

WATERFORD & SOUTH-EAST OF IRELAND

Archæological Society.

VOL. IV.

1898.

WATERFORD:
PRINTED FOR THE SOCIETY BY HARVEY & CO.

CONTENTS.

ANNUAL MEETING	67
ARTICLES AND EDITED DOCUMENTS :—	
Ancient Ruined Churches of Co. Waterford. By Rev. P. Power, F.R.S.A.	83, 195
Ancient and Illustrious Waterford Families.—The Dobbys and Waddings. By Patrick Higgins, F.R.S.A.	247
Dr. French, Bishop of Ferns. By Gabriel O'C. Redmond, M.D., M.R.S.A., Cappoquin	238
Ecclesiological Gleanings and Jottings. By M. J. C. Buckley, M.R.S.A.I.	105, 142
Editorial Note	66
Excursion Guides—I. Jerpoint, &c., II. Ardmore. By Rev. P. Power, F.R.S.A.	147
History and Topography of the Parish of Hook, Co. Wexford. By Gabriel O'C. Redmond, M.D., M.R.S.A., Cappoquin	21, 96, 164, 220
In Search of Antiquities. By Rev. W. Healy, P.P., M.R.S.A.I., Johnstown	129
Irish College of Lisbon. By Rev. E. Hogan	14
Last Baron of Cluan. By Rev. W. Healy, P.P., M.R.S.A.I.	36
Lismore, St. Carthage of. By William H. Grattan Flood ...	228
Manor of Kilsheelan. By Count de la Poer (Lord le Power and Coroghmore	116
On a Find of Bronze Implements in County Waterford. By Rev. P. Power, F.R.S.A.	47
Siege of Ardmore, 1642. By Jas. Buckley	54
The Last of the Purcells of Loughmoe. By Rev. R. H. Long, Templemore	110
Travelling to Ireland in 1800. By E. B.	120

The Westmeath Chalice. Described by the Rev. J. F. M. French, M.R.I.A., of Clonegal, Vice-President of the R.S.A.	245
Where was the Church of St. Saviour of Rendenan situated? By Rev. J. F. M. French, M.R.I.A.	16
Worthies of Waterford and Tipperary. By Rev. E. Hogan, S.J., F.R.U.I., D.LIT.	3, 71
BALANCE SHEET, 31st Dec., 1897, No. 16	70
LIST OF MEMBERS:—No. 15, iii; No. 16, iii; No. 17, iii; No. 18, iii.	
LIST OF OFFICERS:—No. 15, iii; No. 16, iii; No. 17, iii; No. 18, iii.	
NOTES AND QUERIES:—	
Archæological and Literary Miscellany. By J. Coleman, M.R.S.A.I.	60, 123, 192, 251
Ardmore Castle and Minehead, Co. Waterford. By J. Coleman	254
Derrinlaur—Tickencor. By E. de P. De La Poer, le Power and Coroghmore	64
Early Waterford Printing. By Mr. E. R. McC. Dix	258
Early Printing in Waterford, Kilkenny, &c. By J. Coleman, M.R.S.A.I.	186
Mr. Whitty of Ballyteague, Co. Wexford, kidnapped by the Spaniards, 1594. By G. O'C. Redmond	127
RULES:—No. 15, vii; No. 16, vii; No. 17, vii; No. 18, vii.	

INDEX.

Aegnus, St.	130
Affane	92
Aglish	202, 216
Archæological and Literary Miscellany	60, 123, 192, 251
Ardmore Castle	54
Ardmore Cathedral	155
Ardmore Round Tower	158
Ardmore, Siege of	55, 57
Ardmore to Dungarvan	162
Aughavillar	152
Ballymacart	197
Barony of Coshmore and Coshbride	206
Barony of Decies Within Drum	195
Barony of Decies Without Drum	83
Beacon, Cresset, or Fire Beacon	223
Beoc, St.	22
Bewley	94
Braughall, Father	133
Bronze Implements in Co. Waterford	47
Cadoc, St., Abbot of Llancarvan	99
Cairbre, St., or Cairpre	98
Canoc, St., or Mochonoc	96
Carthage, St., of Lismore	228
Celt, Derivation of	49
Celts, Different Classes	50
Chevalier de Tessé	38
Cill-Moelloc	25
Clashmore	201
Coemhan, St., of Ardne, Caemhan, or Ardavan, Co. Wexford	98
Comerford, Father Thomas	6
Comgall	130
Count de Lauzun	38, 40
Crannoc	162
David, St., or Dewid, Archbishop of Menevia	99
Declan, St., Stone of	161
Declan, St., Well of	161
Diraidh, St., or Deoraith, of Eadardrum	97
Dobbyn, Family of	247
Donoughmore, Church of	27
Dubhan, St.	25
Dunmaggin	152
Dysert Church	160

Early Churches, Peculiarity of	...	...	...	144
Early Printing in Waterford and Kilkenny	...	...	...	186
Episcopal Palace-fortress of Lismore	...	...	...	108
Fintan, St.	...	...	...	130
Fitz-Gerald, Family of	...	...	...	36
Fitz-Gerald, Last Baron of Cluan	...	...	...	36
Fitz-Gerald, Death of	...	...	...	42
Franciscan Church, Old	...	...	...	107
French, Family of	...	...	...	238
Gortnaclea, Castle of	...	...	...	134
Gortnaclea, Legend of "Cross-field"	...	...	...	139
Grange, Dean's Grange or Lisginan	...	...	...	196
Hamilton, George Count	...	...	...	38
"Hebraica Diopatra" of Father Paul Sherlog	...	...	...	12
Hook Church	...	...	...	28
Hook, Parish of	...	...	...	21
Hook Tower, Building of	...	...	...	17, 165
Howlin, Rev. Brother Aloysius	...	...	...	130
Ingolstadt, University of	...	...	...	5
Jast, St., of Slemhna in Alba	...	...	...	98
Jerome, St., Seminary of	...	...	...	7
Jerpoint	...	...	...	147
Keegan, John, The Peasant Poet	...	...	...	139
Kells	...	...	...	150
Kilcockan	...	...	...	213
Kilmeaden	...	...	...	153
Kilmolash	...	...	...	89
Kilree	...	...	...	151
Kilsheelan, Manor of	...	...	...	116
Kilwatermoy	...	...	...	213
Kinsalebeg	...	...	...	200
Knockboy, Ruin at	...	...	...	84
Knockmoan	...	...	...	93
Knockmoan Bog...	...	...	...	51
Knocktopher	...	...	...	153
Legend of the Boar of Loughmoe	...	...	...	110
Lismore "Book" and "Pastoral Staff"	...	...	...	143
Lombard, Family of	...	...	...	248
Lombard, Primate Peter	...	...	...	3
Loughmoe or Loughmore	...	...	...	110
"Lumbardes Armes," The...	...	...	...	106
Macrone, Rose or Macrew	...	...	...	17
Mocollop	...	...	...	216
Mogoroc, St., of Struthair	...	...	...	97
Molana	...	...	...	209
Mountrath, St. Patrick's Monastery	...	...	...	129

Nennoca, St., or Nennoc	...	...	...	100
Non, St., or Nonnita	...	...	...	100
Ogham Stone, from Ruins of Brecaun's Church	...	...	...	33
Okyle	...	...	...	217
Ormonde, Duke of	...	...	...	42
Ormond, Capture of	...	...	...	136
Ossory, Lord Baron of	...	...	...	138
Pharos of Corunna, The	...	...	...	224
Poem, by Paris Anderson	...	...	...	43
Proofs of the Manufacture of Weapons by Ancient Celts	...	...	...	48
Redmond, Family of	...	...	...	20
Reginald's Tower, Foundation of	...	...	...	16
Relig Deglain (Ardmore)	...	...	...	159
Rincrew	...	...	...	207
Ringogoona	...	...	...	198
Rinn-Dubhain	...	...	...	25
Ross, Ballad of Entrenchment of	...	...	...	178
Ross, Origin of Name of	...	...	...	172
Ross, Origin of the "Walle of Rosse"	...	...	...	180
Sarum-Rite	...	...	...	145
Shanahoe, Chapel of	...	...	...	131
Shanahoe Chapel, Painting of St. Peter	...	...	...	132
Sheepstown	...	...	...	152
Sherlock, Family of	...	...	...	247
Sherlog, Father Paul	...	...	...	11
St. Saviour's Church, Situation of	...	...	...	17
Sword of Last Baron of Cluan	...	...	...	46
Tallow	...	...	...	214
Templemichael	...	...	...	209
Turenne, Marshal	...	...	...	38
Treasures discovered in the Crypt of Cathedral, 1650	...	...	...	105
Villagarcia, Noviciate of	...	...	...	10
Wadding, Father Ambrose	...	...	...	3
Wadding, A., Vocation of	...	...	...	4
Wadding, Father Ambrose, Theses of	...	...	...	8
Wadding, Father Michael :—				
(a) His Early Life	...	...	...	73
(b) He becomes a Jesuit	...	...	...	76
(c) His Work in the Mexican Mission	...	...	...	77
Wadding, Father Luke	...	...	...	9
Walsh, Family of	...	...	...	248
White, Father Stephen	...	...	...	5
Whitechurch	...	...	...	88
Whitty, Mr., of Ballyteague, Kidnapped by Spaniards, 1594	...	...	...	127
Wymler, John de	...	...	...	19
Wyse, Family of	...	...	...	247
Youghal, Chapel of St. Anne's	...	...	...	20

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

First Quarter—JANUARY to MARCH.

ARCHÆOLOGICAL SOCIETY.

PRESIDENT:

MOST REVEREND R. A. SHEEHAN, D.D., F.R.S.A.

VICE-PRESIDENTS:

HON. DUDLEY F. FORTESCUE, J.P., D.L., M.A.

LORD ROBERTS, v.c.

JOHN N. WHITE, J.P., M.R.I.A.

R. J. USSHER, J.P.

(For Co. Waterford)—C. PERCEVAL BOLTON, J.P.

(For Co. Tipperary)—COUNT E. DE LA POER.

(For Co. Kilkenny)—M. J. HURLEY, F.R.S.A.

COMMITTEE:

DR. J. B. NORRIS CANE.

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

PATRICK HIGGINS

E. WALSHE KELLY.

MAJOR O. WHEELER CUFFE.

REV. W. BURKE.

REV. W. W. FLEMYNG.

CAPT. L. BONAPARTE WYSE.

J. R. B. JENNINGS.

HON. EDITOR:

Rev. DANIEL O'CONNELL, B.D., Waterford.

HON. SECRETARY:

W. LAMBERT BURKE, National Bank, Waterford.

HON. TREASURER:

T. H. BRETT, Munster and Leinster Bank, Waterford.

MEMBERS OF THE SOCIETY.

*Allingham, Jno., Jnr., Tramore

*Appleton, Henry, 26, William Street, Waterford

*Barrett-Hamilton, G. E. H., B.A., M.R.I.A., Kildare-street Club, Dublin

Barron, Rev. M., C.C., St. John's Presbytery, Waterford

Barry, Rev. J., O.P., Dominican Church, Waterford

*Barry, Rev. R. E., P.P., Rathcormack, Fermoy, Co. Cork

*Beary, Michael, Borough Surveyor, Dungarvan

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
- Callanan, Rev. M., C.C., Portlaw
- *Cane, J. B. Norris, M.D., Mullinavatt
- *Carrigan, Rev. W., C.C., Durrow, 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
- *Cooney, Very Rev. J. B., O.S.F., Clonmel
- 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., Ballybrado, Cahir
- *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
- *French, Rev. J. M., M.R.I.A., Clonegal, Co. Carlow
- *FitzGerald, Lord Walter, Kilkea Castle, Mageny
- FitzMaurice, Rev. E. B., O.S.F., Franciscan Convent, Drogheda
- Flavin, Rev., C. J., P.P., Clonmel
- Fleming, 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, —, Lismore
 *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
 *Hogan, Rev. Edmund, S.J., F.R.U.I., LL.D., University College, Dublin
 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
 *Hutton, Lucius O., Wyckham, Dundrum, Co. Dublin
 *Jennings, J. R. B., C.I., R.I.C., Elysium, Waterford
 *Keane, H. D., 45, Manor-street, Waterford
 Keating, Rev. M., P.P., Dunhill, Tramore
 Kelly, E. Walshe, Beresford Street, Waterford
 Kelly, Gerald H., Gladstone Street, 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
 *McCoy, A. S., Bellavista, Waterford
 *McDonnell, Rev. T., P.P., Gladstone Street, Clonmel
 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., Millfort, 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
 *Nelson, A., J.P., D.L., 10, William Street, Waterford
 Nolan, George, Annville, 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., 81, Quay, 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., c.c., Ballyneale, Carrick-on-Suir
 *O'Shee, N. P., J.P., D.L., Gardenmorris, Kill, Co. Waterford
 Otway, James, c.e., John's Hill, Waterford
 *Patterson, W. H.
 Poole, A. H., The Mall, Waterford
 *Pope, P. 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., F.R.S.A., St. John's College, Waterford
 *Power, Rev. T., C.C., Convent Hill, Waterford
 *Power, William, 15, Peter 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
 *Sutton, John, The Quay, Waterford
 *Skeffington, T. B., LL.D., Inspector of N. Schools, Waterford
 *Smith, Rev. G. A., Abbeyleix
 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. F., 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
 *White, Dr. T. J., Broad Street, Waterford
 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 Friary, 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., R.N., Tramore
 *Waters, Doctor E. W., 6, Lady Lane, Waterford

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, Dublin

Each Member to whose name an asterisk is *not* prefixed in the foregoing list will please note that his subscription for 1897 are over 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 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.

3.—FATHER AMBROSE WADDING, S.J.

I.—HIS FAMILY AND EARLY LIFE.

Ambrose Wadding was born in or near Waterford on the 24th of February, 1583, five years before the birth of his brother Luke, the great Franciscan. The dates of his birth and life I have got from the contemporary catalogues of the Jesuit Novitiate in Rome, and of the Universities of Ingolstadt and Dilingen. From Harold's Latin Life of Luke we get an account of the parents and the boyhood of these two brothers, and, indirectly, a sketch of the training of Irish Catholic children three hundred years ago.

According to Harold, the Wadding family was distinguished in Waterford by its antiquity, virtues, wealth and influence, and in Portugal, Spain, Italy, and Mexico, by the piety and the resplendent talents of its members. Walter Wadding, the uncle of the Jesuits, Peter, Luke, and Michael Wadding, and his wife, Anastatia Lombard, a kinswoman of Primate Peter Lombard, were remarkable for their integrity, their charity to the poor, their constancy in the Faith, and their careful education of their children, ten of whom were sons and four daughters. They both died in the year 1602, while the plague was ravaging many cities and towns of Ireland, and they were buried in the Franciscan Church, in the tomb of the Waddings. (a) Luke

(a) Father Mooney, as quoted in Father Meehan's "Rise and Fall of the Franciscan Monasteries," p. 104, 5th edition, says: "I remember seeing the splendid tomb of the Wadding family in our church; even now I call to mind the intense sorrow of Luke Wadding's father when the remains of his wife had to be interred in the cemetery of the Priory of the Canons of St. Augustine, because she died of the pestilence; fondly united in life, they were denied the consolation of resting in the same sepulchre."

was their eleventh child, and was born in 1588. When he had learned to read, and to say the catechism by heart, his parents put into his hands the book commonly called by us "Pius Quintus," in which every day he recited the Office of the Blessed Virgin, twice every week the Penitential Psalms with the Litanies of the Saints, and twice a month the whole Office of the Dead. By his father's direction all the children, boys and girls, recited those offices in response to each other, as clerics do in choir, and, moreover, said the Rosary and morning and night prayers together. (b) Luke and his cousins Luke and Michael and Richard and John were educated at the Irish College of Lisbon; Ambrose was educated at the Irish College of Salamanca,* and entered the army or navy of Spain. The authorities for this are the Necrology of the Province of Upper Germany, (c) the History of the Jesuit Province of Upper Germany, (d) and a biographical work of Father Nadasi, S.J. From them I quote what follows: Ambrose Wadding's vocation to the Society of Jesus was very remarkable. When a youth he hesitated between a life in the world and the desires of a holier state of life, till a sudden occurrence turned his thoughts to a life of religious perfection. Having by God's Providence escaped many perils on sea and land, at last he was in imminent danger in a naval battle, in which a companion in arms, who was very dear to him, was shot dead at his side. This made him ponder over his own many escapes from death, and he consecrated himself to God by a vow of chastity. He still remained in doubt about the precise kind of life which he should embrace, but the Society of Jesus never entered his mind. One night, while anxiously reflecting on his future, he heard a voice distinctly advising him to become a Jesuit, and he at once resolved to do so. (e) Having entered the Noviciate of St. Andrea in Rome, he began to live in a manner worthy of a man called by Heaven to the Society.

(b) *Haroldus in Vita Lucae Waddingi, O.S.F.* I think Richard Wadding, M.P. for Waterford in 1613, was one of this very family.

* List of the Salamanca students who became Jesuits, sent me by Dr. Wm. McDonald, Rector of that College.

(c) 1619 to 1690, p. 136.

(d) *Hist. Provinciæ Germaniæ Superioris, Decas viii.*

(e) *Illapsa repente haud humana nec obscura vox admonet Societati se ut addicat.* I have condensed the German accounts which differ, though not in important particulars.

Though in the course of time he excelled in all sciences, human and divine, (*f*) he was still more distinguished for his religious virtues, his charity to others, his pious converse with God, his obedience to his superiors, and by the high spirit with which he attempted and accomplished great things. (*g*) From his very countenance radiated a certain splendor of singular sanctity and innocence, which wonderfully affected those who beheld him. He performed all his duties with diligence and care, but with most fervent zeal did he attend to all that related to prayer and the worship of God. So familiar was he with the Imitation of Christ, which is a book so much read in our Society, that he knew almost the whole of it by heart. (*h*)

So far Nadasi and the German historian, who unfortunately leaves us in the dark about dates. Some of these I am able to supply. Ambrose Wadding entered our Noviciate of St. Andrea in Rome on the 11th of January, 1605, (*i*) eight months before his brother, Luke, became a Franciscan.

In 1607 he was studying Theology at the University of Ingolstadt; in 1609 he was still in Theology and also "Repetitor Physicorum in Convictu;" (*j*) in 1610, besides studying Theology, he was Repetitor or grinder in Metaphysics in the Convictus or College, and Vice-President (or Socius of the President) of the Major Congregation of the Blessed Virgin. In 1611, "Father Ambrose Guadin, an Irishman, of Waterford," is said to be 28 years old, six years a Jesuit; he had studied Philosophy for two years before he entered the Society, and one year's Philosophy and four years' Theology in the Society; and he was then Præfectus or Superior of Monks (of various orders) in the Convictus, and was of "very middling health." This bare outline shows that at Ingolstadt he was a man of hard work, and was considered by his Superiors to be a man of great capacity, influence and prudence.

In 1612 he was Professor of Physics at the University of Dillingen, where Father Stephen White then occupied a chair of Divinity; he was also Confessor. In 1613 he was Professor of

(*f*) The Necrology is more precise:—*Humana divinaque literatura, mathesi Hebræaque lingua illustris.*

(*g*) *Rebus grandibus grandiore animo aggrediendis.*

(*h*) *Hist. Prov. Germaniæ Sup., Decas viii.*

(*i*) Roman Catalogue of 1606; another catalogue gives the 2nd of February.

(*j*) That is, besides studying Divinity, he was grinding the students of the college in the physical sciences.

Logics, and Confessor of the students. In 1614 he was Professor of Metaphysics, Confessor of the students, had taught Philosophy for three years, and had the degree of Master of Philosophy. In 1615 he was Professor of Ethics, and Hebrew, and Catechist of the Philosophers and Rhetoricians, and Prefect or Superior of the College of Monks of various orders. He was also Confessor of some sodality or students of the "Hypocaustum Beatæ Virginis Mariæ." He had finished his studies of theology three or four years previously and should have been sent to the Tertianship, but his presence was so necessary that he could not be spared. (k) He held the same posts in 1616 as in 1615, and so to the 22nd of January, 1619, when he died at the early age of 35, after having spent 18 years in religion.

From the statement that he was so useful and necessary that he could not be spared for some months of the Tertianship, or third year's probation, we see what value the Germans set on his work and influence for good in 1615. The next year they were near losing his services, for the Irish Fathers urged the General to send him to his native land. The General, on the 1st of October, 1616, writes to Father Conway at Madrid: "Father Ambrose Wadding is to go to Ireland from Germany, and Father Thomas Comerfort from Compostella; so send them at once their travelling expenses." Again he writes to Father Conway on the 4th of November: "Send the travelling expenses for the journey to Ireland to Father Ambrose Wadding and Father Thomas Comerfort." But on the 10th of December, at the urgent request of the German Fathers, he writes to Father Holywood, the Superior of the Jesuits in Ireland: "Father Ambrose Wadding, whom you expect from Dilingen, would seem to be necessary there; so, if you could do without him, at least for a short time, you would oblige the Province of Upper Germany. We shall wait to know your wish in this matter, and if you press for him, he shall be sent to you." (l)

In 1610 Father Holywood had recalled to Ireland from Ingolstadt Fathers Daton, Richard Comerford, and Thomas Bryan, and

(k) "Propter necessitates Provinciæ." The Tertianship is the third year's Noviceship.

(l) Archiv. Gen. S.J. Anglia, pp. 139, 140, 141 of the vol. containing the letters of this period.

even in 1611 he expressed a wish to have Father Wadding, but the German Jesuits prevailed with the General to leave him for a time where his presence and work were so useful and "necessary." This shows their high appreciation of his merits, to which they further testify by the obituary notices to be found in the *Necrologium* (*m*) and *History of the Province of Upper Germany*. (*n*) Of these notices I give the substance as follows:—

The whole Province felt more keenly (*o*) the loss of such a man as he was, cut off in the flower of his life, and as he was promoting the progress of many students of the University by his public lectures, and the advancement of very many in piety by his private instruction and direction, and the good of all by the example of his virtues. When Prince Knöring with great liberality enlarged the buildings of the University, and fifty Abbots of Monasteries of various orders sent the élite of their young religious to study Philosophy and Divinity within its halls, these students to the number of one hundred and fifty occupied the large Seminary of St. Jerome, and were presided over by Father Wadding, who, at the same time, was appointed to lecture publicly at the University on Cases of Conscience, both of which functions he discharged with great success. (*p*) While living outside our College as President of the Seminary of St. Jerome, he from time to time looked towards the College where his brethren lived in order to foster his religious fervour, and he went thither every day to pay a visit of adoration to the Most Blessed Sacrament, and, as his mind was ever bent on self-humiliation and on helping his neighbour, to assist the College cook by drawing water from the well.

Wearing away by degrees with hard work, he held on toiling till he was attacked with dropsy and other ailments, which defied every remedy. For the last four months of his life he presented a great spectacle of human misery and of Christian patience. He bore his intense bodily sufferings with unflinching fortitude, (*q*) while his spirit was comforted in this, that, though all his life he had

(*m*) *Necrologium* of years 1619 to 1690, p. 136.

(*n*) Krof's *Hist. Prov. Germaniæ Superioris Soc. Jesu*, Tom. iv, Decas viii, p. 67.

(*o*) Father Stephen White, his fellow-professor and fellow-diocesan, must have felt it very keenly.

(*p*) "Magnis utrinque commodis."

(*q*) *Animo durante et integro.*

been subject to scruples and anxiety of mind, at the approach of death he was entirely freed from the troubles that torture so many souls when "the night cometh." For this favour he often said that he never could sufficiently thank and magnify the abyss of God's goodness.

Thus lived and died one of whose career Waterford, and his brother, Luke Wadding, might have been proud. His companion, Father Stephen White, must have written to Waterford about his death and useful life, and perhaps that letter is lying somewhere among the papers of some old Waterford family.

He was called Guadin and Gaudinus in Germany, and under "Guadinus" Father Sommervogel gives a list of nine printed Theses, written by him and defended under his presidency as "Philosophiæ Professor Ordinarius" in the Dilingen University. The titles fill a column of vol. iii of Father Sommervogel's large book, and may be briefly put thus: 1. Theses Logicæ, 1612; 2. Disputatio in Libros Analyticos, 1612; 3. Disputatio de Principiis Entis Naturalis, 1612; 4. Disputatio Peripatetica de quatuor affectionibus Entis Naturalis, Quantitate, Loco, Motu et Tempore, 1612; 5. Disputatio de Mundo in quatuor libros Aristotelis de Cœlo, 1613; 6. Disputatio de intrinsecis Corporum sublunarium mutationibus in libros de Ortu et Interitu, 1613; 7. Disputatio de Anima, 1614; 8. Divina, Naturalis, et Rationalis Philosophia, 1614; 9. Pronuntiata cxx. de tribus Nobilissimis Substantiis, 1614 (1615?). These last Theses were defended by 61 candidates, on the 18th of August, the day before the degree of Doctor of Philosophy was conferred.

In the addenda to the 3rd vol. Father Sommervogel adds, 10. Prælectiones Theologiæ Moralis, Dilingæ, 1617-1619 in 8vo. It is a Manuscript of the Library of the Benedictine Monks of Engelberg, and was preserved no doubt by one of Wadding's Benedictine pupils.

4.—FATHER LUKE WADDING, S.J.

Father Luke Wadding, the son of Thomas Wadding and his wife, Mary Walsh, was first cousin of Father Ambrose Wadding, S.J., and Luke, the glory of the Franciscan Order. His father was Mayor of Waterford in 1596, and was a devoted Catholic. Hence an English official reports of him : "Thomas Wadding holds a chief office under the Crown, in the County of Waterford, and dwells in that city ; a busy fellow, inclined to breed dissension, and allied in these parts." (a). Another, Bishop Lyon, writes : "The Mayor of Waterford, which is a great lawyer, carrieth the sword and rod, as I think he should do, for her Majesty ; but he nor his sheriffs never came to church sithence he was Mayor nor sithence this reign, nor none of the citizens, men nor women, nor in any town or city throughout this Province" of Munster. Thomas was the father of three Jesuits, and, I think, even of four, as Thomas Wadding, *alias* Guadin, S.J., was born in Waterford, in 1594, entered the Society at Villagarcia, in Spain, in 1610, at the same time as Luke, (b) was studying in the College of Valladolid in 1614, and died there on the 25th of November, 1615.

The mother of Luke and Thomas was aunt of Dr. Thomas Walsh, Archbishop of Cashel, and Father Richard Walsh, S.J., (c) both sons of Robert Walsh ; and, I think, was aunt of three other Jesuits, namely, Richard (son of James), James, and Edward Walsh.

Luke Wadding was born in Waterford, in 1593 ; his early training was, no doubt, such as has been already described in the sketch of his cousin, Ambrose. About the year 1605, he was sent to the Irish College of Lisbon, where his brother Michael, and three other Waddings were studying about that time. (d) From Lisbon he went to the Irish College of Salamanca, and his name is on its "List of Students who became Jesuits from 1600 to 1640," which the Rev. Dr. William McDonald, its Rector in 1876, kindly copied for me.

(a) Cal. of Carew MSS. year 1596, p. 608.

(b) Villagarcia Catalogus of 1611, in Archiv. Gen. S.J. Father Uriarte, a Spanish Jesuit, says that Thomas was Luke's brother, and entered the Society about the same time as Luke.

(c) Cfr. Spicilegium Ossoriense, vol ii, p. 137.

(d) Excerpts from the "Matricula" of the Irish College of Lisbon, made in 1615, which were appended to the Catalogue of that year.

In the year 1610 Luke Wadding entered the Jesuit Noviciate of Villagarcia, joining his brother Michael, who had entered the year before, and to be followed by his brother Thomas the year after. So there were four brothers, young Jesuits, and their cousin Ambrose all abroad in spite of the Penal Law: "No one henceforth shall send his children or relations beyond the seas for education. Those who are abroad must return within a year, under penalty of the confiscation of their property. No Papist shall dare to exercise the office of schoolmaster in the kingdom." (e)

In 1611 Luke was teaching Latin in the Jesuit College of Montforte de Lemos. (f) In 1617 he was in the Province of Castile, as we learn from an Irish catalogue of that year, in which figure 18 Jesuits, natives of Waterford, and 10 of Clonmel, 4 of Fethard, and 3 of Cashel.

In 1625, according to the catalogue of Valladolid College, Luke was on its staff, "was 32 years of age, and 15 years a Jesuit, had taught Humanities and Philosophy, had talents of a high order, and had distinguished himself in his studies; he had a great aptitude for teaching (optimum talentum ad docendum) and was fit to govern as superior." The Irish Catalogue of the same year merely says that he was in Spain. On the 18th of October, 1626, he took his degree of Professed Father of the Four Vows.

In 1633 he occupies a chair of Theology at Salamanca, "is 39 years old, and 22 years a Jesuit, and had been previously Professor of Philosophy." (f)

In 1636 and 1639 he is at the College of Valladolid, and, I think, occupies the responsible post of "Prefect of Studies;" he is praised much for his success in his studies, his judgment, and talent for teaching and governing. (f)

In 1642 and 1645 he is fourth on the staff of the University of Salamanca, the celebrated Father Martin de Esparza being seventh. In the catalogues of that place in those years he is praised for his genius, prudence, judgment, varied learning, solid virtues, great capacity for teaching Theology, for transacting business matters and, the writer adds, "as I believe, for governing." (f)

(e) Father D. Murphy's "Our Martyrs," pp. 17, 18.
 (f) Spanish Catalogue of that year and place.

The Irish Jesuits were naturally anxious to secure such a man for his native land. On the 24th of April, 1642, the Superior, Father Robert Nugent, wrote to Father General Vitelleschi: "Father John Lombard of Waterford is dead, Father Richard Walsh (Luke Wadding's first cousin) is dangerously ill; if he dies, only two remain in Waterford, of whom one is rather deaf, and the other deaf and blind. Wherefore it seems necessary to send us for the work in Waterford two Waterford men, either Father Peter Wadding, from Bohemia, or his brother, Luke, from Salamanca, and Father Paul Sherlog." On the 28th of February, 1643, he again writes: "I hope your Paternity will send to us from Spain Father Paul Sherlog and Father Luke Wadding, who are absolutely necessary in this Mission." (g)

In 1643, on the 28th of June, the Supreme Council of Ireland wrote from Kilkenny "To Father Luke Wadding, of the Society of Jesus in Spain: Reverend Father, we have sent back Father Talbot into Spaine, to render humble and hearty thanks to his Catholicke Majesty for the great affection he bears to our cause and Nacion; and we have authorized you, as by our severall commissions you shall finde, to agitate our affairs, as well at Courte as with the Prelates and Clergie of Spaine. We know your zeal to the cause and the care you have to your country" . . . (h) According to Sir Richard Bellings, (i) Father James Talbot, O.S.A., and Father Luke Wadding, Professor of Divinity at Salamanca, procured 20,000 crowns for the Irish cause.

In 1648, in addition to his other duties, he held the responsible post of "Prefect of the Irish Mission," whose duty it was to look to the interests and discipline of the Irish Jesuit Colleges in Spain and Portugal, (j) and to transact matters for the Jesuits of Ireland.

In 1649 he was on the staff of the Imperial College of Madrid, and Professor of Ethics or Jurisprudence. (k) In 1651 he edited and

(g) Vol. B in the Archives of the Irish Province under the years 1642 and 1643.

(h) See this letter and various instructions from the Supreme Council in vol. ii, pp. 279-284 of Sir J. Gilbert's "Hist. of the Confederation."

(i) Ibidem vol. i, p. 150.

(j) Dr. McDonald, p. 566 of "The Irish Ecclesiastical Record," year 1874, on the Irish Colleges abroad.

(k) "Maestro de Moral en los Estudios Reales," Madrid Catalogue, S.J., of that year.

supplemented Father Paul Sherlog's *Hebraica Dioptra*, which he got published at Lyons, in France. He continued to live at Madrid as Professor, and as "Prefect of the Irish Mission," and several letters of his are preserved in the Irish College of Salamanca, the last of which is dated Madrid, October 25th, 1651.

Father Wadding died at Madrid on the 30th of December, 1651, according to the Annual Letters of the Province of Toledo, and a document in the Archives of the Irish College of Salamanca. (*l*) According to the latter document, he died at the age of 58 years; "he was gifted with extraordinary talents, and his superiors employed him in teaching various classes at Salamanca and Valladolid. In the course of time he became Rector of the College of Burgos, and gave great satisfaction by his government thereof. So great was his fame that the most learned consulted him in their difficulties; and his virtue and piety were so well known, that the leading people of the different towns in which he resided sought him as director of their consciences." (*l*)

The "Annual Letters of the Province of Toledo" for the year 1651 give his obit at the III of the Kalends of January, 1651, and adds, "He was a man of extraordinary talent and culture, who rendered service to his hearers and won fame for himself in professorial chairs. All his lectures were charged with the learning and delivered with the authority of one filled with multifarious erudition. Nor did he excel more by his learning than by the conspicuous light of his good example. For his virtue and science he was held in esteem by most illustrious men, and was employed as Theologian of the Inquisition, and was consulted in their doubts by judges of the Temporal and Spiritual Courts. His learning and counsels were always up to the level of the high estimation in which he was held, and he was a man whom you might compare with the highest." (*m*)

This is high praise given by Spaniards at a time when flourished most eminent men, such as De Esparza (Waddings's fellow professor), and others too numerous to mention.

Father Wadding, and the other Waddings, the Whites, Walshes, Sherlog, Murty, and other men of Waterford, raised to a

(*l*) Quoted in Irish Eccles. Record of 1874. p. 566; the General Necrology of the Society dates his death 30th Dec., 1652.

(*m*) Quem summis æquiparare possis.

great height the estimation in which Irishmen were held in Spain, an echo of which is found even in "Gil Blas." He says: "I was so fond of disputation that I used to stop the passers-by, whether known to me or not, in order to argue with them. Sometimes I addressed Irishmen, (n) who were eager for a fray; and it was a sight to behold how we disputed—what gestures, what grimaces, what contorsions. Our eyes were full of fury, our mouths foaming; one would take us for possessed by the devil rather than for Philosophers."

"Gil Blas" is a little grotesque, indeed, and reminds one of "Lewis Carroll's"—

"In my youth," said his father, "I took to the law,
And argued each case with my wife;
And the muscular strength, which it gave to my jaw,
Has lasted the rest of my life."

But it shows that the Irish in recent times were ardent and subtle disputers, or, as they were styled in the Continental Universities, "ratione furentes," and that they inherited the "perfervidum ingenium Scotorum" of their ancestors.

(n) Des Figures Hibernoises.



IRISH COLLEGE OF LISBON, S.J.

Catalogue of the Ecclesiastics who were of the Irish Seminary of Lisbon from the Feast of St. Peter and St. Paul, 1590, when it began, to 1615, who were from Ireland (foras a Hibernia), as well Religious of various Orders, as Priests, and dead. (I have appended *W.* when I had reason to think the person was from Waterford Diocese; *W.C.* when from Waterford or Cashel; and *W.* when I was not quite sure.)—E. Hogan.

St. Francis' Order.

1. Father Walter French died a Novice.
2. Dermit Hogan died on the way to Ireland.
3. John Sinott went on the Mission.
4. Paul Lombard died on the way to Ireland (*W.*).
5. Thomas Brai, on the Mission (*W.C.*)
6. Charles Luher taught Theology at Coimbra.
7. Michael Horrowe, on the Mission.
8. Thomas Creagh, on the Mission.
9. Robert Eustas is ending his studies.
10. Dermit Cornelius, on the Mission.
11. Edmund Comerfort, on the Mission (*W.*)
12. Richard Sinot, on the Mission.
13. Barnaby Dormour (or Dormoux, or Devereux), on the Mission.
14. John Hartrey, on the Mission.
15. Luke Wadding is finishing his studies at Salamanca (*W.*)
16. Rob. Donfil, on the Mission.
17. Christopher Plunket.
18. Nelan Dufi is finishing his studies.
19. David Wolf is finishing his studies.
20. James Nihil, ditto.
21. James Gib, ditto.

St. Dominic's Order.

1. Simon Halican, on the Mission.
2. John White, do. (?)
3. William Talbot, do.
4. Anthony Lynch, Preacher, on the Mission.
5. John White, on the Mission. (?)
6. Roque da Cruz, do.
7. Thomas Bath.
8. Mich. Brown, studying at Salamanca.
9. Wm. Harol, do.
10. Nich. Linch, do.
11. Stephen Linch, do.
12. Barnaby Murphy, do.
13. Peter Martins, do.
14. Thadeus Murphi, do.
15. Thomas Brandan, do.
16. John Nelan, do.

S. Augustin's Order.

(All are Students).

1. Rich. Wadding (*W.*)
2. Patric Comerfort (*W.*)
3. Ciprian Pulsel (Purcel ?).
4. Edward Helcoch.
5. Dermit Cragh.
6. Thomas Furlong.
7. Dermit Hylan.

St. Bernard's Order.

1. Mich. Rigard, on the Mission.
2. John Hacket, Student.
3. Rob. Lincol, do. (*W.*)

Discalced Carmelites.

1. Wm. Rachter.
2. Dominic Linch, on the Mission.
3. Wm. Linch.
4. David Nelan.

Society of Jesus.

1. Thomas Shein (*W.*)
2. Andrew Morony (*W.*)
3. Nich. Leinich (*W.*)
4. Richard Conway.
5. James Everard (*W.*)
6. Cornelius da Rocha.
7. Andrew Nolan.
8. John de Moura.
9. Thomas Mallei.
10. Matthew Talbot.
11. James Butler.
12. John Duguin.
13. Peter Nassei (*W.*)
14. Laurence Lea (*W.*)
15. Robert Coutinho.
16. Wm. da Cruz (*C.*)
17. Robert Birne.
18. Michael de Barros.
19. Mich. de Morais (*W.C.*)
20. Luke Wadding (*W.*)
21. Michael Wadding (*W.*)
22. Barnaby Damel (Daniel ?).
23. Duarte (*i.e.* Edward) Clare (*W.*)
24. David Galwai.
25. Robert Bath.
26. John Guisaco (Cusac ?)

Secular Priests who were on the Mission.

Wm. Nagle.
 Thomas Cassi.
 Patric Wal.
 Nich. Brai (*W.C.*)
 James Griffei.
 Duarte Anhis (Edward Ennis?).
 Robert Blake.
 Wm. Devereux.
 Peter Archer.
 Barnaby Cornelius.
 Denis Nelan.
 Thomas Walsh (*W.*)
 Patric Hanlin.
 Richard Henriquez (Henry? Henrican?)
 Jasper Nolan.
 John Wadding (*W?*).
 Luke Archer.
 James Meagh.
 Alexand. Devereux.
 Daniel Carul.
 Bartholomew de la Hid (de la Hoyde).
 Thomas Monson.
 Pat Wal (*W?*).
 Thom. Walshe (*W.*)
 Thom. Wal (*W.*)
 Thom. Dudal.
 Amara Riegano.
 Denis Pursel.
 Denis Shin (*W.*)
 Daniel Carnei (*W.*)
 James Carnei (*W.C.*)
 Eugene Griffeo.
 Carlos O'Hogan.
 Christopher Everard (*W.*)
 Thomas O'Hurgan.
 Edmund Viti (*W?*).
 Laurence Cartei.
 Piers Butler.
 Peter Murphi.
 Francis Brai (*W.C.*)

Maguntio Oltach (Maurice Ultach).
 Patric Duffi.
 Owen Duffi.
 Bernard Quellis (Kelly?).
 Maurice Helan.
 Patric White (*W?*).
 Denis McHelleghanan.

Defuncti ("Mortos").

Patrick Wal (*W.*)
 Thadeus Hogan.
 Nich. Dubin.
 Stephen Creagh.
 Robert French.
 Andrero Shydi.
 Hugh Castello (Costelloe).
 Patric Clinton.
 Pat. Turner.
 Wm. Butler.
 Hugh Lassi.
 James Wise (*W.*)
 Wm. Gerod.
 Dan. O'Brenan.
 Richard Butler.
 Lewis Lonegan (or Conegan).
 Henry Brown.
 Thomas Huling.
 John Dormer.
 Nich. Hacket.
 John Lea (*W?*).
 Pat. Roque (Roche?).
 Philip Jonas.
 Bartholomew de la Hid.
 John Baron.
 Michael Henriquez.
 John Inhes.
 Rich. Sinott.
 Christopher Chievours.
 John Walsh.
 John Lynch.
 Nicholas Cadel.
 John Sinot.

Nearly all at Sal^{ca} (Salamanca).

Thus it will be found in the Book of "Matricula," which is kept in the Seminary, and gives the date of the entry of the students, and tells what became of them ("que se fez delles").

Bernardines	...	...	...	...	...	3
Carmelites	...	...	...	...	...	4
Augustinians	...	...	...	...	...	7
Dominicans	...	...	...	...	...	16
Franciscans	...	...	...	...	...	21
Jesuits	...	...	...	...	...	26—77
Secular Priests who were on the Mission	...	...	...	...	...	48
The Defuncti—Died in the Seminary of Salamanca nearly all	...	...	...	...	...	33—81

Total ... 158

And that this is the truth conform to the Matricula, which is kept in the house to which I refer, I have declared (me assinei) this 8 April, 1615.

Copied and translated by me, E. Hogan, S.J., from the Lusitania Triennial Catalogue of 1615. The writer was apparently the Irish Rector of that date, Cornelius da Rocha (Carrig), who was Rector from 1616 to 1619.

WHERE WAS THE CHURCH OF ST. SAVIOUR OF RENDENAN SITUATED ?

BY THE REV. J. F. M. FFRENCH, M.R.I.A.,
VICE-PRESIDENT OF THE R.S.A.I.

I congratulate our Society on having obtained an interesting paper from the pen of Dr. Redmond of Cappoquin, treating of a portion of the country that is but seldom visited by antiquaries. As it lies out of the beaten track and is difficult of access, our learned member writes on the subject with the freshness and fulness of one who is well acquainted with the memorials of the past of which he treats, and the historical connection of his family with the Parish of Hook, lends an additional interest to the story that he tells. I quite agree with what he says about the probable history of the foundation of the Tower of Hook, and Reginald's Tower, on the Quay of Waterford. Both are doubtless Norman towers, erected about the same time on sites that had been previously occupied by the so-called Danes or Scandanavian rovers. And in corroboration of this I may mention that many years ago I walked over Reginald's Tower with the late well-known Rev. James Graves, and he gave it as his opinion that it was a Norman construction pure and simple. And more than that, he doubted that Ireland could produce any specimen of Danish masonry *over ground* at that time. I believe that a Waterford antiquarian some years ago found a record of the drawing of the stones for its construction in Norman times. Doctor Redmond has given us plain historical proof that the Tower of Hook was built by "the Custodian and Chaplains of St. Saviour's of Rendenan, as a Beacon for Ships." I do not think that anyone will now dispute that Rendenan, or Rindoyan, was called by the Normans Hook Point, as "Rinn" in Irish means a point of land running out into the sea, and "denan," or "doyan," the name of St. Dubhan, done into English in true rough and ready Norman fashion, as Hook. (a)

(a) See *Kilk. Arch. Journal*, vol. iii, p. 197—1854-5; also *Doctor Joyce's Irish Names of Places*, vol. ii, p. 128.

Now the question arises—where was St. Saviour's situated, whose Custodian and Chaplains built this Tower? We find no trace of it in the Parish of Hook. In the neighbouring Parish of Templetown, or Kilcloghan, there was a preceptory of Knight Templars founded in the reign of King John by the O'Mores of Leix. Of the dedication of this Preceptory I have found no record, and how an O'More came to found a religious house at a place so far away from Leix it is hard to imagine; and we can hardly think that the warlike Templars took charge of a Light House. Whose interest was it to have a Light House erected on Hook Head? Eminently the two towns of Waterford and Ross were the places that were most interested in the undertaking; and everything points to Ross as the town that would be most likely to promote it. The new bridge of William the Marshal showed that, that most powerful noble was willing to use his wealth and power to promote its interests. Hook was easy of access from New Ross and most difficult of access from Waterford, and the fact that Walter, the Earl Marshal, who was Lord of Ross, took it under his protection, and made the support of its Custodian and Chaplains a charge on his estates, points with unerring hand to New Ross and away from the City of Waterford, in which he had no personal interest whatever. I do not wish to lay over much stress on tradition, but I think that we may safely say that under tradition there generally lies a substratum of truth, and as a writer in a late number of the Journal of the Royal Society of Antiquaries has said: "Tradition often indicates in a confused and vague way where the truth lies;" now from time immemorial there has been a traditional connexion between New Ross and the Tower of Hook.

Tradition tells us that it was built by that mythical lady, Rose Macrone, or Macrew, whose shadowy personality has been embellished with many a foolish story, and who, nevertheless, is but an idealised representation of Ross itself, a corrupted form of its old name, Ros-Mic-Treoin (Rosmictrone), which may have first seen light at a masque, and whose name has attached itself to the tomb of a wealthy merchant of about the time of Richard II, which is still to be seen within the walls of the Church of St. Mary's at New Ross. Without doubt there was a Lady Rose in the reign of Edward III, a person of great wealth and importance, resident in the town of New Ross, and she may have been a benefactor to the Tower of Hook; although she could not have built

it. "Lewis" tells us that there is still preserved a letter from the Recorder of New Ross to the Lord Chief Justice of Ireland, bearing date 1688, which states that Hook Tower, or the Tower of Ross, with seven acres of land around it formerly belonged to the Corporation. If guided by unbroken tradition, we seek for St. Saviour's of Rendenan in New Ross, where shall we find it? There is an old map of Ross (some hundreds of years old) on which the sites of the old monastic foundations are plainly laid down. The first we meet with is just within where the North Gate once stood, and the site is occupied by Sir John Ivory's endowed school, commonly called the Abbey School. This is the oldest site, and, doubtless, is the very spot where, in the sixth century, St. Abban founded his Monastery, which afterwards was changed into a House of Augustinian Regular Canons. Here some years since the remains of old tombs were discovered.

Next inside the South Gate, and in old times running down to the water's edge, we have the Priory gardens, which with their old Norman tombs (one at least as old as the time of King John) mark the site of the Crouched Friary, which was afterwards turned into a Franciscan Friary, and endowed by Sir John Devereux as the Convent of St. Saviour for Friars Minor. (*b*) Did dates allow we would say that this Convent of St. Saviour would exactly suit our purpose, as the Superior of a Franciscan House is always called The Guardian, and guardian and custodian might be considered to be convertible terms; and if the Franciscans undertook the charge of a light house, they would but be doing the same work in the County Wexford that they undertook and carried out so successfully at Youghal. But this will not do, as this Franciscan House was not founded until the reign of Edward I—1272 to 1307—while the Hook Tower was built before 1245. Of course it is just possible that the House of the Cross Bearers was also dedicated to St. Saviour. The Convents of this Order were for the most part called Hospitals, and the primary object of these institutions seems to have been the redemption of captives out of the hands of the infidels, and other works of mercy. In a description of a house of this Order, founded in 1188, by Alured the Palmer (a Dane) in the west suburb of Dublin, without the New Gate, we are told that it maintained 155 poor persons

(*b*) Archdall by a strange mistake places the Crouched Friary on the top of the hill.

besides chaplains and lay brothers. So that it is possible, but not probable, that this is the house alluded to. There was a third Monastic House, the Augustinian Friary, which our old maps places up on the side of the hill, under the "Great Church" of St. Mary's, where the Augustinian Friary is at present situated, but this will not answer our purpose, as it was not founded until the reign of Edward III (1327). Then we have the fine old Parish Church of St. Mary's, called in old documents "The Great Church," and often in modern days called St. Mary's Abbey, just in the same way as the fine old Parish Church of Howth is called Howth Abbey, although it never was an abbey or had any religious community connected with it. This fine old Parish Church of New Ross, in the reign of King Edward I, was served by a Vicar; and in the account of John de Wympler, Provost of Rospont from the Feast of St. Michael, in the 5th year of the reign of King Edward, until Easter, in the 9th year, we find him acknowledging the receipt of 4/- rent for the house which the Vicar holds in Market Street.

