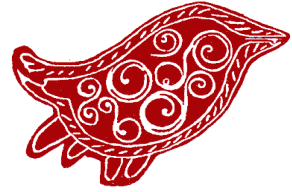


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# JOURNAL

OF THE

## CORK HISTORICAL & ARCHÆOLOGICAL SOCIETY.

Blessed Thaddeus McCarthy,

Bishop of Cork and Cloyne, 1490=92.

By REV. P. HURLEY, P.P.

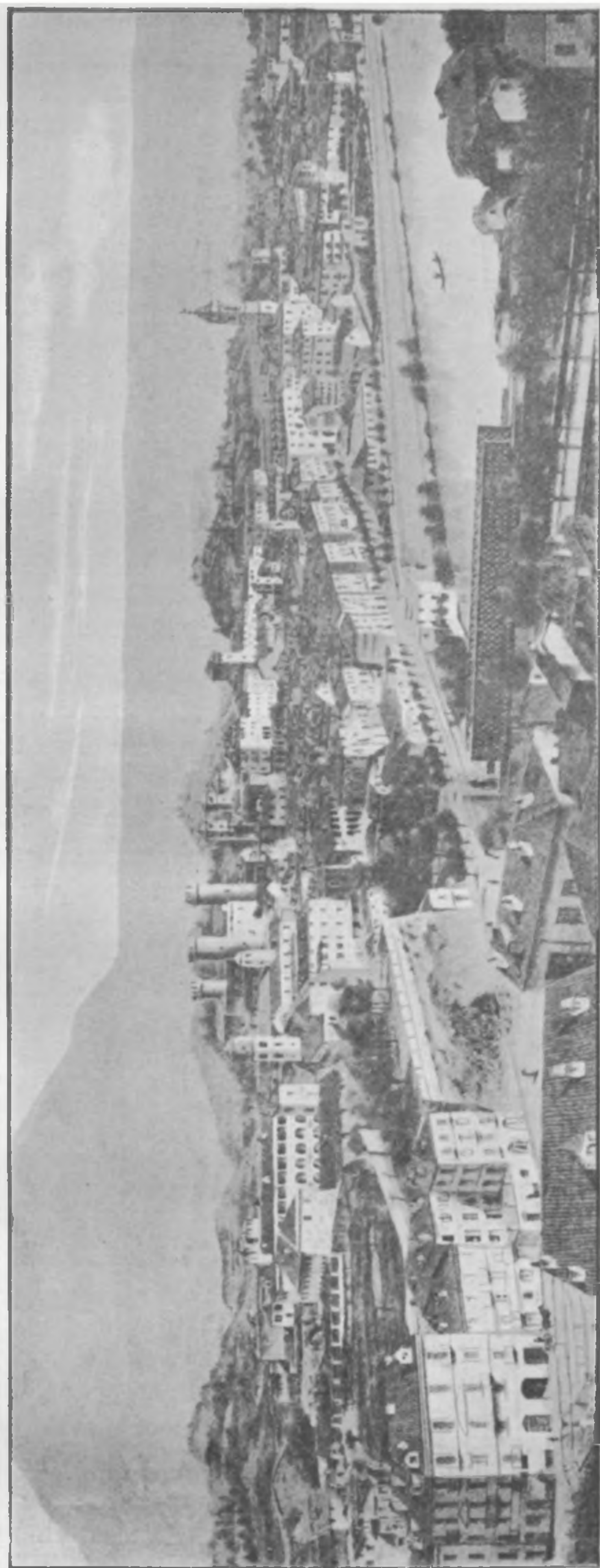


AT the request of the Editing Committee of the Cork Historical and Archæological Society, through their learned vice-president, H. W. Gillman, esq., I furnish this paper on Blessed Thaddeus. Unfortunately, the disturbed period he lived in, and the destruction of documents at home and abroad, give little material for my purpose; these are principally the process of Beatification before the Sacred Congregation of Rites, kindly presented to me by Monsignor Antonini, promoter of the cause; Dr. Maziere Brady's *Records of Cork, Cloyne and Ross*, and *Episcopal Succession in England, Scotland and Ireland*; *Histories of Cork and Ireland*; and Canon Soroglio's *Life of Blessed Thaddeus* (Ivrea, 1896).

