



Report on Documents relating to the Wardenship of Galway

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INTRODUCTION

This number of *Analecta Hibernica* is devoted to material relating to the ecclesiastical jurisdiction known as the Wardenship of Galway. Its history covers a period of three and a half centuries: from 1484 when, as a result of the racial conditions obtaining in Galway, the Wardenship was created, to 1831, in which year the Catholic Diocese of Galway, subsequently united to the Dioceses of Killfenora and Kilmacduagh, was formed. The quasi-episcopal character of the Wardenship and the difficulties which constantly arose, both with the lay patrons in Galway and with the Archdiocese of Tuam, are dealt with in a series of papers contributed by the late Fr. Rabbitte, S.J., to the *Journal of the Galway Archaeological and Historical Society* (Vols. XVI to XVIII), which also contains a useful article by the late R. J. Kelly (*ibid.* Vol. VI.) Hardiman, too, in his *History of Galway* gives valuable information on the subject.

The ms. material was kindly placed at my disposal by the Most Rev. Dr. Michael Browne, Bishop of Galway, who gave every facility in his power, and to whom the Commissioners' most grateful thanks are due.

Part I of this report consists of the calendar prepared on behalf of the [English] Historical Manuscripts Commission, by the late Dr. H. F. Berry. The documents were deposited in the Public Record Office of Ireland for Dr. Berry's use in 1912 and remained there until November, 1914, when it would appear that they were returned to the Most Revd. Dr. Thomas O'Dea, at that time Bishop of Galway.

The Irish MSS. Commission is indebted to the Master of the Rolls and to the Secretary and Members of the Historical Manuscripts Commission for this welcome gift, which was received in October, 1935, together with the notes and drafts used by Dr. Berry in the compilation of his calendar; and also the earlier transcripts made for the late Sir John Gilbert, which are, in some respects, fuller than the text given in the calendar. Save for some minor alterations, his calendar is printed as it was prepared by Dr. Berry. The Irish MSS. Commissioners desire in particular to express their sense of indebtedness to the Secretary of the Historical Manuscripts Commission, Mr. S. C. Ratcliff, whose good offices have made possible the publication of Part I in its present form.

It would appear that certain papers belonging to the collection were not examined by Dr. Berry and also that a considerable number to which he had access were omitted from his calendar as being, in his opinion, unworthy of inclusion in it, or for some other reason. A selection of these together with some other papers* relating to the

* This bundle was found among the papers of the late Sir John Gilbert and restored to Galway through the medium of Dr. Myles Ronan, M.R.I.A.

Wardenship, which recently came into the hands of the Most Rev. Dr. Michael Browne, Bishop of Galway, form Part II of this report. Some emendation and amplification of the work actually done by Dr. Berry, as printed below, was required ; and these additions and corrections (apart from a few minor rectifications made in footnotes to Part I, see p. 94) are also included in Part II.

I have printed (e.g. pp. 103, 106, 108, 109, 134, 138) some items selected from the family papers referred to in general terms in the last two lines of Berry's calendar (p. 93). Among these are a few bonds, powers of attorney and some Chancery bills and other legal documents, but the majority of the papers in this category are letters. Berry did in fact include one such in his calendar (see p. 47). These, it may be remarked, relate to several families besides those mentioned by Berry : viz. French, Joyce, Haverty, Martin, Blake, etc. Much genealogical information concerning these, as well as other less prominent Co. Galway families,* can also be obtained from the matrimonial documents in the collection. There are many others in addition to those listed by Berry in the separate section of his calendar devoted to "documents connected with matrimonial causes" (pp. 87 to 91). These include marriage licences, dispensations, a few miscellaneous items (e.g. v. p. 107) and some letters dealing with the intimate private affairs of parishioners. One of these, being of a less confidential nature than the others, is printed on p. 112 ; but it is not to the same extent illustrative of the matrimonial problems and difficulties with which the Catholic clergy, being as they were scarcely recognized by the law of the land, had to contend in the eighteenth century.

Some dozen letters relating to bourses at Irish colleges on the continent (see p. 123 *et seq.*) are also a source of information concerning the family history of the "tribes," as well as being of intrinsic interest.

Other ecclesiastical documents of interest (1727-1799), ignored by Berry and not covered by the general references on pp. 44 and 90 of his calendar, include a quantity of notes and drafts of sermons (see p. 112) and papers relating to faculties abroad, traveling permits, certificates of ordination in Spain and France, masses for the dead, appointments and regulations (e.g. *re* duplication of masses, Lenten fasts, observation of holiday of obligation on Dec. 6, Feast of St. Nicholas, etc.) within the Wardenship, most of which do not require to be specifically mentioned but would be essential material for a diocesan historian.

There is also an interesting collection of letters written during the last two decades of the eighteenth century by Rev. Valentine Bodkin,

* e.g. Arthur, Bodin, Brue, Butler, Clogherty, Conceely, Croghan, Curley, Cusack, D'Arcy, Duffy, Feery, Flannery, Fury, Ganan, Hanly, Jones, Keigly, Kelly, McDonogh, Macnamara, Mitchell, Mogan, Murphy, Noon, O'Neill, Phelan, Purvess, Quin, Rud, Ruttledge, Spelman, Staunton, Sullivan, Tierney.

agent of the Irish Bishops in Rome and afterwards Warden of Galway. These are cursorily referred to by Berry (p. 90) but are not dealt with in this report* as a selection of them is to appear in due course in *Archivium Hibernicum*.

In addition these archives contain a certain number of interesting papers of a date subsequent to the abolition of the Wardenship, e.g. some correspondence and statistics relating to the Famine and a letter (12 Oct. 1842) concerning the "godless colleges" from Archbishop MacHale.

The third part of the report comprises documents relating to the Wardenship which are not in the Galway diocesan archives. They have been separately edited by Rev. D. A. Reidy, P.P., who brought them to the notice of the Commission. Dean Reidy describes the nature of these papers in his introduction to that section (Appendix, p. 143), so that no further reference need be made to them here beyond a grateful acknowledgment to the Most Rev. Dr. Michael O'Brien, who has kindly made the material preserved in the archives of the Diocese of Kerry available for publication in this Report.

The index has been compiled by Gerard Hayes-McCoy, M.A., Ph.D. of the National Museum, Dublin.

E. MacLYSAGHT.

* See footnote p. 118. Fr. Bodkin was in Rome from 1777 to 1797. His papers also include two documents dated 1745, viz. an agreement between the Archbp. of Tuam and the Abbots of Cong and Mayo, and a document concerning St. Patrick's Purgatory, Lough Derg.

REPORT ON DOCUMENTS
RELATING TO
THE WARDENSHIP OF GALWAY.

PART I

DR. BERRY'S ORIGINAL REPORT.

I beg to report that on the 6th of May last I went to Galway and took over from the Most Rev. Dr. O'Dea, Bishop of Galway, two volumes of letters and documents, eight parcels of miscellaneous documents, and a small box containing two parchment deeds (1488 and 1501), belonging to the Collegiate Church of St. Nicholas, Galway, and the ecclesiastical jurisdiction known as the Wardenship of Galway. All these had for a time been in the custody of Sir J. Gilbert, who was engaged in examining them at the time of his death. They would appear to have been placed for his convenience in the Royal Irish Academy, where a large number of the letters were transcribed. One parcel of such transcripts came to my hand among the documents handed to me by the Bishop of Galway and another was forwarded from London, Mr. R. A. Roberts, when Secretary, having had charge of it. After Sir John Gilbert's death, the original records of the Wardenship were returned to the then Bishop.

They consist principally of letters and official ecclesiastical documents connected with elections to the offices of Warden and Vicars choral of the Church of St. Nicholas, Galway, from the reign of Queen Elizabeth to the commencement of the 19th century. The elections were the subject of frequent disputes between the College and the Lay Patrons. There were also constant differences and quarrels as to the jurisdiction of the Archbishop of Tuam over the College and the parishes united to it. The College claimed to be practically exempt, and the Holy See was called on to compose the differences and decide questions in controversy.

A large number of the records consist of Faculties, Sentences, Decrees, &c., and communications from the Papal Nuncio and the Secretary of the Sacred Congregation of the Propaganda; Certificates as to Priests in foreign colleges, Pastorals, Indulgences, papers connected with clandestine marriages, Statutes of Provincial Synods, etc. of the 18th and 19th centuries, nearly all in Latin, while some are in Italian and Spanish. Two parcels of ancient parchment deeds connected with the property of the College, etc., 1468-1583.

About twenty original Wills and copies, cir. 1500-1800. The Testators names do not appear in the Indexes in the Public Record Office. A small MS. volume, "Ex libris Caroli Aylmer, 1770," containing an epistle dedicatory to Dr. Jonathan Swift, Dean of St. Patrick's. with

his answer, (cir. 1732), commentaries on the Psalms, poems, including one addressed to Sir Charles Wogan. (About 160 pages of this volume had been transcribed for Sir John Gilbert).

Many letters and accounts of the agent of the College in Paris, as to rents of property in France, bequeathed to it for masses and anniversaries, during the 18th century. Many of them picture the state of France, while others show the state of affairs in Rome, etc.

A large number of letters, documents and Account Books of private families, the members of which were connected with some of the Wardens.

In O'Flaherty's *West Connaught*, edited in 1846 by James Hardiman for the Irish Archaeological Society, are to be found copies of a number of ancient documents stated to have belonged to the College, few of which are now forthcoming. Certain of the documents are also noted in the *Miscellany* published by the same Society, some of which I have been able to identify.

H. F. BERRY.

Public Record Office,
Dublin.
23rd May, 1912.

"A BUNDLE OF THE TITLE AND GRANTS OF THE FIRST PROPRIETORS."^(*)

1468. May 5. Mortgage. William Caye^(b), burgess, to Stephen Lynch, burgess, premises in Galway. *Latin.*

1477. Nov. 7. Release. William Caer, son of Edmund Caer, Galway, to John Caer, his brother : a tenement with a garden, which was formerly their father's, in said town, between the land formerly William Calfe's and the land of John Blake fitzWilliam. *Latin.*

1482. Sept. 18. William Linche and Peter Linche, proctors of St. Mary's chapel in the parish Church of St. Nicholas, Galway, and several others, parishioners, grant to master John O Mullali the northern half part of the tenement belonging to said chapel in Galway, between the King's way on the east, and the water running within the walls of said town on the west, the tenement of Jonkin Linche on the south, and the tenement of said William Linche, on the north, for ever. Rent 15s. yearly. *Latin.*

1482. Sept. 28. Willoke Lynche and Peter Lynche, proctors of St. Mary's chapel in St. Nicholas' Church, Galway, and others, parishioners, grant to Thomas O'Kyrruan, merchant, Galway, half the south part of the tenement pertaining to said chapel in Galway, for ever. (boundaries as in previous grant.) Rent 15s. yearly. *Latin.*

1486. Aug. 7. Confirmation by William Shoey [Joyes], archbishop of Tuam, of former grants to the parishioners of St. Nicholas, Galway. *Latin.*

1488. Jan. 23. Galway. Deed of same, uniting the parishes of Killcomyn [Kilcummin], and Killruyn (Diocese of Annaghdonn) to the Collegiate Church of St. Nicholas, Galway. *Latin. Seal.* (printed in *Iar Connaught*, Ed. Hardiman, 1846, I. Arch. Soc. p. 222).

1491. Feb. 3. Notary public instrument. Resignation by Sir John de Burgo of the vicarage of Skryne. *Latin.*

(*) , (b) For notes (a) to (t) made by the present editor, see p. 94.

1494. Feb. 9. Notary public deed of gift by Peter Lynch, Galway, to the altar and chapel of St. Katherine the virgin in the collegiate church of St. Nicholas, which he had erected, for a suitable priest to celebrate there for the souls of himself, his wife, Ellen Blake, etc., his principal stone tenement in Galway. *Latin.*

1501. Aug. 17. Galway. Deed of the archbishop of Tuam [Wm. Joyes], uniting the vicarages of Sruther [Shrule] and Kenlaghyn [Kinlough], Diocese of Tuam, to the Collegiate Church of St. Nicholas, Galway. *Seal.*

(printed in *Iar Connaught*, p. 224).

1505. Nov. 4. Grant in fee. Geoffrey Calf, Galway, merchant, to Stephen Lynch fitzJames, of same, merchant, a tenement in said town between the land of William and Edward Kyrevan, on the west, land of John Calf, on the east, land of James Lynch fitzStephen on the north, and the street, on the south. *Latin.*

1505. Dec. 20. Release. John Calf, Galway, to Stephen Lynch fitzJames, of same, a parcel of land in said town between grantor's land on the east, in which Cornelius Odermot now lives, and the house in which Odo Coleman now lives, the land of said Stephen on the west, and the land of James Lynch fitzStephen on the north, and the street on the south. For want of a seal, that of Geoffrey Blake is affixed. *Latin.* *Seal.*

1506. March 20. Grant in fee. Edmund Blake, Galway, to Dominick Lynch fitzJohn, of same, a tenement in Galway between the tenement of Richard Athy on the west, that of John Athy, on the east, the land of Andrew and Richard Lynch on the south, and the street on the north. *Latin.*

1506. March 20. Release of same. *Latin.*

1506. March 20. Letter of Attorney. Edmund Blake fitzThomas, Galway, merchant, to Dominick Lynch fitzRobert, of same, merchant, to put Dominick Lynch fitzJohn, of same, burgess, in seisin of a tenement in said town. *Latin.* *Seal.*

1506. April 6. Confirmation by Walter [Blake], bishop of Clonmacnoise, presented by King Henry VII. to the Metropolitan Church of Tuam, of his predecessors' grants to the College of St. Nicholas, Galway.^(c) *Latin.*

(c) See notes, p. 94.

1506. Oct. 2. Grant in fee. John Calf, Galway, merchant, to Stephen Linch fitzJames, of same, merchant, land in said town between the land of said Stephen on the west, and land of James Calf, on the east, and land of James Lynch fitzStephen on the north, and the street on the south. *Latin.*

1506. Oct. 2. Release of same. *Latin.* *Seal.*

1506. Dec. 20. Conveyance in fee. John Calf, Galway, merchant, to Stephen Lynch fitzJames, of same, merchant, parcel of land in said town between grantor's land on the east, in which Cornelius Odermot now lives, and the house in which Odo O Colman now lives, and the land of said Stephen, on the west, the land of James Lynch fitzStephen on the north, and the King's highway, on the south. For want of a seal, sealed with that of Geoffrey Blake. *Latin.* *Seal.*

1518. Jan. 20. As to sentence in a synodal council before Thomas, archbishop of Tuam, that a certain tenement should belong to Richard French on the death of Austace ny Kynye.^(d) *Latin.*

1522. March 27. Lease. Martin Faunt, mayor of Galway, Stephen Lynch fitzDominick, Bartho. Faunt and Richard Bodikyn, economists of St. Nicholas Church, and Sir Thady Cahisy, warden, to Stephen Kyrwan and Catherine Lynch, his wife, the stone house which was Peter Lynch fitzJohn's, and other premises in Galway. *Latin.* *Seal.*

1539. July 5. Warrant of Attorney from James Frensh, mayor, and Nicholas Blake and William Squeret, bailiffs of Galway, to Richard Squeret, John Geos and Dominick Frensh, to buy and receive 600 barrels of corn and pay for same. *Latin.*

1539. Sept. 4. Letter of Attorney. John Fallon, Galway, to Richard Kyrewan, of same, to put the warden and vicars of St. Nicholas in seisin of a high house and cellar in Galway. *Latin.* *Seal.*

1540. July 8. Lease for ever. Thomas Frenshe, warden, and the vicars to John Ofynnaghday, Galway, tailor, a tenement belonging to the church of St. Nicholas, situate between the tenement of the College in which Nicholas Oballayn lives, on the east, the tenement of George Lynche on the west, the street on the north, and the town wall on the south. Rent 5s. *Latin.*

1542. April 25. Confirmation by Christopher [Bodkin], archbishop of Tuam, of ecclesiastical livings to the College. *Latin.* *Not signed or sealed.*

(printed in *Iar Connaught*, p. 227.)

1542. Oct. 11. Award by arbitrators in a matter depending between Richard Blake, Galway, and the warden and choral vicars, as to a

^(d) See notes, p. 94.

yearly rent appointed to the College for augmentation of divine service. Said Richard to pay them 13s. 4*d.* yearly for the tenement next to the little gate at the west side, according to his grandfather, John Blake's testament; and 8*d.* yearly for every acre of land that said Richard has of the forty acres outside the town, as specified in the ancient deed made by his progenitors. *Latin.*^(e) *Signed and sealed.*

1545. Feb. 18. John Bremcham, warden, and the vicars, with consent of the mayor, grant to Nicholas Coyne, of Galway, painter, a tenement in said town opposite St. Mary's chapel of St. Nicholas' Church, between the pillory and the street which leads towards the court, on the south, the tenement of late Cornelius Darcy on the west, the common place or "*theadrum*" of the town, the common way on the east, and the circle of the cemetery, on the north. Rent 8s. 4*d.* *Latin.*

1549. Aug. 20. Grant in fee, Dermot Nowen, warden, and the vicars, to John Port, mariner, Galway, a tenement in said town formerly Coskaran's, lately acquired by bequest of Sir John Bremickam, late their con-brother, between the tenement of Nicholas (Stephen) Lynche, on the west, the tenement lately belonging to Leles, on the east, the common path called Bodykyn's lane, on the north, and the common way that leads towards the bridge and west gate, on the south. *Latin.* *Seal.*

1556. Nov. 13. Testament of John Butler, Galway, merchant. His body to be buried in the Franciscan Monastery near Galway. Wife Cristina Dorchi, executrix. Mentions his goods which he sent to Spain with Baltasar Lynche.^(f) *Latin.*

1567. Nov. 8. Indenture of lease for ever. Sir Thadg Dermode, warden, and the choral vicars, to Martin Linche fitzChristopher, Galway, burgess, and to the poor mens' house, three houses, parcel of their lands in the upper Shoemakers' lane. Rent 10s. *Latin.*

1569. Dec. 10. Galway. Order of the Lord President and Council of Connaught, in behalf of the College, concerning the vicarages of Srowher, Skryne and Kenlagh, against John Bourke, sheriff of Connaught, Walter and William Bourke, intruding on the profits etc. of same. (in dorso) further order of 1 March, 1570.

(printed in *Iar Connaught*, p. 235.)

1583. May 23. Lease for twenty one years from Henry de Burgo, warden, and the vicars, to Thomas Brimigham, merchant, Galway, of a stone^(g) house belonging to the College, situate between the chamber of the late Sir Philip ihiggin, priest, on the east, the house of Cornelius Falluam, on the west, the College on the north, and the kitchen of said Cornelius on the south. Rent 6s. yearly. *Latin.*

(e), (f), (g) See notes, p. 94.

GENERAL CORRESPONDENCE AND DOCUMENTS.

1490. Oct. 19. Court held at Galway. As to the College tithes of Foranmore [Oranmore] and Meary, in the time of Sir Lynch.

Latin. 1 p.

1494. Feb. 9. Peter Lynch of Galway, burgess, grants to the altar and chapel of St. Katherine, virgin and martyr, which he erected in the Collegiate Church of St. Nicholas, Galway, for support of a suitable priest to celebrate daily for his soul and that of Ellen Blake, his wife, his principal stone tenement, and another tenement, situate on the east side of it, which he purchased from Wadin Blake and Margaret Skerret, his wife; also the ten acres of arable land in Athnry [Athenry] which he purchased from Roger Worloke. *Copy. Latin.* 2½ pp.

1525. Dec. 2. Sentence in a controversy and difference moved between Sir Henry Curryn, warden of the Collegiate Church of St. Nicholas, Galway, and the vicars, on the one part, and Richard de Burgo, vicar (as he claims) of Furanmore [Oranmore] on the other part, as to the altarages of the parish church of Furanmore. The said Richard and Sir Henry Brangan, arbitrators elected by the parties, declare in judgment that there be a rule between said parties henceforth to be observed and held unbreakably as to said altarages, that the moiety of all animals, and their fruits and obventions at Balebritt (Ballybrit), be according to the forms of law; and the remaining moiety to be divided equally between said parties; so that the fee of Murgach [Murroogh] be on the part of Furanmore, with its charges: provided nevertheless that if they of Furanmore have all their lands which they were wont to have, bought, then that they be altogether contented for the quantity of their lands bought, of their said part.

Latin. 1 p.

1533.¹ Sept. 10. Mayor's return to a writ.

Christopher Lynche of Galway, merchant, appeared before James Skerret, mayor, Walter Skerret and John Lynche, bailiffs, and exhibited the King's Writ directed to them. Which showed that the warden of St. Nicholas' Church had entered his third part of six messuages and twelve acres of land in Galway, with force of hand. The King commands them to restore said third part, with five pounds. They, considering that the information on which the Writ was founded

¹ According to Hardiman, James Skerret was mayor, and Walter Skerret and John Lynch were bailiffs, in the year 1531. The Mayor in 1533 was Richard Blake. See Hardiman, J., *History of Galway* (ed. 1926)

was untrue, no violence having been done, as said warden did not enter as asserted (though they had adjudged that said third part should be delivered to said warden and his brethren if the said Christopher did not prove his title, which he had not yet proved), adjudged the other two thirds of said six messuages to said warden, etc., according to Peter Lynche's ancient donation to said church. 2 pp.

1541. Nov. 8. Award.

A variance depended between Richard Blake and the warden and vicars choral of the College of Galway, as to a yearly rent, which variance had been remitted by the Court of Chancery to Master Dominick Lynch,¹ mayor, John Bodkin, William Martyn, Antony and Stephen Lynch fitzArthur. The arbitrators award that Richard Blake and his heirs pay yearly to said warden and vicars choral eight pence of every acre that they enjoyed of their ancestors lands, according to the deed made to the said church: and they free Richard and his heirs of his portion of the two marks within the town, so that his portion shall be comprehended in the said sum that his grandfather left in his testament on his said tenement, which shall be yearly paid to the said warden and vicars upon said tenement. *Copy.* 3 pp.

1556. July 2. Sentence promulgated in the parish Church of Galway by [Florence] abbot *de portu patrum* [the Gate of the Fathers] of the "City" of Annadown. David McGlayn and Nicholas Cluayn judges deputed by Christopher, archbishop of Tuam, in a cause as to bequests for anniversaries and of six marks, moved between the monastery of St. Francis, Galway, and the College of said town, which was accused by the friars of detaining a moiety of what was due to them under the will of Richard Martyn. The warden of the College asserted that three anniversaries were specially left to it, and exhibited said Richard's testament, under the hand of a notary public, according to which the three were to be paid to him or the College. On full consideration and discussion, they adjudge two anniversaries to the College; the third to the friars, out of two tenements and a mill named in said testament. Provided nevertheless that if the monastery should be again changed, said anniversary should be due to the College. As to the six marks, two are adjudged to be paid to the College by the said friars, or their proctors. Perpetual silence is imposed on both parties, and neither is to molest the other concerning said testament, unless on failure of the heirs of said Richard, should his heir die without living children, or live in an evil manner, as is fully contained in said testament. Witnesses present—the reader Oflayn, Nicholas Linche (Stephen), and many others. *Latin.* 1½ p.

¹ *Ibid.* p. 210. Hardiman gives Dominick Lynch as mayor under the year 1540.

1561. March 28. Bond by which Dominick Linche fitz John Andrews, Galway, obliges himself to pay to the warden and vicars of the College of Galway, for arrears of the anniversary of Stephen Linche fitz James, yearly on 1st Feb. 3s. 4d. on the parcel of ground he bought from Martin Linche fitz William, and John Linche (Thomas), coheirs to said Stephen, on which parcel said Stephen charged his anniversary. (in dorso) "tenement right agenst fles shambles" (in a later hand) "Teig Holleran dwells in this house now." 1 *p.*

1561. July 20. Patrick Blake, warden of St. Nicholas, Galway, and the vicars, lease to Ambrose Bodykin, Galway, merchant, half of the tithes of corn of Rosschame [Roscam] for seven years. Rent 42s. 1 *p.*

1563. Oct. 26. Dublin. Mandate from the archbishop of Armagh and Sir Henry Draycott to the mayor of Galway.¹

These shall be to require you and nevertheless in the Queen's Majesty's name straitly to charge and command you as you will answer to the contrary at your extreme peril, that you fail not to apprehend and take Sir Patrick Blake, priest, warden or principal of the priests, and send him in safe custody to us, so that he fail not to be with us and others Her Highness' Commissioners at Termonfehy [Termonfehin] within twenty days after you receive these presents, with intimation that if you do not execute your charge as is aforesaid, the Sergeant at arms, to your further trouble, punishment and charge, shall immediately be sent to bring both you and him. *Copy.* ½ *p.*

1564. June 2. Order of Thomas Martyn, mayor, and the council of the town of Galway, that Nicholas Blake fitz John, Galway, pay a fine of 20*l.* for proceeding against Patrick Blake, warden of St. Nicholas' College before challenging him before said mayor and council; and another 20*l.* for purchasing the writ contrary to the Town Statutes. (Blake had contended that the Town Statutes did not apply, as the warden and vicars were spiritual and ecclesiastical persons, and under the spiritual laws.) 2 *pp.*

1568. Aug. 4. Mortgage by Owen McTeig Mylla Ifalloran, of Berna (Barna), to Dominick Linche fitz John Andrews of Galway. 1 *p.*

1569. Sept. 30. Order as to a moiety of the vicarage of Scryne, granted to John McWilliam. (signed by Henry de bourke, warden, and John Stondun (William).) ½ *p.*

1570. July 15. Sentence of the mayor and council of Galway, that

¹ Printed in Hardiman's *History of Galway* (ed. 1926), p. 249 note.

John Lynch fitzWilliam should pay to the warden and vicars of Galway 4s. rent, out of a tenement near the quay in Galway. (William Galda Lynch's).

Signed by Gyvon Fant, mayor, Gregory Bodkyn and Valentine French, bailiffs.

(in dorso) Confirmation of above by the Colonel and Council of Connaught, signed by Sir Nicholas Malbie. 1½p.

1571. March 12. Heads of interrogatories for examination of witnesses on behalf of Galway College as to a mortgage to Edmond O'Fallon of a parlour and kitchen of his stone house by Martin Lynch, father to William Lynch, father to John Lynch. Also, as to Austace Kyrowane, mother to said John, bequeathing to the College a silver piece. 1p.

Examination of Witnesses in above cause on 11 Nov. 1572 and 4 July, 1573. 1½p.

1573. April 30. Genet oge Lynche, Galway, widow, discharged Dominick Duff Lynche fitzJohn of a sum which she lent on mortgage of a castle &c. on Galway river. Copy. 1p.

1574 (16 Eliz.) Oct. 20. Writ out of the Exchequer to the mayor and bailiffs of Galway, to put Nicholas Fitzsymon, Dublin, alderman, in possession of certain tithes of the Monastery of Knockmoy, alias Collis Victorie. Copy. 1p.

1576. July 18. Order signed by Sir Henry Sydney, lord deputy, commanding William Burke and David McKeavenyn to restore rents &c. out of Shraugher (Shrule) and Kenlagh [Kinlough] to the archbishop of Tuam, and the warden and vicars of the College and Church of Galway. &c. 1p.

[1576-1579]. PETITION ¹ TO SIR NICHOLAS MALBIE, COLONEL, AND THE COMMISSION OF CONNAUGHT.

In most humble wise complainth unto your worship that whereas your suppliant Sr. Henry Burke, warden of the College of Her Majesty's town of Galway, is arrested and kept in prison this six weeks past for a sum of money "seaste" upon that College by the L. Archbishop for small benefices being all waste in a desert country out of the limitation of Galway, which sum of money being 15 marks the college is not liable to pay presently. Yet the said L. Archbishop do little or nothing regard the poverty and want of your poor suppliant and the rest of his said combrethren in that respect, but continually keepeth your poor suppliant still in prison. Praying and beseeching

¹Hardiman dates this petition 1585.

your worship to be good to that poor College, and to take such order that your poor suppliants may have a reasonable time and respite to provide that sum, understanding your suppliant hath sustained by means of his prisonment the sum of 6*l.* ster., which was conveyed and stolen from him as the mayor and commons do know to his povrishing and undoing. And if your worship will not so give to them time and space to provide that money, they will be fain to sell such little livings as they have, both for their own sustentation and the sustentation of many poor children which they do keep and relieve in that College, and so they and that poor orphans will go to decay. And also God's divine service will decay if in case they will be urged to sell the premises. Therefore they most humbly for charity crave your worship to consider of their poverty, and how they are used in this case by the L. Archbishop for waste benefices which is nothing profitable or worth to them, and they shall pray, &c.

And according as we are sessed of the above 10*l.* we pray your worship to direct a commandment to William Burke McMoiller to pay us a great sum of corn money, which he doth wrongfully withhold from the poor College a long time by extortion and strong hand contrary to justice or equity, &c. *Draft. 1p.*

*1584. July 14. Petition of Roger Flahartie, of Moycullen, Co. Galway, to Sir John Perrott, lord deputy, against Morroghe ne doe o'Flahartie, and others, for expelling him from his lands of Gnobegg [Knockbeg] and taking and destroying his castle of Moycullen, &c. *2 pp.*
(printed in *Iar Connaught*, p. 387).

158[4-1589] March 19. Date of reference for the commission sought. Petition of the warden and vicars choral of Galway College to the Chief Commissioner and Council of Connaught and Thomond, asking for a commission to enquire as to the withholding of the rent of a tenement in Strand St., Galway, given to the College by Peter Linche, once mayor. *Copy. ½ p.*

1585. June 12. Demise for five years from Henry de burgo, warden of St. Nicholas, Galway, to Thomas Kyrowayn, merchant, of a moiety of the vicarage of the church of Scryn. Rent 2 marks, 6s. 8*d.* yearly. *Latin. ½ p.*

1594. May 4. Appointment by the warden and vicars of Galway College of Sir Donchon O'Neill, priest, for life to the curacy of Kenlagh [Kinlough] in room of Sir Teg McShean, priest.
(at foot) Provided the said warden and vicars is to defend and save him from the common "schoule" masters, as Brydgmán and all others the like. *1 p.*

* See notes, p. 94.

[1596]^(h) To the Right Worshipful the Mayor and
Corporation of Galway.

Humbly complaineth unto your worships your suppliant the warden and vicars of the College of Galway, that where it pleased our ancestors to bestow rents, diriges, offerings, and other commodities upon your said College, the which either in part or in the whole is detained from your said suppliants contrary to their ancient evidences and possession for many years as shall be proved at your worships good pleasure. In consideration of the premises it may please your worships to take order that private persons may not contrary to equity alienate the devout grants or suppress the christian alms of our godly predecessors, and seeing our petition doth so nearly touch the whole corporation, we humbly beseech that our causes be publicly examined, either in open court or discussed by a jury according to your worships discretion. And your suppliants, according to their bounden duties, shall daily pray, &c.

Mr. Nicholas Lynch fitz Stephen, alderman, detaineth not only the salmon every Friday which his father Mr. Stephen fitz Arthor left perpetually to be paid out of Aitaverla to this your College as shall be proved by ancient record and by long possession &c., but also the said Mr. Nicholas Lynch detaineth from the college also the *dirige* of 3s. 4d. which hath been paid of ancient time out of Arthur Lynch's house, which by inheritance fell to the said Mr. Lynch .. 3s. 4d.

3. Mr. Francis Martin detaineth a salmon every Friday which is due upon Aita partine moghdirigh⁽ⁱ⁾ next to the little place of the porters, which his father Mr. Thomas Martin hath left to the College of Galway for ever.

4. Mr. James Rua Lynch fitz Stephen fitz Arthur detaineth of Mr. Nycholas Blakes, *Dirige* 1s. 8d

5. Anthony Browne detaineth 3s. 4d. which Piers Ballegh O Kierivick left upon Andrew Brownes house which *dirige* hath been paid by the said Mr. Andrew Browne 3s. 4d.

6. Martine galda Lynch detaineth 4s. which his grandfather William Lynch fitz Martin left as his *dirige* upon his principal house at the Kay 4s.

7. Marcus Lynch fitz Nicholas holdeth 2 quarters in Munneduff [Moneyduff], 2 quarters in Munnemore [Moneymore] and 2 quarters in Carranspigeaie for 1l. 6s. 8d.
he oweth also for 2 quarters in Doghisk [Doughiska] 13s. 4d.
he oweth for Roscame [Roscam] one quarter of tithes 1l.
he oweth for Baernie [Barna] 3 quarters .. 1l. 6s. 8d.
he oweth for the three quarters of Forbaghie .. 5s.

(h), (i) See notes, p. 94.

8. Ullig Lynch fitz edmond oweth for the quarters of Cregganie, and 2 quarters in Killtullegh .. 1*l.* 6*s.* 8*d.*
9. The heirs of Nicholas duff for 2 quarters of Ballinduly [Ballindooly] 6*s.*
- 10 Anthony Lynch fitz Thomas oweth for a quarter in Roscame [Roscam] 1*l.*
11. The heirs of Mr. Dominick Browen oweth for 3 quarters of the Leidegane 8*s.*
12. Martin galda oweth for the quarter of Oeghill .. 8*s.* 8*d.*
13. Mr. Peter fitz Marcus and William Ohessi^(j) oweth for the 2 vicarages of Sruir [Shrule] and Kinlaghie [Kinlough] 1*l.* 10*s.*
14. Marcus fitz Martin oweth for the vicarage of Kilcomin [Kilcummin] 15*s.*
15. Patrick French fitz George oweth for the quarter of Letermellane 4*s.*
16. Mr. James Lynch fitz Ambrose detaineth 3*s.* 4*d.* which is yearly to be paid out of the Curregh for the *dirige* of William Kirovayne, &c.
17. Teig Ohallurain detaineth Stephen Lynch fitz James *dirige* 3*s.* 4*d.*
18. Anthony Browne fitz Andrew detaineth 3*s.* 4*d.* of the *dirige* which Mr. Walter Browne left upon his house where William Rain dwelleth, the sum of which *dirige* is 6*s.* 8*d.*
19. Mr. John Skerret fitz William detaineth 3*s.* 4*d.* which was left by Mr. Christopher Lynch fitz Stephen upon his stone house near the great gate.
20. Geffrey Lynch fitz Dominick detaineth the 6*s.* 8*d.* which Mr. Richard Martin left upon Ulyne Martins house near the great gate.
21. Mr. Oliver Browne detaineth the *dirige* of Patrick Galda 3*s.* 4*d.*

(j)See Notes p. 94.

22. Divers persons doth detain from the College sergeants, physicians, and clerk 8d. of the due offerings appointed at Christmas and Easter contrary to the ancient custom, and the statutes of this town, &c.
23. Mr. Stephen Kyrovaine detaineth the cellar of our house and the rent thereof, alleging that we ought to repair the house, after that it was burnt. And we answered that his lease is void for that the consent of the Corporation was not obtained by him to confirm his grants, &c. 3 pp.

1597. March 4. Award in a suit.

Where controversy happened between Joan Martin alias Linch, Julian Linch alias Blake, widows, Geoffrey Martin of Galway, merchant, and other farmers to the College of St. Nicholas of Galway of certain tithes in Meary and specially in the Parish of Balleincourtie [Ballinacourty] of the one part, and Rowland, bishop of Killmacugh [Killmacduagh), warden of the said College, and Ullick Linch fitz Edmond of Galway, alderman, and one of the farmers aforesaid of the other part, touching the stay of part of the said farmers tithes by the said Ullick upon the lands as assurance or pawn for 6 mares of his supposed to be taken by certain galliglasses, dependants of the Right Ho. the now earl of Clanricard, upon pretence of *bonaght*¹ charged by him upon the said tithes and spiritual possessions of the said College, and to the end that the said College or farmers should either contribute in that charge or minister help and aid for recovering his loss thereby sustained, the mares being detained the space of 2 years and more, which matters being as well by direction of Her Majesty's Commissioners of Connaught before whom the same depended, as also by the parties own consents and free submissions referred to the order of us the Mayor and Recorder of Galway. And having taken their corporal oaths for performing the same, we the said referrers and orderers, after due deciding of the causes of alteration of each party, taking upon us the appeasing of their contentions, do hereby order that the college being not by our opinions chargeable to the exaction of *bonaght* or maintenance of galliglasses, and for that the rent reserved is but small upon the same tithes, shall be exonerated and clearly discharged thereof, and also that the farmers are not in right chargeable (as we take it) with the like; yet for that the burthen of that oppression seemeth too great that it rested upon the said Ullick alone, being about ten marks (for which his said 6 mares were taken as beforesaid and detained) without contribution or aid had of the rest of the farmers. And for that they will join their helping hands the rather in obtaining that loss and

¹ An exaction in Ireland for maintenance of the lord's horsemen, gallow-glasses and kerne.

avoiding the like charge to be so hereafter imposed. We order and award that the said mares, being at the time of the distress taken of good price, shall be at 6*l.* sterling current money of England rated as we be credibly induced to believe they were worth more, and that the same 6*l.* shall be paid equally by the said farmers into the hands of the said Ullick or his assigns by equal contribution, so as always he bear his own portion of the same according to the quantity and quality of the part of the said tithes by him possessed, in which contribution we ware that respect he had of the uttermost value the same were of at the time of the said distress taken or thereabouts and not to the present waste. And we therefore order that the said Ullick Linch shall give good assurance after the said contribution agreed upon to procure suit to be made against the persons that took the said distress, or authorise the said farmers or any of them to prosecute the same to their common use, and behoof, as aforesaid, such as shall be thought good by us the said arbitrators. And finally it is by us awarded that the leases of any of the said farmers shall continue without challenge of any foreclosure for nonpayment of rent or other defect happened therein, specially during the time of this now warden, his being warden, by reason of this and other hurts sustained. In witness of which to this order given upon submission as aforesaid and by direction we have hereunto subscribed the fourth of March, Anno Domini, 1597

Anthony Linch, mayor

Dominick Martin. *Copy.. 2 pp.*

1622. May 23. Award in a suit of Andrew Linche, Galway, merchant, and Geoffrey Lynche fitz Dominick, Galway, merchant. 1 *p.*

1635. May 19. Agreement between Malachy, archbishop of Tuam, and the warden and priests of Galway College to suspend all controversies as to the jurisdiction, correction, and visitation of the town and college of Galway, until the arbitrator's award.
(This part is signed by the Archbishop.) 1 *p.*

1637. April 1. The archbishop of Tuam affirmed that he visited and acted episcopally in the parishes subject to St. Nicholas, Galway. The warden of the College expostulated, and we promise not to submit to the archbishop in any visitation in our parishes, so as to derogate from the privileges of the said church, the warden and priests of the same undertaking to defend us from all ecclesiastical censures.

(Signed) Dermot Folan, vicar of Muckulen (Moycullen] and Killcomyn [Kilcummin]. *Latin.* 1 *p.*

1637. Oct. 31 and Dec. 17. The archbishop of Tuam [Malachy Queely], signing himself in cypher *Ochamus*, to Monsieur ———

Mr. Charles Purcell being with me at Derymaclaghna I wrote my mind in a little packet which he undertook to send securely to you, and withall I sent you Mr. Bietagh his letters to the Congregation *de propaganda* and to your self; my said letters were dated the 20th of this present [month], although they were written the 12th of the same. I send you now another copy or a duplicate of them fearing miscarriage, so that now I will acquaint you only with what happened since touching the controversy of Galway by acts made the 15th, 18th and 22nd of this month, which acts I send you in this packet, whereby you will understand how cruelly and outrageously and irreverently I was abused by Mr. Walter Lynch and his adherents, who did wrong me many other ways not mentioned in the said acts, which I omit to write having not leisure to see acts made of the same, and persuading myself the contents of the same I send will give sufficient motives in Court to see the party corrected and me righted, whereof if the consistory be careless, adieu all spiritual government in this country. I send you in this packet an authentical copy of the decree and monitory, which were presented according to the contents of yours dated the 25th of last July, as do appear upon the back of it, and the original of the said monitory I durst not send to you fearing it should miscarry, and thinking doubtless that the copy will serve your turn with the aforesaid acts. I sent Father Donnogh McMohomy and Father John Dooly to Galway with the authentical copies of the said decree and monitory to the superiors of the religious orders, desiring them to take notice of them and to shew their indifferencies in the business, and also to the priests of the College, declaring to them his Holiness' will, to which they were refractories, and not being willing that the laity of the town for many considerations should be questioned or troubled in the matter before extreme needs should require it, I gave directions to the said fathers to present the said monitory very privately, and in the night, which they did, and wished them to come away by times in the morning, fearing any inconveniences which might ensue, but all my providence did not serve, for the next morning one Father Patrick Lynch, publicly at Mass (as it is thought to excite a tumult) told that an excommunication came to him in that nature, and soon after Mass one of the sheriffs of the town called James Lynch accompanied by the fathers Doctor Andrew Lynch, Francis Kirowan, Stephen Brown, Jesuit, and Dominick French, followed out of the town to the suburbs the said fathers Donnogh and Douly and searched narrowly the house where they were from whence they departed half an hour before that time, and the rumour was spread that their intention was to arrest them, but my opinion is that they only intended to see some act made advantageous for their own cause, but however all sorts did admire of it, and the fact did impress such a

fear in the hearts of my priests that I do think it will be hard for me to find out any of them that will execute anything against the said parties, and consequently when you send me a release of the execution be not committed to some of the best indifferent prelates in the province, whose names I wrote in my said long letters, all will be lost, for although I should find some simple priests to follow my directions yet no credit will be given to them by my adversaries or the people, and in case the execution of things will be directed to the said prelates or any of them, they will not undertake it for the reasons I wrote in my said long letter unless they be straightly commanded to do it. To the reasons they alleged and which I wrote formerly for making the decree surreptitious, now the warden in public audiences at Iruhill added that it is of no force because there was no mention in it of the name of the warden, and before that auditory he said after I gave satisfaction in the aspersions cast upon you and myself touching the pleadings that they should give no belief to my words, and that he would give them his own head unless he should prove evidently that the said pleadings were put in by you and by my directions. He said also that he should stand upon no foreign power, and spake to some of the chiefest of the parish adhering to my priest, wishing them not to meddle in matters of foreign jurisdiction, being high treason, and invited the Protestant mentioned in the act to be present, and to what end every one of the auditors did judge, and these things we did not enact because we could not prove part of them evidently, and the rest we could not bring in question *sine periculo et damno alicujus tertii*. The said warden said that day that he had a sheet of paper full of objections against my reputation, and especially of taxations of the clergy, against which aspersions I cannot send you a better remedy than I did formerly.

The said Mr. Walter possessed wholly all the inhabitants of Galway that I intend wholly the destruction of their College, and informed them that I am not a man of my word, and grounded upon his relation the common sort of them, and the passionate are so partial and so furious that they will not give the hearing only to excuse myself, and for fear they should he came in person himself to the three places mentioned in the acts to interrupt my speeches, with no other satisfaction of his own side but that he will prove all my allegations and satisfactions to be false, which flesh and blood do believe, although not one man in town should keep himself of his side against me for visitation or correction, were it not he makes them believe I am at the dissolution of the College, which sticks so strangely in their brains that from being my dearest friends for the greatest part they became my foes in such a sort that it is thought within few days I shall be brought in for foreign jurisdiction, whereof you are to take notice, and to work from thence letters to our Sovereign Queen in my behalf, and others to Father Philipp to put her Majesty in mind of the

business, and in the interim if I be brought in I do think I shall have greater favour than my accusers from my Lord Deputy, who is a most wise man, and an upright judge.

I had a lease of a house in Galway which I refused to accept of in my nephew Thomas' name, and did cause it to be drawn in the name of one James Kirouan, brother to Father Francis, for my special confidence reposed in him, but what did he but surrender up the lease to the party without my own leave, and whether the owner of the house will accept of that surrender or no I do not yet know, but by that fact, and the exclamation of the townsmen, I see there is no dwelling for me there which was the aim of the said Walter Lynch set on by *Laonēn* (Bishop of Killaloe) plots, and his own quarrelling and intricate inclination, whose excesses required speedy and sovereign remedies, and how the same may be applied I can hardly conjecture, the adverse parties being so contumacious and refractory as they are that verily any power from thence in my conceit will take place with them, neither excommunication *nominatim* will move them as it is thought, or in case they should, all will not prevail unless the execution of the same as aforesaid be committed to the said prelates or some of them, commanding them to execute the same. Nothing should more frighten them than a citation from thence, and will give more satisfaction to the people than a declaration that the warden of Galway in virtue of his privileges, whereof you have a copy this long time, hath no authority to censure lay or ecclesiastical people, and that his collegial church is not *Ecclesia Insignis Collegiata et exempta ab ordinaria jurisdictione* as he puts in his style now a days, and by which he deceives many, attributing to his own church what privileges he finds to have been granted to collegial churches *habentes jurisdictionem episcopalem vel quasi episcopalem* of which rank his is not at all, *ut patet legenti ejus privilegia quae sunt restringenda et non amplianda*.

There are such difficulties in the taking up of this matter that it is hard for a man to imagine what way to take, and for my part I would it were absolutely ended there, to the glory of God and the quietness of this place, where it is very hard for us to be in variance, especially in these matters which are distasteful to the states, or if it may not be so I and others of my best friends, as I wrote to you often before that no better course can be taken in the matter than to send letters from the Consistory to the said prelates, who hath no interest in the matter, commanding them *sine strepitu et habita ratione status patrie* to compound the business at home, or to certify what they shall find, and in the interim to settle things quietly according the decree obtained already, and above all things take such a course that the wrongs offered to me and others mentioned in the said acts be examined by the said prelates, and a return made to court that an example be made of the parties. I am certain they will not be able to avoid my visitation and correction, and that they will insist only upon spoilation or intrusion as I wrote

to you very often before, and I do think their own privileges and what I sent touching the College of Yoghill (Youghal) will make this point clear, for which I need not cite any laws or authors, leaving to you and the best lawyers in the City to make this good. Notwithstanding all wrongs offered me by the clergy and some of the laity I pray you not to work anything against the privileges of the laity or clergy, which you will leave in the vigour they had when they were first obtained without prejudice to them, to my place, or successors.

You shall find in this packet in my long letter my own and *Cordatus* our desire touching the vacant wquxugug¹ [*dioceses*], which we pray you to put in execution. I wrote to you before desiring you to send a Prothonotary Apostolic to father Joannes Duleus, which I pray now to hasten with another to one Father Gulielimus de Burgo *sine* Bourke of my diocese, and write what charges you shall be at, which they will send with thanks. I need not write to Father Wadding or to my cousin Anthony, only shew them the extremities aforesaid which will be a sufficient motive for them to give you the best helps. All our correspondence we must trust to the way of Lovaine which is secure for as much as I wrote to you through the means of Mr. Delahoyde and Mr. Morganus, whose affairs *iterum atque iterum* I most seriously recommend to you and to the aforesaid fathers. I send to the said Father Morganus 20*l.* ster. to be dispatched to Lovaine for your use, fearing I should not find way this long time to send you monies without exchange as I hope you shall receive the same sum without any loss, that and what Mr. Killin sent will serve you and them whose monies I received until it will be spent and then God will provide for you. I wrote to you that John Contilon should send you 40*s.*, whereof he gave me 20*s.* at his being with me here of late and will give 20*s.* more. Walter Lynch will be at Limerick the 8th of November and for certain will adjudge his parish against the said Father Contilon grounded upon the contents of the enclosed note, but John will hold out expecting to hear from you, whom I pray not to fail and direct to me, Father Daniell Guipha and Father Philipp Hogan (Vicar General of Limerick) jointly and several what you send for him: they had neither commodities or leisure to write the acts as they should desire, which I pray you to consider. I send you this packet letters *Casselleñ* [Bishop of Cashel] to yourself and the Protector *Arđmachañ ad Congregationem de propaganda et Duneñ* [Bishop of Down] *ad Ingel*. And so pray my God to direct you and yours to the best, and to lend

¹ In the course of the present correspondence Malachy O'Queely occasionally uses cipher words. The cipher is literal and is a very simple one, merely consisting of a transposition of the alphabet, so that z is a; y, b, x, c, etc. The only variations to the use of the letters of the alphabet in this reverse order is that q is equivalent to i and j, and e equivalent to u and v. The only other difficulty in deciphering is that some of the symbols, either purposely or by mistake, are used interchangeably or inaccurately, and that there is no apparent difference, as a rule, between g and q, so that the decipherer of that symbol has to depend upon the context. Furthermore, letters are used, singly or in groups, for the names of certain ecclesiastical personages, and as these letters, it would seem, have been chosen arbitrarily, it has not been possible to identify the names in question

you life and health to the confusion of your adversaries and consolation of your friends, and desiring you to be very moderate in your writings and speeches as you were hitherto, notwithstanding any provocations to the contrary, I rest the last of October, 1637.

Yours

Lxrznug [Ochamus]

I send you in this packet the three acts I sent another way with a new act by which you will understand how I am used partly. I send you also a copy of a letter written to me by Mr. Walter Linch, and my answer to him with the copy of a kind of a libel he published in giving a copy of it to everyone of his faction in town and abroad, without putting his hand to it as I heard. I was advised to write an answer to it which I would not do for many reasons I need not write. After this gag or libel came to light the inhabitants of this place began to chafe so far *ruri et hic* that they resolved commonly to withdraw their love and benevolence from me as *de facto* they did, and not only that, but some illwillers amongst them do swear to bring me in for foreign jurisdiction and the matter of Mr. Killin, and this very day it is told me that a pursuivant is coming for me from Dublin. I came to this town some ten a days ago, notwithstanding all the threatenings broached that I should not dare to shew my face here, that I should be apprehended when I should come home, and that the gates should be shut in my face, which were the inventions of the instruments of the seditious, and not thought of by the best sort although they are wholly bent otherwise against me. As I came to town I came to my chamber where I am like a close prisoner in a manner, for none almost of the clergy or laity being how loving soever to me dares to visit me day or night, the combination being so straightly made by Mr. Walter's means that all sorts should draw themselves and their benevolence from me, and if one had visited me it should presently run over all the town that he should be an open enemy. When the said Mr. Walter Linch heard of my coming home *Dominicam secundam adventus* he came the same Sunday to a sermon which was in town and uttered these words following. The Lord Archbishop of Tuam came home, he will have a speech excusing himself in our controversy, he is a man that can give good satisfaction by speeches without performance. If he did begin to excuse himself and give reasons for his doings I could not but contradict him, and these things should be dangerous for the town, and for us the clergy of the same, and therefore I do command you *subpoena obedientie* if his Lordship shall appear in public in any place in town instantly to depart the house and not hear one word from him, so that by his gag and other ways he left me condemned in their opinion without hope to hit upon any occasion to possess them of the truth unless you work from thence extraordinary means which I leave to you to imagine considering the premises, for I can think upon **no other way but what I wrote formerly, only I think there is nothing**

more necessary than to see the refractories cited for the City, and in the interim *nominatim* excommunicated, and neither of both will serve if the execution of things be not committed to the parties aforesaid.

The said Mr. Linch said some time he could not fall to any compromise without his Holiness' leave, and other times he says he is ready for it. The quietest and best sort of the town do wish our agreement and saith if we were agreed amongst ourselves they should agree with us all. Some of the arrogantest sort do say if the warden had agreed, or that I should prevail in Court, they would not stand to this agreement nor give any obedience but stand to their patents from our Princes. The best sort said they dare not deal in the matter or see our writings of any side, fearing to come within the compass of the law. The warden now and then do say if the townsmen were pleased to fall to an agreement he would condescend. The said townsmen do allege that I take the advantage of this time against them in which they cannot contribute to maintain the suit, and yet they spare not to say they will spend what they are worth in the world before they be overcome, *et de facto* they contribute, and as long as they will do so Mr. Roch will never be Jequf [quiet] because he and all his cannot oqeu [*live*] but so, for they are so Kllhu [*poore*]. You see by these manners of proceedings how various they speak. Father Nicolas Halluran of the order of St. Dominick went to preach to one of the parishes abroad, and said after the excommunication was shewed to the priest placed there by the warden that he thought there was no danger in hearing his masses, and that he heard at Galway the warden was at the right, and preached there to countenance the said priest and said masses at his altar, being wished by his prior when he came abroad not to meddle in the matter at all, and coming to me to excuse himself I wished him to recant in the same place which he did not, since notwithstanding I sent a copy of the monitory to all the superiors of the religious orders of this town authentically. One Father Dominick Lynch, prior of the Order of St. Augustine, to whom I am *Juris conservator*, the last St. Nicolas day in a sermon he had by the warden's direction did invite all his auditors to contribute to maintain their suit against me and to maintain stiffly their privileges.

The rest of the orders do concur with all things the said Walter Linch desires, led by nature partly and partly by fear, for whosoever should resist him or shew me any kind of countenance is thought to be a mortal enemy of the town in such a sort that Father Bernardus Connus, guardian of Franciscans, being suspected above the rest durst not come to see me nor send me one of his friars who was my ghostly father to hear my confession. Such are the extremities worked by CCC, CC, and B. I wrote to you before what courses should be taken for the religious orders touching this difference, and now I advertise your R. that they did join with K.K. and N.N. to

Qmtlhnu (*informe*) against Mr. Ochamus, and that they geygxqyuw [*subsc[r]ibed*] to Qmtlhnzfqlmg [*informations*] sent by the said K.K. and his against Mr. M., which Qmtlhnzfqlmg [*informations*] are most trogu [*false*], as I conceive, and I hope you will make good here, and I will hear when you will send me word what they be, and authority to others to inquire of the truth of the same and inform the Court accordingly. I am informed that Mr. K. K. will labour tooth and nail to get authority from thence to give Wqgkumgzfqlmg [*dispensations*] in J.J. and other places controverted, and that he gives some privately, wherein you ought to be wary and to procure a declaration to the contrary.