In addition to the religious foundations I have already mentioned there were three chapels—St. Saviour's, St. Michael's, St. Evin's. This last, St. Evin's, would be a Celtic foundation, but both St. Saviour's and St. Michael's would be Norman foundations, and to some extent connected with the port, and the first of these, St. Saviour's, I would suggest was St. Saviour's of Rendenan. It was in every way distinct from St. Saviour's Priory. We find it mentioned in John de Wympler's account in the time of Edward I; and in it he acknowledges the receipt of four shillings and four pence, for the rent of stables "opposite St. Saviour's." Queen Elizabeth, on the 12th of February, 1577, granted a patent to Trinity Hospital, in the Town of New Ross, in which it is described as near the Chapel of St. Saviour's. Now, Trinity Hospital is in South Street, and it seems not unlikely that this Chapel of St. Saviour's occupied the site now occupied by the Protestant Church of St. Catherine. My suggestion is that this chapel was St. Saviour's of Rendenan, and that it occupied the same position at New Ross that the Chapel of St. Anne's did at Youghal, which was founded by the Normans of Bristol, about A.D. 1190, on the hillside of Knockanery, and which with its light house was served by the Guardian and Friars of the Franciscan Convent at Youghal, who were chaplains up to the year 1542. What could be more likely than that the merchants of the

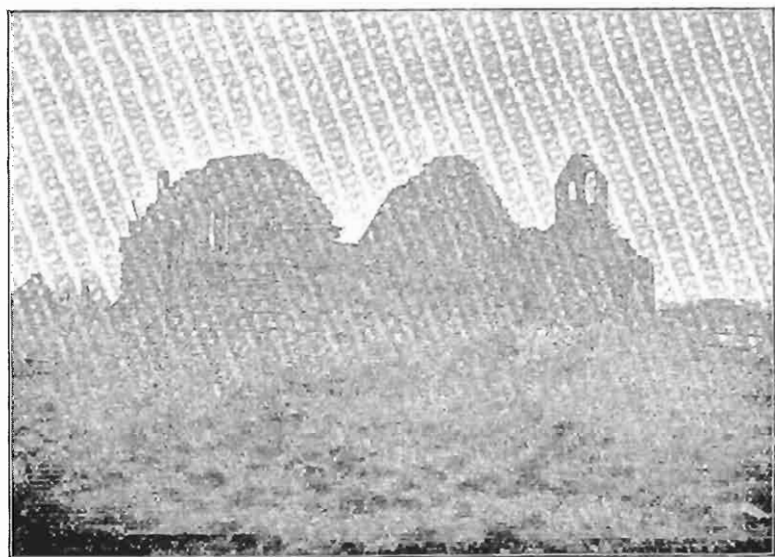
rising and vigorous town of Walter the Marshal, Earl of Pembroke, should found a chapel of the same kind as St. Anne's at Youghal, placing it in charge of a religious community, and that they, with the subscriptions placed in their hands, should found and superintend a tower as a beacon for ships at Hook Head, to pass which in safety was an object of such vital importance to the ships of the merchants of Ross. And we must remember that keeping the light burning was only a small part of their work ; a principal part would be prayers and intercessions for the mariners.

The secular portion of the undertaking, the mere keeping of the light burning, would doubtless be readily taken in hand by the feudal lords of the soil, the Redmonds of the Hall, ancestors of our worthy member, Doctor Redmond of Cappoquin, and they would more readily undertake the delegated charge of it, because owing to the manner in which it was constructed it would in case of necessity prove a place of strength for themselves during a period when the war cry of "Kinsellagh a-boo" was heard at Fethard, which is not very far from the place where Hook Tower is erected. It should be borne in mind that the Chapel of St. Saviour's was a separate foundation, standing by itself, and when its lands were confiscated they went into different hands from the lands of the Friary of St. Saviour.

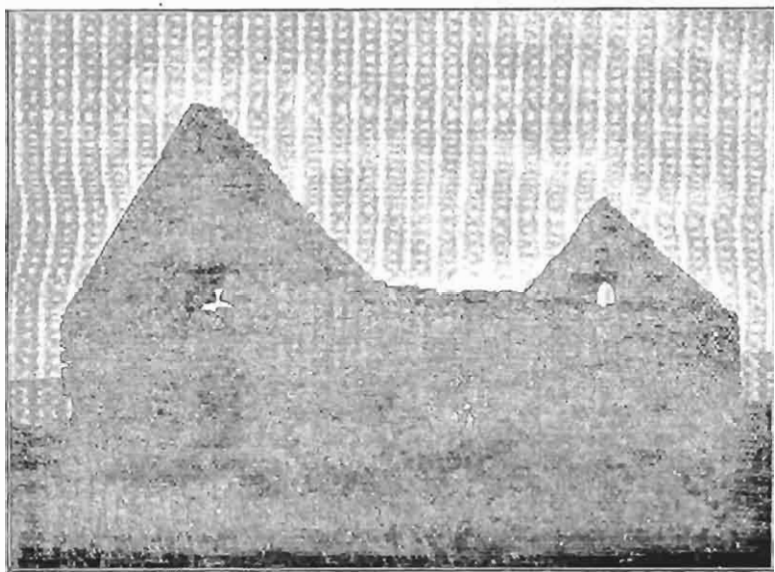
I have to thank our member, Mr. M. J. C. Buckley, for having called my attention to the Chapel of St. Anne's at Youghal, with its light house attached, which is mentioned in the work of the Rev. M. Hayman on Youghal, with whom in former times I often corresponded.

All I claim for my suggestion as to St. Saviour's is that it is a hypothesis, highly probable, but still only a hypothesis.

NOTE.—We are told that the great Cistercian House of Dunbrody "in 1370 acquired the Priory of St. Saviour's at Ross, with its lands and churches in Wexford," this being a Franciscan House. But how is this consistent with its being in existence as a Franciscan Priory, according to Archdall, in the 31st year of the reign of Henry VIII, and having John Gregory as its Prior or Guardian? So late as 1794, Thomas Scallan was appointed Guardian of this Friary "in loco refugii."



ST. DUBHAN'S CHURCH, HOOK.



BRECAUN CHURCH, GALGYSTOWN.

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.

[CONTINUED.]

It having been thus satisfactorily proved, that the locality called Rendenan in the mandates of 1246 and 1247, is St. Dubhan's Point, or the Point of the Hook, the identification of the Church of St. Saviour becomes a comparatively easy task. Rendenan and Hook Point being synonymous, it is clearly evident that the Church of Rendenan and the Church of Hook are one and the same; and the area of enquiry being thus narrowed, we can have little difficulty in settling the question beyond dispute. The ruins of Hook Church, about three-quarters of a mile N. of the Tower, and at the south-eastern end of the village of Churchtown, occupy the site of the original cell or oratory of our holy anchorite Dubhan, after whom the locality was called Dubhan's Point; but before describing them in detail it will be interesting, I have no doubt, to glean some information regarding the Saint and his family. In O'Hanlon's valuable work, "The Lives of the Saints of Ireland," under the date January 1st, page 11, article 2, we find an entertaining and instructive account of a Saint named Beoc, whose name assumes the various forms of Beog, Mobheoc, Beanus, Dabeoc or Dabheoc, and who was Abbot at Lough Derg, Templecarn Parish, Co. Donegal. Now as this saint was a *brother* of our Saint Dubhan, and reference is made to the latter in his life, I shall for the benefit of my readers who may not have seen it, quote the article in full, and more particularly as the knowledge contained in it will, I have no doubt, tend to rescue from oblivion the memory of Dubhan, the Holy Anchorite of the Hook.

SAINT BEOC, DABEOG, OR MOBHEOC.

"Ireland has ever been remarkable for the hospitality and welcome accorded to strangers. She receives and regards as her own those coming from other nations, in a kindly and sympathetic spirit. This is more especially the case when as ministers of the Gospel, missionaries arrived with the grand tidings of salvation. In early times the family circles of our Island were distinguished for piety and holiness, and in like manner what seems very notable, the Ecclesiastical History of the Kymry or Welsh presents a similar peculiarity of sanctity, prevailing in certain houses for many generations, and running through various branches of kindred. The habit of tracing and preserving pedigrees, as among the Irish, is characteristic of their clannish dispositions. A modern historian of Wales tells us that the Saints of greatest renown, as heads of Monasteries or Choirs, were really teachers; while the brethren under them were really learners of such wisdom as their masters had to impart.

We are informed that Dabeoc is the same as Mobheoc, of Glen Geirg, who was commemorated on the 24th July.

It is probable that Da and Mo are to be regarded as affixes to the original name, viz., Beoc or Bheoc. This Saint was descended from a very noble, or regal line. He appears to have been the *junior* of ten sanctified sons, all belonging to the same father and mother. (*k*) Seven or eight holy sisters are even enumerated in this same family. According to some ancient chroniclers no less than twenty-four sisters, and all classed among the beatified, were the happy issue of this marriage. This latter account seems ratified by the learned antiquary Camden, (*l*) but it is probable some numerical exaggeration crept into the pages of earlier chroniclers. St. Beoc, Dabeog, or Mobheoc, was the son of *Breacan* or *Braccan*, (*m*) who ruled over a territory in Wales, formerly denominated Brechonia or Brechinia. In the Ancient British dialect it was called Brechnioc.

(*k*) It is said that the father of this Saint had twelve holy sons, and as many holy daughters. (Life of St. Keyne, by John Capgrave, in the Martyrology of Salisbury, at 8th Oct., and Colgan's "Acta Sanctorum Hiberniæ," xi. Feb.)

(*l*) Camden's description of Brecknockshire.

(*m*) Braccan. Albert le Grand states that he was *King over a part of Ireland*. Although this name does not appear among the Ard-Righs of the country, yet among the magnates of Erin Braccan often occurs. The genealogies of our Saints have this name very frequently.

The parents of Bracan (*n*) (and grand-parents of St. Beoc) were Braca or Bracmeoc, an Irish born prince, and Marcella, a noble British lady, daughter of Theodoric, son to Telphalt, the ruler of a district called Gortmothrin. (*o*) It has been supposed as probable that Brachmeoc had been grandson to Caelbadh, King of Ireland, who was slain A.D. 357, after a brief reign of only one year. Yet according to another authority Saint Mobeoc, or Dabeoc, is called the son of Luainim, (*p*) son to Dibracha, of the race of Dichuo, whom Saint Patrick first converted to the Christian faith in Ulster. The celebrated Welsh Triads make this Brychan Brycheiniowg belong to the 3rd of the Holy families of the Isle of Britain. Various chroniclers state that *he was a King's son from Ireland*. There, being a contemporary, he probably received the faith from St. Patrick's preaching. As a petty king or chieftain in the 5th century, he took possession, either by marriage or force, of that mountainous and romantic part of Wales, called Brecon after him, and since known as Brecknockshire. He brought up his children and grandchildren in all generous learning, so as to enable them to show the Faith of Christ to the Kymry nation, where they had been *without Faith*. (*q*) Besides the numerous band of Saint Dabeoc's holy brothers, the following names of his sisters have been recorded by approved authors. The first named of Bracan's daughters is the blessed Gladusa, (*r*) the wife of Saint Gundleus, King of the Southern Britons, and afterwards a hermit. The second is Melaria, or Nonnita, mother of Saint David, Archbishop of Menevia, who was thus the nephew of many very saintly and renowned uncles and aunts, (including, as we shall see presently, St. Dubhan of Rinn-Dubhain). The third is the celebrated virgin, Saint Keyne. The

(*n*) The Welsh state that Brecknockshire in their Principality took its name from this Prince, Bracan.

(*o*) Gortmothrin, in Irish, means "a mother's estate." As the ancient British idiom differed little from the Irish, Colgan conjectures that it might have been the former name of Brechinia, called after Bracan, and which he held in right of maternal descent.

(*p*) Luainim. Colgan says, that if we say Luainim was the name of Bracan's father, and that if Bracan, or Dibracha, were considered his grandfather, or at least Luainim, as might happen, were a *cognomen* of Bracan, the Irish race and district of Bracan would be known as belonging to the Ulster Province.

(*q*) See "Woodward's History of Wales," part i, chap. vi. He is also said to have had 24 sons and 25 daughters, several of whom are recorded in the long list of Welsh saints for graces of their own independently of their holy lineage.

(*r*) She was the mother of St. Cadoc, Abbot.

fourth is Saint Almeda, or Elmetha. (*s*) The fifth is Saint Nennoca, Virgin and Abbess, of Len-nennoch in Armoric Britain. The sixth is Saint Carennia, or Canneria, Abbess of Kill-Charenne, or Kill-Channere, while the seventh is Tydwael, (*t*) the wife of Cougen, son to Caddell, Prince of Powis. If there were other sisters they appear to have been less celebrated, and their names have not come under our notice. Digna, Dina or Din, daughter to a Saxon King, was Saint Dabeoc's mother. (*u*) She was the parent of many other saints—namely, *Mogoroc* of Sruthair, *Mo* [*chonog*], pilgrim, of Cill-Mucrassi, a notice of whom occurs at 18 November (O'Hanlon); Diraidh, of Eadardrum, Diocese of Elphin (5th or 6th century), *who with several of his sainted brothers emigrated to Ireland*; **Dubhan of Rinn-Dubhain**, (*v*) pilgrim, noticed at February 11th; Cairinne, of Cill-Cairinne; (*w*) Cairbre, (*x*) pilgrim, founder of Kill-Chairpre, Isiol Faranain in Tirfiacha, Connaught; Jast of Slemhna, in Alba, supposed by Colgan to be Saint Justus, noticed at 12th July; *Elloc* of *Cill-Moelloc*; (*y*) Paan of Cill-Phaain, now known as Kilfane, Co. Kilkenny, and Caomhan, pilgrim, of Cill-Chaomhain.

From the parentage of St. Beoc, or Dabeoc, it is just to conclude that Irish, Saxon, and Cymbric blood flowed in his veins. By race, if not by birth, he was a Cambro-Britain. He seems to have flourished about the time of St. Patrick, or at least not very long after him; since Mobeoc is said to have foretold many things regarding the sanctity and merits of the great Saint Columbkille, and that, too, many years before the birth of this illustrious man. Perhaps, too, it may be allowed that those dreadful contests which

(*s*) A church was erected to her memory on the summit of a hill not far from the principal town of Aberhodni, in the Province of Brechinoc. (See Giraldus Cambrensis Itinerary through Wales, lib. i, cap. ii.)

(*t*) She was the mother of Brochmael, surnamed Scitroch, who killed Ethelfred, King of the Northumbrians, and who defeated his army about the year 603. (Girald. Camb., Itin. Camb., lib. i, cap. ii.)

(*u*) Saint Ængus, the Culdee, makes Din the mother of ten holy sons by Bracan (lib. iv, cap. 76), but her own family and descent do not seem to have been discovered.

(*v*) Identified as Hook Point, Co. Wexford.

(*w*) Cairinn Carennia, or Caneria, was a sister to all the brothers here enumerated. Cill-Cairinne is said to be near Wexford.

(*x*) Cairbre, or Cairpré, patron of Cill Carbrey in Wexford, near the spot where the rivers Boro and Slaney unite. He was brother of Beoc.

(*y*) Cill-Moelloc. This locality has not been identified by O'Hanlon. It undoubtedly refers to Kilcloggan or Killogan, the church of Elloc, or Alloch, of which more anon.

were waged against the Cambro-Britains from the middle to the close of the 5th century, may have influenced so many of the holy sons of Bracan to seek a peaceful refuge in Ireland, the country of their kindred, and the cradle of their paternal race. St. Beoc, or Dabeoc, however, came to Ireland, whether alone or with some of his family does not appear. Probably he landed on the east or south-east coast of Ireland with his brothers Dubhan and Elloc, or Alloch, who took up their abode at Rinn-Dubhain and Cill-Moelloc, whilst Dabeoc thence travelled northwards, and he appears to have taken possession of a lovely island situated within a lake among the wilds of Donegal. It has been identified as one of the three islands in Lough Derg, known as the Island of St. Dabeoc, near Saint Patrick's Purgatory, at the eastern extremity of the lake. (z) The following notices of St. Beoc's brother and brother pilgrim, St. Dubhan, will, I doubt not, be read with interest, as they establish him beyond dispute as the patron saint of Hook Parish. They are to be found in O'Hanlon's "Lives of the Saints," at the 11th of February, page 478, Article IV.

Saint Dubhan, Priest and Pilgrim at Rath Dubhain, or Rinn Dubhain, now Hook, Co. of Wexford. [Fifth or Sixth Century.] A few very meagre notices are all that Colgan could collect regarding the Confessor St. Duban at the present date. (aa) The Bollandists have only a mere allusion to him. (bb) The simple entry of Duban, sac.—for priest—occurs in the Martyrology of Tallagh, (cc) at the 11th February. Marianus, O'Gorman and Maguire also style him a priest. (dd) According to the Martyrology of Donegal, (ee) on this day was venerated *Dubhan*, a priest and a pilgrim. He came over to Ireland from Cambria, and he lived at *Rinn Dubhain*. A King of Breckenoc, in Wales, was his father, called Brachin, son of Braca, or Bracmoec, who originally came from Ireland. Din, daughter to a King of Saxon Land, was his mother. This is found recorded in

(z) For further details concerning this saint, vide O'Hanlon's "Lives of the Saints," p. 14, et seq. under January 1st.

(aa) See "Acta Sanctorum Hiberniæ," XI Februarii, De S. Dubano, Confessore.

(bb) "Acta Sanctorum," Tomus II, Februarii XI. This occurs among the pre-termitted or transferred saints, p. 506.

(cc) Edited by the Rev. Dr. Kelly, page xv.

(dd) They enter his feast, too, at this same date.

(ee) Edited by Drs. Todd and Reeves, pp. 46 and 47.

an ancient vellum book. The family connexions of this saint have been already detailed in the life of his *brother, Saint Dabeog*, at the 1st of January. Holyly educated in his youth, this saint, in more mature age, desired to leave Britain and to settle in Ireland, where he designed leading a life of perfect solitude. At *Rinn-Dubhain Ailithir*, so called in *after time*, from its having been the site of his religious establishment, *he founded a house, and there he probably died*. Colgan is unable to decide with accuracy the situation of that place. (*ff*) Yet he tries various conjectures. Thus, he thinks it to be a place in Hy-Many, in the Diocese of Clonfert in Connaught, which in his time was corruptly called Rinn-duin—the letters *bh* in the middle of a word not being pronounced, very frequently, by the Irish. There was at that place a Xenodochium or Monastery of St. John the Baptist, mentioned by the Four Masters, A.D. 1374. There was also a Cluain-Dubhain, near the town of Clogher, where the holy virgins Cinnia and Cectumbria are interred. Dr. Lanigan observes that of Saint Dubhan, or of his place of abode, Colgan knew nothing, except that Aengus Kelideus, among the so-called sons of Breacan, records one *Dubhan de Rinn-Dubhain Alithir*. Dr. Lanigan then adds, “These genealogical accounts, in which some of our old writers so much abound, cannot be depended upon unless supported by other authority.” (*gg*) But it would seem that Rinn Dubhan Ailithir, which means “The Point of the Pilgrim Dubhan,” was the *ancient name for the Church at Hook*. Rinn Dubhain is said to have been on the east side of the river Bearbha, or Barrow, some distance below Teach Moling, now St. Mullins, in the Co. Carlow. (*hh*) It lies in the southern part of Wexford County, as I have been assured by W. M. Hennessy, (*ii*) who states that the ancient Irish tract on the Borromean Tribute exactly identifies it with *Hook*. Saint Dubhan is said to have wrought various miracles, and to have passed his life in a very exemplary manner. He flourished towards the end of the

(*ff*) See “Acta Sanctorum Hiberniæ,” XI Vita S. Dubhain, N. 1, p. 314.

(*gg*) “Ecclesiastical History of Ireland,” vol. i, chap. viii, sect. xv, p. 426.

(*hh*) See Professor Eugene O’Curry’s series of lectures “On the Manners and Customs of the Ancient Irish,” vol. ii, lect. xviii, p. 384.

(*ii*) He was Assistant Deputy-Keeper of the Records P.R.O., and the editor of the “Annals of Lough Cé.”

fifth or beginning of the sixth century. A true pilgrim (*jj*) on earth he was, although returning to the country of his fathers; for he shunned the company of men, and reputed Heaven as his true country, his expectations were directed to that abiding city, while he was ever bent on observing God's holy law. Notwithstanding what has been here written, Colgan elsewhere thinks the present St. Dubhan to have been that son of Corcan, the Disciple of St. Patrick, who, when he travelled through the beautiful pass of Barnesmore in Donegal, came to the region of Magh-Ithe. (*kk*) There he built the Church of Donoughmore, and set St. Dubhan over it. (*ll*) Another name for that holy man may be Nigellus. (*mm*) However, the first accounts regarding this present saint seem to be the most reliable, and he appears to have had connexions with the *south-east* rather than with the north-west of Ireland. Thus it is generally understood that he was a brother of St. Canoc, (*nn*) whose notices precede at this date."

The foregoing extracts from Dr. O'Hanlon's valuable work throw a flood of light upon the early Christian settlement in the Peninsula. We can, by a careful perusal, gather from them, that towards the end of the 5th, or beginning of the 6th century, a pious pilgrim, named Dubhan, a priest and confessor, came from Wales, and founded a religious house near the extremity of the Point, where he lived and died. The ancient inhabitants of this district, which comprised part of the territory of "Hy-Cinsealach" [Hy-Kinsela], so called from Enna Cinsealach, King of Leinster, in the time of St. Patrick, were the descendants or progeny of Bran, (*oo*) of whom

(*jj*) Dubhan, Priest at Rinn-Dubhain, Pilgrim. The King of Britain was his father, *i.e.*, Bracain, son of Braca. (?) Din was his mother, as is found in an ancient old vellum book. [See "Martyrology of Donegal."]

(*kk*) This is a country district of Tirconnell, lying on the banks of the river Finn.

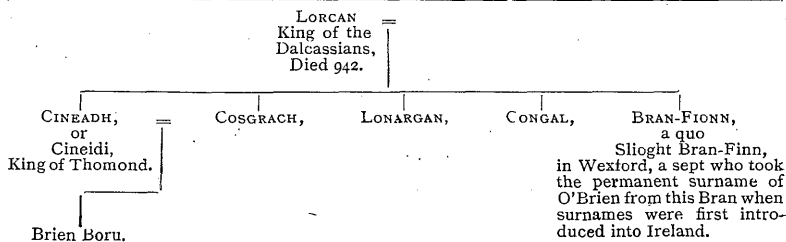
(*ll*) See "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii, cap. cxiv, p. 144.

(*mm*) "A little black man," Trias Thaumaturga, p. 181.

(*nn*) St. Canoc is mentioned by Giraldus Cambrensis as one of the sons of Bracan.

(*oo*) Bran:—Mr. Joyce, in "Irish Names of Places," states that Shelburne Barony was peopled by the progeny of Bran, and hence called *Siol-brain*, the tribe of Bran, but he does not say who this Bran was. Mr. O'Hart mentions O'Duibhgin, or O'Dugan, as chiefs in this Barony. A race called the *Sliocht Bran-finn*, of Dufferin, Co. Wexford, are descended from Bran, the 5th son of Lorcan, grandfather of Brian Boromhe, thus:—

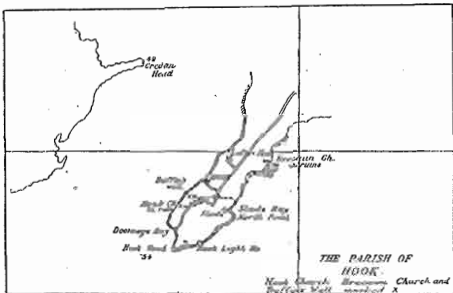
O'Duibhgin, or O'Dugan were chiefs, and no doubt St. Dubhan spent his days there, preaching to and converting them to Christianity. His religious establishment, near the extremity of the peninsula, known in after times to the people of the district as Rinn Dubhain Ailithir—the Point of the Pilgrim Dubhain—(who thus preserved a lasting memorial of their loved apostle), was the original church at Hook, on the site of which in later years was built the Church of St. Saviour of Rendenan, or Hook, the ruins of which still remain, and are regarded with much reverence and respect by the inhabitants of the locality. The greater portion of the walls of the chancel and nave are still standing. The belfry in the west end is not much injured, and there is a fine stone window in the eastern end of the building which is nearly perfect. It presents architectural peculiarities similar to the Old Church of Mayglass, and was probably founded on the site of the earlier edifice about the beginning of the 13th century by the Anglo-Norman settlers on the lands of Rinn Dubhain, who at or about the same time, I have little hesitation in asserting, augmented and remodelled the Beacon Tower of the early Scandinavian sea rover, and converted it into the Beacon Fortress of the Hook. (pp) An ancient burial ground adjoins the ruins of Hook Church, but there are no inscriptions to be found on any of the tombstones earlier than the present century. There are some very old headstones



Whether Bran-Fionn is the Bran referred to by Mr. Joyce as the progenitor of the Sicil-Brain is not clear, but there may have been a much earlier individual named Bran. However, there is another derivation of the name Shelburne which I shall refer to again in its proper place.

(pp) The late Rev. James Graves remarks on this subject (I quote a letter which I received from him, and in which he expressed much interest in the question regarding the origin of the Tower of Hook). "As to the Tower of Hook, I agree with you. I am sure it is Anglo-Norman in its present state. But the Danes of Waterford, who were a commercial people, for their own protection, must have had some kind of a beacon light where the tower now stands.

in the cemetery, but if ever inscriptions existed on them they have become quite defaced, the outward surfaces being chipped off. (99) The ruins stand about three-quarters of a mile north of the Tower, the same distance east of Slade Bay, and something less than a quar-



ter of a mile coast on the of the penin- north of esting and ruins, are the Ord-vey Map, one called

Rock Well, situated among the cliffs on the east, about a quarter of a mile from the village of Churchtown, and quite near the boundary line of the Townland of Churchtown. The other, known as *Duffin's Well*, is about half a mile north from Hook Church, close to the cliffs. It is in the Townland of Loftus Hall, in a portion of the Hall grounds called Deer Park, and a bye-path from the main road leads directly to it. In the name Duffin we find the only remaining topographical designation in the parish to recall the ancient name Rinn Dubhain. Duffin is undoubtedly a corruption of our saint's name, Dubhan, and, as it is recorded in his life, that the pious pilgrim "led an exemplary life, and wrought various miracles," we may regard this holy well as the scene of many of his sermons and good works. It was dedicated to the saint as the Holy Well of Dubhan, and still retains his name after the lapse of fourteen centuries, although in a disguised and altered form. (rr) In the account of St. Dubhan's family we have seen that he was one of the sons of *Brecan*, or *Braccan*, king, or chieftain, in the 5th century, of a picturesque portion of Wales, called Brecon after him, and which is comprised in the present Brecknockshire. He was a good and pious man, and having received the faith from St. Patrick, he "brought up his children in all generous learning." Brecan is

(99) It is most probable that in the burial ground near this ancient church lie buried the Redmonds of The Hall and The Hooke—founded and endowed by them in the 13th century. In 1172 Sir Alexander de Redmond was granted the lands of the Hall and the Hooke, on which St. Dubhan's Church stood.

(rr) St. Dubhan died about A.D. 492.

mentioned by Giraldus Cambrensis in "The Itinerary through Wales," Book I, chap. II. This chapter describes the author's journey with his companions through Hay and Brecheinia, and referring to the latter district, he says—"A powerful and noble personage, by name Brachanus, was in ancient times the ruler of the province of Brecheinoc, and from him it derived this name. The British historians testify that he had four and twenty daughters, all of whom, dedicated from their youth to religious observances, happily ended their lives in sanctity. There are many Churches in Wales distinguished by their names, one of which, situated on the summit of a hill near Brecheinoc, and not far from the Castle of Aberhodni, is called the Church of St. Almedha, (*ss*) to whose honour a solemn feast is annually held in the beginning of August." It is strange that Giraldus does not mention any of the sons of Bracan, although he must have been aware of the numerous references to them in the Welsh Biographies; nor does he refer to them in "The Topography of Ireland." An ancient manuscript entitled "Cognacio Brychan unde Brecheynawc dicta est, pars Demetice South Walliæ," in the Cottonian Library, gives an account of Brachanus and his family. We are told that he was the son of Awlach McGormac, an Irish prince, by Marchell, daughter of Tydor, regulus of Garthmathrin. (*tt*) In the Cambrian Biography he is said to have been the son of Aulach, son of Cormach Mac-Carbery, one of the supreme Kings of Ireland; (*uu*) that at an early age he was brought to Britain by his parents, who took up their residence at Benne (the Gaer, upon the banks of the river Isgeer, near Brecknock), and having spent his youth in military exercises, succeeded, upon the death of his father, about the beginning of the 5th century, to the government of Garthmathrin, the name of which he changed to Brycheinog, which it still bears amongst the Welsh inhabitants, Brecon and Brecknock being merely the corruption by English writers. Brychan was a distinguished character in the

(*ss*) See her name mentioned in the life of her brother, St. Dabeoc.

(*tt*) This very nearly corresponds with the parentage of Bracan given in O'Hanlon's life of St. Dabeoc.

(*uu*) In a pedigree of the kings of ancient Britain and Cambria, compiled in 1881 by Rev. R. D. J. F. Shearman, *Gwynedydd*, daughter of Bryecan ap Aulech ap Cormac ap Cairpre Lifficar, King of Ireland, A.D. 277-284; is mentioned as the wife of Caddell Deyrullwg, King of East Powys, the friend of Saint German, Bishop of Man, who died in 474.

history of Wales, as being the father of a very numerous issue, which came to be styled one of the three holy families of Britain; for nearly all his children embraced a religious life, and were the founders of several Churches. Besides his daughters, the Cambrian Biography enumerates the names of twenty-four sons, viz.:—Cynog, Cledwyn, Dingad, Arthen, Cyvlevyr, Rhain, *Dyvnan*, Gerwyn, Cadog, Mathaiarn, Pasgen, Nefai, Pabiali, Llechan, Cynbryd, Cynvran, Hychan, Dyvrig, Cynin, Dogvan, Rhawin, Rhun, Cledog, Caian. St. Almedhá, though not included in the ordinary lists, is said to have been a daughter of Brychan, and sister to St. Canoc, and to have borne the name of Elevetha, Aled, or Elyned, latinized into Almedha. The Welsh genealogists say that she suffered martyrdom on a hill near Brecknock, where a chapel was erected to her memory; and William of Worcester says she was buried at Usk. Mr. Hugh Thomas (who wrote, in the year 1698, an essay on the history of Brecknockshire) speaks of the chapel as standing, though unroofed and useless, in his time; the people thereabout call it St. Tayled. It was situated on an eminence about a mile to the eastward of Brecknock, and about half a mile from a farm-house, formerly the mansion and residence of the Aubreys. An aged yew tree, with a well at its foot, marks the site near which the chapel formerly stood.

In the foregoing category of the sons of Brecan, or Braccan, a few can be identified as corresponding with the names of those given by O'Hanlon in the life of Beoc or Dabeog. Thus, Cynog in the Welsh list, with Mo[chonog]. Dyvrig, probably the same as Diraidh. *Dyvnan* in the Cambrian Biography refers no doubt to our Saint of Hook, Saint *Dubhan*, the *bh* in Irish being pronounced like *v*. One of the sons of Brecan, Canoc or Canauc, is mentioned by Giraldus, in referring to St. Canauc's collar, which he describes as follows: (*vv*) "It is most like to gold in weight, nature and colour, it is in four pieces wrought round, joined together artificially, and

(*vv*) The antiquary will recognise in this description the well-known peculiarities of a Roman *torques*. St. Kynauc, who flourished, according to the legend, about the year 492, was the reputed son of Brychan, Lord of Brecknock, by Benadulved, daughter of Benadyl, a Prince of Powis, with whom he fell in love during the time of his detention as an hostage at the court of her father. He is said to have been murdered upon the mountain called the Van, and buried in the Church of Merthyr Cynaug, or Cynaawg, the martyr near Brecknock, which is dedicated to his memory.

cleft as it were in the middle, with a dog's head, the teeth standing outwards ; it is esteemed by the inhabitants of Brecheinoc so powerful a relic, that no man dares swear falsely when it is laid before him ; it bears the marks of some severe blows, as if made with an iron hammer, for a certain man, as it said, endeavouring to break the collar for the sake of the gold, experienced the divine vengeance, was deprived of his eyesight, and lingered the remainder of his days in darkness."

In the foregoing pages we have a considerable amount of testimony from authentic writers as to Bracan and his family. I have introduced these notices of him, as I am sure the knowledge which they impart, that he was a man of power and influence, a chieftain, or Regulus, in Wales, and that the present shire or county of Brecknock was called after him, and commemorates his name and memory, will greatly enhance the interest attached to the ruins in the Parish of Hook, marked on the Ordnance Survey Map, "*Brecaun Church* in ruins." These are to be found in the Townland of Galgystown, something less than a mile North East from Loftus Hall, and are situated "*on the Cliffs by the Sea,*" a few fields away from the northern point of Patrick's Bay, and South of Woarwoy Bay. This ancient church is situated on the very edge of the cliffs, so close in fact, that there is not room to walk round it. It is very small, about 25 feet by 10, and has only one window at the Eastern end, and an entrance at the opposite or Western end. There are no tombs, or headstones, or anything in fact now remaining, to indicate that there ever existed a cemetery at Brecaun Church, the ground being quite flat up to the very walls. The late Mr. Hugh N. Nevins, of Waterford, however, many years ago, presented to the Museum of the Kilkenny and South East of Ireland Archæological Society, an Ogham Stone, which in the course of some geological researches on the promontory of Hook, he had found beneath the clay cliff under the ruins of Brecaun's Church, an ancient ecclesiastical remain of very small size, at present standing within three feet of the edge of the bank. (*www*) Mr. Nevins, describing this stone at a meeting of the Society, held in September, 1854, in Kilkenny, said,

(*www*) Since then (1854) the sea has washed away portions of the bank at this spot.

“ This Ogham, which was unfortunately imperfect, was inscribed on an oblong, water-worn sandstone boulder, presenting no angle to supply the *fleasg*, or medial line. It was the only Ogham yet discovered in the County of Wexford. The stone might have been thrown over, but it was more probable that it had been washed down *with the greater part of the burial-ground*, which was every year yielding to the violence of the waves. He had made diligent search, both on the beach and in the neighbouring farmyards, for the remainder of the stone, but without success, and he removed that portion which he now had the pleasure of presenting to the Society, because if left in the position in which he had found it on the beach, it might have been washed away in the next storm. He had exhibited the stone to the Royal Irish Academy, where it had attracted the attention of Dr. Graves, who got it engraved for his work on Oghams. Dr. Graves had deciphered the portion of the inscription remaining, and had suggested, from its rounded oblong form, that it originally served as the pillow of the ascetic or anchorite of the neighbouring church, and had been inscribed as his monument on his death. The present ruin was certainly not older than the 13th Century, but if Dr. Graves’ suppositions were well founded, it must have been preceded by an earlier cell.” (xx)

The burial ground has now completely disappeared, but I believe a few years ago, human bones were found projecting from the bank under the Eastern wall, just over the sea. A very interesting account of the Ogham stone found by Mr. Nevins, is given by the Rev. E. Barry, P.P., Fellow and Member of R.I.A., in the Journal of the R.S.A., in the July number, 1896, page 127, and a learned dissertation on the inscription found upon it. “ The stone measures 2 feet 3 inches long, 1 foot 1 inch wide towards the bottom, and 11 inches at the top. It is a flattish oval in section, being the lower two-thirds of a clay slate, rolled, sea beach stone, with rounded edges, and the inscription is on the rounded edge without raised or incised stem-line.”

The inscription, of course, does not in any way refer to Brecaun, (yy) but to a certain Setna, who appears to have been the

(xx) See Transactions of the Kilkenny and South-East of Ireland Archæological Society, September, 1854.

(yy) Brecaun flourished in the 5th century.

grandson of Dearc Mosach, or Mosaig. This Derc Mosach was a younger son of Cathair Mor, of the Leinster line, Sovereign of Ireland, A.D. 120-122. Derc's descendants, the Hui Derc Mosaig, at one time possessed Dublin, but were exterminated by the Danes, probably at the capture of Dublin in 837. About the middle of the 3rd Century, Setna (zz) [Sedan-i on the Ogham], grandson of Derc Mosach [Der camasoci], from some cause or other, *may have had to face death at Hook Point*, (a) the farthest point in Leinster from Dublin. The Ogham stone was inscribed to his memory, and it is very probable that Brecaun used it as a pillow in his cell, which was erected at or near the spot where Setna was interred. I would refer those interested in the reading of this Ogham inscription, to the Rev. Mr. Barry's paper, just mentioned. On the strand of Pollboy Bay, under the cliffs adjoining Brecaun's Church, are to be seen a considerable number of large boulders, arranged by nature like stepping-stones, and known as Brecaun's Bridge. (b) It would seem to me a reasonable surmise, to account for the dedication of a church in this district, to Bracan or Brecaun, Prince of Brechnioc, in Wales, that he came in his old age to dwell near his sons, St. Dubhan and St. Alloc (of whom I shall treat at greater length), who there built a cell for him, where he betook himself to live and devoted the remainder of his life to God. He died in the year 450, at Rinn Dubhain Ailithir, and was probably interred in his cell, on the site of which the ruins stand.

In my next paper I purpose to give some authentic notices of Brecaun's children, which will enhance the interest attaching to

(zz) Sedna or Sétna Sithbace, or Siothbac, was King of Leinster. One of his sons, Masg, built Dunmaigs (Dunamase). Another, Laghra, Ard Latran, now Ard Camhan, Co. Wexford. However, there are many different men named Sétna mentioned in the Leinster pedigrees.

(a) At the date of Setna's death the Point was regarded as the extreme South-Western boundary of Garman, which was the ancient name of the territory now forming the County Wexford, so called from a Gaulish colony from those parts of Germany adjoining Gaul. In after ages this district of Garman was included in the territory of Hy-Cinsealach, from Enna Cinsealach, King of Leinster, at the advent of St. Patrick to Ireland.

(b) The Bridge of Bracaen is a shoal, always under water, that extends about a quarter of a mile S.E. from the point next N. of Slade harbour; the least water on it is five feet. To avoid it, keep any part of the Mountain of Forth above Wexford, without Baganbon Head. (From a nautical description of the tides, rocks, shoals, sandbanks, harbours, &c., between Wexford and Waterford, published in 1776, by Murdoch Mackenzie).

the memory of St. Dubhan, the Patron Saint of Hook Parish, as they testify to the many distinguished members of his pious family; and particularly as they prove him to have been uncle to the great St. David of Wales. (c)

[TO BE CONTINUED.]

(c) O'Hanlon's Lives of the Irish Saints.



THE LAST BARON OF CLUAN.

BY REV. W. HEALY, P.P., M.R.S.A.I., JOHNSTOWN.

“I’ll tell thee how the steed drew nigh,
And left his lord afar.”

The FitzGerald family is well known to have been one of the most powerful and influential of all the Anglo-Norman adventurers who settled in Ireland after the Invasion. There were of the name two great houses, Kildare and Desmond, and, doubtless, from them were derived many other minor but important branches or families of whom two at least, those of Burntchurch and Brownsford, or Cluan, date their connection with Kilkenny from an early period. They were both styled “barons” of their respective fiefs, a title of lesser importance than a lord of parliament, and bestowed most probably by Lords Palatine on the holders of sub-grants from them by virtue of royal privilege. Stanihurst would have such neither “Barons” nor “Baronets,” but “Banrets,” *i.e.* sons of Knights that were “dubbed in the field, under the banner or ensign.” Those who desire to read an extended account of the above two houses of Burntchurch and Brownsford, or Cluan, will find it given in the Journal of the Roy. Soc. of Antiquities (vol. 2, 5th series, p. 358-76, 1892), and (vol. 3, p. 408-420, 1893). It has been compiled by Mr. Burtchaell, B.L., with great care, and forms an important addition to the family history of the Geraldines of Kilkenny.

My purpose at present is to give an account of Edward FitzGerald, who was last Baron of Cluan. He was sixth in direct line from David FitzGerald, Baron of Brownsford, who died about 1551. This latter, according to Mr. Burtchaell, was brother to Milo Baron, who was Abbot and Prior of the Augustinian Priory of St. Columba, at Inistioge, and Bishop of Ossory from 1528 to 1550. Cardinal Moran, however, says that this Bishop “belonged to the

Geraldine family of Burntchurch" (Transactions, Ossory Arch. Soc. vol. 2, p. 248). David FitzGerald, great-grandson of the above David, died on the 14th April, 1621. His wife Joan, daughter of John Morres, of Lateragh, Co. Tipperary, had a way-side cross erected to his memory at Inistioge, the base of which was set up in the market square, about 1849, whilst a portion of the shaft of the cross was made a support for a sun-dial in one of the village gardens. On one side of the base there is an escutcheon charged with the family arms *ermine, a saltire bordured with a crescent for difference*. On a second side a shield bearing emblems of the Passion—a cock for crest, and on the third or west side the following inscription:—"Orate, pro, animabus, Domini, David, Geraldin, dicti, Baron, de. Brownsfoord, Obiit, 14 Aprilis, An, 1621, et, Joanne, Morres, Obiit [] Joan was living and unmarried on the 17th September, 1622, as appears from an Inquisition of that date, taken at the Sessions House, Kilkenny. When she died is not known, as her surviving children neglected to record it in the blank left after her name for that purpose. Their son and heir, Edmond FitzGerald, joined the Confederates in the Civil War of 1642, and was one of the Commoners of the General Assembly that met at Kilkenny on the 10th January, 1647. He was accordingly attainted in person and property by Cromwell. His lands in Cluan or Clone, Ballygub, and Coolenemucke, numbering 823 acres, were allotted, 700 to Thomas Lestrangle and 123 odd to the Bishop of Ossory. Of his lands of Brownsford and Curraghmore, containing over 500 acres, 371 odd were granted to Mathew Markes. After the restoration of King Charles II the estates seemed to have been partially recovered or in some way retained, as appears from an Inquisition taken at Gowran on the 22nd March, 1664, which states that "Edward FitzGerald was seized of the towne and lands of Agh-browne al' Browne's-ford and Curraghmore, of which there are 63*a.* 1*r.* 8*p.* retrenched."

This Edward was son of Thomas and grandson of the above Edmond who was attainted. He was the last ill-fated Baron of Cluan, and is the subject of our present narrative. He was sent to France at an early age, under the care of an Irish ecclesiastic, to complete his studies. He found his way to St. Omer, the famous

educational resort of many an Irish exile. The fortifications, forts, and entrenchments, protected by marshes, afforded him the best opportunity of studying here the most effective military defences. To them he gave more thought than to sights of broad streets and fountains and the matchless beauty of the quays, public walks and Calais avenue. These were even less fascinating to our exile than the scenic charms he had left behind him in the woodland dells of Inistioge and Brownsford.

“ Home, kindred, friends and country—these
 Are ties with which we never part ;
 From clime to clime, o'er land and seas,
 We bear them with us in our heart :
 But oh! 'tis hard to feel resign'd,
 When these must all be left behind.”

His intention now seemed to have been a military education which would fit him for service in the French army, where exiled Irish youths of fallen fortunes were gaining high reputation for talent and bravery. In this school of science he formed an intimate acquaintance with the Chevalier de Tessé and the proud, vain, Gascon noble, Count de Lauzun, both of whom were destined, as he himself was, to take active part in the subsequent wars of his native land. Both admiring the high spirit and noble bearing of the Irish exile, vied with each other in acts of generosity, kindness and sympathy towards him. They invited him during the summer vacations to the splendid chateaus of their parents, where he received a fond and cordial reception, that would have melted in forgetfulness, if it were possible, the melancholy love of home that so saddened him. His best and most soothing companion was his harp. On this he charmed his hearers and awoke in their breasts the tenderest sympathies, as with masterly hand he swept the chords and called forth the plaintive beauty, thrilling power, and richness of his native melodies.

In this he so excelled as an expert that he was known as the “ Irish harper.” When he had finished his military education he joined an Irish regiment in the French service. This was under the command of his countryman, George Count Hamilton, who, on account of his proscribed religion, had been banished some years previous from the court of King Charles the Second. They served under Marshal Turenne in the campaigns of 1673-5. Hamilton,

our young hero, and the entire Irish regiment, by their bravery and skill contributed largely to the movements and tactics which forced the Germans to re-cross the Rhine, and gained Turenne a military reputation which thrilled not only France but all Europe with admiration. After the fall of Turenne, when struck by a bullet at Sulsbach, in 1675, it is said that Hamilton and his men saved the French army from utter destruction; which now, under the command of the Prince de Condé, again asserted its superiority, and obliged the Imperialists to quit Alsace and retire once more beyond the Rhine. John D'Alton mentions that Hamilton was killed in 1676 on the march towards Sauverne, in the neighbourhood of Zeberstein, "with," he adds, "a large part of the three regiments which he commanded, and but for whose gallant conduct the French would, as on a former occasion, have been entirely cut down." Hamilton's regiment being thus reduced, and there being no recruits to fill up the ranks, young FitzGerald with several officers were driven to the extremity of either seeking commissions in the native French army or else returning to Ireland. The latter course seems to have been adopted by FitzGerald, and we may well imagine the mental relief it brought him to exchange the sanguinary campaigns of the French wars for the more peaceful scenes of his long-lost home and childhood. He was elected portreeve of Inistioge in 1685, which office he held by re-election up to 1690. On the breaking out of the Revolution in 1689 he, in common with many of the Anglo-Norman and old Irish families, espoused the cause of King James the Second, then an exile in France. Tyrconnell was busy in enrolling an army to uphold his royal master's cause, and several influential lords and nobles raised regiments and companies of both horse and foot at their own expense to second his endeavours. The Baron of Cluan mustered a company of foot, traditionally said to have been incorporated with the infantry of Colonel John Grace, Baron of Courtstown. However, as no FitzGerald appears amongst the captains, lieutenants, or ensigns of this regiment, it is more probable, as Mr. Burtchaell hints, he attached himself to the infantry of Colonel Thomas Butler, in which we find one Edward FitzGerald *captain*. His rally to the standard of King James must have been really

enthusiastic, though ultimately unfortunate, as it brought him in contact with long-severed friends in the military schools of France. Need I say that the first of those was Count de Lauzun, who, in 1689, was sent over by King Louis to supersede De Rosen, who was disliked by Tyrconnell because he was the abler commander. Nay, perhaps I may add, that St. Ruth excepted, he was the ablest Louis the Fourteenth could then find on French soil to poise the tottering crown and reeling fortunes of worthless King James. The exchange was accordingly most unfortunate, and Lauzun's subsequent action as commander of the French contingent proved that he had neither the resolution nor the capacity which De Rosen triumphantly displayed at the pass of Lifford in dislodging a strongly entrenched enemy, ten times the strength of his forces. De Lauzun however had still in him that spirit of pride and vanity which so distinguished him in the military schools, unsubdued even by the hardships of the imprisonment he had endured under King Louis, on account of his pretensions to the hand of his cousin, the Princess de Montpensier. For this he was accounted brave and resolute, and the Irish entertained high hopes that at the head of 6,000 men with 22 pieces of cannon, and all other necessary ammunition and arms sent by the French King, he would give a good account of himself in their struggle against Prince William.

