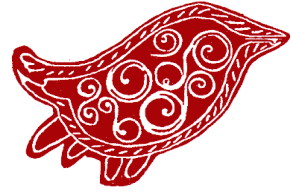


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you yourself were present at Morning Service to-day and heard me read the Litany."

I naturally conclude this sketch with this brief notice of the last of the deceased chaplains, Dr. Leech. Only one pun more. Some one who was not familiar with the antiquarian use of the word College asked him a question about it as if it were an educational institute. "Well, no," he said, "no, not quite; yet many of the members do wear caps and gowns."

The present chaplain is the Rev. Denis O'Sullivan, M.A. Now that Mitchelstown is so easily reached by train, it is quite worth visiting for the beauty of its scenery, the freshness and pureness of its air, etc.; its caves are celebrated, and the Galtees, the neighbouring mountains, are well worth ascending. As regards the town itself, the most handsome feature of it is King's Square, which contains Kingston College.

## Ancient History of the Kingdom of Kerry.

BY FRIAR O'SULLIVAN, OF MUCKROSS ABBEY.

EDITED WITH PREFACE AND NOTES BY F. JARLATH PRENDERGAST, O.F.M.

### PREFACE.



HERE have been a great many conjectures as to the author of this *History of Kerry*, and the time of its composition. Miss Hickson, in her *Kerry Records*, first series, p. 14, holds that it was written in 1698, but this is in direct contradiction to the statements of the author, who mentions persons who lived fifty years afterwards, and could not have been alive at that time. Arch-deacon Rowan, who is usually very correct in his dates, says, that it was probably written at the beginning of 1700. Doctor O'Donovan, however, with his usual instinctive accuracy, states that it was written about the middle of the last century. All, however, have lost sight of the dates given by the author himself, where he clearly determines the time he was writing. At p. 51 he says: "America was discovered about 260 years ago." This would assign the production to 1752; for America was first discovered in 1492. Again, at p. 55, he tells us: "In the great battle of Clontarf . . . where the Danes were totally defeated 720 years ago . . . the behaviour of the county Kerry men . . . deserve notice," etc. Here he clearly states that it must be written about 1754

For the battle of Clontarf, according to our Irish chroniclers, cited by Keating, took place in 1034:—

Շէյտրե Եւրօճա Երիօճա՞ Կըր իյլլե Յաղ յեաԲալ .  
Օ՞՛բար ԼԿԿՅ Ե՞՞Կ ԵԵԲԵՅԻՆ ՅՕԲԻ ԲըրԿաղ ՁըԵԵՅԻՅ.  
[*Our Irish Copy*, p. 174.]

“The most renowned Bryan Boiroidmhe,  
Was slain one thousand and thirty-four years.”  
(After the birth of Christ.) [*O’Connor’s Tr.*, 1 ed., p. 509.]

And, adding 720 years given by our author from that date to his time, we have 1,754 years. So that we can hold for certain that this History of the “Kingdom” was written a short time after the middle of the last century. It must, however, be acknowledged, the author, like all our Irish chroniclers, is very inaccurate as to his dates. He says the O’Donoghues were seven hundred years here before the MacCarthys (p. 2), whereas we know, from the *Annals of Innisfallen*, the O’Donoghues were not in Kerry as Eachii before the middle of the eleventh century. In the entry of the year 1603, “Cathal O’Donoghue, king of Eachii (tribe name of the district of Killarney) and Southern Ireland, died.” This is the first time the local annals mention this family. We have, then, at the year 1110—that is, forty-seven years after—the following entry:—“Cormac MacCarthy, king of Desmond, driven out by his own Eachii, and he goes to Lismore. Great devastations afterwards committed.” And, again, at the same year, 1110:—“McRoderic, with an army, overruns the county of Cork, and carries off the hostages of Munster with Innsulich, the king of Locha-lein, and the two sons of Teig MacCarthy and O’Keeffe, expelled by the Connicians.”

At 1175 we find:—“Charles, the son of Dermot McCarthy, put to death by Cahill and Connor O’Donoghue and the people of Desmond for the murder of McGrath O’Sullivan.” This is the first time the name of O’Sullivan appears in these *Annals*. Hence, we are absolutely assured that the O’Donoghues were only forty or fifty years in Kerry before the coming of the MacCarthys and O’Sullivans. Then we have several persons mentioned in this History who lived in 1750 and many years afterwards. Father Kent is stated to be President of the Irish College at Louvain at this time. He was the immediate successor of John and Florence Sullivan, both of whom are honourably referred to in this History. Father Kent died in 1781, and if he lived in 1698, as President, which is both improbable and impossible, he would have been, at death, at least 120 years old. But we know from the history of the Irish College that he was President only after the death of Florence O’Sullivan in 1731, and con-

tinued so till his own death in 1781. We have a very interesting letter, written by a Father Cangle from Middleton, county Cork, to Father Kent, in 1750, in which he shows Father Kent to be then a comparatively young man, which he must have been to live for thirty years afterwards as President of a college. As to its author, we believe, with Archdeacon Rowan, that it was written by a friar of the O'Sullivan sept. It was assuredly the work of a Franciscan, and of one who lived at St. Antony's, Louvain, as there alone he could have known so many details about the members of his family, who were priests on the Continent, and especially in the Low Countries. That he was one of the brethren of Muckcross, living then in their temporary home in a wild isolated place at the foot of Mangerton, can be easily gathered from the account he has given of the foundation of Muckcross Abbey and its restoration. Here for the first time we see that the O'Sullivans were signal benefactors of the Abbey, especially at its restoration in the year 1616. No one but a member of the Friary could have known this circumstance, more than a hundred and thirty years afterwards. It is also very remarkable that he mentions no other monastery or religious house of Kerry, as to its foundation or restoration. The style is, we are sorry to admit, very un-English, and the idioms are evidently those of one educated on the Continent, and more accustomed to speak Latin or Irish than the English language. The work, however, is the most authentic document we have of the Catholic and old Irish families of Kerry, especially of the O'Sullivans, in the last century. It is the more precious as Smith's *Kerry*, which was written at the same time, only mentions the Cromwellian or Protestant proprietors of the day; for no Catholic, in Kerry, was allowed by the Penal Laws to own an acre, of even leasehold property, in the last century; the Kenmare family alone was excepted (by a special Act of the English Parliament). We must acknowledge that there are a great number of improbable and marvellous stories given in the topography of this work. We publish them, not that we believe in such impossible and silly legends, but solely to show how even superior minds can be influenced by the traditions and superstitions of their forbears. We have, however, very interesting facts regarding the O'Sullivans, the O'Connells, the O'Brennans, the O'Moriartys, and the O'Falveys, for which we would in vain seek anywhere else in our old annals.