I cannot live here further until this matter be ended, and so my affairs in town touching the spiritual government are in a great danger, and the souls of my flock in imminent peril by the means of Mr. Lynch, who without any authority do take upon himself and his priests to do all things as to correct, excommunicate, suspend and interdict, and made public in town and in the country that I am excommunicated myself by his Holiness, as he will make good out of his privileges. I received letters from Bonaventura Delahoyde dated the 24th of last December, wherein he writes he had a packet of yours to be sent to me by a friar of his, in which packet were the two letters you procured to the Commissaries (whereof father Dempsey is dead last month) and to Mr. K. K., and same came not yet to my hands, and when they come I fear me they will but little work if they be not very urgent because Mr. Dempsey is dead, Kildarensis [Bishop of Kildare] upon his keeping, Laoneñ [Bishop of Killaloe] as you know, and my own dear friend Mr. Cordatus so timorous that he will not trouble himself with it unless he be straightly commanded to do it, and in case all did their best Mr. Roch will be led by his own yhzqmu [*braine*], and Mr. Rzhqug [*Haries*], whose disciple he is, make Joannes Douly, *Juris canonici licentiatus*, Father William Bourke and Father Eneas Conreus, three priests of my bishopric, Prothonotaries, and they will with thanks [*remit*] what you write the charges will come to, or in case you will not be able to spare the money, having many irons in the fire, write to me in yours first you will do it when I send you monies, and what the sum ought to be that I may shew so much to themselves in case they send the monies.

There was a petition exhibited against Ochamus to his Yhlfruh [*brother*] of Birry for foreign jurisdiction which did take no hold, and it is thought another was presented to the gzfzu [*state*], and notwithstanding all the premises Mr. M. doth trust to God and to his right and innocency. Mr. Bonaventura Gorman, guardian of Quinhy, desired me to write to you and Father Hackie, desiring you to be careful that no complaint made of him or of his friars in the city by Laoneñ [Bishop of Killaloe] do take any effect before they be heard themselves. There is mention in this packet

that I send you long letters with others of Mr. Bietagh and Elphineñ [Bishop of Elphin], but I sent the same to you before two divers ways. I gave a collation to the said Father John Douly in two parishes dedicated to St. Patrick, called Donnaghpatrick and Kilchiniuiry [Kilkilvery], and do expect you will send him a confirmation at once with the Prothonotarius. Doctor Walter Linch do hold as an opinion that there is no lapse in matters of benefices to his Holiness from this country. I wrote to you often before how M. is left to slw [God] only, and how Mr. C. himself his dearest friend durst not for mere cowardness and Dlhwoiunlfqeug¹ [worldly motives] shew himself in the business in question. You shall find there that *mirabilia* will be written against Mr. N. who I know will but little care for coined lies, and yet he is advised not to be too confident of anything in this world, especially against Mr. C.C.C. et N.N. *qui utentur maximis et de facto utuntur nemwzmqg* [mundanis] *nec dicam Nzxrqequooq* [Machi-vielli], and consequently let him go to the charges of perclosing his affairs as becometh, and write nor say any passionate words. The priests named by the warden in the parishes already do join couples without any denunciations by directions from Mr. Linch, who stands upon an opinion which is that the Council of Trent was not received here, and the names of the priests are Dominick French, Gregorie Skerrett, Henry Joyce, and one James Shoy a young priest *orundus ex AAC. [Achonry] diæces.* and promoted to orders *titulo beneficii in Diæces. Aladens. [Killala] ei assignati per Doctorem Andream Linch cujus fuit securus,* and this Shoy do minister sacraments being never approved by me after I suspended him *ipso facto* for so doing, in which abuses I expect a present remedy and a declaration of the nullity of confessions heard by such men, and especially by the said Shoy *sine approbatione ordinariû.* The N.N. cannot stay abroad nor endure the troubles there, and so C.C.C. B. and C.C. do intend to draw priests from W.W. and X.X. to serve in their places *et de facto* C.C. in his own conceit a wise man and in mine a most dangerous Kloqfqqzm [politician] told me that one of his was ready to come to serve in the places controverted by his own leave and permission, and that he dareth not seeing he gave him leave once to do it, although the man is not of a good life or approved by me, which are strange dealings.

I send you in this packet the sentence of Mr. Walter Lynch given against John Contilon, and the said John Contilon's appeals, praying you to consider how highly the said John is wronged, and to send a present remedy to the said John, and I hold expedient that you direct what relief you send him to Father Philipp Hogan, Vicar General of Limerick, Ochamus and fatman [sic] jointly and severally commanding them to examine summarily Mr. Walter Linch his proceedings, and to settle the matter accordingly, and that with most speed because James Linsy labours daily to trouble the said Contilon in the parish, whose hope consists in the help of the qugeqfg [Jesuits] here and at Rome

¹ spelled wrongly.

which you are to prevent there as all other attempts of the said James, who pretends to come to the said parish again by the favour of Laoneñ [Bishop of Killaloe] and his instrument Walter Linch against the opinion of the best lawyers reason and conscience. For reason well known to yourself all the aspersions cast upon John Contilon by Walter Linch shall be found false as soon as a letter or commission will come to us the said parties or a monitory which I think will be more proper. I wrote to you before that the said Contilon was to send you some little monies, whereof he delivered me but 20s. and the rest he undertakes to pay within a month or two. He spends sooner than he receives, he sent me his appellations in no good order, he is in possession of his parish in virtue of his bull almost four years, and Mr. Linch offered him no *arbitres juris* as he writes. You may add to the appellation any exceptions you shall think fitting, or cut off what you shall judge expedient. I know this matter [will] very much vex your mind, and mine without any profit to you, and yet now is not the time for us to forsake John although we be constrained ourselves to defray the charges as I think we will not. The opinion of Wm. McIncroigh do make the matter clear as reason could for John, although there is resistance against him, and when you send the least thing in John's favours the matter will be made clear for him, and so I expect that some remedy from you for the said John with most expedition for his good, and yours and my own credit in this matter engaged.

If the said Mr. B. and Mr. C.C. will permit their priests to serve against me, I do intend to declare them excommunicated *virtute monotorii*, and consequently to give the administration of their places to others. Expecting to hear from you of the matter, and of the dispositions *Cordatus* and myself wrote to you de W.W. and X.X. I got nothing this year from B.C. or C.C. for you, although C.C. gave me fairer words from time to time. Fa: Bonaventura Delahoyde writes to me he will come over about May, and that he expects to be the bearer of all things and expeditions you send to me touching this or any other matter. There is great hope that Mr. Constantine Clanchy will work miracles there. Mr. Sattatt at the assembly of the clergy of this town lately did speak at random of Mr. Patenat to the admiration of the most part of the auditory who knew his speeches to be false, which I write to you that you may understand how the world goes, and praying Mr. N. not to be anything moved by this, for this is but little of what is spoken of him and of Ochamus. Mr. C.C. said here in a company *subridens* that there was controversy between a Bishop in Spain and a Prepositus, and that when the Bishop could not prevail in the Court of Rome he did resign his bishopric and retire himself for mere grief. Let not this man perceive by your letters or otherwise *preter uttuxfen* [*effectum*] that I or yourself should be sensible of these things. Mr. C.C.C. was lately for a time *in progressu* in Thomond with Mr. A. where his table talk was that I had no reason to turn my face hither, and did

preach everywhere how unconsciously and unwisely I did behave myself in this business, and after his coming to this town news were spread through all Thomond that none belonging to me or myself could shew ourselves here, and that if I were found I should be brought before the Governor, and my men committed to prison. Thus goeth the world with us here.

Do not fear but I will bear patiently *et aequo animo* all the premises, who am ready for more if God will have it so in defence of my right. I wrote to you often to gkzhu [*spare*] nothing in my affairs, and if you want call to your cousin Dermot O'Brien and write to me who will send you a relief. I do hope R. and T. will not permit Ochamus to be so Egoqkumwuw [*vilipended*], and I am certain F. and G. will shew their power. You need to know *quod omnes Religiosi sacerdotes et laici de J.J. sunt Kzhfug* [*partes*] deal in such a sort that F.F. and H. and Mr. Connell shall not meddle in the matter of J.J. *Vocamur Nlnlmqumgug* [*Momonianses*] *et nullus in tota provincia se exponet alicin Kuhqxeol* [*periculo*] *propter N. aut M. nec videntur sentire quae occurrunt Qzxyeg pqooqm* [*Jacobus Killin*] was commissary between me and Mr. C., and you see the man being of my district how Khlfnlf Zlhqzveg [*proto-notoriatu*s] was procured for him. *Verbum sapienti satis est* all the controversy here can be easily decided out of the privileges his Holiness gave to this place as a confirmation of my predecessor's donation, and especially what they will aim *de spolio vel intrusione*, which cannot be proved against me for the reasons I wrote often before unless the parties will shew something they have not brought to light yet This very day *que est tertia dominica Adventus* at the sermon of a certain Franciscan, Mr. Walter Lynch commanded publicly all the townsmen and the clergy, both secular and regular, not to admit any priest of the country abroad to say mass or do any office in this town in their houses respectively by my authority without his own approbation, whereby and the rest of the premises you see how the man plots to abolish the power of the ordinary, which do not authorise him so far, and consequently *quia est quaestio facti* let the privileges be well framed and the contents of the same given to the laity and clergy of this town in as ample manner as they got in the first day *secundum Curie interpretationem* and without prejudice to mine and the right of my successors, for I would to God our scandals were quenched, and a perpetual settlement made in this business. I thought I made an end of long letters, but I think now I begin, and so knowing you will spare no labour or charges, and hoping you will bear all patiently as I do, I rest 17 December, 1637.

Yours

Lxrznug [Ochamus].

1637-8. Feb. 10. Appeal in the matter of the Church of St. Nicholas, Galway.

Latin. 4 pp.

1637.

In the name of God Amen, We, the undernamed, do make our public act and attestation as followeth in matters proposed unto us, and at the instance of the venerable fr. warden of the College of Galway, where the said fr. warden exposeth and complayned that in a public act, meeting and interchangeable discourses past between the most honourable L. now arch: of Tuam and himself in a certain house within the town of Ballinclare, and before in a certain apologue or public speeches delivered by the said fr. warden in the said town of Ballinclare, some speeches have been delivered and related as spoken by the said warden tending (if suggestions were true) to the misprison and contempt of the supreme power of Catholic primacy, the rights of inferior prelates, scandalous passing the limits of modesty if the relation given.

Imprimis—That the said warden came with troops of Galway merchants armed to hinder the said L: to celebrate mass, so that he and Mr. Jenakin Lynch caused all the doors of that town to be shut, fearing he the said L: should enter to any; whereby he was driven to celebrate in a stable.

Secondly—That the said warden sent fr. Henry Joice to the Protestant's house to whom the stable belongs, commanding him not to permit his Lordship to celebrate in his stable.

Thirdly—That the said warden likewise said that the said L: never kept his promises.

Fourthly—That the said L: taxed intollerably all his clergy.

Fifthly—That the clergy of the whole kingdom were contrary in their opinions to the said L: touching the controversy of jurisdiction betwixt him and the said warden.

Sixthly—That for mere hatred to Galway men and avarice the said L: began the suit of jurisdiction.

Seventhly—That all the bishops in Ireland were covetous and great extortioners.

Eightly—That the said warden said it was not lawful for any bishop in this country to seek procurations from priests.

9thly—That the said warden to stir and alienate the people called the said Arch: an externe or stranger to the province of Connaught.

Finally—The warden said the said L: was not learned in the ecclesiastical canons, and that his proceedings against Galway College was contrary to conscience and to the Pope's intentions.

We, the undernamed, being personally present at the said fr. warden's

discourses, and eye-witnesses of all the passages of both parties mutual answers, replies, and rejoinders ; and having special notice do testify and avow the truth of all and singular the premises as followeth—

First we are sure that the said warden never caused any door to be shut against the said Lord Arch: but only hindered him to celebrate in that house where they meet, taking considerations of the dangers of times, and of the Corporation, because the said L: on the Sunday before, in another place, shewed his authority from Rome would excommunicate the warden, and his priests talked most dangerously of some his prime cousins and friends of Galway ; yet for the respect due to the said L:, he, the said warden, proffered him the castle and best house of the town, to celebrate without stir or taking violently possession in his parish.

Secondly—We testify that we never heard fr. Henry Joice was ever sent by the father warden in form above mentioned, but rather fr. Henry Joice himself, as fr. warden allegeth, will swear to the contrary, and, by other passages then happened, this point shall be proved most false.

Thirdly—We never heard the said warden say absolutely that the L: Arch: never kept his promises ; but only he said that his Lordship never kept the contents of orders or arbitrations past betwixt him and some precedent wardens of Galway.

Fourthly—We testify the said warden never said in our presence that his Lordship intollerably taxed his clergy in general, but only that he taxed too much the clergy belonging to the warden's jurisdiction, and made one of them pay four pounds for a dinner to his Lordship, being a poor priest who scarce got four pounds that year.

Fifthly—We testify the said warden never said that all the learned of the kingdom were of contrary opinions to his Lordship in the aforesaid controversy, but only the most part, and almost all the learned of Connaught.

Sixthly—We testify that what was alleged in the sixth aspersion above mentioned was never spoken by the fr. warden in our presence, nor nothing like to it.

Seventhly—To the seventh aspersion we testify we never heard the fr. warden talk of any bishop particularly, but only of the said Lord Arch: and the Bishop Molouny in another way.

Eighthly.—To the eighth point against the said warden, he never delivered such a proposition of all priests, but only of the priests belonging to his own College, because they never paid any procuration since the first erection of the college, and because they were exempted from episcopal visitation.

Ninthly.—To the ninth point we have not well observed what the warden said in that behalf : he may declare it himself.

To the last point finally we say the fr. warden only said it was mere ignorance in the laws to call the sentence or monitory his Lordship got in his favour against himself was a definitive, and if his Lordship said any such things, it seemeth that he hath not studied the law.

So voluntary deposing and being ready to confirm the premises by our corporal oaths hereafter if it be necessary and have hereunto set our hands or signs the—1637.

Pierce Kirouan
 Ambrose Lynch
 Thomas Kirowan
 James Lynch
 Patrick Kirowan

1640. The just and lawful challenge of the Venerable father Warden of Galway to the Lord Archbishop of Tuam renewed and augmented.

The great and famous Doctor Hilary, bishop of Poitiers in France, being at Constantinople in time of Constantius Audrian, Emperor, and there considering the extreme danger and almost utter decay of Catholic profession, by means of the great potency and strong faction of Arian heretics, preferred three public supplications to the Emperor, craving his favour and audience in a solemn disputation he intended against the said heretics. Courteous and gentle reader, know that schism and division twixt the clergy (who of aught should be the lanterns of others and peace-makers in all the differences of their flock) oftentimes is the mother of heresies, and if not of heresies, it is sure the source of great scandals, misesteems, and neglect of ecclesiastical persons, diminution of faith and charity, dangers, losses spiteful and cankered, revenge and malice, with other evils from thence issuing and derived, whose lamentable effects we have seen these ten years last past, during which time a certain prime prelate of this our province of Connaught, laboureth with all the cunning and devices possible to pull down the ancient privileges of Galway College, and therefore myself, though a weak subject, unworthy to carry the books of so great a doctor, yet insisting on his examples because I see now more than ever before chief members of our Catholic clergy broken and nothing "licicked" in true charity or union by reason of stirs and broils daily renewed and nourished by the said prelate ; the poor flock of Christ highly offended and scandalised ; so severed in opinions and distracted that they know not whom to believe, and seeing the extreme danger of more and greater jars hereafter, and charity now could to be quitt

by reason of the long distance, and almost impossible access for us the defendants (that feareth the law and the dangers of our corporation and wanteth means) to the place where we might have justice ; for these motives, I resolved to send three public challenges and provocations for a duel of disputation to the above mentioned prelate, whom I conceive to be the unadvised beginner, unlawful promoter, and never wearied setter-on of all hindrances, scandals, and troubles hitherto arrived, and seeing that once before, vizt in the first entry of this present year 1640, I have sent the man and published one challenge. Having as yet had no answer, now I offer another like challenge, or the same augmented with new points and articles, reserving the third for another time if need will require, or if I will not be answered in this. It is a frequent word in the said prelate's mouth that he is himself the mother of the children (that is to say of the flock of faithful people of Galway and of the parishes united to Galway College). But as the most sage King Solomon perceived of the two mothers that challenged a child before his judgment seat, who was the false and counterfeit mother, by that she consented the child should be cut and shared betwixt them ; so that if the said prelate (as God forbid) will rather continue and entertain spiritual division and schism betwixt the flock and pastors of the flock than seek by my unswerving offers to find out and discard the farded and litigious mother, avoid scandals and know whose pastor's voice the flock shall hear.

The said prelate writes and speaks further because that the town of Galway shall never be quiet so long as the warden that is have any authority there, the said warden will resign his place and never after accept of it, nor never after maintain the question against his honour if he fail in the proof of any of the sequent points and propositions before any honest persons himself will be pleased to nominate, and will be tried willingly by a jury of Thomond or Corkevaskin, his native shire, so that I may have a clerk or writer to set down our answers and replies, and he may have another, if he please, to watch and confront him that will be appointed by me.

The points are these, first, that all and singular the exceptions written by the said warden in his late apology against the proceedings of the said prelate are most legal and efficacious to disprove his pretended excommunication. Yea, and return it upon himself in his own principles.

The second that in matters of fact he shall plainly demonstrate the real existence and touch of all and singular of them.

The third that the said Lord Archbishop never yet obtained a definitive sentence against Galway College, nor no order of possession worthy of consideration.

The fourth that he infringeth the laws of God and man by intruding his priests unto our parishes.

The fifth that the said Lord and not the warden caused all these delays and hindered the final decision of the question twixt them.

The sixth that for personal injuries alleged by the said prelate to be done unto him, the said warden will prove that himself never did offer him any notable injury, unless he taketh for injuries what the said warden hath, done spoken or written for his own and his College necessary defence.

The seventh that the said Lord hath offered most heavy injuries by word and writing to the said warden, his brothers collegials and the inhabitants of Galway.

The eighth that the warden abuseth not the clergy or laity of Galway, and that he did nothing of consequence without their privity, counsel and best assistance of the clergy, when need required.

The ninth that the said prelate not only sought to leave the warden nothing, but also usurped the patronage or right of presentation of the laity.

The tenth that the said prelate doth not "tesse" these controversies for the discharge of his conscience, but because he is straightly wedded to his reputation, and for other engagements he hath entangled himself in. This I do not undertake to demonstrate as the former, but shew it of great likelihood by reasons and moral presumptions.

Draft. 2 pp.

1642. May 9. Excommunication.

Whereas yesterday the eighth of May by virtue of a major voice four things or articles were enacted in the towllhill or Courthouse of the town of Galway, *videlicet*, that all the powder and ammunition now within the said town shall be left and secured on four men's hands to be disposed of according the direction of our Lord Lieutenant Governor for the time being. Secondly, that all powder and ammunition hereafter coming to the said town shall be sent unto the fort. Thirdly, to demolish our late works and bulwark if the said Lord Lieutenant will so command. Finally, that Galway men shall send from time to time hostages or pledges for performance of such articles, without any pledges required for their own security. And whereas we ourselves, and generally all the doctors, devines and professors now within the said town after sufficient deliberation have found and decided by our words and subscriptions the former two articles to be against the profession of Catholic faith, and against the late oath publicly, generally, and solemnly taken in the said town, yea, intended and required for extirpation of the said faith. And the two last very scandalous, shameful and dangerous for men's souls and consciences.

We, therefore, Walter Lynch, priest, doctor of divinity and of the laws, Prothonotary Apostolic, dean of Tuam and warden of Galway [*torn*] our duty to God and to our flock to avoid all scandals and dangers that have or may ensue hereafter of or from such acts and

articles voted as formerly. In the Name of Jesus Christ and by virtue of the authority we have from Him, and from the pastors of the Catholic Roman Church, do by this our present sentence excommunicate and anathematize major excommunication *ipso facto nulla alia expectata sententia aut declaratione sententie* all such persons regularly as voted for the said articles. If at or before the expiration of three days next ensuing the date hereof, they will not vote to the contrary in the said 'Toulshill' house, and hereby rase, abolish, and recall the said articles or acts made against all honesty, prudence, and conscience, we likewise pray, authorise, and require you all the fathers seculars and [regulars] in this town to publish and intimate to your auditors in your several chapels this our sentence and decree, and to see and procure it to be observed and obeyed as far forth as you may. Dated this ninth of May, 1642, in our present place of habitation.

Walter Lynch.

1 p.

1643. May 13. Tuam. Malachy, Archbishop of Tuam, to Father Harry Joyce.

It is true I will give way to a priest presented by the warden in the parish of Clare upon these conditions following: first, that he be approved by myself. Secondly, that he will be obedient to the provincial or diocesan synods, acts and statutes. Thirdly, that he will give no contradiction to my visitation, correction, procuracy, *cathedraticum, subsidium, &c.*

4. that he will give under his hand to be obedient to His Holiness sentence, monitory and decree touching the controversy in times past agitated.

1 p.

*1648. June 11. Deed. Edmond O'Heyne, Doughisky, Galway, and others, to Oliver Browne fitzMartin. Roscam, &c.

1648. Sept. 11.

Whereas some calumny is belched in this town of Galway against us and the now mayor of the place, Walter Browne, that our entry into St. Nicholas' Church yesterday was absolutely intended by us and the said mayor as a way to trench upon the liberties of the College of the said Church of St. Nicholas.

We therefore do by these presents declare that our intentions or actions of yesterday's proceedings were not bent to any such purpose, and that we nor any successor of ours may not take any advantage of our yesterday's proceeding to lessen the rights of the said College.

Jo. Tuamen. Archiepiscopus Electus.

1 p

N.D. (*circa* time of Chas. I.). Petition of the warden and vicars of Galway College to the mayor and corporation, for portion of the town tithes, in consideration of their poverty.

2 pp.

* See notes, p. 94.

1683. June 11. Instructions to get out a map of the lands of Munimore (Moneymore), parish of Oranmore, Co. Galway, from the Surveyor General's Office, Dublin. (The map to be made from Strafford's Survey).

1684. April 2. Enactment as to Friars.

On the second day of April one thousand six hundred and eighty-four, We, the undernamed warden and vicars of the Collegial Church of S. Nicholas of Galway, being met in chapter, and after a full and serious deliberation, have ordered, and enacted *subpena privationis ab officio et beneficio ipso facto incurrenda* that none of us, nor any of our successors shall ever give to any friar, or friars of what condition or quality soever precedency of place, or the power of beginning any ecclesiasticall offices *pro vivis aut defunctis* in secular houses belonging to this parish of S. Nicholas of Galway, or any other parish annexed to it, when the clergy secular and regular are assembled to perform the same. And that the vicars shall not confirm the elected for warden, nor vicar until the elected shall first swear by the holy Gospel to maintain the right precedency of place, and the power of beginning, and ordering the offices of the dead as belonging to the warden, or any of his vicars by him deputed, although the corpse was to be buried in some places belonging now or formerly to any monks, or friars of what order soever, or suffer them, or any of them, to perform any such duties to the dead in secular men's houses belonging to our precincts in as much as in us lieth, until be otherwise ordained by our lawful superiors, unless by way of helping and assisting us with their good company and prayers.

1688. May 5. Dublin Castle. Patrick [Fleming], Bishop of Clcgher, to the Archbishop of Tuam.

My Lord,

There hath been a verbal address made to his Excellency in the behalf of the warden and his priests of the Collegiate of Galway, setting forth that your Grace summoned them to your Diocesan Synod under pain of your indignation and at their peril if they did not appear, the difference 'twixt you and them being not yet decided, and that appearing, they apprehend an ensuing prejudice to their cause, to the end that each party's right remain in *statu quo nunc* till such time as the said difference be determined by impartial persons to be appointed (if you please), by my lord deputy, whenever your Grace will be disposed for it. His Excellency directs me to desire and (if need be) to require you, (as hereby I do) to forbear commanding thé said warden and his priests to appear at your said Diocesan Synod, or giving them any other trouble. To this, his Excellency's direction, I have nothing to add.

1 p.

1690. May 5. Agreement as to letting a house. Stephen Lynch and Myles Nally. *Seals.* 1 *p.*

1697-8. March 16. Lease. Martin Deane, Galway, to James Lynch fitz Martin, Galway—a shop in High St. in the occupation of Thomas Lynch fitz Andrew. $1\frac{1}{2}$ *p.*

1726. Nov. 29. James French, Loughrea, demised, to John French fitz Anthony, Galway, Corbuolybegg, in the West Liberties of Galway.

N.D. (circa 1726). Sentence or finding addressed to Joseph Spinelli, Apostolic Nuncio and archbishop of the Corinthians.

It is found that Rev. John Bodkin, warden, died on August 16, 1726, and that Sir Edmond Lynch was elected, instituted and installed as warden in his room. The archbishop of Tuam opposed him. It is found that Sir E. Lynch was rightly and lawfully presented and instituted. Sir Patrick Skerrett had acted as warden for a time.

[*Latin.*], *Draft.* $3\frac{1}{2}$ *pp.*

1727. June 18. Brussels.

J. Archbishop of Corinth to [the Archbishop of Cashel].

The archbishop of Tuam complained of differences in Galway, where the warden claims to be exempt from the jurisdiction of the Ordinary. There was a division into two parties in choice of a new warden, one party being in favour of Edmond Lynch. A letter complaining of him, has just been received from Patrick Skerrett, Robert Skerrett and George French. Begg that enquiry be made (1) as to the ground for claiming exemption. (2) To examine them according to ecclesiastical rules. (3) To examine into the charges against Edmond Lynch.

(at foot) 1727. July 30. Same to the Bishop of Limerick.

The archbishop of Cashel asking to be excused, begs the bishop of Limerick to undertake the commission. *French.* 3 *pp.*

1732. July 15. Limerick. Cornelius O'Keeffe, Bishop of Limerick, to the Warden.

I have forwarded all your papers to his Excellency, and he has received them, and is resolved as he writes to me, to procure you a new brief. You'll find I have writ very earnestly in favour of that affair, and I trust in God, by the plan I made, peace and good harmony will be established between your College and Tuamensis for the future, and all your towns privileges conserved for ever.

I had a letter from Mr. Hennessy last night by which he tells me that his Excellency expects a new instrument from you. I do not know what it is, but am pretty sure, by the good disposition I find his Excellency to be in, it cannot prejudice your cause, so do not stand in your own light nor stickle at a trifle. I suppose Mr. Hennessy has writ you about that instrument, so you know what it is, and how you are to behave. If it be for confirming our plan of agreement you ought, in my humble opinion, send it off without delay, and if there be anything contrary to our plan of agreement in that instrument let me know it, and I will write immediately to his Excellency to have it removed if possible. My hearty respects to all your Collegians and other gentlemen there, not forgetting the fair sex.

1732. Sept. 12. Louvain. Richard Hennessy to Rev. Patrick Bermingham, Warden.

I hope this will mend any uneasiness my last letter should have given you or the rest of friends, for yesterday, before I parted Brussels, I had the comfort of seeing the plan for your new bull perfected by his Excellency and Sir Francis Goddard, and further, I have to tell you, that everything you asked for in your petition is allowed you. You are, I mean as warden, upon the same footing with the suffragans. You are in that quality as absolute as any bishop in every degree of jurisdiction. The gentlemen of Galway confirmed in their ancient rights and privileges, by which you see the gentleman of Tuam loses more than he gets, nay, you are guarded against him for ever. He is excluded from having anything to say to the colony of Galway but his visitation once in three years, which signifies nothing more than to keep good rule and order and can no way affect your liberty and satisfaction. This visitation the Sacred Congregation was determined to give him, nay, gave positive orders it should be given him in an ample manner, without any regard to your privileges or consent, wherefore it was in vain for the vicars or me to expect to suspend the Nuncio's pleasure upon that subject. No, my business was to procure you as many favours as possible, whereby your privileges are become a bulwark against all attempts. You may believe I acted as sincerely for you as I would for myself, nay, I assure you I would not be so sparingly and so uneasy about my own affair as I was about that, so that if what pains I have taken for you should not prove acceptable to you and your brethren, I assure you it's no fault of mine. The Archbishop never had it in his power to grant you such favours as you are to get, nay, you may believe your bull will be a bitter draft to his Grace. My best respects to Messrs. Brown, Bodkin, and French. Remember me to the good vicars, and tell them that their new bull will make them very easy, it can't but please them. Mr. Nich: Lynch is now sure of his parish of Claregalway. I lodged the money for the new bull in Sr. Francis' hands yesterday. You need not give yourself

any more trouble about this affair. My stay here now shall be but short. When the bull comes from Rome it will be forwarded to me or to yourselves. When I come to Limerick I'll do myself the favour of writing to you.

1732. Dec. 1. Limerick. Same to same.

Came safe to this city after two months passage.
Your new bull will please you all, for you may call yourself bishop of Galway, for you have as much authority invested in you as any bishop in the kingdom.

1733. December 16. Brussels.

[Francis] Goddard to Rev. Patrick Bermingham, Galway. Mortified to hear that the desired peace is not so well established as hoped. "If you could but imagine the trouble we have been at to procure such large privileges, you would avoid all occasion of further quarrels." "I beg of you to let the said Intendant [of Tuam] a full free, entire visitation, especially since it is but once in three years."

1½p.

1735. October 29.

Protest by Father Nicholas Lynch, candidate for the post of vicar in Galway College in the room of Father Walter Bodkin, deceased, against the election of Father Andrew Lynch fitz Thomas. 1 p.

*1735-6. March 4. Ullick Lynch, Galway, to Rev. Patrick Bermingham, Garrane, as to the dispute between him and Rev. Hyacinth Bodkin.

2 pp.

1735-6. March 23. Same to same.

Everyone of us served with summonses to appear at Tolrahan to give evidence. 1 p.

1736. July 10. Sentence declaring the presentation and institution of Anthony Blake, vicar of Galway College, valid. *Copy. Latin.* 1 p.

1736. July 19. Sentence declaring the presentation and institution of Fathers Mark Kirwan and Ulick Lynch as vicars of the College in the room of Fathers Michael Joyes and Edmund Lynch valid. (They were elected in 1730.) *Latin.* 1 p.

1736. July 20. Appeal by Father Hyacinth Bodkin, vicar of the College, against the sentence in the preceding document.

Copy. Latin. 1 p.

* See notes, p. 94.

1737. Nov. 9. Citation to Nicholas Lynch to appear in the suit of Hyacinth Bodkin (on appeal) claiming presentation to the wardenship of Galway. *Copy. 1 p.*

1737. Dec. 1. Appeal to the Archbishop of Tuam (Dr. Bernard O'Gara), under seal of the College. *Copy. Latin. 1 p.*

1737. Dec. 3. Protest by Mark Kirwan, describing himself as warden, against the sentence of the archbishop of Tuam in the cause between him and Rev. Hyacinth Bodkin. *Copy. 1 p.*

1737. Dec. 12. Sentence of the Archbishop of Tuam in favour of Rev. Hyacinth Bodkin. *Copy. Latin. 3 pp.*

1737. Dec. 12. Same. *Draft* in English and annotated in the margin. *4 pp.*

1737. Dec. 12. Certificate as to a great meeting in Galway on 28 Nov. 1737, when the archbishop of Tuam declared he never consented to submit himself to the judgment of Dr. O'Keeffe, bishop of Limerick, in a suit between him and the people of Galway as to the jurisdiction of the ordinary of the town of Galway, as the people submitted themselves, as set forth in the bull from Rome dated 21 April, 1733.

Patrick French, of Galway, declared that at a meeting in Tuam, where the bishop of Limerick was to hear witnesses on both sides, he being commissioned by the Nuncio at Brussels, he (P. French) on behalf of the Galway people refused to submit the suit to the said bishop. *1½ p.*

1737. Dec. 15. Marcus Skerrett to Anthony Blake, procurator for the vicars of Galway.

Notice that the sentence of Dr. Bryan O'Gara, archbishop of Tuam, pronounced in Tolrahane Chapel, on 12th Dec. is to be read in the parish chapel of Galway on the 19th. *1 p.*

[1737].

The Warden to the Gentlemen Patrons of Galway.

When a city is openly attacked every one is under arms, as well the citizens as the soldiers; but if the enemy makes specious offers, the citizens out of private views consent to the opening the gates and laying down their arms. It is then the Governor's judgment and sagacity are put to the greatest trial. He must use all his industry to prevent the enemies taking any further advantage of the citizens' credulity until experience shews them whereabouts he is.

This, Gentlemen (in a great measure), was your case and mine.

Since you did me the honour to pitch upon me as your common father, had you been openly attacked, I do not doubt but you would find means, as you always did, to repel your enemies' efforts, his former defeats were too fresh in his memory to encounter you openly. What does he do? He watches your dispositions, and, upon the first signal, enters your city, not as a foe, for that was not then to his purpose, but as a friend, in hopes that you may through gratitude or credulity give him up the late advantages you had of him, which you may depend he and his adherents take much to heart, as you may judge by the annexed papers, which I address to you, not indeed as pieces worth your attention, but as papers full of false suggestions, injurious to the Holy See, her Nuncio, Delegates, and contracting parties, whereof they are (I hope) before now apprised.

This I do in order to shew you how far you are to rely upon them, even when they offer you their service, though they may design all this for no present use. We may at least presume that they intend it in order to cut out work for your posterity. Take care then (Gentlemen) of being guided by strange pastors, whose interest clashes with yours. I find myself in duty obliged to give you this caution, lest you should one day charge me with neglect. You have a signal proof of their designs in the annexed pieces, as you may understand by their dates that they were a brewing against you at the same time as your adversaries seemed to gratify you. The sense and meaning of them is so obvious that I need not enlarge any further upon them, wherefore do conclude.

Copy. 1 p.

* * * * *

We the undernamed do certify and declare that we have been present at a great meeting of the clergy and people of Galway held in Galway the 28th of November, 1737, when his Grace, Doctor Bernard O'Gara, archbishop of Tuam, of the one part has declared that he never agreed with or gave his consent to the people of Galway or to any person or persons in any manner whatsoever to submit himself to the judgment of the Right Reverend Doctor O'Keeffe, bishop of Limerick, in a law suit depending between him and the people of Galway about the jurisdiction of the ordinary of the town of Galway and of the precincts thereof, as the said people of Galway have submitted themselves in the aforesaid lawsuit, as is set forth in the Galway bull dated in Rome the 21st day of April 1733 : likewise that Patrick French, a merchant of Galway, has declared in the said meeting in Galway that he, acting as attorney for the people of Galway, at a certain meeting held at Tuam wherein the said Right Reverend the bishop of Limerick was to hear witnesses both on the part of his Grace of Tuam, and on the part of the people of Galway, being commissioned so to do by the then Nuncio of his Holiness at Brussels, that he the said Patrick French refused on the part of the people of Galway to submit the said lawsuit to the cognizance and judgment of the aforesaid bishop of Limerick ;

these declarations have been made as well in our presence, as in the presence of the subscribing Prothonotary Apostolic, as we do hereby certify this 12th December, Anno Domini, 1737. His Grace Barnard O Gara, archbishop of Tuam, also confesses that he never took advice with his chapter in the aforesaid cause. *Copy. 2 pp.*

1739. July 28. James Darcy to John Duffy and Others.

As to his recollection of the mode of election of warden and vicars, namely by the process of "billeting" (to avoid public meetings). Each patron wrote his own and his nominee's name in a billet, and letters from the country were deemed good billets. *2 pp.*

*1740. Sep. 16. Sentence giving Rev. Hyacinth Bodkin £51 . 7 . 9 costs against warden Bermingham and the vicars. *Copy. Latin. 1 p.*

A large number of copies, drafts, depositions, correspondence, &c., in above cause. 1737-1741. (The greater part of Vol. 2 is taken up with them.)

1742. Sep. 24. Excommunication [by the warden] of John Conner, Order of St. Dominick, for performing clandestine marriages. Done by advice and consent of the chapter in Galway. *2½ pp.*

1748. June 23. Certificate on behalf of Augustine Kirwan, student of the Irish College, Salamanca, from John O'Brien, rector. *Latin. Seal. 1 p.*

1748. June 24. Certificate from two members of the Society of Jesus at Salamanca, of said Augustine Kierwan, of his having gone through a course of Theology and of his having been examined. *Latin. 1 p.*

1749. Sept. 5. The vicars of Galway College make Rev. Michael Donelane, of Nantes, their attorney. *Copy. 3 pp.*

*1751. March 29. Brother Joseph Burke to ———.

Certain priests held Kilcomin and Killanin from the warden of Galway. The separation of these parishes was caused by a priest being placed over them by the warden, contrary to the wishes of some who live there. *2 pp.*

1751. June 15. Arthur Lynch, Galway, to Fathers Mark Kirwan and Francis Kirwan.

Has left £200 to them by will, to be expended in masses. *1 p.*

1752. Nov. 6. Acceptance on behalf of the College of a legacy of £50, bequeathed by Julian Joyce, widow, for anniversary masses. (Signed by Anthony Burke, warden, and the vicars.) *1 p.*

* See notes, p. 94.

1753. April 9. John Kirwan, Galway, to his brother Augustine Kirwan, Bordeaux.

As to his having been chosen by the College for the parish of Muckullin (Moycullen). 2 pp.

1753. July 3. Anthony Blake, Warden, to the parishioners of Moycullen.

Has appointed Mr. Augustine Kirwan, a vicar in Galway College, to be parish priest, in the room of Mr. Browne. 1 p.

1755. August 18. The warden and vicars make Francis Browne, priest, chaplain to Monsieur de Bercy (in whose castle of Bercy, near Paris, he lives), their attorney to receive arrears and rent due to them on the clergy of the diocese of St. Papoul, in right of Mrs. Eliz. F. Norman. Copy. 1 p.

*1756. Jan. 10. Papers in the matter of Sister Mary A. Martin being admitted to the Order of St. Clare, Galway. 2½ pp.

1761. July 22. Power of Attorney from the College to Nicholas Lynch, priest, student in the College of Lombard, in Paris, to receive arrears, &c., due on Mrs. Eliz. F. Norman's money, &c. Copy. 1 p.

[1761.] Memorial of the Mayor, Sheriffs, &c., of Galway, to John Eyre, M.P. for the Town.

That whereas several shopkeepers and dealers of the Roman Catholic Communion, dwellers in said town, assume to themselves a privilege of selling and exposing to sale divers commodities and manufacturers to the manifest prejudice of the Protestant tradesmen and artificers, freemen of said town, and also employ journeymen and carry on branches of sundry handicraft business. Which they also expose to sale in their shops without their being competent judges of the goods so manufactured, or ever serving any legal apprenticeship to any such art, craft, or mystery, contrary to the real intent and meaning of the Galway Act and the Royal Charters granted to this ancient corporation, and in open defiance of the power of a Guild Company. Memorial to pray that he will promote an Act for redress of their grievances, with clauses in favour of the freemen of the town. Copy. 1 p.

1763. February 22. Marcus Skerrett, Archbishop of Tuam, to Dr. Francis Kirwan, Galway.

“Annexed you have the long expected faculties communicated to you, together with what Father Lynch writes relating the freemasons.”

(On the other side) “the following Father John Lynch writes—Others, I am told, recur for faculties to absolve freemasons, at which I admire,

* See notes, p. 94.

whereas in the ordinary faculties, all have faculties for heresy, which is more, for freemasonry is only reductive such, and as it is not excepted in the common grants, it is deemed as granted according to the common rule, *exceptio firmat legem in contrarium*. 1½ p.

1765. Sept. 28. Walter Blake and James Quin, Merchants, to Rev. Francis Kirwan, Warden.

They were appointed by the lay patrons to hold an election for vicar in the room of Father Dominick Browne. When Rev. Nicholas Lynch was elected, whom they present for institution. 1 p.

1769. Dec. 12. Encyclical epistle of Pope Clement XIV. to the Universal Catholic Church. Copy attested in 1770 by Walter Burke, N.P. and chancellor of Tuam. *Latin*. 12 pp.

1771–1791. A number of letters from Paris, Nantes, &c., to the warden, as to money for bursaries and masses, accounts, &c., chiefly from Father Nicholas Lynch, Paris.^(k)

1772. August. Certificate by archbishops and bishops of Ireland as to the pedigree of Marcus Lynch, Barna, and his condition as a gentleman.^(l) *Latin*. *Draft*. 5 pp.

1774. Oct. 4. Rome. Rev. John Jackson to Rev. Valentine Bodkin, Killoony, Galway.

I intend to give you in this letter an exact account of what has been hitherto known of the shocking manner in which Clement the XIV. was hurried to the other world. All except them who have interest in that fatal stroke agree that it was attended with strong presumptions and clear appearances of poison. A dish of chocolate made by an unknown hand who in spite of all diligence could never be as yet discovered was presented to the Pope on one of the festival days of last Holy Week. On taking it he instantly felt a violent burning in his throat, soon after was seized with a sleep which lasted 3 hours, after which he found himself so indisposed that with great difficulty he could assist after dinner at Vespers, which finished he was again oppressed with a sleep for the space of nine hours. Now observe that from about this period propositions under the air of prophecies began to spread from divers quarters *che il Papa non aprira le porte sante &c.*, the usual artifices to dispose weak minds to receive as from heaven the issue of the blackest plots that can be forged in hell. Predictions however always formidable as founded in causes which when applied necessarily produce their effect. The Pope who out of greatness of soul stifled his apprehensions in public interiorly perceived he had drank the fatal cup, he complained to his friends in private that he was never

(k), (l). See notes, p. 94.

well after that chocolate the like of which he said he had never before tasted, his throat within was continually in a flame, and from his throat to his *basso ventre* appeared a black seam as if burned with a hot iron exactly corresponding to the passage of the victuals. He told in confidence to the Spanish Minister, and to his majordomo Archinto that he apprehended he had been poisoned. He strove to apply remedies but in vain. After his death it was found that he had consumed a large jar of theriaca, and several other antidotes as appeared by the apothecary's list. Many are of opinion that those who had resolved that he should perish, procured that the first poison should be reinforced with a second dose to be taken at Mass. This is certain that the Pope changed his chaplain and usual clerk, and said Mass for many days locked up in his private chapel served by an unknown person. In the meantime the prophets seeing the success of their black attempts triumphed and increased, the predictions became more determinate and precise, so far as to define the month of the Pope's death. Four members of the extinct Society in Padua in a discourse with the Vicar General of said city last May affirmed repeatedly, and in the most decisive tone that for Clement the XIV. remained only 4 months of life, June, July, August, September. Another of the same set wrote in positive terms from Venice to Rome, that in the month of September the Church will be delivered of the tyrant. The same predictions were given out in Parma, Germany and Spain with a certainty that alarmed.

The Duke of Parma, and King of Spain wrote to the Pope recommending to him to be on his guard, considering the crew he had to deal with, the Pope answered he took all possible care, *nisi Dominus custodierit civitatem frustra vigilat qui custoditeam*.

The Catholic King offered His Holiness the Island of Majorca to transport thither all the Jesuits of his state, but the Pope through clemency would not accept. Hence he fell a victim to the manes of the Society. What a lamentable spectacle it was to see a Pope fresh and florid whose vigorous constitution promised a life of ten years more droop and pine away on a sudden in the space of three months, reduced like a skeleton, and taken off, a Pope who had done such prodigies for the Church, and when it would have been time to enjoy in peace the fruits of his labours. But the phenomena that appeared after his death clearly showed that he had been poisoned. After he was opened his bowels were placed in a vessel which in a short time cracked. His body fell into mummy, there was no keeping it together tho' twice embalmed. His members on the least touch would fall asunder, it was necessary to cover his whole body with a shirt of pitch to unite his scattered remains, it being otherwise impossible to carry him solemnly to St. Peter's. The Foreign Ministers attended by able professors of physic examined his corpse, and the result was a universal

consent in writing to their respective Courts that he had been poisoned. In fine, the Pope's Credenziere has the same disorder with the self-same symptoms as his Master and follows him *a grand passi* to the other world. All these presumptions and appearances of poison amount to me to a degree of certainty, and I dare say will also to you. The Jesuits to throw dust in the eyes of the world give out that the Pope's death is owing to the excessive perspiration, of which he went through a course last summer. But *mentita est inigentis sibi*. A letter has been found in the Pope's desk after his death by which it appears that his Holiness wrote to an eminent physician of Rimini, to consult him what is to be done for a person who has taken poison, when it is too late to make use of the proper antidotes, to which the Doctor answered that the only remedy was perspiration, which anecdote confirms immensely the suspicion, and everts the Jesuitical pretext. Such has been the sacrifice of Clement the XIV. like unto that of Cardinal de Tournon and Innocent the 13, who after his constitution again[st] the rites of China, and the reception of future novices through out all the Society survived but a few months taken off in as sudden though not so crying a manner. God has permitted this Papacide in the face of the universe, that the most blind should see iniquity consummated and the measure of scandal filled up.

This morning the Cardinals have entered the Conclave. Every one makes the new Pope after his own fashion. God grant one who will complete the peace of the Church so happily begun by Clement the fourteenth. In return for this I will expect an account of the impression the Pope's death has made in Ireland, and to what causes it is generally attributed, whether the Jesuits have set themselves in motion on this conjuncture. How do the Bishops manage them with regard to their revenues, &c., in short all news of this sort. As to the College we are treated extremely well under Cardinal Marefoschi. There are some little embroils between some of the boys and the rector, who is not a bad man, and has not the despotical authority of the Jesuits. I thank you for the good advice you have given me, and shall endeavour to follow it, and I assure you that to compare old times to the present we are in paradise. I have heard that Bellew's embroils are not yet peaceably settled, notwithstanding the favourable sentence of Rome. I should be extremely sorry that anything happened the Primate before the cause was concluded and Bellew placed in quiet possession of his parish. You see I write to you *alla bonna* as the ideas occur to my mind without studied connection *quidquid in buccam venerit*. I have laid before the detail of the Pope's catastrophe for your own satisfaction, and that you should know what to answer to those who would join with the Jesuits, who affect to persuade the world that their handiwork is a stroke of Divine vengeance. But *scimus quia Deus peccatores non audit* says the blindman of the Gospel. You may make what use of this letter you

please, provided my name be not known particularly to Blake or such persons by whose means it might be known in Rome that I write such letters as this to Ireland which would do me no service. 3 pp.

1775. April 24. Paris. Rev. Nicholas Lynch to Rev. Augustine Kirwan, Galway.

* * * * Now that all your affairs here are settled, I can justly say that it is very hard for me to express to you what trouble and pains I have taken these 14 years past, just as if I was ever to profit of much of them, however I did not spare labour. Dr. Augn, all that I required of the great God was to put me in a way not to be dependent of any man. I hope in a short time I will be so, and then my intentions is to live and die near that friend who has given me greatest marks of friendship in the Kingdom of Ireland, knowing what a troublesome thing it is to be struggling with a parish in Ireland, and seeing that there are several there who pocket the money without doing anything for it and likewise *quam magnum sit onus et periculosum*, my intention is, I believe, not to deprive any person of such. The gentleman I lived with died last October, and left me 20 pounds a year. I have a real promise for as much more in a short time, and immediately shall acquaint you. I live still with the same family for some short time, they, being intirely destitute of all sentiments of religion, care not for having any clergyman in their house. Moreover, the lands they possess at present the vicar of their parish is obliged by his foundation to give them mass every Sunday and holyday for six months in the year. In the meantime you will be pleased to address as usual, only changing the name of de Tremeville into that of de Villarceaux, Receveur General des finances, rue de Clery, Paris.

I got your new contract passed and instead of losing you gain three livres a year. I paid Mr. Joyes nephew one hundred livres last January. He forgot, I suppose to speak of it in his letter. I pray the warden to pay my father next season as much as he has done before, and to let me know what I shall give Mr. Mannin.

Mr. Joyes nephew is intirely off going to Bordeaux, as his uncle is against it.

I spoke to Mr. Kelly about Mr. Bodkin's nephew. He could give me no decisive answer, whereas he does not know whether he be of the Church or not. He receives none but such. If he intends sending him to a French house without a servant or a preceptor, he will cost him about 50 pounds a year, with a servant and a preceptor, upwards a £100 pounds a year. You will be pleased to give Mr. Bodkin my compliments. If any service lies in my power, he is master. Even if that young man was of the Church Mr. Kelly absolutely says that he can't receive him these 12 months to come.

Your rents excluding expenses produced			
	livres		livres
St. Papoul	366	Expenses	3
Boutifar	53	St. Papoul	4
town houses	108	town house	4
The Clergy of France	600	Boutifar	4
	1,127		11

Given to Mr. Joyes nephew one hundred livres. Remains one thousand and sixteen by adding

sixty livres delivered to my father.

Total make one thousand seventy-six livres 1076 3 pp.

1778. March 29. Letter of Stephen Borgia, Secretary of the Sacred Congregation for Propagation of the Faith, conveying a decree of Pope Pius VI. as to holy days to be observed. *Latin. Seal.* 1½ p.

1778. July 15. Paris. Rev. Nicholas Lynch to Rev. Augustine Kirwan, Galway.

At the receipt of this you will be undoubtedly displeased with me, after all the expenses and trouble I caused you these ten months past. The troublesome times and the manner how some of the College subjects were treated in passing Dover and England obliged me to change resolutions this year. It would be very disagreeable for me to quit this country without bringing a few books or anything else along with me. All that I dread is that I wont be perhaps in cash next year sufficiently for my journey ; but I intend taking the greatest care and management until next season : then there might be a calm and a clear passage. I delivered your letter to Mr. Kelly, who after many prayers, solicitations and requests, consented to accept of your affairs here, and said that he would do all that lies in his power to serve you. He prayed me to present you his respects, and said he would write to you very soon. Had I no other motive for delaying here for some time but that of settling your affairs, it is sufficient enough, for I am in the greatest embarrass at present, not knowing how I shall get your rents of Lonquedoc paid this year. The person who got me paid hitherto died, so does not know what to do. So far so good. I must entertain you about another subject, to[w]it, you know that Mr. Mannin has finished his time, and consequently will be obliged to quit the College next year, for which reason the warden should do his utmost to place and call him home next season whilst he is in his purity, for fear that air and maxims of Paris should corrupt him. He is an excellent subject, and now full fit for the mission.

1778. August 5. Marcus Skerrett, Archbishop of Tuam, to Dr. John Joyes, Galway.

I received your favour, am obliged to you for the trouble you have taken to copy out the mulcts [mulcts] settled in Rome as set down in Lac[r]joix. I admire the congregation would not strive to reform the Court of Rome before they would send their mandates to us, who are no subjects of theirs, not being a mission country. I also admire that Dr. Killikelly should say we ought to receive them. Does he intend to receive their order in regard of the mulcts [mulcts]. It's true he can easier call a diocesan synod than others whose territories of more extent, but that same may not be perhaps without umbrage. This I am almost sure of, that no other Bishop in the Province will consent to receive them on account of the many inconveniences that may follow. Were there no other cause for our meeting but to be unanimous in regard of the test oath, I think it would be necessary as probably there will be a great change in affairs before October. We will be better judges of the propriety of meeting than at present, and that the Dr. won't be at home until then, and that all the rest of the confreres are for it. It can be deferred until then.

My faculties Extraordinary were renewed the later end of last April *protriennis* I have communicated them to Dr. Killikelly (to whom I write this post), as I also do to you in as ample a manner as I have them, and with the same restrictions as usual.

1778. Nov. 22. Rome. Warden John Joyes recovered certain chalices and ecclesiastical ornaments from a merchant with whom they were deposited by one of the fathers of the suppressed Society of Jesus. He wishes to use them for the College Church, Galway. Assent of the Holy See conveyed.

1780. April 17. Tuam. Marcus Skerrett, Archbishop of Tuam, to Dr. John Joyes, Galway.

I believe you remember that at the visitation that Mr. Mannion was ordered to let everything remain *in statu quo* until further orders, notwithstanding he had the assurance to put up or order the copy of the enclosed billet to be set up at the Chapel of Crumlin. This caused a great mutiny amongst the parishioners (as there were some who probably befriended him, he being so long an intruder amongst them). I, finding the commotion raised amongst them and the scandal that would probably ensue considering the command laid on him, wrote to him and ordered him upon pain of suspension *ipso facto* to be incurred, to go to the chapel, declare his error, and that he had no right to do what he did, that he may thereby repair, as much as lay in him, the scandal he gave ; but find he did not, nor would not,

obey, and bid defiance to mankind. He said Mass at Spiddle and, as that was in the wardenship, he would continue to act. How far he'll be safe in this I can't say.

By what I can hear the two parishes of Kilcumin and Kilanen run both to the sea, and were so interwoven with each other, that it was almost impossible to serve them properly, that the superiors met and appointed credible people to perambulate the whole, and laid out so as that it should be as convenient to each pastor as possible, who laid out and marked the bounds that each pastor should possess and serve in, which was agreed to by both superiors, and continued so peaceably, until Mr. Mannion throws in his bone of contention and his apple of discord. As this settlement by our predecessors was not made without trouble and expense, do pray that we, as we are on the brink of travelling to I hope a better place, leave it as our predecessors did these 80 or 100 years, and let our successors settle it as they please, as we are not accountable for what we found settled before us.

I pity poor Mannion as I fear he is blinded by avarice, and that he'll stop at nothing whereby he would indulge that dirty passion. I pray that, for his own sake, you order him to obey, or that he must find some other place for himself. It is an act of charity to strive to reclaim, as I fear he is in a bad state, for if our predecessors confirmed (as probably they did) and that there is prescription for said division (as certainly there is), he is an irregular from which I doubt his ignorance, of which I fear he has enough, will not save him. 1 p.

1780. April 30. Tuam. Same to same.

I thought there was an end of our disputes and we were to end off our days on the old footing of an *uti possidetis*, but find you are resolved to change the landmarks set 100 years ago. Consider if this be done that side, there must be a tracing of bounds betwixt Kilanin and Kilcumin, and what an endless trouble would all this produce? You are also to consider that Mannion or his predecessors were under no subjection to the warden of Galway, consequently you have no right to cite him as warden, or bring him to an account, but upon any misdemeanour complain to his superior. You tell me you'll send me a list of the inhabitants, but will you send a list of the insolvents amongst them? There are numbers of them who live remote from kelp or turf, that there's nothing to be had by but trouble, beggars who settled in the mountains, who live worse than slaves, having hardly a bit to eat, or a rag to cover them.

I admire your Chapter should think it reasonable to cause any innovation in an affair of so long peaceable standing, or prudent to commence any hostilities in these critical times. I can tell them that if this dispute happened 30 years ago, affairs would probably bear

another face. For my part, when I entered, I established an *uti possidetis*, required nothing but what I got, and that I will endeavour to keep and leave as I found it.