As the forces of King James were concentrating at Dundalk to check William's march southwards on Dublin, rumours of a southern invasion off the east coast were circulated by the partisans of the latter in order if possible to divide and thereby weaken the army of the former. This delayed the march of French and Irish troops northwards, and some regiments were despatched to strengthen the garrisons of Wexford and Duncannon. It was on this occasion that it is traditionally said Count De Lauzun availed himself of the opportunity of visiting his old exiled school-fellow and partaking of the welcome and hospitality of the noble Baron of Cluan. "High on a conical hill, almost immediately overhanging the Nore, stood the residence of their entertainer. This consisted of a square and strongly-built keep or castle, which seemed to stand alone, its out-offices being concealed from view by a thick shrubbery. This they (Lauzun and French officers) approached by a long winding

road or avenue, thickly overshadowed by aged and wide-spreading trees, whose thick foliage and intertwining branches threw a sombre shade over the brilliant uniforms of the party as they rodé along. As they neared the castle and emerged into more open ground a scene of the most picturesque beauty was presented to their view. Here the Nore expanded into a broad and tranquil sheet of clear water unruffled by wind or wave. The tide being fully in, which here, though near the termination of the tidal flow, rises to the height of several feet, the woods and banks around were mirrored in its clear surface. On the left arose the steep and wooded bank of Carrick O'Neil, looking like an inverted crescent; and on the right might be seen green, pastoral hills covered with flocks of bleating lambs and sheep and herds of deer. Altogether it presented a scene of rural and sylvan beauty seldom equalled or surpassed."*

The entertainment Lauzun and his fellow-officers received was most sumptuous, so far as fish, fowl, venison, and choicest Burgundy and Languedoc wines were concerned. During the prolonged festivity De Lauzun addressed his host in the familiar language of their school-days—"Well, de Geraldine," [said he, "no wonder that even amidst the sunny vines of France thy heart was yearning for thy home, for truly thou hast a pleasant and fair domain. But hast thou thy harp; if so, awaken for us one of those soft strains which amused thy solitary hours, or one of those livelier airs which in turn may remind us of home and of the sunset dance amidst the vineyards of merry France."

The following days were spent in preparations to join King James, who was encamped near the Boyne. The result of the battle on the banks of that river is known to every reader of Irish history, suffice it to say that De Lauzun and the French did splendid service after the fight in covering the retreat of the flying throngs, and in conjunction with Berwick's and Lord Galmoy's horse kept the Williamite pursuers in check, headed though they were by William himself, young Schomberg, and Douglas. The Irish army having broken up into several sections, each made its shortest route to Limerick, with a determination of still upholding the

* From an unpublished MS.

sinking cause of their crownless monarch. It is said or believed that Lauzun with the French marched by Kilkenny, and saved the Ormonde Castle of the hated Duke being reduced to ashes by the infuriated Irish. Ormonde, in return, wrote Lauzun a letter of thanks, and made an offer of protection to any of his Irish friends he might name. Lauzun mentioned the Baron of Cluan, whose castle and estates were accordingly protected for the present. He, however, thought it more consistent with loyalty to forego pardon, and stand or fall in the cause he had espoused.

The successful defence of Limerick was followed by a winter of great sufferings and hardship on the Irish army. Early in May following the appearance of a French fleet in the Shannon with clothing, arms, and ammunition, inspired new hopes. In it came St. Ruth, D'Usson, and De Tessé—but no French soldiers—Lauzun and his army had shamefully abandoned the country and the cause, and James's adherents were now exclusively Irish. Of them St. Ruth got chief command, and with them would have won one of the most glorious battles on record, had he not lost his head by a cannon ball in the very moment of victory. The result of his fall was the total defeat of the Irish at Aughrim. Here the Baron of Cluan fell nobly in the heaps of the slain—his hand severed from the wrist, and his body pierced by a sword blade. One of his followers picked up the severed hand resolved to carry it away as a relic of his fallen chief. His riderless horse dashed furiously through the crowd, escaping the smoke of battle and pools of blood. With no restraint, the roar of cannon and musketry added terror to his flight, and with fiery speed he soon reached the bank of the Shannon. He quickly overcame the torrent, and on the third morning, it is traditionally said, he drew up at the castle gates of Cluan, covered all over with foam and clotted blood, and trembling with fatigue. Some fugitives soon brought the news of his master's sad fate, which, needless to say, spread universal grief especially amongst his neighbours who so loved him.

Thus perished, in the lost cause of a king and country, Edward FitzGerald, the last Baron of Cluan. The tradition of the return of his steed from the scene at Aughrim furnished the subject of a poem by some bard unknown, but most probably written by Paris

Anderson, a Kilkenny man, It is to be found in my "History of Kilkenny," vol. i, p. 406. For those who may not have an opportunity of reading it therein, I here transcribe it, with a short note or two appended—

I.

There stood beside the winding Nore
A Castle fair to see ;
It was the home of the Geraldine,
And a valiant Knight was he.

II.

And though the woods again grow green,
And clear the Nore flows on,
Yet Cluan's tower for aye shall be
A ruin grey and lone.

III.

Cluan's Lord was a valiant knight,
He fell amid the slain ;
The first in fight for his King's right,
On Aughrim's bloody plain.

IV.

Three summer nights had scarcely pass'd
Since that last fatal day,
When Cluan's Lady mourning sat
For her good Lord away.

V.

Oh ! heavily and wearily
She sat within her hall,
And startles as in fancy's ear
She hears the wonted call.

VI.

And now she listens eagerly,
For, hark ! there comes a sound
Of footsteps, and her anxious eye
Is looking all around.

VII.

The sound grows loud and nearer,
It is the well-known track ;
Can it be true that her good Lord
Is well and safe come back ?

VIII.

Ho ! valets all, awake in haste,
And on your Lord await ;
There's trampling on the pavement
Beside the *outer* gate.

IX.

Thus had she spoke in ecstasy,
And well did all obey—
And quickly did the gate unbar,
Ere yet began the day.

X.

Down comes the Lady Ellinor,*
 All trembling for joy,
 And brings to welcome back his sire,
 Her sleeping infant boy.

XI.

But oh ! what a dismal sight—
 The gallant steed is there—
 But her good Lord is not come back
 To greet his Lady fair.

XII.

Oh ! was he taken by his foes,
 Or slain amid the fight ?
 Or why comes back his gallant steed
 In such a woeful plight ?

XIII.

Why stands he thus impatiently,
 With neither curb nor rein ?
 There's blood upon the harnessing
 And foam upon the mane.

XIV.

Oh ! woe is me, that Lady cried,
 Sure this must bode of ill ;
 To see those startling drops of blood
 My very soul doth chill.

XV.

In vain they looked, they searched in vain
 Around both town and tree,
 Yet the Lord of Cluan's wide domain
 They never more will see.

XVI.

One summer's day of dread and doubt
 Had scarcely passed away,
 When a youth rode by in fearful haste,
 With looks of wild dismay.

XVII.

Oh ! noble youth, wilt thou not deign
 To speak one word to me ?
 What means this look of wild despair,
 Or whither dost thou flee ?

* The poet seems to have been mistaken regarding the marriage of the Baron. Eleanor, daughter of Piers Butler, of Cayer, Co. Wexford, was the wife of Edmund FitzGerald, his grandfather, who died about 1662. There is no evidence that Edward, the last Baron of Cluan, was ever married. I am aware that it was popularly believed in the locality that he had been married to a lady of rank, who had received her education for some time in France, and was accordingly capable of conversing with Count Lauzun and his fellow officers in the French tongue, on the occasion of their visit to Cluan Castle. In case Edward FitzGerald had never been married, which seems probable, unless some information to the contrary from State Papers or otherwise be forthcoming, the Lady *Ellinor* of the poem must have been his sister or his grandmother, who could possibly have been then living, though ninety years of age or thereabout.

XVIII.

I am the Lady of this tower,
 You may find shelter here ;
 Friend or foe, which e'er you be,
 You shall have nought to fear.

XIX.

Friend or foe, which e'er I be,
 With thee I cannot bide ;
 A woeful tale is mine to tell,
 A tale I fain would hide.

XX.

Our rightful king has lost his crown,
 And all our hopes lost we ;
 Naught now is ours, whilst proud the foe
 Exults in victory.

XXI.

I saw thy Lord fall by my side,
 Amidst the heap of slain,
 While swiftly flew his gallant steed
 Across the battle plain.

XXII.

Thus having said, he turned his rein,
 No more she heard him speak ;
 The tears were streaming from her eyes,
 And pallid grew her cheek.

XXIII.

And well might she both wail and weep,
 To leave her kin and home ;
 To seize upon her lonely tower
 The ruthless foe is come.

XXIV.

Tho' Cluan's woods each year grow green,
 And clear the Nore flows on,
 Yet Cluan's tower shall ever be
 A ruin grey and lone.†

A view of the Castle of Cluan may be obtained from the Red House by visitors to far-famed Woodstock. It crowns a high conical artificial moat, erected by Heremon, according to tradition.

† The Barons of Cluan were like many other Anglo-Norman potentates, sometimes names of terror amongst the peasantry. Hence in this locality mothers used sometimes quiet their crying children by telling them "the baron was coming." The magic effect of the "baron's" name on wayward children is said to have arisen in this way :—A widow woman complained her disobedient child to one of the Castellans. He told her to have the boy sent him, and he would make him dutiful. This was done, and no sooner had he got hold of him than he quieted him by hanging him. The widow, in her distraction, cursed the baron and prayed that the bleak winter wind might howl through the open windows of his castle, and the wild raven build its nest in its desolate hearths.

I have in my possession two small pen-and-ink sketches of the Castles of Brownesford and Cluan, taken in 1849 by my predecessor, the late Canon Moore, P.P. I am sorry that time does not permit me at present to visit the locality and produce photographs of those ancient and historic ruins, but I intend doing so to supply illustrations for my vol. ii of the "History of Kilkenny," in the compilation of which I am engaged. The estates, needless to say, of the last Baron of Cluan were confiscated. They passed early in Queen Anne's reign by purchase to Stephen Sweet, of Kilkenny. His sword was brought back from Aughrim by his servant or horse-boy, Patrick Sinnot, and was deposited in the Kilkenny Museum, in 1849, by Mr. Butler, of Inistioge, who received this last relic of an ancient family from a granddaughter of Sinnot, a very old woman, in whose family it had been jealously preserved.



ON A FIND OF BRONZE IMPLEMENTS IN CO. WATERFORD.

BY REV. P. POWER.

The "Bronze Age" is a term used by archæologists to designate a certain stage of prehistoric culture rather than any fixed period of history or of human time. It is, in other words, that state of primitive civilization in which bronze was the chief material used by prehistoric men for their cutting implements, etc. Primitive peoples in their rudest stage we find using weapons and tools of stone, horn, and bone. From the use of stone tools this stage is styled "the stone age," and it is subdivided into the "palæolithic" and "neolithic" periods, according as the stone tools used are in the rough or polished. Even at the present day there are nations which have not emerged from their age of stone; the aboriginal of Australia, for instance, is still unprovided with a more potent cutting instrument than his axe of partly polished green stone. To this period or stage of stone succeeded the "age" or stage of bronze, but only mediately—through what we may call, for want of a better name, the age of copper. The "age of iron" is assumed to have succeeded the "bronze age." It is impossible in the present state of archæological knowledge to set definite limits to either of these periods as it existed—if, in the strict sense of the term, it ever really did exist—in ancient Erin. There is abundant evidence that stone and bronze were to some extent, at any rate, contemporaneous. We have reference, for example, to the use of stone implements as late as the ninth century of our era, while there is but little doubt that bronze was known to the Irish centuries before Christ.

The statement that bronze was the metal used for cutting implements during the bronze age, does not necessarily imply that

bronze was the only metal known. It is now, thanks to M. Adolphe Pictet's researches in the domain of linguistic paleontology, a well established fact that not merely gold and copper, but iron and even bronze were known to the ancient Aryans before their dispersion. The terms "bronze age," "iron age," etc., can then be correct only in the sense that during the bronze period iron was known though not generally used. The greater difficulty of tempering and otherwise working iron will, perhaps, explain the neglect of this metal in the bronze period. In a similar way the "stone age" must be understood as a period during which copper, bronze, and iron were indeed known, but, for one reason or another, not generally utilised.

It is not alone the use of one material rather than another for its cutting implements that distinguishes the stone age from the bronze and iron periods, or the iron period from the bronze, but certain conditions of life as well, and certain social and industrial characteristics—the result no doubt of development—stamped on the whole life of the period. In ancient Ireland, any more than in any other country, the change from stone to bronze or from bronze to iron would not have been sudden, neither would it have been universal; like the change in social and burial customs and in industrial knowledge, it would have been the outcome of very gradual evolution, assisted, very likely, by various outside influences.

Unfortunately we are left without much direct evidence as to the working of metals by our forefathers of pagan and early Christian times. Did the ancient Celt of Ireland use Irish copper and manufacture his own weapon, or did he procure his ready-made spear or axe by barter from abroad? The weight of evidence, direct and indirect, is decidedly in favour of what we may call the home manufacture theory. (1) Favouring this theory are the testimonies of the ancient MS. authorities; thus we are told that, at the battle of Moyturey, fought some centuries before Christ, the smith was at work in the rear of the Tuatha De Danaan forces repairing the weapons of the combatants. (2) Bearing out the contention of the MSS., we have numerous traces of prehistoric workings in the copper mines of Waterford and Kerry. In the copper mines of

the latter county stone hammers and wooden picks have been found in the ancient tunnels. (3) If further evidence of the native manufacture of bronze weapons, etc., be desired, it is supplied by the discovery of stone moulds for casting the bronze. Several examples of the stone mould are to be seen in the Kildare-street Museum, and a beautiful specimen of a celt mould, now in the possession of Count de la Poer, was described some time since in this Journal by the present writer. (a) (4) The testimony from the foregoing sources is corroborated by the assays which from time to time have been made of antique Irish celt and spear heads. These assays show that the proportion of metallic elements other than copper and tin—*v.g.*, silver, antimony, and iron—are such as Irish copper would supply. (b)

We have no positive evidence of any knowledge amongst the ancient Irish of the process intermediate between the extraction of the ore from the mine and the moulding of the molten metal. But, as Sir William Wilde (c) remarks, the circumstance of our proximity to Cornwall and the existence in small quantities of tin stone in Ireland point to abundant sources whence the supply of hardening material for native bronze manufacture could have been obtained. Whatever the source of the Irish bronze supply, the number of bronze tools and weapons found in Ireland is remarkably large. Our national museum holds what is, perhaps, the largest and most splendid collection of bronze celts in Europe.

Before proceeding further, it may be well to explain here the meaning of the strange word *celt*—a term which is so frequently used by archæologists, and the use of which has led to so much controversy. The word is derived from the Latin nonceword *celte*, which we find used in an oblique case in Job xix, 24, and the nominative of which would be *celtis*, a chisel or graving instrument. By a *celt* archæologists understand a stone or bronze cutting implement of the axe or chisel kind.

Metallic celts or axes we may, for convenience, divide into four

(a) JOURNAL, vol. i, p. 284.

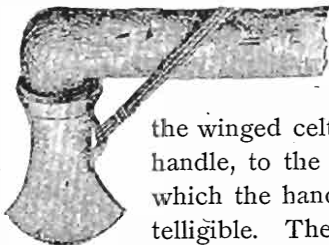
(b) W. K. Sullivan—Introduction to O'Curry's Lectures on the Manners and Customs of the Ancient Irish, p. ccccxviii.

(c) Descriptive Catalogue of the Antiquities in the R.I.A., Dublin, 1857, p. 357.

general classes or varieties—(1) the simple cuneiform or wedge shaped axe of pure copper, (2) the axe of bronze, similar in shape to the last, (3) the tanged, or winged, axe, sometimes called a *palstave*, (4) the looped and socketed axe.

The purely copper celt is very rare. In character it is simple almost to rudeness, and preserves the shape of its predecessor, the stone axe. The examples of this class which remain are invariably very thin, as if the design were to economise metal, and they are furnished with a cutting edge, somewhat after the manner of a saddler's knife. Sometimes the hinder part of the celt is elongated to enable it to fit into a handle, the handle being probably a cleft stick, such as the natives of Australia insert their stone tomahawks in to-day. To hold this rude axe fixed in its ruder handle, the use of a ligature would be necessary. The axe of the second class does not differ except in the material of which it is composed from the copper celt just described. From this simple wedge-shaped celt we are able, by analogy and by aid of the specimens preserved to us, to follow step by step the subsequent evolution of the weapon. As a matter of experience it would soon be found that the plain wedge of metal is liable to split the handle or to slip through it. To prevent this inconvenience a stop or projection on the lateral surfaces of the axe was introduced, and raised wings were added to the sides.

This modification gave us the winged celt, and to prevent its displacement while in use a loop to hold a ligature was sometimes attached to its under surface.



From the winged celt or palstave, which is fitted into the handle, to the most perfect or socketed celt, into which the handle fits, the transition is easy and intelligible. The accompanying engraving will explain

more clearly than mere words could the method of attaching this last species of celt to its handle.

With this long introduction, which general absence of knowledge on the subject of Irish bronzes renders more or less necessary, we come to the matter proper of this paper. It is remarkable that though "finds" of Irish bronze implements are far from rare, the



present is almost the first "find" chronicled from Co. Waterford. As such it will possess a special interest for members of the Society. Another element of added interest is the comparatively large number of objects found together. The *locale* of the "find" is Knockmoan bog, through which runs the main road from Dungarvan to Aglish. A farmer, named John Keating, while cutting turf close to the eastern verge of the bog, unearthed the articles about two feet from the surface, at a spot a couple of hundred yards from the ruins of Knockmoan Castle. Within less than one hundred yards of the place where the bronzes were dug out is the site of an earthen mound of the *lios* or moat type. The moat, which appears to have been on the dry land fringing the bog, has entirely disappeared, but its exact position is well remembered. It is just possible that the alleged *lios* was a crannoge occupied by a manufacturer of bronze implements. One of the objects discovered has found its way into the hands of Mr. Ussher, of Cappagh, one has been lost, and seven are in the possession of the present writer. Of these seven two are celts of the fourth class enumerated above—*i.e.*, the looped and socketed type, two are chisels, one is a gouge, one a leaf-shaped sword or dagger (imperfect), and one is a diminutive adze-like instrument of which the use is unknown. The plate shows the seven objects, which are all drawn about one-half real size.

The axes differ somewhat in size though they agree in pattern. No. 1 is $3\frac{3}{4}$ inches in length by 3 inches in circumference at the cutting edge. No. 2 is only $2\frac{1}{4}$ inches long by 2 inches broad at the edge. In both instances the edge is crescent shaped. Axe No. 1 has its socket ornamented by a collar in slight relief. Nos. 3 and 4 are bronze chisels. Like the axes the chisels differ a little in size. A slight difference in pattern is likewise observable. Both chisels are furnished with long tangs to fit into handles, and both have stops to arrest the downward tendency of the handle. The stop of No. 4 is rudimentary. The respective measurements of Nos. 3 and 4 are $5\frac{1}{8}$ inches long by $1\frac{1}{2}$ inches wide at blade, and $4\frac{3}{4}$ inches by $1\frac{3}{8}$ inches. No. 6 is a gouge, or hollow chisel—a rather rare object. Indeed, with the exception of the axes, and perhaps the sword, the objects here described are all sufficiently

rare. The gouge is socketed, and measures $3\frac{1}{4}$ inches in length, while the chord of its hollow edge is $\frac{7}{8}$ of an inch in length, and the circumference of the socket $1\frac{1}{4}$ inch. No. 7 is a leaf-shaped sword of a somewhat stumpy, or dagger, type. Unfortunately the weapon is broken, and the haft or handle portion is missing, but the dotted line in the drawing will convey a fairly accurate idea of its appearance when entire. The handle, which was of bone, wood, or horn, was rivetted to the blade, as is proved from examples of complete swords at Maintz on the Rhine, and in Mecklenburg in Lower Bavaria. (d) The total length of the broken sword blade is $11\frac{1}{8}$ inches, and its width at the broadest part $1\frac{3}{8}$ inch; the thickness of the section at the break is $\frac{5}{16}$ of an inch. The characteristics of the sword, and indeed of the axe heads, too—viz., lightness, grace, and finish—are those which O'Curry would claim for Tuatha de Danaan weapons generally. Curious to associate these relics, so well preserved and real, with a mystic race faintly outlined on the misty horizon of antiquity! No. 5 is a rather nondescript object. An amateur wood carver might mistake it for an "undercutter" or "leveller." In shape it resembles roughly a diminutive adze. It differs from an adze, however, in having a rounded instead of a straight edge, and in being sharpened at the sides as well as in front. Notwithstanding its peaceful sleep of a thousand years in the peat, the curious instrument, on the use of which the writer prefers not to hazard an opinion, is still capable of cutting wood. The total length of the object is $4\frac{7}{8}$ inches, the width at the blade $1\frac{1}{8}$ inch, and the diameter at the socket $\frac{7}{8}$ inch. It may be that the curve is the result of accident though it certainly seems designed. Even though the blade were straight, it would still be difficult to explain the purpose of this strange object.

Nearly all the foregoing articles are encrusted with a brownish black deposit which has the appearance of enamel. It is suspected by some authorities (Sir William Wilde, for example), that ancient Irish bronzes were really sometimes enamelled. However this

(d) The Kildare Street Museum possesses one bronze dagger which has its handle of bone still intact. As late as July last a second bone-handled dagger was discovered in a turf bog near Castleisland, and is now in the possession of Mr. Cochrane, Hon. Sec. of the Royal Society of Antiquaries of Ireland. These are, as far as the writer knows, the only examples of bronze daggers preserving their original handles.

may be the coating on the bronze in the present instance seems rather the consequence of long immersion in the peat.

The object in Mr. Ussher's possession is an unlooped but socketed spear head of small size and graceful form. There is no trace of ornament nor of the enamel-like deposit which is apparent on nearly all the objects already described. The spear head measures $8\frac{3}{4}$ inches in length; its blade is 1 inch wide at the broadest part, and the length of socket is 2 inches. A rivet which, as the holes for its reception show, went through and through, held the handle firm. The socket is rather oval than circular in section; it measures across the greater and lesser axes one inch and half-an-inch respectively.



THE SIEGE OF ARDMORE CASTLE, 1642.

BY JAMES BUCKLEY.

Oh ! sadly shines the morning sun
 On leaguer'd castle wall,
 When bastion, tower and battlement,
 Seem nodding to their fall.

The history of the County Waterford is particularly rich in interesting events relating to the period of the great civil war of 1641, principally on account of the vast importance of the city in those old days and of the many strong positions extending from the fort of Duncannon on one side, to the ancient town of Youghal on the other. The present contribution is therefore intended as a continuation of those relating to the subject that appeared in last year's volume of the Journal. It illustrates, to some extent at least, one of the most signal, but apparently little known of, events of the time in the political history of the county.

Owing to its many early Christian associations, all of which, generally speaking, have received a due meed of antiquarian attention, Ardmore possesses a story unrivalled for the quaint odour of its sanctity. Its interest is not even swallowed up in its ancient glory, as it can also recount a sort of second history—a history with which we are about to treat.

It would appear that there were two castles standing here at one time. Smith writing in 1746, records "Ardmore is now no more than a village, there appears at present, the stump of a castle; and not long since, was a much larger one there, which was taken down." The remains of these buildings were in existence as late as 1844, when Mr. O'Flanagan wrote his "Historical and Picturesque Guide to the Blackwater in Munster." The author of that most useful and instructive work observes "There are also traces of two ancient castles, but neither history nor tradition throws any light on the persons by whom or the purposes for which

they were erected." They had evidently completely vanished in 1860 when Hayman's "Guide to Youghal, Ardmore and The Blackwater" appeared, as no mention of them is made therein.

With a view to inspecting what, if anything, remained of the original foundations and to obtaining a ground plan of them if possible, the writer paid a hasty visit to the locality one late afternoon last September and on inquiry from a most intelligent old man who takes care of the cemetery, as well as from personal observation was unsuccessful in identifying even the exact sites of the castles. However, considering the position of the church which evidently occupied higher ground than the besieged castle, as can be inferred from the account of the siege submitted hereafter, the latter building must have stood somewhere to the east of the round tower or "steeple" as it is quaintly cyled in the account referred to, and perhaps on a line with it and St. Declan's oratory. There is a small, narrow hollow in the ground immediately outside the churchyard and about 20 yards from the oratory in or near which the castle bawn or enclosure must have been, as the besieging party when possessed of the church were able to "beate into" it, and as at this distance it would have been within musket range. On the other hand, had the castle stood on the north or west of the church it is impossible to conceive how those on the offensive side could have so easily wedged themselves into such a place of vantage.

Leaving these conjectures to themselves, we proceed to the siege of the castle. Writers on the civil war in Ireland are, to say the least of it, very sparing in their notices of the subject. Perhaps the brutal treatment extended to the garrison, after its having capitulated with a request for mercy, had no fascination for them, and that its dark story had been better left unwritten?

In his "History of the Irish Rebellion" Borlace having related how the Earl of Barrymore took in upon quarter the strong castle of Clogleagh in the County of Cork proceeds—"Afterwards the Lord Dungarvan and the Lord Broghill, summoning [summoned] the Castle of Ardmore in the County of Waterford, belonging to the Bishop of Waterford, [and] after some petty boasts to withstand the utmost hazard it was yielded the 21st of August, 1642, on mercy,

women and children being spared, but a hundred and forty men were put to the sword, into which castle they afterwards put a ward." Carte in his "Life of Ormond" and Smith our county historian, treat the matter with much more decency by completely ignoring it. (?) Turning to the portly volumes of "The Lismore Papers" disappointment again awaits us. The editor in his copious "notes and illustrations" thereto, informs us "The Diary hitherto kept with such regularity, now exhibits a *hiatus* for four months (May to August, 1642, both inclusive). We learn from other sources how a considerable portion of this time was filled by the Earl of Cork. As Custos Rotulorum of the Counties of Cork and Waterford and in obedience to the commands of the Lords Justices of Ireland he held during the months of July and August Sessions Courts in the Guildhall of Youghal, for the indictment of the Munster rebels, and there he entered upon inquiries affecting the lives and properties of many chief nobles, gentry, as well as humbler classes of the province."

From these imperfect details, we come to the account of the siege to which allusion has already been made. A few observations concerning it which may not be amiss. Some time since the writer accidentally came across a tract in the British Museum containing a very full and satisfactory account of the siege written at the time by an officer who took part therein. Each successive step in the engagement is described apparently as it occurred, and judging from the style and symmetry of the whole, it would appear to be the production of one accustomed to such work.

The following part of the tract comprising somewhat less than one third of the whole relates exclusively to our present purpose.

"A Journall of the most memorable passages in Ireland, especially that victorious battell at Munster, beginning the 26 of August, 1642, and continued.

"After the Irish had gathered together the greatest part of their forces about Kilmallocke, with intention to passe the mountaines into the County of Corke, and found they should receive opposition by our army, which was drawne up to Doneraile and Mallo, with resolution to encounter them,, if they once descended into the plaines, they againe retreated towards Limericke, and we about the

20. of August, disbanded and went to our severall garrisons, both with like intentions of gathering the harvest of the country. Sir John Paulets, and Sir William Ogles regiments went to Corke, and Kingsale, the old regiment was garrison'd about Doneraile, part of Sir Charles Vavasours lay at Mallo, the rest that went to Youghall were commanded to obey the Lords Dungarvan, and Broghils, who having procured a culverine to be sent along with them, resolved, as soone as our men were refreshed after their march, to take in the Castle of Ardmore. The Fort is of its owne nature, strong and defensible, it was well manned with roo able soldiers besides the people of the country, it had munition sufficient, so we expected not to gaine it, but after a long siege. Notwithstanding it being a place of good consequence affording the enemy means of getting the harvest on that side in security, and blocking us up in Piltowne (a) and Youghall, so that a man durst not appeare on the other part of the river, we resolved the taking of it, and upon Friday, being the 26. of August, we marched from Lismore, towards the castle. Our forces were about 400. All muskets, besides 60. horse, part of the two Lords troopes, by the way we summoned the Castle of Clogh Ballydonus which promised to yeeld and receive our garrison, if Mr. Fitzgerald of Dromany would permit ; we were satisfied with the answer, Mr. Fitzgerald being yet our friend; and the place being of no great importance, so that it was not thought convenient to lose time there, but marched away and sate down before Ardmore. The same day about three of the clocke in the afternoone we summoned it, but they not admitting of a parley, we quartered ourselves about the castle, expecting our culverine which we sent downe by water. In the meane time our men possessed themselves of some out houses belonging to the castle, whereby we with more security might play upon the enemies spikes, and they in the evening fired the rest. All the beginning of the night they played from the castle very hotly upon us, but neverthesse we ran up and tooke the church from them, so that now we were within pistoll shot of the castle ; this did much advantage us, for besides provision, whereof there was good quantity, the church standing high beate into their

(a) Piltown. Where are the remains of a castle, once inhabited by the Walshe's—*Hayman, op. cit.*

bawne, so that from hence they lost the use of it, and were forced to containe themselves within the walls of the castle. There was yet the steeple of the church, something dis-joynd from the body of it, yet remaining, which was well manned, powder and bullets they had sufficient, but wanted guns, there being no more than two muskets onely among forty men the church cut off all hope of supplies from them ; so that we were confident to have it surrendered either for want of provision or ammunition. Thus we spent that night ; next morning there appeared about 100 horse and 300 foote of the enemy, and it was generally believed there was a more considerable number following ; we received the alarme with joy and courage, and leaving only sufficient to continue the siege, drew forth the rest of our men, resolving to encounter them ; but as our men advanced, they retreated towards Dungarvan, our horse could not follow by reason of a glinne betwixt us and them, and our foot would have been too slow to overtake theirs. We returned therefore to our quarters, where we received intelligence from Mallo, that all the enemies forces were againe drawne into a body, and upon their march towaads Doneraile. Whereupon we were commanded to be at an hours warning : this troubled us, only because we feared we should raise the siege, and now more than ever we wished for our great artillery, which came about noone to us ; and such diligence we used, that before three of the clock we drew it up within halfe musket shot of the castle, and there planted it, though they played upon us all the way both from the castle and steeple, which we so carefully avoyded by wooll-packes we carryed before us, that there was not one man shot in that service.

“ We placed our peece to ruine one of the flankers first, but when it was ready to play, the castle desired a parley, wherein they asked quarter for goods and life, but that being denyed, they were content to submit themselves to the mercy of the Lords, who gave the women and children their cloathes, lives, and liberty to depart, the men we kept prisoners.

“ All this while the steeple held out, nor would they yeeld until they had conferred with their captaine, after which they submitted to mercy. (*b*)

(*b*) This is probably the first recorded instance of the siege of an Irish round tower. The taking of it does not strike one as being a particularly brave feat of arms, considering that it was defended with only two muskets.

"In the castle were found 114 able men besides 183 women and children, 22 pound of powder, and bullets answerable; in the steeple were only 40 men, who had about 12 pound of powder, and shot enough. The next day we hanged 117. The English prisoners we freed, (c) the rest we kept for exchange of ours as were with the enemy.

"Thus was this castle delivered unto us after one dayes siege only, wherein we lost not a man. The next day we left a guard of 40 men in the castle, and marched away to our severall garrisons, expecting further command from our generall, which we received upon Wednesday, being the last of August."

In the "Articles of Cessation of Armes" concluded between Ormond and the Catholic Confederates on the 15th September, 1643, the following reference is made to Ardmore.

"And that . . . the County of Waterford . . . shall during the said cessation remaine and be in the possession of the said Roman Catholique subjects now in Armes, &c. and their party. Except Knockmorne, Ardmore, Piltowne, Cappoquin, Ballinetra, Stroncally, Lismore, Balliduffe, Lisfinny and Tallowe, all scituate in the County of Waterford, or as many of them as are possessed by His Majesties Protestant subjects, and their adherents."

No further mention of the castle appears in connection with the long civil wars. It would seem to have bowed its stubborn head in peace as we read not of a battering cannon being directed against it.

(c) It is worthy of remark that the Irish prosecuted the war in a civilized manner. In the present instance they had prisoners of war in their custody; yet certain writers discant largely on their massacres and would lead an ordinary reader to infer that cold murder was practised exclusively by them.



Notes and Queries.

Archæological and Literary Miscellany.—The additions to Irish literature during the past quarter have been chiefly biographical works, and are considerably beyond the ordinary as regards their number. Of these, of most general interest, doubtless, is Mr. D. J. O'Donoghue's "Life and Writings of James Clarence Mangan" (Dublin, Gill), in which we have the ablest and most satisfactory presentment yet made of the life and genius of this highly gifted but most unhappy being, a new collection of whose poems was chronicled in our last No. A still living Irish poet and essayist, Mr. Aubrey de Vere, has published his "Recollections" (London, Arnold), of which a second edition is already out; but this work relates chiefly to England and Englishmen, to whom Mr. de Vere's name and poetry are much better known than to his fellow-countrymen at home. If later in finding a biographer than Cardinal Manning, his predecessor has been far more fortunate in that respect, for nothing but praise has been accorded Mr. Wilfrid Ward's "Life and Times of Cardinal Wiseman" (London, Longmans). Cardinal Wiseman, it will be remembered, was the grandson of a Waterford merchant; and it was in a Waterford school he first learned English, on his return to the land of his forefathers from sunny Spain where he was born. A third and cheaper edition has been published by Bentley, London, of the "Memoir of the Rev. James Healy, P.P., of Little Bray, Dublin," the last and least memorable of the Irish ecclesiastical worthies to whom the reputed author of this work (the late Mr. W. J. Fitzpatrick) devoted his somewhat gossipy pen, now at rest for evermore. Another Irish Parish Priest, the Very Rev. Canon O'Donnell, has had his "Memorials" penned by Mr. F. C. Wallis Healy (Dublin, Gill); whilst a fitting souvenir of a lately deceased Irish Protestant Bishop is presented to his friends and admirers in "The Life of Frederick Archibald Wynne, D.D., Bishop of Killaloe; with selections from his unpublished sermons. By James Hannay, M.A., Rector of

Westport" (London, Hodder). Issued from the "Universe" office, London, is a new version by the Very Rev. Dean Fleming of the "Life and Martyrdom of Archbishop Oliver Plunkett;" whilst to the Very Rev. J. P. Rushe, nearer home, we owe "Carmel in Ireland" (Dublin, Gill), being a "Narrative of the Irish Province of Teresian or Discalced Carmelites from A.D. 1625 to 1896." Bishop Healy's "Irish Christian Schools and Scholars" has been deservedly fortunate in attaining to a third edition; and the "Celtic Church," to which they belonged, has found yet another historian in the person of Professor Heron, D.D. (London, Sewell & Paton). Dealing with our national history on the whole is Dr. P. W. Joyce's excellent "Child's History of Ireland" (Dublin; Gill), which will be found well worthy of perusal by those long out of their teens. Turning her attention from Irish persons to Irish places, Miss Frances Gerard has just given us "Picturesque Dublin, Old and New" (London, Hutchinson), in which are recorded the traditions of the most memorable of the houses in Ireland's capital, with over 100 illustrations. More interesting probably to most Irish archæologists than any of the above-named books is the Rev. J. E. McKenna's "Devenish Island, Lough Erne," published anonymously by Gill, Dublin, in which we have a truly admirable work on the history and antiquities of one of the most interesting spots in Ireland. Text, type, and illustrations are all that could be desired in this delightful monograph, which forms the fifth work on Ulster topography, having an Ulster priest for its author. The "Oireachtas Transactions for 1896" have been issued in book form by the Gaelic League, Dublin, a great portion of which is printed in the Irish language; whilst entirely in Irish characters from cover to cover is the volume published by Sealy & Co., Dublin, containing "Thirteen Essays on the National Language of Ireland," by Mr. T. O'Neill Russell. "Lays of the Red Branch," by Sir Samuel Ferguson, with an Introduction by his widow, Lady Ferguson, is the title of the latest and, it is said, final volume of the New Irish Library (Dublin, Sealy). That another still more famous Irish poet is not quite so much forgotten, as some of his admirers bewail of late, is evident from the fact that Messrs. Bliss & Co., London, have published "The Poetical Works of Thomas Moore," with a biographical sketch in which, at a moderate price, they claim to have given the whole of Moore's published works with one exception.

Forming recent issues of the famous Bohn Library, London, are the early volumes of a new edition of the works of Dean Swift, and of Berkley, the philosopher bishop of Cloyne. "The Irish Difficulty: Shall and Will" (Dublin, Blackie), is a disquisition by the Right Rev. Monsignor Molloy on the use and abuse of these two auxiliary verbs, whose correct application is thought by some to be an impossibility to Irishmen. Equally removed from politics is "The Fenian Nights' Entertainment" (Dublin, O'Donoghue); a series of legends of pre-Christian Erin by Mr. P. J. McCall, in which that writer endeavours to illustrate the colloquialisms of a district in South-Eastern Ireland, which has engaged the attention of a great many scholars and philologists such as Vallancey, Herbert Hore, Jacob Poole, Rev. C. W. Russell of Maynooth, Rev. Robert Walsh, Rev. W. Hickey, and of writers like Patrick Kennedy and Mrs. S. C. Hall. This is the district of Forth and Bargy, County Wexford, which up to a century and a half ago possessed a dialect of its own, and of which the idioms and words introduced into his narrative by Mr. McCall are probably now the only existing remnants.

Among the magazines of the quarter the "Art Journal" for December contains a beautifully illustrated article on "Irish Lace;" whilst the New York "Catholic World" of November takes strong exception to the account of the French Invasion of Ireland in '98, which appeared in the July "Dublin Review." In the October number of the "Ulster Journal" the most interesting paper probably to non-local readers is Mr. Bigger's "Ardboe, its Cross and Churches." Judging by the photographic illustration of it, this cross must have been originally quite a work of art. By the way, perhaps some of our members would explain how it is that crosses of this kind are altogether, I believe, unknown in the South and South-west of Ireland. The "Journal of the Royal Society of Antiquaries" for October opens with a very able and interesting paper by Dr. D'Arcy, on "A Crannoge, near Clones, Co. Monaghan," where he resides. "Notes on some of the Kilkenny Oghams" is written by Mr. R. A. S. Macalister, who is bringing out a book on the Ogham Stones of the South-east of Ireland; whilst the remaining portion of the Journal is taken up for the most part with the description of the places visited on its summer excursion, an account of which appeared in the last number of our Journal. The regretted death

of Surgeon-General King has since deprived the R.S.A. Journal of its editor, to whom a worthy successor it is to be hoped will speedily be found. The Limerick Field Club, which embraces archæology as well, has issued the first number of its Journal, consisting of 48 pages, prefaced by some introductory matter, and contains papers on "Limerick in the Reign of Queen Elizabeth," by J. Grene Barry; "The Shannon Legends," by the Rev. J. F. Lynch; "Eugene O'Curry," by the Rev. T. Lee; and "Adare and some of its Ancient Buildings," by G. J. Hewson. For these particulars respecting this new Journal I am indebted to the November *Irish Nationalist*, which does not state its publisher's name. The December *Irish Nationalist* contains some very interesting notes on an "Expedition to Rockall on the West Coast of Ireland," by one of its editors, Mr. R. L. Praeger. The "Cork Journal" for October, in its new form as a quarterly, is very readable, although its table of contents is decidedly limited. "The Parish of Cill-na-Martra," by a gentleman living so far off as California, is a striking exemplification of what a valuable amount of historical and other information, even the most obscure parish in Ireland affords when taken in hand by a competent writer. "The Windele Manuscripts" would appear to be issued in rather haphazard fashion; and some information might have been given as to Mr. J. Windele, their original writer. A rather curious editorial note (page 306) refers to the Cork Archæological Society's relationship to the Royal Society of Antiquaries, Ireland. It is somewhat amusing to find a Society like the Cork H. & A., that has never yet had an excursion of its own, pluming itself on its ability to guide the R.S.A.I., which will soon have included in its tours almost every part of Ireland possessing historical or antiquarian relics or associations of any note.

J. COLEMAN.



DERRINLAUR—TICKENCOR.

In the last October number of the "Journal," Mr. Grattan Flood has given an interesting account of the old Butler Castle of Derrinlaur. Allow me to add a note in connection with its history. In 1600, the Privy Council, writing from the Castle of Dublin, on 29th April, to Sir George Carew, say that "The Lord of Cahyr" (Thomas Butler) "complains against you for delivering his Castle of Darrenlare to the custody of Richard Power. We wish you would give him some contentment, or acquaint us with the grounds of your proceedings." Who was this Richard Power? Mr. Grattan Flood evidently considers him to have been Richard, 4th Baron of le Power and Curraghmore, but as the fourth lord had succeeded his father in 1592, he would hardly, in 1600, have been described as simply "Richard Power." My impression is that the Richard Power, to whom the custody of the castle has been entrusted by Carew, was Richard Power, of Tickenhorre (Tickencor), in the County of Waterford, to whom "Pardon" had been granted by the Crown in 1585. Tickencor is not far from Derrinlaur, and Richard Power was apparently a man in good favour with the authorities of the day, for in 1594 he, then described as Richard Poore, of Poorestown, in the County of Tipperary, obtained leases from the Crown of lands in the counties of Dublin, Louth and Meath, to hold for thirty-one years. This Richard Power, of Tickencor and Powerstown, had issue a son Alexander. Alexander Power was living in 1628, and in January, 1637, the lands of Tickencor and Kilgany-beg, in the County of Waterford, with the lands of Powerstown, etc., in the County of Tipperary, were erected into a Manor, to be called the Manor of Powerstown, with power to hold a Court Baron. Alexander had issue Richard, his heir, and "Mr. Henry Power, a gentleman of ye house of Tickencor," was probably another of his sons. This Henry Power "married Katherine, widow of Richard Butler, of Ardfinane, of the house of Ormond, and third daughter of David Fitzgibbon, who was living in 1649, and was the representative of the old Knight, by Joane his wife, daughter of Theobald Butler, of Ruscagh, in the County of Tipperary, of the house of Cahir." (a) Richard Power, of Tickencor, succeeded his father, Alexander, as Lord of the Manor of Powerstown. In 1654 there stood upon the lands of

(a) Journal R.H.A.A. of Ireland, vol. 4, 1876, 4th series, Jan., Ap., Nos. 25-26.

Tickencor "a faire stone house, an orchard, and a goodly garden, but all much decayed." (b) Richard Power married Barbara (who died without issue in 1635), third daughter of Sir Thomas Gough, of Kilmanahan, Kt., in the County of Waterford. On account of the rebellion in 1641, Tickencor, with Kilgany, were confiscated, and subsequently these lands were granted to Sir Thomas Stanley, Kt., and later on they passed into the possession of the Osborne family. Arthur Young (c) gives an interesting account of Sir William Osborne, 8th Bart., who had made Tickencor his home. The ruins of a gabled house are still standing at Tickencor, near to where Sir Thomas's Bridge (d) crosses the Suir, and this may be the remains of the "faire stone house" mentioned above.

Can any of your readers throw light as to the origin of these Powers of Tickencor and Powerstown, and of their ultimate fate? I may add that on the 4th December, 1587, "Pardon" was granted to Richard Fitzwilliam Power, of Tenychorie (Tickencor?) Co. Waterford, gent. This Richard is probably the same person as the Richard first mentioned in this notice.

E. DE P. DE LA POER,
le Power and Coroghmore.

(b) Survey of Co. Waterford, 1654.

(c) A. Young's Tour in Ireland, 1780.

(d) Built by Sir Thomas Osborne, ninth Bart.



Editorial Note.—The unavoidable delay in the issue of the present number of the Journal was occasioned by the rather severe and tedious illness of the Hon. Editor. He hopes to have the number for the second quarter of this year and also the Index for the last volume published in May.

As several persons have from time to time expressed a wish to be supplied with the first number of this Journal (Vol. I, No. 1), which has been for a long time out of print, the Committee are willing, if a sufficient number of copies are ordered, to have it re-printed without delay. Persons, therefore, who may wish to procure copies, are requested to send their names and the number of copies they wish to take to the Hon. Secretary, W. L. BURKE, Esq., National Bank, Waterford. It would be well if those who have already applied would renew their application on the present occasion.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

Second Quarter—APRIL to JUNE.

Waterford & South East of Ireland

ARCHÆOLOGICAL SOCIETY.

PRESIDENT:

MOST REVEREND R. A. SHEEHAN, D.D., F.R.S.A.

VICE-PRESIDENTS:

HON. DUDLEY F. FORTESCUE, J.P., D.L., M.A.

LORD ROBERTS, V.C.

JOHN N. WHITE, J.P., M.R.I.A.

R. J. USSHER, J.P.

(For Co. Waterford)—C. PERCEVAL BOLTON, J.P.

(For Co. Tipperary)—COUNT E. DE LA POER.

(For Co. Kilkenny)—M. J. HURLEY, F.R.S.A.

COMMITTEE:

DR. J. B. NORRIS CANE.

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

PATRICK HIGGINS

E. WALSHE KELLY.

MAJOR O. WHEELER CUFFE.

REV. W. BURKE.

REV. W. W. FLEMING.

CAPT. L. BONAPARTE WYSE.

J. R. B. JENNINGS.

HON. EDITOR:

Rev. DANIEL O'CONNELL, B.D., Waterford.

HON. SECRETARY:

W. LAMBERT BURKE, National Bank, Waterford.

HON. TREASURER:

T. H. BRETT, Munster and Leinster Bank, Waterford.

MEMBERS OF THE SOCIETY.

*Allingham, Jno., Jnr., Tramore

*Appleton, Henry, 26, William Street, Waterford

*Barrett-Hamilton, G. E. H., B.A., M.R.I.A., Kildare-street Club, Dublin

Barron, Rev. M., C.C., St. John's Presbytery, Waterford

Barry, Rev. J., O.P., Dominican Church, Waterford

*Barry, Rev. R. E., P.P., Rathcormack, Fermoy, Co. Cork

*Beary, Michael, Borough Surveyor, Dungarvan

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

iv. MEMBERS OF THE SOCIETY—Continued.

