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RULES.

1.—That the Society be called "THE WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY."

2—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.

3.—That Ladies shall be eligible for membership.

4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.

5.—That the Society be managed by a President, four Vice-Presidents, and one Vice-President from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, and a Committee of nine Members, any three of whom shall form a quorum.

6.—That an Annual General Meeting, for the purpose of electing the Officers and Committee, shall be held before the end of February in each year, and that such election shall be by ballot.

7.—That at the Annual General Meeting in each year the Committee shall submit a brief report and statement of the Treasurer's Accounts.

8.—That a Journal be published containing accounts of the proceedings, and columns for local Notes and Queries.

9.—That all papers, &c., intended for publication in the Journal shall be subject to the approval of the Committee.

10.—That the date of the Society's meetings, which may be convened for the reading and discussion of papers and the exhibition of objects of antiquarian interest, shall be fixed by the Committee, due notice being given to each member.

11.—That all matters touching on existing religious and political differences shall be rigorously excluded from the discussions at the meetings and from the columns of the Journal.

12.—That each Member shall be at liberty to introduce two visitors at the meetings of the Society.

13.—That the foregoing Rules can be altered only at the Annual General Meeting, or at a Special General Meeting convened for that purpose.

PROCEEDINGS.

At a Committee Meeting held on October 23rd, Mr. W. Lambert Burke, National Bank, Waterford, was appointed Hon. Sec. in succession to Mr. A. P. Morgan, who announced that he was obliged to leave Waterford at the end of the year.

A most interesting Lecture on "The Arts of Embroidery and Weaving, as exhibited in the Antique Vestments of Waterford," was delivered by Mr. M. J. C. Buckley, of Bruges, on 15th December.

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

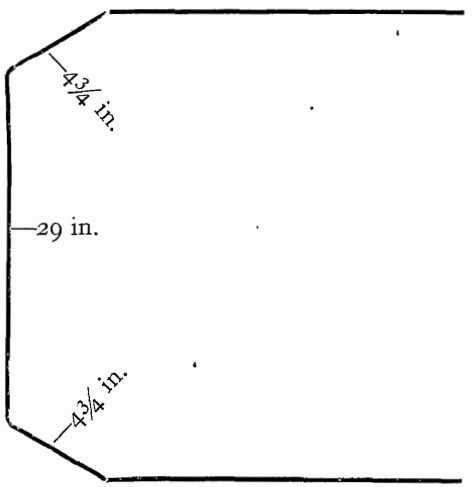
By REV. P. POWER, F.R.S.A.

BARONY OF DECIES WITHOUT DRUM—*Continued.*

Clonea.—Clonea, regarded etymologically, signifies the meadow or field of the deer, *i.e.*, Cluain Ḟiaċ. The sobriquet Oiṙeaċ (*a*) added to the name of the parish distinguished it from Clonea *Paoracha* (*i.e.*, of "Power's Country"), the name of a well-known townland in Mothel parish. Two circumstances combine to invest with more than ordinary interest the ivy-clad church ruin of Clonea. The first is the comparatively good state of preservation in which it remains, and the second the characteristic marks of great antiquity which it bears. Its Romanesque south window, in the orthodox Celtic position, proves it to have been a pre-Norman erection of about the middle of the twelfth century. Long anterior, therefore, to the foundation of its more ambitious neighbours, the churches of Abbeyside and Stradbally, this venerable church must have been one of the chief centres of religious life in the territory of the Desii. In later times a chancel or choir was added to the original Celtic edifice, but, though we have the chancel arch remaining, all trace of the choir, which was doubtless of inferior workmanship, has long since disappeared. The present remains comprise portion of the north side wall, well-preserved gables, and the south wall. In recent times the walls have been whitewashed externally, but this sign of their degradation is now mercifully concealed by a dense garment of ivy. Internally the dimensions are 35 feet by 21 feet, and the walls, where perfect, are 10 feet 9 inches in height by about 3 feet in thickness. In the eastern

(*a*) Oiṙeaċ is evidently a corruption of Ḋeiṙeaċ, *i.e.*, southern.

gable (about 18 feet in height) is the pointed choir arch, 10 feet 3 inches high by 6 feet 9 inches wide. A double chamfer 4¾ inches deep fringes the soffit of the arch. Appended is a section of the pier, or arch, with measurements, but not to scale. In the



south wall is a doorway, not far from the western gable, and the window already mentioned, bearing a corresponding relation of propinquity to the eastern or chancel gable. The doorway, doubtless like the choir arch, a later introduction, is of the same character as the Stradbally doorways, and like them, too, it is totally disfigured on the outside. Far the most interesting feature of the whole ruin is the beautiful Hiberno-Romanesque window in this same wall. Its splay is enormous—from 22 inches in height on the outside to 76 inches within, and, in width, from 9 inches below and 8½ inches above on the external face to no less than 40 inches on the inside. The keystone has unfortunately slipped a little, but otherwise the window is perfect, and is a good specimen of the undecorated Irish church window. The dressings of the doorway, window and choir arch, as well as the external angles, are all of fine-grained sandstone, and the quoins batter slightly. Coming next to the masonry we find it of two distinct characters. Below—and this is especially marked in the west

gable—it is almost cyclopean in style, while at the height of a few feet from the ground, and thence upwards, it is of smaller field stones laid in courses. Close by the window is an arched recess as if for a tomb; it can hardly have been intended for sedilia considering its position—*i.e.*, in the nave. Forming a broad arc the double-moulded head of the recess rests on pilasters likewise decorated with a narrow double moulding. The recess, be it tomb or sedilia, is six feet in width by about six feet in height, and is now built up. Standing on a rocky ledge, quite close to the Waterford and Lismore Railway line, the ruined church is likely to attract the traveller's attention as he approaches Dungarvan. It is surrounded by a small cemetery, now hardly ever used, and containing no tomb or inscription worth notice.

In the Elizabethan Visitations (*b*) the vicarage of Cloneth (sic.) is returned as vacant through the death of Thomas Baker, the last incumbent, who had held the benefice for seven years. In the same MS. is a report (dated Nov. 2nd, 1588) of the state of the dioceses of Waterford and Lismore, and this is followed immediately by a second visitation list in which Cloneth is again returned as "vacant and sequestrated" (*c*).

KILMINGHIN.—As there is neither ancient church nor trace of church at Kilminghin, the inclusion of the name in a list of ruined churches may appear a contradiction in effect. But the name itself proves that the Church of Kilminghin was once a reality, and the small triangular cemetery midway between Clonea and Dungarvan marks its site. Kilminghin (in Irish Cill Mheingín) signifies, of course, the Church of St. Minghin or Binghin. The sound of aspirated D so closely resembles the sound of M aspirated that it is difficult with only the present pronunciation of the name as our guide to decide which saint bequeathed his name to this ancient foundation. If the name be Binghin it is not improbable Benen or Benignus of Armagh, successor of St. Patrick, or some forgotten namesake of his, is the titular. The martyrologists make mention of no other saint whom it is possible to

(*b*) MS. T.C.D., E. 3, 14. Fol. 91 b.
(*c*) Ibid. Fol. 61 a.

identify with the patron of this church. As has been said, no trace of the church itself survives, and (an unusual occurrence) there is not even a mound to mark the exact site. The little graveyard is less than a quarter of an acre in extent, and a careful search revealed neither inscription of great age nor other feature of particular interest. Exception may perhaps be made of a large altar tomb bearing a coat of arms and crest, with the following inscription:—

"Here lieth the body of Robert Longane, Esq., of Ballynacourty, who departed this life July ——, 1787. Also the body of Mary Anne, wife of Robert Longane, jun., of Ballynacourty, who departed this life April 18th, 1817, in the 23rd year of her age. R.I.P."

KILLROSSANTY.—The name is written in Irish Cill Ropanτaċ, which signifies church of the shrubby or woody place *(d)*. It is easy to conceive the fertile plain which stretches along the eastern base of the Comeraghs, covered by woods and dense undergrowth. Had we not the testimony of the place-name to the former existence of the woods we should have evidence of it in the wide stretch of peat plain telling of dense primeval forests entombed here. A wild and sequestered spot it must have been when some recluse seeking solitude, or missionary athirst for souls first raised his little *cell* by the wildly rushing Tay. On the site of this primitive Celtic church the structure now in ruins was erected, probably as late as the fifteenth century. The present remains show that the church consisted of nave and chancel, separated (or joined) by a fine choir arch. With the exception of the arch referred to but little survives of archæological interest. Let us study the nave first. It was of ample dimensions—51 feet 6 inches in internal length by 23 feet wide. Portion of the south wall stands; so does a small piece of the opposite side wall. These are about 10 feet in height by 2 feet 9 inches in thickness. Of the western gable only the bare foundations are left. One of the windows of the nave remains intact. This is situated in the south wall; it is quadrangular and splaying on the inside, but disfigured externally,

(*d*) Joyce, vol. ii., p. 8.

and measures on the inside 4 feet by 3 feet 1 inch. A rough flag serves as lintel. The side walls of the choir stand about 12 feet in height, and to about half their original length; they are only 21 inches thick. Beside the place of the altar, and in the north wall, is an arched recess for a tomb. This may have been the last resting place of one of the O'Briens "of the Silken Bridle." It is 6 feet in width, but its original height cannot be determined. Unlike the choir arch, which is pointed, the arch of this tomb is rounded, resembling the arch of the tomb recess or sedilia at Clonea, already described. The fragment of north wall terminates in a mutilated window, of which only one jamb remains. Within the chancel, and reached by a series of steps, is a very peculiar cave, or vault, about 7 feet square and 6 feet beneath the present level of the ground. This is reputed to have been the tomb of a friar named Valentine, who yielded under pressure of the Penal Laws, but returned to his first allegiance when he felt his end approaching. The gloomy tomb chamber was utilised as a dwelling place in the terrible famine year by the typhus-stricken members of a starving family. So foul was the atmosphere of the noisome chamber that the clergyman who administered the last rites was obliged to carry the dying creatures one by one to the surface of the earth before he could discharge his last sad office. Choir and choir arch are clearly a late addition to the church. The choir arch has been already described as pointed; it is in an excellent state of preservation, and springs from fine projecting capitals resting on massive bevelled piers of sandstone. The capitals, which are quite plain, project 3 inches, and one of them (the left or northern) has on its upper surface an elaborate mason's mark. The present height of the choir arch is 10 feet, and its width 7 feet 3 inches. In the middle gable is the most curious feature perhaps of the whole structure. This consists of a sandstone dressed ope, which looks into the choir from the nave, and splays widely towards the former. The unique "peep-hole" measures, on the nave side, 25 inches in height by 3 inches wide, and splays on the choir side to 26 inches and 21 inches respectively. Explanation of the purpose of this opening there is none. The middle gable is perfect, no less than 3 feet 9 inches in thickness

and bears on its western face three cut-stone curbels set on a level with the apex of the choir arch. At the south-western external angle of the choir are vestages of a buttress or some such structure, but they are so scant as to leave us in doubt as to what the structure was. It does not seem unlikely that the choir arch was introduced about two yards to the west of the original east gable.

Surrounding the ruined church is a fairly large and still much used cemetery, in which a careful search revealed only one inscription of interest. It is on a small headstone close by the south fence, and reads as follows:—

"Sub hoc tumilo Jacet Corpus reverendi Jacobi Shea Pastoris de Killrossenty and Fews qui hanc Vitam decessit anno etatis 84 atqui Domini 1794. Requiescat in pace."

The name of the pastor here commemorated is still held in popular benediction locally, and many tales are still related illustrative of his sanctity and goodness. A reflected halo surrounds even the memory of Móinn, the good pastor's horse.

Close by the graveyard in the adjoining field are no less than three holy wells, to which "stations" are still occasionally made A station here consists of three "rounds" of the cemetery and three corresponding rounds of the wells, and concludes with certain fixed prayers to be recited at a spot adjacent to the west gable of the ruined church. Thanks to the survival of the "stations" to our day we are able to fix the titulars of the wells. One is dedicated to our Lord, the second is styled "The Blessed Virgin's," while the third claims St. Brigid as patroness. To St. Brigid, too, the church was dedicated, as its "patron" (on the 1st of February) proves.

When the Ordinance Surveyors visited this church, in 1841, they found no less than thirty persons engaged at their devotions there. The west gable, which was then standing, was covered with votive offerings of the usual kind.

In the Visitation of Elizabeth *(e)* the prebendary of Killrossanta is returned "absent;" the prebends of Kilrossanta and Kilbarimedan are bracketted together, and to them is assigned Patricius White,

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(e) MS. T.C.D., E., 3-14, fol. 60 a.

who is noted as "Compertus pro Joanne ffoorde." This document is dated Nov. 2nd, 1588. In a subsequent list *(f)* Edmundus McGillam, *alias* Edus. Philippi, vicar of Ffeus and Killrossanta, is mentioned as having exhibited his title, but as having been interdicted and suspended from the benefice pending proof that he had ever received Holy Orders. This proof, it is clear from subsequent proceedings, he failed to bring forward. Hence we find that with his neighbours, William Butler, prebendary of Seskinan, and Thomas Power, vicar of Mothel, he was deprived of his benefice for defect of Holy Orders (at least canonically received) and for plurality of benefices. The sentence of deprivation is signed by John, Bishop of Waterford and Lismore. This John must have been John Lancaster, who succeeded Miler McGrath in 1607, and died in 1619 *(g)*. Next we find *(h)* "Dns. Patricius Whit (White), Clericus, prebendarius," assigned to the prebend of Kyllrossanta, and in a subsequent folio (*i*) we have "Dns. Edmundus Ruthus" returned as vicar of "Kyllrossanta and Fywes."

ABBEYSIDE.—The existing remains of the Augustinian Friary of Abbeyside can hardly be described as otherwise than disappointing. They are barely saved from being insignificant by a graceful and slender tower, still perfect, which springs from the narrow chancel arch. Much obscurity shrouds the history of the Augustinian houses of Ireland. While the Dominicans have had their De Burgo, the Franciscans their Wadding, and the Jesuits their Oliver and Hogan, the Irish Augustinians have not yet found an historian. To obscurity is frequently added the confusion caused by the existence, side by side, of two distinct orders styled Augustinians. Of these the first and most important was the order of Augustinian Regular Canons, to which the ancient Irish Columbian Monks are, in a loose way, claimed as belonging. The second Augustinian order consisted of the Friars, or Hermits, of St. Augustine. To the former order

(*f*) Folio 61 b.

(*g*) Ware,—Bishops of Waterford and Lismore.

(*h*) Ms. T.C.D., supra

(*i*) 92 b.

belonged the Abbey of Molana, on the Blackwater, and to the latter the Friary of Dungarvan, now known as Abbeyside.

Our Friary, according to De Burgo (*j*) was founded in the faith-abounding 13th century, under the protection and patronage of the Geraldines, not yet created Earls of Desmond. Much uncertainty exists as to the actual founders of the house. De Burgo maintains the claims of the Fitzgeralds, while others who possess less weight as historical authorities, mention the MacGraths as founders. Thomas FitzMaurice (Fitzgerald) son of John of Callan, and surnamed "the ape" is sometimes named as the actual founder, and 1268 as the year of actual erection. We may take it that the Geraldines, the MacGraths, and the O'Briens of Comeragh were by turns munificent benefactors of the foundation. A village, styled Dun-a-Mainister, in course of time grew up beside the Friary, and under the protecting shadow of the adjacent castle of the MacGraths. Of the further history of the Friary we learn nothing till the date of the suppression, when it seems to have shared the common fate of sequestration. In the 26th year of Henry VIII. (1535) the Manor of Dungarvan, within which the Friary was situated, was granted to Sir Pierce Butler, who became afterwards Earl of Ossory. It may be that the sequestrated ecclesiastical property was not included in the grant. At any rate fifteen years later (1550) we find it in the king's hands. At the date last mentioned the Council in England wrote to the Lord Deputy authorising and instructing him to make a lease of the property for 21 years to James Walshe, Constable of Dungarvan. The *raison-de-etre* of this indulgence is specified as "for the better victualling and mayntenance of the said James" (*k*). A subsequent entry in the Patent Rolls enables us to identify a portion of the monastic lands. In 1594 a grant is recorded as made to Robert Bostocke of 30 acres and 4 messuages at "Ballinrody," this being "parcel of the possessions of the late Priory, or house of Friars, of Dungarvan." In the second year of James I. a new grant of Dungarvan Manor was made to Sir George Thornton, and shortly after

(*j*) Hibernia Dominicana.

(*k*) Patent and Close Rolls of Chancery.

a further new grant to the Earl of Cork, through whose descendants it has come down to the present Duke of Devonshire.

As late as Lewis' time (1837) the walls, windows and arches of the monastic church were entire. The present modern church, occupies the site of the cells, and incorporated in its walls are a few quaintly, but withal elaborately, carved corbels of fine white sandstone, from the destroyed nave of its predecessor. To-day not a single wall or window remains uninjured, and, except the tower which has been spared for sake of the church with which it is incorporated, hardly a single feature of architectural beauty survives. Every vestige of the nave has disappeared. Even of the choir, the walls are tottering and the windows much battered and disfigured. The total internal measurements of the choir are:—43 feet by 18 feet 6 inches; the side walls are 15 feet in height and 2 feet 7 inches in thickness. In the eastern gable, which is 27 feet in height, is the fine east window, of which, alas, all the elaborate stone tracery has disappeared, as have also the internal sandstone dressings. This window was about 15 feet in height and 11 feet (splaying to 13 feet internally) in width. In the north side wall there is a breach denoting the place of a door or window, and between this and the east gable a round-headed arch with a cut stone soffit springing from inverted V-shaped corbels. This was no doubt a doorway leading to the sacristy, or to some part of the domestic buildings. Embedded in the earth, forming the threshold of the doorway, and occupying its full width, is an ancient inscribed slab, which may have originally marked a benefactor's last resting place. It bears in Gothic lettering the following hardly-legible inscription—"Hic Jacet Donald Macrat q^{i} obiit IX die Mensis Martii anno Dom. MDCCCC." The remainder of the legend is indecipherable. It is evident at a glance that the present was not the original position of the slab. Three early English windows lighted the choir from the south. These are now sadly disfigured, though the sandstone dressings remain, and the middle window has been built up. The windows, which, of course, splay widely, are 10 feet high, and vary considerably in width. Two of them are 8 feet wide, while the width of the third is only 6 feet. Between the first window

and the east gable are triple sedilia while immediately beneath the window is placed the sacrarium. The graceful castellated tower measures at the base only about 9 feet square. It rises to a height of 60 feet, and springs from the chancel arch. At its eastern end the latter has been built up, while its western side has been fitted with a wooden door, which at present serves as the door of the modern church. Double-headed ogee windows argue for the tower a later date than that of the choir with its early English windows. The groined vaulting of the chancel arch is very fine. Four intersecting ribs of chiselled limestone pass diagonally from the angles and sides of the square ; the imposts of the pilasters again send out other branches—three from each stone —and the whole forms a singularly rich and beautiful design. Being much narrower than the church, the tower is, as it were, dropped in between the side walls of the latter, and the space between tower and walls is filled in with masonry. The consequence is that the tower, 20 feet from its base, seems the same width as the church. Thence upwards it slopes inwards for the space of 8 feet or more, and thence again to the summit it continues about three yards square. Buttresses, their sites still being marked by inserted pieces of sandstone, supported the south wall of the choir, but the supports have long since disappeared. The eastern gable batters at its base. At the north side of the choir, communicating with the latter by the arch or doorway already described, lay the domestic buildings of the Friary.

THE ARMS OF IRELAND.

By the Rev. J. F. M. FFRENCH, of Clonegal, M.R.I.A., F.R.S.A.

Heraldry has been described as "the art of arranging and explaining in proper terms all that relates or appertains to the bearing of arms, crests, badges, quarterings, and other hereditary marks of honour." I am not prepared to assert with early writers that even Noah and Japhet had distinct armorial bearings; I cannot agree with the statement made by that enthusiastic antiquarian, O'Brien, of the Round Towers, that Noah was a Freemason. Nor can I find sufficient proof of the assertion made by O'Halloran, that a college of heralds was part of the literary foundations of Amerghin, the Irish priest, President of the literati, and brother to Heber and Heremon, first monarchs of Ireland of the Milesian line. Yet, I believe, I can safely assert that so far as heraldry consists in the bearing by different nations, cities and tribes, of distinguishing standards, emblems, and devices, it can be traced back to the very earliest records that we possess of the oldest civilisation. In this, as in many other cases, I can quote an old and homely proverb, "Necessity is the mother of invention;" and necessity required that different nations, cities and tribes should have some well-known and easily discerned sign, or badge, by which they could be distinguished the one from the other. When seeking for the first traces of any particular use, we naturally turn to Egypt, the birth-place of architecture and art design, and there, I think, we find the earliest traces of the use of heraldic symbols or badges. The learned Egyptologist, Professor

Flinders Petrie, during a lecture lately delivered before the British Association, in which he took as his subject "Man Before Writing," tells us that the City of Heliopolis, probably the most ancient city whose origin we can guess at (far older than the Egyptian Monarchy), had as its sign a sixteen-sided fluted column, with a tapering shaft, just as in after years a lion became the sign of Leantopolis, and a goat of the City of Panopolis. Here, says Petrie, still speaking of the Heliopolis sign, we have a form (symbol or badge) which is carried back into the unlettered ages, and which we cannot hope to touch with any continuous record. It was doubtless his residence in Egypt, and the impression made on his mind by what he learned there that caused the patriarch, Jacob, to give distinguishing heraldic badges or devices to his sons, by which their various tribes should be hereafter known the one from the other. Thus Reuben had as his badge, Water (or Wavy); Simeon and Levi, instruments of cruelty (possibly swords); Judah, a lion's whelp; Zebulun, a haven of ships (a ship); Issachar, a strong ass; Dan, a serpent; Gad, a troop; Naphtali, a hind; Joseph, a fruitful bough, &c.; and in the Book of Numbers we find the direction, "Every man of the children of Israel shall pitch by his own standard with the ensign of his father's house." In its earliest conception the idea of a standard was not a flag, but a figure or device elevated on a pole, like the eagle of the Roman and the raven of the Scandinavian Rovers *(a)* (popularly called Danes); but in Ireland banners bearing various colours seem to have been associated with the badges or devices of the various tribes at an early period *(b)*. Several of these party-coloured banners are mentioned in the ancient historical tale, called "The Battle of

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(a) In course of time the Scandinavian Rovers adopted a raven banner, but there is reason to believe that at first their standard was the bird itself, and if such were the case it is not to be wondered at that it was considered a bird of ill omen.

(b) The Rev. Geoffrey Keating, D.D., in his "General History of Ireland," tells us :—"It is certain, therefore, that the Milesians, from the time that they first conquered the Island down to the reign of Ollamh Fodhla, made use of no arms of distinction in their banners than a Dead Serpent and the Rod of Moses, after the example of their Gadelian ancestors. But in this great triennal assemby at Tara, it was ordained by a law, that every nobleman and great officer should, by the learned heralds, have a particular Coat of Arms assigned him, according to his merit and his quality. Whereby he should be distinguished from others of the same rank—and be known wherever he appeared."

Magh Rath" (edited by the late John O'Donovan), from which I quote:—

"Mightily advance the battalions of Congal
"To us over the ford of Ornamh.
"When they came to the contest of the men
"They require not to be harangued.
"The token of the great warrior of Macha—
"Variegated satin on warlike poles.
"The banner of each bright king with prosperity
"Over his own head conspicuously displayed.
"The banner of Scannlan—an ornament with prosperity;
"And of Fiachna More, the son of Baedan,
"Great symbol of plunder, floating from its staff,
"Is over the head of Congal advancing towards us.
"A yellow lion on green satin,
"The insigna of the Craebh Ruadh,
"Such as the noble Conchobar bore,
"Is now held up by Congal.
"The standards of the sons of Eochaidh,
"In the front of the embattled hosts,
"Are dun-coloured standards, like fire,
"Over the well-shaped spear handles of Crumthaun.
"The standard of the Vigorous King of Britain,
"Conon Rod, the royal soldier,
"Streaked satin, blue and white,
"In folds displayed.
"The standard of the King of Saxonland of hosts
"Is a wide very great standard,
"Yellow and red richly displayed.
"Over the head of Dairbhre, son of Dornmor,
"The standard of the Majestic King of Feabhail
(I have not seen such another),
"Is over his head (no treachery does he carry with him);
"Black and red certainly.
"The standard of Suibhne, a yellow banner.
"The renowned King of Dal Araidhe,
"Yellow satin, over that mild man of hosts,
"The white-fingered stripling himself in the middle of them.
"The standard of Ferdoman of banquets,
"The red-weaponed King of the Ards of Ulster,
"White satin to the sun and wind displayed,
"Over that mighty man without blemish.
"Mightily," &c.

We have here many banners, but only one symbol or sign, the yellow lion. Nevertheless, badges, symbols, or heraldic signs seem to have been common enough among the Irish tribes, such as the Red Hand, which has been for so many centuries the badge of the O'Neills, but which Owen O'Donnelly contended was derived from the heroes of the Red Branch, and belonged of right to

Magennis, the senior representative of Conall Cernach, the most distinguished of those heroes. We may also mention the cat and salmon of O'Cathain, or O'Kane.

O'Donovan gives the following heraldic bearings, which he translated from an ancient Irish MS.:—

Bearings of O'DOHERTY.

"Mightily advance the battalions of Conn
"With O'Doherty to engage in battle,
"His battle sword with golden cross;
"Over the standard of this great chief
"A lion and bloody eagle—
"Hard it is to repress his plunder—
"On a white sheet of silken satin,
"Terrible is the onset of his forces."

Bearings of O'SULLIVAN in the Battle of Caisglinn.

"I see mightily advancing in the plain
"The banner of the race of noble Finghin,
"His spear with venomous adder [entwined],
"His host all fiery champions."

Bearings of O'DONOVAN.

"A hand holding an ancient Irish sword entwined with a serpent."

Bearings of O'LOUGHLIN BURREN.

"In O'Loughlin's camp was visible on a fair satin sheet—
"To be at the head of each battle, to defend in battle-field—
"An ancient fruit, bearing oak, defended by a chieftain justly,
"And an anchor blue, with folds of a golden cable."

From these instances we learn that each of the Irish kingdoms and principalities had its own distinctive badges and symbols, and its own distinctive colours; but when we seek for any coat of arms or any crest that could be called the arms of the whole land we are at once met with a difficulty that we find it hard to surmount, and a problem that we find it difficult to solve. I am disposed to think that the colours of Ireland were the colours of the tribe that supplied Ireland with its Ard Rig, or Righ, the High King, and the badge or symbol was that of his family. For instance, when the great Munster sept of Dal Cais supplied Ireland with an Ard Righ in the person of Brian Borumha there can be little doubt that the colours of Ireland for the time being were the colours borne by that tribe, which Mr. O'Looney tells me were brown, purple, green and gold (with the three lions of the O'Briens). In our days blue and green have often contended for precedence, but in those old Celtic days there seemed to be a strong preference for

"a blay brown." This is shown in the English version of an old Irish song, for which I am also indebted to Mr. O'Looney:—

> Brown was the banner of the fierce and mighty Gaul,
> Brown was the banner of the famous Fianna Fail;
> When the fierce Dalriads of Alba on the Roman wall were seen
> They planted there the standard of the Brown, Blue and Green.

Here we have the great Fenian forces, the National Militia of Ireland, marching to battle under a banner of brown. And as every one of the minor kings of Ireland had as "the ground of his chief colour the principal colour of the head king," in the days of Brian Boru, brown must have been to a great extent the national colour. But then, great a king as he was, Brian was to a certain extent an usurper, for Meath was the imperial province, and the arms of Meath might be taken as the arms of Ireland. O'Halloran tells us that he read in some old manuscripts, and found in Mr. O'Flaherty's Ogygia, that the arms of the Irish monarchs were a king enthroned in majesty with a lily in his hand, in a field, "Saturn." This he concluded must be the arms of Meath, about which he could then obtain no information at the Herald's Office. This coat-of-arms is recorded in Ulster's office ,now, as an ancient coat-of-arms of the kingdom of Ireland, and is thus entered:—*Sa*, a king sitting on his throne cross-legged, in his right hand a golden lily, crest, a tower triple-towered, *or*, from the portal a hart springing, *ar*, attired and hoofed gold. There is much to be said in favour of this last coat of arms. It is quite unlike the coats adopted by the Norman Conquerors, and yet has held its own as a coat-of-arms of the kingdom of Ireland to the present day (although not in use), and for this reason I am disposed to think that it was the old arms of the country which passed out of use when the Normans adopted the three crowns; but if this be the case, then the principal colour was saturn or sable, otherwise black, which in heraldry is believed to imply vengeance and the deathful prowess of the bearer. We now come to the period of the Norman Invasion, when we find the old simple badges of the various tribes superseded by the complicated system of family heraldry which at that time was called into existence. The necessities of the Crusades may be said to have created heraldry in the modern sense of the term. Knights from all parts of Europe were assembled together, and it was

necessary to have some means of distinguishing between them and to have heralds who were skilled in the art of blazoning, assigning and marshalling coat armour, so that in a tournament, when a knight rode into the lists with visor down, some one should be able to explain the shield or coat armour that he bore, and to tell who he was.

Sir Bernard Burke, writing on the subject of modern heraldry, said: "For my own part I consider that the registry of its birth may be found among the archives of the Holy Wars; that its cradle was rocked by the soldiers of the Cross, and that its maturity was attained in the chivalrous age of Feudalism." The old Irish chieftains, satisfied with their old simple tribal badges, were slow in adopting the complicated system of the Normans, and John O'Donovan tells us that he had examined more tomb stones in Irish churchyards than any person then living with an anxious wish to discover ancient Irish inscriptions and armorial bearings, but among the many tombs he had seen he had not observed any escutcheon of a Milesian Irish family older than the reign of Queen Elizabeth. The earliest known private coat-of-arms is that upon the monumental effigy of a Count of Wasserburg, in the church of St. Emeran at Ratisbon, the ensigns being "Per fess *Ar.* and *Sa.*," a lion rampant countercharged, and the date 1010. The earliest heraldic document that has come down to us is a roll of arms between the years 1240 and 1245, containing the names and arms of the Barons and Knights of the reign of Henry the III. But to return to Ireland it is interesting to observe the difference in the arms of Ulster, given to Mr. O'Halloran about eighty years ago, from the arms now in use. He tells us: "I some years ago applied to Sir William Hawkins and to Mr. Withens at the Heralds Office, Dublin, where I learned that the provincial arms were :—For Munster, on a field azure three eastern diadems proper; for Leinster, on a field vert, a harp *or*, strung argent; for Ulster, on a field, *or*, a lion rampant, double queued gules; and for Connaught, party per pale, argent and sable, on the argent side, a demi-eagle spread sable, and on the field sable a hand and arm holding a sword erect. Here I was informed that the crest of Ireland, as used by our own princes in tilts and tournaments on the Continent, and after them

by some of the Henries and Edwards, was a bleeding hind, wounded by an arrow, under the arch of an old castle. Our readers will observe that the arms which for many hundred years after the Conquest were borne by the whole of Ireland are now borne by the Province of Munster alone. In the time of Edward the IV. a Commission was held to enquire into the arms of Ireland, which Commission returned that "y^t ye three Crownes were ye armes." This bearing is found on the reverse of early Irish coins subsequent to the Conquest. The meaning to be attached to the three crowns has been a subject of controversy. In Harris's Ware, vol. ii., p. 215, the idea is put forward that the three crowns represented the three Kingdoms of England, France, and Ireland. Fynes Moryson imagined that they represented the Pope's triple crown. Doctor Aquilla Smith, in his learned essay on the Irish Coins of Edward the Fourth, published among the transactions of the Royal Irish Academy, tells us "Neither of these opinions is correct, and it is a remarkable circumstance that this device, the meaning of which the learned research of Sir James Ware failed to discover, has proved to be the arms of Ireland." The Rev. Richard Butler, of Trim, afterwards Dean of Clonmacnoise, puts forward the following summary of the evidence that he had collected on the subject:—

"1. Richard the Second granted to Robert de Vere permission to bear as arms, so long as he should be Lord of Ireland, three crowns within a bordure.

"2. At Henry the Fifth's funeral, on the first car, were emblazoned the ancient arms of England; on the second those of France and England quarterly; on the third those of France, and on the fourth three crowns on a field azure.

"3. The crown first appears on the first distinct and separate coinage for Ireland, issued according to an Act of Parliament in 1460, declaring the Independence of Ireland and enacting that it should have a proper coin separate from the coin of England.

"4. The three crowns appear on the Irish coins of Edward the Fourth, Richard the Third, and Henry the Seventh. They are unknown on the English coinage, and when Henry the Eighth assumed the harp as the arms of Ireland they appear no more.

"5. On the only silver coins on which the three crowns occur they appear as the harp does afterwards on the reverse, the obverse bearing the arms of England, and when the legend "Dominus Hibernie" is on the coin it is on the same side with the three crowns, as it is afterwards on the same side with the harp.

"6. That these crowns are borne, not in a shield, but "upon a cross," is no objection to their being armorial bearings, as the harp was never borne on a shield, except on some coins of Queen Elizabeth, who instead of one harp bore three *(b)* in her coinage of 1561, as Edward the Fourth bore sometimes one and sometimes three crowns. But that the three crowns were sometimes enclosed within a shield is a fact which is incontestably proved by a small copper coin, two specimens of which were found at Trim, and another of which had previously been found at Claremont, near Dublin. The latter is in the cabinet of the Dean of St. Patrick's.

"7. In 1483 Thomas Galmole, gentleman, Master and Worker of the Money of Silver and Keeper of the Exchanges in the Cities of Devylyn (Dublin) and Waterford, was bound by indenture to make two sorts of monies, one called a penny, with the king's arms on one side, upon a cross trefoyled on every end, and with this inscription: "Rex Anglie et France," and on the other side the arms of Ireland upon a cross, with this scripture: "Dns. Hibernie." Sir Bernard Burke thought it probable that the three crowns *ar.* on an *az.* ground, were introduced by the Normans from the coat of St. Edmund. He says "this was the coat of St. Edmund, and it is possible that the Anglo-Norman invaders, who were arrayed under the banners of St. George and St. Edmund, introduced the bearings of the latter saint as the ensigns of their new conquest."

The three crowns appear to have been relinquished by Henry the Eighth as the arms of Ireland about the time that he obtained an Act of Parliament constituting him King of Ireland, and

(b) Three harps seem to have made an effort to come into use instead of the three crowns. We find Queen Elizabeth impressing three harps on some of her coinage, and on page 143 of Wilde's Catalogue, No. 26, there is mention of a triangular monumental stone "emblazoned with three harps, the arms of Ireland," and bearing the following inscription:—John Noel Josse, 6th Jan.; John Noel Josse, His Majesties Kettledrummer, died Nov. 11th, 1678.

probably because they were mistaken for the Papal arms. Since that time the heraldic arms of the country have been *az*, a harp *or*, stringed *ar*, otherwise a golden harp with silver strings on a blue ground. Truly a very rich and beautiful device.

O'Curry devotes much care and attention to the consideration of the origin of the harp device. He thinks that the idea was probably derived from the harp popularly known as Brian Boru's harp, and that this instrument may possibly be the harp of Donnchadh Cairbreach O'Brien, son of the last King of Munster, who had a small sweet harp, which passed out of this country into Scotland, and which he made great efforts to recover and failed to do so. He further suggests that this harp may have been carried to England by Edward the Third when he carried away from the palace of Scone, in Scotland, the ancient inaugural chair and other regalia of the old Scottish monarchs to Westminster Abbey, and that it there remained, with the name of its original owner traditionally attached to it, till the time of Henry the Eighth, who, it is said, presented a celebrated harp to the Earl of Clanrickard as the harp of a Donogh O'Brien. He goes on to say: "Would it be too much to believe that it was the celebrity of this ancient instrument that suggested to that execrable monarch the first idea of placing the harp in the arms of Ireland in the fashion of the heraldry of the time, and impressing it upon the coinage of this country?" I should say that "Ware" claims a far older association of the harp with the arms of Ireland than that which is now generally accepted. He says (page 208, Harris's "Ware"), when treating of the coinage of King John, "The triangle on the Irish coins of this monarch, as well as on those of his two next successors, represent a harp which was anciently of that shape, for all the pennies that have a head in a triangle were Irish coins." There is a note quoted by "Brewer," from "Chalmer's Caledonia" (vol.i.,page 463), which has an important bearing on this subject. He says: "There remains in the College of Arms a curious roll containing the badges of the Earls of Warwick, from Brutus the founder, which was composed by the celebrated John Raus, the Warwick antiquary, who died in 1491. He included Richard III. as an Earl of Warwick. The antiquary, in painting the several crests of

Richard, surmounted his crest as Lord of Ireland with the harp, and in order to prevent mistakes wrote under each crest England, France, Acquitane, and Ireland." So that when Henry the VIII. placed a harp instead of three crowns on the Irish shield he may have only called into requisition a well known Irish badge or crest, which would on that account be the more readily accepted.

Whether this is the case or not I will not venture to determine, but this I can safely say, that the adoption of the harp as the badge of Ireland was a decided success, and has proved equally acceptable to all parties in the State. One subject relating to the arms of Ireland still remains to be considered. How did green attain its present position as above all other colours that which is symbolical of the Emerald Isle? Various reasons have been suggested. One is that it originated with the Ulster United Irishmen, who made a blend of orange and blue and thus produced green; but the following extract from a letter of Father Matthew O'Hartigan, dated from Paris, October the 17th, 1642, shows that vert, or emerald green, was borne as an Irish standard long before their time:—"Colonel Owne Ro his frigot is back to Dunkerk full of butter, tallow and hides. This frigot bears the Irish harp in a green field in a flagg in the main top." This was the Colonel Owen Roe O'Neill who landed in the County Donegal on July the 13th, 1642. We also find in a book published in the Hague, A.D. 1737, the arms of Ireland given as "Il est vert, charge d'une harpe d'or." The real reason for the prominence of green seems to be the heraldic one—that the heralds have made it the colour of the field or ground of the Imperial Province of Leinster. Our readers will remember that the arms given by Sir William Hawkins and Mr. Withens, of the Heralds Office, to Mr. O'Halloran some eighty years ago, were a golden harp with silver strings on a green ground, and the arms of Leinster still remain "Vert, an Irish harp *or* stringed *ar.*" So completely has this passed away from remembrance that when a well-known Dublin antiquarian friend of the writer's was applied to by a southern gentleman for the correct arms of Leinster he sent him the foregoing, and immediately received the reply, "Come now, do not be trying to humbug me; I know the popular arms well enough, but I want the correct arms." In this case the

popular arms were the correct arms. If we could only accept a note in Moore's Melodies as history, it would give a very venerable origin to green as the principal colour which should be borne on an Irish standard. Moore gives a *fac simile* of a so-called ancient Irish inscription in the folio edition of his Irish Melodies, p. 84, the translation of which is:

> A yellow lion upon green satin,
> The standard of the heroes of the Red Branch,
> Which Conner carried in battle
> During his frequent wars for the expulsion of foreigners.

To which Mr. Moore adds the following note:—"The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller." This inscription is to be found on an 18th century tombstone in the Abbey Church of Multifarnham, which was founded by William Delamar in the year 1236. Consequently it would not be a likely place to find the tomb of Connor or Conchobhar Mac Nessa, who died in the beginning of the first century. But Mr. Moore evidently never saw the first part of the inscription on this tombstone, which immediately precedes the Irish inscription, and which runs as follows:—

"Pray for the soul of James Gaynor, of Leany, who died January the 15th, 1764, aged 66 years. Also for his ancestors and posterity." James Gaynor's posterity evidently wished to make history.

The prominence of green seems to be sufficiently accounted for by the fact that it is the field of the shield of the province that contains the capital city, just as blue is the field of Munster, and black and gold of Connaught. Strange to say, Ware asserts that arms almost identical with those borne by the Province of Connaught were borne as the arms of Ireland. He says (page 184): If Ulysses Aldrovandus may be credited, the more ancient arms of Ireland were in one part of the scutcheon *Or*, an arm armed with a sword, in the other part a demi-eagle in a field argent. So that it would seem that with very little difference the arms now borne by the Provinces of Leinster, Munster and Connaught were borne by the whole country at different periods.

There may be room for difference of opinion as to the conclusions to be drawn from the facts that I have stated, but I trust that enough has been said to enable my readers to form an opinion as to the armorial bearings of their native country.

The arms of the Provinces, as given by the late Sir Bernard Burke:—

Leinster—Vert, an Irish harp *or*, stringed *ar.*

Munster—Az, three eastern crowns, *ppr.*

Ulster—Or, a cross *gu*, on an escutcheon; *ar*, a dexter hand golped *gu.* There are two other coats on record in Ulster's office as the arms of this Province, viz., *or*, a lion ramp. double-queued *gu*, and *ar*, a dexter hand couped *gu.*

Connaught—Per pale *ar* and *az*, *dexter* a dimiated eagle displ. *sa*, and *sinister* a sinister arm embowed *ppr*, sleeved of the first, holding a sword also *ppr* conjoined at the shoulders.

The registered arms of the ancient Kingdom of Meath, are, *az*, a king sitting on a throne, the dexter hand and arm extended, the sinister holding a sceptre all *ppr.*

The badge of the Kingdom of Ireland, as settled at the union with Great Britain, is the harp ensigned with the Imperial Crown.

ARCHBISHOP MARIAN O'BRIEN, OF CASHEL.

By Rev. R. H. LONG, Templemore.

After the establishment of what may be described as the Anglo-Roman Church in Ireland, the usual routine of making an archbishop was: first, the *congé d' élire*—a letter from the King of England—was sent to the dean and chapter of the cathedral, permitting them to elect; then, their election being approved of and confirmed by the king, the candidate went to the Pope to be consecrated, if he were not already a bishop, and to receive the pall. In the case of the election of bishops, the consecration was performed by an archbishop at home. It would appear that when the king confirmed the election, the *temporalities*, or see-lands, should be restored to the new bishop or archbishop, but as the king legally held the revenues of *vacant* sees, he sometimes appears not to have restored the temporalities to a *primate* till he returned from Rome; and, in fact, this complicated mode of bishop-making was a fruitful source of trouble. For instance, in 1223 John Callinghan was elected Bishop of Emly; his election was confirmed by the Pope, but King Henry III.'s approval was not obtained, so that for a long time he refused to restore the temporalities to the new bishop. In the following year the Pope asked the king to translate Marian O'Brien, Bishop of Cork, to the archbishopric of Cashel, which was finally done, so that in this case the dean and chapter were slighted. The king gave Marian a special writ to the royal bailiffs, ordering them to restore to the Primate whatever revenue they took out of the see during his absence in Rome.

Archbishop Marian was, no doubt, the right man in the right place; the glory of the ancient episcopal kingdom of Cashel was

gone for ever, but what could be more natural and suitable than that the family with whom that glory had departed should be the one to raise the new spiritual power of the see of Cashel to a position of magnificence and splendour altogether unknown before. When a member of the O'Brien family came forward as a candidate for the archbishopric how could he well have been rejected in a diocese where within the previous half-century his own family had founded most of the magnificent churches and monasteries?

In the way of setting metropolitan authority on a firm footing Marian O'Brien left little or nothing to be done by his successors. His seal is inscribed "Marian Dei gra: Casselensis Archiep." and on the reverse is depicted the Virgin and Child, with a bishop kneeling, and the legend "Offer opem servo Virgo Maria tuo." His name and seal seem to testify that from his very birth he had been dedicated to a religious life, and put under the special guardianship of the Blessed Virgin. Of this seal he made copious use while bringing his province into good order. His earliest efforts in the see of Cashel were spent in getting his *corporation spiritual* properly established; and on the 6th of May he obtained from the Pope a bull confirming the number of twelve canons in his cathedral. A few years later he got equal protection for his *corporation temporal*, in the form of a writ from the king in November, 1228, restoring to him, his heirs, and successors the "new town of Cashel" in free, pure, and perpetual alms, discharged of all exactions and secular services. The town was called new because the primitive old Irish town had been destroyed by fire about fifty years before. On receipt of the writ Marian, on his part, confirmed the grant of the town to a corporation consisting of a provost and twelve burgesses, to whom he also granted free pasture in all his lands except meadows, corn, and manors, and empowered them to hold "a hundred court and a court baron for hearing and determining pleas." From these courts he required the tax of one mark; also from the town six pounds a year, besides keeping the shambles and bake-house in his own hands. Now, that we have some idea of what the City of Cashel was like at this time, we will narrate a little domestic tragedy that will further illustrate

life in this ancient city during the most stirring period of its existence.

The episcopal palace was the castle that may still be seen attached to the west end of the great cathedral founded on the Rock by King Donald O'Brien. Here Sir David Latimer, as stewart or seneschal, attended to Archbishop Marian's household affairs; his wife, a most exemplary lady, daily fed a number of poor people—houses for the support of the destitute did not then exist. Among the poor of the time none were so much to be pitied as the unfortunate leper. He was formally excluded from human society by a solemn service, and if he ever received the Sacrament it was handed out to him through a hole in the church wall. One day one of these miserable creatures appeared among the crowd of beggars at Lady Latimer's door. It unfortunately happened that on this day her ladyship sent her daughter with the usual charity; and when the young lady saw the horrid sores of the leper she threw down the bread, and ran terrified back into the house. This pitiless act so annoyed the leper that he prayed that before the year expired the young lady might herself feel the scourge from which he suffered, and in a few months Miss Latimer was a leper. What was Sir David now to do with his leprous daughter? Her presence in his house would cause him considerable social inconvenience—perhaps he would have to resign his stewardship! In his distress he naturally consulted the archbishop, and received permission from him to erect a lazar-house, or hospital for lepers, some two miles from the city. It was speedily constructed; it contained fourteen beds, and was dedicated to St. Nicholas, the patron saint of lepers. It was endowed with three plough-lands—about a thousand acres—and the archbishop got his burgesses to grant it two flagons or gallons of ale out of every brewing for sale within the limits of thirty messuages of the town—a very fair allowance considering that there were at the time thirty-eight common brewers in Cashel, for the publicans then made their own ale. This lazar-house, the ruins of which may still be seen, became the home of poor Miss Latimer, where at her leisure she learned with a vengeance to pity the poor leper, and as

a sister of the Order of St. Lazarus, make the best of her miserable state.

When man gains the highest summit of worldly pomp and glory he is generally on the verge of losing all. Archbishop Marian had scarcely got his city and province into good order when, in 1231, he undertook a pilgrimage to Rome. On the journey he fell grievously sick, and, resigning all hope of recovery, he took the habit of a Cistercian monk, and retired into a Continental monastery to die. He recovered, however, and returned again to his diocese, where he maintained for five more years of apparently uninterrupted dignity the honour and glory of the see of Cashel. When he felt his end approaching, Marian once more retired into a monastery—that of Inislaunaght, on the Suir above Clonmel, which had been one of King Donald's foundations, and here he quietly passed away, and was buried in the year 1236.

Marian O'Brien was succeeded by David MacKelly, who was one of the first Dominican friars in Ireland—he may, indeed, have been a friend of St. Dominic himself. He was in the friary founded in Cork in 1229, but afterwards he became Dean of Cashel, and later still, Bishop of Cloyne. While in this see he founded the town of Kilmacklenine, and although this new town, inhabited chiefly by Englishmen, had every precaution taken for it to secure its permanency, yet in the year 1380 Maurice O'Brien "clean wyped out" Kilmaclenine, and all the towns in North Cork.

When David was established in the archbishopric of Cashel, he at once set to work erecting a Dominican friary on the east side of the city. It was apparently also under his patronage that one of the Hackets of Ballystarsna founded a Franciscan friary on the S.E. side of the city (though some say this was done so late as 1272, by Sir William Hacket); otherwise his archiepiscopate was uneventful. He died in the year 1252.

A SOUTH-EASTERN COUNTY ARCHÆOLOGIST;

JOHN DAVIS WHITE, OF CASHEL.

By JAMES COLEMAN.

With the death three years ago of Mr. John Davis White passed away the last of that notable number of Irish provincial archæologists associated chiefly with the early half of the present century, whose best known representatives were Hardiman, of Galway, Windele and Caulfield, of Cork, and MacAdam, of Belfast.

Living at a time when local Archæological Societies were hardly dreamt of, and the now large and useful Royal Society of Antiquaries of Ireland was little better than a provincial body, with Kilkenny for its centre, these able men, isolated, and for the most part, unaided, spent not only their time and talents, but their money as well, in bringing out books and other publications dealing with the history and antiquities of the respective parts of Ireland to which they belonged. To their authors these antiquarian works brought but little profit or honour; yet, by the more discerning readers of that class of literature at the present day, none are more highly valued, and none have larger prices fixed on them by that most rapacious of his craft, the Irish second-hand bookseller.

Long their survivor in point of age Mr. White, although his archæological labours were carried on almost till the day of his death, was scarcely equal in fame to the above-named writers. In taste, instincts, disposition and endeavour he was, however, at one with them; and if only as the topographer of Tipperary, and historian and chronicler of that famed "Cashel of the Kings," every

stone of which he loved, he has well merited a more adequate memoir of his life and work than is here presented.

Though by profession a solicitor, literature in one shape or other, not law, formed Mr. White's principal and favourite occupation throughout; for he not only filled such posts as that of Diocesan Librarian to the Cashel diocese, but he was editor, printer and publisher of the weekly newspaper (now extinct) called *The Cashel Gazette*, which he founded so far back as 1864, besides being the author of the historical and topographical works to be hereafter named.

To have been his own printer and publisher might seem at first sight an unique advantage, but the typographical portions of of Mr. White's publications do not, it is to be regretted, bear this out. To these drawbacks, partly due, however, to the nominal price at which they were brought out, he has made a pathetic allusion in a letter received from him by the present writer, dated October 26, 1889, from which the following extract, containing also some autobiographical items, is taken :—"You have little idea of the trouble I have had to get these books printed after hours, when a weekly newspaper has been printed off. For the last 25 years or so I have educated boys, who were very ignorant, who as soon as they knew a little were ready to leave me, the business not allowing me to retain the services of those whom I thus brought up. Some of my boys are doing very well in Dublin and America. One whom I took without a shoe to his foot is now a Counsellor. I gave my youth in the Diocesan Registry here; it was abolished by the Legislature. I got a small pension, and young men who knew nothing or had no taste in such matters are employed in the Public Record Office at hundreds a year. Again Disestablishment deprived me of posts connected with the Church. I got a small pension, and a young gentleman who had interest, I having survived my friends, got £100 for what would naturally have been mine. It is very hard to make out a living in Ireland, and a man in his seventieth year is too old a tree to be transplanted. It would not pay me to advertise; literary journals charge heavy rates. I sell over £2 worth of 'Guides' in Cashel every year, and the *Anthologia* will soon be gone."

Mr. White's antiquarian tastes, he says, were inherited from his father, Benjamin Newport White, J.P., who was the last to fill what used to be a permanent office—that of Deputy Mayor of Cashel—of which city he was also a Freeman. The Whites came originally from England to Ireland in the reign of King John, and first settled at Limerick. One Daniel, from whom John Davis White was descended, passed over into Tipperary, where the family gave their name to Cappaghwhite, at which place, one of their number erected a Protestant Church in the 17th century. Succeeding to some property in the county Kilkenny, Mr. Benjamin White was residing there at a place named Conahy, where his third son, John Davis, was born on the 22nd of May, 1820.

When the latter was eleven years old the family removed to Cashel, consequent on his father being appointed Deputy Mayor. When this post was, later on, abolished, Mr. White, senior, was awarded a compensation allowance, which the newly-appointed Town Commissioners refused to pay him on account of his having presented the old Cashel Corporation seal to his nephew, Mr. Ambrose Going, the last Mayor of Cashel. Law proceedings having been set on foot the allowance was duly paid, and the disputed seal eventually found its way into the hands of that veteran antiquarian and collector Mr. Robert Day, of Cork.

Intended at first for a commercial career, John Davis White spent eight months learning that business in Limerick in 1838, during which time he saw the arrival of the "City of Londonderry," the first steamship that ever entered that city. He returned to Cashel, however, in the September of that year, on the 21st of which month he entered the office of the Registrar of the Consistorial Court of Cashel. This was the first of the rather numerous offices, more honorary than profitable, of a more or less legal character which he was hereafter to fill in that historic little city, where the remainder of his long life was spent.

To enumerate these and all the other offices that he held in his time, and the holding of which abundantly proves what a useful and many-sided citizen Cashel possessed in John Davis White, would occupy too much space in an article like the present, meant to record his work as an author and antiquary. That he began his labours in

this latter direction, earlier than 1864, was no doubt the case; but it was in this year that the oldest of his separate publications known to me was printed—viz., "The Apostacy of Myler Magrath, Archbishop of Cashel,"—a poetical satire, written by the Rev. Eoghan O'Duffy, a Franciscan friar, about the year 1577, literally translated from the original Irish by John P. Daly, and consisting of 12 quarto pages. His own, doubtless, most important and valuable work, "Cashel of the Kings," being a history of the City of Cashel, compiled from scarce works and original documents, came out in a second edition in 1876, in three parts, containing 48, 72, and 95 pages quarto respectively. In 1887 he brought out "A Guide to Holy Cross Abbey," 32 pages; and in 1888 appeared the third edition of his illustrated "Guide to the Rock of Cashel," 20 pages large octavo. In 1892 he brought out his "Anthologia Tipperariensis." This was published in nine parts, forming in all 148 pages quarto, of which only 90 copies were printed. The "Anthologia" contains notices of about a hundred churches, castles, and other historic places in the County Tipperary, most of which he personally visited, with an account of the *Goban Saer* and of the *Barnaun Culain*, an ancient relic, now in the British Museum, London, and also a record, with illustrations, of the "Tradesmen's Tokens of Tipperary." This work is dedicated to his old friend, the late Lord Ffrench.

Mr. White was a contributor to the *Journal of the Royal Society of Antiquaries*, of which he was an honorary Fellow and local Secretary, and was the founder of the Museum at Cashel. His name figures amongst the Poets of Ireland in Mr. O'Donoghue's Dictionary, a work of "Rhymes," of which he was author, having been published by him in 1885, of which only 50 copies were printed. Three years prior to that he brought out another volume of "Poems," comprising 63 pages 8vo., by his deceased brother, the Rev. Newport Benjamin White, B.A. Their sister, Hannah, (afterwards married to Dr. Lawless) was the author of "Verses, Sacred and Miscellaneous," London, 1853.

Mr. White likewise wrote, printed and published, for private circulation only, an interesting genealogical work on the White family and its marriage connections.

His last effort in the historical and antiquarian line was his "Sixty Years in Cashel." Under this heading he published in his newspaper, the *Cashel Gazette*, his Recollections of that city from his first connection with it These Recollections, which were re-printed in 1893, only come down to the days when Cashel could still boast of an M.P., their continuation having been put a stop to by Mr. White's death. Nowhere, perhaps, is to be found a more graphic and stirring account of life in an Irish county town at the period named than what is written in the re-printed portion of "Sixty Years in Cashel."

Mr. White, who was married in 1865 to Mary, daughter of Mr. Harman Montfort, of Clondelvin, who survives him, left no family at his decease, which took place on the 14th of June, 1893. He was buried in Cashel Cathedral churchyard, at a spot selected by, himself for his last resting-place, near the south end of the Library where he had spent so many pleasant hours in studying the ancient volumes which had such a fascination for him.

No more fitting tribute to the memory of this devoted Irish provincial archæologist could perhaps be devised than the publication, by subscription, in one volume, carefully revised, of his various contributions to the History of Cashel and the surrounding County of Tipperary.

TWO LAST CENTURY BISHOPS OF WATERFORD.

(I.) Dr. RICHARD PIERCE.

By W. H. GRATTAN FLOOD.

As so very little is known of this prelate, the following facts will no doubt be appreciated by many readers. Richard Pierce, or Persse, was a native of "the Kingdom of Kerry," and the first notice we meet with of him is as one of King James's army chaplains. He followed his royal master into exile, and remained attached to the Court from 1690 to 1696. On May 21st, 1696, he was appointed by Brief to the see of Waterford and Lismore—vacant by the death of Archbishop Brenan, who was administrator of the diocese. Archbishop Brenan was buried in the tomb of Father Geoffrey Keating, at Tubrid, in 1693.

As early as January 28th, 1694, Dr. Pierce was nominated by King James as Bishop, but, owing to the rigour of the penal laws and the poverty of the diocese, the Brief was not issued till 1696, as above-mentioned. The brave soldier-bishop, nothing daunted, came to his see in the autumn of the same year. A statute was passed in 1697 ordering all Archbishops, Bishops, Friars, etc., to depart from the kingdom before the 1st of May, 1698, but Bishop Pierce held his ground. On June 28th, 1697, Archbishop Comerford of Cashel wrote a letter to the Propaganda stating that he had made the usual profession of faith, on the occasion of his consecration *in presence of Bishop Sleyne, of Cork, and Bishop Pierce, of Waterford.*

It may be interesting to note, as indicating the troubled condition of affairs during Dr. Pierce's episcopate, that in 1697 a proclamation was issued for the suppression of Tories, in which it

is stated that "at the Quarter Sessions of Lismore, the Grand Jury found that Moses Sheehy, of Killeanvoy; John Conolly, late of Saltabridge; Moses Rode, late a soldier in King James's service; John Keeffe, of Drummoghgormen; John Kiely, of Ballinatray; John Doyle, Hugh Pultagh, John Walsh, Darby O'Brien, *alias* Dermot-na-Geera, and John, "the Gorsoon," all of the County Waterford, notorious Rapparees and Tories, out upon their keeping and in arms, having committed several robberies in that county—it is therefore ordered that each of them shall, before the 7th of August, surrender to some justice of the peace of the county, as prisoner, to answer such charges as shall be objected to him or them; and in case they shall not render themselves before the day specified, they shall be convict of high treason, and suffer accordingly." Nay more, any one harbouring or concealing any of the above Tories was to be adjudged "guilty of felony, without benefit of clergy." The proclamation ended with a clause encouraging any person "to kill the proclaimed Tories, and for which he shall be entitled to a free pardon." Father John Higgins, S.J., was *Socius* at Waterford to Father Anthony Knowles, S.J., from December, 1694, to 1697, and was Parish Priest of St. Peter's. Father Paul Bellew was P.P. of Holy Trinity. In 1697 we find a record of an ordination, at Thurles, by Bishop Pierce. The Dominican Friars of Youghal, who were forced to leave their convent in 1698, deposited their miraculous shrine of the Madonna with Sir John Hare, of Shandon Castle, Dungarvan. In the following year a plot near Bailey's Lane was assigned by the Corporation to the Roman Catholics of Waterford, whereon to build a church—no opposition having been made by the Protestant Bishop Foy.

Notwithstanding the severe penal enactments Bishop Pierce laboured zealously during the years 1697-1699. In June, 1699, he strongly recommended Father Denis Moriarty for the see of Ardfert and Aghadoe (Kerry), who was accordingly appointed in the winter of the same year, though Archbishop Comerford of Cashel was opposed to it. The last recorded ordination by Bishop Pierce was in 1700, at Waterford.

In an account of the trial of Father Dominic Egan, O.P., of Tralee Convent, at Dublin, on May 2nd, 1702, the subsequently

martyred Dominican deposed that "he was desired to deliver the small note found in the examinant's papers to Dr. Pierce, Romish Bishop of Waterford." Moreover, he stated that "the said Pierce was in Ireland, *and sent thence by virtue of the late Act of Parliament for banishing the Romish clergy and bishops, but whether he be now in this kingdom or not this Examinant knoweth not.*"

Dr. Pierce was compelled to fly in August or September, 1700, and in the following year there were only three bishops left in Ireland. King William died March 8th, 1702, and was succeeded by Queen Anne. In May, 1702, the Propaganda issued a document to the effect that the French Nuncio be requested to exhort the Bishop of Waterford and Lismore to return to Ireland, "*et ad mentem in reliquis.*" However, the storm of persecution which broke out anew on the accession of Queen Anne prevented the bishop from returning to his diocese. He remained attached to his royal master at St. Germain-en-Laye till the death of the unhappy monarch on September 16th, 1701.

In July, 1703, the Earl of Cork and Burlington was appointed Lord High Treasurer of Ireland, and he succeeded in getting John Eeles appointed Dean of Waterford and Archdeacon of Lismore. Pursuant to an "Act for registering the Popish clergy," we find that, in the year 1704, on July 4th, at Tallow, and on July 11th, at Waterford and Nenagh, for the counties Waterford and Tipperary respectively, 43 priests registered themselves for various parishes in the diocese of Waterford and Lismore. Each registered priest was bound, before the 25th of March, 1710, to present himself at the Quarter Sessions, and there abjure his priesthood and religion under penalty of transportation for life. Still, out of 1,080 priests in all Ireland, only 33 proved weak enough to bow to the storm.

