon. Likewise, all who are not legitimately impeded are to celebrate Mass daily.
- 4^o We forbid you under very strict precept not to frequent taverns nor to keep company there with [women?], for that gives rise to scandal. Under the same precept we oblige you all to return to the convent by ten o'clock at night.
- 5^o We command that Moral Conclusions are to be held once a month and that all should attend them. Similarly, we strictly command that money received on the quest or as alms for the community

P. Procuratori infra spatium 24 horarum post earum receptionem.

[dorso]

Fottrell's writing.

should be given to the Fr Procurator within twenty-four hours of its being received.

[dorso]

Fottrell's writing.

39. 1738/9. THE OPENING AND CLOSING ADDRESSES GIVEN BY JOHN FOTTRELL, PROVINCIAL, DURING HIS VISITATION OF A COMMUNITY OF DOMINICAN NUNS.

Being placed in my present station, I am very conscious of the duty incumbent upon me to study the chiefly spiritual welfare of all those who are subject to my jurisdiction. I am conscious of the weight of my charge, and of the strict account I must give of my administration. First I must account for it to God who is the just Judge of us all, for as St Austin says to those in my station: You are to know that you must render an account to God for your [subjects]. I must likewise give an exact account of the state of each house in the Province to my superior. It is therefore in order to acquitt myself and comply with the duty incumbent upon me, that I now intend to visit this religious community. You are all, I suppose, very sensible how you are to behave upon this occasion, being often before visited, for should any particular behaviour require a reformation, it can't be expected that I can contribute to it if you don't communicate such things to me. Wherefore I expect and require that, laying aside all anger, prejudice, and disgust, you'll clearly indicate your minds to me, and that you'll have no other view or end in it, but the love of God, the spirit of religion, the accomplishment of your pious obligations, and a true and fervent zeal for the observance of the vows and Constitutions; and for your more effectual compliance herein, I shall read this formal precept.

Having, as the Constitutions direct, made a strict inquiry into the conduct of each of this Community, I have discovered some few particulars which should be redressed, and in order to represent them the more clearly to you, I shall make use of the Prophet Jeremias' words who after the Children of Israel were led captives into Babylon, sitting he wept and expressed these words: The ways of Sion mourn, because there are none that come to the solemnity, all her gates are destroyed, her virgins loathsome, and herself is oppressed with bitterness. It is to be lamented with tears of blood, says St Bernard, how much abandoned are the ways of the celestial Sion, how careless, and indolent sinners are of their duty to God, how unmindful they are of their promises to him, how much the vanities and deceitful maxims of the world are embraced, and how those of Jesus Christ and the Gospels are slighted and buried in oblivion. Such was the state of the greatest part of sinners when the Prophet lamented in them words, and I am very sorry that the same is mostly practised in the present Age.

But I shall again make use of the same Prophet's words and ask if there be not a Medicine in Galaad and Physicia there? Aren't there Medicines to be found in the Catholick Church to cure and heal the disorders of her children? Such was the goodness and love of our Redeemer towards us that he has furnished us with effectual medicines to cure all our spiritual disorders; he has instituted the Sacraments as sovereign medicines for sinners in general, and for others who are placed in a more perfect state he has appointed particular laws and rules, that by the observance of them they might the more safely work their salvation.

This later is your case, Sisters. You have quitted the vanities of the world. You have solemnly promised to live up to the rules and laws of this holy Order. You have chosen Jesus Christ for your spouse. You have made 3 solemn vows which you are most strictly obliged to fulfill. But I am sorry to find that these soe strict obligations are not soe well observed as they should have been. I am sorry that some of

this community are too much engaged in worldly affairs and what is worse, I am sorry that they who made a solemn vow of poverty should reflect any part of the vanity of the world. According to that vow you are obliged to wear an humble apparel: according to the Rule you should be uniform in your dress. It is very commendable to be decent and clean, but it is very unbecoming that any be peculiar in their dress and introduce customs, nay abuses, not practised here before. That which I condemn is the use of ruffles and particular head dresses, which give scandal not only to the laity but to some of the religious of the house, wherefore I forbid such abuses for the future.

I must likewise observe that some spend too much of their time in company which prevents their complying with their dutys; they neglect going to Quire, and neglect their other cares. As your state is to live retired, whatever time you can possibly spare from your dutys, you should spend it in retirement. It is from soe much company keeping, and from worldly ingagements, that some are soe desirous to goe abroad. I know that going abroad sometimes is unavoidable. Your situation requires that at some times some should goe abroad about the affairs of the house, but to goe abroad merely to visit, and to come home alone late at night, is a thing that gives great scandal and must be prevented for the future.

It has given great offence to see young Nuns walking for a considerable time with secular men in the garden. This particular has given offence or scandal not only to some [of] the Religious, but to Gentlewomen that lodge in the House.

[dorso]

Fottrell's handwriting.

40. 1738/9. ADDRESS BY JOHN FOTTRELL, PROVINCIAL, TO THE DOMINICAN NUNS OF DUBLIN ON THE OCCASION OF A PROFESSION CEREMONY.

What doe you ask, Sisters? — In that your petition you ask two different things. You ask God's mercy and ours. As for the first, seeing it is not at our disposal, it is not in our power to grant it; yet we piously believe that the Almighty God has conferred his mercy on you, whereas he inspired you to dedicate yourself to his service in this holy order, which you intend to profess in. When I reflect upon the manner in which the Spouse of the Canticles called his beloved, I imagine that his words were directed to a pious Soul whom God calls from the vanities of this world to profess in an holy order: Arise, said he, make haste my love, my dove, my beautiful one, and come. And for her greater encouragement he tells her that the winter is now past, the rain is ceased, and that the Spring was approaching when the fragrant odoriferous flowers should appear; as if he had said Arise, hasten my beloved Spouse, enter, profess in this holy order, observe strictly its rules, and you shall find yourself disingaged from the anxietys, troubles and uneasyness which you should meet with in this deceitful world. For a solitary, retired life in Religion is that mountain of safety in which Lot and his children were defended from the fury of the Sodomits. It is the ark in which Noe's pious family reside and are saved from the tempestuous waves and dangers that daily surround sinners. It is that solitude into which, as the Prophet Oseas says, God leads a soul in order to speak to and converse with her heart; *ducam in solitudinem et loquar ad cor eius*. It is that throne on which God has placed Seraphim or Angels who incessantly offer him up praises and thanksgiveings.

Arise then my beloved, says this divine Spouse to you approach Fulfil the laws and rules of this holy order, and you shall experience it to be as it were a most beautifull spring, abounding with the most fragrant, odoriferous flowers: that is, you'll experience that the most sublime and most heroick virtues are practised in it. — I will suppose then, dear Sisters, that you are desirous to ingage in this holy order, that God has inspired you to profess in it, and that he has shewn you the effects of his mercy which was

the first part of your petition. But as to the second part of it, in which you ask our mercy, I must tell you that we can grant you it only upon condition that you voluntarily and deliberately make 3 solemn vows; 1 of obedience, another of poverty, and another of chastity. And besides these, you are to promise to observe and live up to the laws and rules practised in this holy order.

The first vow which you are to make is that of obedience, which is described thus: it is a voluntary or free sacrifice of your will. You are to make a sacrifice of your will in such a degree as that you are neither to do, nor undertake, anything but what shall be conformable to your superior's will. Among the three vows which you are to make, in order to acquire our mercy, and to qualify yourself to become religious, this of obedience is the principal, whereas by it you offer to God a greater good, a more acceptable sacrifice, than by either of the others. By it you sacrifice your will and all the goods of your soul. It is a virtue, it is a vow, essentially requisite to be made by all those who engage in this religious State, which St Paul well considered when he commanded all such to obey their superiors, and to be subject to them: *Obedite propositis vestris, et subjacete eis.*

The Scripture represents to us in divers places how pleasing this virtue is to God, and how great the merit is, which is acquired by the practice of it, particularly in the book of Genesis where we read that after the Almighty God had determined to constitute Abraham Father of his chosen people, the method which he chose to try his virtues and qualifications for so high a dignity, was to experience his obedience, which he did by two different commands. The 1st was to abandon his native country, and the 2nd was to sacrifice his son Isaac. By the 1st command God would have Abraham to abandon those from whom he received his being, and by the second he would have him separated from one who received his being from himself. I could have here represented to you many difficultys and obstacles which might appear very sufficient to prevent Abraham's compliance with this 2nd command, or sacrificing his son; yet he in obedience to God's command surmounted them all and was very willing to deprive himself of that which was most precious to him, to wit his dear Son. His obedience was so profound that he was content not only to be deprived of him, but was disposed to become the Executioner, or to sacrifice him himself. And tho' there appeared to him no motive or reason, nay it might seem to him contrary to reason to put an innocent lamb to death, yet he neither made any apology or excuse, nor did he enquire into the motive of so severe a command, but proceeded without delay to fulfill it, lest he might be deprived of its merit or reward. And tho' by the interposition of an Angel sent from Heaven he did not sacrifice his Son, yet on account of his readiness to obey God's command, his reward was as great as if he had in reality sacrificed him, as we find by the following words of Genesis, because thou hast not spared thy only begotten son for my sake, I will bless thee, and I will multiply thy seed. And again he says to Abraham, In thy seed shall be blessed all the nations of the earth, because thou hast obeyed my voice.