The Wars of the Roses employed the English at home; their possessions in Ireland beyond the Pale, and the cities and towns on the seaboard, were nominal. The early English settlers were more or less independent, and the English paid tribute in several instances to the Irish chieftains to keep the peace with them. Cox, *History of Ireland*, complains bitterly of this; among others, the McCarthys of Muskerry received £20 per annum from the county Cork. As an example of the

former, Patrick Cant, or Condon, abbot of the Cistercian monastery, "Beatae Mariæ de Castro Dei," Fermoy, diocese of Cloyne, in the consistory, 15th February, 1499, on his nomination to the dioceses of Cork and Cloyne, are represented as being "in the dominion of the Earl of Desmond, who only recognises St. Peter and the apostolic see." And the king of England, who wished to confer these sees on John FitzEdmund Fitzgerald, in whose favour a former incumbent had resigned, Gerald de Geraldinis, 8th April, 1499, complains to His Holiness, and wonders that more weight is given to the letter of his subject than to himself (Brady's *Succ.*, vol. ii., page 81).

In some notices of blessed Thaddeus it is mentioned he was persecuted on account of the disturbances caused by Simnel and Perkin Warbeck. There is no proof that he was concerned in Simnel's cause. The latter only arrived in Cork from Lisbon in 1492, when blessed Thaddeus was away from Ireland; indeed there is no evidence that he ever "enjoyed possession" of the sees of Cork and Cloyne; the contrary appears to be the case. The FitzGerald had most part of the diocese of Cloyne and part of Cork under their control; the Cork portion they obtained by marriage with the heiress of De Cogan. They were anxious for and succeeded from time to time in filling the see of Cloyne, and afterwards the united sees of Cork and Cloyne with their own relatives or adherents. Undoubtedly, they made many religious foundations; for example, the collegiate church of Youghal, the convents of Dominicans and Franciscans in the town; but still they laid their hands on the temporalities of the diocese of Cloyne, which was richly endowed, so that the poverty of the see caused by such plunder was the occasion for the union of Cork and Cloyne, which took place only a little before, in 1429, when Jordan Purcell was, on the 15th of June, appointed bishop of the united sees. Dr. Maziere Brady gives, in *Records of Cork, Cloyne and Ross*, vol. iii., a very interesting history of the property of the see of Cloyne. The McCarthys being powerful rivals, and Thaddeus being of that family, was the real cause of his trouble. The troubles of the times and distance from Rome favoured them. Bishop Jordan had not either a quiet time of it. William Roche, archdeacon of Cloyne, aided by Gerald, a clergyman of the same diocese, and of the family of the FitzGerald, managed by false representations to have himself appointed coadjutor to Bishop Jordan. Jordan having appealed to the Pope and king, had him removed. On Jordan's death, William Roche tried, on the plea of being coadjutor with right of succession, to succeed, but was not successful. In 1479 William Roche was appointed, and on his resignation, in 1490, Thaddeus was appointed on the 21st of April to the sees of Cork and Cloyne.



CITY OF IVREA, PIEDMONT.

Dr. Maziere Brady asserts that the disputes for possession of the sees did not terminate until 1499, when Gerald resigned in favour of John FitzEdmund; but that during that period there were at different times two other bishops, William Roche and Thaddeus. In the consistory, June 19, 1499, the cardinal of Sienna proposed the united churches of Cork and Cloyne, vacant by the resignation of Geraldus de Geraldinis, in favour of John FitzEdmund, whose bulls provided him with those sees by Pope Pius II., and directed to King Edward of England, whose letters read in the consistory of the previous month and the letters of the Earl of Desmond to the king, on the 25th April, to the same effect; also the letters of the Most Rev. Edmund, bishop of Ross, collector in the province of Ireland, and apostolic Nuncio, given at Ross, 25th April, 1499; and the deans and chapters of the united churches of Cloyne and Ross, dated in the city of Cloyne, 27th April, 1499—all testifying that the said Gerald was provided for by Pope Pius II. to the united sees and consecrated, and that for thirty years and more he was in peaceable possession of those churches, with the good wishes and obedience of all the clergy and chapter of the see, and was still alive. Then the cardinal-titular of St. Praxedis said he made in another consistory a motion in favour of Patrick Cant, on account of the death of Jordan Purcell, not of Gerald de Geraldinis, and he remembered in the time of Pope Innocent the cardinal of Sienna had made a motion regarding these churches in favour of a certain Thaddeus, then vacant by the resignation of bishop William Roche, saying how could it be possible he could be in possession for thirty years when, meanwhile, there were so many bishops. Whereupon, when the affair appeared so intricate, it was deferred to another consistory (*Brady*, vol. iii., page 831). If it was then a puzzling problem, no wonder it is now!