On March 2nd, 1704, Dean Eeles demised the church lands of Outrath and Cloghbrody to Robert Hamilton for £1,900; and, on May 23rd, 1706, he demised to John Hore, of Shandon Castle, "the entire tithes of the lands within the parish of Kilrush, near Dungarvan, and the entire glebe land, at the rent of £22 per annum."

From 1700 to 1709 the Catholic tradesmen and artisans of Waterford had to endure many hardships for conscience sake, especially having to pay "quarterage"—a tax levied by their

Protestant brethren "for permission to exercise their trade or calling." In 1709 Protestant Palatine families to the number of 871 were imported to Ireland, and £24,850 was set aside for their maintenance.

Richard Bagge, Seneschal of Lismore, wrote as follows to the Lords Justices on July 14th, 1714:—"In accordance with instructions recently received, I and my colleague have been making strenuous efforts to enforce the Acts. . . . . I have summoned many Papists in each Parish, and obliged them to swear when and where they last heard Mass, but have been quite unable to arrest the priests." This zealous priest-hunter goes on to say that "the absconding priest of his own parish [Father David Lehane] was said to ordain, but as the magistrate was unable to get sworn information, *he feared he could only prosecute him as a common priest.*"

In 1718, "the soldiers quartered at Waterford," as Lecky writes, "were withdrawn by their officers from the Cathedral Church, on the ground that the teaching of the Bishop [Thomas Milles] tended to alienate them from the Establishment." There are still preserved a chalice and monstrance of this date, left by Father Columba Morgan "to the parish chapel of Waterford"—and the donor died at Bilbao on February 8th, 1722. I may add that Father Anthony Mandeville, O.S.F., was Guardian of the Franciscan Friary, Waterford, from 1717 to 1723. Dean Eeles died in 1722.

Bishop Pierce, who had been appointed suffragan to the Archbishop of Sens, died an exile in 1736, aged 80.

(II.) Dr. SYLVESTER LLOYD.

By Rev. WILLIAM CARRIGAN, C.C.

Brady, in his *Episcopal Succession*, writes that Dr. Lloyd was appointed Bishop of Killaloe, on September 25th, 1729 ; that he was in bad health in 1733 ; that he was translated to Waterford and Lismore by Brief, dated May 29th, 1739 ; that Dr. Thomas Stritch was appointed his coadjutor in 1743, and Dr. Peter Creagh in 1745 ; and that he died *circa* 1750. Beyond those few interesting items published records throw no light on the history of this worthy prelate. In the Public Record Office, Dublin, there is, however, a document which came under the writer's notice, and which he feels it his duty to lay before the members of the Society. It is the will of a Sylvester Lloyd, and is found in the collection of Wills of Waterford and Lismore, and though there is nothing in the document itself to show the position or dignity of the testator, yet, all things considered, no one can reasonably doubt of the identity of the testator with Dr. Lloyd, the Bishop. This document is as follows :—

"In the name of God. Amen.

"I, Sylvester Lloyd, being weak in body, but of sound mind and understanding, and considering the uncertainty of this mortal life, have thought proper to make and publish this my last will and testament, revoking all former wills by me made, and declaring this alone and no other to be my last will and testament, of which I appoint the Reverend Mr. Francis Phelan, and Messrs. Andrew Fitzgerald and Maurice Hearn, merchants, of the City of Waterford, executors.

"Imprimis I bequeath my soul to God and my body to the earth, to be buried as private as possible.

"What worldly substance I am possessed of or entitled to, I give, devise and bequeath the same in manner following :—

"I give and bequeath one shilling to each of my nephews and

nieces by my half-sisters, Jane and Rebecca Lockington.

"Item I give and bequeath one shilling to each of my cousin germans, and to each of my relations who may pretend a right to any part of my substance.

"Item I give and bequeath my gold watch to Mr. Richard Quane, Bankier at Paris.

"And finally I give, devise and bequeath to my said executors, after they have paid my just debts, the remainder of my worldly substance.

"In witness whereof I have hereunto put my hand and seal this 9th day of August, 1743.

"Signed,
"S. LLOYD (SEAL).

"Signed, sealed, and published
in presence of us,
"T. BARRON.
"JOHN CASSIN.
"THO. WHITE.

"The within named Francis Phelan and Andrew Fitzgerald, the surviving executors in the within will named, were duely sworn as well to the truth of their belief as to the due execution thereof this 24th day of August, 1748.

"Before me,
"FRANCIS PHELAN. "EDW. THOMAS, Vic.-General.
"ANDREW FITZGERALD.

"Probate was taken out August 24th, 1748."

The will is endorsed: "S. Lloyd, his will."

A few months after the date of this will Dr. Stritch was appointed Coadjutor-Bishop of Waterford, December the 18th, 1743. Dr. Lloyd was still living as we have seen in 1745; his death, however, must have occurred in or before August, 1748.

In connection with Dr. Lloyd the writer also desires to bring under the notice of the members of the society a volume of 425 pages now in the Library of St. Kieran's College, Kilkenny, and of which Dr. Lloyd was probably the translator. This volume is entitled :—

"General Instructions by way of Catechism in which the History and Tenets of Religion, the Christian Morality, Sacraments,

Prayers, Ceremonies, and Rites of the Church are briefly explain'd, by Holy Scripture and Tradition. Translated from the Original French, and carefully compar'd with the Spanish approv'd Translation. First Part. The Second Edition, corrected and amended by S. LL. London : Printed in the year MDCCXXIII."

S. Ll. (Sylvester Lloyd ?) dedicates the work to Thomas Power O'Daly, of Ireland, son of Denis O'Daly (*i.e.*, Right Hon. Denis Daly of Dunsandle, Lord Justice of the Common Pleas in Ireland), and a near relative of "Fr. Dom. O'Daly, late Provincial of the Augustinians in Portugal, a man of eminent learning and piety." That S. Ll. was an Irishman is evident, as he speaks of Ireland as his "own country." The first edition of his English Translation of the Catechism was brought out in 1712.

[NOTE.—The above-mentioned Rev. Francis Ignatius Phelan was for many years (from 1736 to 1759) attached to Holy Trinity (Within) Parish, Waterford, where he seems to have acted as assistant to Rev. William O'Meara, afterwards successively Bishop of Kerry and Bishop of Killaloe. In 1759, Father Phelan was appointed P.P. of the united parishes of St. Michael's, St. Stephen's and St. Peter's. He died in 1791, and was buried in St. Patrick's graveyard. Rev. Paul Bellew, likewise referred to above (*vid.* I.), is also interred in St. Patrick's cemetery, where the unpretentious tombstone which marks his resting-place bears the following inscription :—"Here lyeth the Body of the very Rev. Mr. Paul Bellew, P.P. and V.G. in the City and Diocese of Waterford he died the 18th day of Octobr 1732 aged 76 years."—ED.]

THE ANTIQUE VESTMENTS OF WATERFORD CATHEDRAL.

By M. J. C. BUCKLEY, of Bruges, Belgium.

Being the substance of a Lecture delivered by him, under the auspices of the Society, on Friday evening, 11th December, in the Town Hall, Waterford.

The art of depicting animal and vegetable figures by means of the needle has been practised from prehistoric times. Embroidered garments are frequently referred to in the most ancient books of the Old Testament, as well as in the classical writers. From the Book of Exodus, we gather that the Jews had recourse to embroidery to beautify the priestly garments. The Romans, also, as gleaned from Virgil, wore richly embroidered robes. Several centres of ancient civilization were famous for their embroidery. Phrygia and Babylon may be cited as instances in point. From Phrygia gold embroidered stuffs were introduced into the West, and hence, all such tissues came to be styled, "auriphygium;" or, "orphrey," a term which designated the bands of a cope or chasuble, from their being composed of fine gold tissue. Coming on to Christian times, we find that the artists of the Middle Ages produced marvels in artistic embroidered works, being moved thereto by purest zeal for the splendour of God's house. In the thirteenth century, embroidery first divides itself into its now well-known branches:—"Opus plumarium," or, feather work; "opus pectineum," or, comb work; "opus pulvinarium," or, cushion work; and "opus consutum de serico," or, cut silk work. "Opus plumarium" was so called because in all true work of this class the stitches were always laid down lengthwise, so as to resemble feathers—we have samples of it in the copes before us, on which both flowers and figure are composed of long stitches. "Opus pectineum" was so called from the comb which was used in working the threads of the tissue, so as to produce the various designs which characterise this curious and beautiful work. "Opus

pulvinarium" corresponds with our modern Berlin wool work. "Opus consutum de serico," now known as "applique," was much used for banners and knight's surcoats. Coming to our Waterford vestments, consisting of four copes, two dalmaties, and one chasuble, with requisite stoles, maniples, &c., we find that all the work is of the kind known as "opus plumarium." Three of the copes I consider to have been made in Flanders. These belong to the latter part of the fifteenth century. Genoese velvet forms the ground of the copes, the design itself being composed of pomegranate flowers. These pomegranate flowers were much used in Flemish work, as they are copied from Spanish stuffs, in which this flower figures, perhaps, as an emblem of the conquest of Granada, by Isabella, who was so popular in Spain, as well as in Flanders, which was also one of the Spanish allies. The pomegranate design, in one form or another, we can trace back for thousands of years in the national art of many nations of antiquity. It is now sometimes inaccurately called the pine-apple pattern, but the "anana," or pine-apple, was not known in Europe till the fifteenth century. In the copes you will notice that there is a very beautiful detail introduced into the workmanship of the "Tabernacle" work, enclosing the figures of saints on "Orphreys," namely, that the centres are diversified with "chevrons" of raised work, formed by a cord underneath. This is another instance of how the artists of those days gained good effects by very simple means. The tabernacle work of the copes is of a late period, almost Renaissance in its character. I am inclined to assign it to about A.D. 1500. All the gold employed consists of thin silver ribbons gilt, which are twisted round silk thread. I cannot decide whether this work be English or Flemish, but I am inclined, from its style, to put it down as Flemish. The famous *opus anglicum* was produced by a simple process, with heated iron bulbs, by means of which the appearance of raised lines was given to the outer sides of the face and robes, the stitching being executed in circular lines, which commenced in the centre of the face.

These vestments, found in a crypt of Christ Church Cathedral, Waterford, were presented by the then Protestant Bishop of Waterford to Dr. Hussey, Catholic Bishop, in 1797. These are, no doubt, the vestments, for the restoration of which to the Cathedral, Dean Jones, of Waterford, took law proceedings against the Corporation

of that city. The Dean's suit was successful, and the vestments were delivered up to him. The oaken chest in which the vestments were found lying, in a back part of the crypt, must have escaped the notice of the Cromwellian soldiers, who, in the same crypt, discovered an immense quantity—thirteen tons—of exquisitely wrought monumental and other brasses. Next, the questions suggest themselves, where did the vestments come from? and what is their age? The legend of their gift by Pope Innocent III., may be dismissed as without any foundation. The workmanship of these vestments is clearly of the time of Henry VIII. Moreover, Genoese velvet, such as the material in these copes, was not woven earlier than the fourteenth century. Three of the copes, I believe, belong to the reign of Henry VIII. The very subjects depicted on them suggest this conclusion. There is on one a figure of St. Anne, together with fine portraits of Henry VIII., and Anne Boleyn. I am fully convinced, therefore, that the complete sets of vestments, of which those now remaining are only part, were presented by Henry VIII. to the Cathedral Church of Waterford at the same time that he presented the sword and cap to the city. The different designs on the different copes may perhaps be due to the fact that the latter belonged to different chapels of the Cathedral. For velvet, such as that used in the copes, the price at the present day could not be less than £12 a yard. The value of each of these copes, when new, could hardly have been less than £350. Henry's gift, was, therefore, a princely one. From an artistic point of view, the embroidery is exceedingly beautiful, making the vestments the most valuable, perhaps, in Europe. On one of the copes is an exact reproduction of a famous picture of John Van Eyck's, at present in the Museum at Bruges. This fact of itself is sufficient to dissipate the Innocent III. myth.

[NOTE—For copies of the original documents bearing on the law suit alluded to above, *i.e.*, of Richard Jones, "late Deane of Waterford," against the Mayor, &c., of Waterford, together with remarks thereon by by Rev. James Graves, *vide* "Transactions of the Kilkenny Archæological Society"—Vol. II, pp. 76, 77, &c.—By the judgment of the Court it is ordered that "Whereas it was alleadged that Richard Butler, Esq., now Mayor of the said Cittie, hath in his custoddie certain copes and vestments belonging to the said Church, . . . hee shall forthwth deliver the same unto the said Lord Bpp., Deane, and Chapter, or some of them, or els upon sight or notice hereof to appeare before us to shew cause to the contrary." Ed.]

DANISH NAMES IN WATERFORD AND CORK.

By MARY AGNES HICKSON.

There is a good story of a silly youth in the last century whose wealthy parents sent him to make the "grand tour" (as the fashionable phrase of that day went) with plenty of money to purchase any "curios," sculptures, etc., of artistic, scientific, or antiquarian interest, he might discover in Italy or Greece. On which intended journey and outlay a wise friend observed that the said youth would bring home a wheelbarrow and call it a "discovery." I feel that a critic in the October number of this Journal must believe that I am in the mental condition of this young millionaire tourist, since he (the critic) charges me with "ventilating" as a new discovery of mine the Danish origin of the name of Waterford. The derivation of this name from the Danish words *Vedr-fiord* is, to use a popular saying, "as old as the hills." Worsae long ago published it in his work on the Danes in England, Scotland, and Ireland, and Dr. Joyce, F.R.S.A., says, in his valuable volumes on Irish place-names, writing of such names as are half Gaelic, half or wholly Danish, that "Wexford, Waterford, and Strangford" are altogether Danish ("Irish Names of Places," vol. 1, pp. 98-99). The only "new" additions to place-names in Munster derived from the Scandinavian, which I ventured to make in one or two letters of mine which appeared in the *Cork Constitution* last month were three—viz., Crook, Bearhaven, and Crookhaven. I suggested also that possibly a townland in South-West Cork called Altar, on which there is a cromlech or dolmen, might have been originally called Otta, or Ottar, (*a*) the

(*a*) O'Donovan mentions a Danish chief, Ottir Dhuv, killed at the battle of Clontarf, where some of the Irish tribes, he said, were on the Danish side fighting against King Brian. (*Annals of the Four Masters*, vol. 2, p. 780.) Ottar, or Ottir, is a personal name, meaning in Scandinavian "one to be feared or powerful." (*Vide Haldorsen's Lexicon, Ferguson's Name System, Vigfusson and Cleasby's Icelandic Dictionary.*)

Scandinavian words for power, used also as a Danish personal name, from which name most probably the modern Irish name of Cotter is derived, as the Irish State Papers, calendared by Mr. Sweetman, and other ancient records show. As regards Crook, an interesting paper on the Ancient Ruined Churches of Waterford, by the Rev. Patrick Power, F.R.S.A., which appeared in the Journal of that Society in 1891, stated that John O'Donovan could not find the origin of this word in the Gaelic. In the December number of the Journal of the R.S.A.I. for 1891, I suggested that Crook was from the old Norse *Krók*, a nook, or in some cases a crooked winding firth. *Kroksfjordr* is an Icelandic place-name of the present day. No one doubts that haven is Scandinavian or Teutonic, and Crookhaven is certainly like *Kroksfjordr*, a name derived from the Scandinavian. As to Bearhaven, I think, setting aside mythical traditions, there can be as little doubt that it is derived from *Bara*, a wave or billow, and *hafn*, a haven. In Vigfusson's and Cleasby's valuable Icelandic Dictionary, enriched by Skeat's appendix, and published by the Clarendon Press, we find—"*Bara*, a wave or billow, but as a rule *bara* denotes smaller waves, raised by the wind on the surface of larger billows." It would be very strange if there were no vestiges of Danish names in Gaultier, the territory of the Gal or foreigners—*i.e.*, the Danes, who held Waterford for many generations before and after 1172, when the English came to it, and who married amongst the aboriginal Irish, and formed alliances with them in war and commerce after they (the Danes), had become zealous Roman Catholics, building churches, making pilgrimages to Rome, and freely paying its ecclesiastical dues. It is said by Ware that they accepted Christianity about A.D. 930. The Annals of Ulster, quoted by O'Donovan in his Notes of the Four Masters (vol. 2, p. 715), say that in a battle in A.D. 982-3, between Maelseachnaill MacDonnel, asssisted by Glunairn (iron-kneed) MacAulaiv, and Donnel, King of Leinster, Gilla Patrick MacIvar, of Waterford, was slain. This Gilla Patrick, *i.e.*, servant or follower of Saint Patrick, was son, as the Irish prefix Mac shows, of Ivar, prince or king of the Danes of Waterford in 983. His successor, Ragnall, in A.D. 1000, or another Danish prince of Waterford in A.D. 1023, was the builder probably

of the well-known ancient round castle in the city. O'Donovan says that the Fitz-Patricks of Upper Ossory are the descendants of this Gilla Patrick MacIvar of 983, and that the old Irish names for Waterford were Port Lairge and Loch Dachaech. He notices the fact of the frequent intermarriages between the Danish and Irish families, and how the former sided sometimes with one Irish clan, sometimes with another in the frequent tribal wars. In my before-mentioned paper in the Journal of the R.S.A.I. for December, 1891, I said that the name of another ruined church described by the Rev. Patrick Power in his paper in the April number of the same journal in the same year, that of Faithlegg, which name puzzled him, might possibly be derived from Scandinavian words. But I have since, on further consideration of this latter name, come to the conclusion that it is in the Gaelic not the Scandinavian language its true derivation will be found. In the Rev. P. Power's notice of Kilmacleague Church, not far I believe from Faithlegg, he mentions a primitive Irish saint named MacLiag. Can the final syllable of the Faithlegg be a corruption of this saint's name, or of one of his disciples called after him, and can the first syllable be a corruption of the Irish *faithche*, a level green plot, as *Faithche-Chiarain*, Ciaran's green plot (*vide* Joyce's " Irish Names of Places," 1st series, page 274). The Irish *faithche*, however, Dr. Joyce shows is generally contracted by Anglo-Irish speakers into Fahy or Foy. Or the *Faith* may be an English corruption of the old Irish *fidh* or *fiodh*, a wood or grove, corrupted by a writer of the Irish word who did not trouble himself to listen to its pronunciation in Irish (which is fih or fee), but copied it off hastily from some old MSS. into a charter-deed or other ancient record. A close examination of the physical features of the place, and of the earliest written record in which the name appears, would be necessary to decide this question. The Gaelic names of places are generally perfect word pictures, giving the physical features of a place in a word or two with wonderful fidelity.

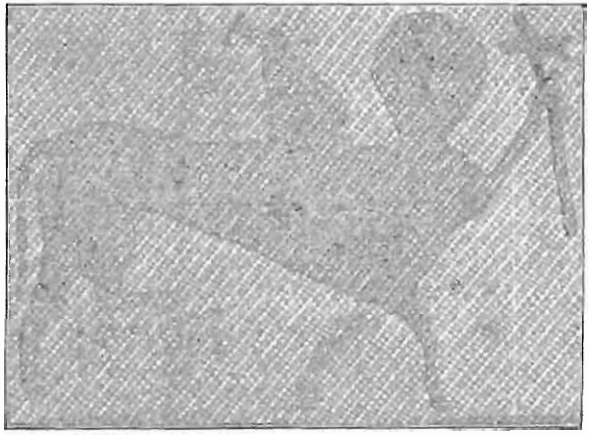

PLATE I.

PLATE II.

Notes and Queries.

Curious Inscribed Stone at Tybroghney.—In the cemetery attached to the ancient ruined church of Tybroghney, near Carrick-on-Suir, is a dwarf pillar-stone, ornamented with grotesque carvings in the Celtic style, which has not, as far as the writer of this note is aware, been ever fully described. The pillar-stone in question is of the same material as the early Celtic crosses in the vicinity, *i.e.*, of sandstone grit, and stands about 33 inches in height above the present level of the ground, by 18 inches wide, and 10 inches thick. It presents four squared faces, or sides, each of which, except the southern, is ornamented with figures of fantastic animals, cut in relief. Spirals, forming six smaller circles, surrounding a larger central circle, and all sunk deeply into the stone, adorn the south face. The panel occupied by the spiral ornaments is about fifteen inches square. On its northern, or principal face, the pillar has two panels, a higher and a lower. The former shows a figure that may have been intended for an "Agnus Dei," or, perhaps for the symbol of the Evangelist, St. Mark. Here, a human head surmounts the body of a quadruped, as represented in the accompanying illustration. (*Plate* I.) One arm or leg supports a cross; while from the back, a wing or battle-axe projects. In the second, or upper, panel are two animals, or monsters, resembling wolves, with long tails. The tail of one trails behind, while the second figure shows the tail gracefully curled over the back. What seems the representation of a third and smaller animal being suckled, is attached to one of the larger figures. Of the two large figures, one is now minus its head. The head of the second resembles the head of

a cat. Two further wolf, or dog-like, figures, are shown on the western face. Of these, the lower, which is here re-produced (*Plate* II.) from a rubbing by the writer, has its tail curved over its back, and shows a well-defined human face looking backwards. Both head and tail of the second figure have been mutilated. The fourth, or eastern, face of the stone has two figures—one above the other; the first, or lower figure, is similar in appearance to the wolf-like effigy on the western panel; while the second, or uppermost, represents a stag with branching antlers.

P.

Carrig-on-Bannow.—The learned Dr. Geoffrey Keating, in his valuable, though much-abused, History of Ireland, tells us that the second detachment of Anglo-Normans and Welsh "landed at *Banbh* at a place called Bag-an-Bun" in 1169—that is to say in the Bay of Bannow. Most of the points round County Wexford, especially on the Waterford side, are so called from their physical features, and hence we find such names as the Hook, the Raven, the *Banbh* or *Banibh*, *vulgo* BONNIV—a sucking pig. At Bannow is a famous *Menhir* or *Gallaun*, which is also a holed stone, a little to the north of Carrick-on-Bannow old church. There are five cup marks on the south side of this Menhir, almost two inches in diameter, whilst on the west are five symmetrical cups—the two to the left being, as Mr. Kinahan tells us, "on a perpendicular groove 18 inches long." A sketch of this stone is in the Journal of the R.H.A.A. (vol. vi., Fourth Series, pp. 39-40). The famous Bullan or Bell Stone of St. Mannan, formerly (1846) concealed in a field near the ruined church of Kilmannan, is at present in Carrick Church.

As late as 1834 many traces of the old corporate town of Bannow (which returned two members to Parliament until the Union) were in existence; but, alas, itself and the neighbouring corporate town of Clonmines have now almost entirely disappeared. When I mention the fact that Bannow had 14 streets in the 17th century, its now utter extinction is not a little remarkable. On June 23rd, 1608, John Furlong was elected Portrieve of Bannow. In 1686 the Sovereign of Bannow was ordered to appear in the courts near Christ Church, Dublin, and bring proofs for his title to

be Sovereign of said corporate town. In 1865 Captain Boyse, R.N., discovered an inscribed slab at Bannow bearing date 1398.

The old Norman Church of Bannow was re-erected in 1290. In the last issue of the JOURNAL (No. 9, page 182) there is an illustration of the ancient font, by Colonel Vigors. Bannow was originally granted to Hervey Mountmorris, and in course of time it grew to be a borough occupying 20 acres, surrounded by a fosse. In the charter which Roger Bigod, Earl of Norfolk, gave to New Ross (1275) he assigned the burgesses of that town "as extensive privileges as were enjoyed by the commons of *Bannow*, Kilkenny, or any other town in Leinster." The church is situated "within a walled enclosure at a short distance from the shore, and at an elevation of about 30 feet from the level of the sea," as Lewis tells us; and the ruins he describes as "of considerable extent, consisting of the walls of the nave and chancel, surmounted by embattled parapets, and having two small chapels attached, the whole being unroofed." A more recent writer (1878) says:—"It possesses a semi-circular Norman chancel (18 feet by 27) arch of Caen stone, simply chamfered at the angles, with plain imposts and shafts at the western angles of the jambs. The arch measures 11 feet in width and 9 feet to the spring of the arch." In the middle of the 14th century a splendidly decorated window was placed in the chancel, the mullions of which are now destroyed. The other windows are small, and trifoliated. "In the south side of the nave is a flat-headed doorway, apparently of a date contemporary with the church; the remains of the north and south porches are also extant."

The beautifully carved ancient font was removed in 1830 from the ruined church of Carrick-on-Bannow to the newly-erected Catholic Church of Danescastle, in the Roman Catholic parish of Ballymitty. Danescastle is just a little over a mile from Grantstown, where the Austin Friars built a commodious chapel in 1829—the representative of the old Conventual Church of Clonmines. As at present *in situ* the font stands about four feet from the ground floor, and it may be regarded as dating from the 12th century.

Within the "ruinated" Church of Bannow lies a noble sepulchral slab, "exhibiting in high relief, beneath two trefoil-

headed niches, the heads of a knight and a lady in the costume of the 13th century, together with a rich foliated cross." The slab has been utilized for another inscription—in fact it may be called a palimpsest tomb, and the legend runs as follows :—"Hic Jacet Johannes Colfer qui obiit. . . . . Anna Siggins quae obiit . . . . . quorum animarum propitietur Deus. Amen." There is a second sepulchral slab, with a floriated cross, which dates from the 13th century, or early in the 14th, but it is uninscribed.

Near the church door of Bannow is a remarkable monument, recording the demise of Walter French, of Grange, who died on January 14th, 1701, aged 140 years. The local tradition as to his death is as follows :—"Returning home from Wexford one day, his horse became restive and threw himself and a quantity of scrap-iron on the side of the road. The old man gathered up the iron and carried it as best he could to his homestead, namely, Grange of the Sunny Hill. But, the unwonted exertion was too much for the centenarian, and he died shortly afterwards." I may also add that Mrs. S. C. Hall, *née* Fielding, was born and reared at Graigue, near Bannow.

W. H. GRATTAN FLOOD.

Birth-place of Anne Boleyn.—It is almost certain that Anne Boleyn was born in Carrick Castle, and all the circumstances of her early life tend to confirm it. Mr. Hurley's interesting contribution in the last issue of the JOURNAL gives a great many facts that at least render highly probable the theory of the Irish birth of the afterwards unfortunate Queen. However, the following details, culled from the most reliable sources, are worthy of consideration. Sir William Boleyn married Margaret, eldest daughter of Thomas, Earl of Carrick and Ormonde, and their eldest son was Sir Thomas Boleyn. Sir Thomas married Lady Elizabeth Howard, daughter of the Earl of Surrey, afterwards Duke of Norfolk, and was high in favour with his grandfather—the Earl of Ormonde—"the richest of the king's subjects in Ireland." In order to cultivate the friendship of the old gentleman, Sir Thomas and Lady Boleyn spent many months in Carrick Castle, and Anne was born in 1501, or, as some authorities say, in 1507. Lady

Boleyn died of puerperal fever in 1512, and in 1513 Anne left Carrick to reside at Hever Castle in Kent. The Earl of Ormonde died in London, August, 1515, and, having no male heirs in the direct line, he bequeathed his English estates, valued at £30,000 a year, to his two daughters, Margaret and Ann—Margaret being the grandmother of Anne Boleyn.

In August, 1514, Anne was appointed one of the maids of honour to Princess Mary Tudor, on her espousal to King Louis XII. of France. The Earl of Surrey, in July, 1520, sent William Rokeby, Archbishop of Dublin, to Waterford, to compose the existing differences between the Earl of Desmond and Sir Piers Butler, afterwards 8th Earl of Ormonde. Anne Boleyn returned from France in October, 1521, and in November of the same year a matrimonial alliance was arranged between her and Sir Piers Butler, and approved of by Henry VIII. The Earl of Surrey resigned his position as Viceroy in December of the same year, and was succeeded as Deputy by Sir Piers, who ruled till 1524.

In 1524 the King first took serious notice of "Mistress Anne," and on June 18th, 1525, he raised Sir Thomas Boleyn to the peerage, under the title of Viscount Rochford, "one of the long-contested titles of the house of Ormonde." Anne was one of the central figures at the Christmas festivities of 1527, at Greenwich, but, early in the June following she and her father were seized with "the sweating sickness." In August, 1528, the King intimated to Sir Thomas Boleyn that he would marry the fair Anna as soon as he got divorced from Queen Katherine ; and, for many a succeeding month the monarch was a constant visitor at Hever Castle. The royal lover gave his mistress Suffolk House in December, which she at once took possession of. Henry's passion lasted from 1527 to 1534.

Sir Piers Butler was created Earl of Ossory on February 23rd, 1528, and, on December 8th, 1529, Sir Thomas Boleyn, Viscount Rochford, was created Earl of Wiltshire, Ormonde, and Carrick. During the Christmas revels of 1529, at Greenwich, Anne Boleyn was "the bright particular star," and her star was then in its zenith. Her father was one of the delegates who went to the Congress of Bologna in 1530, when the Emperor Charles was offered 300,000

crowns if he would but consent to the divorce of Henry VIII. and Queen Katherine. Anne was created Marchioness of Pembroke on September 1st, 1532, and assigned £1,000 a year wherewith to sustain her new dignity. She accompanied Henry VIII. to Calais on October 11th of the same year, and was present at the festivities at Boulogne on October 21st, returning to London in November. The divorce question being utterly scouted by the Holy See, the English King married Anne Boleyn on January 25th, 1533, and the Princess Elizabeth was born September 7th. Queen Katherine died January 7th, 1536, and Queen Anne was executed May 19th of the same year. The Earl of Ormonde died in 1537, and Sir Piers Butler was given back his old title.

W. H. GRATTAN FLOOD.

Some Local Poets and their Books.—An anonymous correspondent very kindly sent to me the following from the *Limerick Reporter* of some 30 years ago :—

"I do not intend to enter into a lengthened dissertation on the poets I have met in my time, or to give a description of their peculiarities of style, matter, manner, &c. One of the very first that encountered my young astonished gaze was Richard Morrisson, the author of "Curraghmore," a pastoral in the style of Bloomfield, and not without considerable merit. Morrisson was a bookbinder—not a very intellectual employment indeed; and how from paste, pressing-board and knife he caught inspiration is a puzzle which I shall not attempt to solve. He wrote "fugitive pieces," elegies, epitaphs, complimentary addresses, &c., in abundance. His little volume was bound in green, and is occasionally to be met with in the catalogues of O'Daly, of Anglesea Street, Dublin, and Kelly and Connolly, booksellers, also of Dublin; and it will be admitted that the poet, though not full of fire, possessed a warm heart, a genial nature, a mind that soared above the prejudices of party and of caste. He was of an obscure Orange family in the City of Waterford. . . . . He published his little book about 42 years ago—the year, as well as I remember, of the memorable contest between Villiers Stuart and Lord George Beresford. I certainly did think that the poor fellow was rather liberal in some of his "pieces," but I cannot now exactly state how much so. Before Morrisson's time

a poet figured in the same locality, or near it—I believe at Carrick-on-Suir. His name was Mandeville, an old Norman name, the first bearer of which, who came over to Ireland, was rewarded with a vast tract of land between Clonmel and the above-mentioned town by, I think, the second Henry, or his goodly son, King John. Mandeville's book was far more pretentious than that of Morrisson, or of most of the other poets of the period. It was printed and published by John Veacock, bookseller on the Quay, Waterford; and for its sprightliness, its pleasantry, its fun, &c., it was extremely popular with all the Carrick folk, with whom it was the custom, in those primeval times, to frequent in the season, the then sea-bathing hamlet of Bonmahon; and our poet's description of the *modus vivendi* under the circumstances of place and time, when every lodge was open to its neighbour, and when the whole nomad population lived as it were *en famille*, deserves to be read as a rich record of the days of our great-grandfathers. Truly the visitors at Bonmahon, according to Mandeville, were a most agreeable set. Fashions were tabooed, and a reign of pleasantry prevailed with which etiquette and all that belonged to it never yet thought for a moment of interfering. Mandeville was evidently a man of classical information and good taste. His English imitations of Horace and Virgil were passable, but as a specimen of his peculiar style, a selection from the "Humours of Bonmahon" may here be given :—

Next comes the dinner, dreadful strife!
When many a chicken yields its life;
When Molley's hands all stained with gore
Proclaim the turkeys are no more.
Tom scouts away for rum to town,
Whilst Biddy runs the pullets down.

Amongst others who are "born to blush unseen" was poor Phil Keily, of Waterford. Phil was remarkable for nothing in particular in his appearance save his head, which was rather a massive affair, and which was charged with a latent talent that could enable him to shine conspicuously amongst the *literati* of the day, if it had been a little more exerted. He published a poem called the "Mariner," a satire on some party who had incurred his displeasure, which exhibited a degree of powerful invective and cutting sarcasm that rendered conclusive the idea of the poetic soul within. . . . . He had been in good circumstances, but, having paid more attention to the muses than to his more legitimate and more profitable business affairs, in a

pecuniary point of view he did not succeed, and at length he became a publican in a respectable way, and died regretted, but, as he did not deserve, 'unhonoured and unsung.'"

As the late Mr. Maurice Lenihan originally came from Waterford, and was at the time of the publication of the foregoing extract proprietor and editor of the *Limerick Reporter*, it is not unlikely that we are indebted to the pen of our deceased fellow-townsman for this interesting sketch. I am pleased to say that there is in my possession a copy of Mandeville's poems, printed by John Veacocke, on the Quay, in 1798, also of Morrisson's poems, printed by John Bull in 1825. If my anonymous correspondent has any curiosity to see them, he is quite welcome to do so. Phil Keily's production I have not met with, but should be extremely obliged if any reader could give me some information about that piece of Waterford bibliography.

M. J. HURLEY.

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Bilton, Joseph, Henrietta Street, Waterford
Board of Works, The Secretary, Dublin
Blake, Mrs. A., Clifton Lodge, Seafield Avenue, Monkstown, Co. Dublin
Bolton, C. Perceval, J.P., Brook Lodge, Halfway House, Waterford
Brady, Sir F. W., Bart., Sorrento Cottage, Dalkey
Brenan, R. E., Post Office, Dungarvan

Brett, T. H., Munster and Leinster Bank, Waterford
Brown, Rev. R. L., O.S.F., Franciscan Convent, Liberty Street, Cork
Buckley, James, Primrose Club, Park Place, St. James's, London, S.W.
Buckley, M. J. C., 10, St. John's Quay, Kilkenny
Burke, W. L., National Bank, Waterford
Burke, Rev. P., The Presbytery, George's Street, Waterford
Burke, Rev. W. P., Catherine Street, Waterford
Burtchaell, G. D., M.A., LL.B., 7, St. Stephen's Green, Dublin
Butler, Miss, Cliff House, Dunmore East

Callanan, Rev. M., C.C., Portlaw
Cane, J. B. Norris, M.D., Mullinavatt
Carrigan, Rev. W., C.C., Rathdowney, Queen's Co.
Castletown, Lord, of Upper Ossory, D.L., F.R.S.A., Abbeyleix
Cavanagh, Michael, 1159, Fourth Street, N.E., Washington, D.C.
Chandlee, Samuel, Gaul's Mills, Waterford
Cochrane, Robert, M.I.C.E., F.R.S.A., 17, Highfield Road, Dublin
Coleman, James, 11, Manchester Street, Southampton
Cooke, John, M.A., F.R.S.A., 66, Morehampton Road, Dublin
Croker, G. D., 11, The Mall, Waterford
Cuffe, Major O. Wheeler, Woodlands, Waterford
Cullen, J. B., M.R.I.A., 40, Kenilworth Square, Dublin
Curtis, Miss, Clodagh Lodge, Portlaw

Day, Right Rev. M. F., D.D., The Palace, Waterford
De la Poer, Count de Poher, Gurteen-le-Poer, Kilsheelan
Delaney, J., National School, Dunhill, Tramore
Dennehy, Patrick R., Headview, Lismore
Denny, C. E., Maypark, Waterford
Devereux, M. P., 3, French Church Terrace, Waterford
Devereux, Robert, Battlestown, Duncannon
Dobbyn, William A., Lady Lane, Waterford
Dowley, Rev. T. J., Adm., Catherine Street, Waterford
Dooley, Rev. A., 79, Barking Road, Kennington, London, E.
Doyle, Richard, Waterford Steamship Co., The Mall, Waterford
Dunford, Daniel, South Parade, Waterford
Dunphy, Rev. P., Ursuline Cottage, Waterford

Egan, P. M., F.R.S.A., High Street, Kilkenny
Elwin, Francis, 32, Mary Street, Waterford
Everard, Rev. J., C.C., SS. Peter and Paul's, Clonmel

Fayle, Benjamin, Merlin, Clonmel
Fennessy, W. H., Grange, Waterford
ffrench, Rev. J. M., M.R.I.A., Clonegal, Co. Carlow
FitzGerald, Lord Walter, Kilkea Castle, Mageney
Flavin, Rev., C. J., P.P., Clonmel
Flemyng, Rev. W. W., A.M., Coolfin Rectory, Portlaw
Flynn, Rev. M., P.P., Kilcop, Passage East
Fortescue, Hon. Dudley F., M.A., D.L., Summerville, Dunmore East
Friel, R. J., Provincial Bank, Waterford
Furlong, Rev. T. F., C.C., Presbytery, George's Street, Waterford

Gallwey, Wm., J.P., Rockfield, Tramore
Gardiner, T. G., Munster and Leinster Bank, Dungarvan
Gillington, Rev. G., A.B., Villierstown, Co. Waterford
Goff, W. G. D., Glenville, Waterford
Grainger, Dr. W. H., 408, Meridian Street, Boston, Mass., U.S.A.
Graves J. P., J.P., Newtown, Waterford
Grubb, J. Ernest, Carrick-on-Suir

Harvey, Edmund, Grange, Waterford
Harvey, T. Newenham, Cove Lodge, Waterford
Hassett, Rev. E., C.C., Carrickbeg
Harty, John, William Street, Waterford

Hayes, Rev. Bro. J. T., Waterpark, Waterford
Hearne, James, Catherine Street, do.
Hearne, John, Beresford Street, do.
Hearne, John, jun., do. do.
Healy, Rev. W., P.P., F.R.S.A., Johnstown, Co. Kilkenny
Hickey, Rev. Professor, St. Patrick's College, Maynooth
Higgins, Patrick, Asst. Town Clerk, Waterford
Howard, William, B.A., New Ross.
Hughes, Benjamin, "Independent" Office, Wexford.
Humble, C. Nugent, Cloncoscraine, Dungarvan
Hurley, M. J., F.R.S.A., Abbeylands, Waterford
Hurley, Pierce, South Parade, Waterford
Hutton, Lucius O., 8, Fitzwilliam Place, Dublin

Jennings, J. R. B., C.I., R.I.C., Elysium, Waterford

Keane, H. R., 45, Manor-street, Waterford
Keating, Rev. M., P.P., Dunhill, Tramore
Kelly, E. Walshe, Beresford Street, Waterford
Kelly, Gerald H., 76, The Quay, do.
Kelly, Miss, Gladstone Street, do.
Kelly, Mrs. A., Cathedral Square, do.
Kenny, M., M.D., Tallow, Co. Waterford
Keogh, D. J., Mall, do.

Lennon, Rev. J., C.C., Dunmore East
Lewis, T. W., M.D., King's Cliffe, Wansford

Mackesy, Dr. W. L., 38, Lady Lane, Waterford
Maher, Rev. J., C.C., Dunhill, Tramore
Mansfield, Edward, Landscape, Kilsheelan
Melleray, Lord Abbot of, Cappoquin
Mockler, Rev. J., De la Salle College, Waterford
Mockler, Rev T., C.C., St. John's College, Waterford
Morgan, A. P., Springvale, Tipperary
Morley, C., D.L., Milfort, Portlaw
Morris, Dr. W. R., Lady Lane, Waterford
Morrissey, Richd., T.C., Beresford Street, Waterford
Murphy, John J., Belvedere, Tramore
Murphy, P. M. A., Otteran Place, Waterford
McDonnell, Rev. T., P.P., Gladstone Street, Clonmel

Nelson, A., J.P., D.L., 10, William Street, Waterford
Nolan, George, Annaville, Newtown, do.
Nugent, Rev. Bro. T. J., Mount Sion, do.
Nugent, Rev. James, St. Mary's, Oldham, Lancashire

O'Byrne, Rev. T. P., C.C., Clondalkin, Co. Dublin
O'Connell, Rev. D., St. John's College, Waterford
O'Connor, John, Solicitor, 23, Kildare Street, Dublin
O'Donnell, Rev. Pierce, C.C., Rathmines, Co. Dublin
O'Donnell, Rev. W. B., Adm., Presbytery, George's Street, Waterford
O'Donoghoe, J., 18, Lower Newtown, Waterford
Odell, Mrs., Cloncoscraine, Dungarvan
Ormonde, Rev. L., C.C., Stradbally, Co. Waterford
Ormonde, Rev W., St. Patrick's Presbytery, Waterford
O'Shee, N. P., J.P., D.L., Gardenmorris, Kill, Co. Waterford
Otway, James, C.E., John's Hill, Waterford

Patterson, W. H., Garranard, Strandtown, Co. Down
Poole, A. H., The Mall, Waterford
Pope, R. A., F.R.S.A., South Street, New Ross
Power, Nicholas, 87, The Quay, Waterford
Power, P. J., M.P., Newtown House, Tramore

Power, P. M., D.L., Faithlegg, Waterford
Power, Rev. James W., All Saints' Rectory, 47 East 129th Street, New York, U.S.A.
Power Rev. P., C.C., F.R.S.A., St. John's College, Waterford
Power, Rev. T., C.C., Convent Hill, Waterford
Power, William, 18, Beau Street, do.
Power, T. F., 168, South Orange Avenue, Newark, S.I., U.S.A.

Redmond, C. P., O'Connell Street, Waterford
Roberts, Lord, V.C., G.C.B., Royal Hospital, Dublin
Ryan, L. A., J.P., Thomas Street, Waterford
Ryan, Rev. J., C.C., Dominican College, Newbridge

Sheehan, Most Rev. Dr., D.D., Bishop's House, Waterford
Sheehy, Very Rev. W. H., D.D., St. John's College, Waterford
Sisters of Mercy, Dungarvan
Sladen, Rev. R., P.P., Modelligo, Cappoquin
Smith, W. J., J.P., Roanmore Lodge, Waterford
Smith, G. N., A.B., Abbeyleix
Sutton, John, The Quay, Waterford
Skeffington, T. B., L.L.D , Inspector of N. Schools, Waterford
Stuart, Capt. Villiers, Dromana, Cappoquin

Tighe, James, C.E., Sion Villa, Ferrybank
Tobin, John A., Newtown Villa, Waterford
Tobin, J. R., Rocklands, Tramore

Ussher, A. E., J.P., Camphire, Cappoquin
Ussher, R. J., J.P., Cappagh, Cappoquin
Ursuline Convent, Waterford

Vigors, Col. P. D., F.R.S.A., Holloden, Bagnalstown

Waldron, L. A., 58, Wellington Road, Dublin
Walsh, Rev. D. F., C.C., Passage East
Walsh, Rev. M., C.C., St. Mary's, Clonmel
Walsh, Rev. M., C.C., Trinity Without, Waterford
Walsh, Rev. T., P.P., Knockanore, Tallow
White, J. N., M.R.I.A., J.P., Rocklands, Waterford
White, Major J. Grove, J.P., Kilbyrne, Doneraile
Whelan, Mrs., Oakbank, Whitehaven, Cumberland
Whitty, Rev. T., C.C., Glenbrook, Arklow
Williams, W. D., C.E., Bellevue Terrace, Waterford
Wogan, Very Rev., O. S. F., Franciscan Convent, Waterford.
Woollcombe, Dr. Robert Lloyd, LL.D., M.R.I.A., F.R.S.A.I., B.L., 14, Waterloo Road, Dublin
Wyse, A. Bonaparte, M.A., Manor of St. John's, Waterford
Wyse, Capt. L. Bonaparte, Manor of St. John's, Waterford
Waters, Dr. G. A., M.D., Tramore
Waters, Doctor Eaton, Mulgrave House, Huddersfield.

LIFE MEMBER.

Wright, Prof. E. Perceval, M.D., Hon. Sec. R.I. Academy, Trinity College Dublin

HONORARY MEMBER.

Drew, Thomas, M.R.I.A., 22, Clare Street, Dubli

RULES.

1.—That the Society be called "THE WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY."

2—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.

3.—That Ladies shall be eligible for membership.

4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.

5.—That the Society be managed by a President, four Vice-Presidents, and one Vice-President from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, and a Committee of nine Members, any three of whom shall form a quorum.

6.—That an Annual General Meeting, for the purpose of electing the Officers and Committee, shall be held before the end of February in each year, and that such election shall be by ballot.

7.—That at the Annual General Meeting in each year the Committee shall submit a brief report and statement of the Treasurer's Accounts.

8.—That a Journal be published containing accounts of the proceedings, and columns for local Notes and Queries.

9.—That all papers, &c., intended for publication in the Journal shall be subject to the approval of the Committee.

10.—That the date of the Society's meetings, which may be convened for the reading and discussion of papers and the exhibition of objects of antiquarian interest, shall be fixed by the Committee, due notice being given to each member.

11.—That all matters touching on existing religious and political differences shall be rigorously excluded from the discussions at the meetings and from the columns of the Journal.

12.—That each Member shall be at liberty to introduce two visitors at the meetings of the Society.

13.—That the foregoing Rules can be altered only at the Annual General Meeting, or at a Special General Meeting convened for that purpose.

Annual General Meeting for 1897.

The Annual General Meeting of the Society was held in the Council Chamber, Town Hall, on Tuesday, 23rd February, the President, Most Rev. Dr. SHEEHAN, F.R.S.A., presiding. A paper on "Glass and Its Story" was read by Mr. M. J. C. Buckley, Kilkenny; and another, from Rev. R. H. Long, Rector of Templemore, on "The Earliest Monuments of Cashel and Emly." An interesting address on matters of general archæological interest was delivered by Major Otway Wheeler Cuffe.

Three vacancies on the Committee, due to the retirement of the Rev. W. B. O'Donnell, Adm., and Ald. W. J. Smith, and to the acceptance of the honorary secretaryship by W. L. Burke, Esq., were filled by the election of J. R. B. Jennings, Esq., C.I.; Rev. W. W. Flemyng, A.M., and Rev. W. Burke, C.C. Mr. W. L. Burke was elected Honorary Secretary, and Mr. T. H. Brett was re-elected Honorary Treasurer. Rule V. of the Society was altered so as to include the Editor of the JOURNAL for the time being as a member of the Managing Committee of the Society.

The Honorary Secretary presented the Annual Report as follows:—

"*Report of the Committee of the Waterford and South-East of Ireland Archæological Society, presented at the General Meeting 23rd February, 1897.*

"The Society has now completed its third year of existence, and continues to make fair progress, notwithstanding the fact that we have had few additions to our members during the past twelve months.

"Three members have resigned, and by death we lost two.

"The Rev. Patrick Power, F.R.S.A., owing to his having ceased to reside permanently in Waterford, has had to resign the editorship of our JOURNAL—a circumstance we very much regret, as its popularity

is in a great measure due to his management. However, although he will not live in our city, he has promised to continue his contributions to its pages as far as the time at his disposal will permit. We are happy to be able to say that we have secured the services of the Rev. Daniel O'Connell, B.D., who has, in the kindest manner, undertaken to conduct the JOURNAL. Mr. A. P. Morgan has been compelled to resign his post as hon. sec. through his having been removed from this district. We very much miss the tact and business-like qualities he displayed during his year of office.

"During 1897 the JOURNAL will continue to be published quarterly, and the Committee has every confidence that the high standard attained under the able editorship of Father Power will be maintained under Father O'Connell.

"Two excursions took place during the year 1896—one with the Royal Society of Antiquarians to Dunbrody and Clonmines, and the other, the annual excursion of the Society, to Youghal. On both of these occasions the attendance of members and their friends was large, but the success of the latter was beyond our expectations, owing to the vast amount of interesting information imparted by Mr. M. J. C. Buckley, to whom we are under great obligations.

"During the last year we had two lectures of great interest—one by Dr. Ringrose Atkins, and the other by Mr. Buckley; the latter, on the subject of the Old Vestments, was, we regret to say, very badly attended.

"We have again to thank the late Mayor, Ald. W. J. Smith, for the use of his room during the past. The Treasurer submits a statement of our financial condition."

Mr. T. H. Brett, Honorary Treasurer, presented the Annual Statement of Accounts, which showed the Society to be in a most satisfactory financial condition.

Mr. Friel moved the adoption of the Annual Report and Statement of Accounts.

Dr. Atkins, in seconding, referred to the loss the Society had sustained on the death of Father Denis Murphy, S.J., the eminent antiquarian. He was a man, he said, who as an antiquarian and archæologist, had shed lustre on his country.

The President, in putting the motion, also deplored the death of Father Murphy. He referred also to the loss the Society had sustained through the resignation of Rev. Father Power, who found it impossible to continue to discharge his duties as editor of the JOURNAL. Mr. A. P. Morgan was also a great loss to the Society. Mr. Morgan had entered thoroughly into the spirit of his work. He gave to it a large share of his attention, and consequently every member of the Society would regret they were deprived of his services. In other respects the working of the Society during the past year was all that could be desired, and he believed the meeting would unanimously pass the motion that the Report and Statement of Accounts proposed by Mr. Friel, seconded by Dr. Atkins, be passed.

The motion was passed *nem. con.*

PROPOSAL TO ESTABLISH A MUSEUM.

The President said a very important resolution had just been placed in his hands. When the Society was started he remembered that one of the points which the promoters had under consideration was the establishment of a museum where objects of antiquarian interest could be safely kept. For one reason or the other that consideration had not been followed up, and they were still without their museum. It had now occurred to some of the members that the time had arrived when a committee might be appointed for the purpose of starting such a collection. It was with that object the resolution had been placed in his hands by Major Cuffe, who would propose it.

Major Cuffe said he thought it would be a great matter to have some room where objects of interest to antiquarians in general might be stored and exhibited. Mr. Hurley had promised to give his services as secretary and treasurer to such an object. Now, they wanted some funds for such an object, and he was sure a good many would subscribe for the purpose of paying the expenses of the room, and having the articles of interest properly arranged and labelled. He had spoken to Mr. Goff, who was a leading person in the city, and though he was very busy he had promised to do all he could to further the object. He had not spoken to either Mr. Ussher or Mr. White, but he thought they could rely on their co-operation. He had spoken to Mr. Friel, and that gentleman thought they might be able to get a room in connection with the Free Library, which had proved so

great a success in Waterford (applause). He only hoped that the museum when established would prove as great a success. He would now propose a committee to raise subscriptions, and carry out the object in view. The committee was as follows :—The Most Rev. Dr. Sheehan, Messrs. W. G. D. Goff, J. N. White, R. J. Ussher, R. J. Friel, and M. J. Hurley, with power to add to their number, and that Mr. Hurley be requested to act as hon. sec. and hon. treasurer.

Major Cuffe's name was added, and the motion, seconded by Mr. Friel, was passed unanimously.

Waterford and South-East of Ireland Archæological Society.

Dr. BALANCE SHEET, 31st December, 1896. Cr.

			£ s. d'
To Members' Subscriptions—			
For current year (159)	£79 10 0		
,, Past years (52)	26 0 0		
,, Year 1897 (6)	3 0 0		
,, Life Member	5 0 0		
		113 10 0	
,, Sale of Journals		15 1 6	
,, Proceeds of Dr. Atkins' Lecture		2 3 6	
,, Advertisement		0 7 6	
,, Balance from 31st December, 1895		20 17 7	
		£152 0 1	

	£ s. d.
By N. Harvey & Co.'s Account, publishing Journals, and sundry Printing and Stationery	71 19 2
,, Honorary Secretary's Postage, and sundry other expenses for year	7 16 5
,, Rev. P. Power, for ditto	1 5 0
,, Expenses in connection with Mr. Buckley's Lecture ...	1 15 7
,, Balance to credit at Munster and Leinster Bank, 31st December, 1896	69 3 11
	£152 0 1

T. H. BRETT,

Hon. Treasurer.

WORTHIES OF WATERFORD AND TIPPERARY.

By Rev. EDMUND HOGAN, S.J., F.R.U.I.

I.—LIFE OF FATHER STEPHEN WHITE, S.J., THEOLOGIAN AND POLYHISTOR.

Stephen White, of Clonmel, was one of the three or four most learned men that Ireland has ever produced. In the seventeenth century his reputation for vast and varied erudition was European. In the eighteenth, to borrow an expression of the Four Masters, he went "under a cloud and darkness"—*fo chiaigh agus dorchadas*—so that he is mentioned in only one biographical dictionary of that period, the "Grand Dictionnaire de Moréri," and there in the following terms: "He was a celebrated Jesuit, a Doctor of Divinity, a writer of *great discernment and erudition, the* place of whose birth and the date of whose death are unknown." Two centuries after his death he emerged into light, being brought to the knowledge of his countrymen by very learned though meagre memoirs written by the Rev. M. Kelly, Professor of History at Maynooth; by Dr. Reeves, late Bishop of Down and Connor; and by the Bollandist, Father Victor De Buck. From the writings of these distinguished men, and particularly from my own researches, I am able to give the following account of the life and labours of one of Ireland's most gifted sons. As his biography had to be written for the first time, and from sources which had not ever before been consulted, I have found it necessary to give many references, and I trust this will afford satisfaction to the intelligent reader.

1.—Early Life of Stephen White.

Dr. Lynch, the author of Cambrensis Eversus, wrote, in the year 1662:—"It is beyond all doubt that there are more priests of

this one family of the Whites than of any other Irish family. I myself have known Stephen White of the Society of Jesus, Doctor of Divinity, and Professor Emeritus, who, on account of his great learning in every department of knowledge, has been styled by some 'polyhistor,' and by others 'a walking library.' I think his brother was that James White whom Philip O'Sullivan Beare calls Doctor of Divinity." (*a*)

If, as Dr. Lynch thought, Stephen was brother of Dr. James White, Vicar-Apostolic of Waterford and Lismore, he was also brother of White, Sovereign of Clonmel, deposed as "a recusant" in 1606, and of Father Thomas White, S.J., the celebrated founder of Irish Colleges on the Continent. As Thomas's father lived in a castle at the west end of Clonmel, (*b*) we may presume that Stephen was born and bred in that castle, the ruins of which are still, perhaps, known to the inhabitants of that "well-built and well-kept town." (*c*) That Stephen White's parents were in comfortable circumstances appears from a letter addressed by him to his Father General on the 9th of January, 1638, of which I have found the following summary (*d*):—"Father Stephen White in Ireland asks your Paternity to deign to send to the Father Superior of the Irish Mission, S.J., the Will which he made at Dilingen (in 1613), when about to be admitted to the Profession of Four Vows, and at the same time to grant full power to the said Superior and his Consultors, enabling them to dispose of the contents of the said Will, as they shall judge proper, considering the circumstances of things, times, and persons."

This is all I can at present tell about the parentage of this remarkable man, though I could mention the names of the fathers and mothers of many Irishmen who became Jesuits in his time, and the things they had when they entered the noviciate, such as horses, swords, boots, spurs, ivory watches, (*e*) gold watches, leather breast-plates, silver rings (two of them "blessed by Queen Mary"), a gold ring, "all with his arms on it," etc., etc.

(*a*) Alithinologiæ Supplementum, p. 190.
(*b*) Duffy's *Catholic Magazine* of 1848, p. 272.
(*c*) So described in Cal. of Carew Papers, an. 1606, p. 475.
(*d*) General Archives of the Jesuits, "Hibernia," vol. iii, p. 231.
(*e*) Orologio d'avorio con la cesta.

Some day I hope to find in Spain a definite entry regarding Stephen White's parents, and the date of his birth. I have got already many entries of his age at the beginning of various years. (*f*) According to these he was born at Clonmel in the year 1574. In the Dilingen Catalogue of 1622, compiled while he was there, he is said to be "47 or 48 years old;" in the Pont-â-Mousson Catalogue of 1625 his age is given without precise date, while the day and year of his entry into the society and of his profession are distinctly stated. From this I gather that White, from whom the other details must have been got, did not know the day of his own birth.

As to his early education, in which were laid the foundations of his vast learning, we have nothing but a conjecture that it was got in the famous school of his namesake, Dr. Peter White, of Waterford, whom Anthony à Wood in his Athenæ Oxonienses quaintly styles "the happy schoolmaster of Munster," in whose school were educated some talented and learned men of that name. (*g*) This conjecture appears plausible enough when we consider the regard which has always been paid in Ireland to a common family-name, the close kinship (which in this case is very probable), the nearness of the school, its reputation, and the corresponding proficiency of the scholar. Of Peter White, Wood says that "He devoted himself to his beloved faculty of Pedagogy, which was then accounted a most excellent employment in Ireland by Irish Catholics, especially for this reason, that the sons of noblemen and gentlemen might be trained up in their religion, and so consequently keep out Protestantcie. His school was during his time in a flourishing condition, and by his care and industry many learned persons issued thence." (*h*)

In 1592, when White was in his eighteenth year, Trinity College, Dublin, was founded by Queen Elizabeth. The scholars named in the charter were Henry Lee, William Daniel, and Stephen

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(*f*) Catalogi Patrum, S.J., of years 1600, 1603, 1606, 1609, 1611, 1614, 1615, 1617, 1619, 1620, 1621, 1622, 1627, 1637, 1644, 1646—in the General Archives, S.J., and Irish Archives, S.J.

(*g*) So says Stanihurst.

(*h*) Athenæ Oxon., ed. Bliss; article, Peter White.

White. (*i*) The Chancellor was William Cecil, Lord Burghley; the Provost was Adam Loftus; the Fellows, Henry Ussher, Luke Challoner, and Lancellot Monie; (*j*) and James Ussher was the second matriculated student.

What Stephen White could this be other than our future polyhistor and antiquarian? (1) No other of the name is afterwards heard of; (2) the long epistolary correspondence and the friendly intercourse between himself and James Ussher point to him; (3) a writer in the *Dublin Review*, (*k*) assuming that it was our Stephen White, accurately fixed the year of his birth, as we now know it from the catalogues mentioned above; (4) the Stephen White of the charter vanished, and left no record of his continued studies, or advancement in Trinity College, and on the theory that he was our Stephen White, his disappearance can be accounted for as follows.

Primate Lombard, in 1601, states (*l*) that when the oath of supremacy was tendered to the Catholic students of Trinity College, those youths were withdrawn by their parents. The Annual Letters of the Portuguese Jesuits, in the years 1593 and 1594, and other authorities, inform us that many Irish youths left Trinity College, went to Lisbon, and were placed in a college under the direction of Father Thomas White, S.J. A full account of this matter may be found in my *Ibernia Ignatiana*, p. 32, and in my "Distinguished Irishmen of the Sixteenth Century," pp. 40 and 41. The matter is mentioned here solely on account of its bearing on the history of Stephen White.

2.—Stephen White Enters the Society of Jesus.

We next find him in the Irish College of Salamanca, which was founded by Father Thomas White; and he was the first student of the college that entered the Society of Jesus. (*m*) He

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(*i*) Et primos et modernos scholares, Henricum Lee, Wilhelmum Daniel, et Stephanum White, nomine plurium ibidem facimus, licentiamus, constituimus, et ordinamus per præsentes. Charta 34 Eliz. Die 3 Martii, Regni Nostri 34°.

(*j*) Fiant dated 3 May, 1592. Cf. *Dublin Penny Journal*, vol. i, p. 354.

(*k*) *Dublin Review*, March, 1860; p. 184.

(*l*) Commentarius de Regno Hiberniæ, p. 124; ed. by Cardinal Moran.

(*m*) MS. List of the Students of Salamanca, copied for me from the Archives of the Irish College there by its late Rector, Dr. William McDonald.

entered that order on the 13th of October, 1596 (*n*), at Villagarcia, being then a Bachelor of Arts (*o*); in 1600 he was in his third year of theology at Salamanca; in 1602 he was teaching Humanites as "Lector de Artes," in the seminary of Salamanca (*p*), for one year. After his brilliant course of studies (*q*), he taught a three years' course of mental philosophy at Salamanca from 1603 to 1606. (*r*)

While professing philosophy he found time to help Father William Bathe, the spiritual director of the Irish College, to compile his celebrated *Janua Linguarum*, which in the course of a few years was translated into Spanish, Italian, French, English, German, Greek, Hebrew, Bohemian, Illyrian, and Hungarian. (*s*) At this time also, if not before, he seems to have acquired a taste for Irish history and antiquities. In the Irish College was preserved a volume of the Lives of Irish Saints, now called Codex Salmanticensis, lately edited by the Bollandists at the expense of the Marquis of Bute. In the same college lived Father Richard Conway, of New Ross, a man deeply read in Irish history, and (for a time) Father Henry FitzSimon, who was then making inquiries into the storied past of our island. Daily converse with men of such tastes would naturally quicken in Stephen White that love for Irish research which a few years later became the passion of his life, and led to such useful and brilliant results as his discovery and exploration of a new manuscript world, which he added to the realm of Irish history.