Hence Dear Sisters, you may plainly infer how you are to practise this virtue in order to become both pleasing to God and to acquire our mercy. You must suppress and curb the dictates of your will. You must intirely sacrifice your own will to comply readily with the just commands of your superiors. You are not to inquire why such commands are enjoined, nor are you to make any apology or excuse. But you are to be disposed to comply with them without hesitation, though they may seem unreasonable to you, as Abraham was disposed to fulfill the command of his God. But who should think it a hardship to comply with the just commands of his superior, or who should find any reluctance in obeying, seeing our B. Redeemer so freely submitted himself to the commands of his eternal Father? He did not remove, as Abraham did, from one country on earth to another, but did what was far more; he quitted Heaven and descended to assume human nature upon earth in obedience to his Father's decree: and when he was asked by his eternal Father if he were content to become man in the B. Virgin's womb, to be born in an abject place, and to lead an austere life for the space of 33 years upon earth, didn't he answer in these words prophetically spoke by David, It is written in the beginning of the book of my life that I should fulfill your will, and that it should be my study to comply with it. Didn't he a little before his passion speak thus to his eternal Father, let not my will be done but yours? And didn't he in compliance to his Father's commands, as St Paul says, humble himself, becoming obedient to death, even to the death of the Cross? And St Paul in the same Chapter represents to us the great reward of his obedience, saying that on account

of it, God exalted him, and gave him a name which is above every name. If then the merit of profound obedience be soe sublime, how great must your reward be, if you promptly and voluntarily fullfill the vow of obedience which you are to make in order to intitle you to our mercy? I'll acknowledge that human nature, being corrupted by the disobedience of our first Parent, is more prone to evil than to good, to vice than to vertue, and that perhaps it may happen that you may find an interior reluctance to obey some just commands of your superiors, wherefore it will be absolutely necessary that you should make your recourse to your God to grant you grace to be truly obedient, and I would advise you upon all such occasions to call to mind St Austin's behaviour in this particular, who, when he was tempted by his Enemy to incontinency, he applyd to his God in these words: My God, you command continency, but grant me the grace to obey and command what you please. Soe should you say when you find any reluctance in obeying: My God, you command me to fullfill the vow of obedience which I made; grant me then your grace to be obedient, and let my superiors command what they please. By these or the like means, you'll find noe difficulty in fullfilling the vow of obedience, which is the first you are to make.

The 2nd vow which you are to make is that of poverty, which consists in the striping yourself of all dominion over any temporal effects, or in not possessing any such which you can lawfully title your own; but whatever you enjoy, or is given you, must be at the Superior's disposal, who can deprive you of all when they please. Neither can you receive or dispose of any thing without their approbation or consent; nor will it be lawful for you to murmur against or complain of their conduct. It is noe vertue to be poor, but it is a great vertue to make choice of, and to love, poverty, which all those who embrace this state of life should love: and the chief motive which should induce you to love it, is because God greatly loved it, as may be plainly infered from divers parts of Scripture. Didn't he manifestly show his love of it when he was pleased that his Son Jesus Christ should embrace it, by liveing in a poor humble state, whilst he was here upon earth? And didn't our B. Redeemer, in order that we should love it in imitation of him, chuse to be born in soe abject a place as a stable among beasts? Didn't his B. Mother wrap him up in a very poor apparel? Didn't he chuse a little hay for his bed, and that in a crib or manger? And didn't he, who was Lord and master of the universe, lead a poor, humble, austere life on earth? Didn't he chuse 12 poor men for his Apostles? Didn't he, when he began to preach, pronounce the poor happy, saying, Blessed are the poor in spirit for their's is the Kingdom of Heaven, and spoke to the rich in these words of St Luke, woe to the rich? Didn't he command the poor to be brought to his table? And lastly, doesn't he expressly tell us by St Luke, whose words you should deeply imprint on your mind, that he who does not renounce all things that he possesses, cannot be his Disciple?

If then all the conduct of Jesus Christ whilst he lived here upon earth, tended to our instruction, if his behaviour was to be an original which all sinners should copy after, and if he held poverty in soe great esteem and riches in soe great contempt, how incumbent it is upon all, and more particularly upon one who intends to quitt the world, to hold the former in great esteem and the later in the greatest contempt imaginable. — There is scarcely any one soe much overseen as to believe seriously that his chief happyness can consist in the riches of this world; yet they, by a certain force which they have of amuseing and seduceing, prove as pernicious enemys as if they were the avowed objects of our happyness. What they can't gain by argument they gain by seduction; and thus infinite numbers of Men who hold the true happyness by principle, pursue a false one in practice. And in my opinion, among all the phantoms of happyness, the most universally pernicious is the desire of riches, justly called by St Paul a worshipping of Idols. Since the covetous man's worship is to his riches, but not purely for the sake of this Idol, but because money is virtually everything which the sensual man can desire: It's turned into stately palaces and beautifull gardens, into rich furniture and equipage, into the most exquisite meats and most delicious wines, and infine it is made everything to everybody that possesseth it. And what is the consequence? How long is this to last? Our Saviour answers in these words by St Luke, thou fool, this night thy soul shall be demanded of thee; then whose shall these things be which thou hast prepared? A short and full reply to all: What a wretched and beggarly happyness is that which I am not sure of for one day, and which cannot last many? When you weigh this in your mind, you may consider how conducent it may be to your salvation to embrace a poor humble state, and how reasonable it is to abhor and detest soe great an evil as the world and its riches; and with this consideration, nourish and increase in your soul the desire

of renouncing to worldly treasures and of embracing poverty, which is the 2nd vow you are to make, sighing with the Royal Prophet, and saying with him, who will give me wings like a dove's and I'll fly and take my rest.

But besides the 2 beforementioned vows you are likewise to make a Solemn vow of Chastity, which is a moral vertue that checks inordinate pleasures, and you are to practise this vertue both in thought, word, action. Were I endowed with the tongue of an Angel, I could scarcely convince you of the praises due to this sublime vertue. The most effectual method, then, which I can devise to give you an idea of its greatness, is to represent to you how highly it has been always respected upon earth, and is now regarded in Heaven. The Ancient Romans held it in soe great esteem that not only the Consuls, the Nobility, but even the Emperors, whenever they mett any of the Vestal Virgins in the streets they gave them the right hand and behaved with the greatest respect to them, not only in a private capacity, but even when they appeared in their greatest pomp and grandure. And if this precious Jewel was held in soe great esteem before Jesus Christ came into this world and published its value, you may conclude how far greater was it when it was recommended by him. The holy Fathers and Doctors of the Church title Virgins the most beautifull Society or congregation of Christ's flock. St Gregory of Nisa titles them Angels of the Earth, and St John Chrysostom compares them to the Angels of Heaven.

But the beauty, the ornament, and the immense treasure implyd in this sublime vertue is concealed from us here, but they will manifestly appear in Heaven. It's there its splendour or light will shine soe bright, that it will raise admiration in the celestial inhabitants. For it is piously believed that virgins are those who are nearest to God's throne. They are those that follow him, those that serve him, and those that accompany him wherever he goes, as St John says in the Apocalips, *ipsum sequuntur quocunque ierit*. They have his name wrote in their foreheads. They incessantly, and after soe melodious a manner, offer him praises, that as St Austin says, the other quires of just souls can hear them but can't sing them. Infine they are said to be the first fruits to God and to the lamb, *primitiae Deo et Agno*, for by how much the summer fruit is superior to that of the winter, by soe much in proportion are virgins respected in Heaven above other blessed souls that were not such, which may be infered from the 25th Chapter of Exodus where we find that God commanded there should be a precious table prepared for him, and upon this table a Crown interpolished, and upon this Crown there should be a golden Crown fixed; by which according the opinion of the Interpreters of Scripture, God signifyd that he would reward in Heaven some singular vertues, not only with that glory which he will give as a Crown to other blessed, but with a particular glory, which shall be as it were a Crown fixed upon another Crown. And one of the vertues that is to be thus rewarded is Virginitie or chastity. Soe that Virgins in Heaven, besides the reward they'll enjoy in common with other blessed souls, they will enjoy another reward peculiar to themselves, by which they will be distinguished from all others. And this kind of glory is titled by the holy Fathers [*Blank*], whereof that crown which was fixed upon the other crown was a tipe or figure.

But what I have hitherto said in praise of this vertue is nothing in respect of what is justly due to it. Christ our Redeemer was ambitious that his B. Mother should be the first Mistress who should lead Christians to the knowledge of the great respect due to this sublime vertue. When the time approached in which the eternal Father had determined that his only Son should assume human nature, the Angel Gabriel was sent to announce to the Sacred Virgin Mary the happy tideings of the choice made of her to become Mother of God, who saluted her in these words, *hail Mary full of grace, our Lord is with thee, blessed art thou among women*. At which, as St Luke says, she was greatly disturbed, and began to reflect within herself what could such a salutation mean. And that which disturbed her were the last words of the Angel's embassy, to wit, *blessed art thou among women*, whereas she allways coveted to be blessed among virgins. But as he said she was blessed among women, she apprehended that by becoming a Mother, she was not to remain a virgin. You may now represent to yourselves with how great impatience, as it were, did the holy souls in Limbo at that juncture, and the blessed Angels in Heaven, wait for the consent of this sacred virgin, in order that the greatest work that possibly could be imagined, should be thereby effected, which was the Incarnation of the eternal word.

It might seem unreasonable that she should defer even one moment giving her consent because the redemption of mankind was thereby retarded. Yet tho' this sacred virgin soe distinctly heard that the child who was to be born of her was to be the Son of the most high, that he was to be the Redeemer of the world and the destroyer of sin, that he was to be the Messias soe long desired by the Patriarchs, coveted by the Prophets, nay soe greatly wished for by herself: Yet in order to render herself certain of preserving her virginity, she suspended giving her consent untill she was farther informed, and asked the Angel how should that come to pass? Who answering said that the holy Ghost would come to her from above and the power of the most high would overshadow her. From which words she learned that her becoming a Mother after that supernatural manner would not impair her virginity. And replying to the Angel she gave her consent with this express condition and not otherwise, *be it done unto me according to thy word*, as if she had said, let the world be renewed, let mankind be redeemed, let the Son of God assume human nature in my womb, provided that by becoming a Mother my Virginity is not defiled. Could our B. Redeemer more effectually convince us of the immense treasure implyd in this sublime vertue than by inspireing his B. Mother to esteem it in soe great a degree as that she seemed, as it were, to prefer it to the redemption of mankind. Who therefore is there that should not hold this vertue in the highest esteem, seeing the Mother of Jesus Christ so greatly regarded it? How many are there then who seem to be devoted to this Sacred Virgin, to sollicite her intercession, who notwithstanding refuse to imitate her example in this respect, and who for the sake of enjoying the fading momentary pleasures of this unhappy life, and liveing in some pomp and grandure in it, proceed after a quite different manner from that which she did. What can more evidently prove this than what daily appears, that there are soe few to be found among soe great a number who covet to betake themselves to a religious state of life. But surely they can't pretend to be intitled to her powerfull intercession in any such measure as those who in imitation of her consecrate their virginity to God and chuse his Son Jesus Christ for their only spouse. This then, dear Sisters, is the manner in which you are to behave, both in order to intitle you to a religious state and to obtain our mercy, which was the 2nd part of your petition or request.

