

"The Inheritance of My Fathers"

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A HISTORY OF THE PARISH
of
DONOUGHMORE with DONARD

in the
Diocese of Glendalough

during the period

1669 to 1969

by

THE REVD. NORMAN P. STYLES

An exposition of our Faith from the writings of Jeremy Taylor, Bishop of the Church of Ireland Dioceses of Down and Connor from 1661 to 1667:

What can be supposed wanting in the Church in order to salvation?

We have the Word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the first four General Councils, a Holy Liturgy, excellent prayers, perfect Sacraments, faith and repentance, the Ten Commandments and the sermons of Christ, and all the precepts of the Gospel. We teach the necessity of good works, and require and strictly exact the severity of a holy life. We live in obedience to God, and are ready to die for Him, and do so when He requires us so to do. We speak honourably of His Holy Name. We worship Him at the mention of His Name. We confess His attributes. We love His servants. We pray for all men. We love all Christians, even our most erring brethren. We confess our sins to God and to our brethren whom we have offended, and to God's ministers in cases of scandal or a troubled conscience. We communicate often. Our priests absolve the penitent. Our Bishops ordain Priests, and confirm baptised persons, and bless their people and intercede for them. And what could be wanting to salvation?

FOREWORD

by

HIS GRACE THE MOST REVEREND G. O. SIMMS, D.D.,
Archbishop of Armagh and Primate of All-Ireland.

A parish history warms the hearts of all of us who know the hills and the glen, the turns in the road and the wooded countryside. Each detail, rescued from the archives of the vestry-safe or drawn from the memories of the parishioners of longest standing, fascinates us when set out in print. Here is Church history and part of our country's story painted on the local canvas with the colour and atmosphere of the place we know and love so well.

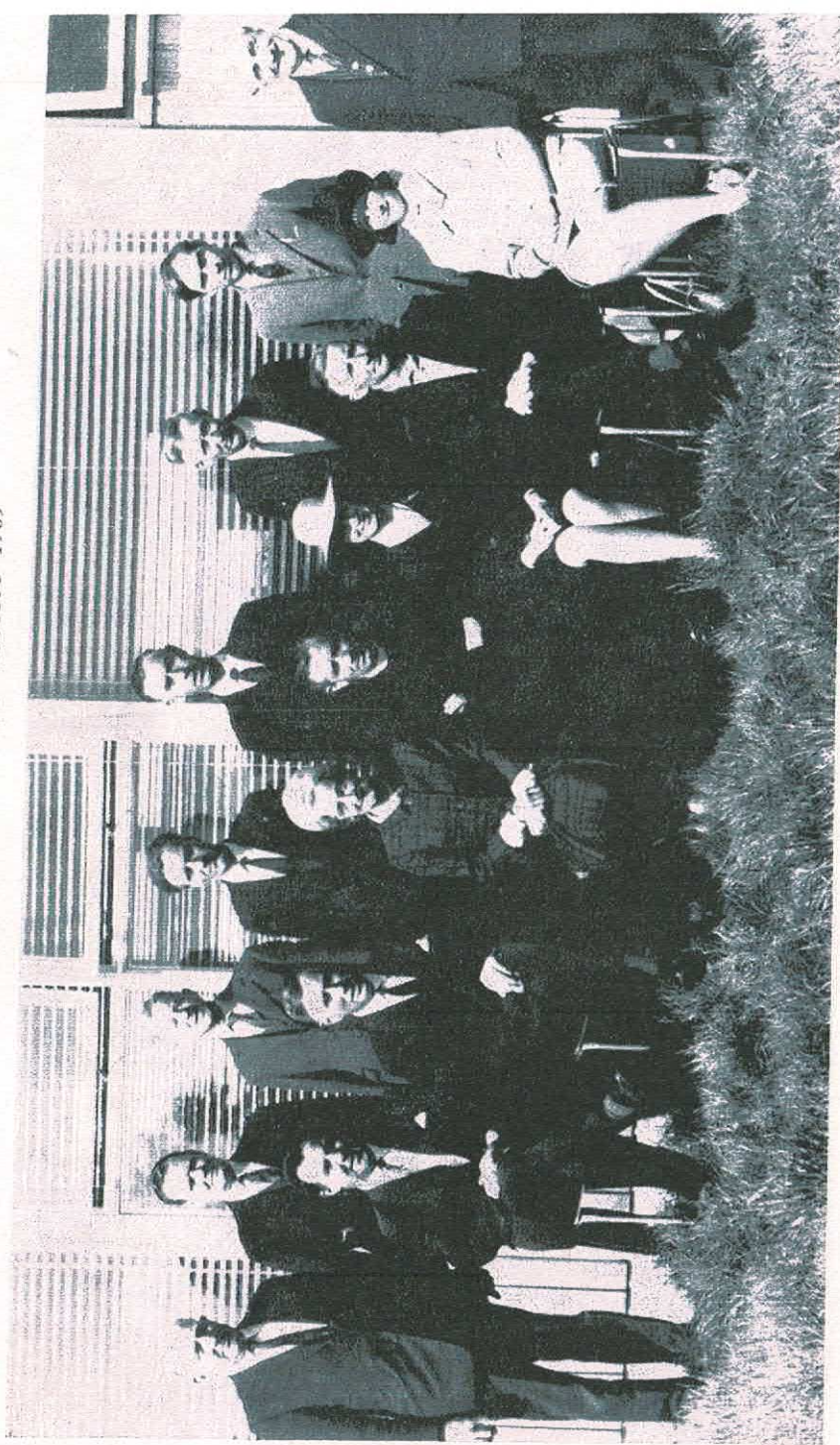
The Reverend Norman Styles has pierced together a chronicle of many generations. In the tale of 300 years of our church's life, he has made us see spiritual strength and steadfast loyalty in the continuous worship and fellowship of Donard and Donoughmore. I congratulate the author, and send my good wishes and the promise of my prayers to the whole parish at this tercentenary celebration. A history which explains place-names and furnishes a list of benefactors fosters in us a deeper interest throughout the district and helps to improve our relationships with the whole community. Those who share the mist of the same valley and, in springtime, enjoy the same pure green of the trees, coming to life again, know that they all have a rich heritage in common. For that part of our goodly heritage which we owe to our Christian faith and Church membership, we give special thanks to God and pray that we may serve Him in a spirit of charity towards all men with a show of good neighbourliness throughout our lovely landscape.