3.—His Life in Germany (1606-1623).

White's success as a professor of metaphysics at Salamanca must have reached the ears of his Father General Aquaviva, for he was sent to teach in Germany by the command or consent of that distinguished man, who in 1604 left on record his high estimate of the intellectual gifts of Irishmen. (*t*)

(*n*) Pont-à-Mousson Catalogues of 1625 and 1627.

(*o*) Castile Catalogues of 1597 and 1600.

(*p*) Castile Catal. of 1603.

(*q*) Plurimum profecit in Literis, *Irish Catal.* of 1644.

(*r*) Mederer's Annales, Academiæ Ingolstadensis; Tom. II.; i., 186, and Ingolstadt Catal. of 1606.

(*s*) Gaspar Schioppius in Pref. to Mercurius Quadrilinguis. See "Distinguished Irishmen of the 16th Century," p. 390.

(*t*) Hiberni doctrinæ laude, omnium testimonio, excellunt. The full passage is given in *Ibernia Ignatiana*, and "Distinguished Irishmen of the 16th Century," p. 3.

The Ingolstadt Catalogue of 1660 states that Father Stephen White went thither from the province of Castile in 1605. He had then the degree of Doctor of Divinity. (*u*) According to Mederer's Annals of the University of Ingolstadt, White formally inaugurated his lectures on scholastic theology on the 7th of January, 1606. Ingolstadt was then one of the principal universities of Germany. Gregory de Valentia had lectured there with extraordinary éclat a few years before. Among the professors from 1606 to 1609, the first on the lists are Adam Tanner and Stephen White, Professors of Scholastic Theology; then come many others, of whom Paulus Layman (*v*) is perhaps the best known. All the professors of theology, philosophy, jurisprudence, medicine, etc., were so celebrated that they attracted men from far and near to their learned lectures. (*w*) Among the students during White's time there were numbered a son of the Duke of Bavaria, the Princes Cosmo di Medici and Sfondrati, three Princes Radzivil, two Marquises of Gonzaga (kinsmen of St. Aloysius), two Hungarian Counts Palfy, besides five other counts, eleven barons, and a son of Léoménie, the Secretary of the King of France. (*x*)

In addition to his professional duties, White was confessor and president of "The Congregation of the Religious," who had come from various monasteries to attend the university lectures. His presence also drew to the place some talented Irishmen, among them the Jesuits Richard Dalton and Thomas Briones, of Kilkenny; Lee, Lombard, Comerford, and Ambrose Wadding, of Waterford; the last was a most gifted man, and was five years older than his brother Luke, the great Franciscan.

In 1609, says Mederer, "Father White bid farewell to our university and the chair of theology, and was succeeded by Father Sebastianus Heiss, Doctor of Theology, and previously professor of that science at the University of Dilingen." The chair vacated by Heiss was filled by Stephen White. Mederer could not tell

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(*u*) Tome II., pp. 186, 194; cf. Prantl's Geschichte der Universität Ingolstadt.

(*v*) Ingolstadt Catalogi of the years 1606, 1607, 1608, 1609.

(*w*) P. Victor de Buck's "Archéologie Irlandaise," p. 32.

(*x*) Kropf's Historia Prov. Germaniæ Superioris, an. 1609.

whither White went, and seems to imply that he ceased to occupy any chair of theology. The Bollandist, Father de Buck, in his erudite monograph on Irish Archæology, p. 32, says he could not find what became of White in 1609, and thinks it possible that he was called back to Ireland for some time, as the Irish religious in the seventeenth century vied with the Irish of the early ages in travelling over the world with singular facility (*y*), although the voyage of a religious from Belgium to Ireland cost in the 17th century 80 florins, equivalent to about 500 francs of our present money. My friend, Mr. Charles McNeill, of Hazelbrook, Malahide, in his very careful MS. memoir (*z*) of Stephen White, asserts that Father White returned from Ingolstadt to Spain, and he supports his statement by a reference to the Irish Catalogue, S.J., of 1609, which was published at p. 291 of my "Description of Ireland in 1598." The compiler of the Irish Catalogue had lost sight of him. The fact is that in 1610 and 1611 he was Professor of Sacred Scripture at the University of Dilingen, which is on the Danube, some fifty miles above Ingolstadt. In the Dilingen Catalogue of April, 1611, it is said that "F. Stephen of Clonmel is 37 years old and 15 years in the society; has the degree of Doctor of Theology; has taught Humanities 1 year, Philosophy 3 years, Scholastic Theology 4 years, and Sacred Scripture a year and a half; his health is middling" (*vires mediocres*).

In spite of his weak health and professional duties he was in this year, and no doubt before it, applying his attention to the history of his native land, as we know from sundry documents, and especially from his letter to the learned Colgan on the 31st of January, 1640, in which he writes:—"Truly, for almost twenty-nine years up to this day, my love increased and my efforts became more eager, as time, place, and engagements permitted, to bring to light from dark caverns in different lands some part of the antiquities, and of God's works through the Irish, the ancient Scots, natives of Ireland, who were once famous at every place, at home

(*y*) Scoti, quibus consuetudo peregrinandi jam pene in naturam conversa est, *Walafrid Strabo* in Acta SS. Tom. VII., Oct., p. 908.

(*z*) Pp. 7 and 10.

and abroad, for their holy lives, their learning, and their achievements in war and in peace."

What seemed to have inflamed him most with a love for Ireland and her history was the publication at Frankfort, by Camden, of two most mendacious writings of Gerald of Wales, styled "Expugnatio Hiberniæ" and "Topographia Hibernica." Of these books the Rev. J. F. Dimock, editor of the Rolls' edition of Gerald's works, gives the following estimate:—"Of course these treatises, unfair and sometimes untrue, as they no doubt are, in much that they say of Ireland and its people, can hardly have been ever kindly received by any honest Irishman—than whom, perhaps, nowhere on the face of the earth can be found a more impetuous zealot against any reflection on his country or his progenitors. After the publication of Camden's edition of Cambrensis, Irish fury against Cambrensis could no longer endure suppression. Stephen White, a learned Jesuit, a correspondent of Archbishop Ussher, and highly spoken of by him, was the first to enter the lists. . . . . That these treatises give a fair, impartial account of the Irish people I emphatically deny. To prove their unfairness at all fully would take a large volume. Some late *Irish* writers, under the reaction, perhaps, of his having been found too much fault with, seem to me to put more faith in Giraldus' history than it really deserves." (*aa*)

De Buck agrees with Dimock in his estimate of Giraldus, and says "that his works show him to be a giddy, superficial gossip and scandal-monger, who carefully noted down and transmitted to posterity every story he heard, without caring whether it was true or false, possible or impossible. Father White, a patriot *par excellence*, wrote his *Apologia* in refutation of Gerald. The manuscript of this work is marked 7659 in the Burgundian Library, Brussels. It covers 204 folio pages, and refutes not only Giraldus, but many other English chroniclers and historians who have spoken ill of Ireland. It is a learned work, as is everything that came from the pen of Stephen White." (*bb*)

(*aa*) Works of Giraldus Cambr., vol. v., pp. lvi., lxxxi.

(*bb*) Archéologie Irlandaise p. 37.

This Apologia of White's was begun in 1611, or 440 years after his family came to Ireland with Henry the Second (*cc*); but part of it was written in or after 1613, as Rosweyde's Old Roman Martyrology was published in that year, and is quoted in the Apologia. The book was edited for the first time at Dublin in 1849, by Professor Matthew Kelly, of Maynooth, who writes in the preface:—"Whether the Apologia be worthy of the high name of the author the learned reader must decide, but it ought not to be forgotten that it was composed very early in the seventeenth century, and in a foreign land, without access to native original documents. He had no work of Ussher, Colgan, or Ware to guide him; he wrote several years before Ward had begun to collect materials for the Ecclesiastical History of Ireland; yet, due abatement being made for these disadvantages, his work will be found as free from errors as most of those written on new subjects. To some of his arguments the research of subsequent writers has been able to add very little, especially where he refutes Giraldus on the ecclesiastical history before the Norman invasion. The reader may perhaps regret that our author wasted so much learning and argument upon the personal character of the Welshman. But Giraldus was in those days enlisted as a potent auxiliary for the solution of the old English difficulty commonly called 'the settlement of Ireland.' He had been the apologist of the first Anglo-Norman spoliation, and four hundred years after his death his works were used to facilitate the ruin, not only of the old Irish, but of all the Irish of Anglo-Norman extraction. The circumstances of the day imparted to his character, however contemptible, an importance which no writer undertaking to refute him could prudently overlook. White was the first of these distinguished men who rose with such promise about the close of Elizabeth's reign, and within less than half a century restored, both at home and in foreign universities, the literary honour of their native land. He was the contemporary of Roth, Ussher, Fleming, Colgan, Ward, Wadding, Ware, Lynch, and O'Sullivan—names which nearly exhaust the catalogue of our standard authorities—as well as of Keating,

(*cc*) Apologia, p. 50.

McFirbis, the Four Masters, and O'Flaherty. When we consider how much was written and what was contemplated in these times, and the cordial literary intercourse between men who were fiercely opposed in religion and politics, it would be difficult to find in any country of equal resources, and under the same legal disadvantages, a greater love of learning or a greater amount of good accomplished than in the first half of the seventeenth century. That literary period stands alone in our history, and, in its own order, may bear a comparison with the contemporary labours of other lands." (*dd*)

Of this Apologia the *Dublin Review* says (*ee*) :—"It would be most difficult to find a more overwhelming evidence of the faithlessness of any writer than is concentrated in the chapters devoted to the personal character of Giraldus Cambrensis. Abstracting from the controversy with Giraldus, the most valuable chapters are from the second to the sixth, in which White displays a very extraordinary extent and variety of erudition, and renders it impossible for us to refuse him the credit of rare ability and of laborious and successful research, especially when we reflect that he was the first to enter that field of enquiry."

From 1611 to 1622-3 we can trace Father White (1) by the catalogues of the "Province of Upper Germany, S.J.," (2) by the printed theses of those who for the decree of Doctor publicly defended propositions of theology under him, as president of the discussions, and (3) by his correspondence with some of the most learned men of the day.

In 1612 he was first professor of scholastic theology, and Father Mundbrot was the second ; he was also librarian of the university, and confessor of the religious of various orders who lived together in one college and attended the university lectures. In 1613 he was professor of scripture, confessor to the aforesaid religious, and president of the cases of conscience in their college. In that year also, on the 6th of January, he made the Profession of Four Vows in the "Academic Hall" of the University. In 1614,

(*dd*) Kelly's Pref. to White's Apologia, p. iv., and Pref. to Cambrensis Ev., pp. iii-iv.

(*ee*) April, 1850.

and 1615, 1616, 1617, 1618, 1619, he was professor of scholastic theology, confessor and preacher to the college of religious, and in 1616, 1617, 1618 and 1619 was president of the conference of cases of conscience in the house of Jesuits. In 1620, 1621 and 1622 he was professor of scholastic theology; but in 1623 his chair is occupied by Father Wolfgang Graveneg, S.J., and Father White is no longer in the catalogue of the Province of Upper Germany. In those various catalogues he is styled Doctor of Theology, and is said to be not strong in health, "*vires mediocres.*"

From 1623 to 1627 he was in the Province of Champagne, and confessor of the Germans at Pont-â-Mousson; in 1627-1629 he was confessor of the Germans, and Spiritual Father at the college of Metz. (*ff*) In 1630 he came home to Ireland after an absence of nearly thirty eight years—"*in Missionem tendit.*" In the Pont-â-Mousson catalogue he is called a Doctor of Divinity of Dilingen; but he was already a D.D. at Ingolstadt in January, 1606, yet whether he took out his degree at Ingolstadt or Salamanca I cannot tell.

While at Dilingen Father White presided at the public acts or theses of his pupils, who were candidates for academic honours and degrees in the middle and end of their university career. Those theses played a great role at that time in the institutions of higher studies. (*gg*) In Bavaria, where White was, such theses were frequently printed and embellished with costly copperplates, four or five feet high, and they were dedicated to some wealthy patron, who bore the charges of the publication if the disputants were unable to do so. We are told that the spirit of holy poverty was not sufficient to restrain even religious from excess in this direction, and that amongst the Franciscans the engraving of theses was forbidden by a special enactment. One result of this custom was a great advance in the art of engraving in Bavaria; many native artists gained distinction, and some were attracted from other countries, one of whom was the distinguished Flemish Engraver, Sadeleer.

(*ff*) Various Catalogues of the Jesuit Provinces of Upper Germany and Champagne, in the General Archives, S.J.

(*gg*) De Buck's Archéologie Irlandaise, p. 33.

Of such printed theses many have been preserved. Of those, in which White's name appears as Stephanus Vitus e Societate Jesu, S.S. Theologiæ Doctor et Professor Ordinarius, ten have been discovered by Father Carlos Sommervogel, S.J., who sent me the full titles of them. They ranged in extent from sixteen to sixty pages and were printed in the years 1612, 1613, 1614, 1614, 1615, 1616, 1619, 1619, 1619 and 1622.

His reputation as a professor was well established in Germany, and even reached his distant Island home. In 1615 the celebrated Dublin Jesuit, Henry FitzSimon, says:—"I warn you, gentlemen, that my friend (*hh*) the Rev. Father Stephen White is a most accomplished theologian, and very seldom makes a mistake."

In 1617, his confrère at Dilingen, James Gretser, S.J., the author of 70 books, quotes the authority (*ii*) of "Stephen White a Theologian of our Society." In 1818, Bebius, in a letter to Rosweyde, the Founder of the Bollandists, calls him "Father Stephen, the Irishman and Theologian of Dilingen." (*jj*) The erudite David Rothe, Bishop of Ossory, says:—"Could I fail to mention Stephen White, almost the greatest theologian of this century, whom Germany admires, while he professes at Dilingen with indefatigable diligence." (*kk*)

4.—Father White's Literary Labours.

One would fancy that a man of weak health had enough to do in the fulfilment of his professional duties and the post of spiritual director and preacher to the 150 religious. But, as Pére de Buck remarks, he did not allow himself to be imprisoned in his Chair of Divinity. As early as the year 1611 he began to gather materials for a great work on Irish History with the title "Gesta Dei per Ibernos," as we know from a letter which he wrote to Colgan in 1640. Already in 1607, Father Rosweyde published the prospectus of the *Acta Sanctorum;* he got into correspondence with Father White, with the result that there was a whole volume of White's letters to him on the Irish Saints, which was preserved in the

(*hh*) Solertissimus theologus—Catalogus Sanctorum Hiberniæ, p. 121.
(*ii*) Observationes . . . de Divis Eystettensibus.
(*jj*) Bebius' Letter quoted in the Bollandists' Life of St. Ursula.
(*kk*) Vindiciæ Hiberniæ, p. 31.

library of the ancient Bollandists. So writes Pére de Buck, who adds that he could not find this volume; yet, he says, "I suspect it was in the hands of Monsignor de Ram, who wrote to me some months before he died, asking me for information concerning Father White, thus leading me to suppose that he had in his possession some writings of this Father, which he intended to publish. White compiled also for Rosweyde eight catalogues of Irish Saints, with a collection of short notices on their lives, of which catalogues and biographical notices the Bollandists often make mention in their *Acta Sanctorum*. There are in the Royal Library of Brussels similar collectanea which belonged to the Bollandists of olden time, but we cannot undertake to say that they were the work of Father White, who has left no trace of his presence in Belgium, where these latter writings seem to have been composed. (*ll*) From the indications given by De Buck I think the collectanea here referred to was written by F. Henry FitzSimon, S.J.

Before we proceed to give an account in detail of the herculean labours of White in the field of Irish history, it may be well to explain how he could possibly perform them. Many will wonder, how a man busily engaged as a professor at Dilingen and in other onerous duties there, could spend days, and weeks, and months away in the archives of many monasteries, looking for manuscripts relating to Ireland, and, when found, transcribing them with his own hand. This wonder will vanish or diminish in presence of an interesting fact which I shall briefly state here.

Father Ambrose Wadding, S.J., elder brother of the great Franciscan, and fellow-diocesan and kinsman of Stephen White, was public professor of moral theology in the university of Dilingen from 1611 to 1619, when he died at the early age of thirty-five. He was also prefect or president of the seminary of St. Jerome, in which were one hundred and fifty chosen religious from fifty different abbeys or monasteries of Germany.

The fifty abbots who sent those subjects to Dilingen were resolved to restore their monasteries to their pristine splendour of erudition and piety, and in this they were helped by the Jesuits of

(*ll*) De Buck's Archéologie Irlandaise, p. 34.

Dilingen. In most of them care was taken to examine the literary treasures of their libraries, and very ancient codices were rescued from dust and bookworms and put in places of security. (*mm*)

Here was White's opportunity and he seized it. Either through Father Wadding, or by himself as spiritual director and preacher to those young religious, he got into communication with these fifty abbots, and may have secured at Dilingen the loan and use of their venerable manuscripts, or information concerning them, and, perhaps, a friendly invitation to inspect their treasures, whenever he was free from the cares of academic life.

On the extent to which he availed himself of such opportunities, and of the value of his historical work two of the most erudite men of our times, the Jesuit Bollandist, Victor de Buck, and the late Bishop Reeves speak with enthusiasm in their very learned though incomplete memoirs of Father White. (*nn*) P. de Buck says:—"It is high time to speak of an Irish Jesuit from whom Ward, Fleming and Colgan received considerable help; who animated and encouraged them more than once, and preceded them all in that career in which they became so distinguished. His name is Stephen White, commonly called Stephanus Vitus. He was indisputably a very remarkable man of our Society; but the destruction of the archives of the Irish Mission in the time of Cromwell consigned his name almost to oblivion. Let us endeavour to do justice to his memory two centuries after his death. As early as the year 1611 Father White was collecting documents to refute Dempster and Camerarius, and exalt the hagialogical glory of his country. It is certain that in Bavaria he won for himself a great reputation for learning; Raderus, in his *Bavaria Sancta* (*oo*) quotes his opinion as a great authority, and calls him a theologian of our Society and at the same time a polyhistor." This title of polyhistor, given in ancient times to Solinus and to the Greek grammarian, Cornelius Alexander, on account of the vast extent and the great variety of their learning, was well deserved by Father White, whose writings reveal the immensity of his reading, and

(*mm*) Kropf's Historia Prov. Germaniæ Superioris, S.J., tome iv., p. 67, etc.
(*nn*) Both these writers presented me with copies of their respective memoirs.
(*oo*) Tome ii., p. 75.

accordingly Ward, Fleming, Colgan, Lynch and others took delight in calling him polyhistor. P. de Buck gives a rapid analysis of one of White's works, the "Vindiciæ Scotorum Veterum," now preserved in the Royal Library at Brussels; and he adds, let this brief indication of the plan of White's book not leave a false impression on the reader. No doubt in these six hundred and eight folio pages there are things too much enlarged upon, and things seemingly useless are dwelt upon. But his contemporaries in the heat of their discussions with the Scotch did not deem them so; and in defending *Vetus Scotia* against *Nova Scotia* White passes in review the whole ancient history of both countries, examines the main points thereof, and elucidates what is most obscure and curious in the lives of the celebrated personages of Ireland and Scotland. White wrote another book, much more historic, bearing the title "De Sanctis et Antiquitate Hiberniæ," very learned as everything that came from his pen. During his life and after his death his learning was really held in veneration by his fellow countrymen, both Protestants and Catholics, and Ussher's esteem for him must have been particularly great indeed. As an archæologist White was wonderfully obliging (d'une serviabilité admirable) . . . . Nothing is more eloquent, nothing proves his generosity better than what he wrote to Colgan in 1640; "I gave all my *Selecta* to your Father Fleming to be copied by him, and his companion, at Metz, in 1627 or 1628. He copied them all out and took the copies to Louvain, where you may find them, if you have not already got them." (*pp*)

On the 30th November, 1861, Dr. Reeves read a memoir of Stephen White before the Royal Irish Academy. His statements about him, as indeed those of P. de Buck, are vouched for by many and most careful references to authorities. Dr. Reeves says:— "Among the many distinguished Irishmen whose spirits were stirred up within them at the wholesale attempt made by Dempster and his Scotch contemporaries to affix the historical label *Scotia*, without even a duplicate, to their portion of Britain, and to transfer to its annals all the celebrity of ancient Ireland, almost the earliest, and *certainly the most accomplished*, was Stephen White.

(*pp*) De Buck's Archéologie Irlandaise. Paris, 1869; p. 4 and elsewhere.

"He it was who opened that rich mine of Irish literature on the Continent, which has ever since yielded such valuable returns, and still continues unexhausted, and by his disinterested exertions less enterprising labourers at or nearer home not only were made acquainted with the treasures preserved in foreign libraries, but from time to time received at his hands the substantial produce of his diligence in the form of accurate copies of Irish manuscripts, accompanied by critical emendations and historical inquiries, amply sufficient to superadd to his credit of a painstaking scribe the distinction of a sound thinker and erudite scholar.

"The title of polyhistor was conferred on him by the united suffrages of fellow citizens and foreigners. The learned Gretzer was willing to receive suggestions from him, and John Bollandus to be under obligations to him. While professor at Dilingen, with his own pen he made a careful transcript of Adamnan's Life of St. Columba, which furnished Ussher with his various readings, supplied Colgan with a text, and provided for the Bollandists of a succeeding generation one of the most valuable items in their great depository.

"Literary collectors are often narrow-minded, and the creatures of jealousy and suspicion; but from such weakness this good and generous man was perfectly free. Coupled with an insatiable thirst for knowledge regarding the history of his country, the cravings of which made such an impression on Colgan's mind that he thrice alludes to it, there was a total freedom from selfishness. He sought the honour of his country not of himself; and was satisfied that the fruits of his labours, if only made to redound to the credit of loved Ireland, should pass into other hands, and under their names be employed in their several projects and at their discretion. Thus, in the monastery of Keyersheym, in Switzerland, he copied the Life of St. Colman for Hugh Ward; in the monastery of St. Magnus, at Ratisbon, he found the Life of St. Erhard, and sent a transcript of it to Ussher; to this prelate also, so opposed to him in matters of polemical controversy, he made acceptable contributions regarding St. Brigit and St. Columba; and that this literary generosity was duly felt, while his qualities of head and heart were appreciated, appears not only from the Primate's public

acknowledgments, but from the very interesting glimpse at private life which is afforded by a letter written from Dublin by White, in which he tells Colgan that Ussher had placed at his disposal his most valuable private library, and had often invited him to dinner.

"For Colgan, he copied a Life of St. Patrick from an ancient manuscript at Biburg in Bavaria; from Ratisbon he sent the Life of St. Brigit; from Dilingen he sent him the text for the Life of St. Columba. To his untiring generosity Fleming also was indebted for two contributions for his *Collectanea Sacra*. Of his works only one *(qq)* has descended to our day; and this work, even in its imperfect condition, is sufficient to justify the opinion which our forefathers entertained of the learning and ability of the writer."

These words of Dr. Reeves are fully endorsed by the Bollandist Victor de Buck.

(qq) Dr. Reeves was mistaken in this.—E. H.

[TO BE CONTINUED,]

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

By REV. P. POWER, F.R.S.A.

BARONY OF DECIES WITHOUT DRUM—*Continued.*

ROSSMIRE, OTHERWISE KILCOOL.—Rossmire is more properly the name of the parish, and Kilcool the name of the church. The site of the ancient foundation is occupied by a modern Protestant church, and of the original edifice hardly a trace survives. Much of the materials of the older church would appear to have been used in the erection of its successor. Individual stones of the latter bear evident marks of previous service in another and older building. A faintly marked platform or mound, extending behind and around the present church, and extending a couple of yards beyond its eastern limit, indicates the foundation line of the original edifice. At the date probably of the erection of the present church the boundaries of the cemetery were interfered with, the extent of the last being curtailed somewhat. All appearance of antiquity has been removed from the present neatly-kept graveyard, but a search therein will reveal a few last century inscriptions commemorative of old Waterford citizens. The undated Royal Inquisition, so frequently quoted in this series of papers, returns "Dns. Mauritius Poer Fitz David, Clericus," as vicar of Rosmyre, and in the immediately succeeding (dated 1588) Inquisition, the vicar returned is William Poer.

FEWS.—The name is not ecclesiastical in its origin. In Irish it is Na Fiodha, *i.e.*, "the woods," which recalls memories of a time when the great plain of which the village is the centre was covered with its garment of primæval forest. The Fews country in Armagh, so famed in the history of the Ulster wars, derives its name from the same original as our Waterford Fews. There are

now no remains of the ancient church. The latter stood a little to the west of the site of its modern successor, from which, however, the stream divided it. Along with the church its ancient graveyard has been utterly effaced. Indeed as early as the time of Elizabeth the church seems to have been in ruins, and the parish, as a separate ecclesiastical division, suppressed. At any rate, the name does not appear in the visitation lists under a separate heading. There is mention of the vicar of Fews, but it is under the heading of Kyllrossanta, where Edmund McGillamorrye is set down as vicar of both Kyllrossanta and Fews, and as being under interdict for defect of Holy Orders, and under suspension from his benefice till such time as he can prove himself to be validly ordained.

KILGOBINET.—This church owes its name, if not its origin, to a female saint named Gobinet, to whom a primitive church in the South Island of Aran is also dedicated, and whose chief church is at Ballyvourney in the County of Cork. The church ruin under notice is beautifully situated on the southern slope of the hills overlooking Dungarvan Bay. Standing beside this crumbling relic of a distant past, who will maintain that the early church founders were not lovers of the beautiful in nature? Spread out before and beneath us is the smiling vale of the Colligan, bounded on the far side by the majestic Drom Finghin range of pre-historic legends many. To the right a continuation of the plain stretches away towards Cappoquin, while on the left is Dungarvan town, with its hundred evidences of departed trade. Marcus Keane, a disciple of Vallancey and champion of erratic theories, honours the Kilgobinet church ruin by making it a Druidical temple, converted later on to purposes of Christian worship. *(a)* Situated beside a modern church, and in a large, crowded and indifferently-kept cemetery, our ruin has anything but an imposing appearance. It shows, however, that the church consisted of nave and chancel, and that the two latter differed much in age and style. Nothing remains of the chancel save the ivy-covered east gable, 15 feet high by 2 feet 6 inches thick, and constructed of purple conglomerate, faced with well-squared blocks of sandstone grit. The solitary

(a) "Towers and Temples of Ancient Ireland." Dublin: Hodges, Smith and Co. 1867.

window of the chancel is now totally disfigured. This was square-headed internally and pointed on the outside. According to Keane, the window, originally of a Celtic type, was altered to square-headed in re-construction. Keane's assertion, as the statement of a man with a theory to prop, must be cautiously received, though there is evidence that the shape of the window was altered at some period. The choir, it ought be added, is 18 feet long internally by 12 feet 6 inches wide, and within it was a burial-place with an interesting inscribed tomb of the Osborne family. Our ruin has suffered much at the hands of vandal despoilers during the last half-century. Fifty years ago the pointed chancel arch was intact, and stood 6 feet 8 inches from the surface of the ground. *(b)* Portions of a beautiful Celtic doorway, with concentric arches similar to the doorway of Kilcash Church, stood, at the same date, in the south wall of the nave. Every vestige of this doorway has disappeared. Some degree of suspicion for its disappearance attaches to the builders or restorers of the Catholic church close by, the irreverent and ignorant builder being the natural and irreconcilable foe of the archæologist. A search through the extensive cemetery for fragments of the Romanesque doorway of the nave brought to light two pieces of the ancient stonework. Of these one is evidently a segment of the arch, deeply and richly undercut, and exhibiting no fewer than five concentric bands. The second piece is less interesting; it is probably the base of an angle pillar, furnished with a dowel-hole, and having a portion of the pillar attached. Both pieces, it need hardly be added, are of the sandstone so generally patronised by Celtic architects when fine work was to be done. The very ruinous south wall and a few feet of the middle gable constitute now the remnants of the nave. A single window, with cut-stone dressings, remains in the south wall. Externally this measures 2 feet 8 inches, by 8 inches below narrowing to 6 inches above. On the inside the widely splaying ope is square-headed and rude. Owing to the total destruction of the north side wall it is difficult to determine the width of the nave. It must, however, have been about 32 feet (external measurement). The length of the nave is 42 feet internally, the

(b) O'Donovan, Ordinance Survey Letters, R.I.A., Dublin.

thickness of its wall 3 feet, and the masonry poor—of small field stones uncoursed, with dressed quoins of fine sandstone chiselled. Indifferent mortar is sparingly used throughout. Surrounding the church ruin is the large cemetery already alluded to, but there is not much therein to interest the antiquary. A few inscriptions from tombs of former and now forgotten pastors of Kilgobinet may be deemed worthy of quotation. By the south side wall of the modern church are three altar tombs in a row, whereof the first informs us that—

HIC SITUS EST
REVERENDUS PATRICIUS WALSH,
DOCTUS ERUDITUSQUE PASTOR
DE KILGOBINET, CLONEA ET COLLIGAN.
VERA SIMPLICITATE ET CORDIS
BENIGNITATE PRAEDITUS
HAS UNITAS ECCLESIAS
PIE ET PRUDENTER REXIT
OBIITQUE
UNIVERSA PLORANTE GREGE
4^{d} MARTII DIE, A.D. 1806.
ETATIS SUAE 70.

The second altar tomb is:—

Sacred to the memory of
THE REV^{D}. JOHN QUINN,
P.P. OF KILGOBINET, COLLIGAN ET GARRANBAWN,
Who died in May, 1842.
Aged 80 years.

From the third inscribed slab we learn that—

This is the burial place of the Rev. Wil^{m}
Power, Parish Priest of Seskinan
He died Augst 7, 1827, aged
87 years.

A slab lying flat on the earth near the church door claims to have been—

Erected by Mr. John McCann in memory of his beloved uncle, the Rev. James McCann, who was P.P. of Kilgobinet, Clonea and Colligan during the term of 23 yrs. . . . . He departd. this life on the 27th of January, 1830, aged 64 years.

At the foot of the last described is an altar tomb—

To the memory of the Rev. —hn Walsh, R.C.C. of Kilgobinet 25 years, who died 24 April, 1846, aged 75 years.

In a wood, a quarter of a mile or more to the west (*c*) of the church and graveyard, is the holy well of St. Gobinet, at present popularly know as Tobar a ċrainn. A venerable whitethorn tree, its branches hung with the usual votive offerings, overshadows the well, and presumably gives to it its latter-day title. A very intelligent Irish-speaking resident of the locality informed the writer that the well was formerly known as Tobar Naoiṁ Caulán. (*d*) St. Gobinet, virgin, is given in all the martyrologies (viz., Donegal, Tallaght, Calendar of Cashel, Cathal Maguire's, and Marianus O'Gorman's), and in Ware, under the date, February 11th, and it argues well for the trustworthiness, under certain conditions, of local traditions that, till comparatively recent times, the feast of St. Gobinet was popularly celebrated at Kilgobinet on that day. For the past 60 years, however, the "patron" of St. Gobinet has not been kept. It was interdicted by the local clergy, viz., Rev. John Quinn, P.P., and his assistants, because of abuses connected with its celebration. St. Gobinet, who flourished in the 6th century, was a native of Muskerry, County Cork, and was descended from the princely race of Conaire, son of Modh Lamha, monarch of Ireland. (*e*) For long ages our saint was regarded as the special patroness of the various tribes of Muskerry. According to Ware, three churches honoured her as titular, viz.—(1) Burneach, (2) Ernuidhe (Aran), and (3) Moinmor, in the southern part (*plaga*) of Erin. Smith states that in his time a curious statue of the saint was preserved and regarded with great veneration at Kilgobinet. Strangely enough the name Gobinet has been variously Anglicised Abigal, Deborah, Judith, &c. (*f*) In the regal visitations of the end of the 16th century, Kilgobinet vicarage is returned as vacant, waste, and sequestrated, and the last incumbent is declared to be unknown.

(*c*) O'Donovan erroneously locates this well to the north of the cemetery. There is indeed a well to the north, but no reputation of holiness attaches to it.

(*d*) Caulán, an almost obsolete word, signifies a poor widow who has a number of small children. In the context above it would seem to be a proper name. A St. Coulan is honoured in parts of Tipperary and Clare. He flourished in the 10th century, and was brother of St. Evin and Cormac Mac Cullenan. For a description of the iron bell of St. Coulan, known as the Baiman Coulán and still preserved, *vide* paper on "Ancient Irish Bells" in "Transactions of Kilkenny Archæological Society." Vol. II. (1852-3).

(*e*) Martyrology of Donegal, February 11th.

(*f*) See paper on St. Gobinet in "Cork Hist. and Archæol. Journal," March, '97.

COLLIGAN.—This old church is rather prettily situated on a gentle knoll overlooking the Colligan river, about two miles above the debouchure of the latter from the hills of the same name. It stands in the ancient and weed-overgrown cemetery which adjoins the new graveyard attached to the modern church of Colligan. The remains, though interesting, are scanty, consisting of an early English pointed chancel arch, with its gable, and the bare foundations of the side walls of nave and choir. The very narrow chancel arch, 9 feet in height from the present level of the ground, and 6 feet wide, has soft white sandstone dressings, which are now much worn. A soffit, springing from inverted cone corbels, ornaments the arch, and breaks its monotony. These corbels, it may be noted, are not insertions in the pier, but rather projections on the face of two large stones of the latter. The middle gable—of much worn sandstone grit—stands about 17 feet 6 inches in height, by 3 feet 7 inches thick. The respective approximate internal measurements of choir and nave are 18 feet by 10 feet, and 36 feet by 14 feet. A very curious *bullaun*, or holy water stoup, lies half-buried in the bracken and rank grass by the western fence. It consists of a roughly-oblong block of freestone, about 2 feet 6 inches long by 2 feet wide and 1 foot 6 inches high, and has a sharply-cut circular basin 9 inches deep and 4 inches in diameter. From the basin a waste water hole runs through to the base of the block below. A drain, a quarter of an inch deep, runs along the upper surface of the *bullaun*, and has its discharge into the basin aforesaid. Like its neighbour vicarage of Kilgobinet, Colligan vicarage is, in 1588, returned as vacant and sequestrated, while the preceding incumbent is stated to have been Nicholas Kellihan.

LICORAN.—Situated in the depths of a lonely glen, half a mile to the north of the village of Farnane, this insignificant ruin is practically unknown even to dwellers in its vicinity. Its walls are almost washed by the waters of a purling stream, which, a quarter of a mile further on, discharges itself into the Finisk. Improvements on the neighbouring farm have effaced all traces of the ancient *boher* or roadway by which the church was approached. The name is written in Irish Leac Oṫáin. *i.e.*, the rock or stone of Otteran. As there is no memory whatever of feast day or "patron" in connec-

tion with the church, it is impossible to say which (if any) of the six saints named Otteran or Oran was the titular. Some years since, when the ruin was more conspicuous and better known than at present, it was sometimes popularly called Teampul-ui-Ódlaig, probably from the name of the owner of the farm on which it stands. (*g*) The remains consist of little more than the foundations of the four walls, and the stone altar, rude and ruinous, at the east end. Where most perfect the walls stand four or five feet in height by three feet thick, and have at first sight the appearance of an earthen fence. It is not very easy now to say whether mortar was used in the construction of the walls; if used at all, it was but sparingly. The church, though apparently very primitive in character, was fairly large—roughly, 51 feet by 21 or thereabout. In the middle of the south side wall is an opening as if for a door, and a similar corresponding opening breaks the north side wall. The altar of undressed flags, still partly *in situ*, is a feature almost unique in a Waterford church ruin. An altar slab of slate, 3 feet in length by 2 feet 1 inch wide, rests, with a couple of smaller flags, on a mound which indicates the altar site. Beside the last there is also a small rude *bullaun* (not more than 18 inches by 14), furnished with a circular basin, 9 inches in diameter by 2½ inches deep. Attached to the church is a *kileen* (or cemetery for the burial of unbaptized infants, &c.), till recently occasionally used, but there is no fence to mark its limits. There is (or more correctly, perhaps, *was*) also a holy well, but the stream has encroached so on its site that the latter is now practically in the bed of the rivulet.

(g) John O'Daly, Gaelic writer and publisher, hailed from Licoran. It is possible that he was a member of the family which gave its second name to the *quondam* sacred spot.

PRE-PATRICIAN LISMORE.

By WILLIAM H. GRATTAN FLOOD.

The ancient town of Lismore is within the barony of Coshmore and Coshbride. Smith, in his valuable "History of Waterford," tells us that this barony "is bounded on the north by the County of Tipperary; on the west by the barony of Decies; and, on the south-east by that of Imokilly, in the County of Cork; and contains the parishes of Lismore, Moçollop, Tallow, Kilwatermoy, Kilcockan, and Temple Michael." In 1635 County Waterford was partitioned into 521¼ ploughlands, of which Coshmore and Coshbride contained 92. In 1654 the barony was divided into five parishes.

The names *Coshmore* and *Coshbride* have been a puzzle to many writers. However, Coshmore simply means the district lying on the "great river" or the Broadwater, whilst Coshbride signifies the land adjoining the river Bride. This is the natural meaning of the Irish words *Cosh-aw-mor* and *Cosh-aw-bride*, the *aw* in both cases dropping out in course of centuries. The *Aw Mor* or the *Abhan Mor* (softened into *Avonmore*), is the Blackwater, which rises in County Kerry, and flows on through Cork and Waterford until it reaches the sea at Youghal. The *Bride*, which, strangely enough, is not marked on Petty's map, runs about half a mile north of Tallow, and winds in a most picturesque fashion from Tallow Bridge till it joins the Blackwater. Lismore, Cappoquin, Mocollop, Kilcockan, and Temple Michael are on the Blackwater, whilst Tallow and Kilwatermoy are on the Bride. Below Kilcockan, where the Blackwater may truly be termed the Broadwater, there is a basin called the *Broad* of Clashmore. In the 6th century a small tributary of the *Aw Mor* diverged from the Lickey, which now flows into the Blackwater at the Broad of Clashmore, "and passing above D'Loughtane—the place of the lakes—it kept the present

bed of the Lickey for a few miles; then, bending towards the south about Ballyhennie Bridge, it poured its waters into the upper arm of the Piltown creek."

Lismore parish is coincident with the barony on the north and east, but on the west it is bounded by Mocollop and a small portion of County Cork; and, on the south, by the parish of Tallow. Ptolemy calls our present Blackwater the *Daurona*, but it was also called *Abhan Nemh*, or the "sacred river." Necham writes :—

> Urbem Lismor, pertransit flumen Avenmore,
> Ardmor cernit ubi concitus æquor adit.

This distich has been translated:—

> By Lismore town the Avenmore doth flow.
> And Ardmore sees it to the ocean go.

The Blackwater is navigable as far as the bridge of Cappoquin, but in the 7th century Lismore was a port, and to this day the tidal flow comes to within 250 yards of the bridge. In Lord Orrery's time (1665) this river "was navigable from Youghal to Mallow, forty miles from its mouth." The streams *Oon-na-shad* and *Ballyin* flow at the other side of Lismore Bridge.

In the *Journal of the Royal Society of Antiquaries* (Vol. I. Fifth Series, 1892) a discussion took place as to the origin and earliest record of the name *Abhan Dubh* or *Blackwater*. Dr. Redmond gravely stated that the name only dated from the time of Cromwell, and that the river was so called "because the Cromwellian soldiers having tied some Irish rebels in twos, back to back, flung them into the river near Cappoquin." As a matter of fact this incident occurred *in the summer of 1641*, that is to say, *more than eight years before Cromwell came to County Waterford*. Miss Hickson styled the tradition "wholly false," and quoted an entry from the diary of the first Earl of Cork, wherein, under date of May 21st, 1626, that is "nearly quarter of a century before Cromwell came to Ireland," he thus writes:—"Ralph Curtis, who built the new bridge *over the Blackwater* for me, and at my only charges, etc." Mr. H. F. Berry, in a succeeding issue, proved that the river was known as the Blackwater as early as 1584, and cited a patent of that year (26th Eliz.) in corroboration of the fact: "Distant about half a furlong, there is the river called Aw Mor, *alias* the *Blackwater*."

Here I may remark that in the grant of February 28th, 1587, by which Elizabeth assigned Sir Walter Raleigh 42,000 acres of land in the counties of Cork and Waterford, the river is written *Broadwater*, but Spenser calls it Avonduff, Blackwater, and Avenmore :—

> Swift Avonduff, which of the Englishman
> Is hight Blackwater.
> ["Faery Queen."—Book IV. Canto XI.]

Camden names it Broadwater. Earlier still, Philip O'Sullivan Beare, whose History was published in 1618, but whose memory of facts went back at least to 1578, says that the *Abhan Mor* or *Fluvius Magnus* was called *Aqua Nigra* or *Black Water* by the English. In the "Annals of Innisfallen," under date of 1151, we read:—"Turlogh O'Connor and the Conacian princes, joined by Dermot MacMurrough, ... marched in one great body into Munster to the assistance of Dermot MacCarthy, as far as *the banks of the Blackwater that night.*" It was called *Aw Mor* to distinguish it from *Aw Beg*, (*a*) which flows by Ballysaggartbeg, near Lismore, now called Owbeg. Gibson says that the *Aw Mor* is called *Blackwater* "from its sombre hue, a tinge acquired in its progress through the bogs of Duhallow."

The present County Waterford was formerly known as the territory of the Nan Desie, a name which has survived in the barony of *Decies*. These Desie originally dwelt in Meath or Magh-Brega, and possessed a large tract of country styled Desie-Tara. They were descended from Fiacha Suidhe, eldest son of Phelim or Felimy the Law Giver, who ruled Ireland from A.D. 166 to 176. Munster was so called from Eochaid *Muidhmean* (whence *Momonia*), who was supreme King of Ireland for eighteen years, and was at length slain A.M. 3772. It was alternately governed by the descendants of Heber and Ith, who formed two tribes called Deightine and Dairine, from the time of the Milesians to the time of Duach Dalta Deagaidh, "who introduced into this province the Erenachs of the race of Heremon, B.C. 50." After the partition of Ireland by Heber and Heremon, and the division of soldiers and civilians, it is said

(*a*) There is another *Aw Beg*, on the banks of which was built Kilcoleman Castle, and which Spenser calls "the gentle Mulla," which rises near Buttevant, and gives its name to the town of Mallow.

that "there remained two distinguished personages, viz.—a learned poet named Cir, the son of Cis, and a celebrated *cruitre* or harper, named Ona." The two brothers cast lots for the possession of these two individuals, and the poet fell to Heremon, whilst the harper was Heber's. (*b*)

In the Irish Annals, under date A.M. 3790, we read that King Aengus Olmucadha died. He fought the battle of *Cuil Rathain* in South Munster [Ballynaraha, near Lismore], and the battle of Sliabh Cua [Slieve Gue, near Dungarvan], against the Ernai. In the same year is chronicled the fact that various lakes burst forth during his reign, including *Loch-an-beithe*, or Beal-lough, on the road from Lismore to Clogheen. Cetcuimnigh, King of Munster, *cir.* A.M. 3943, is said to have been the first to use Ogham inscriptions; and his son, Righ Airledh, "was the first who had chariots built in Erin." A race of usurpers ruled Munster from B.C. 50 till the time of Modha Nuagadh, chief of the Heberians, who took up the reins of government in the reign of Conn Ceadcaha, *cir.* A.D. 152. At this date Conn waged a terrible war against Modha Nuagadh, and it continued till 155. Finally, a division of Ireland was made between the rivals, *Leath Conn* being assigned to Conn, and *Leath Modha*, or the southern half, to Modha. This Modha or Eoghan Mor was succeeded as King of Munster by his son, Oillioll Olum (186-236), who had three sons by Sadh or Sabina, daughter of Conn Ceadcaha, namely—Eoghan, Cormac Cas, and Cian.

In the year 230 the descendants of Fiacha Suidhe, son of Felimy Rachtmar, and the chieftains of the Desie in Meath, commenced a series of wars against Cormac Mac Art, King of Ireland; and in the first battle the king's son, Cellach, was slain, and the monarch lost an eye. Rhys says:—"As a maimed king could not remain at the head of affairs at Tara, Cormac retired in favour of his son, Cairbre Lifechair, and both made war on Aengus and his Desie. Many [seven] battles were fought, which resulted in the Desie having at last to leave Tara, and move southwards. One of their chiefs, Eochy, brother to Aengus, went on sea, and died in

(*b*) From this circumstance "the Eremonians, or Northerns, continued to be distinguished for their poetry, and the Eberians, or Southerns, for their music." Heremon, who soon after took up the sole sovereignty of Ireland, died near Ballyragget, County Kilkenny.

the land of David, *i.e.*, Crith Demeth." The learned Oxford professor gives the derivation of the name *Desie* as equivalent to "choice men" or "picked warriors." Todd and Joyce give the etymology as signifying "southern people," or people living south of Tara, but this is not probable. The Desie are the same as the people called Maqui Decceti, Maqi Decceda, and Deaghaidh.

Cappoquin is said to be "the territory of Conn," or "the tillage plot of Conn," but Dr. Redmond suggests *Ceapach-Cuinne*—the corner or elbow of the tillage plot. Miss Hickson seems inclined to the idea that it means "the tillage plot of the arbutus," *quin* being an abbreviation for *cuinche*—arbutus. Other critics hold that Cappoquin, like Inchiquin, was most probably a territory of the O'Quinns, *i.e.*, Ceapach *Ui Cuinn*. However, the constant tradition of the people of the district, as also the authority of Joyce, Kavanagh, Fleming, and others, is in favour of Ceapach Cuanna, the plot of Conn, "in the very field in which the Holy Well is situated."

The expulsion of the Desie from Tara, and their subsequent founding of the Nan Desie territory, must have taken place between the years 265 and 270. Cormac Mac Art died in 267, and was most probably a Christian. In his household were a judge, a Druid, a physician, a poet, an historian, a musician, and three stewards. He himself was a great harper, and was called *Ceolach*, the musical; and he compiled the Psalter of Tara. Cormac Cas, King of Munster, was replaced by Fiacha Mulleahan, who was killed at Athassel in 280. Cairbre *Righ Ruadh*, *i.e.*, the Red King, ruled the Desie from 270 to 275, and was succeeded by his son, Conaire the Warlike. At this date these immigrants are said to have possessed "all that tract of country which extended from the river Suir to the sea, and from Lismore to Credan Head, comprehending, in a manner, all that territory since called the County of Waterford."

In the 3rd century Lismore was known as *Magh Sciath*—the plain of the shields, from the number of battles fought in the vicinity. There are traces yet of Finn Mac Cumhaill (d. 288), whose daughter Samhair was the wife of Cormac Cas above mentioned, and their daughter Greine eloped with Dermot, the son of O'Downey. This famous warrior (whose name is popularly written

Finn Mac Cool), and his trained soldiers or Fenians, had many a campaign on the banks of the *Aw Mor*. *Lisfinny* Castle, Tallow; the *Fiann bhotha*, or hunting boxes of the Fenians; the *Fulachta Fiann*—cooking places, are still to be seen; as also *Drumfineen*, "one of the three most excellent hills of Ireland."

Cuan *Cain Brethach*—Conn of the Fair Judgments—was Prince over the Southern Desie from 278 to 286, and he it was who introduced the Mosaic law into Ireland, and who founded Cappoquin. His successors were Mogh Fore, Mogh Cegra, and Mogh Corb. Art Corb, Prince of the Desie, flourished about the year 340, and his name, signifying "of the chariot," was very common among the O'Phelans. Eoghan II. had for successor Brian, who was soon after replaced by Anae, Aine, or Niath in the year 350.

At this period the Druids held full sway, and in the neighbourhood of Lismore are many evidences of paganism. The sacred mountains, the numerous streams, the brave old oaks, the yew trees, the groves, the ancient burial places, the cists, etc., are still with us—silent witnesses of the things that were. It is now generally admitted that the Celtic Druids taught doctrines akin to those of Socrates and Plato, and did *not* offer human sacrifices. Sun worship was paramount, and in County Waterford the mystic rites were duly celebrated on Slieve Grian—the mountain of the sun, not far from Lismore. The *Cairn na damb dhearg* or Cairn of the red cow, and the *Macha na bo-bhan* or Milking-place of the white cow, are associated with the Slieve Grian. On the night of November 1st the Druids kindled the sacred fire of Tlachtga, on which night no other fire throughout the land could be lighted. For the privilege of obtaining some of the sacred fire the Munster people had to pay about threepence yearly to the King of Munster. Many of the old pagan customs were subsequently Christianised, and we have their survival in the May fires, the May pole, the fires on St. John's Eve, the Holland-tide or All Hallow's amusements, the Christmas candle, the hunting of the wren on St. Stephen's Day, the blessed wells, the stone circles, the mistletoe-bough custom, the reverence paid to the blackthorn, rowan tree, yew tree, etc. *Magh Sciath* was then, and even in the 6th century, "a wild tract, extensive and secluded, rich in forest and in fish."

Ludhoich, Lugaidh, or Luadh (355-362) was a renowned Prince of the Desie, and the Ogham inscription which records his rule was discovered in the churchyard of Ardmore, (*c*) and identified by William Williams, of Dungarvan, in 1869. It reads as follows:—

Lugudeccas Maqi Dolati Bigais Goba
[is Mu] Coi Neta Segamonas.

Lugaidh, son of Dolad of the small mouth,
Son of Niath Segamon.

In all, since the first "find" by John Windele in 1820, there have been almost 300 Ogham inscriptions—the majority of which are pagan—discovered during the present century, and of these over forty are associated with County Waterford.

Ossian, the favourite son of Finn Mac Cumhail, performed many deeds of daring in the territory of the Desie, and quite a halo of romance encircles his memory. In 1780 Lawrence Foran, a schoolmaster, residing at Coolfin, near Portlaw, wrote a number of Ossianic legends and poems, entitled, *Bolg an t-Saltair*. From the famous "Dialogues of Ossian and St. Patrick" we glean much topographical information—

The twelve hounds which belonged to Fionn,
When they were let loose through Glen-Ratha,
Were sweeter than musical instruments,
And their faces outwards from the Suir.

. . . . . .

The resounding of the chase of Sliabh g-Crot,
The noise of the fawns around Sliabh Cua,
The seagull's scream on Iorrus yonder,
Or the screech of the ravens over the battle field.

It is certain that there was a scattered colony of Christians in Ireland at the opening of the 4th century, and Fethna or Mausuetus, "an Irish Scot of noble descent," was the first Bishop of Toul or Dol in 356. Criffan was Ard-Righ of Ireland from 365 to 378, and his first-cousin, Breacc, settled near Youghal in 375, whose son, *Mac Caille*, gave his name to *Ui Mac Caille* or Imokilly. Trene was Prince of the Desie from 362 to 372, and at the close of his reign there was a small Christian community at *Magh Sciath*, and on towards the district of Dungarvan. This Trene begot Erc, *i.e.*, Erc

(*c*) A second Ogham was discovered at Ardmore, which is now in the Museum of the Royal Irish Academy; and a third pillar-stone, four and a half feet high, has on it the word *Ulama*. The discovery of the Callen stone dates from 1785, whilst that of St. Dogmaell's dates from 1859.

Mac Trene, who ruled from 372 to 392, and was the father of the great St. Declan of Ardmore; and at this period St. Colman of Kilcolman, in the "Old Parish," near Dungarvan, had many converts around Magh Sciath. From this date we are on fairly solid historical ground.

There is no question but that during the first half of the 4th century science, literature, and art were cultivated in Ireland. Amongst the lost books of ancient Erin are the *Cuilmeun*, the Psalter of Tara, the Book of the O'Conwell, the *Cin of Drum Snechta* or Book of the Invasions (written by Ernin, son of Duach, *cir.* 380), etc., not to mention various minor works which were in existence even in the time of Dr. Geoffrey Keating, the famous Irish historian, whom we are proud to claim as having been a priest of the diocese of Lismore. We read that Cidoim was *stone builder* to Curoi Mac Daire, whilst Ferceirtne was his chief poet. Again, Gall, of Clochar, was stone builder to Nadfraoch, King of Munster, in 395.

St. Declan, the Apostle of Munster, and first Bishop of the Desie, was born *cir.* 373, at Drumroe, near Lismore, during the visit of his mother, Dethidin, wife of Erc Mac Trene, Prince of the Desie, to her relative Dobraun or Doran, who made a present of the house where the saint was born to the parents of the infant Declan. The Bollandists tell us that the future saint was baptised by St. Colman, of Kilcoleman (Old Parish), and was instructed in the Christian religion by St. Diuma or Dymma.

In 395 St. Declan went to Rome to perfect himself in sacred knowledge, and having been ordained, and subsequently consecrated bishop, he returned to his own country in 403. Meantime Liban, "an obstinate pagan," succeeded to the principality of the Desie, and in 404, "as he could not by any means be prevailed upon to embrace Christianity, St. Declan persuaded the subjects of Libanus, who had received baptism, to forsake him, and follow himself; for that, in consideration of his descent, he had as good a right to rule them as the other." St. Declan built a church at Drumroe, on the site of the former residence of his foster-father, Dobraun, ever since known as *Temple Declan*, not far from the historic Round Hill of Lismore; but he fixed his see at Ardo or Ardmore.

Ardmore—the great height—was, in ancient days, known as Ard na g-Cairach or "the height of the sheep," and was also known as Ardo, Ardomaine, Ardochisty, and Ardogenah. Ardo may mean "fire height," or else "high yew tree," but *eo* is also capable of such various interpretations as *salmon*, *ear*, *grave*, *peg*, *pin*, *nail*, *bodkin*, etc. Mr. Windele discovered an Ogham at Ardmore in 1841. The round tower is a splendid specimen of architecture. It is 97 feet high, (*d*) and has six wooden floors with ladders, which were put in by Mr. Odell in 1840. It is 52 feet 2 inches in girth at the base, and has an internal diameter of 9 feet. The keystone of the roof was blown down during the winter of 1868, whilst the cross which surmounted it had previously been shot down by some sportsman. The stones of this remarkable round tower "were all chiselled to the requisite curve, internally and externally, before being placed in position," or, in other words, were hammer-dressed. Moreover, the several storeys are externally mapped out by stone bands or belts; and the tower itself looks east. In the interior walling there are sixteen corbels, five of which are curiously carved, placed at various heights. Out of 116 or 118 round towers formerly existing, there are now 94, of which 12 are perfect, and 2 nearly so.

Most ecclesiastical writers are agreed that SS. Ibar or Iberius, Ailbe, Kieran, and Declan converted some thousands to the faith of Christ between the years 403 and 433. St. Palladius came to Ireland in the early summer of 431, "during the consulship of Bassus and Antiochus," being sent, as St. Prosper says, "to the Scots who believed in Christ." Aided by Sylvester, Salonius, Augustine, and Benedict, he laboured principally in the counties of Wicklow, Wexford, and Carlow, and he died at Fordun, in the district of Meares, Scotland, on December 15th, 431.

For fully 40 years St. Declan was a zealous missionary in the territory of Nan Desie, that is, the whole County Waterford, and founded various churches and oratories, but he lived principally at Ardmore, which was a quasi-metropolitan see. Amongst the

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(*d*) The Round Tower of Scattery is 125 feet high; Monasteraboice and Glendalough, 110 feet each; and Lusk and Cloyne about 100 feet each. I may add that Ardmore glebe is part and parcel of Ardo.

numerous disciples of the first Bishop of Ardmore were Mochoelloc, Beoan, Colman, Lachtnan [Loughnan or Lynam], Mob, Findlugue, and Caimin, "each of whom," as Ussher writes, "built a chapel near Magh-Sciath," the ancient name of Lismore.

The tourist who visits Lismore should not fail to visit Temple Declan, the ruined site of the ancient church built there by St. Declan, on the left-hand side of the now disused road which branches off at the Round Hill, and leads to Drumroe. He will find there the traces of a *killeen* or churchyard for strangers, unbaptised children, etc., and within the enclosed fence he will behold a huge triangular-shaped monument, which was erected in 1821 by Sir Philip E. S. Homan, Bart., who then lived at Drumroe House. The following inscription, now almost undecipherable, was copied by the present writer in August, 1893, and is said to have been composed by the baronet when plunged in grief for the loss of his son, who was drowned at sea. It is carved on a marble slab of a cruciform shape, and there are steps ascending to the interior of this remarkable cenotaph, on which the legend appears:—

1821.
Death dwells here in silence.
No tombs record the grief of parents.
Here are no monuments to parents themselves—
Nothing to proclaim the vanity of grieving
For those whom we so soon must follow.
Sunt breves mundi rosae—
Sunt fugitivae flores—
Frondes veluti annosae
Sunt labiles honores.
Velocissimo cursu
Fluunt anni
Sicut celeres venti
Fugiunt, evolant, evanescunt.
Nil durat aeternum sub coelo,
Rapit omnia rigida sors,
Implacabili funesto telo
Ferit omnia livida mors.

The majority of readers are familiar with the incident which occurred at the baptism of Aengus Mac Nadfraoch, King of Munster, in 446. This Aengus was sixth in descent from Fiacha Mael-Lehan, and, in 446, at the request of his queen, Ethne Vathach, enlarged the territory of the Desie by the addition of the vast plain known as Magh Feimhin, or the lands north of the river

Suir—namely, Clonmel, the barony of Middlethird, Gowlin Vale [Golden Vale], etc., from which the Ossorians had been driven. O'Curry tells us that the men of Ossory were utterly routed by the Desie at Cloneen. "They fled like *deer* from the Deisi, whence they were called Ossairghe, from *os*, a deer, from the precipitancy of their flight."

On the arrival of St. Patrick, the Apostle of Ireland, at Magh Feimhin, he gave a special blessing to the subjects of St. Declan, whom he met at Mullaghnony, formerly known as *Indeoin na n-Deisi*, (*e*) in the present parish of Newchapel, near Clonmel. Ethne was the daughter of Criffan, King of Leinster, and had been fostered by the Deisi—hence her predilection for these people During this same year the great Synod of Cashel was held under the presidency of St. Patrick; and St. Declan was confirmed in the episcopacy of Nan Desie, a territory at this time considerably enlarged, as above stated, and practically coincident with the present diocese of Waterford and Lismore. On this occasion St. Patrick is said to have chanted the following distich, "as it were an oracle," appointing St. Ailbe to be the Patrick or patron of Munster; and St. Declan to be the Patrick or patron of Nan Desie:—

Ailbe umal, Padruig Mumhan, mo gach rath;
Declan Padruig Nan Desie ag Declan go-brath.

The following translation is by "the ingenious" Dr. Dunkin (who was a personal friend of Dr. Smith, author of the "History of Waterford"), Master of St. Michael le Pole's School, Dublin, from 1738 to 1778:—

Of humble mind, but fraught with ev'ry grace,
Great Ailbe, the Patrick of Momonia's race;
Declan, the mitred honour of divines,
The deathless Patrick of his Desie shines.

St. Declan at this Synod resigned the temporal rule of the Desie in favour of one of their own Christian chieftains named Fearghall Mac Cormack—a near relative of the holy Bishop—and the appointment was hailed with the greatest satisfaction by all the

(*e*) *Mullagh Indeoin na n-Deisi*—the hill-top of the forge, or the hill summit of Indeoin of the Desie. There is a well not far from it called *Tubber a-Heenagh*—Friday Well.

tribe. We read in the Tripartite Life of St. Patrick, edited by Hennessy—"Derc, son of Scirire [Dearg, son of Sidhraidh] of the Southern Desie, was then chief; and Patrick said that there would not be a king, or heir-apparent, or bishop of the family of Lonan [Libanus] for ever." St. Patrick gave a special blessing to the Munster men from the top of Ardpatrick, whither he had travelled from Cashel and Kilfeacle, at the same time prophesying the birth of St. Senanus or Senan of Iniscathay:—

A blessing upon Munster:
A blessing on their woods,
And on their sloping plains;
A blessing on their glens,
A blessing on their hills.
As the sand of the sea under ships,
So numerous be their homesteads.
In slopes, in plains,
In mountains, in peaks,
A blessing.