These are the three vows which you are to make if you intend to ingage in this religious state. And besides these you are to promise to live up to the laws and rules of this holy Order which have been sufficiently explained to you, and had the experience of them dureing your residence in this house. Whatever I said in praise of these 3 vertues was not designed to induce or persuade you to make a Solemn promise to God of observeing them, nor to ingage you to embrace this State of life. Noe, for you are still at the Election, you are at liberty either to embrace it or not. You may as yet return to the world if you please. My design then was noe other than to lay before you the nature of these 3 vows and the obligation of those who freely ingage in this State of life, lest perhaps you should hereafter say that you were deceived, or that you were ignorant of the dutys annexed to a religious state. And if you are inclined to embrace it, you are to suppose and conclude that you will meet with difficultys and contradictions, that whenever they happen you may not be surprised and that you may reflect upon the advice which the Holy Ghost gives you in these words, my child at the beginning to serve God, live in fear, and prepare the soul against temptation. But if the contradictions or labours you may meet will be great, the reward of fullfilling the laws and dutys of this holy Order will be far greater. It will be noe less than eternal bliss and happiness which I make bold to promise you in behalf of the Almighty God, provided you strictly observe what has been represented to you.

Wherefore I now ask you, Dear Sisters, if you are disposed to make with full deliberation these 3 solemn vows and to fullfill in as much as will be in your power the rules and laws of this holy Order?

Dominus qui incepit, ipse perficiat. May the Almighty God who began this work, bring it to a happy issue. May he who inspired you to forsake the world thro' love of him, strengthen you with his divine grace to fullfill what you now purpose. Blessed be his holy name forever for inspireing you to disingage yourselves from the vanities of this world, to serve your God in this holy Order. What thanks shouldn't you render Christ your Redeemer who so greatly enlightened you as to know how to distinguish between eternal and temporal, between an immortal God and a mortal man, and for bestowing you so great a share of his grace as to make soe happy a choice as this in which God is accepted of and man is

despised. For I imagine that I hear the following words of the Prophet Osee spoken now to you by our B. Redeemer: I will espouse you to me in justice and in judgement, in mercy and in commiseration. I will espouse you to me forever. And as you are determined to forsake the world and to chuse Jesus Christ for your Spouse, I earnestly exhort you to be faithfull to him who takes you for his spouse and who will be sure to be soe faithfull to you as to convince by experience that he is not in jest when he calls himself the pure spouse of pure virgins. For you shall find the assembly of all bliss in him. Nor can it prove like the marriages which are made between flesh and blood, wherein generally the little contentment which is found at first is followed by the bitterness of repentance. But this work of yours gives not only content at first, but the more you converse with this divine spouse, the better you shall know him, and the better you know him the more you will love him. For he is not like men who when they are more frequented they more easily discover their faults, and he who was a good husband upon the marriage day within a year proves such as that there is noe living with him. But in Christ our Lord you shall see nothing which may disgust you. O How happy and prosperous is this marriage to be, and of how excessive joy both to heaven and earth. God the Father is pleased to see that there are souls on earth who love his only begotten Son soe well as that for his love they renounce to the love of flesh and blood. The Son is he to whom the soul is espoused, and for this he dyed, that he might have some souls who would love him at least with spiritual purity, and others who might do it not only spiritually but even with the body untouched. The Holy Ghost is likewise pleased at this spiritual marriage, for wherever he finds a soul that resolutely despises carnal delights, there he fixes his abode and replenishes it with divine gifts. The B. Virgin who is mother of the Spouse, and mother in law to all the spouses of her Son, is highly pleased at it, and is greatly rejoyced that virginity is practised upon earth, for that is the flower which she planted. There will not be Pages wanting to give their attendance at this Marriage, for the Angels are servants to the King of Heaven, and are ready to provide whatever the Spouse will want. Neither will there be a want of Children, which those of the world soe greatly desire, but they will be brought forth without the kind of pain or anguish which is suffered here, and without the grief which is common when Children live irregularly here or die soon.

The Children of this marriage are good works, which are properly called a man's or woman's fruit. These Children give both ease and honour to their Mother. They give you soe perfect ease that when you compose yourself to rest at night you shall find yourself in greater peace than if you were Mistress of the whole earth and all that it can afford — I now inquire of you what can be thought of in this world which may arrive or even approach to the least of these advantages? For if there be any little paultry pleasure here, every hour of it carries with it the counterpoise of more than a hundred hours of grief and pain. And if here there is any pleasure without pain, it will at last have an end, and either the Spouse will dye before her fellow Spouse, or he before her, and soe all proves painfull. And besides the death of Children, it is a grief to a Mother to part from them, so as that they don't enjoy each other's company — But rejoyce you, O Virgin in Christ our Lord, for your Spouse shall never dye. And when you dye you will be surrounded by your Children, which are those good works which you have wrought. They will not putt you to pain by your leaveing them, for they will accompany you into the other world, even to the very throne of God, and they will plentyfully repay all the labour and charge which you have been at with them. Moreover, death makes no divorce in this case, but rather more strictly unites the spouse to her fellow spouse. Nor will it be in the power of all the infernal spirits to annoy her whom God has taken under the protection of his favour, and has honoured with the name of his Spouse. Then will the Angels come and serve, and present her to Allmighty God, singing praises to him and powering forth blessings upon her, and saying to her after this manner, Come O Spouse of Christ, receive that Crown which is prepared for you by Our Lord. The Virgin Mother will not then absent herself but will come accompanyd with a large Quire of other Virgins who have done in this world that which you are now doing. Infine, you shall goe out of this world in company of Angels to the heavenly Mansions, where Our Lord has allready prepared that celestial bed of State for you, that you may eternally be full and rich, and royally provided for in the house and presence of our Lord God, incessantly contemplating that infinite beauty of his, one hour whereof is soe high a reward that by way of recompence it far exceeds the proportion of what you suffer, or of what all the men of this world ever did or shall suffer to the end of the world.

There shall you possess all good and there shall you have obtained all that for which you were created, and you shall be replenished with blessings which can't be expressed, nor even imagined, for there shall you find your soul as it were absorbt in joy and pleasures: then shall you see and enjoy and possess your divine Spouse, and shall express yourself in these words, whom I have loved I have obtained, and whom I have sought I have found. And he for whose sake I quitted the world is become my recompence or reward. And him will I praise and love, and with him will I live and reign for all eternity in Glory, *etc.*

[Note:] Fottrells handwriting

The Charge to the Sisters of the Convent of Dominicans in Chanell-row.

41. 1738/9. THE CLOSING ADDRESS GIVEN BY JOHN FOTTRELL, PROVINCIAL, AFTER HIS VISITATION OF A CONVENT OF DOMINICAN NUNS.

Haveing, as the Constitutions direct, inquired into the State of this Religious Community, I am greatly pleased at the good union and harmony I find subsisting among you, and wish that it may continue, nay improve daily; and as Charity or love is the greatest of all vertues, whose chief object is God, if you pretend to love him or expect his love towards you, you must unavoidably love your Neighbours; And by loveing each other with a true Christian love, by persevering in peace and religious union, you'll the more easily purchase the love of God and all other divine blessings you may require from him. It was in order to Acquire these divine gifts that you quitted the world, that you embraced this happy state of life, and that you made your solemn vows which are strong shields against the frequent assaults of the Enemies of your souls: Wherefore you should have nothing more, nor soe much at heart, as the accomplishment of your solemn promises made to your God, for as he freely accepted of them, nothing can be more displeasing to him, or more hurtful to your souls, than a breach of them in any thing material.

And as you quitted the world in order to seek and find Jeasus Christ, you must renounce to the maxims of the world and with fervour pursue those of Our B. Saviour: and as the present situation admitts of its being more ingaged in the world than perhaps is convenient, the greater your guard should be to withdraw your affections from it, and detest and abhor all its vanitys and follys, which is the most effectual method to triumph over its allurements and temptations, and to imprint in your minds a fervent desire of serveing God and fullfilling your solemn promises made to him.

Tho' you can't well avoid seeing into some part of the vanitys of the world, tho' you can't at sometimes well avoid seeing company, yet I recommend most earnestly to you not to omitt on that account, when possibly you can, your religious dutys; for as those who resort this house are conscious of your state of life, many of them may be more edifyd to see you punctual in complying with your obligations, than pleased to see you omitt them on their account.

I therefore most earnestly recommend to each of you to be very exact in fullfilling both your spiritual and temporal dutys and let none molest or be troublesome to others in their respective cares. I most earnestly recommend regular observance to you, and to be as punctual as possibly you can in observeing the rules and Constitutions, you haveing made that promise to God. Tho' this may seem somewhat repugnant to the dictates of corrupt nature, which is naturally foud of being indulged, yet as it is your duty it should be fullfilled. That which would render this very easy to you would be serious contemplation on the difference between temporal and eternal. Your time here is but short; you should therefore make good use of it. You should not repine at your undergoing any hardship in this momentary life for the love of your God, since that is one of the most secure and effectual means to enjoy him eternally.

And as Regular Observance and willing compliance with your dutys are very efficacious in obtaining that happy end, I have made a few ordinations which are grounded upon what informations I received in the Visit, and which differ very little from those you had before.

SECTION EIGHT
THE PAPERS OF MICHAEL MACDONOGH, O.P.,
BISHOP OF KILMORE

42. 26 APRIL 1731. POPE CLEMENT XII GRANTS CERTAIN FACULTIES FOR FIVE YEARS TO MICHAEL MACDONOGH, O.P., BISHOP OF KILMORE. PRINTED FORM WITH BLANKS FILLED BY HAND.

F.6.