My happy memories of the churches, the school, with crowded Confirmation services and a fine sense of Church loyalty, lie between the lines of this parish history. I commend it to all who have similar memories of this part of the Diocese of Glendalough where the hills "stand about" County Wicklow.

GEORGE ARMAGH

July 1969.

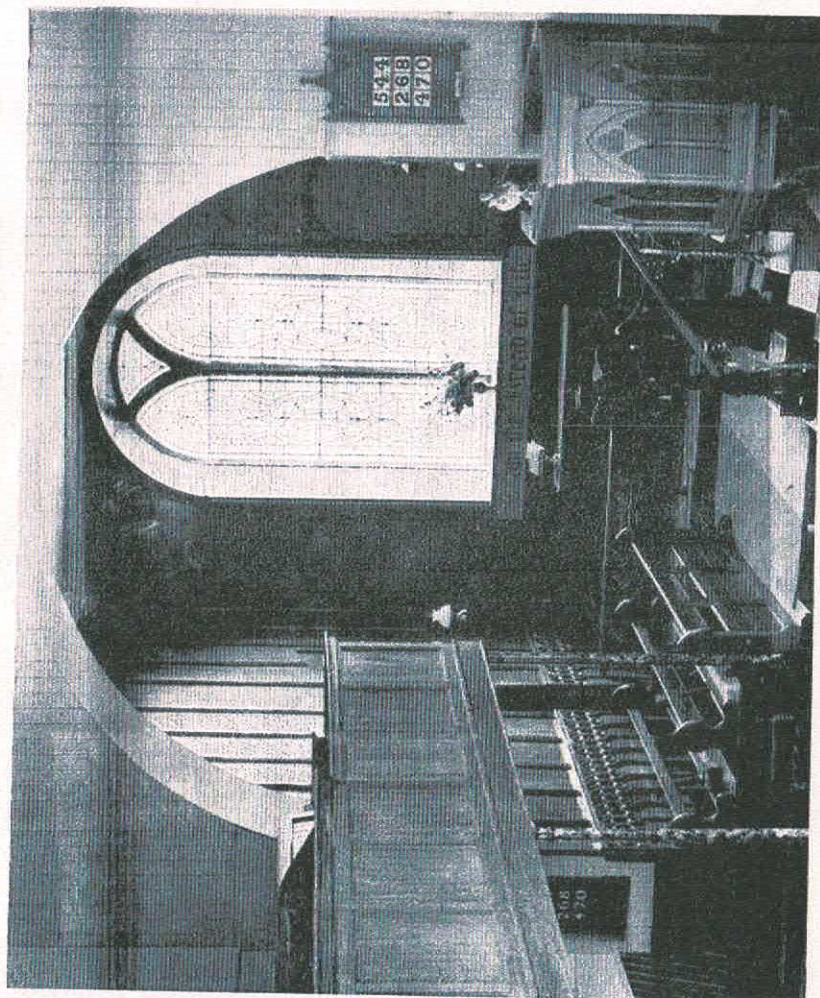
THE SELECT VESTRY 1969



It was in the mid-17th century that the ancestors of the people who now form the Church of Ireland parish of Donoughmore with Donard first came to the Glen of Imaal. The majority of them came from Wales and Scotland. They came to colonise a land not their own, in a time of tremendous political upheaval and against the wishes of the native population. They did not, however, come as political agitators or militant invaders but as small farmers stirred by official propaganda of new and better prospects far afield. Just as in recent years many young Irish men and women have left these shores to find a better life in North America or Australia, also without the permission of the original inhabitants of those countries. I think it is fair to say that the average person of the 17th century had little individual choice in political affairs. He was a product of a particular society and he was limited to choosing a philosophy within the general thought processes of his own society. If he failed to support the ideals of his own society then he became, at worst, a traitor and at least a dissenter and an outcast. In his twentieth century a man may possibly survive as an individual "free thinker" but in the 17th century it was a matter of choosing whom you will serve!