During the year 447 the Apostle of Ireland laboured in Cullen, Kiltealy, and other parts of County Limerick, especially in Mungret and Donoughmore. On his return from Kerry he came to the territory of the Desie, the inhabitants of which had been anxiously awaiting his coming, and, as we have it from the most reliable sources, "he spent seven years in the conversion of that province," namely, from 448 to 455. Meantime, St. Declan, feeling his end draw nigh, spent most of his time in his wattle cell at Ardmore, with an occasional visit to the home of his nativity and his primitive church at Drumroe. Here it may be stated that St. Declan's Oratory at Ardmore is 13 feet 8 inches by 8 feet 4 inches, within the walls.

The King of Munster exacted the following tribute annually from the Prince of the Desie:—"In time of peace: 2,000 chosen hogs and 1,000 cows; in time of war: 1,000 oxen, 1,000 milch cows, 1,000 sheep, and 1,000 cloaks." The annual subsidy of the Decian Prince is given in the "Book of Rights" as:—"A well-rigged ship, a gold-hilted sword, a horse with rich trappings, 8 ships, and 8 horses," of which the first three were the yearly gifts of the King of Cashel. The Cashel monarch had also to give the Prince of the Desie 8 bondmen, 8 brown-haired women, 10 ships, 8 shields, 8 swords for wounding, and 8 horses brought across the great sea."

From the same ancient authority we find that the Prince of the Desie had to supply the Prince of Tara annually with "50 oxen, 50 sows, and 50 young pigs." However, "he received 8 good steeds of high breeding, and 8 *green* cloaks, besides, with, as we may suppose, to fasten them, 8 pins of *findroine* or white bronze." These grand old cloaks, or "rugges," continued to be a prominent feature in the dress of County Waterford ladies (so admired by Thackeray) until half a century ago. The once well-known hooded cloak—called in Irish the *luimin* or the *folling*—has, alas! now almost disappeared, except in the country and mountainous districts.

Some of our old writers describe the territory of Nan Desie at this period (448) as divided into North and South. The northern portion included the vast plain north of the Suir, as before stated, and was known as *Desie-Tuaisceart*, whilst the southern portion embraced all the land south of the Suir, hence called *Desie-Deisceart*. (*f*) The reader can easily imagine that this was a large country for one bishop, but from 403 till 633 it was under the spiritual jurisdiction of the Bishops of the Desie, whose see was at Ardmore. Lismore was still more or less pagan, and was known as *Magh Sciath*, by which flowed the great river *Aw Mor*. I cannot more fittingly conclude than by quoting an extract from the beautiful sonnet on "Lismore" by Sir Aubrey de Vere (1788-1846):—

> A meeting of bright streams and valleys green;
> Of healthy precipice; umbrageous glade;
> Dark, dimpling eddies, 'neath bird-haunted shade;
> White torrents gushing splintered rocks between;
> With winding woodland roads.

(*f*) Keating writes:—"There was a prince called O'Phelan, who descended lineally from the family that was King of North Desie, and he erected a stately palace, and kept his court, westwards of Dunleamhnachta, which structure continues the name of Don Faolan to this day. He had a relation of the same family, who fixed himself in the possession of Desie Deiscart, or the South Desie, and from him O'Bric received its name. His royal seat was situated near the coast of the south sea, called Oilean O'Bric, or the Island of Bric."

EARLIEST MONUMENTS IN CASHEL AND EMLY.

By REV. R. H. LONG, Rector, Templemore.

In this paper I wish to treat of such ancient remains as are evidently memorials of the dead. There is a great number of earth-works—duns, raths, forts, *lisses*, cahirs, and moats—of whose origin, in most cases, we are uncertain. We are gradually getting to know more of them, but, alas! at what an expense! We fear it is only a small number of those that are annually destroyed by the farmer that are properly and thoroughly examined, and have the result of the investigation recorded. What a pity it is that a society is not formed now, e'er it is too late, to make a thorough photographic examination of those that remain, and deposit in our museum whatever articles may be found in them of historic value. The fairies of our times are growing too merciful to mankind to be trusted any longer with those relics, and when they allow Paddy to get hold of them he does not care anything about them unless they are either gold or silver. However, it is probable that but few of these earth-works are sepulchral; those with a central mound are, I suppose, the only ones that may be.

The remains at New Grange, near Drogheda, are considered to be tombs, and the similar mounds in the diocese of Cashel and Emly may be also. The most notable of these are two in Rathcool parish—one at Ardmayle, and one at Knockgraffon. There is no doubt that these mounds are hollow, and there is but little doubt that some day they will be destroyed. One of them had in recent years a narrow escape from a passing railway. I have been informed on good authority that some fifty years ago certain workmen, while tilling the field about this latter, came on a subterranean passage in which they found what they described as two old swords and an old bucket, which, of course, they treated as rubbish.

We will now pass from earth-works to engraved stone; on these we can more distinctly read a date and origin. There is not,

I believe, in this diocese one stone bearing an inscription in the Irish language, and very few that were carved previous to the Anglo-Norman Conquest. When we exclude the fabric of churches these few are reduced to two, viz.—King Cormac's coffin, of which we have written in a previous article of the JOURNAL, and the old cross on the Rock. This old cross is unique; it resembles in no way other Celtic crosses, and I believe it to be older than any of them. The sandstone of which it is made is so soft that time has made it impossible to say if there ever was ornament or inscription on the pedestal, which is a large and almost cubical block. It is situated on a small mound, probably on the spot where "Patrick's flagstone" was, and where the kings were crowned; still we are uncertain whether it be a monument or not. Both arms were, and one of them still is, supported by a prop of the stone joined to the stem of the cross by ligatures in the side and at the foot. The arm remaining seems to have extended beyond this prop; but, if so, it has been broken. On one side of the cross a figure is crucified, clad in a long robe that seems like the garment of a Jewish priest. This is supposed to represent the Saviour, but I do not know of another crucifix that represents Him in such a garment. On the other side of the cross is the figure of what is evidently a bishop, the feet appearing below the vestment, and the hands meeting on the breast—this is probably St. Patrick.

There are two images on the floor of the chancel at Athassel Abbey, and one that was taken from this abbey in the palace grounds at Cashel. All these seem to represent religious persons, but whether they are the images of saints or the effigies of monks I cannot say, so I will pass on to more definite and better preserved remains.

In the Churchyard of St. John's, Cashel, there are four effigies; three built in an upright position into the south wall, and one into the east wall. They are something more than life-size. Three represent ladies, and one a gentleman. The latter is clad, *cap-à-pie*, in chain mail. He holds a long, pointed shield to his left side; his legs are crossed (as also are the ladies'); his right hand hangs by his side, while some loose drapery envelopes the greater part of his body. He is supposed to represent Sir William Hacket, who

founded the Franciscan Friary at Cashel, which was situated on the other side of the road from St. John's Churchyard. A chapel, in the porch of which a stone coffin is used as a holy water stoup, now occupies the site of the Friary. The front of this coffin is ornamented with representations of about half a dozen Gothic arches, and with four pointed lights between their apices. The interior of the coffin is cut with a round scoup at one end about a foot across, and raised a few inches above the bottom of the coffin; evidently it was for the head to rest in. The effigy in the churchyard is supposed to be the lid of this coffin; but, no doubt, the coffin would equally accommodate one of the ladies. The ladies are clad in long, flowing robes, covering the feet, and confined at the waists by girdles, from the buckles of which long, loose portions hang down. Over the breast and shoulders of each figure there is a kind of cape, having in two instances a brooch in front, which encircles a cross. The head is entirely covered except the face, the ears being made to appear very prominent. The upper head dress seems to be a kind of coronet. The right hands of two, and the left hand of the other, rest on the breast.

At Hospital there are two effigies that correspond to those at Cashel, but they are larger and more injured, being of a much softer stone. One represents a gentleman, differing in appearance from that at Cashel by having his right hand upon his breast, and his visor down over his face. The other represents a gentleman with a lady by his side, and though originally done in very high relief, they are now almost unrecognisable. Both are situated on the floor of the chancel of the old church, and along with them there is a long slab, on which is sketched with a chisel a gentleman somewhat similarly attired, but bearing a large sword across his body.

All these seven effigies of which we have been speaking, except perhaps the last, evidently come down to us from the thirteenth or fourteenth century, and some of them are exquisite works of art—a credit to their sculptor, of whatever nationality he may have been. Beside the head of one of the ladies at Cashel there are a few words engraved; and up to the end of the fourteenth century we have no other monuments bearing an inscription in this diocese.

AN ACCOUNT OF THE TAKING OF WATERFORD IN 1642.

By JAMES BUCKLEY, M.R.S.A., &c.

The rebellion which broke out in Ulster on the 23rd October, 1641, soon afterwards became general, and spread into Munster, where, says Borlace, (*a*) "the scene was hot." Its first appearance in this province, according to Cox, (*b*) "was on the twentieth of November, at which time a numerous rabble of the Irish plundered Mr. William Kingsmill at Ballyowen, in the County of Tipperary, and carried away a great number of cows and sheep from him and his neighbours. This attempt was the bolder, because he was the Lord President's brother-in-law, and the consequence of it was, that the Lord President, upon notice thereof, came with two troops of horse to Ballyowen, and pursued the tories, killed some, and hanged others, and recovered some part of the stollen cattel." This inhuman conduct on the part of St. Leger, the Lord President, was not calculated to foster a very friendly relationship with the Irish of County Tipperary; innocent blood had been spilled on the occasion, and accordingly many of the principal gentry of that county strongly resented his violent proceedings. (*c*) The rebellion, notwithstanding, grew apace; the forces of the Crown were totally unable to withstand its onward progress; stronghold after stronghold, including Fethard, Kilmallock, Clonmèl, Cashel, and Dungarvan, fell into the hands of the Irish; and the change wrought in so short a time was such that St. Leger, dreading the insecurity of his house at Doneraile, retired behind the walls of Cork, where, at Christmas-time, he was straightly besieged on all sides. The then condition of the province is summed up in a

(*a*) The History of the Execrable Irish Rebellion, p. 86. London: 1680.
(*b*) Hibernia Anglicana, part ii, p. 93. London: 1689.
(*c*) Warner's History of the Rebellion and Civil War in Ireland. London: 1767.

letter written by him to the Lord Lieutenant of Ireland, dated Cork, the 2nd April, 1642, and afterwards read in the English House of Commons on the 25th of the same month, in which he sorrowfully relates—"All that is left in this province is the City of Corke, the townes of Kingsale, Youghall, and Bandon-bridge, the cities of Limricke and Waterford being fallen into defection."

Such being a cursory view of the position of affairs in Munster in the early part of 1642, we now come to closer quarters with the subject of this paper.

The civic chair of Waterford was occupied at the date in question by Thomas White, a cowardly and temporising individual, whose character we can gather from the following excerpt from a tract in the library of the British Museum, entitled. "A Continuation of the Diurnal Occurrences and Proceedings of the English Army against the Rebels in Ireland," written by a worthy son of Mars, one Lazarus Howard, and dated from Duncannon Fort, the 9th April, 1642, which also shows by what means the City of Waterford may be repossessed by the English army. "It must be shipping that must recover Waterford and Rosse againe or else never, and good garrisons put into them when they are recovered. The Mayor of Waterford is true, and hath done many private courtesies for the distressed Protestants, and cannot help the rebellion of the city. The soveraigne of Rosse hath done the like, and both hath privately intimated as much to my Lord [Esmond], that if shipping and souldiers doe come in time they will doe their endeavours for the surrendring of both city and towne, which should be done with as much speede as may be, they both being places of great traffique with Spaine and Dunkirke, and the heate [*Query:* "heart"] of all the prime of Ireland."

It was not, however, by "shipping" or by the perfidy of the chief officer of the city that Waterford was destined to be wrested from the Irish. The change of occupancy was effected by as wily and daring a scheme as has ever been adopted in the tactics of war, and is described in a rare tract preserved in the library of the British Museum, entitled, "Victorious News from Waterford in Ireland: Being a copy of a letter sent from Dublin the 18 April [1642] by Mr. Andrew Williams, Merchant, to Mr.

Adam Atkins, citizen of London, Relating a happy and renouned Victory obtained by Sir Christopher Loftus, against the Rebels in Waterford. Likewise, the manner how he took the town and put the Rebels to Death. . . . . Printed for John Wels, 1642." It is somewhat remarkable that neither of the principal Irish historians of this period, nor even our own county historians, should as much as refer to the occurrence. Williams's account, therefore, would appear to be unique, and, unpretentious as it is, forms, nevertheless, such an important and interesting chapter in this history of our oft-beleaguered city, that no apology is offered for setting it forth here at some length.

"SIR—Having so fit an opportunity to present my service to you, I have thought good by this bearer, to give you a reall relation of all the eminent occurrences and proceedings that have passed since the death of Sir Simon Harcourt, (*d*) both neer Dublin and Waterford, ... As touching Dublin, that (God be thanked first, next the king and honourable parliament) is pretty well fortified, having received lately forces which were sent from Chester, with ammunition of all sorts; insomuch, that our party is pretty strong. It pleased God to blesse Sir Christopher Loftus (a noble Gentleman lately come out of the Low-countries, and now commander of a regiment of Volunteers) so that on the 15 day of this month, he gave them a mighty overthrow: it hapned that a number of the Rebels that were at Waterford, left only as a garrison to guard the town, were gone out under the command of Markmaroth, with intent to pillage some neer adjoyning villages, and to fetch in cattle, leaving not above 200 souldiers and two corporals to guard the town in their absence; which being done, and they busie at pillaging and burning vp the neighbor villages, the report came to Sir Christopher, who then was marching with his own regiment, and 500. horse with fire-locks, and 3 towns of Scoth Dragoners, which he had sent out to scour the countries, who returned with this news, that the rebels were abroad, and that as they conceived by their number, Waterford must of necessity be but weakly guarded.

(*d*) Sir Simon Harcourt died on the 27th March, 1642, from the effects of a shot received the previous day in the course of the siege of Carrickmain Castle.

"Sir Christopher hearing this news, gave command, that his drums should be unbraced and that they should march with as much silence, as speed toward Waterford, which was forth with accomplished, which plot took so good effect that they passed the centries which were without, they supposing they had been their own men, which were abroad a pillaging.

"They came even to the towne without any disturbance or suspect, till drawing nigh the court of guard, they were discovered, who immediately discharged upon them, and retired to the Towne, giving an alarm, but our forces, especially our horses, followed them so close, and fired so fast upon them, that of 50 persons their went but 8 to tell the news at Waterford. The alarum being given the towne took armes but in such rude combustion that twas to little purpose, for before that they could ioyn themselves into a body we had possession of the court of guard, and had dismounted all their ordnance, which being done our drummers beate a parley, then Sir Christopher sent out a corporall to informe them that if they that were governours of the town, would yeeld themselves to the kirg's mercy, they should have all fayre quarter, but if not, he vowed us vse the vttermost of our power, to burne the towne vp: and to cut them off. They yeelded to the king, declaring to Sir Christopher that twas force by the rebels, not disloyalty made them revolt, since they were forct to make policy prevent a greater mischiefe. Sir Christopher having taken good order for the security of his new purchase, he with the remainder of his men marched out again, to meet the plundering party, which by good fortune, he meet with all just at the entry of the towne whose unexpected sight did so amaze the rebels that they grew desperate, charging vs so fiercly that had not God fought for vs, we had vndoubtedly bin overthrowne.

"Three times they charged vs fiercly, which we withstood, using our uttmost power, to make good the passage. Their anger being allmost spent, then we began to play our parts and with our horse to circumvent them, which was immediately performed, and the left no possibillity of escape, they were almost all cut off to the vallew of 1500. only some three score which were taken prisoners, eleaven of which officers though but inferior, as corporals,

seargeants, and the like ; thus was this great victory obtained by the valour of this noble and heroicke gentleman and the town of Waterfoord brought into subiection to the king, hee lying with his men, in the town in manner of a garrison, least that (as before) they would again revolt. . . . . much more I could relate, but that I will refer it to my next opportunity, which with God's assistance I will waite, giving you by it a true relation of our further proceedings till which time I rest your friend.

"ANDREW WILLIAMS.

"From Dublin this 17. April, 1642.

"FINIS."

LEGEND OF THE "WHITE LADY" OF BESSBOROUGH.

By REV. W. HEALY, P.P.

The present demesne of Bessborough (*a*), containing about 500 acres, was anciently known as Kilmodally or Kildalton. The D'Alton family, who occupied it previous to Cromwell's time, was of Norman extraction. Their first introduction into the locality is probably due to the Ormonds, who found in them faithful retainers, willing in *foray* or fight to support the pretentions of their *feudal* lord. Bessborough Court was erected in 1745, on the site of the old residence of the D'Altons, from a design of D. Bindon. It has a frontage of 100 feet by about 80 feet in depth, and its principal hall is supported by Ionic columns of Kilkenny marble. The ancient church has disappeared before the stables, and nothing remains of the "pride of former days" beyond the venerable oak and hoary hawthorn. On a gentle slope, rising from the margin of a clear stream that cuts the demesne, stands one of the latter with a legend attached, now, I believe, entirely forgotten by the peasantry, though many others are preserved less sorrowful and romantic. One of our principal aims as antiquaries should be to preserve all folk-lore and revive lost legends, so expressively and charmingly do they portray betimes the virtues and habits and social instincts of forgotten peoples. This is my apology for troubling the readers of our JOURNAL with the "White Lady" of Bessborough, which here revived and rescued from oblivion, must invest the demesne with at least a romantic interest for the tourist.

(*a*) Sir J. Ponsonby changed the ancient name *Killdayton* or *Killdalton* to that of *Bessborough*, in compliment to his second wife, Elizabeth or Bess Ffolliot. She was his second wife, he having first married Dorothy, daughter of John Briscoe, of Crofton, Co. Cumberland, by whom he had issue who inherited his Cumberland estates. Elizabeth, on her part, was widow of Richard, son and heir of Sir Edward Wingfield, of Powerscourt, and also relict of Edward Trevor, brother of Viscount Dungannon.

On the 17th October, 1649, Cromwell encamped before New Ross. His soldiers were not in the best of spirits, sickness had already set in amongst them, and the notion of prolonging a campaign when they should reasonably expect to go into winter quarters, brought them to the verge of mutiny. Cromwell appeased them with an assurance of respite after the capture of the town, which within three days easily succumbed. Having gained possession he threw a bridge of boats across the river Barrow, which enabled bodies of cavalry to pass over to the Kilkenny side. These pillaged the country before them, and cut off any supplies that might be of advantage to Ormonde and the Royalists. Cromwell, finding no resistance, resolved to besiege Carrick. Success in this direction would give him access into the County Waterford. He accordingly despatched Colonel Reynolds and Major Sir John Ponsonby, with 15 squadrons of horse and dragoons, to attempt Carrick, and seize the bridge over the Suir. The road from Ross was partly through an uncultivated portion of the country, abounding in rocks, with patches of bog and marshes, which rendered their advance somewhat difficult. "Coming to the summit of the chain of hills that overlooks the barony of Iverk, a view of unparalleled grandeur and beauty suddenly burst upon their view. Just beneath them lay the rich and thickly-wooded valley of Kyledalton; at a little distance farther on could be traced 'the silvery line of the river Suir, winding along for miles beneath a chain of tree-clad hills, and dividing several counties in its clear course.' The western horizon was bounded by the magnificent range of the Comeragh Mountains, while far to the north-west stretched what for beauty and richness is emphatically called the 'Golden Vale.' A thrill of surprise and delight seized upon the men and officers, and for the moment they halted to gaze enraptured on the scene." (*b*) This enchantment of scenic beauties soon gave way to the sterner duties of war. Distant Carrick was to be captured, and that before the sinking sun would set behind the Waterford hills. To effect this Sir John Ponsonby conceived a plan, which he revealed to Colonel Reynolds and the principal officers. It was to compel several of the country people, and some of the local gentry whom they had taken prisoners, under promise of life and protection, to advance mounted on

(*b*) From an unpublished MS. in my possession, written, I believe, by my predecessor, the late Very Rev. Canon Moore, P.P., Johnstown.

horseback before the walls of the town, and proclaim to the garrison and townsmen that they were some of the Irish party sent by Ormonde and the Confederates to strengthen both the garrisons of Carrick and Clonmel, and thus prevent them falling into the hands of Cromwell. The ruse succeeded. The garrison, seeing several of the country people and gentry, whom they recognised as of the Royalist Confederates, and being moreover addressed by them in the native language, they opened the gates of the town and gave them admittance. No sooner had they entered than the dragoons all at once dismounted, and the soldiers took possession of the gates and walls. Some of the affrighted garrison fled across the bridge into the County Waterford; others were slain without mercy, whilst a third portion shut themselves up in the Castle. This Castle, even to-day in ruins, bears evidence of the ancient pride and splendour of the house of Ormonde when the Court of Carrick was "well fortified," and its halls thronged with feudal lords and heroes. On the following day these surrendered, and were allowed to march away unmolested to the nearest garrison town of the Confederates or Royalists. Eighty of them, who were Welshmen according to the late Rev. Denis Murphy, S J., joined the army of the Parliament. *(c)*

When Cromwell received news of the success of this expedition, he hastened with all his foot to join his cavalry and lay siege to Waterford, and, if possible, take it as winter quarters for his troops. Sir John Ponsonby left Carrick to meet him and act as a guide. Cromwell, on meeting him, heartily congratulated him on his success, and offered him as a reward the large tract of land which surrounded Bessborough (or Kyledalton, as it was then called), stretching on to the Suir. It was on this occasion that Cromwell, admiring the richness and beauty of the plain before him, is said to have exclaimed, "This is a country worth fighting for." He despatched his artillery and baggage, with a portion of his foot, to Carrick, whilst he himself, with some of his officers, took up his quarters in the old mansion of the Kildalton family The proprietor, with his daughter and some domestics, awaited the arrival of the Parliamentary troops with stifled sentiments of alarm. Old Dalton, being of Norman extraction, vainly supposed this circumstance would insure him protection, and accordingly, as troop after troop dismounted, the most accommodating places for a bivouac were generously pointed

(c) "Cromwell in Ireland," p. 222.

out, and the foot made all haste to pitch their tents and prepare their evening repast. The proprietor and his daughter offered Cromwell and his officers the best hospitality their home afforded. In return he was reminded by the stern general that he was an Irish traitor who had taken part in the civil war of 1642, and for the same he should soon pay the penalty on a yonder oak for his gibbet. The venerable gray hairs of Dalton and the piteous lamentations of his daughter created a sensational pause amongst the officers. Sir John Ponsonby pleaded in his behalf that Dalton had greatly assisted him in the stratagem whereby he captured Carrick, and this on promise of life and protection for himself and his house. This somewhat softened Cromwell's anger, and, entering into the mansion, he and his party sumptuously refreshed themselves. Afterwards, having summoned Dalton to his presence, he informed him that his life was spared on account of the services he had just rendered to the soldiers of the Parliament, in their capture of Carrick. "I therefore," said he, "at the instance of that gallant officer (Sir John Ponsonby) spare thy life, with permission to abide in this portion of our Republic, or if thou wilt thou and thy daughter may have safe conduct to go into France or any other country in peace with our Commonwealth; but you will have to quit this your house and lands, which shall be delivered in the name of the British Parliament to this our most worthy officer (Sir J. Ponsonby), whose services we are about to reward by this and other forfeitures of Irish rebellious Papists."

It is needless to say Dalton and his daughter were more than joyful at their lives being spared even at the cost of all their worldly goods, and during Cromwell's stay bestowed all possible care and attention on him and his officers and men. Sir John Ponsonby, who was now in full possession of everything that belonged to the proscribed Daltons, acted kindly towards them. He requested that they should not quit for the present their ancient home, but should remain until further arrangements should be made regarding their future destiny. This softened in some measure for father and daughter the harshness of their fate, and lit their dejected hearts with a gleam of hope. Sir John, being appointed by Cromwell before his departure, Governor of Carrick, turned his attention towards securing the town against the future assaults of the enemy. So effectually did he accomplish this that before many days the Royalists, under Taaffe and Inchiquin and Major

Charles Geoghegan, lost, in an attempt to storm it, after four hours' hard fighting, 500 men. With the defeat of the Royalists and the triumph of the Parliament, Sir John had plenty of respite to turn his attention to the improvement of his newly-acquired mansion and property of Kildalton. He converted the out-offices into a barrack, wherein he kept, for self-preservation, a troop of his own regiment. He also kept on the old proprietor, Mr. Dalton, and his daughter, whose amiable disposition and virtuous qualities, added to natural beauty, gave hope that a matrimonial union between Sir John and the rightful heiress of Kildalton would soon soften sorrows, and make "all's well that ends well." In the present instance, however, the "cloud" had not got its "silvery lining," and the visions of a happy future, which played so vividly on the minds of Miss Dalton and her aged parent, soon shared the fate of sad disappointment.

On a fine day in the month of April, it is said, Sir John, with a large retinue, approached the ancient mansion of Kildalton by the long avenue facing the hall door, and, little suspecting the tragic consequences, made the happy introduction of Elizabeth, daughter of Henry Ffolliot, of Ballyshannon, as his wedded wife, to old Dalton, his fair daughter, and the other occupants. Miss Dalton suddenly swooned away almost lifeless, which culminated in a state of idiotcy. Her father soon found a home from his sorrows in the tomb of his ancestors. She herself had lost all consciousness except regarding that "white dress," provided for her expected nuptials. Attired in this garb, she shunned and abhorred all companions and social intercourse. She betook herself to the favourite hawthorn of her playful youth, and, scissors in hand, the ever-clipping of the branches contented her. Thus living for some time, an object of pity to the most callous, she was finally found on an autumn evening in the old Church of Kildalton, a lifeless corpse, in her "white wedding dress," on the tomb of her father. This is the legend of the last Dalton of Kildalton, and of his fair and hapless daughter, Winifred, the "White Lady" of Bessborough.

Is the legend founded on fact? Tighe, in his *Survey of the County Kilkenny*, seems to involve it in doubt, for he states (p. 372) that the Bessborough estates were granted at first to Daniel Axtell, who exchanged them for the Ballyragget, given to Ponsonby. The "Book of Survey and Distribution" tells differently. It states that Edmond

Dalton, an Irish Papist, forfeited 106A. 2R. 26P. in Corlohane, 50A. 3R. 16P. of which were granted to Sir John Ponsonby, with 407A. 2R. 0P., which the said Edmond Dalton *also* forfeited in Kildalton ("History of Kilkenny," Appendix; p. 42, Vol. I.: Healy). The alleged swap of estates, therefore, between Ponsonby and Axtell seems more delusive than a legend which for centuries obtained credence amongst the peasantry as one of the most romantic and tragic occurrences connected with the forfeiture of property in this country on account of the civil war of 1642 and the subsequent plunder under the Cromwellian settlement.

There was in the parish of Columbkille, near Thomastown a land surveyor named Patrick Mackey. Mr. Mackey, in addition to his profession as a surveyor, turned his attention to poetry, and penned some verses on various subjects, having first invoked the muses so early as 1798. In November, 1857, he wrote his "Lines on Bessborough Demesne and Vicinity, with the Extensive Prospect from Slievenaman," which I here give as a specimen of his 60 years' inspiration and reverie among the song goddesses:—

Kiledauton of old, now Bessborough's proud plains,
Thy splendid mansion, fine woods, and grand demesnes;
Thy antient oaks and beeches twin'd with ivy;
Thy tow'ring dales, up which young lads can't climb ye;
Thy wide-spread lawns, with hedges neat between;
Thy walks romantic and rich meads so green;
Thy public roads, with art and judgement form'd
For passengers, with cottages adorn'd.
The River Suir, with ships high under sail,
With boats laden—tide moving with the gale;
This Irish Eden's grandeur for to crown.
Adjacent lies the beautiful Piltown,
With a Post Office and Court House of State;
Its Chapel, too, with shops and dwellings neat.
Here the tide-water from the Suir flows down,
A convenience great for both country and town:
Likewise the Railway's level line quite near,
For busy passengers their course to steer;
From sea to sea all round those seaports grand
That doth enrich old Erin's saintly land;
From Templeorum's rising elevation
You view the Suir and Iverk's envi'd station;
From Ooning hill, westward you clearly can
See the fam'd mountain's top of Slievenaman,
Where Faunmacuil, with each stout valient chief,

Oft' dined of yore on ven'son and roast beef,
Then quaff'd off flagons of strong Irish beer,
With cider tart, the juice of fruits and pear ;
Yet scarce or never gave to God due thanks,
But flew to the chaise, playing off their pagan pranks.
From this high mountain you towns and citys see,
And, lo ! far south, ships gliding thro' the sea
From Hook light-house, based on its rocky bed,
Up coastways, westward to Dungarvan Head,
You view along the glassy ocean wide
Both ships and fishing boats all on the tide.
Next see the wild Gaeltees and mid-way hollow,
Call'd by the natives Barna—Vale—a Vallow.
And nearer still, all strange and travelling people
May ken Lord Waterford's exalted steeple ;
The Golden Valley along the Suir you see
From Clonmell down to Waterford Citie,
Interspers'd with villas and mansions of state,
And woods and lawns, this grand view to complete.
These mighty prospects, from Slievenaman's high peak
Transcend Mount *Ida*, or, should we hereof speak,
Egypt's Pyramids, well worth the while
Of curious travellers to view the Nile.
The estate of Bessborough, from Carrignemoe,
Near Kilmoganny South, to the Suir below,
Must claim our notice, but much more the regard
Due to the owner as a kind landlord.

ARCHÆOLOGICAL NOTES.

By MAJOR OTWAY WHEELER CUFFE.

At the annual general meeting of the Society, which took place in the Council Chamber, Town Hall, Waterford, on Tuesday, 23rd February, Major O. Wheeler Cuffe delivered a very interesting address to the members on matters of general archæological and antiquarian interest. He said :—

Mr. Chairman, Ladies and Gentlemen—The few remarks I have to make are principally taken from books; the object we have in view is to make the subject of archæology and antiquarian research popular and amusing, to encourage those who wish to make it their study, to refresh the memory of past events and to bring to recollection the objects of past history, to find out more about subjects we read of and see in every part of the world; in fact, to enable those with archæological and antiquarian tastes to learn all about the things that interest them, by having meetings, and talking and asking questions of those who have made certain subjects their speciality and study.

Major Cuffe having referred in terms of well-merited eulogy to the work done by the Royal Society of Antiquaries of Ireland, both in the pages of their Journal and in their meetings, reports, and social gatherings, proceeded to direct attention to various works which might prove of valuable service to students of archæology. Of these we select two as of special interest to our readers.

First—"A Popular Sketch of the Geology of County Waterford," a pamphlet which has just been written by F. R. Cowper Reed, M.A., F.G.S., Assistant Professor at Cambridge University. The author begins by saying—"Varied and interesting as is the history of the County of Waterford to the antiquarian, yet its physical features and rocks reveal to the student of geology a still more diversified and wonderful record. Changes in geography, changes in life, and changes in

climate are alike engraven in its strata and on its surface. To give some assistance in deciphering them is the object of this sketch. The county offers a fairly compact and natural unit for geological treatment, though its past history is closely bound up with that of the whole of Ireland." His last paragraph says—"It was not until near the end of these earth-movements that Man appeared on the scene in this part of Ireland; and with his advent the geologist steps aside and lets the archæologist take his place."

Second—"The Reliquary and Illustrated Archæologist" (edited by J. Romilly Allen, F.S.A.): "A Quarterly Journal and Review devoted to the study of the early Pagan and Christian Antiquities of Great Britain, Mediæval Architecture and Ecclesiology, the Development of the Arts and Industries of Man in the past ages, and the Survivals of Ancient Usages and Appliances in the present:" London: Bemrose and Sons, 23, Old Bailey. The January quarterly number (1897) of the "Reliquary" has a review of a new book by David Murray, LL.D., F.S.A., "An Archæological Survey of the United Kingdom: The Preservation and Protection of our Ancient Monuments," which must interest all of us Irishmen, as it gives us a great deal of information about the laws and regulations which are connected with the management of departments connected with the different archæological interests in this country.

The "Archæological Survey" (MacLehose and Sons, Glasgow) is a re-print of a presidential address to the Archæological Society of Glasgow. It is issued in the present form in the hope of directing attention to the necessity of having an archæological survey of the United Kingdom carried out by the Government, and of further legislation for the protection of our ancient monuments. It is a most interesting and suggestive essay. With notes and appendices it is, indeed, a valuable handbook, not only as regards an archæological survey, but also protection of monuments, treasure-trove, and museums.

In Scotland and Ireland some attempt at a Government survey of ancient monuments has been made. As regards Ireland, when the Ordnance Survey was commenced in 1825 the director, General Colby, suggested that it should embrace antiquities. The proposal was in the end rejected on the score of expense, but it

had been partially carried out for the County of Londonderry; the memoir of that county, the only volume published, contains much archæological information, though by no means exhaustive. In Ireland a good start was made; competent antiquaries, such as O'Donovan and Petrie, were associated with the survey. A mass of materials was collected on the antiquities, place-names, local and family history of most of the counties. When the archæological section of the survey was abandoned, this collection was deposited in the library of the Royal Irish Academy, and is known as the "Ordnance Survey Letters." Antiquities are noted on the "Ordnance Maps," but, as in Scotland, the record is of varying quality. No system of classification was adopted, and in some counties the omissions are serious.

PROTECTION OF ANCIENT MONUMENTS.

Passing from the subject of the survey, Dr. Murray deals with the kindred question of the protection of ancient monuments. The legislation on the subject is at present on a very unsatisfactory footing. Monuments as *partes soli*, belong to the owner of the land, and he can do with them as he chooses. It is no crime to deface or injure an ancient monument. The Ancient Monument Protection Act of 1802, which applies to the Three Kingdoms, is valuable as far as it goes, but it is very limited in operation. Under this Act the Commissioners of Works are empowered, with the consent of the owners, to accept the guardianship of monuments, which may from time to time be scheduled as within the scope of the Act. A limited number of monuments have been scheduled. To 1892 the number are:—England, 36; Scotland, 38; and Ireland, 26. The Government, Dr. Murray states, has rendered the Act inoperative as regards the future "by steadily refusing to accept further monuments, even when offered to them."

Ireland has fared better than England or Scotland, at least as regards the power of protection. At the Disestablishment of the Irish Church in 1869 the property of the Church was vested in the Irish Church Temporalities Commissioners. The latter were empowered by the Act to transfer to the Commissioners of Public Works in Ireland such ecclesiastical buildings as were no longer in use, and were considered to be deserving of being maintained as

national monuments, and a sum of £50,000 was set aside for their preservation and maintenance. In this manner a large number of ancient structures were placed under the care of the Irish Board of Works.

By a further Act (1892) the Board of Works was empowered to accept the guardianship of ancient monuments generally, and to apply the surplus of the income of the fund created by the Act of 1869 for their maintenance. Some two hundred monuments have been already vested under the Act of 1892.

"Almost every country in Europe," he states, "has some authority whose duty it is to care for and protect its ancient monuments. How minute is the care taken by the French Government of national monuments and antiquities. When in the course of any excavation in land belonging to the State, to a department, a commune, a vestry, or other public establishment, anyone discovers any monument, ruin, inscription, or object of archæological, historic, or artistic interest, the Mayor of the Commune must at once take measures for its provisional protection, and must advise the Prefect of the department. The Prefect reports to the Minister of Public Instruction, who gives final orders on the subject. If the find occurs on private property the Mayor advises the Prefect. On a report from the Prefect, and after consultation with the 'Commission on Historic Monuments,' the Minister of Public Instruction may acquire the site, in whole or in part, by compulsory purchase."

In the concluding sections of the essay, Dr. Murray reviews the law of treasure-trove, and discusses the importance of promoting the establishment of "Local Archæological Museums."

We trust that this important essay will be widely circulated. We suggest that the time has come when the various local Archæological Societies might approach Members of Parliament, with whom they may be in touch, with a view of urging the questions raised by Dr. Murray on the attention of Government.

Notes and Queries.

Archæological and Literary Miscellany.—The additions to Irish historical and antiquarian literature, since the last of the Rev. P. Power's interesting contributions under the above heading appeared in our JOURNAL—to whose continuance by that capable and versatile writer it is much to be regretted we can no longer look forward—have not been very numerous or important.—The issue of a second and cheaper edition of "Cromwell in Ireland" (Dublin: Gill), by the late Rev. D. Murphy, S.J., following in such close succession his "Annals of Clonmacnoise" and "Our Martyrs," is a gratifying tribute to that lamented writer's memory as a historian, as well as a proof of a growing taste for works of this class, of which there are far too few obtainable at a popular price.—Mr. John O'Leary's long-promised "Recollections of Fenians and Fenianism" (Downey & Co.) do not appear to have attracted that attention anticipated in regard to these volumes, with whose subject he was so intimately connected.—The latest volume of the New Irish Library is a life of "Bishop Doyle" (T. F. Unwin) by Mr. M. McDonagh, author of "Irish Graves in England." Two editions had been previously published of the late Mr. Fitzpatrick's biography of the famous J. K. L., one of the most eminent Irish Catholic prelates since the Reformation. The last-named publisher has also issued a second edition of Mr. Pusey's "Past History of Ireland," and a final edition of "Young Ireland"—final, at least, so far as concerns revision by its distinguished author, Sir C. G. Duffy.—To one of the latter's former confréres, who, like him, devotes his declining years to bringing out Irish books, we owe "Songs and Ballads of Young Ireland" (Downey & Co.), which is enriched by portraits and biographical sketches of A. Geoghegan, Sir S. Ferguson, D. F. McCarthy, J. C. Hoey, R. D. Williams, of its venerable editor, and other poets of the *Nation*.—A minor but somewhat similar work is the second volume of "Modern Irish Poets" (Belfast: Mullan), of whom the editor, Mr. W. J. Paul, has given selections from about forty of this ever-plentiful

class of Irish writers.—Locally interesting is the little volume containing some of the Gaelic poems, with translations and biographical sketches of Rev. Donough MacNamara, who ended his days in the Co. Waterford. The work is edited by Mr. Flannery, and is brought out by the Gaelic League, Dublin.—In "Some Fair Hibernians," by F. A. Gerard (Ward & Downey), we have a supplementary volume to that lady's "Celebrated Irish Beauties of the Last Century," published last year.—A memoir, by his son, of the Rev. F. O. Morris, the famous author of "British Birds" and other kindred works, and an Irishman by birth and descent, has been issued by J. C. Nimrod.—The additions to Irish topographical literature include "Irlande et Cavernes Anglaises," by E. A. Martel (Paris : Dalagrave), an interesting and profusely illustrated work; Ward & Lock's "Limerick, Clare, and the Shannon," and "Round About the County of Limerick" (Limerick : G. McKern), by the Rev. J. Dowd, the author of another excellent local work, 'Limerick and its Sieges."—In the *Windsor Magazine* for March is a gossipy paper, illustrated, on Dublin; whilst in our archæological journals, that of the Royal Society of Antiquaries has two of special interest to Southern readers—that on Dunbrody Abbey, by the Rev. J. F. M. ffrench, and "The Priory of Inistioge," by Mr. R. Langrishe.—In the last *Ulster Journal* are excellent papers on "The Great Wall of Ulidea" and "Lisgool Abbey, County Fermanagh," by the Rev. J. E. MacKenna, and Mr. Prycomb's continuation of his "Among the Bishoprics of Ireland."—In the *Cork Archæological* the chief papers of interest are the Rev. P. Hurley's sketch of the Blessed Thaddeus, Bishop of Cork and Cloyne; Mr. Byrne's instalment of O'Sullivan Beare's History of Ireland; the "Sept Brian MacAra," by the Rev. W. B. Steele; the Rev. E. Barry's "Discovery of an Ogham Inscription at Rathcunny, Co. Cork," and Mr. R. Day's "Altar Plate of the Franciscan Church, Cork."—A paper was read before the Society of Antiquaries, London, on a hoard of gold ornaments, believed to be of native manufacture, found in the north-west of Ireland, which has since made its way into the possession of Mr. Day, who is a veteran collector of antiquities of this sort.—The Report prepared by Sir John T. Gilbert, by direction of the Historical Manuscripts Commission, on the volume formerly the property of the late Mr. Charles Haliday, Governor of the Bank of Ireland, relating to the Acts of the Privy

Council in Ireland, 1556-71, has been laid upon the table of the House of Commons, and furnishes a deal of new and original information, which will doubtless be issued in due course by the Queen's printers.—A lot of old Irish Proclamations, mostly printed in black letter, and extending over the years 1688, 1689, and 1700, were recently sold in London, £112 being the price paid for them.—It gratifies us to find that the Old Castle at Kilmallock has been taken over by the Board of Works, and no longer left in the power of its Vandal would-be destroyers.—Interesting from an art and archæological, as well as commemorative point of view, was the unveiling on the 24th January last, in the market place of Cashel, of the splendid Celtic cross erected in memory of the Silver Jubilee of the Most Rev. Dr. Croke, Archbishop of Cashel.—A graceful compliment to the young Waterford priest, the Rev. Richard Hennebery, whom the Board of the Catholic University, Washington, has selected to fill the Gaelic Chair in that institute, was Dr. Whitley Stokes' recent presentation to him of a complete photographic reproduction of the Bodleian Life of St. Columbkille, which was compiled in 1532 by a northern prince.—Not content with this well-endowed Celtic Chair, the Irish in America have also formed (in Boston, in January last) an Irish-American Historical Society.—Our own Societies at home interested in the Irish tongue show encouraging reports, such as that just issued by the Society for the Preservation of the Irish Language, whose energetic secretary is Mr. J. J. MacSwiney, sub-librarian of the Royal Irish Academy.—The sister society, known as the Gaelic League, is to have in May next its first *Oireachtas*, for the purpose of awarding prizes for compositions in various branches of Irish literature, which will be at the same time a revival in part of the ancient Irish festivals of Tailten, Carman, Aileach, and Emania, and the first celebration of its kind held since a period prior to the Norman Invasion. This *Oireachtas* will be held in Dublin in the same week as the *Feis Ceoil*, or great Irish Musical Festival, which was first set on foot by the National Literary Society, Dublin.—Of this Society, located at 4, College Green, the new Book of Rules, Proceedings, &c., is an interesting little publication; but taking its title and the smallness (5s.) of its annual subscription into consideration, one would expect to see its numbers, after more than five years of existence, amounting to at least 2,000, whilst in point of fact they do

not reach 200. The varied programme of lectures and papers must make this society of inestimable advantage to residents of Dublin; but its *national* work appears, so far, to have been confined to three meetings (New Ross, Cork, and Loughrea); to the gift of 100 volumes each to New Ross, Loughrea, and Listowel, and smaller gifts to Arklow, Ballygarrett, and Westport. In Cork, New Ross, Arklow, Loughrea, Listowel, and Westport are literary societies affiliated to it; but with a little more of the missionary spirit and the publication of some sort of literary organ of its own, the sphere of usefulness of this much-needed Society might be easily and powerfully extended.—Several pamphlets dealing with history-making subjects of the day have been issued during the past quarter, such as those on "Higher Education in Ireland," by Mr. T. Arnold and Professor Pye, Q.C., Galway; and on the Irish Financial Question, by T. Lough, M.P.; the late Mr. Maunsell, and one from the *Freeman's Journal*.—In conclusion, perhaps I may be permitted to suggest that some of our members would contribute papers on the Keating Society, on Captain Sterling, the "Thunderer" of *The Times*, who was born in Waterford in 1773; and on the history of any of the copper mines at Knockmahon and Tankardstown, whose re-opening would prove of such material advantage to the county Waterford.

The *Irish Ecclesiastical Record* publishes in its January number a lecture on "An Irish Diocese in the Seventeenth Century," delivered on December 3rd, of last year, in the MacMahon Hall, Maynooth College, by the Most Rev. Dr. Sheehan, the President of our Society. The diocese, whose history at the period indicated the Bishop examines, is the Diocese of Waterford and Lismore, and the lecture is of very considerable interest. We are reminded that Waterford, though loyal to the English connection ever since the Invasion by Strongbow, yet never took kindly to the doctrines of the Reformation, which were accepted so widely in England. On the death of Elizabeth in 1603, and the accession of James I., the son of Mary Queen of Scots—who had suffered and died for the ancient Faith—the hopes of the Catholics in Ireland rose high, and nowhere more than in Waterford. "What took place there on the occasion," the lecture informs us, "is described in a long report full of interest from beginning to end, written by James White, Vicar Apostolic of Waterford, to Clement VIII., and published

by Dr. Kelly at the end of the third volume of his edition of *Cambrensis Eversus*. The people, Father White tells us, determined to profess their faith openly and boldly in the face of the world, and they prayed him, as Vicar of the Apostolic See, to consecrate for them their churches, which had been desecrated by heretical worship. He, on his part, whilst complying with their wishes, cautioned them against tumult or disorder, and strictly prohibited them from carrying arms, or injuring, insulting, or assailing in any way those who professed a different faith. He then purified the Church of St. Patrick and the Cathedral at Waterford, as well as the churches of Clonmel. The people protested that in all this their principal object was to intimate to their new sovereign that they *were* nothing and *wished* to be nothing but members of the Holy Roman Catholic Church. They affixed a declaration to this effect to the doors of the Cathedral, and sent a sealed copy to Mountjoy, the Lord President." But their hopes were not destined to be realized. In less than two years from his accession, James began the work of stern repression of the Catholic Faith; and little or no amelioration was brought about by the accession of Charles I. In the year 1629 Dr. Patrick Comerford was consecrated at Rome Bishop of Waterford and Lismore; and the latter portion of Dr. Sheehan's lecture is chiefly occupied with a sketch of the episcopal administration of this saintly and intrepid prelate, and of his labours to advance the cause of the Confederated Catholics of Ireland in the Great Rebellion which began in 1641. The unswerving loyalty of Dr Comerford to the Papal Legate, Rinuccini, and his self-sacrificing fidelity to his flock during the horrors of the seiges of Waterford by Cromwell, in 1649, and by Ireton, in 1650, are well described. Dr. Comerford died in exile at Nantes on the 10th of March, 1652, and was interred with all honour in the Cathedral Church of that city. The lecture is a valuable contribution to the history of our city at a period more interesting, perhaps, than any other in the annals of Ireland.

We are compelled to hold over till our next number a *resumè* of the interesting lecture on "Glass and Its Story," delivered by Mr. M. J. C. Buckley at the last Annual General Meeting of our Society.

The Report for 1896 of the Society for the Preservation of the Irish Language shows that the movement for the preservation of our language has steadily advanced during the past year. The report very

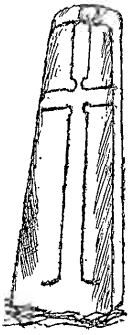
truly says that the hope of the movement is the rising generation in the schools; and there is evidence that, very gradually, indeed, but certainly, the study of our ancient language is getting fuller official recognition from the various Educational Boards of the country. This good result is due in no small measure to the persistent efforts of the Society itself, and of others who have the same object at heart. The report says:—"The Council were glad to learn that 14 teachers presented themselves for examination in Irish at the examinations held last June at the De la Salle Training College, Waterford. Professor J. L. Ahern worthily fills the Celtic Chair recently established in this Training College. It is earnestly to be wished that the splendid example set by the De la Salle Training College will stimulate the other Training Colleges to make provision without further delay for the teaching of the Native Language, still spoken by about 700,000 Irishmen, and happily to a very large extent throughout Waterford." The appointment of persons properly qualified to teach the language in the schools of the country is a matter of the utmost importance; and this is true not only with regard to schools in the larger centres, but also, and very particularly, with regard to schools in rural districts where Irish is still commonly used.

J. COLEMAN.

Faithlegg.—In your January number, Miss Hickson's interesting paper on "Danish Names in Waterford and Cork" discusses the probable derivation of the name "Faithlegg." I think she rightly assigns it to be of Gaelic and not Scandinavian origin. Dr. Joyce ("Place Names," Vol. I., p. 494) tells us Fethard (Fioth-ard) signifies "High-wood." In the County Donegal there is a well-known mountain called "Slieve-league," which signifies "The Mountain of Slates." Following these two clues, we make Faithlegg (Fioth-league)—"The Wood of the Slates." Anyone who has observed the geological stratum of the wooded hill of Faithlegg will at once perceive that this name, as Miss Hickson says of Gaelic place-names generally, gives a perfect word picture of the physical features of the place, the hill being composed of layers of thick slates or flags. It is not necessary, I think, to go further for an explanation of the name.

A

Cross Inscribed Pillar Stone at Mothel.—A squared and dressed pillar stone, standing at the entrance gate to a farmyard close by the church at Mothel, is well known locally as Cloċ-na-Comaṙaiḋe, and is marked "Cloc-na-Comirca" on the six-inch ordinance sheet. Comaṙaiḋe and Coimipce are synonymous terms,



but the latter is not now in use in Waterford. They both signify "protection," and their application to the stone at Mothel proves the latter to have been a *tearmon* or "sanctuary" stone. Minutely examining the stone on a recent bright day, the contributor of the present note detected some lines which he at first mistook for ogham scores. Returning to the stone later on in the day when the sun shone full upon its face, and continuing the examination, the contributor aforesaid traced the lines till they gradually resolved themselves into the faint outlines of a graceful cross of Celtic type. The inscribed cross shows that the monument is Christian, and that local tradition, as reflected in the local name, is correct, though indeed the proximity of the pillar here to a number of rude stone monuments of earlier (*i.e.*, pre-Christian) date, might naturally at first suggest the theory of a pagan origin. The accompanying engraving, from a rough sketch made on the spot by the writer, may be acceptable to readers of the Journal, and will convey a clearer idea than mere words can of the character of pillar and cross. The figure of the cross, it need hardly be remarked, is much exaggerated (as regards clearness) in the sketch. It is only necessary to add that the pillar is of fine sandstone, and that it stands 4 feet 6 inches in height by 1 foot 6 inches—tapering (at one side only) to 1 foot—in width, and 14 inches thick.

P.

Cup and Circle Inscribed Stone at Mothel.—It is not often that two so diverse (as to age and character) and so interesting "finds" are made in one day and in the same locality, as the discovery of the pillar stone described in the last paragraph and the venerable relic of pre-historic times which forms the subject of this. Till the pronouncement by the present writer that it was a monument of

man's work of remotest antiquity and great interest, this stone lay unnoticed in a fence by the roadside. It has since been removed to his house by a neighbouring farmer. The stone, which is a rough block of micaceous slate, forms part of what no doubt was a large inscribed monument of the pre-historic class. The piece discovered measures about 2 feet long by, perhaps, the same in width, and is about 1 foot thick. It is entirely undressed, even the face which bears the inscription preserving almost all its natural and original roughness. The inscription is of the cup and circle character, though indeed here it might with more propriety be styled "circle" or "concentric circle" pattern, there being no cups. In all there are nine well marked concentric circles complete, and portion of others, which are lost in the break. One of the double (concentric) circles is larger than its companions. The inner ring of the former measures 1¾in. in diameter and its outer ring 4in., while the respective diameters of the inner and outer rings of the other circles are not more than 1⅓ and 2½in. The present depth of the carvings does not in any case exceed a quarter of an inch. The discovery is interesting and, in a sense, important, as this is the first instance of a cup and circle inscribed stone in County Waterford.

P.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

JULY, 1897.

Waterford & South East of Ireland

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1.—That the Society be called "THE WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY."

2—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.

3.—That Ladies shall be eligible for membership.

4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.

5.—That the Society be managed by a President, four Vice-Presidents, and one Vice-President from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, and a Committee of nine Members, any three of whom shall form a quorum.

6.—That an Annual General Meeting, for the purpose of electing the Officers and Committee, shall be held before the end of February in each year, and that such election shall be by ballot.

7.—That at the Annual General Meeting in each year the Committee shall submit a brief report and statement of the Treasurer's Accounts.

8.—That a Journal be published containing accounts of the proceedings, and columns for local Notes and Queries.

9.—That all papers, &c., intended for publication in the Journal shall be subject to the approval of the Committee.

10.—That the date of the Society's meetings, which may be convened for the reading and discussion of papers and the exhibition of objects of antiquarian interest, shall be fixed by the Committee, due notice being given to each member.

11.—That all matters touching on existing religious and political differences shall be rigorously excluded from the discussions at the meetings and from the columns of the Journal.

12.—That each Member shall be at liberty to introduce two visitors at the meetings of the Society.

13.—That the foregoing Rules can be altered only at the Annual General Meeting, or at a Special General Meeting convened for that purpose.

WORTHIES OF WATERFORD AND TIPPERARY.

By Rev. EDMUND HOGAN, S.J., F.R.U.I.

I.—LIFE OF FATHER STEPHEN WHITE, S.J., Theologian and Polyhistor.—*Continued.*

5.—Father White's Return to Ireland.

The Irish Jesuits more than once asked Father General to send Father White to the Irish vineyard. To Father Everard (of Fethard) the General wrote on the 22nd October, 1622—"Father White, about whom we have often held deliberation, is more useful where he is than he would be in Ireland, especially his delicate health being considered. This excellent Father shall be restored to his country in due time. At present he devotes his labour to the salvation of his own countrymen and of others." On the 18th October, 1623, he writes to Father Leynach—"You naturally desire Father S. White to be sent to help you; but his health and strength are not equal to the arduous labours of your land." *(a)* According to the Metz Catalogue, S.J., for 1630, which was written before the end of the year 1629, Father White is on his way to the Irish Mission, "*in missionem tendit.*" Without any notable deflection from his direct route from Metz to Ireland he could have visited the Bollandists at Brussels and the Irish archæologists at Louvain; and he did this, as we may presume, and as is suggested by the tone of his letter to Colgan, which he ends by saying—"I lovingly salute you and all yours."

He was called home to join the staff of the Jesuit college or university recently established at Dublin, where his reputation and the experience acquired at the universities of Salamanca, Ingolstadt,

(a) Archiv. Gen. S.J., Epist. Generalium, Anglia, pp. 209, 218.

Dilingen, and Pont-â-Mousson, would have been of great advantage to the rising institution. Other talented Jesuits were brought back at the same time and for the same purpose.

Cox says:—"The Jesuits had the confidence to erect a university in the face of the government." *(b)* Bedell, who at Ussher's request gave up a living of above £100 a year to become Provost of Trinity College, and then Bishop of Kilmore wrote to Lord Deputy Stafford *(c)*—"I know that his Holiness hath created a new University at Dublin to confront his Majesty's College there, and to breed up the youth of the Kingdom to his devotion. I know that there is in this Kingdom for the moulding of the people to the Pope's obedience a rabble of irregular regulars, commonly younger brothers of good houses. I know and have given advertisement to the State that these regulars dare erect new friaries in the country since the dissolving of those in the city." The Jesuits certainly "had the confidence" and "they dared" for the sake of Ireland. Nor were there wanting some reasons for that confidence. Firstly, none of their Society had been hanged, drawn, and quartered since the 31st October, 1602; and no priest had received that honour since 14th October, 1618. Secondly, Charles the First had married a Catholic daughter of the Royal Family of France, and was supposed not to be hostile to Catholics. Thirdly, he, being in want of funds, granted fifty-one "Graces" to Irish Catholics for a large sum of money which they promised to give. *(d)* Fourthly, the Lord Deputy Falkland was supposed to be a tolerant man. In 1625 he went to Galway, knighted Richard Blake and Henry Lynch, "bestowed £300 towards building a college, and £500 to portion and apprentice several orphan children of the town." *(e)* He was also a fosterer of Irish industries, and his wife "had much affection for the Irish nation, and was very desirous to have made use of what power she had on any occasion on their behalf, as also in that of any Catholics. She learned to read the Irish Bible, and promoted

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(b) Quoted in Mant's History of the Church of Ireland, vol. I., p. 430.

(c) His letter is in the Strafford Letters.

(d) His Majesty, on the advice of Strafford, granted "the Graces," pocketed the money, but contrived that the concessions never took effect!

(e) Hardiman's Hist. of Galway, p. 102; it is presumed that he had no "bird-nesting" idea.

Irish industries of all kinds. She brought things to that pass that the little boys and girls made broad-cloth so fine and good (of Irish wool, spun, and weaved, and dyed, and dressed there) that her lord being Deputy wore it. But the overseers made all these poor children go to church. She grew acquainted with my Lord Inchiquin, an exceeding good Catholic, and highly esteemed him for his wit, learning, and judgment, and her lord did the same. In devotion to the great Patron of the country she had the eldest of her two sons (born in Ireland) christened Patrick. She afterwards became a Catholic, being baptized in the stable of the Earl of Ormond," who on account of his piety was called "Walter of the Rosaries." "She lived to see six of her children Catholics and four of them clothed with the habit of St. Benet; and God be thanked, there is great hopes that Lawrence (killed at the battle of Swords in 1642) and Lucius ("the Great Lord Falkland," killed at Newbury) died Catholics." (*f*)

Fifthly, the Irish Jesuits were inspired with hope and confidence by their friends of the Pale, who might be called the Unionists of that period, and had some confidence in the English government. The Superior, Father Nugent, was a near kinsman of the Countess of Kildare, of Lords Inchiquin and Westmeath, etc.; his *Socius* or Assistant was a brother of the Earl of Roscommon; other Jesuits, such as Fathers Netterville, Plunket, Talbot, Nugent, Segrave, Latin, Cusack, Eustace, Finglas, Browne, and Gough, were related to the Anglo-Norman nobles and gentlemen of Ireland. So they not unnaturally to some extent shared their kinsmen's trust in English officials. These motives of confidence made them inclined to yield to the importunities of the Catholics who were clamouring for education, and many of whom, including some bishops, offered funds for the building and endowing of colleges and schools. They considered that education was a matter of supreme importance, and they saw that many youths, who in spite of proclamations and penalties were smuggled over to the continent to be educated there, entered into foreign service and so were lost to their native land. Such for instance was the case with Butler, Devereux, and Fitzgerald, who

(*f*) Life of Lady Falkland, by her daughter, pp. 18, 19, 111, 112.

were brought up at the Irish Jesuit College of Seville (*g*) and never came home. Their courage, enterprise, and ability were lost to Ireland, and given to the Emperor of Austria, whom they freed from the machinations of Wallenstein.

Hence the Jesuits and their friends being desirous to foster and develop and utilise Irish talent at home made the bold attempt and took the risk. But there were some Jesuits in Ireland who believed the well-known Irish proverb, "never put your trust in an Englishman, etc."; and their view is reflected in letters from the General to the Superior in Ireland. On the 29th January, 1628, he writes:—"The interest of funds given for the founding of a college might be added to the capital, or may partly be spent in supporting the *operarii* of the place, if they may be considered *operarii* of an inchoate college; the rest is to go to the poor. You are building edifices in some towns with the help of friends; but things are so uncertain that any day you may be plundered, and may even be deprived of *leave to lie hid*." On the 3rd of June, 1628, he writes to the same Superior:—"Yours of the 28th of September and the 16th of February reached me a few days ago. The little breeze of freedom you enjoy should not encourage you to expand; keep quiet. Unless freedom of religion is granted, you must not open a Noviciate; it would fail, as it did in England. I cannot allow our Fathers to teach Theology and Philosophy in Ireland,* as colleges and seminaries are not allowed" (by the government). On the 29th of January, 1628, he had written to Father Malone at Douay, as the Fathers in Ireland were asking for the Irish Jesuits in foreign lands to be sent home, "none of ours can without manifest danger go from Spain to Ireland at present. I advise our Fathers in Ireland to lie low and hide in these perilous times." (*h*)

That the fears thus expressed were well founded appears from the correspondence of Father White's friend, Primate Ussher, who was urging on the Lord Deputy to confiscate the property of the

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(*g*) Breve Noticia del Origen . . del Colegio de los Irlandeses de Sevilla, p. 30, Legajo I., in the library of the Irish College of Salamanca.

* This shows the Irish wanted to establish a university.

(*h*) Archiv. Gen., S.J., Hibernia, vol. III., pp. 170, 173, 171.

