

of Tallagh,¹ at the 9th of June. We have not been able to glean any other particulars concerning him. At the same date, the Martyrology of Donegal² also registers the name of Dashianna, son of Deglan.

ARTICLE VII.—FEAST OF A HOLY WOMAN WHOSE NAME IS UNKNOWN, AND WHO WAS BORNE INTO HEAVEN BY ANGELS. [*Sixth Century.*] At this date, we find introduced into a Calendar³ the festival of a beatified woman, whose name is not known, but whose soul St. Columkille beheld ascending into Heaven.² After a great struggle with demons, the Angels came to receive her into the mansions of everlasting bliss. This festival is noted by the Bollandists,³ among the pretermitted saints.

ARTICLE VIII.—ST. AMALGHADH MAC EACHACH. In the Martyrology of Tallagh,¹ a festival of honour in Amalghaidh mac Eachach is recorded at the 9th of June. Little more seems to be known concerning this saint. In the Martyrology of Donegal,² we find an almost similar entry, and at the same date, of Amhalgaidh, son of Eochaidh.

ARTICLE IX.—CRUINHTHER, MAC UA NESSE. The Martyrology of Tallagh¹ mentions, that veneration was paid, at the 9th of June, to Crumther mac h Nessi. His proper name seems to be unknown, for he is set down only as a Priest. We find his name entered, also, in the Martyrology of Donegal,² at the same date, as Cruimther³ Mac Ua Nesse.

ARTICLE X.—FESTIVAL ASCRIBED TO ST. COLMAN. At the 9th June; the Bollandists¹ quote Father Henry Fitzsimon² for the Feast of St. Colman; but, they do not pretend to particularize who he had been, among the many Irish Saints bearing that name.

ARTICLE XI.—ST. COME, OR COMUS, ABBOT. [*Sixth Century.*] In Adam King's Kalendar, at the 9th of June, is entered the feast of a St. Come, said to have been Abbot and Confessor in Scotland, under King Aidanus.¹ Also, he is commemorated by Dempster, in his Menologium Scotorum,² as

¹ Life of St. Columba," Additional Notes G, num. 5, p. 279.

² See "Trias Thaumaturga," Quinta Vita S. Columbae, lib. i., cap. ix., p. 399, and n. 54, p. 450.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxvi.

² Edited by Rev. Drs. Todd and Reeves, pp. 164, 165.

ARTICLE VII.—¹ In Gynæceo Ariuri.

² See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 9, pp. 208, 209.

³ See "Acta Sanctorum," toms ii., Junii ix., p. 148. Also Vita Secunda S. Columbae, lib. iii., cap. i., num. 89, p. 229.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxvi.

² Edited by Drs. Todd and Reeves, pp. 164, 165.

ARTICLE IX.—¹ Edited by Rev. Dr. Kelly, p. xxvi.

² Edited by Drs. Todd and Reeves, pp. 164, 165.

³ In a note, Dr. Todd says: "The word *crumther*, the Celtic form of the word *crubhyter*, signifies a priest." He adds, "but here it seems used as a proper name."

ARTICLE X.—¹ See "Acta Sanctorum," toms ii., Junii ix. Among the pretermitted saints, p. 148.

² Catalogus Sanctorum aliquorum Hiberniae.

ARTICLE XI.—¹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 154.

² See *ibid.*, p. 202.

an Abbot, at the same date. He must have flourished in the time of St. Columkille, who was contemporaneous with King Aidanus. He is also alluded to by Camerarius¹ as an Abbot,⁴ and by the Bollandists,⁵ at this date.

Tenth Day of June.

ARTICLE I.—ST. ILLADAN OR IOLLADHAN, SON OF EOCHADH, BISHOP OF RATHLIPHTHEN, NOW RATHLIHEN, KING'S COUNTY.