I have mentioned the FitzGeralds as being so powerful in the diocese of Cloyne, now we turn our attention to the McCarthys. On the arrival of the English, Cork was a kingdom in itself. Diarmud, king of Cork, or Desmond, subjected his kingdom to yearly tribute to Henry II., anno 1172. This kingdom comprised all the country between Lismore and Brandon hills in Kerry, and the county of Cork, and the western parts of Waterford. According to the Abbé MacGeoghegan, *Hist. of Ireland*, that if regard be had to primogeniture and seniority of descent, the McCarthy family is the first in Ireland. Long before the oldest royal European families, Cormac McCarthy was bishop-king of Munster. The late Sir Bernard Burke writes:—"Few, if any, pedigrees in the British Empire can be traced to a more remote or exalted source than that of the Celtic house of McCarthy. They held at least the title of king

down to the time of Elizabeth." About the period we treat of, the McCarthys were divided into several branches—McCarthy Mor of Kerry, or princes of Desmond ; McCarthy Reagh, princes of Carbery ; McCarthys of Muskerry, and the McCarthys of Duhallow. Gerald, eighth Earl of Kildare, lord lieutenant of Ireland, gave his daughter Ellenor in marriage to Donald MacFineen McCarthy Reagh, and there is extant an indenture between the earl and McCarthy Reagh, by which on certain conditions Donald accepted to recognise the King of England, etc., dated 20th November, 1496. The power of the McCarthys was so great that all Queen Elizabeth's designs were to destroy their power (vide *Life and Letters of Florence McCarthy Mor*, and *Historical Pedigree*, by D. McCarthy Glas). We see exhibited their spirit of religion in their monastic foundations. The abbey of St. Finbarr, "de Antro," founded by St. Finbarr, was refounded by Cormac McCarthy, king of Munster, anno 1134, for canons regular of the order of St. Augustin. He also built the celebrated chapel on the Rock of Cashel, called after him "Cormac's chapel." In 1172 the Cistercian abbey of Maur, or "de Fonte vivo," in the parish of Myross, diocese of Ross, was founded by Dermot McCarthy, king of Cork ; Tracton abbey, also Cistercian, founded by the McCarthys in 1224. The Augustinian convent of Ballymacadam, near Cork, the Franciscan abbeys of Cork, Timoleague, and Kilcrea testify to it. In Muskerry and Carbery, in which the greater part of the diocese of Cork is situated, the power of the McCarthys was very great at this period. Hence the jealousy why the FitzGerald would not wish to see a member of a powerful neighbouring family in the see of Cloyne.

Reference has been made to Edmund de Courcey, bishop of Ross, etc. He was of the old and remarkable Anglo-Norman family of De Courcey. Kilbrittain castle, subsequently the residence of McCarthy Reagh, was built by his father, Patrick de Courcey, eleventh baron of Kinsale, on lands formerly belonging to the McCarthys, and from which they were dispossessed by the De Courceys. Edmund became a Franciscan friar in Timoleague Abbey, and professor of divinity ; was advanced to the see of Clogher on June 18th, 1484. As we have seen he was Pope's Nuncio in Ireland, and a great favourite of the king's (Henry VII.), whose rights he strenuously assisted against Simnel and Warbeck ; and when oaths and fidelity were enforced, he was exempted from them, and was one of the first sent for by Sir Richard Edgecombe to advise with concerning his proceedings in settling the country. He was transferred to the see of Ross after the death of bishop Odo or Hugh O'Driscoll, 26th September, 1494. He held the see of Clogher still, and had a coadjutor for its administration. He died

15th March, 1518, having the previous year resigned his see and retired to his former convent of Timoleague, which he greatly improved by the aid of his nephew James, Lord Kinsale ; he built the steeple, still to be seen, and the dormitory, infirmary, and library, and made valuable presents of plate and books. He is buried in a chapel, now unroofed, in the church of that abbey.