Facultates concessae a S.D.N.D. *Clemente Divina Providentia Papa XII R.P.D. Michaeli MacDonogh Episcopo Kilmorensis in Hibernia.*

1. Absolvendi ab Haeresi, et Apostasia a Fide, et a Schismate quoscumque, etiam Ecclesiasticos, tam Saeculares, quam Regulares, , non tamen eos, qui ex locis fuerint, ubi Sanctum Officium exercetur, nisi in locis Missionum, in quibus impune grassantur Haereses, deliquerint, nec illos, qui iudicialiter abiuraverint, nisi isti nati sint, ubi impune grassantur Haereses, et post iudicalem abiurationem illuc reversi, in Haeresim fuerint relapsi, et hos in foro conscientiae tantum.
2. Tenendi, et legendi libros prohibitos Haereticorum, ad effectum eos impugnandi, et alios quomodolibet prohibitos, prater Opera Caroli Molinei, Nicolai Macchiavelli; et libros de Astrologia Iudiciaria principaliter, aut incidenter, vel aliter quovis modo de ea tranctantes, ita tamen, ut libri ex ipsis Provinciis non efferantur.
3. Dispensandi in 3.4. simplici, et mixto tantum in contrahendis, in contractis vero cum Haereticis conversis etiam in 2. simplici, et mixto, dummodo nullo modo attingat primum gradum, et in his casibus, prolem susceptam declarandi legitimam.
4. Dispensandi super impedimento publicae honestatis iustitiae ex sponsalibus proveniente.
5. Dispensandi super impedimento criminis, neutro tamen Coniugum machinante, et restituendi lus petendi debitum amissum.
6. Dispensandi in impedimentis cognationis spiritualis, praeterquam inter levantem et levatum.
7. Hae vero dispensationes Matrimoniales, videlicet 3.4.5. et 6. non concedantur, nisi cum clausula, dummodo mulier rapta non fuerit, et si rapta fuerit, in potestate raptoris non existat, et in dispensationibus tenor huiusmodi facultatum inferatur cum expressione temporis, ad quod fuerint concessae.
8. Dispensandi in irregularitatibus ex delicto occulto tantum provenientibus, excepta ea, quae ex homicidio voluntario contrahitur.
9. Dispensandi, et commutandi vota simplicia in alia pia opera, exceptis votis Castitatis, et Religionis.
10. Absolvendi, et dispensandi in quacumque simonia, et in reali, dimissis beneficiis, et super fructibus male perceptis, iniuncta aliqua eleemosyna, vel poenitentia salutari arbitrio dispensantis, vel etiam retentis beneficiis, si fuerint Parochialia, et non sint, qui Parochiis praefici possint.
11. Absolvendi ab omnibus casibus reservatis, etiam in Bulla Coenae Domini.
12. Dispensandi cum Catholicis super fructibus bonorum Ecclesiasticorum male perceptis.

42. 26 APRIL 1731. POPE CLEMENT XII GRANTS CERTAIN FACULTIES FOR FIVE YEARS TO MICHAEL MACDONOGH, O.P., BISHOP OF KILMORE. PRINTED FORM WITH BLANKS FILLED BY HAND.

Formula 6.

Faculties granted to the Rev.Dr Michael MacDonogh, bishop of Kilmore in Ireland, by the Most Holy Lord Clement XII, by Divine Providence, Pope.

1. Of absolving all from heresy, apostasy from the faith, and schism, even ecclesiastics both secular and regular; not however those who fall away in places subject to the Holy Office, unless in mission territories where heresies flourish with impunity; nor those who have made their abjuration in legal form, unless they should have been born in a place where heresies flourish with impunity, and returned there after judicial abjuration and relapsed into heresy; and those only in the forum of conscience.
2. Of keeping and reading prohibited heretical books in order to refute them, and all other books prohibited in any way, save for the works of Charles Dumoulin, Nicholas Macchiavelli, and books dealing specifically, incidentally, or in any other way with astrological divination; in such a way, however, as that the books may not be taken from the country.
3. Of dispensing in the 3rd and 4th degree of simple relationship, and of mixed relationship in the case of those to be married; in regard to those already married to converted heretics, of dispensing even in the 2nd degree of simple and mixed relationship, once it in no way touches the 1st degree; and in these cases, of declaring the offspring legitimate.
4. Of dispensing from the impediment of public honesty deriving from legal espousals.
5. Of dispensing from the impediment of crime, provided neither party [to the marriage] was involved; and of restoring the lost right of requesting the [marriage] debt.
6. Of dispensing from impediments of spiritual relationship, save between a sponsor [at baptism] and the person sponsored.
7. However, these matrimonial dispensations (namely numbers 3, 4, 5, and 6) are granted only with the proviso that the woman has not been abducted, or if she has that she is no longer in the power of the abductor; and that when such dispensations are granted, it be exactly stated for how long the concession is made.
8. Of dispensing from irregularities deriving only from an occult offence, save from those contracted by wilful murder.
9. Of dispensing from simple vows and commuting them to other good works, save for vows of chastity or of religion.
10. Of absolving and dispensing all forms of simony, provided the benefices are surrendered; and in regard to the evil gain thereby made, once an alms is enjoined or a salutary penance imposed according to the judgement of whoever dispenses; and even though the benefices be retained, provided they are parochial and no-one else can be found to care for the parishes.
11. Of absolving in all reserved cases, even those [reserved by] the bull *Coena Domini*.
12. Of dispensing Catholics who wrongfully derive profit from ecclesiastical goods.

13. Dispensandi cum eisdem Catholicis, ut possint retinere bona Ecclesiastica, et fructus ex illis percipere, accepta ab illis promissione de stando iudicio Ecclesiae circa eorum restitutionem, cum fieri poterit illis interim admonitis, ut de dictis fructibus faciant eleemosynam iudicio Confessarii in usum Religionis, cuius ante haeresim, et schisma erant bona, si ibi adsit illa Religio, sin minus, in pauperes Catholicos; et memores sint bona illa esse revera Ecclesiae.

14. Dispensandi, quando expedire videbitur, super usu carniurn, ovorum, et laticiniorum tempore Quadragesimae.

15. Celebrandi Missam quocumque loco decenti, etiam sub dño, sub terra, una hora ante Auroram, et aliam post Meridiem, bis in die, si necessitas cogat, si tamen in prima Missa non sumpserit ablutionem, et super Altari portatili, etiam fracto, aut laeso, et sine Sanctorum reliquiis, et praesentibus Haereticis, aliisque excommunicatis, si aliter celebrari non possit, et non sit periculum sacrilegii, dummodo inserviens Missae non sit Haereticus, vel excommunicatus. Caveat vero ne praedicta facultate, seu dispensatione celebrandi bis in die, aliter, quam ex gravissimis causis, et rarissime utatur, in quo graviter ipsius conscientia oneratur. Quod si hanc eandem facultatem alteri Sacerdoti iuxta potestatem inferius apponendam communicare, aut causas ea utendi alicui, qui a S. Sede hanc facultatem obtinuerit, approbare visum fuerit serio ipsius conscientiae iniungitur, ut paucis dumtaxat, iisque maturioris prudentiae, ac zeli, et qui absolute necessarii sunt nec pro quolibet loco, sed ubi gravis necessitas tulerit, et ad breve tempus eandem communicet, aut respective causas approbet.

16. Concedendi Indulgentiam plenariam primo conversis ab Haeresi, atque etiam fidelibus quibuscumque in articulo mortis, saltem contritis, si confiteri non poterunt.

17. Concedendi Indulgentiam plenariam in Oratione 40 horarum ter in anno indicenda diebus bene visis, contritis, confessis, et Sacra Communionem refectis, si tamen ex concursu populi, et expositione Sanctissimi Sacramenti nulla probabilis suspicio sit sacrilegii ab Haereticis, et Infidelibus, aut Magistratum offensum iri.

18. Concedendi singulis Dominicis, et aliis diebus festis decem annorum Indulgentiam iis, qui eius concionibus intervenerint, et plenariam iis, qui praevia sacramentali peccatorum suorum confessione Eucharistiam sacram sument in festis Natalis Domini, Paschatis, et Assumptionis Beatissimae Virginis.

19. Lucrandi sibi easdem Indulgentias.

20. Singulis secundis feriis non impeditis Officio 9. lectionum, vel eis impeditis, die immediate sequenti, celebrando Missam de Requiem in quocumque Altari, etiam portatili, liberandi animam secundum eius intentionem a Purgatorii poenis per modum suffragii.

21. Deferendi Sanctissimum Sacramentum occulte ad Infirmos, sine lumine, illudque sine eodem retinendi pro eisdem Infirmis, in loco tamen decenti, si ab Haereticis, aut Infidelibus sit periculum sacrilegii.

22. Induendi vestibus saecularibus, si aliter, vel transire ad loca eius curae commissa, vel in eis permanere non poterit.

23. Recitandi Rosarium, vel alias Preces, si Breviarium secum deferre non poterit, vel Divinum Officium ob aliquod legitimum impedimentum recitare non valeat.

24. Communicandi praedictas facultates duobus Sacerdotibus tantum in qualibet Civitate, et Oppido insigni, vel Conventu Regularium, Theologis tamen, aut in aliquo Collegio bene

13. Of dispensing the same Catholics so that they may retain ecclesiastical goods and the profits they derive from them, once they promise to accept the judgement of the Church as to their restitution when that becomes possible: meanwhile they are to be warned to give alms from those profits, according to the direction of their confessor, in favour of that religion to which those goods belonged before the [rise of] heresy and schism. If that religion no longer exists there, the alms are to be given to poor Catholics. And let them remember that those goods really belong to the Church.

14. Of dispensing, when it shall seem expedient, from the use of meat, eggs, and milk-products during Lent.

15. Of celebrating Mass in any decent place, even in the open air or underground, an hour before dawn or an hour after mid-day, twice a day should that be necessary, but only if at the first Mass the ablutions have not been taken; on a portable altar, even though it be broken or damaged, or lack the relics of the saints; in the presence of heretics and other excommunicates if Mass cannot otherwise be celebrated and there is no danger of sacrilege, provided the server of the Mass is not a heretic or excommunicate. Let him take care, however, to use the aforesaid faculty or dispensation of celebrating twice a day only for the gravest reasons and on very rare occasions. In this matter he is gravely bound in conscience. Should he communicate this power to another priest (according to the faculty given below) or approve its use by another who has obtained it from the Holy See, he is seriously urged in conscience to grant this faculty only to a few, and those of tried prudence and zeal. He is to communicate the faculty, or approve its use, only for a short period and for particular places which have grave and absolute necessity [for two Masses].

16. Of granting a plenary indulgence to those converted from heresy, and to all the faithful at the hour of death, once they are contrite, if they cannot confess.

17. Of granting a plenary indulgence during the prayer 'The Forty Hours' to be held three times a year on suitable days, to those who are contrite, confess their sins, and receive Holy Communion; provided that the gathering of the people and exposition of the Blessed Sacrament do not make it likely that the heretics or infidels will commit sacrilege or that the magistrates will be offended.

18. Of granting an indulgence of ten years on all Sundays and other feasts to those who attend his sermons; and of granting a plenary indulgence on the feasts of Christmas, Easter, and the Assumption of the Most Blessed Virgin to those who, having first made sacramental confession of their sins, receive the Eucharist on those days.