We are sure that this History will supply a want very much felt in Kerry by the old families for an authentic Catholic work on the history of the "Kingdom." We have added some footnotes where the author mentions families or facts of which he has little or no authentic historic knowledge. We are led to believe that his reading and education were very restricted, as he seems to ignore the most common and well-known works on Ireland before his time. Thus he never cites Colgan, or Ware,

or Usher, or *The Book of Rights*, or the Topographies of Duggan or O'Heerin, but confines himself to Keating and the few Irish MSS. then amongst the people. He is, nevertheless, an authority on all the contemporary history of his family, and the wars of Cromwell and the Prince of Orange. We find a more minute description of the cruelties of Cromwell's soldiers in this work than in any other history of Kerry or Ireland. We see here the story of that dreadful bloodhound by which Colonel Nelson and Captain Barrington tore and mangled the poor people so frightfully, that, ever since, they cry out against anyone guilty of a great act of tyranny or cruelty: "He is as bad as Barrington's bloodhound to us!"

We have also in this History very curious anecdotes about the hospitality of the old inhabitants, and their "Convenienceys for having Spanish wine, and their considerable trading with Spain till America was discovered"; and "that the Spaniards had several colonies and factuaries (*sic*) in several ports, as in Tralee, Dingle, Valentia, Begganish, Ballycarbry, Ballyskellicks (*sic*), Dunkieron, Cilemeculogue, Ardgroom (O tempora! O mores! a factory in Ardgroom!) Loghan Begg, Dunbuoi, and Bantry; so that said trading was very considerable, and of great advantage to the aforesaid inhabitants." In this History we see also that "O'Sullivan Beara had £1,000 a year port charges," a very large sum for our day. Then we have that very strange story about the O'Connell brothers of Ballycarbry Castle, one of whom lighted his fire and prepared a dinner, with Spanish wine for fuel. Again, we read that "a gallon of Spanish wine could be purchased for a fresh salmon," when salmon was only 1d. or less per pound; "and a good many gallons for a green hide." The home life of the gentlemen of Kerry is also very graphically painted, especially their learning and knowledge of the Latin tongue, so that county Kerry cowboys could speak Latin; and he mentions Bishop Connell, "and another learned clergyman of that name," Bishop Moriarty, Bishop Sullivan and Bishop O'Mara, as worthy representatives of Kerry learning and talent. Then the knowledge of Irish, especially of the old Ogham writing, "in which not only their antiquaries, who had their estates, allowances and several privileges for being well versed in the reading, writing, and understanding thereof with all its requisite abbreviations, and occult manner of writings and characters before letters were invented, said characters were called Ogham Craoive, Ogham Cuill, and Ogham Consini." This shows that Ogham was known and appreciated in 1750. He tells us that they were well supplied with beer, ale, and whiskey, the latter, he says, "called uisgebeaha or aqua vitæ; as also with honey, mead, and metheglin, etc."

This History, then, is a very valuable and interesting document on the traditions and life of our forefathers four hundred years ago, as well as an authentic account of the state of the Catholic families of Kerry in the

middle of the last century, and as such, we are sure, it will be read with pleasure by all those who love their country and the old kingdoms of Kerry and Desmond.

We have carefully reproduced the original in all its quaint old English, changing only the spelling and the punctuation where the words were obsolete, or the etymology misleading, or the sense not clear to the reader. The English is evidently of the sixteenth rather than of the eighteenth century, and we have come to the conclusion that it must have been written by a lay member of the community, like O'Clery, the chief compiler of *The Four Masters*, and not by a priest; for we cannot believe any priest could have written such absurdities as we see in the topographical parts of this History of Kerry.

We have got a beautiful copy of this work in typewriting from Mr. Francis Sheridan, Congested District Office, Dublin, to whom we owe an eternal debt of gratitude for the great trouble and expense he incurred in preparing a very accurate transcript of this most precious MS. from the volume in the Royal Irish Academy.

THE FRIARY, KILLARNEY, April 28, 1898.

## CHAPTER I.

### THE COMING OF THE O'CONORS, THE O'MORIARTYS, THE O'DONOGHUES, THE MACCARTHYS, AND THE O'SULLIVANS TO KERRY.

There is one leaf wanting, and was wanting in ye [the] precedent, also in the beginning.<sup>(1)</sup>

As I cannot satisfy myself by any historys which of the Milesians that first inhabited the county of Kerry, or that part thereof called formerly the county of Desmond, the chief town then of said county of Desmond Dunkeron, I shall begin with Liar the son of Fergus McRoige, of the progeny of Ciar McMileadh and Meive Cruachna, queen of Connaught, who came to the county of Kerry about seventeene hundred years ago. From said Ciar were descended the O'Connors Kerry, and as the Milesians had not till the English conquest the titles of Earls, Viscounts, or Lords, but the chiefe not only of a county but also of a barony or cantread had the titles of either King, Prince, or Triah, signifying king or lord, so that the chiefes of the O'Conors of Kiery had for a

(1) This proves that the present copy is only a transcript of another, older; whether the original or not, we cannot know, as there is no other copy in existence but the one from which this has been copied, in the R. I. Academy.

vast extent of time the titles of Kings of Kiery. Their further grandeur I refer to the author of the intended History.<sup>(2)</sup>

The next to them of the Milesians that came to the county of Desmond were the two grandsons of the great King of Cashle, Corl McLiaghreach, the ancestor of the O'Donoghues and Moriarties, who came to the said county about four hundred years<sup>(3)</sup> after the O'Conors, wch. is about 1,300 years ago.