On the iv. kalends of January, 1488, Pope Innocent VIII. confers on Thaddeus, bishop of Ross, the abbey of Maur, or "de Fonte vivo," in that diocese, in commendam, on the resignation of Edmund de Courcey, bishop of Clogher, who also held it in the same manner and resigned it in favour of Thaddeus. Bishop de Courcey, as mentioned before, was transferred to Ross in 1495, and resigned on 4th November, 1517, in favour of John O'Murrily (Hurley), abbot of "Fonte vivo," retaining his abbey. In this document (witnessed by Lady Elinora McCarthy, of Kilbrittain castle, and wife of McCarthy Reagh ; Cornelius Cahalane, guardian of Timoleague abbey when the resignation took place ; and Maurice O'Murrily, cleric. It is attested by an apostolic notary of the diocese of Dublin. These precautions were found necessary on account of the many misrepresentations sent to Rome) the abbot is described as of the diocese of Cork, and of good address, grave, and learned in canon and civil law. His great age, more than eighty years, and being unable to the duties of his see, the merits of the said John, and being also related to him by a certain degree of affinity, are the causes assigned for his resignation ; the appointment was also recommended by the king of England. In the consistory held for the appointment, we see again the caution used. The abbot John is presented, and the cardinals are asked to judge of him themselves. Two witnesses are examined on oath in the case, Brother Richard, a professed monk of the Cistercian order, about thirty years of age, and Maurice O'Cullinane, aged forty, both priests of the diocese of Ross. The abbey is valued at sixty marks. On the state of the church they depose : The city of Ross is situated on a plain, looking southwards to the sea ; contains nearly two hundred houses, surrounded by a wall ; the soil fertile ; the cathedral church is built of cut stone, having two entrances—one in front, the other at the side ; is in the form of a cross ; about the size of B. Mariæ de Populo ; roofed with slates ; there are three naves with pillars ; the floor has no pavement ; the choir is in the centre, with wooden seats ; at the top of the choir is the high altar ; to the left of it is the sacristy, in which are the vestments, crosses, silver-gilt chalices, mitre, silver crozier. In the cemetery outside is the round tower, with one large bell. In the said church after the bishop is the dean, who is the first dignitary, valued at twelve marks ; the archdeacon,

twenty ; chancellor, eight ; twelve canons at nearly an equal value of four marks, and four vicars at the same value, who all personally or by substitute say daily in the church the divine office and some masses ; but on festivals they sing masses. The canons live through the diocese, which is only one day's journey. The bishop has a rather commodious house without the city on the sea, about half a mile distant.<sup>(1)</sup> He presents to twenty-four benefices ; the fruits consist of corn, tithes, and pasture, and amount to sixty marks.<sup>(2)</sup>

Having made this digression for information regarding the see of Ross at the time, and also the precautions taken by the Holy See, we now return to blessed Thaddeus. On 20th December, 1448, Donaldus was bishop of Ross. On Palm Sunday, April 11th, 1473, Odo, or Hugh Ohedersgroyl (O'Driscoll), was consecrated bishop of Ross, in the church of St. Cecilia at Rome (*Brady*). In 1482, on the 3rd of May, feast of the Invention of the Holy Cross, "Tateus electus Rossen" was consecrated in the church of St. Stephen de Cano, Rome, by Stephen, archbishop of Antivari. In the bull of his appointment he is styled "Tateus Machari," the Latin form of the Celtic name for McCarthy, a cleric of the diocese of Cork, "de nobili genere ex utroque parente procreatus, ac morum honestate decorus, and et in vigesimo septimo suæ ætatis constitutus." It is dated St. Peter's, iv. kalends of April, anno 1482, eleventh year of Sixtus IV.