- *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., Montmorenci, Youghal.
- *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
- *Callanan, Rev. M., C.C., Portlaw
- *Cane, J. B. Norris, M.D., Mullinavatt
- *Carrigan, Rev. W., C.C., Durrow, 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
- *Cooney, Very Rev. J. B., C.S.F., Clonmel
- 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, Gúrteen-le-Poer, Kilsheelan
- *Delaney, J., National School, Dunhill, Tramore
- *Denny, Patrick R., Headview, Lismore
- Denny, C. E., Ballybrado, Cahir
- *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
- *French, Rev. J. M., M.R.I.A., Clonegal, Co. Carlow
- *FitzGerald, Lord Walter, Kilkea Castle, Mageny
- FitzMaurice, Rev. E. B., O.S.F., Franciscan Convent, Drogheda
- Flavin, Rev., C. J., P.P., Clonmel
- Fleming, 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, —, Lismore
 *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
 *Hutton, Lucius O., Wyckham, Dundrum, Co. Dublin
 *Jennings, J. R. B., C.I., R.I.C., Elysium, Waterford
 *Jones, R. Hesketh, Dunrobin, Eastbourne.
 *Keane, H. D., 45, Manor-street, Waterford
 Keating, Rev. M., P.P., Dunhill, Tramore
 Kelly, E. Walshe, Beresford Street, Waterford
 *Kelly, Gerald H., Gladstone Street, 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
 *McCoy, A. S., Bellavista, Waterford
 *McDonnell, Rev. T., P.P., Gladstone Street, Clonmel
 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
 *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., 81, Quay, 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., C.C., Ballyneale, Carrick-on-Suir
 *O'Shee, N. P., J.P., D.L., Gardenmorris, Kill, Co. Waterford
 Otway, James, C.E., John's Hill, Waterford
 Poole, A. H., The Mall, Waterford
 *Pope, P. 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., F.R.S.A., St. John's College, Waterford
 *Power, Rev. T., c.c., Convent Hill, Waterford
 *Power, William, 15, Peter Street, do.
 Power, T. F., 168, South Orange Avenue, Newark, S.I., U.S.A.
 Redmond, C. P., O'Connell Street, Waterford
 Redmond, Gabriel O'C., M.D., M.R.S.A., Cappoquin.
 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
 *Sutton, John, The Quay, Waterford
 *Skeffington, T. B., LL.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
 *Vigers, 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., George's Street, Waterford.
 *Walsh, Rev. M. F., 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
 *White, Dr. T. J., Broad Street, Waterford
 *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 Friary, Waterford
 *Woolcombe, 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., R.N., Tramore
 *Waters, Doctor E. W., 6, Lady Lane, Waterford

LIFE MEMBER

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

HONORARY MEMBERS.

Drew, Thomas, M.R.I.A., 22, Clare Street, Dublin
 Hogan, Rev. Edmund, S.J., F.R.U.I., LL.D., University College, Dublin

Each Member to whose name an asterisk is *not* prefixed in the foregoing list will please note that his subscription for 1897 is over due.

Annual Subscription 10/-, payable in advance.

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, Hon. Editor, 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 1898.

The Annual General Meeting of the Society was held in the Council Chamber, Town Hall, on Friday, 11th March, the President, Most Rev. Dr. SHEEHAN, F.R.S.A., in the chair.

The Honorary Secretary, W. LAMBERT BURKE, Esq., 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, 11th March, 1898.

“The Society has now completed its fourth year of existence, and is in a fairly healthy condition, but the Committee directs attention to the slowness with which some members send in their subscriptions, thereby causing inconvenience to the Treasurer.

“The Committee desires to place on record the expression of their regret at the great loss the Society has sustained through the death of Dr. Ringrose Atkins—a loss little short of irreparable. Two other esteemed members, Dr. W. L. Mackesy, and Mrs. Thompson (Miss Butler) have also been removed by death.

“Three new subscribers have been added to our list.

“The illness of our Editor has caused a delay in the publication of the *Journal* for the first quarter of this year. It will be in the hands of members within a week or ten days.

“The *Journal* for the second quarter will be issued early in May.

“Owing to the very wet weather in the latter part of last summer, the annual excursion had to be abandoned, but it is hoped that early in the ensuing season some interesting ruins in the County Kilkenny may be visited.”

The Honorary Treasurer then presented the Annual Statement of Accounts, which showed that the balance in hands at the end of December last year was £26 14s. 6d. There was still owing to Messrs. Harvey & Co., for printing for last year, a sum of £43 10s. 6d., thus showing a deficit on the year's account of £16 16s. 0d.

Some discussion followed, during which it was suggested that special circulars should be sent to the members whose subscriptions were in arrear; but on the other hand it was pointed out by the President that every number of the *Journal* contained a clear intimation of who had paid and who had not, in the shape of an asterisk prefixed to the names of the defaulters in the general list of members. The PRESIDENT also said that arrangements were being made for the next Committee Meeting to deal with this matter, and after that he thought the non-paying subscribers would have no cause for complaining that they were not looked after (hear, hear).

THE LATE DR. ATKINS.

Mr. R. J. FRIEL rose and moved the adoption of the Report and Statement of Accounts just read, and that they be entered on the minutes. In doing so he thought there was one part of the Secretary's report which required more emphatic notice on the part of the meeting, and that was with reference to the great loss which they personally, and the Society as a body, had sustained in the death of their esteemed friend, Dr. Ringrose Atkins (hear, hear). That gentleman was, from the inception of the Society, one of its most useful members, and he was sure they all agreed that by his learned and interesting papers he contributed not alone to the usefulness and interest of the Society, but also very materially to its funds. He was a most cultured man, as anyone could see by his writings, possessed great abilities, and had a wonderful memory. Everything he touched succeeded with him; and he (Mr. Friel) thought they should put on record now their expression of regret that death had removed from them one who had been so useful to the Society and to the citizens generally (hear, hear).

Mr. BOLTON seconded the motion.

The PRESIDENT, in putting the motion, said he was sure he only re-echoed the feelings which were uppermost in the minds of all there in fully agreeing with the words that had fallen from Mr. Friel regarding the loss the Society had sustained by the death of Dr. Atkins. They had often heard losses of this kind characterised by the word "irreparable," but it might be well and fitly applied to the sad event to which he was referring (hear, hear). The late Dr. Atkins was one of the earliest members of the Society, and was a frequent attendant of their meetings, both private and public, and no one took a greater part, or manifested an interest in its operations so unmistakably or in a more practical manner, than Dr. Atkins. They all, the President was sure, had a vivid recollection of the lectures which he delivered for the Society, and anyone who had been privileged to hear him could not fail to have been struck with the immense amount of trouble the lecturer must have gone through in preparing these lectures, and with the extraordinary powers of memory and facility of expression possessed by him (hear, hear). The memory of these lectures would long remain in the minds of those who heard them; and, moreover, the *Journal* of the Society would not be the less rich for those who came after them by the literary contributions to be found in them from the gifted pen of their deceased friend and fellow-member (hear, hear). His Lordship continued—I should like to add a few remarks to those which have already been made with reference to the subscriptions. It is clear—no matter under what circumstances it may have arisen—that there is a considerable falling off in the payment of subscriptions during the year 1897. We learn, bear in mind, that there are 180 names on the roll of membership of our Society, and that only £43 odd were paid in from 89 of these members. Consequently not one half of the members paid their subscriptions during that year. I have no doubt, however, that in many cases this was due to oversight, and as I have already said steps will be taken shortly in this connection, and there will be no cause of complaint permitted to exist any longer in the minds of those who have not paid their subscriptions (hear, hear). I was rather gratified to find that in 1895 we were in a somewhat similar position to that which we are in to-day; because in the following year we gathered in an unusually large number of subscriptions; so that, as a result, the total of the two years was equivalent to what might reasonably be expected to be a total of two fair years in which the contributions were handed in with ordinary regularity (hear, hear). For instance, in 1895 our receipts amounted to £95, while in 1896 they reached the respectable total of £114 10s.; and if we go on in the same proportion in the year upon which we have just entered we ought to receive considerably more than £100. That being so, as I trust it will be, we will be able to keep the Society going very well (hear, hear).

The Report was unanimously adopted.

ELECTION OF OFFICERS.

Mr. M. J. HURLEY moved that the Vice-Presidency, rendered vacant by the death of Dr. Ringrose Atkins, be filled by the appointment of Mr. C. Perceval Bolton to that position ; and that Mr. Bolton's place on the Committee be filled by Mr. Patrick Higgins. With these modifications he moved that the Committee and Officers of last year be re-appointed *en bloc*.

The suspension of the Standing Orders having been previously agreed to, the motion, which was seconded by the Rev. M. KEATING, P.P., Dunhill, passed unanimously.

THE WATERFORD MUSEUM.

Major O. WHEELER CUFFE gave an interesting account of the successful working of the Waterford Museum Committee, which was appointed as a Sub-Committee of this Society at the General Meeting held in February last year. The efforts of the Museum Committee have met with considerable success, and the Museum is now well established at the Public Free Library, No. 1, Adelphi Terrace.

Mr. FRIEL proposed a resolution to the effect that the control of the Museum should be separated from the Archæological Society, and that it should be placed in the hands of the Public Free Library Committee. He said he did so on the grounds that the latter was a permanent Corporate body, to which the Council of the British Museum, and South Kensington authorities would be enabled to lend objects of interest, which they would not do to a voluntary association such as the Archæological Society.

Mr. M. J. HURLEY seconded the motion, and agreed with the remarks of the proposer.

The resolution was put by the President, and carried unanimously, his Lordship having previously expressed his approval.

The paper on the Siege of Ardmore, contributed by J. Buckley, Esq., London, which appeared in the last Number of the *Journal*, was read by Mr. M. J. Hurley.

Several objects of antiquarian interest were then exhibited, including an antique Crucifix in worked metal, by Rev. Paul Power, P.P., Clonea ; a beautiful miniature of Robert Emmett, shown by Mr. Hurley ; bronze axes and hatchets, sent by Rev. Patrick Power, F.R.S.A.

Waterford and South-East of Ireland Archæological Society.

Dr.

BALANCE SHEET, 31st December, 1897.

Cr.

	£	s.	d.		£	s.	d.
To Members' Subscriptions	44	10	0	By Harvey & Co., cost of printing and posting			
Balance from 31st December, 1896	69	3	11	Journals and sundry Stationery ...	83	14	3
				,, "Waterford News"—Advertising	1	0	2
				,, Gratuity Caretaker Town Hall	2	0	0
				,, Postage Stamps (Secretary)	0	5	0
				,, Balance in Munster and Leinster Bank 31st			
				December, 1897	26	14	6
			£113 13 11				£113 13 11

T. H. BRETT, *Hon. Treasurer.*

WORTHIES OF WATERFORD AND TIPPERARY.

BY REV. EDMUND HOGAN, S.J., F.R.U.I., D.LIT.

4.—FATHER LUKE WADDING, S.J.

[CONTINUED.]

Father Wadding did not, as far as I know, publish any book, but there are nine volumes of his theological and philosophical MSS. in the Library of Salamanca, (o) and his correspondence from 1642 to 1651 is in the Irish College of that city. (p) After his death, the Irish Jesuits asked Father General to have (if not his MSS.) his library to be sent to them. I am not aware that their request was granted fully; but in the College of Waterford there is a Commentary on Scripture, by Tirinus, in which is written in Spanish: "It belongs to the Mission of Ireland; Father Luke Guadin gave it to it with the permission of our Father General."

Though Wadding published nothing of his own, he prepared for the Press and supplemented and, in 1651, edited the *Hebraica Dioptra* of his fellow-townsmen, Father Sherlock, S.J., who died in 1646. It was published at Lyons in a folio of 710 columns, and is prefaced by a long Latin address of the publisher to the Very Reverend Father Luke Wadding, S.J., from which we gather a few details.

Of the three books *De Hebræorum Republica*, which Father Sherlock intended to write, only one was completed, and Wadding put it in order for the Press. The publishers, Borde, Arnaud, and Rigaud, urge him to give to the world his own lectures on "Artes Politicæ," delivered in the Imperial Academy of Madrid,

(o) Foley's Record of the English Province S.J., Part II-IV. Addenda in Chronolog Catalogue of the Irish Province, p. 21; also P. Sommervogel's *Bibl. des Ecrivains de la Compagnie de Jesus*, under Luke Guadin.

(p) Letter by its Rector, Dr. McDonald, to me, Jan. 23, 1876.

though they know he is busily occupied, not only as "Præceptor Politicorum," a position which he holds with so much competence and dignity, but as "Sancti Officii Qualificator," and as one who is constantly consulted on all sides as an oracle. They are sorry he has so many and so exacting admirers; but they hope that as soon as possible he will send them his "eximium illud opus," which he promised them, and they will gladly print any work of his erudite and cultured mind.

The first Book of the "Hebraica Dioptra" is *De Orbe Condito*, the second, *De Opere Sex Dierum*. When it was within my reach I wrote a note to the effect that "Father Wadding was the author of the Second Book;" this I cannot now verify.

Father Meehan little knew how he was exalting the glory of Padre Luca Wadding, O.S.F., when he said Luke inherited a larger amount of talent than fell to the lot of any of his kinsmen; they were all outshone by his fame, and seem like so many stars set in the aureole with which religion and science have encircled his head. (g) He informs the reader that the others were professors of theology at Coimbra, Prague, Louvain, Dilingen, and Madrid. From our sketches of them it is clear that they were a great deal more than that. To speak here only of Luke, S.J., he was not only Professor of Theology at Madrid, as Father Meehan says, but also at Valladolid and Salamanca, "Qualificator S. Officii," and was consulted as an oracle, on account of his learning and prudence—"quemque summis æquiparare possis." Father De la Reguera, a Spanish Jesuit, in his sketch of Luke's brother, Michael, prefixed to a translation of and commentary on Michael's "Mystical Theology" a folio book in two volumes, dedicated to Pope Benedict the Fourteenth; he says, with more accuracy than Father Meehan, that Luke, at Salamanca, Valladolid, and Madrid, occupied the first chairs of Theology—"primas sacræ Theologiæ cathedras rexit."

The last we hear of Father Wadding is in a letter of Father Christopher Mendoza (perhaps Hurtado de Mendoza, who was Father Sherlog's professor), who, in 1675, alludes to Father Luke's death as occurring at the College of St. George, Madrid. (r)

(g) "Franciscan Monasteries," 5th Ed., p. 208.

(r) Cardwell's transcripts of MSS. in the Archives de l'Etat, Brussels, *Stonyhurst MSS.*, quoted in Foley's "Records," Part ii, p. 799.

5.—FATHER MICHAEL WADDING, S.J.

I.—HIS EARLY LIFE.

Michael Wadding, brother of the Jesuits, Peter, Luke and Thomas, was son of Thomas Wadding and his wife, Mary Walshe. He was born at Waterford in 1587, (a) entered the Society of Jesus in 1609, went to the Mexican Missions in 1610, and died at Mexico on the 12th of September, 1644, the day before his brother, Peter, died at Gratz, in Austria. The first printed sketch of his laborious and distinguished career was prefixed to a Latin translation of his posthumous Spanish work on Mystic Theology, published in 1740, in two folio volumes, and dedicated to Pope Benedict the Fourteenth. The Translator and Commentator, Father Emanuel De la Reguera, got the materials of his sketch from the Jesuit Archives of Rome, Mexico, Villagarcia, and the Irish College of Salamanca. I take mine from him, from the Mexican "Diccionario Universal," published in 1853, the *Historia de la Compañía de Jesus en Nueva-España*, edited at Mexico in 1842, from Jesuit "Catalogues" not seen, or not used, by De la Reguera, and specially from Father Wadding's "*Practica de la Theologia Mystica*," in which I found many autobiographical items.

Michael's father, Thomas Wadding, was mentioned in "A Memorial" sent on the 28th of July, 1592, from Her Majesty's Council in England to the Lord Deputy of Ireland. It runs thus:—
 "In the Realm, yea, and in the Pale, there are Jesuits and Seminary priests . . . which Jesuits are in many places openly maintained and followed . . . They are secretly maintained in the houses of some noble persons, and in many houses are disguised as serving men . . . Sir Teigue O'Sullivan is a Jesuit Seminary,

(a) So the Jesuit Catalogues of Ireland for year 1609–10, and of Mexico for 1614. De la Reguera, in preface to a book of Wadding's, the "*Diccionario Universal*" of Mexico, and "*Historia de la Compañía de Jesus en la Nueva-España*," give 1591 as the date of his birth. From the Mexican Catalogues of 1620, 1626, and 1638 I gather that he was born in 1585. He is called a Scot, "Scotus" in the Mexican MS. sketch!

and earnest preacher of popery from house to house in Waterford, Clonmel and Fethard . . . Thomas Wadding, Councillor-at-Law, retains one Keating, a priest." Again, on the 6th July, 1596, Dr. Lyon, Protestant Bishop of Cork and Ross, writes to the Lord Chamberlain: "The Mayor of Waterford, which is a great lawyer, one Wadding, carrieth the sword and rod (as I think he should do) for Her Majesty. But he nor his Sheriffs never came to the church sithence he was Mayor nor sithence this reign, nor none of the citizens, men nor women, nor in any other town or city throughout this Province, which is lamentable to hear but most lamentable to see." (b)

This Thomas Wadding was "a Councillor-at-Law, a great lawyer," and Mayor of Waterford, as we have seen. He was also the Earl of Ormond's Chief Justice in Tipperary. (c) I am sorry to say he used his knowledge of law and of Irish history to supply Sir George Carew, Lord President of Munster, with proofs of his title to extensive lands in Ireland, based on a supposed relationship to an early Norman settler in Ireland. (d) He ought to have shrunk from doing this as, according to the Calendar of Irish State Papers of 1588, he himself had been cheated out of Knockmoan and seven other lands in Waterford, on the alleged ground that Queen Elizabeth had a prior claim to them; but also, no doubt, on the ground that he was an Irish papist and harbourer of priests.

Such priests were most probably the earliest instructors of Michael and the other Waddings. Of their dangers and the dangers of those who sheltered and "retained" them we get some idea from Michael himself, in the Appendix to the 6th Chapter of the 3rd Book of his *Theologia Mystica*. He writes: "As an eye-witness I can speak of the sufferings of Apostolic Men while they labour in the midst of heretics. In my youth I witnessed their sufferings, and I myself was condemned to death for the Faith. (e) In Elizabeth's reign there was a furious persecution of that most valiant Church (of Ireland). I remember seeing bands of soldiers going about the streets and endeavouring, with the points of their pikes, to drive the

(b) Lyon's Letters published in *Irish Ecclesiastical Record* of 1871, pp. 490-503.

(c) Cal. of Irish State Papers, Nov. 18, 1580.

(d) Cal. of Carew MSS., 12th March, 1602.

(e) *Fui jam capitali supplicio destinatus pro Fide.*

Catholics to the Protestant Churches. The properties of the Faithful were confiscated ; they themselves, both laymen and priests, were seized and imprisoned ; gentlemen had to abandon their town-houses, not being able to withstand the fury and power of the heretics. At that time some Fathers of the Society of Jesus, and other priests of various Orders, by assuming various disguises, and changing places often, went through the cities and towns, confirming all in the Catholic Faith, raising the fallen, strengthening the weak, and stimulating all to fight the good fight of the Lord. I knew some Fathers of my own Order, who, disguised as soldiers or officers, were in continual movement, entered the mansions of leading men, and there found Catholic acquaintances, who hid them in safety. They celebrated Mass in secret, and administered the Sacraments, and brought not a few gentlemen back to the Fold. I was assured that one of them brought back to the Faith 15,000 people ; and when this Father was in Ireland at the very height of the persecution, he escaped all the snares of his enemies."

According to De la Reguera, Michael Wadding's family was illustrious by birth, and more illustrious on account of its constancy in the Faith and by the distinguished and holy men it gave to the Church—Luke, the Franciscan, Peter, Michael, and Luke, of the Society of Jesus. Of this family also was the illustrious Bishop of Ferns, (*f*) who suffered much for the faith, and being thrice exiled from his native land, died in the odour of sanctity in Flanders, where his body is preserved, and is still free from corruption.

Michael Wadding lost both his parents in 1602, as well as his uncle and aunt, the parents of Ambrose Wadding, S.J., and Luke, O.S.F. His father had been failing in health for some time, as he wrote to Sir G. Carew on the 12th of March, 1602 : " I would have ridden to Cork to see you last winter but that I was detained by mine infirmity." (*g*) His sons were, by his dying wish (it is to be presumed), sent abroad to be preserved in the Catholic Faith. Peter went to Douay, Ambrose to Salamanca, Michael and Luke to Lisbon. (*h*) From the Irish College of Lisbon he went to the Irish College of Salamanca, where he studied for two years. (*i*)

(*f*) Dr. French, whose mother, I presume, was a Wadding.

(*g*) Cal. of Carew MSS., an. 1602, p. 438.

(*h*) Martrricula of the Irish College of Lisbon, from which a list of the Irish students was inserted in the Catalogue of that College for the year 1615.

(*i*) De la Reguera's Life of M. Wadding.

2.—HE BECOMES A JESUIT.

On the 15th of April, 1609, he entered the Noviciate of Villagarcia, where he spent eleven months. There he had the happiness of becoming acquainted with the great Father Suarez. So he says in his "Theologia Mystica," in an appendix to the 10th Chapter of the 4th Book, which has the heading: "How great natural capacity is necessary for contemplation." (*j*) Wadding says: "In scholastic questions, which touch Mystic Theology, I shall take care to follow the doctrine of St. Thomas, and of Father Francis Suarez. Father Suarez was a very holy man, not less a mystic than a scholastic divine, who published twenty-two tomes on Scholastic and Metaphysical subjects. I knew him well in the latter years of his life." (*j*)

It was indeed a great privilege, and grace, and a religious education for a young man of twenty-two years of age to have such intercourse with the aged "Doctor Eximius;" and the gifted and saintly Irishman, who was one day to be a man of light and leading in the lofty regions of Mystical Theology, must have turned such opportunities to good account. That he told Suarez of the impulse he felt to go on the mission to the savages of Mexico is probable; but he asked his superior to let him go, and about the 15th of May, 1610, he got the necessary permission. What moved him to turn his back on Ireland and go to the country of the Aztecs it is hard to tell. Perhaps it was the example of Father Thomas Field, S.J., of Limerick, who was one of the three founders of the famous Mission of Paraguay, and was then, and for six years more, alive in that country. Perhaps he longed for martyrdom, but he knew that he could have got that at home. His father's correspondent, Sir G. Carew, had hanged a Jesuit, Dominic Collins, in 1602, and would have hanged Father Archer if he could catch him; and from the time when Wadding went to Mexico till his death, over thirty bishops and priests were put to death for being priests and exercising their ministry in Ireland. Whatever may have been his special

(*j*) Como es menester grande capacidad natural para la contemplacion. The reference to Suarez is given in the Latin translation "P. Francisci Suarez, Viri oppido sancti, nec minus Mystici quam Scholastici Ipsum agnovi, cum quo et consuetudinem habui postremis annis vitæ illius, eumdemque ejus socii quandoque reperiebant ecstasticum in oratione, in aera levatum, et circumdatum luce quadam divina."

motive, he was seized by the missionary spirit of his Society, whose vocation it is to travel through many lands, "diversa loca peragraré;" he was lost to his native land, as were the millions of "the Wild Geese" who left our country in the 8th, 9th, 17th, 18th and 19th centuries, and yet ever remembered the land of their birth:—

"In every clime the magnet of their soul
Touched with remembrance, trembled to that pole."

3.—HIS WORK IN THE MEXICAN MISSION.

In 1610 Michael Wadding went to Mexico, and was affiliated to the Mexican Province of the Society of Jesus, where he changed his name to that of Godinez, presumably as there was a Father Michael Godinez, rector of a college in Portugal, while our Michael was studying there. In Mexico he completed his full term of noviceship, and took his vows.

In the Mexican Catalogue of 1614 he is said to have finished his course of Philosophy, and to have been a professor for two years in the College of Mexico, and he is declared to be of a *strong constitution*. Hence, after his theological course, which, I presume, was ended about the year 1618, he, probably at his own request, was sent to the Mission of the North-West of Mexico. The Mexican Catalogue of 1620 places him "in the College of Sinaloa, *operarius*," i.e., missionary; that of 1626 informs us that he made his final religious Profession of the Four Vows on the 12th of April, 1626, at *Jepotzolan* (in Sinaloa).

For many years he laboured with true apostolic zeal in the dangerous and trying Mission of Sinaloa, on the east of the Gulf of California. He went thither about the time when his countryman, Father Thomas Field, died in the Paraguayan Mission.

Of his own labours, and of those of his companions, Father Wadding gives this graphic sketch in his *Mystic Theology*: (k) "During many years obedience kept me occupied in the ministry of the conversion of the heathen in the Province of Sinaloa, three hundred leagues distant from Mexico; and therefore, as an

(k) *Practica de la Theologia Mystica* Lib. 3, cap. 7, p. 117-120, ed. 1704; p. 649 of the Latin version.

eye-witness, I can testify truly to the immense labours, bodily and mental, of the first missionaries who were sent to evangelize the people of that country.

The heat of the sun is very great in that region, and the fathers travelled at all hours of the day ; they also journeyed constantly by night. They had for companions naked savages ; they were constantly exposed to the fury of wild beasts. (1) In those deserts for their bed they had usually the bare ground ; for their house the shade of a tree ; for food a little Indian corn, boiled or roasted, and for drink, water from a pool. Their dress was coarse, poor, patched, and often in tatters. Bread, mutton, fruits, and other luxuries, they never saw, though such things are mentioned in books as procurable in that wild country. They were constantly exposed to attacks by the wizards (" hechizeros," *i.e.* medicine men ?) who waged a fierce war on them . . . These men wounded with arrows two Jesuits who were with me, and killed my servant boy. I escaped with my life into the woods (m) on two occasions. Two others of our Fathers, who laboured in a region near mine, and who were evangelising a pueblo, or tribe, of which I had previously charge in another locality, (n) were put to death, thus receiving the crown of martyrdom, at the hands of men whose children I had baptized. These first missionaries went in rags, torn, famished, sad, wayworn persecuted ; they swam across swollen rivers, they climbed sierras of great height and ruggedness, they struggled through deep gorges and dense woods and swamps. Often destitute of the necessaries of life, and suffering from illness, they had no doctor, no medicine, no soothing assistance, no friend. In the midst of all these miseries they served God with all their might, and converted many pagans. To promote the conversion of these poor people the holy Martyr, Father Santarèn, learned eleven of their dialects, (o) and built fifty chapels.

Once a year we used to meet together in the chief " Reduction,"

(1) Those " fieras " were wolves, coyotes, pumas, jaguars ; and there were alligators, boas, rattlesnakes, scorpions, tarantulas and mosquitos. Wadding mentions the last as giving great annoyance.

(m) So the Latin ; but in the Spanish of 1704, " yo escapé dos veces por los montes."

(n) This shows that those wild Indians had no fixed abode.

(o) Lenguas.

where our Superior resided, and we gave an account of the baptisms, the perils, and other notable things of our ministry. There was no single year, in my time, in which the number of baptized pagans was less than 5,000 ; some years it was over 10,000, and in the year 1624 the whole Province contained 82,000, and, some time after, 120,000 converts to Christianity. Since then, however, the plague carried off some thousands, and we had immense labour in attending the plague stricken.

I have known some of these missionary Fathers to whom God communicated the highest degrees of infused contemplation ; they reaped in their corner (*i.e.* cell) what they sowed in those missions with such toil. One of them, well known to me, remained rapt in ecstasy for three days and three nights. Others, likewise known to me, for the space of four and six hours, were absorbed in the highest contemplation, and enjoyed heavenly delights. These indeed are few, and they are veteran soldiers of Christ ; but what is singularly good is exceedingly rare."

Having translated this passage from the Spanish into Latin, Father De la Reguera appends a "scholium" :—With the modesty so characteristic of him, Father Wadding describes the glorious labours of those Missions as if he was only a witness of them and not a partaker. As a matter of fact he took a principal part in them, and through many years of that rude probation he was disciplined in that sublime perfection which, in his "Mystic Theology," he sets forth and recommends by word and example as a great master of spiritual life. (*p*) De la Reguera thinks that Father Wadding is here speaking of the lofty range, 150 leagues long and 40 wide, not far from the chief Jesuit Reduction of Topia. (*q*) The Superior of the Mission from 1597 to 1616 was that truly apostolic man, Father Fernandez Santarèn, whose heroic labours were crowned with martyrdom in the year 1616. To get over the mountain of Topia, says De Ribas in his history of that Mission, the Fathers had to cross a river over 360 times, and they had to do that every year going to and returning from Topia. This was often a dangerous thing, as the river was subject to sudden

(*p*) *Theologia Mystica*, Lib. III, cap. 7, scholia.

(*q*) Now called the Sierra Madre, previously Topia and Tepecsuan.

freshets in time of rain. The mean elevation of the Sierra Madre is 10,000 feet. The streams are generally mountain torrents, flowing through rocky gorges called "barrancas." The pass into Sinaloa over this sierra was called Timbladera by the Spaniards, on account of its dangers. One of the Jesuits, Father Alonso Gomez Cervantes, fell into a great hole there and his horse and faithful dog fell with him. Some Indians heard the barking of the dog, and found the priest almost dead. He came to, however, but was maimed for life.

Father Wadding gives further details of his missionary labours in other parts of his "Mystic Theology." (r) He says: "While obedience applied me for some years in converting and baptizing the pagans of Sinoloa, opposite the shore of California, I had charge of three Nations, as they are called, the Tepaguos, the Conicaros, and the Ihos, all of them rough, hardy, and barbarous mountaineers. The Lord delivered me from their hands when they sought to kill me, but one of my Indian Catechumens was murdered by them, though he was of their own Nation; and thus he was baptized in his own blood Why should I speak of the many fits of sadness and lowness of spirits, the perils, the sudden onsets of the savages, and the very frequent alarms at approaching dangers? (s) It happened sometimes that I spent the whole day catechising and baptizing the heathen, and on such days, from sunrise to sunset, they amounted to over two hundred. I did this without any food or rest, and when the sun went down I had no refreshment or solace. How often have I not seen myself in danger of being drowned when crossing rivers? How often on the point of being shot with the arrows of the savages? How often during a whole rainy night have I journeyed along, alone and on foot, over rugged and dangerous heights? Once finding myself at death's door from a painful disease, while staying with savages, in the midst of my sharp pangs I turned to the Lord, complaining that He left me to die without the consolation of the sacraments, though through love of Him I had travelled so many thousands of leagues to administer the sacraments to others. In a short time I got well. Then I had to journey on through torrents, woods, mountains, cañons, and in the

(r) Cap. 7 of Appendix to 3rd Book, and Appendix to Chapt. 8 of Book 9.

(s) Father Wadding did not print those things himself. His MS. was found after his death, and was printed thirty-eight years afterwards.

midst of barbarians. I got a colic of a most painful and dangerous type, followed by fever and hemicrania. I lay prostrate on the ground, deserted by all and destitute of any human help or comfort. When these miseries passed off, the work of preaching, hearing confessions, catechizing and baptizing began at once. Such were the ways in which God tried those who were destined for the Sinaloa Mission."

In the midst of the dangers to which he was constantly exposed he put great trust in his Guardian Angel. He writes: "I, myself, in many peculiar circumstances, have experienced the very special and paternal protection of my Guardian Angel, chiefly in long and perilous journeys, which I undertook through obedience to my superiors, both in Europe and America—I have been saved from evident dangers, from robbers, rivers, muddy lakes and swamps, and other perils that dog the steps of those who devote themselves to the salvation of souls." (t) In another passage which I cannot now verify, he says: "O what dangers! what loneliness! what journeyings! what thirst! what putrid and bitter water! what cold nights on the bare, damp earth, in the open air! what swarms of mosquitos! what thorns! what a people! what contradictions from the wizards and caciques! . . . Blessed be He who by His grace so fortified His servants that they were able to undergo all those labours and sufferings for love of Him!"

I could confirm Father Wadding's words from other sources, but there needs no better picture of the hardships of missionary life in Sinaloa than that furnished by the pen of Father Wadding, who suffered so many trials and ran so many risks while endeavouring to evangelize and civilize the wild hillsmen of that country.

In the year 1767 this mission of North-Western Mexico was suppressed by an order from the viceroy, intimating to the forty-eight Jesuits, who were labouring in it, the decree which banished them from the Spanish dominions. (u)

Father Wadding was recalled from his arduous labours on that Mission some time after he made his last vows at Jepotzolan—viz.,

(t) *Theologia Mystica*, Appendix to Ch. 8 of Book 9. He greatly recommends devotion to our Guardian Angel, and adds: *Quot agnovi enixe devotos Angelo Custodi recognovi pariter eximie servos Dei.*

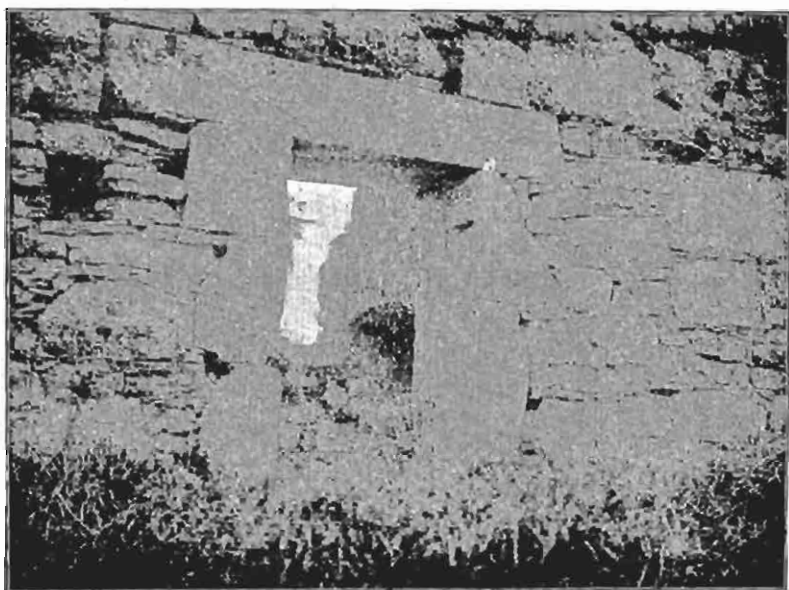
(u) *Woodstock Letters*, vol. 26, p. 412.

on the 12th of April, 1626; for towards the end of that year he was Professor of Philosophy in the Seminary of St. Ildefonso (at Puebla de los Angeles). In 1638 he was Rector of the Jesuit College of Guatemala, (v) and in 1640 was Rector of the College of Puebla de los Angeles. (w)

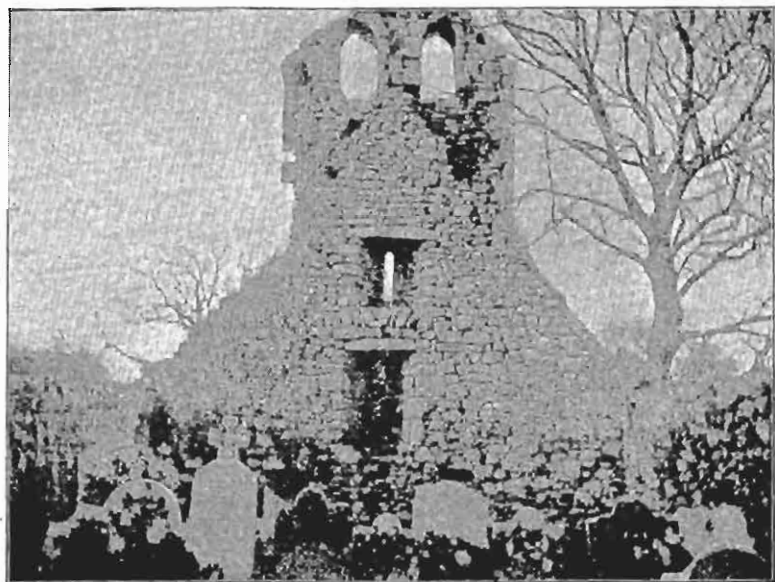
(v) Catalogue of the Mexican Province, S.J., for 1626-7, 1838.

(w) Mexican *Literæ Annua* S.J., of the year 1644.





NORTH DOORWAY, KILMOLASH.



WEST GABLE, SESKINAN.

ANCIENT RUINED CHURCHES OF CO. WATERFORD.

BY REV. P. POWER.

BARONY OF DECIES WITHOUT DRUM.—*Continued.*

SESKINAN, *alias* SLIEVEGUA, *alias* KNOCKBOY. Seskinan is more properly the name of the parish, while Slievegua is the ancient historic name of the district with which the present civil parish is nearly co-terminous, and Knockboy the name of the townland on which the church is situated. Probably none of the names are of ecclesiastical origin—Seskinan (Serpceanán) signifies “the boggy place,” Slievegua (Sliab Ğ-cú) “the mountain of the hounds,” and Knockboy (Cnoc buíde) “the yellow (furze covered) hill.” Another derivation—from the name of a saint—has been claimed for Seskinan, but the claim appears to be baseless; the name Seskinan is as old at least as the 13th century, for we find it so written in the papal taxation dated 1302. (a) Slievegua as a territorial designation was sometimes extended so as to embrace not alone the Tooraneena plateau but a considerable portion of the Knockmealdown range as well. This we gather from the Fenian tales and other sources. At the present day, however, the name is practically confined to the district co-extensive with Seskinane parish. Through the heart of this upland region ran the highway from the Southern to the Northern Desil. Hence it is that in Annals, historic romances, Lives of Saints, and in State Papers, we find so many references to Slievegua. Saints and bishops passed this way on their peaceful missions, (b) and many a warlike host athirst for battle. In the year of the world, 3790, King Aenghus gained a battle here over the Ernai. (c) Again, in A.D. 593, we have

(a) Add. MSS. Brit. Mus. 6165, fol. 428-431.

(b) *Vide* Bollandist Life of St. Declan, from Irish MS. Life at Louvain; also Bollandist Life of St. Mochuda.

(c) O'Donovan's “Four Masters,” under A.M. 3790.

recorded another battle of Slievegua, this time between the Munstermen and the forces of Fiachna Mac Baedan. (*d*) Finally, in 1031, Muirheartach, son of Brian, led a hosting against the Desii and fought a battle at Slievegua, which was disastrous to the home forces, Diarmuid O'Felan, son of the Chieftain of the Desii, being amongst the slain. (*e*) Under date 1206, the Annals of Innisfallen record the death at Slievegua of Bishop O'Heda, "while on a journey." This ecclesiastic Ware conjectures to have been the Felix, Bishop of Lismore, who was present at the Lateran Council, 1179. (*f*) In the Ossianic Tales references to Slievegua will be found in "The Pursuit of Diarmuid and Grainne," (*g*) and in the "Chase of Slievenamban." (*h*) The "Book of Rights" likewise has references to Slievegua in its enumeration of the privileges of the King of Erin. (*i*)

The ruin at Knockboy, which is in an excellent state of preservation, stands on, or close to, what was doubtless the site of a very early church. It is practically certain that a primitive Celtic Church, dating back perhaps to the time of St. Carthage, stood here. Outside the present cemetery fence, to the south, are the segmental traces of the enclosing mound of a *lios*. The circular mound is bisected by the cemetery fence and, as a consequence, a small portion of the circular enclosure now lies actually within the graveyard. This circular enclosure Brash (*j*) conjectures to be a pagan burial place, from which the ogam bearing lintels, that constitute so remarkable a feature of the neighbouring ruin, were taken. That Brash in his conjecture is partly mistaken the writer has but little doubt, and that the whole theory which makes these *cilleens* merely places of pagan sepulture is wrong he has some evidence to show. (*k*) The circular enclosure here, as in dozens of similar cases throughout Co. Waterford, is more probably the site of the early

(*d*) Ibid., A.D. 593.

(*e*) Ibid., vol. ii, at A.D. 1031.

(*f*) Ware—Bishops—under Lismore.

(*g*) Ossianic Society's Transactions, vol. iii, p. 149.

(*h*) Ibid., vol. vi, p. 136.

(*i*) "Leabair na Ğ-Cearc," edited by O'Donovan (Transactions of Celtic Society, 1847), p. 17, also p. 91.

(*j*) "Ogham Inscribed Monuments of the Gaedhil," p. 265.

(*k*) The *lios* of the residential, or fortified, class is generally distinguishable from the circular enclosure of the *cill* (pr. *Kyle*) or *cilleen* type by the ditchless fence of the latter as compared with the fosse surrounded earthen wall of the former.

Christian Church. All trace of the church itself, which mayhap was of very perishable materials, has long since disappeared. How account for the ogham inscribed slabs then in the hypothesis that they are of pagan origin? Simply thus:—There did indeed exist a pagan cemetery here, not within the circular enclosure, however, but without, close by the fence of the latter, to the east. Thence the inscribed lintels were procured by the 15th century builders of the church. The tenant of the farm on which the *cilleen* is situated has found in the place indicated numbers of flag lined graves facing north and south, and containing each a layer of black mould. The existence of the pagan cemetery close by the circular enclosure does not necessarily prove that the latter was entirely outside the cemetery; the early missionary may with characteristic tact have erected within the cemetery precincts his primitive cell, surrounded by its rampart of earth.

The ruin consists of the four walls of an unambitious 15th century church. Access to the interior was by two pointed doorways, one in the north side wall, 24 feet from the western gable, and the other directly opposite in the south wall. Five narrow windows, two of them mere ope, afforded the requisite light. The church measures about 73 feet in length by about 25 feet wide internally, and the walls are 2 feet 10 inches thick. The east gable, about 21 feet in height, is pierced by one ogee headed window, 5 feet 2 inches high by 11½ inches wide externally, and splaying inwards to 8 feet high by 6 feet in width. In the north side wall is a window and a door, the former placed at 6 feet from the east gable and the latter at 24 feet from the corresponding (west) gable. The door is narrow and pointed without, but flat-headed within; its measurements are 5 feet 3 inches by 2 feet 7 inches externally, and 5 feet 10 inches by 3 feet 6 inches within. Over this doorway is the only lintel in the whole ruin which is not ogham inscribed. The north window, to which the south window corresponds in detail as the south door corresponds to the door already described, is somewhat disfigured, but not sufficiently to have its character obliterated. It is a simple square-headed ope, dressed with sandstone chamfered, measuring 4 feet 6 inches by 1 foot externally and splaying widely inwards. The inside lintel is ogham inscribed, as are the internal

lintels, of the window and door in the opposite side wall, and the lintels of two opes in the western gable. Perhaps the most interesting feature of the ruin is this west gable, of which an engraving is appended. It is about 25 feet in height and, like the similar gables of Drummannon, Kilmolash, Kilsheelan, Cahir, and St. Michael's in Waterford, it is surmounted by a double oped bellcote. In one of these opes, it may be well to explain, was hung the Angelus bell, and in the other the ordinary church bell. Two window opes, one above the other, lighted the church from this end; both lights are ogee headed on the outside but widely splaying and square headed within. To the right of the south doorway, as one enters, is a holy water stoup of sandstone set in the wall and projecting a couple of inches. The pattern is peculiar, the basin of the stoup being extremely shallow and having a gradual upward slope to the outer edge. There is likewise a *piscina* in the south side wall, between the window and the east gable; this is square headed and 1 foot 8 inches in width, but its height, owing to the accumulation of rubbish, cannot be determined without excavation. It only remains to add that the masonry throughout is of field stones, well bonded, with dressings and quoins of ashlar, that all the walls are practically perfect, and that the side walls stand about 7 feet in height.

An extensive and much used God's acre adjoins the church to the south. The unhallowed portion of the cemetery, which must have lain on the north side of the ruin, has been encroached on, so that at present the north side wall of the church is the boundary fence of the graveyard also. In and around the ruin are a few objects worthy of notice. The first of these is a quadrangular block of conglomerate forming a rather elaborately dressed stoup, and measuring 2 feet by 1 foot 11 inches, and, in thickness, 1 foot. It has a circular basin, 10 inches in diameter, in the centre, and bears a kind of chamfer ornament on the four corners. The basin is furnished with a discharging hole, which is $4\frac{1}{2}$ inches in diameter and runs right through. By the cemetery fence in the field without is a small circular piece of sandstone grit, resembling a small (upper) quern stone, but there is no hole for a handle. This is said to have been found during the demolition of the *lios* fence already alluded to. Doing duty as a headstone to a modern grave is a small ogham

inscribed pillar of coarse conglomerate, which would appear to have escaped the notice of Brash. This may, however, be the inscribed stone which he describes as built into the south wall.

There are few inscriptions of interest; the exceptions are perhaps only two. The first of these is found on a much worn slab, lying flat on (and partly beneath) the surface in the south-east corner of the ruined church. This informs us that—

Here lyes y^e body of y^e
Rev. Father James Green,
who died 1756 (?) Aged
years.

The two last figures of the date are doubtful; the first of them may be 8 but it is more probably 5, and the second may be any figure but it is more probably 6, as given above. A large standing stone in the cemetery is inscribed—

Sacred to the Memory of
the Rev^d Patrick McGrath,
of Ballyfreat, late P.P. of
Cappaghwhite, who dep^d
this life April 30, 1821, aged
72 Years.

Two remarkable groups of *lios*es, besides several isolated enclosures of the same kind, are found in proximity to the church. The first group, consisting of three *lios*es in conjunction or juxtaposition, is in view at the opposite, or Kilbrien, side of the Colligan stream to the east, while the second group, consisting of two enclosures—one very large and its companion very small—is less than a quarter of a mile to the north-east. The smaller *lios* of the second group is known locally as *liop na b-erf g-cloc*. It is, unfortunately, nearly obliterated, but within its circuit stand three upright pillar stones, and beside them is a fourth pillar recumbent.

During the vacancy of the See, in April, 1356, Peter Grenet was presented by the Crown to the incumbency of Seskinan. (*l*) At the Suppression period Seskinan was a prebendary as well as a vicariate in the deanery of Ardmore. In one Visitation of the period it is described as waste and vacant for seven years, the last incumbent being Edmund Butler. (*m*) The Visitation of 1588 (*n*)

(*l*) Rot. Canc. 29. Edwd. III.

(*m*) MS. T.C.D., E. 3, 14, fol. 92a. Cotton ("Fasti") calls him Fitzjames.

(*n*) Ibid., fol. 60 b.

records a similar state of things, and adds that the property has been sequestrated. In the list of "Deprivacions," &c., postfixed to the foregoing document, the "privation" is recorded of William Butler. (o) This list is signed "John (Lancaster, 1607-1619), Lord Bishop of Waterford and Lismore," and is undated. The privation of William notwithstanding, the Butler family seem to have maintained a tight grip of Seskinan, as in 1607, and again in 1615 and 1616 Peter Butler is returned as *minister legens*. (p) John Walkington, M.A., afterwards provisionally attained by James II., was incumbent of Sekinan in 1685/6.

WHITECHURCH. No remains of the ancient church survive, and its exact site is barely ascertainable. The latter was on the south side of the present modern church, parallel with which about nine yards of the foundations of the older building may be faintly traced. It is remarkable how frequently the modern church runs parallel with the foundation line of its primitive predecessor, and on the north side of the latter. The following are instances of modern Co. Waterford churches following the foregoing rule:—Affane, Faithlegg, Kilmeadan, Kinsalebeg, Mocollop, Mothel, Tallow, &c. It will be noticed that these nearly exhaust the list of modern churches erected on pre-Reformation sites. The explanation of this particular position is to be found in the ancient discipline which set apart the northern (or unconsecrated) portion of the graveyard for the burial of the excommunicated, suicides, &c. This part of the cemetery, being unoccupied, afforded a convenient building site in a subsequent age.