Jesuits. (*i*) Our mis-rulers let "the Great House" and the Church be built, and then took possession of them. On the 27th of April, 1629, Mr. Justice Philpot wrote to Ussher:—"My Lord Falkland told me that your Grace need not make any great haste, for he hoped to have time now to make some good progress in the business begun concerning the Jesuits and their houses." He did not actually complete the business, but according to Dr. Lynch, in his Life of Bishop Kirwan, (*j*) Falkland when retiring from Ireland grew alarmed less he should be accused of having allowed the Catholics too much liberty, and he ordered all the houses to which chapels were attached to be confiscated. The result is drily told in the Annals of Dublin appended to Thom's Directory:—"1622 (recte 1627) a university opened in Back-lane for the education of Catholics. 1632, the Catholic College in Back-lane closed by order of the government, and granted to Trinity College, which established a weekly lectureship there." (*k*) On the 31st of January, 1630, it was ordered that all the religious houses should be demolished or converted to the King's service. On the 19th of February, 1630, the Board of Trinity College petitioned the Lord Justices for one of the suppressed "Mass Houses," and got St. Stephen's Hall in Bridge Street, belonging to the Discalced Carmelites, and the Jesuits' house and church in Back-lane, between the Cathedrals of St. Patrick and Christ Church. This house of the Jesuits is thus spoken of in 1635 by Sir William Brereton, a Cheshireman, who, after making a tour on the continent, visited Ireland on his travels: —"I saw the church, which was erected by the Jesuits, and made use of by them two years. There was a College also belonging to them, both these erected in the Back-lane. The pulpit in this church was richly adorned with pictures, and so was the high altar, which was advanced with steps and railed out like cathedrals; upon either side thereof were erected places for confession: no fastened seats were in the middle or body thereof, nor was there any chancel; but that it might be more capacious, there was a gallery erected on both sides, and at the lower end of this church,

(*i*) Ussher's Works, Ed. Elrington, vol. XV., pp. 440, 442.
(*j*) Pii Antistitis Icon, 2d. Ed., p. 57.
(*k*) Cf. Sir John Gilbert's Hist. of Dublin, vol. I., p. 140; Stubb's Hist. of the University of Dublin, p. 63; The *Irish Builder*, of May 15th, 1896, p. 111.

which was built in my Lord Falkland's time, and whereof they were disinvested when my Lord Chancellor and my Lord Corke executed by commission the Deputy's place. This College is now joined and annexed to the College of Dublin, called Trinity College, and in the church there is a lecture every Tuesday."

This lecture was a poor substitute for the daily lectures of Fathers White, Peter and Luke Wadding, and others of whose services their country was wantonly deprived, just as they were prepared to shed the stimulating radiance of their culture on the young university. When the College had been suppressed Father White's talents were applied to other things as we gather from a contemporary history of the Irish Jesuits written by Father Young of Cashel, (*l*) who says, "people were astonished to see priests venerable by their years and influence, preachers and theologians of great distinction, whose counsel was sought by men of mark in their difficulties—to see such men spend whole days in teaching boys, with no expectation of emolument, and like Eliseus accommodating their stature to the measure and capacity of children." This evidently refers to Father White, of whom we are told in a catalogue of that time, that he was fit to teach, and, in his letter to Colgan, that he was much consulted on difficult questions of conscience. At this period the Irish Jesuits had thirteen Residences and colleges, two of which were at Clonmel and Waterford. Father White was stationed for some years in his native diocese of Waterford and Lismore, as I judge from the Irish catalogues, and from the fact that, for many reasons, the Superior of the Irish Mission distributed his subjects in their native places; and this appears also from his letter to Colgan. In that diocese he performed the various duties of the priestly ministry, taught school, taught the catechism, and preached. In 1637, Stephen White, John White, Father Shine (of Clonmel, aged 78), Everard (of Fethard), Walsh, Lombard, Clare, Walle, Comerford, Briver, Gough (all of Waterford) belonged to the same Residence; and Stephen White is said to be not in good health. On the 9th January, 1638, he writes to Father General about some property

(*l*) Literæ Annuæ Provinciæ Hiberniæ ab anno 1640 ad annum 1650, ed. in Rome by Father Nadasi, in the year 1654.

which he had bequeathed to the Irish Jesuits in his will made at Dilingen in the year 1613. (*m*)

In 1640, and for some time previously, he was stationed in the Dublin Residence. On the 31st of January of that year he wrote to Colgan a letter (*n*) full of interest of which I give a translation, or rather summary, omitting the long titles of his books:—

I.H.S.

REVEREND FATHER IN CHRIST. PAX CHRISTI.

I have received your three letters, though later than I should have wished. That of the 4th October, 1638, after long delays and hiding, reached me at the end of August, 1639; that of the 4th September, 1639, came to hand at the end of November; the third written on the 9th of October I got on the 2nd of December. You see, my Father, that it was not for want of good will or courtesy that I have not answered your three letters, which were most welcome to me as coming from one who is most dear to me and to our whole Nation. I congratulate our country on having found one, so gifted by God as you are, as a procurer, promoter, and herald of her glory. Be of good courage, persevere as you have begun and go on cheerfully; for God is the exceeding great reward of your labour, which the sweet love of fatherland will much lighten; all else shall be added unto you, your memory shall live in eternal benediction amongst all the good men of our Nation as long as our people shall survive.

I am present with you in spirit, I would I were with you in body also, in order that putting our heads and shoulders together we might, both of us, with joyful and untiring labour, advance firstly the glory of God, and, next, the glory of our most beloved Ireland. Meanwhile, since we cannot be and work together, let us, though separated, labour as best we can, having that noble end for our aim. I indeed do not cease working to the best of my power, although not as much as I should wish, being old, and in want of a good library.

In truth from day to day for the last twenty-nine years there have grown in me a desire and evermore ardent endeavour,

(*m*) Archiv. Gen. S.J., Hibernia III., p. 231.
(*n*) It is now in the Franciscan Library, Dublin, in a bundle styled *Folia Sparsa*.

according as places, times, and business permitted, to draw forth from a few and widely separated dark caverns of antiquity, and place in the light of day, the *Gesta Dei per Ibernos*, that is, the history of the ancient Scots or natives of Ireland, the Island of Saints, who were once so celebrated at home and abroad for holiness of life, literary culture, and bright deeds in war and peace.

The reason that some of these, my historical writings, have not been published is chiefly the lack of funds to pay the printers. I had two good-sized volumes prepared for press: One with the title "Scoto-Caledonica Cornix . . . ;" another, of larger size and, to my mind, of greater value, entitled "Commentarii et Defensio Historiarum Venerabilis Bedæ. . . . ."

In your letters you ask me to forward to you at least a summary of my "Selecta," which I had put together in Germany and elsewhere. To the best of my recollection, there was hardly anything of those *Selecta* that I did not give to two of our countrymen, O.S.F., one of whom was Father Patrick Fleming, who, as I believe, obtained the crown of Martyrdom in Bohemia, and who, with his companion, spent many days and weeks in the same town with me, at Metz, in the year 1627 or 1628. *They were all copied*, and the transcripts were taken by him to Louvain, where your Reverence, I think, may find them, if they have not been found already.

Secondly you ask me to send you a catalogue of such lives of our saints as you say I had seen in the library of Mr. James Ussher, Archbishop Primate of the Protestants of Ireland. Well, I was invited by him, and three times I spent many hours with that Mr. Ussher. He received me with the greatest affability and treated me with candour and unaffectedness, and bid me good-bye with the greatest politeness. Moreover he invited me to his house, not only to dine, which I modestly declined, but to everything of his house, even to his most select library, which is really of very great value. In that library I saw that catalogue and those manuscript Latin Lives of our Irish Saints. (*o*) Outside Mr. Ussher's library I saw elsewhere in Ireland many other catalogues of Irish Saints, and many long MS. copies of the Lives of our Saints. But you will be astonished to hear

(*o*) Dr. Reeves says those were the vellum MS. E. 3, 11. of Trinity College, and MS. v. 3, 4. now in Marsh's Library.

it, and yet it is true, as I have found it from examination, in those MSS. I have seen not one life (or not one of any value) unless of those saints contained by name and in alphabetical order in your catalogue, which you sent me, and in which I read the names of saints and some of their lives mentioned that I had never seen before.

Thirdly, you ask me to endeavour by myself or through friends to have copied out and transmitted to you a list of each and every one of the dioceses, churches, old sanctuaries, etc., of Ireland. I have done my best, in order that the catalogue of the two Dioceses of Waterford and Lismore (in the latter of which I was born), which the Most Rev. Patrick (Comerford), Bishop of Waterford and Lismore, sends to you, should reach you in a more correct and faultless form, in certain details about which I was consulted by that Bishop, who is a very dear and intimate friend of mine. I had scarcely finished correcting some mistakes of that catalogue, when I met my most dear and familiar friend, Father John Barnwall, Provincial of your Order in Ireland. I told him of your letters to me and of the catalogue of the churches, etc. He said that he had urgently and often charged many of his Religious, who had an aptitude for those investigations, to make out those lists everywhere in Ireland, by their own exertions and that of their friends. Having heard this I ceased to prosecute any further inquiries in that direction, as I considered it unnecessary.

I hope I have now given answers on the more important matters contained in your letters. I cannot in words express to you the joy I felt at your endeavours, diligence, progress (in your work), etc., at the real glory that redounds therefrom to our Nation and its Sainis; and I am specially delighted with your *Féileridê*. How I wish that that book and your other works were not only printed at once, but in the hands and under the eyes of all Europeans!

Before this happens, as a friend, I warn you of a few things. One is, that the Lives of SS. Ailbe, Declan, and Gerald of Mayo, who are mentioned in the catalogue you sent me, are swarming (if the lives you have are the same as those I have read here) with improbable fables, and contain things opposed not only to all that has been written, delivered by tradition, and believed

about St. Patrick, our Apostle, and about his legation to Rome and thence to Ireland, but contrary to the old and modern Roman Martyrologies, and clearly conflicting with the undoubted statements of St. Prosper of Aquitaine and the Venerable Bede, etc., as I at one time proved to demonstration.

I warn you again of a matter, which I deem of great importance, as affording a very expeditious way of cracking the credit of our (Scotch) adversaries, Dempster, and others . . . This is to urge at once each and every single writer known to you, at home or abroad, present or absent, secular or religious, Dominicans, Augustinians, etc., never to allow to be printed anything, whether on a grammatical, philosophical, theological, historical, or other subject, by an Irishman, unless it bears on the title page these or similar words—"By the Rev. Father N. N., an Irishman or Old Scot." The constant commemoration of *Scotus Vetus* will not merely irritate our adversaries, though in truth it ought not, but it will awaken in foreign readers at least a curiosity to inquire about the Old Scots and the more recent Albanian Scots, and who seeks shall find. Those foreigners will find out the enormous and manifold injustice done to us by those modern Scoto-Albans, Dempster . . . who deny, against the manifest truth, that our Irish were formerly everywhere known by the name of Scots, and that our Ireland was formerly, and everywhere in Europe, known under the name of Scotia, Scotia Insula, Scotia Major, Scotia Ulterior, etc.

Finally I beg of you to send copies to me of what I remember I read at Metz, when the Martyr, Father Patrick Fleming, was with me, and had it then in his keeping; also some Epistles of our St. Columbán to Pope Boniface, and, as an Apologia, to the Bishops of the Council of Mâcon in France, when they reprehended him and ordered him to account for his peculiar observance of the Rite of Paschal time, which differed from the canonical Rite of the Roman Church. Father Patrick, the Martyr, told me also that he had certain *selecta* about Irish history from a remarkable manuscript, seen and copied by him while he was at Ratisbon. How I wish I had read these *selecta!*

Here I must perforce end this letter, as in truth during these days and for many months past I am occupied in solving tangled

cases of conscience, which are constantly occurring, and in reconciling people who are at variance, etc. Farewell, dear Father, and command my service, as I shall be always ready, as far as my power and opportunities allow, to gratify you, whom, together with all your Fathers, I lovingly greet, and commend to God, whom that He may be ever propitious to me I pray, and I beg you to pray. *(p)*

Of your Reverence,
The Servant in Christ,
STEPHEN WHITE, of the Society of Jesus.

Dublin, 31st Jan., 1640 (Roman style).

Father White was still in Dublin on the 7th of July, 1640, as Father General Vitelleschi directed a letter to him at that place and at that date: "The letter of your Reverence had no small weight with me in the deliberation (about that matter), and as your authority must be of very great influence I ask and urge you to exercise that influence for good." *(q)*

After the 23rd of October, 1641, when the Ten Years' War broke out, our fathers had to depart from Cork, Drogheda, and Dublin . . . . . Father George Dillon writes from Galway to Father General on the 3rd of August, 1643:—Towards end of the year 1641, when the war broke out, I sent some of the seventeen fathers of Dublin into safe quarters, and left four in Dublin. One of those, Father MacCaughwell, was suffering from paralysis and could not be moved without danger; he was captured by the Puritans and sent to France; another (Father Latin) was taken while he was attending the sick, and was cast into prison; a third (Father Purcell) is sick, and lies hid, yet administers the sacraments to such as come to him; the fourth (Father Quin) goes about in various disguises ministering to the spiritual wants of the people . . . . I have been sent to Galway, a small but well-built and well-peopled city. We are six fathers here, two of whom are old and unfit for work (*i.e.* Father Birmingham, who was 73, and Father White, who was 70 or 71 years old). The house in which we live is near and exactly

(p) This letter was transcribed for Father Peter Kenney, S.J., at St. Isidore's, in July, 1829; this transcript is at Clongowes; it was again copied by Charles Count MacDonnell in October, 1853; and again by me in 1864. I did not know that it had been published by Dr. Reeves in 1861.

(q) Archiv. Gen. S.J., Hibernia, Vol. III., p. 348.

opposite the fort held by the Puritans, and is often fired on by them, and with balls of thirty-two pounds weight, with the result that our roof (tectum) has in great part fallen in. *(r)*

In the beginning of the year 1644 Father Dillon gives a catalogue of the Galway Residence,* in which there were nine fathers. Of Father White he says: He is 71 years old, and 45 years in the Society, is a Doctor of Theology, taught Theology; is a professed of four vows since 1613, and is strong for his years; is of an ardent disposition, made great progress in his studies; is of mature judgment. *(s)*

The fate of the eight companions of Father White is a little curious and may interest the reader. Father Dillon, brother of Lord Roscommon, died a martyr of charity in Waterford, in 1650; Father Davet, of Derry, was killed at Florence by the upsetting of a coach; Father Netterville, son of Viscount Netterville, and nephew of Father William Bathe, had to hide in the tomb of the Nettervilles for months to escape capture and death; Father Stephen Browne, brother of a Galway Baronet, was imprisoned and exiled; Father Nicholas Talbot, of Meath, was twice imprisoned; Father Richard Shelton, of Dublin, was imprisoned and escaped, and he had to hide under the aliases of Tobias Walker and Nathaniel Hart; Father Egan (of "El Rio" or "Vallentroain" diocese of Meath, perhaps Bally-na-hamhan, or else Riverstown, near Trim), a distinguished professor of Theology, died in exile at Compostella in 1666. We know the date of the death of all except Father White.

On the 17th of December, 1644, Father General Vitelleschi writes to Father Nugent: "I wish Father White's two volumes to be examined by three Censors of our Society, who are to be appointed by you. Their judgments on these books are to be sent to me in separate letters, and signed and sealed; and then I will decide whether they are to be published or not. The Censors must see that there is nothing in these books that might irritate or offend other nations. *(t)*

(r) Archiv. Prov., Hib., MS. B.

* Mr. Edmund Kirovan, and the Rev. Dr. Kirovan gave funds for the founding and endowing of the Galway School, S.J., on which see "Pii Antistitis Icon," pp. 138, 148, 175.

(s) Archiv. Prov., Hib., S.J., MS. B.

(t) Archiv. Gen. S.J., Hibernia, Vol. III, p. 364.

In June, 1645, Colgan in the preface to his *Acta SS.* praises the works of Father White, makes a touching reference to his declining years, and says he was "ripe for heaven." In an Irish catalogue of the beginning of 1646 we find Father White for the last time mentioned as alive, and in the golden jubilee year of his religious life, and in the 16th year of his mission in Ireland ; but as very weak in health—"valde infirmæ valetudinis." *(v)* This catalogue is addressed to Father Francis de Montmorency at Rome, and on the seal are the initials G.D., which stand for George Dillon, S.J.

I am certain Father White died in Galway early in 1646; he appears to have been alive in January, 1646, when Father Nugent wrote about the printing of his works; he is not in the catalogue of 1649, sent to Rome by the Visitor, Father Mercure Verdier. If he were alive between the years 1646 and 1652 his theological eminence would have entitled him to be honourably mentioned by the Visitor, S.J., or by the Nuncio, and to be consulted on the distracting issues that tore this country at that time, such as the peace with Ormond, the peace with Inchiquin, and the validity of the Nuncio's Interdict. As he is not spoken of once in the voluminous correspondence of that period, he must have been mercifully saved by death from witnessing the insane feuds that ended in the ruin of his beloved Ireland. I give up all hope of ever finding the date of his death or the sketch of his life, which must have been written immediately after and sent to the General in Rome. The letter containing such things must have been lost in transmission. I have searched many volumes of the Necrologies in the General Archives of the Society and have not found his name. This omission is extraordinary, not less so is the omission of any mention of his death in the very full history *(w)* of the Irish Jesuits, from 1641 to 1652, written by his contemporary and fellow Tipperary man, Father John Young, S.J.

During the five years he lived in Galway he dwelt with seven or eight Irish fathers, six of whom were men of much intellectual

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(v) Arch. Prov. Hib., MS. B.

(w) Literæ Annuæ Provinciæ Hiberniæ, S.J., published by Father Nadasi in Rome, in 1652.

ability, but, as far as I can discover, felt no special attraction towards those Irish studies to which Father White was so devotedly attached. However, he had the happiness to know and encourage his great admirer, Dr. Lynch, the learned author of "Cambrensis Eversus," and Dubhaltach Mac Firbisigh, the great Irish scholar; and it is likely that these two distinguished antiquaries followed his remains to their last resting place. Of Father White, Colgan wrote a few months before his death at p. 7 of the Preface to his "Acta Sanctorum Hiberniæ":—

"But I will not omit, and it would be improper to omit speaking of the most devoted zeal of the Rev. Father Stephen White, S.J., for the honour and cultus of the saints of our country. He is a man who has deserved well of his native land. He is praised for his knowledge of all kinds of antiquities, but he merits special commendation for his thirst of sacred history, and particularly of that of his own people and fatherland. From his storehouse, which is full of sacred and recondite antiquarian lore, he communicated to us St. Adamnán's Life of St. Columba, St. Ultán's Life of St. Brigit, and *many other Lives of Saints*. I wish that he would print his works, which are prepared for the Press, before he himself goes to heaven, for which, by merits and years, he is now ripe, there to join the society of the saints, to which he aspires and to which his merits entitle him."

But his books were not printed, and almost all have been lost.

On the 20th of January, 1646, Father Robert Nugent writes from Kilkenny to the newly elected General, Father Caraffa, a letter, addressed on the outside to "Father Charles Sangri." He says: "I have charged four of our Fathers to examine carefully the works of Father Stephen White, and to forward their judgment on them to your Paternity, conformably to the directions you have recently sent us. But as *his works are various*, and as these fathers live in places very far apart from one another, and as the Most Reverend Bishops *(x)* are ready to pay the expense of printing, and as they and even the *Supreme Council* of the Confederation vehemently insist on the immediate publication of one

(x) Including such competent judges as Drs. Dease, Roth, Comerford, Walsh, and Fleming.

of Father White's works, entitled *De Sanctis et Antiquitate Hiberniæ*, I find it difficult and next to impossible to resist their reasonable demand, since the Manuscript itself has been perused by many of them and has been pronounced by them to be not only worthy of being printed, but its publication is deemed to be highly necessary for the honour and advantage of this kingdom. Wherefore I have written again to the Examiners to separately report to your Paternity their opinion of this work and to do so at once. All of them, in their letters to me, very much commend it, and declare it to be most worthy to issue from the Press. For my part, I undertake that nothing shall be printed that may give just cause of offence to any one. There is less to be feared on this head, as the work in question deals only with the Saints and the Antiquities of this Realm. Wherefore I beg, as I have done before now, that your Paternity will give to us again the power, granted to us of yore by Our Father General Aquaviva, to get our books printed provided they are approved of by some Bishop. That this may be done with more safety I have ordered Father Christopher Segrave, who is one of the Examiners, and who happens to be with me at present, to write and enclose in this letter to your Paternity his judgment on the aforesaid work . . . . . By the orders of the late Father General Vitelleschi and on the advice of my Consultors I confided to one of our fathers the task of compiling fhe full history of the Irish Mission of the Society from our Annual Letters. He did his work well, and had brought down the history almost to our own times when these wars interrupted his labours and he himself died. What has become of his manuscripts we do not yet know; we have ascertained that they *lay buried under ground* for some time, but whether they were taken from their hiding place or brought to other parts we do not know."*(y)*

On the 14th of April, 1646, the General wrote to Father Nugent: "As the Censors judge that Father White's books should be printed, I give you permission to get them printed; but I beg of you again and again to take care, lest (as often happens in works of that kind) through the desire and endeavour to exalt the glories

(y) Archiv. Prov., Hib., MS. B.

of one's country, offence might be given to other nations. I charge your conscience with this." *(u)*

Again the General writes on the 20th of April, 1647, to Father Nugent, at Kilkenny: "I gave leave to have Father White's book printed, provided your Reverence took care that nothing was printed that might give offence to other nations." *(u)*

All Father White's manuscripts in Ireland shared the same fate as the History of the Irish Mission.

(u) Archiv. Gen. S.J., Hibernia, III, p. 380, 388.

THE ARCHÆOLOGICAL SEA TRIP.

BY ONE OF THE PARTY.

Let me premise by stating that the Irish Archæological Sea-trip of 1897 was organised under the auspices of the Royal Society of Antiquaries of Ireland, and that its chief promoter was the indefatigable Mr. F. Seaton Milligan, of Belfast. As early as Christmas last the proposed cruise was mooted. Then a sufficient number of archæologists, having signified their intention of taking part in it, the voyage was definitely resolved on. The good steamer "Caloric," of Belfast, was duly chartered, and all arrangements for the cruise satisfactorily completed. Our project was to visit a number of more or less inaccessible islands and headlands along the western Irish coast, and to afford to members of the party an opportunity of seeing and examining the archæological remains thereon. Here it may be as well to append the programme which was, as far as possible, faithfully adhered to.

Monday, 7th June.—The "Caloric" will leave Donegal Quay, Belfast, at 10.30 a.m.

Tuesday, 8th June.—Arrive at Aran at 10.0 a.m.; spend some hours on the North Island, and leave at 3.0 p.m.; proceed along Clare coast; anchor under Scattery Island at 7.0. p.m.; land in ship's boats, and examine Round Tower and Churches on Inis Scattery.

Wednesday, 9th June.—Leave at 5.0 a.m. for Smerwick Harbour. Land at 9.0 a.m. in ship's boats and proceed *per* cars to St. Brendan's Oratory, Kilmalkedar, Caherdorgan, Gallerus, Dunbeg Fort, "the ruined city of Fahan," and thence to Ventry Harbour to rejoin ship.

Thursday, 10th June.—Leave at 6.0 a.m. for Skelligs and arrive at 8.0 a.m.; visit Skellig Micil, Beehive huts and primitive Church; leave Skellig at 1.0 p.m. and sail to Kenmare river; land in ship's boats and visit Derrynane Abbey; drive thence on cars to Staigue Fort, one of the most remarkable cashels in Ireland; return to ship

and sleep aboard on Thursday night; sail during night to Bantry Bay, and anchor there.

Friday, 11th June.—Start at 4.0 a.m. for Queenstown Harbour; arrive there at 10.0 a.m. and anchor; visit Cloyne Round Tower and Cathedral.

Saturday, 12th June.—Start at 4.0 a.m. for Waterford, reaching there before 8.0 a.m; leave by 9.40 a.m. train for Cappoquin and Lismore; drive from Cappoquin to Cluttahina Hill to inspect fine rath and souterraine; proceed to Round Hill to inspect ancient moat, &c.; visit Lismore Cathedral and Castle.

Sunday, 13th June.—Leave Waterford at 10.0 a.m. for Kingstown, where excursion terminates.

On the day appointed, and punctually to time, the members of the excursion party—some ninety strong—mustered at Donegal Quay, Belfast. Berths were allotted, luggage was carried on board, steam was got up, and by 11.0 a.m. the "Caloric" was cleaving the blue waters of Belfast Lough on her way to Aran.

The bustle of embarkation has subsided, and there is an opportunity of studying the *personnel* of the party. Representatives of various branches of archæology are in force. And not representatives of archæology only, but distinguished representatives of more or less allied sciences too. That low-sized stout individual with the white felt hat, brown tweed suit, and general air of carelessness, is Professor Boyd Dawkins, of "Early Man in Britain" and "Cave Hunting" fame, and the little gentleman whom he engages in so earnest conversation is Dr. Munro, of Edinburgh, the foremost living authority on British lake dwellings. Other well known antiquarians may be distinguished further on. There is Professor Baldwin Brown, of Edinburgh, whose peculiar province is ethnology; Mr. T. Westropp, of Dublin, who is making a specialty of pre-historic stone forts; Mr. Kermode, of Ramsay, a Manx writer on Celtic crosses; Mr. Cochrane, Hon. Sec. of the Society, &c. Of distinguished representatives of natural sciences, it will suffice to mention Dr. Percival Wright, of Trinity College, Sec. of the Royal Irish Academy, and Mr. R. J. Ussher, of Cappagh. Photographers (amateur and professional) seem to be many judging by the number of cameras of all grades in evidence. In

addition to the cameras we get occasional glimpses of other scientific tools—geologists' hammers, naturalists' landing nets, botanists' collecting boxes, measuring tapes, &c. In less than an hour from starting we are abreast of Carrickfergus, with its fine castle in a good state of preservation. Another hour and Black Head is rounded. Island Magee is next passed, reviving many saddening historic memories. Keeping close to the cliff line, we have a splendid opportunity of studying the varied geological formations of this region. Geologically, it may be observed, no county in the United Kingdom is so interesting as Antrim. Along the coast line before us are represented at least six different formations, varying in character from the Traps *(igneous)* of Rathlin and at Larne to the Newer Secondary of Glenarm and Red Bay, and exhibiting such intermediate forms as the metamorphic (*mica slate*) at Torpoint, and the coal measures near Fair Head. About 1.0 p.m. Rathlin Island appears to starboard. Passing close under lee of the island, we note its curious conformation, resembling an Australian boomerang. Ardent archæologists imagine they see stone forts along the ridge of the island, but Professor Dawkins explains that the imagined forts are merely harder bunches of the trap which have refused to wear while the softer region around was being filed down by atmospheric action. Thereupon the Professor busies himself at a sketch of the island's contour. Meantime, on the land side, the rock and bridge of Carrick-a-rede come into view, and, later on, a confused and distant view of the Giants' Causeway rewards the patience of watchers on the port side. Malin Head, the most northerly point of the Irish mainland, is rounded about 6.0 p.m, and the mighty swell of the Atlantic begins to make itself felt. Two hours later Tory Island is passed so close on the starboard that its famous round tower is plainly discernible, notwithstanding the mist and the drizzling rain which now begins to descend. Like Rathlin, Tory Island is of igneous formation, and, in a manner similar to Rathlin, its exposed points are worn into the natural turrets and pinnacles which give the island its name, *i.e.*, the tower abounding island. Bloody Foreland next is rounded, and then, as shades of night are gathering fast, the fine revolving light of Donegal Aran is seen and left behind.

That paradise of the antiquary, the island-dotted coast stretching from the Bay of Donegal southward to Galway Bay entirely escapes our observation as we steam through it in the night. What would some of us not give for the chance of even a hurried visit to Irishmurray the ruin studded, or High Island the holy, or Irishmacdarra the solitary! One member of the party consoles himself with the resolve next year to explore this region so little known, yet so brimful of interest archæologically.

Tuesday morning broke murky and drizzling, but this notwithstanding, the scamper for breakfast, and the hurried packing of cameras and donning of waterproofs bespoke our party's determination to brave the terrors of an Aran downpour for the sake of Aran's monuments of the past. At 9.0 a.m. the "Caloric" cast anchor in Kilmurvey Bay, and immediately a large shore party under the guidance of the present writer was landed for exploration of Dun Aenghus and the monuments thereto adjacent. Aranmore, the sanctified sod of which we are now treading, it may be well to explain for the benefit of the uninitiated, is the largest of the three Aran isles, and the richest of the three in antiquarian remains. It has been styled, with appropriateness, "the grandest quarry of Celtic antiquities in Europe."(1) A veritable museum it is of early Christian and Pagan remains. Crowning the brow of the dark hill before us is a rude fortress which recalls to memory the prowess of mighty Firbolgian builders, whose place is far off in the misty morning of history. To the right stands a beehive-shaped house of uncemented stone, the dwelling place of an early Christian anchorite or missionary of whom every memory has long since departed. Just before us is a primitive Church, its cyclopean walls and square-headed doorway telling of a 7th. or 8th. century origin. This is Teampul Mic Duach, the finest example on the island of the oldest style of Christian architecture. The nave, which is much earlier than choir, chancel arch, or parapet, is quite cyclopean in the character of its masonry. Large squared blocks of limestone are laid without respect to courses, and extend the whole width of the walls, which is thirty inches. One

(1)—Wakeman, in Duffy's Hibernian Magazine, May, 1862.

enormous block, set in the north side wall, bears in relief the figures of a horse and rider. The doorway in the west gable is of course square-headed, and the story is told by the islanders of the fate of a utilitarian Scotchman, who, some fifty years since, attempted to remove the granite lintel. Inserting his hand in an interstice for the purpose of facilitating the loosening of the stone, the vandal found himself suddenly seized supernaturally from within! A solemn promise to abstain from further interference with the church freed the would be destroyer from his terrible predicament! Antæ (*i.e.* peculiar prolongations of the side walls beyond the gables), in the Celtic style, project on the exterior of nave and choir. The choir would appear to have, at one time, carried a barrel arch—perhaps to support a chamber overhead, as at Cormac's Chapel, and Donoghmore, Co. Tipperary. It is not improbable that the nave is as old as the time of St Colman MacDuach (of Kilmacduach), whose name the church bears, and who flourished in the first half of the seventh century.

Of course every visitor to Aran must see Dun Aenghus. This frowning fortress is the acropolis of Aran, overlooking the island, and standing on the edge of a cliff hundreds of feet above the Atlantic surges. Grim and terrible in its desolation and antiquity, Dun Aenghus tells of the last stand of a warlike and desperate race. Fortunately, the annalists furnish us with the means of identifying this race, and the chieftain from whom our fortress gets its name. About the time of the Christian era, Aenghus, Connor, and Mil, three sons of Uamore, and their followers, were expelled from Scotland by the Picts. To Ireland, from which their ancestors had, ages previously, been driven out, the exiled warriors made their way. They were kindly received by the celebrated Queen Maeve, of Connaught, who bestowed on them the Isles of Aran. Here the newcomers fortified themselves in the great cyclopean forts that are the admiration and the wonder of archæologists to-day.[2] The name of the first-mentioned of the three brothers survives in the fort just now under notice. Connor's memory lives in the

(2)—O'Flaherty's "West Connaught," edited by Hardiman, p. 76, &c.

DUN AENGHUS—DOORWAY (Exterior).

name (Dun Conor) of the magnificent fort which crowns the brow of Inishman, while the strand of Kilmurvey, formerly known as Murveagh (*i.e.* sea-plain) Mil, commemorates the fame of Mil.

In panting procession we wend our toilsome way over rugged fields of rock, and over many a dry-stone wall more rugged still, up the sloping side of the island towards the fort. We cross many a deep fissure, hiding luxuriant Maiden-hair *(Adiantum Capillus Veneris)* and Royal *(Osmundi Regalis)* ferns in its depths, and make many a detour ere the summit is reached. The summit *is* gained at last though, and then, in all its glory of rude strength, barbaric grandeur, and hoary age, the fortress of Aenghus stands before us. No member of our party, however, exhibited the enthusiasm which O'Donovan is stated to have exhibited on first sight of Dun Aenghus. Wakeman, his fellow-worker, records that our master topographer, when, for the first time he entered the great fort, shouted like a child in his joy, flung his umbrella high in the air, and threw himself on the ground. Perhaps the fact that by the time we reached the hill-top we had become drenched through by the steadily falling rain will explain our lack of outward emotion. Dun Aenghus consists of three walls roughly concentric. The inner wall, about twenty feet high and of enormous thickness, forms a kind of half-moon, enclosing a space half an acre or thereabout in extent, and terminating on the edge of the awful cliff which falls sheer down to the waves full three hundred feet below. The second circumvallation is not quite as strong as the first just described. It encloses a space varying in width from thirty to two hundred feet, and, like the inner wall, it is furnished with a square-headed doorway. Beyond the second wall, on the sloping surface, is a feature extraordinary in a fortress of so great age. This is nothing more or less than a *Chevaux-de-frise* constructed of sharp jagged pillars of limestone set on end in the natural crevices of the stony surface, and pointing outwards towards the advancing foe. So thickly arranged in irregular rows were the pointed stones, that even now, notwithstanding the wear and tear of ages, it is difficult at places to pass between them. It is not too much to say, when this formidable obstacle was perfect, no body of troops could surmount it in unbroken order. The third or outermost wall of

the dun encloses a further space, varying in width from one hundred and thirty to seven hundred feet, so that altogether the space occupied by the fort cannot be less than twenty acres. There are in all three doorways—rude and square-headed—which may be studied with profit and interest by the student of architectural evolution.

From Dun Aenghus to Kilmurvey the descent was comparatively pleasant and easy. Near to Kilmurvey is situated Cloghaunna-carrige, a beehive-shaped house of uncemented and unhammered stone. This is now the sole perfect survivor of the scores of cloghauns which Petrie found on Aran fifty years ago. Perhaps it owes its preservation to the fact that the great antiquary has figured it in his immortal work on the Round Towers! This primitive dwelling is entered by a doorway three feet high by two feet wide, and the solitary chamber is eight feet in height at its most elevated point. From Kilmurvey to Kilronan the journey was made on foot, and instead of the ordinary and comparatively well-known road by Eochail, our party chose the lower and less used way by Mainister Keiran. The latter is one of the most remarkable Church ruins on the island. As its name indicates, the Church was founded by St. Keiran—Keiran, or Ciaran, of Clonmacroise, to be exact. No remains of the original erection of St. Keiran are now traceable. The present Church, which is 12th century in character, Wakeman considers to be the finest on the island. There is a beautiful Celtic east window, a peculiarity of which is that it is ornamented on the outside, and that it has a string course moulding within. The gables, characteristically high-pitched, are furnished on the outside with "handle stones." In the tiny plot surrounding the Church are two cross inscribed pillar stones, and in a field near by a couple of rudimentary stone crosses stand, while not far off may be descried the scant remains of a very early and very small Church called Temple Sourney, which has been described and figured by Lord Dunraven. Half a mile or thereabout to the north-west is yet another ecclesiastical ruin—the "Church of the Four Beautiful Saints." The four saints in question were Fursey, Conall, Barchann, and Brendan of Birr. All four sleep their last long sleep beneath the shadow of a tall pillar stone

a short distance from the Church. Fursey, above mentioned, was founder of the far famed French Abbey of Lagny, "and no one," says Sir Samuel Ferguson, "walking through the beautiful cloisters of that once sumptuous establishment could suppose that so much ecclesiastical grandeur took its rise from these little Irish *cellulæ*."

Five hours' walking—even though it be over ground so holy as Aran—is sufficient to tire the most active. It was with no little relief that after our five hours' rough tramp we reached Kilronan village, and saw our good "Caloric" riding at anchor outside. In an hour all were safely on board again; the anchor was quickly got in, and by 3.0 p.m. we were on our way to Loop Head. As we steamed out of Killeany Bay we could discern the high-pitched gables and side walls of Temple Benin standing clear against the grey sky-line on the shoulder of the hill to the south-east. Temple Benin is perhaps the oldest Church on Aran; indeed it is one of the oldest and most diminutive Churches in all Ireland; and though it has stood on that exposed site for nearly fourteen centuries it is still in a wonderful state of preservation. Internally Temple Benin measures only 10 feet 11¼ inches by 6 feet 10 inches, and the thickness of its walls is about 2 feet. The gables rise to a height of 14 feet 5 inches, while the side walls are but 6 feet 11 inches tall. Its doorway is much the most remarkable feature of Temple Benin; it is 5 feet 7 inches high, and varies in width from 22½ inches below to 15 inches above. Of course the masonry is cyclopean; one massive stone in the west side wall measures 5 feet in length by 4 feet 6 inches wide, and runs through the thickness of the wall. A corresponding stone in the opposite side wall bears incised on the outside the single word "Cam." Mention has been made of the *western* side wall. Let not the archæological reader account this a slip on the writer's part, for this primitive Church does actually lie north and south. At the base of the hill below Temple Benin is the stump of a round tower, and the broken shaft of what must have been a Celtic cross of exquisite workmanship. Lower still, on the sands, are the ruins of *Telach Enda*, or the stone roofed Church of St. Eney. The little cemetery surrounding this latter may well be accounted the holiest spot, if not in all Ireland, at least in Aran, for there are deposited,

according to tradition, the bodies of one hundred and twenty-seven saints.

Our course is shaped for the mouth of the Shannon, through Gregory Sound, which separates Inishman from Aranmore. A lady's voice floats down from the upper deck as she sings—

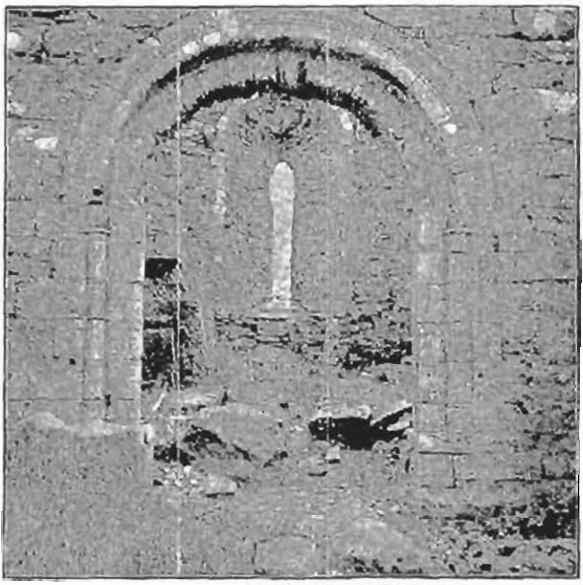
> "Oh! Aranmore, loved Aranmore, how oft I dream of thee,
> And of those days when by thy shore I wander'd young and free;
> Full many a path I've tried since then thro' pleasure's flowery maze,
> But never could find the bliss again I felt in those sweet days."

Two hours from Aran finds us off Loop Head. We steam up the broad estuary close to the Clare shore. The geologists are all on the alert here, and, as we pass, the wonderful folds and other contortions of the millstone grit strata win many an exclamation of surprise. At 7 o'clock we are abreast of Scattery and immediately the anchor is let go. Despite the drizzle three boats are lowered and enthusiastic antiquarians, to the number of fifty, are pulled ashore. The remains in Scattery Island consist of a stately round tower, 120 feet high, the ruined Cathedral of St. Senanus, the Saint's oratory or primitive church and the ruinous remains of three other churches. A unique feature of the round tower is the position of its doorway—on the ground level. It has been conjectured that the present is not the original door. The latter, it is suggested, was situated higher up at a point where some later masonry has been inserted. It must however be confessed that appearances do not bear out the theory of an original door at the point indicated.

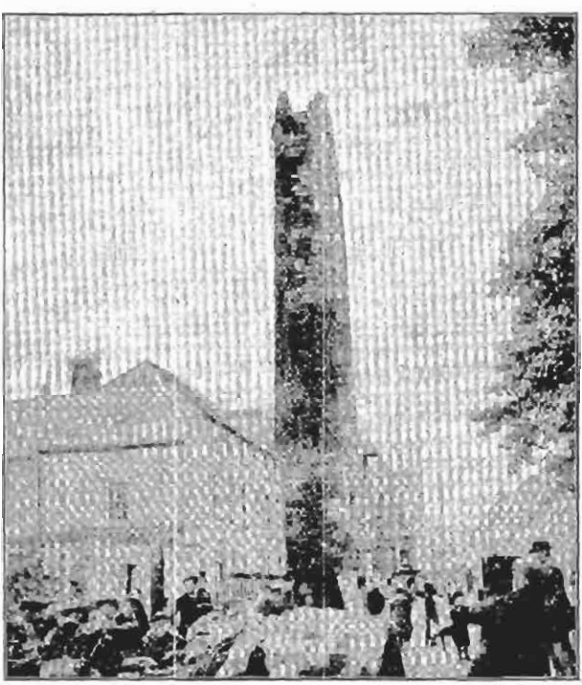
Ill luck somehow seemed to attend our brief visit to the holy island. The casualities to our party here included two sprained ankles and a painfully bruised shin. By 9-0 p.m. we had all got on board again, and, when the present chronicler awoke next morning, he found himself being transported fast as steam could carry him beneath the towering cliffs of Brandon Head, Co. Kerry. As the sun got up it partially cleared away the mists that hung over the hills. Then was revealed the majestic outline of Mt. Brandon, 3,000 feet high. Traditions of St. Brendan the mighty sailer of unknown seas hallow many a cove along this iron coast and render holy many a peak of the great mountain chain that runs the Dingle headland through.

Smerwick Harbour, famous in the history of Irish invasions, is entered at 9-0 a.m., and immediately a large party proposes going ashore with the design of crossing the neck of the headland to Ventry Harbour on the opposite side. Cars in plenty are awaiting us on shore and of these sixteen—carrying four passengers each—are engaged for the day. A start is made first of all for the twelfth century Church of Kilmalkedar, well known to archæologists, not less for its gorgeous Celtic chancel arch and ornate doorway than for its unique internal arcading. The chancel arch is only 5 feet 2 inches wide and is of two orders. Of the latter, one—the inner—shows dog-tooth ornament springing from plain piers, while the other springs from circular piers with fluted capitals and is beautified by exquisite bead ornamentation. An illustration of the arch, from the writer's negative, is appended. The neighbourhood of Kilmalkedar—in fact the whole Dingle promontory—is wonderfully rich in ancient remains. Cloghauns, singly or in groups, are scattered here and there among the hills, mute memorials of a people and a civilization long forgotten. In the graveyard attached to the church are some Celtic crosses of rude and early type, a pillar stone holed and ogham inscribed and another pillar stone inscribed with the sixteen letters of the Irish alphabet. Mayhap this last served as the text book of some seventh century schoolmaster. We have only time to see enough of Kilmalkedar to whet our antiquarian appetite for a full examination of the remains when the shrill whistle of the conductor warns us we must be on the way to Gallerus. By the roadside many cahers and cloghauns are passed and a late mediæval castle around which a pathetic legend clings. The celebrated Oratory of Gallerus has been so frequently and so well described that it is not necessary to dwell further on it here than to state that it is far the most perfect of our ancient oratories, that it is constructed of comparatively small stones beautifully laid without cement, and that in shape, on the outside, it somewhat resembles an inverted boad.

Ventry, our next stopping place, four or five miles south of Gallerus, is famous in national legend and song as the scene of a great battle fought in the third century between the legions of Daire Donn, "King of the world," and Fionn MacCumball, with



CHANCEL ARCH, KILMALKEDAR.



ROUND TOWER, CLOYNE.

his gallant Fianna. The site of the battle—a large green field bounding the north shore of the little bay—is still pointed out and vivid traditions of the conflict survive locally. Tradition and the chroniclers are at one in assigning a year and a day as the duration of the fight. The time has not yet arrived for deciding what the historic value of this legend may be, but value—historic and other—it assuredly has. From Ventry westward, for three miles or more, the hillside facing the sea is literally studded with cahers, cloghauns, pillar-stones, and other evidences of pre-historic occupation. Wholesale destruction of the forts has taken place within the last half century. Caher-na-mactirech, described by Du Noyer and Dr. Sullivan as, in their time, one of the finest cyclopean forts in Ireland, has all but disappeared. The caher is almost levelled, and only two of its six cloghauns survive. The preservation of the two cloghauns in question is evidently due less to reverence for the past than to the fact that the huts serve the purpose of cattle sheds. South of the line of forts and, like Dun Aenghus, overhanging the wild Atlantic, is Dunbeg fortress, situated on a promontory. This remarkable stronghold bears a general resemblance to a pre-historic fortification in our own county, which may form the subject of a future communication to these pages. The fortification alluded to is Dunabrattin, on the sea-coast between Annestown and Bonmahon. Across the neck of the headland, at Dunbeg, runs a wall of dry stone twenty feet thick, two hundred feet long, and of varying height. Parallel with the stone wall, to the land side of the latter, run four similar walls of earth. The innermost enclosure is reached by a cyclopean doorway through the stone wall; and at either side of the door, in the thickness of the wall, is a small chamber having a narrow opening which connects it with the entry. The present contributor begs to offer the suggestion that these chambers were kennels for watch-dogs, which, through the openings, could give a warm reception to unwelcome visitors.

Our visit to Ventry and Fahan concluded the work of Wednesday. Coming on deck on Thursday morning we found ourselves abreast of the Blaskets, and under full steam for the Skelligs. The Skelligs, let it be explained, are two great rocks far out in the

ocean off Bolus Head, Co. Kerry. As there is no natural harbour, landing on these rocks is, even in comparatively calm weather, an extremely difficult task. To land in bad weather is an utter impossibility. One of the rocks—that known as St. Michael's, or the Greater Skellig—was chosen as a place of penance and retirement twelve hundred years since by Christian anchorites, and the rude stone cells, with the ruined Church of the monks, still crown the rocky ridge hundreds of feet above the billows. Viewed from below the prospect is desolate and awful. Towering cliffs frown black and terrible as they rear their heads hundreds of feet above the steamer's masts. High upon a natural platform near the summit, the stone cells are visible, looking like swallows' nests clustering to the side of the great dark rock. Up from the breakers start the bold sides of the island—up to the plain known as Christ's Saddle ; up further still to a total height of seven hundred feet rise two sharp peaks like towers of Notre Dame. The ancient approach to the monastic buildings was by a tortuous flight of six hundred and seventy steps cut in the dizzy face of the cliff. At present the platform is approached by a better but still sufficiently difficult and dangerous path made by the Trinity Board. On the platform, besides the ruined Church of St. Michael, already noted, are two smaller oratories and six anchorite cells, all of dry stone. The scene from the platform is so solemn that "no one," says Miss Stokes,[3] "should enter here save the pilgrim and the penitent." On one side rises the rock which terminates in the peak, and against which the cells are built—on the other is the dry stone wall running along the verge of the awful cliff. Observe the masonry of the wall. It is well worthy of the builders of Staigue Fort, whose beautiful work it closely resembles.[4] Battering on the outside the wall is laid in horizontal courses which yet follow the batter. Astonishing must have been the courage and skill of the builders who worked on the very edge of a stupendous precipice. On the external face of the wall, projecting stones stand out here and there —these, it has been suggested, were so placed for the support of scaffolding.

(3)—"Early Christian Architecture of Ireland." p. 32.
(4)—Lord Dunraven—"Notes on Irish Architecture." Vol. I., p. 30.

Our landing on the Skellig was not unattended with risk and difficulty. Fortunately it was accomplished without accident. Difficult as was getting ashore, the return to the ship was a still harder task, but with patience and care this, too, was safely accomplished an hour or two after the advertised time. Our next place of call—Derrynane, at the mouth of the Kenmare River—was reached about 4.0 o'clock. Close by the landing place, on a silver strand, is the old home of O'Connell's boyhood. Of course we visited this, and were shown the numerous relics of the great tribune. Four hours of daylight which still remained to us we determined to utilise in visiting Staigue Fort, distant six miles from Derrynane. The journey was made of course by car. Staigue is perhaps the most perfect and beautiful stone fort in Ireland. To Vallency practically belongs the credit of first calling public attention to this remarkable monument of a forgotten past. The learned upholder of fantastic theories described the fort as an ancient theatre.(5) Staigue is a nearly circular caher built entirely of the dark slate-stone of the locality; it is, roughly, 89 feet in diameter, and the walls are 13 feet 6 inches wide at the base, while the height varies from 10 to 18 feet. On its face the wall shows a slight **S** curve—the result, most likely, of a gradual slipping down of the spawl filling of the interior. A single door, square-headed, and facing the south, gives access to the fort. In its general character the doorway of Staigue resembles the inner doorway of Dun Aenghus, referred to and illustrated above.

It was late on Thursday evening when the "Caloric"—which we had now commenced to call "home"—was reached. Fatigued with the long day's climbing and driving, many retired immediately on getting aboard. A couple of hours later the vibration and the muffled sound of the propeller told the wakeful that the good ship was under way again. Friday morning found us in the "Cove of Cork," with Queenstown, like a second Naples, sitting on the hillside before us, and bathing its feet in the ocean. To Cloyne—was the programme for the day, and to facilitate compliance with the latter, the Harbour Commissioners, on hospitality intent, generously placed a river steamer at our disposal. Landing at Aghada,

(5)—"Account of an Ancient Stone Theatre," 1812.

we found wagonettes in waiting for the drive to Cloyne. In the *quondam* capital of East Cork a very interesting and busy forenoon was passed. Never was object more be-photographed than Cloyne's venerable round tower, which, unfortunately, wants its original conical cap. The accompanying engraving from the writer's negative shows the square-headed doorway upwards of twelve feet from the ground. The Cathedral, too, claimed a good deal of attention; and the tomb of Bishop Berkerley, with its exquisite recumbent figure, came in for no small share of admiration. From Cloyne, the drive back to Queenstown was by way of Castle Mary, where a partly ruined cromlech was visited, and, like the round tower, made to undergo the photographic ordeal at the hands of full half a dozen knights of the camera.

From Queenstown to Waterford the journey was made by night, hence there is nothing to record concerning it. On Saturday, the programme set down for the day was religiously gone through, and late that evening the party returned to the Urbs Intacta, loud in their praises of Lismore, its scenery and surroundings. As for all practical purposes the cruise terminated at Waterford, it is hardly within the province of the present paper to chronicle the run from Waterford to Kingstown. Suffice it to say that this last stage was marked by the passing to Mr. Milligan of a warm vote of thanks, emphasised by a substantial memento of the Archæological Sea Trip of 1897.

MONUMENTS OF CASHEL AND EMLY.

By REV. R. H. LONG.

Between 1223 and 1523 eighteen Archbishops sat in the See of Cashel. From most of these prelates no souvenir of any sort whatever has been handed down to us. What memorials we have of them chiefly take the form of dilapidated ruins, some of which will soon be no longer recognisable. Marian O'Brien, who died in 1236, was instrumental in the erection of the Leper Hospital, about a mile from Cashel, near the summit of a hill, to the right of the Cahir road, but that structure is now totally razed to the ground and its site is marked by two elegantly cut stones—the remains of a Gothic arch—and a few masses of masonry, of too good quality to be easily broken and carried away.

David MacKelley, who died in 1252, founded the Dominican Friary and, evidently, also encouraged the founding of the Franciscan Friary, both situated outside the east wall of the ancient City of Cashel. The Franciscan Friary has totally disappeared, and it is probable that the remains of the Dominican Friary would now be insignificant but that Archbishop John Cantwell, who died in 1483, took it in hand when in a state of ruin and thoroughly repaired it; it, therefore, still remains in a state of considerable preservation, and could it be detached from its present position, crushed and crowded on all sides as it is by modern buildings, its lofty tower, elaborate stone work, and beautiful windows would be by no means one of the least interesting sights of the City of the Kings.

All the buildings constructed by our archbishops were not equally unfortunate with the three we have already noticed. Hore Abbey, situated about half a mile west of the city, still remains a noble monument to the energy of Archbishop David MacCarwill, who died in 1289. Unfortunately, it stands in what was apparently once a dismal swamp, and its present uninviting surroundings tempt only the most ardent sightseer to visit its lonely precincts, where the very jackdaws seem to shun its airy crevices.

The Hall for Vicars Choral, founded by Archbishop O'Hedian, who died in 1440, still stands unroofed at the entrance of the Rock enclosure; but it and the large and suggestive cellar under it are not of much interest. The only other ruins that have come down to us from the eighteen archbishops of whom we write is the wall round the town of Cashel, constructed under Archbishop William Fitz John, who died in 1326. It is not now possible to trace the whole course of this massive structure. To the right of the Deanery grounds there is a very fine portion of it, about a hundred yards long and twenty or more feet high, with a parapet all along the inside. If we walk across the Deanery grounds—about a hundred yards—at right angles to the north end of this wall, and look across two or three intervening modern walls, we see another portion of the old wall about seventy yards off which continues on into the rear of the barrack grounds. Some of this portion can be examined by going into the police barrack, where we find a right angle extending thirty yards each way, having a broad parapet. The earth on the inside of this wall is only about ten feet from the top, but on the outside it is over twenty. In the northern section of this portion of the wall there appears to have been a small gate-way, which is now built up and half buried; it may have been St. Nicholas Gate, and, if so, it is the only remaining gate-way of about a dozen by which the city was formerly entered. The rapid destruction of all these gate-ways is very remarkable, since, as late as 1702, there is an order in the Corporation Records for the "repairing of the walls and gates of the city." It is not possible to trace the wall on the southern side of the city except, perhaps, one long piece extending in a direction almost due east and west. A casual examination of the remains of the walls would leave one under the impression that the city was in the shape of a quadrangle about 300 × 500 yards in size, extending from the foot of the rock to St. John's churchyard. However, around the garden of Lower Gate House some ancient walls stand that look extremely like town walls, yet they appear to have been considerably outside the west wall of the quadrangle. They may have been built in connection with the house itself, as it is probably the oldest private house near Cashel.

Let us now turn to examine the relics that take the form of arms, crests, or seals. Unfortunately this portion of our subject will not occupy us long, for such is our ignorance on the subject that we are

doubtful if the See of Cashel had, during the period of which we write, any distinctive and traditional seal. There exists, so far as I know, the impressions of the seals of only three of the eighteen prelates, and no other heraldic bearings of any sort whatever. These three seals bear the names of "Marian, by the grace of God, Archbishop of Cashel." (Marian died in 1236). Richard O'Hedian (who died in 1440), and "David, by the grace of God, Bishop of Cashel." (This David died in 1503). The first of these has depicted upon it a bishop adoring the Virgin and Child; the second has an archbishop seated beneath a canopy. I believe the device on the third seal mentioned cannot be recognised.

There is a third class of relics that we naturally look for in examining the history of the fathers of our ancient Church, and they are the most interesting of all when they can be had, but in the case we have in hands they are practically nil. So we must turn to the last, and what are generally expected to be the most lasting memorial of all, namely, the tombs. The burial of Marian O'Brien in the Abbey of Inislaunagh, in 1236, is the first notice of a burial of any of our eighteen archbishops, but nothing remains of his tomb. On the burial of his successor, David MacKelley, in 1252, Ware has the following note:—"It is said he was buried in the little chapel of the apostles [at Cashel]—which, if I am not mistaken, stood on the left hand of the choir, on the entrance—perhaps in the north wall thereof; *where formerly was seen a fair statue of a bishop*, engraved on a monument of stone." That such a statue was utterly destroyed with other similar constructions at the time of the reformation is, of course, most likely; but still I cannot but mention here that the effigy of a bishop, now lying in the monument to Miler Magrath is evidently not a likeness of Miler, for that prelate wore both beard and moustache, neither of which appear on the effigy. In 1345 John O'Grady was buried in the Dominican Friary at Limerick.

The following archbishops are also recorded to have been buried at Cashel, but there are no remains of their tombs discernible:—Stephen O'Brogan, 1302; Ralph Kelley, 1361; Thomas O'Carrol, 1373; Richard O'Hedian, 1440; John Cantwell, 1485. We know nothing of the place or circumstances of the burial of the other ten archbishops, save that George Roch was drowned in 1362, and probably found his last resting place in the bottom of the sea.

LISMORE IN THE SIXTH CENTURY.

By WILLIAM H. GRATTAN FLOOD.

In my previous paper I ended with the arrival of St. Patrick among the Desie, in the year 448. During a period of seven years the National Apostle endeavoured to garner a spiritual harvest, the seeds of which had been sown by St. Declan, of Ardmore. In the Tripartite Life we read of a great miracle having been performed at Kilmolash, when the Irish Apostle ordered a disciple of his named Melaich to resuscitate a person who had died. This Briton hesitated to obey, whereupon St. Patrick predicted that, in punishment thereof, his house should for ever be small, and so he asked St. Ibar and St. Ailbe to restore the deceased to his sorrowing relatives, which they did, to the great joy of the parents and the assembled multitude. The location of this Kilmolash is a difficulty to many. Father Lonergan calls it "almost insuperable," and says that Kilmolash, "which is said to be in the County Waterford, and in the barony of the Decies Within Drum," is *not* to be found in that barony. The words of the Tripartite are: "His house is in the north-eastern angle of the Southern Desie; its name is *Kil-Malaich*," and "five persons can never be supported there."

There are three places called Kilmolash in the territory of Nan Desie, but Hennessy is of opinion that the place in question is "identical with Kilmaloo or Kilmolash, in the parish of Kinsalebeg, in the south of the barony of Decies Within Drum." It is strange that Father Lonergan, with his local knowledge, professes his unacquaintance with the fact that Kilmolash *is* in the said barony. Moreover, he says that "Molaich and Molash do not appear to be the same name," and thereupon dismisses the topography of the legend. Now, as a matter of fact, Molaich and Molash are frequently equated, and Kilmolash is styled in various Vatican documents as *de Molacha*. St. Molaise is commemorated on January 17th.

Owing to the "great plain of Scuti," or *Magh Sciath* (the Latin *Scutum* and the Celtic *Sciath* are cognate words), being at this period practically a desert, St. Patrick crossed the famous ford at Affane [a] and, passing through Cappoquin, journeyed to Clonmel. The well-known church of Donoughmore was, undoubtedly, founded by St. Patrick, as was also, probably, Glanpatrick, a parish now incorporated with Disert and Kilmoleran, near Carrickbeg, and the church of Rathpatrick, in the liberties of Waterford. Having by numerous miracles converted countless unbelievers in the Desie country, the venerable Apostle left Munster for Offaly, where St. Odran or Otteran was martyred, at the hands of Nuadha Derg.

One of the traditional wonders of the neighbourhood of Lismore is the *Rian bo Padruig*, or the "Dance [or trench made by the dance] of St. Patrick's cow." Smith writes: "This road or trench commences eastward of Knockmealdown, passes through the Deer Park of Lismore, and, crossing the Blackwater near Tourin, where the remains of laborious workmanship may still be seen, proceeds in a direct line to Ardmore." The legend is that this double trench was "the work of St. Patrick's cow, on her way to Ardmore in search of her calf, which had been stolen;" or else, as others have it, "the track made by the cow, which, having been carried away by thieves to Ardmore, made its way back to St. Patrick, at Cashel." Smith, however, gives it as his opinion that "these ridges were no other than the remains of an ancient highway drawn from Cashel to Ardmore, between which two places there was probably in the time of St. Patrick, and his contemporary, St. Declan, a frequent communication; and this road was made by the direction of these saints, in imitation of the Roman highways, which they must have often met with in their travels." I may add that the ancient Irish high roads were kept in repair according to a regular parliamentary decree, and "were traversed by the chiefs and ecclesiastics in *carbads* or chariots." In the 5th century a main road was called a *slighe*, because it was constructed for "the free passage of two chariots, namely, the chariot of a king, and the chariot of a bishop,"

(*a*) Affane, which is an English corruption of *Ath-meadhon*, generally written *Ath-meane*—middle ford, is alluded to in the Life of St. Carthage, and was a well known crossing between Ardmore and Cashel. The present road which leads to Affane, has been aptly termed *Boher na namhh*, or, in other words, "the road of the saints." St. Patrick is said to have left his scribe, St. Brogan, to convert the people round Mothel and Clonea, near Carrick-on-Suir.

St. Patrick died March 17th, 463, or, as some say, 465, aged 75. St. Brigid honoured the territory of Nan Desie by a short residence—in fact it was her very first mission, in 479—having been sent there by Erc MacDegaidh, Bishop of Slane, one of the Munster Desie, who died November 12th, 512. Various churches were erected to the "Mary of Ireland," who is so lovingly known as *Brighde* or Bride in County Waterford. No doubt she visited the aged St. Declan, and also the Prince of the Desie. St. Declan died at Ardmore, July 24th, 486, and was succeeded by St. Ultan. Aengus MacNadfraoch ruled Munster for 36 years, and was at last killed with his queen, Ethne *Vathach* ("the detestable"), at the battle of Killosnach, near Leighlin, County Carlow, on the 8th of the Ides of October, 489.

In 503, the Abbey of Molana [Mullowna, Molanassan, Mullyanny], near Ballinatray, in the Diocese of Lismore, was founded for Regular Canons of St. Augustine by St. Molan *Faidh*, or Molan the Prophet. It was also called *Dairinis*, *i.e.*, "the oak island," and, though now joined to the mainland, was formerly an island, formed by the confluence of the Glendine and Blackwater. The Rev. Dr. MacCarthy thus writes: "At the turn, from the west debouches a valley, about the width of the river; through it flows a tiny tributary. Daily, owing to the action of the tide, the expanse assumes the character of a lake. Here, to the left as you go up stream, with its tall trees and ivied ruins nestling under the northern bank, lies diminutive Dairinis, now, as of old, the *Oak-island*. Embosomed amid woodclad heights, and looking out upon sunlit waters, the place, in its quiet beauty, fulfils the ideal of a home for the scholar and the poet." In 506 died Ferdacrioch, Abbot of Molana,(*b*) who had taken the name of Maccartin, and was founder of the See of Clogher. Many readers will remember the old thatched chapel of Glendine, which was only replaced by a slated stone structure in 1875.