19. Of gaining the same indulgences for himself.

20. Of celebrating a Requiem Mass on all Mondays not impeded by a nine-lesson office, or (if so impeded) on the following day; on any altar, even a portable one; so as to free a soul (according to his own intention) from the pains of Purgatory by means of his prayers.

21. Of secretly carrying the Most Holy Sacrament to the sick, without candles, and of reserving It without candles for the sick, provided it be reserved in a decent place, if there be danger of sacrilege by heretics or infidels.

22. Of wearing secular clothes if he could not otherwise reach the places committed to his care, or remain in them.

23. Of reciting the Rosary or other prayers if he cannot carry a breviary with him, or if he is legitimately impeded from reciting the Divine Office.

24. Of communicating the aforesaid faculties to no more than two priests in any city or large town or convent of regulars, provided that they be theologians or have studied in some College; particularly

instructis, et praesertim tempore sui obitus, ut Sede vacante, sint, qui possint supplere, donec Sedes Apostolica certior facta, quod quam primum per Delegatos, aut unum ex eis fieri debebit, alio modo provideat.

25. Delegandi simplicibus Sacerdotibus potestatem benedicendi Paramenta, et alia Utensilia ad Sacrificium Missae necessaria, ubi non intervenit Sacra Unctio, et reconciliandi Ecclesias pollutas aqua ab Episcopo benedicta, et in casu necessitatis, etiam aqua non benedicta ab Episcopo.

26. Conferendi Ordines extra tempora, et non servatis interstitiis usque ad Sacerdotium inclusive.

27. Dispensandi super defectu aetatis unius anni ob Operariorum penuriam, ut promoveri possint ad Sacerdotium, si alias idonei fuerint.

28. Consecrandi Olea cum quinque saltem Sacerdotibus, non tamen extra diem Coenae Domini, nisi necessitas aliud urgeat.

29. Et praedictae facultates gratis, et sine ulla mercede exerceantur, et ad annos *quinque* tantum concessae intelligantur, nec illis uti possit extra fines suae dioecesis.

Feria Quinta Die 26 Aprilis 1731

In Congregatione Generali S. Romanae, et Universalis Inquisitionis habita in Palatio Apostolico apud S. Mariam Majorem coram Sanctissimo D.N.D. Clemente Divina Providentia Papa XII ac Eminentissimis et Reverendissimis DD. S.R.E. Cardinalibus in tota Republica Christiana contra haereticam pravitatem Generalibus Inquisitoribus a S. Sede Apostolica deputatis.

Sanctissimum D.N. Papa praedictus R.P.D. Michaeli MacDonogh Episcopo Kilmorensis in Hibernia supradictas facultates ad quinquennium concessit, ita tamen ut iis nullo modo uti possit extra fines suae dioecesis.

P. Episcopus Tusculanus Cardinalis Otthobonus.

Antonius Lancionus S. Romanae et Universalis Inquisitionis Notarius.

43. 26 APRIL 1731. POPE CLEMENT XII GRANTS TO MICHAEL MACDONOGH, BISHOP OF KILMORE, THE POWER TO DISPENSE IN CASES WHERE THE SECOND GRADE OF CONSANGUINITY OR AFFINITY WOULD IMPEDE A MARRIAGE.

Feria 5^a die 26 Aprilis 1731.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita in Palatio Apostolico Montis Quirinalis coram Sanctissimo D.N.D. Clemente Divina Providentia Papa XII, ac Eminentissimis et Reverendissimis DD. S.R.E. Cardinalibus in tota Republica Christiana contra haereticam pravitatem Generalibus Inquisitoribus a S. Sede Apostolica specialiter deputatis.

when he should come to die, so that there may be some to take his place during the vacancy of the diocese until the Holy See shall have been informed (which should be done at once by delegates or by one of those to whom he has communicated faculties) and made some other provision.

25. Of delegating to simple priests the power of blessing vestments and vessels required for the sacrifice of the Mass, once there is no need of consecrated oil; and of purifying desecrated churches with water blessed by the bishop; and, in cases of necessity, even with water not blessed by the bishop.

26. Of conferring Orders outside the lawful times, and without observing the interstices to priesthood inclusive.

27. Of dispensing candidates for Orders who are one year too young; for lack of priests. They may be promoted to the priesthood if they are otherwise suitable.

28. Of consecrating the Oils with only five priests, but always on Holy Thursday unless in cases of necessity.

29. The aforesaid faculties are to be used gratis and without payment of any kind. They are granted only for five years and cannot be used outside the borders of his diocese.

Thursday the 26th of April 1731.

At the general meeting of the Holy Roman and Universal Inquisition held in the Apostolic Palace at St Mary Majors' before his Holiness by the Providence of God, the Lord Pope Clement XII and the Most Eminent and Most Reverend Lords Cardinals of the Holy Roman Church, General Inquisitors by deputation of the Holy Apostolic See over the whole of Christendom against the errors of heresy.

The aforesaid Most Holy Lord Pope granted the above faculties to the Rev. Fr Dr Michael MacDonogh, bishop of Kilmore in Ireland, for five years, but in such a way as that they cannot be used at all outside the borders of his diocese.

Cardinal Ottoboni, bishop of Tusculano.

Anthony Lancioni, Notary of the Holy Roman and Universal Inquisition.

43. 26 APRIL 1731. POPE CLEMENT XII GRANTS TO MICHAEL MACDONOGH, BISHOP OF KILMORE, THE POWER TO DISPENSE IN CASES WHERE THE SECOND GRADE OF CONSANGUINITY OR AFFINITY WOULD IMPEDE A MARRIAGE.

Thursday the 26th day of April 1731.

At the general meeting of the Holy Roman and Universal Inquisition held in the Apostolic Palace at St Mary Majors' before his Holiness by the Providence of God, the Lord Pope Clement XII and the Most Eminent and Most Reverend Lords Cardinals of the Holy Roman Church, General Inquisitors by deputation of the Holy Apostolic See over the whole of Christendom against the errors of heresy.

Sanctissimus D.N. Papa praedictus R.P.D. Michaeli MacDonogh, Episcopo Kilmorensis in Hibernia, facultatem dispensandi in secundo gradu consanguinitatis et affinitatis, dummodo nullo modo attingat primum gradum, pro quinque casibus tantum, urgente tamen magna necessitate ad triennium proximum concessit.

Antonius Lancionus S. Romanae et Universalis Inquisitionis Notarius.

44. 16 NOVEMBER 1735. POPE CLEMENT XII GRANTS TO MICHAEL MACDONOGH, BISHOP OF KILMORE, THE POWER TO DISPENSE IN CASES WHERE THE SECOND GRADE OF CONSANGUINITY OR AFFINITY WOULD IMPEDE A MARRIAGE.

Feria 4^a die 16 Novembris 1735

Sanctissimus D.N.D. Clemens Divina Providentia Papa XII in solita Audientia data R. PP. Assessori S. Officii, auditis votis Eminentissimorum et Reverendissimorum DD. S.R.E. Cardinalium Generalium Inquisitorum, R.P.D. Michaeli Mac-Donagh Episcopo Kilmorensis in Hibernia concessit facultatem dispensandi in 2^o gradu consanguinitatis et affinitatis, dummodo nullo modo attingat primum gradum pro quinque casibus tantum, urgente tamen magna necessitate, ad triennium proximum.

Pro D. Antonio Lanciono S. Romanae et Universalis Inquisitionis Notario,
Paulus Antonius Cappellonus sub.s

(Seal)

45. 9 FEBRUARY 1736. POPE CLEMENT XII RENEWS FOR A SECOND PERIOD OF FIVE YEARS THE FACULTIES FORMERLY GIVEN TO MICHAEL MACDONOGH, BISHOP OF KILMORE.

Feria 5^a die 9 Februarii 1736

In Congregatione Generali Sanctae Romanae et Universalis Inquisitionis habita in Palatio Apostolico Quirinali coram Sanctissimo D.N.D. Clemente Divina Providentia Papa XII, ac Eminentissimis et Reverendissimis DD. S.R.E. Cardinalibus in tota Republica Christiana contra haeticam pravitatem Inquisitoribus Generalibus a Sancta Sede Apostolica specialiter deputatis.

Relata instantia a Sacra Congregatione de Propaganda Fide ad S. Officium remissa pro parte R.P.D. Michaelis MacDonagh Episcopi Kilmorensis in Hibernia, Sanctissimus Oratori facultates alias ei concessas ad aliud quinquennium confirmavit, ita tamen ut iis nullo modo uti possit extra fines suae dioecesis.

Pro D. Antonio Lanciono S. Romanae et Universalis Inquisitionis Notario,
Paulus Antonius Cappellonus sub.s

(Seal)

The aforesaid Most Holy Lord Pope granted to the Rev.Fr Dr Michael MacDonogh, bishop of Kilmore in Ireland, the power to dispense in the second degree of consanguinity and affinity, provided it in no way touches the first degree; for five cases only, where there is urgent necessity, and only for the next three years.

Anthony Lancioni, Notary of the Holy Roman and Universal Inquisition.

44. 16 NOVEMBER 1735. POPE CLEMENT XII GRANTS TO MICHAEL MACDONOGH, BISHOP OF KILMORE, THE POWER TO DISPENSE IN CASES WHERE THE SECOND GRADE OF CONSANGUINITY OR AFFINITY WOULD IMPEDE A MARRIAGE.

Wednesday the 16th day of November 1735.

At the customary audience given to the Rev. FF. Assessors of the Holy Office, having heard the opinion of the Most Eminent and Most Reverend Doctors Cardinals of the Holy Roman Church, Inquisitors General, our Most Holy Lord, by divine providence, Pope Clement XII granted to the Rev.Fr Dr Michael MacDonogh, bishop of Kilmore in Ireland, the power to dispense in the second degree of consanguinity and affinity, provided it in no way touches the first degree. For five cases only; in great necessity; and for the next three years.

Paul Anthony Cappelloni, sub-secretary, in the name of Dr Anthony Lancioni, *etc.*

45. 9 FEBRUARY 1736. POPE CLEMENT XII RENEWS FOR A SECOND PERIOD OF FIVE YEARS THE FACULTIES FORMERLY GIVEN TO MICHAEL MACDONOGH, BISHOP OF KILMORE.

Thursday the 9th day of February 1736.