## CHAPTER II.

### THE HISTORY OF THE O'SULLIVANS.

The McCarthys and the O'Sullivans did not come to the sd. [said] county till about seven hundred years after the O'Donoghues and Moriarties, which was at the time of ye [the] English conquest, which is about 583 years ago. The said two noble families of the McCarthys and O'Sullivans,<sup>(4)</sup> which are allowed by all the Irish chronicles to be the eldest branch of the Milesians, parted a greate while before they came to the aforesaid county in the two great kings of Cashile, Finine Mc 206 20c Cμμoμhφμμη and Ƴ41bē Ƴ14ñ, who were two bros. [brothers], the said Finine ancestor of the O'Sullivans and Falvy ancestor of the McCarthys from books of genealogies, but not the *Munster Book*, does not mention that said Finine was the eldest of the two brothers, but they allow that he reigned first, and during his life,

(2) This was very probably a History of the McCarthys by the celebrated Charles O'Connor, author of the translation of *Keating's History of Ireland*. It was not published.

(3) This is inaccurate, as we have already proved in our preface (p. 116). The O'Donoghues were driven from the plains of Munster after the English invasion, to Kerry. Their ancestor was King of Cashel and Munster in 1043, as we see in our *Annals*:—"Magrath O'Donoghue, lord of Eoghanacht Cashel, died; and in 1038, Cuduligh O'Donoghue, heir to the lordship of Cashel, was slain. A.D. 1057—Donchudh O'Donoghue, lord of Eoghanacht Cashel, was killed. A.D. 1063—Cathal O'Donoghue, king of the Euchi and of Southern Ireland, died; Conor O'Donoghue, heir of Cashel, died, A.D. 1078." For the first time, in 1611, we see that Hugh, son of Auliffe O'Donoghue, is called Prince of Lough Lene. After this date the name recurs at nearly every page of the *Annals of Innisfallen*, as we have shown in our History of the O'Donoghues. This clearly proves the O'Donoghues came here in the middle of the twelfth century, or late in the eleventh century. The Moriartys, however, were an old Milesian clan of Kerry, and are mentioned in O'Heerin, as can be seen in our History of this very ancient and illustrious Kerry family. The O'Moriartys were driven out of the Killarney district by the O'Donoghues, A.D. 1192. The Moriartys must have been here almost contemporaneously with the O'Conors, as we see in all our old Annals that they are mentioned as Princes of Kerry from a very early date, especially in the *Annals of Innisfallen*, as can be seen in this *History of Kerry* at p. 9, where the year is mentioned when the O'Donoghues "wrested their property from them, at Loch Leen."

(4) "The O'Sullivans," says MacFirbis, "are an older race than the McCarthys, though preference is given to the McCarthys, as they were the more powerful chiefs."

which with other instances imply that he was the eldest, and it is so maintained by Doctr. Keating, which his descendants still challenge. The said Finine and his queen, *Ṃṁṁ Ṃṁṁṁṁ*, were the notablest couple in the Kingdom in their time for hospitality and generosity, so that the greatest praise that could be given the best of women since for generosity and charity was to compare her to *Ṃṁṁ Ṃṁṁṁṁ*. Two sons of said Finine reigned in conjunction after their father, for the aforesaid Falvi possessed himself of the sovereignty, upon which a poet composed the rhyme still kept in memory, and to be seen in the books of genealogy, which is as followeth :

“*Ṃṁṁṁ ṁṁṁ ṁṁṁṁṁ ṁṁṁṁ ṁṁṁṁ ṁṁṁṁṁ. Ṃṁ ṁṁṁṁṁ ṁṁ ṁṁṁṁṁ ṁṁṁṁṁ  
Ṃṁṁṁṁṁ ṁṁṁṁṁ ṁṁ ṁṁṁṁ ṁṁṁ ṁṁ. ṁṁṁṁ Ṃṁṁṁṁ Ṃṁṁṁ ṁṁ Ṃṁṁṁṁ.*”

However, said Falvi maintained the sovereignty during his life, as did his descendants, and the O'Bryns still form the descendants of said Finine, who were obliged to content themselves with a very considerable estate in the county of Tipperary, etc., and with the titles of Prince of Cluainmele and Triah of Cnockgiovan, where they had their mansion houses, and another at Carrignasiury, from which they were sometimes stiled by some poets in their poems *Ṃṁṁṁ Ṃṁṁṁṁ*, *i.e.* the hawk of the river Siure. The first that was called O'Sullivan was of the descendants of said Finine. His name was *Ṃṁṁṁṁ Ṃṁṁṁṁṁṁṁṁ*,<sup>(5)</sup> who lived in greate credit in Cluainmele at the time that a much-noted Scotch druide called Luvane, with many poets, druides, and bards waiting on him, came to his house, where they were splendidly entertained for a considerable time, and had many valuable gifts and presents bestowed on them. As it was then customary with the kings, princes, and noblemen

(5) On this legend O'Curry writes—“Modern writers of family Irish history have endeavoured to make *Eochaidh* the ancestor of the O'Sullivan family,” and, “to be the person who granted his only eye to the demand of a malicious Scotch poet, and that it is from that circumstance that the name *O'Suilabhain*—that is, the one-eyed—is derived. But there are two objections to the truthfulness of this version of the story. The first is, that the tale I have just noticed is certainly older than the time of this latter *Eochaidh*; the second objection is, that if there were the derivation of the name it should be written with the letter *m* instead of the *b*, which is always found in it: that is, the word should be *Suilamhain* (or one-eye), and not *Suilabhain*, as it is generally (but not always) written in the ancient MSS. The fact is, however, that both these spellings are incorrect, and that the family in best spellings is written *O'Suildehubhain*, or the black-eyed.” But Mr. William Hennessy, M.R.I.A., the best Irish scholar of our day, says—“The other readings of the word *Sulduhban* probably represent the more correct form of the name, which would then mean *Suildeubain*, hook-eyed.” For ourselves, as we have given in the *History of the O'Sullivans*, “we hold to the generally received, and, to our mind, most natural meaning of the term, *one-eyed chief*.” The genealogy of the family, as given by Mr. Hennessy in the “McGillicuddy Papers,” begins with this Eochaid in 950, and he, according to all our Annalists, was called the *one-eyed chief* (see *History of Muckross Abbey*, chap. ix.)