I have not forgot what you wrote about Mr. Roche, but have not seen nor heard from him since. When I do, you may depend I will not forget your charge against him. I wish you may be of the same mind with your predecessors and not be carried away by the winds of false information.

1780. Aug. 14. Memorandum of the College funds in France in 1779, paid to students on foundations, &c. 1240 livres. £59 8s. 4d.^(m)
2 pp.

1783. March 27. The lay patrons present Rev. Augustine Kirwan to the vicars, for institution as warden. 1 p.

1784. April 12. Paris. Abbé N. Lynch to Rev. Augustine Kirwan. Congratulates him on being elected warden. Referring to official forms in France, he says: "But chiefly after you draw it (proxy) out, you should sign it yourself and the rest of the vicars, and then get it signed by the lord mayor and sheriffs; if you could get it signed by the Viceroy of Ireland, so best: all this is only formality here to defer payment." . . . We have passed a most cruel Winter. Everythng is excessive dear here. 2½ pp.

1784. Nov. 3. Rev. Joseph Webster, Brailsford near Derby, to Rev. Mr. Wyndham, Worksop Manor, Nottinghamshire.

For eleven years a minister of the Church of England; now persuaded there is no other Church on earth which can properly be called Catholic apostolic, but only the Holy Roman Church, to whose communion he most earnestly desires to be admitted. Has a wife and six small children. Desires employment as a private tutor or steward, for their support. His wife also desirous of being admitted to the Church. Copy. 3 pp.

(a further letter from Mr. Webster, Friarsgate, Derby, to Rev. Augustine Kirwan, dated 1 Sep. 1786, from which it would appear that he had joined the Church, and been in Galway. Still in poor circumstances, and now wishes he had settled in Ireland.⁽ⁿ⁾ 1 p.

1784. July 9. Tobago Island. Rev. J. O'Loughlin, curé to—
'Tis with the greatest pleasure I avail myself of a favourable opportunity that offers from this island either to England or some port in Ireland to do what I acknowledge I should have done and what I was inclined to do before now; i.e., to assure you of my esteem and respect, and let you know what became of me since I embarked aboard a

(m), (n). See notes, p. 94.

frigate of war, a duty which I owe you abstracting from your being warden and my immediate superior. I fear you impute my long absence and silence to nothing else but disobedience, for not repairing home on receipt of the warden's letter, or for not answering it ever since, and though I must allow that suspicion in some respects not to be ill grounded, I beg leave to assure you of the contrary. I have had the honour of answering that letter representing the difficulty or rather impossibility I lay under then of getting home, having no other way to take but by England, having nothing to defray my charges, and no body to draw upon, besides hearing how numbers of my contemporaries were used in England on their way home, such as McAndrew and Ralph from the diocese of Killaloe and others from Leinster, it being universally thought by politicians that towards the end of the year a period would be put to the war. I thought I could not employ my time better than in taking the step I did. Notwithstanding which remonstrance, had not the apprehension of having incurred your displeasure by so doing somewhat discouraged me, I would certainly during my residence at St. Eustatius have wrote to you, besides we all expected the peace sooner, and no body foresaw the suspense the West India islands were kept so long in. I waited with impatience the happy juncture that would facilitate my return home and anticipate the pleasure and satisfaction I would enjoy in giving you *viva voce* the most convincing proofs of my esteem and attachment and of my obedience to poor Father Jn. Joyes if the Lord was pleased to prolong his days.

Though I happened to come to this hemisphere by chance and with the height of reluctance, Providence was pleased to spare me my health and blessed be God I have one great consolation which is not to have misspent my time. In January, 1783, I became chaplain to the 2d. battalion of Walsh's regiment then stationed at St. Eustatius where I remained until the Island was given up to the Dutch, and was exceedingly happy with the Governor, Colonel Fitzmorris, and the rest of the garrison with whom I sent to the amount of 40 guineas, a part of my little acquisition, to transmit them from Bordeaux to my poor father and sisters, as I happened not to accompany him thither according to my intention, for on our arrival at the island Martinique the Superior of the Franciscan mission jointly with the Intendant General of the Marine prevailed on me by repeated entreaties to come to Tabago in order to exercise or discharge the functions of my ministry there, where there was not an ecclesiastic for near 2 years before.

My compliance with this proposal may seem to contradict my above sentiments, but it should not, for I assure you there is nothing surer than that they were the very dictates of my heart and such was my firm resolution, a proof of which is I declined a handsome berth at St. Christopher, a glorious island, to live with the Irish that reside there, as Mr. Anthony French can tell you if he goes to Galway: he went to

England for the benefit of his health. I also declined a vastly more beneficial berth at the island St. Martin's and another at St. Bartholomew's, and a further proof I accepted this place only on condition that you would acquiesce to it, or as I may say during your pleasure. You can not form an idea of the necessity of an exemplary ecclesiastic here. I mean the West Indies in general. Vice and libertinism prevail to such a degree I see my ministry was absolutely necessary in the different places I have been engaged in. At sea I daily instructed and endeavoured to instil principles of religion into the youth and ignorant, at St. Eustatius it was more so where numberless negroes spend their life directly as if they were created for no other end but to serve the white like so many brutes, whereas a very great part of them are susceptible of instruction and shew good dispositions: in the French islands they adhere to their duty and religion vastly better than their proprietors. Your nephew, Mr. Anthony, knows what pains I daily took in reclaiming, instructing and baptizing them, and if I was one to lean on the poor I could have some guineas that I have not.

I know in as much as I was ordained for the Irish mission I am obliged to give it the preference, charity begins at home, but then as I am convinced your charity is not so limited, knowing that there is no exception of persons, that the work of our ministry is equally agreeable to the Almighty in a strange as in our native country at least for a little time when a person is in the way of acquiring something whereby to relieve the distressed and indigent.

Mr. Anthony and I were great friends at St. Eustatius, he married a discreet likely girl, a Frenchman's daughter that has some properties there, but by virtue of the Dutch laws he can pretend to nothing until after the parents death, however he is doing well enough though he sustained some loss at the first capture of that island. There are few in the West Indies more clever than him, as to his brother Peter I am sorry I cannot say the same. I had the pleasure of seeing him at Mr. Anthony French's of St. Christopher, he is a very affectionate good lad, but he is doing nothing, they both exclaim against the conduct of parents with respect to their sending them to the West Indies, saying they give their children a slender education, a few letters of recommendation, and a genteel transportation. Though it is not near so easily acquiring a fortune here as people imagine at home, there are scarcely any that have the advantage of natural parts, a little education and good conduct but succeed.

3 pp.

1785. Feb. 5. Dublin. John Carpenter, Archbishop of Dublin, to Rev. Aug. Kirwan.

Have been at more pains and expense these fourteen years past to settle the College of Salamanca and render it productive than this whole kingdom besides, and yet I have the mortifying reflection to dwell on that all my endeavours have proved ineffective, and this for

want of a consistent unanimity among our prelates here. . . . Four or five years ago the Grand Council at Madrid issued a decree ordering the revenues of Alcala to be united to those of Salamanca, where one rector was to manage the whole ; but the rector of Alcala, supported by some prelates here, having opposed the execution of the decree, has involved both Colleges in a lawsuit and prevented a fine plan of discipline and education from taking place. . . . As for Lisbon, it is an infant state and the rector there obliged to fight through tedious and expensive law suits for the recovery of every penny of the revenues, occasioned by these having been blinded and confounded with the affairs and effects of the Jesuits. I ventured, however, to send a couple of boys there about a year and half ago, but as pensioners, for I sent one hundred pounds with them for their support, which must be followed with more, if the suits at law be not attended with success. Hence you see that the prospect at Lisbon is equally unpromising with that at Salamanca. 1½ p.

1785. Sept. 20. New York. Dominick Lynch to Rev. Augustine Kirwan.

* * * *

You must be informed that before the late revolution the Roman Catholic Religion was never allowed or exercised in this state. Upon the peace Government thought proper to make no distinctions, nor give the smallest preference to any persuasion whatever, therefore ours, on being carried on with prudence and moderation, is upon equal footing, and every member composing it entitled to all privileges that any citizen can enjoy, in short, they may be elected to the first posts and employments. On my arrival here seeing everything so favourable, thought it would be a disgrace to our religion not to have a place of decency for divine worship. I therefore used every effort in my power to forward such an undertaking, and prevailed on some few to engage in the purchase of a lot of ground for that purpose, which we have effected ; and are now preparing for the foundation, yet, tho' great our exertions may be, it will be utterly impossible for us to complete this laudable plan without foreign aid and assistance. It is therefore, my dear sir, I apply to you for your kind and good interference in our behalf to carry on this work of God. Inclosed send a petition from the trustees. I have no occasion to recommend it, as am sure you will do what is possible in procuring a liberal collection, which will reflect eternal honour on the town and county of Galway, and don't doubt in time but it may be in the power of our congregation to return it ten fold. I have set my heart on forwarding this business, and cannot point out to you the very great advancement it would be to our faith, our having a decent Church, with a good preacher, which would be the means of awakening, in the breasts of thousands, a religion in which their forefathers were educated, but for want of

opportunity they had not in their power to exercise. Consider the extent of this state, and not a Church of our persuasion erected in it, the more glorious this work will be when completed, which under God hope all benevolent well disposed Christians will assist us in doing, as we cannot proceed much further without supplies.

* * * *

To all worthy and pious Christians of the Town and County of Galway.

The Petition of the Trustees representing the Roman Catholic Church of the City of New York established and incorporated by authority of the Honourable Legislature of the said State.

Humbly Sheweth,

That your petitioners desirous of propagating their religion in this city (which until the late revolution was not allowed), did immediately after their incorporation purchase a lot of ground for the purpose of erecting a decent church thereon, and have been at considerable other expenses in forwarding the undertaking. But notwithstanding the encouragement and contributions of their members and citizens in general, whom it is well known have suffered and been much distressed by the late war, they find, to their great sorrow, that without the aid and assistance of well disposed Christians abroad, they cannot accomplish their enterprise, the funds and resources left being inadequate thereto.

We therefore most earnestly beseech the benevolent Christians of the town and county of Galway to assist us with their charity and kind donations, thereby enabling us to complete the Church to the honour and glory of God, and as in duty bound the congregation will ever pray—

Dom. Lynch, Joze Roetz Silva,
Dinnis McReady, Henay Duffin,
Andw. Morris, Gibbn. Bourk

1786. Feb. 2. Galway. Rev. Augustine Kirwan to Dr. Phillips, Archbishop of Tuam.

As everything that contributes to the propagation of the Catholic Faith is considered a worthy object of every zealous prelate, among whom your Grace is peculiarly classed, it's therefore I make bold to enclose a petition addressed by a few of the inhabitants of New York to the benevolent and well disposed of the town and county of Galway, which I received some time ago from a Mr. Dominick Lynch, a native of this town, who lately settled there, and by what I understand is among the first-class in the mercantile line, and who is well known here for his integrity and uprightness. His letter to me on the occasion is truly edifying and shews that he has warm wishes to promote the cause of God and religion I must own I have every wish to forward this business, because the object, as I conceive it, is great.

It's establishing our religion where scarce any traces of it were to be observed. I am sorry, however, to remark that there is little prospect of success among the laity here, a zeal for forwarding matters of this nature, which ought to animate every Christian breast, is rather languid with us at home. I therefore apprehend it will operate but very feebly in answering calls from abroad. I will expect, however, some little aid from the few clergy of this narrow district whose views, it's to be hoped, are not so confined, and who attending to the spirit of their vocation, must be happy in hearing the good is doing, tho' it were in the most remote parts of the universe. My motive for troubling at this time your Grace is to entreat your kind interference with the worthy prelates now assembled there, as also with the clergy of your Archdiocese, if the scheme meets with your Grace's approbation.

1786. May 30. Killen. Rev. Francis Cahill to Rev. Augustine Kirwan, Warden.

The bearer, John Dunoughoo, is one of my parishioners, he wants a dispensation for John Donoughoo, junior, and Bridget Donoughoo, both of the parish and of that part of the parish that belongs to the district of Galway. They are *in secundo et tertio consanguinitatis*, the banns were not published. This is a part that is not in the list I gave you, for I thought it belonged to the archdiocese, but I found since it belonged to the wardenship, the reason why ! because the tithes are collected by the warden's proctor, the place is called Carurow.

I have often troubled you with a detail of what I have suffered from Mr. Duffy, but what I have suffered since last October is beyond expression, in the first place, he has taken possession of my chapel, turned out a boy I had to teach the children, locked the door and keeps the key, he is collecting without exception what became due on the parishioners since his illegal possession and a year's dues that was due since the year before, so that I dare not go to that part of the parish since he went there, as he threatened me with the utmost vengeance, and though my loss was great, still to avoid scandal I have omitted going there, and I am informed that things are not going right, as a little time will shew.

In the part of this chimerical division he left me, he has not left twenty shillings uncollected at the time he left it, and if he had, he made several trips among them and by perfect menaces and threats extorted what he liked from them, so that he left me to subsist upon mere chance since last October, for on my word I have not received four pounds wages since that time, as the parishioners can testify, so that I can assure you, Sir, that I have suffered a good deal of hardship striving to support a little family with a decency becoming a parish priest, but now I am reduced to the last extremity, as the poor people Mr. Duffy left me have not a single farthing to pay me last year's dues, or how can I expect it from creatures who have not a morsel to eat but as

they buy it? don't imagine, Sir, that I exaggerate, or that I make the case general for sixty or seventy, no, but I say every one both rich and poor in this fine division are buying, and I can assure you, Sir, that I never saw so general a scarcity in any part I have ever been in as I see among the poor of this place this summer.

Suppose even this was not the case, the poorest miser of a priest could not live upon what he pointed out for me, and he knew very well at the time that he pinned me up here, that I had no money to bear my expense to the place I could do myself justice, and this was his reason for acting in the unprecedented manner he did. If a guinea would procure me the best parish in the diocese I could not command it, nor could I spare it from procuring the necessaries of life for my little family and myself, which is a very hard case when another most unjustly possesses what I ought to have to make my labour and toil somewhat tolerable.

I have been for five years with Doctor Keeffe as his co-adjutor and secretary, and in all that time I never saw an instance that a co-adjutor would take the liberty that Mr. Duffy has taken, no, but the strictest constitutions were enacted against them, their preferment entirely depended on the recommendation of the parish priest; by this means a due subordination was observed, the flock kept at an awful distance, what was advised by either of them was observed by the flock as Gospel; but this is not the case here, nothing but the common jargon *ego sum Pauli ego sum Apollo*, &c.

If a collation be of no more use than what mine was, it was severe to make me pay so very exorbitant a mulct as nine guineas with many other things too tedious to mention and Mr. Duffy enjoying the benefit of it, if this must be the case I shall travel the kingdom to know the legality of the proceedings. I have the collation, I have the receipts for the different sums I paid, I have the messenger to prove four guineas more I was not allowed contrary to all justice and equity, I have letters.

You accuse me of acting unjustly by yourself. I own the charge to be partly just; but however I shall inform you how this happened. As Mr. Duffy was to have the third part of the emoluments, I desired him to pay the third part of the guinea that was to be paid out of the parish to you. I thought he paid you duly, until our last settlement, but I own I have acted wrong that I did not acquaint you sooner, but I hope that you can bring him to bear still, he will be at the fair collecting money.

I hope you'll be kind enough to forgive the length of this letter, for necessity has no law, as I know you always ready to distribute justice to everybody with impartiality. I thought I could not make my case known to any more ready to succour the distressed. 2½ pp.

1786. July 20. Paris. Abbé N. Lynch to the Warden.

About to receive a canonry in the French Church. He is obliged

to discharge himself entirely of the affairs of the College in France. Mr. John Bourke, one of the superiors of the College of Lombard, will accept his duties ; asks for form of procuration. At present, a year's rent is due on St. Papoul ; and on Boutifar, the clergy of France and the town house, 18 months. 2 pp.

1786. August 1. Presentation by the lay patrons to the vicars, of Rev. Augustine Kirwan, re-elected warden for a period of three years, with a request for his institution. 1 p.

1786. August 13.

An exhortation read from the Altars of the different chapels of the City of Kilkenny.

Dear Brethren,

We think it incumbent on us at this particular time, when the contagion of a most scandalous and unprecedented combination has spread rapidly from distant parts of the kingdom to this country, and diocese, to declare, as we do hereby, in the name of God, and the Catholic Church, that the oath administered by the wrong headed and deluded misguided wretches, who call themselves Right Boys, is contrary to the commandment of Almighty God, the canons of our holy church, the laws of the land, and of course is not only illegal but wicked and abominable. We have repeatedly explained this doctrine of the church concerning combination oaths in general, and declared they cannot be justified on any pretext whatsoever. If they think themselves agrieved, they ought to remonstrate to their superiors, whose inclination as well as duty it is to hear them patiently and relieve them effectually in case their complaints are well grounded. But if instead of applying to the justice and humanity of their rulers, they shall obstinately persevere in their fruitless endeavours to intimidate them, by tumultous meetings, by tendering unjust oathes, and unlawful proceedings, they may be assured, that in place of obtaining redress, they will experience the indignation of Heaven, the censures of their church, and the extreme rigour of violated laws. Such weak, deluded, or wicked persons of our communion as have entered into this execrable combination, have sinned by taking it forcibly, or freely, will sin still more heinously by observing it. This has been the invariable doctrine of the church. This has been our constant language, wherever a spirit of combination prevailed amongst White Boys, tradesmen, or any other class of people. We conjure you most earnestly to desist from disturbing the public peace, and scandalizing your holy religion and her ministers, by dispising their administrations ; which if duly attended to will promote the good of society in general and the particular happiness of every one among you, in this and the next life, which are the constant object of our fervent wishes and prayers.

John Troy [bishop of Ossory]

1786. Sept. 6. Kilcornan. Address of Dr. Laurence Nihell, Bishop of Kilmacduagh.

Having positively learned that a very large body of people under the denomination of White boys (or Right Boys) and from some adjacent parishes of the diocese of Killaloe, did on Sunday last, the 3rd of this present month of September, come to the parish chapel of Beach of the diocese of Kilmacduach, and then and there compel the people of said parish to take certain illegal oaths, one of which was that those of Beach should in like manner, and in their turn, go to the neighbouring parishes of Kilmacduach, and Kilbeaconty, to compel the inhabitants thereof to take the same illegal oaths.—Now I the undernamed Roman Catholic Bishop of Kilmacduach, moved thereto by a just sense of my pastoral duty, and the indispensable obligation of guarding my flock against every thing that may tend to corrupt their morals, or disturb the public peace, do hereby in the most express and positive manner forbid the inhabitants of said parish of Beach, under my jurisdiction, to attempt at any time going to any other parish to enforce said illegal oaths, as being manifestly contrary to the dictates of conscience, the laws of the land, and even their own temporal interest and advantage, as such tumultous and illegal proceedings must be highly offensive to government, and tend directly to prevent any indulgence, which our gracious legislature may be otherwise disposed to extend to the people at large.

Laur. Nihell.

1786. Dec. 23. Oranmore. Rev. Peter Blake to Rev. Augustine Kirwan, Warden.

A report prevails here, not without some degree of certainty, that we are to be visited on Sunday the 31st inst. by those misguided wretches, the White or Night-boys. They assembled in tumultous riot on Sunday last at the parish chapel of Kilcornan, where they swore the parishioners to be true and loyal to Captn. Right, &c., and likewise to meet at this chapel on said day in conjunction with another neighbouring parish in order to compel us to take the same oaths. As I consider myself obliged in momentous affairs to have special recourse to you, I beg you may by bearer give me such directions as you shall think proper. I intend, God willing, on Sunday next, expostulating with my parishioners on the general tenor of their conduct, and to exhort them most strenuously to be peacable and amenable to the laws of God and the land, and explaining to them the nature and tendency of oaths, &c., But should they refuse complying with the unlawful requisitions of those deluded men I dread the consequences. Could a military aid be called in, matters would be easily adjusted, as I am sure they would disperse at their approach. I shall not fail of laying before them the legal method of redressing their grievances, if any they have, both in spirituals and temporals, &c.

I consider this business of the first magnitude to us : no exertion to be omitted, this being the first attempt on the wardenship. I pray you will send me your answer and if possible by bearer, as I would wish my conduct may on all occasions, particularly the present, be tempered with prudence and discretion with a proper degree of fortitude. Your timely directions will likewise direct me in my instructions to my flock on Sunday next. 2 pp.

1787. Oct. 2. Presentation by the lay patrons to the warden, of Rev. Francis Blake, elected a vicar in the room of Rev. Thomas Lynch, deceased, with request for his institution. 1 p.

Same, of Rev. Barth. Burke, in room of Rev. Nicholas Lynch, resigned. 1 p.

1788. Jan. 17. Dunbleany. Boethius Egan to Warden Kirwan. Private letters mention that His Holiness has signed my translation to the see of Tuam, but have received no official account as yet from Cardinal Antonelli. 1 p.

1788. (circa Jan). Petition to the Pope by the Rev. Valentine Bodkin, in favour of Dr. Bellew, bishop of Killala, as archbishop of Tuam, Dr. Marcus Skerrett having died. *Italian. Copy.* 4 pp.

1788. Feb. 5. Boethius Egan [Archbishop of Tuam] to Warden Kirwan.

Letter from Dr. Troy [archbishop of Dublin] informing me that Mr. Orde's system of education is to be revived this session of Parliament. He prays that I should write with all convenient speed to the prelates of this province, to know their opinion and remarks on the part thereof that may affect the Roman Catholics of Ireland, asks for the warden's remarks. 1 p.

1788. Feb. 11. [From a Bishop of the Province of Tuam to the Warden.]

I cannot find that any encouragement or benefit is intended for the education of Roman Catholics. I apprehend, however, that if put in execution it may be eventually prejudicial to our religion by taking up the children of Catholic parents to be educated in Protestant principles. I can therefore see nothing for our consideration but the manner of preventing or constracting such a design. * *

Dr. Troy himself from his local situation may have opportunities of taking such advice and acquiring such information as may direct him much better than we can who are placed at so remote a distance.

Draft, 2½ pp.

1788. July 1. Presentation by the lay patrons to the warden, of Rev. Patrick Kirwan, elected a vicar in the room of Rev. Andrew Lynch, deceased, with request for his institution. 1 p.

1788. July 15. Versailles. Abbé Nicholas Lynch to the Warden. P.S. "Seeing that there is no confidence at this present critical moment in any place or body but in the clergy, all persons are carrying their money in haste to them without knowing why or for what." 2½ pp.

1789. Jan. 27. Presentation by the lay patrons to the warden, of Rev. John Kirwan, as vicar in the room of Rev. Peter Blake, deceased. 1 p.

1789. June 20. Paris. Abbé Nicholas Lynch to the Warden. "Nobody knows as yet how affairs will turn out in France. The States have nothing decided hitherto. Provisions are excessive dear in Paris, and much more so out in the provinces, chiefly bread. There is about 30,000 armed military in Paris and about Paris at present, for fear of a revolt." 1½ pp.

1789. Aug. 1. Presentation by the lay patrons to the vicars, of Rev. Augustine Kirwan, re-elected warden for three years. 1 p.

1790. Jan. 17. Boethius Egan to Warden Kirwan, "No account from Rome relative to the freemasons. At our meeting in Dublin we applied to His Holiness for a dispensing power in the impediment arising from *Copula illicita*. For example—Peter has a connexion with Mary, after which he marries her sister Bridget: the marriage is null. Under our present faculties we cannot dispense in any impediment *quod tangit primum gradum: Quid juris?* We also applied for a change in the formula of the oath taken at our consecration. You know what a handle the bishop of Cloyne and his abettors have made of the present formula." 1½ pp.

1790. May 22. Mutual agreement between the College and the Augustinians as to mortuary dues.

1790. Nov. 5. Dunbleany. Boethius Egan [Archbishop of Tuam] to the Warden.

It appears that near 100 families of Rev. Francis Mahon's parish

have been added to the parish of Kilcummin. No equivalent has been given for them but an island in Lough Corbe (Corrib), 12 or 14 [miles] from Mr. Mahon's parish. 2 pp.

1791. Jan. 21. London. J. Barnard to Rev. Patrick Kirwan, Galway.

I neither have, nor never had any money in France. But some of my acquaintances who had some few actions in the French Funds sold them out upon this principle, viz., that as anarchy and confusion reigned in France, they thought it better to save one half of their property by selling out, and placing their money elsewhere, than, by leaving it where it was, to run the risk of losing the whole. I also understand that their actions sold considerably under the original value, and that they sustained a great loss by the difference of exchange between France and England, so that upon the whole they did not receive much more than one half, or, at most, two-thirds of their property.

If you should resolve to draw your property out of the French Funds, and place it in those of England, it will undoubtedly be safe for a time, and the dividends due on it will be regularly and punctually paid so long as the nation can support its credit by the punctuality of its payments; but our debt is so enormous, and continually increasing, that a day of bankruptcy must come some time or other, and God only knows when that day will be. When it shall come, it will be like the day of Judgment, but we all hope it will not happen in our days.

You say "The French Nation offers to take at 5 per cent. what was sunk with the clergy at four"—that nation having seized upon the property of the clergy, which they consider as their own. I did not (before your letter informed me) know that they intended to pay the debts that had been contracted by the clergy. If they really do intend it, their offer of 5 p. cent. would be advantageous to you, if you could be assured that no counter revolution would take place, and that the National Assembly, who have hitherto acted like rogues, would be honest hereafter. But if a counter revolution should take place, I do imagine that all they have done would be cancelled, and their assignats would be of no other service than for the possessors of them to light their pipes with. I have been informed that the rise of the price of actions is imagined to be chiefly owing to the abhorrence the people have of those assignats, and their desire of exchanging them for actions, which they think to be more secure, if there can be said to be *more or any security* in a place which is in a state of so much confusion.

1791. March 19. Carrobeg. Rev. John Keaghry to ———.

It is in contemplation to establish a Roman Catholic diocesan school in Tuam. There is permission to eat meat in this diocese, but more on account of the poor, and the scarcity in the County of Mayo.

2½ pp.

*1791. May 2. Galway. Denis Mannin to Abbé O Dally, Canon of Tournai.

Enquiry for particulars as to the bourse founded by Mr. Bodkin at Tournai. *Copy. French.*

1791. May 25. Tournai. Rev. C. Breen, President of the Irish College, Tournai, to [Rev. Denis Mannin, Galway.]

Rev. Nicholas Bodkin, who died in 1747, founded a bourse in the Irish College at Tournai, in favour of the children of his sisters and their descendants. After them, to the families of Skerrett of Headford and Martin of Ross. On their extinction the presentation to revert to the Catholic warden of Galway. *Copy. French. 3 pp.*

1791. August 10. Certificate of the election of Walter Blake, as vicar capitular. (Rev. Augustine Kirwan, Warden, died on 6th August.)

1791. Sept. 12. Presentation for institution, by the lay patrons, of Rev. John Joyes as warden, in the room of Rev. Augustine Kirwan, deceased.

1791. Sept. 18. The Mayor, Recorder and Sheriffs of Galway to the Vicar Capitular and the other Vicars of the Collegiate Church of St. Nicholas, Galway.

Gentlemen—As such we the parishioners of St. Nicholas would wish to treat you, tho' your conduct to us as parishioners has been the reverse.

Your mandate to us parishioners, delivered to our officers, is as futile as absurd, commanding us to appear before you at the parish chapel, where you refused us entrance, and shut the doors against us, which stands unprecedented.

You know that there are radical, canonical and legal impediments to prevent you from instituting the persons illegally elected, and returned to the chapter for warden and vicars the 12th inst.

We, the parishioners of St. Nicholas, will substantiate our charge against such institutions and you, not at your tribunal but at a superior tribunal, where strict justice, candour and impartiality will preside.

We, the parishioners of St. Nicholas, charge your consciences with a strict adherence to the canons of the church, for electing and instituting a prelate to govern you and us.

* See notes, p. 94.

1792. Feb. 12. Douay. Edward Dillon, President of the Irish College, to Dr. Joyce, R.C. Warden of Galway.

The state of religion in this country becomes more and more desperate every day, though the almost entire body of the clergy and the great majority of the people remain inviolably attached to the principles of Catholic unity and orthodox belief. The churches of the intruded clergy are almost deserted, whilst the people flock to the masses and instructions of the Roman clergy in barns, garrets, and private oratories. This melancholy resource is not however generally permitted. In several places these private oratories have been profaned, the sacred vessels polluted, and the Catholic clergy thrown into prison where they have been left to languish without any judicial process, under the pretext that they have given the people an aversion to the new constitution. In this department where four fifths of the people abhor these changes in religious matters, the armed militia have nevertheless installed in almost every parish the schismatical curates, and now and then they regale themselves with the exhibition of some venerable clergyman, whose only fault is a steady adherence to the dictates of honour and conscience, riding on an ass with his face turned towards the tail, after dragging him first in the mire, whilst his unarmed parishioners look on with consternation and dismay, and scarce dare venture to offer him the fruitless tribute of their tears and lamentations. In the neighbouring department near one half of the lawful pastors remain undisturbed for want of a sufficient number of swearers to supply their places.

The curates and vicars in this diocese amounted to 900, of which 52 have taken the oath. In the neighbouring diocese of Boulogne of 500 curates and vicars, only 14 have sacrificed to the idol of the day. You may judge the constitutional bishops are hard set to find a sufficient number of co-operators in this work of iniquity. After picking up every apostate friar and monk, the scum of the various cloisters, they ordained all the [torn] that have been expelled from the seminaries either for misconduct or incapacity, and even with this supply they find themselves still short of their number, so that some of the less delicate ones ordain at present cobblers, soldiers, and persons of this denomination, who have happened to learn some scraps of Latin in their younger years. May we not, then, without pretending to the gift of prophecy, venture to foretell that the constitutional Church, which shews already such strong marks of decrepitude, is not likely to be long lived. 3 pp.

1792. June. H[yacinth], Cardinal Gerdil [Prefect of the Sacred College of the Propaganda] to the Warden and Vicars.

You will easily perceive from the decree of this Sacred Congregation approved and confirmed by our most holy Father Pope Pius the VI, which we herein inclose, that the most eminent fathers have decreed

to adhere to the decision of this Sacred Congregation on the 11th¹ day of June, 1792. That is, that the chief magistrate or mayor, the sheriffs and their peers of the town of Galway are to be kept in possession of the right of presentation of the warden and vicars of the said town according to the tenor of the Apostolical Brief² of Pope Innocent the VIII, of the 27th of January, 1484, which begins—*Super Gregem Dominicum*—

But as a power had been given to the chief inhabitants of Galway to set forth their claims by petition, which they have not as yet produced, the most eminent Fathers were of opinion that the limited space of one year be assigned them to state their claims. In the meantime lest on the occurring electing of a warden, animosities, strifes and dissensions might arise and scandal increase, which overturns rather than upholds the house of the Lord, they have provisionally confirmed the Revd. John Joyes as warden at the will of this Sacred Congregation and the Holy See, and our most Holy Father by his authority added weight to this order of the most Eminent Fathers, and fully approved of it as may appear from the annexed decree.

1792. Aug. 1. Presentation of the Rev. J. Joyes as warden for ensuing three years. 1 p.

1792. Aug. [Rome] Letter of thanks forwarded by Valentine Bodkin in July to the Galway families for signature, it to be sent to Cardinal Leonardus Antonelli, prefect of the Congregation of Cardinals of the *Propaganda Fide*. Copy. Latin. 4 pp.

1792. Sep. 29. Dublin. A printed form containing instructions as to carrying out the sentence of excommunication, followed by the sentence itself, pronounced against Robert McEvoy, a priest of the archdiocese of Tuam, who went through a pretended marriage ceremony, and presumed to vindicate himself by the authority of the French National Assembly, which permitted priests to marry. The Pope alone can dispense in the law which enjoins clerical celibacy. The decrees of the French Assembly were solemnly condemned by the Holy See.

The sentence to be read at each public mass in the various parishes on the Sunday following the receipt of it. 2 pp.

1792. Oct. 3. John Troy, Archbishop of Dublin, to Dr. Joyse. It is not merely to comply with primitive canonical usage that I send you the annexed sentence, but principally to inform you that

¹ The decree is printed in Hardiman's *History of Galway*, p. 268, under date 17th June, 1792.

² *Ibid.* Printed in English in Appendix I under date 6th February, 1484.

the French Assembly doctrines respecting the Church had infected many of my flock, and even some ignorant, lukewarm, or temporising clergy, of whom we have unhappily too many. I therefore availed myself of a fair opportunity, afforded by a melancholy occurrence, to instruct my people and guard them against error. If I am rightly informed, my endeavours in this respect have not been fruitless, for, since Sunday last, when the sentence was published, many have acknowledged their having been deceived into a favourable opinion of them doctrines. There are others, however, of no inconsiderable industry and influence in our general concerns, who feel hurt at my explicit condemnation of them. I hope these politicians and would-be theologians will not publish their displeasure by any resolutions, or interfere in our peculiar business and province. If they unfortunately should, they shall find me inflexible, and perhaps determined to denounce them as non-Catholics or philosophers to all the prelates and real Catholics of the kingdom. We live, Most Reverend Sir, in wretched times, when too many of our people are ignorant of or forget their real principles, or, what is worse, are ashamed to profess them. I send a copy of the sentence to each of our prelates, as I conceive the cause common to all, and think, without vanity, that I have promoted even the political interest of our body, by asserting our genuine principles, and contrasting them with the infidel French maxims.

I p.

N.D. [*cir.* 1792–1796] Rome. Rev. Valentine Bodkin to Mr. Hippley.

In Nov., 1787, I handed in another writing in favour of Dr. Bellew, to have him transferred to the vacant diocese of Tuam. Cardinal Antonelli would never hear of him. I discovered on that occasion how fiercely Doctor John Dunne, then of Ossory, opposed his promotion by indirect means, without appearing himself his open opposer and foe with the congregation. Cardinal Borgia could never abide Dr. Bellew, who certainly when in Rome had a hand in blowing up the Pope against Borgia by means of Cardinal Albani and Cardinal John Baptist Rezzonico long since dead. Dr. Troy's promotion was fiercely opposed by Dr. Bellew, who was actually here, but Borgia and the Cardinal of York carried their point. While Bellew thus made for himself a mortal enemy in Dr. Troy and the whole tribe of Dominicans who have blown up the other regulars against him. This is a thing that frequently happens in our Church, and woe be to him who incurs the indignation of the regulars, who are both formidable and numerous in our Church, and who, with the spirit of a monk, as Mr. Burke observes in his remarks on the revolution, persecute their rivals. . . . Dr. Troy has all the art of a courtier with all the intrigue of a regular, and therefore no wonder if he leads the van amongst our Irish Roman Catholic prelates being archbishop of Dublin. He was under the tuition and auspices of Father Charles

Kelly, a venerable old man, who indeed loved his country much, as he did to an excess his own order, so that he may be justly styled the re-founder of St. Clement's. . . . Dr. Bellew has a certain roughness which has made him many enemies. I have also made many bitter enemies or adversaries partly on his account and partly because I am the great stumbling block in the Court of Rome to the intrigues and cabals of the regulars. . . . You alone, Mr. Hippeley, for whom Dr. Bellew has expressed many and many obligations, can effectually serve him with His Holiness, and remove all the unfavourable impressions made on his mind, the result of cabal, spleen and faction.

Copy. 4 pp.

1793. April 29. To the inhabitants of the town of Galway.

We earnestly request our flock to join with the other Catholics of this kingdom in offering up their fervent prayers to Heaven for the safety and prosperity of those kingdoms, for the success of His Majesty's arms by sea and land, which may enable him to obtain a speedy and honourable peace. We also exhort this Congregation to return their warmest thanks to God for the happy event of Catholic emancipation, and humbly to beseech His Divine Majesty to grant us grace to make the proper use of it.

John Joyes, Warden.

1794. Aug. 5. Protest by the Roman Catholic freemen and members of the legal corporation of Galway, to whom the right of election to the office of warden belongs, under the decree of Rome founded on the bull of Pope Innocent VIII. against the institution of Rev. John Joyes, as illegal. The bishop of Kerry, appointed by the Court of Rome to see the election legally carried out, is hourly expected. $1\frac{1}{4}$ p.

1795. May 30.

Decree of the Sacred Congregation of the Propagation of the Faith held the 18th day of May, 1795.

Whereas in a general congregation held the 11th day of June, 1792, on the controversy relative to the right of presentation to the wardenship and vicarages of Galway and on the meaning of the Apostolical Brief of Pope Innocent the VIII. of holy memory, dated the 27th day of Jan. 1484: To Wit, whether that right of presentation belongs exclusively to the chief magistrate or mayor, the sheriffs, and their peers, or rather to all the citizens and chief inhabitants of the aforesaid town of Galway. The most eminent Fathers, having maturely examined every circumstance and diligently weighed the importance of the arguments alleged on both sides, were of opinion that the chief magistrate or mayor, the sheriffs and their peers of the aforesaid town should be continued in the possession of the above right of

presentation to the wardenship and vicarages aforesaid, according to the express tenor of the above mentioned Apostolical Brief of Pope Innocent the VIII, and according to the manner heretofore usually observed. And whereas the Right Revd. Father in God, Gerard Tehan, bishop of Kerry, had been thereon commissioned to repair to Galway at the time that either another warden was to be presented or the then existing one continued, according to accustomed manner, that is, that he might preside as from the Holy See at the meeting which is usually held on such occasions by those who are in possession of the right of presentation, and that he might likewise make known to each of the parties that a power had been reserved to each to bring forth their claims before the same Sacred Congregation by petition. All which being duly communicated to our most Holy Father Pope Pius the VI. by the secretary of this Sacred Congregation in an audience had the 17th day of June, 1792, and graciously approved by his Holiness were faithfully and diligently carried into effect by the above mentioned bishop of Kerry.

But whereas the time is now at hand of presenting another or of confirming the now warden, the same Most Eminent Fathers were of opinion that they adhere to the former decree of this Sacred Congregation dated the above 11th day of June, 1792; and that as the parties have not as yet proceeded on their rights, the limited space of one year to commence from this day be peremptorily assigned to them to set forth their aforesaid claim, and that in the meantime the Revd. John Joyes provisionally to be confirmed as warden, as they do accordingly confirm him in the office of warden, which he now fills, at the will of the said Sacred Congregation and of the Holy See.

This decree of the Sacred Congregation having been communicated to our Most Holy Father by the Right Revd. Father in God the archbishop of Adana, our secretary, in an audience had of him the 24th of said month and year, His Holiness was graciously pleased fully to approve of it. Given in Rome at the Palace of the Sacred Congregation this 30th day of May, 1795.

H. Card: Gerdil. Pref.

A. ArchB. of Adana, Secrety.

Draft.

1795. July 25. The Roman Catholic warden and vicars having received a decree of the Holy See as to the controversy on the right of appointment to the wardenship and vicarages, request the attendance of parties concerned at the parish chapel on 28th July. *Printed.* 1 p.

1795. Aug. 1. Presentation to the vicars for institution of Rev. John Joyes, re-elected warden for three years. 1 p.

1795. Sept. 8. Dublin. Edward Hay (of Ballinkeelee, Enniscorthy)
to—————

I have the honour of addressing you at present on the subject of the enumeration of the inhabitants of Ireland, a plan of which I first laid before the Catholic Committee on my being appointed a delegate. I afterwards presented it to Lord Fitzwilliam, who had it not been for his untimely recall, would have done many things in his power to have facilitated its execution. I next submitted it to the prelates who were trustees to the Catholic College, strongly recommended by letters from our late beloved Viceroy, and the renowned Mr. Burke. In the meantime an application was made by the Royal Irish Academy to the Catholic clergy thro' the Most Rev. Doctor Troy for the concurrence and assistance forwarding a statistical enquiry of Ireland, and tho' I might claim merit by precedence, I don't wish to be actuated by so selfish a motive. I am happy to co-operate in a work that must be crowned with success, by the interference of so learn'd a body, and the influence they must have on every liberal minded person. Several bishops of the established church have already signified their intentions of forwarding the general information, and a circular letter was voted by the Royal Irish Academy and is now preparing to solicit the assistance of the Protestant clergy in this undertaking. From the situation of the Catholic parochial clergy, they can certainly do more in the numeration than any others, and the clergy and laity of other persuasions is a compliment that ought to be paid, as going hand in hand must add weight to so liberal an undertaking. The letter has been approved of by Doctor Troy, and I trust it will also meet with your sanction with any addition that local circumstances may require. The only requisites then for immediate despatch are turn'd sticks (which I should also send you but for the inconvenience of carriage) to roll the ruled paper's on that are to be sent to every parish priest or curate, according to the size of their districts or street, being sent for every old parish, and they not being all the same size, you are the best judge how to distribute them. I shall be much obliged to you to send me an exact return of the Catholic clergy in your wardenship, with the names of the new districts, and the old parishes they each attend, which will serve to put my plan in some sort of order, before I receive the return of the people from you. As I have undertaken to compile the enumeration of the inhabitants of Ireland, my character is so much at stake that I should not undergo so arduous an undertaking, did I not rely on the zealous assistance of the Catholic clergy, and I have not the smallest doubt of perfecting the work if my directions are minutely followed, and under your auspices I hope to produce the most exact account that ever has been given of the population of any country. I flatter myself with the assistance of the late Catholic delegates, and 'tis not from want of respect that I do not apply to them by letter, but I wish my name to be mentioned as

seldom as possible, but it might in any degree retard the execution of the plan. May I therefore request of you to apply for the assistance of my late associates, and of the gentlemen of our persuasion whom I should be always glad to see foremost in liberal undertakings. Another thing that strikes me as most material is to have Protestant signatures to the accounts where they can possibly be got, as it will show most impartiality where we are the undertakers. Could you by any means procure the assistance of the Protestant bishop it would be a most fortunate circumstance, and under the influence of the Royal Irish Academy your application must be taken as a compliment. I began the work by enumerating some parishes in my neighbourhood myself, and finished them entirely in one week, which enables me to be a judge of such an undertaking, and as I actually completed as large and populous districts as I know of in that short space of time, I imagine that a parish priest even without assistants (which is scarcely possible for him to be) can effect it in a fortnight. The wardenship of Galway contains ten parishes. The city of Galway 947 houses. 3 pp.

1796. Jan. 21. Rome. Rev. Valentine Bodkin to Gregory Anthony French, Galway.

I little expected to be here this time, for I was in hopes that long ere now our long contested cause concerning the right of patronage in the Galway names would have a full hearing and discussion in the congregation. But Fr. Crean, prior of the Irish Augustinians here, and agent for our adversaries being too well convinced of the weakness of his cause has every way endeavoured to put it off, and to decline handing in his reasons in support of their pretended claims, in hopes my absence would serve his purpose and cause the better. As I can have nothing more warmly at heart than the good success of our so just cause and ancient established right, and as I apprehended that my absence might possibly prejudice the interests of the Galway names, although I have exhausted the subject by various writings, the most elaborate thereupon, submitted to the judgment, inspection, and revision of the first canonists and lawyers of Rome, have translated into Italian all your notes and remarks, and added thereto a deal of others, I am determined to remain here and wait for the production of our adversaries defence and reasons. Your long silence to my late letters have been the cause of no small uneasiness to me. Warden Joyes lately forwarded me your presentation of him as warden, and mentioned to me that you yourselves would forward me your protest, which I shall only make use of, as occasion or necessity requireth. There could not be a fitter nor a worthier warden than Mr. John Joyes under our present circumstances, and critical circumstances, for by his prudence be stood high in the esteem and regards of the

regulars, he thus had it in his power to check and refrain their underhand manifold intrigues, or open insults and cabals, particularly of the Augustinians. All the regulars here more or less, believe me, to a man are our foes, and no less than execrable in their eyes is the memory of your worthy and zealous late warden Kirwan. The élèves of the Abbey, now here, to this very moment hear his name or memory mentioned with scorn and contempt. Because he so steadily and undauntedly opposed their usurpations as to mortuaries, and foiled them therein by an agreement which they came into, dreading my presence in Rome and exertions in behalf of such unalienable rights of all pastors, than which nothing can be more clear in canon law. I consulted here the first canonists, and sent to warden Kirwan thereupon their unanimous opinion, which militated to a word in favour of the pastors against the regulars, who consulted here and ransacked their archives, and built so much upon extorted illegal and uncanonical agreements of certain prelates in former days, who were the worst of canonists and yielded up rights which they could not, pastors and prelates being not unlike guardians of minors who can receive no prejudice from any arbitrary illegal acts of their guardians. As to the high compliment paid by our foes to some of the clergy as most learned, I am no stranger to the abilities, deserts, merits and parts of them all, save and except Fr. Patrick Kirwan and Fr. Anthony French, the rest are very far from deserving such high-flown epithets. And without injury to either, you have not one canonist or man equal to such a task amongst the whole body. It's enough to read the enclosed petition of our adversaries, of which a true and faithful copy I send. I had enough to do to come at, and that only but two days ago. It is full of exaggeration, fallacy, and all grounded upon false suppositions, which it behoves our adversary to prove.

The chief director of it, Fr. Staunton, shou'd be more than ashamed of his counsels and instructions, and surely posterity will hear his name mentioned with dishonour and indignation, and his bretheren if they had feelings and sentiments becoming worthy good regulars, shou'd more than regret having so impetuous, hasty and thoughtless a fellow member among them. But I fear there are too many of his stamp in that house, and that Fr. Brennan is not his only admirer. Who is the James Darcy, and the three Blakes signed to this petition? In your answer to this pray mention after every name his birth, profession, &c. For eight yeares I never saw the colour Jno. Nally's money, nor even chapel rent, but twice, the same of Captain Burke called Nero. And still they have the assurance to pretend to a right of patronage, according to their law and reasoning all the parishioners of Ireland co'd claim an equal right. To say that the right of patronage by vigour of Pope Innocent's Bull is purely local, is nugatory, for the complex of the words of the Bull assign many other reasons, and rather than extend such a privilege, Rome would rather revoke our ancient

privileges. Dr. Teahan has insinuated as much in his letters to the congregation, but the congregation is afraid to do it, for I told them the certain dangerous consequences, and signified that Rome in that case shou'd provide for the Galway, whilst I was not without well-grounded fears that the suppression of our privileges might possibly make a church of Utrecht, that Rome should be the last to promote a schism, as all power from God to her is according to St. Paul *aedificationem non in destructionem corporis christi*. The truth of it is, I have fought, I have battled, and have encountered cabal, intrigue, calumny, and detraction on the part of my dear countrymen here, the regulars, the Augustinians chiefly, and now after four long years am in the heat of all those contests; nothing can equal their insidious conduct here, and artfull construction concerning the paragraph of the petition concerning the delegated power from the Protestant corporation of Galway. What *eminent* Divines to concur in such unheard of and truly false doctrine, that Protestants or even lay Catholics could delegate or communicate such a power, unless specially empowered by the Church? I make no other remarks on this indeed shameful memorial, which breathes so much rancour and virulence. As yet I have not been able to procure copy of said delegated power dated 8th [Novem]ber, 1791. But shall send it as soon as possible. The Galway names were 14, as by Galway map, which exists here, and is nearly destroyed, so little care had the friars of St. Isidore the Franciscans of it, it's torn, it's erased, and whitewashed in some places. One Fr. Bermingham a learned Galway Franciscan, who has published a learned work, and stiles himself a Galway man, procured and left it to the Convent. It is large and to engrave it at the lowest price would cost, after having consulted most of the engravers, one hundred and fifty pounds sterling, it's better than 6 feet. I have copied most of it, and make use of it's authority in my answers, it is dedicated to Charles the 2d. Eyre's garden belonged to the town, and another pleasant garden within a public walk for the citizens at the back of Eyre's house up to William's gate. The green had a ballustrade in it, and the town a public clock besides St. Nicholas. Pray who was Mayor of Galway in 1791? and it is possible that in council such a delegation has been granted or expedited? I rather incline to think such the produce of a factious party in Galway, who have some private sinister views beyond religious ones in order to promote their interests or insidious cabals. I can hardly believe the sensible Protestants will ever concur in promoting or *patronising in those times of danger such unparalleled proceedings*. They have excluded us expressly from their vestries, and how pray pretend to interfere in ours.

6½ pp.

1796. April 2. Protest by the mayor, recorder, bailiffs, &c., and the corporation of Galway, addressed to Rev. Walter Blake and the vicars of the College for not instituting Rev. John Joyce as warden

1796. May 12. Washington City. Peter Healy to Rev. Francis Blake, Moycullen.

I stayed longer still to see what might be the result of a debate in Congress on a subject which chiefly occupied their time the whole Spring out. I mean the treaty of commerce between the united States of America and King George, notwithstanding the ratification of which between your Sovereign Lord and Liege Majesty of Great Britain, France and Ireland, King, Defender of the Faith, and President Washington, required still, for its final determination, an act of Congress to give it sufficient validity in the law of this country. By the well grounded surmise of the best acquainted citizens it is become the general opinion that the great delay given this business in Congress, whose importance required dispatch was owing to the sinister motives of a good many of the now members being in their own private affairs in a state of embarrassment, and, to get rid of their incumbrances, had meditated no less than a scheme of tilting this happy Constitution.

The short sighted part of the people had like to have been deluded into very great discontents about this treaty and it's chief conductors by the repeated declamations of these artful members exaggerating with all the ingenuity of designing sophistry the disadvantage and disparagement that must be fastened on this country through certain restraining articles thereof. On this they largely dwelt for a pretext, when, in fact, their aim was to breed a rupture with England by keeping the treaty from being carried into full effect, which would inevitably bring on a civil dust at home, and in the wreck of affairs no doubt would prey upon their country. Happily for this time this embryo of mischief has proved abortive, by the general concern of all descriptions of well-meaning, peaceably disposed persons (and of which sort, thank God, this Union is for the most part composed, even to the chief helmsman) amounting almost into an alarm. The citizens of the several districts had advised each other of taking the speediest measures of averting the impending evil. Accordingly each district had called a meeting of all inhabitants and the method adopted was to address the House with memorials (what ye call petitions, but not in the same grovelling, creeping, begging, begging, and ten times worse beg in vain terms, but in the language of a man speaking to another man (by the word man I don't mean every human being) from the people, requesting their representatives to effectuate with *readiness the ratification of the treaty, remonstrating the necessity.* Of these meetings Congress were apprised and, before many of the memorials reached, in a precipitate sitting took place as if to anticipate the desires of the people. It was put to the vote and carried by a very small majority, only 51 to 48. The incomparable General Washington, who is as wise in the cabinet as he is brave in the field, would willingly sacrifice the imaginary far away advantages of national pride to the real and immediate blessings of eternal peace and concord, flourishing industry, growing wealth, and just economy.

Another object of concern to most people within a great distance of this City is the slowness of its growth for some time past, occasioned by the insufficiency of the public finances for carrying on with briskness the public buildings, and at a time that a large sum of money could be had upon loan for that purpose by the guarantee of Congress. The treaty affair retarded that supply and has almost entirely stagnated the improvement of the City, for if the public buildings drove any way smart, it would have given spirit to a great many private ones and continue employment to many tradesmen and labourers, which upon the suspension of business had necessarily absconded ; but now as the treaty is firmly settled and Congress consenting to procure this loan money, we are to expect that business will soon take a start in this City and banish the damp from people's mind that for some time past hung heavy on them through the apprehensions of a war breaking out here should be the consequence of the aforementioned jarrings of Congress. However, to the spirited address of the citizens at large to their representatives in Government and the strong marks of their disapprobation of any measures or proceedings in their policy that may tend to disturb the tranquility of this Union is confidently ascribed the reason of the miscarriage of the machinations of these depraved rulers. The matter did not blaze glaring enough to give full room for an impeachment as the design deserved. If the people of this country could be deprived of the liberty of convening together for the lawful purpose of consulting their general interest I don't know what might be the case, for they have but beings made of flesh and blood to be their governors. Happy ye and all such who have incorruptible immortals to be your guides and masters.

Since I came to this country the price of provisions have greatly risen, bread more than doubled, wages rather lower than higher. Since August last we have had most delightful weather. The whole Winter passed remarkably mild, scarcely any frost or snow. Now it is rather wet. It is rather early yet to speak for crops, but we have no bad prospect. A treaty of amity and commerce had been lately concluded between the United States of America and the Dey of Algiers, who was their wicked and dangerous enemy, subjecting them, however, to a smart yearly tribute, but 'tis by far the less evil. I hear of no dangerous distempers now being on the Continent.

With respect to your enquiries in your letter I should require to be possessed of some information and knowledge to enable me to form some judgment of the nature of things (gifts, to my grief, that have not fallen to my share), so as to be able to give you a satisfactory account of some things you desired to know, particularly the constitution of this country, for indeed, until I saw a copy of it here, I could not well tell what a constitution politic meant. I would give something for a copy of your British one, as it is said your side the water that it is the best in the world. But by what I understand this

American preceptor has inculcated to human reason a lesson that all foregoing instruction had preached in vain, i.e., it has convinced the richman that he must be content with his gaudiness and bigness, and enjoy himself fully if he will, without having it in his power to insult contemn or oppress the honest endeavouring poor man, for no reason perhaps but because the poor had not paid his homage in a manner humilitating enough to the prowess of the rich. On the other hand, it has made the poor industrious honest man of whatsoever trade, calling, or religion, sensible that he may be secure in the employment of his lawful acquisitions without being subject to the apprehensions of meeting with the undeserved displeasure, contempt, abuse, and, very often, oppression, of the rich. In any country or nation where there is but one law for the poor and the rich, and that that law is no law where it can be otherwise, a secret, I believe, it seems the poor never knew before. Hence arises the most beautiful harmony that ever subsisted between man and man—nothing taken off from true merit, whilst imaginary titles, undeserved privileges and distinctions must famish unfostered.