On the xii. kalends of August, 1488, Pope Innocent VIII. directs a bull of excommunication against Thaddeus. In it he is styled Thaddeus Maccarryg, son of iniquity, under the pretext that he was provided with the see of Ross, no mention being made of Odo, who was appointed by Sixtus IV. to that see, that was then in a certain manner deprived of its pastor ; that by lay power had and does hinder Bishop Odo from administering the said church in spirituals and temporals, and receives the fruits, revenues, and income of the see of Ross, and has in fact taken possession of the city of Ross, its castles, fortifications, and other possessions ; that notwithstanding the warnings of our predecessor, Sixtus IV., under pain of excommunication, he still persevered, and even was several times censured by the authority of a provincial council of the province of Cashel.

Notwithstanding this, we find in the preceding January Thaddeus conferred with an abbey and styled bishop of Ross by De Courcey, the Papal Nuncio ; and again in July, 1492, the year the dispute between him and Odo was settled, he is called bishop of Ross, and as such paid for his abbey the usual fine to the Holy See (*Brady*).

(1) At Burgatia.

(2) Value of the mark was 13s. 4d.



As mentioned above in the case of the dioceses of Cork and Cloyne, the business appears to be very intricate, but I believe a clue may be had from the bull xi. kalends of May, 1490.<sup>(3)</sup> Pope Innocent VIII., wishing to put an end to the disputes concerning the claims of Odo and Tateus to the see of Ross, declares Odo to be the legitimate bishop. It insinuates reasons against the appointment, grounded on canon law. It imposes silence on the claims of Thaddeus, and absolves both from censures that may have been incurred, and mentions the appeal of Thaddeus to the Apostolic See. The appeal frees Thaddeus from censures of the foregoing bull; seeing the apostolic nuncio in Ireland recognised him as bishop of Ross only a few months before, and now the Pope raising him to a higher position, notwithstanding the absence of other documents, we see the character of blessed Thaddeus fully defended.

On the same day the Pope, in another bull, appointed Thaddeus bishop of Cork and Cloyne on the resignation of William Roche; and again, as William Roche had not got a proctor to resign his see, the Pope, in another bull addressed to Thaddeus, "moto proprio," appoints him bishop of Cork and Cloyne. In this bull the Pope mentions his appointment to Ross: "Ecclesiæ Rossen, tamquam vacante licet in vero non vacaret;" "vitæ ac morum honestate decorum in spiritualibus providum et temporalibus circumspectum aliis que virtutum donis insignitum." To the church of Ross appointed as if vacant, though really not vacant; adorned with probity of life and manners; in spirituals prudent, in temporals circumspect.

Thaddeus, who was present in Rome to carry out his appeal so very successfully, and his being fully justified and with praise elevated to a higher position, returned to Ireland. The city of Cork and the townsmen of Youghal, the Geraldines and Philip O'Ronan, refused to receive him. In two years again we find blessed Thaddeus in Rome. We have no details of his arrival in Ireland and refusal by the above, nor of his stay in Rome, but there is extant another bull of Innocent VIII., dated xv. kalends of August, 1492. In this Pope Innocent VIII. relates that he has heard with much displeasure that certain sons of iniquity, namely, Maurice, Earl of Desmond, and William Barry, and Edmund Maurice de Geraldine, and the community of the city of Cork, besides the university of the city of Youghal, in the Cloyne diocese, and their chiefs William

<sup>(3)</sup> There are five apostolic bulls relating to blessed Thaddeus—(1) Excommunication against him, xii. kalends August, 1488; (2) ending of the dispute regarding the church of Ross, xi. kalends May, 1490; (3) election of Thaddeus to the sees of Cork and Cloyne, the same day; (4) confirmation of same election, the same day; (5) warning and threat of excommunication against those hindering Thaddeus in the administration of his church.—*Vatican Archives*.