of the Milesians to gratifie such guests greatly, but as the sd. Druide Luvane seemed something out of humour at his parting, the said *Εοκούρο* prayed he may let him know what would please or satisfie him, to which Luvane answered, that nothing else but Eocuig's eye, who was but a single-eyed man. Eocuig, tho' something surprised on so inhuman a demand, concluded to maintaine his fame by not refusing anything in his power to any making a request for it, got his finger under the inside of his eye and threw it out to the Druide, at which surprizing and dolefull action Eocuig's lady, or consort, as well as his children and family, etc., made such a noise with grievous moans that suddenly came to the hearing of a very pious holy man that frequented *Εοκούρο* (Eocuig's) house, by name Ruan Lorha, who ran with precipitation and great surprize to examin what happened; who as soon as he was informed kneeled and earnestly prayed to his Master that the pair of faire eyes that Luvane had in his head may be removed to said Eocuig's and serve him during his life, which was granted. Whereby Eocuig and his descendants had the name Sullivane, the ethimology of it being and proceeding from *Συλλε Λυγανη*, *i.e.* the eyes of Luvane that said Eocuig had by said miracle, and by the prayers of the said holy man Ruan. And if any person may take this to be a fable, or fixtion, if he is pleased to read the books of Genealogys he'll thereby find sufficient authority to the contrary, and it is besides maintained by several poems as—

*Εοκούρο το βροή άποροζ. ηαη όιοι τοιη τοη άποροζοι  
Νη ηαό ΟΟρηουζ ηαη. Ρη εηε ηα άποόηαό.*

And if any person should admire at this miracle if he was pleased to read the Irish Chronicles, or the Munster Book, he would meet with many relations or miracles as great and as surprizing as this that happened, and were granted, on the prayers of Saints before and after this time in Ireland, which then was called *Insula Doctorum et Sanctorum*, as the miracle that happened at the convocation or parliament of Dromcat where *Άεοη ΆοΑηηηηηε* (Aoadh McAm্মire), then monarch of Ireland, intended to levy a tribute before due to the monarchs of Ireland, of Scotland, to put Scanlane, King of Ossory to death, and to banish the poets which came to Collum Cillys, *i.e.*, St. Collumbe's hearing who was of the progeny of ye great monarch Nial of the Nine Hostages, and then Abbott of the Isle of Skey in Scotland. Whereupon he came and made a request of said monarch and parliament to forgive said tribute, to spare the said King of Ossory's life, and to be indulgent to the poets; the latter was granted him, but he was refused for the two former, on which he told the monarch that his Master would not refuse him, which fell out to be true, as the said tribute was never after received

of Scotland, and as the said King of Ossory was redeemed that same night.<sup>(6)</sup>

A miracle, or rather more than one, granted on the prayers of St. Lawrence O'Toole, Bishop of Gleandaloch, by restoring to life some persons that dy'd without the benefit of the clergy 'till they had sufficient time for preparing themselves, and having said benefit.<sup>(7)</sup> Another miracle, granted on the fasting and praying of Beanane, Bishop of Leahmogha, of the progeny of Bugeniz Magnus, by restoring to life and health the son of Dirmd. McFeargus, Monarch of Ireland, who was put to death by the orders of his father, out of pure zeal and respect to the church, on some complaint made by a poore nun, and many more miracles too tedious to be inserted.<sup>(8)</sup>

The aforesaid Eocuig McMaolivra, the first that was called O'Sullivan, and his offspring, had still great veneration for the aforesaid holy man, Ruan, who was likewise during his life very mindfull of his mementoes and prayers for their prosperity, and at the time of his death left them, along with his blessing, some small tokens of his, of which was a bell of small seiz which made a stupendous sound, which was still kept in memory of that holy man, and of the aforesaid miracles, as one of the monuments in O'Sullivan More's house.

As I cannot give a compleat account of all the branches that came out of the houses of the several O'Sullivan, from the said Eocuig to the O'Sullivan that lost his estate by the English conquest, I shall now only speak of the notablest branch, which was the noble family of the Earls of Sutherland, decended from a son of O'Sullivan that went abroad, which was still known to this great family. As for some other branches that came out of said houses, I shall speak of them in the following discourse.

It was still observed that the descendants of the aforesaid Eocuig, who bestowed his eye, were generally generous, especially every O'Sullivan More, and O'Sullivan Beara. Witnessed by many

(6) There is nothing very miraculous in this, which happened on account of the eloquence of Columcille, and the respect due to his holiness and learning.

(7) This is, indeed, a miracle, and one of the "first class"; but we are sorry he has not given us more particulars about it. How it could have been "more than a miracle" surpasses our comprehension.

(8) Of this again he gives no authentic circumstances to prove its truth. We know that in the lives of the Saints; and in the life of the "Saint of Saints," such have happened, as in the case of Lazarus, and the mother of St. Catherine of Siena, and several other well attested examples; but in all these cases we ought to have the names of the authors, and of the living witnesses for such marvels of God's goodness to man.

poems composed for them, of which is the poem *Ṭobair Feile Fuil Eocuijs*, etc. <sup>(9)</sup>

The O'Sullivan that lost his estate in the county of Tipperary, etc., by the English conquest, was Daniel More Carrigienavy. The place from which he had that title was in Carrebry, where he had first fixed. He had ten strong, active, courageous sons, who had each of them a party of effective armed men to waite on him, and at all occasions under his command, so that they were greatly envy'd and dreaded, and thereupon invited, as so pretended, to a greate entertainment to a place near Cork, called Lishliftonaguil, which was so well prepared for them that the said Daniel More with eight of his said sons were there murdered. The two that escaped the fury of that horrid stratagem,

(9) The boast of the family was, which, indeed, they always sustained in practice:—

Nulla manus tam liberalis,  
Et generalis atque universalis,  
Quam Sullivanus.

No hand so liberal,  
And so general and universal,  
As the O'Sullivan.

See some interesting details of their generosity and liberality in *History of Muckross*, chap. ix., x., xi., xii. O'Heerin records the magnanimous spirit that always characterised this noble family of the O'Sullivans:—

O'Suillebain nari chari cráó,  
Ar Eoghanacht mhóiri Mhúirhan,  
Fa Cnoc Rafounh fuairi n fuil,  
Jar mhuaid ceatlann ir comluin,

O'Sullivan who loved no oppression,  
Over the great Eoghanacht of Munster;  
Under Cnock Rafoun he obtained his land,  
After gaining battles and conflicts.