[*SIXTH CENTURY.*]

A few particulars only are recorded of this holy man, and these are to be found chiefly in the Life of St. Aidus,¹ Bishop of Killare. The pedigree as given in the Irish Genealogies refers his origin to the pagan Monarch of Ireland Laoighre, who was contemporaneous with St. Patrick,² and whose death is recorded with curious incidents, at A.D. 458.³ To the latter, he was great-grandson, being third in descent. This holy man called Illadan or Iolladhan was son to Damen, son of Ennius, who was son to Laoghaire, King of Ireland.⁴ He is also named Illand or Illandus. He was descended from the race of Niall of the Nine Hostages,⁵ as we can glean from the foregoing pedigree. It is not improbable, he had been born in that particular part of Meath province, with which his memory is especially connected, and in the earlier period of the sixth century. According to Ussher, our saint flourished, in the year 540.⁶ Having left the cares of this world, Illand became Abbot over some monks, at a place called Rathlibhthen, in a part of ancient Meath, called Feara Ceall. This now comprises Ballycownen and Ballyboy baronies, in the King's County.⁷ The place called Rath Liphthen, in Firceall, Meath, where he was venerated, has been identified with Rathlihen, or Rathlin, a part of Killoughey parish,⁸ barony of Ballyboy, in the King's County.⁹ This place is Latinized Arx Libteni; and doubtless, it was so called from an

¹ See *ibid.*, p. 238.

² Thus entered by the Bollandists: "S. Comus Abbas, Regii in Mara insula caustri."

³ See "Acta Sanctorum," toms ii., Junii ix. Among the pretermitted saints, p. 148.

ARTICLE I.—¹ He is commemorated by two festivals, in our Irish Calendars, viz. at February 23d, and at November 10th. The reader is referred to his Life, at the latter date.

² See the Third Volume of this work, at the 17th of March, Art. i. Life of St. Patrick, chap. viii., ix.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 144, 145, and nn. (f, g, h).

⁴ See Colgan's "Acta Sanctorum Hiberniae," vol. i., p. 119, 120.

et Confessoris, n. 7, p. 422.

⁵ According to Selbach, and the "Genealogies of the Irish Saints."

⁶ See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 529.

⁷ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. iii., n. 43, p. 12.

⁸ See it described, on "Ordnance Survey Townland Maps for the King's County," sheets 15, 16, 23, 24, 25, 31, 32.

⁹ In the first instance, by Thomas O'Connor, in "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii. Mr. O'Connor's Letter, dated Ro-crea, February 5th, 1838, pp. 119, 120.

ancient Fort, which rose near the site of the old monastery, and probably at a much earlier period than the erection of the latter building. It has been known as Rathlibhthen, a townland denomination a few miles from the town of Frankfort, in the King's County. It is also written, Rathlin, and Rathlibin,¹⁰ but locally pronounced Rawleen. We have no means for knowing if our saint had been the original founder of the first monastery in this locality; yet, it appears highly probable, as he lived in an age so remote from the present time. Here, there was a school, in which the Sacred Scriptures were taught, as also where secular learning was cultivated.¹¹ It is supposed, this saint founded his monastery, about the middle of the sixth century.¹² St. Illand was a principal instrument, in the hands of God, for determining the ecclesiastical vocation of St. Aidus, Bishop of Killare, whom he instructed, and sent on his mission.¹³ Our saint, besides being Abbot, exercised episcopal jurisdiction, also, as we find him called Bishop, in the Life of St. Aidus.¹⁴ The ruins of an old church yet lie within Rathlibin townland, in Killoughy parish. An enclosed cemetery now surrounds them. Only a few years back, the plan and form of the old chapel were distinguishable. But the stones—excepting some of those in the west end—were torn down, and used in building a wall round the cemetery. The church was twenty-two feet six inches in width;¹⁵ and it measured about 60 feet in length, so far as could be calculated by the writer. At the western gable, on the inside, there was an apartment, with a coved stone roof, extending the whole breadth of this edifice. Mortar still remaining on the roof shows, that it had been built over wicker-work. However, it is now greatly injured, owing to an act of Vandalism which the people of that neighbourhood allowed to be perpetrated over twenty years ago. A pious person having bequeathed a small sum of money to have a wall erected round the exposed graveyard, a stonemason contracted for its erection, and he at once proceeded to pull down the old church walls—then tolerably perfect—so that their materials were used for his purpose. Excepting the coved-roof chamber or cell, nearly every other part of the church has been removed, and even a considerable portion of that has been destroyed, as we were assured on the spot by a guide, who was cognizant of the facts we have already related. The east gable has been pulled down to within a few feet of the soil on the outside; interiorly, it supports one side of the coved-roof.¹⁶ A small fragment of the north side wall stands.¹⁷ The fine limestone of the district had been used in constructing the entire building. Immediately south of the churchyard, there is a very remarkable moat, which like so many of its class in Ireland appears to have been in great part the work of human hands. Advantage had been taken of a natural eminence, to scarp it into an artificial and a symmetrical shape, probably to place a fortification on the upper surface. About a quarter of a mile to the same side of it, Lady Well¹⁸ is

Townland Maps for the King's County," sheet 24.