and Edmund, brothers, and the subjects of the foresaid city and university, besides Philip O'Ronayne,<sup>(4)</sup> cleric of the diocese of Cork, and in the fullest manner censures them from his own knowledge for hindering Thaddeus in the possession of his diocese. His Holiness calls upon all archbishops, bishops, chapters and laity, etc., to carry out all the ceremonies of excommunication against the foregoing. His Holiness also calls upon all archbishops, bishops, prelates and the beloved sons, the noble Gerald, Earl of Kildare, and Florence McKarryg, prince of Carbery, and Tadeus, prince of Desmond, and Cormac the son of Tadeus, and young Donald McKarryg, and Maurice Roche, and their brothers, sons, and subjects, to assist Thaddeus in the possession of his see. His Holiness also mentions that he has heard that Thaddeus cannot approach the cities or churches of Cork and Cloyne, and declares that every act of his has the same power as if performed in the churches of Cork and Cloyne. In this bull of the Pope we see plainly shown the jealousy of the FitzGeralds and their adherents; they do not wish to have a McCarthy in the episcopal see of Cork and Cloyne. On the other hand we see the Pope calls on the Earl of Kildare, lord lieutenant of Ireland, and whose daughter was married to McCarthy Reagh, to come to the aid of Thaddeus; on Florence himself, prince of Carbery; Tadeus, prince of Desmond (McCarthy Mor); Cormac Thadeus, of Blarney, and young Donald McCarthy Reagh, and Maurice Roche.

Armed with these letters Thaddeus leaves Rome. As far as we can see it was his third visit to the Eternal City: first on the occasion of his consecration as bishop of Ross; second, the prosecution of his appeal against Odo; this against the FitzGeralds the third. His life has been one of trial; only twenty-seven years when consecrated bishop. In his disputes with Odo from 1482 to 1490 he triumphs, and again has his troubles from 1490 to 1492, when death ended his troubles. Fortified with the last mentioned bull and letters from the Pope, Thaddeus left Rome. Whether it was real want of means for the journey, or wishing to hide his position as bishop, to maintain which would entail much expense, or through a spirit of poverty in following the footsteps of his Master, Thaddeus left Rome, travelled on foot, clad as a pilgrim, carried with him under pilgrim's garb the insignia of his rank, and also the forementioned apostolic letters. Then the journeys to Rome of pilgrims from all parts of Europe were frequent; hospitals or monasteries on the way gave shelter or food to them; the great Mount St.

(4) M. Philippus Ronan, officialis episcopi Corkee Clone, witnesses pardon of Earl of Desmond by the King, Hen. VII., 15 May, 1496.—Caulfield's *Annals of Youghal*, p. xlii.

Bernard, then as now, had its doors open to give shelter and aid to the traveller and pilgrim ; the several monasteries in Italy and at this side of the Alps had their doors open to receive them. Blessed Thaddeus journeyed on from Rome, having his business finished. Doubtless he visited and prayed at the several sanctuaries on his way. At length he arrived at Ivrea on the 23rd or 24th of October, anno 1492. Entering the ancient gate of the city he visited the cathedral, and again went on his way towards home. On the old way to Aosta, a little outside the city of Ivrea, was the "Hospital of the Twenty-one," founded in the year 1005, at the advice of St. Bernard of Mentone, at the place now called the hamlet of St. Antonio. The noble lords of Challant and Solerio founded it for twenty-one beds, hence the name. Monsignor Alberto Gonzaga, bishop of Ivrea, in an act of the 23rd February, 1310, granted and united it to the chapter of the collegiate church of St. Orso of Aosta with all its means, so that the canons on their journeys might have a place to lodge in, on the condition that the rector should always be a canon of St. Orso, presented by the said chapter, and that a third part of the revenues should be spent in hospitality and the care of the sick. The hospital was destroyed on the occasion of the Franco-Spanish war in 1544 ; the church was reconstructed under the title of St. Anthony, abbot, with the annexed rustic building.