At the general meeting of the Holy Roman and Universal Inquisition held in the apostolic palace of the Quirinal before the Most Holy Lord, by divine providence, Pope Clement XII, and the Most Eminent and Most Reverend Lords Cardinals of the Holy Roman Church, Inquisitors General specially deputed by the Holy Apostolic See to repress the errors of heresy throughout Christendom.

Having heard the request of the Sacred Congregation de Propaganda Fide made to the Holy Office on behalf of the Rev.Fr Dr Michael MacDonogh, bishop of Kilmore in Ireland, His Holiness confirmed for another five years the faculties already granted to the petitioner, in such a manner, however, as that they are not to be used at all outside the borders of his diocese.

Paul Anthony Cappelloni, sub-secretary, *etc.*

46. 11 DECEMBER 1738. COLMAN O'SHAUGHNESSY, O.P., BISHOP OF OSSORY,
WRITES FROM KILKENNY TO MICHAEL MACDONOGH, BISHOP OF KILMORE.

Kilkenny December the 11th 1738.

My Dear Friend,

As I found our friends there, and namely Mr Egan and Mr Lloyd had some diffidence of such as were not formerly my friends, and therefore suspected that it was to intrap me they put me upon this enquiry about the Parish of St Mary here and as I found my friends of that oppinion, I took care to sound the subscribeing Gentlemen, who you see has most readily assented, etc. And the inclosed is Mr Wale's owne hand writeing, the which I humbly conceive to be an unquestionable prooffe of his sincearity in this impending cause. And I must observe to my friends that yong Mr Shee has actually complained to Mr Patrick fitzpatrick's father in law, who is alsoe one Shee, that said Patrick and Gregory Wale actually joyned me in order to deprive him of his Parish, and had the impudence to quote me as his auctor, as said Wale told me this very evening, and added that said P. fitzpatrick was to complaine to me for said Shee's haveing made soe free both with him and me, the which was only a meer surmize, whereas I declare upon my honour and credit that I never as much as dreamed to say any such thing to said Shee, who added to his said arrogance, that I apprehended that Gregory Wale and his friends were makeing intrest for to have said Parish for the troublesome Dauton in Parish, who laboured most earnestly to render all the Gentlemen of our Station in this Kingdom to be noe better then a pack of Cowboys. Yet this honest yong Shee was soe generous as to declare that in as much as said Dauton was a child of this Diocesse, he was better pleased he should enjoy his owne Parish (as he was pleased to call it) then I or any other friend of myne. Yet this very evening this cringeing little fellow laboured to sooth me, this very afternoon, to put off his tryal till after the holy days, the which I absolutely refused, but insisted upon his being prepared for it this day sevensnight. Upon which the little fellow said that it would make a great noise amongst the Protestants, etc., to which I answered that it would be noe fault of my side, and I am assured that not one Protestant in life cares one halfpenny for him, and I am convinced that he is hated by the Catholicks and his owne very parishoners, although he indeavours (in vaine) at this time to gaine them, and by the contrivance of the Jesuit his brother. Yet Mr Wale assures me (besides what I know by experience) that he will insure me all the persons of any note in both the Towns here. In the maine I find that what the brothers would be chiefly at, is not to be molested till their pretended three years peaceable possession had been determined.

I am glad you have been prevailed upon by Mr Lloyd in a certain affair, and it was therefore I ordered you may lead him into that Secret. I hope our friends will make no difficulty at present to forward the inclosed as well as the former as set foorth in the inclosed. You'll please to observe to our friends that Shee exposed the Citation I sent to him by a Clergy man this morning and gave the Clergy man the same to read, as he accordingly did read the same, and what he told (I mean Shee) to the same Clergy man was that Mara and Henessy were his friends, and that he would leave all to them, but noe wise allow any person of my appointment. The same Clergyman is my Auctor for this and more, the which is a great argument of the shailownesse of that yong blade who has as well as declared that if his friends can not (or will not) attend his tryal at the day appointed, he can not abide by the same. To which I answered that surely, and in case they had not, he was not soe destitute of friends in this Diocesse, that may candidly act for him, to which he replied that he had many friends, but not such Canonists as he could depend upon. Soe that I hope that by the return of the post, I hope you'll advise me that in case that Gentleman or his said friends doe not appear upon the day appointed ? whether or noe he can be proceeded against for such contumacy? My friend or pretended one Mr Cranishe told me that he suspected it was to spare a shilling or even a sixpence, my friends did not forward my papers, etc., but that he or noe other may have any such thing to say, I propose (if possible) to be there before the holy days, and shall (God willing) lodge in your hands as much as will answer for the postage of all my letters, papers, etc. In the main time I am, with my love to all our dear friends,

Yours upon all occasions to command,

Colman O Shaghnessy.

P.S. I pray you'll be kindly pleased to exhibit this and the inclosed to Mr Lloyd before you deliver the inclosed, that I may have his advice before this day sevensnight, as aforesaid, and let him know that I had his very kind favour along with yours, as I according hope he received my letter from Clounmel, that am yours very affectionately as before.

47. 5 JANUARY 1739. JOHN BRETT, O.P., WRITES FROM LIVORNO IN ITALY TO MICHAEL MACDONOGH, BISHOP OF KILMORE.

Livorno Jan. the 5th 1739.

Sir,

The affection you were allways pleased to have for me, assures me you will not be sorry to hear from me in whatsoever situation I am placed by Fortune: it's for that reason I here give you a History of my Life since I wrote to you last. At that Time I think I told you how after I finished at S. Clement's the 26th of October last, I sent my state (which praised be God I had no reason to be ashamed of) to old Ripoll, then at S. Pastore, and how haveing taken a Tripp to la Riccia, I there received a letter from said Gentleman, desiring me to prepare for my journey, and how your good Uncle was pleased to write in my favour to the Padre putting him in mind of the promise he obtained last spring, even from Ripoll, of the first place that fell at Sancta Maria Maggiore. All this, if I mistake not, you had in my last. What occurred since is, that on Ripoll's return from S. Pastore, the Pr sent him Ponteci, praying him to lett me stay at S. Sisto until the above said place fell, and if that would not do, telling him planely it must be so. Ponteci behaved bravely, and though he found the old Cattalano very stiff, yet the affair was not brought to extremetys, and he consented at last to my staying: but his rage against me was so great that he could not bear a sight of me: and this as all believe because Ponsi was against me, and the onely man in the Province that was so: for Ridolfi and the rest were my friends. Affairs stood in this condition until about the 25th of November when I received a letter from Mr Diharce, wherein he told me Mr Duglas was parted hince, and that they wanted somebody to come to assist 'em here: wherefore he begged of me to send him one of our house, and that he would manage affairs so, as the person sent should be noe load to the family here. On the receipt of this letter I thought I should have done well to accept myself of this offer, for by so doing I would be no more a load to S. Sisto, and I would pass away the time here honourably until a place became vacant in the Penitenteria. Uppon this I answered Mr Diharce that if he would maintain me at S. Cattarina, so as my Prefaces should be my own, I would accept of his offer my self, there being no one else at leisure. In his answer he onely told me I should be wellcome if I came, but desired me to get myself recomended by them of S. Quirico. In short I struck up a bargain with them of S. Quirico, and Tully being then in Town bound for Leghorn, and haveing a good Chaise of his own, I came away with him by Post December the 14th and arrived here the 17th. I advised with several people before my departure, but specially with S T who was really sorry for my departure, but however approved of it. Your pigtail correspondent said the same, as did everyone else, promiseing to do for me when a place fell at S. Maria Maggiore and then I might leave this place to some body else. I told the whole story to your oncle at my departure, and he did not seem to dislike it. But now I fear that whilst I was hunting two hares I have missed both, for to get to the Penitenteria it is required I should become figlio della Provincia, which will be very difficult, and I may say impossible, Ponsi being against me. And tho I be here these 18 days nothing is done for me, and no agreement made with this House, notwith-

standing all Mr Diharce has wrote. Nay, now he says we must expect the Grand Duke's arrival, by which you may guess my affairs are in a very ordinary way. I do protest that had I but so much as would gett me a suit of tollerable cloaths, I would quitt all and make the best of my way to joyn you, for I am so low spiritted that I can't bear the strokes of bad Fortune. But as my little money has been in some quantity spent in my journey hither, and as the rest is continually weareing away, I don't know what turn to give my self. However, because I don't know what Fortune may do, I must beseech you on the receipt of this to recomend me to Ponteci in the strongest manner, and tell him that as the place at S. Maria Maggiore was allways ours, you expected his Master and he would recover it for us. I believe a letter to S T on the same subject would do no harm. If Mr Egan wrote also to Ponteci he would very much oblige me. You'll also be pleased to give my most humble service to Mr Fottrell, and pray him to send me a licence to return to Sligoe, which I must make use of if all fails. I do, dear Sir, recomend this to you, and hope you will not now neglect me. I left your money in Burke's hands at my departure, with the amount I sent you last continued so you may draw upon him when necessity requires.

I hardly arrived here when I had letters telling me of poor Stephen Dowdall's death. He was indeed very ill when I parted, and died the day after. What I was astonished at was to hear that poor Patrick MacDonough, guardian of St Isidore's, with whom I dined the day before I sett out, should be found dead in his bed in six days after. This accident is attributed to his haveing a cole fire in a very narrow close room, and his haveing a candle lighted which, setting his papers on fire, it's believed he was smothered with the smoke. As he was the best of men, he is much bemoaned by all that knew him. By last post I had a letter allso from Rochfort in which he tells me that Mons. Rochfort the adjutant is also dead. Mons. Gennbarucci died before I departed, as did Zuvanelli. Ridolfi is made in Zuvanelli's place and Orsi the Pro's Divine is made what Ridolfi was. They expect Paglietta at S. Sixts, and if he does not go tither, do fear Ripoll will strive to give them an Italian, but I believe in vain for they are fully resolved to reject to the utmost of their power such an offer. I shall wait for your answer with impatience with the Licence I require from Mr Fottrell, which I am confident you'll send me, tho when I have it I shant know what to do, unless God sends me what I can't yet foresee. If you should write to Mr Diharce you'll only tell him that you heard of my arrival hither, and recommend me in general terms, without mentioning any thing here contained.

Write to me but once until you hear further from me.

I shall stay here until I get your answer, lett what will become of me, and by that time I shall be either fixed here or ready [to] embrace that which God shall offer. In the mean time my best respects to all Friends and assure yourself of my being, dear Sir,

Your most obedient and most humble servant

J. B.^{tt}

[dorso] To Mr Michael Clarke, att Mr Thomas Hall's, Merchant, Dublin.
Via Lione and London.