St. Ita or Idĕ, born in 480, of the noble race of the Desie, took the white veil in the church of St. Declan, and finally settled at Clooncrael, County Limerick, the name of which was changed in her honour to that of Killeady. Her name (really Deirdre) is frequently given as Mide, that is, Mo-Ide, and various churches are called after her, including Kilmeadan, County Waterford. She taught St. Brendan of Ardfert,

(*b*) The Abbey of Aghagower or Aghavore, better known as Darrynane, Co. Kerry, the erstwhile residence of the great O'Connell, was a cell to Molana. We read that "the ruined church of *Achad Vhoher*" measured 40 feet by 18.

St. Cummian of Clonfert, and St. Mochoemog or Pulcherius. Her death occurred January 15th, 571.

Murtogh, the first Christian monarch of Ireland, ruled from 497 to 518, and Cobhthach or Coffey was Prince of the Desie from 526 to 552. During his government St. Abban [c] founded the monastery of *Kil-na marbhan, i.e.*, the church of the dead, in the territory of Nan Desie, whilst his contemporary, St. Gobban Saer, founded Brigown, near Mitchelstown. St. Otteran, the patron saint of Waterford, [d] died October 27th, 648. Amongst the numerous disciple of St. Senan, of Iniscathay was Sedna, who, *cir.* 549, was Bishop of Clonbeg, not far from Clonmore, near Cahir, in the present Diocese of Lismore, the church which Dr. Lanigan absurdly conjectured to have been "in the barony of Duhallow, County Cork." About the same date St. Colman Mac Erc, a tribal saint of the Desie, was Abbot-Bishop of Kilcash, a See afterwards incorporated with Lismore.

The great St. Ultan of Ardmore, after an episcopate of 68 years, died in 555, but the particulars of his life are scant. Under date of 542 a certain John is chronicled as "Bishop of Lismore." This entry has caused much confusion, because it refers *not* to Lismore, Co. Waterford, but to Lismore in Scotland, the monastic residence of the early Bishops of Argyll and the Isles. Dr. Angus MacDonald, late Bishop of Argyll, in a communication, dated Easter Monday, 1881, tells us that "the county of Argyll, and the islands opposite to it, Mull, Islay, Iura, etc., were, indeed, permanently occupied by the *Scots from Ireland*, early in the 6th century." As a matter of history, the great monastery of Lismore in Argyll was founded by our Irish St. Molua, about the year 540, whose name is Latinized Lugidus, Luanus, and Euanus.

(*c*) St. Abban placed Coinchean or Conchenna as Abbess of Caher Magh Conchean or Killeagh, six miles from Youghal, whence the place was called *Killachadh-Conchean*. She was a sister of St. Fintan Munnu, and her death is chronicled March 13th, 654. St. Abban also placed Fionnan as Abbot of Killeagh, [*Cill-Aithfe*,] and he blessed Kilcullainge, Brigown, Kilcruimther or Macrony, Kilcrump, Clonard, Mo Becoc, and Cluain Finglass.

(*d*) This saint is the probable founder of Licoran, a few miles from Cappoquin. The Celtic name is *Leac Orain*, and even as late as the 18th century it was written Lackoran. In 16th century documents the name is given as *Lyboran*, which is the scribes attempt to English *Leaba-Oran*—the stone bed of St. Otteran or Oran. The church of Lackoran or Licoran, prior to the Reformation, belonged to the Augustinian Priory of Dairinis-Molana, as did also the church of Colligan—both of which churches, though long since ruined, were at one time of some little importance. They have been described in the *Journal* (April, 1897) by Father Power, F.R.S.A., whose papers on the "Ancient Ruined Churches of Co. Waterford" are a most valuable contribution to our ecclesiastical history.

St. Colman MacLenan, who assisted as chief bard at the inauguration of Hugh O'Keeffe, King of Munster, in 550, founded the See of Cloyne in 565. St. Finnbarr, the founder of the See of Cork, *cir.* 560, had many disciples, who laboured zealously among the Desie—the best known being St. Euloguis, St. Garvan, St. Lochein, St. Canon, and St. Modoemoc. He died September 25th, 623.

St. Finian *Lobhar*, or Finan the Leper, the founder of Innisfallen Abbey, established a famous monastery at Ardfinnan, in the Diocese of Lismore. He was of the noble race of Cian, or Keane, son of Oilioll Olum, King of Munster, and was appointed first Abbot of Swords, County Dublin, by St. Columbkille. (e) St. Columba himself visited the territory of the Desie, and left many memorials behind him, including a church at Kilcolumb, and a holy well in Curraghroche wood, near the ruined church of Kilmolash, not far from Cappoquin. Within a few miles of Kilmolash, another religious foundation was made by St. Gobnata, or Gobinet, ever since known as Kilgobinet. This holy virgin (whose *natale* is celebrated on February 11th) is described in the *Leabhar Breaec* as "the sharp-beaked *Caillech* [or Nun] from Mourne, in the boundary between Muskerry Mithene and Eogannacht Loch Lene."

St. Carthage the Elder, grandson of King Aengus, was Bishop of Seir Kieran in succession to St. Kieran of Aghaboe, and died March 6th, 580. He is best remembered as the tutor of St. Mochuda, or Carthage the Younger, the founder of the See of Lismore. At this date Lismore was a vast forest, intersected by glens and rivulets; and a prominent feature was the "Round Hill," The ruling Prince of the Desie was Maelctride, *or Moel Mac Tirid*, son-in law of Falvey Flann, King of Munster.

(e) Not far from Youghal, "in the townland of Seafield, and adjoining that of Ballyelamasy, is a little field called the Shanavine—the old asylum or sanctuary. This ancient monastery was 39 feet long by 18 in breadth, consisting of a nave and a choir, called Kilcoran, from St. Cuaran, one of the patron saints of the Desie," a contemporary of St. Columbkille, and sometimes known as St. Mochuaroc *de Nona*, from a reform which he introduced as to the recitation of None, one of the canonical hours. In the Felire of St. Aengus we read :—

"Whosoever true light desires
Without grief, in the land of saints,
Let him invoke Mochuaroc
And recite all None."

The church of Kilcoran was standing in 1790, but a vandalic farmer destroyed it in that year, "and constructed a barn with the materials." Finally, Mr. Thomas Seward, Law Agent to the Duke of Devonshire, broke up the farm in 1840, and the ruins were carted away. This ancient temple, which dated from 1065, was built on the site of the old Celtic foundation.

St Mochoemog, whose mother was the sister of St. Ita, spent some time in the Desie country during the last decade of the 6th century. Kilmaggibogue, near Modeligo; Ballymacmogue, Kilmoyemogue, near Carrick-on-Suir; and Kilmackevogue are Anglicised readings of the name *Cill-Mochoemog*; and this great servant of God commanded Cuanchear whom he had raised from the dead, to found the Abbey of Clashmore, in order to counteract the Druidic influences, which still survived in that neighbourhood, especially in Ballinamultina, "the townland of the fire hill."

In 595 a famous battle was fought at *Sliabh Cua*, now called Slieve Gue, in which the Desie were defeated by Fiachna, son of Baodhan. A few years later St. Garvan came to the district from Ballygarvan, County Cork, and his new foundation, on the banks of the Colligan—the hazel growing river—was called *Achad Garvan*, or *Don Garvan*, now known as Dungarvan. SS. Medan, Credan, and Dagan, the disciples of St. Petroc of Padstow (d. at Bodmin, Cornwall, June 4th, 564), also laboured in the present County Waterford. So did St. Berach and St. Mochury, and the great seer, St. Fursey (son of Fintan, son of Finnloge, King of South Munster), who went to East Anglia in 637.

In 592 St. Fachtna *Mongach*, or "the hairy," was Abbot of Dairinis-Molana, in the Diocese of Lismore, but he is more generally commemorated as the founder of the See of Ross. St. Fintan Munnu, son of Telchan, spent some time in the district of Nan Desie, and founded some churches, of which the most celebrated was *Cill-Munnu*, now called Kilbunny, in the barony of Upperthird, and which has been charmingly written about by the late reverend editor of this *Journal*, although he was evidently unaware of the saintly founder. St. Munnu died October 21st, 635. Another saint from the territory of Hy-Kinsellagh, namely, St. Aiden, better known as St. Mogue, Maidhoc, or Moses, (f) the founder of the See of Ferns, was a spiritual reaper in the great Desie harvest, at the close of the 6th century. His best known foundation is *Disert Nairbre*, or Bolindesert, also called Templedisart, near Carrickbeg. The adjoining parish, namely, Kilmoleran, the origin of which was also unknown to Father Power, commemorates the labours

(f) A curious corruption of this transmutation is in the case of St. Eltin of Kinsale, Co. Cork. The name Eltin was Celticised as Mo-Elteoc and Mo Eltinoge, but it now known as St. *Multose*. Rose or Rohesia has also been changed to Roch, whilst Moylagh has been often styled de Molacca, and Mullock.

of St. Aileran the Wise, whose name is endearingly called *Mo-Aileran*, and hence the natural transition to *Cill-Moleran*, pronounced Kilmulleran.

In the last years of this century there is mention of the *Bishop of Ardmore*, or Bishop of the Nan Desie, but unfortunately his Christian name is lost in the mist of ages, and is only written in the "book of life." This brings us to the period when the future founder of "wooded Lismore" was Abbot of the renowned monastery of Rahan, near Tullamore, not far from St. Stanislaus College (removed to Clongowes Wood in 1886), where the present writer conceived the idea of a history embodying all the known facts in connection with the world-famed University, inseparably associated with the name of St. Carthage.

St. Mochuda [pronounced Mo-cuddy], who has given his name to the family of Gillacuddy, *i.e.* "the servant of Mochuda," was the son of Findall MacFingin MacReagh MacFergus, his mother being Findmaith, descended from the Lords of Corcoduibhue, and was born in Kerry *cir.* 556. On being baptised by the priest, Aidan, he received the name Carthage, but was popularly known as Mochuda, "on account of being beloved by God and man, on earth and in heaven." For years the boy lived as a swineherd on the banks of the Mang, with the chieftain *Maeltuile* [a name which was in after years changed to "Flood," equated with the Celtic *tuile*], but on one memorable afternoon, as the monks of St. Carthage the Elder were singing Vespers, the young Mochuda was so captivated by the liturgical chant that he followed them to their monastery. "Here he passed the night outside the church, listening to the melody which had so attracted him." With the permission of Maeltuile, he became a monk, *cir.* 570, under the guidance of St. Carthage, in the Abbey of Slemish.

After his ordination he lived for some time as a hermit at Killtullach, on the banks of the Mang, near Castlemaine, devoting himself to prayer and study. Thus perfected, he proceeded to Bangor, Clonfert, and other holy abodes, and finally settled at Rahan, where, in the year 590, he founded a monastery, which was soon peopled with a community of almost 1,000 monks. Like St. Ailbe, St. Declan, St. Patrick and St. Columbkille, St. Carthage wrote a Rule for his disciples. It is, as we learn from O'Curry, "a poem of 580 lines, divided into [nine] sections, each addressed to a different object or person."

As an instance of the exact manner in which the boundaries of the various parishes and *termon* lands had been made in Ireland, as early as the 6th century, I here subjoin the following most interesting extract from an Irish Tract in the celebrated "Book of Lismore":— "There were two Tuaiths [tates] of Dirainn, or mountain land, surrounding Fermoy on the north and east sides, namely, Hy Rossa and Hy Cuccraidhe Sleibhe." Among the sub-denominations of Liath-Bally Hy Conchobhair, "for O'Conor was chief of Hy Inghaire or Magh Feige," were *Dun Loibinn, i.e. Teach an Turtain* and *Cluain Dallain* [Clondulane, which was formerly in the Diocese of Lismore, but was, in the 12th century, annexed to Cloyne], and *Moin Luachra*, and *Kilgarvan*; and its boundaries are the line of road which leads from Airgeatland [Araglin, near Ballyduff] to Knockdunmartin, and which passes down through that place to *Abhan Mor* [the Blackwater], and the ditch west of *Gortan Grian*, extending by Gort Droma Airthir [*airthear*-eastern] to Leiscuen [Lisgenane], along the course of *Abhan Mor* and Hy Dallain." It is added that "the church of *Eoganacht Gleann-Omnach* [Glanworth] and a third of the land of *Brigh Gobhan* [Brigown, near Mitchelstown] belongs to that Tuaith."

AN ACCOUNT OF THE PROCEEDINGS AT DUNCANNON FORT IN JUNE, 1642.

From a Tract in the British Museum; Catalogue E. 107 (36).

By JAMES BUCKLEY.

PREFACE:

To the historian of the great civil war in Ireland of 1641, as well as to those particularly interested in the history of the County Waterford, the present "relation" of the passages that happened at Duncannon Fort from the 8th June to the 1st July in the year 1642 must be of exceptional importance. It was written by Captain Thomas Aston, who apparently took an active part in the passages, and, as a consequence, affords much enlightenment as to how battle was offered and received in those warlike days. The style of the "relation" is remarkably clear and intelligible, notwithstanding the very indifferent orthography used; some words being spelt in two different ways, and in the instance of the word "Musketeers," in no less than five different ways—"Musquetiers," "Muskiteers," "Muskiteeres," "Musketteers," and "Musketteeres." But we can afford to overlook these minor details, as its principal interest centres in the disclosure of such a vast amount of the history for the time being of one of the strongest and most important fortresses in Ireland in its day, as well as of the surrounding country.

J.B.

JULY 22. 1642.

A BRIEF

RELATION

OF

THE LATE PASSAGES THAT HAPPENED AT HIS MAJESTIES FORT OF DUNCANNON, IN THE COUNTY OF WEXFORD, IN LEINSTER, SINCE THE 8 OF JUNE, 1642.

WITH THE TAKING AND BURNING THE

TOWN AND CASTLE CALLED DUNMORE, BEING A PLACE OF SHELTER FOR THE REBELS, WITH DIVERS OTHER MATTERS OF NOTE.

WRITTEN BY CAPTAIN THOMAS ASTON, EMPLOYED IN THAT SERVICE UNDER COMMAND OF LORD ESMOND;

AND BY HIM SENT TO A GENTLEMAN OF GOOD CREDIT IN LONDON.

LONDON, PRINTED FOR RALPH ROUNTHWAIT.

A BRIEF
RELATION
OF
THE LATE PASSAGES THAT HAPPENED AT HIS MAJESTIES FORT OF DUNCANNON.

JUNE 8.

Wednesday about noon, when all our souldiers were at dinner within the fort, the enemy gave us a sudden Alarum, being discovered on the side of an hill, about a mile distant from the fort, marching towards the same, consisting of the number of 300 men, and 10 horse, they having made a stand upon the top of a plain; Our men in short time were in arms, then I, together with Lieutenant Esmond, my Lords Lieutenant sallyed forth with 120 Musquetiers and Pikes, and marched up unto the enemy, pitching our selves in battle array, within Musquet shot of them: Then I commanded my men to give fire upon them by ranks, which the enemy (Sergeant Major Butler being their Commander) answered very boldly: The skirmish continued very hot between us for the space of two hours, till at last (it pleased God that divers of their men falling to the ground) their courage began to fail them, which we well perceiving, came up boldly, giving fire upon them as thick as we could, and forced them to retreat, pursuing them about three quarters of a mile, where we discovered another company of the Rebels about 100 of them, that were coming to second them; we then retreated towards the Fort, but as we were retreating, we discovered six other horsmen that were coming on the backside of us, thinking that Sergeant Major Butler had maintained fight against us, and kept his ground, but presently I commanded six of our horsmen to ride up unto them, which the enemy no sooner beheld them approaching, and withall fearing that the Sergeant Major had lost his ground, and been forced to retreat, but they retreated also down a hill into a bottome, whom our horsmen followed, until such time as they discovering another company of Rebels,

with colours flying, being about 100 of them: Then our horsmen made a stand, but immediately a great storm of rain arose, so as we could not pursue any further attempt against them, they having then the advantage against us, by reason of their firelocks, I caused the Drums to beat a retreat, and brought off every man of ours, not one of them (thanks be given to God) being so much as touched by any shot that came from the enemy that day, but 'tis conceived that divers of the Rebels were slaine and hurt, for when as we had beaten them off from the place where they maintained skirmish against us, we found in severall places great store of their bloud, as also a piece of Sergeant Butlers Buff coat, which was shot from his body that day: Moreover, at the same time we took Sergeant Major Butlers own Saddle-nag, with his furniture, and one Petronell, [1] his rider being his brother Pierce Butler, trusting to his footmanship more than to his valour, escaped, or otherwise he had been taken, together with the horse.

A CONTINUANCE OF THE PASSAGES THAT HAPPENED UNTO US AT HIS MAJESTIES FORT OF DUNCANNON SITHENCE THE 8. OF JUNE 1642.

JUNE 13.

Munday, hearing divers Guns to be shot off towards Tintern, and fearing that the enemie had besieged them there, I obtained leave of the Lord Esmond to march forth with some Musquetiers and Pikes, and 6 horsmen, to learn what News; and having marched so far as a place called Kilbreed, they discovered some 30 horses of the enemy, feeding near the Castle, which our horsmen brought away, they being most of them labouring horses, [2] and not above one or two fit for service: Our horsmen being come up unto me, and finding the shooting to cease, I marched back again unto the Fort, not being assaulted by the enemie that day.

JUNE 16.

Thursday morning at break of day having obtained leave of his Lordship to go to Tintern, to see in what case they remained there, I

(1) *Petronell*, a Horse-pistol, from the Spanish *petrina*, a belt round the breast, in which it was carried.

(2) *Labouring horses*, were usually called "Garrons" in those days. The term was used towards the close of the sixteenth century by the poet Spenser in his *View of the State of Ireland* and by Sir Richard Nagle, one hunderd years afterwards in a Jacobite proclamation, "Given at Our Camp near the Bridge of Affayne the 24th. day of September, 1689."

marched forth with my whole company, and six horsmen, and came unto Tintern in safety, not being molested by the enemie, where I remained by the space of 2 or 3 hours, and demanded the reason of the shooting, which had passed the Munday before; they told me, that 10 of their men had sallyed forth from Dungulph, & from thence taken 20 Cows, and brought them away in despight of the enemy, who pursued them almost within a Musquet shot of the Castle of Tintern. Then I returned with my Drums beating a march towards the Fort, but when I came to Kilbreed, there I found a party of fifty Musquetiers and Pikes, which his Lordship had sent to second me, as occasion had served, where I made a stand, and by and by we discovered the enemy, being about 200 of them, distant from us on our right wing, about a mile, I commanded our horse to advance towards them, to see if they would come on, but they kept their standing, and onely came to shew themselves and no more; then I marched back again unto the Fort, not having any resistance given me by the enemy that day.

JUNE 19.

Sunday night a Consultation being had between the Lord Esmond, Captain Weldon, and my self, concerning a surprisall, and an assault to be made in the night time upon the enemie, whereas they lay quartered in a Town called Shelbeggan, and another small Town called Burkestown, neer thereunto adjoyning, being about 4 miles distant from the Fort, and to fire the same, his Lordship then conceived it to be most fit, that I should give the first onset, and give the Alarum: and therefore his Lordship under his Honours hand, ordered me the Sunday night before mentioned, to march with 60 Musquetiers and Pikes unto Tintern, there to procure what horse and men I could get (leaving a competent Guard to defend the Castle) as also some good guides to conduct me the best way to shun the enemies Sintinell, and bring me unto that part of the Town which was appointed me to fall upon, being Shilbeggan and Burkestown, according to his Lordships order, Captain Weldon being likewise ordered by his Lordship under his Honours hand, to meet me in another place of the Town, with some 120 Musquetiers and Pikes, and six horsmen, and likewise immediately so soon as I had given the Alarum, and fired one house, to fall on into the Town to second me.

In pursuance of his Lordships order, I marched to Tintern with my men that night, and there got a friend of mine, by name Edward Aston,

who was Commander of the Souldiers that defended the Castle, to furnish me with 8 horses and 24 Musquetiers, amongst whom were some good guides, and to march along with me himself (leaving behind him at Tintern a reasonable guard) not having stayed above half an hour. In our marching towards Shilbeggan, by the help of our guides, we came so fortunately (albeit the enemy had placed many Sentinels) as that wee came to the place appointed, where making a stand, wee heard one of our enemies Sentinels singing, whom wee had cut off, but that one of our horses neighing, upon a sudden the Sentinell ran into the Town, crying out, arm, arm: The Town was presently in arms, although confusedly, then immediately I commanded our horsmen to advance forwards in the Van towards the Town, to see if they could discry the enemies horse, which were first to bee intercepted, my self and company drawing up also unto the Town, our horsmen having found the enemies horse feeding just under the Town, drove them away, then I gave the onset upon the Town, and fired one house, the first man that was slain was the Captain of the Watch, one of their Commanders, whose name we do not as yet know, and eleven more, which we could discern, it being scarce break of day, but 'tis conceived there were divers more slain and burned, and having given the Alarum, and fired the house as aforesaid; Thinking Captain Weldon would have fallen on, and joyned with me according to his Lordships order, I proceeded in firing of the houses, and firing upon the enemie, who shot at us very roundly on our Van; and Captain Weldons men on our Rear from off a hill neer adjoyning to the Town, that wee were forced to retreat, conceiving the enemy had been round about us, having fired only 10 or 12 houses. And when as we had retreated out of the Town and gotten out of the smoke thereof, the day being broken, I discerned a body of men standing upon the top of an hill close by the Towne, whom afterwards I found to be Captaine Weldon and his Company, I marched up unto him, and there made a stand also; the enemy then encreasing a pace round about, we sent forth divers muskiteers to hold them play, untill such time as I had got my Ensigne off, who stayed behind to make good the place between both Towns with 20 muskiteers, which I had formerly commanded him to do; I sent twenty muskiteers more and six hors-men to fetch him off, he came up unto me, and brought all our men safe with him, not one of our men being so much as once touched with any shot that came from the Rebels.

So having gotten all our men into a full body, we resolved to retreat, marching toward the Fort, Captaine Weldon leading the Van, my sonne in the body, and my selfe in the Reare. The enemy beholding our retreat, came against us in the Reare, and gave fire upon us very thicke, but we maintained our retreat and made good our Reare so well, that the enemy notwithstanding their many numbers, and the great advantages which they tooke against us frõ ditches, could not gain any ground or advantage at all upon us. The enemy still followed us retreating by the space of 3 miles, giving fire upon us in the reare, & now and then on either wing, as they found occasion and advantage by ditches; but we stil kept thẽ off, giving fire upon them so roundly, that they did not so well relish our powder and shot as to dare to approach within the command of our Arms, it being their chiefest drift and intent (presuming upon their overplus of numbers) to come in upon us pel mel; This skirmish continued untill we came within a mile of the Fort, where in a bottom the Lord Esmond having heard the report of our Guns, sent his Lieutenant with some forty muskiteeres to have seconded us, as also to make good that place, where were divers ditches cast up; which if the enemy should have gotten, might have proved very dangerous to our men in our retreat; but his Lordship well knowing the drift of the enemy and the danger of the place, prevented the same in time, for about 20 of the rebels were making all the speed they could thither thinking to have come between us and the Fort, but his Lordships Lieutenant man'd the ditches, and maintained them against the Enemy, untill such time as our men had passed over a brook of water, and recovered the top of the hill within command of the fort, then the enemy retreated, and we drew off our men, and marched into the Fort, having lost but one man all that day, and two or three more that were wounded but nothing dangerous.

The numbers of the enemy that came against us that day were conceived to be about six hundred, which would have farre increased the whole Countrey being raised, and would have fallen upon us, had we not retreated and come off so soon as we did; the certain number that we this day killed or hurt on the enemies side, we cannot tell, by reason that so soon as a man fals, (they having men enough) he is presently conveyed away, so as we can nere come to know any number of them to be slaine.

This day also we took eight of the enemies best and choycest horses most fit for service at my first onset upon the Town, the residue being but plow-horses I rather chose to leave behind, than to hazzard any of my men in the dangerous attempt of driving them away.

JUNE 21.

Tuesday morning my sonne, and his men being the day before compelled to retreate with me to the Fort, I obteined leave of my Lord to conduct them into Tintein, which I did with my Company; and by the way we found where the Enemy had layen in an ambuscadoe, to have cut them off, imagining they would have come that way the night before; as we were returning back againe to the Fort, we descried a company of the Rebells on our left Wing neere unto Dungolph they made a stand and onely shewed themselves, but would not advance towards us, so we marched back into the Fort, not being intercepted by the Enemy that day.

JUNE 27.

Munday in the evening there being two ships which were imployed in his Majesties service, riding at anchor under the Fort, the one the good ship called the Confidence of Dublin, Captaine Thomas Bartlet being Commander thereof; the other the Mary of Bristoll, Captain William Chappell being Commander thereof; his Lordship, Captain Weldon, and my selfe, together with the said Captains, upon due consideration had of a Town and Castle called Doumore lying in a bay without the harbours mouth towards the Sea, farre from the sight and command of the Fort, as also a place wherein the Rebels belonging to Waterford kept divers fishing boats and used to randevouze and shelter themselves, waiting and expecting the comming of any ships bound for this harbour with supplies of Ammunition from foraigne parts for them, and to give them notice of their expectancy and attendance there, being a place where (unlesse it proved to be tempestuous weather) shipping might safely anchor and discharge their lading unknown to the Fort, resolved that sixty muskiteeres, twenty to be chosen out of each Company within the Fort, should goe aboard the said ships that night, Captaine Weldon being their Commander in chiefe, and that the ships should fall downe before the said Town by break of day, and then land the men and fire the same, which accordingly they landed, fired the Town, and took three of their fishing boats

with their tackling, and came aboard againe without being interrupted by the enemy, who about 300 of them onely appeared a farre off, but fearing the Ordnance of the ships durst not draw neere.

JUNE 30.

Thursday morning, having obtained leave of his Lordship to relieve the men at Tintein with some corne which we got out of a Ship that was at the Fort, they being in great distresse (Captaine Weldon being appointed by his Lordship to second mee with his Company at Kilbreede) we came to Tintein within shot thereof, but before I came thither I must be enforced (by reason of the many bogs, which are impassible) to march through Battlestowne, wherein was a Castle which we formerly had burned, which Castle if the enemy had gotten and manned the same might have proved very dangerous to us in our retreate the enemy being very thick round about us, wherefore I commanded twelve musketteers, Captaine Weldon being appointed to send so many more to strengthen them, which was done accordingly, to make good the same untill my returne; Before I had marched within musket shot of Tintein as aforesad, and the Corne was delivered, the enemy was gathered together round about us in severall places, some of them about 200, made towards Battlestowne thinking to have gotten that, but whenas my men shot at them, they retreated and kept a loose off them, about 200 more came from Dungoloph, and manned the ditches that lay betweene Dungoloph, and Batlestowne, whereas wee must of necessity be forced to march along by them, whenas I came to Battlestoune I commanded of my men from off the Castle, resolving to make our passadge through them that lay before us, for the enemy had gotten the advantage both of our Van, and Reare, and shot at us very thicke, being in this dangerous case I led up the Van of my Company, mine Ensigne bringing up the Reare, my men gave fire upon the enemy so roundly both in the Van, and Reare, that we forced them to keepe off at distance, so as they could not gain any advantage upon us, and manteined the same so well, that I had gotten my men over a narrow passage of water, in a bogge which lay betweene us and Captaine Weldon: which we God be praised having recovered in safety, only I lost one of my men and an other was hurt upon the first onset. But 'tis conceived the enemy lost more on their side, for there was heard a great cry among them. Then marching up to Kilbreede to Captaine Weldon there also was another

Company of the Rebells within halfe a mile thereof, that intended to have got that place, which Captaine Weldon was compelled to make good and therefore could not safely come to relieve, or second mee, which if it had fallen out otherwise I doe presume hee would have done, Then wee marched unto the Fort, the enemy not pursuing us any further.

Where wee had not remained above the space of two howers, but that the enemy just as our men were at dinner gave us a suddaine Allarum, sending their Horses skouting abroad, who tooke two of our Horses, as they were feeding, without command of the Fort, and drove them away unto a place called Ramsegrange, about a mile and a half from the Fort, where whenas our men were gotten in Armes, and some of them had sallyed forth, they were discovered about 300 of them: Captaine Weldon and I sallyed presently forth with 200 Musketteeres, and Pikes towards them, offering to meete with them in a plaine plot of ground, but they would not come on, intending soley to have drawne us so farre from the Fort, that there Abmuscadoes might have cut us off, But wee well knowing their accustomed treachery, made a stand, and mainteined all such places of advantage that we could, for prevention of any suddaine attempt that might bee given against the Fort, which the enemy perceiving, immediately they appeared in severall bodies, whereas they lay formerly concealed, amounting in the whole number as neere as wee could guesse to a thousand Foote, and an hundred Horse, then we retreated, onley a few Shot were bandied between us and came into the Fort, All which companies of the enemies had (as wee conjecture) intelligence of my going to relieve Tyntein, and were fully bent to have cut me off, and my company, had it not pleased God to protect us, it hastning our returne from thence, and likewise to protract most of them, who came under the command of the Lord Mungarralds Sonne, to have joyned with the rest of the Rebells (which I met with all in the morning) so long that their intended proditious designe was altogether made frustrate and prevented.

FINIS.

AN OLD WATERFORD ALMANACK.

By Mr. M. J. HURLEY.

The Waterford Almanack in its modern form owes its origin to the founder of the present firm of Harvey & Co., that is to the late Mr. Thomas Smith Harvey, who in the year 1839 compiled and printed a little volume which, in addition to the information usually provided in such publications, included a very full street directory of the *Urbs Intacta*. This little volume is now very difficult to find. Indeed the only copy I have met with is the one in my little collection of Waterford printed books. If an almanack published here 60 years ago is so difficult to procure, it will be readily understood that the chance of meeting one issued 250 years ago is remote indeed. An almanack was certainly printed in Waterford by Burke, the printer of the Confederate Catholics, in the year 1646, the following description of which appeared amongst a series of articles on Old Almanacks in the columns of the Irish Builder some three years ago, its title was:—

A Manapian's Almanack, 1646.

A new Almanack for the Year of Our Lord 1646, being second after Bissextile, or Leap-Year, and since the Creation of the World 5595, calculated for the Longitude and Latitude of the City of Waterford, and may serve generally for all Ireland.

By A Manapian.

Waterford: Printed for the year MDCXLVI.

In the leaf next the title-page, it tells—"King Charles, whom God prosper, will have reigned 21 years over Great Britain and Ireland, on March 26, of that year."

In the regular Calendar, opposite to January 10, is set forth, in red letters, as a Remarkable Event, "The commencement of the Parliamentarian Opposition to King Charles; that most pernicious, anarchical Rebellion of the Roundheads of England, 1641."

Opposite to October 23, it thus designates the General Rising of the Confederate Catholics of Ireland, the same year:—"The happy union of the Catholics, *eo die*."

It then said, at November 3,—"Michaelmas Term begins at Kilkenny," &c. With the exception of the different Festival days of Saints; the state of the Weather; the changes of the Moon; the Rising and Setting of the Sun on every first and fifteenth of each Month; Length of the Days, &c., there is nothing particular set forth in the Calendar.

A Chronological Table follows: Among the "Remarkable Accidents," as they are there termed, are set forth:—

"A Compendious Chronology of things Memorable,

From the Creation to Noah's Flood	1060 years.
From the Flood to Abraham	356 ,,
From Abraham's Birth to Sarah's Death	80 ,,
From Pharaoh's Death to Israel's Delivery	434 ,,
From that time till Solamon's Temple	484 ,,
From the Building of the Temple to CHRIST... ...	1032 ,,
From CHRIST'S Birth till this year's end	1646 ,,
The full Sum from the Creation of the World, to this present year's end is then	5092 years.
Since the Destruction of Troy	2830 ,,
Since Bartholemus entered this island of Ireland ...	4235 ,,
Since the Building of the City of Waterford by Sitaricus ...	1491 ,,
Since the Building of City of Rome	2397 ,,
and about the Year of the World	3198 ,,
Since the Captivity of Babylon by Cyrus	2284 ,,
Since the Desolation of the Temple of Solamon ...	2251 ,,
Since Augustus Cæsar begun his Empire	1686 ,,
Since Hierusalem was utterly destroyed by Vespasian ...	1563 ,,
Since Ireland first received the Catholic Faith by the preaching of the glorious Saint Patrick	1221 ,,
Since England first received the Catholic Faith ...	1463 ,,
Since *Henry II.* arrived at this City of Waterford, and the first Major of it	474 ,,
Since the use of Guns, invented in Germany, and the first Making of Powder, by a Friar, Bartholdus Swartz ...	263 ,,
Since Lutheranism, Calvinism, and such like Heresies, began in Germany	128 ,,
Since the virtuous and holy Queen Mary of Scotland was beheaded in England	46 ,,
Since the Birth of our Gracious King Charles, November 19 ...	46 ,,
Since Charles his return from Spain, October 5 ...	23 ,,
Since the Birth of Prince Charles, May 23	15 ,,
Since the Happy Union of the Catholics for defence of His Majesty, his Royal Issue, &c., which day is to be kept Holy for a Day of Thanksgiving, being October 23, 1641 ...	5 ,,

This event was before particularised in the Calendar; after which follow several victories gained by the Confederate forces in Ireland over the English, concluding with:—

"Since Cheapside Cross was pulled down, May 3, 1643, and immediately afterwards, all the other crosses from off the Steeples, in, and about London, by a crew of Anti-Christian, Parliamentarian Roundheads, enemies to Christianism ... 3 years."

After giving an account of the different Festivals of the Church, "Inventio Crucis," May 3rd; the County of Tipperary is called the County of the Holy Cross, *(a)* and enjoys certain peculiar freedoms, granted in honour of a piece of Christ's cross, there sometime preserved, &c. Then follows some Monthly Observations concerning Sowing, Grafting, Cutting Timber, and other affairs of Husbandry; and it concludes by telling that there will be three Eclipses in 1646—two of the Sun, and one of the Moon, none of which will be visible in Waterford, though he, the compiler, is not so certain about the Eclipse of the Moon, July 18th.

In sooth, to a casual reader, a more plain and unpretentious publication of its sort was never placed before him; yet a stray copy of it falling into the hands of a bigoted Almanack Compiler in England, named John Booker, the religious passages therein, and those relating to the unfortunate monarch, Charles I., and his persecutors the Roundheads of England, most particularly incensed him—that an unknown "Manapian" should dare to write so degradingly of his Patrons. Of course Booker had his "Almanack et Prognosticon, sive speculum, Anno 1646," already published, but so great was his indignation against this anonymous writer, and so intense was his hatred against the Irish and the Roman Catholic Religion, that he could not wait till the usual issue of his Almanack for the following year, 1647, to reply. And, accordingly, in the early part of the year 1646, he came out with his most extraordinary response, which fell like a firebrand among the parties for whom it was intended—the English and Irish adherents of the fallen Charles. It is entitled:—

"A Bloody Irish Almanack; or Rebellious and Bloody Ireland Discovered; in some Notes extracted out of an Almanack printed at Waterford, in Ireland, in this year,

1646.

"Wherein are Annexed, from Astrological Observations upon a Conjunction of the two Malignant Planets, Saturn and Mars, in the middle of the Sign Taurus, the Horoscope of Ireland, upon Friday, June 12, this year, with Memorable Predictions and Occurrences thereon. By John Booker."

To Booker's "Bloody Almanack," Sir George Wharton wrote a rejoinder, entitled "BELLUM HYBERNICALE, OR IRELAND'S WAR" Astrologically demonstrated, from the late Cælestial Congress of the

(*a*) From an early period till the passing of the Act of Union, this county was represented in the Irish Parliament by four members, viz., two for the County of Tipperary proper, and two for the County of the Holy Cross. Since the Union, this division of the county has been known as the North and South Ridings.

two Malevolent Planets, Saturn and Mars, in TAURUS, the Ascendant of that Kingdom, wherein likewise their future Opposition in the Signs Sagitary and Gemini (most ominous to London, and many other of the south and west of England) is Mathematically handled.

"The Ignorance, Malice, Mistakes, Errors, Insolence and Impertinences of John Booker (in his Astrological Observations upon the said Conjunction, in a late Pamphlet of his, styled *A Bloody Irish Almanack*, &c.), Discovered, Corrected, Refuted, and Retorted, &c.

"By Captain George Wharton, Student in Astronomy.

"London: Printed in the Year 1647."

For the publication of this Almanack Sir George Wharton was imprisoned by the Roundheads.

BOOK REVIEW.

The History of the Irish Wolfdog. By REV. EDMUND HOGAN, S.J., F.R.U.I., M.R.I.A. Dublin: Sealy, Bryers & Walker, and M. H. Gill & Son.—PRICE 2/-

"What manner of beast this giant of his race was no one knows, and there is nothing to assure us except that he was used for the destruction of wolves." Thus wrote the contributor of an article on the Irish Wolfhound in the Christmas number of an English periodical; and we cannot but feel in a certain sense grateful to him inasmuch as it is apparently to his blundering misstatement that we owe the publication by Rev. Edmund Hogan, S.J., of the admirable "History of the Irish Wolfdog," which has just appeared. The learned author is enthusiastic in his treatment of his subject; and in bringing to bear upon it his exceptional powers of historical research he invests it with a much deeper interest than it might at first sight seem to demand. He traces the history of the Irish Wolfdog from the very earliest times, when the records are of necessity meagre and uncertain, down through the centuries in chronological order. He treats specially of the Irish Wolf-hunting Greyhound, which in his preface he calls the Campion Wolfhound, from the fact that we owe the first accurate description of it to the Blessed Edmund Campion, S.J., in his *Historie of Ireland*, written in 1571.

How much the Irish Wolfdog was prized in times gone by we learn from the detailed account given of the eagerness with which good specimens were sought after, to be sent as presents to the greatest potentates of the world. The Kings of England, Scotland, France, Spain, Sweden, Denmark, and Poland; Eastern Emperors, the Great Mogul, the Grand Turk, the Shah of Persia; Grand Dukes, Cardinals, Ambassadors, Papal Nuncios; Prime Ministers, Noblemen, and high-born beauties in Great Britain figure in the records as the delighted recipients of presents of Irish dogs.

"On the 19th September, 1646," our author tells us, "among the things the Marquis of Ormond had left in his flight from Kilkenny was an Irish greyhound. It was presented to the Nuncio, Rinuccini, who kept it with the greatest care, took it to Italy and

presented it to the Grand Duke of Tuscany. Rinuccini in his MS. Memoirs describes this dog as a 'most noble molossus, very well able to overcome wolves and stags in fleetness, fighting, and power; an animal which by his majesty, great size, the marvellous variegation of his colour, and the proportion of his limbs, is so valuable as to be a gift fit to be presented to any emperor in the world.'" (page 38.)

The English Lord Deputies were constantly sending these valuable animals out of the country without, it need hardly be said, taking any pains to keep up the supply or preserve the purity of the breed at home. As early as 1604 Chichester, who was himself Deputy in 1605, writing to Lord Cranbourne, speaks of Carew, his predecessor:—"I endeavour my best to get fair dogs for you, of which the county is *very scarce*, the Lord Deputy having sent so many as he can get already into England." In 1652 a declaration against transporting wolfdogs was published, but there is every reason to fear that it was not of much avail.

The great French Naturalist, Buffon, writing in 1755, gave a description of the Irish Wolfhound:—"Those dogs are much bigger than our mastiffs. In France they are very rare, and I have seen only one of them, and he seemed when sitting to be about five feet high, and resembled in figure what we call the great Dane, but differed from him a great deal by the enormity of his size . . . . The Irish dog is the tallest of all dogs." (page 49). And Goldsmith says, in his *Animated Nature*, written about 1770, that he is the greatest of the dog kind to be seen in the world. "The largest of those I have seen, and I have seen above a dozen, was about four feet high, or as tall as a calf a year old."

The record of the Wolfdog during the last century indicates the gradual deterioration of the species, and Father Hogan writes: "with the expiring eighteenth century the old Irish Wolfdog died out and has now, as far as our information goes, to be numbered among our extinct mammals of Ireland." (page 61).

It is to be regretted that greater efforts were not made to preserve the species; and, even if we grant that its deterioration is due in some measure to the extinction of its natural enemy, the wolf, one cannot help thinking that some of the best specimens

might easily have been transferred on purpose to some other clime where the conditions of their existence would tend to preserve and develop their noblest qualities. It would not be surprising if in some of the countries of the continent of Europe, notably in Spain or Poland which profited so largely by the transportation of our dogs, there should exist at the present day a race of hounds not unworthy of their Irish ancestors.

His third chapter Father Hogan significantly entitles "The Nineteenth Century Claimant." "A race has started," he writes, "which claims to be a lawful representative of our celebrated hounds. They are acknowledged as such by the English Kennel Club, and their breeders and supporters have formed themselves into "The Irish Wolfhound Club" of Great Britain and Ireland. But is this "Claimant" "the Real Roger"?—*that is the question;* or is he of the same strain and form and mould? This problem has been passionately debated for many years, and may find its solution in the evidence which I am about to produce, without pressing such evidence into the service of any preconceived theory."

For this evidence, which brings the history of the Wolfdog down to the present day, and for the conclusion Father Hogan deduces from it we must refer our readers to the fascinating volume itself. Perhaps the character of the conclusion the author deduces may be inferred from the fact that the work is dedicated to Captain George Augustus Graham, J.P., of Rednock, Dursley, Founder and Honorary Secretary of the Irish Wolfhound Club. The very existence of such an association is sufficient proof that amongst experts there is strong faith in the genuineness of the claims of the modern representative, and there is not wanting confidence in the possibility of "the recovery in its ancient form of that most grand and essentially national dog"—the Irish Wolfdog.

The book, which is tastefully bound, is excellently printed by Messrs. Sealy, Bryers and Walker, of Middle Abbey Street, Dublin; and the plates which are very well produced add considerably to its value and interest. The price is extremely moderate and we anticipate for it a very extensive sale, not merely amongst lovers of sport at home and abroad, but amongst all who cherish the memory of the past glories of Ireland.

ARCHÆOLOGICAL AND LITERARY MISCELLANY.

The most important archæological book relating to Ireland issued for some considerable time is that just brought out by Chapman and Hall, on "The Dolmens of Ireland, their Distribution, Structural Characteristics, and Affinities in other Countries, &c.," by Mr. W. C. Borlase, a well-known Cornish antiquary. No such work as this has been carried out for any other country.—Published by Kegan Paul, we owe to that veteran Irish writer, Mr. T. O'Neill Russell, "Beauties and Antiquities of Ireland," which forms a Tourists' Guide to its most beautiful scenery, and an Archæologist's Manual for its most interesting ruins. A notable work, more especially as coming from a layman, is Mr. John Salmon's "Ancient Irish Church" (Dublin, Gill).—Dealing too with the early Irish Church is the Rev. H. J. Lawlor's "Chapters on the Book of Mulling." This "Book" is a ninth century manuscript of the Four Gospels, now preserved in the Library of Trinity College, Dublin, and thought to be the work of St. Mulling of Ferns (†A.D. 696). In an appendix the editor has added the old Latin portions of the "Garland of Howth." His two final chapters are devoted to the last page of the Book, which contains a scheme of a daily office of the ancient Celtic Church—the only one, as it appears, that is known—and what seems to be a plan of the seventh century monastery of St. Mulling. Mr. Lawlor's book is published by Douglas, Edinburgh.

The 15th Report, Appendix Part III., of the Historical Manuscripts Commission contains "The Acts of the Privy Council in Ireland, 1556-1571," taken from the original volume, which formerly belonged to the late Mr. Charles Haliday, one time Governor of the Bank of Ireland, and an assiduous collector of books and documents relating to Irish affairs. The present volume is edited by Sir John T. Gilbert, and includes several items relating to Waterford, such, for instance, as the complaints addressed to the Council by gentlemen and freeholders of parts of the Co. Waterford against the Lord Power, Captain of the Powers' country, who, they averred, over and above the number of kerns and horsemen allowed him by order of the Council, frequently surcharged and burthened the county with superfluous and extraordinary numbers of

the companies of the Earls of Desmond, Ormonde, and Kildare; and further, that the same Lord Power, according to the custom of mere Irishmen, "did, at such times as he went to Dublin, tax and cess the gentlemen and inhabitants of such sums of money for his expenses as he thought good."

Turning his attention from poetry to prose, Mr. Martin McDermott has now given us a new edition, published by Downey & Co., of Thomas Moore's "Life of Lord Edward Fitzgerald," with preface and supplementary particulars by Mr. MacDermott.—Though sport and antiquities have little in common, yet two recent books on sport in Ireland contain items relating to its antiquities, &c. In the first place we have the second edition of Cosmopolite's "Sportsman in Ireland," whose author is supposed to be the late Serjeant Allen of the Irish Bar. First issued in 1840, this new edition has for editor Sir Hubert Maxwell, and publisher, Edwin Arnold, London. The second work to which we refer is "Wild Sports in Ireland," by Mr. John Bickerdyke, (London, L. Apcott Gill).—The Rev. E. Hogan, S.J., in his "History of the Irish Wolfdog" (Dublin, Sealy), has supplied the most complete and authentic account that has yet appeared of this famous but now extinct Irish hound. Father Hogan writes of him from the tenth century onwards, though his earliest date is A.D., 391. In "Irish Legends," by Lageniensis (Dublin, Duffy), we have a further addendum to our Irish folklore by Canon O'Hanlon, our great Irish Hagiologist, who has been so well styled by an American writer, the Irish Bollandist.

Under the title "Bards of the Gael and Gall," Dr. Sigerson, the eminent Dublin M.D., and *litterateur*, has compiled and edited a collection of Irish verses (published by Fisher Unwin, London). This work begins with a translation of a song written by St. Ita, a *religeuse*, who flourished in Munster in the fifth century. Dr. Sigerson, also contributes a critical introduction of one hundred pages, and states that ancient Ireland was the "Mother of Literatures." A photogravure of the famous blind bard, Carolan, is included in this volume.

It is gratifying to be able to record that the recent *Feis* and *Oireachtas*, which were held in Dublin, were very successful indeed; and that the promoters mean to carry them out still more effectively next year. To the *Feis* is doubtless due Dr. Culwick's pamphlet on the "Distinctive Characteristics of Ancient Irish Melody" (Dublin,

Ponsonby).—During the past quarter have also been celebrated the Centenary of Edmund Burke, the thirteenth Centenary of St. Columcille, and the fiftieth Anniversary of the death of Daniel O'Connell.

The *Journal* for 1896 of the Association for the Preservation of the Memorials of the Dead in Ireland, which forms No. 2, vol. III. of the series, is in no way second to its predecessors, and speaks well for the untiring zeal and self-devotion of its editors, Colonel Vigors, and the Rev. J. M. ffrench, who are indeed justly entitled to ask for additional subscribers, in order to enable them to carry on more extensively their unique and most commendable work. Considering the exceptional typographical difficulties presented by the text, and the large number of illustrations as well, it is difficult to realise how so well got up a volume can be brought out for the small annual subscription of five shillings. The County Waterford is represented in it by some interesting inscriptions from Dunmore East, and the old French Church, Waterford City; besides which several other inscriptions have been contributed by Mr. C. P. Bolton, of Waterford.

"The Annual Report and Proceedings" (1896-97) of the Belfast Naturalists' Field Club is as usual an interesting production, edited and largely contributed to by Mr. F. J. Bigger, M.R.I.A. That much of this club's work is of an important archæological character the present volume shows; and its members are now, greatly to their credit, arranging for the restoration of the Old Town Cross of Downpatrick. It is distressing to think of the many antiquarian relics, often a religious nature, left to ruin, decay, and loss in the South of Ireland, when the expenditure of a few shillings only would ensure their preservation for many a long day.

That the text of the beautifully illustrated and got up guide issued by the Royal Society of Antiquaries, Ireland, in connection with their highly successful Summer Excursion, coastwise from Belfast and Galway, to Clare, Cork, and Waterford is all that it could be desired, may be inferred from the fact that it is mainly the work of two of our foremost topographical writers, Mr. T. J. Westropp and the Rev. P. Power.—The last numbers of the Journal of the "Royal Society of Antiquaries," the "Ulster Journal of Archæology," and the "Cork Journal" are quite up to their usual standards. One learns with more regret than surprise that the "Cork Journal" is henceforth to become a quarterly instead of, as heretofore, a monthly publication, and will aim

at forming a provincial instead of a county journal. The current number of the *Reliquary* contains papers on Tuam Abbey and Youghal. But few other papers relating to Ireland have appeared in the magazines of the past quarter.

The June number of the *New York Catholic World* besides "Personal Reminiscences of Isaac Butt," by Mr. Wm. O'Brien, contains also an interesting illustrated paper on St. Columcille and his Thirteenth Centenary, in which it was mentioned that the important Gaelic Life of that Saint compiled by Marius O'Donnell in 1532, of which there is an autographic copy in the Bodleian Library, Oxford, is likely to be published in a short time by a Waterfordian, Father Henebry, Professor of Celtic in the Catholic University, Washington, U.S.A., from the photographic facsimiles supplied him by Dr. Whitley Stokes. Apropos of the Saint's centenary, it is extremely interesting to learn that Dr. Kuno Meyer, of Liverpool, discovered some months ago in the Bodleian Library, Oxford, a number of poems hitherto unknown, which are ascribed to this Saint. St. Columba was distinguished for his great industry in copying manuscripts and zeal in multiplying and having the Holy Scriptures studied. This spirit he left as a tradition to all the Columbian Monasteries, and it is to this tradition we owe the Book of Durrow and the far-famed Book of Kells, the most beautiful manuscript of the Scriptures in the whole world.

The remarkable bog slip some months ago in Kerry has led to the publication by the Royal Dublin Society of a couple of pamphlets, one entitled "The Bog Flow in Kerry," and the other, "The Distribution of Drift in relation to Agriculture in Ireland."—The Most Rev. Dr. Walsh's Speeches and Letters on the Catholic University Question have been brought out by Browne and Nolan, in a collected form.—Although of a local character, the Rev. M. P. Hickey's "Report" for 1895 and 1896, as Catholic Diocesan Inspector of Waterford and Lismore, deserves and has attracted considerable attention outside the diocese to which it refers. A little work which has been very creditably printed by the publishers of this JOURNAL.

J. C.

Notes and Queries.

BISHOP PIERCE.

The Earl of Clarendon was appointed Viceroy of Ireland in December, 1685, and, in the spring of 1686, out of the rent of two vacant Protestant Bishoprics in Ireland, "a sum of £2,190 was set aside to be distributed annually among the twelve Catholic Bishops."(a) In October of this year His Excellency arrived at Lismore Castle and spent a very enjoyable night there. "He departed on the following morning after a very good breakfast, and destroying some of Lord Boyle's salmon."(b) Evidently, Clarendon was fond of fish, as there had been issued some months previously, namely, on March 7th, 1686, a Proclamation regarding the preservation of salmon. He was recalled in February, 1687, and was replaced in March by Richard Talbot, Earl of Tyrconnell. On March 14th, 1687, Clarendon resigned the privy seal to Lord Arundel, and was given a pension of £2,000 a year, but, as a sop to the wounded dignity of the ex-Viceroy, Tyrconnell had to be content with the title of Lord Deputy of Ireland. Unfortunately, the action of the new Deputy fanned the flame of the ill feeling against King James —which spread throughout the kingdom from March, 1687, to November, 1688.

In 1670 we find Teague O'Brien as Catholic Dean of Lismore. Dr. John Brennan, Agent of the Irish Clergy at Rome, was appointed Bishop of Waterford and Lismore in 1672, the revenue of which was only about £20 a year. From his *Relatio*, dated September 20th, 1675, we learn that there were only 30 priests in the united dioceses, of which Robert Power was Vicar-General;(c) and, in January, 1677, he was translated to Cashel (the briefs for which he received on March 30th), retaining, however, the *administration* of the See of Waterford. Father David Lehane was appointed Parish Priest of Lismore in 1680. Bishop Forstall, O.S.A., of Kildare and Leighlin, died a confessor in Cashel diocese on February 7th, 1683.

(a)—*Renehan.* (b)—MS. in Lismore Castle. (c)—*Moran.*

On October 6th, 1685, there was a Provincial Council held at Cashel, the Protestant Archbishop of which See had died August 4th, 1684. Archbishop Brennan[d] waited on the Earl of Clarendon at Dublin on May 17th, 1686, and, at Limerick on September 22nd. At this time the King was anxious to appoint a Catholic Bishop for the See of Waterford, and Dr. Pierce was considered eminently fitted for the post. Macaulay thus writes :—"A popish priest was hired with the promise of the mitre of Waterford to preach at St. James' against the Act of Settlement, and his sermon, though heard with deep disgust by the English part of the auditory, was not without its effect." William and Mary were proclaimed King and Queen of England on Wednesday, February 13th, 1689, and, in consequence of the Revolution, no appointment was made to Waterford. On March 16th, 1689, King James[e] dined at Lismore Castle after journeying from Cork, attended by the Duke of Tyrconnell. From an incident which is said to have occurred during this memorable visit, of His Majesty taking fright on looking out of the bay window of the present drawing-room and "perceiving the vast height at which he stood and the deep and rapid river running beneath him," the outlook is called "King James' window." The monarch proceeded next day to Clonmel and thence to Kilkenny Castle, making his entry into Dublin on March 24th.

Amongst the six spiritual peers present at the Irish Parliament of May, 1689, was Hugh Gore, Protestant Bishop of Waterford and Lismore. Bishop Gore was attacked by some ruffians in 1690, and in consequence returned to Wales, where he died in 1691. His will is dated September 30th, 1690. From 1671 to 1690, Mr. Congreve, father of Congreve the dramatist and poet, was agent at Lismore Castle for the Earl of Cork and Burlington, in which position he was succeeded by Mr., afterwards Sir Richard Cox. The Treaty of Limerick was signed October 13th, 1691, and, in the same year Nathaniel Foy was appointed Protestant Bishop of Waterford

(*d*)—From a *Relatio* of Archbishop Brennan, dated Kilcash, November 9th, 1687, "There were in the diocese of Waterford but five secular priests, not counting those in the city."

(*e*)—Archbishop King has the honesty to confess that when King James came to Ireland, "he turned out the popish Mayor of Waterford [Thomas Wyse] for not restoring a church of which the Protestants of that city had been dispossessed; and that he expressed himself with more passion on that occasion than was usual for him." The King published a proclamation on December 13th, 1689, "against interfering with any of the Protestant Churches in Ireland, as a violation of the Act of Liberty of Conscience."

and Lismore. Archbishop Brennan of Cashel continued administrator of Waterford till his death in 1693, and finally, on January 28th, 1694, Dr. Pierce was nominated by King James(f) as Bishop.

In 1698 there were 26 priests shipped off from Waterford; and, on April 17th, 1699, Francis, Viscount Shannon, fourth son of the "great" Earl of Cork, was buried in St. Mary's, Youghal. Notwithstanding the fierce proclamations of 1697, 1698, and 1699, Bishop Pierce laboured most zealously throughout his impoverished diocese. Lecky writes:—"It is a memorable fact that the ferocious law of 1703, which first reduced the Irish Catholics to a condition of hopeless servitude, does not allege as the reason for its provisions any political crime." Yet, it is a fact that the Irish (?) House of Commons, in June, 1705, passed a resolution whereby "the saying or hearing of Mass *tended to advance the interests of the Pretender.*"(g) Still, perhaps, not so surprising, because in 1703 the House of Lords petitioned Queen Anne in favour of a *union* between England and Ireland.

In 1707 Thomas Milles, or Mills, was appointed Protestant Bishop of Waterford. At the close of 1725 Archbishop King wrote of this prelate:—"The Bishop of Waterford has not only given all livings of value in his gift to his brothers and relations, but likewise his Vicar-generalship and registry, *though none of them reside in the kingdom.*"(h) He re-built the church of St. Olave's in 1733.

Bishop Pierce was Suffragan to the Archbishop of Sens from 1710 till his death in 1736. The famous Jean Joseph Languet was Archbishop of Sens from 1731 to 1753. He was a zealous denouncer of Jansenism, and, through his instrumentality, the cemetery of St. Medard was closed in 1732. I also find that Father Francis Pierce, S.J., a brother of our Bishop, wrote a letter to Father John Harrison, Rector of the Irish College in Santiago, in favour of Mr. John Murphy, a Dublin student, in 1727. I may add that Father Ignatius Roche, S.J., was Superior of the Waterford "residence" from 1727 to 1736.

WILLIAM H. GRATTAN FLOOD.

(f)—On October 2nd, 1695, Henry, Lord Capel, Viceroy of Ireland, publicly burned the records and acts of King James. Between the years 1690-1693, Story tells us that "1928 poor, harmless country people, then called Rapparees, were killed by King William's army or by the military; and 122 Rapparees were killed and hanged by the soldiers without any ceremony."

(g)—Journal of the House of Commons. (h)—Quoted by Lecky.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

OCTOBER, 1897.

Waterford & South East of Ireland
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Each Member to whose name an asterisk is *not* prefixed in the foregoing list will please note that his subscription for the current year is now due.

RULES.

1.—That the Society be called "THE WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY."

2—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.

3.—That Ladies shall be eligible for membership.

4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.

5.—That the Society be managed by a President, four Vice-Presidents, and one Vice-President from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, and a Committee of nine Members, any three of whom shall form a quorum.

6.—That an Annual General Meeting, for the purpose of electing the Officers and Committee, shall be held before the end of February in each year, and that such election shall be by ballot.

7.—That at the Annual General Meeting in each year the Committee shall submit a brief report and statement of the Treasurer's Accounts.

8.—That a Journal be published containing accounts of the proceedings, and columns for local Notes and Queries.

9.—That all papers, &c., intended for publication in the Journal shall be subject to the approval of the Committee.

10.—That the date of the Society's meetings, which may be convened for the reading and discussion of papers and the exhibition of objects of antiquarian interest, shall be fixed by the Committee, due notice being given to each member.

11.—That all matters touching on existing religious and political differences shall be rigorously excluded from the discussions at the meetings and from the columns of the Journal.

12.—That each Member shall be at liberty to introduce two visitors at the meetings of the Society.

13.—That the foregoing Rules can be altered only at the Annual General Meeting, or at a Special General Meeting convened for that purpose.

WORTHIES OF WATERFORD AND TIPPERARY.

By Rev. EDMUND HOGAN, S.J., F.R.U.I., D.Lit.

2.—FATHER PETER WADDING.

1.—His Family and Early Life.

Peter Wadding entered the Jesuit Noviciate of Tournay on the 24th of October, 1601, and there wrote in the "Album" of the Noviciate that he was born in (July) 1583; was the son of Thomas Wadding (who was still alive) and Mary Walsh (then dead); that both his parents were of gentle blood (nobiles), that he had studied humanities for seven years in Ireland, and had taken the degree of Master of Arts at Douay. (*a*) His brothers, Luke, Thomas, and Michael, became Jesuits, as did also his brothers, Daniel and Walter. (*b*) His cousins were the two brothers, Ambrose, S.J., and Luke, O.S.F.; Richard, an Augustinian Professor of Coimbra; Paul Sherlog, S.J., Archbishop Walsh of Cashel, and Dr. French, Bishop of Ferns. (*c*)

I have never read of any one family in Ireland or out of it that could equal that of the Waddings (*d*) for the highest gifts of the

(*a*) Album Novitiorum Tornaci, p. 418. I put in July as the month of his birth from a Belgian catalogue of 1611.

(*b*) Father St. Leger in his Life of Archbishop Walsh mentions Daniel and Walter, and had means of knowing, but I cannot trace them.

(*c*) See Harold's Life of Luke Wadding, O.S.F., and De la Reguera's Memoir of Michael Wadding, S.J., mentioned further on.

(*d*) See proof of their eminence in our sketches of Michael, Luke and Ambrose Wadding, S.J.

intellect; nor do I know of any city of its size at that time that produced such a number of men of great talent as did the City of Waterford. Yet, according to Stanihurst, Waterford was a dull place. However, he adds, "Yea, nathelesse, the sharpness of their wits seemeth to be nothing dulled by reason of the grossness of the air. They are, as students, pregnant in conceiving, quick in taking, and sure in keeping, very heedy and wary, loving to look before they leap, cheerful in their entertainment to strangers, hearty to one another, nothing given to factions. They love no idle bench-whistlers nor luskish faitors." (*e*)

The fact was culture was in the air, and the fathers and uncles and other relations of the Waddings were men of education, for as the same Stanihurst says, "I may boldly byde by it that in the realme of Ireland was no grammar school so good, in England, I am well assured, none better than the school of Dr. Peter White, from which as from a Trojan horse issued men of distinguished literary ability and learning—the Whites, Comerfords, *Walshes*, *Waddings*, Dormers, Shees, Garveys, Butlers, Stronges, and *Lombards*. Out of that school have sprouted such proper ympes as generally the whole weale publike of Ireland are greatly thereby furthered."(*f*)

2.—WADDING'S LIFE IN BELGIUM.—1601 to 1629.