Labourers, merchants, yea, merchants from Ireland, for some years past have done very well here. In the time to come I am apt to believe that wages may get lower on account of emigrants from most parts of Europe, especially Britain, Germany, Holland, France, &c., pouring in so fast, and, most likely after the wars, faster and faster, as after the greatest scarcity a glutted market will soon pull down prices. On account of the misbehaviour of divers of your countrymen, not even the entirely vulgar, but yet some rascals who may have got some education, the name in general seems to be under a disesteem, hardly redeemable by the good morals and shining talents of a great many individuals of them, and of which some are in offices of trust and credit in the various departments of Government, Mercantile, Architecture, Army, &c., and at the head of very independent fortunes of their own acquisition, yet any piece of wickedness that must have been committed in any fashion beyond the common mode of mischief will be always without further enquiry alleged to the charge of some gallant Irishman. Notwithstanding some unavoidable inconveniences attending itinerant working people, if things go on as for some years past have done and is pretty likely to continue no doubt, but some share of real happiness will close the account in favour of the change, as you may infer from what I shall next say. James Tool, brother to Law., whom you knew, and what he was, has put to interest £60 a few weeks ago, acquired by no chance but his labour, though he met with a long spell of sickness, at many intervals unemployed, keeps himself well clad, not backward in spending a crown or two at times, and kept in his command money for the purpose of the releasement of any of his friends that should come here upon redemption. But a proper labourer will make more money than either tradesmen or clerk by their labour,

with this difference that the labourer has more hardship and more liable to sickness, and other matters remote from comfort. Artificers of some kind I may say must be dependent on the caprice of the times, but those whose business are immediately necessary for the use or the ornament of life may expect well with some certainty. A man of some hundreds capital as a tiller would do much better here than perhaps in most parts of the Old World, the more so if by his own industry, labour, and skill he has acquired his fund, for I must suppose such a person to have the necessary qualifications of a farmer, for practical knowledge goes foremost of any speculative knowledge in that branch as well as others, and indeed success therein depends upon the intelligence and diligence of the undertaker, more so than perhaps most other dealings that I know, for neither chance nor accidents can be so hurtful to the prosecution as the negligence of the owner. A good intendent may do his business well enough, but the master eye fattens the horse best. Need I remark that we have always to deal with the meaner sort of people in the labouring part of agriculture, whose chief aim is to cheat if they can. I don't know but this remark may go home to your neighbourhood. Ah ! but ye give no wages. By this business people who began not a long time ago with very little have realised comfortable properties here. If your man be only a theoretical farmer, or perhaps got his money by gift, lottery, or may be card-playing, God direct him. I don't know what to say to him.

The Catholic worship is kept up in most parts of the Continent, except in some parts of the Northward, which had been originally settled by Presbyterians, and chiefly so still, but in Maryland it flourished mostly. It is observed with great decency in Baltimore and Georgetown—a small town adjoining this Federal City. I may add with truth that our worthy prelate, Bishop Carroll, by his example, life, and great abilities, has much contributed to give it weight in this miscellany of forms. But the wisdom and clemency of the Constitution calls forth the man of merit, not by any particular name of Christian, but by manifest signs of real worth. In the administration of the law in some respects the peculiarity of this infant system requires or allows rather a mildness which in other countries may rather be hurtful than useful, but the letter dictates nothing but impartial justice. The complaints of an injured poor man is never heard unredressed, debts easier recovered than in your country, but a debtor, proving his insolvency, 52 days imprisonment acquits him of all claims. It seems to me that the legislators have in view to favour the rising of the colony very much, and to make a moderate prosecution of the law in some respects an inducement to foreigners to come in. Very few complaints of the heinous kind do I hear, and but little quarrelling too, where no Irish are to resort. There is some unfortunate spring in the arm of an Irish man that makes it so often rise. The clime agrees with Irish labourers as well as any other Europeans. Their modes of living, various, and

from the indispensable necessity of often changing from place to place, cannot be at all times comfortable ; but good living and high wages must be a great help to alleviate the distress of hard work and other inconveniences. The necessary qualifications for them to thrive in this country I am sorry they don't all observe which are temperance, first of all, for a temperate person will be always sober, and has the best chance for good health ; industry which always gets money, frugality which will have it, a strict adherence to truth, carefully to avoid bad company of either sex, eat strong meat and drink weak liquor. Any person observing these rules, whatever his profession or calling, will be regarded as a member of society, and are the surest means of bringing him into credit ? I don't know but it may be so in other countries, as well as this. Some say that it is absolutely necessary for the prevention of sickness to drink freely in warm weather of spirituous liquor, but to a great many it has proved a most fatal antidote. But for my own part, thank God, I find my health without it. The trade of this country, both inland and foreign, is rapidly increasing. The husbandry of this country is by far more feasible than that of Ireland, much owing to better methods and fitter implements. Harvesting commences so early that the saving of it is always certain. Indeed their crops are very light, but extensive surface may be balanced with the luxuriancy of your soil. The population of the United States, according to latest accounts I have got, about 3,929,326 including about 700,000 blacks, mostly slaves, deprived of all manner of human rights. The boundaries of the United States, which by the addition of three new ones are 16 in number now, are not yet accurately ascertained, by the line of observation comprehends 1,250 miles in length and 1,030 miles in breadth. The longest post road from N. to S. 1,513 miles. 3 pp.

1797. Dec. 5. Dublin. Thomas Braughall to the Warden.

When I had the pleasure of your conversation at Ballinasloe at the time Mr. Keogh and I were deputed to confer with the Catholic prelates on the most efficacious method of applying to the Legislature for a relaxation of the penal laws, the very active zeal you expressed on that occasion and the spirited exertions you made in consequence in your district encourages me to introduce to your personal acquaintance Mr. Luke Teeling, with whose merits you probably are no stranger, as he was very conspicuous in the Catholic Convention and foremost in his own county of Antrim for which he was delegate, a conduct which attracted the resentment of the Northern ascendancy, who from a spirit of revenge took the first opportunity to injure him, his property was injured by fire, his son taken up and sent to this city where he remained a state prisoner in the common jail until his health was so impaired as to threaten dissolution, when he was on considerable bail permitted to go at large to abide his trial which he has in vain endeavoured to bring on.

These circumstances have induced Mr. Teeling to seek an establishment in a less bigotted part of the kingdom, and as he is an experienced linen-manufacturer and bleacher, both which branches he has most extensively carried on with high reputation for several years, and which he means to continue in a proper situation if he can find such. He is now on his way to Connemara to view Mr. Martin's estate there, on which subject he has had a correspondence with that gentleman. Your situation and knowledge of the country must enable you to be serviceable to Mr. Teeling in that part of the country which he means to visit, and where the accommodations obtainable in other places are more difficult to be procured by strangers: the object of this gentleman's visit is so likely to promote the wealth and prosperity of that country should he settle there, that every person, who wishes to promote its prosperity by the introduction of the most staple industry, will be most patriotically employed in their best exertions to render Mr. Teeling such services as may dispose him to transplant his matured knowledge into a favourable soil if such be there to be found, as he will be accompanied by numerous families long versed in the manufacture, but which they are ready to remove to a distant part under the conduct of a man whom they know and respect for his fair principles and capabilities of employing them in productive labour.

I shall say no more on this subject as you, Sir, and every gentleman to whom you communicate his views must feel the advantages the district under your care must obtain if Mr. Teeling fixes his family and fortune there.

1798. Feb. 26. The mayor, bailiffs and peers of the Roman Catholic Corporation of lay patrons present to the warden for institution, Rev. Andrew Kenny, as vicar, in the room of Rev. Patrick Kirwan, deceased. 1 p.

1799. Feb. 1. Galway.

Rev. Valentine Bodkin to Lord Castlereagh. Your Lordship's card of Jan. 27 expressive of a desire to see me at the Castle on the Tuesday following, was forwarded me by Messrs. Lynch and Young of New Ross together with Sir John C. Hippisley's letter to me, to which I take the liberty of enclosing my answer, and leave it open for your Lordship's perusal. I am exceedingly mortified at not having been in Dublin to answer your summons which would afford me the honour and pleasure of your Lordship's acquaintance, but I shall endeavour to lay hold of the earliest opportunity to present myself to your Lordship, when I shall be more than happy to be honoured with any of your commands, or to have it anyhow in my power to co-operate or comply with your wishes or desires. Since my

return to this kingdom, on account of the overthrow of Rome and of the Italian states, I have enjoyed very indifferent health. A thirty three years' foreign residence alters too much the constitution, and disqualifies it for so very different a change. 2 pp.

*1800. Nov. Returns by parish priests of the incomes of the several parishes in the wardenship of Galway, pursuant to requests from Government for answers to queries, which were forwarded to them by the archbishop of Tuam, 3 Nov. 1800.

Kilcummin, £90.	Shruel, £30 : 16 : 11½
Moycullen, £96 . 16 . 4½	
Oranmore and } £100 . 7 . 10½	
Ballinacourty }	

1800. Nov. 15. Rev. Andrew Kenny, P.P., Claregalway, to the Warden.

To the first quere, what is the number of benefices in each province, distinguishing the unions from simple benefices, and what is the value of each of them? To this I answer that, as a private parish priest living in the district of Galway, I am not competent to answer a question of such magnitude, but refer to the archbishops and bishops of the respective provinces for a satisfactory explanation of the above question.

The parish I take care of for 30 years is called Claregalway, contiguous to the town of Galway, subject to the inspection of a dignitary called the warden of Galway, who is by privilege invested with full and independent jurisdiction over eleven parishes. The number of houses of my parish is about 400, containing 2150 souls. The stipend or dues which are actually paid, or ought to be paid me for the support of myself and horse, along with a coadjutor to enable me to go through the very laborious and constant duty of my office are as follows. At Christmas and Easter the people of every village assemble at a certain house appointed by themselves (which is done by rotation), for the religious purpose of confession and communion, where they are carefully instructed, their children catechised, and their controversies either decided or amicably compromised. This ceremony, being over, or sometimes before it to avoid confusion, each head of a house pays me or ought to pay eight pence, his wife one penny, the young men who are well able to earn a day's wages, are to pay two pence each, and the young women of the same description to pay one penny each : and this is done also at Easter. If a penny more should be exacted from them, 'tis done purely for the repairs of the chapel, which has no provision made for it. All these dues put together, along with some Christmas offerings from the genteel part of the congregation, may amount to the sum of £36 : 15 : 0 in a good year. The second part of our revenue arises from the number of baptisms, which might be

* See notes, p. 94.

upon an average 150 at 1 : 7½ p., for it is a rare case in my walk to get above an English half-crown. Nay, the payment of an English half-crown on any such occasion is rare enough. The whole got by christenings may amount to £11 : 10 : 0. The third thing to be classed in the rank of revenue is called mortuaries, which is a certain due to be paid to the parish priest at the death of any of his parishioners, if they have ability for so doing. The charge on this occasion for the best does not exceed 10s. 10d.—the poorer class paying only from a half a crown to 6 : 6d., the real poor being totally excused. 'Tis proper to observe here that the sick are carefully visited and attended during the whole course of their lives without fee or reward, and nothing expected till after their death, and even then but a poor trifle. The whole emolument arising from mortuaries never or seldom exceeds £6 : 0 : 0. The fourth and last class of revenue is called marriage money. On this occasion they are more liberal than on any other. The company invited to the wedding in general making offerings on the plate for the use of the clergyman, who gratefully receives it as an act of their benevolence. The bridegroom, after the ceremony is over, puts on the plate a half crown, this being generally the marriage money. Then the rest of the company follow, throwing on the plate from six pence to an English shilling, seldom more from the common people ; thus the priest may get from a crown to a guinea, sometimes thirty shillings, upon a rare occasion two guineas. But this is not understood of gentlemen, when we have the good luck of marrying any of them. They as far exceed the common people in generosity as they do in fortune. The emoluments accruing from this last branch upon an average may amount to £11 : 15 : 0 yearly.

Thus the whole income of my parish, which is collected with unspeakable pain, and earned with vast labour and trouble, amounts to the sum of £66 : 0 : 0 sterling, out of which I must support a horse for the public service, which in these bad years costs about £20 a year, and a coadjutor, who, for his hard and great labour, is entitled to a third part of the whole, being £22 : 0 : 0, which truly is a scanty allowance, the remainder, being about £24 : 0 : 0 sterling, is all that I had to live upon for several years. If other contingent expenses are to be put into the scale of what is inseparable from the rank of a parish priest, there must be still more deductions, and consequently his net income, clear of these very necessary incumbrances, will not exceed 20 guineas a year to find meat, drink and clothes, in a country of very little hospitality. From the above statements 'tis obvious that the greater the population the greater the revenue of the benefice must be, particularly when the people are industrious, (as my parishioners are), and not oppressed with rack rents.

Now I proceed to answer what are the regulations of marriage, and who can marry, &c. To elucidate a question of such extent would require more time and paper than our present

circumstances will permit, and therefore I refer the querist for his entire satisfaction on this subject to some of those moral authors approved of by the Catholic Church, who treat extensively and with great accuracy of this matter. I shall only say that our regulations in this district are very good and wisely calculated for the meridian of this place. The persons to be married must be of the Catholic religion, otherwise the parish priest cannot marry them. They must be well known and inhabitants of this parish, but in case that the man is from another parish or diocese he must have a certificate from his own priest or bishop to qualify him to be married in any other parish. In the certificate 'tis represented that the bearer is moral and free from any sort of impediment, contract or engagement. The parties must be of a proper age, or at least of that age that the law of this land requires: they must have the consent of their parents, if not emancipated from them. This, regularly speaking, must be done; but on extraordinary emergencies, where, thro' disobedience and blind love, the parents authority is set aside, prudence dictates other healing measures to be pursued. The superior is consulted, and, if possible strikes out some method to reconcile the parties; but if the parents should be unreasonably opposite and great evils apprehended from a refusal, then the superior licenses the priest to marry them, after first procuring leave from the Protestant warden, which leave or licence costs the common people 5s. 5d. each. This they call the banns of marriage, that is, the couple ought to be called in Church or, where they are better known, in the chapel, for three Sundays successively, then, if there be no just objection, they may be married by their own parish priest and no other, or by any other duly commissioned by him. If any great danger or bad consequence is justly apprehended from the publication of those banns as already mentioned, then the warden, to prevent the machinations of designing people, dispenses in the banns, and directs his letter to the parish priest to marry them immediately, the Protestant archbishop of Tuam granting them a similar licence, which costs from a guinea to 27 shillings. In case of consanguinity or affinity in the prohibited degrees, the warden, finding just and weighty reasons for so doing, grants them a dispensation gratis, which is frequently done in favour of poor orphans and distressed maidens of no fortune, and also for several other just and urgent motives this favour is granted without fee or reward. Not so in the dispensation of banns, the parties are fined an English half crown in favour of the poor of the parish, to put some sort of a check to their intemperance and impatience on those occasions.

These are my short answers to the warden's queries, with a true and impartial statement of my parish dues.

1805. May 13. The mayor, bailiffs and peers of the Roman Catholic corporation of lay patrons present to the vicars for institution, Rev. **Valentine Bodkin**, elected warden in the room of Rev. John Joyes. 1 *p.*

1805. May 18. The same present to the warden for institution, Rev. Dermot Noon, as vicar, in the room of said now warden. 1 *p.*

1805. Dec. Rev. Valentine Bodkin, warden, makes known that a solemn High Mass will be held at the parish chapel of St. Nicholas on the 5th inst., being the day appointed by royal proclamation as a day of thanksgiving for the late glorious and signal victories obtained by His Majesty's fleets over the enemy. He entreats the parishioners as loyal subjects to pray to the God of armies and of hosts for the preservation of their sovereign King George III., the Queen and the Prince of Wales. 1 *p.*

1809. Sept. 10. Claregalway. Petition of Honor Higgins, widow, to the warden, complaining of Rev. Malachy Mannin, who possessed himself of ground she ought to have. 3 *pp.*

1809. Nov. 12. Drogheda. Dr. Richard O'Reilly (primate) to the prelates of the Province of Connaught.

Most Honoured Lords,—I have had the honor of receiving your joint letter, dated the 8th instant, and sit down without delay to answer it. I lament sincerely with your lordships the scandalous divisions which have of late prevailed among the clergy of your province, and most sincerely wish the irregular and uncanonical proceedings, which had given cause to them, had never been resorted to. It rests entirely with your lordships to put an end to the dreadful scandal. This you will most effectually do by engaging the Right Rev. Dr. Bellew to correct the mistake he has been led into, by withdrawing the uncanonical appointment of Dean Egan to the office of vicar capitular, and preventing him from further exercising, to the great injury of discipline and disedification of the faithful, the functions of that office. By adopting this simple expedient you will immediately restore peace and good order to the distracted diocese of Tuam; but by further countenancing a manifest error, and supporting by your authority an unprecedented aggression against the canons and discipline of the church, you will protract the dreadful schism, and render yourselves accountable to God and our spiritual rulers for the fatal consequences which must inevitably result from it. As to the doubts expressed by your lordships of the competency of the prelate recognized by the Holy See, and acknowledged by all Irish Roman Catholics as Primate of our National Church to interfere in ecclesiastical concerns out of his own province, they cannot at all affect the right he has from the nature of his office to decide on the controversies which may arise in the different parts of our Island, when regularly brought before him by the canonical mode of appeal. That such jurisdiction has been exercised in the different provinces by several of the Primates, my predecessors, I refer your lordships, for proof,

to the ecclesiastical history of our country, and more particularly to the work of Doctor Hugh McMahon, entitled *Ius Primatiale Armacanum*, which contains a great variety of precedents exactly in point. Hence, from the respect I have for ancient and venerable institutions, and as it is in conformity with my bounden duty, and principally with a view to prevent contention and strife, and to promote peace and good order in our National Church, I shall not only on the present occasion, but on any future one that may occur, exercise the rights in *Aedificationem*, I trust, and not in *Destructionem*, which the canons and ancient usage have vested in me. *Printed.*

1828. Nov. 6. Rules to be observed in the College House.

That every clergyman resident in the College-house do pay in advance every quarter of a year the sum of three pounds to the Econome.

- 2d. That no clergyman shall reside in the house unless he also contribute to the Community Board.
- 3d. That only residents of the house be members of the Board, the Ordinary alone excepted.
- 4th. That no lay person be invited to the Community Board, and that gentlemen inviting such, do entertain them either in the large refectory, or in their room, entirely at their own expense.
- 5th. That any gentleman inviting a clergyman to the Common Board do pay to the Econome for each guest one shilling and three pence on the very day.
- 6th. That dinner hour be half-past five o'clock, except Lent, when it is to be at 4 o'clock.
- 7th. That the hour of rising through the year be six o'clock a.m., when a bell is to be rung.
- 8th. That perfect silence do prevail in the house from ten o'clock at night, and that the doors be locked at half-past ten, and the keys left in the Econome's room, and that gentlemen, going up and down the stairs at night, do make as little noise as possible, and by no means go through the house whistling or singing.
- 9th. That no gentleman enter another's room without knocking outside, and that such visits be avoided as much as possible.
- 10th. That prayers be said every night precisely at half-past ten o'clock in the Library.
- 11th. That no suppers be allowed either in public or private rooms, and that servants be instructed not to bring in same to any person under penalty of dismissal.

- 12th. That no gentleman call servants either from the corridors or rooms, but have a bell hung for that purpose.
- 13th. That the Library be opened every day from eleven o'clock a.m. until four o'clock p.m. That no conversation be held there, and no strangers brought into it.
- 14th. That these rules be written upon a large sheet of paper to be framed, glazed and hung in the Library, and that the Econome be requested to report upon the manner of their observance.

These rules were unanimously adopted at a meeting of the four town vicars, the Rt. Reverend Doctor French, W. G., Revd. Laurence O'Donnell, Revd. Mark Finn, and Revd. Peter Daly, at which Revd. F. X. Blake V. was present, on the 6th day of November, 1828.

Peter Daly, V. and Sec. 1 p.

Catalogue of the College Library (fragmentary) (cir. 1830) which includes Dictionaries, Catechisms, works on Theology, Scripture and History. Editions of some of the ancient Fathers (one of 1533). Canon Law, Decrees, Jurisprudence, Profane History and Literature, Geography, Voyages, Travels. 36 pp.

Rough draft of proposed rules for the Library. Undated. *cir.* 1840.

TESTAMENTARY DOCUMENTS.

- *1500. Feb. 17. Will of Evelineing Kyruan. *Latin.* 1 *p.*
1507. Aug. 1.^(o) Will of Peter Lynch.
(printed in Irish Arch. Soc. *Miscellany*, p. 72). *Latin.* 1 *p.*
- *1556. Nov. 13. Will of John Butler, Galway. *Latin.* 1 *p.*
1582. Aug. 4. Will of Richard Bourke, earl of Clanrickard.
Copy. 2½ *pp.*
- *1587. Will of John Blake fitz Richard, Galway, alderman. *Copy.*
1609. Oct. 26. Will of Marcus Linch fitz Nicholas, Galway, alderman. (Abell Walshe, warden, a witness). *Copy.* 3 *pp.*
- (None of these wills are in the Public Record Office.)

1690–1691. Portion of an entry book of wills and administrations (consistorial court of the diocese of Tuam in the time of James [Lynch] Archbishop (R.C.), kept by John Bodkin, notary public. These are not to be found among the wills, &c., of Tuam Diocese, now in the Public Record Office of Ireland.

The names of testators and intestates are as follows :—

Bodkin, James fitz Jonick, Galway	Will.
„ Walter	Ad.
Canvan or O'Canvan, William, Galway (dated 1661)	Will.
Darcy <i>alias</i> Martin, Elizabeth	Ad.
Flaherty, Moriarty	Ad.
Font, Geoffrey, Galway	Ad.
French, Dominick, Galway	Ad
O'Conor, James fitzHugh, Balleneclohy	Will
O'Grade, Dermot	Ad. Will annexed.

paper book, 20 pp.

* (o). See notes, p. 94.

Original wills, copies of wills, law papers, and documents connected with bequests for masses and anniversaries, of the following :—

- Bodkin, Nicholas, chaplain at Brussels, 1745. *Latin.*
 Burke, Rev. Barthw. 1798, &c.
 French, Anthony Dominick, Galway, late of Cadiz, 1790.
 „ Nicholas, 1745.
 „ *alias* Blake, widow, 1759.
 Kirwan, Margaret (Dalgin), 1741.
 „ Mark, 1757. Second Codicil, original.
 Lynch, Julia (masses under her foundation), 1789.
 „ Nicholas, vicar, 1751, original will.
 „ Nicholas, 1761.
 Martyn, *alias* Synot, Margaret, 1755. Orig. will.
 (The codicils and wills mentioned above are not in the Public Record Office.)

DOCUMENTS CONNECTED WITH MATRIMONIAL CAUSES.

1442. July 3. Sentence pronounced in Galway Church in a cause between Katherine Dewylyne and John Blake. *Latin.*

1682. Bond for performance of articles of marriage of Marcus Lynch, Barna, and Eliz. Browne.

1719—1768 ; 1813. Miscellaneous papers and documents connected with clandestine marriages, marriages between Roman Catholics and Protestants, and between persons within the prohibited degrees of relationship. Excommunications sentences, dispensations, licences, &c. among them. Lyon and wife, 1739 : Sentence, 1742, against John Connor, Order of St. Dominic, for celebrating clandestine marriages, excluding him from the sacraments and excommunicating him. Also excommunicating all priests who celebrate and all persons who contract such. Joseph Blake and Honoria Daly, 1765 : Patrick Delahunty and Catherine Mullen, 1766 ; George Dolphin and Bell Lynch, 1766 ; Thomas O'Nolan and Mary O'Malley, 1776 : Richard Bodkin and Monica Lynch, 1782. ^(p)

1763. Nov. 3. Brussels. The Apostolic Nuncio to Francis Kirwan, Galway, Warden.

Has read the letters sent on 30th October last, seeking counsel as to the matrimony contracted between a Catholic woman [Honorina O'Daly] and a man [Joseph Blake] who outwardly acknowledges himself a Protestant. Since this is too hard and on every side surrounded by difficulties, he defers an answer to a fitting time. Meantime, he commends the religion and faith of this father, who was unwilling to consent without the authority of his superiors. *Latin.* 1p.

1765. March 16. Rome. Cardinal Galli to the Warden.

On the relation of Honorina O'Daly, Galway, to the Pope. His Holiness begs that you will diligently enquire the truth, and certify to him. *Latin.* $\frac{1}{2}$ p.

1765. May 7. Galway. Rev. Francis Kirwan, Warden, to [Cardinal Galli].

Joseph Blake appeared before me, and testified from his soul he is a Catholic, though afraid to confess it, lest he should cause ample property coming to him in his hereditary right to be lost. As for

(p). See notes, p. 94.

Honoriam O'Daly (whom on account of her constancy in the faith and frequent tears I think contrite) everything seems to agree in truth.

(on the other side). To the Pope, on the part of Honoriam Daly.

Your oratrix is of gentle birth, but destitute of fortune. She was married clandestinely, without dispensation, to her cousin in the second degree, Joseph Daly (*sic*)^(a) a gentleman, who not having forsworn the Catholic faith, but entirely holding to it in his heart, abstains from attendance at Catholic functions, lest he should be deprived of his hereditary rights, which form an ample patrimony. Meanwhile, the matrimony so contracted receives such force from the laws of the realm, that neither can take a spouse while the other lives, nor can either compel the dissenting party to cohabit. So dispose the civil laws of the realm. Wherefore in matrimonial causes, the impediment of consanguinity in the second degree is not comprised. But since your oratrix is subject to the laws of the Church, it is evident that the said matrimony is of no force, and so, being penitent, she confesses that she has sinned grievously in contracting it, and in consummation, contrary to what is prescribed by the sacred canons. She submits to any penance enjoined on her, and trusts your Holiness with all pity will free her from the yoke.

Latin. 2½ pp.

1765. July 23. Rome. Cardinal Galli transmits the sentence. The dispensation sought is generally refused. The man should be warned as to his obligation to attend to the outward professions of the Catholic religion, and that he should never feign a heretical one. The woman should be prohibited from incestuous intercourse.

Latin. 3 pp.

[1765.] Rev. Francis Kirwan, Warden, to Cardinal Galli.

Points out the difficulty of carrying out the sentence, as this ill-starred match is held valid by the laws of the realm, as well as indissoluble. He further asks how he is to prevent incestuous commerce, and sends back the sentence for reconsideration. The man never feigned to be a Protestant. He assists at Divine Service, but not at the sacraments of Penance and the Eucharist.

Copy.

Latin. 2 pp.

1784. July 18. Rev. Francis Cahill to Rev. Augustine Kirwan, Warden.

A man of my charge must be always uneasy, particularly when his recourse to his superior is any way difficult. My uneasiness at present proceeds from your being imposed upon by a parishioner of mine.

(a). See notes, p. 94.

He has obtained a dispensation from you in a surreptitious manner, and of course null and void. The case was as follows :—

As soon as I found that this man [torn] a criminal connection with his first cousin, I separated them, and told him I would write along with him to Doctor Skerrett (to whose district they both belonged), to get the dispensation on as easy terms as I possibly could, but I am now informed he was advised by Mr. Duffy to send her to Cartoonlahan (a part of your district) and leave her there for some time, and that he could obtain a dispensation from you on his own terms. The plan was executed accordingly, but she was not long enough there to acquire a *domicilium*. The case was worse again, for he only told you that they were *in secundo et secundo* by their father's side without mentioning to you that they were *in tertio et tertio* by their mother's side, so you see how hard it is to deal with some of the common people of this country. I can assure you that if they could execute their plans with as much ease as they scheme, there would be no dealing with them, but I blame Mr. Duffy more than them, as he should know his duty better.

When he thought his plan was ripe enough he went to the seaside and married them, and though he has been with me at his return he never told me a word about this affair, so that I plainly see has been in the bottom of the whole affair. As soon as I heard of the marriage I went to the parties and ordered a separation *quod Forum* until I would hear from you, as you may depend on it I will strictly adhere to your decision.

1½ pp.

1806. Feb. 21. Tuam. Edward Dillon, archbishop of Tuam, to Warden Bodkin.

“ I have in my possession a marriage certificate, by which it appears that you, previously to Warden Joyce's death, had celebrated a marriage, the parties being both of the town of Headford. You are perfectly aware of the nullity of such marriages, and the dreadful consequences that ensue to the celebrant. The parties are not willing to rehabilitate their marriage. I request to be informed what step should be taken in this unpleasant affair.

2 pp.

1808. Nov. 5. Cork. Rev. Michael Joseph Collins to Warden Bodkin.

Has received complaints from many quarters of the conduct of Father McKeon, his marrying clandestinely the subjects of Doctor Dillon and Costello, his scandals in Galway, &c.

1811. May 8. “ Copy of a case as stated by Rev. Martin Blake and Warden Bodkin's full solution and opinion thereon.”

MISCELLANEOUS DOCUMENTS.

N.D. [1518]. Examination of witnesses, at the instance of Sir John Bremyngham, and by command of Sir John Bodikyn, mayor of Galway, as to the possession of a house beside St. Martin's Mill in said town, bequeathed by Catherine Athie to maintain priests to pray for her family. 1 p.

*[cir. Feb. 1679]. Father Augustine de Loginghem, Capuchin, Paris, to Rev. Dr. D'Assignies, Society of Jesus. Rev. Father Ireland sentenced to death for conspiracy against His Majesty: his death described (much injured by damp). French. *Copy*. 2 pp.

A parcel of certificates of Holy Orders, Cordova, Salamanca, &c., 1745-1781. Grants of relics, St. Louis the Bishop, 1785; with certificate of genuineness; Bones of St. Lucille, virgin and martyr, Rome, 1786; St. Galla, Rome, 1786; Wood of the Cross, 1786; St. Simon Apostle, &c. *Latin.*

N.D. [1786-1791]. Edmund, bishop of Elphin, to Cardinal Antonelli, as to diocesan affairs. *Latin.*

N.D. [cir. 1785-1787]. Letters and reports from Abbé Nicholas^(r) Bodkin to Cardinal Antonelli, as to qualifications of various ecclesiastics for promotion in the archdiocese of Tuam and diocese of Elphin: case of [Thomas] Costello, bishop of Clonfert, against the Clanrickard family, as to the presentation to Loughrea: as to the Irish College, Paris: candidates proposed for the chair of Theology, Salamanca; as to the diocese of Kilfenora being united to that of Tuam; bishop of Clogher as to his cathedral, &c. *Drafts. Copies. Italian. Latin.*

1787. List of subscribers towards building a parish church at Oranmore.^(s)

N.D. [cir. 1799-1800]. Vindication of charges against their communities by the superiors of the three convents of regulars in Galway.

Article No. 5 is as follows:—"We not only utterly abhor Jacobinism, infidelity, or rebellion, but positively deny the charge of either to be applicable to our respective communities, or to the individuals comprising them. In corroboration of this, we affirm that whilst some of the secular and regular clergy in various parts of this kingdom

* (r), (s). See notes, p. 94.

have been impeached, transported or hung (we do not say whether justly or unjustly), not one individual of those of this town has suffered or was even impeached; but that, on the contrary, some of them have received the public thanks of Government for their zealous exertions to stem the torrent of such pernicious principles, and have preached against them, particularly on two of the most trying occurrences in our history—when the French fleet were in Bantry Bay and on the morning after their victory at Castlebar, though they were supposed to be that very day on their march to take possession of this town.”

Draft. 3½ pp.

*Parcel consisting of MS. list of the inhabitants of the parish of Ballinrobe.

Expenses in connexion with unions of parishes; Faculties; ecclesiastical documents, 1746–1796. Sentences, 1778, &c.

Decrees, &c., accepted by all suffragans of the Metropolitan See [of Tuam] for their dioceses, 1631, at the time of the Provincial Council held at Galway, 1631, under the presidency of Malachy Queely, archbishop of Tuam, and metropolitan of Connaught.

Summary of the acts, decisions and statutes of the Provincial Synod of Tuam, begun at Galway, 21 November, 1639.

Compendious summary of acts, &c., of the Provincial Synod of Tuam, 1658.

Acts of the Synod or Congregation of the province of Tuam held in a certain place of refuge of said diocese 8 to 11 January, 1661. *Latin*. (The above, contained in a small MS. volume, were printed in “Collections on Irish Church History from the MSS. of the late Very Rev. Laur. F. Renehan D.D., President of Maynooth College,” edited by Rev. Daniel McCarthy. Vol. 1. Irish Archbishops. Dublin, 1861.)

Decrees or capitular and diocesan statutes made in a chapter of Tuam clergy held in a country place called commonly Selihane, under the presidency of Michael O’Gara, archbishop. 26 August, 1746.

Decrees, &c., made in a country place called Kilmain under the presidency of Mark Skerrett, archbishop, 10 July, 1754. *Latin*. 45 pp.

* See notes, p. 94.

(These last are in the same MS. volume as the preceding, and in Renehan's *Collections* there is a note to the effect that they would be printed in a future volume, which, however, did not appear.)

Constitutions for the province of Connaught, in a Provincial Synod held in the Cathedral of Tuam, 28 August, 1787, under Philip [Phillips], archbishop. (small paper book). *Latin.* 16 pp.

Constitutions, &c., in a Synod held at Gort, 17 June, 1789, under Boethius Egan, archbishop. (small paper book.) *Latin.* 18 pp.

Instructions for priests to instruct their people.

Small MS. volume, bound in boards, 240 pp. "Ex libris Caroli Aylmer, Painstown, Co. Kildare, 1770." On the flyleaf are a few sentences in Latin, stating that the family of Wogan came from England to Ireland with King Henry II. in 1172. The writer, being in Florence in 1742, met an Italian knight named Cavaglier Ughi, who gave him a heraldic MS. which attributed their origin to a Roman patrician.

It contains the following.

PREFACE.

Uranus or the Epistle Dedicatory to the Rev. Doctor Jonathan Swift, Dean of St. Patrick's, Dublin. (*cir.* May, 1732.) 59 pp.

Poem—To my friend Sir Charles Wogan, Baronet, on his excellent Poetical comment on the Seaven Penitential Psalms. (at foot "Wharton.")

A commentary on the Sixth Psalm, first of the Penitential. (in blank verse).

Do. on the 31st, 37th, 50th, 105th, 129th and 142nd psalms.

The Confusion of Babel, or the Second Fall of Man. (in blank verse).

A comment upon the Prayer of Habakkuk, the prophet, upon Sigionot, &c. (blank verse).

The Passage of the Red Sea, or the Canticle of Moses, &c., a Pindaric ode. (blank verse).

Deus Op. Max. Philippum Quintum Matrite reducem post obitum Regis Ludovici filii et Munia regnandi iterum strenue abnuentem alloquitur.

This poem [Latin] undertaken to make the nature of our present Jette-deau-Waterworks the subject of poetry. They have been brought to perfection in Cardinal D'Este's essay at Tivoli, imitated at Versailles, and lately at San Ildefonso.

A Latin epigram made in honour of the Lord Dundee the day after the Battle of Killycranky by an Irish priest, and imitated in English, as a tryall of the force of both languages.

An answer short and pithy to some hireling Poetasters, authors of the late Pieces in Doggrell and Heroick, viz. : the Petition of the Duke of Wharton, and the Epistle of the Lord Bolingbroke to His Grace, in imitation of Lord Rochester's sketch upon Rhimers in general. [July, 1732. Ps. 2 Aug.]

The answer of the Reverend Doctor Jonathan Swift, Dean of St. Patrick's, Dublin, to the author. (Printed in Sir Walter Scott's edition of Swift's Works, 1824. Vol. XVII. p. 417.)

Eclipsis antiquæ Hiberniæ et modernæ servitus Reverendo admodum Domino Do. Jonathæ Swift de Hibernia optime merito Inscripta.

Latin Poem.

N.D.^(*) Grievances of the parishioners of Claregalway : a severe indictment of the parish priest, especially as to his heaping up money, and his having too many remembrance masses, &c. (no names mentioned). *Copy. 1½ p.*

Pastorals and addresses for Lent, &c., by the warden : MS. collection of facts relating to the Reformation from Protestant writers (*sec. 2* is a character of Cranmer ; *sec. 6*, the Queen's supremacy established without consent of clergy ; MS. essay, reflections on Jansenism ; an essay on the differences between Protestants and Roman Catholics.

Drafts, copies of documents, &c., connected with the families of Bourke, Browne, Kirwan, Lynch, Nolan and O'Flaherty. (various dates).

(*) See notes, p. 94.

EDITOR'S NOTES ON DR. BERRY'S CALENDAR.

- (a). These words are endorsed on a deed dated 20 Dec., 1506 (*see p. 9*).
 - (b). *Recte* Cayr ; *endorsed* Cahir.
 - (c). Printed in Hardiman *Iarconnaught*, pp. 224, 225.
 - (d). *Recte* Anstace ny Kynyd.
 - (e). *Recte* English.
 - (f). The goods are not specified.
 - (g). *Recte* timber.
 - (h). I suggest 1560–1570 as a more probable date.
 - (i). *Recte* Ait a vartine uogh dirigh.
 - (j). *Recte* O Hessian.
 - (k). 26 letters in all from Fr. Nicholas Lynch (*see pp. 47 and 51*).
 - (l). The pedigree goes back to 1543.
 - (m). Apparently selected at random from many similar documents (*cf. note k*).
 - (n). *Add* 'where he met with so much kindness.'
 - (o). *Recte* 21st August.
 - (p). Marriage licence only : no irregularity. The cases cited appear to have been chosen at random from dozens which occur in these papers.
 - (q). There is a copy of this document as well as the original. In both the name used in this passage is Joseph Blake not Joseph Daly.
 - (r). *Recte* Valentine.
 - (s). Listed under several parishes. 18pp. *Single col.*
 - (t). Probably 1809 ; Rev. Malachy Mannin, P.P.
- * Items to which an asterisk is prefixed are dealt with further in Part II.

PART II

10 March, 1448. See p. 139 *infra*.

1495.

I found the reading of the two following documents beyond me, as did Dr. Berry, apparently, for having made an abortive attempt to transcribe them he simply omitted them from his calendar. The transcription here printed is the work of Dr. Ludwig Bieler. I am very thankful to him for his valuable help—ED.

No. 1.

ihc̄

Nos decanus ecc(lesi)e tuam(ensis) ac . . . ¹⁾ quib(us)da(m) liter(is) appostolic(is) iudex vno cu(m) alio colega cu(m) / cl(ausul)-
a si no(n) ambo a sede appo(stoli)ca ²⁾ spe(c)ialit(er) deputat(us) discret(is) vir(is) d(omi)no joh(ann)e m okm̄ p(re)po(s)ito / ffra(tr)i donato m(a)ccuml̄ę ęa(non)ico ac Magistro Toma ol̄aęuāy cl(er)ico tuam(ensis) dioc(esis) salute(m) et n(ost)ris y(m)mo / veri(us) apposto(li)c(is) firmiter ob[edi]r(e) ma(n)dati(is) nouerit(is) siq(u)ide(m) nos literas s(an)c(t)issi(mi) i(n) xpō pa/t(r)is d(omi)ni
5 alaxsandri di(uin)a Dei ³⁾ p(ro)uide(n)cia ppa(p)e ⁴⁾ sexti no(n) rasas no(n) abolitas n(e)c ca(n) / cellatas set om(n)i p(ror)sus ⁵ vic(i)o p(ro)ut p(r)ima ffacie ap(ar)ebat et supp(osi)c(i)o(n)e care(n)tes p(er) uenerabile(m) / et discretu(m) viru(m) d(omi)n(u)m Willialmu(m) ar(c)idiaco(nu)m ac (com)me(n)datariu(m) mo(n)asterii s(an)c(t)e t(r)initat(is) / tuaṁ iḃ ⁶⁾ reuere(n)cia qua decuit p(re)sentatas hu(m)iliter recepisse tenore(m) (con)tine(n)tes / seque(n)tem alexander ep(iscopus) s(eru)us ⁷⁾ s(er)uor(um) dei
10 dilec(tis) ffiliiis decano tuam(ensi) ac / . . . ⁸⁾ valtero cusin ca(non)ico ecc(lesi)e tuam(ensis) salute(m) et appostolica(m) b(e)n(e)dicc(i)o(n)em (con)quest(us) e(st) nob(is) / Wil(iel)m(us)

- brācij iam arsiaco(nus) eccl(es)ie Tuam(en)c(is) q(u)i ex (con)-
 sessione (et) disp(ensac(i)ō(n)e s(ed)is) *) app(ostoli)ce mona-
 steriu(m) s(an)c(t)e t(r)initat(is) tua/m(en)c(is) optinet ¹⁰⁾ in
 (com)me(n)dam q(uod)garian(us) (et) fr(atr)es minores monast(er)ii
 Wille galuie (et) q(u)idam alii cl(er)ic(i) (et) layci / eunde(m)
 Willialmu(m) q(u)o min(us) capellam b(eat)e marie de bñgalue¹¹⁾
 d(i)c(tu)m monast(eri)u(m) (con)s(er)ne(n)tem pacifice / posider(e)
 illiu(s)q(ue) ¹²⁾ fruct(us) reddit(us) (et) p(ro)ue(n)t(u)s cu(m)
 i(n)teg(r)itate p(er)cip(er)e possit p(re)texu q(ua)r(um)de(m) ¹³⁾
 15 l(ite)rar(um) app(osto)licar(um) / p(er) eosdem garianu(m) et
 fr(atr)es sc̄itōs ¹⁴⁾ s(u)briticie seu obreticie i(m)pet(r)atar(um)
 (et) alias (contra) iusti(c)iam i(m)pedir(e) / p(re)sumps(er)u(n)t
 acten(us) (et) p(re)sumu(n)t ideoq(ue) discrec(i)ō(n)i v(est)re p(er)
 app(osto)lica sc(r)ipta ma(n)dam(us) .q(uatenus). vocat(is) / qui
 fu(er)i(n)t euoca(n)di (et) audit(is) hinc inde p(ro)pos)it(is) q(uod)
 iustu(m) fu(er)it app(osto)lica c̄ o ē remota des(er)nat(is) / facie(n)tes
 q(uod) decrev(er)it(is) p(er) s(e)nsuram eccl(esiast)icam firmiter
 obs(er)uari Testes au(tem) q(u)i fu <er> i(n)t ¹⁵⁾ noāti ¹⁶⁾ si / se
 gr(aci)a v(e)l ¹⁷⁾ odio v(e)l ti(m)or(e) s(u)bt(r)axeri(n)t se(n)sura
 simili app(osto)lica c̄ o ē cessante (com)pellat(is) veritati testi-
 20 (m)oni(u)m / p(er)hibere q(uod) si n(on) ambo hiis exseq(ue)ndis
 potueritis int(er)e(ss)e alt(er) v(est)r(u)m ea n(i)lomin(us) ex-
 seq(u)atur /
 Dat(um) p(er)vsū ¹⁸⁾—anno incarnac(i)ō(n)is do(min)ice M^o—cccc^o—ix^o—
 —v^o ¹⁹⁾ —Idus Iuni po(n)tificat(us) / n(ost)ri anno—tercio—Post
 q(u)ar(um) q(u)ide(m) l(ite)rar(um) app(osto)licar(um) re-
 cept(i)ō(ne)m / (et) integram lectura(m) fuim(us) p(er) eunde(m)
 Wl(iel)m(um) ar(c)idiaconu(m) (et) com(en)datarium debita cum
 insta(n)cia requisiti .q(uatenus). ad eccuc(i)ō(ne)m ¹⁹⁾ d(i)c(t)ar(um)
 25 l(ite)rar(um) p(ro)cede <re> deberem(us) Nos igitur decanus /
 p(re)no(m)i(n)at(us) i(n) q(u)antum p(ro)pt(er) i(m)potenciam
 (inserted above the line : co(n) iudic(is) ²⁰⁾ se excusant(is) iur(is)
 d(i)c(c)io o(mn)i(n)ō e(st) (con)sondata petic(i)ō(n)i p(ar)tis
 annue(n)tes / ac ma(n)datum app(osto)lic(u)m cupie(n)tes exiqui
 vt tenemur vobis co(n)iu(n)cti(m) (et) diuisim app(ostoli)ca
 auto(rita)te / q(u)a fungim(ur) i(n) hac p(ar)te p(re)siendo ma(n)-
 da(mus) ²¹⁾ (etiam) s(u)b exco(mmun)icac(i)ō(n)is pena .q(uatenus).
 p(re)d(i)c(t)os garianu(m) (et) f(rat)res / om(ne)sq(ue) alios
 q(u)or(um) int(er)e(st) autor(ita)te n(ost)ra imo v(er)ius ap-
 p(osto)lica citet(is) aut alt(er) v(est)r(u)m citet vt (coram ?) ²²⁾
 /nob(is) in eccl(es)ia s(an)c(t)i ierlahey tuam(en)c(is) die peneulti(m)ō-
 30 m(en)c(is) octobris (com)p(ar)ear(e)nt p(er) se v(e)l p(ro)curatorem

/ ydoneum allegaturi (et) p(ro)po(s)ituri c(aus)am siue c(aus)as
 q(u)are ad exsecuc(i)o(ne)m d(i)c(t)ar(um) l(ite)rar(um) p(ro)cedere
 (above the line : n(on)) deberem(us) / ad q(u)os diem (et) locu(m)
 noss (etiam) p(re)no(m)i(n)atos citam(us) Scripta Tuamie i(n)
 fe(st)o .xi. milia vi(r)ginu(m) s(u)b n(ost)ri / signeti testi(moni)-
 o Anno instanti.

¹⁾ after *ac* a word seems to be inserted, beginning on the line and continued underneath, illegible. ²⁾ the form of the abbreviation is not quite clear. ³⁾ capital *D* doubtful. ⁴⁾ *pape*, with the *pp* in ligature. ⁵⁾ *psus*. ⁶⁾ *ib* : possibly *s(u)b*, cf. line 15, or : *ib(idem)* ⁷⁾ *pus*. ⁸⁾ a couple of letters (number uncertain), cancelled and, as it would appear, partly underdotted. Illegible. ⁹⁾ *Fd(is)*. ¹⁰⁾ blotted, and written again in the margin. ¹¹⁾ i.e., *benegalue* ? or : *bu(n)galue* ? ¹²⁾ *illiugqg*. ¹³⁾ *sic*. ¹⁴⁾ apparently cancelled. ¹⁵⁾ abbreviation mark missing, probably due to the scribe's inadvertance. ¹⁶⁾ i.e. *nominati* ? or : *uocati* ? ¹⁷⁾ cancelled, but under-dotted. ¹⁸⁾ evidently a blunder for : *Perusii*. ^{18b)} read : 1495. ¹⁹⁾ read : *execucionem* ? ²⁰⁾ i.e. *coniudicis*. ²¹⁾ *mādaḡ* ²²⁾ *q^oz-aḡ* ; the reading of the individual signs is rather doubtful.

The script of the foregoing is a rough, but comparatively regular, set hand of compact appearance. The scribe distinguishes between initial *v* and medial or final *u*. *ff* is the rule in the beginning of words. Final *3* (*m*) is comparatively frequent. The Irish Ligature *F* (*ar*) is found in lines 21 (*incarnacōis*) 23 (*ar¹diaconū*) and 27 (*gardianū*). As to the spelling, note the *pp* of *apostolica*, etc. (*passim*), *sppecialiter* (2), *ppape* (? , 5), and *ss* in *noss* (31), and particularly the constant confusion of *s* and *c* before *e* or *i* (*consessione*, *Tuamencis*, *arsidiaconus*, *consernentem*, *desernat¹is*, *sensuram*, *sensura*, *presipiendo*, *mencis*). Irregular spelling occurs also in *subriticie seu obreticie* (for : *subrepticie seu obrepticie*). I presume the gaps after *ac* in lines 1 and 9/10 to have contained the same words.

No. 2.

ihc̄.

- M(emoran)d(um) de solut(is) p(er) me [iohannem?] W(i)llialmo
M(a)cmiler et dauidi ei(us) ffilio ac al(iis) suis ffi(li)is [et?] /
(con)sa(n)genis inp(r)imis i(n) ecc(lesi)a de kyllbenean die
s(an)c(t)i grego(ri)i anno d(omi)ni M^oCCCC^oxc^o[v^o?] / —P(rim)o •
i(n) ferream(en)t(is) duob(us) cu(m) galeis et tog(is) septe(m)
marcas cu(m) dimedia marc[a] / It(e)m i(n) equo quinq(ue) marcas
It(e)m i(n) tonica (*erasure*) m(u)lier(is) et vestim(en)t(is) vij /
5 blu^ddi calor(is) duas marcas It(e)m i(n) sucursario bluido dece(m)
vnc(ias). It(e)m tuom . . / e crastina die i(n) equo que(m) emeba(m)
a dauide ffilio ricardi m(a)cmiler septe(m) / marc(as). It(e)m
duas vnc(ias) p(ro) dauide W(illialm)i m(a)cmiler edmu(n)do ruffo
et donato / Macy a ffilio edmu(n)di It(e)m quatuor marc(as)
i(n) vestim(en)t(is) nobilib(us) que i(n) cu / stodia soror(is) mee
mari(on)e reliqui It(e)m marc(am?) i(n) al(iis) vestim(en)t(is)
10 nobilib(us) viri / di calor(is) que i(n) custodia W(illialm)i mārosi
ikahain iusu dauid(is) m(a)cmiler pon / eba(m) It(e)m i(n) equo
que(m) dedi he(n)rico M(a)cmiler sex marc(as) It(e)m i(n) ffalinga
rubea / tres vnc(ias) qua(m) iusu dauid(is) W(illialm)i dedi dauidi
antiquo M(a)cmiler It(e)m i(n) oracolo rubeo iij vnc(ias) que(m)
dedi da(uid)i W(illialm)i M(a)cmiler i(n) crasti(n)o egidi [di]
abba / t(is) anno quo sup(r)a tuō It(e)m dixser(un)t sat(is)
15 ffacir(e) d(omi)no de burgo i(n) trib(us) ma / rc(is) cu(m) dimedia
Et vⁿ(us) dixit m(ih)i dar(e) iii^{es} marc(as) capitano M(a)cdone / ll
et dime(dia)m marc(am) donaldo ocunucam q(uod) et ffeci It(e)m
dixser(un)t sat(is) / ffacere ffiliiis ricardi M(a)cmiler i(n) dece(m)
quinq(ue) vnc(iis) quas dedi milero / ricardi i(n) oracolo rubeo
valor(is) ix vnc(iarum) et i(n) vestim(en)t(is) blu^d(is) valor(is)
vj vn / c(iarum) It(e)m app(or)tari a s(u)bdit(is) meis rugero
20 M(a)cgillabye et W(illialm)o occurrin i(n) vesti / m(en)t(is) et
aliiis domestic(is) reb(us) i(n) q(u)ib(us) sat(is) ffacer(e)
p(ro)miser(un)t noue(m) vnc(ias) / It(e)m i(n) terfexser(un)t duas
vacas ffetosas Io(hann)is Auby i(n) reffugio et cu/ra mileri ricardi
It(e)m i(n) ferream(en)t(is) tres marc(as) dat(as) p(er) me eis tuo^e
die / penevlti(m)a me(n)s(is) augusti anno d(omi)ni M^oCCCC^oxc^ov^o
q(ue) q(u)ide(m) deder(un)t ricardo d.b . . .¹ / It(e)m a dauide
ricardi de burgo (*de burgo cancelled*) M(a)cmiler p(ro) deci(m)is
25 dedi eis noue(m) vnc(ias) / et octo m(ar)caș hoc i(n) crasti(n)o
andre apostoli i(n) belai(n)gady It(e)m a pilipo / ricardi M(a)cmiler

dedi eis iiij d / (cancelled) vnc(ias) It(e)m dedi eis equ(m) i(n)
 iiij Marc(is) / cu(m) dime^{dia} marca It(e)m (etiam) dedi eis gladiu(m)
 i(n) iiij vnc(iis) It(e)m dedi ei[s] / xxxiiij d(enarios) i(n) vnga²
 bluida It(e)m dedi iiij vnc(ias) atateo odona It(e)m iiij^{or} vn(ci)as
 / diteo eq^{er}i pibyre /

- 30 It(e)m ego ioh(ann)es dedi eis i(n) manu dauid(is) equ(m) rufu(m).
 i(n).xx. vnc(iis) /
 It(e)m (*inserted under the line* : tomas) dedit camisi^{am} rubia(m).
 (et) (*inserted under the line* : risterdo) brasias (*inserted under the
 line* : edo) * i(n) iii^{or} vnxis (*sic*). ⁴

(*more recent hand* :)

Su(mm)a 56 marc(e) (et) 40 d(enarii).

(*first hand* :)

i(n) su(mm)a s(un)t lij marc(e).

The script of this document is very similar to that of No. 1, but hardly by the same hand. It is bigger and broader and the angle of the pen is also different. The use of v and u, respectively, and of ff in the beginning of words is the same as in No. 1. Of spellings, note dixserunt, interfexserunt and vnxis (for unciis) at the end (cf. alaxsandri in No. 1, line 5). Regarding the Latin form for Tuam here employed, the correct extension, I should think, is *tuomie*. At the end of line 28, a different hand comes in and goes on until the end of line 31. This hand is distinguished by a peculiar form of e (shaped like a small capital q), of I (in the items, reminding of minuscule q) and particularly by the employment of semi-capital r (∇) in all positions even initially. The (second) sum, at the bottom of the deed, is written by the main hand.

EXPLANATIONS OF SIGNS USED BY DR. BIELER.

() : contractions expanded.

[] : gaps filled.

< > : insertions (omitted by the scribe).

[[]] : deletion of letters found in the document (blunders).

/ : division of lines in the document.

a b c : (underdotted letters) reading uncertain.

²)Po, read F^o? ¹) Most probably : de burgo. ²) or : 'vnga ? ³) ? Edmundo.

⁴) Should risterdo (or possibly : riscerdo) be a misspelling for Ricardo and its correct place be after rubiam ? Then, the whole passage would read: Item Tomas dedit camisi^{am} rubiam Riscerdo et brasias Edmundo in quatuor unciis

27 Feb., 1500.

This is apparently not the original will of Evelina iny Kyrnan, but a memorandum of it written on parchment by [? Mymca Magnelly], major canon of Tuam Cathedral, on 27 Feb., 1500. The will provides for her burial in the church of St. Mary, appoints William Kyrnan her executor, to whom she leaves a tenement which she acquired from [her husband] Edmund Bodygyn, and leaves to her heirs (i.e. her daughters by the aforesaid Edmund) various legacies (plate, cow, etc.) as well as some bequests to the altar of St. Mary's and to "monasterium fratrum Galwye."

