

3

No. 3

October 1976.

CONTENTS

Page

- | | | |
|-----|--|------------------|
| 2. | Editorial. | |
| 3. | Carrickcastle and Seafield, Co. Waterford. | by H. Gallwey. |
| 6. | Irish in Waterford; Smuggling; Dunhill. | |
| 7. | Waterford Bakers' Societies 1822 - '69 | by J. Swift. |
| 8. | Waterford Merchants and Bordeaux | by B. McHenry. |
| 9. | In search of Donncha, (part II) | by T. O'Regan. |
| 11. | Reports of Summer Outings '76 (Bunmahon; Clonmines & Bannow; Licketstown) | |
| 13. | Christ Church Cathedral | by J. Chambers. |
| 15. | Friary, Holy Ghost House and French Church | by Fr. Ignatius. |
| 19. | The Fulachta Fiadha of Ferrybank | by J. O'Meara. |
| 20. | Arising from Dacies 1 & 2 (from - J.S. Carroll, Calm Power, J. Whittle, J. Mulholland, K. Laffan, Fr. Ignatius). | |
| 24. | Nickey Whittle and the 1916 bye-election | by J. Whittle. |
| 25. | Cromwell's Plantation Measure | by J.S. Carroll. |
| 26. | Old Waterford Society - Programme: Autumn/Winter 1976-'77. | |

EDITORIAL

From the previous two issues of DECIES we have learned the following rather obvious lessons : -

- (I) Even the most fascinating articles lose impact when economy is the sole arbiter of format. Therefore a more expensive process is necessary to do justice to our contributors.
- (II) This money can be found if we sell enough copies. The catch of course is, that we can't sell enough unless we first produce a sufficiently attractive magazine.
- (III) Attractive format won't sell by itself - there must also be publicity and availability (i.e. retail outlets).

Therefore sales (and probably advertisements) are the key to a more prestigious magazine for the Old Waterford Society. We can produce such a magazine if you, member, volunteer your help. Specifically, we need :-

- (a) Honorary Business Managers who would organise sales in local Book-shops and news-agents and /or who would procur advertisements. Can anyone contact emmigrant organisations ?
- (b) Honorary P.R.O.'s who would ensure publicity.
- (c) Honorary contributors. So far, almost all our articles have had to be solicited orally. We are now soliciting you reader, to contribute any snippets (up to a million words- we'll serialize it !) of local history you may have picked up from any source. This would include legends; names of fields; details of threatened or destroyed liosanna bothrirs ; buildings etc.; local curios; queries; replies to questions articles etc. etc. etc.
- (d) Honorary Local Researchers - perhaps the most important function of all. Please contact us if you have access to old business records or memoranda of any sort. If you know a wonderful old Man/Woman, do commit to paper his/her reflections and recollections and let us have them.
- (e) Honorary National Archives Researchers - this is the only job for which you need a qualification - time to spare in Dublin. The National Archives, particularly in the State Paper Office, have a great wealth of unpublished material on Waterford. Anybody who could spend even a day extracting and transcribing the references to Waterford in the indexes would be doing a very valuable job.

Surely you can help in one of these five ways. No expertise is needed - just good will. Dont leave it to others, but please contact one of us now that the next copy of DECIES will be something we can all be proud of. Contact -

Des. Cowman, "Knockane", Anestown.	(Phone 96157)
Sr. Virginea, Ferrybank Convent	(Phone 4112)
Noel Cassidy, "Lisacul", Marian Park	(Phone 3130)

Our thanks to Waterford Corporation, The Teachers' Centre and Roger Garbett without whose help DECIES would not have been produced.

By Hubert Gallwey.

In the last few months I have been investigating the history of an area near Bonmahon which comprises the townlands of Carrigcastle and Seafield and, at the outset, portions of other adjoining townlands as well. What follows is not a complete record, but it may be of interest to some readers to hear what has come to light so far.

The district in question formed the estate of a family of Power before the Cromwellian Settlement and was contained in the old parish of Ballylaneen now united with Stradbally.

The first Power of whom I find record here was Richard, who must have lived in the first quarter of the 16th century. His son Robert Moelle (the bald) died in 1550 leaving a son and heir Pierce aged 22 at his father's death and described as of Ballylaneen. Pierce was succeeded by John Power of Ballylaneen, killed fighting for the Earl of Desmond in September 1582. His son and successor Nicholas was then only three months old, so there was a long minority, and he did not get livery (possession) till 1606. At this period the estate consisted of Ballylaneen, Carrigcastle, Ballingarran and Garraninoge (Irish, Garran na Fionnoige - Grove of the Crow), the later Seafield: four townlands, all comprised in one parish of Ballylaneen.

Nicholas Power died in 1627, apparently leaving two sons, John, aged 18, who succeeded, and Pierce. By 1641 the lands had been mortgaged: Garraninoge to John Sherlock of Gracedieu, and all the rest to Walter Power, younger brother of John of Dunhill and Kilmeaden. In the Civil Survey (1654) Pierce Power fitz Nicholas is named as heir to each of the townlands - that is, if he could redeem the mortgage. Otherwise Power and Sherlock would have kept their portions of the estate. The residence was now evidently in Carrigcastle, not Ballylaneen. Walter Power is always described as of 'Carrigkislane' (Irish, Carraig a' Caisleain) so called from a rock on which a castle of the Powers once stood.

The Cromwellian Settlement, of course, changed everything. The lands were granted first to Sir John Ponsonby, ancestor of the Bessboroughs, who soon made an exchange for some other lands with Sir Thomas Osborne (knight), who was later the 5th baronet at Newtown Anner, near Clonmel.

It was soon after this that the family of Anthony became associated with Carrigcastle and adjacent townlands. In the 1670s or 1680s Sir Thomas gave a lease of Carrigcastle to Peter Anthony, whose family had already been in the locality - at Ballykeroge and at Ballydwan - for at least 40 years. Peter Anthony came to live in Carrigcastle and died in, or shortly before, 1691. The list of outlawries resulting from the Jacobite war (1689 - 91) show that there were still members of the Power family - descendants, presumably, either of Walter or of the original owners - hanging on in the area. Robert and Edward Power, both of Carrigcastle, appear on the list.

In 1695 Sir Thomas Osborne gave a lease for three lives in perpetuity to Mary, the widow of Peter Anthony, in fulfilment of a promise to her late husband. Whenever a life fell, the survivors could appoint another to replace it upon payment of £30 to Sir Thomas and his heirs. Peter Anthony's son and heir Joseph had fought as a Jacobite right to the end, so was granted the benefit of the Articles of the Treaty of Limerick, which meant that he could inherit and pass on the lease that had been granted to his mother.

Joseph is described as of Carrigcastle in 1699, 1718 and 1735, and was dead by December 1739. His successor was his eldest son Peter, who is said to have served in the Irish Brigade in France and to have fought at Fentenoy. (A Captain Anthony of the Irish Brigade certainly fought and was killed, at Fontenoy: his name seems to have been Richard. Peter could have been there too, but more likely he is confused with a brother named Richard.) Peter II of Carrigcastle died 11th October 1753 and is buried in Ballylaneen, where there is a tombstone with inscription, now very worn, for him and Catherine his wife, who died in 1782, and a couple of other members of the family. Peter left very young children, so it was probably their mother, a Barry of Leamlara, Co. Cork, that took charge for almost twenty years. She it would be who leased the lands of Garraninoge before 1775, comprising 255 acres, to one Hugh Power, whose origins we do not know. He may have been a descendant of the original 17th century family. At any rate he and his heirs held the townland for three or four generations. His lease was renewed by Joseph Anthony in 1782 for 61 years. Hugh changed the name from Garraninoge to Seafield, and built a fine house on the lands, but we read in Finn's Leinster Journal of 24th March, 1784 that 'Early on Saturday morning some villain or villains unknown set fire to the house of Hugh Power of Carrigcastle Co. Waterford. It was entirely consumed with almost all that it contained'. This was Seafield, not Carrigcastle where the Anthonys were living. Hugh Power died in 1787. Either he or his son rebuilt the house, and that is the Seafield House you see today, the residence of Mr. Richard Russell. Hugh's eldest son and successor at Seafield was Pierce Power who, in 1792, married Johanna, daughter of Roger Sweetman of Faree, Co. Wexford (parish of Newbacon). Pierce was still at Seafield in 1800, but by 1814 he had made an exchange of residence with the Anthonys and we find him in Carrigcastle while Joseph Anthony was now of Seafield. Joseph, however, moved into lodgings on the Mall in Waterford in his old age, and died there in 1824. The next head of that family was his son, Peter Standish Anthony, who had married in 1818 Susan Barron, a first cousin of Philip Barron, the scholar and enthusiast for the Irish language and literature. Sometime not long after his father's death Peter Standish Anthony leased Seafield to Philip Barron, who founded his short-lived college for the study and revival of Irish on the lands. (See article on Philip Barron in 2nd issue of this magazine, pp. 10-15.) A deed of December, 1836 shows Peter Anthony back in Seafield, but Lewis's Topographical Dictionary, published in 1837, has Philip Barron of Seafield in its list of subscribers. This would indicate that 1836 was his last year in the district and that he moved out of Seafield before the end of the year.