This Michael Clarke is Michael MacDonogh now titular bishop of Kilmore and was taken with Fottrell at Toome June the 6th 1739.

48. THE MANUSCRIPT OF A SATIRICAL PAMPHLET IN THE HANDWRITING OF MICHAEL MACDONOGH, BISHOP OF KILMORE. IT APPEARS TO HAVE BEEN OF HIS OWN COMPOSITION.

After I wrote this short essay on the Romish Emissary in order to guard those who ought to support the infallible Church of England against such dim Protestants, I received the following letter from an Irish Gentleman of the Established Church, the letter is verbatim as follows.

Sir, I had a vast deal of pleasure in reading your just remarks on the *Wolf uncloaked or the Popish Machinery unravelled*, and am sorry to tell you that your narrative in regard to the famous Imposter Francis Lehy, a notorious reprobate Carmelite friar (as his own fraternity call him here) should be confined to the sole life of such a miscreant, whereas of late years to the great prejudice of the Church of England, we have such shoals of those Semmi-Converts, that it is really a scandal to the Church of England to have such vile members of her Communion, and methinks an honour to the Church of Rome to have such rotten branches cutt from the tree of her Religion.

Lett me assure you Sir that we have many Irish *Sinons* who seem to cheat the abettors of Popery but in the mean endeavour to support them, and tho in publick they will exclaime against papists, yett in private they will tell you that no one can be saved who dies out of the Communion of the Church of Rome. I must confess to you that Laweyers who are Converts are nott of this oppion for they are for serveing mankind in any religion, so they recieve a fee to give their opinion. For if a Gentleman is affraid of the Gavell [Rent kind] Act he will be advised by a Court laweyer to turne Protestant, but not before he receives his fee, and then he tells him quickly that God is merciful. As for the other sort of those Chinese Missioners, I will only inform you briefly of 3 or 4 turned to the Church of Ireland within this year and a half, and the first of those is one Mr Hedderman whome I have seen frequently at the Coffehouses, and one who says that no Minister of the reformed Church of England or Ireland can prove his ordination to be valid but himself, and why? As he says because he was legally ordained a priest of the Church of Rome and all the Catholick Clergy doubts, denys and contradicts the validity of the Church of England's ordinations. This man in my hearing said he had a power to absolve sinners by virtue of his ordination and allso said that he believed the Ministers of the Church of England had no more such a power than Mrs Drummond the Quaker Itinerant preacher had. Allso he said, if he did not gett a liveing he would returne to his Cloyster where he would paint the nonsense of the Pretended Reformation and said he was sure to make by that way many proselytes to the Church of Rome. He courted the Bishop of Limerick's Neece, and when that failed him, he attacked the common road of all zealous Converts from the Church of Rome which was to keep company in the stews, and in their company he was robbed of what he had, and is now in Dublin prosecuteing those Attentions [?].

The next to Hedderman is Lucius Makenna [?] the quintessence of all Imposters and with his innate baseness and villany has imposed on some simple (as I may justly call them so) and very simple guides of the souls of the flock of Dublin committed to the charge of the Established Ministers. Such was the curate of St John's who presented him as the Romish titular bishop of Limerick and in 4 days after this our friend Faulkener the Printer had him most impudently in his journal as such, but soon was obliged to contradict himself (he's commonly very buissy in giveing characters of people he knows nott) the character of MacKenna. For MacKenna was discovered to be a scandalous friar turned out of his holy (as he said when penitent) order and gott himself made a Secular priest in order to gett a poor Countrey Parish, and when this did fail he turned to the Church of England where he was sure to live at his ease.

Now Sir, advise your friends the other side of the water that your Irish pretended Converts are people of neither honour, honesty, or morality. I speak in regard to the reprobates Clergy who turne to the Church of England for no other view than more libertinisme, and such of the worst kind. For instance, Lucius Macnamara, whome if I was to describe as he ought to be, the readers would be in many ways offended at the description of such a Monster. He is such a no-torious rogue that whereas he never had

the care of souls amongst the Papists, yett he would pass for a Popish Bishop amongst the members of the Church of England that he might gett something more by this imposition, and the first stepp of his reformation was to be taken by the Watch of Ormond Quay at two of the clock in morning drunk between two common women. As for the remainder of his life I am ashamed to tell you. — And of this sort of people we have many in this Kingdome, provided with liveings and liveing on the fatt of the nation. And yett underhand recruiteing for the Romish Religion, and with a strange artifice which is that they change to the Protestant Religion in order to live happy and at their ease in this world, but that they expected attonement for their crimes in makeing proselytes this way for the Romish Church.

Nothing astonished me more than to see one Mr Pattrick Darcy of Killtollogh in the County of Gallway turned one of those *Hibernian Sinons*. This Gentleman, if we may call him so (for in reality I never looked upon any one to be a gentleman that so persistently speaks such untruths of the rope, cowl, and other dress of the Church of Rome as very great shortcomings of it) I am tould is a most notorious liar and of course no gentleman. Old Stamp tould me they were in Rome and ashamed of Mr Darcy's description, the which they would swear was false: that haveing wine every day at Anne's Coffe house, sometimes at the Globe, and other times at Lucas Coffe houses [he speaks] against Popery, and at the same time he declares that if he lived in France tomorrow he would be a Roman Catholick, and further declares that every one ought to be of the Established Religion in their Countrey. This man makes the land of his Countrey his Deity, so that if this Cameleon was in Turkey he would be a Turke. This even he confessed and preached to the vulgar to be of the Church of England for that the Pope was of the same way of thinking. Why therefore, sayt one to him, the Pretender is nott restored since he is of the Pope's religion and the Pope of the Protestant religion? Another convert, replied Mr Darcy, it is certainly so, but alas now a day Popery is nott the case, for that prince I bar of a Republican Principall, and of course I don't love for any King but such as my owne inclination leads me to, and am sorry, says he, that we ever had a King but the King of Hearts; here is a favorite. He on the throne is no more in reality of the Established Church of England than the Pope is a Lutheran. The Lutherans deem the Calvinists and the Protestants of England to be Hereticks, and the Prince on the throne is a Lutheran: consequently, *etc.* And the Pope condemns all the Lutherans as great Hereticks. The cause, says Mrs O'Brien's convert, haranguing out of his infallible chair in Anne's Coffe, that keeps out the Pretender is the private views of some Ministeriall Gentlemen. Those alarme the people in saying that if the Pretender was restored, who would pay the debts of the nation: and further the French are glad, says he, to have him for a bugabo over the English whilst the [?] committ so many depredations and the French stripp the poor British subjects of every branch of their trade except Havana snuffe; and then he concludes that if the Pretender was restored he would break the Great Alliance's bottom, the now united Catholick powers, and would vindicate like his glorious predecessors the rights of the English Monarchy over lands and seas and make their trade in every part of the world flourish. For, says this gentleman, he has two of the spiritest boys in the world and they would venture their lifes as being fine Englishmen on sea and land to protect the English nation.

But, says Michael Fleming a Convert Oracle most inquieted to know, who would pay the debts of the Nation? A Convert solicitor tells Fleming he is no more a Statesman than a traveller. Don't you know, says he, that the Crown ownes the vallue of every fee simple? If the Pretender was restored he would by marriages and several other ways unite himself with either the Houses of Austria or Bourbon, and as the Dutch in assisting the Prince of Orange were the cause of those debts, the Pretender with his Allies would oblige the HogonMogons to clear off all the debts due by the Crown making subjects of England. Fleming could not resist the spirite of this gentleman's infallibility, and all agreed that what he said was truth.

As I am no statesman nor so well versed in the maximes of converts and ministeriall writters, I leave you whose common sense paper is so much applauded to judge of the assembly, and draw what consequence you please. From this assembly I went to my lodgeings where I found a billett inviteing me to dine at a Member of Parliament's house, and there I found another Irish Sinon whome I knew in France in a different cassock, and after dinner I was curious enough to ask him what motives he had to turne to

the Church of England, he first attacked the Church of Rome with errors and yett could tell me none, for I took upon me to be a Papist, and after hearing a great deal of dirt thrown on several members of sayd Church, then he declared that he would be revenged on them for their excommunicating him. Why pray did they do so, says I, Why, says he, for running away with a Parson's wife. I really thought that the Superiors of the Church of Rome have a great deal of charity and compassion for the Parsons, and turning to the gentleman of the house, who lauughed hertily at the good Convert's answer, I methinks that the Established Parsons would nott have such great desires to relieve the Popish Priests in their afflictions. Then, he sayd, that Patt Darcy applauded of his turning to the Established Church and sayd that Dr Mitchel the Dissenting Physician had made both of them very easy, tho be the by I took both of them to be very uneasy, something like distracted people.

I took my leave of towne for a few days, when hearing of great debates in the English Parliament about the Convention, curious to hear what the Polliticians sayd on this affair, I went to towne, and such another union between the contending parties I never seen. There I seen the Protestants, Papists, Quakers, and Presbiterians, even the new and old Light Men who never agreed in their meeting houses or anywhere, were now voting for life against the Convention. I could nott but smile at old Greyhair Quaker who getting up with his wise hatt fixed close to his grey locks, now says he or never Robin Walpole will squeek for the *Convention* and for his private underhand *treaty* of *Sevill* with Phillip Bourbon. In a word, I found them all so unanimous against the King of Spaine whom the Quaker honoured with the title of Phillip Bourbon, that I was glad to gett to my lodgeings; and tho I know the cruelties of the English sailors to the West Indies to be so inhumane, contrary to the laws of God and man, against the Spaniards, as allso the treachery of the English fleet in several seas of Europe against the French and Spaniards, and particularly that of the Pharo of Messina which no Pattriot or Ministeriall twitter ever can vindicate or touch upon with out the greatest slurs of inhumanity, the breach of the laws of nations and commonhonesty. Being therefore tired of such coffehouses and nonsensicall exclamations, and tho all united against the Spaniard without the least grounds of reason, sense, or policy, only what their masters least void of sense filled their skulls of the same longitude and latitude of nonsense could make them prattle.

I heard indeed one say that he was surprized at the Convention but, says he, how can we remedy ourselves. We drew all upon ourselves, and the French is in the bottome of all, and as they are so united with the Spaniards they will be allso revenged on us: first for their own sake to have all the trade for themselves, secondly they don't forgett our sending a fleet the other day to Lisbone, and having another ready to intercept the succours the King of Spain was resolved to send to Dantzick in favour of his father in law King Stanislaus.