They were originally the Princes of Cnock Rafoun (Raffan) and Clonncala (Clonmel), in the Co. Tipperary, but having been driven from this rich territory by the English in 1192 they sought a home in the mountains of Cork and Kerry. They then wrested the lands of Bearra and Bantry from the O'Driscols and Dunkerron and parts of the lands of Iveragh from the O'Falveys and O'Sheas, in Kerry. The O'Sullivan More was a very powerful chief in Kerry in the time of Elizabeth. Sir William Herbert in his tracts, *Calendar State Papers*, 1588, p. 538: "The O'Sullivan More is lord of a great country, he is the Earl of Clancar's, Seneschal, and Marshal, married to Florence MacCarthy's sister, and able to make a hundred swords" (to bring a hundred soldiers equipped with swords). . . . "He is chief in this action,"—that is, the marriage of Florence MacCarthy with the Earl of Clancar's daughter. The O'Sullivan More had a princely mansion at Dunkerron, and excersised there a princely hospitality. See a description of the ruins of this castle in the *Kilkenny Archaeological Society's Journal*, March, 1859, vol. p. 291, which also has a very interesting historical account of the family of Dunkerron and Capanacuss. See also the historical sketch of these O'Sullivans in *History of Muckross*, chap. vii., viii., ix., x.; and the account of the O'Sullivans Beara, Chap. xi., xii., and xiii.

by having some charitable notice given them at approaching said place, were two sons of Daniel More, called Giollamiuodah and Giollanavaane, who retreated back to the said Carrigfionavy, where some of their relations, friends, and followers remained, who marched along with them to the county of Desmond, then chiefly occupied and governed by the aforesaid familys of the O'Donoghues and Moriartys.<sup>(10)</sup> The O'Donoghues enjoyed the considerable estate called Enacty O'Donoghue, and the Moriarties that great part of the county of Desmond from the hill southward of Bantry town, called Cnocknaviagh, to the river Lean, and part of the barony of Maring' Maine, westward of said Enacty O'Donoghue to Castlemaine and Castledromin. These two families built some castles, and the most of the churches in said county. The O'Donoghues are a family still of good note for hospitality, manhood, and education. The Mansion House of O'Donoghue More was Ross Castle, till he forfeited his estate in Queen Elizabeth's time; O'Donoghue of the Glin maintained his estate till Cromwell's, his mansion houses, Tiraha Castle and Inlagha. The Moriartys<sup>(11)</sup> were a

(10) "The O'Donoghues," says O'Brien, "originally settled in that part of Desmond, now the county of Cork, where they possessed a large territory, extending from Inniskean to the borders of Bantry, and from thence to Ballyvourney and Macroom, comprising the district of Iveleary, and a great portion of Muskerry; but in the middle of the eleventh century they were driven from their possessions in Cork by the McCarthys and O'Mahonys, and settled in Kerry, where they became owners of a great part of the country round Lough Lein." The O'Donoghues of the Glen continued to be a powerful sept in Kerry to our own days, as they alone, of all the great Irish chieftains, remained unconquered and unconquerable in the fastnesses of the mountains of Glenflesk. The other branch, or "The O'Donoghue More" of Ross Castle, fought at the side of the unfortunate Earl of Desmond, and lost all their estates in the Geraldine confiscations. This branch of the O'Donoghues is now extinct. See a full account of both branches, and the authentic pedigree of this illustrious Irish sept, in the *History of Muckross Abbey*, chap. xxi., xxii., xxiii., *et seq.*

(11) *The Moriartys*: their tribe name was Aos-Aisde, as we see in O'Heerin—

Aor—Aird e an oirlann eilead,  
 Fuair an mac O'Mhíreáir eilead,  
 Féarann zlan fo zhe zlar báin,  
 Do zab é O heomarbain.

Aos-Aisde, of the flock abounding plain,  
 The hero O'Moriarty has obtained  
 A fine land with green aspect,  
 O'h-Imhasbain has acquired. (O'Donovan.)

This territory extended from Loch-Lein (Killarney) along the river Mang to the sea. They also possessed the parishes of Templeoe and some adjoining districts before the advent of the O'Sullivans to Kerry. According to our author they owned all Desmond, and quietly handed it over to their brother chieftains, dispossessed of their lands in the rich plains of Munster. We believe, however, they were forced, like the O'Falveys, the O'Driscols, the O'Carrols, and the O'Connells to give up their ancestral territories to the O'Sullivans, the McCarthys, and the O'Donoghues; and especially to the latter, who were the kings of all Munster, and who had suzerain rights over the

family of good note for hospitality; of them was the much-noted  $\text{Alo}^{\text{c}}$   $\text{b}^{\text{c}}$   $\text{on}^{\text{c}}$   $\text{an}$  in that qualification, and of said family was the late learned<sup>(12)</sup> Bishop of Moriarty. The mansion houses of said family were Ardea and Castledromond.

This family, dreading incursions from the English conquest, or from some other powers that lost their estates by said conquest, resigned and made over without any disputes or blows, unto the aforesaid Giollamoeada and Giollanavlan the major part of the county of Desmond, which was from the aforesaid Cnocknaviagh neare Bantry to the River Leane, reserving for McCarthy who came to said county about that time, along with the part of the Barrony of Maguinshytha, resigned to him the estates in that barrony of Iveragha called Clandanicline, Letir, afterwards called Letirmicrohan; Curane in the Barrony of Dunbircrane; Ictercuagh in Glanarogh; Ardtuily, Neddeen and Killone, etc., in Bearhaven, Clandiarmida and Bunane in Bantry, Clandaniclroi of what was resigned to Giollamucodah and Giollanavlan as aforesaid. They made a division of the Barrony of Iveranagh (the aforesaid estates of McCarthy excepted), the intire barrony of Dunkiorane almost, and four plough lands in the half barrony of Glanarogh to Giollamucoda, then called O'Sullivan More. The most part of the half barrony of Glanarogh, the barrony of Beara, and Bantry (the aforesaid estates, reserved to McCarthy excepted) to Giollanavlan, then called O'Sullivan Beara.

Note that this county called Beara or Bere Haven derived that name from Beara, daughter of one of the kings of Spain, wife of Eugenius Magnus, king of Munster, or rather Leah Mogha—that is, a moiety of Ireland southward of Dublin and Galway, and ancestor to all the notable

whole south of Ireland. The family of the O'Moriartys is mentioned in our old *Annals of Innisfallen*, at 1067, 1068, 1107, 1140; and at A.D. 1195, we find the following remarkable entry: *Mahon, son of Moriarty (Muircheartagh), was slain by O'Donoghue, who then wrested the country from the Moriartys.* This is how the Moriartys "resigned and made over without any disputes or blows the major part of the county of Desmond," as our author very naively puts it, lest his namesakes the O'Sullivans would be accused of usurping the lands of the Moriartys around Kenmare and Bantry.