In 1611 Father Francis Florentin sent to Rome a list of eight Irish Jesuits then in Belgium. Of Wadding he says, "He is in his 28th year, has been ten years in the Order, is in his third year of Theology; his health is now pretty good; he is a man of remarkable talent, judgment and virtue, and fit for all offices in the Society; he will be a good preacher, and good superior, and he is gifted with conversational power. As he is a man of great promise, it seems desirable that he should complete his theological studies at Louvain, before he is sent to Ireland or destined for anything else." (*g*) From the Flandrobelgic catalogues of the Jesuits, in 1611 and 1628, I find that, after having studied classics for seven years in Ireland, he studied them for two years at Douay, and Philosophy for two years

(*e*) Description of Ireland, ed. 1586, p. 24.

(*f*) Description of Ireland, p. 25. Those whose names are printed in italics were immediate relatives of the Waddings.

(*g*) Archiv. Gen. S.J.—Hiberniæ Catalogi.

there, taking out his degree of Master of Arts. Then on the 24th of October, 1601, he became a Jesuit. After a noviciate of two years he seems to have studied philosophy again, and then taught poetry for two years, rhetoric for two years. In 1608 he began the study of theology for four years, was ordained priest on the 18th of October, 1609, then taught philosophy four years, (*h*) moral theology five years, and scholastic divinity seven years before 1628. He was made a Professor of the Four Vows on the 22nd of January, 1617.

On the 19th of January, 1613, Father General writes to the Provincial of Flanders: "The Earl of Tirone has signified to us that he wishes Father Peter Wadding or Father John Birmingham to be sent to Rouen, to abide there, as it is a convenient place from which business can be transacted. We think so too, yet want to know your opinion; but send a father at once." On the 26th of January, he writes to the same: "Father P. Wadding is to be sent to Bordeaux to look to the affairs of our Irish Mission." On the 30th of March he writes to Father Wadding at Louvain: "We have weighed the reasons and difficulties your reverence has put before us as to your going to Rouen, whither we were sending you at the request chiefly of my Lord Earl of Tirone, and we have been edified by the virtue of your reverence. We are writing to the Provincial, and if he judges it to be useful, go to Rouen at once, and thus satisfy my Lord Earl. We shall not fail to recommend Irish youths for reception into the Society by the Provincial of Flanders and others." The General writes to the Provincial of Flanders: "Though you say Father Wadding is well occupied, yet all must give way before the welfare of the Irish Mission. But if his presence at Rouen be not necessary, Father Wadding can satisfy the Lord Earl of Tirone by a just excuse." On the 8th of June, he writes to Dr. Christopher Cusac, Founder and President of the Irish College of Douay: "I should wish to gratify your desire that Fathers Lombard and Wadding should not be removed from Belgium, and for the reasons you allege that Father Lombard is useful at Antwerp and that Father Wadding should be encouraged in his studies; but the first

(*h*) Six years says Sotvelli Bibliotheca Scriptorum S.J.

is wanted in Ireland, and the second must, perhaps, be removed to another country." On the 24th of December, 1620, he writes to Father Holiwood, superior in Ireland : " Fathers Peter Wadding and John Plunkett are to be sent to you from Belgium." Then in the margin of the draught of the letter is written, " Since the letter was sent, your reverence has heard that Father Wadding cannot go by reason of other occupations."*

In 1615, or some time before it, he was a professor in the college of Utrecht, where Bollandus was educated and may have become acquainted with Wadding for the first time. The Bollandists in the life of their Founder (*i*) say that Wadding got prompt and useful assistance from his disciple, Bollandus, towards the printing of his book, " De Incarnatione." A writer in Duffy's " Irish Catholic Magazine," (*j*) writing on the *Acta Sanctorum*, says: " Bollandus, on the 21st September, 1612, entered the Society of the Jesuits; and, after passing through the ordinary course, professed rhetoric during six years. One of the professors under whom he studied theology in Louvain was Peter Wadding, a native of Waterford, who had embraced the institute of St. Ignatius, at Tournay, in 1601, in the eighteenth year of his age. To this circumstance perhaps, and to the friendship and literary correspondence which were afterwards maintained between pupil and teacher, may be attributed, in part, the zeal of Bollandus for the preservation of the literary monuments of Ireland, and his warm and effective sympathy for the sufferings of her sons."

Wadding had begun to occupy a chair of theology in 1615 or 1616. According to Southwell in his Bibliotheca Scriptorum S.J., and according to Harris' Ware's Writers, p. 119, he professed theology at Louvain, Prague, and Gratz; but there is evidence that he professed that faculty also at Antwerp. For in 1620 or 1621 Bishop Rothe, of Kilkenny, in his " Vindiciæ Hiberniæ," p. 31, published in 1621, addresses him thus: " You, Peter Wadding, did

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* Archiv. Gen. S.J., Epistolæ Generalium, Anglia, pp. 57, 61, 64, 64, 68, 196. The Irish tried to get him sent home even in 1642.

(*i*) Acta Sanctorum Martii: Vita Bollandi, p. viii.

(*j*) Published in April, 1848, p. 63; the article was by Dr. Kelly or Dr. Russell, of Maynooth.

long profess divine and human letters with the admiration of your hearers; and now Antwerp embraces you as Prefect over both Faculties." Secondly, in the forenoon of the 8th of June, 1621, in the college of the Society of Jesus, a Public Theological Disputation was held on Predestination and Grace, in which that celebrated controversy that has arisen between the "Gomarists" and the "Arminians" (of Holland) is explained from five points of the Faith; and in which is further shown in what each side is right and orthodox, and in what each side conflicts with the Catholic sense. Peter Darcy, an Irishman, proposes this Disputation under the Presidency of the Rev. Father Peter Wadding, S.J. Printed by Martin Nati, at Antwerp, 4to of 23 pages. (*k*)

Thereby hangs a Dutch tale, of which I have not got Wadding's or the Catholic version. The learned Protestant, Bayle, says :— "Simon Episcopius, one of the most learned men of the sixteenth century, disputed with great vigour against Peter Wadding, an Irish Jesuit, who did him a thousand kindnesses, and who, taking advantage of his discontent, endeavoured to draw him into the Catholic Church. Wadding displayed the most captious arguments of the controversialists of his party; and without being discouraged by the answers that were given him, he changed his oral disputes into disputations in writing. He composed two letters, one on the Rule of Faith, and the other on the Worship of Images, and sent them to the refugee Professor, who did not fail to write a most solid Answer to them; but it was not published till after his death in 1644," and after Wadding's death.

Bisschop or Episcopius was born at Amsterdam in 1583, the same year as Wadding, and died in 1644, the same year as Wadding. He studied theology under Gomar and Arminius; was made Professor of Divinity at Leyden; as one of the leaders of the Arminian party he was forced to leave his country after the Synod of Dordrecht in 1618 and 1619. He retired to Antwerp and there met Wadding. (*l*) On his controversial interviews with Wadding I have

(*k*) The Latin title is given in Migne's Dictionnaire de Bibliographie Catholique.

(*l*) Freiherr's Theatrum Virorum Clarorum, Part I, p. 505; Bibliotheca Fabricii. Bibliothèque des Auteurs Ecclésiastiques Protestants, Biographie Universelle, and Feller's Biographie. They all speak of the controversies with Wadding.

only his own record, which fills 28 folio columns, interesting indeed, but naturally one-sided and unreliable; I pass over it as lightly as may be. He writes: "On the 17 of Feb., 1620, Peter Wadding came to me; told me he came at the request of the Dean of the Church of the Blessed Virgin; that he had heard about my discourse at the Synod of Dordrecht from a Scotchman who was present." Here follows a discussion covering four folio columns, from which I cull a few items. "Wadding said 'I delight in subtile arguments. . . . I apologize if I have spoken somewhat vehemently. . . . I am well pleased with this conference, and hope we shall renew it. . . . I am ready to lay before you the Catholic doctrines so clearly that a woman would understand them.' . . . He would like to send me books and other things to enlighten me, and when he spoke of his 'Theses' I knew he was Peter Wadding. The conference lasted two hours."

"On the 30th of June, about two o'clock, Wadding came to the house of M. Blerie to meet a certain nobleman lately fled from England, and who was stopping there. The nobleman was gone and I was called. . . . Wadding expressed a hope that I would have a colloquy with him in presence of the Bishop. . . . On the 10th of October I had a conference with Mr. Wadding in a garden outside the city, in presence of Mr. Uytenbogard, (*m*) and the Syndic, a Protestant. We met at 10 a.m. at the appointed spot. . . . On account of the shades of evening coming on an end was put to the colloquy." The friends of Episcopius seem to have been very proud of this business, in which their leader merely "dodged" Wadding, declining to have a public controversy with him. In "Epistles Ecclesiastical and Theological of Distinguished Men," published at Amsterdam, (*n*) Episcopius' account of the conference is given; and a letter also from Poellenburg, telling of "Praeclara illa Disputatio, eximii sermones which Episcopius had with the theologian of the Roman Pontiff." At Amsterdam, in

(*m*) A distinguished Protestant of Holland.

(*n*) Præstantium Virorum Epistolæ, pp. 603 to 613, his account of the Colloquium is given; Poellenburg's is the 367th Epistle. Philip a Limborch, who edited the above Epistolæ, at p. 279 of his Life of Episcopius speaks of the colloquy, but does not claim a victory for his countryman,

1649, was published in Dutch, "Two Letters of the learned Peter Wadding: the one on the Rule of Faith, the other on the Veneration of Images; answered by the honourable, God-fearing Simon Episcopius—translated out of the Latin into Dutch by Nicholas Borremans." (*o*)

Before Wadding left Antwerp he published a thesis "De Natura, Proprietatibus et Notis veræ Christi Ecclesiæ ex catechesi Heidelbergensi; respondente Fred. Adolpho Reuter, (*p*) 4to Antwerp, 1621.

In 1622 Wadding was Professor of Theology again at Louvain, as the "Theses Theologicæ," held under his presidency, and published, prove. (*q*) He had Bollandus as one of his pupils there. In 1625 the Flandrobelgic Catalogue informs us that he was at Louvain, and had a special talent for teaching Latin, and theology, and for conversation and all that that implied. Bollandus was also there. The catalogue of 1628, written at the end of 1627, shows that he was still at Louvain, and that he had professed theology for twelve years, philosophy for four, and rhetoric and poetry for four.

3.—Wadding is made Chancellor of the University of Prague.

Wadding went to the University of Prague in 1629, and the following account of his career there I have condensed from Schmidl's "Historia Societatis Jesu Provinciæ Bohemiæ," or History of the Fathers of the Society in Bohemia. Under the year 1629 Schmidl writes as follows:—"Father Adam Tanner, who had professed theology for twenty-two years at Ingolstadt, Munich, and Vienna, and had published twenty-seven learned books, had, by order of the Emperor occupied the very honourable post of Chancellor of the University of Prague. Our enemies maintained

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(*o*) Twee Brieven van den geleerden Petrus Wadding, &c., 4to. Wadding's Epistola de Regula Fidei and Epist. de Cultu Imaginum are mentioned at p. 48 of "Bibliothecæ Fabricianæ Historia."

(*p*) Reuter was perhaps his pupil.

(*q*) See Sommervogel's Bibliothèque des Ecrivains, S.J., under the article "Louvain."

that Cardinal Von Harrach, Archbishop of Prague, Primate of Bohemia, and brother-in-law of Wallenstein, should by right be Chancellor, and they had agents at Rome privately urging the Pope to confer the Chancellorship on that Cardinal. Yet Wadding declares in his "Refutatio Flagelli Jesuitici," that the Cardinal was always attached to our Fathers, and declared that he had nothing to complain of on their part with regard to the Chancellorship. . . . In the midst of these storms, Peter Wadding, a son of the "Urbs Intacta," (*r*) was elected Chancellor, and on the 10th of January, 1629, filled also a chair of theology. The (salt contract ?), "Contractus Salis," entered into between the Emperor and the Pope on the 22nd of March, gave rise to great controversy, and in manuscript and print, as well as in talk, our Fathers were blamed for not taking an active part in the matter. On Wadding, as Dean of the Theological Faculty, was laid the task of answering our opponents, and in 1629 he published anonymously his "Disceptatio Placida . . .," in which he cautiously and prudently defended the acts of the Pope and Emperor, and refuted the calumnies of the enemies of the Society. This opusculum of Wadding's is in the Archives of the College of Prague of the Abbey of S. Saviours. (*s*) This "Disceptatio" was attributed to the Dilingen Jesuits, and also to Father Conzen of Munich. It and Father Layman's "Justa Defensio" were attacked by "Melander," and in 1633 were defended by Father Forer. Wadding's reputation for great learning increased, and he was made Assessor to the Archiepiscopal Consistorium for defining ecclesiastical cases, and by the Archbishop's Official on the 14th of December, 1630, he was introduced and declared "Consistorial Theologian," and was the first Jesuit in Bohemia who was honoured with that title.

1631. In this year there were twelve hundred students in our University of Prague; of these twenty-eight were of the highest nobility, and all studied with ardour. On the 5th of May when Prague was threatened by the Swedes, nearly all over eighteen

(*r*) These are the words of the Bohemian writer, Schmidl, who copied from a contemporary MS. They are meant for Waterford, and were also meant to convey that Wadding kept the Chancellorship *intact*.

(*s*) Scrinio 9, Fasciculi 2 and 5. I am not sure of the word "Abbey," as I contracted the word when copying.

years of age volunteered to take arms for the defence of the city. On the 4th of November the Saxons invaded Bohemia, and our students contributed to the defence of Prague. The University property of Tuchmeritz was seized by the peasants, who carried away 4,000 sheep. Wallenstein, who was then at Prague, retired to his own domain, and Arnheim, the Saxon General, lately Lieutenant of Wallenstein, forbade any one, under pain of death, to molest him. Maradius, Governor of the city, asked Wallenstein what he would advise him to do, to which the latter said, "Do as you like." So Prague was taken, and our Fathers had to seek safety in flight.

So far Schmidl. That Wadding was in some danger is seen from the fate of two Irishmen of Prague. The learned and holy Father Patrick Fleming, of the family of Lord Slane, reached Prague in November, 1630. On the 2nd of July, 1631, Cardinal von Harrach, in presence of all the civil and ecclesiastical authorities, inaugurated a college of Irish Franciscans, and of course Wadding, the first cousin of Luke Wadding, O.S.F., was there. In November, when the Elector of Saxony approached Prague, Father Fleming, with three Irish Franciscans, sought safety in flight, and he and Matthew Hoar, O.S.F., were murdered by the Lutheran Boors on the 7th of November, 1631, (*t*) as Father Meagh, S.J., was murdered by them eight years after.

Father Fleming had been sent to Prague to preside over the Irish Franciscan College of the Immaculate Conception, which Luke Wadding, O.S.F., helped to found, and about which he wrote to Cardinal von Harrach, and his cousin Peter Wadding, Chancellor of the Ferdinand University, and Father Lamormain, S.J., Confessor of the Emperor.*

1632. Schmidl continues: While the Muses were silent at Prague the University of Olmütz elected Father Peter Wadding as Chancellor. When Prague was delivered by Wallenstein, eighty

(*t*) Father D. Murphy does not give the date. As to Father Meagh he says "Our Martyrs" 268, note "Probably a native of Cork." All contemporary authorities say he was born in Cork; was son of William Meagh or Mede, Mayor of Cork, who died in exile at Naples, in 1614.

* Harold's Life of Luke Wadding.

of ours came back at once, and as the rapacity of the enemy had robbed us of everything, some friends came to our help. I find two benefactors mentioned at the 20th of November: Bartolomeo L. B. de Lassaga Paradis, a Spaniard, who gave 24 oxen (or cows) to his countryman, Father Arriaga; and Colonel Walter Butler. (*u*)

1633. Forty professed fathers held the third Provincial Congregation. The first after the Provincial were Father Coronius, a Silesian, Father Santini, an Italian, Father Bionius, a Pole, and Father Wadding, an Irishman, the "Deputati" were Coronius and Wadding. This Congregation was held at Neuhaus, and the Chancellor of Bohemia, Graf von Slovata, (*v*) gave a grand banquet to the forty fathers of the Congregation. Our fathers of Prague were in great want after their return to Prague, but were relieved by a legacy from Herr von Gramb, an officer of Lichtenstein's regiment, and a great favourite of Tilly and Wallenstein. Wallenstein remains inactive. The pest rages at Prague and Olmütz, and our fathers assist those attacked by the pest. In this year Father Wadding, Chancellor of the Ferdinandean University, created two men Doctors of Divinity, though in the documents he abstained from calling himself so, on account of the dispute as to his title of Chancellor of the Caroline University. His admirable work on the Incarnation, approved of in Rome, came back to Prague on the 16th of August, 1633, and in the following year was published at Antwerp. (*w*)

1634. Wallenstein defeats the Saxons, plans the enlargement and fortification of his town of Sagan, and got his architect, Volcatio, to make a plan for a magnificent college for our fathers. He showed that plan to our Provincial; but died soon after. The Emperor became aware of Wallenstein's treason. On the 18th of February, Gallass, by his command, issued an order to the various regiments stating that Wallenstein was deprived of his command. Wallenstein hearing this went to Eger, where were the Nation of

(*u*) He was a friend of Father Wadding's, and he compassed Wallenstein's death, when the latter was declared a traitor.

(*v*) He must have known well Father O'More, an Irish Jesuit, revered at Neuhaus, who spent over twenty years there, and died there in 1616.

(*w*) His pupil, Bollandus, got it printed there.

Irishmen. (*x*) In Walter Butler, Colonel of (Irish) Dragoons, Lieut.-Colonel John Gordon, of Tertzky's Regiment, and Walter Lesley, Captain of the Guard, (*y*) he trusted very much as they were foreigners. He explained his immediate projects to them. They having got already the Emperor's order resolved to take him alive, as the Emperor wished, or to kill him. On the 26th of June, Quinquagesima Sunday, Gordon invited four of Wallenstein's chief officers and accomplices to dinner. While they were merry with wine, at a concerted signal, Robert FitzGerald of Butler's Dragoons, and for the day Captain of the Watch, came in with some soldiers and killed them all as quietly as he could. Then, after a consultation, Walter Devereux, Captain of the Irish regiment, went with six of his men to Wallenstein's house, broke open the door of his room, and seeing Wallenstein standing in his shirt before his bed, ran a lance through his right side killing him on the spot. (*z*) Wallenstein was always a zealous Catholic; (*aa*) educated at our College of Olmütz by Father von Pachta, he attributed his success in life to him. He hated heresy; it is true that he had Protestants at his court, but so had the Emperor. He conferred many favours on our College of Olmütz, founded our Professed House at Prague, and founded eight other houses for us. He was very familiar with priests, fond of Gregorian music, and a fervent child of the Church. In his still extant letters to our fathers, even in those written towards the end of his life, he always signs himself, "Paratissimus, amantissimus, addictissimus, totus vester, Albertus." Up to the last months before his death, whether at home or in the camp, he went to confession to our fathers. The Provincial of the Jesuits of Bohemia forbade any of his subjects to say a word in disparagement of him, and said he was not such a fool as to aim at the kingdom of Bohemia, as he could not live more than a year or two suffering as he did from gangrene in both his legs. (*bb*)

(*x*) *Sic* perhaps for Legio Hibernorum, the Irish Regiment or "Butler's Dragoons."

(*y*) Vigiliarum.

(*z*) In Balces' Latin Poems, Lib. II, Ode XIII, there are 60 verses on this tragic death, in which Butlerus, Geraldinus, and Devero figure.

(*aa*) I condense the great praise given by Schmidl.

(*bb*) Father FitzSimon, an Irish Jesuit, had known Wallenstein at Prague in 1619. See his "Life, and his Diary of the Bohemian War," by E. Hogan, S.J.

A writer named "Valerianus" charged the Society with excluding Wallenstein's brother-in-law from the Chancellorship. Our theologians answered the charge. In spite of the letter of the Emperor, the Propaganda had decided in 1631 that the Cardinal was to be Chancellor and could choose a Jesuit Vice-Chancellor whom he wished. The Father-General wrote to say that the whole thing should be given up rather than allow such arbitrary selection. Gaspar Schopp wrote an anonymous book against the Jesuits. In 1634, Wadding, Chancellor of the Ferdinand University, published "A Brief Refutation of the calumnies written against the Jesuit College of Prague, and especially with regard to the University of Prague." (*cc*) Wadding says 6,000 copies of Schopp's libel were printed, and in a letter to the Præpositus of Mount Hippolyte, near Znoym, (*dd*) he says his Refutatio was printed with the approbation of Father-General and Cardinal von Harrach. In this book he sets forth the whole history of the Prague controversy, shows the falsehood of the accusations, and attacks the anonymous scribe, whose works were burned at Madrid by the common hangman, and were censured at Rome, while the author was expelled from Austrian and Roman soil.

1635. This year, "or rather in 1636," Wadding's book, printed at Antwerp, reaches Prague. Its title is, "Tractatus de Incarnatione, Rev. P. Petri Wadingi, Waterfordiensis Hiberni, S.J. S. Theologiæ Doctoris, olim in Lovaniensi nunc in Pragensi Academia Professoris. (*ee*) It is a book of 660 pages, dedicated to the Emperor Ferdinand III.

About this time, Howard, Earl of Arundel, Ambassador of the King of England, visited our College of Prague. He admired the scholastic and gymnastic exercises of the students, said he had never seen the like, and would further the interests of the Jesuits with his own King. On the 1st of June our Fourth Bohemian Congregation was held, in which the Venerable Lancicius held the

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(*cc*) 4to printed at Nissa, with leave of the General and Cardinal von Harrach.

(*dd*) Epistola Wadingi habetur in Archivio Clem. Alm. B. Virginis Scrinio 4, Fascic, 3.

(*ee*) He suppresses "Cancellarii."

third place, while Wadding was in the fifth, and was, besides, Consultor of the Province.

1637. The Emperor Ferdinand died. He had founded ten houses of our Order, and helped many others. At his obsequies in the Metropolitan Church of Prague, Wadding, the Chancellor of the Ferdinandean University, preached his funeral oration before the assembled nobles of the kingdom, and by his pathetic eloquence drew abundant tears even from strong unemotional men. The new Emperor Ferdinand, with his brother Leopold and the whole court, came from the Castle on the Feast of St. Aloysius, 21st of June, assisted at High Mass, which was sung by Count Lippay, Bishop and Hungarian Chancellor. Then he went to the dining hall, and listened to a brief address of welcome from Father Wadding, the Chancellor. Then, while the ambassadors and the officers of his court, and the Magnates of the realm dined at his expense in the three museums of the College, his Majesty and Leopold wished to dine with our community in the refectory, and ordered the fathers of our other three houses to dine with him. Afterwards, he listened to twelve fathers of our College speaking in twelve different languages which were their mother tongues. (ff) In a farce in the college theatre a student, out of his own head, made the professors of the Caroline University the object of his fun and mimicry, but was taken by the hair of the head by a young Jesuit and put out of the theatre. The Emperor approved of this act of the Jesuit, and thus poor Chancellor Wadding was saved some trouble.

From the year 1622 raged the great controversy about the Chancellorship of the Caroline or Karl University, and it did not appear which side Rome would take. The Emperor Ferdinand II. wished a Jesuit to be Chancellor of the Caroline as well as the Ferdinandine, and would not listen to the prayers of the Jesuits in the matter; he was fighting for his "rightful authority." Wadding's "Apologia" defended our fathers' action without offending the Cardinal-Archbishop. Ferdinand the Third held to his father's

(ff) Wadding's Irish must have been rusty by that time, unless he had some exercise with the Irish Franciscans of Louvain and Prague. I omit a great deal of interesting things, even some which concerned Wadding, though he is not named.

opinion. On the 20th of June, 1638, he wrote a most laudatory letter to the Jesuits of Prague. On the 11th of July he suddenly came to that city, told our fathers that certain Regulars had tried to get Rome to prohibit our fathers from conferring degrees. He ordered them to confer degrees in his presence, which, after the preliminary examinations, was done on the 29th of July and the 30th of August, as the Roman interdict did not touch our Ferdinand University. Wadding conferred the highest degrees. Among those who defended theses publicly were Count Martinitz, son of the Viceroy of Bohemia, and Count von Kolowrat.

One reason of the Emperor's urgency was this. In 1631 the Cardinal-Archbishop, with the consent of Ferdinand II., bought a building called the Royal Hall. In this seminary students were placed in 1635, and the chairs of Philosophy and Theology were given to the Irish Franciscan Fathers, and then to others secular and regular. In 1638 the Cardinal got for this seminary the power to confer degrees, while the University were not to have such power. So writes Schmidl, and thus we see the Irish Fathers O.S.F. put against Wadding, and Luke Wadding, O.S.F., a great power in Rome, and Peter, his first cousin, of Prague, in opposite camps.

1639. Count von Tilly, on the 3rd of May, asked our students to join in defending Prague against Bannier; 500 volunteered and fortified the Emperor Rudolf's Garden, where Tycho Brahe had erected an observatory. Bannier thought there were 3,000 students there. He planted his cannon against them but killed only two horses, then he attacked another part in vain. We took prisoner his general of engineers, named Lesley. Our (Father) Alexander Bruce had been a schoolfellow of his in Scotland, and Lesley was so pleased with his kindness, and for auld lang syne, that he said he would protect our houses if Bannier took the city. Bannier was beaten off; (*gg*) our students were eight days under arms. Then the pest broke out, and our class of grammar lost thirty-eight boys, and six of our fathers died. And the last day of the year Walter Devereux, an Imperial Colonel who killed Wallenstein, died of the pest. After the death of Wallenstein he devoted himself a more

(*gg*) Father John Meagh, a Cork Jesuit, was murdered in Bohemia by the Protestant Boors, in this year, 1639.

correct life, was very much with our fathers, but was particularly intimate with Father Wadding, his Irish countryman, to whom he left a good legacy. (*hh*)

This legacy spoken of by Schmidl is not mentioned in the Itinerarium of Father Thomas Carve or Carew, (*ii*) the Tipperary chaplain of Colonel Devereux's regiment, as it was published some months before Devereux's death. But at p. 58 he says that Colonel James Butler, at his death, left to Father Wadding 3,000 "Imperials" to be distributed to the Irish poor travelling through Prag, 1,000 to his Lieut.-Colonel, Walter Devereux, just wounded at the battle of Nordlingen, 200 to the Jesuit house at Prag, 20,000 to the Irish Franciscans at Prague, 1,000 to Father Patrick, O.S.F., etc., etc.

1640. The Centenary of the foundation of our Society was celebrated at Prague . . . A crown was put to this first day by Father Wadding, Chancellor of our Ferdinand University, in a splendid Latin speech (*jj*) on the blessings conferred by God on our Society in the first hundred years of its existence. It was heard with the applause of the whole erudite audience. The celebration continued for nine days. On the 8th, Father Wadding conferred the degree of D.D., under most solemn surroundings, on Johann Winczkowsky, a parish priest of the city.

1641. The emperor orders the magistrates to prevent (by arms if necessary) the conferring of degrees in the Seminary. The Cardinal was much annoyed at this, but when he found how we had nothing to do with such orders he continued his favour towards us. As there seemed some hope of the Academic Controversy being arranged with his Eminence, and as Father Wadding, Chancellor of the Ferdinand University, had been hitherto the strongest athlete on the side of our scholastic rights, and was the object of the

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(*hh*) Insigne legatum. Devereux and Butler and Fitzgerald were educated in the Irish Jesuit College of Lisbon, where they knew Wadding's brothers, Michael and Luke. Schmidl is wrong in saying "killed Wallenstein"; Fitzgerald killed him. —E. H.

(*ii*) Itinerarium R.D. Thomæ Carve, Tipperariensis, Sacellani Majoris in fortissima juxta et Nobilissimâ Legione strenuissimi *D. Colonelli D. Walteri* Deveroux, etc. Printed at Mayence in 1639.

(*jj*) Splendido Latino sermone.

dislike of the opposite party, the General, while not doubting of his integrity and innocence, yet fearing lest his presence should trouble the expected peace, ordered his removal from Prague. So on the 3rd of July, 1641, he left for Gratz, to the very great grief of our fathers and of all the students, and even of the chief nobles of Bohemia, to whom he was very much endeared.

After his departure from Prague, the Superior in Ireland wrote to Father General, on the 24th April, 1642: "Two of our principal fathers have died, Father Duigin (of Kilkenny) and Father Lombard (of Waterford, a cousin of Wadding's), and Father Walsh, of Waterford (a cousin of Wadding's), is dying. Wherefore it seems necessary that your paternity should order to be sent to us two other Waterford men to take their places, either Father Peter Wadding from Bohemia, or his brother, Luke, from Salamanca, or Father Paul Sherlog." (*kk*) None of these distinguished men came home. Wadding remained at Gratz, but his removal did not give the Chancellorship to the Cardinal.

Ernest-Albert Graf von Harrach, Cardinal Archbishop of Prague, and brother-in-law of Wallenstein, had crowned three Emperors and three Empresses Kings or Queens of Bohemia; was Grand-Master of the Order of the Cross of the Red Star, and Co-protector of the hereditary countries of the Kaiser. He aspired to be Chancellor of one of the Universities of Prague, and he became so, and on the 4th of March, 1654, ten years after Father Wadding's departure and death, he assisted at the solemn acts by which the two Academies of Prague, the Clementine of the Jesuits and the Caroline founded by Charles IV., were united in one, under the name of the Ferdinandean, of which Father Molitor, S.J., became first rector. (*ll*)

Father Wadding was succeeded as Chancellor by Rodrigo de Arriaga, and indeed rendered such services to our Province of Bohemia that we may give his eulogy in this history. This man excelled in all kinds of learning . . . ; he taught poetry for 2 years, philosophy for 6, theology at Louvan and Prague 16 years,

(*kk* Archiv. Prov. Hib. S.J., MS. B., date 24 April, 1642; the words in parenthesis are inserted by me.—E. H.

(*ll*) Moréri's Grand Dictionnaire, and Balbinus' Hist. of Bohemia.

and was Chancellor at Prague for 13 years. At Gratz University he was the first to teach Canon Law. And while he was teaching he published several books under an assumed or his real name. . . . (*mm*) He with constancy defended the rights of the Ferdinand and Caroline Universities against prolonged attacks, relying on the justice of his cause and on God, with whom he communed constantly in prayer. To the last he practised great austerities, and distinguished himself by his spirit of humility, and of obedience to his superiors. In his conversation were combined a strength and a suavity, which enabled him to insinuate his holy thoughts into other minds. Afflicted for a long time with a painful ulceration of his feet, he bore his sufferings not only with invincible patience, but with joy. Having been esteemed by all who knew him to be as holy as he was learned, he passed to eternal life at Gratz, on the 13th of September, 1644, at the age of sixty-four, and in the third year after he had been ordered to leave Prague. This order of his General he bore with a lofty mind as he bore all adversity, hoping to receive in heaven the reward of his labours. The University of Prague placed a portrait of him in the dining hall, where it was still to be seen (in 1759 when Schmidl wrote his history, from which we have given those extracts about Wadding).

The year of his death Wadding published at Gratz a 4to volume "De Contractibus," dedicating it to Von Martinitz, Chancellor of the Kingdom of Bohemia. He calls himself an old gladiator of the theological arena.

To show the high esteem in which Wadding's writings and words were held, it suffices to point out what the celebrated Father Arriaga, who succeeded him as Chancellor, thought of him. In his published eight folio volumes of theology of about 4,500 pages, he says: "As Suarez, Vasquez, de Lugo, Wadding, and many others follow this course, I will do the same. Let us grant that Bonaventure and Durandus are on Vasquez's side; but on the other are Damascene, S. Thomas and the Master of Sentences, among the ancients, and among the moderns: Suarez, Wadding, de Lugo, and others, and their views give a far and away greater certainty

(*mm*) I omit many things which we know already. Schmidl's sketch is almost identical with that of Southwell's Bibliotheca Scriptorum S.J.

to an opinion." "This is the opinion of Suarez, Lugo and Wadding." "Wadding expressly holds this opinion, yet it is against Suarez, against Vasquez, against de Lugo." "This teaching of Wadding's is more probable." "To that difficulty about the Sacrifice, which Wadding touched on and solved, I answer. . . ." "I state the opinion of recent writers and of Father Wadding, who though he may appear not to agree with us, really does so." "I observe, as I pass on, that Father Wadding reprehends Father Conink for this, and quite justly." "Vasquez suggested this, and Wadding treats it more fully." "S. Thomas, Vasquez, Hurtado, Tanner, de Lugo, Wadding, and others hold this view." (*nn*). Here we see a good judge putting Wadding in the best company.

"Wherever Wadding lived he won great veneration by his rare talents and exemplary piety." (*oo*) The esteem in which he was held at Prague is evidenced by his portrait (or statue, "Imago") which was placed in the dining hall of the University College; at Gratz University there was in 1694, and perhaps is, a medallion-portrait of him in a place of the library set apart for Canon Law. (*pp*) Some years ago I wrote to an Irishman at Prague to look for the portrait in that city, and he would not take that slight trouble! Father O'Rorke, late Professor at Maynooth, told me he saw it in *some* convent or monastery at Prague, and that he would write about it, but he did not. I presume Waterford would be none the poorer for having paintings or statues of Peter Wadding and his cousin Luke, O.S.F., and Thomas White.

Of Peter Wadding Waterford possesses one souvenir, perhaps without knowing it. The Waterford Jesuits who held various chairs in Continental Universities, got permission from Father-General to send the books they had for their special use to the Waterford Residence. Fathers Luke Wadding and Paul Sherlock did this, as

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(*nn*) Tom. VI. p. 512, 523, 62, 63, 64, 71, 147, et passim.

(*oo*) Partout on eut pour lui une vénération singulière, *Feller's* and *Moreri's* Dictionaries.

(*pp*) Dr. Von Krone's "Universität in Gratz" ed. 1886, p. 256; Von Krone calls him a *Scot*, born in Waterford! See also Dr. Peinlich's "Geschichte des Gymnasiums in Gratz," p. 76, ed. 1869, and "Propylæum Bibliothecæ Univ. Græcensis," pp. 36 and 56. Peinlich says there were 1,300 students at Gratz in Wadding's time, 1644.

is proved by some correspondence on the subject. I presume Peter Wadding did the same, as there was among the books of our ancient Residence of Waterford, which are now in the College Library of that city, a volume of Lessius, and in it is written in Wadding's hand, "Lessius—ad usum Petri Wadingi, S.J., Waterfordiensis."

Father Wadding's own writings were :—

1.—Carmina varia et alia spectantia ad Disciplinas Humaniores 2.—Tractatus aliquot contra Hæreticos. 3.—Brevis Refutatio Calumniarum quas Collegio Societatis Jesu Pragensi impegit Scriptor famosi libelli cui titulus "Flagellum Jesuiticum," præsertim in negotio Academiæ Pragensis, 1634, 4to. 4.—De Incarnatione, 4to, 1634. 5.—Oratio Pragæ dicta in Ferdinandi III. Ratisbonensibus Comitiis in Cæsarem electi Inauguratione. 6.—De Contractibus, 4to, 1644. (*qq*) 7.—Epistola de Regula Fidei. 8.—Epistola de Cultu Imaginum, both published in Latin and translated into Dutch. Manuscripts.—A.—Thirty-six various Treatises by him in the Bodleian Library Hyperoo Bodl., number 16. (*rr*) B.—Examen et Purgatio Petri Wadingi, in Imperial Libr. at Vienna. (*ss*)

(*qq*) These six are given in Bibliotheca Scriptorum S.J., of Southwell.

(*rr*) Tanner's Bibl. Brilan, Hib. p. 744.

(*ss*) Stoeger's Scriptores Prov. Austriacæ, S.J., I, p. 385, who says there is an elogium on Wadding in Propylæo Bibl. Universitatis Grœcensis.

[NOTE.—The concluding portion of the Life of Father Stephen White, containing an account of his writings, will appear in a future No.—EDITOR.]

THE HISTORY AND TOPOGRAPHY

OF THE

PARISH OF HOOK,

CO. WEXFORD,

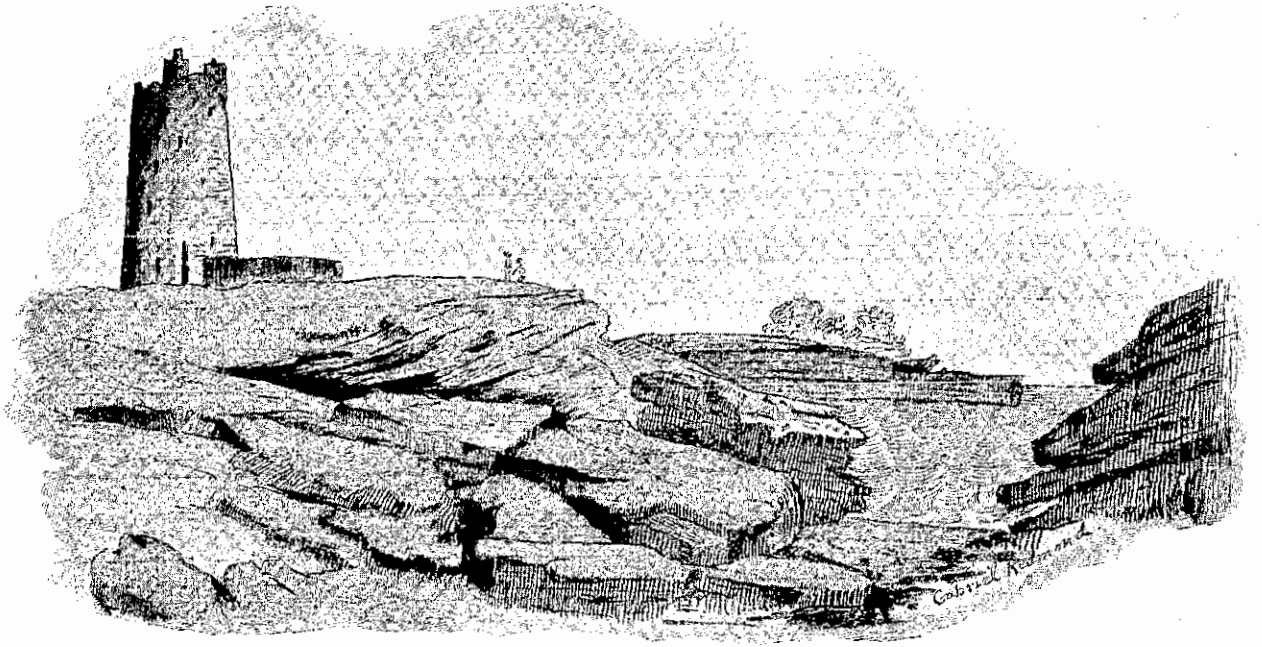
WITH A SERIES OF GENEALOGICAL NOTES RELATING TO THE ANCIENT PROPRIETORS OF THE DISTRICT.

BY

GABRIEL O'C. REDMOND, M.D., M.R.S.A., CAPPOQUIN.

There are few portions of the southern coast of Ireland that offer so interesting and attractive a field for antiquarian research, or are so rich in material for the artist, geologist, and naturalist, as the long, low peninsula of Hook, familiarly styled by its inhabitants, "the next parish to America." Any addition to the knowledge of its history and topography will, I venture to hope, be regarded as a valuable and entertaining contribution to our county literature, as, owing to the locality being out of the usual route of tourists and antiquarians, its records and traditions have not received as much attention as they undoubtedly deserve. It will be my object now to rescue them from obscurity, and although I do not feel competent to write a complete treatise on the geological features and other peculiarities of this district, I trust that the following pages will encourage a deeper study of the origin of the ruined churches, and castles, as well as of the Pagan, and early Christian landmarks, which are to be found in the parish of Hook.

The Parish of Hook, or *the Barony of Hook*, as it is occasionally designated, is situated on the S.W. coast of the County Wexford, and forms the south-eastern boundary of Waterford Harbour. It



TOWER OF HOOK, CO. WEXFORD.

Published October 6th, 1792, by M. Hooper.

is in the New Ross Union, and in the Electoral Division of Templetown. The area in statute acres of Templetown Division is 5,220 *a.* 0 *r.* 34 *p.*, and contains the following townlands:—Aldridge, Ballinphile, Ballinruan, Ballystraw, Booley, Broomhill, *Churchtown*, *Galgvstown*, Graigue Little, Graigue Great, Haggard, Haytown, *Houseland*, Kilcloggan, Knockanduff, Lambstown, Lewistown, *Loftus Hall*, *Portersgate*, *Slade*, and Templetown. Of these townlands, the Parish of Hook contains six, viz.:—Churchtown (at the southern extremity of which stands the Tower of Hook), Galgystown, Houseland, Loftus Hall, Portersgate, and Slade.

Taking, as its northern boundary, an imaginary line from Ingard Head on the eastern, to Broom Hill Point on the western, or Waterford Harbour side, the promontory which terminates in the long, low parish of Hook, is about six miles in length, and varies from one to three or four in breadth. This area includes part of the parish of Templetown, the boundary line between the latter and the parish of Hook, being situated at or about Houseland Bay, across the peninsula, to Oldtown, or Harrylock Bay. The peninsula which comprises the parish of Hook, is about three miles long, measuring from Oldtown and Sandeel Bay to the Tower of Hook, and is entirely formed of crystalline and carboniferous limestone, terminating in the well-known "Point of the Hook," and presents to the waves an indestructible sea-board, which has thus preserved for ages the long, low, and narrow tongue of land of which I am about to treat. Camden and other historians assert that this point of land is the locality called by Ptolomee, "Hieron, *i.e.*, Holy." The following extract is from Camden's account of the County Wexford, 1586:—"This very Promontarie (Hook) Ptolomee called Hieron, that is Holy, and in the same signification I would make no doubt the inhabitants also called it. For the utmost towne thereof, at which the Englishmen landed, and set first foot on this Islande, they named in the native language Banna, which soundeth all one with Holy."

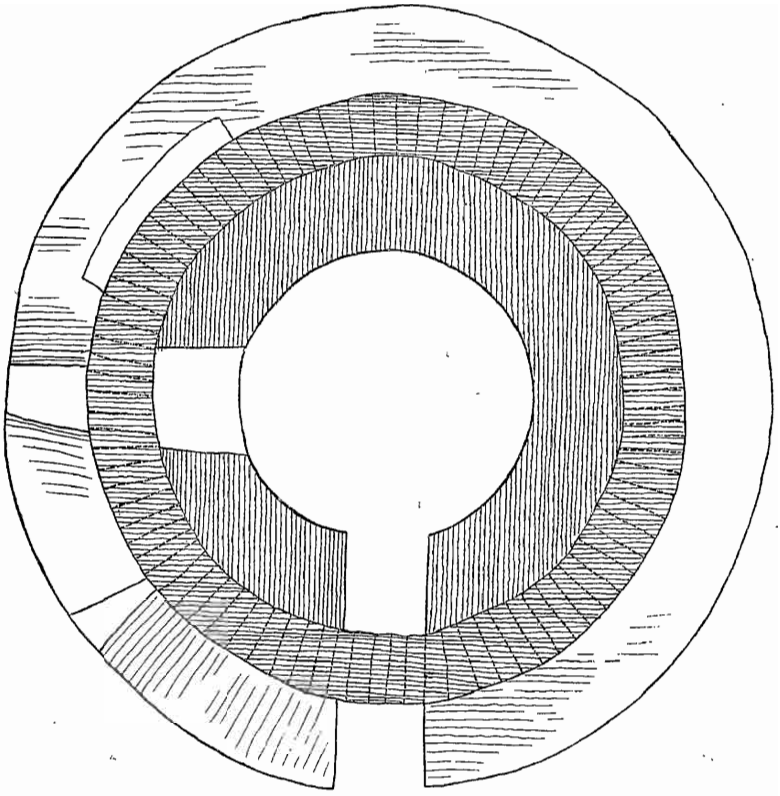
However, Camden is not quite consistent in his identification of the Holy Promontory, for we find him designating Carnsore Point also by that title: "From this Holy point (Carnsore) the shore turning Eastward runneth forth along Northward," etc.

Camden's Hibernia is accompanied by a folio map, in which mountains, rivers, sea margins are in excess, whilst names of places are comparatively few. The "*Weiyshford Comitatus*" contains only the following names:—"Fethert, New Rosse, Castell-Browne (apparently Taghmon), Weisford, Clonmens, Carrick-Castell, Fernes, Hamon-Castell (*a*) (Clohamon), and Arcloe." The entrance to Waterford Harbour is only marked as "Birgiflue-Ostium" presumably, "the mouth of the river Barrow?". The line of coast from Carnsore to Greenore Points is designated in letters "*Sœcrum Promontarium.*"

The chief object of attraction on the Peninsula of Hook, which a glance at the map will show forms the south-eastern boundary of Waterford Harbour, is the ancient and very remarkable Tower of Hook, or Hook Head Lighthouse, which, after the lapse of centuries, still illumines the adjoining perilous rock-bound coast by its hospitable and friendly beacon light. The accompanying sketch of the Tower as it stood in 1792, and the plan of its interior, which I have taken from plates in "Grose's Antiquities of Ireland," page 48, are faithful reproductions of the original drawing by Barralet in the collection of the Right Honourable William Conyngham. They will be studied with all the more interest in consequence of the *disguised* condition of the famous old beacon, converted as it now is into the semblance of a *recently* erected lighthouse; its venerable exterior concealed under a coat of very uninteresting paint, like a vain and elderly dandy who studies the art of making up young. In connection with these drawings the following account of the structure is given by Grose, who, it seems to me took very little trouble to ascertain its true story. "The Tower of Hook is situated in the Barony of Shelburne, (*b*) Co. of Wexford, on a long neck of land, which forms a peninsula, and makes the Western [*sic*] *recté* Eastern entrance to Waterford Harbour. It is an antient

(*a*) Clohamon-Castle, built by the Kings of Leinster and the Redmonds of the Duffry.

(*b*) Shelburne, Co. Wexford.—A Barony on the south-west coast of Wexford. The word is derived from ꟾIOL, siol (pronounced shiel), meaning seed or progeny, and Brain—Siol-Brain (O'Heerin), the progeny of Bran. We find the same root in Shillelagh and Shelmaliere, Co. Wicklow—Siol-Elaigh, the progeny of Elach, and Siol-Maliere, the descendants of Maliere or Maoloughra. The Barony of Shelburne was the ancient territory of O'Duibhgin, probably O'Dugan, chiefs in Shelburne.



PLAN OF THE TOWER OF HOOK.

SCALE OF FEET.

5 10 20 30 40 50

Published May 6th, 1793, by M. Hooper.

CREST OF THE FAMILY OF REDMOND,
OF THE HALL AND THE HOOK.

circular building, founded upon a rock pretty high above the swell of the sea; surrounded by precipices on one side, and shelving rocks upon the other. The walls are of amazing thickness, with stairs in them to the top. The construction and figure seems to me to be Danish, and of equal date with Reginald's Tower mentioned in Waterford, and similar to other Danish round towers dispersed over the kingdom. Its being made to serve as a Lighthouse is but a modern application of the structure. Tradition ascribes it to a Rose Macrue, *sister* of Strongbow. *Another tradition, and more probable, is that this lady enclosed the town of New Ross with a wall about 1310.* Her monument is in the Church of St. Saviour at Ross. Her hair is reticulated round her forehead in a manner formal and unbecoming. On her breast appears a solitaire from which an ornament is pendant."

So much for Mr. Grose's very meagre and inaccurate account. I think I shall be able to prove that it was used as a lighthouse for many centuries, and I am at a loss to understand how he could have been so ignorant of the fact. Regarding the traditional story of Rose Macrue, as she is styled in the above extract, I shall have more to say later on; sufficient now to point out a ridiculous anachronism into which Grose falls by making a *sister* of Strongbow, who died in 1176, surround the town of Ross with a wall about A.D. 1310—*one hundred and thirty years afterwards.* However, as "from evil cometh good," so from these rather disjointed and careless statements the spirit of truth may possibly be evoked, and I shall therefore bear them in mind, and endeavour to weave a more rational historical web, founded upon fact and aided by theory and traditional lore.

The Tower of Hook as it now stands, is to all appearance an ordinary modern Government lighthouse, but we must recollect in honest acknowledgment of the weather-beaten, salt-encrusted *old Tar*, that underneath the shabby coat of modern paint there lives a heart of solid early Anglo-Norman architecture, which has for many centuries withstood the wild Atlantic waves and storms, and the vicissitudes of strife by land. To those who may perchance be ignorant of the great age of the Tower of Hook, a glance at the drawing from Grose will banish the idea that it is a modern

construction. The *exact* date of foundation of this venerable guardian of the coast has not been ascertained, and it is much to be regretted that more authentic records of it are not as yet forthcoming. I shall, however, in the following pages, seek to throw some new light on the beacon and its past, which may, and I trust will, aid in rescuing its history from the mists of traditionary fancies in which, to many, it is shrouded. To arrive at any conclusive facts regarding this subject it will be necessary to glance at the Danish period of Irish history. It is well known that the Ostmen or Danes were a maritime people, sea-rovers, and dwellers on the coast. They were a thriving, industrious, and commercial race too, *trading extensively by sea*, while on land they maintained in their seaport towns an independent and sovereign authority, frequently devastating and terrorising the adjacent country. Long before the Anglo-Norman Invasion the City of Waterford was a city of the Danes. When the Northmen first invaded France under Rollo (son of Rögnwald, or Raungwalder, a Norwegian Jarl, who was Count of Mœrc and of the Orcades), Normandy was granted to them by Charles the Simple, and there they settled. Some among them, however, brooked not the life of husbandmen and cultivators of the soil; they preferred war and conquest, and accordingly they departed *in a great fleet* in quest of adventure and renown. It is said that they first landed in the country of the Picts, from whence they proceeded to the mouth of the Severn, and spoiled the North Welsh everywhere by the sea-coast. They were, however, defeated, and two of their chiefs, Ottar's brother and Harald slain. (*c*) Ottar himself, who is said to have been the great-grandson of Rollo, (*d*) proceeded then to South Wales, and thence to Ireland, and with a *great fleet* of foreigners came to Waterford (*e*) (then called by the Irish, "Loch Dachaech"), and placed a stronghold there in 912. In the following year great and frequent reinforcements of foreigners arrived in Loch Dachaech, and the lay districts of Munster were constantly plundered by them. I have no intention

(*c*) Saxon Chronicle, Caradoc, 911—"Rahald (Harald) was slain," p. 45.

(*d*) Probably the son of Nidbyarga, granddaughter of Rollo, by Helgi, a descendant of Cearbhall, and relative of Aulaf of Dublin.

(*e*) Annals Four Masters, 912.—"Loch Dachaech," the Irish name for Waterford.

of entering into a detailed account of the Danish occupation of Waterford. It will be sufficient for my purpose here to say that the story that three brothers named Aulaf, Sitric, and Ivar built respectively the cities of Dublin, Waterford, and Limerick, is not founded on fact, and there is no record of a Scandinavian King in Waterford until about the year 903. From this period until the arrival of the English, they advanced in wealth and commercial prosperity, and *they were absolute masters of the City of Waterford* until Henry II banished them, and assigned them a place outside the town walls to dwell in, where, in 1310, they built what was then called the Ostman town of Waterford.

Now, during their sway in Waterford, these hardy settlers, according to their custom, built ships, and organised a fleet of vessels for the purposes of trade, plunder, and self-protection. Commercial activity no doubt existed along the coast, viz., in Waterford, Wexford, Dublin, Carlingford, and Strangford, (*f*) and the Northmen who occupied these towns aided each other by supplying ships and men, when threatened by sea or land. Thus their principal sea route (for they had only Limerick and Cork on the west), whether for purposes of peace, plunder, or pastime, was towards the east, the coast of Brittany, Wales, the east coast of Ireland, to North Britain, and oftentimes to their native Norway and Denmark. Is it not reasonable to surmise that these sea-warriors accustomed to the vicissitudes of a wild ocean life, understood the necessity of protecting their warships and merchantmen from the dangers of a perilous and rock-bound coast; and that they soon erected on the most prominent headland a Signal Light, rude and primitive in construction doubtless, but sufficiently powerful and reliable to warn the approaching vessel from off the hidden rocks. Take up a map of Ireland and examine the south-eastern coast attentively. The most prominent headland from Carnsore Point to Helvick Head, is the Point of the Hook, and it commands, perhaps the most dangerous coast line in the British Islands. Here, then, I say, upon the extreme projecting limit of the long, low

(*f*) These are the five Scandinavian "fiords:" Carlingfiord, Wexfiord, Waterfiord, Strangfiord, and Ulricfiord, so long unknown until the Rev. W. Reeves, D.D., identified it as Larne Lough.

peninsula, the fierce and hardy Norsemen erected their Beacon Light. None but the Danes of Waterford had, at the time of which I write, any peculiar interest in illumining at night that particular locality. The Danes possessed Waterford City, 15 miles up the river, and to carry on their commerce, to obtain egress by water to the open sea, they must have commanded the coast line at both sides of the harbour, from Credan Head on the west and the Hook on the east. As a matter of historical fact they conquered all the maritime district of the County of Waterford bordering on the harbour, which to this day retains the name of Gaultier, *i.e.*, "the land of the Galls or Foreigners." In the same way, and for a similar purpose, they annexed, in my opinion, the tract of country extending from the confluence of the Suir and Barrow to the extremity of the Peninsula of Hook, thus protecting their shipping from the native Irish on either side of their harbour. In the parish of Hook there is a townland which retained the name of *Gallstown*, now Galgystown, showing a Danish origin similar to Gaultier on the opposite side. The early or primitive Danish structure which served as a warning light, was probably a rude erection of stone, earth, and timber, firmly built and sufficiently durable to withstand the fury of the elements, and elevated to a considerable height so as to cast its friendly reflection two or three miles out to sea. An iron basket surmounting a strong upright post topped the building, and this was filled nightly with combustible material: wood, charcoal, and tar, and kept alight till morning. This structure, known as a Fiery Beacon, and sometimes called a Cresset or Bael Fire, (*g*) was adopted by the Redmonds as their crest—the Hook district being part of their feudal estates—and is still borne by the representatives of that Anglo-Norman family. I subjoin an etching of the Beacon, showing, in addition, the ladder or notched pole leading to the top. Thus far I ascribe the origin of the Tower of Hook to the Danes. Dr. Ledwich, in his "Antiquities of Ireland," attributes it to the same people, but he allows us to infer that they built the solid round tower, which still stands a silent proof

(*g*) Probably in early Pagan times these beacons were dedicated to Baal or Bael, the god of fire.

of skilful architects in the long ago. In 1003, Reginald, son to the Danish King Jarrus, (*h*) built the Tower on the Quay of Waterford, which still retains his name. It is considered by eminent authorities to be the only building that now remains as a subsisting memorial of Danish rule in Ireland.

But I incline to the belief that the original Tower of Reginald the Dane, was by no means so perfect in its architectural peculiarities, and that the present frowning fortress was remodelled, and rebuilt, about the beginning of the 13th century. It was subsequently renovated and augmented by the Normans, and it is worth noting that in formation and dimensions it bears a striking resemblance to the Tower of Hook. The Danes erected the fortress on the Quay of Waterford to protect the city; they established a beacon on the Point to guard their shipping, but that either one or the other originally presented architectural features such as they now possess I think highly improbable. Nay, I will even assert on positive grounds that the circular donjon Tower of Hook, with its winding staircase from base to summit, a height of 139 feet, was not standing when FitzStephen landed at Bag-and-Bun, nor when Raymond le Gros, in the following year, threw up entrenchments there, and rendered the spot for ever famous; nor later still when Strongbow and Henry II sailed up the harbour to the city. The hospitable Beacon Light no doubt shone on the Earl's and King's ships, as they rounded the rocky and dangerous point of land. (*i*) The tower was not erected until some years subsequently, to serve not only as a Light Tower, but as a fortress as well, to guard their newly acquired possessions, from the combined attacks of the defeated Irish and Danes. If a fortress similar to Reginald's Tower stood on the peninsula at the time of Strongbow's invasion, it is improbable that the Normans would pass it by without securing it for the defence of the harbour. No reference to it is made by

(*h*) In 913 Reginald or Ragnall, grandson of Tinhar, and son of King Aulaf of Northumberland, settled at Waterford, and claimed dominion over the foreigners of that city and of Limerick. He was probably the grandfather of Reginald, who, in 1003, built the Tower which bears his name.

(*i*) Hovenden says that in 1171 Henry II collected a large fleet and ordered it to assemble at Milford, near Pembroke. He got together a large army of horse and foot, and came to Pembroke to meet his ships, and with his army he embarked on Saturday, 16th November, 1171. On the 17th (Giraldus and Matthew Paris say 18th) he landed at Crook, on the Waterford coast.

Giraldus Cambrensis, and if it existed, such a remarkable looking edifice would have assuredly attracted the attention of contemporary writers. I therefore incline very much to the belief that the *date* of foundation of the Tower must be sought for within the first half century after the Anglo-Norman Conquest (or rather Invasion), and very probably about the year 1200. Shall I tell you now, learned readers, who it was that built the Tower of Hook? A positive statement regarding a subject hitherto looked upon as inaccessible to historic fact, requires a recorded proof, and this I am now prepared to afford.

The Tower of Hook, as it has been for many centuries called, was *built by the Custodian and Chaplains of St. Saviour of Rendenan.* To verify this let me quote two convincing entries in the volume of Sweetman's Calendar of Irish Documents for the years 1171-1251, published in the Roll Series:—

"No. 2811. February, 15th, 1245-1246.—Mandate to William de Cheeny and Master Gervase de Pershore, custodees of the lands which belonged to Walter, late Earl of Pembroke, in Ireland: to cause *The Custodian and Chaplains of St. Saviour of Rendenan* to have such maintenance in money and *otherwise* as they had of the Earl's *gift* in his life time, with all arrears due to them from his death. Reading." [Pat. 30. Hen. III, m. 7.]

"No. 2872. April 16-26, A.D. 1247.—Mandate to John Fitz-Geoffry, Justiciary of Ireland, that so long as the lands of Walter, late Earl of Pembroke, shall be in his hands, he shall cause *The Custodian and Chaplains of St. Saviour of Rendenan, who there built a Tower as a Beacon for ships,* to have out of the issues of these lands a maintenance in money and otherwise with all arrears due to them." [Pat. 31. Hen. III, m. 6.]

These are two very interesting records, and as they have never been published in an attainable form before, doubtless they will be so considered by the inhabitants of Co. Wexford as well as of Waterford, who cherish every fact and tradition relating to the county history. It will be necessary now to sift these extracts and ascertain their value. One fact gleaned from them is beyond all dispute, viz., that the Tower of Hook was built as a *beacon for ships* before the year 1247. What a pity the scribe did not mention the

exact date of its erection, and also record the name of the Custodian of St. Saviour's. However, with some consideration we can utilize these records so as to ascertain (1) where was the locality named Rendenan situated? (2) Where was the Church of St. Saviour? (3) Who were the Custodian and Chaplains of St. Saviour?

To the first query I am prepared to answer that Rendenan is identical with the Point of the Hook; that it was so called before the Norman Invasion, and retained that designation until certainly the end of the 13th century. For a verification of this statement I cannot do better here than quote a learned dissertation on this subject by the late Rev. James Graves, whose loss to archæology all deplore. Writing in the Journal of the Kilkenny Archæological Society, he says, referring to the Parish of Hook:—"Although I have long felt a peculiar interest in everything belonging to "the next parish to America" as the inhabitants in familiar conversation term their native district, yet it so happens that I had my attention more particularly drawn to its history, and especially to the etymology of its name, by parties interested in ascertaining the exact line which should separate the jurisdiction of the harbour authorities of New Ross and Waterford. It was well known that Hook Point and Credan Head were the boundaries of the harbour, but strange to say the name of Hook is nowhere mentioned as a boundary in the charters granted at various periods to the municipalities of Ross and Waterford, and the constant rivalry which existed between these two ports produced charter and counter-charter in quick succession, as the bribes or influence of the rival corporations swayed the "back-stairs" influence of those olden days. In the year 1226 King John gave a charter to his liegemen of Waterford, granting them "all the City of Waterford, with the appurtenances and the *great port* of the same, which enters between Ruddybank and *Ryndowne*." About 1230 Henry III confirmed this grant, and as "Ross-ponte, a port belonging to a subject (being within the bounds of the great regality of Leinster, that Imperium in Imperio, possessed by the Earls of Clare and Gloucester in right of descent from Strongbow and Eva), was *then rising into notice*, and promised to bear away the palm from the royal municipality, Henry strictly forbids merchants from unloading their ships at Ross, which

the citizens of Waterford had showed was frequently done to the very great loss and damage of his said City of Waterford."