¹⁰ See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 498.

¹¹ See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., p. 618.

¹² See Colgan's "Acta Sanctorum Hiberniae," xxviii. Februarii. Vita S. Aidi Episcopi Confessoris, cap. iv., v., vi., pp. 418, 419.

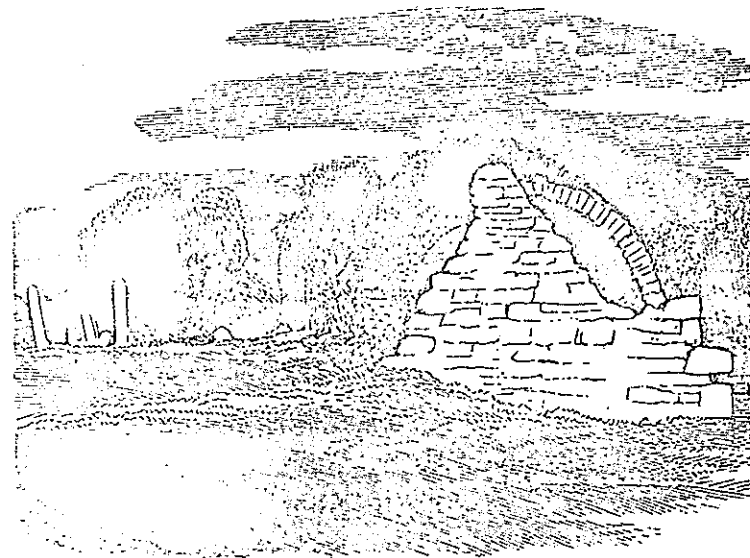
¹³ He is venerated at the 28th of Feb.

¹⁴ According to the Rev. Anthony Cogan, in his valuable work, "The Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 514. and *n. ibid.*

¹⁵ The other side seems to have sprung from a transverse wall, as we have been informed; and even portions of that division remain, to attest the correctness of this information.

¹⁶ This is represented in the foreground of the accompanying sketch, taken on the spot, the 9th of August, 1888. A great gap occurs in the side of the vaulted structure, within

seen, towards the east by south of this church.¹⁹ It was dedicated to the Blessed Virgin, and it used to be frequented, on the 8th of September, one of her festivals.²⁰ On an eminence near the old church stands a castle in ruins, which tradition says had been built by O'Molloy, to whom also the erection of the church is ascribed.²¹ The memory of the Patron Saint Illadan was held in great veneration, at Rathlibhthen church, for many centuries after his death,



Rathlibhthen Old Church, King's County.

and even until the time of Colgan; who tells us, that the statue of St. Illand, with a mitre on its head, and a crozier in hand, was to be seen there in his day. This image, however, shared the fate of many other venerable remains of Christian art, it having been broken by modern sectaries, before the middle of the seventeenth century.²² The saint's statue, with an episcopal mitre on its head and a crozier in its hand, long remained in this church, and it was to be seen there towards the close of the last century, but the head had been broken off by sacrilegious hands.²³ In 1838, Thomas O'Connor could obtain no information about the statue of St. Illadhan, and as may supposed still less can any tradition about it be recovered at the present time. The year of

crossed the church's width. Behind the south side wall appears the top of a very high and evidently ancient mound, now garnished over in great part with aged hawthorns. In the far distance are the Slieve Bloom Mountains. The writer's sketch has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

¹⁹ A very aged ash tree keeps sentinel, and a wall encompasses it.

²⁰ Mr. Thomas O'Connor says, "that Illadhan was always worshipped there, while

Lady-day became the patron day in the parish of Killoughy."

²¹ See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., sect. 5, p. 514.