22 July, 1529. See p. 139 *infra*.

5 Mar., 1554. See p. 104 *infra*.

13 Nov., 1556, (p. 85 of *Berry calendar*). In the case of this will only, some details are given by *Berry*, viz. on p. 10, q.v. *supra*.

n.d. [circ. 1575]. Complaint to the Chief Commissioner and Council of Connaught and Thomond by Rev. Henry Bourke, warden, against Anthonye Fytton, for six years arrears of tithes.

n.d. [circ. 1576]. Memorandum by Dominick Lynch fitz Jhon Andrewe "Hereafter ensueth as much harme as Donell McRorye Flartie and others his partakers have done to me:

"Donell mcRorye with Redmond McGillegoyve McMurghie Rorye McManus McMurghie Rorye McEmer [] Donell McBrian McManus have taken of me out of Inishmeayne in an. 1570 the moneth of June eight kine and [*agherd*] of my man called Edmond McConoghor which kine is detained of me with their encrease which cometh to the somme of tow and thirtie kine. The said Donell McRorye ilartie have killed my man Donell o Dally upon my nowne lands."

A horse, Aug., 1575, which cost with charges 10s.

13 July, 1577. Mandate of the Archbishop* of Tuam to the people of Galway to pay their tithes to the College of Galway.

4 Aug., 1582, [p. 85 of *Berry calendar*]. Principal legatee is Willock Bourke, eldest son. Second son, Jhone, inherits lands brought in by his mother. Other sons, Rickard and Redmond. Daughters, Margaret and Marie—legacy of cows, etc.

14 July, 1584, (p. 15 of *Berry calendar*). Moroghe ne doe O Flahartie's answer [n.d.] to Roger O Flahartie's bill is among the papers in the collection. 3pp. *Copia vera*.

1587 (p. 85 of *Berry calendar*). Will is dated 28 Apl., 1586, with codicil.

* As the signature is "W. Tuamensis" the archbishop issuing this mandate was evidently Dr. Lally, the first Protestant Archbishop of Tuam.

10 Feb., 1587 [8].

Eldest son—Arthur; 2nd son—Walter. Wife—Julian, formerly Browne.

Lands: Killtullagh, Ballem^ccro, Kiltoroge, Moynedan, Freagh in T[h]omond.

n.d. [circ. 1663*]. 'A particular of the estate lately belonging to Arture Coghlan, Esq., in 1641.'

Carroghurenagh	..	169 a.	arable
Tloghanneskey	..	343	„
Lishine	..	164	„
Ana[srl]ogh	..	159	„

in the baronies of Carycastle, Eglis and Ballybrit, King's Co.

Worth £210 per an. before the war.

“The touthuall summe of acccheres is 833 acccheres.”

n.d. [circ. 1666*]. Memorandum by James Ryane concerning Rossderagh, Aghafin, Knockmullin and other lands [Queen's Co.].

These parcels are granted in patent to Col. FitzPaticke and are his ancient inheritance. They are liable to no quitrent but nevertheless have been distrained by the collectors, though several affidavits were made stating that they were possessed in [16]41 by the Colonel's father and have been since granted in patent with a release of the quitrent. Asks for letters to deal with this situation.

11 June, 1648, (*p.* 35 of *Berry calendar*).

The persons associated with Edmond O Heyne were Hugh O Davorin of Cahir[*miti*]naghty, Co. Clare, George McEnredary of Castle-reagh, Co. Mayo, and Margaret Burke of Roscam. The lands of Roscam comprised denominations called Ballygoll and Garranniore, in the town and county of Galway.

15 April, 1671. Lease of lives of Anne, Marchioness of Clarvrickarde, widow of 1st Earl, to Walter Athy, of Galway, for £30 per an. of the lands of Quarter of Munter Duvilly.

2½ *pp.* *Copy.*

28 March, 1676. Award by John Joes in arbitration between Ulick Boy Burke and the tenants of Munimore, viz. Dorby o Marachane, Richard o Roin and Donough o Fahy, finding that the tenants were not in arrears of rent on public charges.

Award confirmed, same date, by Walter Athy.

2 Apl., 1684. Solemn undertaking and order by Rev. Henry Browne, warden, and vicars. Ad perpetuam rei memoriam; sub poena privationis ab officio et beneficio ipso facto incurrendae. That none of them shall ever give to any friar . . . whatsoever precedencey

* Cf. Book of Survey & Distribution, King's Co. & Queen's Co.

of place on the power of beginning any ecclesiastical office pro vivis aut defunctis in secular houses belonging to this parish . . . when the clergy secular or regular are assembled to perform the same.

Latin and English.

[1679 or 1680] *The following is the full text of the document referred to in Berry's calendar, p. 90, q.v. supra.*

La copie d'une lettre écrite de Londres au Reuerende Pere D'Assignies de la compagnie de Jesus par le pere Augustine de Loginghem, Capouin.

Le reuerende pere Irland de puis 16 sepmaines estant mis en prison ou ayant les pieds enchaines pour auoir [*inserted in another hand* este accuse d'auoir] conspire contre sa maieste britannique fut condannée fe 3 iour de feurier a estre pendu et auoir ses entrailles iettè* dans le leu, et son corps mis a quartier : un seculiere nommé Jean Groues qui a serui le dit pere de la compagnie Jesus comme agent receust la même sentence. Un peus auans i'obtenu permission de sa maiesté de traiter avec eux et ayant ainsi entré dans la prison et obtenu de la mere du reuerende [] d'entrer avec mois, la quele a peine pouvoit s'abs-tenir des larmes [] le saint sacrement au reuerende pere, et ayant traité avec luy des appartenoins a lastre [*corrected in another hand to* l'autre] vie, et a lors ie le laissé avec sa mere et m'enfies rendre les mêmes offices a Jean Groues, et estant de retour au pere ie fus surpris de voir le changement de sa [? mère] laquele cessat de pleurer et eust le courage de lui dire adieu lui presentant un verre du vin ; a lors le reuerende pere me raconta courageusement encore tout ce qui se estoit passé dans nostre premier discours des merueils sur sa resignation a la mort, cependant le jolier me veint dire de me retirer ce que ie ne fis pas devant que nous [bras] l'un et lastre avec un extreme tendr[esse.] Le iour apres ie les vis en prison chaque un en particulier et leurs [] le iour apres, cet adire le ioure de leur execution ie les voireis, malgre tout les obstacles qui s'opposeroient, ce qui donna tant de ioi au pere quil sota pour m'embraser, et remercia le bon dieu, et a pres l'auoir instamment prié pour mobtenir une mort si glorieuse que la siene, il me dit quil ne le manqueroit pas.

Le iour apres ayant dit la messe et prie particulierment pour eux je m'en fus a la porte de la prison, dou estant amene furent mis sur des traines avec vn corde, non pas au col mais en bandelier, comme ils aloint en cest equipage par la vile, le pere ayant ses mains ioints sur son breuier et ses yeux regardants le ciel, on entendoit de tout parts des cries epouuentables, disant que les traitres estoient la, et que vn tel estoit le Jesuit, le prestre, quils estoient la les papists, pendez les, pendez les, quils meurent, leur sentence net que trope douce &c.

* Accents are only inserted as and where they appear in the manuscript.

Cependant les deux seruiteurs de dieu m apercement entre la foul et nont pas cesse de me regarder durant le space de trois miles qui estoit entre la vile et le lieu d'execution me faisant de signes tantost touchant leurs poitrines, tantost me regardant d'une oeil [] able] estant enfin arriue au lieu de leurs triumphes, ils les firent monter un chariot, avec la corde au col, a lors le pere commença a haranguer, la quele my lorde Maior qui presidoit a sete execution sembloit la mepriser par des certains gests quil faisoit avec sa cane.

Il y avoit plusieurs Catoliques present qui affirmoient quil auoit dit a lors quil mouroit [] innocent et libre de set crime dont on la [] qui nestoit encore nai, mais quil [] pour la [] toliques, hors de la quele il ny auoit point de salut[], et que soub pretext d'une crime on les a condané pour couurire la haine quil portoint enuers les catoliques ; en parlant il me regardoit plusieurs fois, un bruit courut [? soudainment] quil y auoint des prestres, ouy sans doubt quil y auoint des papists meles avec la foul, mais ie neu pas le bonheure destre decouuerte.

Peus apres le boureau s'approcha pour couurir leurs yeux avec leurs bonnets de nuit, il m'ont donne par signe le dernier adieu et encore [] je leurs donne labsolution, et la dessus la sentence estoit execute avec tous les seremonis accoutumes. Un Catolique arracha le coeur du pere hors des flames et me donna un petit morceau, lequel ie garderois iusques au dernier soupire. Ses amis obtenerent d'enterer tout les parties de son corps ou ils croioint a propos ; ie leurs a donne la terre sainte avec tout les seremonis accoutumes.

A considerable portion of this letter was much damaged by damp but an infra-red photograph taken for the Bishop of Galway by kind permission of the Minister for Justice enabled the obliterated passages to be read, except in a few places where the paper is torn.

1686. Account of moneys owing by Fr. Dominic Kirwan.

Examples of prices :

White sugar 9d. per lb. Tobacco 6d. per lb. White salt 1s. 6d. per bushel. White wine 9d, 10d. a bottle. Claret 9d., 10d. a bottle. Brandy 8d. per pint. Pair of spectacles 10d. Pair of brogues 9d. Postage paid on letter from London 10d.

[1688]. Exchequer Bill. John [Vesey, Protestant] Archbishop of Tuam v. Rev. Henry Browne, Catholic Warden, and vicars. Claims as warden in succession to Rev. James Vaughan who had been warden* for over 20 years up to 1684 all property enjoyed by said Vaughan as warden and by himself for the past 4 years, viz.
the lands of Cappaneveigh

* i.e. Protestant Warden, appointed 1663, died 1684. See Hardiman, *History of Galway*, 1820, p. 247.

tithes of St. Nicholas set to Anthony French fitz Peter, John Dooly
and Arthur Bodkin.

part tithes of parishes of

Moycullen	}	{	Set to John Blake fitzValentine
Kilcummin			Christopher Bodkin and
Rahoon			Richard Martin
Oranmore		,,	Pat Blake
Shrule, Co. Mayo		,,	Francis Blake and Pat Darcy
Ballynacourte			—
Skreene			—

all let regularly at good rents but now claimed by Henry Browne of Galway to the great confusion of all concerned. Moreover Anthony Lynch on 16 Aug. last set up a claim that all the above was his property before 1641 and the Corporation, on the matter coming before them, ordered Lynch to be put into possession. Prays that Browne and Lynch be required to produce their papers, shewing title, etc.

2½ pp. *Copia vera*, 7 Nov., 1688.

This case was never decided in the courts. It arose from the legalisation of the Catholic Corporation under James II. While the suit was pending Clanrickarde handed over the Collegiate Church of St. Nicholas to the Catholic warden, but after 1691 there was no further need for the Protestant Archbishop to continue the case.*

Several documents relating to tithes are preserved and it would appear probable that they were collected together for use in connexion with this case. I calendar them here.

(a) 5 Mar. & 6 July 1554.

Two Awards of the Archbishop of Tuam in a dispute regarding the tithes of Killtolagh between the warden and Richard fitzJason Blake. Cites the Lord Chancellor's letter of 10 Feb., 1553 ordering the warden and vicars to be put in possession of said tithes. Refers to bonds by Henry Jeos and Davy Kirwan in connexion with same.

7 pp. *Copy (in approximately contemporary hand)*.

(b) n.d. Endorsed 'a diminle of all the tithes that Ed. Kirwan of Galway was seised of in 1641.'†

The half barony of Loghreagh. All the great and small tithes in the parish of Bullane set in the year 1641 for £16; and two quarters of tithe in the parish of Kellinedime, being a rectory, set in 1641 for £40, 'but have been turned out of possession by the Romish clergy in 1643 and never before.'

Barony of Lietrim :

* R. J. Kelly, *Galway Arch. & Hist. Soc. Jnl.* Vol VI, p. 119.

† These words were subsequently crossed out.

Abrogorman,† Collimore, Corballimore and -begg, Ballintober, Finurie, Uskerboy, Gortne[*trav*]agh, C[]aghten, Lorgan, Arneyoya, Abigormecan.

Bar of Moycullen: Kilmainn [? Killannin], Kilcumin.

Bar of Coribre : [?Drumclefe].

Bar. of Ballintubber : Tarmonau[se].

Bar. of Atlone : Crurigh, Tirnaconel, Drumalagagh.

Bar. of Longford : Kiloran.

Half bar. of Clonmacnoven : Klanmackno[wen], Kilclune, Kluntuoskert, Oghilbegg, Kilkeril, Kilalaghten.

Bar .of Kilconel : Kilconel, Kila[]il, Fohonagh, Kilimur.

Bar. of Tiaquin : Ballimacward, Killuan, Klunkinkeril.

Half bar. of Attenry : Kilrikil, Kiltolagh.

Bar. of Dunkellin : Kilcunirin, Ballenecurtie, Ardrahir.

Bar. of Dunmore : monastery of Kilcr[*inant*].

- (c) n.d. This paper is headed 'A note of the dimincles of our tithes given to each barony in Sept., 1653,' and endorsed 'As our tithes were set by the State, 1653'.

Bollane	£14 10 0	by James Lynch & Andrew French
Carra		
Leitrim	£53	by Thomas Smith and Bar. French
Killoran	£25	John Lynch Edd. Bodkin
? Collimore	£112	Thomas Smith Bar. French
Klontoskertie	£26	John Ly : fitz Mar : and John Boorke
Kilclurry	£12	Konnor Kelly
Oghelbegg		
Kilalaghtan	£55	And : White Jo : White
Kilkerill	£34	Edd. Bodkin.
Kilconnel	£34. 10	—
Fohonogh	£91	Thomas Smith
Ballimacwarde	£91	John Lynch
Killuan	—	
Killimir	£85	Andrew Lynch
Kilbogue	£53	Xpher Bodkin
Aghrim	£73	Gregorie Lynch
Carra		
Kiltulagh	£80	Dom : Browne
Kilrikil	£130	Left Mathews
Kiltunierin	£67	Nicholas Blake.

23 Apl., 1690. Patrick Blake and Sara ni Nedmond to Archbishop of Tuam. Promise to pay £1 for probate of will drawn for Sara, 'a very poor woman.'

† These denominations are transcribed as they are written in the original document : see Abigormecan, lower down in same barony.

4 July, 1690. Bond £100.

Peeter Blake and Henerie Joyes, both of Galway, merchants, to Andrew Lynch, to observe covenants in lease by Lynch to Blake of lands of Ballagh in West Liberties of Galway.

1 June, 1700.

Certificate of trustees regarding dowry of Catherine Lynch. Recites marriage settlement of 16 Jan., 1677, of Patrick Lynch, son of Stephen Lynch fitz Nicholas, burgess, Galway, and Mary French, sister of James French of [*no place specified*], the lands in the settlement being :

Lettermilane 109 ac., the islands of Inish, 30 ac., Inishorke, 6 ac., [B]enish, 11 ac., Carnagh, 15 ac., Frish, 2 ac., C[?]angoulis, 3 ac., and Russine[]ulin, 1 cartrin 54 ac., in all 230 acres profitable according to 'the late Earl of Strafford's' survey.

Indicates further that Patrick Lynch died leaving his widow Mary and only one child, viz. Catherine, who, with the consent of the trustees, her grandfather Stephen Lynch and her uncle James French, married Patrick Lynch fitz Isodor, bringing him a portion of £250 hereby certified to be a fair fortune. The trustees are : Nicholas Lynch of Barna, George Martin of Ughtgilane, Co. Clare, Patrick French of Corendue, Co. Galway, and [Bartholomy] French of Castlem^cGarrit, Co. Mayo.

Signed by G. Martin & P. French, surviving trustees.

2½ pp.

29 May, 1728. Cor[nelius o Keefe [Bishop of Limerick] to Rev. Edmond Lynch, Warden.

The warden is to assemble the chapter 'after the most prudent manner' he can, then open and peruse enclosed letter [*missing*] and conform themselves to the contents thereof i.e. to draw up reasons against the visitation of their ordinary. 'This is, Sir, what you are desired to do by the great man abroad.'

23 Oct., 1733. "Cors. o Keeffe [i.e. Bishop] of Limerick" to Valentine Brown, merchant, Galway.

Has received this morning [from Rome] bull confirming their [lay patrons'] privileges. Will bring it to Galway early next month. Letter (enclosed) should be sent to the Archbishop of Tuam without delay to give him no cause of complaint as to short notice. The Warden is to be warned not to be out of the way. For very good reasons the matter should be kept secret. 'The messenger I have paid so please let me know by bearer where to put up that I may not be exposed when I go down.'

Galway, 2 Dec., 1728. [*Warden*] Edmond Lynch to Nicholas Lynch (at Dummacreery). Latest news is that a commission has come to Dr. Kelly of Clonfert to examine and decide the affair of the appeal. This he has done, in favour of Rob., Greg. and Michael by restoring

them to their ancient cures as in the time of his (E. Lynch's) predecessor. Expects more peace after this settlement. Mr. Lynch of Madeira left him (Nicholas) 20s. but he can only have 19s, the other shilling being deducted for expenses.

Begins Dear Nick ; signs as kinsman.

[Circ. 1737].

Extracts from letters to Mrs. Blake from Mr. MacDonogh sent by — to Nicholas Lynch :

The moment you receive this I beg you'll send for our good friend Fr. Ullick Lynch if able to come, if not for one of his friends, and tell him that I received yesterday a long letter from their agent who has sent me several copies of directions the Nuncio sent to Messrs. Duffy* and Kelly,* as also a copy of a commission to Mr. Gaffery* to be a third commissioner along with the two former, and that Walter Kelly by Dr. O Gara's means, as the agent supposes, wrote to the Nuncio to exclude Gaffery, but the agent got the Nuncio to support him and the Nuncio will have the three decide the case immediately and promises to stand by our friends and says if their sentence be not just he will take other measures to serve our friends. Tell my friend Ullick that our agent writes to me that the University of Louvain has declared for him and his friends.

Louvain, 30 Sept., 1738. Robert Browne fitz James to Mark Kirwan, merchant, Galway.

Concerning the dispute about the election [to the Wardenship]. Tempi [of Brussels] is the man : Rome will do nothing without consulting him.

1p.

Galway, 25 June, 1739. Depositions relating to the marriage of Luke Lyons, wigmaker, and Jenny Finn, daughter of Stephen Finn.

Tige Lions, brother of Luke, deposed that he was present at John Lye's house in Buttermilk Lane where he ' heard and saw Mr. Mathias Kincannon, with a book in his hand and a stole about his neck, ask Luke Lyons whether he was contracted to any other woman ; he answered no,' a like question and answer from Jenny Finn, and others appertaining to a marriage ceremony ; saw money there and a ring put on her finger.

Edmund Kelly, cooper, deposed that he was looking through a window and witnessed the ceremony performed by a clergyman, one Cuncannin.

Margarett McDonnough, aged about 18 years, deposed to the same effect, but not understanding English did not know what was said.

* A letter (3 Aug., 1739) from Rev. Hyacinth Bodkin summoning Anthony Blake, of Tuam, to attend his introduction as Warden shews that the commissioners were Rev. John Duffy, V.G. of Achonry, Rev. Walter Kelly, P.P., of Athlone, and Rev. Patrick Gaffney, V.G., of Elphin.

Deponent knows said Kincannin well and saw him often say Mass at Mr. Anthony Lynch's house at [? Ohurry].

Creganna, 6 July, 1739. [Rev] Ullick Lynch to [? Rev] Nicholas Lynch fitz John at Mr. Anthony Bodkin's, Galway.

Concerning the Lyons case [*see foregoing*]. The parties were validly married. Presumes Fr. Hyacinth has intimated this to Lyons as has already been done to Stephen Finn.

If Concannon is in the neighbourhood let it be intimated to the flock from the altar that he is not to be entertained.'

16 Sept., 1740, (*p.* 42 of *Berry calendar*). There are about 140 folios in the bound volume [*now marked H*] referred to by Dr. Berry as Vol. 2, which deal with the cause involving Rev. Hyacinth Bodkin, Rev. Mark Kirwan and others. These include detailed reports of the ecclesiastical courts appointed to try those cases. There is also a loose letter from Archbishop Bernard O Gara to Rev. Mark Kirwan on the same subject. (20 Oct., 1739. *Latin*).

In addition there are six further letters (1735–1740) between Revs. Ullick Lynch and Patrick Bermingham, besides those mentioned on p. 39 of Dr. Berry's calendar.

Louvain, 7 Oct., 1740. Robert Browne to Nicholas Lynch fitz John (c/o Anthony Bodkin, merchant, Galway).

Begins Dear Cousin.

Delay in answering due to absence of himself and cousin Joyce till 4 days ago. Has proposed his (Lynch's) case to the chief doctors of 'our University.' In future he should state cases in Latin for fear of any error in translation. 'Please enquire of Mrs. Rose Kelly or her sister at the boarding school whether they had any account of their brother Dominick who went to the Indies. We heard here he died, but no certainty.'

1 July, 1749.

Agreement between Clara Bourke, Francis Bourke and Celia Nolan arising out of disputed will of William Bourke. Involves also Ulick Bourke, of Cahir[cr]ane, Co. Galway. Henry Blake of [? Lehince], Co. Mayo, and Patrick younger brother of William Bourke.

Copy, certified by Redmond Hargaddane.
also n.d..

Answer of Rev. Francis Kirwan to [Chancery] bill of Coelia Nolan, widow. Relates to money left by Clara Burke for charity. Involves Thomas and Margaret Haverty, James Burke, Anthony French.

Incomplete.

Killanin, 29 March, 1751, (*p.* 42 of *Berry calendar*). Bro. Jos[eph] Burke to [Rev. Anthony Blake, Warden].

Begins Very Revd. Sir,

I have used my utmost diligence in what your Reverence recommend'd me about the parish of Killanin from these who had the best knowledge on't who say, besides those who were in later days, one Father Tig [*torn*] Thierny alias Thiernane was for many a year before Higgins and one Father Dermott Oge McMullen held both these parishes, viz. Killcomin and Killanin, they suppose from the Warden of Gallway, and how the separation came they believe was occasioned by some priest the Warden sent to the parish of Killanin contrary to the inclination of some gentlemen who lived there and then applyd to the Archbishop and troublesome times ensueing it remained in statu quo Mr. Hynes is greatly concerned for his conduct and says His Grace has not rightly understood his meaning and he wrote complaining of me, but how[ev]er Sulivane and Conner are like to continue with this parish as [? there is] sufficient demonstration to prove it. If requisite Mr. Hynes is ready to make any atonement I wo'd expect . . . and I am as ready to forgive him as he is to submitt . . .

Galway, 9 Apl., 1753. John Kirwan to Rev. Augustine Kirwan, c/o John Galwey, merchant Bordeaux.

Having given news of health of various members of the family and mentioned his success in a lawsuit *continues*: We at last have finished our design in the brewery and made it as complete as any of the bigness of it in Dublin with a horse mill, flat coolers, and all other conveniences and have no reason as yet to complain of sale. We intend God willing to make this summer a malthouse of the front house.

Uncle Kirwan wrote you in his last letter that the parish of Clear Galway was vacant by the death of Fr. Walt. Burke and that he spoke to Fr. Antho. Blake about it for you who made answer he was mindful of you. In a few days after he called a chapter and asked the vicars one by one according to seniority if they would accept of it. They all refused till it came to Fr. Domk. Browne who accepted of it which was contrary to our expectation. He then appointed you for the parish of Muckcullin and came to me the next day and told me of it. He understood I was not fond you should accept of it as I took it to be both troublesome and fatiguing and not fit for you to go among a parcel of unruly "creaters." He then insisted I could not make answer for another but that you should make answer yourself . . . and said you may be here till "grea" before you would get better and insisted it was better than any one quarter in town.

Fathers Thomas Bodkin and Stephen have his interest at heart and while agreeing with him (the writer) consider he (Fr. Kirwan) should accept that parish which is worth £20 a year: this will not prevent him from accepting another parish in his turn as Fr. Dominick

Browne did. The longest he can possibly remain abroad after being appointed, if he accepts, is six months. He could go, as this letter does, by a very fine ship, that commanded by Capt. Andrew Bodkin.

Galway, 10 Apl., 1753.

A duplicate of the foregoing, sent after Capt. Bodkin's ship had sailed for Bordeaux and adding information re family marriages.

At the bottom of second page is note from Antho. Blake advising acceptance of the parish which is not so laborious as is generally believed.

10 Jan., 1756, (*p. 43*) of *Berry calendar*).

The papers consist of the interrogatories proposed to Sister Mary Anth^y Martin, a novice of the Order of St. Clare, by Rev. Dr. Anthony Blake, Warden, and her answers thereto. There are 25 questions, of which the following may be specially noted.

Q. 14. Would you refuse professing if you thought you could with honour and decency do so in regard to this world? A. No.

Q. 21. Do you know that by the Rule you are obliged to cloister, that is to say that you cannot go abroad and that neither your father nor mother, brother nor sister, man or woman (but such as one privileged by the law) can get into the cloister to see you, which Rule is not observed now on account of the troublesome times but may be ordered tomorrow to be kept? A. Yes.

Q. 25 reminds the novice that it is less dangerous to her salvation to return to a secular life than to remain in cloister without a vocation; and the document concludes with these words:

If you will quit the habit in God's name I will deliver you up to your family who will receive you and your family will be better pleased you should do so than that even you should be a bad nun.

[Bordeaux] 22 March, 1766. Peter Kirwan to Rev. F. Kirwan, Warden. Concerning the will of their cousin and his best friend, Mark Kirwan. As executor he (Peter) must first attend to bequests for masses and other pious works. 'You know there's a perpetual one to be said in Galway, a capital destined for that purpose to be laid out in the surest manner possible, which will produce a shilling English money, which as I . . . have been told the very moment the will was made by Mr. McCarthy, my colleague as executor, [is] the usual retribution in that country. I think with submission to any other better judgment this retribution is what we call in this country honnete, seeing we could get two masses per week said for the like sum.'

Another letter on the same subject is written from Bordeaux, 7 June, 1766, by Mark Kirwan to his uncle, F[rancis] Kirwan, the Warden.

Dublin, 15 March, 1768.[? Rev.] John Ward to [? Rev.] John King.

. . . We have been here full of oaths and declarations which I fear will

end in nothing that is good. Dr. Harvy, under an appearance of goodwill and friendship for the Catholics, is not I fear sincere. When he and Dr. Fitz^s had almost agreed on the forms he went and got a paper printed which you may judge of by the title, viz. An Oath of Allegiance, Abjuration and Supremacy. This is sufficient qualification of the oath. The declaration to be made by the clergy is of a piece: he inverts the 4 articles of the French clergy in 1682 and changes the last into evident heresy, making it say what it does not, viz., that the decisions of the Pope in matters of faith are not sure without the consent of a General Council which is heresy, whereas the article itself says

They must be very wary of speaking their sentiments on this occasion for Harvy is a great enemy and has too many spies. The Bill for securities and mortgages for R.Cs. is passed the Lords and Council. Masses are to be offered for Fr. Bernard Rothe, who died at Mons—'a great benefactor to this mission.'

Irish College [? Rome], 1 Aug., 1769. [Rev.] John Jackson to [Mr. Harford].

Concerning the alleged maladministration of the college by the Rector. Depositions have been taken from the students who are all unanimous, but they have powerful adversaries. The only person they can appeal to in the present disturbance is Mr. Purcell, the "agent of the Irish nation," but he is timorous and at the same time too confident of success. Asks him [Harford] to use his influence with Purcell. The Rector's machinations have been partially revealed by some friends they still have at the "Roman College," who may put the Cardinal on his guard. They need some money. Suggests two alternative means of getting this secretly conveyed to them. Secrecy in all this is essential, otherwise Purcell will call him a 'wild head.'

3 pp.

9 & 14 Nov., 1782.

Warden J. Joyes to Archbp. Skerrett.

Respectfully upholding the Warden's rights against the Archbishop. Refuses to accept a delegate from the Archbishop in respect of visitation but promises a warm welcome to such delegate if he comes in his individual capacity.

Copies.

Another letter (6 May, 1780) from the Archbishop to the Warden refers to the trouble given to both of them in Ireconnaght by Mr. Mannion, and adds: 'Be assured the Warden's dispute with the Archbishop will never lessen Mark Skerrett's esteem for John Joyes.'

There are a number of letters and drafts concerning these long-standing disputes from Wardens Augustine Kirwan, John Joyes and others.

[? circ. 1780].

The notes and drafts of sermons include a number in the handwriting of Rev. Augustine Kirwan (Warden 1783–1791). Among these is an exhortation in Irish which is printed here on account of the phonetic spelling used by the Warden as well as the sentiments he expresses :—

She kiles, o Draavuar, an paper du le me yive en sho gu willimunne er a wil curum er nanum orum lan du buart whi an nos a vechimud shiveshe cahu er siel 7 er namshir ata nu pacie medu ens gac ait, 7 mask gac dram dine eder boct 7 sevre, isul 7 vuasul, shan 7 og gu. De is cial do sho. Ata, an nahim ata shiv e tusbana en su curum ata an credu cristul logint orre ata dine crinu en su pobul sho 7 ata shide le moran do blintri gun a clunu isbe gu (*sic*) hagart, ata an this og ata tact soas ar an vuar sho lanunt an droc patrún sho ata bucile 7 calini en su parostu sho oct blinu deg du eeis no bedir bar os a cin 7 nir islu shide a rive a glunu en sagart, no [? *pbi*] mar ata she nir cur shide ide fein en clunt le corp nifre an Tiernu a glacu. Us naruc [? ris] scanuluc an alli e sho 7 que us cintock lish, que er will a villan ? Ata she orinni, oriveshe aher[nne], 7 mahir[nne], no er er clan fein.

Continues in English, Exhortation against dishonesty.

Social conditions in the eighteenth century are reflected in the sermons. Several, for example, stress the importance of not treating marriage lightly and rushing into it without consideration 'as people do'; it would appear from these, too, that disregard of the sanctity of an oath was a fairly common failing; while in 1751, before Fr. Augustine Kirwan's time, one warns the people not to attend 'the unseasonable entertainments of a set of players is come to settle among us while the poor starve in wretched abodes'; another appeals to those (especially the gentry whose tenantry benefited) who did not contribute to a scheme for bringing in a cargo of barley for the poor which when sold resulted in a loss; while in 1751 the use of meat in Lent was apparently prevalent, for it was made a reserved sin.

Kilcummin, 3 Oct., 1783. Bro. Francis Garvey to Warden Augustine Kirwan.

. . . As to John Griffy and Honora Naughton they remain hardened in the ways of iniquity, quite deaf to all private admonitions: their reasons are that she at first lost her reputation in the eyes and mouths of the public, and that he therefore will never quit her till death. They would long since appear to some clandestine clergyman but for the promises made of obtaining if possible a dispensation in the 1st and 3rd degrees, viz. . . . The above motive is neither sub- or obtruptitious in public appearance. As the first application was not answered I wrote by hand to Rev. Charles Kelly, Alla Minerva, last July. Whether the bearer, James Dunn, a candidate, be gone off Fr. Anto French knows best.

John McDonnagh mentioned came three Sundays ago, between the hours of 12 and 2 one night to be married without his papers. I put him off. He came last Sunday at a late hour and being asked whether he was one of those that read and swore at Roxborrow he said he went there but took no oaths. I then begged of him to bring one or two of his companions before the justice here who would testify his innocence before him and that then after performing his Easter duty, the best sign of a Catholic, I would proceed. Nothing since issued but threats and menaces.

2 pp.

1783—

Register of the householders of the parish of Ballinrobe shewing residence (street or townland) and payment of Christmas and Easter dues. The entries in this paper-covered book,* which measures $7\frac{1}{2}$ " x $5\frac{3}{4}$ ", are all in the handwriting of Fr. Francis Xavier Blake, afterwards P.P. of Moycullen, and the title page is initialled by him.

72 pp.

Ballinrobe Town.

Main Street : Redmond Burke, Hugh Monahane, Ed. Jennings (junr), Peter Staunton, Peter Joyes, Patrick Dowdall, Jno. Cusack, Michael Joyes, Matt Sinnett, Laughlin Tuohy, Jno. Richison, Jno. Burke, James Thornton, Ed. Jennings (senr.), Jno. Thornton, Patrick Jennings, Patrick Rymes, Patt Mac Ga[m]an, Farrell Mac Ga[m]an, Henry Cassidy, Barth. MacTeige, James Higgins, Roger Flanelly, Mick Gordon, Mark Staunton, Mick Walsh, Widow Flanagan, Bart. Cunningham.

Common : Laurence Conry, James Coleman, David Hennelly, Bryan Boyle, Jno. Lyons.

Glebe Street : Andrew Mell[o]tt, Anthony Jennings, Patt Burke, Jno. Hogan, Jno Hogan (Taylor), Peter Walsh, Jno. Saunders, Mick Jennings, Owen Collaran, Luke Lyons, Francis Doyle, Luke Kenny, Wm. Jennings, Patt French, Thomas Biggins, Ed o Flaherty, Thomas Monahan, Mark Kelly, Patt Nolan, Mick Flanelly, Bryan Mollahun.

Bridge Street : George Waldron, Patt Waldron, Charles Carr, Patt Darcy (senr.), Patt Morris, Mick o Heir, Mrs. Darcy, Jno. Mulloy (Pub.), Mrs. Edwards, Francis MacGaman, Jno. Mulloy, John Walsh, Joseph Willis, Mick MacDermott, James Liviney.

High Street : John Jennings, Anthony Lynch, Walter Burke, Walter o Mealy, Peter Walsh, Widow Joyce, Owen o Mealy, Wm. Toole, Stephen Collaran, Francis Duradan. Nick Walsh,

Creagh Road

Chapel Road

Cornfield Road

} no names given.

* This is described by Berry, who gives no date, as a "parcel" etc., see p. 91 *supra*.

Caher & Curramore : Mrs. Martin, Walter Cusack, Jno. O Donnell, Thos Burke, Patt Darmody, Mick Liddane, Philip Cusack, Bryan Brannigan, Jas. Parlan, Jas. Brannigan, Jas. Dolane, Laurence Burke, Stephen ó Donnell.

Clogher & Coslogh : Thomas ó Reilly, Thomas Shaghnessy, James Laven, Anthony Guggane, Hubert Burke, Barth Burke, Wm. Farragher.

Cloonecurrane : Patt Philbin, Thomas Flanelly, James Concannon, Hugh Carroll, Thos. Mullowny, Daniel Cambell, Patrick Monahane, Roger Farragher, Thomas Flanelly more, Luke Brillihane, James Brannigan, Jno. Liddane.

Parkgarruff : Richard Feeny, Patt Sheridan, Mathew Sheridan, Thomas Sheridan, Wm. Hishan, Jno. Hishan, Mick Real, Patt Murphy, Patt Duffy.

Curragh : Patt Kieragan, Jno. Kieragan, Francis Kieragan, Jas. Gormully, Ed. Gormully, Andrew Philbin, Thomas Duffy, Thomas Cunniff, Patt Duffy [*erased*], Mick Hogan, Bryan Boyle, Ed. Murphy, Thomas Goldrick, Thomas ó Reilly.

Cloonluffan : Patt Brillihane, Mick Murphy, Richard MacVaddy, Thomas Philbin, Nick Glyn, Wm. Walsh, Thomas Glyn, Denis Hogan, Mark Thomas, Thomas ó Reilly [*erased*], Richard Killeen, Patt MacVaddy, Thomas Jonnen.

Cloonenagh : Owen Lorcan, Patt Casey, Mick Philbin, Peter Killeen, Patt Philbin, Stephen Philbin, David Henahane [*erased*], Roger Liddane, Mick Flanelly, Owen Boyle, Patt Fenaghty, Jno. Flanelly, Mathias Baghly, Patt Flanelly (senr. & junr.), Denis Flanelly [*erased*], Jno. MacTeige, Thos. Farragher, Jas. Fahy.

Belatogher : [] Philbin, Thomas Corkan, Denis Farragher, Joseph Burke, Thos. Murry, Denis Divin, Peter Hogan, Martin ó Neille.

Killkirane : Jno. Meay, Jas. Meay [? roe], Jas. Meay Martin, Jas. Meay [? rose], Jas. Meay [? Elinor], Bryan Meay, Mick Meay, Laurence Meay [*erased*], Martin Meay, Patt Meay, Thomas Meay, James Kearney, Jno. Kenny, Thomas Duddy, Hugh Corkan, Patt Burke, Murdagh Farragher, James Cunningham, Peter Costello, Augustin Hogan, Jno. Mackin, Bryan [? Hon]nelly, Patt Henahan.

Gorteen : Wm. Lorrignan, Wm. Cowen, Gill Flynn, Thomas ó Neille.

Rahard : Wm. Duradan, Wm. Sullivan, David Flanelly, Mick Walsh, Wm. Shaghnessy, Wm. Madden, Wm. Burke, Jas. Andrews, Thomas Mulloy, Jno. Mellott, Jno. Meay, Wm. Murry, Jno. Duradan.

Carn : Cormac Hughs, Patrick Hughs, Peter Hughs, Nicholas Hughs, Theady Liddane.

Ballinahy : Mrs. Monahane, James Lally, Jno. Sullivan, Andrew Sullivan, Theady Monihane, Peter Flanelly, James Lally (sawyer), James Sheridan.

Loughmask Road : Edmund MacDermott, Richard Burke, Patt

Collaran [*erased*], Mick Collaran, Jas. Sheridan, Edmund Sheridan, James Meenahane.

Neal Road : Mick Browne, Edmund Lally, Mark Magrath, Wm. Lally, Patt Lyons, Luke Gormully, Richard Swiney, Jno. Joyes, Jno. ó Carroll.

Bonitöbber : Mick Kelly, Mick Hogan, Patt Farraher, James Cassidy, Robert Green, David ó Neille.

Racarreen : Mick Burke, Henry Walsh, Jno. Duradan, Patt Mellott, Patt Flanelly, James Gibbons, Patt Gibbons, James Sheridan, Jno. Sheridan, Mick Mellott, Jno. Walsh, Theady Toole, Patt Moran, Henry Walsh, Mathias Lyons, Thomas Hishan, Patt Walsh, Roger Lyons, Richard Walsh, Patt Roche, Mick Conry, Myles F[ee]rick, James Walsh, Jno. Hagarty, Patt Burke, Ed. Mellott, Ed. Conneely, Laurence Duffy, Wm. Flanagan, Luke Sheridan, Patt Kieragan, Patt Higgins, Owen ó Mealy.

Cappanavohenane : Thomas Connell, Aug. Toole, Peter Toole, James ó Mealy, Denis Colleran, Walt. ó Mealy, Ed. Biggins, Jno. Sheridan, Thomas Sheridan, Henry Duradan, Peter Egan, Jno Lyons, Anthony Connell.

Knocknakilluff : P. Browne, Jno. Feeny, Wm. Feeny, Andrew Feeny, Jno. Moran, Andrew Moran, Mick Moran, Thos. Moran, Philip Feerick, Patt Feerick, Mick Feerick, Jno. Feerick, Richard Feerick, Jas. Browne, Nick Coen.

Cloonkerry : Jno. Murphy, Dermott Luke Burke, Wm. Burke, Patrick Ambrose, Mick Flynn, Lau. Sheridan.

Raredmund : Thomas Cuffe (Esq), Anthony Broders, Part Broders, Patt Glyn "B," Patt Flynn, Jno. Feerick, Myles Feerick, Patt Feerick, Denis ó Mealy, Thos. Meenahane, Patt Vaden, Patt Flanagan "P," Patt Cahan, Patt Feeny, Martin Murphy, Mick Murphy, Patt King, Bart. Mackin, Lau. Meay, Martin Burke.

Cloonee : Denis Browne (Esq), Thomas Burke, Thomas Geraghty, Theady Moran, Cormac Vaddy "P," Patt Feeny, Patt Ambrose, Patt Gibbons, Patt Vaddy, Patt Hanly "B," Patt Walsh, Thomas Walsh, Mick Ambrose, Wm. Gibbons, Jno. Hevrin, Mrs. Foster.

Knockglass : Patt Walsh, Luke Mealy, Mick Hevrin, Mick Collaran, James Mulley (*sic*), Bryan Farrell, Cormac Liddane, Dermott Flanelly, Jno. Gibbons, Patt Burke, Wm. Hevrin, Jas. Hamilton, Patt Dolane, Toby Gibbons, Mark Toole, Dermott Andrews.

Knocklehard : Farrell Loughnane, Jno. ó Connor, Patt Joyce, David Andrews, John ó Carroll, Jno. Keefe, Thomas Murphy, Patt Flanelly, Jas. Hanly, Myles Andrews.

Knockadune : Thomas Biggins, Patt [? Nill or Nitt], Thomas Keal, Jno. ó Flynn, Patt Rogers, Ed. Rogers, David Walsh, Jas. ó Mealy, Patt Gormully, Dermott Gormully, Richard Feeny.

Roxborough : Edmund MacAnne, Peter Keal, Laurence Hogan.

Knockricard : Edmund Fahy, Patt Moran, Thomas Moran.

Lisskyleen : Richard Macavilly.

Kilthron: Patt Hoban, Wm. Burke, Patt Cowen, Thos. Ambroge, Thos. Kelly, Walt. Joyce, Jas. Walsh, Ed. Walsh, Thos Walsh, Patt Connell, Denis Sheridan, Thos. Sheridan, Bryan Sheridan, Philip Conry, Anthony Hennelly, Thos. Lyons, Patt Mullen, James Mullen, Patt Reilly.

Cloongowla : Myles Feerick, Thomas Syce, Luke Hishan, Martin Hishan, Mick Hishan, Jno. Biggins [*erased*], Jno. Hennelly, Jno Hennelly lame, Patt Hennelly, Patt Hennelly bane, Richard Hennelly, Patt Walsh, Peter Walsh, Jas. Cormacan, Patt Gro[*n*]ill, Francis Dey, Jno. Curreen, Andrew Mackin, Jas. ô Brien, Jas. [K]yne, Darby Kyne, Thomas Burke, David Huady.

Knockanotish : Patt MacAnne, Thomas Staunton, Hugh Guggane, Jas. Guggane, Thomas Collaran, Connor Farrell, Patt Farrell, Jno. Biggins, Thomas Hogan, Mick Hishan, Bryan Mullaville, Thomas Anger, Patt Keefe, Jno. Derrig, Laurence Loughnane, Mick Rush (senr. & junr.), Richard Lyons, Jas. Walsh (senr. & junr.), Martin Flanelly, Jno. Morahane, [1 *name lost here, page torn*].

Fryars Quarter : Mick Walsh, Pat Walsh, Jno. Walsh, Walt. Walsh Jno. Connelan, James Connelan, Martin Connelan, Jno. Reddington, Ed. Reddington, Matt. ô Mealy, Denis ô Mealy, Patt MacManus, Redmond Burke, Peter Mulloony, Thomas Richards, Bryan ô Flynn, Laurence Flanelly, James Mellott.

Lavally : Jno. Mellott, Martin Mellott, Mick Mellott, Ulick Walsh beg, Thos. Walsh Ulick, Thomas Walsh, Wm. Walsh, Ulick Walsh, Ricard Walsh, Ed. Sheridan, Ed. Sheridan (smith), Mick Sheridan, Wm. Curreen, Thos. Curreen, Jno. Hoghagan, Thos, Hoghagan, Peter Meay, Thomas Moran, Thos. Moghan, Thomas Cusack, Richard Corry, [*paper torn*]ally, [] Syce.

Ruslare : Patt Mullany, Jno. MacDermott, Martin Hilane, Mick Hilane, James Thomas.

Cartoon : Philip MacDermott, Myles Nally, Ed. Nally, Jno. MacPhelim, Patt Bingham, Mick Nestor.

Ballinakilluff : Darby Royen, Wm. Murphy, Patt Murphy, Mick Nestor, Martin ô Reilly, Thomas Mooney, Wm. Kivell, James Henahane, Jno. Henahane, Ed. Granagher, Patt ô Mealy, Jno. Royan, David Flanagan, Patt Gill, Patt Horan.

Cloonark : John Gill, Wm. Gill, Patt Swiney, James Kilroy, James Royan, Richard Nally, Owen ô Neille, Lau. Conry.

Cloonerneen : John Walsh, Wm. Walsh, David Walsh, Walter Conway, Mick Conway, John Hennelly, James Hennelly, Richard Gibbons, Jno. Killkelly, Jno. Gildea (senr. & junr.)

Carrantihane : John Philbin, Thomas Hennelly, Thomas Cavanagh, Peter Cavanagh, Thomas Cavanagh beg, Thomas Joyce, Garrett MacGauly, Jno. MacGauly, Wm. Moghan (senr. & junr.) Patt Moghan, Jno. MacDonogh, Patt MacDonogh, Jno. Hevrin, Jno. MacHugh,

James MacHugh, Ed. Sheridan, Jno. Sheridan, John Curreen, Patt. Nestor, Patt Mellott, Anthony Philbin.

Stonepark : Wm. Collaran, James Cavanagh, John Cavanagh [*erased*], James Ford, Thomas Nestor, Wm. Hevrin, Patt Butler, Theady Nestor, Martin Cavanagh.

Cloonegashel Road : Thomas Curreen, James Curreen, Martin Curreen, Andrew Syce, Walter Flemming, Thomas Flemming, Ed. Cormacan, John Meenahan, Theady Morahane, Ed. Vaden, Jno. Garry, Ambrose Brennan, John Drynan, Theady Drynan, Jno. Conry, Ed. Garry, B. Mullaville.

Caheredmond : John Gibbons, Martin Hynes, Patt Hynes, Patt Joyce, James Lyons, Patt Walsh, Myles Walsh, Mick MacDermott, Bryan Mac Dermott.

Bahan : Richard Feeny, Jno. Hishan, Mick Ginnane, Jno. Riddington, Laurence Staunton, John Grunill, Mick Grunill, Walter Kelly.

Curnarcyah : Patt Burke, James Gallagher, Laurence Gallagher, James Murphy, Thomas Hely, Thomas Huady, James Mullowny, James Garry, Patt Ginnane, Mick Collins, Thomas Walsh, Patt Walsh, James Joyce, Toby Joyce, Jno. Mellott, Laurence Doyle, Roger Conry, Jno. Burke [*erased*], Mick Morahane, [*torn*] Morahane, [*torn*] ó Mealy.

Rathnacuppane : James Walsh, Wm. Walsh, Jno. Walsh, Ed. Curreen, Thomas Curreen.

Knocknacrohy : Ed. Walsh, Jno. Hevrin, Wm. Haghtegan.

Ballysonnen : Wm. Noon, Patt Noon, Patt Farragher, Jno. Hughs, Patt Tuohy, Thomas Johnnen, James Johnnen, Thomas Noon, Jonathan Loughnane, James Spillane.

Creggduff : Mick Hennelly, Thomas Hennelly, Thomas Mannen, James Mannen, Wm. Burke, Mick Burke, Theady Shaghnassy, Thomas Duddy, Patt Duddy, Martin Duddy, Daniel MacHugh, Jno. MacHugh, Bryan Sheridan, Jno. Lally, Denis Boyle, Wm. Connell, John Mellott, Thomas Noon, Thomas Kelly, Patt Higgins, Wm. Mongan, Patt Murphy, John Walsh,

Cahernablaha : Laurence Mellott, Wm. Sheridan, Thomas Sheridan, Jno. Sheridan, Laurence ó Brien.

Curraghbuy : Laurence Hennelly, Peter Hennelly, Mick Hynes, Wm. Hynes, James Hynes, Richard Syce, Daniel Loghnane, Patt Loghnane, Daniel Murahane, Edmond Curreen, Edmund Cormacan.

Killosheen : Theady Hishan, Jno. Gibbons, Denis Higgins, Peter Feerick, Mick Collaran, Rickard Burke, Thomas Flanelly, Patt Feeny, Thomas Rillane.

Neal Road : Edmund MacDermott *followed by the same names as appear under Neal Road on p.115 supra.*

Tobbermurry : Richard Burke, Patt Collaran [*erased*], Mick Collaran, James Sheridan, Ed. Sheridan, James Munahan.

[Circ. 1784.]

[The Warden, i.e. Rev. Augustine Kirwan] to [].

Concerning unsettled territory on the boundary of the Wardenship and the Archdiocese. An opportunity of adjusting this has arisen through the death of Rev. James Mannin at Spiddal on 5th inst. As it would be impossible for "Mr." Kelly to minister to the Spiddal flock, having already, he understands, a care of 17 or 18 miles wide, has sent a temporary clergyman, but can do nothing more without his (recipient's) concurrence. Suggests that the Archdiocese cedes to the Wardenship that part of the parish held by Mannin and that the Wardenship 'cedes its claim to what Kelly has this side of the bay and what Cahill has the other side' resulting in a transference of 196 families to the Archdiocese and 135 to the Wardenship.

Draft or copy in A.K's hand.

[Circ. 1 Nov. 1786]. C[harles] O C[onor]* to [Rev. Valentine Bodkin].
Begins Dear Friend.

As soon as I came home last night I got a message from Geoffry to go down to him immediately, so I did and I was scarce in his room when he cries out in a passion: Well did I not tell you the Archbishop's coadjutor would be fixed upon in this Congregation? Did I not foretell the ruin of that fool Murphy? Dr. Troy is elected and now there is no remedy.— Troy elected! said I, but *is* Dr. Carpenter such a friend of his? I feigned to know nothing of the fatal news of the death of our worthy friend. Yes, said he, of late they became very intimate. But I did not imagine, added I, that Carpenter wanted a coadjutor and I could hardly believe it when you told me so 2 or 3 days ago: a man who *has* all his faculties as lively as if he were a youth! Eppure é fatto, per Bio Bacco, and here he went on saying—however that he was satisfied since Troy was the person elected and that he'd work hot as fire to make Murphy successor to Ossory. Keep this to yourself. It is because I depend upon you that I give it to you on paper. The Rector told me he'd be glad I kept it a secret. O, said I, the Dominicans you may be sure know it before now. I doubt it, added he, and believe I'll be one of the first to wish the Bishop of Ossory joy on his promotion. You will conclude from all this either that he knows nothing of Dr. Carpenter's death or that his whole scope in calling me down was to pump something about it to see whether I knew it. The first seems impossible, for is it possible Salviati would tell him everything except the poor Archbishop's death? Therefore it was the second. But why, you will say, so anxious about the second? Because he would infer from it immediately that therefore

* I am informed by Dr. Browne, Bishop of Galway, that this letter belongs properly to the series referred to on p. iv of my introduction. I am indebted to his Lordship for identifying Charles O Conor of Ballynegar. I verified this identification by comparing the letter with another specimen of his handwriting.—Ed.

I had a hand in preventing the execution of a thing upon which he depended entirely for Murphy's preferment. This thing, though I protest to God I am entirely innocent of, yet I would not be able to persuade him to the contrary. I cannot tell you what it is because I made an absolute promise of never mentioning it to mortal and you would not I'm sure have a good opinion of one who would reveal important secrets after promising to keep them secret . . . it is the fear of suspicion that hinders my going in person to Propaganda.

[1786]. Elegy on the death of Robert French of Rahasane (d. 18 Oct., 1786).

Marked: published in "Dublin Evening Post."

Other verse (date probably somewhat later).

A satirical poem on Power Hill.

A skit entitled "The Galway Vittorns" (i.e. veterans, who are specified).

31 March, 1788. Warden Augustine Kirwan 'to such of the gentry, citizens and inhabitants of the town of Galway and its environs as have addressed a late letter to the Warden.' Concerning the rival claims of secular and regular clergy to offerings at burials, etc. Expresses respect for the regulars as zealous ecclesiastics but presumes that they do not wish to see the secular clergy whom they have themselves elected treated slightly and the Collegiate Church of St. Nicholas, with which their ancestors have been so closely associated, dwindle away. The laity do not consult ecclesiastical courts on non-ecclesiastical matters and the converse should hold good. Ecclesiastical courts avoid the necessity of disedifying cases coming before the civil courts. There is no injustice when the poor pay the first complement to the pastor who attended their deceased friends.

2½ pp. *Holograph copy.*

This controversy is the subject of a letter from Rev. Laurence Nihell to Warden Kirwan (Gort, 10 Nov., 1788) in which reference is also made to the supply of catechisms by the gross.

Derry, 5 July, 1789. Rev. Charles ô Donnell, P.P. of Templemore (alias Derry), to Warden Augustine Kirwan.

Recommending the claim of Michael McGavagan, of the suburbs of Derry, who believes himself to be entitled to something under the will of one Thomas Brown of Galway, lately deceased, and states that Brown's name was really McGavagan 'but that in his youthful days when impressed into his Majesty's service in order the more effectually to conceal who he was and to evade a discovery in case of desertion on his part, he called himself Brown and ever since went by that name.' The truth of this is confirmed by a letter from Siby Brown, relict of the said Thomas, to McGavagan relating the death of her husband. 2 pp.

n.d. [circ. 1789] [Rev.] Fran[cis] Xav[ier] Blake to Rev. Warden Kirwan.

Concerning territory in dispute with the archdiocese. Finds that by hearth-money books the number of houses by the seaside in Moycullen parish is 118, Killanin 333 and Kilcummen 197 ' which leaves an advantage of 18 houses to the Archbishop in the whole run, a small difference more than amply compensated by the greater riches of dairy keepers living from Furbogh to Spidal. Miss Kelly of Turrick was married on Monday night by a minister. I think Mr. Mannen's living is too little for you to get though I should accept of it if I could not procure a greater extent.'

The following return in Fr. F. X. Blake's hand relates to the matter dealt with in the foregoing letter :

Galway side of Caslo* Bay.

Moycullen Parish :	Number of houses.
Derryloghnane	13
Park with subdenominations ..	14
Killogh	11
Shiane Rue	5
Mar[? tin]'s Spiddel	13
Lynch's Spiddel	15
French's Spiddel	6
different denominations in the mountains ..	5
	82
Killanin Parish :	
Bohoony, diff't. denominations	39
Killroe	22
Knocknehally	11
Alley	15
Loghanebeg	9
Laghanemore	16
Curnerone	24
different denominations in the mountains ..	7
	143

These denominations are situate between Ragoon [? parish *perished*] and Crumlin River are [were] the care of Rev. James Mannin deceased.

Killanin Parish :

Tullow, different sub-denominations	26
Myrish, different sub-denominations	27
Derrynea	6
	59

* Mod. Cashla or Costelloe Bay.