Arriving in Ireland and finding themselves in a strange country among people who were their natural enemies, the Welsh and Scots farmers formed a community of their own, observing the worship of the Reformed Church. Their families inter-married and today almost all the parishioners of the parish are related in some manner. In fact it is a parish of relationships that are not only spiritual but also physical. All this has been to the benefit of the parish so that even today in this age of laxity and carelessness in religious life the people of the Glen are known throughout the dioceses for their loyalty to the Church and its worship. This history records 300 years of this community, the Church of Ireland Parish of Donoughmore with Donard. In discovering that one of my own ancestors was incumbent of the parish at the beginning of this period (Henry Styles, 1663/70) and that the period of my own term of office coincides with this tercentenary, I undertook the task of writing this history with a feeling of close affinity with those of whom I write and who are now in my spiritual care.

I have concerned myself with the period 1669/1969—this is roughly the period from the reorganisation of the Episcopal Church of England and Ireland following the restoration of the Monarchy to the one hundredth anniversary of the Disestablishment of the Church of Ireland. But it would be unfair of me to fail to record that there have been Christian foundations in the Glen of Imaal since the early part of the fifth century. The church at Donough-



more stands upon a site of a church which by tradition was founded by St. Patrick. The name Donoughmore could be translated as the Great Church or Big Church. There is in existence a list of Rectors going back to the early 13th century. It is also recorded that the church in Donard was founded in 5th century by St. Sylvester, a follower of the Bishop Palladius (who was in the eastern part of Leinster some years prior to the time St. Patrick arrived in Ireland). The church at Donard was at first on top of what is now called Church Mountain. Beside it was a holy well which was reputed to having healing powers. For many centuries pilgrimages were made to the well but this practice died out over a century ago. In the old ruined church at the centre of Donard village, which was closed for worship in 1834, there is a stone slab in memory of St. Sylvester. This church is very old, nevertheless it is presumed that there was a succession of churches built on descending levels of the mountain prior to the village church, now in ruins. I would venture to doubt the fact that the church at Donoughmore owes its foundation to St. Patrick and would suggest that in view of the presence of Bishop Palladius in the area the church at Donoughmore could be the 'Great Church' of the Bishop Palladius and the surrounding churches built and staffed by his followers, as for example, Donard by St. Sylvester. If both churches had their beginning in the same era there must have been some connection between the two. However, I have no other evidence for this suggestion.

Antiquities of a pre-Christian have been found in the area, including a Druid circle and some very old raths, etc. Evidence of early habitation have been discovered, such as flint spearheads.

Prior to the Norman Invasion the Clan O'Toole were the hereditary Lords of Imaal. They continued, to some extent, in this capacity until the year 1547, but in the years that followed their lands were seized and given to supporters of the government. From Edward the Sixth to Cromwell, and on to William III, all found reason to remove the O'Tooles from their land, yet despite this continual deprivation there are still O'Tooles living in the Glen. The past is now history and as one old man said, 'Ah, sure we don't mind those things.'

In the mid-17th century the Reformed Episcopal Church in Ireland had suffered, as had many others, at the hands of Cromwell. The years that followed were filled with problems that made the restoration of the Church a very slow process. There was a generation removed from the Catholic tradition of the Reformed Church with its Sacred Ministry of Bishop, Priest and Deacon, and its liturgical worship. The restored monarchy in its effort