Meanwhile at Carrigcastle Pierce Power was succeeded by a second Hugh Power, probably his son, before 1820. Hugh is another subscriber to Lewis's Dictionary, but he seems to have given place to a son or younger brother named Pierce before December 1836, and to have settled at Ballygorey, Co. Kilkenny. Then in 1842 Peter Anthony leased the house and demesne of Seafield to a certain William Power of Stradbally for 61 years. I have not yet discovered whether this William was a relation of the Hugh and Pierce Power already mentioned, but he probably was. Pierce Power had evidently left Carrigcastle by 1842, because Peter Anthony was in residence there already in that year. Peter Anthony died in 1856. His lease of the estate in perpetuity passed to his only child by his first marriage, Sarah, an Ursuline nun in Waterford, the lands of Carrigcastle were divided among two or more tenants and the residence there became dilapidated and perhaps derelict during the nun's tenure.

William Power, who got Seafield in 1842, lived there till his death in January, 1960. He was a regular follower of the Curraghmore Hounds. His wife and children died before him, so he was succeeded by his brother

Patrick, who had been an excise Officer in Limerick. William had had to mortgage his lease of Seafield, and the financial position was so bad at his death that Patrick could only hang on for two years. He then handed over to Mrs. Mary Anne Power, widow of Lorenzo Power, one of the mortgagees, and she moved into Seafield with her only surviving son Thomas Edmond Power. Again, I do not know if there was kinship between these in-coming Powers and the previous occupiers. Mrs. Mary Anne Power, nee Wyse, was a sister of Sir Thomas Wyse, the well known diplomat, educationalist and writer, who married a niece of the Emperor Napoleon I. Hence the name Bonaparte - Wyse used by his descendants.

The son, Thomas Edmond, died in 1865, and Mrs. Mary Anne Power, nee Wyse, in 1867. The unexpired portion of the lease of 1842 then passed to a niece of her husband Lorenzo Power, a Lady St. George, living in South Africa. Neither this lady nor her son and successor (The male line of the Powers of Bolendysert being now extinct, this son of Lady St. George, being the second son, took the name Power) had any wish to come back and settle in Co. Waterford, and the latter sold his interest to the Land Commission in 1895. Seafield House, therefore, became vacant in 1867, and two years later the owner Sarah Anthony, the Ursuline nun, died, leaving her property to her half-brother James Anthony, who accordingly moved into Seafield in 1869. He married in 1872 Sarah Mary, daughter of Richard Barron of Sarahville, and had two sons and two daughters. He was made a J.P. for Co. Waterford in 1872, and he married secondly a widow, Mrs. Mary Quinlan, who had two sons and a daughter.

James Anthony J.P. was drowned in a rough sea at Bonmahon on the 17th July, 1897 when bathing with his step-sons and the husband of his step-daughter. He had made no will. There followed a Lawsuit in the High Court of Chancery between the second wife on the one side, and James Anthony's two sons on the other. When Mrs. Anthony died in 1899 her place as plaintiff in the suit was taken by her son and executor Arthur Quinlan. It is not possible now to get the details of the case, but it seems likely that the issue was the possession of Seafield - the Quinlans wanting to retain possession, and the Anthony Brothers, Joseph and James, wanting to eject them or at least to have a share. The brothers had perhaps been successful in a lower court, so that the Quinlans brought this action in the higher court. At any rate, by order of the Master of the Rolls dated 17th May, 1901, the residence and 64 acres of Seafield were sold in February 1902, and the proceeds were probably divided among the next of kin, who would be the sons and daughters and the second wife, or her representative and heir, Arthur Quinlan.

The purchaser of Seafield in 1902 was Mr. James Richard Russell of Glanmire House, Glanmire, Co. Cork. Included in the 64 acres sold was a sub-denomination called Monaspeakeen. Mr. James Russell hunted the district from 1906 to 1914 with his pack of hounds known as the Seafield Harriers, and then took over the Waterford Hounds as Master from 1914 to 1923, and again in 1926, but died in December of the latter year. His son Mr. Richard Russell, succeeded him at Seafield, and as Master, and continued to hunt the county hounds till 1957. He is the present owner and occupant of Seafield.

In the graveyard at Ballylaneen, in addition to the worn 18th century tombstone already mentioned, there is a headstone with an inscription to Commander Mark Anthony R.N., younger brother of Peter Standish Anthony of Carrigcastle, who served under Nelson at the Battle of Trafalgar (1805) as the inscription tells you, and in several other naval engagements of

the Napoleonic Wars, and finished his service as Harbour Master of Dunmore East, then a naval appointment. He died on 1st June, 1867, aged 81, in Catherine Street, Waterford.

IRISH SPEAKERS IN WATERFORD CITY

In 1881 in Waterford City 7 people professed to be having no English (Census figure). Ten years later there were still 7 people who spoke Irish only. In 1901, however, the figure had jumped to 24! Can anybody explain this?

One possibility is that some Gaelic League enthusiasts went so far as to "forget" their English completely when Her Majesty's census enumerators called. Evidence of Gaelic revivalism in the city during the 1890's is apparent from the figures below, which make an interesting contrast with the way Irish was declining all over the country as the population dropped rapidly.

	<u>Waterford City</u>			<u>Waterford County</u>		
	1881	1891	1901	1881	1891	1901
Those who spoke Irish only	7	7	24	2,983	1,314	453
Those who spoke Irish & English	2,475	1,207	2,116	46,132	34,951	29,007
Total who could speak Irish	2,482	1,214	2,140	49,115	36,265	29,460
% population who could speak Irish	11.1	5.8	8.0	54.4	46.9	48.8

S M U G G L I N G:

What can anybody tell us about smuggling along the Waterford coast? A chance discovery in the Parliamentary Papers for 1824 (vol. xi), reveals the following information from the 10th Report of Commissioners of Inquiry into Revenues arising in Ireland :-

In September 1821 4 hauls of tobacco were made at Ballymacaw, totalling 2 tons. In the following September, no less than $3\frac{1}{4}$ tons of leaf tobacco were taken in one swoop of the islands of Kane, plus another $1\frac{1}{2}$ tons further West at Bunmahon in the following week. In all about 51 tons of leaf tobacco were captured from smugglers all over Ireland in 1821 & '22, 8 of which were got in Waterford.

Does anybody know why so much leaf tobacco and how was it sold? What else was being smuggled? How long did the smuggling last? Does any tradition still; tell of smugglers along our coast (e.g. there is still "Port an Tabac" in Dunabrattin Head.

D U N H I L L:

Did anybody ever hear of glass being manufactured at Ballynageeragh near Dunhill, in the 16th Century? Also near Dunhill at Cruach are short adits of old mines. Can anybody tell us anything about them.

In January this year the "Munster Express" published an article by the present writer on the surviving records of Waterford Operative Bakers' Societies in the last Century. The records dealt with covered the period 1822 to 1837. The volume of records concerned (now in the care of the Irish Labour History Society) ends at 1840. For that year the entries are somewhat similar to those in the earlier records, giving items of the Society's income and expenditure. For instance, there were two mortality payments; for one, the widow received £5 and for the other, £3.1.6. was paid to the next of kin. After one of the burials, there was the item "6s.8d. for washing the pieces of the Society's funeral linen". Following the other burial was the item - "5s.8d. for washing the funeral linen".

The payment for this service was one of the perquisites of the Society's runner or "Beadle", as he was called in the Limerick Operative Bakers records of the time. Jerimie Gallavan was the Waterford Bakers beadle for a few years up to and including 1840. That year, as in previous years, another emolument was 8 shillings "for pairs of shoes". Other paid services of this official were associated with mortalities in members families, such as the washing and robing of the corpse, providing the Society's candle-sticks and linen as well as refreshments for the two-nights' Wake. According to the Society's records, liquer at the time was cheap at 1½d per glass of spirits and 2d a Pint for beer.

From 1840 there is a gap in the records available till 1848. The second volume of Waterford Operative Bakers records starts that year with a statement of new rules for the Society. The revised rules do not differ much from the old ones formulated in 1822 in the first volume of records. The entrance fee was set at £4, but for members' son, after 7 years apprenticeship, £1.10.0. Sickness Benefit was 10 shillings weekly for 12 weeks, mortality benefit to members next of kin was £5.