Kilcummen Parish :

Inverane	19
Minorah, different sub-denominations	32
Rossaveela	17
	<hr/>
	68
	<hr/>

These denominations lie from Crumlin River to Caslo Bay and composed the care of Rev. Patk. Duffy, now Mr. Kelly.

West of Caslo Bay.

Killanin Parish :

Clynagh	10
Shrahbane	2
Killeen different sub-denominations	34
Tierranee	20
Garumna	24
Knock	6
Litteralla	21
	<hr/>
	117
	<hr/>

Kilcummen Parish :

Rinn	13
Lenafin	12
Lettermullen	42
Furnish	9
Russenawulla and Innis-baroher	9
Lettermore na thraw	5
Beladanginn	2
Muccanagh	5
Cammus	15
Turlogh	14
Killbracken	6
Turloghbeg	3
Garryfin	6
Rosskeedy	4
Russmuck	12
Kinvara, Glincaha, [S]allalee, Island, Letterma- chuge, &c.	5
	<hr/>

169 *sic* ;
recte 162

All these are situate to the West of Caslo Bay and are in the care of Rev. Mr. Cahill.

The above gross numbers are taken from the hearth collector's book and stand divided between the Diocese and Wardenship in manner following :

Mr. Mannin's part of the [Arch] Diocese	..	143	
his part of the Wardenship	82	
		<u>225</u>	
Mr. Duffy's part of the Archdiocese	59	
his part of the Wardenship	68	
		<u>127</u>	
Mr. Cahill's part of the [Arch] Diocese	..	117	
his part of the Wardenship	169	[162]
		<u>286</u>	
Total number belonging to the [Arch] Diocese	..	319	
" " " Wardenship	..	319	[312]
Warden gives up West of Crumlin River	..	237	
He'd get East of do.	143	

[1789].

[Warden A. Kirwan] to [Rev. Francis Cahill].

Replying to his letter of 18th July [*not preserved*] and comparing it with one received from Mr. Duffy, Fr. Cahill's assistant. Is astonished and dissatisfied at such conflicting statements. *Details* concerning dispute between Frs. Cahill and Duffy. Specially objects to his interpretation of rules relating to ecclesiastical superiors with particular reference to a dispensation in a certain matrimonial case. 'You seem by those phrases to indicate that superiors traffic in those matters and make the most of them, whereas you ought to consider that those dispensations, when thought proper to be granted, are to be given gratis: otherwise they are null and void' . . . 'when an unfortunate girl takes a wrong slip I conceive it to be the duty of the priest to bring her to repentance. I understand the mode practised there is to extort a piece of gold from them before they are church'd.' *Particular instance cited.*

11 Nov., 1789. Rev. Francis Cahill to the Warden [Rev. Augustine Kirwan]. Remonstrating with him for his interference in parochial matters, about which he is imperfectly acquainted, particularly in the case of the bearer of this letter, a widower who gave no proper burial to his wife and, having abandoned his infant child, now wants to marry, etc. Refers to the dispute regarding the boundaries of the parish, and Fr. Duffy's part in it. Gives an account of parochial duties emphasizing the long distances to be covered, journeys by boat, etc.

App. f. cap.

Killen, 10 Feb., 1790. Same to same.

As a protest against the Warden's conduct and the resulting confusion among the parishioners declares that if his (the Warden's) subjects at Rosmuck and the mountain were dying like rotten sheep he will not attend one of them until a settlement is reached. Three attempts have been made on his life.

[*Circ.* 1790]. [Rev.] A[ugustine] K[irwan] to [Archbishop of Tuam*].

Regrets that the proposed arrangement regarding the sea side does not meet with His Grace's approval. Believes Mr. Mahoon's contentions [*not specified*] to be without foundation. Has known that country for some years, having been sent to the parish of Moycullen in the year [17]53. Fr. John Hynes, then the "incumbent" in Killanin, was "a smart man" and one not disposed to give up his rights, but neither he nor his predecessor, Fr. William Higgins, made any such claim as that "Mr. Mahon" now pretends to. Fr. Patrick Roch, who succeeded Mr. Hynes was content with the boundaries as they now stand. Mahon is there 7 or 8 years but set up no claim till now. Hopes His Grace will lay strict injunctions on "Rev. Mr. Mahon not to encroach on the parishes around him as he has been in the habit of doing for some years past, which if continued must give rise to disputes among the pastors and prove a source of disedification to the laity."

The remainder of the letter deals with the refusal of Mr. [Dr.] Walsh to admit Mr. John Kirwan into the college [of St. Genevieve, Paris], though every objection Walsh could have to Kirwan has been removed by a statement from Mr. Carney and recommendations from Dr. Plunkett, Dr. Keaghry and Abbé Lynch. Considers Walsh's action regarding this course injurious to the individual now concerned and also to the mission, besides being a manifest violation of the will of the testator and a glaring infringement of his (the writer's) right. Proposes to make the facts known to all the bishops of the Province. "It's melancholy that we should be drawn away by matters of this nature from the weighty obligations annexed to our station."

Draft or copy.

Another document endorsed "papers relative to the sea side," dated 10 & 17 Aug., 1784, enumerates 34 denominations in parish of Kilmummin the tithes of which were set by Michael o Flaherty. O Flaherty gives Rev. Francis O Garvey as P.P., but his return is countersigned by Francis Cahill as parish priest of the places specified (Patrick Duffy, coadjutor). It is also certified as correct by James Mannin.

Paris, 17 May, [17]90. John Lodier to Rev. Warden Augustine Kirwan. Concerning [John] Kerby's attempts to obtain the bourse founded

* Addressed as "Your Grace."

in "this house" [St. Genevieve] for the use of students from the archdiocese of Tuam, and the better claims thereto of John Kirwan. Cannot oppose Kerby himself as he has a promise of one of Mr. Browne's bourses.

Paris, 7 June, 1790. Same to same.

Further concerning the nomination (by Dean Egan of Castlebar) of Mr. Kerby to a bourse at Paris University, now rendered null and void. The Abbot of [St.] Genevieve says he'll do nothing in favour of Kerby without the Warden's approbation. News from Doway relates mob outrages against seminaries but adds that the nuns were not abused.

There are 8 letters in all (1790 & 1791) on this subject, including those calendared below.

In these the claim of John Kirwan to this bourse is vigorously urged. Charges reflecting on character and conduct are brought forward and refuted. There is one letter from John Kerby (24 June, 1790) putting his side of the case. Another (from Lau. Nihell, 5 May, 1791) introduces a new claimant, viz. Mr. Keane, classical tutor to Mr. Redington's children.

A letter from Bordeaux (12 June, 1788) indicates that Rev. Patrick Everard was then Superior of the Irish college there.

25 May, 1791, (*p. 63 of Berry Calendar*).

Nicholas Bodkin, priest, native of Galway, died at Brussels 1747, and founded a single bourse, "faisant une pleine table" and no more, at the Irish College, Tournay, to be enjoyed by descendants (preferably orphans) of certain of his relatives [*named*] and failing those by persons of the name of Bodkin born in Co. Galway, who must have a place "ante medium" in Philosophy at Louvain to enjoy this foundation in the "Sciences supérieures." The presentation is to be made by certain relatives [*named*] and their descendants; and, in the event of the extinction of those families, by the Warden. In default of the above the Bishop of Tournay has sometimes filled the bourse provisionally. The terms of the foundation do not exclude a Protestant from exercising the right of presentation. No priest ordained in Ireland can enjoy it. The applicant must be young and must do his courses in the humanities at the Irish College of Tournay, after which he can enjoy the bourse at Louvain for 2 years at philosophy and a further 5 years at theology, canon law or medicine, if he has taken the necessary place in philosophy. The 5 families named as having the right of presentation having apparently died out, except one which has become Protestant, it would be best for the Warden to have the right in perpetuity. There will be no difficulty raised. The Warden should present a child not above 10 to 12 years, with a slight knowledge of French already if possible.

3 pp. French. Copy.

Nantz, 20 Oct., 1791. John Kirwan to Rev. Warden John Joyes.

Further concerning bourses in France. Having enquired about enrolment of the College books, neglected by the late Warden, Augustine Kirwan, and signified his intention of returning to Galway, *proceeds* :

. . . dread we were all in for six months of being obliged to leave the country . . . we are now quiet and unmolested. ' I am the last on the list since I came here, as every person is ranked according to his seniority, by this I lost a good deal as I was obliged to say, in a church where we get 17 sols retribution, my mass since I entered this house ; it will be the same with me if I was to remain two years more as I don't suppose one will come here from Ireland even next year ; our pension amounts to 14 sols each day we are besides to provide our breakfast and furnish ourselves in every other article You see 3 sols could not go far. If Nicholas French should come here he would be after me and bound to say mass in the same church until eight would come after him . . . whenever he comes let him have at least 15 guineas entering this house dont imagine I exaggerate . . . I consider this a good house in every respect (as every man must allow the most regular house in France our number is reduced to 42) there are good rooms for 70 odd, we all enjoy good health, Wine is so excessive dear that our superior is obliged to buy beer for us bread is also very dear and in every man's opinion it will be much dearer shortly.

In this letter there are references to friends and relatives of the names of Lynch, French and Ruttledge and a not very complimentary allusion to one Mr. Jennings a clerical student or young priest. None of these gives any genealogical information.

[*Circ.* 1792].

A list of the clergy in office :

Revd. John Joyes.	Pat[ric]k Mooney.
Val[entine] Bodkin, D.D.	Thady Murphy.
Walter Blake.	John Lcwther.
Denis Mannin.	Mich[ae]l Rush, Spiddle.
Francis Blake.	Dermot Noone.
Barth[olome]w Burke.	Malachy Mannin.
John Kirwan.	Nich[ola]s French.
Andr[e]w Kenny.	F. Golden.

Total 16.

In the abbey : Anth[on]y French Walsh, Lyons, McHugh, [? Huges], Kelly.

Dominicans : Rob[er]t Browne, Jam[e]s French, Fallon, Langan-Augus[tinians] : Jam[e]s Fleming, Teirny.

Claregalway : Martin Blake, Peirce Blake, Jam[e]s Cavanagh, W. Creagh.

Kilroe : Hubert McNally, John McNally, John [? Henon].

Total 19.

Parishes & Pastors & Curates & Coadjutors.

Shruel : Revd. J. Lowther & Hubert McNally, £30 16s. 0d. on an average.

[Ledicane] : Thady Murphy & Martin Blake, Coadjutor, £40 on an average.

Claregalway : [] And[re]w Kenny & Dermot Noone, £66.

Rahone : Denis Mannin & Malachy Mannin, coadjutor, £130.

Moycullen : Francis Blake & James Fleming, £96 16s. 4½d.

Kilcomin : Patrick Moony & Nich[ola]s French, £90.

Oranmore : Walter Blake & F. Golden, £100 7s. 10½ on an average.

St. Nicholas : John Joyes & T. Walsh, £87 4s., 10d. on an average.

St. Francis, or Wood Quay : Doct[or] V[alentine] Bodkin & McHugh, £15.

St. Aug[ustin]e or Middle Street : [? Jem.] Kirwan [&] Thom[a]s Teurney, £24.

St. [? James] or West : Bar[tholome]w Burke & John Fallon, £70.

12 (*sic*) Parishes with one half of the parish of Spiddle and one half of the parish of Killeen which lie to the westward of Galway and run a great way by the sea side being skirts of the parishes of Moycullen and Killcomin and those parts are attended by two pastors and one curate.

1793 *et seq.*

Parochial register, Moycullen, kept by Rev. Francis Xavier Blake, P.P.

Paper cover, 8" x 5".

The following are Fr. Blake's explanatory notes :

List commences with Christmas of the year 1793. It comprehends the name of every married man then residing in the parish. It also includes the name of every unmarried man having a separate dwelling whether bachelor or widower. It comprehends every person of that description who have come to reside in the parish since the above-mentioned period and the particular time of their coming is distinguished by a special mark. Every newly married man is put on the list and the time of his marriage is known by a particular mark. A particular mark points out the time that any person entered on the list, removes from the parish, dies or becomes a widower. Yearly dues by the provincial statute are 2s. 2d., by custom in this parish, which I have not changed 1s. 7½d. Every married man, widower or bachelor having a dwelling and able to pay are by order of the Ordinary subject to pay : married people only are used to pay.

Various marks were used by Fr. Blake. One of these indicates a days work of a mower, thatcher, mason or suchlike, valued at one

shilling ; other marks represent a labourer at 6d. or a horse at 6d. per day.

Letters of abbreviation used by Fr. Blake and copied in the following register are :

M. Married ; D. Died ; W. Widowed ; R. Removed from parish ; C. Changed habitation within the parish ; N. Newly resident ; P. Poor man, no dues but an occasional day's work.

There are other marks also, e.g. O indicating that confessions were heard at that house.

[Cloniff *name obliterated by damp*] : Jno. Tierney, Thos. Tierney (M.'00), Mark Cannavan (M.'00), Michael Hurny (M.'06), John Connor (M.'06), Michael Tierney (M.'07 W.'09), Patt Tierney (M.'10), Pat Hurny (M.'11), Mabon Bane (M.'12).

Tumnashrah : Edmund Phelan (D.'99), Theady Cloonane, Jno. Egan (D.'08), Jno. Gilleen, Thomas Phelan (N.'02), Patt Phelan (N.'02), Patt Egan (M.'02), Ulick Connor (M.'98), Patt Conneely (N.'01, W.'04), Nicholas Phelan (M.'02), Thomas Egan (M.'08), Andrew Phelan (M.'11), Thos. Cloonane (M.'11).

Lissagurrane : Theady O Gara (W.'05), Patt Keady, Malachy Keady (W.'06), James Hanly (D.'94), John MacCarra, George Carter, William Sullivan (M.'97), Edmund Keady (M.'97), John Carter (M.'09).

Pulnacloh : Denis Callaghan, Andrew Hurny, Mark MacCarra (M.'96), Bart Cahan (D.'05), Peter Decy, Patt Hanly (D.'01), Patt Flynn, Patt MacDonogh (R.'97), Jno. Keady (W.'99, D.'00), Bart. MacCarra (W.'03), Mick Shaughnassy (W.'96), Jno. Flynn (M.'95, R.'97*), Myles MacAnne (R.'06), Owen Hurny (M.'07), Thos. Callaghan (M.'00), Daniel MacCarra (M.'02), Denis Flynn (M.'02, R.'06), Thomas Kyne (N.'05), Jno. Curly (N.'04, R.'08), Jas. Kelly, Patt Callaghan (M.'12), John Conneely, Roger Folan (N.'04, R.'05), Thomas Hurny (M.'08), Peter Keady (M.'08), Michael Callaghan (M.'08), Laurence Divilly (N.'08), Maths. ô Maley (N.'08).

Tuareeny : Jno. Hanly (D.'07), Malachy Hanly (W.'95), Patt Mulkirane, Michael Mulkirane, Thomas Faherty, Jno. Faherty (M.'93), Malachy Hanly junr. (M.'94), Bryan Mulkirane (M.'95), Patt Hanly (M.'96, D.'07), Mick Mulkirane junr. (M.'02), Mark Mulkirane (M.'07), Patt Mulkirane Michl. (M.'10), Michl. Mulkirane Michl. (M.'11).

Clydagh : John Garvey (B.'93, M.'10), Peter Connor, Bart. Connor, Thomas Connor (P., D.'03), Luke Connor, James ô Donnell (W.'01, M.'02, D.'03), Simon Connor (M.'97), William MacCarra (D.'97), Patt MacDonogh, Thomas Dwyer (M.'95), Jno. MacHugo, Wm. Garvey (M.'95), Patt Connor (M.'96), Peter Martin, Patt Decy (M.'10), Patt Sullivan (N.'02), Thos. Costello (R.'02), Theady Connor

* Continued to pay dues till 1806.

(M. '11), Richard Carter (N. '00), Thos Kerin (M. '98), Patt Carter, Richard Halloran (M. '02), John Cannavan (M. '11), John MacDonogh (M. '02), Daniel Kerin, Martin Geraghty (N. '02), Patt Toole (N. '12), Bart Kerin (M. '05), Ed. Lee, Patt Bradley (M. '08) Jas, Decy.

Ogool : Peter MacHugo, James Mulloony (W. '11), Jno, Trindelode (D. '95), Patt Connor, Patt Hurny, Mathias Hurny, Patt Mulloony Beg (D. '11), James Mulloony junr. (M. '09), James Walsh (D. '99), Michael Mulluoge, Mark Madden, Walt. ô Donnell (M. '07), John ô Donnell (B.), Mathias Hurny, junr. (M. '94), Edmund MacHugo (M. '95, W. '01, M. '07, W. '09, M. '10) John MacHugo (M. '98, R. '02), James Trindelode (M. '02), Mathias Mulloony (M. '02), Patt Doherty (N. '01), Michael Trindelode (M. '06), Michl. Tiernan (M. '06), John Connor (M. '09), Malachy Mulloony (M. '10), Martin Lye (M. '11), Mathias Trindelode (M. '12). Pat Faherty.

Killogoola : Myles Gibbons (D. '97), William Divilly (W. '00), Mark Bane, Jno. ô Maley, And. Halloran (D. '11), Thomas Moylan (D. '04), Jno. MacDonogh (R. '06), Michael Halloran, William Mulloy, Bart Russell, Jno. Reilly, Jas. Donohoe (R. '96), Owen Hogan (D. '97), Mathias Connor (M. '08), Thomas Ennor (M. '94), Michl. MacHugo (M. '07), John Cannavan (M. '94, W. '01, M. '02), John Gibbons (M. '97, R. '00), Martin Connor (M. '98, D. '07), Patt Walsh, junr. (N.M. '98), Martin Walsh (N. '98), Patt Walsh senr. (N. '98, D. '05), Michael Murphy junr. (M. '95, W. '05, M. '07), Mark Clancy (M. '99), Thos. Walsh, Patt Hurny junr. (M. '00), Mick Hynes (N. '97), Jno. MacDonogh [*erased*] (M. '02), Andrew Toole (M. '03), James Toole (M. '07, D. '09) John Tiernan, John Joyce (B), Thos. Reilly (M. '11), Martin Hurny (M. '12), Roger Conneely (M. '12), Morgan Ahern (N. '11), Pat Reilly (N. '12).

Mountains : Martin Heraghty (D. '04), Martin Heraghty junr. (M. '06), Michael Heraghty, Murtagh Heraghty, John Liddane, Thomas Keady (M. '06), Wm. MacDonogh, John Hynes (M. '06), Myles Costello (W. '12), Thomas Flaherty (R. '06), Peter Moylan (D. '98), Bart. Hehir, Walt. MacDonogh Thomas (M. '12), Ed. Conneely, Lau. Divilly (R. '01), James Concannon (N. '05 R. '09), James Keady Michl. (R. '09), Thomas Keady (R. '05), Patt MacHugo (M. '04), Martin Keady (M. '93), James Flaherty (M. '99), William Barrett, William MacDonogh Wm. (M. '08), James Liddane (R. '96), Martin Keady junr. (M. '02), James Keady Bryan (W. '05), Ulick Keady (M. '93), Peter MacDonogh (M. '94), Jno. MacHugo (M. '98), Myles Barrett (M. '01), Daniel Moylan, Michael Barrett (M. '12), Peter Heraghty (M. '94), Mathew Curreen (M. '94, W. '97, M. '99), Jno Curreen (N. '95), Michael Clancy (M. '06), Patt Ô Donnell (M. '97), Patt Liddane FitzTheady (M. '09), Walt. McDonogh (B. '93, M. '07), Martin Barrett (N. '99. W. & M. '04), Owen Naghten (M. '99).

Killbroughlane : Jno. Decy, Jno. Connor (R. '05), Peter Connor (R. '05), David Mulloony, Jno. Hannen, Patt ô Maley (W. '05), Patt

Connell, Bryan Regan, Patt Decy (W. '94, M. '95, R. '97), Peter Decy (M. '04), Andrew ô Maley (M. '06) Patt MacHugo (B.), John Hannen (M. '08), Jno. Barrett (M. '93), Luke Joyce (C. '07), Michael Flynn (M. '94), James Decy (M. '11), Bryan Connell (M. '96), John ô Regan (M. 104), John Mullowny (M. '07, W. '09), Patt ô Maley (M. '07), Thos. Regan (M. '11).

Gortiloghlin : Ed. Toole, Ervan Toole, Martin Toole, Jno. Walsh (D. '02), Patt Walsh, Patt Casey (D. '06), Peter Darcy, Peter Joyce, Michael Murphy, Thos. Walsh (M. '08), Francis Lee, Patt Regan, Jno. Toole (R. '11), Jno. Connor (M. '93), Jno. Barrett (M. '99), James Walsh (M. '99), Mark Bane (M. '03), Laurence Connor (M. '03), Jno. Bane (M. '06), Peter Feeney, Peter Feeney junr. (M. '10).

Balliquirk : John Faherty, Patt Faherty, Mathias Faherty, Patt Flaherty (R. '11), Mark Flaherty (R. '09), Bryan Flaherty (R. '11), David Kerin (R. '04), Thomas Faherty (W. '07, M. '08), Jno. Flaherty (M. '02), Michael Flaherty (M. '08), John Walsh (N. '12).

Chapel Environs : Thomas Kyne (R. '05), Owen Finnegan (D. '10), Jno. Darcy (D. '05), James Barrett (M. '11), Denis Bane (D. '98), Patt Burke, William Barrett (M. '93), Morgan Darcy (M. '07). Jas. Darcy (M. '09).

Drimvoohane : Jno. Keady (D. '98), Peter Keady (D. '06), Michael Madden (W. '05), Thomas Liddane, Patt Liddane (R. '97), Bart. Feeny, Jno. Feeny, Cormac Earner (D. '95), Peter Clancy, Jas. Clancy, Jno. Burke, Michael Keady (D. '07), Jno. Cubbard, Jno. Madden (M. '09), Jno. Connor (D. '06), Patt Joyce (N. '97), Harry Cubbard, Thomas Madden (M. '06), Bart. Rush (M. '03), Patt Faherty (C. '04, R. '08), John Darcy (M. '07), Jas. Holt (N. '09), James Conry (R. '08), Patt Bane (M. '08), John Carroll (N. '11), Michl. Conry (M. '10), Jas. Clancy Pat (M. '11).

Drimcong & Gortnavieh : Patrick Mülle[n] (R. '97), Thos. Walsh, Jno. Healy, James Conry (R. '08), Mrs. Irwin, David Walsh (N. '01), Patt Cannavan, Thomas Darcy (M. '07), Jas. Burke (M. '93), Michael Crishim, William Ruane (N. '99), Theady Connor (M. '93), Denis Connor (N. '08), Thomas Bane (M. '06).

Corbally : Bart. Neilan (D. '02), Thomas Daay, James Healy, Denis Neilan, Patt Earner (R. '03), Daniel Earner (D. '00), Bart. Connor (R. '05), Peter Walsh (R. '06), Martin Walsh (R. '06), Patt Curly, Michael Lye (R. '05), Mathias Curly (P.), Peter Curly (M. '96), Martin Daay (M. '93, R. 05).

Newtown : John Noon (D. '97), James Noon, Patt Noon (R. '97), Thomas Noon, John MacGriever, Martin MacGriever, Wm. MacGriever, Michael Mullowny (W. '11), Mark Cloherty, Jno. Moran, Jas. Bane, Patt Keady (D. '99), Jno. Keady, Mathias Keady, Pat Faherty (M. '12), Pat Noon junr. (M. '10), John Griffy junr. (M. '12), Peter Keady (D. '06), Patt Noon senr. (W. before '93), Michael Griffy (M. '08), Jno. Cloherty (M. '94, R. '97), Michael Keady Peter (M. '12),

Patt Guane (N. '94), James Sarsfield (M. '97), Michael Keady (M. '98), Hugh Griffy (M. '99), Mathias Keady junr. (M. '00), Thos Mac Griever (M. '01), Jas. Noon junr. (M. '02), Bart. Cloherty (M. '02), Mathias Noon (M. '03), Patt Clancy (M. '03, W. '05, M. '06), Mark Mullowny (M. '06), Michael Donohue (M. '06), David Moran.

Ohery : Martin Lorrignan (D. '02), Thos. Lorrignan junr. (R. '96), Stephen Noon (D. '99), Lau. Noon, Theady Bane, Mark Bane (W. '08), Owen Kyne (W. '96), John Faherty, Theady Kyne (D. '08), John Linnane (R. '09), Theady Faherty. Jno. Hullane, Michael Sarsfield, Michael Hullane, Peter Clancy, Mathias Noon (M. '06), John Earner (W. '07), Mark Faherty, Thomas Lorrignan senr. (W. '01), James Lorrignan (R. '97), William Guane, Michael Lorrignan (M. '12), Thomas Faherty (W. before '93), Thos. Bane (M. '95), Jno. Noon (M. '96), James Murphy (M. '96), Mathias Faherty (M. '96), Laurence Sarsfield (M. '98), James Clancy (M. '98), Thomas Noon (M. '99), Michael Lorrignan (M. '01), John Bane (M. '01), Peter Faherty (M. '04), Mathias Noon (M. '06), Mathias Lorrignan (M. '07), Pat Guane.

Polleh : Andrew Walsh, Patt Gaunane (D. '06), Michael Kyne (W. '07), Patt Kyne, Patt Faherty (R. '05), Thomas Barrett (M. '12), John Kyne (M. '97), Laurence Gaunane (M. '99), Patt Liddane (N. '99), Michael Drynan (N. '02), Mathias Kyne (M. '08), Maths. Connor (N. '10), Michl. Kyne (M. '10).

Knockranny : Patt Kyne, Matthias Kyne (W. '94), Nicholas Liddane, Thomas Liddane (R. '05), Thomas Hanly, Thomas Walsh, William Cahan (D. '10), Mathew Lorrignan (R. '94), Patt Mulloy, Patt Liddane, Jno. Kyne (W. before '93), Thos. Kyne (M. '95), Jno. Cahan (M. '96, D. '04), Jno. Kyne junr. (M. '02), Theady Kyne (M. '03), Michael Kyne (M. '04), Thomas Fahy (M. '04), Michael Liddane (M. '05), Maths. Donohue (N. '03), Peter Kyne (M. '08).

Knockanranny : Theady Donohue, Mathias Donohue, Patt Donohue, Jno. Kinnelly, William Faherty (W. '99), Michael Faherty (D. '99), Patt Faherty, Daniel Mul[v]uhory (D. '95), Jas. Keady, Jno. Keady, senr., Martin Keady Jas. (W. '13), Martin Keady Wm., Patt Keady, William Guane (D. '10), Theady Guane (W. '99), Jno. Dunneen, Jno. Phelan (D. '12), Patt Phelan (M. '09), Denis Dunneen (W. '05), Theady Keady (W. '05), Jno. Keady junr. (M. '93, R. '95), Thos, Keady (P.), Jno. Conneely (P.), Cahil Mul[v]uhory (M. '04), Malachy Dunneen (M. '05), Patt Faherty, senr. (D. '02), Jas. Keady Jas. (M. '95), Thomas Keady Jas. (M. '95), Jno. Faherty Patk. (M. '96), Theady Donohue, junr. (M. '96), Martin Keady Jas. (M. '97, R. '99), Thomas Guane (M. '97), Owen Halloran (N. '97), [R]ed. Donohue (M. '00), Mathias Walsh (M. '01), Thos. Faherty (M. '01), James Gaunane (M. '01), Thomas Kinnelly (M. '01), Bart. Faherty (M. '02), Patt Clancy (M. '07), Jno. Madden (M. '09), Michael Magrath (M. '05), Michael Keady (M. '06), Maurice Walsh (M. '08).

Knockbane : Patt Linnane, Thomas Walsh (D. '08), John Garvey (M. '99), Patt Murphy, Jno. Grielish (M. '01), Mathias Flaherty (N. '03, D. '05), Patt Flaherty (N. '03, R. '07), Dudley Flaherty (N. '03), Peter Flaherty (N. '02, R. '06), Michael Kinnelly (M. '05), Simon Audley (R. '01), Pat Walsh (M. '09).

Coolagh : Lau. Toole, Jno. Toole, Pat Toole, junr. (M. '11), Simon Audley, Theady Faherty (M. '07, W. '09), Jno. Faherty (D. '12), Patt Faherty, Lau. Earner, James Liddane, Bart. Dunneen [? D. '01], Patt Toole (P), Jno. Audley, Thomas Earner, Michael Walsh, Mathias Faherty (M. '03), Thomas Faherty (M. '01), Patt Reddington (M. '07).

Rinneen : Jno. Moylan, Patt Drynan (D. '97), Dermott Drynan (R. '03), Michael Joyce (R. '03), Ricard Mullan, Martin Conry, John Conry (W. '11).

Cloonnabiny : Patt Walsh senr. (R. '95), Patt Walsh junr., Jno. Walsh, Mathias Walsh (D. '00), David Walsh (R. '99), Stephen MacDonogh, Thos. Walsh (W. '00), Hugh Connor, Thos. Linnane (R. '95), Thomas McDonogh (M. '07), Lau. Connor (M. '02), Roger Kinnavy, Michl. MacDonogh (M. '09), Patt MacDonogh (M. '93), Patt Connor (N. '96, D. '03), Jas. Guarim. Daniel MacDonogh (M. '01), Daniel Guarim (M. '05), Peter Welch (C. '06), Martin Welch (C. '05), Martin Dany (C. '04), Bart. Connor (W. '10), Jno. Welch Peter (M. '06), James Connor (C. '08), Lau. Conneely (M. '11), John Walsh Maths. (M. '11), Pat Walsh Peter (M. '12).

Knockshanbally : Daniel Carroll (D. '10), Mathias Moylan, Jas. Kelly (R. '06), Murtagh Mulley [*sic*], Thos Cottenham (M. '98), Widow Anstace Drynan, Morgan Conneely (W. '98), Patt Walsh, Peter Walsh (W. before '93, M. '10), Jas. Kelly Bryan (M. '94), Roger Conneely (B), Ed. Walsh (M. '96), John Kelly (C. '09), Jas. Mulluoge (M. '02), Ed. Conneely (M. '00), John Moylan (M. '10).

Ballidoty : Mr. Thomas Hinde, Patt Daay, Jno. Mulluoge, Jno. Ke[*blotted*]acan (R. '06), Francis McDonagh, John Faherty (M. '10), Francis Willoughby (D. '04), Dominick Willoughby, Myles MacAnne, James Ridge, Jas. MacDonogh, Bart. Connor (M. '05), Owen Connor (W. '96), Thomas Mulluoge (R. '95), Walt. Joyce (R. '95), Simon Connor (D. '03), Roger Connor (B. '93, M. '08), John Kelly (C. '10), Morgan Mulvey (M. '04, R. '07), Jas. Connor, tailor (M. '03, C. '08), Jas. Connor, shoemaker (M. '06, R. '07), Patt Willoughby (M. '06), John Daay (M. '11), Luke Joyce (M. '93, C. '07), John Keely (M. '94, W. '03), Thomas Connor (M. '95, R. '04), Owen Mulluoge (M. '95, W. '01), Theady Lennane (M. '97), Laurence Faherty (M. '97), Hugh Connor Patt (M. '98), William Faherty (M. '96, R. '01), Patt Connor (M. '01), Ed. Halloran (M. '01, R. '02), Jas. Carroll (M. '03), Bart. Walsh (M. '05).

Ballinahally : Ed. Hernan (D. '98), Martin Hernan, Michael MacDonogh, Theady Gaunane (W. '03), John Gaunane, Malachy Mulluoge (R. '12), Martin French, Walt. MacDonogh (D. 05), John

MacDonogh, Jno. Kinnavy (R. '01), Jno. Connor (D. '00), Michael Barrett (D. '00), Martin Reilly, Patt Murphy (D. '96), Laurence Kelly, Jno. Kelly (D. '03), Patt Mulluoge (D. '99), Ed. Quin (R. '06), Laurence Barrett (R. '04), Owen Murphy, Murtagh Davern (D. '00), Hugh Davern, Patt Connell, Peter Lorrignan, Martin MacDonogh (M. '04), Martin MacDonogh Walt (M. '09), Jno. Reilly, Andrew Phelan (D. '02), Mathias Reilly, Mark MulKirane (R. '09), Ricard Halloran (R. '09), Michael Reilly (M. '09), Maths. Flaherty (D. '02*), Ed. Walsh, Peter Walsh (R. '06), James Deey (D. '01), Martin Conry (R. '03), Patt Mullan (D. '06), Ricard Mullan (R. '03), And. MacDonogh Rd. (W. '12), Mathias Connellan (W. '03), Connor Darcy (R. '12), Ed. Reilly (W. '12), John Reilly Edmd. (M. '10), Theady MulKirane (D. '97), Thomas MulKirane, Theady MulKirane (M. '09), Thomas King, Myles King (D. '99), Patt Flynn (R. '96), Patt Barrett (N. '98), Andrew Connor (B. '93, M. '02, R. '06), Bart. Gormule (B. '93, M. '98), Patt King (M. '04, R. '12), John Walsh (M. '04), Patt MacDonogh (D. '98). Jno. Conry (M. '93, R. '03), Bart. Reilly (M. '05), Michael Davern (M. '94), Jno MacDonogh junr. (M. '94), Mathias Gaunane (M. '96, W. '00, M. '01, R. '12), Mark Connely (M. '04), Andrew Murphy (M. '97), Michael Lennane (M. '98, R. '09), Andrew Flaherty (M. '98, R. '01), John [*prob.* Glyn, *poss.* Flynn] (M. '10), Patt French (N. '04), Mathias Reilly junr. (M. '99, W. '01, W. '03 *sic*, M. '04), Bart. MacDonogh (R. '01), Myles MacDonogh (M. '09), Patt MacDonogh (M. '99), Michael Decy (M. '00), Jas. MacDonogh (N. '10), Patt Walsh (M. '00), Edmund Halloran (M. '06), Mark Decy (M. '01, R. '06), Richard MacDonogh (M. '02, R. '11), Owen Mulluoge (M. '02), George Leonard (M. '02, W. '04), Roger MulKirane (M. '02), Martin Gaunane (M. '03, R. '12), Laurence Toole (M. '03, W. '04), Patt Barrett junr. (M. '03), Peter MacDonogh (M. '03), Michael Barrett (M. '03), Ed. Decy (M. '04).

Moycullen : Andrew MacDonogh (R. '95), Jno. Burke (R. '08), Michael Connellan (D. '02), Thomas MacDonogh (R. '12), Jno. MacDonogh (R. '12), Roger Connor (M. '94), Andrew MacDonogh (M. '02, R. '12), Thomas Connell (M. '03), Thos. Finnegan, Daniel MacDonogh (R. '12.).

Curragh : Thomas Boughan (W. '02), William Liddane, Ed. Duane (R. '06),

Killclogane : Patt Kelly (R. '94), Theady Liddane, Patt Mullowny (W. '96), Daniel Mullowny (D. '00), Peter Mullowny, James ô Maley (M. '98), Patt Mullowny junr. (M. '97), Bart. Liddane (M. '93), Laurence Mullowny (M. '95, W. '00, M. '01), Martin ô Maley (B. '93, M. '11), Theady Liddane (M. '06, R. '07), John ô Maley (M. '07), Daniel Liddane (M. '12).

Gortuocry : Jno. Liddane, Mark King, Jno. Kelly (D. '12), Patt

* Also shewn as married in 1808 : presumably a son of the same name.

Decy (D. '05), Patt Griefy (R. '02), Patt French, Patt Kenny (M. '10), Patt Liddane (M. '05), Thomas Decy (M. '96), Myles MacDonogh (B. '93, M. '99), Daniel Liddane (M. '00), Michl. MacDonogh (B. '93, M. '05, R. '06), William MacDonogh (M. '10).

Cartoon: Patt Walsh, Thomas Laffy (W. '13), Michael Laffy, Edmund Walsh (M. '06).

Portaragh: Ed. MacDonogh, Ed. King, John Cravan (W. '04), William ô Maley (R. '95), Martin Sullivan (M. '96), Patt MacDonogh (M. '93), Red. MacDonogh (B. '93, R. '00), Patrick Cravan (M. '93), Peter MacDonogh (M. '95), Bart. Cravan (M. '03, R. '04), Thomas Cravan (M. '07), Mathias Flaherty (M. '08), Patt MacDonogh junr. (M. '10).

Tullikiane: Michael Connor, Theady Faherty (D. '08), Thomas Faherty, Daniel Madden, Jno. Flaherty, James Mulloony Patt, James Mulloony Nick (R. '07), Jno. MacHugo, And. Donohue (R. '04), Theady Donohue, Peter Donohue, Michael Halloran (W. '05, M. '06) Jas. ô Maley, And. ô Maley, Murtagh Heraghty (D. '06), Michael Heraghty, Mark Mulloony junr. (W. '07, M. '10), Patt Flaherty (D. '07), Hugh Mulloy, Theady Heraghty (M. '08), William Faherty (B. '93, M. '08), Thomas MacHugo (N. '93, R. '02), Bart, Heraghty (M. '00), Dermod Heraghty (M. '03), Michael Flaherty (M. '09), Michael Mulloony (M. '09), Patt Connelan (M. '09).

Gorticalla: James Cottenham (D. '02), Hubert MacDonogh (R. '00), Mark Laffy (D. '05), Michael Conneely, Patt Conneely, Mathew Walsh (W. '05), Thomas Walsh, Jno. Walsh Ricard, Martin Cottenham (R. '04), Michael Joyce (R. '99), Thomas Connor (D. '94), Patt Joyce, Jno. Conneely tailor (D. '05), Mark Walsh, Mark Barrett (N. '09), Thomas Mulloy, Jno. Conneely Davy (W. '97), Myles Connor (M. '10), Thos. Cottenham (N. '05), Jno. Conneely shoemaker (P.), Thomas Swanwick (M. '94), John Walsh Mathew (M. '95), Bart. Connell (M. '94), Patt Mulkirane (M. '95, R. '97), Martin King (M. '95), Martin Corkan (N. '96), Michael Walsh (M. '97), Thos. Walsh Mathew (N. '00), Thos. Conneely (M. '00); Jas. Connell (M. '08, R. '11).

In addition* the Rev. F. X. Blake, P.P., also kept a regular register book of baptisms, deaths and marriages† for the parish of Moycullen. This covers the years 1786 to 1823. (Size 9½" x 6¼").

A later register (15" x 9¼") for the same parish (1837 to 1848), kept by Rev. P. Fahy, P.P., contains notes concerning the Famine, of which copies have been made for the Most Rev. Dr. Browne, Bishop of Galway. It indicates that there were 594 families in the parish,

* I was unaware of the existence of this when I transcribed the preceding pages. To a considerable extent, of course, they cover the same ground.

† From the book it appears that the usual fee for a baptism during this period was 2s. 8½d. The offerings at funerals varied from 5s. to £12. The usual amount received at a wedding was £1 2s. 9d.; often, however only 5s. 5d. was paid; while once, on the marriage of a gentleman of standing the receipt of £28 is recorded.

according to a list (*not preserved*) made by Rev. Ed. French in 1830, as compared with 712 families in 1840. The register for 1823 to 1837 is missing.

There are two other records compiled by Father Blake for Moycullen barony.

(i) 15 June, 1809. Two lists: the first comprehending all the denominations in the barony with their acreages, taken from the County Treasurer's book; in the second these denominations are taken one by one and the names of the lands with their sub-denominations then in use given.

Fr. Blake states in a note that the men employed to collect the barony cesses value their knowledge of the present names of the lands and sub-divisions in the barony very high as it enables them to be employed exclusively in the collection, and also to practise fraud and extortion. He adds that his explanations are not quite complete but could without much difficulty be made so.

25 pp.

(ii) circ. 1819. Moycullen parochial register of the same type as that given above 1793—1812. In this the names of the collectors, are given. The number of houses in the parish was:

Clooniff & Tumnashrah 71, Tuareeny Polnacloh & Lissagurrane 30, Clydagh 31, Ogool 23, Kilgoola 36, Mountains 23, Slieveaneeny 14, Knockranny 13, Pyeleh 5, Drimvoohane & Drumiveg 25, Knockanranny 31, Coolagh 32, Oldtown 21, Newtown & Drimneen 29, Gortiloghlin, Balliquirk &c. 33, Knockshanbally & Ballidoty 31, Cloonabinna & Rinneen 22, Ballinahally 44, Killclogane & Gortacocry 19, Curra, Cartoon & Portaragh 13, Tullikiane 18, Gortacalla 23.*

Parsonstown, 16 May, 1796. Sam Ruxton to Warden John Joyes. Complaining of the conduct of Miss O Shawnessy, of Abbeygate Street, who has jilted him.

3 pp.

Circ. 1797.

Refutation by superiors of the 3 convents of regulars established in Galway of charges of indiscipline and improper conduct. Includes denial of Jacobin leanings.

3½ pp. *Draft or copy.*

Baltimore [U.S.A.] 5 Dec., 1797. Bishop of Baltimore to [Warden John Joyes].

Having received his (the Warden's) letter by his kinsman Miss Joyce, himself married her to Mr. McDermott. They are now in Philadelphia.

* It will be observed that the townlands enumerated above do not exactly correspond with those in the earlier list.

[Circ. 1798].

Rules for proposed Charity School in Galway with invitation for public subscriptions towards cost of its establishment. (The Warden was one of the three persons to whom subscriptions might be paid). *Also* Preliminary notice about the same matter.

Both printed.

n.d. [circ. 1800].

[] to Cardinal [].
Reporting the state of religion in Galway since the [visit and] departure of Dr. Teahan,* Bishop of Kerry. 'The cause of God has increased in a greater degree than could be expected from our late unhappy dissensions; some of other persuasions daily present themselves to be instructed and received into the Church; some people of large [? lands and] properties have openly embraced the Catholic faith and what is yet [more] pleasing that some of the Freemasons have quitted their sect, and obey the precepts of our Holy Church.' Disputes between the lay patrons are almost at an end; secular and regular clergy labour constantly administering the sacraments and exhorting the faithful against the pernicious principles of the times; three convents of nuns are flourishing; the Charity School, lately established by public subscription, consists of 60 boys, who form the choir at High Mass and Benediction, much to the edification of the city.

Draft, English.

Nov., 1800, (*p.* 79 of *Berry Calendar*).

The queries are set out in a letter from Most Rev. Edward Dillon, Archbishop of Tuam, (Abbeyland, 3 Nov., 1800) to Warden John Joyes with some notes thereon as follows:

1. What are the Roman Catholic bishoprics, which are united, income of each and whence does it arise, in each province.
2. Nature of chapter of each diocese; stipends of members as such.
3. Number of deaneries in each province; income of same.
4. Number of R. C. benefices, simple and union, value and source of income (details of dues required) and relation to size and population.
5. Number of curates and coadjutors in each benefice and how supported (regulars or seculars to be specified †).
6. Numbers, duties and means of support of all monastic institutions in Ireland.

* See p.— *infra* (appendix).

† At Moycullen, for example Fr. Blake had an Augustinian friar of Galway as assistant.

7. Numbers of regulars in Ireland (with particulars for various orders).

8. Method of appointment of clergy of different ranks.

9. What are the canons of discipline by which the Irish R. C. Church is regulated.

10. Regulations in respect of marriage (specifying conditions, dispensations and who performs).

Dr. Dalton makes the following note here :

It is rather unfortunate that in answer to this query Galway must hold a language different from the remaining part of the Province.

11. Has the Irish Roman Catholic Church any particular liberties (as the Gallican) and what are they and is there any regulation as to appeals to Rome ?

The Parish Priests are instructed to answer queries 4, 5, 6, 7 and 10 ; the Bishops will answer the others unanimously.

Attached is memorandum in the handwriting of Rev. Augustine Kirwan, (Warden 1783-1791) on the right of secular clergy to receive dues or offerings for burials by regulars. Quotes statutes and cites old custom. Refers to poverty of secular clergy.

1¼ p.

The answer of the Parish Priest of Ragoon (omitted by Berry) gives an annual income of £130 (i.e. average ; varies considerably from year to year), 750 habitations, 800 families in western suburbs and country. Marriage regulations vary in different parts of the parish as regards consent of parents, leave from Protestant parson, etc.

Shrule. The income in the year 1798-9 was £26 1s. 7½d. The number of families was 406 excluding paupers not on the parish books.

Kilcummin. Examination of the detailed account for 1796 to 1800 would suggest a rather higher average than £90 per an. The warden is left to make what deductions he thinks fit for insolvents and Protestants from 2s. 2d. per head of 550 families.

Oranmore & Ballinacourty. Differs from Claregalway (see verbatim report quoted p. 79 of Calendar) in that dues are 1s. British from each head of family, nothing from others ; nearly one-third of the heads of families are exempted through poverty ; gentry pay by voluntary offerings at Christmas and Easter. supra

Moycullen. See Father Blake's register, p.—— infra. and footnote to p. 87.

Athlone, 22 May, 1801. Rev. Edmond French to Warden John Joyes.

Enclosing copy of commission from Cardinal Gerdil to the Bishop of Elphin to examine the charges against him (the Warden). Makes suggestions for defence.

1 p.

Two documents relating to this case are preserved, viz.

(a) Deposition of Catherine Blake, for 14 years housekeeper to Joyes, vindicating his character and refuting the charges brought against him by Catherine O'Brien, alias Lidane, who, according to deponent, was a drunken, quarrelsome and importunate slum-dweller.

3½ pp. f.cap.

(b) 'Observationes' in the action (processus) taken by the [Arch]bishop of Tuam against Rev. John Joyes, Warden of Galway. These are favourable to the Warden in the matter of alleged criminal intercourse with Catherine O'Brien, stated to have taken place in 1785. Also deals favourably with other charges: alleged illegal election to Wardenship, simony, etc.

Addressed to Rev. Edmond French.

5 pp. Latin. Unsigned.

[Tuam, circ. 1804].

Rev. Oliver Kelly to Rev. Francis Burke sending copy of what he considers to be a promise of marriage between certain parties, viz. 10 Oct., 1803.

I Kitty Ford, of Cloonacurry in the parish of Killclooney and county of Galway, do here undersign in the presence of the Almighty God to bind myself mutually and indissolubly by contract and agreement during life never to separate upon any pretence whatsoever either for fortune beauty or ill treatment of parents or friends under pain of the Almighty's displeasure until such time as we can be legally united and that I am willing to under go the disappointments of this world with James Morris of Tuam in said county.

Given under my hand and seal

date

Kitty Ford.

In the presence of God.

Mirchill, 26 Dec., [1805]. Archbp. Ed. Dalton to Rev. Warden Bodkin, Galway.

Concerning a dispute between the parish priests of Shrule (Lowder) and Kilmaine (Burke) about a townland [not specified]. Shrule's claim has now been revived though 40 years ago Archbp. Skerratt was not satisfied of its justice. The commission he appointed to examine the question on the spot was abortive as Rev. Mr. Lowder's commissary did not attend. Lowder's recent conduct causes him much concern for the interests of religion. Has signified to Lowder, whom he met at Mr. Fallon's house, that pending canonical trial if he continues to officiate in the disputed area he will excommunicate him.

3 pp.

Galway, 13 Nov., 1807. Rev. Valentine Bodkin (Warden) to Fr. Staunton [of the Order of St. Agostino, Lisboa]. Concerning matters arising out of the executorship of the will of the late Warden (Rev. John Joyes).

This has been a most fatal year to farmers. Beef on an average sold at Ballinasloe fair for 2d. per lb, and, what was worse, no demand and half the cattle obliged to be driven back by the owners and farmers. Ever since the fairs worse and worse. Our summer exceedingly bad, incessant rains, corn and hay much damaged and our potatoes the staff of the poor, the greatest part undug yet. I see nothing but bad times before us, may God in His mercy protect . . .

2 pp. *Italian and English.*

Claregalway, 29 Oct., 1811.

Memorial from the parishioners of Claregalway to Rev. Valentine Bodkin, Warden.

Shewing concern for the lack of education in the parish for nearly 3 years past in consequence of no teacher having been allowed in the parish chapel. Requesting that an effort be made to rescue the youth of the place from the accumulated evils resulting from their ignorance of their duty to God and man by asserting the right of the Warden and the parishioners to the chapel on which they have at various times expended considerable sums. Memorialists are willing to pay any reasonable ground rent to the proprietor [*not named*] of the land on which the chapel stands. They have a suitable teacher available, but if this opportunity is missed it may not soon recur. 12 sigs.

11 Nov., 1812. Petition of the mayor, bailiffs, sheriffs and peers of the Roman Catholic Corporation of Galway and lay patrons of the Collegiate Church of St. Nicholas to Dr. Troy, Archbishop of Dublin, for transmission to Rome concerning the election by them of regulars* to the offices of warden and vicars.

Dunmore, 3 June, 1815. Henry Blake to Frank [*prob.* Rev. F. X. Blake]. Enclosing a receipt for curing a cancer, for which he gave £1 as desired. If the cancer is on lip or gums, or anywhere internal, care should be taken not to touch it lest it prove fatal.

The requisites of the cure, which are given at length in detail, are : a plaster made of crowsfoot, horse brimstone, white arsenic and yolk of egg ; the scum which covers a calf or foal at birth, dried, to keep the plaster in place ; after the plaster falls off (with the cancer removed by the roots) the herb called in Irish oreballagh is applied with yolk of egg to draw and heal.

3½ pp.

* The occasion of this was the election of Rev. Edmond French, a regular, in succession to Rev. Valentine Bodkin as Warden.

The papers also contain a cure for gravel and a recipe for an eye-wash (*about the same date as above or end of eighteenth century*).

14 May, 1831. Bull erecting the diocese of Galway.

Latin. Certified Copy.

* * *

There are several letters from the late Martin T. Blake, written from London, to Most Rev. Dr. MacCormack, Bishop of Galway, about Oct., 1900. In the course of one of these Mr. Blake says :

I find amongst the Blake old Family Records (which my brother sent some years ago to Sir John Gilbert and which, after Sir John's death, were received by me from Lady Gilbert) two documents relating exclusively to ecclesiastical matters, which, as it seems to me, may have belonged to the collection of Galway Diocesan Records rather than to the Blake collection. On the other hand there are missing from the Blake collection which I received from Lady Gilbert two documents which I know were amongst that collection when it was sent to Sir John Gilbert. I know Sir John had both collections in his possession at the time of his lamented death, and it occurs to me that the documents I refer to may accidentally have been transferred from the one collection to the other.

These two Blake documents* are not in the Galway Diocesan collection.

The notes supplied by the late Mr. Blake on the two ecclesiastical documents to which he refers are as follows :—

A.D. 1448. An ecclesiastical record whereby the Reverend Thomas O Braeyn, Canon of Tuam and delegate of Denis Bishop of Kilfenora, notified the appointment and induction of the Reverend Denis McGyllonach to the benefice of the Parish of Kilmacduagh, vacant by the resignation of Fergus McCarroll. Dated in the Parish Church of Athenry, the 10th of March, 1448 ; attested under the seal of the said Thomas O Braeyn. *Seal wanting.*

[N.B.—*A full transcript of this deed in a modern hand is among the papers in the Galway Diocesan Collection.*]

A.D. 1529. Power of attorney given by Sir John Rawson, Knight, Prior of the Hospital of Kilmainan near Dublin of St. John of Jerusalem in Ireland, to Stephen fitz James Lynch of Galway, merchant. The donor thereby gave said attorney power to grant leases of all the lands, tithes, oblations and altarages belonging to the said Hospital in any part whatsoever of Connaught, and especially the tithes of the

* One, 1452, relates to a dispute about lands at Athenry between John Blake fitzWalter and Robert Stephen ; the other, 1499, is will of Valentine Blake fitzJohn.

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OF GALWAY

ecclesiastical parishes of Ballyclare and Kiltarragh in the diocese of Tuam, the town of Clonmakany near Ballyclare, the tithes of Kinaleghen in the diocese of Clonfert and the Chapel and House of St. John the Baptist of Ballynerobe, with a carrucate of land and one mill there ; with power to collect the rents and profits thereof and hold the same to the use of the said Prior and Hospital ; the power of attorney to continue for the period of two years from the date thereof. Attested under the writing and signature of the underwritten public notary. Dated at the chief house of Kilmaynan near Dublin of the Hospital of St. John of Jerusalem, in Ireland, the 22nd of July, A.D. 1529. Witnesses : Father Richard Eller-care, prebend of Castroknoke and steward of Kilmaynan, and Robert North. Signed and attested by Nicholas Bennett of the Diocese of Ferns, public notary.

In addition to the above, other Blake papers preserved in the collection include : extensive notes by M. J. Blake on the history of Knockmoy Abbey, the Blake pedigree 1315-1900, and transcriptions of 4 documents relating to ecclesiastical affairs in Galway (1383, 1482, 1542, 1557) which were subsequently printed in his book *Blake Family Records*, London, 1902.

APPENDIX

APPENDIX

I

The following documents are preserved in the archives of the Diocese of Kerry and are, with the kind permission of His Lordship, the Most Rev. Dr. Michael O'Brien, made available to the public.

The Right Rev. Dr. Gerald Teahan, Bishop of Kerry (1787–1797),* was, with the Archbishop of Tuam, appointed Apostolic Visitor for Galway in 1792. The work of visitation and drawing up the Report would seem to have been carried out by him alone. Disputes broke out again and another bishop of Kerry, the Right Rev. Dr. Charles Sughrue (1797–1824), was appointed Apostolic Visitor in 1816.

Both favoured the abolition of the Wardenship and the erection at Galway of a new bishopric to include the ancient Sees of Kilmacduagh and Kilfenora. This recommendation was carried out in 1831.

These documents are an addition to our knowledge of what happened at the time, and complete and correct in some respects the accounts given in other sources.

The Dossier is incomplete: the following documents which are not in the archives of Kerry may perhaps be found in the archives of Propaganda:

1. Decree and Instructions to Dr. Teahan for the Apostolic Visitation of Galway in 1792.
2. Dr. Teahan's Reports to Propaganda.
3. Interim Decree of Propaganda for the regulation of the Wardenship of Galway.

Additional documents from the archives of the Congregation of *Propaganda Fide* have come to light since Part I was completed for the press. The documents listed above have not, so far, been traced, but their contents can be inferred from the *Propaganda* documents printed in Part II. The documents from the archives of the Congregation of *Propaganda Fide*, which will be found in Part II, do not follow those

*cf. *Memoir Cork Historical and Archaeological Journal*. No. 159.

from the archives of the Diocese of Kerry in chronological sequence but readers will not experience much difficulty in making the adjustment required.