The extensive burial ground attached to the modern protestant church of Whitechurch has but little to attract the antiquarian. A few pieces of sandstone mullions, now doing duty as headstones, probably belonged to the older church; these suggest a 15th or 16th century origin for the latter. A plain slab, lying flat on the surface, by the eastern fence, informs us that—

(o) "Willelmus Butler, prebend de Seskynan pter manifestam contumaciã et defectum sacri ordni." Perhaps *Willelmus* is an error for *Edmundus*.

(p) Cotton, "Fasti," under Seskinan.

Here lieth the Body of the
 Rev^d John Walsh late of
 Rathronane who departed
 this life November 3rd 1797
 Aged — 6 y^{rs}.

Also the body of the Rev^d
 Daniel Hearn who depar^d
 This life November 2nd 1797
 Aged — 6 y^{rs}.
 May their
 Souls rest in peace. Amen.

Standing not far from the western fence is a large altar tomb, bearing arms of Keane in relief, and the following inscription, partly in ornamental current hand and partly in small Roman letters—

Jn. Keane late of
 Killcumir who departe^d
 this life the 2nd of March
 — and is buried here, &c.

The date 171—occurs lower down in the continuation of this inscription. On a very ancient slab, lying on the surface and facing west, like the tombstone of an ecclesiastic, is the following in Roman capitals, the date, unfortunately, being indecipherable—

HERE LYETH CATHERINE
 HYDE WIFE OF W^m
 HYDE WHO DEPART^d
 THIS LIFE — OF
 SEPTEMBER — AGED 62
 YEARS.

“Whitechurch” (*q*) is the literal rendering of the suggestive Irish name of this church, viz., *Teampul Ĵeal*. Whiteness is not attributed in any mere figurative, but in a literal, sense, as the result of careful and frequent whitewashing in an age when such use of lime for decorative purposes was as highly esteemed as it was uncommon.

KILMOLASH. Dr. O'Donovan is clearly in error in making St. Molaise of Devenish patron, and it is to be presumed, founder of this church. (*r*) The title of founder and patron belongs to another Molaise, namely, St. Molaise “of Cill Molaise in Deisi—Mumhan,” as a reference to the Martyrology of Donegal will show. (*s*)


(*q*) There are two parishes so named in the diocese of Lismore.

(*r*) Ordnance Survey MS. Correspondence R.I.A. Co. Waterford.

(*s*) Mart. Donegal, under Jan. 17th, p. 20.

O'Donovan is again in error in styling the ruins modern "and scarcely worth description." (*t*) As a matter of fact the ruins are more than ordinarily interesting. In the first place, as Mr. Buckley remarks, (*u*) the church illustrates several styles of ecclesiastical architecture, and, in the next place, the remains are in a comparatively excellent state of preservation.

The church consists of nave and chancel, separated by a semi-circular chancel arch, which springs from prominent imposts. The chancel is 14 feet 9 inches in internal length by 13 feet 11 inches wide, and for it a very early date is claimed. This claim, however, can hardly be sustained from the features remaining. One of the windows (the eastern) is so disfigured that it cannot be made to prove anything; it was 4 feet 8 inches in height by 3 feet 9 inches wide on the inside. There are two other windows, one in the south wall and the second in the north wall opposite. These are mere ope, roundheaded, and Romanesque in character without, but they lack the symmetrical Celtic turning within; they are in fact flat-headed within, and one (the northern) has in relief on the lower or soffit side of its lintel an inscribed cross of familiar Irish type. The north and south windows of the chancel measure respectively 4 feet by 3 feet 4 inches, and 2 feet 10½ inches by 2 feet 8½ inches interiorly, and on the outside 1 foot 11 inches by 6½ inches, and 2 feet by 6½ inches. All the walls of the chancel batter externally. The chancel arch and chancel resemble later additions to the primitive church; they do not bond with one another, and the middle gable does not seem to bond with the side walls of the nave. Indeed the arch may be of no later date than the inscription cut on one of the ashlar blocks of its north pier—

FEARE GOD
HONER THE
KINGE ANO
DOMN  1635.

The arch is 11 feet 3 inches in total height by 9 feet 1 inch in width and the piers measure nearly 7 feet.

The nave, 28 feet 4 inches by 18 feet 11 inches on the clear, is

(*t*) Ordnance Survey MS. Correspondence R.I.A.—Co. Waterford.

(*u*) *Journal*, vol ii, p. 215.

mainly of 15th century character. It was lighted by four windows, two of which, now completely ruined, are in the south side wall. Another, in the opposite wall, is partly disfigured, while the fourth, merely a pointed ope, in the west gable, is perfect, and measures 3 feet by 8 inches externally. The partly defaced window in the north wall is square-headed within, and splays to 3 feet 3 inches by 2 feet 10 inches. In the west gable, close to the south-west angle of the church, is a somewhat ornate 15th century doorway, with triple sandstone mouldings deeply undercut. On the inside this doorway forms a segmental arch measuring 7 feet 10 inches in height by 4 feet 5 inches wide. The outside measurements are 6 feet 4 inches and 3 feet 9 inches respectively. To the left of this door on the outside, and in harmony with the doorway as regards its ornamentation, is a projecting holy water stoup, somewhat defaced. Surmounting the stoup is a hood or canopy of stone to ward off rain, &c. The height of the stoup is about 1 foot 8 inches, its width 1 foot 2 inches, and the depth of its basin 3 inches. A small double-oped belfry crowns the west gable, and the latter batters considerably: With the exception of the west gable and north side wall of the nave all the walls of nave and chancel are plastered internally.

Probably the most ancient portion of the church is the north side wall of the nave. This wall differs in thickness and in the character of its masonry from all other parts of the nave. Its doorway, of which an illustration from the writer's negative is appended, is cyclopean in character, and may be as old as the time of St. Molaise himself. The external lintel seen in the illustration measures 6 feet 3 inches by 11 inches, while the doorway itself, which on this side is blocked up with rubbish, is 2 feet 8½ inches wide. On the inside the doorway measures 6 feet 6 inches by 4 feet 5 inches. Set in the wall, nearly over the doorway, close observation will detect a square piece of sandstone inscribed with a rose-like ornament in the centre bordered by a bead moulding on three sides. This can hardly be a mason's mark; indeed it looks like a piece of Celtic work—the terminal of the arm of a cross, for instance. In the engraving the stone can be seen over the right hand corner of the lintel. There is also a portion of the arm of a small cross, with

excised arc of wheel, built into the south wall of the chancel on the outside.

The floor of the nave is lower by about a foot than the corresponding floor of the chancel. A rough block or pillar of undressed stone forms a step at the junction of nave and chancel. On the outer edge of this block are scribings, to which the present writer's attention was first drawn some years since by the present professor of Celtic in Washington University. The value of these marks is extremely doubtful; the lines certainly lack the precision, uniformity and general character of oghamic scores.

Built into the north angle of the battering west gable, on the outside is a small cross inscribed tombstone of the recumbent type. The stone is only 2 feet 7 inches in length by 1 foot 3 inches, tapering to 11 inches, wide. Described in the terminology of heraldry the inscribed cross might be called *botonnée*. At the north side of the church, whither it has been removed from its original resting place, lies the second recumbent tombstone, which Mr. Buckley has described. This is inscribed with a much worn figure of an ecclesiastic or knight, the head resting on a cushion. Within the ruin—in the chancel—is the broken piece of circular sandstone basin or stoup also alluded to by Mr. Buckley. Surrounding the church is a fairly large graveyard, but beyond those described no tombs or inscriptions of special interest are anywhere visible. A tombstone with armorial bearings, &c., of the Bagge family, lies beside the south wall of the chancel without, but excavation is necessary in order to examine it.

Kilmolash belonged to the corps of the Archdeaconry of Lismore. In the Visitation so frequently quoted (*fol. 92 a*) in the present series of papers Kilmolash is returned "vacant, waste for seven years, and the last incumbent (vicar) was Daniel Marium." The Archdeaconry of Lismore was, at the same time, held by Donatus Magrath, whose name occurs in the subsequent list of deprivations with the note—"propter defectū sac̄m ordin̄."

AFFANE. The name, which of course is not ecclesiastical, is the modern equivalent, or rather representative, of the Irish *Cé Mleabain*, i.e. "Middle ford," As its peculiar position on a ford of the

Blackwater would lead one to expect, Affane was the scene of many hostile meetings between the Desmonds and the clausmen of the Desii. An oft described famous battle was fought here in 1564, between the Earls of Ormonde and Desmond, in which the former was victorious. Affane, too, has an earlier history, going back to the end of the 6th century, and closely bound up with traditions and legends of St. Carthage of Lismore.

No remains of the ancient church exist. Its exact site can be traced however, to the south of, and parallel with, the present church. There is a large and crowded graveyard, but neither monument nor inscription of special interest to the antiquarian. Affane is returned in the Royal Visitation of 1588 as a vicarage in the deanery of Ardmore, and Walter Clayton is returned as vicar. This Walter was no doubt a brother or near relative of the Randolph Clayton who, at the same time, held the vicarages of Dungarvan, Whitechurch and Creffparva (part of Ballymacart). Forty years later the vicarage is in the gift of the Earl of Cork, for in 1631 we find him presenting his *protege*, "Mr. Jerrom," to that living. (*v*)

KNOCKMOAN. This small church stands by the roadside, at the foot of the bluff on which are the scant remains of the once strong castle of Knockmoan. As the church was not parochial we have no references to it in the Visitations. It was probably erected by the Daltons who, previous to the troubles of the 17th century, held Knockmoan, as appears from the Diary of the Earl of Cork. (*w*) The ruins, which are in a fair state of preservation, are remarkable neither for size nor architectural features. Internally the church measures only 21 feet by 14 feet 3 inches, and the walls are 2 feet in thickness and 11 feet high. The gables rise to a further height of about 7 feet. The position of the now disfigured doorway—in the east gable—is very remarkable. Enough remains of the doorway to enable us to fix its measurements with tolerable accuracy.

(*v*) "Lismore Papers," vol iii, p. 100. The "Mr. Jerrom" aforesaid was probably the Stephen Jerome who dedicated his book "Io-pean" to Henry Wright, Sovereign of Tallow, in 1623. Boyle afterwards presented Jerome to other livings, viz., Kinsalebeg, Lisgeynan, &c.

(*w*) "Lismore Papers," *passim*. On Sept 22nd, 1635, Sir Richard Dalton sold Knockmoan and "the Keppagh (Cappagh)," &c., to Osborne, and Bewley, Kilmolash, &c., to Boyle.

It was 6 feet in height by 3 feet 10 inches in width. Over the door is a small round-headed ope, and in the side walls—one in each—are two now somewhat ruinous windows. These latter measure about 4 feet by 1 foot on the outside, and splay inwardly to a width of 2 feet 6 inches. In the western gable is yet another window ope, resembling in character the windows just described. It only remains to add that all the dressings and quoins are of sandstone.

A small cemetery, the burial place of Sir Richard Osborne, was formerly attached to this church, but cemetery and fence have disappeared, within the memory of persons yet living. Close by the ruin there lay a quadrangular slab of gritstone, 7 feet 5 inches long by 2 feet 8 inches wide, and inscribed with a cross in a circle. This was popularly supposed to be a tombstone, but, like the cross inscribed lintel of Kilmolash, which it resembles, it seems to have been rather the front panel of a stone altar. The curious relic is now to be seen within Mr. Ussher's demense at Cappagh, whither it was removed many years since.

It is probable that Knockmoan church survived till the 17th century, and that it was dismantled with Knockmoan castle, when the latter was captured by Cromwell's soldiers. Knockmoan had previously in 1645 been defended, but unsuccessfully, by Sir Richard Osborne against Castlehaven, although the latter in his "Memoirs" makes no reference to the fact.

BEWLEY. This church was monastic, and belonged to the religious house of the same name. Unfortunately, however, materials for the history of either church or monastic establishment are extremely scant. Neither Ware, Archdall, Allemand nor De Burgo make any mention of it, but tradition will have it that Bewley was a house of the Knights-Templars. The name is generally regarded as Norman-French in its derivation—*Beau lieu* "fair place," but the "Irish" *buaille*, a cattle shed or milking place, suggests a far more probable original. The remains at Bewley are as poor and unsatisfactory almost as the materials for its history. The ruins will be found in an orchard on the left bank of the Finisk, about two miles from the junction of the river with the Blackwater. A single gable, about 30 feet high, and pierced by one narrow ope, now

ivy covered, is practically all that survives. The gable in question is probably the east end of the monastic church. In the supposition that it is so, the church must have been about 36 feet in length by 18 feet wide, as the foundations of its walls attest. The comparative insignificance of the church would seem to argue that the community was very small, or very poor, or both. Portion of the domestic buildings on the north side of the supposed church survived till quite recently, and were occupied as a residence by the predecessors of the present tenant of the farm. Portions of a wall, enclosing about an acre (perhaps the monastic garden and out-offices), still stand, and a holy water stoup lies in a mound formed of *debris* from the buildings. Some years since a bunch of large keys was found cunningly concealed beneath some buried flags in the orchard, and an inscribed stone was dug up. Unfortunately the latter was taken away to be utilised as a mantle piece, and no attempt was made to decipher or copy the inscription.



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.

[CONTINUED.]

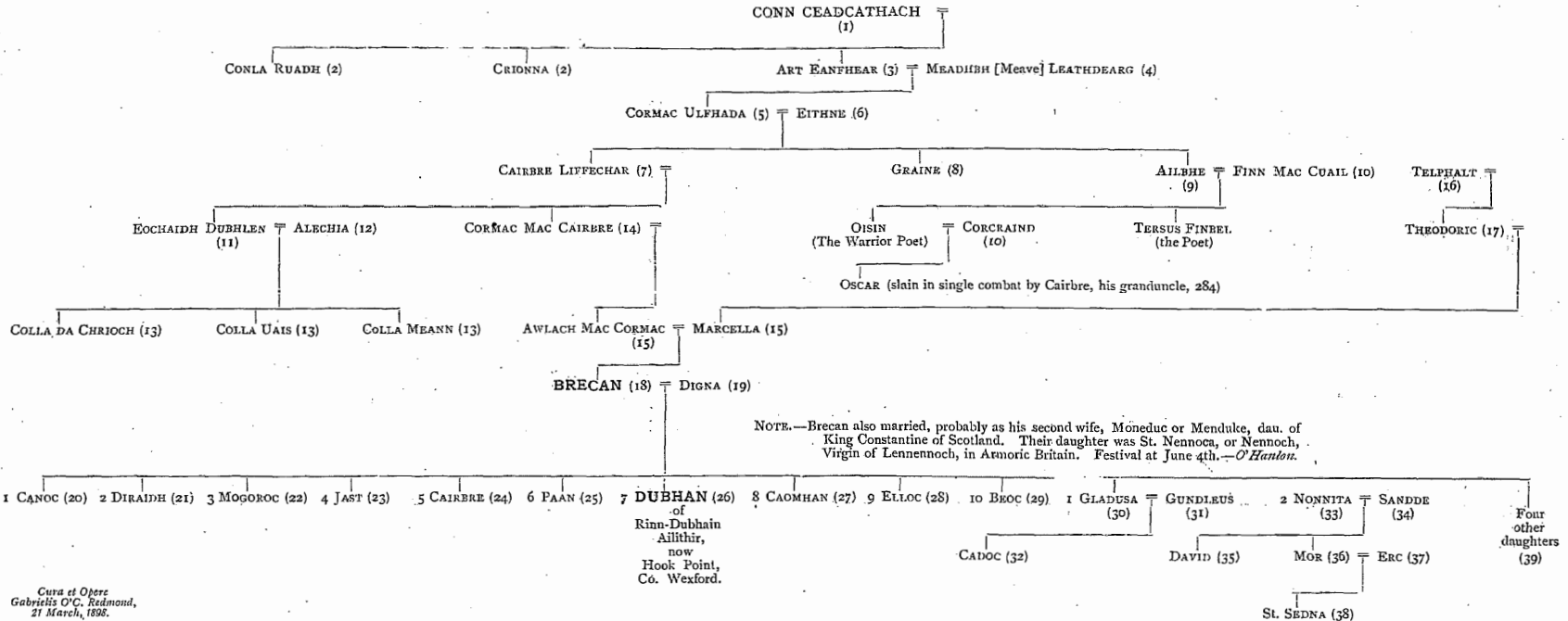
I have not ascertained the chronological order of the births of the ten sons of Bracan, but St. Canoc is stated to have been the eldest, and St. Beoc the youngest, and I have thus placed them in the Pedigree annexed.

Saint Canoc or Mochonoc, Pilgrim. He was Abbot of Gallen, in the King's County, and of Killmuccraisse [5th or 6th century]. Colgan gives the Acts of this Saint at the 11th February, the same date as his brother Dubhan. St. Canoc was the *eldest* of twelve holy sons. Called Kaunauc, Canuc, [Mo]chonoc, according to the *endearing* Irish form of expletive. (*d*) In the Welsh language the name is Cynowg or Cynog. Albert le Grand wrote his life. His father was *Breacan*, and his mother *Din*, a daughter to one of the Saxon kings. This Saint and his *brothers* seem to have been born in Wales, and to have been *uncles to Saint David*. They flourished in the time of Saint Patrick. If such were the case they must have been very young men at the time of Saint Patrick's death. According to Sir R. C. Hoares, M.S., their father Breacan died about the year 450. (*e*) The holy children of Bracan appear to have had a

(*d*) The syllables *mo* (my) and *do* or *da* (thy) were often prefixed to the names of Irish saints as terms of endearment, or reverence; thus Conna became Mochonna and Dachonna (Joyce's *Irish Names of Places*, page 141). In this instance Canoc became Mochonoc. He erected the Monastery of Galinne, in Debbhna MoCochbain, about A.D. 492, in the Barony of Garrycastle, near the river Brusna, in the King's County. In 820 some emigrants from Wales afterwards founded a celebrated school there.

THE GENEALOGY OF THE FAMILY OF SAINT DUBHAN, PRIEST AND PILGRIM,
OF RINN DUBHAIN,
NOW HOOK, COUNTY OF WEXFORD.

Compiled, with Notes, from the Annals of Ireland, Acta Sanctorum, Giraldus Cambrensis, The Cambrian Biography, Haverty and Keating's Histories, &c., &c., by GABRIEL O'C. REDMOND.



Cura et Opere
Gabrielis O'C. Redmond,
21 March, 1898.

NOTES TO THE GENEALOGY OF ST. DUBHAN.

1. *Conn Caedathach*, or Conn of the Hundred Battles.—The 109th Ard-Righ or Monarch of Ireland. A.D. 123-157. Authorities differ as to the exact date of Conn's reign. According to one account he reigned from A.D. 177 to 212. Another record states that "after a reign of 35 years, Conn was murdered at Tara, A.D. 157, by 50 men disguised as women employed by the King of Ulster." It is said that this Pagan monarch prophesied the introduction of Christianity into Ireland.

2. *Conla Ruadh—Crisinna*.—These two sons of Conn Caedathach were murdered by their uncles, Fionn Fohart and Fiacha Suidhe, who, however, were banished by their nephew, Art Eanfhear. They obtained a large district in the present County of Waterford, a part of which is still called Na-Deisacha, or Nan Desie (now the Baronies of Decies), from their seat in Meath called Deici Teambhrach.

3. *Art Eanfhear*.—"The Solitary or Melancholy."—The 112th Monarch of Ireland.—(Keating's Hist.)

4. *Meadhbh [Meave] Leathcarg*.—The daughter of Conan of Cuallan. From this Queen Rath-Meadhbha, near Tara, obtained its name. She married secondly Cúcorb Rex Lagenie.

5. *Cormac Uífhada*, or "Cormac of the Long Beard."—The 115th Monarch of Ireland, commonly known as Cormac Mac Art. He died at Cleithach on the Boyne, A.D. 266.

6. *Eithne*.—Daughter of Dunloug, King of Leinster, who slew the royal maidens at Tara, in revenge of which deed twelve Leinster princes were slain, and the Boromha tribute exacted.—(Haverty's History of Ireland, p. 39.)

7. *Cairbre Liffechar*.—The 117th Monarch of Ireland; called Liffechar from his having been fostered on the banks of the Liffey. After 17 years' reign he was slain at the battle of Gabhra Aichill, A.D. 284.

8. *Graine*.—After having married Finn Mac Cuail she eloped with his lieutenant, Diarmod O'Duivne.—(Haverty.) Many legends are told of the pursuit of Graine and Diarmod by the enraged Finn Mac Cuail.

9. *Ailbhe*.—Second wife to Finn.

10. *Finn MacCuail*.—General of the Fianna. Slain at Athbrea on the Boyne, A.D. 284, by a fisherman.—(Haverty.) *Covraind*, who was married to Finn's son, Oisín, was daughter of Cuirech, son of Cathair Mor.

11. *Eochaid Dubhlen*, or Eochy of Dublin. (*Dubhlen*: Irish, a black stream.)

12. *Alechia*.—Daughter of Updar, King of Alba.

13. *Colla da Chrioch*, or "Colla of the two countries," Ireland and Alba; *Colla Uais*, or "Colla the noble" (eldest son); *Colla Néann*, or "Colla the famous." "The Three Collas," from whom many noble families descend.—(Haverty, p. 41.)

14. *Cormac Mac Cairbre*.—"Cormac ap Cairpre Lifficar" (Cambrian Records), and Cormack Mac Carbery.

15. *Awlach Mac Cormac*.—"Aulech ap Cormac" in the Cambrian Biography. Identical with Hauluph, which Colgan renders Hua-Lugh, quite erroneously however, in my opinion. Resided at Benne, near Brecknock. Died early in the 5th century. Cormack of the close of the 4th century, Awlech, with an armed band, made

a descent on the Welsh Coast, and carried off Marchella, daughter of Tewdrig, a chief ruler in S. Wales.

15. *Marcella*, or Marchella.—"A noble British lady" (O'Hanlon); heiress to the Territory of Gortmothin. On the death of her father, Theodoric or Tewdrig, her son, Brecan, having come to man's estate, claimed his territory, and asserted his claim by the sword. (See O'Hanlon under the Life of St. Nennoca, Virgin, at June 4th.)

16. Telphat, Regulus of Gortmothin, or Garthmathrin, S. Wales.

17. Theodoric, or Tydor, Regulus of Gortmothin, South Wales; died about A.D. 420.

18. *Breacan*.—"Bryccan ap Aulech" in the Cambrian Biography; Regulus of Gortmothin in right of his maternal descent. This territory was formerly denominated Brechonia, or Brechinia and Brehnnoc, from the name of this prince Brecan, and is comprised in the present Brecknockshire. Various chroniclers state that he was a King's son from Ireland. He is styled Brecan, Braccan, Brecon, Breccan, Brachanus, and Brychan Brycheiniowg. He succeeded to the government of Gortmothin on the death of his father, and changed its name to Brecheing, which still it retains. The ruins of *Breacan's Church*, in the Parish of Hook, Co. Wexford, commemorate to the present day this pious prince's name; and in all probability he ended his days there in seclusion, near the scene of the labours of his holy sons, *Dubhan and Alloc*. Brecan died in A.D. 450, at Rinn Dubhain Ailithir, near which locality his church now stands. Brecanus is mentioned in a list of "Kings of Ireland who were deemed saints," where he is referred to as *St. Breccanus, Hibernus Rex Wallia*. Presumably he is identical with Brecan, father of St. Dubhan.

19. *Digna, Dina, or Din*, who was daughter to a Saxon King. She is called *Dwynnas in Leca Patriciana*, No. VIII, and said to be the daughter of Banhadledd by the King of Powis. (See "Dalaradian Genealogy" showing the connexion of St. David and other Cambrian saints with Ireland.) St. Angus, the "Culdee," makes Din the mother of ten holy sons by Bracan (lib. iv, cap. 76), but the Cambrian Biography enumerates the names of twenty-four sons of Bracan. It is not improbable, however, that Brychan may have been twice married, and that all his children were not born of the same mother. (O'Hanlon at June 4th, *St. Nennoca*.)

20. *Canoc*, or Mochoonoc, Pilgrim and Abbot of Gallen, King's Co., and of Cill Muccraissi. Festivals at 11th February and 18th November. Canoc was one of those who came into Ireland with St. Patrick. In the year 492 he founded an Abbey or Priory at Gallen for Regular Canons.

21. *Drauidh*, or Deoraith of Eadardrum, Diocese of Elphin. Festival at 13th January.

22. *Mogoroc* of Sruthair. Festival at 23rd December.

23. *Fest of Stemmna*, in Alba. Festival at 12th July. (?)

24. *Cairbre*, Pilgrim, of Cill-Cairpre. Festival at 1st November.

25. *Paan*, of Cill-Phaain, now Kilfane.

26. *Dubhan*, of Rinn Dubhain Ailithir, now Hook, Co. Wexford. Festival at 11th February. The following Patent Roll of Henry VIII proves that St. Dubhan was the Patron Saint of Hook—20 April. 34 Hen. VIII. 1543. Memo. 12. No. 51. Presentation to Henry Livet, Chaplain to the Vicarage of Saint Down of Hooke, in the Diocese of Fernes, vacant by death of Henry Lewes, and now in the

presentation of the King, by reason of the surrender of the possessions of the late Hospital of St. John of Jerusalem by Sir John Rawson, Kt., late Prior.—(Morris's State Paper Cal.)

27. *Caomhan*, of Cill-Caomhan. Festival at 3rd November.

28. *Elloc*, or *Alloc*, of Cill-Moelloc, now Killogan, Co. Wexford. Festival at 24th July.

29. *Beoc*, or *Dabog*, of Lough Derg. Festivals at 1st January and 24th July.

30. *Gladusa*, or *Gwladys*, The Blessed. Venerated as a saint in Wales.

31. *Gundleus*, or Gwynliw Filior, or Gundlion the Warrior, King of South Wales.

32. *Cador*, died 580. Saint and Abbot of Llancarvan. Festival at 24th January.

33. *Nonsitia*, or Melaria. Festival at 1st March.

34. *Sandde*, or Xanthus, son of Caractacus, King of Ceretia (Cardigan).

35. *David*. Saint and Archbishop of Menevia. Festival at 1st March.

36. *Mor*, sister of St. David. (See Journal R.S.A., 1891, 4th Quarter, article by Rev. Denis O'Donoghue, P.P.)

37. *Erc*, of Altraighe Eliach, now Tralee.

38. *St. Sedna*.

39. The four other daughters of Brecan and Digna are:—

(1) Keyne, Saint and Virgin.

(2) Almeda, Saint and Abbess.

(3) Carennia, Saint and Abbess of Cill-Cairinne.

(4) Gwyndidd, or Tydwael, wife of Congenus, son of Caddell, Prince of Powis. In Hammer's Chronicle of Ireland, Tydwael, daughter of Brecan, is mentioned, and as the reference to the latter is very interesting, I here give it in full. "There was of old of that country, which now is called Brecheinoc, a governor that was a man both mighty and noble, whose name was Brachanus, of whom the country of Brecheinoc is so called, of whom one thing came unto me worthy the noting: the histories of Britaine doe testify that he had four-and-twentie daughters (children), that were all from their childhood brought up in the service of God, and happily ended their days in the holy purpose they took upon them. This Brachanus was the son of one Haulaph, King of Ireland (Awlach Mac Cormac), his mother was one Marcella, the daughter of Theodorike, the sonne of Tethphalt, a petite King of Garthmothin, to wit, of the country which took the name of this Brachanus, and at this day is called Brechonia, or Brechinia, in British Brechinoc, in English Breknok. This Brachanus had to his daughter one *Tydawel*, the wife of Congenus, the sonne of Caddell, a petty King of Powis, and the mother of Brochmael, surnamed Sithroc, who sise Athelred, alias Ethelred, King of Northumberland, at the river of Diva, about the year 603. Here Breknok towne and Breknokshire have came to glorie of Ireland, that gave them the name and honour which they hold to this day, and Ireland to glory of them that gave their King's sonne to wife Marcella, their Lady, and all that country in her right." The inhabitants of the Parish of Hook cannot but feel deep interest and pride in the account of this distinguished Prince Brachanus, and his family of whom so many records exist, and henceforth will no doubt regard the ruins of *Breacan's Church* with veneration and affection.

great desire to visit Ireland, where religion then commenced to flourish. St. Canoc, specially devoted to a religious profession, thought his pilgrimage to Ireland must be attended with great spiritual advantage. In the life of *his sister, Saint Keyne, (f)* (vide note 39, Pedigree) Robert Buckland alludes to St. Canoc. It is said that he founded, or at least governed a monastery at Killmucrois. A place bearing this name was known both in Britain and Ireland, so that it is difficult to determine its position. In Wales there is a place called Mucros, not far from Brechinia, and in Ireland, an island called Killmucrois in Lough Swilly. However, his feast was chiefly celebrated in Galinne or Gallen. The collar or torque of St. Canoc was venerated in the 12th century. Joyce in "Irish Names of Places," mentions Kilmacanoge, near Bray, Co. Wicklow, as the Church of Saint Mochonog, a primitive saint.

Saint Diraidh or Deoraith, of Eadardrum. Diocese of Elphin (5th or 6th century). This holy man was of Royal and British origin. His parents were, *Bracan* of Irish descent, and *Din*, his mother, daughter to a king of the Saxons. *With several of his sainted brothers* he emigrated to Ireland. He lived at Eadardrum (Colgan), where a monastery formerly stood. This Saint appears to have lived towards the close of the 5th or beginning of the 6th century. Archdall mentions Edardrium in the territory of Tuath-ainlighé, County of Roscommon. He says an Abbey was founded there by St. Diradius or Deoradius, brother to St. Canoc, who flourished A.D. 492: *Edurdrumensis Abbatia* in Latin.

Saint Mogoroc, of Sruthair. We are informed by the O'Clery's that the King of Britain, named Brachan, son of Brachmeoc, was his father, and that Dina, daughter to the King of Saxonland, was his mother. Mr. Joyce identifies Sruthair as the present Abbeyshrule, Co. Longford. This place was anciently called *Sruthair, i.e.*, the stream, and it took its name from a monastery founded there by one of the O'Farrells in 1150. It was called the Abbey of *Our Lady of God's Blessing, or of the River of God.*

(e) In this case we cannot easily believe (as stated in Dr. Lanigan's History, vol. i, chap. viii) that he had a *grandson*, Brochmael, who fought a battle about 603, when he routed and killed Ethelfred, King of Northumbria. Brochmael may have been his great-grandson (see page 24, note t.)

(f) Her feast at 8th October.

Saint Jast, of Slemhna in Alba. Colgan supposes him to be identical with St. Justus, noticed at 12th July.

Saint Cairbre or Cairpre, Patron of Cill Cairpre. In the Journal of the Royal Society of Antiquaries, Vol. III., part 4, Dec., 1893, will be found a very entertaining account of "St. Beoc, of Wexford, and Lan Veoc in Brittany," by Miss Margaret Stokes, Fellow of the Society. The article commences thus: "In the beginning of the 5th century there dwelt *two brothers* in the County Wexford, *Bishop Cairpré*, and Beoc, now called Veoc. He (Beoc) is said to have been first a Priest and then a Bishop in Armagh." The authoress identifies Cairpré as patron of Cill Carbre, in Wexford, and Beoc as the Saint of that name who gave his name to Termon-Dabéog at Loch Derg in Ulster, the youngest son of Bracan. The Church of Kilchairpre, in the Territory of Tirfiachra, which adjoins the river Moy, Co. Sligo, was founded by Saint Carpreus, son of Breacan, about the year 500.—(Archdall.) The ruins of St. Beoc's Church stand in the Parish of Carn, Co. Wexford, near Carnsore Point, where he built a little cell and oratory and consecrated a well close by, in the same manner as his brother Dubhan, the Patron Saint of Hook, established himself there. (*g*)

Saint Cœmhan or Caomhan, of Ardne Caemhan or Ardavan, Co. Wexford. In the Martyrology of Donegal we read, Caemhan of Airdne Coemhan at the 7th June. This locality has the English signification of St. Coemhan's Hill, or Height. It is now called Ardavan in Shelmalier. The ruins of its ancient church lie close to the margin of Wexford Haven. (*h*)

(*g*) The date of his death in Miss Stokes' article is given as 585, but as it is stated that he lived in the beginning of the 5th century there must be an anachronism in these dates. Perhaps the date should read 485. The ruins of St. Beoc's church, Parish of Carn, Co. Wexford, are somewhat similar to those of Breacan's church in the Hook, and the dimensions almost identical, measuring 25 ft. by 15 ft. in breadth. For authorities on the life of St. Beoc of Wexford, &c., see "Bollandists AA SS," June 15, p. 10, 61, p. 4; "De S. Vouga seu Veo, Episc. in Britannia Armorica . . . ab Alberto le Grand; Lobineau "Les Vies de SS. de Bretagne;" Shearman "Loca Patriciana," p. 157; O'Hanlon, &c.

(*h*) A saint of the same name is said to have founded a church at a place afterwards known as *Kilcavan*, in the plain of Geashill, in King's County, and was probably identical with Cœmhan, son of Braccan. There is also a church called "Kilchœmin," in Inishere, one of the Aran islands, in a good state of preservation. It is dedicated to St. Cœman, who was brother of St. Kevin, of Glendalough, and was Abbot of Airdne-Cœman, near Wexford. However, this Cœman cannot be identical with Cœmhan, son of Bracan. Archdall gives no reference to either Ardavan or Kilcavan.

Saint Cadoc, Abbot of Llancarvan. 6th Century. Cadoc, Kadok or Cattwg, was the son of Gundleus, called also Gwynlliw Filior or Gundlion the Warrior King of South Wales, by his lady *Gladusa*, who was one of a most numerous family of holy brothers and sisters, several of whom are enumerated among the saints of Ireland. The circumstances attending the marriage of St. Cadoc's parents are related with no slight savour of romance, in the lives of the Cambro-British Saints. Of old he had been very illustrious and popular among the Ancient Britons. He and the members of his family have become a frequent theme of the Breton bards and chroniclers. His mother, Gladusa, was the daughter or granddaughter of Braghan or Braccan, who gave name to a province now known as Brecknockshire. (i) *As Braccan died about the year 450*, this statement seems more accordant with chronology [see Professor Rees, *Welsh Saints*, p. 146]. Cadoc was the eldest son, and he was baptized Cathmail. The parents of our Saint, after they had embraced Christianity, were not less ennobled by their virtues than by their blood. His father, the son of an Irishman, if not an Irishman by birth, after some years *retired from the world, and led an eremitical life.* (j) St. Cadoc led a very holy life, and visited Italy and other parts of the Continent. The particular year of his death is not known. Some say he suffered martyrdom in 490 or 500, and others that he died in the year 570. The latter is the more probable date.

Saint David or Dewid, Archbishop of Menevia. March 1. He was first cousin of St. Cadoc, their mothers being sisters. His father was potentate over Keretica or Ceretica (now Cardiganshire). King Ceretus or Caraticus was his grandfather. His father's name was Sanctus, Sandde, or Xanthus, a King of Wales. His mother was Non, Nonna, Nonnita, Nennita, Nemata, Melaria, and Melari, as the name is variously recorded. She is said to have been *daughter*

(i) This district, anciently called Garth Mathdrym, or Fox Hill, is said to have received the name of Breckeniog, from Brachan, the son of Awlach Mac Gormoc, an Irish prince, by Marchell, daughter of Tydar, Chief of Garth Mathrym. Such is the fabulous tradition. The truth is that Brecheniog, in Irish, or the ancient language of Cambria, signifies "a hilly country." (*Hist. of Wales.*) See O'Hanlon's "Lives of the Irish Saints," Art. ii, vol. i, Jan. 24th.

(j) This entry refers to Braccan, St. Cadoc's grandfather, as his father, Gundlion, was a Welsh prince, and it bears out the probability that Braccan died at Rinn Dubhain.

of *Braacan* or *Breacan*, an Irish Prince, *who died A.D. 450*. [M.S. quoted by Sir R. C. Hoare in his notes to the "Itinerarium Cambriæ"] and the Martyrology of Salisbury.

Our Saint was a nephew to Saint Canoc of Gallen, in the King's County (and of Saint Dubhan, of Rinn Dubhan), according to this family connexion. (*k*) It was said that he was uncle to King Arthur, the most renowned of British monarchs, who was consequently grand-nephew of St. Dubhan of Hook. David was born in Brecknockshire, a part of Wales in which *Nonna's father settled, and from him its present etymon has been derived*. The mother of our Saint lived in Demetrica, Demeta, or Demetia, at the western point of which lies Menevia, now known as St. David's Episcopal City. She is described as a lady of rare beauty and gracefulness.

St. Non, or Nonnita.—5th century. In the most consistent life of St. David, she is spoken of as a beautiful girl, whom the chieftain of Ceretica Xanthus met as he journeyed into Demetia, and of whom he became passionately enamoured. She is said to have been a daughter to Braecan, or Breccan, an Irish prince who settled in Wales, and who died A.D. 450. Whether she was born there or in Ireland is uncertain. In Cornwall lies the Parish of Tintagel, in the Union of Camelford. Tintagel is the birthplace of King Arthur, to whom St. David was so closely related. Adjoining it is the Parish of Althernun, where his mother lived, and her *well* is still pointed out.

Saint Nennoca, or Nennoc, Virgin, of Lennenoch, in Armoric Britain. 5th century. June 4th. She was the daughter of Brecan, or Brychan, also called Brocan, the Regulus of Brecknock who was the ancestor of many saints. (*l*) The legend of our saint's life says that her father was a nobleman in "Cambrenensia regione," and that he was "ex genere Gurthierni," and respected throughout Britain. This ruler of Breckenioc is said to have lived at the time of the Emperors Arcadius and Honorius. An Irish king, named *Gormac*, or *Cormac*, had a son, *Aulach*, and he was father of Braacan. (*m*) This Aulach was the leader of an armed band that

(*k*) See the pedigree that accompanies this history.

(*l*) See a very complete account of this Welsh ruler and of his descendants in Rev. Rice Rees' "Essay on the Welsh Saints," sections vii and viii.

(*m*) Vide the genealogy of Saint Dubhan.

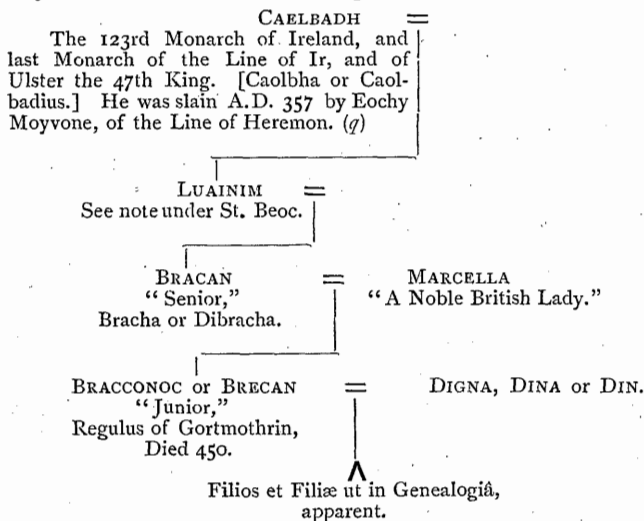
made a descent on the Welsh coast towards the close of the 4th century. He conquered Tewdrig, the chief ruler in South Wales, and carried off, as a captive, his daughter Marcella, who became his wife. On the death of Tewdrig, about 420, their son Brecan, having come to man's estate, claimed his territory, and asserted his claim by the sword. *He was a Pagan*, but his countryman, St. Brenoch, converted him to Christianity. Afterwards, Brecan was distinguished for his fervent piety, and he trained a *numerous family* in the way of perfection. The Welsh writers seem to regard him not as a foreigner but as one of their own hereditary chiefs. His valour in the field was equalled by his wisdom in council. The Triads mention him with distinguished praise. It is stated again that the King of Wales, named Breochan, or Brychan, had a wife named Moneduc, or Menduke. She was of the Scottish race, and daughter to King Constantine. According to tradition this couple had fourteen sons, all of whom were saints. Elsewhere, at the 1st of January, we find it stated that the wife of Brecan was Digna, Dina, or Din, who was daughter of a Saxon King. It is not improbable, however, that Brychan may have been twice married, and that all his children were not born of the same mother. Their children chose to become missionaries or monks in various places. This, however, was a cause for sorrow to their parents, who desired to have them as temporal rulers in that country they possessed. (n) Its dynast felt most anxious to have a child left as his companion, and he promised that should God bestow such a blessing on him he would yield a tenth part of his gold and lands for religious endowments. (o) His prayer was heard, and Moneduc brought forth a daughter. In baptism she received the name of Ninnoc Guengustle. She was given in charge of fosterage to Gurkental, a kinsman of Brecan and to his wife, Guennargant, related to the Queen. Her father wished her to marry, but Nennoca assured him of her purpose to follow the example of her brothers and sisters. She died 4th June, 467. She is invoked in a Breton Litany of the

(n) The history of Braganus, or Brachanus, and his offspring is treated at considerable length in Alford's "Ecclesiastical Annals of the Britains, Saxons and Angles."

(o) May he not have endowed the church at Rinn Dubhain, where his son, Dubhan lived and taught the truths of Christianity, and the church which bears his name, *Brecaun's Church*?

12th century at the present day. She expressed a wish to go to Letaria (the ancient name for Armoric Britain), and Gurkentelius and his wife accompanied her. Here she lived a saintly life for many years, and many legends and traditions relating to her are still recounted by the Breton peasants.

The foregoing extracts from the lives of Brecan's children are strongly corroborative of each other, as regards their parentage and descent, and they may be accepted as conclusive authority that Brecan was a distinguished and pious Prince in South Wales, and the father of many holy saints by his two wives, Digna and Moneduc. Some conflicting opinions, however, are given as to Brecan's paternal descent, which I shall briefly refer to here before concluding this part of my subject. In the lives of St. Beoc and Dubhan, (*p*) the parents of Bracan are said to have been Braca, or Bracmeoc, an Irish born prince, and Marcella, a noble British lady; and that Bracmeoc was grandson to Caelbadh, King of Ireland, who was slain A.D. 357. Colgan, however, suggests that Luainim was Bracan's grandfather, and Bracha, or Debracha, his father, the latter being the son of Caelbadh. Again, in Rees' "Essay on the Welsh Saints," page 143, Bracconoc, or Brychan, is called "Junior," his father bearing the same name, Bracan. On the authority of these writers Brecan's paternal descent would be thus:



(*p*) See ante, under the lives of SS. Beoc and Dubhan.

(*q*) Caelbadh was the great grandson of Crunbadhroy, grandson of Luy, of the line of Ir.

Brecan "Junior" is called by some writers Hualuph, or Hauluph. This name does not occur among the Irish, and hence Colgan thinks Hua Laga, or descendants of Lagh should be read, for the name Lagh, Logh, or Lugh was frequent in this island. If we read for Hauluph, Hua Lagh, or Hua Lugh, *i.e.*, descendants of Lugh, which seems a probable rendering, St. Mobeoc, or Beoc (son of Brecan), may be considered as belonging to the chiefs of Leix, in Leinster; thus, Bracan, son of Lugh Longaidh, son of Lugh Laigseach. (r)

But if Brecan was descended, as above indicated, from Caelbadh, he would be a descendant of a Lagh, or Lugh also, as according to the genealogy of the Kings of Ulster (the line of Ir), Caelbadh was the great-grandson of Crunbadroy, who was the grandson of Luigheach, or Luy, son of Rosse. The weight of learned testimony, however, in my opinion, leans to the recorded descent of Brecaun from Conn Ceadcathach, of the line of Heremon, as is fully shown in the genealogy. We have the authority of "The Cambrian Biography," the ancient manuscript in the Cottonian Library, entitled "Cognacio Brychan, &c.," and which is fully quoted at page 30, and that learned and interesting compilation by the Rev. John Francis Shearman, "Loca Patriciana," for the positive statement that Bracan "was the son of Aulach, son of Cormac MacCarbery, one of the supreme Kings of Ireland;" and in compiling the genealogy of St. Dubhan, the Patron Saint of Hook, I preferred to adopt that descent, particularly as I think the name Hualuph or Hauluph is a form of Aulaf or Awlech, the father of Brecan, and son of Cormac Mac Carbery. On one important point all the authorities agree, *viz.*, that many of Brecan's children had been connected and venerated in various parts of Leinster. Regarding Brecan himself, of whom and of whose children the foregoing records treat, I have not found any reference to him which would indicate that he was a cleric at any time of his life, nor does his name appear among the calendared saints. A good and pious Christian and layman he was, devoted to the religious training of his many children and the practise of the Christian faith. At the close of his life he retired from the world, and dwelt

(r) Life of St. Beoc, January 1, note 10, p. 11, O'Hanlon.

near his holy son, Dubhan, (s) leading the life of a hermit in that primitive cell or oratory on the cliffs, where still stand the remains of the little Church called "Brecaun's," in memory of the celebrated and princely recluse. A *Saint* Bracan or Brecan, Bishop of Cill-Bracan, is entered by Duaid MacFirbis under the head of Cill-Bracan at the 1st April, and at 2nd of April and 9th August by O'Hanlon. (t) Having now shown the interesting connexion between St. Dubhan of Rinn-Dubhain and Brecan or Brecaun of Brecaun Church, in the townland of Galgystown, Hook Parish, and other Leinster saints of the 5th and 6th centuries, I will conclude this portion of my theme, which deals with the early ecclesiastical records and traditions of the Parish of Hook, and the vestiges of those first missionary saints to and from Wales and the Continent in the primitive Christian Church, with the expression of a hope that a greater interest may centre around the scene of Dubhan's labours, and bring about a more accurate knowledge of the monuments of antiquity and family history which exist in the Parishes of Templetown and The Hook. (u)

(s) Marianus O'Gorman refers to St. Dubhan under February 11th. An entry appears thus:—"Finnia and Duban *sacart* (sacerdos) 'a goodly pair,'" p. 35.

(t) The name Brecan is inserted in the Martyrologies of Donegal and Tallaght at 9th August. But little more seems to be known of him. *Breccain*, in the Book of Leinster copy of the Martyrology of Tallaght. A very entertaining account of the Aran Islands by Thomas J. Westropp, Esq., in the Journal of the R.S.A., Sept., 1895, gives a detailed account of St. Brecan of Cill-Breacan, who was Bishop of Aran, which proves that this saint was not identical with our Brecan Regulus of Gortmothrin, and hermit of Cill-Breacan, Parish of Hook. St. Brecan of Aran was son of the Dalcassian Prince, Eochy Ballderg, King of Thomond, who had been baptized by St. Patrick. He founded Kilbrecken in Clare and Ardraccon in Meath.

(u) The following extract is from the Life of St. Maidoc or Aidan of Ferns, page 542, January 31:—"Maidoc had wished to enter Munster by way of that *arm of the sea* (now known as Waterford Harbour) which divided the territory of Hy-Kinselagh from the Decies district in the southern part of Waterford County. This latter he had intended to visit. His companions with himself were on horseback. No vessel was ready to take them over the strait, yet the saint told his fellow-travellers to urge their horses onwards, and obeying this order they are said to have passed as if they had been on dry land, not even their hoofs being wet. Thus, by a miracle, he reached the Nan-Desii country. (See Colgan's "Acta Sanctorum Hib.," xxx Jan., vita St. Maidoc, p. 217). This is an interesting tradition, and although the place where the saint and his companions are said to have crossed the harbour is not identified, it must have been south of the Abbey of Dunbrody and the mouth of the River Suir, as had they crossed north of that portion of the harbour they would have found themselves in the Co. Kilkenny. The territory of the Decies or Nan-Desii country extended from Lismore to Credan Head, opposite Templetown and the Hook.