There follows another gap in the records until 1854, when a further revision of the rules appeared. This version indicates a new departure in the provision of strike or dispute benefit, at a rate of 10 shillings a week for 12 weeks for members - a sign that the Trade Societies at the time were emerging from the shadows of the Combination Laws. An other indication of greater independance is manifest in this 1854 version in the complete absence of any reference to Royal Acts or prescriptions in the preamble to the Rules.

Yet another revision of the Rules in 1861 suggests that for some interval before that date, the Society was in dissolution and had now been revived. The new Rules provided for weekly subscription of 1/- with more modest benefits, perhaps indicating that the previous collapse was caused by paying extravagant benefits. The same year, 1861, the Waterford Society joined the National Campaign to abolish or ameliorate night - baking. We have extant poster-size hand written petition from the Waterford Operative Bakers soliciting the British Parliament for ameliorative legislation. The Petition refers to the long working nights of 16 & 18 hours then common in the trade.

The Operative Baker's wages in Waterford, as in most provincial towns at the time, was 3s.4d. a night or 20 shillings a week. In Dublin it was a few shillings a week more. From this time, much of the action of local operative Bakers' Societies throughout the land was centred on establishing a National Trade Union. The Waterford Operatives were active and played their part in several attempts in the 60's and 70's to broaden the base of organisation. It was not however, until 1889 that the local societies, including the Waterford Operative Bakers, came together to form the Nation Federal Union of Bakers and Confectioners.

Waterford's direct connection with Bordeaux goes back to the 14th Century. In 1333 Edward III ordered 600 Barrels of wine for his war in Ireland, 400 for Dublin and 200 for Waterford. In the following year a quantity of wool and leather from Waterford was confiscated in Bordeaux as Waterford had no charter to export wool.

We have no direct evidence for the continuation of this trade in the following two Centuries, but in 1597 we find a man from Bannow, Adam Hodo (or Archdeacon) in residence there and petitioning for naturalisation. Six years after this the Irish College was founded and by 1678 we find the daughter of an Elizabeth Baron being baptised at Bordeaux.

In 1711 Louis xiv was given a list of 68 merchants from Northern countries living in Bordeaux. Of the eight Irish, five were from the Waterford hinterland - three from the city and one each from Carrick and New Ross. All had settled there since 1686 and were described as butter or tallow merchants as well as shop assistants or clerks.

One of these would have been Thomas Walsh of Waterford, naturalised in 1709, who became a Bourgeois de Bordeaux. His daughter married a member of another Bourgeois family - the Lees. He bought himself a country estate outside Bordeaux and his sons made several trips to the West Indies.

It would thus appear that some merchants began as agents for Waterford agricultural export firms in Bordeaux, but like Thomas Walsh did quite well in their own right, getting involved in the Transhipment of Irish meat and tallow to the French West Indies and possibly in the export of Bordeaux wines and brandy back to Ireland.

Perhaps another aspect of the Waterford connection is exemplified by the extraordinary career of a nephew of the Bishop of Waterford, Joseph Rivers of Dungarvan. He apparently had to abandon his studies in Potiers when his father got into trouble at home for recruiting for the Irish Brigade. He became a clerk with the widow Quin in Bordeaux in 1745, and never rose higher than book-keeper with various Irish families there.

Throughout the 18th Century, we find quite a large Irish Community building up in Bordeaux, consisting of not only merchants, their servants (including a Nicholas White of Wexford), tailors, coopers, inn-keepers, doctors, etc. There was even an Irish artiste Sculptor, a Patrice Power. Towards the end of the Century however, Waterford's share in this trade seemed to have declined considerably. In 1785 - '87, of the 43 ships recorded as coming to Bordeaux from Ireland, only one was from Waterford, the majority of the others being from Dublin and Cork. Perhaps Waterford Merchants were now finding the Newfoundland provisions trade more remunerative.

The purpose of this article, and of the preceding one, is not to reveal new insights on the life of Donncha Rua Mac Conmara, the Irish Scholar / Poet of two hundred years ago, but, more modestly, to recount a 20th Century traveller's quest for some of the places associated with him

In the last issue of "Decies", I dealt with the area around Sliabh gCua where Donncha lived up to the 1740's when he married and moved to Youghal. The period from 1745 to 1759 contains no information as to his whereabouts although it is assumed that he was teaching school in and between Waterford and Kilmacthomas and was possibly in Newfoundland for some time. I have heard that a regular haunt of his was the Yellow House on the Cork Road, which is still going strong (though in a different guise). Incidentally, a map of 1764 does not show a road where the modern highway from Manor Street to Ballinaneeshagh now runs. Presumably the 18th Century traveller to Cork left via the Kilmeaden Road.

In 1759, we know that Donncha was teaching in a school in Ardeenlone about ten miles from Waterford, which he called Ath-na-Scoile. To find the site, you make for Haughtons Pub (using it as a landmark only!), and turn South. Before you come to the railway crossing you can climb over the wall on your right and into a meadow which slopes down to the Dawn River. A stout pair of boots will help you cross the river, little more than a stream at this point - there used to be a ford here, hence the name of the school. The remains of an old building can be seen, covered in brambles - surely the site of the school (if it isn't, don't disillusion me). Canon Power in 1911 referred to a blackened gable close by the railway line near the level crossing.

Donncha issued a notable document to one of his pupils at this time. It is called the "Pass to Richard Fitzgerald the Gallant"- a letter of introduction we would call it today. It is a mixture of outrageous flattery, detailed commands to potential hosts and scurrilous sarcasm about some of his fellow-teachers. Here is an excerpt from T. O'Flannghaile's translation :

"Whereas there has come to Ath-na-Scoile the gentle voiced talker and the accomplished, famous, clever, heroic, valiant, sturdy, broad-chested, performer and the active, swift-footed, expeditious messenger- and the very witty, very ready, very clear narrator - and the quick, full spirited swordsman who is called the gallant Richard Fitzgerald learning the exercises, sciences and various arts of the schools, and constantly wooing the lovely maids of Mount Parnassus, namely, the nine sweet spirits who sit on the bank of Helicon's stream, ever bathing Irish poets in the fountain of the bards. For these reasons I command every heavy-hoofed, hoarse grumbling hag, every cross, complaining, vixenish virago, every pinching, poor mouthed rustic, and every badgerlike blundering churl from Credan Head to the Plain of Cashel, and from Lismore to O'Bric's Island, and thence hither beside the sea or beside a plain, to show no grudging, to give no refusal, to offer no opposition to the hero aforesaid, the gallant Richard Fitzgerald"

And so it goes on, finishing with thundering invective against the schoolmasters "Christopher Mac Heavybottom, Giddyhead O'Hackett, Coxcomb O'Boland, Tatter O'Flanagan, Dirty, puffy John O'Mulrooney, Blear Eye O' Cullenan and Giggler O'Mulcahy, inasmuch as these have not been steeped nor tested in the elements or beauties of learning or of true knowledge, but are ever spoiling and ever quenching the minds of the young who therefore have neither Latin nor good manners. "

As you can appreciate, Donncha's withering tongue and pen made him many enemies, and in 1764 he was reduced to penury and utter disrepute. In his misery he wrote a plea to James Ducket, of Whitestown, Portlaw, who was one of the better landlords of the period. Ducket received him, helped him and patronised him for many years after. The house where he lived still stands, on the farm of David Shanahan, about a quarter of a mile south of Whitestown Cross Roads. It was indeed from 1831 up to about ten years ago, the home of the Shanahan family, until the present owner reluctantly but, - if you see the house, you will understand, of necessity - had to move out to his new home built adjacently.

What a magnificent Georgian mansion it was, and still is despite the ravages of time. Three storied, with three enormous rooms on each floor, the stonework is stylish, the proportions are elegant, but the house is completely uneconomic to maintain. It is set on an eminence and commands a wonderful view of the countryside towards Portlaw. In fact a local story has it that Ducket once boasted to the then Lord Waterford that he could see much more of Curraghmore Estate than the proprietor himself - which is perfectly true !. Ducket's daughter, Ruth, is buried in Mothel graveyard.

The central room on the first floor above the main entrance is graced by a lovely arched window and was apparently Ducket's drawing room. Could we imagine Donncha and his host discussing and discoursing into the late hours. It was in this room also that Donncha - or his apostate friend William Power of Ballyvoile (experts disagree !) - fell into a drunken doze and woke to find the family's pet goat representing as he thought, the Prince of Darkness, horns, cloven hooves and all, butting him into repentance. Repentance, in Donncha's case, would in addition to the excesses of his life, need to cover his action in 1765 of recanting his religion to become the clerk of the Protestant Church in Rossmire outside Kilmacthomas. Economic necessity, rather than conviction, is interpreted as the motivating factor here, as he had a brood of hungry children to feed. The church still stands.