²² This opinion still holds sway in the neighbourhood.

²³ See Colgan's "Acta Sanctorum Hiberniae," xxviii. Februarii. Vita S. Aidi, Episcopi Confessoris, n. 7, p. 422.

²⁴ See Archdall's, "Monasticon Hibernicum," n. 100.

this saint's death is not known; but, his festival was kept, on the 10th day of June,²⁴ probably that of his death. We find a feast set down, in the Martyrology of Tallagh,²⁵ at the 10th of June,²⁶ in honour of Illadan mac Eudocho o Raith Liphiten. We are told, moreover,²⁷ that Marianus O'Gorman and a commentator on St. Ængus²⁸ have the festival of Illad Ina Eochaidh, on the same day. The Martyrology of Donegal²⁹ records him, at the same date, under the title of Iolladhan son of Eochaidh. Under the head of Rath-Libhthen, Duaid Mac Firbis enters Iolladan, descendant—rather should he be styled son—of Eochaidh, and a bishop, at June 10th.³⁰ His festival is entered in that copy of the Irish Calendar,³¹ compiled for use of the Irish Ordnance Survey, at the iv. of the June Ides, or 10th of this month.

ARTICLE II.—ST. SANCTAN, OR SANTAN, BISHOP. Veneration was given on this day, 10th of June, to Sanctan or Santan, a bishop, as we find entered in the Martyrologies of Tallagh,¹ and of Donegal.² It has been conjectured,³ that the present St. Sanctan may have been identical with a young man, who was rescued from captivity, by St. Fechin,⁴ Abbot of Fore.⁵ Another conjecture may be quite as correct, viz., that he was connected with Kilnasantan, near Bohernabreena,⁶ near the head waters of the River Dodder,⁷ county of Dublin. Kilnasantan was granted by Archbishop Comyn—who built and endowed St. Patrick's Cathedral, Dublin⁸—to the College of St. Patrick, and confirmation of that grant was made by Pope Celestine III.,⁹ in the year 1191. In 1231, Archbishop Luke,¹⁰ granted this church to St. Patrick's Cathedral, on demise of Andrew de Menavia, the holder of it as a prebend. In 1306,¹¹ it was returned as wasted by the O'Tooles, and in 1326, the English sheriff describes it, as belonging to the manor of Tallagh, but

²⁴ See Father Sheerin's posthumous work edited by Father Ward, "Sancti Rumoldi Martyris Inelyti, Archiepiscopi Dublinensis, Mechliniensium Apostoli," &c. Dissertatio Historica de Patria S. Rumoldi, sect. 9, num. 9. p. 160.

²⁵ Edited by Rev. Dr. Kelly, p. xxvi.

²⁶ Or iv. of the Ides.

²⁷ See Colgan's "Acta Sanctorum Hibernæ," xxviii. Februarii, Vita S. Aidi Episc. et Confessoris, n. 7, p. 422.

²⁸ This however is not to be found in the copy of his "Féilire," as edited by Whitley Stokes, LL.D.

²⁹ Edited by Drs. Todd and Reeves, pp. 164, 165.

³⁰ See "Proceedings of Royal Irish Academy," Irish Manuscript Series, vol. i., part 1., pp. 124, 125.

³¹ There we meet, "Iolladhan ua eadair eadp o Raith Libthen i feaspair ceall i mroo. Ordnance Survey Office Copy, Common Place Book F, p. 54. In a note on the margin, I find this Raith Libthen identified as "Rathlithen or Rathlen, in the parish of Killooughy, King's County, barony of Ballyboy.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxvi.

² Edited by Drs. Todd and Reeves, pp.

166, 167. The more modern hand adds the references to Mar. and M. Taml.

³ By Colgan.

⁴ See his Life in the First Volume of this work, at January 20th, Art. ii.

⁵ See "Acta Sanctorum Hiberniæ," xx. Januarii. Secunda Vita S. Fecini, cap. xxxvii., and nn. 27, 28, pp. 137, 138, 142.

⁶ Some think the derivation to be *bubap na bpeacnae*, "road of the Britons," from *teach na bpeacnae*, "house of the Britons."