ECCLESIOLOGICAL GLEANINGS AND JOTTINGS.

BY M. J. C. BUCKLEY, M.R.S.A.I.

In my various tours and rambles in the south and south-east of Ireland, as well as in many other parts of the country, I have often come across localities and met with objects of great value both to the Ecclesiologist, the historian, and the Ethnographer, which are very difficult to classify under one heading, but which I think may prove interesting to the numerous readers of the Journal of the Waterford Archæological Society, of which I have the honour of being a member. These objects and localities are of various ages, from the pre-historic up to within a comparatively recent period. I think it well to endeavour to preserve the reminiscences connected with them in the form of "Gleanings" from the vast field of Archæology which lies before us in this old land of ours. They are only gleanings, and in the form of "varia," in no definite category. And now to commence with the City of Waterford itself: I do not know if anybody has ever remarked the curious fact that, in the great treasure trove which was discovered by the Cromwellians in 1650 in the Crypt of the Cathedral, amongst the various articles which were hidden therein, mention is made of a large Eagle as well as a Pelican of massive brass (evidently two Lecterns), a censor, and brazen grate for lighting the charcoal for same, a font cover, and many tomb "brasses," escutcheons, and hatchments which were torn from the tombs. All these various metal works are evidently of Flemish origin, as Flanders was the great emporium for such productions during the Middle Ages. The most of these.

brass articles were made in the little town of Dinant, on the Meuse ; hence the general name for brass or copper articles in French is still called "Dinanderie." A great pelican of solid brass, made, I think, in the same style—(perhaps from the same model as the ancient Waterford Lectern),—still exists in the College Chapel of St. Mary's, Oscott, near Birmingham, having been sold about 70 years ago by the stupid churchwardens out of the splendid Choir of St. Peter's Church at Louvain, in Belgium, when they were, unfortunately, modernising the interior of the chancel of this grand edifice. There still stands in its old place near the western doorway of the Belgian Church a magnificent font, with its cover of massive brass, which font, with the Lectern, were both made at Dinant, *circa* 1505, by J. Matsys, the famous metal worker of the period. As all brasses and escutcheons let into stone slabs were made and engraved for the most part in Flanders, we have here a proof of the commercial relations, at least as far as such works of art were concerned, between the port of Waterford and the ancient city of Bruges, the great mart of Northern and Western Europe during the Middle Ages. Mention is made of a brazen grate for charcoal, which bore, it is said, the "Lumbardes Armes," which was certainly intended for keeping alight the charcoal that was used for the censers. Traces of such liturgical grates have been found inside rood screens, both in this country and in England, as, for example, in the apertures on the site of the conventual stone screen in the Abbey of Fountains, and in a fireplace which I have lately observed inside the remains of a central screen in the old Priory Church at Callan, Co. Kilkenny.

The "Lumbardes Armes" I consider were the Arms of Old Flanders, namely, the lion rampant, the actual cognizance of modern Belgium. In the other "find" of treasure trove which was discovered at the beginning of the present century there is one article mentioned, namely, a gold "reliquary," which, being shaped like a large watch, opened with a hinge on one side, this side having finely-raised figures on the surface—most probably the subject was that of the Crucifixion—the reverse side being set very richly with garnets, emeralds, and brilliants, was like a cover, and this so-called "reliquary," being suspended to a gold chain,

was, in my opinion, simply an "Instrumentum Pacis," (a) or a "pax," used for giving the "Kiss of Peace" during the High Mass, and similar "reliquaries" are still employed in Belgium for this purpose, especially on the festival days of the saints whose relics they contain. This meagre description of some of the Church "furniture" of old Waterford Cathedral may give us a slight idea of the magnificent gifts which its citizens bestowed on the noble old Cathedral of Christ Church, which was so barbarously and ignorantly swept away, with all its traditions and associations, in the year 1773, in order to build thereon the heavy and uninteresting Neo-Classical edifice which now so unworthily occupies the site of the grand old Cathedral. The loss to Waterford by this destruction of its remarkable Cathedral is immense, and to be deeply deplored. Had it existed now, with all its chequered story, with traces of Danish, Anglo-Norman, and Flamboyant work throughout its choir, nave, chapels, and battlemented tower, it would have formed a most picturesque centre to the ancient *Urbs Intacta*, far and away beyond any interest that "Ragnald's" Tower, or the so-called French Church—or, rather, the Franciscan Monastery—still present to the visitor and the tourist.

And as I mentioned the old Franciscan Church, I must here raise my voice against the terrible state of squalid neglect and decay in which this remarkable and beautiful edifice has so long been allowed to remain. It is simply a disgrace to any Christian and civilized community to see a consecrated building such as this become the mere receptacle for dirt and *debris* of all sorts; and such an utter want of decent order allowed to prevail in the burial-place of some of the most respectable families of the city and county of Waterford! I must make an appeal to the Waterford Archaeological Society, and I will go so far as to call on our national

(a) There is another "Instrumentum Pacis" still remaining in the south of Ireland, namely, the remarkable ivory statuette of the Virgin and Child, commonly called the Miraculous Statue of Our Lady of Youghal, now preserved in a modern silver shrine in the Dominican Priory of St. Mary's of the Isle, in Cork. At the back of the ivory are traces of the metal handle by which it was held when being presented to the people for osculation. The feet of the figure of the Virgin, as well as the base of the seat on which she is enthroned, are all worn away, most probably by the use of a "manutergium," or small hand towel, with which the ivory figure was wiped each time that it was presented to kiss; as can still be seen daily in the churches in Flanders and Brabant.

Board of Works, to take up the case of this remarkable building, and to rescue it from the state of miserable dilapidation into which it has been allowed to fall. I am sure that no ruined Mohammedan mosque at Candahar, Agra, or Delhi would be allowed by the followers of the Prophet to remain one year in the condition in which this Christian and consecrated temple of God now stands, in the midst of the energetic and patriotic citizens of Waterford. Surely, another year should not be allowed to pass away without some effort being made to save it from further decay.

Extending my gleanings further afield, I wish to communicate to the members of the Society, as well as to other archæologists, a remarkable "find" which I think I have made last year within the inner "ballium" or court-yard of the most ancient portion of the semi-feudal Episcopal palace-fortress of Lismore. I have noticed that in the upper court, within a few feet of the ancient chapel of this bishop's residence, now changed into a very modern sham Gothic "banqueting hall," there stands an early Irish round tower of the true ecclesiastical type, which is now mis-named "Sir Walter Raleigh's Tower," and which, I regret to notice, is called by the same name in the Report of the proceedings of the Royal Society of Antiquaries for last September. I am not aware of any notice having ever been written concerning this fine specimen of the early Irish type of church tower, which is now enclosed by the mediæval and modern buildings of the Castle. Situated, as it is, in close proximity to the old Episcopal chapel, it clearly shows the original destination of the great pile of which it forms the centre. As well as time would permit, and not having any ladders by which to ascend either the interior or exterior, I was only able to form a slight idea of its dimensions, which are, as far as I could judge: about 70 feet in height; 17 feet diameter exteriorly, 9 feet in the interior; it is pierced at intervals of about 9 feet with several narrow slits or openings for the admission of air and light to the various floors into which it was divided, and it evidently formed a "strong room" or safe refuge for the precious books, chalices, shrines, etc., which were belonging to the Bishop's See. The conical top has entirely disappeared, and its ground floor is used for a sanitary domestic purpose! Surely such a venerable monument of the past

literary greatness of Ireland is well worthy not only of preservation, but of worthy restoration and dignified safe-keeping befitting the present noble owner of this castle, which was once the seat of the university wherein Alfred the Great, as well as many hundreds of students from various parts of Europe, received that classical knowledge which they could not acquire in their own countries during the then disturbed state of the Continent. Before concluding my brief notice of this *lost* round tower, I cannot refrain from expressing my conviction that the Liss which gives its name to this famous little "citie" on Blackwater side is not to be found at the great "dun," or mound, about a mile lower down the river; and to which popular legend has attached the name for many years, but is rather to be found on the top of this castellated hill. For in this case the early Norman builders made use of the Celtic ramparts and the Liss as they did in so many cases in England, building their keeps and castles on the sites of the primitive Saxon "duns" or forts, and utilising the defensive works on such hills for their own fortresses. I should like to see this question of the exact locality of the "Liss More" fully debated and discussed in the Journal of the Waterford Archæological Society. I hope to have an opportunity of making some fresh "Gleanings," which I shall be only too happy to do, if they be stored up in the Society's garner.

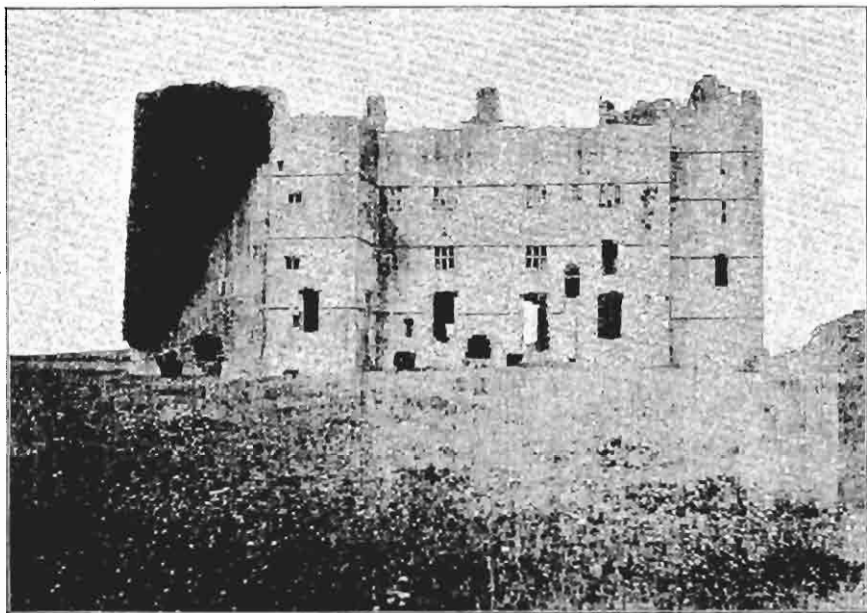


THE LAST OF THE PURCELLS OF LOUGHMOE.

BY REV. R. H. LONG, TEMPLEMORE.

Once upon a time, and a very good time it was, there lived a very rich gentleman who had a very beautiful daughter. Their home was in the midst of a thick forest and on the bank of a stream that farther on in its course forms the noble and majestic river Suir. The place is called Loughmoe, or Loughmore, and is about three miles from the present town of Templemore. Now, this old gentleman might have been supremely happy if he had been brought up in the art of pig-sticking, for the plague of his life was a certain wild boar that did endless mischief in the neighbourhood. With the prospect of ridding himself of this annoyance, he offered the hand of his daughter in marriage to anyone who would slay the wild beast. Such an offer did not remain long unproved, for there came from foreign parts a certain gallant youth, who climbed through the branches of the trees from Thurles, a distance of four miles, to Loughmoe, where he found himself in a tree, at the roots of which the boar was rooting with all its might. The first arrows he fired only infuriated the animal, but it finally succumbed to the effects of numerous shafts, and fell, just as it had almost uprooted the tree. Then the two young people were married, and lived happy ever after. The youth became known by the name of Purcell, which signifies a pig, and he bore upon his shield a chevron between three boars' heads. So much for tradition.

No tradition is without foundation, and history can seldom reveal the whole truth about very ancient matters ; but this much is known, that Theobald, the ancestor of the Butler family in Ireland, included, in the extensive property granted to him in Ireland by



THE CASTLE OF LOUGHMOE.

Henry II, the lands of Loughmore, and that he had a daughter, Beatrix, who married Sir Hugh Purcell, who received with her the said lands of Loughmoe. Richard Purcell, his direct descendant, in the beginning of the 14th century became known as the Baron of Loughmoe, and this title was handed down through many generations to James Purcell, who claimed it in the beginning of the 17th century.

We would expect to find the Baron of Loughmoe taking an active part in the wars of his time, but he does not appear to have done so, and judging from this fact and the fact that he died young, he was probably not of robust physique. Although his brother Thomas accompanied the rebels to Cashel on the night of the 31st of December, 1641, when they seized upon that city, the baron himself did not go. However, he sent representatives in a way that shows us he assumed a high position of command amongst the insurgents. He must not be confused with Nicholas Purcell, who was an old warrior that had fought in the armies of Germany and France, who was an officer of the Confederate forces under Viscount Mount Garret, and was made vice-general of the royal troops in Munster by the Marquis of Ormond, when that nobleman joined with the Confederate Catholics in opposing the forces of the Parliament. This Nicholas commanded at the siege of Baggotrath, near Dublin, in August, 1649, where, it is said, his rank was reduced, at least for a time, because Ormond considered that he had been unnecessarily tardy in executing a command. Shortly after, when Limerick surrendered to Ireton, he was found hiding in the pest house, where the unfortunate sufferers lay who had succumbed to the plague, that was brought on by the prolonged siege. He was then tried, condemned and executed, and his head impaled on the walls of Limerick. Ireton himself died soon after of the plague, which he took in the infected city.

But to return to the baron. The Tipperary Purcells rose to fame by a marriage with a lady of the house of Ormond. Four hundred years later, soon after celebrating a similar marriage, they suffered their first downfall. Sometime about the year 1640, James Purcell married Elizabeth, sister of the Marquess of Ormond, and anything that we know of him goes to show that he was on good

terms and in full sympathy with the commander-in-chief of the royal forces in Munster. Amongst the MSS that the Very Rev. George Purcell White, Dean of Cashel, has inherited from the family is a document signed and sealed by Ormond, dated January, 1649, ordering that the half-year's rent from various lands in Tipperary, amounting in all to over £100, should be paid to James Purcell, Esq., "in part payment of a greater sum due by me unto the said James Purcell, heir of the receiver of my rents." This money may have been due as the dowery of his wife, or it may have been for acting as agent to the Marquess. One little matter in this document must not, however, pass unnoticed. Purcell himself, in drawing up deeds, calls himself "I, James Purcell, Baron of Loughmore," but Ormond calls him James Purcell, Esq. The fact was that for many years the Purcells were considered only *titular* and not legal Barons of Loughmore, the title, in the eyes of the government, having long been considered extinct.

In the year 1640 the estate of James Purcell consisted of lands intermixed with those of the Graces of Brittas, and spread over a large extent of country, reaching from Holy Cross to Templemore; it was about 11,000 acres, valued at about £878 per ann. On these lands the Castles of Loughmore, Rathelty, Dovea, and Lisheentagirt remain in some state of preservation; Brownestown and Rorodstown are almost demolished, and several others have disappeared altogether. It is probable that many of these castles were inhabited by relations or tenants of James Purcell when the rebellion broke out, but after the civil war they were probably all abandoned but Loughmoe, in which castle most likely it was that James Purcell, Baron of Loughmoe, departed this life, about the year 1652, leaving as his heir an infant named Nicholas, probably so called after his kinsman who was executed at Limerick. He left, it would appear, a jointure of £300 per ann. to his wife, and a fortune of £500 to each of his four daughters. It is most likely that James Purcell died a natural death, which was perhaps accelerated by the loss of his estate under the Commonwealth. His widow, being considered an *innocent papist*, was *transplanted* to Connaught, whilst his son became the ward of his uncle, the Marquess of Ormond. But even the tenure of the Connaught lands was not very secure to Mrs.

Purcell, as is evident from the following "humble petition of Elizabeth Purcell, widow, to the Right Honourable His Highness the Lord Protector's Council in Ireland :—Showeth that in consideration of a jointure of £300 per ann. claimed by your petitioner from her late husband, James Purcell, Esq., deceased, which claim was admitted and certified by the Court of Claims, the Right Hon. the Lord Deputy and Council were pleased by their order of the 19th of February, 1654, to allow her two-thirds of her said jointure, viz., £200 per ann. for her life out of forfeited lands in Connaught, which so set out accordingly for her at the value lands stood in the year 1640, was by the said order referred to the Commissioners at Loughreagh. That the said Commissioners by their order of the 17th of May last, did set forth and possess the petitioner of the particulars whereof one set forth in the said order ready to be produced. That afterwards your honours considering that timber woods, useful to his highness, stood on part of the lands so set forth, viz., 4 qrs. and a half of thought fit to dispossess your petitioner thereof ; in lieu of the same the said Commissioners at Loughreagh did by their order the 13th of October last, possess the petitioner of the Castle, Towne and lands of Teenagh, Carinamona (or Garrynemone) and Cnockaninen and Clone (or Clonleat) if your honours do not vouch safe to give it your further confirmation, she will not be able to get any tenants for inhabiting and improving the said lands, or receive maintenance thereby May your honours be pleased to require the high sheriffe of the County of Galway to continue your petitioner in the quiet possession of the said lands and tenements."

After much further petitioning and trouble, the following appears to have been the last reply that Mrs. Purcell received from the Commissioners :—"Whereas Mrs. Elizabeth Purcell was by our order dispossessed of eight hundred acres or thereabouts in the lands following, viz. :—Corlefin one qr., Tomona 2 qrs., Kiledrawen 1 qr., and Charlea one qr. And we having since received orders from His Highness the Lord Protector's Council to re-establish her in the said lands. It is therefore ordered that the High Sheriffe of the County of Galway, or the High Constable of the half barony of Leytrim, is hereby authorised and required to put

said Mrs. Purcell into quiet and actual possession
 —Dated Loughreagh, Nov. 25th, 1656.

We will now leave Mrs. Purcell in Connaught for a while and return to the forfeited estate at Loughmoe, to watch its fate under King Charles II. On the 20th of November, 1660, the king issued an order commanding "the Master of our Wards and Livery in our Kingdom of Ireland, to enquire by commission of our title to the body and lands of Nicholas Purcell of Loughmoe, and if by the said inquisition a title were found for us to grant the same without fine or rent to our right trusty and right well beloved cousin and counsellor, James, Duke of Ormond, being uncle of the said Nicholas Purcell." This grant was made to the Duke; but he found it no simple matter to gain possession of the estate. For instance, when on the 3rd of January, 1662, his commissioner went to Beakes-town, a castle situated on the Suir, near Holy Cross, he found that Thomas White and Thomas Roberts had been in joint possession for five or six years. Mr. White being asked to surrender, required a few days to consider, and when the commissioner came the second time, he was not at home, but Mr. Roberts surrendered the lands and castle, and was reinstated as tenant. However, when Mr. White returned home he ignored all Mr. Roberts' proceedings, and I do not know how the business was finally settled. The Duke appears to have found a more satisfactory tenant for the Castle of Loughmoe. We read that "Colonel John Fitzpatrick entered into the possession of Mr. Purcell's estate in May, 1662." Fitzpatrick was probably the Colonel Fitzpatrick in the Confederate army who, with other leaders, got permission to take his regiment to the continent, whence he returned on the accession of Charles II. Through the influence of the Duke of Ormond, probably, a marriage was brought about between him and Mrs. Purcell, who was thus once more reinstated in the Castle of Loughmoe. Fitzpatrick at once set about repairing the castle, at a cost of £300, and owing to various charges, law bills, &c., that he had to pay he could have had nothing out of the estate at first if the government did not come to his relief. The three portions due to Mrs. Dwyer, Mrs. Darcy, and Mrs. Cheevers, sisters to Nicholas, appear to have remained as charges on the property, but the portion paid to Sir

Valentine Browne with the fourth sister, Mrs. Fitzpatrick afterwards sought to regain.

When Nicholas Purcell came of age, the Fitzpatricks appear to have left Loughmoe. Mrs. Fitzpatrick died (probably in Dublin) in 1675, and was buried in St. Patrick's Cathedral.

In the year 1687 Nicholas Purcell raised a troop of horse to support King James II. They were called the "Yellow Horse," probably on account of the uniform of the men, and they were quartered in Cashel from July to September, and probably longer. They evidently conducted themselves in a rather unruly fashion. By the command of their lieutenant, Rene Mezandiere, Mr. Robinson, the deputy mayor, was cast into "the common prison of the said city, a noisome place, on Sunday morning, being the 25 inst." In consequence of this insult the corporation appealed to King James' Privy Council, demanding that the lieutenant should be prosecuted. On the 27th the sub-dean and chapter resolved to "wait upon Captain Purcell, to acquaint him with the injuries done by the souldiers to the Cathedral gates, Church yard, and to them that were employed to look after them from harm or trespasses, and in case they be not redressed by him, that an application be made to the government in such wise as shall be thought fit hereafter."

When King James came to Ireland Colonel Nicholas Purcell supported him to the utmost of his power. He fought at the Boyne and at Aughrim, and finally, when his cause was lost, he took part in making the treaty at Limerick, in October, 1691, by which treaty he and his soldiers were permitted to follow their king to the continent. He may have done so, for from this on we know nothing of him save that he forfeited his estate, and in the end died in his native land in extreme poverty. His tomb lies broken into fragments, and almost entirely illegible, in the centre of the floor of the nave of the old church of Loughmoe West. At the top can be distinctly seen, although in pieces, the arms of Purcell and Browne. The inscription, as given by Mr. J. D. White, is—"Here lyes ye body of N. Purcell, Baron of Loughmore, who died 4th March, 1722, aged 71 years. This monument was erected by his wife, Alias Browne, daughter of the Earl of Kenmare."

THE MANOR OF KILSHEELAN.

BY COUNT DE LA POER (LORD LE POWER AND COROGHMORE).

At a very early period the lordship of the Manor of Kilsheelan appertained to the great Norman family of Burgh, a name now more generally known under the form of Burke. The village of Kilsheelan, in which are the ruins of an ancient church, contains some two hundred inhabitants, and stands about five miles from Clonmel, and eight from Carrick-on-Suir. At the period referred to, the sway of the Burghs extended over the "vill" or Burgh of Clonmel, the Manor of Tipperary and over other lands in that county.

The Burghs, according to the late Ulster, (a) derive their origin from John, Earl or Count of Comyn and Baron of Tonsburgh in Normandy who, "being General of the King's forces and Governor of his chief towns, there obtained the surname "de Burgh," and took his motto "Ung roy, ung foy, ung loy," from that of Caen, a chief town in his jurisdiction." His descendant William fitz-Adelm de Burgh "was sent by Henry II with Hugh de Lacie, into Ireland, to receive the submission of Roderick O'Connor, King of Connaught and founded, according to Sir Richard Cox, one of the best and noblest families, which has yielded many brave and worthy men, that have proved eminently serviceable to their King and country, whereby the name, estate and family are preserved in great honour and reputation to this day."

Three generations at least, of the Burgh's were lords of the Manor of Kilsheelan, the third, Walter de Burgh, exchanged the Manor, and other lands in Tipperary, with the King, for lands in Ulster, who subsequently granted the Manor, etc., to Sir Otto de Grandison. In 1237 Richard de Burgh was granted "warrens" in

(a) Sir J. Bernard Burke.

his Demesne lands of Kilsheelan, and some years before he had been granted, during the King's minority, the right to hold a yearly Fair in Clonmell, on the vigil of All Saints, and for the following seven days. (*b*)

Amongst the possessions of Richard de Burgh in Munster, A.D. 1242-3, was the Manor of Kilsheelan, containing two and a half carucates of land in Demesne worth yearly one hundred shillings, the mill worth sixty shillings, the lands of Ballyglassan (*c*) the same, and the Fishery one mark, of the Burgh of Clonmel, the total value being nineteen pounds, six shillings, (*d*) and the Lady Egidia, his wife was endowed with the Manor of Tiperacht, extended to fourteen pounds, nine and fourpence. At the same period "the Irish" held twenty-three carucates, worth twenty-eight pounds, with four and a half "vills" of land worth three pounds. (*e*)

In the year 1278 by an Inquisition taken on the sixteenth of May, before Sir Richard de Exeter, Brother William FitzRoger, Prior of the Hospital of St John of Jerusalem, (*f*) Walter de la Hay and Roger Andrew, Justices Itnerant, by the following Jurors, viz., William Fitz-Jordan, of Kantintun, Nicholas de Stafford, Stephen de Sutton, Milo Lowis, Adam Keting, Philip de Maydewell, William Wallensis, Henry le Forester, Robert de la Roche, Richard Coytysy, Richard de . . . and Thomas FitzPhilip it was found that "the tenement of Balybothy (*g*) of the appurtenances of Kilsilan, was wont to render suit at the Court of Kilsilan, and royal aid when payable, and they were withdrawn by William de la Rochelle, after the exchange made with Walter de Burgh for the land of Ulster; the lands and tenements of Clonyns were withdrawn by John, son of Robert de Stafford after the exchange aforesaid; and the tenement of Achnyre was wont to render suit at the Court of Kilsilan, but was withdrawn by Maurice le Bret, after the exchange aforesaid." The Jurors "further say that the half vil of the lands of Ballydissart (*h*), in the County of Waterford was extended to the

(*b*) Calendar of Documents, Ireland.

(*c*) Ballyglasheen?

(*d*) Calendar of Documents, Ireland.

(*e*) Ibid.

(*f*) Later known as the Order of Malta.

(*g*) Ballyboe?

(*h*) Bullindessart?

King at ten marks a year, and was held in good seizen till the arriyal in Ireland of Sir Otto de Grandison ; that then Sir Richard de Carrew brought a Writ of Novel disseisin against Sir Otto before Sir Alexander de Nottingham, justice assigned in the cause, and recovered seisin at Clonmel, in the absence of Sir Otto and his bailiff. They further say, the vil of the land of Kilgafny was extended to the King . . . after the said exchange, and afterwards Sir Richard de la Rochelle, the Justiciary of Ireland, delivered the lands of Kilsilan to Walter de Burgh on lease, rendering the extent, and while Walter then held the lands, he enfeoffed Geoffrey Lewis with the vill and land, and he holds it. They further say that, the lands of Istel Karan were wont yearly to render to the Lord of Kilsilan, at the feast of the Nativity of St. John the Baptist, a chaplet of flowers and service at the Court of Kilsilan, but these were withdrawn by Peter de Byford.

In 1279 the King issued a writ to Robert de Ufford, Justiciary, directing him to enquire on oath as to the alienation, without licence, of two carucates of land in the Manor of Kynsinan (Kilsheelan) granted in frankalmoin to the Bishopric of Bath and Wells and to the Priory of Bath and its cells ; an Inquisition was thereupon held by the following Jurors : William Fitz Reymund, Adam le Porter, John FitzAdam, Henry le Forester, Austyn de Somery, Thomas FitzPhilip, Robert le Noreys, William FitzPeter, John FitzAndrew, William le Taillur, William FitzRobert, Adam Boys, "who say that, William de Burgh, formerly Lord of Kylsylan, gave to the Prior of the Hospital of St. John of Waterford, now a Cell of the Priory of Bath, half a carucate of land in the said Manor, whose Prior peaceably held it for a long time, that afterwards the Prior enfeoffed thereof Sir Richard FitzElye for ten shillings rent to be paid the Prior and his successors ; on the death of William de Burgh, his son and heir Richard purchased the half carucate in fee from FitzElye and paid the said rent to the Prior and his successors, on the death of Richard, his son and heir Walter de Burgh, paid said rent, until Walter gave the Manor of Kylsylan with the said half carucate to the King in exchange for Ulster ; that Sir Otto de Grandison holds this Manor of the gift of the King and the half carucate of land worth sixty shillings a year and that the Prior of

St. John of Waterford did not have the two carucates of land but only the said half carucate."

In 1281, Sir Otto de Grandison, for his services to the King, was granted in tail, with other lands, the Manor of Kilsilan, the "Vill" of Clonmel and Tipperary, which he had previously held for his life, from the King, and a Mandate was issued to the Knights and free and other tenants to be, "intensive and respondent to the said Otto their lord."

In 1283, the King writes to Stephen, Bishop of Waterford, Justiciary, relative to the complaint of the Abbot of Inislounagh, who set forth that, an Abbot, his predecessor, had let the lands of Tacherath for a term of forty years to Richard de Burgh, that the said Richard had during the said term, enfeoffed John de Valle (Wall) he rendering suit from quinzaine to quinzaine to Richard's Court of Kilsilan—that John de Valle enfeoffed his son Robert with the said lands, and he, Robert, rendered service for the same—that Walter de Burgh, son and heir of the said Richard, exchanged the Manor of Kilsilan for lands in Ulster with the King, on which account the King's Bailiffs unduly distrained Tacherath to render suit to the then King's Manor of Kilsilan, that Gilbert, Abbot of Inislounagh, considering now the term (forty years) had lately expired, that his house was in danger of disherisn, impleaded Robert de Valle before the Justice of Common Pleas in Dublin. Robert de Valle vouched John de Valle to warranty, thereupon John de Valle vouched Walter de Burgh to warranty, who in his turn warranted in Court and restored the land to the Abbot, but that the King's Bailiffs still distrain the land. The King thereupon decided that, as by Inquisition the Abbot's statements were found to be true, viz., that the Abbot's, his predecessors, held the land from time immemorial and quit of all suit, Richard de Burgh is to be "charged to the value of the suit and of other sivities" which his father Walter had given in exchange to the King, and that the Abbot be discharged therefrom.

TRAVELLING TO IRELAND IN 1800.

Journal of a journey from Cheltenham to Waterford. The party, Mrs. C—, her three daughters, Miss T—, B—, H— and I. We set out at five o'clock Tuesday evening, May y^e 6, 1800.

Left Cheltenham at five o'clock; got to Gloster quarter past six; it's nine miles; a bad road but a fine country. King's Head Inn at Gloster a very indifferent one. To Ross, a very indifferent road, but the country very fine. From Ross to Monmouth, a most beautiful drive, but a very deep bad road. To Abergaveny, pretty, but the road very bad. The Angel Inn at Abergaveny dirty and bad; beds very bad. Between Ross and Monmouth two fine old castles and many views worth taking.

From Abergaveny the road but indifferent to Brecon, but the country very pretty. Brecon Inn but very middling. The road to Treacastle very good, and the Inn there newly fitted up and clean.

From thence we got very good carriages, horses and careful drivers. The road to Landoverly delightful; the Castle Inn at Landoverly a most excellent one. From that to Landilo the road was for the most part very good, but nothing worth remark in the surrounding country. The Bear Inn at Landilo very bad and dirty. We left it at twelve o'clock, and were obliged to turn back after getting three miles, the thunder and lightning was so dreadful; a vast deal of fork lightning and a shower of hail of immense size. This dreadful weather continued until five in the afternoon, when we set off again, and got with good success to within three miles of Carmarthen, when the lightning began again and continued till we got in. The floods rose most suddenly and all the streams tore up the road at each side, but fortunately for us fell as quickly as they rose, as we had two to cross. We arrived safe at Carmarthen at nine o'clock, after suffering much fright and fatigue, the road being very rough. This memorable day is the 9th of May, 1800.

The 10th set off to St. Clare to breakfast; road rough and hilly. Got tolerable beds at Carmarthen; the House Ivy Bush

newly fitted up ; people civil. Blue Boar Inn at St. Clare a snug house. The Star and Moon, Narbeth. an horrid dirty Inn ; the road dreadfully bad from Tavern Spite to it. At first got a pair of horses at St. Clare that stopped at the first hill ; we were obliged to get out of the carriage and walk half a mile in the rain and dirty roads. Changed the horses, and got a pair that came on well to Narbeth. No horses there, so obliged to stay all night much against our inclination. It's a dirty bad Inn, and the dearest on the road. We were kept waiting for carriages from three o'clock on Saturday till eleven on Sunday morning ; the road so dreadful that we had four beasts that they called horses to our carriage. We were four hours getting to Haverfordwest. The Castle Inn there seems good but is very dear ; the road from thence to Milford but indifferent. Got good horses, and arrived in nice time there to dine and get on board the packet *Rose Leicester*, Cap^m Nutla, but as the mail is not arrived we must have patience. Past twelve o'clock and here we are sitting in the cabin, a fair wind, and we hope to be at the other side early to-morrow. Half-past twelve, the mail just arrived.

Sunday, May y^e 11, 1800.

So we may all rejoice. Landed the mails at three o'clock on Monday noon at Passage, and had a fine smooth passage, the Cap^m and Steward very attentive.

Cheekpoint, a very dirty, dear, bad Inn ; only staid there to breakfast, or more properly speaking to dine on bad bread and tea.

I staid in Waterford till Friday, and set out on that day for Cork, where I arrived safe on Sunday y^e 18 : 1800.

E. B.

TABLE OF DISTANCES IN MILES.

Cheltenham to Gloster	...	...	...	...	9
Gloster to Ross	...	...	...	...	16
Ross to Monmouth	...	...	...	...	10
Monmouth to Abergavenny	...	...	...	...	16
Abergavenny to Brecon	...	...	...	...	20
Brecon to Trecastle	...	...	...	...	11
Trecastle to Landoverly	...	...	...	...	9
Landoverly to Landilo	...	...	...	...	12
Landilo to Carmarthen	...	...	...	...	15
Carmarthen to St. Clare	...	...	...	...	9
St. Clare to Narbeth	...	...	...	...	13
Narbeth to Haverford	...	...	...	...	10
Haverford to Milford	...	...	...	...	10

NOTE BY C. PERCEVAL BOLTON, J.P.—From the bills that accompany the Journal it would seem it cost the party of eight about £40. They had two pair horse chaises for most of the stages, but sometimes had a third horse, and on one occasion “four beasts that they called horses.” Amongst the bills one is rather amusing compared with present day travelling, it is:—

Packet House, Milford, May ye 10th.

Sea Stores.

Ham	...	...	...	...	8	4
Tonge	...	..	..	...	4	6
Mutton	...	...	...	...	3	6
1 Bottle of Wine	...	..	...	...	3	6
1 do. Brandy	...	...	...	...	5	0
2 do. Milk	...	...	...	...		4
4 do. with water	...	...	...	...		0
8 Bottles and Basket	..	..	...	...	2	0
					<hr/>	
					£1	7 2



Notes and Queries,

Literary and Archæological Miscellanea.—Above the average in number the Irish books of the first quarter of this year include but one of purely archæological character, viz., the second edition, together with supplementary matter comprising an introduction, of Henry O'Brien's "The Round Towers of Ireland" (London: Thacker & Co.), the original edition of which appeared in 1834. It is to be hoped that these enterprising English publishers will bring out what is really much needed, a new and cheaper edition of Petrie's infinitely more reliable and valuable work on the Irish Round Towers. In history the books of the past quarter are "Hibernia Hodierna," by Judge O'Connor Morris (London: Harrison); the Illustrated Centenary edition of "The Insurrection of '98," by the Rev. P. F. Kavanagh (Cork: Guy & Co.), which, the London *Literary World* states, "gives a clear and concise and fairly impartial account of the oppression and outrages from which Ireland suffered just one hundred years ago;" a "History of 1798," from the text of John Mitchel, with additional chapters by John Ferguson (Glasgow: Cameron, Ferguson & Co.); "The Story of '98," by J. J. Moran (Aberdeen: Moran & Co.); "Mr. Gregory's Letter-box, 1813-30," edited by Lady Gregory (London: Smith, Elder & Co.), "which deals with the history of the Irish Executive during the days of its struggles against the Catholic Emancipation movement," in which latter Wyse of Waterford, the author of the "History of the Catholic Association," was one of the most prominent participants; and vol. 7 of the "Calendar of Ancient Records of Dublin," by Sir J. T. Gilbert (Dublin: Dollard), published by authority of the Dublin Municipal Council. In biography figure the fifth and revised edition of "The Life of St. Patrick," by a Cork man, the Rev. William Bullen Morris, of the London Oratory (London: Burns & Oates); "My Life in Two Hemispheres," by Sir Charles Gavan Duffy (London: T. F. Unwin), the fascinating autobiography of one of the most illustrious of living Irishmen, who though hardly

to be considered an antiquary, has done more than any Irishman of the century to make the Irish people as a body know and love all that appertains to their country's past; a new edition (Chatto & Windus, London) of "The Maclise Portrait Gallery of Illustrious Literary Characters" (including Maginn, Father Prout, and other Irish writers), with memoirs by W. Bates; and the "Life and Letters of Alexander Goodman More," with selections from his zoological and botanical writings (Dublin: Hodges). Though the foremost naturalist of Ireland of recent years, Mr. More had not a drop of Irish blood in his veins. He was for many years curator of the Natural History collection in the Dublin Museum, joint editor of the "Cybele Hibernica," and a frequent magazine writer on zoology and botany until his death in March, 1895. In politics and political economy issued last quarter are "The Speeches, etc., of Mr. John Redmond, M.P.;" "The Saving of Ireland," by Sir George Baden-Powell; "The Irish Grand Jury System," by E. A. Hackett; and "All Ireland," by Standish O'Grady; whilst amongst other miscellaneous works are "Three Lectures on Gaelic Topics," by P. H. Pearse (Dublin: Gill); "A Handbook of Irish Idioms," by Rev. E. Hogan, S.J. (Dublin: Sealy); "An Index to the Prerogative Wills of Ireland, 1536-1810," by Sir Arthur Vicars, Ulster King of Arms; and "A Popular Sketch of the Geology of County Waterford," by F. R. Cowper Reed (Cambridge: Tabb & Tyler). This latter work (which should have been included in the previous quarter's books) "aims at presenting a concise and popular account of the geology of the district, with a view of stimulating local interest in the science." Amongst the periodicals deservedly foremost to be mentioned is No. 3, Vol. III, of the Association for the Preservation of the Memorials of the Dead, Ireland (edited by Colonel Vigers, Bagnalstown, and the Rev. J. F. M. Ffrench), which, if less copiously illustrated than its recent predecessors, is certainly nowise inferior to them in interest and value. Included amongst the inscriptions on the tombstones of Ireland, which this excellent journal aims at recording, are, in the present number, several Co. Waterford ones, from Faithlegg Church, Killea, near Dunmore, Reisk, Lisnackill, Stradbally, and from the old cemetery between John's-lane and Parliament-street, in the City of Waterford. This last graveyard, it

is stated (like too many more Irish ones), is "a scene of utter desolation, ruin and neglect." The January *Dublin Review* contains a paper by Mrs. Mulhall, on "Hiberno-Danish Predecessors of Columbus;" in the January "Reliquary" is one on "Irish Rushlight Candlesticks," by E. Crofton; in the January *Ulster Journal* the short paper by Mr. Seaton F. Milligan on "The Inauguration Stone Chair of the O'Neills of Clannaboye," is probably that of most interest to non-Ulster readers; in the January *Journal of the R.S.A., Ireland*, the most interesting papers are those on "Irish Gold Ornaments," by Mr. Frazer; "The Fortified Stone Lake Dwellings on Lough Skannive, Connemara," by Mr. E. G. Layard, C.M.G., and Mr. R. J. Kelly's "Islands of Lough Corrib," whilst the miscellaneous papers in this number are unusually varied and representative; and in another quarterly, "Moring's" (London: Thomas Moring), No. 6, is contained a brief but excellent notice of Clonfert Cathedral, whose west doorway is a wonderfully beautiful and most elaborate specimen of Hiberno-Romanesque architecture, dating from about 1166. The *Cork Journal* for January contains papers on "Dundaniel Castle," "The Myths and Monuments of Lough Gair," by the Rev. J. F. Lynch, a Limerick Protestant clergyman, a further selection from the "Windele Manuscripts," and also an article on the Cork Militia! anent which the editors are fairly gushing over with gratitude. In the *Genealogical Magazine* the story of the Blakes of Galway has run through several numbers, whilst in the March *New Ireland Review* Mr Laurence Ginnell has a last word on "The Spurious Bulls of Pope Adrian," as he persists in designating them, despite such veteran writers as the Very Rev. Sylvester Malone, D.D., author of the "Church History of Ireland." In the same number of the N.I. Review is an interesting paper on "Early Printing in Dublin," by Mr. E. R. McC. Dix. In the February number of this Review is a thoughtful paper on "What Religion has lost by the decay of the Irish language," by the Rev. J. M. O'Reilly. Most encouraging in its tone is the Report for 1897 of the Society for the Preservation of the Irish language (6, Molesworth-street, Dublin), which records with just pride "the steady and highly satisfactory progress of the movement during the past year." Not only by the National Teachers are strenuous efforts being made, but on all sides

widespread interest is being shown in the spread and extension of the Irish language movement. Another pleasing feature of this Report is the very marked increase in the sale of the Society's books, which amounted to 7,233 as compared with 4,636 in 1896. The number of pupils who presented themselves for examination in Irish amounted to 1,297 as compared with 1,217 in 1896, the number that passed, 882, as compared with 750 in 1896, and the number of schools in which Irish was taught amounted to 85 as compared with 70 in 1896. Another striking evidence of the progress of this movement is the publication of a new weekly bilingual newspaper, "Fainne an Lae," brought out at the risk of its enterprising publisher, Mr. Bernard Doyle, Upper Ormond Quay, Dublin. Mr. J. J. MacSweeney, of the Royal Irish Academy, is the energetic secretary of the Society whose last annual report is here noticed. It is to be hoped that the Royal Irish Academy will be successful in their efforts to have restored to Ireland, and placed in the National Museum, at Kildare-street, Dublin, the valuable "find" of gold ornaments discovered in Donegal some months ago, which found their way into the hands of a well-known Cork collector, and a member of the R.I.A., by whom they were disposed of to the British Museum, London. These valuable gold objects consist of a collar, two torques, two neck chains, a gold bowl, and a beautiful model boat also in gold. They are said to be the most beautiful specimens of Celtic decorative art yet discovered, and of high antiquarian and historic interest, being held to date from as far back as the second century. The gold collar is said to be quite the finest of its class or period ever discovered in the three kingdoms, whilst the small gold boat, apparently intended as a votive offering, is of the most delicate workmanship, fitted with seats for the rowers, and a complete equipment of oars, poles, etc. As few persons are aware of the law bearing on treasure trove of this sort, it may be useful to state that by a Treasury Minute of 1862 *all articles of antiquity found in Ireland* are to be handed over to the Royal Irish Constabulary, who will forward them free of expense to the Royal Irish Academy, Dublin, who have the right to purchase such objects *at their full value*, in order that they shall be exhibited in the National Museum (Kildare-street) for the public benefit. A better knowledge

of this excellent enactment would prevent the total loss or surreptitious removal of any future "finds" of this sort, of which, owing to the ignorance and cupidity of their discoverers, considerable numbers have in past days been consigned by their still more greedy purchasers straight away to the melting pot. By a curious blunder in last quarter's miscellany that useful little magazine, the "Irish Naturalist," was made to appear as the "Irish Nationalist," a change of title its editors would hardly relish,

J. COLEMAN, M.R.S.A.I.

[As the Spanish-American war is attracting so much attention just now, the following note will doubtless interest the readers of the *Journal*.]

Mr. Whitty, of Ballyteague, Co. Wexford, kidnapped by the Spaniards, 1594.—April 27, 1594.—Sir Thomas Colclough, of Tintern Abbey, in a letter dated 3rd May, 1594, informs the authorities in Dublin as follows:—"There is a Spaniard in the Bay of Greenore, which is a spie (as is here thought). And uppon Thursday night last, in the evening, sent xxtie of his men ashore, and did take Mr. Whitty, of Ballyteague, as prisoner, and carried him aboarde with themselves, and there doe keepe him: and doe saie that they will carrie him with them into Spaine. I have written to the Mayor of Waterforde (Paul Sherlock) to manne out a shippe to take him." The Mayor of Wexford, Patrick Furlong, writes to his nephew in Dublin, Mr. Christopher Cheevers, of Killiane Castle, informing him of the same event, adding that—"The Mayor of Waterforde and the President of Munster had sent to the Fort of Duncannon that they should be in readiness, as the Spaniards were uppon the coaste. Whereuppon (adds the Mayor of Wexford), I have maide stay of all our shipping and men, that none shall leave the towne untill we hear further." The vessel that caused all this alarm was a craft of some twenty or thirty tons burthen, carrying thirty musketeers, and two pieces of brass cannon! While all this alarm was flying about on shore, poor Mr. Whitty was a quiet captive on his way to Spain. The captors would accept no ransom, saying that "they desired more the credit in Spain of having taken a great gentleman prisoner, than any ever so great ransom." Mr. Whitty got back safe some time after, but how we are unable

to say. He died in his old ancestral Castle of Ballyteigue, held by the family for over 400 years, on the 9th November, 1630, as shown by his mural monument of black marble in the old ruined Church of Kilmare. This gentleman's name was Walter Whitty, eldest son of Richard Whitty, of Ballyteigue, Esq.

G. O'C. REDMOND.

The Index for last year's volume of the JOURNAL is unavoidably held over till the next number.



JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

Third Quarter—JULY to SEPTEMBER.

Waterford & South East of Ireland
ARCHÆOLOGICAL SOCIETY.

PRESIDENT:

MOST REVEREND R. A. SHEEHAN, D.D., F.R.S.A.

VICE-PRESIDENTS:

HON. DUDLEY F. FORTESCUE, J.P., D.L., M.A.

LORD ROBERTS, V.C.

JOHN N. WHITE, J.P., M.R.I.A.

R. J. USSHER, J.P.

(For Co. Waterford)—C. PERCEVAL BOLTON, J.P.

(For Co. Tipperary)—COUNT E. DE LA POER.

(For Co. Kilkenny)—M. J. HURLEY, F.R.S.A.

COMMITTEE:

DR. J. B. NORRIS CANE.

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

PATRICK HIGGINS

E. WALSHE KELLY.

MAJOR O. WHEELER CUFFE.

REV. W. BURKE.

REV. W. W. FLEMYNG.

CAPT. L. BONAPARTE WYSE.

J. R. B. JENNINGS.

HON. EDITOR:

Rev. DANIEL O'CONNELL, B.D., Waterford.

HON. SECRETARY:

W. LAMBERT BURKE, National Bank, Waterford.

HON. TREASURER:

T. H. BRETT, Munster and Leinster Bank, Waterford.

MEMBERS OF THE SOCIETY.

*Allingham, Jno., Jnr., Tramore

*Appleton, Henry, 26, William Street, Waterford

*Barrett-Hamilton, G. E. H., B.A., M.R.I.A., Kildare-street Club, Dublin

Barron, Rev. M., C.C., St. John's Presbytery, Waterford

Barry, Rev. J., O.P., Dominican Church, Waterford

*Barry, Rev. R. E., P.P., Rathcormack, Fermoy, Co. Cork

*Beary, Michael, Borough Surveyor, Dungarvan

Bilton, Joseph, Henrietta Street, Waterford

Board of Works, The Secretary, Dublin

*Blake, Mrs. A., Clifton Lodge, Seafield Avenue, Monkstown, Co. Dublin

Bogan, J. H., M.D., Riverview, Arthurstown, Co. Wexford

*Bolton, C. Perceval, J.P., Brook Lodge, Halfway House, Waterford

*Brady, Sir F. W., Bart., Sorrento Cottage, Dalkey

Brenan, R. E., Post Office, Dungarvan

iv. MEMBERS OF THE SOCIETY—Continued.