His declining years were spent in the Newtown area, two miles from Kilmacthomas. A local pub is named after him but I doubt if he would recognise it now. Halfway between this village and Carroll's Cross there is an interesting item which should be regarded with more than a few grains, indeed with a packet of salt. In the hedge at the side of the road there is a large slab with the initials D.M. and the date 1811 (or could it be 1877 ?) carved on it. It is claimed that Donncha was seen carving his initials in the stone. As he had been laid in his grave in 1810, being then 95 years of age and blind into the bargain, I doubt if the claim will bring the historians clamouring to the spot.

In Newtown graveyard lie the bones of Donncha Rua, his memory still vibrant, which betokens the great eccentric which he was. There were many places I had neither the time nor the facility to locate. Perhaps now some reader would know : where was Clancy's of Kill, Carrolls of Carriganure, Peter Kennedy's of Whitestown ? With regard to James Bawn Power of Ballyvoholane, to whose children Donncha was tutor, would he have lived in Georgestown beside Tom Mc Grath's. Any stories of Donncha in Newtown and of his son, Young Donncha, the weaver ? His friendship with fellow poet, Tadhg Gaelach O'Sullivan ?

Over to you

The Society met at Dunabratin where they were told of the efforts of the Mining Company of Ireland to develop lead mines in nearby Annetown in the 1830's as well as of the exploratory adits in different parts of the adjacent headland. Proceeding west, the Society stopped at Tankardstown and inspected the ruins of the engine house there, as well as the shafts still visible, including a large collapsed area. The speaker indicated the line of the railway which brought the ore to the dressing yards and the Society then followed the road parallel to the railway cutting as far as Knocknahan.

At Knocknahan the Society again inspected some of the shafts, adits, engine houses, and the copper-yard where the ore was conveyed by cart to the slip below for transhipment to Swansea. Continuing towards Punnahan, the members assembled near the children's playground on the site of the old dressing floors. Here six wheels drove the pumping equipment, as well as the crushing stamps, "patent separators" and various other machines. The ruins of some of the associated buildings were cemented on, as well as the vast amount of waste material still evident.

Concluding, the speaker suggested other parts of the mining area which members might like to visit - in particular the old workings at Cranmore and corner of the quarry under which a water channel to the Kesh is supposed

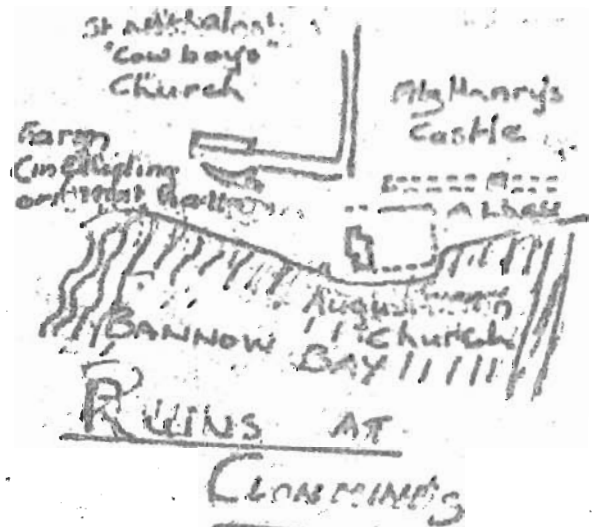


OPENING OF CLONMINE'S AND BANNON (22 / 1 / 76)

Speakers : Fr. T.C. Butler & Mr. Thomas Walsh

At Clonmine Father Butler commented on traditional beliefs that silver and tin had been mined here even before the coming of the Normans but that it was the latter who, permanently established themselves in strength in the vicinity, sought to exploit the mines and established, on the opposite (Western) shore of Bannow Bay, a trading station that survived for some centuries, but which died out when the mouth of the (former) harbour silted up, giving rise to the present configuration of the Bay.

Members inspected the surviving ruins which include those of an Augustinian Priory, a parish church, two castles and a unique building that presents the external appearance of a Norman keep or castle but the ground floor of which comprises a church of contemporary design with a high peaked and ribbed roof extending over half the floor area and a low barrel vault over the other.



Particular interest centred on the priory which was built around 1317, altered and enlarged in 1384 and believed to have been one of the finest of the Irish Augustinian foundations. Clonmines must have been a thriving town when the priory was built. It was served by the Hermits of St. Augustine (not the Canons Regular) who were brought to Ireland in pre-Norman times. It suffered dissolution in 1544.

The mines (on the Bannow side of the bay) seem never to have been worked with any real success. They were taken over by the Crown in 1546 and were operated for a few years - at one time by Dutch miners but not enough silver was won from them to justify a continuance of the effort. An attempt to re-activate them in 1840 proved abortive. The surviving chimney and adjacent building are a memorial of this attempt.

Later in the afternoon, members crossed over to Bannow where Mr. T. Walsh (Vice Chairman) addressed them from within the substantial remains of the fine church which served, and is now the sole physical reminder of the once flourishing town of Bannow which prior to the Union could send two burgesses to represent it in Parliament. The town suffered decline through loss of trade and ultimately disappeared completely, save for the church. It is a matter of conjecture whether or to what extent its demise was due to engulfment by blown sand, as is commonly believed, or to disintegration by time and the elements, removal of building materials for re-use and a subsequent take-over by nature.

The visit to Clonmines was by kind permission of the land-owner, Mr. Cobb.

OUTING TO LICKETSTOWN AREA (4/7/'76)

Speaker : Mr. Edward Walsh

(This much-esteemed member of our Society has since passed to his reward. We offer our condolences to his family)

The Speaker indicated to members the unusual disposition of houses which Licketstown shared with Moonveen and Glengrant, and possibly with four other villages in the area. The layout seems to indicate the survival of the rundale system of farm in the area until relatively recent times. Indicating that the houses have changed little since then the speaker showed members roof trusses of unsquared timber jointed only with dowels, and how many house walls were built without foundations.

Members were then brought along the elevated "Mass path" still in use between Moonveen and Glengrant, and were later shown a section of the longer path to Carrigeen which included a gap bridged by a large lintel stone as well as a "mass bush" nearby.

An unusual and most interesting feature of this outing was a lesson on thatching with river reeds by Mr. W. Walsh and accounts of local lore by Mr. Thomas O'Keefe.

OTHER OUTINGS & VISITS.

We intend to carry reports of our final three outings in Decies 4. For our outing to Clonmel on 13th June we recommend members to read "Clonmel" by Shee & Watson (see Decies 2)

Following our visit to Christ Church, the speaker there, Mr. J. Chambers has been kind enough to submit the following article:-

CHRIST CHURCH CATHEDRAL

By J. Chambers.

The Cathedral of the Blessed Trinity, commonly called Christ Church Cathedral was built between the years 1773 - 1779. This present Cathedral replaced the old and venerable building which stood for so long on that same site. Historians are prone to assume that its demolition was "to the everlasting shame of the citizens of Waterford". Yet on reflection we find that on the 14th July, 1773 a Committee appointed by the Council of the Corporation, together with the Bishop, the Dean, the Chapter, and the Cathedral Select Vestry decided on the demolition. Having inspected two of the Vaults belonging to the old Cathedral, it did not surprise the writer that the building was due for replacement.

Ware, in his writings, stated that no Vaults existed. He was wrong. There are vaults and sometime in the future they may be opened for historical inspection.

This Cathedral opened for public worship in 1779 and was capable of holding eleven hundred people. It was built in the English Classic style of the 18th century with total length of 170 ft. and breadth 58 ft. The aisles are divided by a double row of columns which support galleries North South and West. The Architect of course, was Roberts.

This then was the building which survived intact until the first restoration in the 1890's when the Architect Sir Thomas Drew, advised certain alterations in order to reduce the severity and sombreness of the interior. Galleries were removed; leaded lights replaced the old clear glass windows; Prebendary's Stalls were put in the Chancel; a much smaller Bishop's Throne was installed; a new pulpit and Baptismal Font replaced the old carved pulpit and font which took pride of place at the entrance to the choir.

Looking back now one regrets features of this restoration, particularly the removal of the galleries, and the closing up of the lower tier of windows, but it is expected that as far as possible the second restoration will correct some of the errors of 1890.

To the visitor, this historic building has much to offer, as the old Cathedral Memorial Tablets and Tombs are there. The most noted Tomb is

that of James Rice. On this Tomb is the effigy of Rice in light relief lying on his back carved as if it were in a decayed state. Figures of Saints, Apostles, etc. are represented around the sides of the Tomb. James Rice died about 1456. He had been many times Mayor of Waterford and his wife, Catherine Brown is there too "By kind permission"! The legend of this tomb is of great interest and in simple language means, "one day, you will look like this, so mend your ways".

The controversial Tomb of Strongbow is there too, with his wife, Eva occupying a very lowly position.

Bishop's Foys Tomb is another that calls for observation. It's Memorial Tablet is quite extraordinary. The Bishop stipulated £30 funeral expenses - £5 to his kinsman Thomas France for preaching the funeral oration, provided that nothing good or bad was said in that Oration.