(12) *The late learned Bishop of Moriarty.*—There was also in our own days "a learned Bishop the Moriartys," one whose equal the name has not had in the past, and assuredly has not in the present; for of him, and of him alone, it has been said by one of the greatest minds of our day. He was "the centre of many minds, a blessing to the Irish people, and a light in the Universal Church" (Card. Newman). See chap. xxviii. and xxx. in *History of Muckross Abbey*. The arms of the family—Argent, an eagle displayed, sable. *Crest*—An arm embodied in armour holding a dagger, the blade environed with a serpent. Genkin Conway writes to Walsingham in 1587: If the Moriartags do make any complaint unto your honour about a castle, which I do of right possess, called by the name of Castle Drom (Killarglyon), which they challenge as theirs, etc. . . . I am to request your honour to take it over to the Vice-President and to the rest of the Commissioners, etc., *Calendar State Papers*, 1587, p. 426.

families of Heber Flon's race. As said Beara landed in this country on her coming from Spain, the aforesaid O'Sullivan More and O'Sullivan Beara, at making the aforesaid division, conferred with mutual consent on a young man, a near relation of theirs, who came along with them, by name Docalain McCearaviulaluin, eight ploughlands in Glanarogh, called Clanlocluín, and this family are distinguished from the other families by being called the family of Clonlocluín, who were generally of good note for hospitality. All the four branches of the collateral cousins of the aforesaid O'Sullivan More and O'Sullivan Beara that came along with them to the county of Desmond had no estate there conferred on them, but large and beneficial farms, with some tokens of rents. They are the family that the most part of them called themselves Sughrues. Of them were formerly some persons of good note for sence and hospitality. Likewise the family of Slicot, *i.e.* the descendants of Hugh. They were a family of good note for generosity; the chiefest of note now of them are several good and learned clergymen at home and abroad, and some few living in the station of private gentlemen. The family called Sliochruic Crah Roe, *i.e.* the descendants of Macarag of the red haire, which were formerly of note for manhood, and a good many of late for learning, of which are good clergymen, some at home and some in France. Of this family was a learned and very much noted Doctr. Owen Sullivan, late Bishop of Ardfert and Accadeo. The familys with large estates out of O'Sullivan More's house in the aforesaid county of Desmond, are as followeth:—

1st. The aforesaid Giollamucoda, O'Sullivan More gave his grandson by name Giollamucodda.

The ancestor of the Macguillycoddys had near upon the third part of the aforesaid estate.<sup>(13)</sup> I refer to O'Sullivan's records if there was any chief rent due of said family as was of all the other familys that had afterwards their estates out of his house, some more and some less, I refer to said records. But that McGiollacoddy was formerly under an obligation to furnish O'Sullivan with 700 effective men on all occasions, offensive or defensive. This family are still of good note for generosity and manhood. They built the castle called Castleanaucurig, near the river Leane, which was their mansion house, as also was Coarkabegg. Of this family was the brave Brigadier Daniel McGiollacoddy, much noted for courage and conduct, killed at Athlone in King James the 2nd's war, and several other brave officers of inferior ranks, who behaved well

(13) There is a full description of these lands in the *McGillicuddy Papers*, p. xii. In the "Return by order of the Lords Justices, the House of Lords, or the Court of Claymes," Lt. Coll. McGillicuddy is set down for 66,500 a. "in Kerry"; and in another return for 6,500 a. (*Carte Papers*, vol. 44, p. 366—at the years 1662 and 1663).

at Aughrim, etc., where many of them were lost. The most of the said family, till Cromwell's time, called themselves Sullivans, but the head of the family still called themselves McGiollacoddy. Since that time most of them called themselves McGiollacoddy, but such as goes abroad, as the Revd. and learned Dr. Florence O'Sullivan,<sup>(14)</sup> who made

(14) This Florence O'Sullivan, President of the Irish College, succeeded his uncle, John, in the year 1699. John left 732 florins for Bourses to the Irish College, which now realize 9,568 fr., about £380 per annum. The Bourses were left for his relations of the second degree, provided they were born in Ireland, etc. The Very Rev. Florence O'Sullivan, the nephew, died 19th August, 1731. He left 1,098 florins for students in theology, philosophy, law, and medicine. It is now worth only 973 fr., 05c. (See a sketch of their lives and an account of these Bourses of Louvain in the *History of Muckross Abbey*, chap. 13.) Both these priests and Presidents of the Irish College were born at Dunkerron, and therefore of the O'Sullivan More's family, and were not descendants of the McGillicuddy's branch, as here stated.

#### THE O'SULLIVAN BOURSES.

Our information regarding these two Presidents of the Irish College, Louvain, is from the most authentic sources, as it has been supplied to us by our good friend, the learned Monsignor Mercier, President of the College of St. Thomas, Louvain, who kindly sent us the work of the erudite antiquarian, Monsignor Reusens, on the "Colleges of Louvain." Monsignor Reusens himself has copied all these documents from the originals. If we can command time, we hope to have a personal investigation of these bourses, and to procure the names of all those who studied upon them, from their foundation. In the meantime, could not those who have enjoyed the generosity of these illustrious Kerry men subscribe for some lasting memorial to them in the cathedral of Killarney, or in the church of Templenoë—their native parish; I am quite sure the O'Sullivans in Kerry, and those scattered through the world, would willingly join in erecting this memorial. We are very glad we can prove by this sketch of the life of John O'Sullivan written by contemporary authors (Paquot and Bax), that he had a brother, and that his successor, as President of the Irish College, was a son of that brother. This has been denied by the authorities now in possession of the bourses. The account, however, of Louvain must be the most authentic, as it is taken from his baptismal certificate and the documents referring to his office of president. We hope to be able to glean some other valuable information about these bourses and their founders when we go to Louvain and examine these documents at our leisure. We now place before our readers the short sketch of the lives of the founders of the bourses, literally translated from Monsignor Reusens's work, and we add a short account of all the remaining bourses, with their present yearly value.