Blessed Thaddeus, wearied by his long journey on foot, knocked at the door of this hospital and received admittance. He died there on the 24th of October, aged thirty-seven years. He had no attendants to close his eyes or assist at his last moments ; a bright light was seen about his bed, the servants ran to see the cause of it and found it a mysterious light, in the midst of which lay the dead pilgrim. The rector of the hospital the following morning went to report the circumstance to Monsignor Nicholas Garigliatti, bishop of Ivrea, who came at once to inquire the cause and to know who was the pilgrim of the hospital. Opening the bag he had on his journey, the servants discovered to their surprise an episcopal cross, ring, and papers, testifying that he was bishop of Cork and Cloyne in Ireland, and of the royal race of McCarthy. On hearing the news people flocked from all parts to see the pilgrim-bishop, who they regarded as a saint, and many sick were here cured and restored to health. Seeing this the bishop ordered the body to be carried to the cathedral, which was accompanied with great solemnity, the chapter, clergy, and religious orders all going with a great multitude of people more in the way of triumph than a funeral. Brought to the cathedral the body was exposed for some days in order to satisfy the devotions of the citizens and strangers. By arrangement of the bishop and chapter it was placed under the table of the altar, in which were the remains of

another bishop, St. Eusebius, bishop of Ivrea. On the side of the slab was placed the inscription:—

CAVA S. EUSEBIET SEPULCHRUM B. THADEI EP. HIB.

Unfortunately, in the year 1620, on the occasion of a fire, many documents were destroyed, so that the account of the extraordinary events that happened at the death of blessed Thaddeus are lost; but from 1492 until now Thaddeus has been venerated as blessed in the church of Ivrea.

In the calendar of the saints and blessed in the vellum MS. for the use of the clergy of the diocese, 1488, it is mentioned in the end and the same handwriting that blessed Thaddeus, a few days after his death, commenced to work many miracles, and that the said scribe, Master Legerio, was cured of an obstinate fever. “Anno dni. MCCCCLXXXII, die xxiiii Octobris migravit de hoc selo i pace R. D. Thadeus Epis. Yberiensis c. post paucos dies capit multa miracula facere et pro Magro. Legerio Store q. multum vexab febribus.”

There is a parchment, in part torn, by the opinion of skilled archæologists judged to be written at the end of the fifteenth or beginning of the sixteenth century, in which is enumerated the relics preserved in the cathedral, and mentioning that there rest the bodies of the martyrs Savino, Bessi, and Tegulus, and of St. Veremund. The author of the distich is entirely occupied with Thaddeus, of whom he is in admiration, saying he is of the royal race of Machar, more renowned by miracles, everywhere blessed, and invites all to venerate him.

Marmoreis tumulis hoc templo Virginis almæ;  
 Corpora sanctorum plura sepulta jacent  
 Martiris hic Bessi : Theguli : Sanctique Savini :  
 Atque Virimundi molius ossa cubant.  
 Hic Thadeus adest que misit hybernia presul.  
 Auspice quo venit sepe petita salus.  
 Regia progenies : alto de sanguine Machar ;  
 Quam nostri ingenuam nunc latique vocant ;  
 Ingenuit moriens : quem Hyberno sydere cretum  
 Non Chariense tenet : nec Clovinense solum.  
 Sic visum superis : urbs Eporedia corpus ;  
 Templo majori marmore claudat opus  
 Nunc jacet Eusebii testudinis ipse sacello :  
 Pauperiens Christi divitis inde tulit.  
 Nunc clarum reddunt miracula Sancta, beatus  
 Extat ; et in toto dicitur orbe pius.  
 Huc quicumque venis divum venerare Thadeum  
 Votaque fac precibus dicque viator ave.  
 Mille quadringentos annos tunc orbis agebat  
 Atque nonagenos ; postmodum junge duos.