That great and good man, Thomas France, Chanter of the Cathedral is buried at the East end of St. Olaf's Church, and his is the Tomb that can be seen from the road.

The other Memorials of interest are the Fitzgerald's and the Masons. The former is to a certain Fitzgerald of King's Meadow and John Fitzgerald, City of London, ancestors of the Island Family of that name.

The Maron Memorial is to Susannah Mason, daughter of Sir John Mason, Foundress of a small school known as the Mason School, and buried with the rest of the Mason family in the now defunct St. John's Church. The Reredos in the Cathedral are thought to be erected in Susannah's memory and its three panels should be closely observed, the symbolism being quite interesting.

The second restoration is not proceeding and we look forward to a restored building worthy of the City of Waterford.

VISIT TO FRANCISCAN FRIARY (24.6.1976)

Arising out of the interest expressed by the members of the Old Waterford Society, the Speaker, Fr. Ignatius Fennessey O.F.M. has been kind enough to submit the article following on pages The Quotations are taken from Fr. Canice Mooney's article "The Franciscans in Waterford" published in Vols. LXIS of the Journal of the Cork Historical and Archaeological Society (1964

The old Franciscan friary at Waterford (known as Grey Friars or the French Church) was founded about the year 1240 by Hugh Purcell, an Anglo-Norman knight. The Lady Chapel there and the tower were later additions. Up to 1521, the friars there were Conventual Franciscans. Since then they have not been established in Ireland. After them, the "Brown Friars" took care of the Waterford friary - just in time to be thrown out in 1540!

Documents show that alms from the Royal Exchequer were granted to the friars at Waterford from 1245 to 1355. In 1395, King Richard II. received there the submission of Turloch O'Conor Don of Connaught, William De Burgo of Clanrichard, Brian and Dermot O'Brien of Thomond and the two O'Kennedy chieftains of Ormond.

"Two friars of Waterford noted for their sanctity of life were Nicholas, who foretold the day of his death, and John, at whose tomb many miraculous cures took place." They lived in the 13th and 14th centuries.

"The old friary was suppressed in April 1540, the last Guardian at the time being Fr. John Lynch." Earlier, on Sunday, March 10, 1538, Friar Sall of Waterford had preached against the turning of churches into profane places. He was imprisoned in Dublin Castle. "He may or may not be the same friar who was hanged in his habit at Waterford in January 1539 for alleged theft."

The site of the friary was leased to Lord Grey, the Lord Deputy for Ireland. But he was executed by Henry VII in 1541. "On August 15, 1544, a merchant of Waterford, Henry Walsh, obtained from King Henry VIII a charter of incorporation of the Hospital of the Holy Ghost of Waterford, he himself to be the first Master, with 3 or 4 secular priests as Brethern, and at least 60 of the sick and infirm poor of both sexes to be found wandering in the city." (Note that the persecution was directed first against the houses of the religious, the friars, etc.). "Great wooden beams, at a height of about 12 feet, were laid across the Church, and on this the hospital was built." "The nave and the Lady Chapel were both used." But not the choir or sanctuary. Franciscans offered the Holy Sacrifice there in secret. "An official document of 13 September 1600 complains that in Waterford there were certain buildings, 'erected under colour and pretence of almshouses or hospitals, but the same are in very deed intended and publicly professed to be used for monasteries and such like houses of religion, and friars and popish priests are openly received and maintained in them'. Burials of outsiders, and sometimes of friars, continued to be made in the nave below, in the choir and the adjoining Lady Chapel".

"An informer's report of about the year 1610 states that Nicholas Walsh (who was a Franciscan priest) was living in the Holy Ghost Hospital." Father Luke Wadding, the most famous Waterford Franciscan tells us that when he was a boy, the body of a holy friar who had died in 1597 was later reburied in the old friary and found to be in-corrpt. Another buried there (1614) was Donagh O'Daly, a friar who (according to Wadding) left a reputation throughout Ireland for admirable integrity, singular prudence and praise-worthy innocence."

At the Hospital in the old friary, "repairs and enlargements were carried out in 1741 and 1743, but, as the building was again falling badly into ruin about 1878....it was decided to erect a more commodious and suitable building on the Cork Road." "Six statues in Oak, of various sizes, most of which probably belonged to the pre-Reformation friary, were also transferred to the new building. Among them are representations of Christ, Our Lady, St. Stephen and St. John the Baptist. Also transferred were an alabaster statue of St. Catherine and a sandstone head of St. John the Baptist." (See C. McLeod in R.S.A.I.Jn., lxxvi,89-100,1946)

In 1685, King Louis XIV of France revoked the Edict of Nantes - a peace settlement between Catholics and Protestants. French Protestants were attacked, and had to leave France. Some fled to Ireland; "and Waterford Corporation, at a meeting of 27th March, 1673, passed a resolution to provide habitations for 50 families of them, to start a linen industry". "The Protestant Bishop, Nathaniel Foy, had the choir of the old friary church fitted up for their religious services, and they continued to use it until about 1815. It was from this period that it acquired the name of The French Church". "By February 1713 the Huguenots had already conformed to the worship and discipline of the Church of England."

"Meanwhile, how did the Franciscans fare after their expulsion from Grey Friars? We have seen that some continued to be sheltered surreptitiously in the Holy Ghost Hospital." Some were buried there. Others lived quietly with relatives and friends, secretly doing their priestly duties. "From time to time young Waterford men, who had joined the Order on the continent, returned to share the task of keeping their religion and Order alive in their native City."

The records show an unbroken succession of Guardians or local superiors appointed to Waterford from 1612 to the present day. Fr. Canice Mooney states as well: "As far as can be ascertained, there has been no generation from 1240 until our own times during which there have not been natives of Waterford in the Franciscan Order." Today there are four from the City.

At the time of the successes of the Confederation of Kilkenny, Waterford was wholly Catholic again, a "little Rome", and there were 15 Franciscans there. An enthusiastic letter from the Guardian, Fr. Thomas Strange, dated the 26th December 1642, says that they were back in the old friary, celebrating Mass and preaching (also in the Cathedral). They were building a dormitory in the old friary, for the 15 friars, whom he names: Thomas Strange, James Maddan, Peter Brenan, Nicholas Strange, Anthony Purcell, Matthew Sharpe, Augustine Gall, John Everard, James Gibbe, Francis Woodlock, Peter Strange, and Nicholas Ledwich - all priests; Peter Canal and Francis Motal - Clerics; and Thomas Phelan, a lay brother.

Then came disaster, in the shape of Cromwell and Ireton (1650). By 1672 there were only 4 Franciscan priests and 1 lay brother in the city. They had a little Chapel somewhere, preached regularly and led a community life. Bishop John Brennan (St. Oliver Plunkett's friend) was worried about their "too much daring"; it could "irritate the Government and provoke fresh anti-catholic edicts." In 1678 there were three priests. "They conducted a Confraternity at the monthly meeting of which there was a considerable attendance of men and women." In 1687, in the days of King

and were beginning, it seems, to restore their old friary." "It was decided formally to institute a novitiate in the friary of Waterford" Very daring!

When the Treaty of Limerick was broken, the darkest days of all came. But, "true to their tradition of much daring", they were soon back again. In 1731 it was reported that there was a Mass-house in the parish of St. John's, in which 3 friars officiated." In 1744 Waterford had a Franciscan as bishop, Sylvester Lloyd. Thirty-three years later, we find them well established in Johnstown. In fact, Fr. Felix Cleary, O.F.M., was parish priest of St. John's about 1745: and Fr. Thomas Bacon, O.F.M., was associated with that parish in 1759. Their house is said to have been on the site of the old Turkish Baths on South Parade (then, Hardy's Road), around Nos. 8 and 9 on the upper side today. Their church was probably nearer the corner of South Parade and Water Street.

"Since the final destruction of the Benedictine priory church of St. John, which stood at the corner of Manor Street and Parliament Street, there had been no church in the parish of St. John. The secular clergy of that parish used to rent the Franciscan church for their own services. The rent was a guinea (a year)..... In 1800 the friars secured possession of a disused Quaker meeting house on the site of the present Christian Brothers' school in Manor Street. The building, duly fitted up, did duty as a church until the present St. John's church in Parnell Street was opened in 1850."