And all this barking without biteing has lost us our trade, all our Allies, and sunk the Nation in irreparable losses. Another grave senator, smoaking his pipe by the fire side, cried out: What a sputter is here! What is to us what becomes of the English! They did nott care a pin. This, I allow, was to fathome under water. Are we no better than poor slaves to the English! Can I send the makeing of a frize coat to my son Jack in Rotterdame? And then, turneing to a former Catholick Gentleman, what are you pray but our slaves. Was it nott but the other day that we made so many laws against you. That I don't question, but in a session or two we will make laws against your breathing or speaking but by signs and toakens. Is it two years, is it two years ago, since we burnt some of your Chapells and dragged your Priests from the altars and chapells to publick Gaols! And yett you are as buissy against the Convention as Mr Pultney. Methinks you are more obliged to Sir Robert who allways looked on you with a tender eye, and how many years is it since five of our Acts of Parliament made against you were thrown under the Councell table by his lenity and friendship to you. Hearing all this I reflected seriously to quitt in time such company and thought to retire from all such Conventioners, and accordingly I took private lodgeings in a Protestant house, where haveing amused myself on those severall subjects I heard since I came to Dublin, wished very often to be at home in my own house, and resolved to send you no more at present but this what I herein send to you.

But behold the following Sunday was I invited to dine with my landlord (a costume in Dublin to

dine in your lodgeings on Sunday) and at table satt with magestick air a Parson who was introduced to me as a Gentleman from Connaught, and that he read prayers that day in the St Anne's church but preach he could nott. He tould at table in a very jokose manner that that when he began to read prayers his hand slipped from him and made the signe of the Cross, afterwards when he said the Pater Noster he ran on with the Hail Mary, and when he ended he desired the Clerke to bring him holy water. Madame, says he, you see what costume does. I looked on the gentleman very gravely and asked him was he nott allways a Protestant. A Protestant, says he. Sir, what do you mean by a Protestant? I answered him very civilly and said those who protest against the Errors of Rome. He laughed at me with disdain, and with a strange emphasy and theatrical, tragical voice, he makes the following speech to his landlady. Madame, I am surprized to see so many misled in this Kingdome and in England by prejudice of education and knolledge in Story. The word Protestant was formed in German by the Lutherans against the Edict of Charles the Fifth the Emperor. The Elizabethian Missioners who cracked their rowls in running downe (which they never could) the Doctrine of the Romish Church both in England and Ireland, gave themselves the liberty to be called Protestants like their Brother Lutherans in Germany only with this change, that to corrupt more the vulgar sort they pretended it was against the corruption and errors of Rome, and patched the Lutheran Protest made only against the Decree of an Emperor to their own cassocks, to be *higgeldy piggeldy* Protestants against the Church of Rome.

Errors, Madame! They never could prove one error in the Church of Rome. How it is possible for people to be saved in any erroneous Church, and does not the Protestants allow everywhere that if the Roman Catholicks keep up to the tenets of their Church they will be saved. I never heard, Madame, such a welter of contradiction as what some of them say, viz: that Papists are Idolators and yett can be saved. Is there any crime ever so [?] punished, even to be struck alive, as the crime of Idolatery. It is impossible an Idolator can be saved, and here, Madame, I judge that Protestants have no charity at all for they tell you Papists may be saved, and at the same time they say they are Idolators. Reflect I beg, Madame, seriously on this part of the Story of the Pulpitt Criers.

I was so surprized at this famous Sinon that I tould [him] if the Government heard him he would be stripped of his cassock. Sir, says he, I vallue this cassock no more than it brings me live temporal advantages. Burke and I have but two Guenneas a month from the Primate, and if we could but squeeze 20 Guenneas from him we would soon have french Cassocks and you would see this one I wear in a 100 pieces in the Gardens about Dublin to fright away the birds. Hearing of all this I spook to my landlady and asked her was nott she at Church that morning. She tould me plainly that she was formerly a Protestant and that God opened her eyeyes for going to Church her husband read prayers for, and she believed he had as much power as the Archbishop of Canterbury. Here I found the Irish Sinon had completed his designe, and curious to know from this uncloaked wolf what method he took to make such Converts to the Church of Rome, begged of him briefly to shew me that there was no salvation but in the Church of Rome. Sir, says he, I hope God will open your eyeyes. And then takeing out of his Ecclesiastical pockett the following two Vademecums he gave them to my perusal and with a grave air spoke the following few words.

You must re-ad this short treatise of religion without prejudice: for if you have prejudice, if St Peter came to preach the truth of his Church of Rome, you would nott believe him. There is but the one Church, the marks and prerogatives of which are unity, sanctity, universality, and apostolicall. If you will find me any Pretended Church in the world (which I am sure you will nott) has those properties but the Church of Rome, I will be tomorrow of that Church, and pray you think seriously of your soul. What does all the riches in the world avail to you when you are astray? Here my honnest Sinon finished, and my landlord, landlady, even the little children, fell upon and begged of me nott to be of a Church that varied so often in their essential points of faith. And says a little Deerskin in the corner, are not you ashamed to be a Church founded by Ann Bollen and propagated by Queen Elizabeth, since she had no temporall issue must forsooth have spiritual children. In a word I was nonplussed and would certainly turne Papist but that I would be superseded in the Commission of the Peace, and I was afraid my Estate would be discovered, though still I am in a most perplexing way. Sometimes I loose my rent but I am

resolved to petition for a Councell, where I hope it will be presided by the Primates of England and Ireland and that they will invite the Pope and all such people as were in the Councells of Florence and Trent, and then if I am nott easy as to my religion and conscience, I will even forfeit my estate and save my soul. I intreat you to publish this advertisement in England, as I intend doing of it to the Primate here. Haveing finished my long Epistle to you, I finish in the giving you the two Vade Mecums my good Irish Sinon gave me, and they are a herein inserted.

The First *Vade Mecum*

Sir Thomas Sheridan whose two uncles, though Protestant bishops, were so attached to the true cause and interest of James the Second that they forfeited all, etc.

The Second *Vade Mecum*

and both died poor for the righteousness of their master and King, and as they were great Loyalists of great fortune by their Milesian blood in the County of Cavan, and knowing that King James was by the father's side of the Milesian blood and undoubted heir to the throne of England by the Plantaganett and Lancaster families, both and all united solely in him, those thought that any one who would oppose such a right would be a rebel to God and man. Then considering the goulding days of Kings the 2nd who aimed at nothing else besides the salvation of his soul but the prosperity of his subjects: witness his being one of their traders, and said that no gaine ever was so sweet to him as that what he gott by trade.

Addenda. Dear Sir,

I can't ommitt the advise the great and valliant King Robert Bruce of Scotland gave to his subjects, which was that they should never trust too much to the promises of the English for, said he, they are very good friends while no hurt is in their power, but will advance their interest by any means without any respect to the tyese of Law, conscience, or honnor. Gluckannon the quintessence of liars and rogues makes no manner of difference betwixt Lawfull Children and Bastards in regard to the Crowne. This forgerer, to serve his Patron the Earl of Murray a Protestant, endeavoured to sow the seeds of his famous Calvinisticall principall in the minds of the noble and vulgar Scotts to make the Crowne elective and endeavour to abolish the just and lawfull Succession of the Stuarts to the Crowne of Scotland, and even before Queen Elizabeth to the their undoubted right to the Crowne of England.

[Note:]

This is all in the hand writing of Michael MacDonagh the present Titular Bishop of Kilmore.





Born in Dublin in 1935, Hugh Fenning was educated at Synge Street Christian Brothers' school and entered the Dominican Order in 1953.

After his ordination as priest in 1960 he completed his ecclesiastical studies at the Angelicum and Lateran universities, Rome, in 1962. For the next three years he studied at the university of Louvain and was awarded a licentiate in historical sciences in 1965.

Since then he has been engaged chiefly in Irish Dominican historical research in Rome and elsewhere. He was appointed a member of the Historical Institute of the Dominican Order in 1967, and has contributed many lengthy articles to *Archivum Fratrum Praedicatorum*, the journal of that institute, as well as to *Archivum Hibernicum*, *Collectanea Hibernica* and other Irish periodicals.

Following on the publication, in 1972, of his dissertation *The Undoing of the Friars of Ireland: a Study of the Novitiate Question in the Eighteenth Century*, he was awarded a doctorate in historical sciences at Louvain. His other published works include historical accounts of St Saviour's, Dublin, and of the Black Abbey, Kilkenny.



CLEMENS PP. XII.

*Universis Christifidelibus presentes literas inspecturis
salutem, & Apostolicam Benedictionem.*



Augen. Fidelium religionem, & animarum salutem coelestibus Ecclesiae thesauris pia charitate intenti, ac supplicationibus dilecti filii Thomae Ripoll Magistri Generalis Ordinis Fratrum Praedicatorum nomine Nobis super hoc humiliter porrectis inclinati, omnibus, & singulis utriusque sexus Christifidelibus verè poenitentibus, & confessis, ac sacra communione refectis, qui aliquam ex Ecclesiis quorumcumque Conventuum, ac Domorum Regularium Fratrum dicti Ordinis ubicumque locorum existentibus die septima mensis Julii à primis Vesperis usque ad occasum Solis diei hujusmodi devotè visitaverint, & ibi pro Christianorum Principum concordia, hæresum extirpatione, ac Sanctæ Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam omnium peccatorum suorum Indulgentiam, & remissionem misericorditer in Domino concedimus. Præsentibus pro unica vice valituris. Volumus autem, ut si pro impetratione, præsentatione, admissione, seu publicatione præsentium aliquid, vel minimum detur, aut spontè oblatum, recipiatur, præsentibus nullæ sint, quodque præsentium transumptis, seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis, & sigillo personæ in Ecclesiastica dignitate constitutæ munitis, eadem prorsus fides adhibeatur, quæ adhiberetur ipsis præsentibus si forent exhibitæ, vel ostensæ. Datum Romæ apud S. Mariam Majorem sub Annulo Piscatoris die XXI. Decembris MDCCXXXVIII. Pontificatus Nostri Anno Nono.

D. Card. Passio

ROMÆ, Typis Reverendæ Cameræ Apostolicæ 1739.

*Hyacinthus Vitalis
Cameræ Curie Cam. Apostolicæ, 1739*



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