#### JOHN O'SULLIVAN, FOUNDER OF FIRST BOURSE.

John Sullivan, of Dunkerron, in Ireland, fifth from the College of "Porco," was a lecturer in the monastery of Lobby, and afterwards a missionary in Ireland. He was called back from his native country, to Belgium by the Internuncius Apostolic, and by him was appointed president or coadjutor to Peter Damman, President of the Druitian College. After Peter Damman's death John Sullivan was appointed President of the College. He was, however, obliged to resign this office, when another, who was named by the founder, Druitio, offered himself. John Sullivan, in the meantime, returned to his Irish College, where he remained president till at least 1696. He then either resigned in favour of Florence O'Sullivan, who was his brother's son, or he took him for his coadjutor. He died 26th May, 1699, aged sixty-six years. His epitaph in the church of Herent is—"Collegii Hibernorum Praeses et Benefactor." "John Sullivan, President and Benefactor of the Irish College." Herent is a small hamlet, or farm, with a few houses, near Louvain, which belongs to the bourses of the Irish College. He left 732 florins for bourses. These now realize 9,568 fr. 83 cent. per an. We give again the original documents from the archives of Brussels on these bourses, as a great many families in Kerry are interested in them:—John Sullivan, in 1699 (the year of his death), granted 732 florins for Irish students in Rhetoric, Philosophy and Theology,

some few foundations in the Irish College of Lovaine, when their president, and predecessor to the present Dr. Kent. The said Dr. O'Sullivan was otherwise called and known by the name of Finine an Duna, a name his family got, as their ancestor that first got that name was born at Dunkieron. Of this family is Dr. Dermot O'Sullivan, Professor of

for his relations of the second degree, provided they were born in Ireland. The presentation was in two Doctors of Theology, chosen by the Rector in "Strict Faculty." John Fitzgerald enjoyed this in 1780, M. Sullivan in 1782, and Daniel Magrath in 1784.

#### FLORENCE O'SULLIVAN; FOUNDER OF SECOND BOURSE.

Florence O'Sullivan, an Irishman, and nephew of the last President of the Irish College, was born in 1655, and was sixth (e Lillis) in arts, and afterwards a student in the Irish College. The year 1692, or perhaps, more truly speaking, 1694—for then he was Licentiate, and entering the Faculty of Arts, he was one of those deputed by the Faculty to elect a Rector of the University, and President of the Irish College—he was given as successor to John O'Sullivan, who then governed the Druitian College. In the year 1697, when his uncle John resigned, or when in 1699 he died, Florence was appointed President of the Irish College. In the year 1698 he was created Doctor of Theology. He died unexpectedly, 19th August, 1731, from the effects of wounds he received in a fall on Mount Roseelberg. He is buried in the Church of St. James, in which is his epitaph.

Florence Sullivan, in 1732, granted 1098 florins for students in Philosophy, Theology, Law, and Medicine, a preference to be given his kindred to the third degree, then to the O'Sullivans of Kerry, the MacCarthy's of Kerry, or natives of Kerry, Cashel, or Ulster. The oldest Doctor in Theology, the President of the College, and the oldest visitor were the Presentors. It is now worth only 973fr. 05 cents.

#### ACTUAL STATE OF THE FOUNDATION OF THE (LATE) IRISH COLLEGE, LOUVAIN.

##### A.

Foundations administered by the Provincial Commission of Brabant—

1. Duiegenan, Helen (she granted in 1770, 7,848 florins)—17 francs, 50 centimes.
2. Hurley, Thomas (granted in 1697, 3,200 florins)—152 fr. 87 c.
3. Kent, John (in 1781, 707 florins for Waterford)—1197 fr. 77 c.
4. Magrath, Raymond (granted in 1780, 9,402 florins)—42 fr. 50 c.
5. Mauricy (Hugh) Morrissy, (gave 2,373 florins in 1680)—548 fr. 64 c.
6. Morgan Colomba (she gave 7,044 florins in 177)—0.0.
7. Nottingham. Roger (1,000 florins in 1692)—1754 fr. 08 c.
8. O'Brien, Bishop of Cloyne (217 florins in 1796)—0.0.
9. Roche, David and Paul (6,008 florins in 1727)—2454 fr. 81 c.
10. Sullivan, Florence (1,098 florins in 1732)—973 fr. 05 c.
11. Tyrrell, Thomas (4,800 florins in 1771)—0.0.
12. Tuohy, Edmund (4,585 florins in 1782)—0.0.
13. Pope Urbain VIII., Prosser and Shinkin (8,000 florins)—1837 fr. 69 c.

##### B.

Foundations administered by the Office of the Seminary of Malines—

1. Connolly, Arnold (2,383 florins in 1715)—146 fr. 11 c.
2. French, Nicholas, Bishop of Ferns (600 florins in 1683)—231 fr. 50 c.
3. Mathew, Eugene, Bishop of Dublin (gave 2,400 florins in 1624)—172 fr. 9c.
4. Normel, James (in 1653 gave 933 florins)—233 fr. 47 c.
5. Sullivan, John (see his life here)—9568.83.
6. Theige, Matthew (in 1652 gave 5,702 florins)—1,302 fr. 65 c.

We clearly see here why the bourses of this last list are yet so valuable, and those of the first so profitless:—the one is in the hands of Ecclesiastics, and the other is in the power of seculars. The bourse of John O'Sullivan would have been also lost were it not that, through the powerful influence of Doctor Moriarty, Earl Granville brought



Physick, lately in Ostend, now in Bruges, under Lieutenant fflorence O'Sullivan of Collonell Rut's regiment.

2ndly. The family Cumurhagh, otherwise called the family MacMuir-rihirtigg, who had twenty-and-one ploughlands. They were formerly a family of good note for hospitality, their mansion house was Colah; the chiefest now of whose note of them are some few good clergyman.

3rdly. The family of Glanbegh who had sixteen ploughlands, their mansion-house Glanbegh. They were for a long time of good note, but now extinct.

4thly. The family Caneach and Glanareane who had sixteen ploughlands and a half, and were divided into two branches, that is, Cliocht Philip and Clioct Murirtig, *i.e.*, the descendants of Philip, and the descendants of Mortagh. Their mansion-houses were at Caneagh and Glanarcane. They were a family of good note for education and manhood. Of the branch of said Caneagh was the learned and pious Provincial of the Franciscan Order, who suffered martyrdom in the island of Scariff in the west of county of Kerry, in Cromwell's time.<sup>(15)</sup>

such pressure on the liberal (infidel) government of Belgium of the day, that they were obliged to hand over this bourse to the ecclesiastical authorities in Belgium; and thus this inestimable boon has been secured to all future generations of the O'Sullivans, by this illustrious Bishop, and the practical interference of his secretary, now the Most Rev. Doctor J. Coffey, Bishop of Kerry.