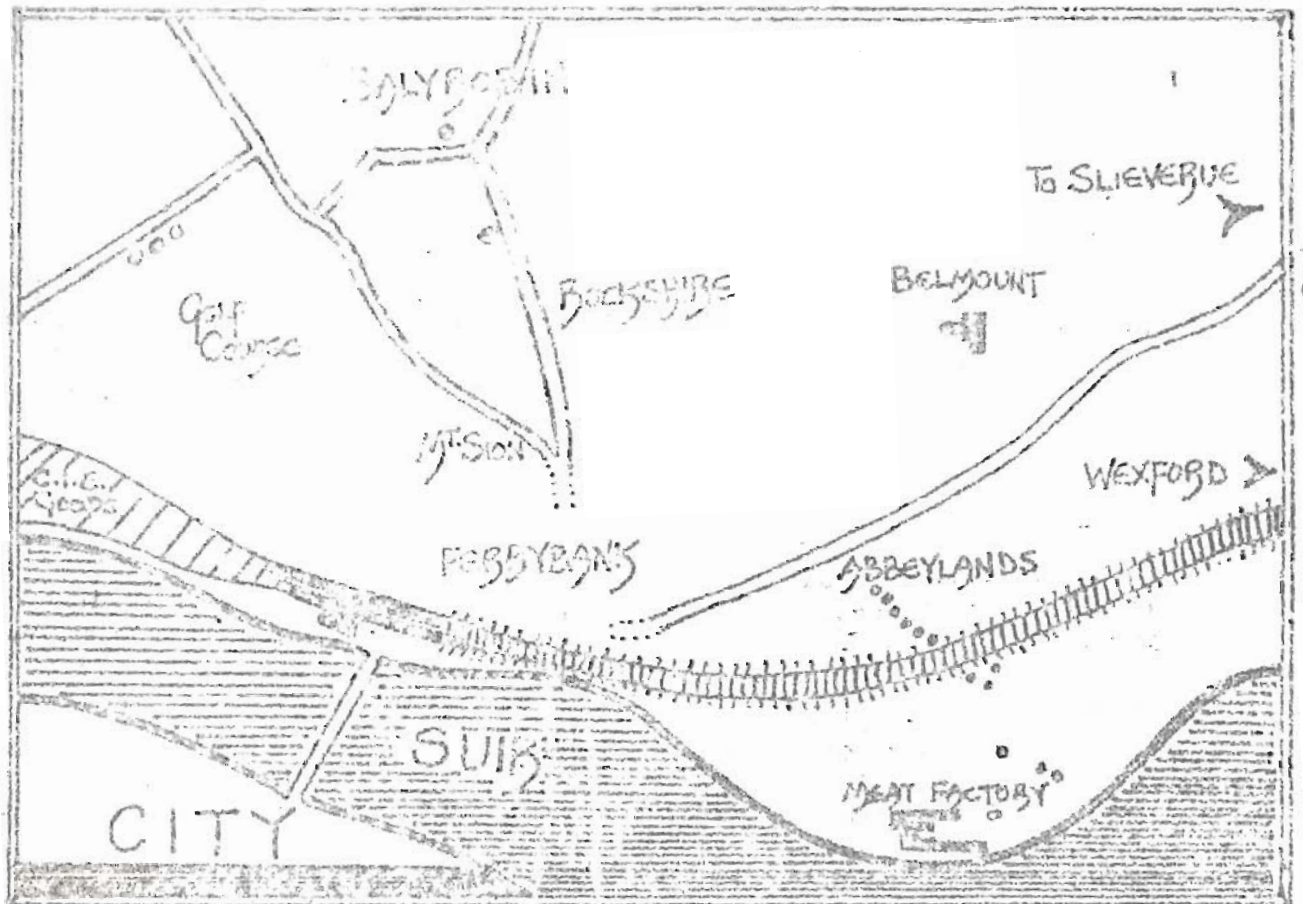
"About 1830 the Franciscans decided to move nearer to their original foundation....They bought a piece of land in Lady Lane corresponding approximately to that occupied in medieval times by St. Mary's chapel and graveyard, and in later times first by a Dissenters' chapel, then by a theatre. The friars had the theatre demolished, and the foundation stone of the new church was laid...It was not as large as the present church, since a Protestant day-school stood at the back. The church terminated with a blank wall, about 25 feet from the present altar-rails. The present St. Joseph's altar, with a statue then of Our Lady, was the High Altar. To compensate for lack of ground space, galleries were erected at the back and sides of the church. A public laneway giving access to the school and some houses at the back ran beside the church, just where the present passage leads to the sacristy. The friary was built on the north side. The community went into residence on 18th September 1833".

"In the year 1905, Fr. Cornelius Francis Begley, Guardian, thanks to the helpfulness and kindly cooperation of the Protestant Bishop, Dr. Henry Stewart O'Hara, succeeded in acquiring the premises of the adjoining Protestant National School for £450 in order to extend the church. During the negotiations, at times troublesome and involved, which lasted from November, 1901 to June, 1905, the Catholic Bishop, Dr. Richard Sheehan, also gave the friars every support and encouragement... In 1908 the work was completed, a graceful bell-tower being added...The Protestant school stood on the actual site of the old medieval church or Chapel to Our Lady, that is, on the site approximately of the sanctuary of the present church. The original foundations were discovered when the school was demolished, and the plan, drawn by Mr. Thomas Scully, Architect, is now preserved in the friary."

THE PELAGRA FIANDA OF FERRYBANK - by J. C'Neary

Some years ago, the recently deceased and much-missed Edward Walsh, along with John Maher and myself undertook a survey of the distribution of cooking sites, (Fulacata Stada) within a 25 mile radius of Waterford. Our findings were now in the National Museum.

We were particularly interested in the Suir Valley, and in this article I shall deal with the earliest evidence of man in and around the suburb of Ferrybank. Our map shows the sites we have located here, dating back to approximately 1500 B.C. when man would have prowled the river's edge through thick undergrowth and dense forest. Now most of these sites can only be seen just after ploughing.



Two of the most important aids to man then during his daily routine were water & fire. The former was to be found in streams and 'soft bog-land', the latter, his greatest treasure and probably taken care of by specialists (women) in the tribe. The conveyance of fire -ben on the move could be done by the use of pieces of bezed wood, which would smoulder, cigar fashion.

At suitable spots, camps would be set up and a fire kindled. There was plenty of fuel available in the area. The menfolk set off in search of food. On their return preparation of a feast would commence. Because of the manner of cooking used we have the visible remains still with us today.

firstly a pit approximately 5'x5'0"x5'" was dug into the marl clay. This was lined with timber on all sides but water could seep into the pit. Pieces of flesh would next be wrapped in dried grass or hay and placed in the pot. In order to heat the water pre-heated large stones would be dropped in, keeping the water boiling. This was actually done experimentally in 1937 in ovens in Co. Cork and produced palatable food almost as quickly as a modern cooker would.

During all this process pieces of timber were constantly chipping off the heated stones, these chippings together with burnt charcoal, were pushed to one side, forming into a mound which in time became quite a sizeable heap. This in turn became the cooking site or Fulachta as we know it today. Experts say that the black charcoal dust will remain apparent in the ground for 500,000 years approximately.

In very wet conditions, as in bogland, it is possible to unearth the cooking pit with the timber in situ - but the nature of the wood long since changed. This was clearly seen at a dig carried out by National Museum personnel at Ballyknock near New Ross last year.

Again in soft bogland many of those cooking sites became submerged to a depth of up to 6 feet as we found at Crook, Co. Wateford.

Alas, in the Ferrybank district only the spread-out remains of the Fulachta are to be found, with the possible exception of one or two in the Christendom area at the source of the streamlet that today flows through the sewage ducts of Clover Meats factory on its way to join the Suir. Incidentally, this same water supply was much used by the ships of the great shipping era of the last century in Waterford.