Both sets of documents throw light on the origin and evolution of the Wardenship of Galway—an institution unique in Irish ecclesiastical history—and witness to the recurrent efforts made to settle the disputes which inevitably arose at a later date from the exercise of an abnormal privilege.

DONAL A. REIDY, P.P., V.G.,
Tralee.

[The Mayor and Others of Galway to His Grace the Lord Archbishop of Tuam and His Lordship the Bishop of Kerry.]

1792, *August 4, Galway*.—May it please your Lordships, we, the majority of the citizens of Galway, request permission to assure you that we are ready and willing to submit our claim to a participation of the privilege in dispute between us and the Tribes to the decision of both your Lordships.

Should the Tribes agree to this proposal, let both parties lay their proofs and pretensions before you now on the spot. By this fair, open manner of proceeding your Lordships would be able to put an immediate end to this unnatural dispute; but, should the Tribes not agree to it, permit us to hope for the countenance and support of your Lordships by representing our case, the proposals we have made, and our proofs annexed to the Holy See in such manner as may most expeditiously tend to restore the good effects of religion, peace and harmony to this distracted city where the nearest friends and relations, even the children of brothers and sisters, different only in name, are doomed to perpetual enmity at the approach of every election of the clergy in consequence of a false pride, unchristianlike disposition, and a wilful misinterpretation of the Bull of 1484 and that of 1733.

As matters now are, it would have been much better for the peace and prosperity of the city to be deprived entirely of a privilege so grossly abused, a privilege which only tends to disunite the people, keeping the minds of many in continual fermentation, causing pride, hatred, and illwill among neighbours, which unfits them for receiving the sacraments or attending their religious duties in a proper state.

We declare obedience to the late provisional decree of the Holy See, as we shall ever do with God's assistance, in compliance with the rules of our holy religion and the decrees of the Head of the Church; but, to say we are perfectly satisfied with our degraded state would be only hypocritical. We confess our minds remain agitated with our injurious and dishonourable treatment by our ungenerous townsmen and those of their names in the country, a treatment the more distressing as our exclusion from a participation of the bounty or grant of the Holy See is merely calculated to gratify the pride and vanity of a few individuals.

In addition to our other proposals, may we presume to offer a plan of accommodation to your Lordship's consideration which, if adopted, would effectually remove all cause of future contention? It is this: let both parties be blended together, man for man, so as to form one united body or Galway corporation, on equal terms; let all the members be registered in a corporation book and this united body so formed and registered to have power to admit new members

occasionally in the usual manner, merit only to be their recommendation, without regarding names (without merit) or such petty distinctions, and no person to be allowed to vote in future unless his name was found registered in said book six months previous to any election.

We beg leave to refer your Lordships to our other proposals and proofs annexed. With every confidence in your Lordships' justice, love and peace and humanity we shall submissively and patiently await the event of your representation of our case to the Court of Rome, &c.

We are with the greatest deference, respect and esteem,
your Lordships' most dutiful children and humble servants.

For the majority of the parishioners and citizens of Galway
in our corporate capacity :

Walter Burke, Mayor
James Burke, Recorder
Walter O'Flaherty } Sheriffs.
and Robert Power }
John Edward Burke, T.C.
Roger O'Connor, Chamberlain.

P.S.—We entreat your Lordships may be pleased in representing our case to the Holy See, not to omit our proposals for an accommodation. Remember that we proposed to leave the final decision of the affair to both your Lordships, or any two or three lawyers, or three gentlemen of their own names, viz., Councillor James Skerrit, Councillor Martin Blake and Mr. Francis Blake, and that every proposal on our side for an accommodation has been rejected by them.

[Claim of non-Tribes to Vote for the Election of Warden of Galway,
supported by extracts from the Corporation Book of Galway.—
1792, August 4, Galway.]

The non-Tribes will prove from the Corporation Books and authentic records the following, viz. :

1st. That the Tribes petitioned for their freedom, consequently were not born free.

2nd. That they surrendered all their charters on getting a new one in favour of the Roman Catholics from King James II, the 25th September, 1687.

3rd. That on forming a new corporation, agreeable to said new Charter, both Tribes and non-Tribes were admitted, 22nd March, 1688.

4th. That said charter and corporation of Catholics have lain dormant since the Revolution until the 14th August last (1791), when the non-Tribes revived a corporation by permission of the established corporation, under the corporation seal of the town of Galway

5th. That the Tribes' pretended corporation must have been deemed a lapsed one, is evident from their not appointing a mayor from the death of Anthony French the Daven until August, 1791 (a space of 8 or 10 years or thereabouts) and only then appointed corporate officers in consequence of James Morris's betraying our secret intention of reviving a corporation, for which breach of trust they, the Tribes, rewarded him with the empty title of Recorder.

6th. That from penal laws and troubled times it was impossible for the non-Tribes to claim a participation of the privilege of electing a Warden with safety, until the late relaxation in favour of the Catholics when they could openly assert their rights. Even the Tribes could not elect publicly; a few might make returns in holes and corners and the non-Tribes then, perhaps, judged it prudent for the good of the community not to interfere. Whenever they did claim, they were silenced by admitting them to vote publicly, but were afterwards rejected by a private scrutiny. In this manner and by such arts they kept an unjust possession and prevented any formidable opposition until the non-Tribes lately became united in their endeavours to remove this odious distinction between fellow citizens, friends, and relations professing the same religion which commands us to love our neighbour as ourselves. This great, leading principle of the Christian religion cannot be effectually complied with until the Tribes and non-Tribes agree to some plan of accomodation founded on the general good and not the partial benefit of a few individuals.

Endorsed on the back in the handwriting, presumably, of Dr. Gerald Teahan—

Documents to prove the right of non-Tribes to vote for the election of Warden of Galway.]

EXTRACTS FROM *MS.C. OF THE CORPORATION BOOKS OF GALWAY.

At a common Council held at Colonel Russell's the 7th August, 1685.

Present: sixteen members, viz., fourteen non-Tribes and two Tribes.

Then the petition of Mr. Peter Martin was read and he was admitted a freeman of the Corporation of Galway to be proposed to the next thonsel without fees.

Liber C. page 67.

At a common Council held at Mr. Hill's house the 4th October, 1685. Present: Eighteen members, viz., sixteen non-Tribes and two Tribes.

Whether Mr. John Kirwan and Mr. James Browne and the other petitions now read, shall be proposed to the next thonsel for their freedom or not, and which of them.

* The Galway Corporation MS. C. has been admirably edited by Rev. J. Rabbitte, S.J., from a copy in the Library of University College, Galway, in the *Journal of the Galway Archaeological and Historical Society*, vols. XI.-XIX. (1921-1939).

Then ordered that Stephen Deane, Laurence Deane and Doctor Martin be proposed to the tholsel for their approbation of freemen, paying their fees and taking the oath of allegiance and usual oath of a freeman.

Then ordered that Mr. John Kirwan and Mr. James Browne be proposed to the next tholsel for their approbation as freemen, provided they pay the duties due to the Clerk of the Market on them for hides sent to Westport, paying their fees.

Liber C. pages 73, 74.

At a common council held at Alderman Hill's house in Galway, the 5th October, 1685.

Present: Eighteen members, viz., sixteen non-Tribes and two Tribes.

The petition of Thomas Lynch and Patrick Blake being read for their freedom, [it was] ordered to be proposed to the tholsel for their approbation, paying fees and taking the oaths of allegiance and freemen.

Liber C. page 76.

At a common council held at the Hon. Colonel Theodore Russell's house in Galway the last April, 1686.

Present: twelve members, viz., eleven non-Tribes and one Tribe.

Robert Kirwan and Thomas Deane's petitions for their freedom being read, [it was] ordered that they be admitted to it, taking the oath of allegiance, *tertio Jacobi*, as accustomed and paying their fees; to be proposed to the tholsel.

Liber C. page 91.

At a common council at the Mayor, Colonel Theodore Russell's house in Galway, the 29th June, 1686.

Present: ten members, viz., eight non-Tribes and two Tribes.

Ordered that Mr. Mayor is desired [to write] to the Secretary of State to acquaint his Excellency the Lord Lieutenant that the mayor and common council of Galway are ready and willing to admit the natives and inhabitants of the said town to their freedoms whenever they desire it, and the same to be proposed in tholsel on the second day of July next.

Liber C. page 105.

In a list of the persons sworn freemen in Galway on the 2nd of July, 1686, we find the number amounts to one hundred and twenty-nine of which we find twenty seven non-Tribes and one hundred and two Tribes. July the 5th. Two were sworn, one non-Tribe and one Tribe. [On the] same day Laurence Deane and Dominick Bodkin

fitzPatrick were sworn common councilmen before Colonel Theodore Russell, Mayor, Thomas Yeeden, Esq., Deputy Recorder, Richard Wall, Esq., Sheriff, and several others of the common council.

Liber C. pages 107 to 110.

At a tholsel court held in Galway the 2nd day of July, 1686.

Present: ten members whose names are mentioned, viz., eight non-Tribes and two Tribes, with several others, freemen of the said town, in open tholsel.

Ordered that the order concerning Mr. Mayor's writing to the Secretary of State about the nineteen persons to be admitted into the common council, as also concerning the freedoms of the natives of Galway to be granted to as many as desire it and have a right thereunto, being this day read in open tholsel was here ratified and confirmed.

Liber C. page 106.

At a common council held in Galway at the house of Mr. Richard Browne on the 6th July, 1686.

Present: Nine members, viz., seven non-Tribes and two Tribes.

Seventeen were sworn freemen, viz., six non-Tribes and eleven Tribes, and [on the] same day twenty one were sworn members of the common council, five non-tribes and sixteen Tribes.

Liber C. pages 111, 112, 113.

At a common council held at the house of Mr. Pierce Lynch, July 9th, 1686.

Present: ten members of the Corporation, six non-Tribes and four Tribes. Thirteen were sworn freemen, viz., six non-Tribes and seven Tribes.

Liber C. page 112.

(N. 114). Copy of a letter from Lord Clarendon to the Mayor of Galway—1686, *June 22, Castle of Dublin.*]

After our hearty commendations: Whereas we have received his Majesty's commands by his royal letter, bearing date the 23rd March last, taking notice among many other things that his Majesty is informed that several of his Roman Catholic subjects of this kingdom are considerable merchants and dealers who, by their industry and undertakings, do carry on a great part of the trade of this country, by means whereof trade is and is like to be much improved and his revenue considerably increased, and yet at the same time his Majesty is given to understand that said merchants and dealers are so little countenanced and encouraged in his towns and cities here that they are generally refused to be admitted freemen of the several corporations of this his Majesty's kingdom, much less admitted to bear any office

within these towns or cities. And yet, as his Majesty is informed, there is no law in this kingdom that excludeth them from being capable of being free of towns and cities. His Majesty does therefore will and require us in his said letter forthwith to take care that the said Roman Catholic merchants and dealers their heirs, widows, and apprentices and such other of his Majesty's Roman Catholic subjects that have or will apply themselves to any trade or calling be admitted freemen in the several corporations of Ireland. We do therefore will and require you to take such effectual care that the said Roman Catholic merchants and dealers who shall desire to be admitted freemen of the town of Galway and are otherwise entitled to their freedom shall be forthwith admitted to their freedom without tendering oaths of supremacy to them or any other oath, other than the oaths of fidelity and freemen. And in case any of the said Roman Catholic merchants, traders and dealers who shall be admitted to be free of the said town, as aforesaid, shall at any time hereafter be elected to the magistracy of, or to bear any office within the said town, our will and pleasure is that you do return unto us the names of such Roman Catholics as shall be so elected to the Warden*[ship] to the end that we may dispense with their taking the said oaths of supremacy as we shall see occasion for it, and so we bid you heartily farewell.

From his Majesty's Castle, Dublin, this 22nd day of June, 1686.

Your loving friend,

Clarendon.

[Copy of a second letter from Lord Clarendon to Colonel Theodore Russell, Mayor of the town of Galway, or, in his absence, to his deputy.—1686, July 3. *His Majesty's Castle of Dublin.*]

After our hearty commendations: These are to let you know that by a petition of the Roman Catholics of Galway we are informed that the revenue of that town is misapplied and unnecessarily encumbered in many particulars which are set forth in a schedule thereunto annexed, and whereas you are the person that is principally charged with the embezzlement or misapplication of that revenue, and that for the better clearing you of that accusation it is necessary that the same be brought to a legal trial which, perhaps, may be not so well done whilst you are invested in that authority, we, therefore, do require you not to stand or offer yourself to be chosen Mayor for the ensuing year, assuring you that in case you shall contrary to this our intimation be elected Mayor by the Corporation aforesaid that we shall not give or grant our approbation thereunto. And whereas in your letter of the 29th last, directed to Sir Paul Rycout, you signify that in obedience to our order of the 26th June for swearing about

* This word is missing from the Galway copy of MS.C.

nineteen of the ancient inhabitants, Roman Catholics, to be freemen and of the common council of your town, your common council had already met and declared their readiness to have them sworn freemen at any time they should please, and that also upon the usual times you would swear them free of the common council being the next Monday after Michaelmas, which, though it be the usual time, yet you are not obliged by oath to a certain day exclusive of all other times in any extraordinary case such as this, wherein his Majesty expressly commands due performance. Wherefore we have thought fit to signify to you that his Majesty's pleasure is that no such delays should be interposed in this matter, but that his Roman Catholic subjects should be admitted forthwith into the common council, which we expect your compliance in, and that you do not expect until Monday next after Michaelmas for performance of the same.

And in regard you are shortly to march with your regiment to your rendezvous at Athlone, we think fit that in the meantime you appoint Mr. William Hill or Mr. Thomas Staunton to be Deputy Mayor in your stead until the time of your return, unless you have just exception against either, and so we bid you farewell.

From his Majesty's Castle of Dublin

3rd July, 1686.

Paul Rycaut.

Your loving friend,

Clarendon.

Liber C. pages 114, 115.

At a common council held at Alderman Hill's house in Galway the 16th day of July, 1686.

Present: seven members, four non-Tribes and three Tribes.

Then Sir Valentine Blake, Bart. was sworn a freeman and one of the common council of the Corporation of Galway.

Liber C. page 116.

Com. Vill. Galway. [Comitatus Ville Galway.*]

At a common council held at Alderman Hill's house in Galway the 30th July, 1686.

Present: forty-one members, viz., twenty four non-Tribes and seventeen Tribes.

Then Garret Dillon, Esquire, was sworn free of the common council and Mr. James Browne Fitz Geoffrey was sworn free of the common council of the Corporation of Galway.

Liber C. page 117.

* The County of the Town of Galway—written in a mixture of Latin and English.

Same day the following letter from Lord Clarendon to the Mayor and Common Council of Galway was received and entered at the above mentioned council.

After our hearty commendations :

Having received good assurances of the loyalty, prudence and good abilities of the persons whose names we have entered in the enclosed list, we have thought fit to recommend them unto you as fit and proper persons to be admitted as members of your common council, and we are further pleased according to the powers reserved to us by the rules for regulating Corporations to dispense the said persons and every [one] of them in taking the oath of Supremacy, they taking the other oaths by the said rules directed, and so we bid you heartily farewell.

Given at his Majesty's Castle of Dublin this 20th day of July, 1686.

Your loving friend,

Clarendon.

Paul Rycaut.

Liber C. pages 118, 119.

(N.B.—The list mentioned in the above letters contains the names of twenty-one persons, viz., four non-Tribes and seventeen Tribes and sixteen out of the whole were sworn at the above council.)

Robert Shaw, Clerk Tholsel.

At a council held at Alderman Hill's house in Galway the last day of July, 1686.

Present : Twelve members, viz., four non-Tribes and eight Tribes.

Then three other names, two non-Tribes and one Tribe, pursuant to my Lord Lieutenant's letter and a late Act of Council were sworn freemen and admitted of the common council.

Robert Shaw, Clerk Tholsel.

Liber C. page 120.

Com. Vill, Galway. [Comitatus Ville, Galway.]

At a common council held at Alderman Hill's house in Galway on the 1st day of August, 1686.

Present as follows : Sixty four members, thirty non-Tribes and thirty-four Tribes :

William Hill, Esquire, D(eputy) Mayor.

William Sprigg, Esqr., Rec[order].	Nicholas French, Jr.
Sir Henry Lynch, Bart.	Charles Daly, Esq.
Sir Valentine Blake, Bart.	John Kirwan.
Colonel Garrett Moore.	John Clarke
Gerald Dillon, Esqr.	Martin Kirwan.
John Browne, Esqr.	Andrew Oge Blake
Peter Martin, Esqr.	Samuel Cambie.
Robert Blake, Esqr.	Stephen Deane
Robert French, Esqr.	Laurence Deane.

Arthur French.	Thomas Poole.
Marcus Kirwan.	John May.
Joseph Ormsby, Esqr.	James Deane.
Thomas Yeeden.	Thomas Wilson } Sheriffs.
Charles Morgan	Richard Wall }
Thomas Rivett, Aldn.	Dominick Bodkin.
James Browne	Richard Lynch.
Ambrose Lynch.	Nicholas Lynch.
John Gerry.	Walter Blake.
Dominick Browne.	Richard Blake.
James D'Arcy.	Oliver Martin.
Thomas Lynch, Esqr.	George Browne.
Robert Kirwan.	George Staunton.
Richard Browne.	John Lynch.
James Browne Fitzgerald.	Valentine Browne.
Thomas Staunton	Thomas Deane
Thomas Lynch FitzPeter	Francis Lynch Fitz George.
Isidore Lynch.	Richard Plumer.
Marcus Lynch.	John Joyce.
Bartholomew Butler.	Thomas Simcocks.
Richard Thomas/refused to vote.	Martin King.
John Vaughan.	Robert Shaw (Clerk Tholsel).
Thomas Andrews.	

Then Mr. John Kirwan was, pursuant to my Lord Lieutenant's order, chosen and elected Mayor* of the town of Galway.

Then Mr. George Staunton and Jonathan Perrie, merchants, were elected Sheriffs of the Corporation of Galway.

Then Sir Henry Lynch Bart., was elected Recorder.

Then Robert Shaw was elected Town Clerk.

Then it was also ordered that Sir Henry Lynch, Bart., John Browne, Esq., Colonel Garrett Moore, Alderman Gerry, Alderman Revitt, and Mr. John Kirwan, or any four of them, do state and adjust the accounts between Mr. Sprigg and the Corporation, and to report how they find the said Mr. Sprigg's pretensions.

(N.B.—In the above council we find nearly an equal number of Tribes and non-Tribes. We find that, like people jealous of the encroachment of one body on the privileges of the other, the Mayor is chosen out of one party, the Sheriffs out of the other; the Recorder is chosen out of one party, and the Town Clerk out of the other; and in the committee of six appointed for inspecting Mr. Sprigg's accounts there are three chosen by each party.

Liber C. page 121.

Com. Vill. Galway. (Comitatus Ville Galway.)

*"Deputy Mayor" in Fr. Rabbitte's text.

At Alderman Hill's house the third day of August, 1686, three non-Tribes and two Tribes were sworn free. Same day was read Lord Clarendon's letter, approving of the Mayor, Sheriffs, Recorder and Town Clerk elected on the 1st of August.

Robert Shaw, Clerk Tholsel.

Liber C. page 122.

At a common council held at Alderman Hill's house in Galway the 6th day of August, 1686.

Present: twenty-three members, 8 non-Tribes and fifteen Tribes.

Ordered that Mr. John Kirwan, Mr. George Staunton, Mr. Thomas Revitt, Mr. John Gerry, Mr. Ambrose Lynch, Mr. James Browne, Mr. Richard Plumer, or any three of them (whereof the Mayor-elect to be one) do adjust accounts with Mr. Dominick Bodkin concerning the revenue of the Corporation, &c.

Ordered that the Right Hon. William Earl of Clanricarde be presented his freedom in this Corporation.

Ordered that a petition be preferred to the Right Hon. the Earl of Clanricarde to procure a passage from the government, from* the town of Galway, through the gate adjoining to the upper citadel of the said town, commonly called the great gate, the same being very useful and necessary for the said town.

Ordered that Colonel Garrett Moore and Robert Blake, Esquire, be, shall, and may bear the name and place of Aldermen of this Corporation.

Robert Shaw, Clerk Tholsel.

Liber C. page 123.

At a common council held at the Mayor's house in Galway the 23rd August, 1686.

Present: nine members, five Tribes and four non-Tribes.

Then ordered that the charge for wine, victuals, &c., expended at the Liberties for the reception of my Lord Clanricarde, be borne at the expense of the Corporation; and that the account of particulars thereof be delivered by Peter Heyne† to the town clerk and sworn before the Mayor, and that Mr. Dominick Bodkin do pay the same unto the said Peter Heyne which shall be allowed the said Bodkin in account by the Corporation.

Entered by Robert Shaw, Clerk Tholsel.

Liber C. page 124.

Com. Vill. Galway. [Comitatus Ville Galway.]

At a common council held at Mr. Mayor's house the 4th day of April, 1687.

Present: twenty-four members, viz., ten non-Tribes and fourteen Tribes.

* "for" in Fr. Rabbitte's text.

† Kyne (Hyne) in R. text.

Whereas a *Scire facias* on a *Quo Warranto* and an information filed in his Majesty's Court of Exchequer, exhibited by his Majesty's Attorney General issued to the sheriffs of the town of Galway against the Mayor, Sheriffs, Free Burgesses and Commonalty of the Corporation of Galway returnable into the said Court *in Quindenam Paschae proxime future*. Whereupon the Sheriffs summoned the said Mayor and free burgesses and commonalty: Now it is resolved and ordered by this Council, *nemine contradicente*, that the said Corporation shall and do surrender their charter to his Majesty or his Excellency the Lord Lieutenant of this kindgom of Ireland after such manner as shall be thought fit by Sir Henry Lynch, Bart., Recorder of the said town, or if he shall see cause to plead to the *Quo Warranto* which is solely left to his discretion and management.

Liber C. page 152.

At a common council held at Mr. Mayor's house the 19th day of October, 1687.

Present: twenty-nine members, viz., fourteen non-Tribes and fifteen Tribes.

Ordered that the charter be forthwith taken out and that Mr. Mayor in order thereunto do send directions and instructions with Mr. Recorder to Dublin to consult Mr. Justice Daly, Sir Henry Lynch, and Mr. Justice Martin about the same, and that he be advised by them from time to time, and that it is the sense of the council that the Liberties be enlarged four miles, to say, to Clare bridge and so proportionally to the southward as far as Oranmore, and in the West as far as Forbagh to the seaside, and as far as Clydagh towards the Lough; and that the old privileges in the former Charters before 1641, that is the election of Warden and the Mayor to be Vice Admiral within the precincts of the port and to be a Justice of Peace throughout the province of Connaught, and that the Recorder be a Justice of Peace throughout the province, and that the Corporation have power every year to choose two justices of the Peace.

Liber C. page 173.

At a common council held at Mr. Mayor's house 19th March, 1687/8. Present: twenty-one members, viz., nine non-tribes and twelve Tribes.

It was ordered that Mr. Mayor, Mr. Stephen Deane, Mr. Thomas Rivett, Mr. George Staunton and Mr. Ambrose Lynch do meet and consider of taking such methods for meeting the new charter as shall be for the honour of the Corporation and the expenses to be defrayed by the Corporation.

Liber C. page 176.

At a public assembly held at the tholsel of Galway before the Mayor, Aldermen, Sheriffs and commonalty of the town of Galway the 22nd March, 1687/8.

Then the charter granted by our dread sovereign James II, King of England, was publicly read and proclaimed and thereupon the following persons were sworn respectively according to the said charter, into the offices annexed to their names :

John Kirwan, Esqr., Mayor, Coroner, Escheator, Clerk of the Market and Master of the Assaye ;

Sir Walter Blake, Bart., Justice of the Peace during good behaviour, Alderman and Common Councillor of said Corporation ;

Robert Blake, Esqr., Justice of the Peace during good behaviour and Alderman and Common Councillor of *ut supra*.

Marcus Kirwan, one of the Sheriffs till Michaelmas next and Common Councillor *ut supra*.

George Staunton, Esqr., sworn Mayor of the Staple, Alderman and Common Councillor *ut supra*.

Richard Lynch, Consta[ble] of the Staple, Burgess and Councillor *ut supra*.

Jonathan Ferric, Const. Stapul, Alderman and Common Councillor ; William Hill, Chamberlain and General Receiver during the pleasure of the Common Council or the major part of them.

Robert Shaw, Protonotary, Clerk of the Crown and Peace and Town Clerk during good behaviour.

Liber C. page 177.

At a common council held at the Mayor's house in Galway the 29th day of March, 1688.

Present : twenty eight members, viz., thirteen non-Tribes and fifteen Tribes.

Then ordered that Father Henry Browne, having been duly elected on the first day of August last Warden of the Collegiate Church of St. Nicholas in Galway, that he shall continue in that office till the first day of August next, being the day appointed by the Charter lately granted to the said Corporation for electing a Warden and eight Vicars, and that the* Archbishop of Tuam be required by letter to give up to said Corporation the college and other rights belonging to the wardenship to be disposed of according to said charter, &c.

Liber C. page 179.

At a common council held at Mr. Mayor's house in Galway the 4th day of July, 1688.

Present : twenty six members, viz., eight non Tribes and eighteen Tribes.

Then ordered that all the natives of Galway and others that are

* ['John'] in Fr. Rabbitte's text.

entitled to their freedom may come at any time before the Mayor to be sworn freemen of the Corporation without fees, &c.

Robert Shaw, Clerk Tholsel.

Liber C. pages 186, 187.

(N.B. The above order or Act of Council was never repealed, consequently all the natives of Galway are entitled to their freedom of their Corporation by their own act.)

At a common council held at Mr. Mayor's house in Galway on the first day of August, 1688.

Present: Eighty one members, eighteen non-Tribes and sixty-three Tribes.

Then Dominick Browne, Esqr., was elected Mayor, and Francis Blake Fitz Andrew and Dominick Bodkin fitzPatrick were elected Sheriffs for the ensuing year. And at a public assembly held at the tholsel the same day, before the Mayor, Aldermen, Sheriffs, Burgesses, and commonalty of the town of Galway, the above officers were declared duly elected. Then the said assembly pursuant to the said charter proceeded to the election of a Warden and eight Vicars* for the Collegiate Church of St. Nicholas when Father Henry Browne was elected Warden, and Fathers Henry Joyce, Michael Lynch, Matthew Lynch, James Fallon, John Bodkin, Jerome Martin, Nicholas Nolan and Thomas Lynch were elected Vicars* for the ensuing year.

Robert Shaw, Clerk Tholsel.

Liber C. pages 189, 190.

At a common council held at Mr. Mayor's house the 13th day of September, 1688.

Present: forty two members, viz., ten non-Tribes and thirty two Tribes.

Then ordered that Father John Skerritt fitz Dominick be proposed to the tholsel to be appointed substitutes to Father Henry Joyce, one of the Vicars of Galway, until the said Father Joyce comes to serve the cure himself or substitutes another in his room, and that it is the sense of this council that the said Father Skerritt is a very fit person to serve that place.

Then ordered that the Warden for the time being may assist the council with his advice, but not to give votes till it be considered whether he may be so qualified by the charter.

Liber C. page 192.

At a public assembly held at the tholsel of Galway before the Mayor, Aldermen, Sheriffs, Burgesses and commonalty of the Corporation of Galway the 15th day of September, 1688.

* "Vicars Choralls" in Fr. Rabbitte's text, here and some other places.

Then ordered pursuant to the Act of Council that Father John Skerritt fitz Dominick be appointed substitute unto Father Henry Joyce, one of the Vicars, until the said Father Joyce comes to fill the cure himself or substitutes another fit person in his room.

Liber C. page 193.

At a public assembly held at the tholsel of Galway before the Mayor, Aldermen, Sheriffs, Burgesses and commonalty of the Corporation of Galway the 1st August, 1689.

Then the Corporation proceeded to the election of a Warden of the Collegiate Church of St. Nicholas when Father Henry Browne, present Warden, was then elected and the same Vicars as were last Lammass were elected for the ensuing year.

Liber C. page 230.

At a common council held at Alderman James Browne's (Deputy Mayor) house in Galway on the 1st day of August, 1690.

Present: thirty members, viz., eight non-Tribes and twenty-two Tribes.

Then ordered that Colonel Alexander McDonnell be and is hereby chosen a burgess in the room of George French deceased. Who was then sworn a burgess and of the common council.

Then ordered that the said Colonel Alexander McDonnell be and is hereby chosen and elected Alderman and as one of the aldermen of this Corporation in the room of Alderman Jonathan Perrie now an absentee and in Plymouth in England. Then also the said Colonel Alexander McDonnell was sworn Alderman accordingly and took his place.

Then Nicholas Lynch fitz Anthony was chosen and elected a burgess in the room of Colonel Alexander McDonnell, the said Nicholas refused to serve and to take it upon him and ordered that Oliver French be chosen a burgess in the room of the said Colonel McDonnell.

Then Colonel A. McDonnell was, *nemine contradicente*, chosen and elected Mayor of Galway for the ensuing year.

Then Oliver French and William Cleere were elected Sheriffs of the town of Galway for the ensuing year.

Then Oliver French was sworn a burgess in the room of Colonel A. McDonnell.

At a public assembly then Father Henry Browne was chosen and elected warden for the ensuing year, *nem. con.*

Then Fathers Henry Joyes, Patrick Skerritt, Matthew Lynch,

James Fallon, John Bodkin, Jerome Martin, Nicholas Nolan, and Thomas Lynch were elected vicars of the Collegiate Church of St. Nicholas for the ensuing year.

[Rev. Val. Bodkin (Roman agent for the Tribes) to Dr. Gerald Teahan, Bishop of Kerry.]

1793, *June 29, Rome.*

Most Rev. Dear Sir,

I long since received your Lordship's long letter of April the 2nd which reached me May the 8th, and than which nothing could have been more welcome as it was long wished for.

I lost no time in writing to Galway and in recommending to the Galway families an accomodation coherent to your letter. As soon as I hear from them I shall not lose a moment to inform you of the purport of their answer to me. In the interim I must let you know for your quiet, regulation and satisfaction, [that] nothing, as yet has been done in the Galway affair, but everything *in statu quo* as when you left them, after having executed the Apostolic commission

.....

[The remainder of the letter is concerned with Kerry diocesan affairs.]

[Rev.] Val. Bodkin.

[Cardinal Antonelli to Dr. Gerald Teahan, Bishop of Kerry.]

1794, *July 2. Rome.*—Illustrissime ac Reverendissime Domine uti Frater.—Miram prudentiam, sagacitatemque Amplitudinis Tuæ in Guardiani Galviensis electione, anno 1792 peracta, Sacra Congregatio dignovit, in qua omnem dissentionem, controversiamque amovere conatus es, quæ maximopere inter utramque exarserat. Quoniam autem nova in præsentiarum occurrit electio quam quidem pacate tranquilleque agi perficique Eminentissimi Patres desiderant, ad Amplitudinem Tuam scribendum esse censuerunt ut in civitatem Galviensem, si opus fuerit, proximo Augusti mense concedas electionique tanquam pacis et concordiae conciliator et hujus Sacrae Congregationis voluntatis interpres intersis Majoris, Balivorum ac Parium possessionem veteremque consuetudinem tueare quemadmodum Sacra Congregatio, apostolicis litteris Innocentii Papæ VIII innixa, decrevit. Verum si a civibus, populoque Galviensi contentiones, turbasque [oriri] percipies, Summi Pontificis decreto jam tibi transmissio utare, tributamque tibi a Sancta Sede facultatem ostendes, nempe idoneum eligendi ecclesiasticum ut Catholicis Galviensibus tanquam Guardianus ad Sanctae Sedis beneplacitum præsit. Utrique vero factioni mandabis ut sua quæque jura ac rationes ad Sanctam hanc Sedem Apostolicam proferant.

Ego vero Amplitudini Tuæ de hac Sancta Sede me meritæ operam
meam, studiumque polliceor ac defero, Deumque precor ut saluum te
incolumemque quam diutissime servet.

Amplitudinis Tuæ,

Romæ 2 Julii, 1794¹

Uti Frater.

L. Card. Antonelli, Præfectus.

R.P.D. Gerardo Teahan
Episcopo Kerriensi.
Kerriam.

Pro Dno. Secretario
M. A. Galeassi.

[Petition to Dr. Gerald Teahan, Bishop of Kerry—1794, *August 5, Galway.*]

In consequence of a letter we received from our agent at Rome, dated the 5th July last, we expected to have the honour of seeing you here on the 1st of August, as we were given to understand that you had received from the Court of Rome full power and authority to assist in settling matters in a peaceable manner between us and the Tribes on that day. Our agent at the same time strongly recommended us to continue in a state of tranquillity and to avoid all proceedings of election or otherwise until your arrival. We determined to follow his advice provided the Tribes should also remain inactive and not proceed on election business, and accordingly we carefully watched the parish chapel and their motions on that day, and from their not publishing any previous notice of election nor assembling in the chapel, we imagined they had also determined to wait for your directions or appearance. But, judge our surprise on hearing this day that a few of them assembled in a private house in Galway and there privately smuggled in or elected the Rev. John Joyce their Warden !

Our Warden he cannot be nor will we or our children ever submit to his jurisdiction or such illegal appointment. There cannot be two corporations in Galway and the late provisional decree of the Court of Rome, your Lordship may recollect, positively admits the right of election to be in the legal corporation. Now as Roman Catholics of the said legal and established corporation we might have proceeded to election, but we deferred it until we should have the honour of seeing or hearing from you. An election must be public, otherwise it is illegal and becomes void. We shall not detain your Lordship with further comments on this deceitful conduct, but shall only observe to you that it required all our influence and many arguments to prevent the parishioners from proceeding to extremities for this additional trick attempted to be played on them. The fact is, their patience is quite exhausted by delay ; they are convinced their claim is just, and are determined to be no longer [?sed]¹ from the attainment of their right.

¹ ousted ?

In the name of God, as your Lordship prefers peace and Christian love to anarchy and confusion, interfere immediately, otherwise the consequences may be fatal, but particularly so to religion. After many entreaties we have persuaded the parishioners to desist from violent proceedings until we hear from you. If, hereafter, you should hear of alarming disturbances incited by despair of justice and religion scandalized, the only consolation left us will be the remembrance that we have acquitted ourselves by thus entreating your Lordship's timely interference and exercise of the powers you are invested with, to do justice and restore peace among us and by your appointing even a temporary Warden, to afford us once more the long wished for opportunity of performing our religious duties which we have been debarred from upwards of three years past in consequence of the detestable pride, prejudice and iniustice of the Tribes and the Vicars of their exclusive appointment.

There is not a moment to be lost in your Lordship's coming or writing to the Vicars to prevent them from instituting the Rev. Mr. Joyce, Warden, his sham election being private, without notice, and by a few unqualified persons is undoubtedly illegal and consequently void.

Referring the whole to your Lordship's wisdom and justice.

We remain,

Your Lordship's dutiful children and most humble obedient servants.

Signed on behalf of the Parishioners and ourselves, as Catholic freemen and free burgesses of the legal and established Corporation of Galway :

Martin Burke
Roger O'Connor

Robert Adams
Peter Perrin

Walter Burke
John Burke

We beg leave to mention that your Lordship's appointing even a temporary Warden would, in some measure, satisfy our party for the present, as it would afford them an opportunity of approaching the Sacrament (*sic*), now upwards of three years absent from and must remain so until this unchristian dispute or Tribish ascendancy is put an end to.

We would have no objection to the Revd. Andrew Kenny to act as a temporary Warden until the affair may be determined.

Enclosed we send a copy of a notice served on the Vicars to prevent them from instituting Mr. Joyce Warden, but an order from your Lordship would stop them more effectually.

Galway, 5th August, 1794.

Rev. Doctor Teahan,
Titular (*sic*) Bishop of Kerry
New St.,

Killarney.

[Decree of Congregation *de Propaganda Fide* appointing Dr. Charles Sughrue, Bishop of Kerry, Apostolic Visitor.—1816, *July 8. Rome.*]

Decretum Sacrae Congregationis de Propaganda Fide.

Cum relatum fuerit in ecclesia collegiata Sancti Nicolai civitatis Galviensis in Hibernia plures irrepsisse abusos, ac novitates contra illius capituli constitutiones, regulas atque consuetudines, Sacra Congregatio decrevit, supplicandum Sanctissimo pro deputatione R. P. D. Caroli Sughrue Episcopi Kerriensis in Visitatorem Apostolicum praefatae ecclesiae et capituli cum facultatibus necessariis atque opportunis qui in illapsos abusos juxta datam sibi instructionem sedulo inquirat, eosque referat Sacrae Congregationi, ut per eandem opportuna inde remedia possint [adferri.]

Quam Sacrae Congregationis sententiam, Sanctissimo Domino Nostro Pio PP. VII relatum in audientia habita per R.P.D. Joannem Baptistam Quarantotti Secretarium, die 7 Julii 1816, Sanctitas Sua plene approbavit et executioni mandari jussit.

Datum Romae ex aedibus dictae Sacrae Congregationis.

die 8 Julii, 1816.

L. Card. Litta, Praefectus

J. B. Quarantotti, Secretarius.

[Letter of Congregation *de Propaganda Fide* to Dr. Charles Sughrue, Bishop of Kerry.—1816, *July 13. Rome.*]

Illustrissime ac Reverendissime Domine,

Canonici seu Vicarii Galviensis ecclesiae Sancti Nicolai apud Sacram hanc congregationem vehementer conquesti sunt circa varios abusos qui inter eos novissime invaluerunt, praecipue vero contra irregularem nominationem a patronis dudum factam trium fratrum Ordinis Praedicatorum quod alter ad Praeposituram seu Wardianatum, alii, vero, licet absentes ad Canonicatum vocati sunt, universo Capitulo reclamante ad quod pertinet Canonicorum institutionem conferre. Addunt, nominationes istas malis artibus a tredecim tribubus quae nominandi ius habent extortas fuisse earumque adprobationem a Pro-Praefecto Sacrae Congregationis obreptitie obtentam; plura enim falso a subdole ad carpendam gratiam exposita sunt, illudque praesertim quod nemo esset in clero saeculari qui ad hujusmodi munus eligi posset. Hoc autem arguunt mendacii; nam in clero saeculari Galviensi paucos esse affirmant dignissimos viros ad haec obeunda munera satis idoneos. Quapropter non modo contra eiusdem ecclesiae constitutiones, sed etiam contra canonicas leges factum fuisse contendunt ut in Capitulo cleri saecularis interesse fuerint regulares, maxime vero ordinum mendicantium qui ecclesiastica beneficia possidere non possunt. Haec cum ita sint Sacra Congregatio ad investigandam veritatem, Sanctissimo Domino Nostro adprobante, Amplitudinem Tuam in Visitatorem Apostolicum constituit qui in faciem loci se conferat ac diligenter exquirat quae sint eiusdem Capituli

constitutiones, regulae atque consuetudines, num his praefatae nominationes adversentur; an vere deessent in clero saeculari presbyteri qui eligi possent; ad quos pertineat Wardiani ac canonicorum institutio; an hanc tres regulares acceperint; an familiae quae nominandi jus habent Catholicae sint; ac, demum, quomodo illapsis abusibus occurri possit.

Aliud quoque inquirendum accidit: cum aliquam paroeciam vacare contingat, ea esse dicitur veterrima Galviae consuetudo ut Capituli senior illam sibi arrogare possit. Nihilominus R. Edmundus French, hodiernus Wardianus postulavit ut vacantem quandam paroeciam, cujus optio ad D. Joannem Lowther utpote seniore pertinebat, sibi tanquam superiori vindicare tueret. Sacra Congregatio causam seniori adjudicavit. Jamvero nuntiatum est P. Edmundum illusa Sacrae Congregationis sententia, paroeciam illam in duas divisisse seniore (presbytero?) reclamante, quod quidem contra jus fasque foret. Non enim Wardianus poterat paroeciam illam arbitrato suo dismembrare, eoque magis quia hoc beneficium jurispatronatus laicalis esse fertur neque illius institutionem, dissentiente Capitulo, conferre. Rogo, igitur, Amplitudinem Tuam, ut de hoc etiam accurate perquiras, et Sacram Congregationem, addito tuo consilio, certiores facias, ut comperta veritate quidquid aequum fuerit decernatur et unicuique jus suum restitui possit. Ut autem de tradita tibi facultate constet, insertum mitto Sacrae Congregationis decretum; ac fore confidens ut commissum tibi munus ea, qua par est, diligentia ac sedulitate perficias, D.O.M. precor Amplitudinem Tuam diutissime servet ac sospitet.

Amplitudinis Tuae.

Romae ex aedibus Sacrae Congregationis de Propaganda Fide,
die 13 Julii 1816.

Uti Frater Studiosissimus.

Rmo. Dno. Carolo Sughrue L. Card. Litta, Praefectus.
Episcopo Kerriensi in Hibernia.

J. B. Quarantotti, Secretarius.

[Letter of Congregation *de Propaganda Fide* to Dr. Charles Sughrue, Bishop of Kerry.—1817, February 8. Rome.]

Illustrissime et Reverendissime Domine.

Visitationis ab Amplitudine Tua peractae in Galviensi missione, luculentam accepi relationem, tibi gratias ago de sollicitudine ac diligentia qua commissum tibi munus perfecisti.

Propositum autem abs te consilium erigendi nimirum Galviensem Wardianatum in Episcopatum Sacra haec Congregatio non improbat sed necesse est ut et tredecim tribus quae nominandi jus habent et canonici qui instituendi Wardiani gaudent jure in eo consilio conveniant et in hodierni Wardiani electione consentiant. Rogo, igitur, Amplitudinem Tuam ut illorum voluntatem exquiras et si annuntiorum consensionem in scriptis exposcas.

Scire autem cupio an familiae quae jus habent patronatus Catholicae sint an haereticae ; et num veteres dioceses Kellmacensis, Duacensis (*recte* Kilmacduacensis) et Kilfenorensis quas uniendas Galviae proponis, aliis ecclesiis incorporatae sint earumque distractio querelas parere possit ac perturbationes. Cum autem paroecia vacaverit quae Domino Lowther, utpote seniori, collata fuit congruum visum est ut Wardiano sive Episcopo ad tuendam dignitatem pro mensali assignetur. Duobus demum patribus Dominicanis qui ad obtinendum canonicatum subreptitia petitione habilitati fuerunt notum facias oportet, irritam declaratam fuisse adeptam facultatem ac penitus revocatam. Petitam interim facultatem tibi adjungo, Deumque precor ut Amplitudinem Tuam diutissime servet ac sospitet Amplitudini Tuae.

Romae ex aedibus Sacrae Congregationis de Propaganda Fide
die 8 Februarii 1817.

Uti Frater Studiosissimus.

Rmo. Dno. Carolo Sughrue, L. Card. Litta, Praefectus.
Episcopo Kerriensi in Hibernia,
Killarniam.

[Letter of Congregation *de Propaganda Fide* to Dr. Charles Sughrue,
Bishop of Kerry.—1817, June 28. Rome.]

Illustrissime et Reverendissime Domine.

Quae sit Capitularium Galviensium ac tribuum quae inibi jus patronatus habent, perspecta voluntas ex nuperis Amplitudinis Tuae litteris satis percepi. Volunt ipsi ut Wardianatus seu Praefectura Galviensis in episcopatum erigatur ; plures vero consentiunt ut Wardiani munus, donec ille vixerit perpetuetur ; praeterea, ut post obitum Dionysii Mannin, paroecia quae ipse gaudet loco mensae Wardiano assignetur ; denique ut paroeciae dignioribus a praeside conferantur. Salutaria haec omnia Eminentibus Patribus visa sunt, sed ut ea sine querelis pro lege statuatur, oportet ut Amplitudini Tuo non modo Capitularium sed etiam Tribuum consensionem in scriptis referat et ad nos perferendam curet. Idem servandum esset in institutione Wardiani, cum enim Capitulares ab immemorabili illius instituendi jus habent, ut omnia pacifice fiant, optandum foret, ut hoc jus in posterum ad Sanctam Sedem ii sponte transferrent. Capituli vero privilegia quae vertunt in damnum religionis omnino abroganda sunt ; sed quae illa sint non indicasti ; quare necesse est ut ea mihi patefacias.

[The remainder of the letter deals with Kerry diocesan affairs.]

Datum Romae ex aedibus Sacrae Congregationis de
Propaganda Fide.

Die 28 Junii 1817.

Uti frater Studiosissimus.

Rmo. Dno. Sughrue, L. Card. Litta, Praefectus.
Episcopo Kerriensi in Hibernia
Killarniam.

II

[Ex tabulario S. C. de Prop. Fide.—ACTA DE ANNO 1792. Fol. 103.
Doc. 542.]

1792, June 5th.

[Mgr. Zondadari, Secretary, submits to a general session of the Congregation of Propaganda Fide a statement of the dispute about the Wardenship of Galway and asks for a judicial settlement of the question.]

1. Fra i cittadini della città di Galvia in Irlanda e insorta nell'anno scorso una ostinata questione sul diritto di nominare il Guardiano e Vicarii della loro collegial chiesa di S. Nicola.

2. Tali cittadini si trovano in due fazioni divisi, in una della quali evvi un nòvero di circa cento individui, che si distinguono dagli altri col titolo di tribù o nomi Galviesi, e che pretendono un diritto esclusivo di nominare il ridetto Guardiano e Vicarii. Nella altra fazione sono compresi venti mila individui nominati cittadini, e notabili, i quali anch'essi si arrogano il riferito diritto. Pertanto ambedue le parti ricorrono al sapientissimo giudizio dell' Eminenze Vostre, perche esaminate le loro rispettive ragioni, si decida la causa *prout de jure* colla maggiore sollecitudine.

Capo I.

Istituzione e confermazione della collegiata di S. Nicola di Galvia.

3. Affine di avere una cognizione chiara della controversia in questione fra poco(?) spóro sotto gl'occhi l'istituzione e conferma della collegiata della riferita chiesa di S. Nicola. Verso la metà del secolo quinto decimo i parrochiani di detta città gagliardamente vassati dall' insolenze e scostumatezze degli abitanti di quelle montagne circonvicine, i quali pretendendo avere dei diritti sulla vicaria di detta chiesa recavano del gran disturbo ai parrochiani, tanto che, questi non potevano assistere ai dovuti uffici, e ricevere i SSmi. Sagramenti col dovuto rito e decenza usata dagli antichi loro predecessori. Che anzi venivano spogliati di loro beni, ed erano astretti a soffrire gravissimi danni ed incomodi. e fino ad essere uccisi barbaramente.

4. Pertanto il degnissimo arcivescovo Tuamense Monsignor Donato Murray volendo porgere a si gravissimi disordini un pronto e stabile provvedimento, e volendo altresì aderire alle istanze dei medesimi parrochiani tanto benemeriti della cattolica religione, in vigore della sua ordinaria autorità eresse in collegiata la mentovata chiesa di S. Nicola, formando il collegio di un " Custode o Guardiano e di otto sacerdoti col titolo di Vicarii " al sostentamento dei quali applicò

non solo i frutti e proventi che dai monaci Cisterciensi di Colle Vittoria venivano somministrati alla medesima chiesa di S. Nicola, ma eziandio alcuni beni, decime e rendite appartenenti al metropolitano Tuamense, e vi unì altresì i beni della vicaria parrocchiale di S. Giacomo di Baleclær.

5. Or per la presentazione ed istituzione degli otto Vicarii e Guardiani così stabili il riferito arcivescovo :

“ Quod ipsi presbyteri per Superiorem Praepositum, vel Majorem et Pares praedictae villae (Galviensis) praefato Guardiano sive Custodi dicti collegii praesentarentur, et per ipsum Guardianum sive Custodem tamquam Vicarii curam animarum in solidum agentes confirmarentur; ipseque Guardianus sive Custos ad praesentationem Praedictorum Superiorum, sive Majoris et Parium singulis annis removibilis, et per ipsos Vicarios institueretur, ac post institutionem hujusmodi factum Guardianus ipse super omnes Vicarios dictos, et parochianos potestatem haberet.”

6. E perchè l'erezione di tal collegiata, le applicazioni di rendite, e l'unione fatte dal prelodato arcivescovo aver potessero un più sicuro e fermo stabilimento, i medesimi parocchiani supplicarono la santa memoria di Innocenza VII perchè si degnasse farne la conferma colla sua apostolica autorità.

7. Prestossi il Sommo Pontefice alle preghiere dei parochiani colla bolla di conferma emanata nel 1484, nella quale intorno al Guardiano e Vicarii così si esprime :

“ Quod ecclesia praedicta S. Nicolai in collegiatam erecta, juxta archiepiscopi Tuamensis ordinationem, per octo presbyteros morigeratos et virtuosos et doctos, regatur et gubernetur; et illius presbyteri praedicti per superiorem Praepositum sive Majorem et Balivos ac Pares dictae Villae, “ Guardiano ” sive Custodi praedicto pro tempore praesentari, et per ipsum Guardianum sive Custodem in perpetuos presbyteros seu vicarios in eodem collegio ad praesentationem eandem institui. “ Guardianus ” vero seu Custos praefatus per eosdem Superiorem Praepositum sive Majorem ac Pares, annis singulis removibilis, iisdem presbyteris, seu vicariis praesentari, et per ipsos presbyteros seu vicarios ad praesentationem ipsam in Guardianum pro illo anno inibi deputari, et institui debeat, ac jus patronatus et praesentandi Guardiano, presbyteros praedictos in Vicarios instituendos, et Guardianum presbyteris, seu vicariis per eos instituendum praefatis superiori Praeposito, sive Majori, Balivis, et Paribus dictae villae pro tempore existentibus in perpetuum concedimus,” etc.

Capo II

Diritti pretesi dei cittadini, soprannominati tribù, sulla presentazione del Guardiano e Vicarii della collegial chiesa di S. Nicola di Galvia.

8. Pertanto i cittadini detti tribù o nomi Galviesi hanno presentato

a questa S. C. alcune memorie, ove espongono la loro pretensione del diritto esclusivo ad altri di nominare il Guardiano della Collegiata di S. Nicola, dicendo esser essi soltanto, che fin dal 1484 fino ai nostri tempi hanno nominato sostantamente, e praesentato il Guardiano e Vicarii per la detta collegiata di S. Nicola, senza la menoma intenzione e senza essersi mai allegato alcun diritto per parte di qualunque persona, e la parte contraria non può citare una volta, in cui sia venuta alla controversa presentazione.

9. Dicono altresì che il loro corpo delle tribù possiede in fondi territoriali trecento mila lire sterline. All' incontro la parte contraria vien composta di alcuni pochi mercanti (posti, e vero, in uno stato proprio e decente) ma privi di fondi territoriali, e di alcuni altri individui, che sonosi resi insolenti per favore che hanno di un grandissimo numero di persone le più vili ed abiète e le più ignoranti di Galvia.

10. Soggiungono di meritar essi di esser mantenuti nei loro diritti, traendo l'immediata loro discendenza da quei che furono chiamati Corpo da varii re d'Inghilterra. Che essi furono quelli che fabbricarono la grandiosa chiesa di S. Nicola, e che questa usurpata dal protestante governo, eressero da fondamenti la presente parrocchiale capella; così i conventi di S. Francesco, di S. Domenico, e di S. Agostino, ove stabilirono un fondo pel mantenimento del Prevosto e Vicarii. E si gloriano ancora di essersi mantenuti sempre nella purità della santa cattolica fede, e di essere stati sempre esemplari, e nella pietà e nello zelo.

11. Altre molte ragioni di questa parte l'EE. VV. comprenderanno da una scrittura che sarà loro distribuita.

Capo III.

Diritti pretesi dei cittadini Galviesi, che non sono compresi nel novero delle tribù.

12. I cittadini Galviesi avversari a quelli che sono chiamati tribù in numero circa ventimila pretendono onninamente di esser mantenuti e difesi nel loro diritto sulla elezione del Guardiano e Vicarii della collegial chiesa di S. Nicola di Galvia, e ciò in vigor della bolla di Innocenzo VIII di sopra rammemorata, asserendo essere tal privilegio e diritte " reale, locale, perpetuo non personale." Monsignor Boezio Egan odierno arcivescovo di Tuam interpellato dalla S. C. sull'emergente con lettera dei 31 Marzo prossimo scorso ha risposto, che il fu arcivescovo Murray a contemplazione dei parrocchiani tutti di Galvia avendo eretta in collegiata la chiesa di S. Nicola, e dotata per un " Guardiano " ed otto Vicarii, e dato il gius di presentazione *Majori, Balivis, ac Paribus*, e che a riguardo di tutti i parrocchiani avendo confermata Innocenzo VIII tale elezione, ne viene per conseguenza, che ai soli cittadini di Galvia ha confermato il gius di presentazione, senza aver fatto menzione nella sua bolla di quei, che sono o non sono

tribù, essendo ben dovere, che quei, i quali concorrono in parte al sostentamento dei parrochi abbiano ancora il privilegio di eleggerli.

13. E dice che non sa comprendere perchè le tribù siano arrogate un diritto di disporre a loro talento di un commune diritto, come di un bene privato, e di comunicarlo agli altri di qualunque grado e condizione siano, e dimoranti in paesi lontani e stranieri, purchè siano nominati tribù coll'indoverosa esclusiva dei cittadini abitanti notabili, che tengono il peso di sovvenire i pastori.

14. Soggiungendo il metropolitano, che i cittadini non vogliono onninamente più sopportare l'ingiuria, che gli si fa dalle ridette tribù nel volere un diritto esclusivo agli altri cittadini sulla elezione di nominati Guardiano e Vicarii, ne vogliono più dare il menomo sovvenimento ai pastori che non saronno presentati mediante i loro suffragi, tanto che per bene della religions e della pace dice "esser necessario che la S. Congregazione estenda tal, diritto di nomina o di presentazione ai cittadini notabili pro tempore," che hanno il domicilio in Galvia, e nel suo distretto, senza distribuzione di tribù, e non-tribù, purchè siano notabili e non più si comunichi tal diritto agli esteri, e a quei che sono fuori del distretto di Galvia.