- *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., Montmorenci, Youghal.
- *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
- *Callanan, Rev. M., C.C., Portlaw
- *Cane, J. B. Norris, M.D., Mullinavatt
- *Carrigan, Rev. W., C.C., Durrow, 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
- *Cooney, Very Rev. J. B., O.S.F., Clonmel
- 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., Ballybrado, Cahir
- *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
- *French, Rev. J. M., M.R.I.A., Clonégall, Co. Carlow
- *FitzGerald, Lord Walter, Kilkea Castle, Mageny
- FitzMaurice, Rev. E. B., O.S.F., Franciscan Convent, Drogheda
- Flavin, Rev. C. J., P.P., Clonmel
- Fleming, 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, —, Lismore
 *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
 *Hutton, Lucius O., Wyckham, Dundrum, Co. Dublin
 *Jennings, J. R. B., C.I., R.I.C., Elysium, Waterford
 *Jones, R. Hesketh, Dunrobin, Eastbourne.
 *Keane, H. D., 45, Manor-street, Waterford
 Keating, Rev. M., P.P., Dunhill, Tramore
 Kelly, E. Walshe, Beresford Street, Waterford
 *Kelly, Gerald H., Gladstone Street, 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
 *McCoy, A. S., Bellavista, Waterford
 *McDonnell, Rev. T., P.P., Gladstone Street, Clonmel
 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
 *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., 81, Quay, 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., c.c., Ballyneale, Carrick-on-Suir
 *O'Shee, N. P., J.P., D.L., Gardenmorris, Kill, Co. Waterford
 Otway, James, c.e., John's Hill, Waterford
 Poole, A. H., The Mall, Waterford
 *Pope, P. 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., F.R.S.A., St. John's College, Waterford
 *Power, Rev. T., C.C., Convent Hill, Waterford
 *Power, William, 15, Peter Street, do.
 Power, T. F., 168, South Orange Avenue, Newark, S.I., U.S.A.
 Redmond, C. P., O'Connell Street, Waterford
 Redmond, Gabriel O'C., M.D., M.R.S.A., Cappoquin
 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
 *Sutton, John, The Quay, Waterford
 *Skeffington, T. B., LL.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., George's Street, Waterford.
 *Walsh, Rev. M. F., 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
 *White, Dr. T. J., Broad Street, Waterford
 *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 Friary, Waterford
 *Woolcombe, Dr. Robert Lloyd, LL.D., M.R.I.A., F.R.S.A.I., B.L., 14, Waterloo Road, Dublin
 Wyse, A. N. Bonaparte, M.A., Belmont, Ballymena
 *Wyse, Capt. L. Bonaparte, Manor of St. John's, Waterford
 *Waters, Dr. G. A., M.D., R.N., Tramore
 *Waters, Doctor E. W., 6, Lady Lane, Waterford

LIFE MEMBER

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

HONORARY MEMBERS.

Drew, Thomas, M.R.I.A., 22, Clare Street, Dublin
 Hogan, Rev. Edmund, S.J., F.R.U.I., LL.D., University College, Dublin

Each Member to whose name an asterisk is *not* prefixed in the foregoing list will please note that his subscription for 1897 is over due.

Annual Subscription 10/-, payable in advance.

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, Hon. Editor, 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.

IN SEARCH OF ANTIQUITIES.

BY THE REV. W. HEALY, P.P., M.R.S.A.I., JOINSTOWN.

Towards the close of last year I started from home resolved on making some discoveries before my return that would interest the many readers of our Waterford Archæological Journal. I know the expiring part of an old year will not be considered the most agreeable time for antiquarian "jottings," say what you will about "pet-days" and unusual sunshine. We must, however, face more difficulties than those of inclement seasons if we would overcome that apathy—or say indolence—which leaves so many of us ignorant of the past and more forgetful of its memories than perhaps was meant even by those who consigned to ruins her proudest temples. The roofless fane, find it where you will—close by the grey, grim keep of the Anglo-Norman lord, in the peaceful "cluan" of the secluded valley, or crowning the summit of the breezy "ard"—it claims your attention, reverence, and respect, hallowed as it is by a thousand solemn recollections. Here it was your ancestors worshipped in the far-distant ages of faith, and its every ope, arch and lancet are the artistic readings of their piety, zeal, and generosity, the pearls which you may use to decorate their history if you will, or the precious stones whereof to construct their mosaic portraiture.

With such my reflections, or rather confirmed convictions, I left Johnstown on St. Stephen's Day, '97, and after a few hours' drive arrived at St. Patrick's Monastery, Mountrath. How hopeful it is to find here a Brotherhood of St. Patrick giving their best exertions and devotion to the training of youths in a literary, moral and religious education for the "race" in life, moulding and fitting them for useful, independent social position. It is appropriate that a community like this should here exist, for Mountrath,

remember, is only a modern appellation of Clonenagh, the ancient *Cluain-eĩoniač*, or "Meadow of the Ivy" overshadowed by the Slieve-Bloom, (a) which St. Fintan formerly saw "filled with angels of God," and which St. Columbkille told him would be the place of his resurrection. "Go, you," said he, "in peace, O! holy youth to that spot, and the Lord be with you. It has been divinely revealed that for you it shall be the place of your resurrection." The Monastery and School founded by St. Fintan beside "the cold, pure Nore," held its fame in discipline and learning for fully six hundred years, and it was here the renowned Comgall, the founder of the still more famous School of Bangor, and St. Aengus, the Culdee, received their monastic training.

How thoughtful was it then of Dr. Delaney, Bishop of Kildare and Leighlin, to have established in 1810, in this very same spot, a community of Brothers, whose splendid services and self-sacrifice in the cause of religion and education have made their Monastery and School already a great centre of attraction for home and foreign students. There are in this community at Mountrath 16 Brothers of St. Patrick, from 80 to 100 boarders, 30 to 40 day pupils, and in the National School, conducted also by the Brothers, a daily average attendance of 150 to 200 boys. Their Novitiate is at Tullow in the Co. Carlow. Eight Branch Colleges and Schools are established in Sydney, Bathurst and Goulbourn. In India 4 Colleges in the Diocese of Agra, Madras, etc., have been opened.

What forcibly struck me during my stay at Mountrath Monastery was the great number of ex-students who came to visit their *Alma Mater*, and offer their fondest Christmas greetings to all the Brothers. How deeply those good men stamp their memories on the imperishable affections of their pupils! Indeed it could scarce be otherwise; for, even on a first visit, you are only just seated amongst those zealous, cheerful, blessed sons of St. Patrick, when you are made to feel as much at home as if you were in your own parlour or study. The Superior, the Rev. Brother Aloysius Howlin, is courteous, amiable, and hospitable. He has an ever-absorbing interest in the welfare of the community, and above

(a) In Courgall's life it is called *Cluaineĩoneč*—Juxta radices montis Bladhma, *i.e.*, Clonenagh at the foot of Slieve-Bloom Mountain.

all in the attention paid to the students, who are thus advanced in the shortest possible time by severe study and discipline to the highest grades of instruction. In his early years, with a true spirit of Christian chivalry, he left his father's house in the County Wexford and joined the Papal army. In 1859, during the insurrection of Perugia for the annexation of the Province to Italy under Victor Emmanuel, he was on guard at the present Pope's palace, and his Holiness Leo XIII has never forgotten the gratitude due to Brother Aloysius, *the Irishman*, who was principally instrumental in saving his life from the rebels, before they were cut down by General Schmidt and the Papal troops.

Here also at Mountrath is a Convent of St. Brigid, a daughter of Tullow Convent, and founded a year or so before the Brothers of St. Patrick. Within late years the Sisters have erected a new building for the accommodation of boarders, the lighting, ventilation and fittings of which are on the very newest and improved methods. The Brothers, I hope, will soon rival them in this latter respect, for I understand it is the intention of the Superior, Brother Aloysius, to commence the foundation of a new College this September, about a quarter of a mile south of the town, on the bank of the river, a tributary of the Nore, a most healthy, pleasing site, with a delightful prospect and overshadowed with massive trees of centuries growth. The undertaking will be expensive, but the 80 years and more the Brothers have been working for society and religious education ought be a sufficient guarantee that more than sufficient funds from home friends and foreign exiles will be forthcoming.

The following day Brother Fintan Dwyer (*b*) and myself started for the Chapel of Shanahoe some six miles distant on the half way between Mountrath and Abbeyleix. It is a neat little chapel-of-ease belonging to the Parish of Raheen and was built by Father Braughall in the beginning of the century on a site given by the Bourden family of Springmount in the immediate vicinity. Here I

(*b*) Brother Fintan Dwyer is a native of my Parish of Johnstown. He is a distinguished Professor of mathematics, modern languages, and classics. Brother Kiernan Connell, another respectable member of the community, is also a native of Johnstown Parish.

found hung up in the Sacristy the object of my search, namely, an oil painting of St. Peter. The tradition regarding it has been mostly lost, and as it currently prevails intimates that the picture came into the possession of the Bourden family through a pilgrim and was by them given as a present to Shanahoe Chapel on the occasion of its completion.

The true story of it is as follows :—

The Pastor of the Parish, said to have been a good, holy old man, returning one night from a sick call as the snow fell thick, had well nigh been thrown on the ground by the sudden prancing of his horse. Having alighted he found a man lying across the road apparently dead. He procured help from a neighbouring house, whither the man was brought, and when he was sufficiently restored the Priest conveyed him to his own place, and had all necessary refreshments and a bed provided for him. From his bad attempt at English he was evidently a man of foreign origin. He had a tin case, with lock, on which he continually kept watch as soon as he became conscious. He took with him this case to his bed-room. In the morning after having said Mass the good Priest went to see after his guest. He found him gone and on a little table was left the tin cylinder with a slip of paper on which was signified in imperfect English a request to the following effect, viz:— That his host would kindly accept the last and most dearly-prized possession of a noble Italian family of which he was the sole surviving representative. The Pastor on reading drew from the case an oil painting of St. Peter the evident work of one of the celebrated masters. Large sums were immediately offered for it, but to the Pastor's credit he had it framed and hung up in Shanahoe Church, where it reminded the congregation of the sublime Christian virtues of charity and hospitality on the one side, and on the other of a gratitude which deprived the possessor of an object seemingly dearer to him than his life. What was very curious was that scouts were sent in various directions and no tale or tidings of the Italian could ever have been got. I send a photo of the painting, such as I could get of it with a *Ross* Lens. It is a poor idea, indeed, of the original. Thinking something had been wrong with my camera I travelled from here, a distance of sixteen miles on



PORTRAIT OF ST. PETER.

(From the original picture, in Shanahoe Church.)

three different occasions but the result was always the same—no faithful photo of the original. On inquiry I learned that some painters employed about the Church daubed it over at one time with oak varnish to preserve it from decay. Sad renovation of a painting of such beautiful, Christian legend.

I have not been able to discover the Priest's name who secured this treasure by acting the good Samaritan. I find one Father Braughall had been Curate of Raheen in the beginning of the century, and he it was who erected the Chapel of Shanahoe on a site given by Mr. Bourden of Springmount. He was appointed Parish Priest of Graig-na-managh in 1818, and becoming very ill he made a vow that if God would restore him to his health he would make a pilgrimage to the Holy Land and afterwards join the Carthusians. On the 26th October, 1822, he writes from Paris to his Bishop, Dr. Doyle, telling him of the vow he had made, and adds :—“With this view I left home without acquainting any person with my intention, but on my arrival here I got so ill, occasioned partly from the fatigues of the long walk that I was confined to bed for five weeks and was not expected to recover. I find it consequently totally impossible to continue my pilgrimage to Jerusalem. I am, therefore, determined to take the habit with the Carthusians, with your permission. . . . I brought no money with me from home but £5 which I received for an article of furniture which I sold a few days before I left as I intended to travel in the character of an humble pilgrim and which I would have persevered in did my health permit. I had many difficulties to meet with here, confined to my bed without money or friends, but Almighty God in his goodness assisted me in a wonderful manner. I had three doctors attending me in my illness ; they would not accept of anything for their attendance, nor had I it to give them. One of these doctors, an Englishman, and a Spanish lady who is married to an English officer here, were my support since I arrived in Paris. May Almighty God bless them.”

A little later Father Braughall seems to have recovered sufficiently to accomplish the desire of his heart. He writes from Alexandria to Dr. Doyle in 1824 as follows :—“My Lord,—Some years have elapsed since I had the honour of seeing your Lordship.

In the year 1822 to comply with a vow I had made to Almighty God I undertook a pilgrimage to the Holy Land, which I performed on foot, with the exception of what I was necessarily obliged to pass by sea. The late Holy Father, Pius VII. blessed the pilgrim's habit, invested me himself with it and gave me the necessary documents with the Seal of the Holy See for visiting the holy places of Jerusalem, Syria, Judea, and Palestine. . . . His Holiness was very kind to me, explained to me the many dangers and difficulties I had to encounter, and offered me a dispensation of my vow; but resigning myself into the holy hands of Almighty God, through the intercession of the ever Immaculate Virgin Mary, I determined on complying with my vow. I left Rome possessing no riches, merely my Breviary and pilgrim's staff."

From those extracts I am of opinion that it was this Father Braughall who saved the poor Italian's life and got in return the painting of St. Peter, he having been engaged in the building of Shanahoe Chapel may have been known, as "the good, holy man," and the "pilgrim," from whom the more recent tradition says the Bourden family got the picture must evidently have reference to Father Braughall. Probably it was whilst engaged in building the Church he came by it and may have given it for safe keeping to Mr. Bourden till its completion, when he had it framed and hung up in the Sanctuary, and where it so remained till removed in later years to the Sacristy, where it now is.

Leaving Shanahoe we directed our course to the historic Castle of Gortnaclea. It stands in a field adjoining an angle of the road leading from Aghaboe to Abbeyleix and near the bridge which crosses a stream called the Gulleys. There is only at present remaining about one half of the original structure. It was a very strong quadrangular building, but whether by time or vandalism the east portion has entirely disappeared. The Gothic doorways formed of huge limestone blocks connecting the inner rooms of the west and east parts are still visible in the dividing wall, as also a small portion of the original stone stairs in the broken north-east angle. The portion now standing is completely despoiled of its doorway in the west gable. There are four floors besides the ground or kitchen one, and the third has an arched or vaulted ceiling. The

fourth room was protected by the roof, and has a tudor window on the north and west sides. Above these gurgails project to convey the water from the roof. The walls are fully nine feet thick, and the arches of the opes still retain some of the basket plastering. The second loft has a fireplace and chimney on the south side, which, with the tudor windows already mentioned must be of modern insertion, as all the doors and opes indicate that the Castle was a 13th century erection. The rooms measure on the inside 21 feet by 16 ft. wide. It was here that Black Tom, 10th Earl of Ormond, was confined a prisoner by the O'Moores and Fitzpatricks in A.D. 1600. John Fitzpatrick or Shane oge McGilla Patraic as he was called, of Castletown, Upper Ossory, and owner of Gortnaclea, one of his territorial castles, was nephew of Owny McRory O'Moore, and was accordingly the ally of the latter in his struggle to maintain his possessions in Leix. It will be remembered that the year 1599 opened with the most stirring incidents of the Elizabethan wars in Ireland. In the month of April in that year the Earl of Essex landed in Ireland with a well provided, equipped army of 20,000 foot and 2,000 horse. This he considered a sufficient force to enable him to crush the Irish insurgents and thereby soften the irritated imprecations of Her Majesty which his previous insolent behaviour had provoked. Almost at every step, however, fate mocked his hopes, and shadow after shadow grew darker in advance. O'Moore attacked him in Leix and scattered his plumes at Barnagletti. His march against the Geraldines, of Desmond, was equally unsuccessful, and it was only by the speediest flight from Askeaton through Adare into Leinster that he escaped the penalty of their vengeance. O'Neill had at this time quitted his northern fastnesses and had already reached the passes of the Slieve Bloom overlooking Leix and Upper Ossory where he awaited Red Hugh O'Donnell for a combined march into Munster to test the "hopes and prospects" of the South. The outlook for the Queen's forces became so extremely gloomy that it was thought advisable to invite O'Moore to a parley; the more so as he appeared fully determined to defend his ancestral territory of Leix with the same warlike skill and ardour he had already successfully displayed in his fierce encounters against superior armies. O'Moore accepted the

invitation and he and Ormond accordingly met at Corrainduff, two miles east of Ballyragget and about ten miles north of the City of Kilkenny. Father James Archer, the Jesuit, accompanied O'Moore, Ormond being attended by the Earl of Thomond and Sir George Carew, President of Munster. In the heat of the discussion which took place between Ormond and Father Archer, the Irish Kern, fearing the latter would suffer violence rushed forward and dragged the former from his saddle. Thomond and Carew set spurs to their horses and escaped, leaving Ormond to be carried away a prisoner into the woods of Leix. The capture caused the greatest commotion and anxiety throughout the pale. Some were of opinion that O'Moore would deliver Ormond into the hands of O'Neill, whilst others surmised he would keep possession of him himself to profit ultimately by his delivery. He received no hurt, but divested of his hat, sword, and dagger, he was placed on a hackney and carried six miles into Leix.

Three days after, viz, on April 12th, 1600, Carew writes to Mountjoy :—"This day one of his Lordship's servaunts came from him who carried him his bed and other necessaries and a quantity of victualls, before whose coming he wanted bread, drahke nothing but water and but one egg ; he could gett nothing to eate ; the villians themselves are ready to starve for want. They remove him every night from one cabin to another and he is yet in the custodie of the bonaghes (*hired soldiers*) for Owney McRory dare not trust him in the keeping of anie Leinster men. His Lordship doth desire that there may be no plott sett downe for his recovery by force ; for then he is sure to be slayen, Owney McRory protesting that himself will be his executioner. The Rebels have bene dealt with by his Lordship to know upon what conditions they will enlarge him, but of that they will not thinke untill the pleasure of Tyrone (O'Neill) and the whole Parlament of raskalls be assembled." Two days later we find Ormond held secure in the above Castle of Gortnaclea, from which he writes to Carew as follows :—"My very good Lord,—I hartely thanke you for the lovinge and kynde post-script sent in my Lord of Thomond's letter. I am in such care here that I cannot send or receive ought by letter or message but that they must bothe see and known the same. Wherefore I must

reffer all your proceedinges to your Lordship's grave and consyderate judgment, wysHINGE you should acquaynt my Lord Deputie how things fell out here, to whome I am not allowed to wryte as yet. Your Lordship maye be advysed by his Lordship seinge I cannot advyse you in partycular nor suffered to wryte what I would. I doubt nothings of your Lordship's good will towards me, and wyshe you should not of myne in any thinge I may possyble. I praye you to procure that no means be made to rescue me for that my lyff stands upon it tyll I maye knowe of One (Owny) McRory what pointe he will be at with me. And so wysHINGE you all prosperous successe I commyt you to God. Gortneclehe, the 14th of April, 1600.

“Your Lordships moste unfortunate and very assured to you,
 “THOMAS ORMOND AND OSSORY.”

He was kept in confinement till the 12th June, when he was liberated on condition of paying £3,000 should he seek retaliation. He died in 1614 at his Castle of Carrick, to which he retired, giving meantime no further annoyance, being struck blind as was popularly believed for his excesses. Gortnaclea is said to have derived its nomenclature from the fact of MacGillpatrick, Prince of Upper Ossory, having demanded hostages of the Dalcassians on their return home from the battle of Clontarf in A.D. 1014. The wounded Munster men are said to have asked to be tied to wattles or stakes that thus they might die at their posts in support of their sounder but wearied companions. “Let stakes,” they said, “be stuck in the ground and suffer each of us tied to and supported by one of these stakes to be placed in his rank by the side of a sound man.” The field of this unusual scene, such as O'Hallaron remarks was never before exhibited, was accordingly named the *Ṣopt-na-cleac*, the field of the stakes, and is that which stretches from the Bridge over the Gulleys at Gortnaclea Castle, northwards in the direction of Mountrath. Moore, as all know, has immortalized it in verse:—

“Forget not our wounded companions who stood
 In the day of distress by our side,
 While the moss of the valley grew red with their blood
 They stir'd not, but conquer'd and died.
 The sun that now blesses our arms with his light
 Saw them fall upon Ossory's plain ;
 Oh ! let him not blush when he leaves us to-night
 To find that they fell there in vain.”

I believe, however, there was no fight on the occasion, but what was still more unworthy of Fitzpatrick and his Ossory men they harrassed those brave Munster veterans on the homeward march towards Kingly Cashel until they made another and final stand at a place called Ballysloe, near New Birmingham, in the Barony of Slieveardagh, Co. Tipperary, when the pursuit was discontinued.

From the Patent and Close Rolls of Queen Elizabeth, Mem. 8, we get a summary of the castles and manors held by the Lord Baron of Upper Ossory, the patent of which was enrolled in Chancery on the 10th April, 1602, as follows:—"Grant to Florence, Baron of Upper Ossory, and John Fitzpatrick, his son, of the honors, castles and manors of Cawlichill (Cullohill), Farmyle, Ballykealie, Gracecastle, Pipersrath, Grantstowne, Watercastle, Balligchin, Tentoure, *Gortneclerie*, Castletowne, Ballaghmore, Ballycaslane, Moyndrehid, Burreish, (Borris), Garrun, Donagimore, Castletown, Flemingstowne, Ballighirahin, Clonemeene, Cloneburryn, and Rosse, situate in the Country of Upper Ossory, with all demesne lands, woods, tithes of corn, grain, hay, flax, hemp, and lambs, oblations, obventions, waters, fisheries, fishings, mines, rents, services, advowsons, donations and presentations, courtsleet and view of frank pledge, waifs, strays, native men and women (*nativos et nativas*) with their followers, fairs, markets, tolls, customs, jurisdictions, privileges and advantages." The memorandum I see does not add an &c. to the foregoing, because I suppose no human mind could invent any additional right, power, or privilege, in or on *terra firma* for a Lord thereof under the feudal laws of England. It recites:—"To hold to Florence, Baron, and John, his son and the heirs male of the said John; remainder to Geoffrey Fitzpatrick, another son of the said Florence and his heirs male; remainder to Barnaby Fitzpatrick and his heirs male; remainder to Edmond, younger son of the said Florence and his heirs male, &c., to be held in capite by military service, that is to say by the service of a Knight's fee. Rent, £7 Irish, &c.

Gortnaclea is in the present parish of Aghaboe, Queen's County, and near the ancient ruins of St. Canice. My attention was called to a very singular cross by the Rev. T. Rochford, C.C., who has

made a careful study of all the antiquities of the parish. It gives its name to the field in which it is, namely, the *Cross-field*, a little east of the church in ruins. So far as I know this real phenomenon has hitherto been unnoticed by writers. It consists of two beaten paths 9 yards long, overlapping each other in the centre at right angles, thus forming a plain cross on the level of one of the richest grass fields in Aghaboe. The field, I believe, has not been ploughed up within living memory, but when allowed to run in meadow the cross remains the same, not a blade thereon increasing in growth. Father Rochford informed us that the local legend regarding it is as follows :—On the death of St. Canice the Upper Ossory men and the Kilkenny men disputed regarding the place of his interment. The former insisted on having his remains rest in Aghaboe, whilst the latter maintained that Kilkenny City, called after him, was entitled to that honour. The coffin, which was being borne away by the Kilkenny people, was laid down in order to end the dispute with *strokes*, when to the astonishment of the combatants two coffins exactly similar appeared side by side to confound them. Both parties, thereupon, agreed to part in peace, each taking a coffin perchance of its containing the holy remains without removing the lid. After their departure the above cross is said to have appeared on the spot and has remained to this day as a miraculous memento of the incident. It is in truth very singular, and who ever visits the ruins of Aghaboe I would advise him to visit the cross field and see could there could be any geological or herbal explanation of this wonderful phenomenon. It was near this place and almost under the shadow of the historic Castle of Gortnaclea that John Keegan, the peasant Poet, first saw the light. By the banks of the Nore, born and living in a low thatched cottage, this humble peasant was imbued with the true spirit of poetry, and for deep pathos and genuine affection his “Caoch O’Leary” which first appeared in the *Irish National Magazine* of 1846 deserves a front place in the literature of his country. He contributed to the *Nation*, and many of his poems and stories appeared in *The Irishman* of 1849. The late Mr. MacMahon, of Kilkenny, a native of Abbeyleix, in his “MSS. collections” writes thus of him :—“I remember poor Keegan very well, and have often when a boy had conversation

with him. He was very quiet and retiring in his manner, and had that dreamy far-away look in his eyes and general expression as if he was not thinking of, or took no heed in the things of the world. He was always humbly dressed, the same as any other ordinary small farmer or well-to-do peasant, and never, so far as I knew or could make out, attempted to rise beyond the humble sphere and poor surroundings in which he was born, and in which he passed the whole 40 years of his comparatively short life, having been born in 1809 and dying in 1849." This portrait of poor Keegan from the pen of a cultured gentleman who knew him personally forcibly reminds one that

" 'Tis not the fairest form that holds
The mildest, purest soul within ;
'Tis not the richest plant that folds
The sweetest breath of fragrance in."

On his death the *Illustrated London News* honoured him with a complimentary sketch of his life and writings, and a sketch of his lowly dwelling. A daughter of his is still living at the cross-road of Shanahoe, and his relatives are still numerous in the district of Gortnaclea. Keegan, about 1832, made his way to John's Well, within four miles of Kilkenny, so famous even in our own early days for the number of its pilgrims. Whilst there a Wexford woman arrived, bringing in expectation of a "cure" her grown daughter who had lost her sight in brain fever. The hopes, anxieties, fears, and disappointment followed by truly Christian resignation on the part of the young female so impressed Keegan that he seized his pen and wrote his poem, "The Blind Girl at the Holy Well" so weirdly sad and sympathetic as to be almost so many tears in words—

" Mother is that the passing bell?
Or yet the midnight chime?
Or rush of Angels' golden wings?
Or is it near the *time*?
The time when God *they say* comes down
This weary world upon,
With Holy Mary at his right
And at his left St. John. (c)

(c) It was popularly believed that when Heaven willed "cures" the sky opened above the well at midnight, and Christ, the Virgin Mary, and St. John, in the form of three snow-white angels descended with the rapidity of lightning into the depth of the waters.

Those *only* to be cured saw the phenomenon whilst all heard the miraculous flap of wings on the disturbed waters.

I'm dumb ! my heart forgets to throb,
 My blood forgets to run ;
 But, vain my sighs, in vain I sob,
 God's will must still be done.
 I hear but tone of warning bell
 For Holy Priest or Nun,
On Earth God's face I'll never see,
 Nor Mary, nor Saint John.

Mother my hopes are gone again,
 My heart is black as ever ;
 Mother ! I say look forth *once more*
 And see can you discover,
 God's glory in the crimson clouds,
 See does he ride upon
 That perfumed breeze, or do you see
 The Virgin and Saint John.

Ah, no ! ah, no, well God of peace
 Grant me Thy blessing still ;
 Oh ! make me patient with my doom
 And happy at Thy will.
 And guide my footsteps so on earth
 That when I'm dead and gone
 My eyes may catch Thy shining light
 With Mary and Saint John.

Yet Mother could I see *thy* smile
 Before we part below,
 Or watch the silver moon and stars
 Where Slaney's ripples flow.
 Oh ! could I see the sweet sunshine
 My native hills upon
 I'd never love my God the less,
 Nor Mary nor Saint John.

But no ; ah no ; it cannot be,
 Yet Mother do not mourn ;
 Come kneel again and pray to God,
 In peace let us return.
 The dark girl's doom must aye be mine,
 But Heaven will light me on
 Until I find my way to God
 And Mary and Saint John."



ECCLESIOLOGICAL GLEANINGS AND JOTTINGS IN WATERFORD AND ELSEWHERE.

BY M. J. C. BUCKLEY, M.R.S.A.I.

(CONTINUED.)

It is a strange but oftentimes a true saying that "History repeats itself." This aphorism has occurred to my mind as I looked upon the grey and weather-beaten structure of this Celtic round tower standing near the original church of the primitive Liss, now, alas ! changed into either a dining-hall or a ball-room (as I have seen it), according as circumstances may require. There arose before my mental vision a revived University of Lismore, which again became the noble seat of the Literature and Science of our days ; equipped with all the apparatus which is now absolutely necessary for advancing the material interests of our country, and endowed by a free and enlightened State with the monetary resources required for a competent staff of learned Professors in every branch of knowledge. As Scotland as well as Germany and Belgium, have got several Universities within their confines, so in like manner the South of Ireland should have its ancient University of Lismore re-established on a broad basis, thus linking the glorious history of past centuries with the forward movement of intellectual Europe of our days. This would, indeed, be a consummation devoutly to be wished for, and would rescue this formerly learned and sacred site from the silence and neglect of sad centuries : stranger changes than this have and are occurring in our land, and I think this mental vision of Lismore's resurrection is worthy of being garnered amongst these "Gleanings."

I cannot revert to Lismore without thinking of those two exquisite works of early Irish art which were found in a built-up doorway in the Castle some years ago, namely, the Book and the Pastoral Staff (vulgarly but erroneously called a "Crozier.") These relics, flotsam and jetsam of ancient Irish civilization, belong to the same period as the round tower—six hundred years before ever the gallant Elizabethan adventurer, Sir Walter Raleigh, was in existence. As regards the form of this early Pastoral Staff, it is simply, in common with all other Irish Staves, of the shape and size of an ordinary walking-stick, which Staves were used in their journeys by the early Irish Bishops and missionaries, and which their successors had encased in precious metal shrines—in the same way as was done with their Books of the Gospels—which in all cases were the work of native artificers, skilled workers in bronze, gold, and silver. I may mention that there is a small portion of the famous Bachul Jhesu, or "Staff of Jesus," the most precious relic in Ireland, which was so scandalously burnt by Ireton's orders, still existing, encased in the centre of the Pastoral Staff of the Archbishops of Cashel, now deposited in the Museum of the College at Thurles, and of which I hope on a future occasion to give a description. In the Archæological Society's Museum in Kilkenny there exists the head of a Staff of a most unusual shape in Ireland. It is in the form of the Greek Tau-headed Staves which are borne by the Bishops of the Oriental churches. This remarkable staff head is of golden-coloured bronze, with two serpents looking towards each other on the top, their eyes being "counter-changed" in red enamel and silver orbits. A large orifice is in the centre, as if for the reception of a small cross, such as we see in Eastern examples, whether in the Coptic Church of Abyssinia—of which the ecclesiastical customs still extant bear such a striking resemblance to those of the early Celtic Church—or in Armenia, where, at Etchmiadzin, in the Sacristy of the Monastery, a large number of such Staves used by various Archbishops, in silver, ivory, ebony, and bronze, studded with precious stones, are carefully kept. It is asserted in Stokes's "Early Christian Art in Ireland" that *no* example of such a form of crozier has been found in Ireland. This assertion is evidently incorrect. A similar Pastoral Staff is shown in an engraving in

Ramsay's "Cities and Bishopricks of Phrygia" as being carved on the tomb of a Bishop, *circa* A.D. 300, along with the Eucharistic Elements of a circular wheaten loaf and a grape-vine, with a two-handled Ministerial Chalice—resembling the beautiful two-handled Chalice of Ardagh—standing in front. The fact of the existence of the same shaped Chalice and Pastoral Staff in Ireland, as well as the Coptic custom of bearing the Books of the Gospels in precious shrines (in leathern satchels), along with the evident traces of solid screens, or Iconostases, in our early churches, and the invocation of saintly pilgrims from Egypt in the Litany of Aengus the Culdee, shows that in many ways there must have been a direct communication with the early Churches of Asia Minor.

There is one very strange peculiarity in the Naves of our primitive churches up to the close of the 13th century, namely, the scarcity and small size of window openings, and the consequent obscurity which must have prevailed in the interior of these edifices. This obscurity mattered little in these far-away times, when books were rarely, if ever, used by the laity, and where the people worshipped outside the enclosure or screen which separated them from the Chancel or Sanctuary. This Chancel when lit up with the waxen tapers and lamps used for liturgical purposes, must have seemed to the people outside the screen like a glimpse of Heaven, whereas the Nave, in the words of old Gulielmus Durandus, Bishop of Mende *circa* 1350, was an image of the darkness and the sorrows of the present life. I have noticed in several early churches which I lately visited distinct traces of the wooden screen, as well as of the beam above it, supporting the Rood or Crucifix which closed the Chancel arches for many ages, such enclosures having the Holy Doors, as they are called, in the centres, which doors were solemnly opened after the Consecration, and also to allow of the passage of the Epistolar and Gospeller in order to announce "the glad tidings" to the people outside. In one of these churches at Buolick, near Thurles, county Tipperary, the square holes for the reception of the Rood beam over the imposts of the Chancel arch are still visible. I have noticed also in the ruined Church of Kilrossenty, county Waterford, that a hagio-scope, or aperture splayed inwards, exists on the Gospel side of the

Chancel arch. This hagioscope, or holy peeping-place, commanded a view of the Altar when the doors of the solid wooden screen were shut. Such hagioscopes are very often met with in churches of various dates both in England and on the Continent, and have given rise in many cases to much speculation as to their original use, some people saying that, like the low side windows of Chancels, they were used as Confessionals; others asserting that they were apertures made as well as the side windows, for giving the Holy Communion to the Lepers, and quite recently others have said that they were for ringing the "sacring" bell to give warning to those outside, but this obscure question is a very difficult one to be answered satisfactorily.

Many of the early churches in the county Waterford and elsewhere are provided with bell-cots, in which there are two openings for two bells; one of these bells I consider was used for calling the people to the Divine Office, as well as for the "Sanctus" bell; the other for the "passing" and the funeral knell. Unhappily, all these cots are void of their bells. I know of no ancient examples being still in existence, unless I include in the category of such bells two very fine antique specimens of Campanology, one dating from the 9th, the other from the 14th century, both found a few years ago whilst digging a grave in the ruined church of Buolick (to which I have already alluded): the earlier bell being of the tulip shape used in Campania, the other bears mouldings, and is of the type usual in the 14th century. There is no inscription on either.

As my gleanings extend over several counties, I may mention that in connection with my investigations of the "ornaments" and "furniture" of the Church in various ages I have recently made a curious discovery in Kilkenny which shows that the ancient Sarum rite prevailed in this Hiberno-Norman city as well as it did in Dublin up to the period of the Reformation in the 16th century. I have found that the chasubles which are shown on the effigies of various Saints and Bishops on antique monuments in this city are all of the same shape and form as the Sarum chasuble, exactly like those vestments which were worn by St. Thomas of Canterbury, and which are still preserved in the Churches of Sens, in France, and at Courtrai, in Belgium; these chasubles have the curious and

unique particularity of having bands forming a double Y cross both at the top and the bottom of the chasuble. Such a form of orphrey was never seen save on the vestments of old Sarum. There are several examples of these vestments carved on effigies—even on that of St. Patrick—to be seen in St. Canice's Cathedral, as well as built into a wall outside St. Mary's Church, Kilkenny. I have just been measuring the Choir of St. Canice's, and I find that the ancient High Altar stood at a considerable distance from the Eastern wall of the Choir, the Sedilia for the Ministers at the Altar, as well as the "Piscina," now blocked up, being placed in the Southern wall a short distance away. There stood originally a carved screen across the whole width of the Chancel, forming a Retable or Reredos to the Altar, two doorways being on either side.* These two doors were intended, as we know from the Sarum Missal, for the ceremonial censuring of the Altar, *circum ambitò*, as therein prescribed, at High Mass, when it was solemnly incensed all around three times in succession, passing to and fro through the Holy Doors. On the Eastern side of this screen was the Sacristy, in which the vestments, and Chalice, censers, candlesticks, etc., were kept, as we may still see by the large double aumbry, or cupboard, in the North-Eastern angle of this retro-Choir. Similar screens with doors therein still exist in many Cathedrals in England, and are now being extensively restored in several of the old as well as in modern churches in that country. As a rule, the clergy were vested in such retro-Choirs, where, as at Noyon Cathedral, France, solid and well-carved presses and coffer were provided for the safe keeping of the vestments, Altar linen, hangings, and church plate; an old coffer of a similar type is still to be seen in the aisle of St. Patrick's Cathedral, Dublin. This explains, in a great measure, the entire absence of such modern adjuncts as vestries, sacristies, and other out-buildings, which in the course of ages have gradually grown up around the ancient edifices.

(TO BE CONTINUED.)

* One of these doorways of a late type still stands, as I believe, in the outer wall of the Cathedral cemetery, having been moved there some years ago during the so-called "Restoration."

EXCURSION GUIDES.

By REV. P. POWER.

To render the Society's Excursion for 1898 more interesting and profitable the following descriptive guide was compiled by request. Inserted here, it will serve as a permanent memorial of a pleasant and instructive gathering. A guide to Ardmore is also presented, as an excursion to that historic locality was proposed and will probably take place at a future date.

I.—JERPOINT AND KELLS.

Approaching Kilkenny from Waterford by rail, we enter the smiling plain of Mid-Ossory by the approximate line of one of the three ancient roads which, from pre-historic times, afforded access to this region through the semicircular chain of hills that shut it in from west, south, and east. We are whirled, steam propelled, through the break in the Slieve Brannach, or Walsh Mountain, range along which ran the now forgotten highway. Ballyhale still perpetuates the name—Bealach-Elle—of this venerable, and no doubt rugged, predecessor of the modern iron track. A little behind Ballyhale village, in the hills to the south-west, lies the "narrow *boreen* of Carrickshock," the scene of one of the most sanguinary incidents of the tithe war. As we approach the station we catch a glimpse, in the distance, of the 14th century castle of Ballyhale. This was a stronghold of the Ormondes, as a shield, bearing the Butler arms, over the doorway attests. A few miles further on we obtain our first view of the compact and impressive pile of Jerpoint Abbey, overlooking the limpid Nore. The railway here is somewhat elevated in relation to the ruin; hence our view from the train hardly does justice to the noble structure. In a quarter of an

hour, however, we may view the stately fabric from within; surveying mighty pier and arch and tower, noting stone which speaks divine as sound, and tracery and moulding wherein the pious minds of mighty builders can be read reflected, can we help first acknowledging, and then reverencing the sublime ideals of an age which our materialistic day affects to believe barbarous.

Jerpoint was founded for Cistercians, about the date of the Anglo-Norman invasion, by Donald Mac Gilla Patrick, Prince of Ossory. As we should expect, the date of its erection and its Irish origin are reflected in some—and these not the least interesting—of its architectural details. In the choir especially, as the intelligent antiquarian can see for himself, do we find examples of native or Hiberno-Romanesque work. Both church and conventual buildings were considerably modified by additions and alterations in the course of centuries. At present the main architectural features are Gothic. The *early English* arches of the nave and the chancel arch, the beautiful *decorated* east window, and the *perpendicular* belfry tower illustrate various phases of the super-imposed foreign architecture.

The Bishop of Ossory of the day, Felix O'Dullany by name, generously assisted and patronised the new foundation, and, at his death in 1202, he was buried within the conventual church, where for ages his tomb was reputed to be the scene of miracles. Mac Gilla Patrick, too, the munificent founder, was, at his death in 1185, accorded a burial place within the sacred precincts.

Jerpoint, which was subject to the Abbey of Baltinglass, was placed under the invocation of the Blessed Virgin Mary. Its Abbot sat as a Baron in Parliament, though from the Abbot's subsequent and successful petition to be freed from the duty of attendance, it is to be feared the *prestige* appertaining to membership of Parliament was not much appreciated in Jerpoint. For three centuries and a half our abbey continued to flourish and the severe Cistercian rule and spirit to be maintained within its walls, till Jerpoint fell to satisfy the greed of the monastic despoiler. The last abbot was Oliver Grace. At the suppression he surrendered to the king, when it was found that the possessions of the Abbey comprised 1500 acres, besides three rectories and the tithes of thirteen parishes.

On its sequestration the property of the Abbey was granted, at a nominal rent to James, Earl of Ormonde.

Of the existing remains the most interesting are the ruins of the monastic church. The church consisted of nave, aisle, choir, transepts, and square embattled central tower. To the south of the nave lie the 14th century cloisters, which exhibit some beautiful sculptured work. East of the cloisters are the chapter room, etc., while along the south side runs the refectory.

Six pointed arches separate the nave of the church from its north and only aisle, and over each pier is a circular headed clerestory window. The west window of the nave consists of three noble lights with semicircular heads. A feature deserving notice is the want of uniformity in the character of the arches supporting the tower. Three—those facing the transepts and nave—are pointed, while the remaining arch is round headed. The battlements of the tower are also very remarkable, differing in certain details from anything of the kind in the United Kingdom. The stone roof of the choir is still in a good state of preservation.

There are many interesting tombs within the church. It will suffice here to notice a few of the most remarkable. Opposite the east niche on the north side of the choir is a slab with the recumbent figure of a bishop holding his pastoral staff. In the centre niche is a slab inscribed with Lombardic characters, and showing a figure holding a spear, while in the third niche is a slab bearing date 1488, and commemorating Edmund Walsh and his wife. On the south side of the choir, near the *sedilia*, is the tomb of Peter Butler and his wife (1493). The 16th century altar tomb in the south transept is very curious. It bears the effigies of a male and female, headless, the man having a harp by his side. In this south transept likewise is the reputed tomb of the saintly founder. Surmounting the tomb is a fine effigy of its remarkable tenant. The bishop is represented as holding his pastoral staff, at the foot of which a serpent is gnawing.

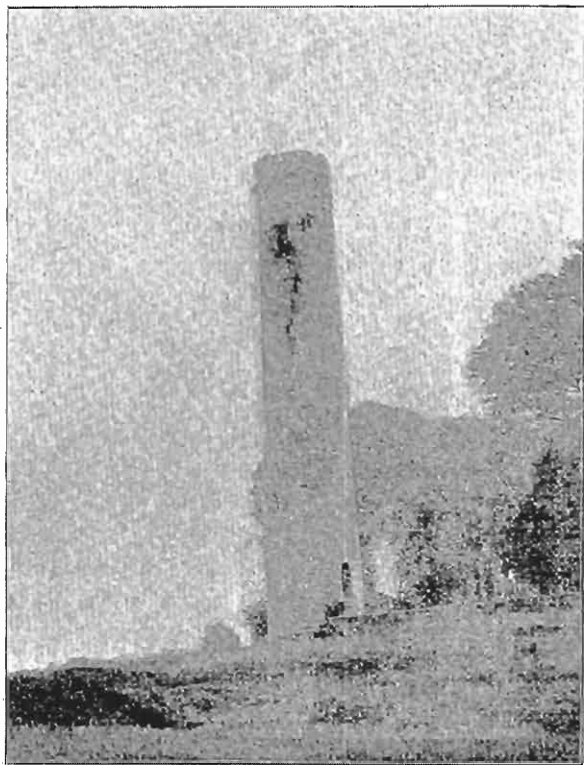
The Abbey was fast falling into complete dilapidation when, about 1857, the Kilkenny Archæological Society, with admirable public spirit and great taste, undertook the work of preservation. The Society expended £180 on the repairs and saved the ruin from

destruction. At present Jerpoint is a national monument, scheduled under the Ancient Monuments' Act, and vested in the Board of Works.

Around the Abbey of Jerpoint grew up the town of Jerpoint, which, as it arose with the Abbey, fell when the latter fell. The streets of the ancient town are still faintly traceable.

KELLS.—A drive of half-an-hour or thereabout will take us from Jerpoint to Kells. Our way lies through the fertile Magh Roighne, famed in song and story. This is the land of "warm hill slopes," of which the poet, O'Heerin, sings. Kells, anciently Kenles or Kenlys, was a priory of Canons Regular of St. Augustine, the most numerous and influential Religious order in this country previous to the suppression. Judging solely from the present remains, so comparatively poor and neglected, who would conclude that this was one of the most famous and wealthy religious houses in the kingdom! Yet so it was. Its prior sat as a peer in Parliament, and amongst its benefactors and patrons were King John, Hugo and Walter de Lacy, etc. The Priory of Kells dates from 1183, in which year it was founded by Geoffrey FitzRobert de Montmarisco, Seneschal of Leinster. On its foundation a colony of monks from Bodmin, in Cornwall, was brought over and given possession, Reynald de Acland being appointed first prior. Reynald was succeeded by Hugo de Rous, who being appointed Bishop of Ossory, was the first English ruler of that See. Another successor of Reynald, named Algar, was appointed to a bishopric in Lombardy.

The Priory buildings were very extensive, as the remains existing prove. Nor was the element of strength lacking; a glance at the towers and walls still standing will show that the Canons contemplated the resistance of force by force in certain contingencies. The Priory, which was quadrangular in plan, was divided into two courts by a strong wall. Castles at the angles and in the centre of the north and west curtains defended the southern or outer court, which was some 400 feet square. Within the second or northern court are the church, cloister and scant remains of the domestic buildings. The church is in a less ruinous condition than the other parts; it consisted of choir, nave, north transept, lady chapel, and central tower. Admirable taste and feeling are displayed in the



ROUND TOWER OF KILREE.

conversion of the choir into a ball court and the whole enclosure into a cattle pen! The north transept will be found the most perfect (or rather least dilapidated) and most interesting portion of the church. It contains the only remaining perfect window in the building. This window is of a peculiarly elegant and graceful appearance, and is noted for its light and slender mullions.

Philip Howlingham was the last prior of Kells, and the priory property was, like the abbey of Jerpoint, granted at the dissolution to the Earl of Ormonde.

KILREE.—Fifteen minutes' drive from Kells takes us to Kilree. The ancient name of the place was Kilbride (Major) and the original church was, as the name indicates, dedicated to St. Bridget. Local tradition accounts for the name Kilree (*i.e.*, "the King's Church") by stating that Niall Caille, monarch of Ireland, A.D. 851 (Keating), who was drowned in the Callan river while leading his army against the men of Ossory, lies buried here. The Celtic cross to the west of the round tower is pointed out as marking the royal grave. O'Donovan, however, rejects this story, and states that the name is only the Anglicised form of Cill Ffraich, *i.e.*, "the Church of St. Fraich." The monuments here are of highest archæological interest; they consist of a Round Tower, an early church, a Celtic cross, and a holy well. The Tower is 96 feet in height and 50½ feet in circumference at the height of four feet from the ground. Its doorway, which is round headed and ornamented with a raised band on the outside, suggests the early part of the eleventh, or the end of the tenth, century as the date of the tower's erection. Stone slabs projecting from the top story after the manner of mediæval gargoyles constitute a peculiar feature of the structure; these, however, are probably later, if not quite modern, introductions. Unfortunately the conical stone cap is missing.

The ruined church adjoining the tower is, in its older parts, of equal antiquity with the latter. A pointed chancel arch overlies and covers the older Celtic arch, and similarly in other parts of the building Irish work is hidden by later masonry. Within the chancel, in the north-west corner, is an altar tomb bearing date 1622, and covering the remains of Richard Comerford and his wife. Amongst the emblems of the Passion depicted on this tomb will be

noticed "the cock and the pot" concerning which there is a curious legend related by Miss Banim. A similar figure is found on the 17th century MacGrath tomb in Lismore Cathedral, and on other monuments of about the same date in other parts of Ireland.

To the west of the round tower, in the neighbouring field, stands a fine Celtic cross, 8 feet high, and formed of a single block of freestone. This may have been a *termon*, or boundary, cross, marking the western limit of the church land. The stone is much encrusted with lichen growth, and the designs cannot in all cases be easily traced. Cross, round tower, and church are scheduled as national monuments.