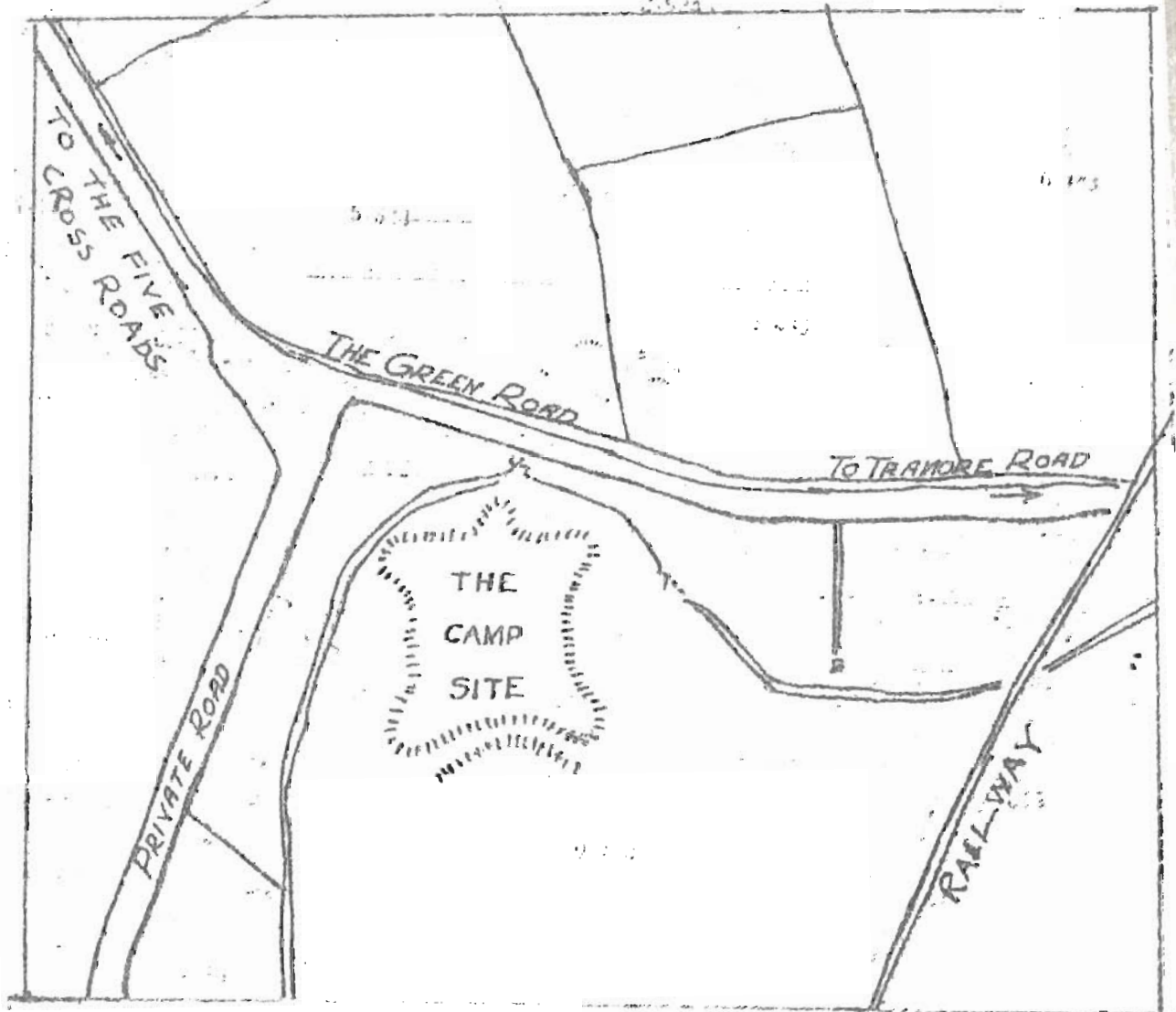
W A T E R F O R D ' S R O A D S

The following figures are taken from the Report of the County and District Surveyors in 1837 from the Parliamentary Papers. In Waterford County 24 miles of road were built in 1834; but only one mile was built in 1854. The concentration that year was on maintenance when £10,000 was spent on the 1,000 miles repaired (£10 per mile) as against only 224 miles repaired in 1834, but at a cost of £20 per mile. An extra £2,000 was spent on bridges and gulleys in 1834 while 20 years later an extra £500 had been spent on these.

Has anybody got more information about specific roads, bridges, cutting etc.; when they were made and at what cost? This could have been got from the Grand Jury Presentments but most of these were destroyed in the P.R.O. in 1922, so we must now rely mainly on local records or traditions.

THE CAMP SITE AT KILBARRY

One always associates the Ordnance Survey of Ireland with an extremely high standard of accuracy but in the case of the Name Book description of the Kilbarray camp site quoted in the last issue of "Decies" it would seem that Homer nodded. "A large circular fort" hardly corresponds with what was shown on the original sheet of 1841 or the later 1/2500 survey. Part of the 1950 revision of sheet 12.VII is reproduced (under licence) to illustrate the point.



the Knights of Labour in Waterford. It was an American Labour Organisation founded in 1869, four years after the termination of the American Civil War, and one of it's first leaders was Uriah Stephens. At this time Trade Unionism was at a less developed stage in the U.S.A. than it was in Britain. In the early part of the 19th Century, during the Industrial Revolution, a Briton who found himself working in one of "the dark Satanic Mills" (Robert Owen's expression, I think !), had no option but to combine with his fellow workers in a Trade Union in order to improve his lot. The American on the other hand, could always "go West". At the time of the Civil War, Trade Unions in the U.S.A. were mostly craft and were organised on a local basis, e.g. New York Carpenter's Union, Chicago Butchers etc. The Knights of Labour was the first attempt at organising Trade Unionism on a nationwide basis and it also aimed at organising unskilled workers as well as craftsmen. In fact this organisation tried to attract small shopkeepers and farmers to it's ranks and proclaimed an identity of interest of all producing groups. The long-term policy of the Knights of Labour was "the replacement of Capitalism by a system of workers' co-operatives".

In it's early days, much secrecy surrounded the Knights of Labour. This was necessary in order to protect members from employers' reprisals, as American employers in those times were pretty ruthless in dealing with people whom they considered to be "trouble - makers". The leader of the Knights of Labour bore the title "Grand Master Workman", but as the membership increased, the secrecy was gradually abandoned and dropped altogether with the election of Terence V. Powderby as Grand Master Workman in 1879. At this point it is appropriate to mention another organisation which was in existence around this time, the Molly Maguires. However, this organisation was confined to the Irish in the coal-fields of Pennsylvania whereas the Knights of Labour though it had a high proportion of unskilled and foreign-born, appealed to a wider spectrum of the working people. Also, this was the era of great expansion of American industry, the era which produced such men as Rockefeller, Carnegie and Pierrepont Morgan.

The Knights of Labour continued to expand and it reached its peak in 1886 when it claimed a membership of 700,000. In May of that year an event occurred which historians have called the Haymarket Riot. 1886 was a year of much Labour unrest in the U.S.A. . A strike, called by the Knights of Labour took place at the Mc Cormick Harvesting Machine Co. in Chicago. On May 3rd police intervened in the strike in a brutal manner and six people were killed. A protest meeting was held in Haymarket Square. This meeting was peaceful until a contingent of police arrived to disperse it. Dynamite was thrown into the ranks of the police killing a number of them. The perpetrator of this act was never identified, but was most likely somebody belonging to a splinter group or an agent - provocateur, and not a member of the Knights of Labour. The newspapers, however seized the opportunity to whip up a hysterical campaign against the Knights. 1886 saw the setting up of the more moderate American Federation of Labour (A.F.L.) under the leadership of Samuel Gompers. This organisation was mainly craft-based and confined itself to matters of wages and conditions. By about 1889-'90 the A.F.L. had superseded the Knights of Labour and became the main trade union body in the U.S.A.. (in fact together with the C.L.O. with which it amalgamated in the late 1950's it still is). The Knights of Labour went into decline but the organisation was still in existence during the early part of this Century. When James Connolly was in New York in 1905, there were branches of the Knights of Labour functioning there, especially among the dockworkers.

The existence of a branch of the Knights of Labour in Waterford in 1892 raises some interesting questions. Who founded it ?, there is a strong possibility that it was a Waterford man who was a member of the parent body in the U.S.A. and then came home and decided to set up a branch here. If such was the case, who was he ? Where did the branch meet ? Did they develop a policy geared to conditions in Waterford at the time ? Another possibility is that this organisation was established in Waterford by American seamen. Who knows? The answers to these questions if they can be found, would provide the basis of an interesting article.

Re: Question on O' Sullivans at Reisk, John Whittle writes :-

In my grandfather's papers there is an incomplete manuscript entitled "The Strange Passing of an Irish Family - The O'Sullivans of Ballylegget". The part dealing with their "strange passing" is, unfortunately missing, but it seems to be connected somehow with hunting, and the last of the family apparently died about 100 years ago. There is no mention of their origin, but they are described as "middle landlords who led a gay life....." "Their mansion was an imposing structure approached by wide drives from two roads. Spending money on a lavish scale" No sources are given or time indicated for this. The remainder of the existing pages consists of anecdotes relating to the O' Sullivans, apparently at the end of the 18th Century.

Re : Article and questions on Philip Barron, Mr. John Mulholland writes:

Philip Barron was a member of the Royal Irish Academy. They should therefore have his magazine, front covers and all, which contained illustrations of his "gothic" college. Any background detail could help to verify the exact location. Perhaps the R.I.A. also have some of his papers

Re : his article "The Vanished Mediaeval Settlements at Templeybrick"
 Mr. John Mulholland adds :-

In my first paragraph I referred to Mason's Parochial Survey (from memory) simply to identify Bunmahon village's earlier name of "Templeybrick Village". As printed this point is lost and a mis-statement of fact results. I imagine the village name "Bunmahon" came into use as a counterbalance to the mining village of "Knockmahon".

Also, the spelling of proper names was not quite right. The O.S. use "Templeybrick" for the townland and "Templeobrick"(all one word) for the small island.

Finally, I have since discovered that the field immediately west of Danes "Island" (which I suggested to have been the headquarters of the O'Brics), has traditionally been known as "Castle Field". Nobody remembers any castle there, nor have traces of it been found in ploughing.