Capo IV.

Elezione di due Guardiani fatta dalle due rispettive fazioni.

15. Intanto persuase oltremodo le due fazioni del loro diritto ciascuna delle medesime dopo la morte dell'ultimo Guardiano n'ebbero il successore i cittadini notabili dopo aver interpellato le tribù a fare esaminare da teologi e da giudici competenti la controversia nata fra loro, e avendone avuto in risposta un solenne rifiuto, si avvisarono di eleggere a Guardiano D. Dionisio Mannin uno dei Vicarii e a Vicario D. Andrea Kenny parrochi entrambi del Guardianato.

16. Ma due giorni dopo le tribù elessero un altro Guardiano nella persona di D. Giovanni Joyce facendolo installare dai Vicarii malgrado la protesta dei cittadini scritta e consegnata all'istesso Joyce, e ai suddetti Vicarii colla quale si dichiararono che la posteriore elezione dell'altro Guardiano era nulla, e che per tale non sarebbe mai stata da loro riconosciuta.

17. Tale è lo stato della controversia, la quale asserisce Monsignor arcivescovo trovarsi nel maggior fermento, che dar si possa, per mezzo della quale soffre moltissimo danno la cattolica religione, veggendosi con sommo scandalo dominare le invidie, gl'odi, e le discordie galliardamente.

Capo V.

Postulato.

18. Il prelodato arcivescovo nella citata sua lettera supplica istantemente la S. C. a dichiarare pel bene del cattolicismo di Galvia, che

chierici di tal distretto sono eligibili al guardianato, e vicariato, benchè non traghino origine dalla tribù per linea materna o paterna, senza veruna distinzione di nomi, purchè siano benemeriti e sufficientemente instruiti ne studi sagri.

(Nella bolla d'Innocenzo VIII di conferma non solo non si stabilisce che il Guardiano e Vicarii abbiano l'origine dalle tribù, ma neppure che siano della città e distretto di Galvia, onde bensì che siano morigerati, virtuosi, e dotti).

Dubbi:

1. Se la presentazione del Guardiano e Vicarii della collegial chiesa di S. Nicola di Galvia debba spettare al solo corpo dei cittadini nominati tribù, o veramente a chiunque dei cittadini di Galvia purchè fra i medesimi trovasi chi sia "Superior Prevosto" o Maggiore e Balivo e Pari? (par. 7 *supra*.)

2. Se i chierici del distretto di Galvia debbano dichiararsi eleggibili al Guardianato e vicariato, benchè non traghino origine dalle tribù qualora si trovino idonei al sagro ministero (par. 18)?

3. Cosa debba dirsi dei due Guardiani eletti dalle due fazioni?

[Acta S. C. de Prop. Fide.—Acta de Anno 1795. Fol. 113. Num. 16. 1795, May 18th.]

[A summary of the dispute at this date is submitted for an interim decision of *Propaganda*.]

1. Torna presentemente la controversia fra le tribù ossia fra le più antiche famiglie di Galvia e i cattolici detti notabili sul diritto di eleggere il Guardiano e Vicarii della chiesa di S. Nicola di detta città. Pertanto, l'EE.VV. si degneranno riassumere la poenza di Irlanda esaminata nella generale congregazione degli II Luglio 1792, affinchè col presidio della medesima e con tutto ciò che si verrà esponendo presentemente l'EE. VV. possino prendere quegli opportuni provvedimenti atti a rimuovere qualunque causa di dissensione e tumulto, che si prevede nella nuova elezione dell'enunciato Guardiano che dovrà avvenire nel principio del prossimo futuro agosto.

Capo I.

Provvedimenti presi nell'anno 1792 sull'elezione del Guardiano di Galvia.

2. Dopo che l'EE. VV. decretarono nella riferita congregazione degli II Luglio 1792, che il diritto di nominare il Guardiano e suoi Vicarii di Galvia (Nota: Il Guardiano ed otto Vicarii di Galvia formano la collegiata della chiesa di S. Nicola in detta città) apparteneva alle antiche famiglie di quella città, ossia tribù, o nomi Galviesi (*Sommario lett. A*), come quelli, che rappresentano *Superiorem Praepositum, sive Majorem, Balivos, et Pares*, ai quali la felice memoria d'Innocenzo

VIII (la bolla d'Innocenzio VIII in cui diè la facoltà) superiori Praeposito, sive Majori, Balivis etc. è in data del febbraio 1484, che comincia *Super gregem dominicum* etc, diè la facoltà di eleggere il riferito Guardiano (in una transazione o concordia fatta il 21 Settembre 1732 fra Monsignor Arcivescovo Tuamense e il clero e popolo Galviense approvata da questa S. C.) affine di sopire varie controversie insorte fra queste due parti, evvi un articolo in cui si conferma alle antiche famiglie il diritto di eleggere il Guardiano e Vicarii di Galvia a tenore della detta bolla d'Innocenzio VIII. L'articolo è il seguente :

“ Jus electionis Wardiani pro tempore spectet ad patronos laicos, et jus instituendi salvum maneat penes vicarios collegiatos Wardiani a patronis laicis presentati, et viceversa ; ”

e che alla parte contraria, ossia ai cittadini notabili si desse la facoltà di liberamente produrre qualunque pretensione o diritto in loro favore, presero l'espedito di spedire in Galvia Monsignor Gerardo Teahan vescovo Kerriense (Soggetto di molta stima ed autorità, il quale per le sue rare virtù ricusò di passare alla metropoli di Cashel nella Momoniense provincia d'Irlanda, alla quale fu eletto a pieni voti da questa Sacra Congregazione coll' approvazione del S. Padre dopo la morte di Monsignor Butler arcivescovo di quella metropoli), come delegato di questa Santa Sede onde presiedere alla confermazione o nuova elezione del Guardiano da effettuarsi a norma del riferito decreto. *Sommario lett. A.*

3. E siccome prevedero l'Eminenze Vostre che i cittadini notabili essendo esclusi a dare il suffragio in tale elezione, avessero potuto alla medesima opporsi, e cagionar gravi disordini e scandali, così (qualora non si fosse trovato altro espediente per ovviarli) autorizzavano il detto Vescovo coll'approvazione di Nostro Signore ad eleggere a Guardiano un sacerdote chiunque del distretto di Galvia, fornito peraltro di quelle doti e virtù che convenivano per tal dignità, e ciò a beneplacito di questa Santa Sede Apostolica. Quindi indirare ad ambe le parti a produrre le loro rispettive ragioni presso questa Sacra Congregazione conforme al decreto. *Sommario lettera B.*

4. Giunti i dispacci spediti al degnissimo Vescovo Kerriense si recò prontamente in Galvia, ove conciliata la pace e composti gli animi delle due fazioni riuscì al medesimo far eseguire il primo decreto, *lett. A.*, facendo eleggere il Guardiano dalle sole antiche famiglie e tribù, dando luogo alla parte opposta di produrre presso questa S. C. le loro ragioni conforme ne diè ragguaglio con sua lettera del 6 agosto 1792. *Sommario lettera C.*

Capo II.

Provvedimenti presi per la futura elezione del Guardiano di Galvia.

5. Speravasi nel susseguente tempo che i cittadini notabili avessero voluto deporre le loro pretensioni ed impegni, o avessero dovuto

produrre le loro ragioni e diritti; conforme il Priore degli Agostiniani Irlandesi di San Matteo in Merulana (Questi e l'agente e il patrocinatore dei cittadini notabili) promise di effettuare. Ma nulla finora egli ha prodotto, asserendo non aver finora potuto raccogliere il pieno di tutti i documenti provanti le ragioni di tutti i cittadini notabili, e avvicinandosi il tempo della nuova elezione del Guardiano, supplicò questa Sacra Congregazione perchè ponesse in opera i temperamenti presi nel 1792 per togliere in tal circostanza qualunque occasione di dissensione, e litigio fra le due parti.

6. Pertanto si ordinò nuovamente al prelodato vescovo Kerriense di recarsi in Galvia con far uso di queste medesime facoltà che gli furono conferite per la prima volta. Esegui il detto vescovo le ordinazioni di questa S. C. ed ha già dato risposta con sua lettera del 2 marzo prossimo passato, in cui espone diligentemente tutto ciò che egli ha operato sulla controversia presente, dando ragguaglio della pretensione tenacissima delle tribù di voler un diritto esclusivo nella elezione del Guardiano, e progettando un provvedimento provvisorio, quale è di confermare a un triennio al beneplacito della Santa Sede l'attual Guardiano, come bene accetto ad ambe le parti, e al capitolo medesimo di Galvia trasmettere il decreto di questa Sacra Congregazione, non essendo espediente di spedirvi un vescovo per l'esecuzione del medesimo, e ciò per varie ragioni, che l'Eminenze Vostre rileveranno più diffusamente dall'estratto della lettera del prelodato vescovo. *Sommario lettera D.*

7. Susseguentemente si è ricevuta altra lettera colla medesima data del 2 marzo scorso dal Signor Joyce attual Guardiano di Galvia, nella quale fa istanza che sia confermato alle 13 antiche famiglie o tribù il diritto in questione di presentare il Guardiano, anche al riflesso di poter egli aggregare nel novero delle loro tribù altri buoni cittadini notabili, e in siffatta guisa facendo loro partecipare il diritto di eleggere il Guardiano si toglierebbe del futuro tempo ogni causa di litigio e discordia. *Sommario lettera E.*

Pertanto l'EE. VV. si degneranno risolvere quali provvidenze si dovranno prendere per la prossima ventura elezione del Guardiano di Galvia.

[*Decision*]

Confirmandum per decretum apostolicum actualem Vicarium ad beneplacitum Sanctae Sedis, et praefigendum terminum unius anni utrique parti ad deducendum jura sua in petitorio.

Ex Tabulario S. C. de Prop. Fide. SCRITTURE RIFERITE NEI CONGRESSI—IRLANDA. Vol. 20. fol. 351.

1816, March 25th.

[Statement of gr̄ievances submitted by the Vicars of St. Nicholas to
Propaganda.]

Eminme ac Revme Domine,

Ad hujusce negotii elucidationem quam breviter ac luculenter fieri potest procedere animus est. Res enim est magni apud supplices momenti, et ecclesiasticam disciplinam apprime spectans.

Antiqua ecclesia parochialis Sancti Nicolai, in urbe Galvia, duobus circiter antea saeculis, ab Anglorum colonia, condita, anno Domini millesimo quadringentesimo octogesimo quarto, indulto apostolico, propter rationes in eodem indulto memoratas ab Innocentio octavo, aliis annexis ecclesiis parochialibus, in collegialem, erecta fuit. Inibi instituit novem canonicos seu vicarios perpetuos capitulum constituentes, qui animarum curam in solidum gererent, e quibus unus Praepositum seu Wardianum ageret, singulis annis eligibilis. Porro electio seu praesentatio, in hunc modum facienda fuit, videlicet: Praepositus seu Wardianus, praesentandus erat vicariis, ut ab iis in annum, et unusquisque vicarius Wardiano, ut ab ipso in perpetuum institueretur.

In hoc statu permansit collegium Galviense immunitatibus et privilegiis sibi propriis gaudens, donec exorta lite inter clerum et populum Galviensem, ex una parte, et Illmum. Bernardum O'Gara archiepiscopum Tuamensem ex altera, cum tandem in Sacra Congregatione de Propaganda Fide, decretum fuit, A.D. 1732 quod in posterum ad praecavenda jurgia et lites, quae ex talibus electionibus subsequebantur, Wardianus, singulis trienniis a patronis vicariis instituendus praesentaretur et Wardiano, vicarii, sicut hactenus, quod Wardianus in posterum jurisdictione episcopali, seu, ut vocant, quasi-episcopali gauderet, super clerum et populum hujus territorii; quod appellatio a Wardiano interiiceret ad archiepiscopum Tuamensem in secunda instantia et quod denique ecclesia collegialis Galviensis cum toto suo districtu seu territorio, triennali ejusdem archiepiscopi visitationi subiiceretur.

Sic terminata lite diu et acriter utrinque agitata, emanavit anno sequenti ex compromisso decretum Clementis XII datum sub annulo piscatoris A.D. 1733 die vigesima prima Aprilis supradicta corroborans et firmans.

Visum est praecedentia de ecclesia Galviensi subtrexuisse [sic]* ut eo evidentius Eminentiae Vestrae pateat, quantum scandalum populo datum, quale stigma injustum, qualisque injuria illata fuerit vicariis seu Capitulo Galviensi per praesentationem Rev. Patris Edmundi French Ordinis Praedicatorum ad Wardianatum seu Praeposituram

* *famam subtraxisse* perhaps.

Galviensem, a patronis laicis nuper factam, vigore dispensationis, absente SSmo Patre atque venerabili et Eminmo Cardinalium collegio, falsissimis praetextibus obtentae.

Obiter interim Eminentiae Vestrae observandum est, quod, omni tempore, ex hoc Collegio, prodire quamplurimi viri insignes et publica opinione clari, quamplures tum ad archiepiscopatum, tum ad episcopatum, per universam Hiberniam elati sunt.

Inconsulto Capitulo nostro, obtentum fuit rescriptum, duobus antequam obtineretur ultimum hoc, de quo nunc sermo est, annis, signatum a f.m. Quarantotti S. C. Vice-Praefecto, quo patronis laicis concessa fuit facultas, dictum Patrem Edmundum French ad hujusce collegialis ecclesiae vicariam seu praebendam proxime vacantem, praesentandi. Contra subdolum hujusmodi rescriptum unanimiter reclamarunt et solemniter protestati sunt vicarii: de hoc tam immani abusu, apud S. Sedem citissime suppliciter conquesturi. Observandum interim restat, quod hoc a factiosis quibusdam, iisque religionis minime zelatoribus machinatum fuit, ut eo facilius dicto Rev. Patri, ad hanc praelaturam pateret accessus, sicut statim monstravit eventus.

Quamprimum vita functus fuit nuperus Rev. admodum Valentinus Bodkin, vicariis praesentatus fuit dictus Rev. Pater Edmundus French, in Wardiani officium instituendus. Hoc facere, sicut docuit, recusarunt et e gremio suo elegerunt vicarium capitularem, qui ecclesiae regimen susciperet, donec, quod in dies sperabatur, S. Pontifex ad sedem suam reversus, tentamen adeo impium et jurium sacratissimorum eversivum, comprimeretur. Post annum fere exactum, productum fuit rescriptum ab eodem f.m. Quarantotti signatum, hanc ad Wardianatum praesentationem firmans, omnesque defectus ex parte praesentati, sicut in rescripto exprimitur, "sanans." Contra hanc tam violentam tum legum tum pontificiorum diplomatum infractionem, sicut antea in praesentatione ad vicariam protestati sunt vicarii. Sed quoniam praesens non adfuit remedium, pacis amore ducti, et ad evitandam populi offensionem, pro sua erga S. Sedem reverentia, buicquid ex ea quocunque titulo emanaret, religiose suscipiendo, semetipsos pro tempore summiserunt.

Hoc ultimum rescriptum, secum prae se tulit, manifestum tum obreptionis, tum subreptionis et fraudis argumentum, quippe quo tempore Sanctissimus Pater in exilium raperetur, in Hibernia quaedam ecclesiae cathedrales, non tantum actu vacabant, verum etiam plus aliae postea, durante immani ejus captivitate, et tamen usque ad ejus reditum viduatae permanserunt, nec cuiquam in mentem venit eas suppeditandas esse donec in suam sedem restitueretur. Ut quid itaque Praepositura Galviensis, quae omnia juria episcopalia, ad ecclesiae regimen, necessaria possidet, a S. C. non praefecto, sed vice praefecto disponderetur? Nonne talium munium seu dignitatum nominatio seu collatio ipsi Summo Pontifici jure communi reservatur?

nonne praeterea mos est Sedis Apostolicae privilegia semel concessa, et diu stabilita, saltem absque rationabili causa nec immutare, nec antiquum agendi modum perturbare? Quid ergo mali fecerunt Vicarii Galvienses, quod per hoc rescriptum gregis sui alienationem, parochianorum contemptum et apud plebem opprobrium incurrant?

Sed, ut ad incoeptum divertat oratio, nec nunc desunt, nec unquam defuere in ecclesia Galviensi, novem Vicarii, cum aliis sacerdotibus. cidem adscriptis, nec ulla omnino vacabat absque rectore paro-ec-ia Attamen sub praetextu maximi defectus sacerdotum saecularium idoneorum una cum aliis falsissimis momentis obtentum fuit infaustum illud rescriptum, tot malorum fomes, hujusce ecclesiae sacerdotibus tantum stigma inurans, tantam pariens contumeliam; animadvertendum restat, quod actuales patroni laici, quaquaversum commorantes, et in diversis hujusce regni locis habitantes parvi pendunt, quem vel qualem ad Wardianatum vel Vicariam praesentent, quoniam hoc eorum non interest, cum plerumque parochiani non sint. Ab initio autem non fuit sic. Haec enim non fuit Apostolicae Sedis intentio, in privilegio concedendo, cum primum concederetur, in una urbe Galvia commorabantur, unde praesentandorum plenam notitiam habere possunt.

Cum, brevi temporis spatio, pax ecclesiae illuxit, supplicem hunc libellum parabant Vicarii, [sed] sede sua abesse cogitur Summus Pontifex. Haec causa est quod ad Sedem Apostolicam, jamdudum non est transmissus. Nec deest, in hoc turpi negotio, manifesta contractus simoniaci labes, sicut scrutantibus ex complicum seu participum, nunc salubriter resipiscentium confessione patebit.

Nunc tandem Sanctissimo Patre ad sua reverso, post tot exantlato labores, tot aerumnas constantia et animo plusquam virili, Christi vicario et Petri successore vere digno, toleratas, sedem hanc, Pio septimo inibi sedente, et supra Christi ecclesiam feliciter regnante, nec ullus, ut speratur, amplius procellis, quibus populi fidelis pax interrumpatur, agitando, maxima cum humilitate ac reverentia supplicant infrascripti, quod dignetur horum gravaminum suppeditare, horum abusuum correctionem inducere, patronatus laici, sicut nunc exercetur, agendi modi excessum comprimere, sive unum, sive plures a regni praelatis, qui rem totam propriis oculis perspexerint, deputando vel alio quocunque libuerit modo.

Datum Galviae in Hibernia 8 Kal. Aprilis A.D. 1816.

DIONYSIUS MANNIN, decanus et vicarius.
 F. XAV. BLAKE, vicarius
 PATRITIUS MOONEY, vicarius
 DEMETRIUS NOONE, vicarius
 JOHANNES LOWTHER, vicarius
 LAURENTIUS O'DONNELL, vicarius.

Ex Tabulario S. C. de Prop. Fide.—SCRITTURE RIFERITE NEI
CONGRESSI.—IRLANDA. Vol. 20. fol. 355.

[An Italian translation of the original Complaint in English, made to the Propaganda by the Vicars of the Church of St. Nicholas, against the abuses that had been introduced and the wrongs done to the Church and Chapter.]

[Traduzione dall'originale inglese della rimostranza fatta alla S. C. di Propaganda dai Canonici della chiesa collegiata di S. Nicola di Galway in Irlanda, riguardante gli abusi introdotti e torti fatti a detta chiesa e capitolo.]

Noi sottoscritti vicarii o siano canonici, formando il Capitolo Collegiato di Galway in Irlanda, presentiamo a Vostra Eminenza ed alla S. C., col nostro piu sincero omaggio e rispettosa sommissione lo stato presente della nostra chiesa.

Per varii anni addietro abbiamo diverse volte risoluto di inviare alla S. C. una simile rimostranza, stimolandolo uno dei nostri piu precisi doveri. Ed in questo fratempo varie occorenze ci hanno spesso ridotti a rinnovare tale intenzione, ma difficoltà insormontabili ne hanno sin a quest'hora impedito l'esecuzione. Queste difficoltà erano le persecuzioni suscitate contro la S. Sede, la cattività del Sommo Pontifice e per noi l'impossibile accesso a Roma.

Ora che, per la divina grazia, tali impedimenti non esistono piu, con ogni maggior rispetto esponiamo al comune Padre, e centro d'unità li sconceri introdotti in questa chiesa, ed i torti a noi fatti. Il narrativo sara lungo, ma speriamo che l'importanza della materia farà la nostra apologia presso l'Eminenza Vostra. La città di Galway fu fabricata ed inabitata da una colonia inglese, la quale, varii secoli sono, ivi si stabili, per motivo di commercio. Questa colonia facilmente ottenne dai monarchi inglesi molti privilegi municipali; in breve tempo il loro commercio crebbe considerabilmente, e col commercio vennero affluenza e ricchezze. Eglino sempre continuarono a vivere secondo il loro costume inglese. Ma essendo la loro città e distretto situato nella diocesi di Tuam, sono nello spirituale soggetti a quel vescovo.

I loro pastori erano per lo piu Irlandesi, ed in conseguenza di costumi diversi, e pregiudicati contro la colonia perchè inglese e forestiere; proteggevano e favorivano i loro amici e patriotti in tutte le dispute che nascevano tra loro e la colonia; e tali dispute erano frequenti. Le lagnanze ed aggravii della colonia finalmente [attirarono] l'attenzione e compassione di Donato O'Murray Arcivescovo di Tuam.

Nell'anno 1484 quel prelado appoggiando la supplica degli abitanti, ed ufficiali della municipalità inglese di Galway, ottenne una bolla da Innocenzio VIII erigendo la chiesa di S. Nicola in collegiata di giurisdizione privilegiata, e dotando la mensa capitolare con i benefici

di alcune parrocchie adiacenti. In appresso altre parrocchie si unirono in tale maniera che da tempo immemorabile la giurisdizione capitolare di S. Nicola di Galway si estende su un territorio, e popolazione non inferiore ad alcune diocesi in Irlanda.

Il capitolo di questa nuova collegiata doveva consistere d'un capo o superiore chiamato Guardiano, e di otto canonici chiamati Vicarii. A questi toccava il governo spirituale della chiesa di Galway con tutto il distretto, e parrocchie annesse. I Vicarii godevano i loro benefici *vita durante*. Il Guardiano dovea elegersi annualmente dal loro corpo. Il diritto delle nomine e presentazioni ai vicariati, ed annualmente al guardianato, fu conferito agli ufficiali o membri componenti la civile magistratura della città. I vicarii così eletti ricevevano istituzione dal Guardiano e pare che sia riconosciuto e confermato da quella bolla. Allora pure fu definito il diritto dell'Arcivescovo di Tuam di ricevere appelli, e di visitare ogni terzo anno la chiesa di Galway *in capite et membris* e da quel tempo quei arcivescovi hanno regolarmente fatte le visite prescritte. L'elezione poi del Guardiano invece da essere annuale, fu stabilita per giusti motivi doversi fare ogni triennio.

Le suddette tredici famiglie hanno continuato ad eleggere come sopra esclusivamente, siano domiciliati dove vogliono. Dopo quell'epoca, individui di altre famiglie cattoliche divennero numerosi e rispettabili nella città di Galway. Queste presto cominciarono a lagnarsi di essere esclusi dall'elezioni predette particolarmente considerando che esse erano quelli che mantenevano colle loro contribuzioni il clero e capitolo, e che i votanti per lo più erano domiciliati in altre diocesi; nulla contribuivano al mantenimento del clero, del quale non avevano alcuna conoscenza personale, e nulla si curavano; e solamente venivano a Galway per votare quando vi era vacanza nel guardianato o capitolo. Questi votanti esteri formavano per lo più la preponderanza, e sempre sono andati crescendo in numero e rispettabilità, mentre che i residenti in Galway sono diminuiti in ambedue questi rispetti.

Questi continue dispute hanno per lungo tempo cagionato grandi angustie al Capitolo. Qualche provvedimento sembrò necessario. E la S. Sede sola può darlo.

Alla morte del Guardiano Agostino Kirwan nel 1791 le dispute arrivarono ad un grado scandalosissimo. Si fece una scisma formale dagli attuali pastori, perchè eletti dalle tredici famiglie come sopra. Gli abitanti nominarono un Guardiano di lor piacere, pubblicarono scritture e manifesti violenti, e di pessima tendenza; e la chiesa di Galway divenne una scandalosa scena di spirituale confusione e d'anarchia, ma alla fine furono indotti a sottomettere la causa al giudizio della S. Sede. Le tredici famiglie credettero bene di quietare la parte contraria, per timore, che il loro ricorso e lagnanze potessero indurre la S. C. di Propaganda a fare tale mutazione in riguardo degli

elettori, che le circostanze pur troppo richiedevano. A questa fine ammisero fra il numero dei votanti alcuni dei più clamorosi e potenti del partito contrario, e così la disputa, in quanto riguarda i laici terminò, ed ad ogni nuova elezione le dette famiglie concessero il privilegio di votare a che più gli piace; e dei voti dei quali sono sicuri, che saranno d'accordo coi voti loro.

Le prenominate famiglie e i loro delegati residenti in Galway trovando che tutto il Capitolo d'allora era di sentimento che l'interessi della religione fortemente richiedevano qualche modificazione nella costituzione e nell'esercizio di questo loro patronato, dichiararono guerra aperta contro il detto Capitolo ed ogni membro di esso. Vennero subito alla una risoluzione, come siamo informati, e come crediamo, di ritirare la loro confidenza da ogni membro di esso, e mai dare il loro suffragio per l'avvenire ad alcuno, che pensasse qualche riforma necessaria o espediente relativamente agli elettori. Da quell'epoca in quà mai hanno cessato di calunniare e perseguitare in diverse maniere l'individui di quel Capitolo. È vero però che i due ultimi Guardiani, Joyce e Bodkin, per mezzi a loro stessi noti, trovarono la maniera di ottenere la confidenza dei detti elettori.

In tale maniera il Capitolo di allora si inimicò ambedue le parti, perche non volle approvare il loro violento procedere, ne mostrarsi parziale all'uno o all'altro partito; procurando solamente da buoni pastori di riconciliarli nella maniera più vantaggiosa alla religione, e più adattata alle circostanze del tempo.

I nuovi pretendenti furono frustrati nelle pretese o per negligenza loro, o ignoranza nel proseguirle, o per mancanza di sufficienti ragioni, i possessori antichi ottenere in lor favore una decisione della S. C. Da quel tempo gli altri non hanno reclamato, e pare che non più si oppongano al clero nominato dai loro avversari. Questi, al contrario, o piuttosto, il loro concilio, sono divenuti sempre più contrarii ai Vicarii, ed in ogni occasione si oppongono a tutto ciò che quelli desiderano. E pare che sia da essi stimato un dovere il ricevere con disprezzo, e fare niuna attenzione a qualunque avviso, opinione, suggerimento o direzione offertagli dal Capitolo per mantenere ed aderire ai sacri canoni, e spirito della Chiesa in generale, ed alle antiche stabilite regole della chiesa di Galway in particolare, nel disporre delle vacanze che occorrono.

Con questo spirito di ostilità furono nominati, contro l'espresso sentimento del Capitolo, il presente ed i due antecedenti Guardiani, benchè niuno dei tre fosse eligibile o per impedimenti canonici o per mancanza delle qualità necessarie per la carica. In quelle tre occasioni il Capitolo considerando le peculiari circostanze d'allora del paese non credette a proposito il negare l'istituzione a motivo della contenzione, scandalo, ed altri mali che ne risulterebbero. Nel dare però l'istituzione ai due suddetti Guardiani il Capitolo lo stimò suo preciso dovere a fare ed unanimemente sottoscrivere una protesta, per la quale si

riservarono la libertà, occorrendo l'occasione di ricorrere alla S. Sede, esponendo lo stato della loro chiesa, e pregando il S. Padre di dare gli ordini opportuni per le necessarie investigazioni, e trovandosi che i mali dei quali si lagnano e d'altri di uguale rilievo, e di pessime conseguenze esistono, supplicando, che per la sua suprema autorità siano rimediati e corretti. Il momento è ora arrivato che i sottoscritti, i quali al presente formano il Capitolo Collegiato di Galway, stimano lor dovere di umiliare il loro ricorso alla S. Sede. Sono fermamente persuasi, che la costituzione del patronato, come adesso e frequentemente esercitato, sia tale che altamente richiede un'accurata revisione, e quelle modificazioni che gli interessi della religione domandano. Ci inorridiamo alla sola rimembranza di ciò che occorre nel 1791 e con ragione temiano una ripetizione di simili o maggiori scandali ad ogni nuova elezione.

Fin ad ora abbiamo esposta a V. E. la costituzione originale e formazione della nostra chiesa; le mutazioni che il tempo v'introdusse, la sua attuale costituzione e circostanze; i mali di loro natura stabili che vi esistono, ai quali ardentemente desideriamo ed umilmente preghiamo il S. Padre a porre rimedio. Il narrativo dato è un po' diffuso, ma non si poteva con più brevità dare una precisa idea della questione, alla quale supplichiamo l'attenzione di V. E. e della S. C. Ora ci resta a sottoporre alla considerazione dell' E. V. altri mali derivanti, ed intimamente connessi con quelli già descritti.

L'ultimo Guardiano, Valentino Bodkin, fu eletto dalle 13 famiglie. Il Capitolo d'allora aveva molte obiezioni alla persona, e se dovesse eleggersi al giorno d'oggi, vi si troverebbero delle più grandi e decise. *Requiescat in pace.* Ciò non ostante egli aveva il favore e confidenza di quelli che formavano il concilio degli elettori, e la disapprovazione del Capitolo pareva essere per lui una raccomandazione presso di loro. Allo stesso tempo quelli Signori stimarono bene di scegliere uno o due ecclesiastici per essere eletti Vicarii di loro confidenza, e pronto ad ubbidire ogni loro cenno, avendo poi in mira, alla morte del Signor Bodkin, di nominare uno di questi Guardiano. Il Signor Bodkin era sempre pronto a secondare i desiderii loro, tutti gli altri membri del Capitolo avevano già da gran tempo perduto la di loro grazia, neppure gli altri sacerdoti secolari del distretto erano di loro confidenza. Il Signor Bodkin, unito con loro, scelse tre religiosi Domenicani, per essere disposti a secondare ogni loro desiderio. Questi furono i Padri Edmondo French, il suo fratello carnale Carlo (il quale allora ed anche adesso risiede nel Canada, nell' America settentrionale) e Giovanni Fallon. Ma siccome questi sono religiosi ci voleva la dispensa della S. Sede. Il Guardiano Bodkin come Ordinario si assunse la cura di ottenere tale dispensa, senza la saputa del Capitolo, benchè fosse suo preciso dovere il consultarlo in simili occorrenze. In questa maniera egli si fece lecito di introdurre una novità, mai prima pensata, o udita in questo o in alcun altro regno, che noi sappiamo. Un religioso

professo, continuando tale, vivendo in suo istituto, ed in ogni rispetto soggetto ai suoi superiori regolari, sia fatto membro di un Capitolo di sacerdoti secolari; ed ora posto a testa del Capitolo, e questa senza alcun particolare merito personale, che ciò raccomandasse. Novità suggerita solo da un cieco spirito di partito ed effettuata per mezzi troppo sporchi. Per ottenere una dispensa si straordinaria, il Guardiano non dubitò di asserire che tanta era la penuria di preti secolari in Galway, che molte parrocchie erano attualmente vacanti, e senza pastori, e che vi era ogni apparenza che così continuerebbero. Ora noi dichiariamo che in quella precisa epocha sacerdoti secolari ve ne erano tre nella missione di Galway ben preparati ed aspettanti vacanze di parrocchie o vicariato, e non vi era vacanza dell'uno e dell'altro a quel tempo. Il motivo assegnato era dunque falso, ed in conseguenza il rescritto obrettizio. Non fu spiegato, come era necessario di fare acciocchè la dispensa fosse valida, che un vicario nella chiesa di Galway è di diverso significato da quel che generalmente si intende per tale carica, e che un vicariato da noi è un canonicato in capitolo collegiato di preti secolari al quale mai si doveva ammettere un religioso, come tale. Coll'aver taciuto una sì essenziale circostanza, ci crediamo ben autorizzati a dire che il rescritto ottenuto per l'ammissione di detti regolari al nostro Capitolo era surrettizio. Siamo nella piena persuasione che mai la S. Sede avrebbe, non essendoci necessità alcuna, concesso un rescritto tanto contrario alla pratica e disciplina della Chiesa, se non fosse stata ingannata con false rappresentanze.

In questo mentre un vicariato ed una parrocchia vacarono. Gli elettori senza aspettare l'arrivo della dispensa da Roma, nominarono il P. Edmondo French al vicariato. Il Guardiano lo propose al Capitolo, il quale *una voce* dichiarò che non era eligibile, come regolare, nè poteva avere istituzione, e grandemente riprovarono in simile attentato; ciò non ostante, il Guardiano diede istituzione al P. French benchè la dispensa, tal che fosse, non arrivò per molti mesi dopo. I Vicarii non avendo altro in loro potere, fecero una protesta formale contro tale prepotenza, avversiva di ogni regola e disciplina canonica.

L'ingiustizia non finì qui. I Vicarii componenti il Capitolo hanno un diritto inalienabile, confermato da leggi e regolamenti religiosamente osservati da tempo immemorabile, di nominare ii parrochi a tutti ed ogni parrocchie del distretto, che vacano. Ma in diretta violazione di questo diritto, e contro il loro espresso parere e volontà, il suddetto Padre French fu immediatamente intruso in una parrocchia campestre, dove non si trova uno tra molti centinaia, che sappia altra lingua, che l'irlandese, della quale il detto religioso è quasi affatto ignorante. E questo in preferenza ed a grave ingiuria di tre bravi sacerdoti secolari, ordinati per questo distretto, e per questa violenza privati del loro diritto.

Tutta questa operazione, almeno dalla parte degli elettori tendeva a rendere il P. French eligibile al Guardianato alla prima vacanza di essa, ed in questa maniera farsi sicuri di un altro Guardiano che non si opporrebbe a qualunque cosa da essi desiderata ed il Signor Bodkin, o intenzionalmente, o ingannato, si prestò, alle loro mire. Infatti alla morte del Signor Bodkin nel 1813 il Padre French, in diretta e scandalosa contraddizione di tutte le regole sino a quel tempo scrupolosamente osservate, fu eletto Guardiano. Il Capitolo fece forti rimostranze. Disprezzo, calunnie, ed anche minacce furono le sole risposte dategli. L'istituzione immediata del P. French fu clamorosamente richiesta. Il Capitolo, il quale, come già è detto, aveva protestato contro la dispensa ottenuta al detto religioso per esser vicario come surrettizio e obbrettizio, e contro la sua istituzione, come incanonica ed invalida, non poteva non ricusare la domanda fatta di istituzione. A questi si aggiungeva un altro motivo, ed era che essendo il Guardianato una vera prelatura vi si richiedeva un'altra dispensa per qualificare un religioso ad occuparlo. In tali circostanze il Capitolo non poteva *salva conscientia* dare l'istituzione richiesta. Gli elettori perciò si trovarono di nuovo nella necessità di ricorrere a Roma per una dispensa, al detto religioso di occupare la suddetta prelatura. Questo ricorso fu fatto da un rispettabile prelado, il quale, come giova credere, non sapeva li ostacoli canonici, ne le circostanze della chiesa di Galway, e la dispensa fu ottenuta. Il Capitolo non aveva alcun accesso, nè sapeva come ottenerlo, alla S. Sede, in quei tempi calamitosi ; per reclamare e far valere le sue ragioni non aveva niun agente nè corrispondente in Roma, ed anche l'avesse non sapeva nessun canale per cui inviargli lettere. Perciò il degnissimo prelado, che allora suppliva le veci della Cong. di Propaganda, ingannato da una falsa rappresentanza, e non avendo reclamo alcuno in contrario, naturalmente concedette la dispensa richiesta.

Il Capitolo, benché molte e ponderanti fossero le obiezioni a questa dispensa, tuttavia per evitare maggiori mali, fummo indotti a dare istituzione al P. French, riservandosi sempre il poter di appellare e reclamare alla Sede Apostolica subito che il Papa e la S. C. di Propaganda fosse accessibile. Speravamo che, per la divina misericordia, nello spazio di tre anni, quando una nuova elezione al Guardianato debba farsi, si darebbe l'opportunità di umiliare ai piedi del S. Padre l'attuale stato della nostra chiesa, come è il nostro preciso dovere, e di umilmente supplicare la Santità Sua a dare quei providementi che stimerà sufficienti a rimediare i mali, dei quali ci lagniamo. L'opportunità, grazie all'Altissimo, è ora arrivata, ed è un sacro nostro dovere di prevalercene. A tale effetto rinnoviamo nella piu formale maniera la nostra protesta contro il P. French, come membro del nostro Capitolo e come Guardiano. Tutte le obiezioni che prima esistevano sono ancora in pieno vigore, anzi il tempo ci ha fatto conoscere delle altre di uguale importanza. Ci sia dunque permesso di ripetere : 1) che la nomina del P. French e degli altri regolari al nostro Capitolo

fu effetto da scandalose brighe ; 2) che la dispensa della S. Sede fu richiesta dal Guardiano Bodkin senza il consenso e la saputa del Capitolo ; ciò che era una violazione grave e manifesta dei piu sacri regolamenti e diritti del Capitolo fin dalla sua origine : 3) che la dispensa era surréttizia ed obrettizia ; 4) che la susseguente dispensa per promuovere il suddetto religioso al Guardianato era ugualmente difettosa ed invalida ; 5) Che è una cosa prima inaudita, che un religioso, come tale, e questo pure d'un ordine Mendicante, sia fatto canonico di un capitolo di preti secolari.

Ammettendo che fosse vero, cio che era notoriamente falso, che vi fosse tale penuria di preti secolari nel distretto di Galway, che vi erano parrocchie senza pastori, come il Sig. Bodkin aveva supposto alla S. C., era forse necessario chiamare un frate Domenicano da Dublino come fu chiamato Padre French, uomo affatto ignoto al popolo di Galway, un uomo ignorante dei costumi e della lingua del popolo di cui diventa pastore ? In Galway vi erano religiosi in ogni rispetto ben qualificati a supplire in simile ideata deficienza di preti secolari. Perche non servirsi di quelli, come si usa per tutte le diocesi in Irlanda in simili occorrenze ? Essi ben istruiti nella lingua irlandese potevano assistere il popolo come parrochi, senza la mostruosita di essere fatti canonici ?

Un procedere cosi semplice e regolare non combinava con ciò che gli elettori ed il Guardiano che non poteva, per motivi a se noti, contraddirgli, si erano proposti. Si temeva, che i religiosi di Galway non sarebbero tanto ossequiosi ai cenni degli elettori quanto questi volevano, che non avrebbero nè ambito nè accettato un canonicato nel Capitolo. Perciò si nominarono subito canonici tre religiosi Mendicanti, uno domiciliato nel Canadà, uno o due in Dublino ; il P. Edmondo French ebbe la prima parrocchia vacante, benchè appena potesse capire due parole della lingua de' suoi parrochiani, ed alla morte del Bodkin fu eletto Guardiano.

Da tutto questo si dovrebbe sopporre che detto religioso avesse qualche merito trascendente, e particolare. Per ora noi, senza far altra osservazione circa le sue qualità, ci contenteremo coll' attestare che nè la sua condotta nè le sue qualificazioni hanno alcuna superiorità sopra il comune, ne che possano meritar remunerazione alcuna.

Il Guardiano di Galway è un prelato, che ha giurisdizione vescovile sopra un distretto di grande estensione, che include la capitale della provincia, e che contiene una popolazione numerosa. La di lui istituzione, che gli si conferisce dal Capitolo gli da tutte le facultà di un Ordinario in questa giurisdizione. Perciò quasi tutto ciò che la S. Sede, colla sua confermazione conferisce ad un vescovo eletto, è conferito a lui per l'istituzione dal Capitolo. E questa istituzione ha luogo ogni terzo anno. Un potere si grande, ed una responsabilità di tanta importanza, richiederebbe che ogni seme di divisione, e di spirito di partito fosse affatto sbandito dal corpo che l'esercita ; che

dovrebbe esser pienamente libero nell'esercizio di una carica di sì grande conseguenza, e non essere nè influito nè atterrito da una fazione ignorante di laici, che non hanno altro in mira, se non la gratificazione degli interessi temporali ed ambizione de loro amici tra il clero. Molto meno dovrebbe un tale corpo esser esposto ad affronti e persecuzioni per aver umilmente rappresentato alla S. Sede lo stato, gli abusi e la necessità delle loro chiese, specialmente se si considera che mancando di ciò fare ci aggraveressimo le nostre coscienze e sempre ci troveressimo in imbarazzi, perplessità e scrupoli continui.

Infatti, Eminmo. Signore, come possiamo tacere ed essere salvi in coscienza, quando vediamo le rego'e, costituzioni e leggi le piu sacre della nostra chiesa e della chiesa universale cosi vilmente tradite, e violentemente invase per l'intrusione di un religioso, come tale, al nostro Capitolo, e messo a nostra testa? Ed in tale maniera non solo calpestando le leggi e consuetudine della chiesa di Galway, ed i sacri canoni della universale chiesa, ma ancora facendo una segnalata ingiuria ai membri del nostro capitolo, ed esponendoli, quanto è possibile, alla derisione e disprezzo del loro gregge, e del pubblico in generale. Aprendo una porta infame alle brighe scandalose ed all'ambizione dei piu indegni tra i regolari, mettendo un impedimento il piu efficace, perchè la chiesa di Galway resti senza sacerdoti secolari, col dare la preferenza, nel nominare alle parrocchie e al vicariato, ai religiosi. Il male è grande, e senza un efficace e pronto rimedio le conseguenze saranno funeste. Ci asteniamo di parlare dei difetti del P. French e dell'accusa, pur troppo ben fondata, di simonia nella sua elezione. Ma non possiamo dissimulare che egli ha intenzione di introdurre nel nostro Capitolo il suo fratello carnale, pure religioso Domenicano. Nè che ha tutta la fiducia di essere confermato dopo li tre anni nella dignità che ora tiene.

Abbiamo pure motivo a credere che egli, benchè abbia fatto professione e voti di povertà aspiri ad avere il più pingue beneficio in questo distretto, e che, se non ha già scritta, presto scriverà alla S. C. per ottenere dispensa a tale effetto. Una tale dispensa e permesso darebbe il colmo ai nostri mali. Da tempo immemorabile giusti e santi regolamenti furono fatti, ne mai dai Canonici violati, in riguardo a detti benefici. Contro questo, come contro il altri mali, ed abusi supplichiamo e speriamo la protezione della S. C. di Propaganda.

Tutto ciò che abbiamo qui esposto siamo preparati a provare con irrefragabili documenti. E per avere l'opportunità di ciò fare, supplichiamo che la S. Sede deputi qualche prelado di dottrina, esperienza e zelo a fare una visita apostolica della nostra chiesa, e dopo ciò informare la Sacra Congregazione della verità.

Alcuni prelati, come crediamo, senza alcuna sinistra intenzione, hanno in qualche maniera coadjuvato a mettere il Padre French nella situazione in cui adesso si trova. Senza voler fare alcun ingiuria a loro, ci sia permesso di suggerire che la suddetta visita sarebbe

meglio affidata ad un prelato, che non si fosse ricompromesso in alcuna maniera, nè avesse da giustificarsi nella parte che ebbe nelle transazioni suddette.

Ci rimettiamo in tutto al superiore ed illuminato giudizio dell' Eminenza Vostra.

Subscribitur :	DENNIS MANNIN	DERMOT NOONE
	FR. LAUR. BLAKE	JOHN LOWTHER
25 Marzo, 1816.	PATRICK MOONEY	LAURENCE O'DONNELL

Ex Tabulario S. C. de Prop. Fide.—SCRITTURE RIFERITE NEI CONGRESSI—Irlanda. Vol. 20, fol. 389.

1816, July 13th.

[Précis of complaint ; and minute submitted for approval of His Holiness.]

Per l'udienza di Sua Santità.

Il Wardiano, ossia Presidente de la chiesa collegiata di Galvia in Irlanda, esercita in quel distretto i diritti di Ordinario, e si elegge a triennio. Tanto il Wardiano che i Canonici sono nominati da tredici patroni.

Ora il Capitolo reclama contro la nomina fattasi di tre religiosi Domenicani, i quali sono entrati nel corpo del loro Capitolo, uno in qualità di Wardiano, e gli altri due di Canonici, benché siano assenti, contro le loro costituzioni.

Si supplica Sua Santità a voler deputare in qualità di visitatore apostolico Mgr. Carlo Sughrue, Vescovo di Kerry, ad effetto di verificare l'esposto, e riferire tutto ciò si è fatto contro le regole, onde potersi poi apportare dalla S. Sede il dovuto riparo.

(tergo) Ex audientia Sanctissimi habita die 7 Julii 1816.

Sanctissimus benigne annuit.

Scritto li 13 Luglio 1816.

Ex Tabulario S. C. de Prop. Fide.—SCRITTURE RIFERITE NEI CONGRESSI.—Irlanda. Vol. 20, Fol. 485.

1816, October 4th.

[First Report of the Right Rev. Dr. Charles Sughrue, Bishop of Kerry to the Congregation *de Propaganda Fide.*]

Eminne ac Revme Domine,

Mandatis Sacrae Congregationis obtemperans Galviam me contuli, et facta diligenti investigatione regularum et constitutionum Capituli ecclesiae Sancti Nicolai in civitate Galviensi, sequentia occurrunt

narranda. Nulla sunt hodie scripta statuta, vel constitutiones istius Capituli; consuetudo vero veterrima est, ut familiae 13 tribuum Canonicos sive Vicarios pro vita eligant, et ut hi institutionem a Wardiano accipiant, et etiam ut eadem familiae Wardianum quolibet triennio eligant, et ut ipse institutionem a Vicariis accipiat. Wardianus hodiernus Rev. Pater Edmundus French est ex familia Praedicatorum qui, obtenta dispensatione, a tribubus electus erat, et institutionem meis conciliis nuperrime accepit. Dantur alii duo regulares, etiam ex familia Praedicatorum, qui similiter dispensationem obtinuerunt ut, vacantibus beneficiis sive vicariatibus, eligi possint a tribubus; penuria sacerdotum saecularium erat assignatum motivum. Quidquid de veritate istius motivi tempore praeterito putandum est, jam amplius certo non existit, ac proinde dispensationem istam revocandam esse putarem: aegre enim omnino ferunt Vicarii, ut regulares in Capitulum cleri saecularis intrusi forent. Et isti duo regulares licet eligibiles, nondum sunt electi, nullum enim vacabat beneficium; Wardianus ergo est jam solus regularis, qui est Canonicus, et consideratis omnibus circumstantiis, sine multis incommodis et tumultu removeri non potest. Unanime enim habet suffragium tum plebis, tum familiarum, quae jus nominandi habent. Insuper exstruxioni sumptuosae ecclesiae jam incumbit, quae ipso deficiente finire non possit, et si quid obreptitiae antea obtentum erat, hoc jam sanatum est per rescriptum apostolicum. Pacem et concordiam inter Vicarios et Wardianum stabilivi, cum hac conditione ut Wardianus *Brevi Apostolico* inter saeculares connumeretur et ut in posterum jus eligendi regulares tribubus denegetur, quod Sacrae Congregationi justum et prudens esse, spero, videbitur. Optandum omino foret, ut Wardianus pro vita eligatur; triennalis enim electio, ut jam mos est, factionibus et tumultibus ansam praebet. Familiae meis conciliis consensum dederunt, ut Edmundus French hodiernus Wardianus a Sancta Sede confirmetur per vitam, et insuper contenti sunt, ut in futurum quilibet Wardianus eligatur pro vita, dummodo institutionem a Sancta Sede et non a Capitulo accipiat. Canonici autem privilegio suo cedere minime vellent.

Quantum ad parochiam quam Dominus Lowther sibi vindicavit utpote senior: haec dismembrata est cum consensu Capituli, propter gregem valde numerosam et locorum distantiam, neque parochiam istam sibi vindicavit Wardianus, ut narratum est in Eminentiae Vestrae litteris; ille enim solummodo voluit, ut sibi liceret vindicare parochiam senioris post ejus mortem, ut fiat pro semper mensalis Wardiani, et haec petitio justa quidem et rationabilis est. Wardianus enim valde pauper est, nec habet unde dignitatem suam sustineat, utpote junior canonicus pauperrimam habet parochiam.

Vicarii Galviensis ecclesiae vellent magnopere ut Galvia in episcopatum erigatur et ut sic extinguatur jus illud patronatus quod abusibus et factionibus semper januam aperit, sed hoc pacifice

efficere difficillimum erit. Si decursu temporis hoc tentandum est, via facilior erit per modum jam propositum eligendi Wardianum per totam vitam, qui postea potest elevari ad dignitatem episcopalem, quando scilicet vacant unitae dioceses de Killmacduagh et Killfenora quae in vicinitate sunt, et quarum reditus tenuissimi sunt. In hoc supposito Galvia debet esse residentia episcopi. Dubium non est quin haec rerum mutatio religioni multum prodesset. Commissio mihi munere jam pro viribus peracto, Eminentiam Vestram iterum rogo, ut renovationem facultatum in 2° et 2°, et 2° et 3° consanguinitatis et affinitatis gradibus quam citissime mihi transferas, et D. O. M. precor ut Eminentiam Vestram diutissime servet ac sospitet.

Datum Killarniae die 4 Octobris 1816.

Eminentiae Vestrae sum humillimus servus

Carolus Sughrue, Episcopus Kerriensis.

Eminmo. D. D. Litta, S. C. Praefecto.

(tergo) Risposto 8. Feb. 1817.

Ex Tabulario S. C. de Prop. Fide. Scritture Riferite nei Congressi.
Irlanda. Vol. 20. fol. 64.

1817, June 28th.

[Second Report of the Right Rev. Dr. Sughrue to *Propaganda*.]

Eminme. et Illme. Domine,

Post varias litteras et consultationes cum Wardiano, Canonicis, et familiis Galviae, eorum consensus obtineri nequit, ut Wardianatus in episcopatum erigatur. Reformatio autem aliqua omnino necessaria est, et haec reformatio in tribus punctis praecipue consistit, nempe, 1) ut Wardianus confiremetur per vitam, 2) Ut habeat pro sustentatione mensalem parochiam, non Domini Lowther, quae ruralis est, sed Dionisi Mannin in civitate post ejus mortem, qui jam est senior vicarius; 3) ut Wardianus potestatem accipiat conferendi vacantes parochias vicariis qui ipsi magis idonei videntur. Hactenus mos erat, ut quando vacaverat aliqua parochia, senior vicarius posset illam sibi vindicare, tanquam jus ex consuetudine, qui huic proximus erat senioritate, vindicavit parochiam ab ultimo vacatam et sic de ceteris. Hinc omnes vicarii videbantur simultanee moventes a parochia in parochiam et hoc, qualibet vice qua vacaverat aliqua parochia, unde sequebatur ut Vicarii senio confecti, et morum omnino rusticorum frequenter in civitatem Galviae translati fuerunt, ubi vilipendebantur propter vulgares et rusticos mores et sic impares erant aedificare aut cum fructu instruere gregem excultum et generosum. Ut res jam se habent, Wardianus fere nullam habet auctoritatem, vix ulla datur subordinatio. Est quasi episcopus, ergo debet habere omnem potestatem, quae non est Ordinis. Hanc reformationem ex conscientia suadeo, et omnes, praeter aliquos vicarios, tam familiae, quam populus

hanc reformationem petunt et rogant. Privilegia Capituli, quae vergunt in detrimentum religionis in mea opinione extinguenda sunt. In hoc negotio candide exposui mentem meam post maturam deliberationem, et mea sententia eadem est ac Archiepiscopi Tuamensis et Dublinensis, qui apprime versati sunt in rebus Galviensibus. Magnifica ecclesia jam fere constructa est Galviae, quae nunquam potuit fieri vel finiri, nisi modernus Wardianus tantam haberet aestimationem apud familias et populum. Familiae quae votum requirunt in electione Wardiani catholicae sunt; qui non sunt catholici non admittuntur ad votum. Lites semper oriuntur inter vicarios et familias, hinc, qui eligitur ut Wardianus vix unquam vicariis acceptabilis est, ac proinde recusant inductionem; hinc jurgia, lites, et insubordinatio. Jam familiae cedunt jus triennalis electionis, modo Wardianus instituat a Sancta Sede per vitam; congruum etiam foret ut vicarii cederent jus sibi vindicandi parochias vacantes, secundum senioritatem, sed non secundum idoneitatem et aptitudinem, propter rationes supradictas. Commisso jam mihi munere de rebus Galviae finito, tempus est ut respondeam ad querelas contra me prolatas a Rev. Mauritio Moriarty (Conclusion deals with affairs of Diocese of Kerry.)

D. O. M. precor ut Eminentiam Vestram diutissime servet ac sospitet.
Killarniae 15 Maii 1817.

Eminentiae Vestrae humillimus servus

Carolus Sughrue Episcopus Kerriensis

Eminmo. Cardinali Litta, S. C. Praefecto.

(tergo) Risposto 28 Giugno 1817.

PREFATORY NOTE TO INDEXES

Institutions are indexed in the Index of Persons.

A date within round brackets following a key-word is that of the document in which the word occurs.

Variant spellings of both place and personal names which appear in the text are indexed within round brackets after the particular variant selected as the key-word. In the Index of Place-names this last is, where the text permits, the modern spelling. Otherwise it is generally the first variant to be mentioned. Cross-references as between variants are given where they were thought necessary.

Except where the text makes it quite clear that persons of the same name mentioned in separate documents are in reality one and the same person no positive identifications are attempted. Where there is a strong probability, however, that two or more such persons are in reality one cross-references are given.

The text is followed in the use or omission of capitals for initial letters.

It is uncertain whether some few words occurring in the earlier documents are or are not proper names. These words appear in the Index of Persons preceded by an asterisk.

The contraction "h., p. of" after a personal name signifies "householder, parish of." Since the names of the parishes of Ballinrobe and Moycullen are of very frequent occurrence it was thought better so as to avoid unduly lengthening the Index of Persons to omit the words "co. Mayo" after the former and "co. Galway" after the latter.

I have to thank Professor Eoin MacNeill, Professor John Ryan, S.J., Professor Liam O Briain, U.C.G., Mr. R. C. Simington and my wife for their kind assistance in making these indexes.

G.A.H.-McC.

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