(15) Their territory extended from Tuosist, south-side of the "Wide embayed Maire" (Kenmare bay), to the confines of county Cork. Father O'Sullivan's baptismal name was Dermott, which was changed to Francis when he entered religion. "He was born," says Father L. Browne, O.F.M., "about the beginning of the seventeenth century, and having received the elements of education at home, proceeded to Spain, where more than one of his name held high rank in Court and field. He there entered the Franciscan Noviciate. He read a distinguished course in the Order, and took out his degree in theology. In 1630 he bade farewell to the schools in Spain, and returning to his native land, entered upon the dangerous Irish Mission. The principal scene of his labours was Kerry. He was Guardian of Ardfert for several years, and Lynch, in his *MS. History of the Irish Bishops*, tell us that when Geoffrey O'Daly, Bishop of Kerry, opened a College at Tralee; Dermot O'Sullivan, O.S.F., was among the professors of theology. The others were Conor M'Carthy, Pastor of Kileentiarna; Thaddeus Moriarty, O.P., and James Mahony, O.S.A. The esteem in which he was held in his own Order is shown by his name being placed by the Chapter of Kilconnell, in 1645, on the list from which the future Commissary-Visitor should be selected.

"When the great rising of 1641 took place, the Munster chiefs cast about for the fittest person to plead the cause of their country and religion at the Court of Spain. Their choice fell upon Father Francis O'Sullivan. He accepted the embassy, and was so successful in his suit that he obtained, in a short time, from Philip IV., three thousand pounds in silver and a large supply of muskets and ammunition. These much needed succours were speedily despatched to Ireland, and reached Dungarvan in safety. Having fulfilled his mission, he appears to have returned without delay. He was certainly in Ireland, and Guardian of Ardfert, in 1645.

"Desolation and blood ushered in the mid-century. The five days' slaughter at Drogheda, the murdered women and children round the great cross in the Bull-ring of Wexford, and worse than all, the calamitous death of Owen Roe O'Neill on his march southwards to cross swords with Cromwell—these are the harrowing scenes, at which

And of said family was an officer of good note for great courage and admirable strength, concerned in Sarsfield's Horse, and distinguished himself greatly at the breach of the Boyne, where he received such mortal wounds, of which he dyed the same night after said breach. Of said two branches are now some good clergymen, and some few that live in the station of private gentlemen, some in the county of Kerry and some near Dublin.

we shudder even now as we read, that chilled the blood and palsied the arm of the Catholic soldiers of Ireland during the closing months of 1649. Leinster and the greater portion of Munster were overrun by the Parliamentarians in the beginning of the new year, and when the Franciscan Chapter met at Kilconnell, on August 17th, 1650, there only remained to the Confederates the seaports of Limerick and Galway, and some of the western counties. Notwithstanding the dangers which beset the way the Fathers assembled in their full number. All the "vocals" were present, that is all who had the right of voting in the elections. The first business was the consideration of the conduct of those who had supported Caron in his opposition to the Nuncio and to the late Provincial. Most of them appeared before the Chapter, and having made complete submission, were, thereupon, absolved from the censures they had incurred, and dismissed to the convents. Father Francis O'Sullivan was then elected Provincial, and Guardians appointed for sixty-two convents in Ireland, and for the four colleges on the Continent which belonged to the Irish province, viz.: For St. Antony's at Louvain, St. Isidore at Rome, the College of Immaculate Conception at Prague, and the newly-acquired convent at Vielum in Poland. As these, under the circumstances of the time, could not be governed from Ireland, the Provincial delegated his powers to the celebrated Father John Colgan, and appointed him Commissary, with full jurisdiction over all our houses beyond the seas.

"Before the Chapter separated it was announced that since September, 1647, one hundred and twenty of the brethern had died, many of them, we may be sure, from ill-treatment and exposure, and that *fourteen* had suffered martyrdom . . . In 1653, we find him instructing ("erudiens," Lynch writes) the Catholics of Dunkerron and Iveragh. He could, at least, trust the fidelity of his own kith and kin, and here, if anywhere, he was secure. But, no, the merciful Lord had chosen to call his servant. He had fought the good fight, and the crown was ready for the victor.

"In June, a company of Cromwellian troops, under the command of Colonel Nelson, defiled through the mountain passes of West Kerry. Rapine and murder marked their track. The terrified inhabitants fled to the hiding places of the reeks and glens. The Provincial retired to the Atlantic sea-board, and finally took refuge in Scarriff, an island to the north of the Kenmare River, some two or three miles off Darrynane. . . . On the eve of the feast of the Baptist a troop of Nelson's solders landed on the island. Father O'Sullivan had concealed himself in a cave on the shore. They quickly discovered his hiding place, and rushed upon the defenceless priest. Their muskets were raised to fire, but before the shots could take effect, a wretch sprang forward and cut off the upper portion of his skull with one blow of his sword. Thus died the martyr of Christ, on June 23rd, 1653. Many years had he laboured for the Master, and when dangers came, when the wolves overran the vinyard, he laboured still, and flinched not. If he seemed to retreat before the ravening pack, it was in obedience to the Gospel precept, "If they persecute you in one city, flee into another." (Matt. c. x., v. 23.) Like St. Mark, he neither feared to die, nor yet refused to live in the need of his brethern.

"His body was laid at rest in the little graveyard on the eastern side of the island, and for many years the "martyr's grave" was pointed out with reverence. Some time after the events narrated above, Scarriff came into possession of the O'Connells of Darrynane. One of the family removed the upper portion of the skull to their residence, where it was religiously venerated as the relic of a martyr for several generations. Even so late as the time of Maurice O'Connell, the Liberator's uncle, it was brought forward on important occasions when people of the neighbourhood were being sworn, to impart solemnity to the truth."

"*Provincials of the Franciscan Order in Ireland. Fran. Tertiary, March, 1898, p. 321. By V. R. Father Lawrence Browne, O.F.M., Cork.*"

(To be continued.)