Katherine, the Countess of Ormonde, together with her husband Piers, the 5th Earl, founded the famous Grammar school in Kilkenny circa 1539. It was located in the West end of the churchyard attached to St. Canice's Cathedral, Kilkenny. (On the site of this School now stands the equally famous St. Canice's Library). The first Head - master was a William Johnson. He was succeeded by Canon Peter White (he was Prebendary of Mayne), a graduate of Oxford and Fellow of Oriel College Ox ord.

From this School while it was under the care of this famous teacher came many distinguished men. The best known of these was Richard Stanhurst, historian and uncle of James Ussher, the scholarly Archbishop of Armagh. Richard Stanhurst gives the following description of this notable man's method of training - (A Plain & Perfect Description of Ireland 1577 by Richard Stanhurst, quoted in Journal of Kilkenny Archaeological Society 1971)

"This gentleman's method in training up youth was rare and singular, framing the education according to the scholar's vein. If he found him free, he would bridle him like a wise Isocrates from his book: if he understood that he were the worse for beating he would win him with rewards: if he perceived him to be dull, he would spur him forward: finally by interlacing study with recreation, sorrow with mirth, pain with pleasure, sourness with sweetness, roughness with mildness, he had so good success in schooling his pupils as in good sooth I may boldly bide by it, that in the Realms of Ireland was no Grammar school so good, in England I am assured none better".

In 1565 Peter White gave up his teaching position and was made Dean of Waterford. He was out of sympathy with the Elizabethian Settlement of Church Affairs and in 1570 was deprived for joining the Church of Rome. Incidentally, the Grammar School went into decline after his departure and ceased to exist as a school after the fall of Kilkenny to Cromwell.

RE: "Burial Vault in Old Graveyard, Lady Lane" (DECIES †), -
— Fr. Ignatius O.F.M. asks -

Mr. Hodge says of the water in the vault that it "was very clear and a sample taken was found to be one of the purest ever tested by the local Health Authority". Could this in fact be the "spring" of the Spring Garden? Where exactly was this Spring Garden and has anything been written about it?

THE SPANISH CONNECTION

Does anybody know where to get information about Waterford's trade with Spain up to about 1750? (This is needed for a thesis)

NICKEY WHITTLE AND THE 1918 BYE - ELECTION

By John Whittle

The late Nickey Whittle was the Sinn Fein Director of Elections in Waterford City in 1918. There were, of course, two elections in Waterford in 1918. One was the Bye-Election in February of that year, brought about by the death of John Redmond M.P. leader of the Home Rule Party. The other was the General Election in December. It is the former which we will deal with here as it was probably the most important, judging that Sinn Fein threw all its efforts into this Election and all of its leading members including De Valera, Griffith and Count Plunket participated in the campaign. Nickey himself terms it as "the greatest human dogfight I have ever experienced".

It is interesting to note that as early as 1917 Nickey was ordered to ascertain roughly the number of sheep and goats owned by farmers who were friendly disposed to the Republican movement around Kilmacthomas, in case conscription might be enforced. The Comeragh mountains would be the obvious place to fall back upon and be hidden from the Authorities. Also some barrels of oatmeal etc. were purchased by the Waterford Branch of Sinn Fein as a first step towards building a food supply for a retreat into the mountains.

This attitude hardly endeared Sinn Fein to the Authorities. The Redmondites were protected by the R.I.C. and according to Nickey were even allowed to create disturbances without fear of being arrested. On the other hand, Sinn Fein were "protected" by about 700 Volunteers in Waterford, drawn from many parts of the country. Also, many prominent men in the campaign, including Nickey carried a gun throughout the campaign, since things could get so rough one might have to defend ones life.

One incident regarding the hostilities between the two sides Nickey remembers well, when De Valera started canvassing one morning in the city one of the local Sinn Fein Executive decided to send a body-guard of four with him, since part of the area was a known hostile one. A few minutes after starting out De Valera returned, very angry, saying that he had no need of a body-guard in any part of the country, and this must not happen again. However, after he had gone the body-guard was sent out again after him, but were told to keep their distance. About twenty minutes later De Valera returned surrounded by his body-guards. An attempt had of course been made to assault him, and one wonders how different the course of Irish history could have been if they had not followed him. At any rate, he never travelled without a body-guard again.

Sinn Fein, of course, lost and Nickey attributes this to the extraordinary loyalty the people of Waterford had for the Redmond family. He gives as an example the "defection" from Fenianism of the like of Captain Kavanagh, the man who had brought the "Lrin's Hope" from America to Dungarvan in 1867. He was then living in Passage East and apparently a confirmed Redmondite.

On the other hand, some days before the Election Waterford was treated to the sight of a Sinn Fein Election poster adorning the funnel of an American gun boat on a visit to the port. Apparently, sailors from it had met some Republicans in a pub and had been sufficiently impressed to espouse the cause with this unusual method of propaganda. Even the captain connived, and when visited by Constable Sullivan of the R.I.C. to remove it, he gave the policeman five seconds to get off American Territory.

written by Nickey dealing with his experiences in the Republican Movement from 1917 to 1921. The other- and only - copy of it is locked away in a vault in Dublin and will be opened in 1988. This statement and many others like it, were originally collected by the Military Bureau of Irish History which closed down in 1958. It was agreed then that such "Statements" would be made available to students of Irish history in 30 years time when the principal "actors" would have passed on.

Nickey's account gives details of the type of intimidation practised on the voters and of the resultant violence. He quotes Griffith as telling him afterwards that the 1918 Bye-Election in Waterford "has been the roughest election in Irish history, not excepting the famous Galway Election" - a suitable epitaph !

CROMWELL'S PLANTATION MEASURE

By J. S. Carroll

It has sometimes been suggested that the adoption of "plantation measure" in carrying out the mid 17th Century surveys on which the Cromwellian land settlement depended, was a device to grab more land than an adventurer was entitled to on the face value of his debenture or a soldier on the amount of his arrears of pay. But this is not true. The surveys showed the amount of forfeited land that was available for distribution and the total claim in terms of money was already known. Since, with certain exceptions determined beforehand, all forfeited land was to be taken up, one way or another, it was simply a matter of dividing the one into the other, irrespective of what land unit was used.

There was no common agreement on weights and measures in those days. The Romans had had standards preserved in their temples but these had been lost for at least 1,000 years and no attempt to replace them by national, much less international standards would be made until 1758. It is not surprising therefore, that variation had grown up in the matter of land measurement as between England and Ireland. The (undefined) foot was used by both and both accepted that 40 square perches made a Rood and 4 Roods an Acre, but the difference was in their concept of a Perch or Pole. An English Perch was, and still is, a measure of $16\frac{1}{2}$ feet, but an Irish Perch was 21 feet.

It would seem that the Irish custom was long-established and had been used in the earlier 17th Century surveys under Strafford, so it was quite natural that General Fleetwood and his fellow Commissioners should use it also. His recorded instructions to the inquisitors for the Civil Survey (1654 - '56) include an injunction to estimate the number of Acres in each holding "according to the measure of 21 feet to the Pole and 160 Poles to the Acre". On this basis, the Irish or Plantation Acre works out at 7,840 Square Yards as against 4,840 for the Statute Acre - a ratio of 1.62 to 1.

OLD WATERFORD SOCIETY

AUTUMN & WINTER PROGRAMME 1976 - 1977.

(Please note that no other notice of these meetings will be sent)

-
- FRIDAY 15th Oct. : "Irish Glass in the nineteenth century".
An illustrated lecture by Mrs. Mary Boydell.
In Teachers' Centre at 8.00 p.m.
- FRIDAY 29th Oct. : "Monuments of the French Church"
A lecture by Mr. Julian Walton.
In Teachers' Centre at 8.00 p.m.
- FRIDAY 12th Nov. : "The Irish Monastic Period".
An illustrated lecture by Dr. Maura de Paor.
In Teachers' Centre at 8.00 p.m.
- FRIDAY 26th Nov. : "The Quakers in Waterford"
A lecture by Miss E. Bennis.
In Teachers' Centre at 8.00 p.m.
- SUNDAY 12th Dec. : Annual lunch of the Old Waterford Society.
In Tower Hotel at 1.00 p.m. Cost £2.50.
- FRIDAY 21st Jan. : "Irish High Crosses"
A lecture by Mr. Peter Harbison.
Teachers' Centre at 8.00 p.m.
- FRIDAY 11th Feb. : "The Normans in Ireland".
A lecture by Prof. F.X. Martin.
Teachers' Centre at 8.00 p.m.
- EARLY FEBRUARY '77 : Decies, Number 4 to be published
(Will be sent free only to paid-up members
of Old Waterford Society)

We need help with the next issues of Decies. See Editorial,
and ring or write.