⁷ Here along the Dodder valley, mills, manufactories, bleach greens, &c., were in a flourishing state in the latter part of the last century, but they declined in the beginning of the present, and they have now almost disappeared.

⁸ About the year 1190. See Harris' Ware, vol. i., "Archbishops of Dublin," p. 315.

⁹ He ruled from 1191 to 1198. See Sir Harris Nicolas' "Chronology of History," p. 209.

¹⁰ He ruled over the See of Dublin from A.D. 1228 to A.D. 1255. See an account of him, in John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 90 to 94.

¹¹ See John D'Alton's "History of the County of Dublin," p. 755.

"lying within the Irishry," therefore waste and unprofitable.¹² During the border wars of the middle ages, the exercise of Divine service in it was rendered difficult to the English settlers.¹³ In the sixteenth century,¹⁴ it ceased to be a church for worship, a chapel having been erected at a place called by the Irish Templeogue, or "the new church." The old church of Kilnasantan is now a ruin; but it measured about 18 paces in length by 5 in breadth. Although built at a very early period, and in a sequestered spot, its walls exhibit no contemptible skill in masonry.¹⁵ Early in this century, were rude and broken granite crosses on the piers of its entrance, a large broken font inside the gate, and some tombs of the last century, uniformly and grotesquely sculptured.

ARTICLE III.—ST. SEN BERACH, OF CUIL-DREPHNI, COUNTY OF SLIGO. The Martyrology of Tallagh,¹ at the 10th of June, records the name of Seinbeirech, Chuile Dremni. Elsewhere, this place is spoken of more at length. In the Martyrology of Donegal,² at the same date, we find entered, Sen Berach, of Cuil-drephni. Between Druim chliabh, now Drumcliff, and Sligeach, now Sligo,³ in Connacht, Cuil dreimne is situated. Here the celebrated battle was fought, between Diermaid, King of Erin, with his people, and the kinsmen of Colum Cille, with the Connachtmen on the other side, to avenge the son of the King of Connacht, who was under the protection of St. Columkille. We have already treated about this matter in his Life,⁴ as also alluded to the false judgment said to have been given against him for the transcription of St. Finnen's book.⁵ Cule Drebene,⁶ as called by Adamnan,⁷ was situated in the territory of Cairbre.

ARTICLE IV.—ST. FORCHELLACH OR FAIRCHEALLACH, OF FORE, COUNTY OF WESTMEATH. On the 10th of June, in the Martyrology of Tallagh,¹ appears the name Forchellach, of Fobhair, or Fore, as having been venerated. This place is situated in the barony of Demifore, and in the county of Westmeath. An interesting account of this place has been left us, by Sir Henry Piers of Tristernagh, and written in 1682.² He relates a miracle, said to have been

¹² See *ibid.*, p. 763.

¹³ See an account of this ancient church, in William Monck Mason's valuable work, "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin, from its Foundation in 1190 to the year 1819," book i., chap. xi., pp. 74, 75.

¹⁴ An Inquisition of 1547 finds annexed to this church a demesne of 100 acres, belonging to the "economy of St. Patrick's."

¹⁵ See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin, from its Foundation in 1190 to the year 1819," book i., chap. xi., p. 74, n. (1).

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxvi.

² Edited by Drs. Todd and Reeves, pp. 166, 167.

³ Three beautiful copperplate engravings, with a ground plan of Sligo Abbey, drawn by T. Cocking and Bigan, appear in Grose's

"Antiquities of Ireland," vol. i., pp. 53 to 55.

⁴ See in the present volume, Art. i., at June 9th, chap. vii.

⁵ In a note by Dr. Todd at this word, Book, he says: "See the story in O'Donnell's Life of Columba, lib. ii., cap. 1."

⁶ Colgan has it: "Est locus hic in regione Carbarie in Connacia non procul a Sliguensi oppido, versus Aquilonem situs."—"Trias Thaumaturga," Quinta Vita S. Columbæ, n. 3, p. 452.

⁷ See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Prefacio ii., p. 9, and n. (3), p. 31.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxvi.

² See Major Charles Vallancey's "Collectanea de Rebus Hibernicis," vol. i., num. 1, "Chronographical Description of the County of Westmeath," p. 65.

³ See Ussher's "Primordia Ecclesiarum