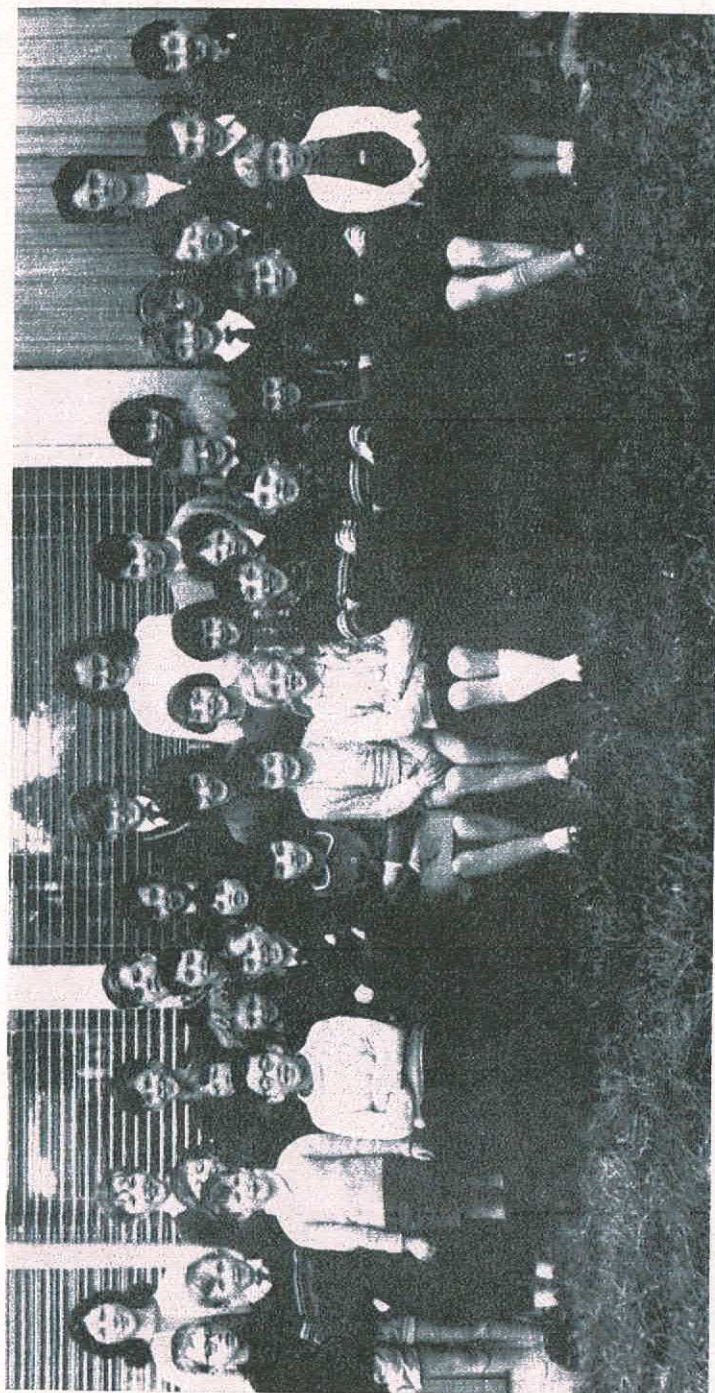
INTERIOR OF DONARD CHURCH



to unite the people and prevent a further civil war was ready to appease those who opposed the Episcopal rule and conduct of the Church. The indecision of the political and religious hierarchy in London was reflected in the confusion of the Church in Ireland. Bishops of the Church in Ireland, zealous for the care of their diocese, found communication with their clergy in the rural areas difficult. It was necessary to examine each clergyman as to the validity of his ordination, to set up records of Baptisms and Confirmations (which had been almost none existent) with proper diocesan returns and to introduce the Book of Common Prayer into every place of worship. It was a lengthy business and it was far from completion when James II ascended to throne of England and it looked very likely that the Reformed Episcopal Church in Ireland might be crushed again. However, the victory of William, Prince of Orange, over James and his accession to the throne as William III prevented this.

In the years immediately following the accession of William the Third consideration was given to the position of the Church of Ireland. Many old churches were utterly ruined and others had become inconveniently placed for the inhabitants. The want of churches for divine worship, and of clergy for its celebration was strongly felt by those who held high office in the Church. In fact, ecclesiastical pressure had been placed on the King which resulted in the passing of the Statute of 10 William III. This provided an act for the building of parish churches in more convenient places and the restoration of damaged buildings. Consideration was also to be given to the provision of suitable Glebes for the incumbents and permission was given for the exchange of existing glebes for places of equal value nearer to the parish church. In 1703 Bishop William King was translated from the See of Derry to the Archbishopric of Dublin. One of his first tasks was the restoration of the churches in the dioceses of Dublin and Glendalough and it is said that 'he repaired many decayed churches within his dioceses at his own expense, and brought in many impropriations, and restored them to the church. Also by large benefactions collected by his discreet solicitations from well disposed gentlemen, he procured fourteen churches to be repaired, seven to be rebuilt and nineteen to be erected, where no Divine Service had been performed since the Reformation.' Having made provision for the churches, he then set himself the task of providing resident pastors in each parish. Taking advantage of an existing statute, he apportioned where possible a glebe of twenty acres from lands belonging to the Episcopal See and where this was not available he encouraged and often cohered existing landlords to make such acreage

THE PARISH SCHOOL 1969



available for their parochial incumbents. And so it was that in the year 1711 the rebuilding of the church at Donoughmore began. The total cost of the new church was borne by the then landlord of Castleruddery, Robert Stewart, Esq., who died in the year 1721 and who was buried under the chancel. The widow of this worthy gentleman later remarried and left the parish and the family is now extinct. The building of Donoughmore Church seems to have taken some years, as the parish records show that the first Services of Holy Baptism and Burial took place in January, 1720, and all other parochial records begin on that date, but the exact date of consecration is not known. It is reasonable to assume that the consecration of the church took place in the latter months of 1719. Clergy were appointed to the parish in 1718 after a vacancy of over 15 years. The church was reroofed in 1808, repaired and enlarged by the addition of a church tower in 1821. In 1868 a new bell was purchased by the sale of some silver plate which had been donated by Sir Charles Fielding to the parish (see list of donations, etc.) In 1967 all the exterior walls were replastered and in this year (1969) repair work was carried out on the church tower.