'Neath marble tombs, in this the virgin's shrine,  
 The bones of many a saint in peace recline ;  
 Here martyred  
 Thaddeus there, from Erin's shore he came,  
 A bishop, of McCarthy's royal name,  
 At whose behest were wondrous cures oft made.  
 Still Latium, Genoa, invoke his aid.  
 Dying, he mourned that not on Irish soil,  
 Where sped his youth, should close his earthly toil ;  
 Nor Cloyne, nor Kerry, (s) but Ivrea owns  
 (For God so willed) the saintly bishop's bones.  
 'Tis meet that they in marble shrine encased  
 Should be within the great cathedral placed.  
 Like Christ, whose tomb for another was made,  
 He in Eusebius' cenotaph is laid.  
 Soon sacred prodigies his power attest,  
 And all the earth proclaim him pious, blest ;  
 O ye who hither come, our saint assail  
 With prayers and votive gifts ; nor, traveller fail  
 To greet with reverence the holy dead.  
 Since Christ was born a thousand years had fled,  
 Four hundred then and ninety-two beside  
 Had passed away, when St. Thaddeus died.

The memory of blessed Thaddeus had died out at home, though, I believe, the McCarthy family had a tradition of a holy bishop of their family who died and was venerated in Italy on account of his miracles and remarkable occurrences at his death.

When in June, 1847, Archbishop Murray, of Dublin, received from the bishop of Ivrea a letter enclosing one thousand francs for the poor famine-stricken in Ireland, he also enclosed a separate paper :—

DE BEATO THADDEO, EPISCOPO HIBERNIÆ.

Anno Domini millesimo quadringentesimo nonagesimo secundo, die vigesima quarta Octobris, Eporodiæ (antiquæ urbis Transalpinæ in Pedomontio) postremum obiit diem in hospitio peregrinorum sub titulo sancti Antonii, quidam viator incognitus ; atque eodem instante lux mira prope lectum in quo Jacebat effulsit, et Episcopo Eporediensi apparuit homo venerandus Pontificalibus indumentis vestitus ; Thaddeum Machar Hiberniæ Episcopum illum esse innotuit et chartis quas deferebat et in Cathedrali ejus corpus solemnè pompa depositum est sub altari, et in tumulo sancti Eusebii Episcopi Eporediensis, atque post paucos dies cepit multa miracula facere.

His lordship also follows by stating that all papers to indicate his country, his episcopal character, miracles, were known, but destroyed by

(s) This translation is from an article in the *Irish Ecclesiastical Record*, vol. i., June, 1865. It presumes Thaddeus to have been from Kerry, and of the McCarthy Mor branch. Dr. Renehan, president of Maynooth College, took a great interest in looking up every document regarding blessed Thaddeus.

fire in the seventeenth century, when the episcopal archives were burnt. He encloses the above Latin lines, and also enquires concerning the county and life of blessed Thaddeus. Dr. Renehan in his reply, at the request of Archbishop Murray, also stated that he went abroad at an early age and embraced the monastic state. His virtues and piety soon attracted the notice of his brethren, as manifest from their chronicles ; that he repaired to Rome to receive episcopal consecration before returning to his own country from Innocent VIII., who was attracted by his virtues. I presume Dr. Renehan had not at his disposal when he wrote what are now at our disposal, otherwise he would have known the date of his consecration under Pope Sixtus, not Innocent. Regarding the monastic state, there is no mention of it in his bulls. Indeed the ancient abbey of Ross, Benedictine, depended on the Irish monastery of St. James Wurtiburg. In the list of abbots of the latter, Thaddeus was abbot from 1465 to 1475. It can scarcely be our Thaddeus, as he would be only ten years of age in 1465. I scarce think he was from Kerry, as he is distinctly described as of the diocese of Cork.

*(To be continued).*

## The Condons of Cloghleigh, Barony of Condons and Clongibbons.

BY P. RAYMOND.

(CONCLUDED).



SIR CHARLES VAVASOR marched to Condon's country and took the Castle of Cloghleigh on the 3rd June, 1643, after an obstinate defence by Condon, the governor. In this castle were about twenty men, eleven women, and seven children, some of which the soldiers stripped in order to kill them, but were prevented by Major Howell, who went to Sir Charles Vavasor, then at Ballyhindon, Mr. Roche's house, where he dined that day, and committed them to the care of Captain Wind ; who leaving them to a guard of horse, they stripped them again, and fell on them with carbine, sword, and pistol. This cruelty was so resented by Sir Charles that he vowed to hang those that commanded the guard, and would certainly have done so had not the next day's action prevented him, which proved to have been the most considerable loss the English yet received.