Subsequently, however, the men of Ross found means to incline the royal balance in their favour, for in the year 1377 we find Richard II issuing his royal letters giving permission to merchants to load and unload as well at the Port of Ross, as at Waterford, (his grandfather, Edward I, had issued his kingly edict in 1275 that Waterford alone should be the depôt for all merchandise), and this liberty is specially granted to all ships and boats "passing through the water of *Randouan*," which said water of Randouan is that which holds its course between *Randouan* and *Rudibanke*, which the charter specially particularizes as being the bounds of Waterford Harbour, indicated by the prohibitory edict of Edward I. James I confirms Ross in this privilege, his charter ordering that "all vessels which shall enter or go into the great port or haven between *Ruddibank*, in our said County of Waterford, and *Rindoyan*, *in our said County of Wexford*," may freely discharge at Ross. His son, Charles I, in the second year of his reign, again, however, threw the weight of the royal sceptre into the Waterford scale, enjoining "that all manner of ships, vessels, boats, and craft whatsoever, which shall go into and enter the great port of Waterford, between Ruddybank and *Rindown*, may load and unload at the Key of the City of Waterford, and nowhere else."

Whilst again, when in 1687 James II favoured Ross with an extension of its privileges, erecting it into a city, with Mayor and Recorder, etc.; the same terms *Rindown* and *Ruddybank* are used to designate the headlands of Waterford Harbour. The charter of James I having fixed the locality of *Rindoayn* as being in the County of Wexford, I at once perceived that it *must be identical with Hook Point:* but how to extract the latter from the former (notwithstanding that admirable canon made and provided for all antiquaries, viz., that as a vowel stands for anything and a consonant for nothing, any one word may be transformed into any other), rather puzzled me. As to the first syllable of the olden name there was no difficulty; Rinn in Irish means a point of land running out into the sea, being identical with the Greek *rin*, *i.e.*, a nose; and the Norse term, ness, has the same meaning, and is similarly applied; but what to

do with *doayne*, *down*, or *dowan*, the second portion of the name, was the question. In this dilemma I applied to that charitable assistant of all distressed antiquaries, Dr. O'Donovan. Nor was I disappointed in my expectation of relief. I received a prompt reply, in which the Doctor says: "In my opinion Rindoayn is an anglicised form of Rinn-dubhain, *i.e.*, Duane's Point, and was so called after St. Dubhan, a Briton, treated of by Colgan and all the Calendars under the date of the 11th February. It is a fact that a vast number of false translations of Irish names of places have been made, and are now established in many parts of Ireland, as Freshford, from Achadh-ur, etc., and Hook may have become the English name of St. Dubhan, although the proper translation would be *nigellus, a black little man.* We have it still in the surname O'Dubhain, now anglicised Duane and Downs. A notion, however, prevails that the Tower of Hook was called after a certain Mr. Houlke, who built it shortly after the time of Mrs. Rose MacCrew, but this is one of those vulgar Anglo-Irish traditions, which, in my opinion, are far below the level of the real Irish ones. Another silly legend of this description introduces Strongbow as saying "I must take Ireland by Hook or by Crook," assuming that Hook was the name of the place in Strongbow's time! The truth seems to be that *Hook* was the Barony of Forth name for *St. Dubhan*, who was a Briton of royal extraction. The Irish word *dubhan*, as a common noun substantive, means *a fishing hook*, hence probably the origin of the metamorphosis. Having also submitted my difficulties to Herbert F. Hore, Esq., of Pole Hore, Co. Wexford, a gentleman whose ample collections of County Wexford history would well qualify him to be the historian of the county, I received from him the important information "that by the Patent Roll, 34, Henry VIII, it appears that St. Dowan was the patron saint of Hook." By this combination of testimony, totally independent of each other, the question may be considered as finally set at rest. It cannot, however, but be acknowledged that the transformation of *Rindoayn* into *Hook Point*, is one of the most curious philological metamorphoses that could be imagined, and I may, perhaps, be excused if I endeavour to trace the process by which it was effected. When Robert FitzStephen and Maurice de Prendergast landed at Bannow

in 1169, with a handful of knights and archers, and later still, when Strongbow disembarked a more imposing yet still small force on the west coast of Waterford Harbour, the eastern headland that shut in the estuary from the waves of the outer sea, was no doubt known as *Riun-dubhain*, and understood to mean St. Dubhan's Point, and so it continued to be until the English colonists gradually gaining ground the Irish traditions as gradually wore out. Still the knowledge of the Irish language was not effaced, and although St. Dubhan was forgotten, it was yet known that *dubhan* meant a fishing hook, and at that period *Rin-dubhan* was translated by the Irish speaking fishermen to the Saxon settlers as the "Point of the Hook." Gradually the Irish language departed in the wake of the Irish traditions; everything was forgotton, as well relative to St. Dubhan as to the implement called *dubhan*, and the promontory came to be known only by its falsely translated title. In charters which notoriously copy each other, the old name was indeed preserved, but we see by the pages of Stanihurst that Houlk or Hook was the name by which the POINT and its Light Tower were popularly known in his day, and *probably for some generations* before the era of that quaint and graphic, but I very much fear highly imaginative historian." (*j*)

In King John's charter, dated 1226, the locality is called Rindowne. In the extract from Sweetman's Calendar which I have given, it appears "Rendenan," A.D. 1247, and in the list of Abbeys and Religious Houses at the end of the volume, it is called St. Saviour's of Rendeuan, or Rendenan. In 1377 the name is spelled "*Randouan*," and later again in the reigns of James I, Charles I, and James II, it is called *Rindoayn* and *Rindown*. They all refer however to the same locality, and accepting therefore this conclusive evidence that Hook Point is identical with *Rendenan*, it follows to demonstration that the Tower was built some time previous to 1247 [the date of the mandate to John FitzGeoffry, Justiciary of Ireland], by the Custodian and Chaplains of St. Saviour

(*j*) Ruddybank, the other locality mentioned in the charters, seems to have been the English name for Credan Head, derived from its red sandstone cliffs. There is, however, immediately opposite Hook, on the Waterford coast, a promontory called "*Red Head*," which may be the ancient boundary of the harbour, rendered in the charters Ruddybank, etc.

of Rendenan, *alias* Hook. We have the authority of the Patent Roll of the 31st Hen. III for this. The peninsula began to be known as the Hooke probably about the beginning of the 14th century. We find a grant in 1370 to Henry FitzPhilip Corkensis of a messuage, a mill, and three plowlands in *Le Hoke*, with the homage and service of the free tenants, etc. Here we find the Norman-French prefix Le, showing that the Anglo-Norman colonists converted the Irish nomenclature into a semi-French, semi-English designation, which gradually became further anglicised until it assumed its present form.

[TO BE CONTINUED.]

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

BY REV. P. POWER, F.R.S.A

BARONY OF DECIES WITHOUT DRUM—*Continued.*

DUNGARVAN.—Accepting as *fact* a *conjecture* thrown out by Colgan, (*a*) later writers like Archdall, Harris, and Smith—followed by the compilers, Lewis, Ryland, etc.—have concluded that Dungarvan is the Achadh-Garbhain of the Martyrologists. Garvan, who is thus without sufficient justification claimed as the founder of Dungarvan, and who certainly founded the monastery of Achad-Garvan sometime in the seventh century, was a disciple of St. Finbarr, of Cork. He is commemorated as "Garvan, Abbot of Achadh," in the Martyrology of Donegal under March 26th, but the Tallaght Martyrology does not mention him, at least under this day. As Dr. Lanigan, with his usual acumen, points out, (*b*) the conjecture of Colgan is weak; *achadh* and *dún* are by no means synonymous—one means a *field* and the other a *fort*. Dungarvan, therefore, Lanigan contends, owes its origin in all probability not to Garvan, an ecclesiastic, but to a chieftain namesake who erected his earthen *dún* on or near the site of the present town. It is in fact improbable that Dungarvan had any monastic establishment except the Augustinian Friary of Abbeyside, *pace* the statement to the contrary of Archdall.

Attention has not, as far as the present writer's knowledge

(*a*) "Acta Sanctorum Hiberniæ," p. 751. . "Ecclesiam rexit (Garvanus) olim Achad-Garbhain dictam quæ *forte* est quæ postea excrevit in oppidum maritimum Australis Momoniæ *Dun Garbhain* appelatum."

(*b*) "Eccl. Hist. of Ireland," vol. ii, p. 318 (note) ed. 1829.

goes, been directed to the fact, which is sufficiently remarkable, that the ancient church of Dungarvan stood without the town walls. The town wall ran along the north side of the present "Dead Walk," and from this the church must have been distant, on the outer or southern side, more than fifty yards. When or by whom the church was erected there is no evidence before the writer to show. The first reference to it is in the Papal Taxation of 1302; here it is rated at £26 10s. 4d., of which the tithes amount to £2 12s. 4d. During the Cromwellian investment or occupation of Dungarvan in 1649, the church, which, according to Smith, (*c*) was a large building with a high tower, was completely demolished. On the site of the chancel of the pre-Reformation edifice thus destroyed a new church was erected in the early part of the last century. (*d*) This second church was taken down in 1827, when the present church, incorporating portions of its century-old predecessor, was built, as an incised stone in its western gable testifies. The stone in question bears the legend roughly incised, "J. H., B. B., & C. W., 1827," the letters being initials of churchwardens. A view of the second church is to be found in Smith, and another sketch is given in an old map of Dungarvan, dated 1760, and now in the possession of Mr. O'B. Williams. Both views represent the church as furnished with a tower at its western end. A careful examination of the masonry of the present church suggests the idea that its south side wall differs in structural character and in age from all other portions of the building. Measurement of the thickness of this wall as compared with the thickness of its neighbours, the north, east, and west walls, confirms the impression, showing it to be thicker by about six inches than the latter. Clearly this south wall is the oldest portion of the structure, and almost certainly it is portion of the second church incorporated, because of its soundness, in the present building. It is just possible of course—though perhaps not very likely—that the south wall is a remnant of the church battered down by Cromwell. At any rate it enables us to identify with certainty the site of the pre-Reformation church, and assuming the

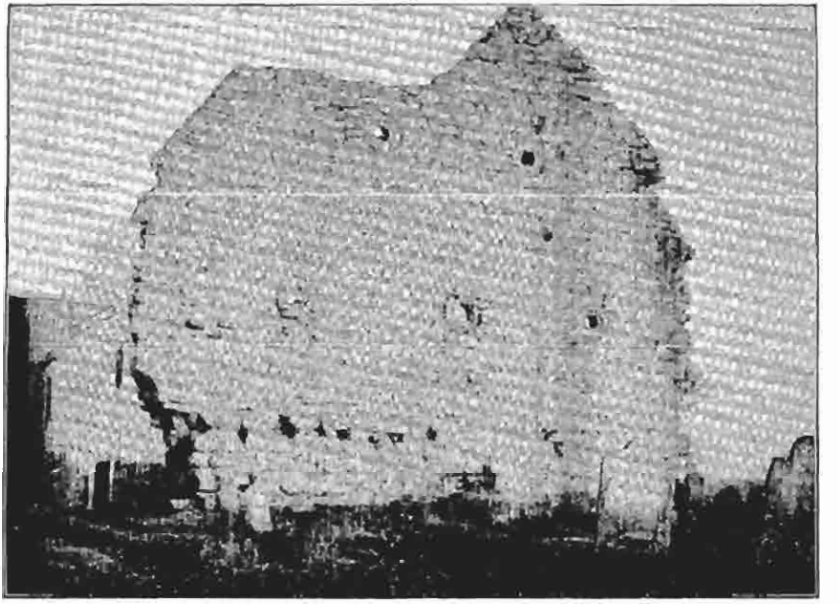
(*c*) Hist. Waterford, p. 88. (Ed. 1746.)
(*d*) Ibid.

statement of Smith as correct, we can pretty accurately locate the site of the original edifice. Aligning now our south wall with the "holed gable" standing detached some 24 yards to the west, a suggestive discovery is made—namely, that a continuation of the wall would meet and fit in with the south-east angle of the gable. Was the holed wall then the west gable of the original church? First let the holed gable be described. Briefly, it is, as the accompanying illustration from the writer's negative shows, a singular and ancient piece of detached gable-like masonry, standing in the present cemetery, and measuring about 29 feet in length by 30 feet high. Apparently it is the west gable of some building long since destroyed. Far the most striking feature of the ruin is the series of five circular opes by which it is perforated. These latter are each 10 inches in diameter on the outside, and are dressed with cut and plainly moulded sandstone, the circle in each case being composed of four pieces. Internally the opes, which splay widely and retain their circular shape, are arched above with flagstones, while the lower semicircle is of chiselled sandstone. Built into the wall on the interior is a small, much worn bullán of soft white sandstone. Anent this remarkable structure and its original use, etc., much controversy has raged. Dr. O'Donovan (*e*) started the theory that it formed portion of the Leper House of Dungarvan alluded to by Archdall. A second theory maintains that our wall is the remains of a lighthouse, but unfortunately for this theory all the lights here, at least those now remaining, point inland. Fifty years ago, according to O'Donovan, (*f*) local tradition pointed to the holed wall as part of the ancient church, and its position taken in connection with the testimony of Smith above quoted is evidence very strong indeed in favour of the traditional theory.

Surrounding the ruin is a cemetery of considerable extent, but, contrary to what one should expect, it does not contain many monuments of great antiquarian worth. The following are the chief inscriptions of interest which a fairly careful search brought to light:—

1.—A broken flagstone, lying flat and partly buried in the

(*e*) Ordnance Survey (Waterford) Correspondence MSS., Royal Irish Academy.
(*f*) Ibid.



THE HOLED GABLE, DUNGARVAN.

earth, about three yards to the east of the holed gable, has the following in Roman capitals:—

HERE LIES THE BODY
OF REV. GARRET CHRI(S)
TOPHER P. PRIEST OF
DUNGARVAN WHO
DIED THE 27 8BR 176(3) (g)
AGED 73 YEARS.
REQUIESCAT IN PACE.

2.—An altar tomb within what was the nave of the ancient church, and slightly to the south-west of the monument last described, has in small letters—

Here lieth the Body of Mr. Patrick
Longan who Departed this life 10br
the 4th 1732 aged 39 years.
Also the Body of M— Mary Longan
who Depd this life February the 8th
1737 aged 18 years.
Also the body of Mrs Lily Longan his wife
who depd this life October the
21st 1771 aged 7— years.

3.—Leaning against the holed gable at its south-east angle is a standing stone with the following curiously divided inscription in Roman capitals—

HERE LYETH
THE BODY OF
ELLENOR
MEADE WHO
DEPARTED
THIS LIFE
THE 4 DAY
OF JANUARY
1757 AGED 55
YEARS.

HERE LYETH
THE BODY OF
BRIDGET
MEADE
WHO DEPA
RTED THIS
LIFE 2 DAY
OF APRIL
1756 AGED
24 YEARS.

4.—Another standing stone near the north-east angle of the gable has in Roman capitals the name

MEARY O'BROYAN

the owner of which is recorded to have died in August 1749.

5.—Lying flat and partly buried within what must have been the nave of the church, in the hypothesis that the holed gable was the west wall of the latter, is a slab ornamented with a cross in

(g) The 3 is doubtful.

relief, and showing the following inscription which runs around its edges on three sides only—

a.—HIC JACET EDUARDUS
b.—STEPHENSON EX NOBILE ET ANTIQUA QUAM
ANGLORUM QUAM HYB
c.—ERNORUM STRIPE
d.—NATUS . OBIIT AN
e.—1610 DIE 2° NOV
f.— EMBRIS

The three last lines of the foregoing are continued on the face of the stone parallel with the line on the base edge. The fact that the fourth or (present) north side is uninscribed proves that the stone was designed to fit against the north wall, whence, presumably in the Cromwellian disturbance, it was detruded.

6.—A large altar tomb near the south-west angle of the modern church is inscribed in small letters—

Here lieth the Body of David
Coghlan of Carriglea Esq^{r} who
Departed this Life the 7th day April
1763 Aged 47 Years, &c., &c.

7.—A small standing stone midway between the holed gable and the south or sea fence bears in Roman capitals the following legend—

HERE LYES THE
BODY OF MARY
MORISON WHO
DEPARTED THIS
LIFE THE 20 DAY
OF APRIL 1754
AGED 32 YEARS. (*h*)

(*h*) The Morisons were a family of some position in Dungarvan during the last century. A small silver chalice in the Catholic church there was presented by Margaret Morison and two (presumably) relatives in 1788. This chalice bears the following inscription :—"Donum Joannis et Marie Heffernan et Margarite Morisson Par. Elesi. De Dungarvan. . . . MDCCLXXXVIII."

8.—Quotation of the inscription on an altar tomb close to the south-east angle of the modern church will be pardoned by students of Waterford bibliography. It runs—

Here lyeth the Body of Richard
Ryland Esq who Departed this
Life the 31st Day of March 1751

. . . . . .

Also the Body of M^{rs} Mary Ryland
the lamented wife of the Rev Dr
Richard Ryland who Departed this
life the 14 of June 1798 aged 34 years.

9.—A diminutive and curiously ornamented slab of sandstone, which stands close to the vestry door, has the following in incised Roman capitals:—

1685
ROBART DRE
PERS.

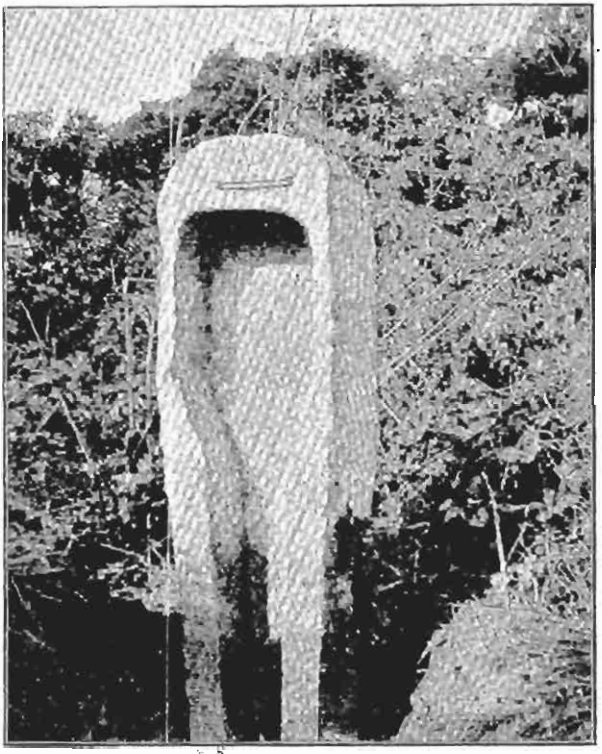
The lettering is rude, and may possibly be later than date and ornamentation.

The Rectory of Dungarvan appears to have been originally impropriate in the crown. Presentation was however, during the 15th century, usurped by the Earl of Desmond, but Henry VIII (in 1537) resumed it, and by the act of resumption it is stipulated that Maurice Connell, the vicar presented by Desmond, be allowed to enjoy the office during his life. (*i*) Later on we find the Earl of Cork the impropriator, and various presentations are made by him between 1697 and 1740. (*j*) In his diary, the "Great Earl" mentions several transactions relative to his Dungarvan church patronage and property. For instance, on April 9th, 1616, he records—"Mrs Carew of dongarvan paid me for this Easter rent of the parsonadge of Dongarvan—15*li.* 3*s.* 6*d.*" (*k*) Again under date December, 1634, the Earl promises "to Thomas Letsham a lease for 21 years of the new churchyard (Dungarvan) at v*li* sterling, I paying King's rent." (*l*) Under date March, 1634, there is record of the presentation of "Mr. Stephen Jerrom to the vickaradges of Kinsalebeg and Lisgeynan as members of the church and rectory of Dongarvan in my guyft." (*m*) Finally, in 1637, the Earl presents to Dungarvan vicarage (*n*) The Royal Visitation of 1588 returns Randolph Clayton (*o*) as vicar of Dungarvan, who holds likewise the vicarages of Creff Parva (Ballymacart), and White Chapel (White Church), in the same deanery. (*p*) Another and somewhat

(*i*) Smith Hist., p. 88, etc.
(*j*) *Vide* "Lismore Papers," First Series, *passim*.
(*k*) Ibid, vol. i.
(*l*) Ibid, vol. iii, p. 63.
(*m*) Ibid, vol. iii, p. 86.
(*n*) Ibid, vol. v, p. 29.
(*o*) Randal Clayton, in 1612, purchased from the Earl of Cork the office of Clerk of the Council of Munster, which the latter held or had in his gift. The purchase money was £200, a goodly sum in these days.—"Lismore Papers," vol. i, pp. 3, 5, 6, etc.
(*p*) MS. T.C.D., folio 60*b*.

earlier Visitation gives "Dns Willmus Hurly clicus" as vicar, the rectory being impropriate in the Queen.

KILRUSH.—The spelling of the name of this church by Smith is incorrect and misleading. O'Donovan, half a century since, found the popular pronounciation (always the best guide to derivation) Cill ruip (cill ruis), which means the church of the underwood or shrubbery. Another derivation is suggested by Smith's name, *i.e.*, the church of the cross, to which some verisimilitude is lent by a statement of O'Donovan that at the beginning of the present century old people were accustomed to make "rounds" or stations here on Good Friday, a day on which the Holy Cross is specially honoured. The name, however, is spelled Kilross in the Papal taxation of 1302. At first sight the remains here appear very rude and poor and, comparatively uninteresting, but closer examination tends to dispel this impression and to more than suggest that there are in the little ruin two kinds of masonry differing widely in age and character. It is probable that the church was originally a Celtic structure of the usual primitive type, and that this, some centuries since, was repaired, plastered over and spoiled. The present rude east window must have been inserted on the occasion of these repairs. Large uncoursed blocks of rough sandstone, which comprise the lower portions of the walls, indicate Celtic work. One looks in vain however for unquestionable traces of the earthen rampart or *lios* wall which are usually found surrounding small Celtic churches, such as this is assumed to have been originally. All the walls of the ancient church still stand in a fair state of preservation. The church itself is only 19 feet in internal length by 12 feet in width, the height of the side walls being about 8 feet 6 inches, the height of the gables 13 feet, and the thickness of the walls throughout, 2 feet 2 inches. In the west gable is the doorway, a good deal disfigured. The north side or jamb has entirely disappeared, and the lintel is missing. The surviving south jamb is of chiselled sandstone. One window remains intact; this is in the east gable, and is of the narrow square-headed type, its dimensions on the outside being 3 feet 1½ inch by 8½ inches. A slight inclination of the jambs (probably not more than half an inch) is noticeable. This window has a moderate inward splay. In the south wall there is the lower portion of a small



THE STONE COFFIN, KILRUSH.

splaying and now disfigured window. The masonry throughout is of large field stones, well bonded, and laid without respect to courses.

A block of silicious sandstone loosely inserted in the exterior of the north side wall was supposed to bear an inscription on Ogham. Brash gives what purports to be a reading of the latter, (*q*) and the late Mr. William Williams contributed a notice of it to the Kilkenny Archæological Journal. (*r*) Mr. Williams' reading differs much from the reading given by Brash, and the present writer, who has on three different occasions examined the stone, ventures respectfully to express the belief that the marks are not oghamic but ice scorings.

The cemetery which surrounds the ruin is about half an acre in extent; fifty years ago it was much larger. There is no inscription or monument of particular worth except the remarkable coffin shaped block of sandstone which stands on end, opposite to the door of the church. The accompanying engraving from the writer's photograph will convey a fair idea of the appearance and character of this strange object. A depression or hollow similar to that of a trough runs almost the whole length of the stone; the latter is about 6 feet in total length by about 16 inches wide and 14 inches thick, while the depression measures 5 feet 6 inches long and 13 inches wide above, narrowing to 6½ inches below. The depth of the hollow is only 5½ inches, and a portion of the stone is broken off at the lower extremity. The question next suggests itself: what was this stone? It is popularly known as the "stone coffin," but the extreme narrowness and shallowness of the lower portion of the hollow seem to preclude the idea that it was a coffin. It clearly cannot have been the coffin of an adult. And would such a coffin have been used for a child? Its length suggests a negative answer. For what purpose then can it have been intended? When the members of the Royal Society of Antiquaries visited Kilrush a couple of years since, no decided opinion was expressed on the subject. Can the mysterious object have been a font for the baptism of infants by immersion? Failing a more satisfactory

(*q*) Brash, "*Ogham Inscribed Monuments of the Gaedhil*," p. 272.
(*r*) Vol. i, Second Series, p. 324.

explanation of its purpose, perhaps an affirmative answer might be ventured without rashness. In the ancient Irish church baptism was usually administered by triple immersion. (*s*) Inserted in the fence of the road close by is a large block of limestone, which has on its face an irregularly circular cavity of the bullán type.

Kilrush church with all its emoluments, including its glebe of ten acres, belonged to the corps of the Archdeaconry of Lismore. Under the name of Kilross it is rated at £3 on the taxation of Nicholas IV (1302), and the tithes are set down at six shillings. (*t*) In the 16th century royal taxation Kilrush is calculated at £4 4s. 6d. (*u*) There is no mention of Kilrush as a separate parish in the Visitations of Elizabeth, but virtually the church is included under the Archdeaconry of Lismore. In the first Visitation (*v*) Donatus Magrath, *clericus*, is returned as Archdeacon, the presentation belonging to the Bishop. In the Visitation dated November 2nd, 1588, (*w*) however, Donatus McGrath is noted as having failed to prove his Canonical appointment, and hence sentence of deposition is recorded against him. (*x*) Notwithstanding the title of cleric accorded to him in the first Visitation list, McGrath was a mere layman, as a list of privations, &c., appended to the Visitation, shows. In this list appears the name of Donatus Cragh, Archdeacon of Lismore, to which is appended the reason of privation thus—"ppter defectu sacm̃ ordinum."

MODELIGO.—The name Modeligo (Maġ Ḋeilġe), signifying the "thorny plain," though nowise appropriate to the locality as we see it to-day, is doubtless a word picture of the Modeligo of five or six hundred years ago.

The remains—which consist of both gables and the south side wall of the ancient church—stand on the slope of a hill, overlooking from the west the long narrow valley through which the Finisk flows. No trace of the north side wall is visible, although the

(*s*) Warren, "*Liturgy and Ritual of the Celtic Church*," p. 216.

(*t*) Brit. Mus. Add. MSS. 6165, fol. 428-431.

(*u*) Smith, Hist., p. 44. Ed. 1746.

(*v*) MS., T.C.D., E. 3, 14, fol. 91 b.

(*w*) Ibid, fol. 60 a.

(*x*) "Dnus. Donatus Cragh archinus c̃ et monitus est ad probad̃ admissione canonica in crastino adiend̃ snia deprivacoiñ."

remaining three walls are in a fair state of preservation. The church consisted of nave only; the latter was 48 feet in internal length by about 21 feet wide, with walls 3 feet in thickness. At present the side wall stands 8 feet in height, while the gables retain their apparent original height of 21 feet. Large and small field stones and occasional quarried sandstones, all cemented with good mortar, constitute the materials of the walls. Only one window remains entire. This, which is in the east gable, is round headed on the outside, but flat or segment arched within. Its dimensions are 4 feet 6 inches by 11 inches on the outside, splaying to 6 feet by 5 feet 10 inches internally. The dressings are of cut sandstone without, while the internal arch is of thin hammered flagstones. A groove for the reception of the lead shows that the window was glazed. In the south wall are a door and window, both disfigured. The former is flat arched, like the east window, and measured 5 feet 10 inches by 3 feet 4 inches. It appears to have had dressings of sandstone, but the latter, being handy for building purposes and for grave stones, have all disappeared. Immediately to the right of the door, on the inside, is the place, now empty, of the holy water stoup. The window in the south wall is so battered that it is now difficult to judge its original character. It was pointed on the outside, tradition says, and, like the east window, it was dressed with cut sandstone; its dimensions were 3 feet 1 inch by 7 inches externally, and it splayed inwardly to 3 feet by 2 feet 6 inches. No feature of particular interest distinguishes the west gable. A ledge, as if for a loft, runs across it. A ledge of this character is found in nearly all our County Waterford old churches. The gables are thickly enveloped in ivy, so that minute examination is difficult. Almost all the quoin stones, which were of ashlar, have disappeared; a few at the south-east angle remain *in situ*. The large and crowded graveyard which surrounds the ruin is rich in inscriptions of the last century. Few of these latter are however of more than local interest. Of these which may possibly appeal to a wider audience the following may be quoted:—

1.—A slab lying flat near the entrance gate is inscribed—

Here lyeth the Body of the Rev^{d}
Father Philip Meagher who dep^{d}
this life Janu^{y} the 29th 1777 aged 31 y^{rs}

2.—An altar tomb, not far from last, records that—

Beneath this Stone
Repose
the Mortal remains
of
The Rev Edmund Sheehan, R.C.C. &c. &c.

3.—A broken headstone within the ruined church marks the burial place of the O'Morans of Slievegue, to which family belonged the Gaelic poet O'Moran, author of the well-known Munster ballad, "The Fair of Windgap." O'Moran, who was a friend and contemporary of Donnchad Ruadh MacNamara, flourished about the middle of the last century. For his sister, who was buried here, and whose poetry had attracted some notice, O'Moran wrote a grand Latin epitaph, but no trace of the inscription or the stone which bears it is now discoverable. The broken headstone in question bears the inscription in Roman capitals—

HERE LIES THE BODY OF
THOMAS MOUREN WHO DEP
ARTED THIS LIFE JANUAR
THE 24 1741 EAGE — 1.

Close by, and also within the ruined church, is a slab lying flat and bearing a long and much worn Latin inscription which is decipherable only under favourable conditions on a bright day.

3.—A small standing stone just outside the doorway in the south wall of the ruin commemorates "Pierce Power of Ballyhane, Esq., and Mary his wife." Also

Their Son The Rev
John Power Who Departd This Life April The 1
1786 In The 80th Year of His Age.

4.—Not far from the south-east corner of the cemetery is a large altar tomb bearing the following inscription—

Here are deposited the Remains
Of the Revd Daniel Lawlor, who
as Parish priest of Lismore for 22
years . . . . . .
. . . . . .
He died on the 28th of February
(break) aged 60 years.

Father Lawlor was probably the immediate predecessor of Rev. Maurice Coleman in the pastorate of Lismore. This would fix the date of his death at or about 1802.

5.—A flagstone entirely buried beneath the present surface, and lying about the centre of the graveyard, informs us that

Here lieth the Body of the Rev
Father Philip Hassett who Departed
this life June 5 1779 aged
35 ye^ars.

6.—A large altar tomb close to the south doorway of the modern church is inscribed—

Sub hoc tumulo clauditur corpus reverendi
Joannis Phelan qui ut bonus Pastor per annos
viginti duos caute pieque rexit ecclesiam de
Medeligo et Affane. Obiit vigesimo nono Junii
an. 1819 et etatis sexagesimo sexto.

Modeligo was a prebend in the diocese of Lismore. In the Papal Taxation of 1302 it appears under the name of Moydelga, and is there rated at £3 6s. 8d. (*y*) In the Visitation MS., T.C.D., fol. 92*a*, Moyleggy prebend is set down as vacant waste for seven years, and its last incumbent unknown. The vicarage at the same period was similarly vacant and waste, and its last incumbent unknown. By 1588 both prebend and vicarage had found an incumbent in the person of Daniel M'Grath, a layman, who, as contumacious, is deprived of his benefice, the fruits whereof are sequestrated. (*z*) Under date 1607, the Royal Visitations return John Roche, "an old man," as prebendary of Modeligo. (*aa*) Roche was also a vicar choral of Lismore. A Patent Roll of 5 James I, quoted by Cotton, says that the king this year presented Richard Osborne to the treasurership of Lismore with the prebend of Modeligo, and a second Visitation Book, under date 1607-9, states that Osborne claims the prebend by patent. In 1610 Modeligo is obtained by patent to be held in commendam by Bishop Lancaster of Waterford.

(*y*) MS., Brit. Mus., *supra citat.*
(*z*) MS., T.C.D., E. 3, 14, *ut supra.*
(*aa*) Cotton. *Fasti. Eccl. Hib.*, vol. i, p. 199.

ARCHBISHOPS OF CASHEL.—1525–1622.

BY REV. R. H. LONG.

The Archbishops of Cashel who held the temporalities of the See from A.D. 1525 to 1622 are generally supposed to have been for the most part Protestant bishops, but the fact is they were not; they were weather-cock bishops, twirling to and fro in the gentle breeze of royal favour. They were *Vicars of Bray*, ready to do anything for a quiet life. They pleased the sovereign fairly well, because it was most to their interest to do so. They took the oath of royal supremacy and denied the supremacy of the Pope, and they one and all fell out with the leaders of the faith of their childhood. Their names were Edmund Butler, Roland Fitzgerald, *alias* Baron, James MacCagwell, and Miler Magrath. For a time the Pope hoped to be able to work with them, or at least hoped that in time they would turn back to him again. Therefore, during the time of Edmund no effort was made to appoint another bishop. As Roland played the most of his game in Queen Mary's reign, he was even more acceptable to the Pope than was Edmund, and got a special pardon for his having taken the oath of royal supremacy. On the death of Roland the See was left vacant six years, and then the Pope and the Queen appointed each their own archbishops. However Maurice Fitzgibbon, the Pope's archbishop, having been driven from the country, died abroad, in the year 1578. His successors were scarcely able to visit the diocese at all till the year 1606, when Archbishop David Kearney, a native of Cashel, was consecrated, and lived chiefly at Tipperary, Carrick-on-Suir, and with Mr. Shea, at Upper Court. He died in 1625, but I have not been able to ascertain the place of his death or burial. However, one relic at least seems to have come down to us from him. It is the Kearney Bacula or Kearney Crux, an episcopal staff, a small portion of which appears to be much

older than the rest. This staff was handed down in the Kearney family till the year 1765, so that branch of the family became known as the Kearney Crux, and tradesmen's tokens issued by them in Cashel bear a cross in the centre. The staff is now preserved in the library of Thurles College.

Let us now consider what remains we have of the so-called Protestant archbishops between 1525 and 1622. Preserved in the archives of Kilkenny Castle there is a document dated 1542. It has a great number of seals appended, and foremost among them is the seal of Archbishop Edmund Butler. The edges of it are broken away, and the legend destroyed. It shows three figures standing in a sort of triple sedelia or arcade. The centre figure is a bishop bearing a cross in his left hand, and a mitre on his head. Though the seal is injured, we can see that the right hand was raised in the benedictory act. Caulfield in his *Sigilla Ecclesiæ Hibernicæ*, depicts the seals of Butler and Magrath as a cross and a crozier saltier, but in this he was mistaken, and probably got the notion from the tomb of Archbishop Butler.

The tomb of Archbishop Butler was originally a very magnificent structure, adorned with all the heraldic bearings that that prelate supposed himself entitled to. It was erected near the Throne in his cathedral, but it was so shattered and scattered in the seventeenth century that not a vestige of it can now be traced within the chancel. However, as turning to the north transept a couple of slabs can certainly be recognised by the escutcheons that are engraved upon them as having once been part of the monument. One of these slabs is built into the west side of the north wall; it is divided into four panels. In the first on the left is the figure of Justice, with a sword in the right hand and a scales in the left, which the devil is represented as attempting to turn. The second panel contains the arms of the Hackett family, signifying probably that the archbishop's mother was a Hackett; the third panel has a bishop in the same attitude as the one on the archbishop's seal, and the fourth panel has the Butler shield with a *baton* on it, to signify illegitimacy. Now turning to that portion of the east wall of the north transept, between the two little chapels we see another slab that, without doubt, belonged to the tomb; the engraving on it appears to be a sort of an attempt to represent both the office and the family of the archbishop. It has a shield with the chief indented and one covered cup in

the base. The shield is supported by two greyhounds, collared; a crozier and cross saltier in rest upon it; above it is a mitre. It was this escutcheon probably that led Caulfield astray about the seal, and it may have been the origin of the two keys saltier that are now the chief feature of the arms of the See.

We know of nothing whatever that has come down to us from the hand of Roland Barron; even his burial place is unknown; but the seal of his successor, James MacCagwell, like that of Butler, may be seen in Kilkenny Castle. It is attached to a document dated 1569. Although the legend is somewhat injured it seems to have read, being translated, "the seal of James, Archbishop of Cashel and Emly." As the Sees of Cashel and Emly were united only the year before the document was sealed, this seal must have been quite new at the time, and it bears upon it what appears to have been considered from a very early period the *sine qua non* of the archiepiscopal seal of Cashel, namely, a mitred bishop, with a cross in his left hand and his right hand raised with the two fore fingers extended in the act of blessing. In my former paper I forgot to mention the seal of Archbishop Maurice MacCarwill, which is dated A.D. 1301, and this seal is almost the same as that of Butler, except that the pall on the bishop is very conspicuous and a crozier takes the place of the cross in his left hand. The bishop on the seal of O'Heidan (1440) differs from the others in that he is represented as being seated.

It is somewhat remarkable, and not easy to be accounted for, that it is not possible to say what seal Magrath used when we consider that he occupied the See for half a century. When we turn to his tomb we get no assistance whatever. The whole monument is as great an enigma as was the character of the man who lies there. The very inscription winds up with a riddle. "Where I am I am not, and thus the case is: I am in both, yet not in both, the places." There are two escutcheons in connection with the tomb; one has a mitre above it, but otherwise there is nothing ecclesiastical about them, and only differ from each other in that one is divided into quarters by a St. Andrew's cross and the other by a St. Patrick's cross. If he had only stuck up a third, quartered by a cross of St. George, we might have supposed that he wished to have a kind of permanent Union Jack shadowing his last resting place.

DR. SYLVESTER LLOYD.

With the exception of the dates given by Brady for the translation of Bishop Lloyd from Killaloe to Waterford, his two coadjutors, and his death, *circa* 1750, Father Carrigan tells us that "published records throw no light on the history of this worthy prelate." However, I am glad to be in a position to throw some further light on the obscurity which veils the career of a truly great diplomatist, scholar, and churchman.

The condition of Irish Catholics in 1714 was truly lamentable. Lecky writes :—"In the great rebellion of 1715 not a single overt act of treason was proved against the Catholics in Ireland, and at a time when civil war was raging both in England and Scotland, the country remained so perfectly tranquil that the Government sent over several regiments to Scotland to subdue the Jacobites." Nay, more, on August 6th, 1719, Mr. Webster, writing from Dublin Castle, stated that "seven Irish regiments were at this time out of the kingdom; that they were still paid from the Irish revenue, and that four more were about to embark."

Dr. George Carr, Chaplain to the Irish House of Commons, was appointed Protestant Bishop of Killaloe in 1716. A notorious "priest hunter," called Edward Tyrrell, who swore away the lives of sundry friars and seculars, and who was particularly active throughout the diocese of Lismore[a]—pronounced even by the Lord Chancellor as a "great rogue"—was hanged on May 23rd, 1713, for having several wives. In 1715 there was a private Act passed "for vesting the estate of Robert Hamerton in trustees for payment of the debts of his father." This was in reference to the church lands of Outrath and Cloghbrody which had been sold him by Dean Eeles of Waterford. Among the papers of Dean Eeles I find a letter from Robert Hamerton on December 31st, 1717, enclosing £100 in *moiders*[b].

(*a*)—Tyrrell reported to the Lords Justices that he had been present in the Mass-house at Clonmel when Thomas Ennis, who was believed to be a Bishop, celebrated High Mass.

(*b*)—A *moider* was value for 27 shillings.

The Duke of Grafton opened the Irish Parliamentary Session on October 2nd, 1723, and the House of Commons, "at the express invitation of the Lord Lieutenant," as Lecky writes, "proceeded to pass a new Bill against unregistered priests . . . . . which deserves to rank with the most infamous edicts in the whole history of persecution." Aye, to the eternal shame of this House, "the heads of a Bill were brought in, and unanimously adopted," to change the penalty previously enacted of branding all unregistered priests who should be found in the kingdom after May 1st, 1720, with a large P. to be made with a red-hot iron on his cheek, into that of castration." This clause was presented on November 15th, 1723, to the Duke of Grafton, who replied that it afforded him extreme pleasure to forward to His Majesty a Bill which he himself had so much at heart, and that he would recommend its ratification.

And now for the first notice we meet with Bishop Lloyd. "The Irish clergy, horrified at the anticipation of this Bill passing into law, despatched the Right Rev. Dr. Lloyd, Bishop of Waterford, to wait on the Duke of Orleans, then Regent of France, and solicit his interference with the King of England on the subject. The relation between England and France at the time was so critical that the Government(c) were only too anxious to conciliate the Duke. The Bill accordingly was, at his remonstrance, doomed to the fate it deserved; it never obtained the royal assent."(d)

According to Father Brenan, O.S.F., an Irish Agent in France presented a remonstrance on the subject to Cardinal Fleury, Prime Minister of France, "who had considerable influence with Mr. Walpole," whilst Curry and Plowden were foolish enough to believe that the failure of this most atrocious Bill was due to the *humane* instincts of the English Ministry; but the above extract from the Life of Father Arthur O'Leary is the accurate version, and redounds to the credit of Dr. Lloyd, afterwards Bishop of Waterford.

Father Carrigan merely surmised that Bishop Lloyd was the

(c)—The Treaty of Hanover, which was concluded in 1725, united England, France, and Russia, in a defensive Alliance against Spain, Prussia, and Germany.
(d)—Dr. England, *p.* 16.

author of the Catechism which appeared in 1712. He says that S. Ll. was evidently an Irishman, "as he speaks of Ireland as his 'own country.'" The second edition of Dr. Lloyd's Catechism(e) was published in London in 1723. It is gratifying to me to be able to identify our good Bishop as the same whose name appears as S. Ll. This fact is put beyond all doubt by the following notice which I have translated from Feller's *Biographie Universelle*, revised by the Abbé *Simonin* :—"Sylvester Lloyd, Catholic Bishop of Killaloe, and afterwards of Waterford, in Ireland, in 1739, is known by his translation into English of the 'Catechism of Montpellier,' against which Father Manby, S.J., wrote."

The will quoted by Father Carrigan is undoubtedly that of Bishop Lloyd, which he made at Waterford on August 9th, 1743. One of the executors, Father Francis Phelan, was appointed Parish Priest of St. Michael's, St. Stephen's, and St. Peter's, and Canon of the diocese of Waterford and Lismore on May 24th, 1741. He had previously been assistant in the parish of Holy Trinity Within, under the Rev. Wm. O'Meara, Vicar-General, who was appointed Bishop of Ardfert and Aghadoe in 1744, whereupon Dr. David Connery succeeded as Vicar-General.

In 1740 Charles Este was translated from the *Protestant* See of Ossory to the more lucrative one of Waterford and Lismore, and, in 1745, he was replaced by Richard Chevenix, who was translated from Killaloe. During the ferment caused by the rigid execution of the penal laws in 1744, Bishop Lloyd left Ireland in November or December of that year and sailed for St. Malo. Dr. Peter Creagh was appointed Coadjutor Bishop of Waterford and Lismore on April 12th, 1745. Lord Chesterfield met Parliament on October 8th, 1745, and his speech to the House showed that the battle of Fontenoy had not been fought in vain. The penal laws were relaxed and Catholicity was tacitly tolerated from June, 1745, to June, 1746. Culloden was fought on April 27th, 1746, and Plowden writes :—"During the whole continuance of the Rebellion in Great Britain not a single Irish Catholic, lay or clerical, was engaged or even accused of being engaged in that cause." Similar testimony is given by Primate Stone and Chief Justice Marlay.

(e)—Dr. Cornelius Nary, of Dublin, published a Catechism in 1718.

Bishop Lloyd died at Paris at the close of the year 1747, or certainly before May, 1748. Probate of his will was taken out on August 24th, 1748, before the Very Rev. Edward Thomas, LL.D. (Pastor of the French Church, Waterford, from 1735 to 1751, Vicar-General of Bishop Chevenix), who was appointed Archdeacon of Lismore in 1751,(f) and who was the host of Bishop Pococke at Tramore, on September 18th, 1752.

WILLIAM H. GRATTAN FLOOD.

DERRINLAUR CASTLE, CO. WATERFORD.

Derrinlaur is in the Barony of Upperthird, Co. Waterford. Ryland thus writes:—"Nearly opposite to the ravine are the ruins of the Castle of Darinlar, thickly clothed with ivy, and exhibiting indubitable proofs of age. It was a regularly fortified residence, commanding a ford across the river which it immediately adjoins. The tower, which alone remains, was protected by four circular castles (*sic*), that projected beyond the curtain, and effectually commanded the approach. The whole superstructure was raised on arches, probably in consequence of the foundation being defective; several of the arches are still in a good state of preservation, and are a source of constant uneasiness to the superstitious peasantry of the locality." Such is the rather loose account of this fine old ruin by the Rev. R. Ryland in 1823. Fortunately, the study of archæology has progressed very considerably since that time, and in consequence we are in possession of more accurate information on the antiquities of Ireland.

The name Darlinar or Derrinlaur signifies "the *middle* derry," or "the middle oak wood," *i.e.*, *Doire-an-lair*=the oak wood of the middle. To the lovers of the picturesque the situation of the place is delightful, within easy distance of Gurteen le Poer, the residence of Count de la Poer, *de jure* 18th Lord le Power and Curraghmore. It is located in the Parish of Killaloan, and on the confines of the County Tipperary. Ever since the year 1520 the Powers seem to have laid a claim to it, owing to the marriage of Edmund Butler to Catherine, daughter of Sir Piers Power, whose son, Thomas Butler, was created Baron of Cahir

(f)—Stokes's *Pococke's Tour*.

November 10th, 1542. Edmund, Second Baron, died s.p. in 1559, and is described by the Four Masters as "a beautiful, sweeet-sounding trumpet, a whitesided, fair, ruddy coloured youth."—With him the barony became extinct but his estates devolved on Sir Piers Butler, Lord of Clonmel, who died in 1566.

Under date of 1574 the Four Masters chronicle as follows:—"John, the son of James of Desmond, took by surprise a good and strong castle called *Doire-an-lair*, and placed in it trustworthy warders of his own people to guard it."

Here I may observe that from 1570 to 1573 Sir James FitzMaurice and Sir John of Desmond devastated the lands of the English in Munster. Sir John Perrott, a natural son of Henry VIII, was sent over as Lord President and Military Commander of Munster, and he landed at Waterford on February 27th, 1571, with George Bourchier and George Walsh as colleagues. The Earl and Countess of Desmond and their *suite* were permitted to return to Ireland in March, 1573, and the Earl escaped from Dublin Castle in the following November. A new Viceroy was then appointed in the person of Sir William Fitzwilliams. On April 20th, 1574, the Queen directed the Lord Deputy to appoint Henry Davells, who was Sheriff of County Waterford for the year 1574, "to the office of Captain of Dungarvan, in consideration of his good and faithful service, and for his better encouragement so to continue." The infamous Captain Morgan was killed at Cloyne in 1574, and so great was the success of Sir James FitzMaurice and Sir John that Elizabeth wrote to her Deputy, Fitzwilliams, to come to terms with them.

Sir John FitzJames having captured Derrinlaur Castle the government became alarmed. When the Lord Justice of Ireland, as the Four Masters write, and the Earl of Ormonde (Thomas, the son of James, the son of Pierce Roe), had heard of this castle, it renewed their recent and old animosity against the sons of the Earl of Desmond; and they summoned the men of Meath and of Brigia, the Butlers, and all the inhabitants of the English, to proceed to devastate *Leath-Modha* (the South of Ireland). The summons was obeyed, and they marched, without halting, until they had pitched their tents and pavillions around *Doire-an-lair*, which they finally took."

From the State Papers we learn that Fitzwilliams, aided by

Ormonde and his kinsmen, Sir Edmund, Edward, and Piers Butler (who had been formally pardoned on March 12th, 1573,) captured the castle of Derrinlaur, in March, 1575, "the garrison of which were immediately executed as rebels."—In the quaint language of the old Annalists:—"And the Lord Justice beheaded all the warders. His people and auxiliaries were so much abandoning the Earl of Desmond that he resolved upon repairing to the Lord Justice, and making unconditional surrender to him: this he did, and he was obliged to deliver up to the Lord Justice *Castlemaine*, *Dungarvan*, and *Pallaskenry*."

The Deputy, utterly disgusted with the position of chief govornor of Ireland, was recalled at his own request in August of the same year, and Sydney was again sent over. On December 18th, 1575, the new Lord Deputy left Waterford, where he had been hospitably entertained at Curraghmore for several weeks by Sir John Power, Third Lord Power and Curraghmore, and proceeded to Dungarvan.

Derrinlaur Castle, which was erected by the Butlers in the 14th century, is thus described by O'Donovan:—"This castle stood on level ground, about 300 paces to the south of the river Suir. It was a quadrangular fabric, measuring 48 feet from E. to W., and 30 feet from N. to S., and had a tower at each corner. Of these towers, three are still traceable, but that which stood at the south-west corner has totally disappeared. About one half of the north-east tower remains, to the height of about sixty feet, but the south-east one only to the height of ten feet. These towers were eighteen feet in diameter on the inside, and their walls, which were well grouted, are eleven feet in thickness. The side walls of the square are also grouted, and are eight feet four inches in thickness."

This venerable castle, which was the rightful inheritance of James Galdic Butler, was given by the Crown to Sir Richard Power, Fourth Lord Power and Curraghmore, who died August 8th, 1607.

WILLIAM H. GRATTAN FLOOD.

Notes and Queries.

Archæological and Literary Miscellany.—The few additions to Irish literature since our last number consist chiefly of topographical works, each in its way, however, of considerable interest. "Mellifont Abbey," (Dublin, Gill) has the advantage of being written by a member of the Order of Cistercians, to whom that abbey originally belonged. One would like to see many similar works emanating not only from Roscrea Abbey but from the mother house of Mount Melleray, near Cappoquin. "St. Fin Barr's Cathedral, Historical and Descriptive," by Rev. A. C. Robinson, is a beautifully brought-out shilling quarto, reflecting the utmost credit on its author and its publishers, Guy & Co., Cork. It forms, as intended, a handbook well worthy of the noble edifice to which it relates. One of the interior doors of St. Fin Barr's serves, it states, as a memorial to that eminent Cork antiquary, the late Dr. Caulfield.—"A Run Round Ireland in '97," (*Independent* Office, Dublin), claims to be the most up-to-date picture of the principal tourist resorts of Ireland which the visitor to our shores can procure. Ward & Lock's "Guides" to Waterford, Wexford, and the south-east of Ireland, and to Limerick, Clare and the Shannon are well written, printed, and illustrated. That they have been newly compiled is evident from the numerous extracts which they contain from so recent a work as Mr. M. J. Hurley's memorable volume "Through the Green Isle." "Some Irish Industries," (The Irish Homestead, Dublin) gives in a small compass much interesting and useful information respecting the lace, linen, woollen, and other industries throughout Ireland. Although published at a nominal price, this work is embellished with numerous and appropriate illustrations. "Captain Cuellar's Adventures in Connacht and Ulster in 1588," (London, E. Stock), by Mr. H. Allingham, the historian of Ballyshannon, gives a moving account of his Irish

experiences by one of the few survivors who got back to Spain from those unlucky ships of the Spanish Armada that were storm-driven and wrecked on the Irish coast in 1588, most of Cuellar's unfortunate comrades who escaped the perils of the deep having been stripped naked by the Irish and ruthlessly slain by the English into whose hands they fell. "The History of the Irish Wolf-dog" has been followed by that of "The Irish Horse," by Dr. Cox, (Dublin, Sealy). "The Romance of the Irish Stage" forms the latest work from the prolific pen of Mr. J. F. Molloy. It is published by Downey & Co., London. Another new work not quite devoid of an historical character is the "Selected Poems of James Clarence Mangan, with a Biographical and Critical Preface," by Miss Guiney, an Irish-American writer, published by John Lane, London. Last but not least, "The Story of Mary Aikenhead," by the late Miss Nethercott, (London, Burns & Oates), tells in a condensed form the life-history of Mary Aikenhead, a Cork lady, paternally of Scotch extraction, who founded that well-known body of religious women, the Irish Sisters of Charity.

In the magazines of the quarter Ireland is fairly enough represented. "Tours in Ireland" is a useful paper contributed to the *Nineteenth Century* by the Earl of Mayo. Count de la Poer tells the story of some of his noble forbears in the new *Genealogical Magazine*. The July *Blackwood's* has a paper on "St. Brendan of Clonfert," whilst the *Dublin Review* of the same month contains a timely article on "The French Expedition to Ireland" a century ago. The last numbers of the *Ulster Journal* and the *Journal of the Royal Society of Antiquaries, Ireland*, are each marked by the large number and variety of their contents, all of a most readable kind. To the *New Ireland Review* (Dublin), Mr. Laurence Ginnell has contributed an exceptionally interesting paper on the much discussed, but never to be definitely solved, question of the famous Bull of Pope Adrian, whose genuineness Mr. Ginnell aims at disproving.

In the *Builder* for September 14, Professor Baldwin Browne began a series of illustrated papers on "The Ancient Architecture of Ireland." In distant New Zealand Mr. Richard Linn has published a "Pedigree of the Magennis (Guinness) Family," but the

Athenæum points out that there is really no connection between the old Magennises and the modern, albeit titled, Guinnesses, the famous brewers of Dublin.

One would like to hear more as to the history of the Charles III medals, discovered at Nenagh in July last, the inscriptions on which, it was stated, showed that they were struck for the purpose of commemorating incidents in the career of the Pretender, who, it will be remembered, had few followers in Ireland.

A writer signing himself "Landavensis," is responsible for the following extraordinary statement, which appeared in the *Catholic Times* of August 6th last:—"The archives of the Mathew family were removed from Thomastown Castle after the death of the Vicomte de Chabot in 1875, and placed in the care of the agent. In 1889, a clerk in his employ, finding the mass of documents, which filled seven large sacks, 'in the way,' removed and made a bonfire of the whole, thus closing up for ever the sources of much interesting information concerning the history of one of the oldest families of Glamorgan, which traced its lineage to GWAETH VOED VAWR, Prince of Cardigan in the eleventh century."

The late Dr. Wilde's now scarce work on "The Closing Years of Dean Swift," (1849) has enabled me to shed some light on the curious title, "An Manapian," adopted by the author of the early Waterford almanack described by Mr. Hurley in the July number of the Journal. In referring to this very work Dr. Wilde states that "the Ptolomean Menapia, of which that writer claimed to be a citizen, was situated upon the south-eastern coast of Ireland; but whether the present Wexford or Waterford was the exact seat of that famed city has not been accurately determined."

An interesting archæological discovery has quite recently been made at Kilbrenan, Moviddy, near Bandon, in the shape of an ancient Irish canoe, formed of one solid piece of oak, about 15 feet long. A curious circumstance connected with it is that it has been found buried in the slope of a hill, in whose vicinity no lake or piece of water now exists. Not far from the spot where the canoe was dug out is a large circular cairn, one of three or four still standing in that locality.

J. COLEMAN.

The Diet, Attire, and Recreation of the Irish 200 Years Ago.—The following account is taken from an interesting little work entitled, "The Present State of Ireland: together with some Remarques upon the Antient State thereof." London, 1673:—

"DYET.—The common sort of people in Ireland do feed generally upon milk, butter, curds and whey, new bread made of oat meal, beans, barley and pease, and sometimes of wheat upon festivals, their bread being baked every day against the fire. Most of their drink is butter-milk and whey. They feed much also upon parsnips, potatoes, and watercresses, and in those countreys bordering on the sea, upon sea weeds, as dullusck, slugane, but seldom eat flesh. The middle sort of the Irish gentry differs not much from the same kind of dyet, save only that they oftner feed upon flesh, eat better bread, and drink beer more frequently. They are all of them (when opportunity offers itself) too much inclined to drink beer and usquebagh to an excess; and both men and women of all sorts, extreamly addicted to take tobacco in a most abundant manner. The best sort of Irish do imitate the English both in dyet and apparel, but not without a palpable difference (most commonly) in the mode of their entertainment.

"ATTIRE.—Trousers and mantles were (till King James and King Charles his reign) the general habit of the Irish; their mantles serving many times as a fit house for an out-law, a meet bed for a rebel, and an apt cloak for a thief; but now the men wear their cloaths altogether after the English fashion, having converted their mantles into cloaks, with which kind of wear they are much affected. Formerly they used no hats, but caps made of Irish frieze, called *cappeenes*, and even now the middle sort of gentry seldome wear bands, unless they go abroad amongst strangers. The common sort of people both men and women wear no English shoos, but things called *Irish Brogues*, thin sold, somewhat like our poumps, and sowed altogether with leather. The ordinary sort of Irish women wear a kind of loose gowns without stiffening, with petticoats, and wascoats without any bodys; having linnen kerchers about their heads, instead of head-cloaths, and never using hats, but covering their heads with their mantles to save themselves from rain, or the heat of the sun.

"RECREATIONS.—The Irish gentry are musically disposed, and therefore many of them play singular well upon the Irish harp; they

affect also to play at tables. The common sort meet oftentimes in great numbers (in plain meadows or ground) to recreate themselves at a play called Bandy, with balls and crooked sticks, much after the manner of our play at stoe-ball; they are much given to dancing after their countrey way, and the men to play upon the Jews-harp, and at cards, but for no great value."

J. BUCKLEY.

A Novel Hunt.—On recently looking over an old collection of newspaper cuttings relating to Ireland, I came across the following curious particulars. They are taken from a letter, dated Dublin, 26th December, 1770:—"We learn from Clonmell, that a few days ago the following extraordinary affair happened near that place. Six splayed heifers were lately bought by Mr. Curry O'Brien from a gentleman near Clonmell, for Waterford market, amongst which was a remarkable wild one, whose dam was reared on the Galtie mountain, near the Glyn of Aherlow, with the red deer; as Mr. O'Brien was driving his cattle to market, he was alarmed with the notes of a pack of hounds that were running a doe near Ballypatrick; on hearing the hounds the heifer cocked her tail and made to the mountains; the hounds crossing the grounds changed from the doe to the heifer, which led them a chase of twenty-three miles, when, to the huntsmen's great surprise, they found the hounds challenging a cow in a bog near Castle Durrow. Query, Was this beef or venison?"

J. BUCKLEY.

The Pirates of Barbary and a Waterford Ship.—During the 16th, 17th, and 18th centuries there was no greater terror to the Irish than the Algerine pirates. Hundreds and thousands of English, Scottish, and Irish men and women were captured by the Turks and held in slavery. Even before this time so terrible was the evil that an order of monks was founded to redeem the Christian slaves in captivity. During the 17th and 18th centuries collections throughout the parish churches of the three kingdoms were common "for ye men taken captives by ye Turks," as the old Session Book of Dundonald, in the County Down, describes their offertory in 1679. During the reigns of James I and Charles I over 500 British ships were captured and their crews sold into slavery, most of whom were never released, although James Frizell, about 1624, ransomed 240 persons at a cost of £1,800.

It was about this time, 1631, that the most daring of all the exploits of these pirates took place at Baltimore, when 161 persons, men, women, and children, were carried into slavery. The terrors of this night of surprise and slaughter have been rendered into verse by Thomas Davis—

> The yell of "Allah" breaks above the prayer, the shriek, the roar—
> Oh, Blessed God! the Algerine is lord of Baltimore.

The following paragraph, culled from the *Belfast News Letter* of 18th December, 1772, painfully shows that Baltimore was not the only place in the south of Ireland that suffered at the hands of the Algerine, although not by invasion:—"A merchant in Waterford has received the melancholy account that the *Rose in June*, a vessel belonging to that port, with wine and fruit from Alicant [Spain], was taken the 20th October last near the entrance of the Straits of Gibraltar by a Moorish cruiser, and carried into Larache, in Barbary, where the unhappy crew and passengers are made slaves." The *Rose in June* was doubtless a trader between the south of Ireland and Spain, and was at the time of her capture bringing home the "red wine of Spain," whether legitimately or not does not appear; nor is it known who the passengers were, but their fate must have occasioned many a sad heart in the City of Waterford. This piracy of the Algerines existed into the present century, when Lord Exmouth's victorious expedition in 1816 finally put an end to Christian slavery in Algiers.

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Information concerning the family of Joseph Anthony, Esq., of Waterford—whose daughter, Anne, married Captain Neptune Blood, about 1798—would be gladly received by Dr. Joseph Fitz G. Blood, 32, Devonshire Road, Birkenhead.