The Church in Donard

In the village of Donard there is the remains of the old Church of Ireland parish church. The date of the building of this church is unknown but it was probably much earlier than the church at Donoughmore. During the troubled years around 1798 this church was occupied as a garrison by the local Yeomanry, who, it is stated, left the building in a very bad condition. Attempts were made to make the building serviceable but these were unsuccessful and in the year 1835, after many applications to central church funds, the Board of First Fruits made a grant of £850 available for the building of a new church. This church has been kept in good repair and this year (1969) work has been carried out on the tower and exterior walls of the church.

The Union of Donoughmore and Donard

In the year 1872 the parish of Donard was united to the parish of Donoughmore. Prior to this Donard was an independent parish which bore the original title of the Parish of Donard and Cryhelp with the Chapelry of Dunbay. The Rector of Donoughmore became the Rector of the new union, while a curate was appointed to assist. The Rector continued to reside in Donoughmore Glebe and a residence was provided for the curate in Donard. The Donoughmore Glebe was donated in the year 1716 and the Rectory

was probably built about the same time as Donoughmore Church. It was recently modernised and is still in use by the Rector. The union of the two parishes has proved a most successful one. Naturally, parishioners tend to worship in the church nearest to their home but in all other parochial matters and social events the parish acts as a strong unit.

Parochial Clergy

A list of the clergy who served in the parish is given in the Appendix, and it is only possible to comment on those who have served within living memory. Canon T. C. O'Connor, Chancellor of the Diocese, served the parish faithfully for over forty years. A tribute to his eloquence as a preacher in defence of the cause of Protestantism is given on a brass memorial in the church (see Appendix). He was followed in the cure by his brother, D. A. O'Connor, a returned missionary, who held the incumbency for a further twenty years. The Revd. F. A. Empey was forced to resign from the parish for personal reasons after eight years as Rector, to be succeeded by Canon A. H. V. Frazer, in which office he continued for over twenty-three years until 1966, when he resigned on his appointment to the parish of Rathdrum. It is of interest to note that there were only four Rectors of the parish in almost 100 years. The parish has the distinction of being the first Church of Ireland parish to have the institution of its Rector on National Television in 1968.

The Church Population

In 1834 the Church of Ireland population was given as 760 with a weekly church attendance of 310. By the end of the 19th century church attendance had decreased to a Sunday average of 175 people. This decline in church attendance and parish population continued until the beginning of the first world war when the average Sunday attendance was 80 persons in Donoughmore and 40 in Donard. These attendance figures have been maintained up to the present time. It is very encouraging to note that while there has been a serious decline in the population of rural parishes throughout Ireland our church population of 270 has remained the same over the last 50 years.

Parochial Education

The parish school at Donoughmore was built in 1821. An interesting resolution appears in the minute book of the Vestry for that year. It reads as follows: 'We, the parishioners of Donoughmore, in Vestry, offer the reward of Twenty Pounds to any person

or persons who within this calendar month present a conviction or offer information leading to a conviction of the person or persons who wrote threatening letters to the contractor of the parish school house.' It would appear that either the parishioners did not like the contractor or else they did not like being levied to pay for the school-building. The sum of twenty pounds was a very large amount in the year 1821 and the amount implies that the annoyance to the contractor must have been considerable. The school at Knockanarrigan was built in the year 1834. There were over a hundred and twenty children in these schools; in addition there were six private schools in the parish catering for some 140 children. In 1966 a new school was built in Donoughmore and the following year the school at Knockanarrigan was closed and the pupils transported by bus to the new school at Donoughmore. At the present time young people of the parish are converting the old school building for use by the pupils as a school-kitchen. The principal of the school is Miss Mildred Dowse, N.T., a native of Carnew, assisted by Miss Frances A. Allen, N.T., a member of the parish. There are 45 children on the roll. There was also a parish school in Donard but this has been closed for a number of years and the building reverted to the heirs of the Heighington Estate, the original donor.

Parish Social Life Today

In the Glen the parish hall remains the centre of the parishioners social activity. Social evenings and whist drives are well attended by parishioners of varying age groups. The Drama Group and the parish concert are still very popular events, but the main social event is still the parish fete which is held on the August Bank Holiday of each year. An important part of the fete is an open sports day which attracts many entries. However, as one would expect, the motor car and the television set have opened up new fields of entertainment for our parishioners and the need to provide entertainment in the parish hall is not as great today as it may have been even twenty years ago.

REFLECTIONS OF LIFE IN THE GLEN TWO CENTURIES AGO

"My mother used to have all our garments manufactured.

"Nearly all the Irish counties had different coloured friezes so that each man wherever he went was known by the colour of his coat.

"All the rest of the wool for blankets flannels stockings &c was spun by mother.

"About our living in my younger days we got potatoes and milk for breakfast.

"Our milk in wooden noggins, and the things used for plates were wooden trenchers which in time were superseded by tin pan-nicans and very bad white delft white plates which improved in their looks by green and blue edges, afterwards by the blue willow pattern traces of which are to be found in the houses till this day one thousand nine hundred and six.

"Mother used to come with her dish to get a few flowery potatoes to mix them with flour to make a cake for father and her breakfast bake it on a hot griddle or pan and when sufficiently baked serve it up well buttered which when I used to get a piece of I found it much more palatable than the potatoes and milk.

"Our dinners varied sometimes pigs meat, eggs and butter but very often the same as we had for breakfast.

"We had no egg cups or egg spoons so we propped them up with potatoes and eat them with the end of the iron spoons with which we used to eat our stirabout in spring as there were not a small spoon in the house save six silver ones which father bought when he got married.

"Our suppers were the same as our breakfasts.

"Eighty years ago, in the winter when farm work was slack, a travelling dancing master used to go round the farms in the Glen. He would stop at "One House" say for a week and then he would go on to the next house that wanted him. In the long evenings the boys and girls from the nearer farms would come in; they would bring music, a melodeon or a concertina and perhaps a fiddle and anyway there would be whistling. The master would teach the ordinary dancers of the day, polka, schottische, Lancers and set dancers; and they would dance in the kitchen till midnight came and it was time to go home. Sometimes there would be as many as thirty there; everybody would come who could be spared, the young to dance and the old to talk; and there would be something to eat, a pot of potatoes and plenty of hot milk; not tea. Tea was a luxury then, only for weddings christening or funerals, when the children would get a tiny drop in an egg-cup.

"I must now go back to my Sunday school days for as I have before written we migrated from the Communion rails of the church to the new School.

"Mr. Greene was at the school every Sunday morning punctual at 10.30 and taught a class of the more grown ones till nearly 12 o'clock while the young ones were taught by others.

"I was still in Miss Greene's class and she used to shew me her pinch back watch and taught me to know the time. Did I not but think that the watch was a grand sight.

"We got by heart (as we expressed) the collect for the day.

"We went up to church at 12 o'clock and when the service was over we came back to school again for more instruction.

"The younger ones were dismissed about 3 o'clock but Mr. Greene kept the elder ones for another hour and when I had grown up to be counted an elder one I never got home in winter to eat my dinner till it was dark.

"There was a lending library. Also we all got a piece of white bread (if we had had our scripture lessons) which I assure you I enjoyed very much.

"Manufactures.—None, except flannel and frize, which are carried on by farmers on their farms.

"Food of the Poor.—Potatoes, at fivepence and sixpence per stone.

"Clothing of the Poor.—Frize, coarse cloth. Frize 3s. 6d. per yard; cloth from six to eight shillings, forest cloth.

"Fuel of the Poor.—Turf in great abundance, at sixpence-halfpenny and eightpence per creel.

"Lodging of the Poor.—Cabins with a garden, at two, three or four guineas. Ground from four pounds to ten shillings, per acre.

"Tools.—Spades, three shillings; shovels, four; ploughs and harrows, thirty-five to forty; cars, about a guinea and a half.

"Cattle.—Dry cows, five to nine guineas. Milch cows, seven to twelve. Bullocks, five to fifteen or more.

"Land Uninclosed.—In the mountains very much.

"Defects.—Winter and spring crops, such as turnips, cabbages borecole, are not at all cultivated; otherwise the farmers cannot be called unskilful."

Further notes on County Wicklow are:—

"Farming.—Oxen are harnessed for draft; and the cattle are not housed in winter.

"The practice of growing turnips is increasing in the mountains near the Gold Mines. (Gold was first rediscovered in 1796).

"Leases in the County for large farms are generally thirty-one years or three lives; for small farms, twenty-one years or one life."

DONATIONS AND BEQUESTS

- 1st 1716 Mr. Stewart the then landlord of Castleruddery bestowed the Glebe on the Rectors.
- 2nd 1721 The Honble. Sir Charles Feilding gave 127 ounces of Church Plate in four Articles which Articles not been wanted the Revd. Dr. Ryan the Rector lodged in the Bank of Ireland Oct. 15, 1817.
- 3rd 1765 Mrs Cadwell left £20 a year for ever to the Protestant poor of the Parish payable 23 April, 23 Oct.
- 4th 1817 Being a year of Scarcity Revd. Sir Saml. Synge Hutchinson gave £100 to buy provisions for distressed persons resident on his Estates in this Parish.
- 5th 1818 Revd. Dr. Ryan left the Interest of £200 Government Stock to be divided among 10 Parishioners 5 Protestant and 5 Romanists the interest to be received by the Rector every April at the Bank of Ireland.
- 6th 1821 Lord Wicklow granted half an acre of Ground on which to erect the Parish School House.

THE CHURCH PLATE

The four articles of plate presented by Sir Charles Feilding (? Fielding) in 1721 had increased to six, weighing 175 ounces, before they were deposited with Lord Wicklow for safety. This was before the Rev. T. Fetherston died in 1772; in 1780 two pieces were returned to the Rev. Joseph Pasley and the Church Wardens.

Dr. Ryan received the plate in 1795 and lodged it in the Bank of Ireland. It must have stayed there till the Parish needed money for a new bell. There is a rather vague resolution of the Vestry in the 1860's about selling the plate for the purpose of buying and installing a bell; but everybody had forgotten what really happened, and the present Rector could get no information from the Bank of Ireland either as to the deposit or return of the plate.

Miss Plant remembered the bell being bought; her mother was the first to ring it, as the Rector, Mr. Radcliffe, was too ill to go up the belfry; he died that year. Mrs. Plant told her daughter that the plate was sold to buy the bell. Miss Plant gave the information about the plate in September, 1938.

The following plate is at present in the possession of the parish: Two chalices both inscribed 'Donard Church 1856'. Two Silver

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APPENDIX A

SUCCESSION LIST — 1669 TO 1969

Priests having cure of souls in the parishes of Donoughmore with Donard

DONOUGHMORE

Prebends and Rectors

1669 Henry Styles
1670 John Fitzgerald
1671 James Hierome
1679 John Stearne
1681 Wm. Staughton
1718 John Blachford
1721 Henry Brenn
1727 Francis Corbett
1729 Patrick Delany
1730 James King
1731 Thos Fetherston
1772 Joseph Pasley
1783 George Phillips
1790 Lionel, Viscount Strangford
1795 Edward Ryan

Curates

Felix O'Neill

J. W. Shiell
Joseph Nevins
Joseph Tenison
Isam Biggs
Henry Montmorency
Wm. Radcliffe
Thos F. Greene

1819 Frederick Eyre Trench

1848 William Fitzgerald

1851 To 1872 William Radcliffe

DONARD

Vicars

James Holmes
John Bird
1674 Daniel Fitzsimons
John Coffee
1700 Samuel Simpson
1703 Joseph Espine
1718 George Warburton
1719 Alexander Bradford
1732 John Humphrey
1756 Wm. Halroyd
1768 Bellingham Swan
1769 Anthony Towers
1771 Bartholomew Walker
1782 Arthur Connolly
1800 E. Blake
1814 John Lowry Dickson
1835 Francis Faris
1852 Thos. F. Greene
1856 T. McCreery
1861 Arthur E. Archer to 1872

Curates

Felix O'Neill
A. Connolly Jnr.

1872 — UNION OF DONOUGHMORE AND DONARD

| <i>Rector</i> | <i>Curate</i> |
|---|------------------------------|
| 1872 T. C. O'Connor | 1874 John Twamley |
| 1934 F. A. Empey | 1879 Oliver Walsh |
| 1913 D. A. O'Connor (Canon) | 1881 Wm. Connolly |
| 1943 Albert H. V. Frazer (Canon) | 1887 Richard Hemphill |
| 1966 Norman P. Styles (In Office 1969) | 1893 Charles W. Murray |
| | 1901 John S. Wade |
| | 1905 Arthur E. Gick |
| | 1906 John Francis Little |
| | 1907 Albert Johnston |
| | 1910 Charles Graham |
| | 1914 Charles Keane |
| | 1915 H. Stuart Long |
| | 1916 David Montgomery Taylor |

APPENDIX B

List of the names of parishioners whose families have resided in the Glen since the mid-seventeenth century.

| | | |
|---------|----------|-----------|
| Allen | Manley | Jones |
| Blake | Moody | Plant |
| Case | Murphy | Redding |
| Collins | Henbidge | Tutty |
| Eager | Hawkins | Valentine |
| Fenton | Hill | Wilson |
| Finlay | Jackson | |

Descendants of the Heighington family which was prominent in the parish life for this period still reside here now bearing the name Barrett and also the descendants of the Hudson family of Mt. Slaney bear the name Pratt.

APPENDIX C

The Select Vestry of the parish of Donoughmore with Donard 1969

| | | |
|---|---------------------|-------------------|
| Mrs. S. Pennefather, O.B.E., (Hon. Sec.) | Miss F. Allen, N.T. | Mrs. D. Styles |
| J. H. Case (Hon. Treas.) | L. H. Murphy | Capt. M. Bolton |
| Wm. Jones | J. Fox | E. W. Pennefather |
| J. Allen | S. Case | E. G. Hanbidge |

Churchwardens of Donoughmore

Rectors: J. W. Finlay Peoples: George Tutty

Churchwardens of Donard

Rectors: D. Hanbidge Peoples: Ed. Hanbidge (Mill)

Parish Glebewardens

Rectors: Wm. Hanbidge Peoples: C. H. Fenton
Suppl. J. H. Case Suppl. J. Fox

Diocesan Synodsmen

E. W. Pennefather Supp: J. W. Finlay
J. H. Case L. H. Murphy

Parochial Nominators

E. W. Pennefather C. H. Fenton J. Allen

Honorary Organists

Mrs. S. Murphy (Donard) and Miss M. Dowse, N.T. (Donoughmore)

APPENDIX D

List of Donations in Donoughmore Church

The Holy Table presented in memory of Ellen M. Little 1858/1904
The Prayer Desk, Pulpit steps and rails in memory of Martha Radcliffe died 1907
Minister's Chair in memory of James Valentine and his wife Martha, 1935
Communion Rails in memory of Mary Francis Dennis, 1895
Hymn Boards presented by T. E. Pilsworth Esq., Churchwarden 1936.
Table in Church Porch in memory of Elinor Mergin and William Valentine 1950

Memorial Tablets in Donoughmore

In memory of Wm. Radcliffe—30 years Rector, died 1872
In memory of T. C. O'Connor—40 years Rector, died 1913
In memory of Francis Wm. Greene, Esq., of Kilranalagh, died 1839
In memory of the Revd. Thos. Greene, died 1865, Pastor in the parish for 34 years
In memory of Richard Beresford Hudson Esq. of Mount Slaney, died 1874
In memory of Edward Charles and Harriet Hudson of Mount Slaney, 1922
The cost of providing the electric light in Donoughmore Church was subscribed in memory of:
Frederick John Allen, Donoughmore; Joseph Francis Case of Seskin; Francis Mary Case of Seskin; John Wm. Finlay of Ballytoole; Edward Hanbidge of Ballintruer; Richard Jones of Kelshamore; Matthew Granville Moody of Kelshamore; Robert Wilson of Ballintruer.
A tablet bearing these names is affixed to the west interior wall of the church.

List of Donations in Donard Church

Six stained glass windows presented in memory of Robert Cuthbert Heighington, 1891
A brass tablet affixed to the north wall of the church states that these six windows were dedicated to the memory of Robert Cuthbert Heighington through his energy the chancel of the church was built.

The liturgical coloured frontals for the Holy Table were presented by Norris Davidson Esq., the present landlord of Donard Demesne.
The church hymn boards were made and presented by Robert Wheatley of Donard, 1946.

Memorial Tablets in Donard

In memory of the Revd. T. C. O'Connor, 1913.
In memory of Sarah Faris 1902.
In memory of Mrs. Elizabeth E. Heighington, 1915.
In memory of Aquila MacMahon, 1898.
In memory of Charles Fausset, died 1834.
In memory of John MacMahon, 1875 and Harriet MacMahon, 1812.
Graves Cathrew B.A., B.L..
Memorial to Georgina Elizabeth Willow Cathrew 1910.
Memorial to James Humphrey Cathrew (1917).
Memorial to Ethel Goddard Davidson (1947) of Donard Demesne and sometimes President of the Mothers' Union of Ireland.

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chalices both inscribed 'Donard Church 1908'. One Silver chalice inscribed 'Church of Donoughmore 1848' One silver chalice which is not inscribed. Two patens both inscribed 'Church of Donoughmore 1848'. One paten inscribed 'Donard Church 1856'. One paten inscribed 'Donard Church 1908'. One paten not inscribed. One flagon inscribed 'Church of Donoughmore 1848'. One flagon inscribed 'Donard Church 1908'.

TERCENTENARY CELEBRATIONS 1969



The Programme

SUNDAY, 12th OCTOBER

in

DONOUGHMORE CHURCH

at 4 p.m.

Opening Service of Thanksgiving

Preacher: THE VERY REVD. T. N. SALMON, B.D.,
The Dean of Christ Church Cathedral, Dublin.

THURSDAY, 16th OCTOBER

in

DONOUGHMORE HALL

at 8.30 p.m.

"A Future for Minorities"

AN OPEN FORUM. *Chairman:* MR. BUNNY CARR, R.T.E.

FRIDAY, 17th OCTOBER

in

THE DOWNSHIRE HOTEL, BLESSINGTON

A Harvest Supper

SUNDAY, 19th OCTOBER

in

DONARD CHURCH

at 8.30 p.m.

Closing Service of Thanksgiving