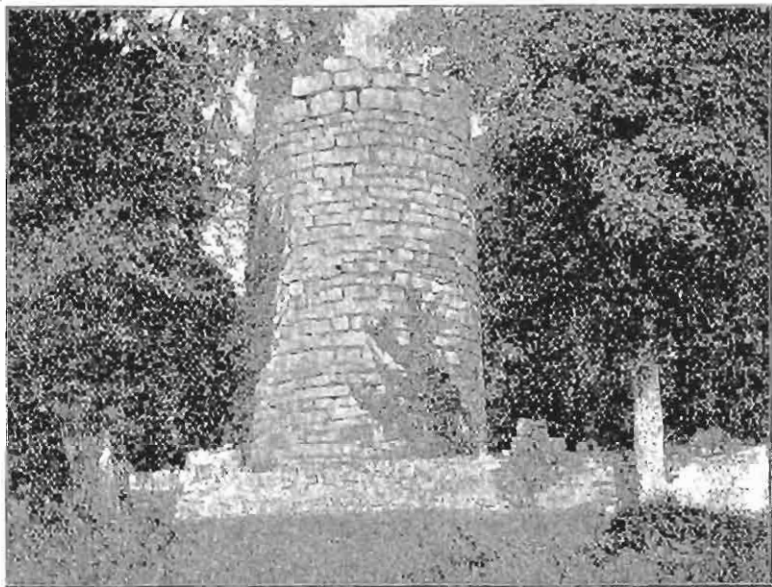
DUNAMAGGIN.—Three miles south-west of Kilree is Dunamaggin, where we have a second Celtic cross of truly venerable appearance and of features quite unique. Two of the openings between shaft arms and wheel are square while the others are circular. On the western face the cross has in relief, within a niche, a human figure holding a staff. The accompanying engraving shows the western face of the cross. Beside the cross is the ruined church, the only thing particularly remarkable about which is the small window in the north wall which splays *outwardly*.

AUGHAVILLAR.—Half-an-hour's drive from Dunamaggin will take us to Aughavillar. On the way we pass by the roadside a 17th century inscribed cross plinth commemorative of Richard Comerford and his wife, Joanna St. Leger. At Aughavillar antiquarian interest will be centred in the Round Tower and the 14th century house or castle which adjoins it. The tower is 50 feet in circumference, but unfortunately little more than the stump remains. There are two doors; one—the ancient entrance—is of the same character exactly as the door of Kilree tower, while the other is a comparatively modern introduction on the ground level. The observant visitor will notice that the three uppermost courses differ in the character of their masonry from the courses below. Totally different styles of masonry in the same tower are by no means uncommon.

SHEEPSTOWN.—This is a comparatively inornate but very perfect specimen of a Celtic church. It has been deemed worthy of description by Petrie in his immortal work, and is scheduled as a national monument under the care of the Board of Works. The



CELTIC CROSS, DUNAMAGGIN.



AUGHAVILLAR ROUND TOWER.

church is a simple unchancelled structure, with a characteristic Hiberno-Romanesque window in its eastern gable and in the west gable a door which exhibits traces of foreign influence. Along the external edges of the doorway runs a bead moulding, and the same moulding may be traced along the angles of the quoins and up the roof-line of the front gable. The door jambs incline from 3 feet 3 inches below to 3 feet at the impost. The characteristics of this door, and indeed of the building generally, suggest an eighth or ninth century origin for the church.

KNOCKTOPHER.—From Sheepstown on the road to Ballyhale we pass through Knocktopher, where the ruins of the ancient Carmelite Friary may be visited. This house was founded in 1356 by James Butler, second Earl of Ormonde, who lies buried within the ruined church. The name Knocktopher reminds us again of the ancient highway towards Waterford already alluded to. Knocktopher, formerly Knocktoker, would represent the Irish *Cnoc a' Tócair*, "the hill of the bog pass."

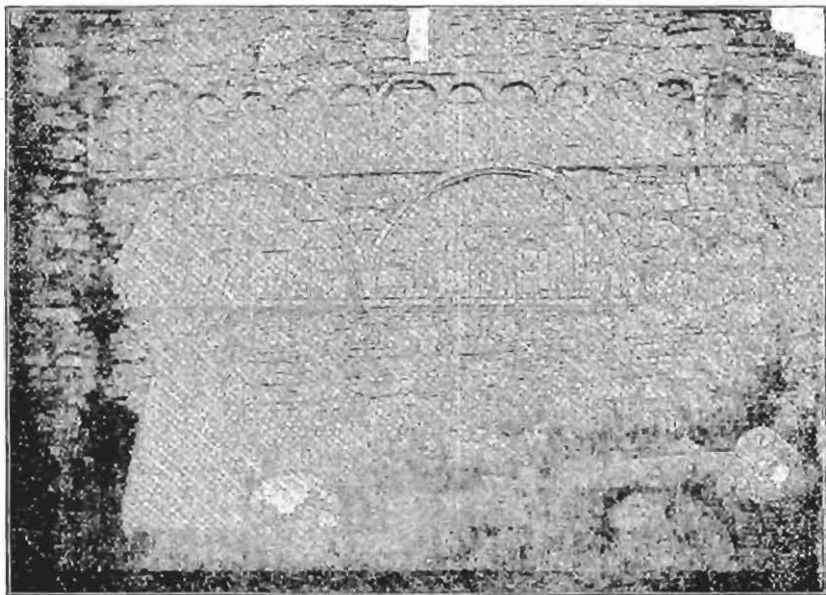
II.—ARDMORE.

The journey from Waterford to Dungarvan will take us, courteous reader, through the very heart of that district of our county so well known a century since to every roving minstrel of the Gael as *Paoracha*, or "Power's Country." In this hospitable region there was ever a ready welcome for the wandering child of song. Here till quite recent years the ranns of Donnachadh Ruadh and the hymns of Taidgh Gaothlach, "the silver-tongued," were sung at every fireside, and here, thanks to the influence of those last representatives of the bards, a fine aroma of Celtic thought still lingers.

Nearing Kilmeadan we pass on the river bank a solitary gable—practically all that survives of the once stately baronial castle of Kilmeadan. Kilmeadan signifies the "Church of St. Ita." St. Ita,

who acquired fame as the founder of a famous monastic establishment in the present Co. of Limerick and as the foster-mother of the great St. Brendan, was of Waterford stock, her birth-place being somewhere in the neighbourhood of Kill, to the south of Kilmacthomas. Kilmacthomas, *i.e.*, "MacThomas' Wood," owes the latter portion of its name to a branch of the Desmond Geraldines which was settled in this neighbourhood in the 17th century. A few miles beyond Kilmacthomas we pass Durrow, "the Oak Wood," a name which at once reminds us of St. Columba's monastery in King's Co. Emerging from the tunnel of Ballyvoile our road lies right through the centre of a large Pagan cemetery. When excavations in connection with the construction of the railway were being made here, numbers of the narrow flag-lined graves were cut through and their contents exposed to view. Steaming into Dungarvan ("Garvan's Fort") we catch a glimpse, in passing, of the ruined Augustinian Abbey, and flanking it we discern the tall crumbling castle of the McGraths, still defiant and majestic even in its decay. In Dungarvan itself, if time permit, a visit may be paid with profit to the ancient castle now used as a military barracks and to the "Holed Gable" in the graveyard.

At Killongford, less than two miles distant from Dungarvan, the road from the latter town to Ardmore, begins the zigzag ascent of the Drum range, renowned in prehistoric legend. This hill has been known from the very dawn of history as Druim-Finghin. It is mentioned in the Four Masters, under date A.M. 3502, as one of the three celebrated hills of Ireland for possession of which Heremon, the first Milesian King, quarrelled with his brother Heber. Our position high on the hill above it affords us occasional delightful views of the fertile limestone plain which stretches westwards from Dungarvan. The view to the north is bounded by the well-wooded Kilgobinet and Colligan hills. Southward, when the summit is reached, the barren, dark brown mountain side slopes gently towards the sea. From the latter comes greeting in the shape of a grateful, ozone-laden breeze. Near Kiely's Cross we catch our first glimpse of holy Ardmore. Three miles away the graceful round tower is seen rising in grand and silent state behind the village nestling at the foot of the hill from which it gets its name.



EXTERNAL ARCADING, ARDMORE CATHEDRAL.

ARDMORE.

Around Ardmore and its venerated founder centered one of the much-vexed questions of Irish ecclesiastical history, viz.—the date of St. Declan's mission. The question is now, thanks to the scholarly labours of Dr. Todd, practically set at rest. Instead of a predecessor of the National Apostle, as Dr. Lanigan and his school would make St. Declan, the latter is now more generally regarded as the 6th century cotemporary of St. David of Wales. But this is merely by the way. Our immediate concern is not with disputed questions of chronology but with the remains still existing at Ardmore. The latter comprise the Cathedral and its Round Tower, the primitive oratory known as "Relig Deglain," or St. Declan's Grave, and the church by the cliff, commonly called Dysert Church. To the foregoing list of monuments ought to be added the Holy Well near the ruin last mentioned and St. Declan's Stone on the beach beneath the village.

THE CATHEDRAL.—This is the most important archæologically, as well as the most interesting architecturally, of the remains enumerated. It consists of nave and choir separated by a very beautiful and very early pointed arch. Almost every phase of ancient Irish architecture is represented in this church. The oldest portion is to be sought for in the choir, on the north exterior of which masonry of almost Cyclopean character can be examined. Probably this belonged to the original choirless church of St. Declan, which was modified previous to the middle of the 12th century by being embodied in the present ruined cathedral. As portions of the north and south side walls of the choir are the oldest features in the church, so the choir arch and the east window, now built up, and the recessed tombs in the nave are the most modern. The arch, of late 12th or early 13th century character, is well deserving of detailed study. The thrust is resisted by ponderous sandstone piers 2 feet 3 inches in diameter. Remarkably high bases (56 inches) from which the columns spring, and the lightness of the arch above, lend to the whole arch an appearance of massiveness and grace respectively. The moulding of the archivolt is very elaborate, and the capitals of the piers are richly sculptured with lotus bud ornament. Standing within the choir the visitor will not fail to notice

the two ogham inscribed pillar stones in the north-west and south-west angles respectively. One of them was discovered built into the eastern gable of the little oratory known as Relig Deglain. A third ogham stone, now in the National Museum, was found built into the nave wall of the cathedral.

The nave measures 72 feet 2 inches in length, 25 feet 9 inches wide, and its side walls are 17 feet in height. It was lighted from the sides by four 11th century Romanesque windows in addition to a beautiful but now, alas, disfigured Celtic window in the West gable. Details and indeed measurements of all five windows vary, so that no two are duplicates. There were two entrances—both at the sides—but the south doorway is now closed up by masonry. The north doorway was of two or three orders, but the columns have all been destroyed. A small section of broken column with lozenge ornament, now preserved within the nave, will give an idea of the wealth of decoration lavished on this doorway and on the now forlorn west window.

The feature which perhaps will most engross the visitor's attention—as it is indeed the most extraordinary feature of the ruin—is the arcading of the nave. Arcading, though a common characteristic of Romanesque churches on the continent is comparatively rare in Irish churches of the same date. The best known examples of arcading in Ireland are Kilmalkedar (Co. Kerry), Cormac's Chapel, and Ardmore. In the case of Cormac's Chapel the arcades are both internal and external, rounded and highly ornate, while at Kilmalkedar the arcading is internal only and the panels square. Here at Ardmore the arcades are internal and external, the panels are square, round-headed and pointed, and the spaces instead of being blank and silent as at Kilmalkedar and Cormac's Chapel, are most of them filled in with mystic, allegorical and historic figures, which tell a story yet remaining to be read in full. The accompanying illustration of the external arcading is from the writer's negative; it renders elaborate description unnecessary. Unfortunately the figures are very much worn; in some instances they are so defaced as to be perceptible only to the sense of touch. These external arcades are in two courses or storeys, of which the lower comprises two large semicircular spaces

enclosed in a moulded string course. The upper storey consists of thirteen smaller round-headed compartments. Each of the lower and larger spaces is 4 feet in height on the clear, while the smaller arcades above vary from 2 feet 8½ inches by 18 inches to 2 feet 6½ inches by 15½ inches. The left or northern arcade of the lower course is subdivided into three smaller spaces, which contain figures representing respectively a horseman mounted, the Temptation of our first parents and a bishop blessing a warrior, who, with uplifted lance, kneels before him; the last is conjectured to represent the conversion of the pagan prince of the Desi. The Temptation is in the conventional Celtic style, as on the great cross of Durrow, the cross of Drumcliff, Co. Sligo, &c. Within the right or southern panel, which is subdivided into six spaces, we have—above, the Judgment of Solomon—and below, the Dedication of the Temple (III Kings, viii).

In the smaller panels the round arches spring from long slender shafts, each with its capital and base. The middle panel, as the engraving indicates, is appreciably larger than the other panels of the row. Beginning with the panel to the extreme left the subjects appear to be:—

- 1 and 2. Now empty.
3. Much worn figure of thresher (?) with flail (perhaps Gideon).
4. Bishop (presumably) seated, and imposing hands on inclined and kneeling figure before him.
5. Two tall figures, much worn. Hindermost figure has hand extended so as to touch shoulder of similar figure in front.
6. Figure of bishop with right hand raised and partly broken; left hand holds a crozier, head outwards. The abnormal size of the crozier is remarkable.
7. Large figure of bishop holding in his right hand an object which reaches to height of his head and seems to rest against the latter. In the left he holds a second object, with a triangular (▽) shaped head. To the right of the bishop is a kneeling figure, presenting a chalice or drinking vessel.
8. Figure (somewhat broken) of bishop with crozier in left hand.
9. Three skeleton like figures in line and above them three other similar figures, surmounted by single figure of like type.

10. Suspended scales representing the Particular Judgment. Out of one side two figures hang, while from the other a single figure is suspended.

11. Seated figure of king or bishop. A kneeling figure before him offers something which he holds with elevated hands.

12 and 13. Now blank.

Coming next to the internal arcades, which are confined to the north wall of the nave, we find that they are of two kinds—square and pointed. The square-headed panels break the wall space between the door and the first window; they are five in number and measure each about $28\frac{1}{2}$ inches by 22 inches. Commencing about 12 inches beyond the first window the pointed arcades, twelve in number, extend along the wall choirwards. The spaces vary slightly in size—the general measurements being 49 by 23 inches.

Seven early mediæval tombstones of thick slate—some of them cross inscribed—lie on the floor of the nave. Unfortunately, not a letter of the original inscriptions (if they ever bore any) is now visible. The plain but graceful Hiberno-Romanesque windows of the nave, the trefoil tomb recess in the same compartment, and the comparatively modern and enormous external buttresses will all claim and no doubt receive their due share of the intelligent visitor's attention.

Our church, the choir at least of which was in use till quite recently, bases its claim to the title of cathedral on the fact that there were bishops of Ardmore at various dates from the 6th to the middle of the 12th century. From this however it is not to be concluded that Ardmore was a regular diocese in our modern acceptance of the term. The ancient Celtic discipline as regards the consecration and jurisdiction of bishops differed materially in many respects, be it remembered, both from our modern discipline and the ancient contemporary discipline of the Continental churches. Episcopal jurisdiction in Ireland was largely monastic and tribal. Owing to its singularly isolated position the Irish Church was slow to recognise, and equally slow to adapt itself to, the evolution of discipline and ritual which was taking place on the Continent; hence its many seeming anomalies and actual peculiarities.

THE ROUND TOWER.—After the Cathedral the Round Tower

ranks next in archæological importance. Fortunately, the Ardmore tower is in an excellent state of preservation, thanks to the care and repairs of the Board of Works, in whom, with the cathedral and oratory, it is vested as a national monument. From study of its details—the character of its doorway with its regular radiating arch, etc., it is evident that Ardmore is one of the latest, if not absolutely the very latest of the Round Towers. We can in fact fix on the 12th as the century of its erection. The tower is about 100 feet in height by 15 feet in diameter at the base, and the door, placed at the height of 16 feet from the ground, measures 6 feet high by 27 inches (tapering to 23 inches) in width, while the wall, measured at the door, is 40 inches thick. Two particular features of our tower are so remarkable as to be, perhaps, unique, viz.—the series of sculptured corbel stones which project *between* the floors on the inside, and the four projecting belts of masonry which divide the tower in five zones or sections exteriorly. As the tower is at present unprovided with lofts or ladders, access to the summit is impossible; this is fortunate for the tower but distinctly disappointing to the scribbler, who loves to deface venerable monuments with his contemptible initials. In repairing the tower some years since it was necessary to remove the conical cap and some few feet of the upper storey, but all was carefully re-set, the original stones being placed, wherever possible, in their original positions. Excavations made at the base of the tower disclosed the fact that the latter was erected in an already existing cemetery. Skeletons were found below the foundations, but within their circuit, in such a position that the interment of the bodies must have been long previous to the building of the tower. A much worn object of stone (perhaps a cross), which originally surmounted the cap, is now preserved within the cathedral. As our tower has characteristics that are unique, so it can boast a history unique in the case of a Round Tower; it was besieged in 1642 by English troops under Lords Dungarvan and Broghil. The garrison of 40 Confederates eventually surrendered and all of them, except such as were required for purposes of exchange, were summarily shot.

RELIG DEGLAIN.—This building is also called by the Irish-speaking population, *beannaicín*, a word which seems to signify the

little peaked or horned building, in allusion probably to the original high pointed gables characteristic of these oratories. In the 12th century life of St. Declan, published by the Bollandists from the Irish original in Louvain, the burial-place of St. Declan is called by a Greek word *Levitiana*, which the learned editors acknowledge themselves unable to translate. It is plain from the Bollandists that the building was regarded 700 years ago as the saint's actual place of sepulture. The "Life," moreover, implies that the cell was in existence in the time of St. Declan, and the truth of the implied statement is borne out by intrinsic evidence. Our oratory is in fact one of the very oldest buildings in Ireland—a primitive 6th century cell of the type almost confined to the Isles of Aran and other all but inaccessible islands on the western seaboard. Its exact measurements are 18 feet 4 inches by 8 feet 9 inches on the clear; the height of the side walls is 10 feet 3 inches and the present gables, which are not original, rise about six feet higher still. A single window of a most primitive character—its head fashioned out of a single stone—lighted and still lights the chamber from the east, and, as is usual in such structures, a square-headed door with heavy lintel and inclining jambs afforded access from the west. The present entrance is modern. A close examination of the primitive door will show traces of a bevel on the interior of the jambs. *Antae* in the characteristic Irish style project on both east and west gables. Those on the eastern end stand out 23 inches, while the projection of the western *antae* diminishes to 19 inches. The whole building has been much repaired in recent times. Not a trace of the ancient stone roof remains. The upper portions of the gables as well as greater part of the south side wall are modern. Underneath, however, may be studied the easily recognised Irish masonry of large sandstone blocks. But little mortar is apparent, and no dressing except at door, window and quoins. Within this diminutive and most venerable church is the traditional grave of the great founder of Ardmore. Generations of reverent clients have scooped out and carried away the sanctified earth from his narrow bed, so that the latter has come to be a mere rectangular, and by no means shallow, pit in the floor of the ancient building.

DYSERT CHURCH.—The remains of this church, which stand on

the cliff edge half a mile to the east of the buildings just described, are by no means in a good state of preservation. Indeed little more survives than the ruinous west gable and portion of the south side wall with its doorway. The church was erected on the site of a little cell, built for himself by Declan in his old age, when he wished to escape the concourse of pilgrims who flocked to Ardmore. In this cell, which, says the "Life" already alluded to, "he loved very much," the great apostle of the Desii breathed his last, consoled by the ministrations of his disciple, St. Liach. Moelethrim O'Dhuibe Rathra, a 13th century bishop of Ardmore, is credited with the erection of the church now in ruins. Unfortunately the doorway is so much disfigured that but little as to the age of the building can be deduced from it with certainty. The inverted keystone of the flat arch over the doorway has puzzled many a budding architect. Can you solve the puzzle, reader?

ST. DECLAN'S WELL.—Beside the ruin last described is the Holy Well dedicated, like every other ancient monument in Ardmore, to St. Declan. Three rude crucifixions (apparently late mediæval) in stone have been built into the modern masonry which surmounts the well. "Rounds" or "Stations" are performed at the well and church ruin by thousands of persons on each recurring feast day of the saint (July 24th) or on the Sunday within its octave.

ST. DECLAN'S STONE.—Our visit to Ardmore would be incomplete without a sight of the famous stone of St. Declan. This is a common-place looking boulder of conglomerate resting on the beach and supported by two slightly jutting projections of rock. The 12th century "Life" thus chronicles the saint's connection with the stone. As St. Declan was on his way homewards from Rome he paid a somewhat lengthened visit to his friend, St. David, in the latter's city of Menavia. When the visitor was finally about to embark for Ireland, one of his *muintir*, or household, Luanus by name, handed the saint's bell to a brother monk with the intention that the latter should see it safely on board the ship. In the confusion and hurry of embarkation the monk forgot the bell, which for safety he had temporarily placed on a rock by the shore. It was not till the travellers had half completed their voyage across the Irish Sea that the bell was remembered. Declan, when the loss was made

known to him, was much grieved and troubled thereat. He had recourse to prayer, however, and soon the stone, bearing the bell, was seen floating towards them on the waves. Thereupon Declan ordered his companions to steer their boat in the wake of the floating stone, for wherever, he declared, it should come to land, there would he build his city, and there should the place of his resurrection be. The stone with its precious burden proceeded on its wondrous way till it reached an island, on to the beach of which it floated. Thither followed the man of God with his companions. The island of the legend is the present Ardmore, then called *Arb-Inir na ġ-Caoiraċ* ("High Sheep Island"), because the sheep of the chieftain's wife were depastured there. In subsequent times the island was joined to the mainland by reclamation or draining of the channel which had separated them.

CRANNOG.—A few years since the remains of a *crannog* or artificial island were discovered by Mr. Ussher on the beach, half a mile to the north of the village. A few *crannog* implements and some rudely mortised timbers were found. The yearly advancing sea has now succeeded in almost completely obliterating all trace of the island.

ARDMORE TO DUNGARVAN.

Our road on our homeward journey runs through a comparatively bare and thinly populated district—along the southern slope of the Drum or Slievegrian ridge as it dips to the sea. Our elevation at times affords a view of a large expanse of ocean. Atlantic liners, to Liverpool or Queenstown bound, pass so close inshore that objects on deck can be discerned with a good glass. The most notable places on our route are Old Parish, near which was, at Kilcolman, the church of St. Colman, the bishop who baptised St. Declan. A green mound, surrounded by traces of the ancient circular fence, is all that remains to reward the enthusiasm of the lover of the past who visits the place to-day. Even the Holy Well of the saint has been partly drained. Three miles beyond Old Parish we shall, if circumstances be favourable, be able to enjoy a glorious view of coast line and ocean. From our vantage point on the

elevated neck of Helvick, the promontory gradually dips and narrows to its extreme point a couple of miles away. Spread out before us, for full thirty miles beyond, an irregular line of bold cliffs stretches away to Hook Head—a dark blue border fringing a light blue sea. To the west the view is less extensive. Mine Head, so called from mines of copper which were once worked there, fills in the middle distance. The lighthouse on Mine Head is furnished with one of the most powerful lights on the Irish coast. Further west we can discern Ardmore Head, and then dimly, the hills of Cork almost to Queenstown. The village of Ring with its teeming population of fishermen, and its interesting ruined church and Holy Well, is next passed. Before entering Ring we see beneath us the fishing village of Ballinagoul (Town of the Foreigners) nestling at the foot of the slope. The story goes that a colony of Barbary pirates settled here some centuries since—hence the name, sometimes Anglicised Turkstown. Close observers think they can discern in the physique of the fishermen and in their marked peculiarities of character and custom, proofs of the truth of tradition. Irish is the only language spoken by those hardy and fearless toilers of the deep. Irish is their exclusive medium of communication in public and social intercourse. At work in the fields and on the fishing ground—in the home, the church, and in the market, the dulcet tones of the olden speech resound. Even the games of the little ones, and to some extent their studies, are conducted to its music. When shall Irishmen admit the disgrace which loss of their magnificent native tongue imports? When?



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.

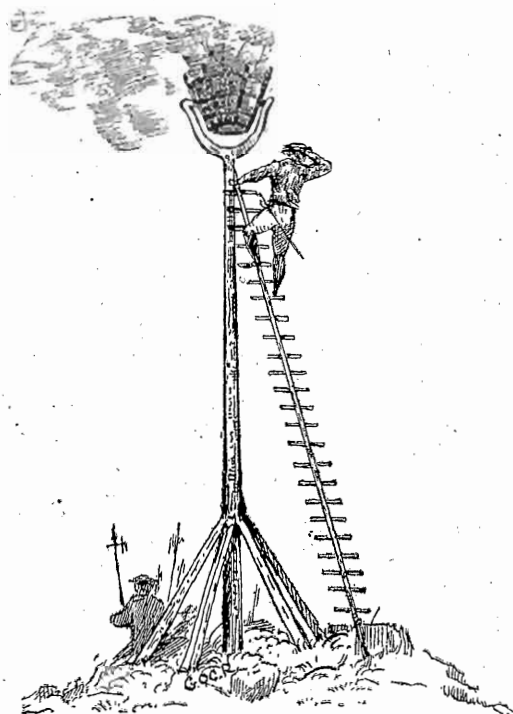
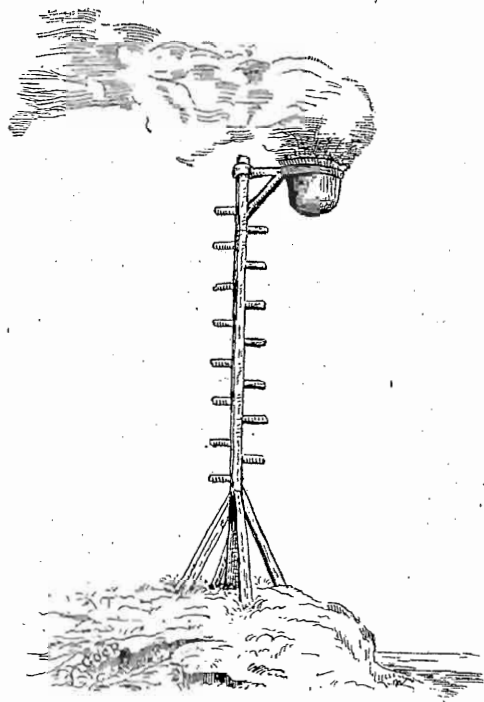
BY

GABRIEL O'C. REDMOND, M.D., M.R.S.A., CAPPOQUIN.

(All Rights Reserved.)

[CONTINUED.]

In the pages preceding the account of the early Christian settlement in the parish, I have endeavoured to submit to the learned reader positive proof that the locality called Rendenan in the Patent Roll of Henry III, and in the various Royal Charters to Waterford and Ross, is Hook Point ; and I trust I have done so to the satisfaction of those interested in the subject. A *point* being thus gained, let us now advance another step, and ascertain if possible where the religious establishment recorded in the mandates, as Saint Saviour of Rendenan, was situated ; and establish the identity of its Custodian and Chaplains. This, it will doubtless be acknowledged, is a more intricate question with which to grapple ; but in the answer to it is contained the solution of the *questio vexata*—"Who built the Tower of Hook?" In proposing to deal with this problem, (for such indeed it seems to me,) I wish to be understood, as being impelled by a keen desire to arrive at the truth regarding its origin, and by an earnest hope that the story of the old beacon may yet be fully authenticated, despite the mists of legend and tradition which envelop and conceal its records, as if in allegory to the sea mists and foam which for ever wash its walls.



MEDLÆVAL BEACONS.

Similar to Heraldic Crest on page 204.

To the erudition and learning of my gentle readers I therefore offer a friendly discussion on the subject, trusting that it may lead to the foundation stone of the tower, and ultimately set the question at rest.

Now in order to arrive at any reasonable conclusion as to the situation of the Church of St. Saviour, and the identification of its Custodian and Chaplains ; I propose as a starting point to examine carefully the various legends connected with the building of the Tower of Hook, and to sift these thoroughly, so as to utilize towards our object the probable and discard the mere fictitious and legendary. Traditions and legendary lore are always valuable to the historian and archæologist, as they leave traces of men and matters of by-gone times, and consequently should not be overlooked. There are actually five different and conflicting legendary tales recorded as to the origin of this famous Beacon, and these I shall now proceed to discuss. The building of the Tower of Hook has been attributed—

No. 1. to the Danes. I have already described the primitive beacon furnace as of Danish origin, and have given my reasons for attributing its *reconstruction* to the early Norman settlers. On the Waterford Coast opposite the Hook District, in the village of Dunmore, will be found another of these early structures of the Norman Conquerors, it is an enormous round tower, similar to that upon the Quay at Waterford called Reginald's. It is strongly and ingeniously fortified by an internal porch and double doorway, with a second opening above for pouring down destructive missiles upon those who may have forced the outer door. I know I am venturous in calling this, and the Waterford tower to which it is so similar, Norman Towers, especially as the latter has always been ascribed to Reginald the Dane. These towers are loop-holed in the same way, and the apertures of the Cloaca Maxima are identically the same as in the numerous unquestioned specimens of Norman architecture ; the only difference being that these are round, the others square. And I may ask, where is another specimen of stone work of the Danes to be found, and such proof of their attention to cleanliness, not hitherto considered one of their characteristics.

The late Revd. James Graves, when on one occasion examining

the construction of Reginald's Tower, and discussing its history and records, pronounced his opinion that there was not a foot of Danish masonry above ground, and I cannot but concur with him on this subject. I feel convinced that Reginald's Tower, the Tower of Hooke, and the Tower at Dunmore are Norman structures, although perhaps built upon an earlier foundation of the Danes. Giraldus Cambrensis refers to the Danish occupation of Ireland as follows:—"In the time of this King Fedlimidius, in the year 838, the Norwegians landed on the coast of Ireland from a large fleet, and taking possession of the country with a strong hand, in the excesses of their heathen rage *destroyed almost all the churches*. Turgesius, their leader, in a short time reduced the whole island under his dominion, and making a circuit through the kingdom, *erected castles* in suitable situations all over the country. They were surrounded by deep ditches and very lofty, being also round, and most of them having three lines of defence." The following footnote by Thomas Wright, Esq., M.A., F.S.A., is sufficiently conclusive that the Danes were not renowned as architects (Giraldus Cambrensis, Bohn's Ed.):—"It must not be supposed that the Northmen of this age erected in Ireland *stone fortresses such as their descendants the Normans constructed everywhere two centuries later*. The "castles" of which Giraldus speaks were inclosures, surrounded with trenches and ramparts, many of which are still seen on elevated spots in England as well as Ireland, in which latter country they are called by the common people Danes' forts or raths. Some of them include subterranean vaulted chambers, and they are of various sizes, with one or more lines of circumvallation. There is one at Donaghadee which answers the description of Giraldus, having three great artificial ramparts surrounding it, and the largest fosse is 30 feet broad. Its conical height is 60 feet, raised by an artificial mound of earth thrown up, and the circumference of the whole is 2100 feet. (See Ware's Ant. of Ireland; vol. ii, p. 139).

Many of these raths, however, were constructed by the ancient Irish themselves as fortresses and habitations many centuries before the Danes came to the country. Ledwich and some other antiquarians have wrongly attributed the erection of almost all the ancient stone buildings in Ireland before the English invasion to

the Danes, and amongst other structures they have maintained the absurd theory that the Danes built the Round Towers and many of the old stone churches! but instead of building, the Danes more probably destroyed many of the Towers, and they demolished many hundreds of the churches.—(O'Hart.)

As I wish to deal impartially with this subject I will now quote a very interesting and learned article which appeared in one of the early volumes of the Kilkenny Archæological Association (now the Royal Society of Antiquaries), entitled "The Scandinavians in Leinster," from the pen of a very accomplished antiquarian, the late Herbert F. Hore, Esq., whose son, the no less erudite scholar, Philip H. Hore, Esq., is at present engaged on his valuable and learned work, "The History of the County Wexford." The following is the extract referred to:—"Worsaae observes that architectural remains of Scandinavian sway in Ireland are very rare. The fortalice on the Quay of Waterford is the only monument he mentions. *To verify any conjectural adscription of buildings so ancient as to have stood in Strongbow's time to Scandinavian origin is a task of which the data are too obscure.* We may venture to ascribe this origin to the few undermentioned types of this peculiar style of architecture, with the observation that its characteristics are circular form, unusually thick walls, and narrow apertures. Hook Tower, a fit eyrie for the human ospreys of the 10th century, whose unguilty prey was taken on the Nymph Bank. (a) Arklow Castle, or at least the circular tower, still grey with moss and green with ivy, and anciently it may have been the stronghold of the MacDubhghalls, *i.e.* the sons of the black strangers (b) or Danes, now modernized to Doyle. Inchiquin Castle, a remarkable ruin, massive and antique, standing at the head of a small estuary near Youghal, and named from "Cu-inn," *i.e.* the

(a) The Nymph Fishing Bank was discovered in the year 1736, by Mr. Doyle, Hydrographer to the Admiralty, and was named by him after the 12-gun brig in which he was when he made the discovery. The Nymph Bank is twelve leagues S.S.E. of the Hook Light and extends along the coast of Wexford, Waterford and Cork, at a distance of from 20 to 35 miles.

(b) The Danes were designated by the Irish "Dubhghaill," or dark-haired stranger. The Norwegians, being fair, were called "Fionnghaill," or fair-haired strangers.

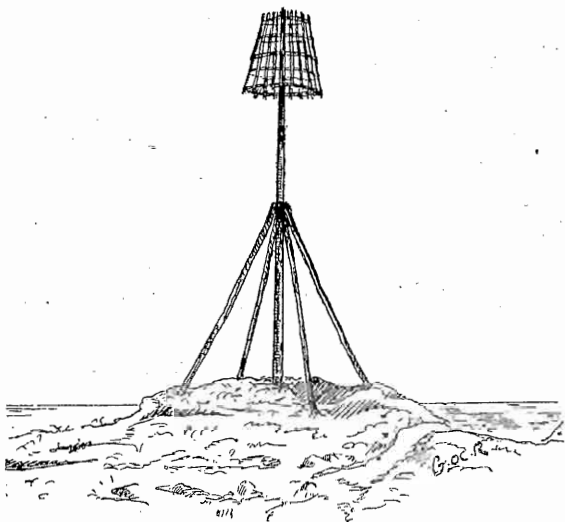
hound of the waves, who doubtless was a very active scourer of the seas." (c)

It is unnecessary to recapitulate the remarks as to the Danish occupation of the coast (d) and their sea-roving tendency and love of piracy. That they were not very energetic or skilful architects may naturally be inferred from their restless and plunder loving characteristics. In connexion with the Danish origin of the beacon, it has been suggested by more than one writer, and the statement has assumed the form of an accepted fact, that the tower was built by a Scandinavian chief named FitzReymond. The late Mr. Herbert Hore remarks on this subject: "Redmond is the Irish form of the Scandinavian name Reymond. This family is called FitzReymound in early records, and may have descended from a Scandinavian, or Ostman, by whom, anterior to the English invasion, the Tower of Hook was probably built." Now, if we accept this conjecture, (for such it merely is,) it would of course set the question at rest, as far as the Danes are concerned, and it would give a Danish origin to the Redmonds of the Hall and the Hook; but in my opinion the name FitzRemound, FitzReymound, or Redmond was not introduced into Ireland until the period of Strongbow's invasion, and all the records of my family point indisputably to an Anglo-Norman origin, and as I shall presently show, Mr. Hore himself in his writings acknowledged the fact. It would certainly appear to me a very striking coincidence if a family named FitzRemound, of Scandinavian descent, possessed the lands of the Hook or Rinn Dubhan in 1170, and were amongst those who opposed the coming of Raymond le Gros and Strongbow, in whose train were several knights of the same name, (e) as Reimond of Kantan, Reimond FitzHugh, Redmond or Reimond Cantimore, Redmond, son of Maurice Fitzgerald, and Reimond or Raymond FitzWilliam (le Gros), who is frequently styled "*Redmond le Gros*"

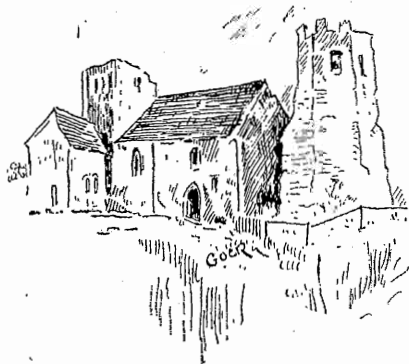
(c) Is it possible that Cappoquin derives its name also from this same Cu-inn? He may have navigated the Blackwater as far as Cappoquin, and cultivated land in the neighbourhood, hence designated "the tillage plot of Conn or Cu-inn."

(d) In the neighbourhood of Clonmines there are vestiges of silver mines, said to have been worked by the Ostmen.

(e) Hanmer's Chronicle of Ireland, p. 273—"The names of the men of account orderly as they came to the Conquest of Ireland."



FARRINGFORD BEACON, Isle of Wight.



PHAROS TOWER, Dover.

in many of our authentic Annals. In the Annals of Ireland, "the Four Masters," "Annals of Lough Cè," Clonmacnoise, &c., the name Reymond, or Raymond, does not, as far as I am aware, appear either as a Christian or a surname, until a period subsequent to the Norman invasion, when it will be found used in many families, both Norman and Celtic, as a Christian name. And further, the prefix Fitz, which is essentially Norman, derived from *filz*, was not in use among the Danes, although the Irish form Mac was prefixed to many of their family names, as, for instance, MacTorcall, Governor of the Danes of Dublin, 1120, Reginald MacTorcall, one of his successors in 1134, Broder MacTorcall, brother of Reginald, slain 1161, and in 1169 Asculph MacTorcall, Petty King of Dublin, opposed Miles de Cogan at the siege of Dublin, Gillechrist MacGillemory, William and John MacGillemory, Ostmen of the City and County of Waterford, mentioned in a statute of the reign of Edward I., and Philip *MacGuthmund*, who, in 1296, described himself as "Ostman and Englishman of our Lord the King of the City of Waterford," and Maurice MacOtere in like manner. In referring to the occupation of Waterford by the Danes, at page 207, it is stated that no record appears of a Scandinavian King of Waterford until about the year 903. This, however, was an inadvertent error, and should read 803, as we find Sitric *MacIvar* in 850 Danish King of Waterford, who, in 853, rebuilt the city. In 893 or 895 Patrick *MacIvar*, King of the Danes of Waterford, was slain. He was probably the brother of Sitric. In A.D. 1000, Ivorus, King of the Danes of Waterford, died, and in 1003 Reginald, son of Ivor (or according to some authorities son of Sitiricus) succeeded, and built Reginald's Tower. In 1023 another Sitric was King of the Danes of Waterford, and was killed by the people of Ossory. In 1036 we find a Reginald, son of Ivor, King of the Danes of Waterford. This Reginald was killed at Dublin by Sitric, King of the Danes of Dublin. The Danes are recorded in the County Waterford at the following dates:—812, 820, 825, 831, 833, 851, 853, 854, 865, 867, 870, 895, 912, 913, 915, according to the Annals of the Four Masters (O'Donovan). The name Reymond, or Reimund, as well as Reginald, Guthmund, Sigismund, Gurmund, is no doubt Scandinavian, and was introduced into Neustria or Normandy in 876,

by Rollo and his followers, where in later times we find the name recorded among the Norman families, viz.: Count Raymond de Toulouse, Raymond de St. Gilles, distinguished crusaders, and the name Raimond is on the Roll of Battle Abbey. The Irish form of the name, as found in the Annals subsequent to the 12th century, is Remainn. (*f*)

No. 2. To Florence de la Hogue, a certain knight who is said to have accompanied Henry II into Ireland in 1172, and of whose name, as some writers have suggested, the appellation Hook may be a modification. This derivation of the name, needless to say, is completely set aside by the curious transformation of Rindoayn, of the Royal Charters, into Hook Point, as already fully shown. The name of this Florence de la Hogue does not occur among the Prests-made to Knights in the volume of Sweetman's Calendar of Documents relating to Ireland, from 1171 to 1251, nor in any contemporary record in connexion with County Wexford or otherwise. I concur therefore in the opinion of the late learned archæologist, the Rev. James Graves, that Mr. Houlk is a *myth*, probably conjured up by some imaginative writer, who, unaware of the ancient Celtic name Rinn Dubhain, and its anglicised form, was at a loss to account for the designation Hook in any other way. (*g*)

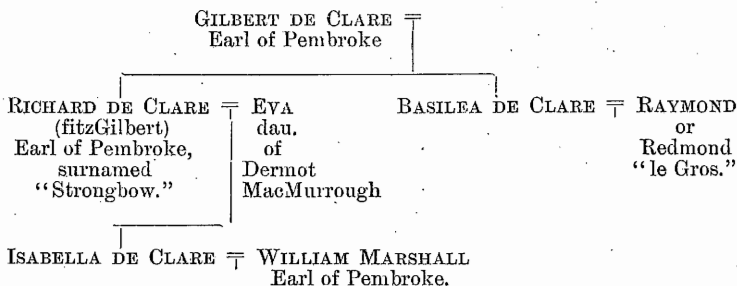
No. 3. To a Sister of Strongbow. In referring to this tradition, Mr. Grose, in "The Antiquities of Ireland," calls *Rose Macrue!* a sister of Strongbow. I have already pointed out this palpable error. (*h*) The Earl had only one sister, the Lady Basilea de Clare, wife of the famous Raymond Fitzwilliam, surnamed "Le

(*f*) I have met with the following etymological derivation of the name Raimond—as it is spelled in French—and Redmond, viz.: Raimond, from "Raie," clean or straight, and "munde" a furrow or trench, *i.e.* straight furrow or straight trench in the art of sieges. The surname Redmond, according to some authorities learned in family names, is an alteration of Reymond. Indeed in later years the two forms were used indiscriminately as Christian names in Ireland,

(*g*) If any learned reader has met with an authentic record of a knight named Florence de la Hogue, I will feel much obliged for a reference to it.

(*h*) See page 205, October, 1897. On line 23, for one hundred and thirty years read one hundred and thirty-four years. Grose collected all the views engraved in the works called "The Antiquities of Ireland," but he did not live to write the descriptive portions. He is not responsible, therefore, for the anachronism.

Gros," and as she was aunt to Lady Isabella Marshall, the foundress of New Ross, Mr. Grose may have confounded the latter (the daughter of Strongbow) with Rose Meyler, of whom presently. The following pedigree extract shows the relationship between Basilea and Isabella :—



No. 4. To Rose Macrue. The story of Rose Macrue, or MacCrume, as she is absurdly called, next demands our attention. Unlike the visionary Sir Florence de la Hogue, interesting records of a "Ladye called Rose" certainly exist, but in this case fancies fade before recorded facts. Tradition attributes the foundation of the town of New Ross to "a Ladye called Rose, who was daughter to Crume, King of Denmark, and the surrounding it with walls to another Rose, the sister of Strongbow." I have already dealt with the latter, and I now propose to investigate the legend of Rose, *daughter of Crume*, as it relates to the Tower of Hook, as well as to the founding of Ross. It is said that this Ladye Rose had three sons who often made excursions in one of their vessels to the Welsh coast. In the words of Holinshed, who wrote in the reign of Queen Elizabeth, "this Rose, who was the foundress of those former remarked walls, had issue three sons (however, some hold they were only her nephews), who being bolstered out through the wealth of their mother, made divers prosperous voyages into far and foreign countries." (i) She availed herself of an opportunity during their absence to build the Tower of Hook, and place a light upon it to guide them into harbour. That which she designed for their safety, however, proved their destruction; for they mistook the light, and sought to moor their bark in a distant creek, where it was wrecked, and the youths perished. Another writer tells the story in the following

(i) "Chronicles of Holinshed," made in the reign of Queen Elizabeth.

words :—“ This Rosia built a wall round New Ross at her own expense, and also erected the Tower of Hooke, to serve as a *Beacon* to her sons, who were at sea, and one of whom was shipwrecked at this point.” So far I have given the different versions of the tale, with which, no doubt, my readers are conversant. Let us now examine it in detail, and endeavour to arrive at some tangible facts in this intricate web of fable. In the first place I venture to offer an opinion that no such person as *Crume*, King of Denmark existed. I am aware that there are in St. Mary’s Abbey, at New Ross, two monumental tombs, one of which is said to be that of the Ladye Rose, and the other is mentioned in “Holinshed’s Chronicles” thus: “Their church is called Christ’s Church, in the north side whereof is placed a monument called ‘the King of Denmarke his toume,’ whereby conjecture may rise that the Danes were founders of the church.” This conjecture is very probable, and I do not deny that the tomb may be that of a viking, perhaps a Danish King of Waterford, who was interred there, but it seems to me a very remarkable coincidence that the legendary name of the reputed foundress of New Ross and of the Tower of Hook, viz., *Rose MacCrume*, (j) should bear such a close resemblance to the ancient name of the territory upon which New Ross was afterwards built. Will not any intelligent reader be struck by the similarity of *Rose MacCrume* and *Ros-Mac-Treoin*, and yet from the latter has arisen the shade of a lady, *Rose*, daughter of *Crune*.

The origin of the name *Ross*, as applied to Old and New Ross, is to be found in the Irish word *Ros*, signifying (according to Mr. Joyce, our great authority on Irish names of places), first a promontory or peninsula; secondly, a wood. He remarks that by some accident of custom the two meanings are now restricted in point of locality; in the southern half of Ireland *Ros* is generally understood in the sense of a *wood*, while in the north it means only a peninsula. It is recorded that about the year 525 St. Fintan of Clonenagh was born at Cluain-Mac-Treoin (Truin or Triuin), which means the meadow of the son of Treoin, a district which was also known as *Ros-Mac-Treoin*. In the Annals it is

(j) It is scarcely necessary to remark that the Irish word “Mac” is used to distinguish a son, and “Ny” a daughter. Therefore presuming a man named *Crume* to have existed who had a daughter *Rose*, she would be styled *Rose NyCrume*.

called Ros-Mac-Treoin, (*k*) or the wood of the son of Treun or Treoin; pronounced Rosmictrone, a name which the people still use, corrupted to *Rosemacrone*, and thus has started into being a mystic *Rose* and a fabulous King Crume. And now we have to see who this Treoin was and at what period of history he lived. In the Life of St. Patrick it is written that when he appeared at Tara before King Laeghaire and the princes and chieftains of Meath, Erc, the son of Degeo, arose, and with uncovered head, did honour to St. Patrick and was converted, and a prince named *Treun* or *Truin* followed the example of Erc. The district which corresponds with the present town and vicinity of New Ross, was the territory of the descendants of Treun or Treoin, and this petty principality must have been one of the earliest that embraced Christianity in the days of Ireland's great apostle. From Treun's son we have the ancient name of the locality—*Ros-Mac-Treoin*, the woody promontory of the *Son of Treoin*, and here was founded by St. Abban the monastery of Ros Mac-Treoin. Having thus cast a veil over the Ladye Rose MacCrume! I find "a Rose of quite another name," of whose records I shall now briefly treat. Before laying them before my readers, however, a glance at the Anglo-Norman history of Ross will be necessary for the better understanding of the subject. When Strongbow succeeded to the kingdom of Leinster on the death of Dermot MacMurrough in 1171, he resided for some time in one of Dermot's royal palaces, situated on the eastern bank of the Barrow, in a valley called "De Insula," north of New Ross, (*l*) and in all probability here was born the fair Isabella, heiress of Leinster. This castle, however, was exposed and unprotected, and desiring to strengthen his position in the country and guard his newly acquired regality, he abandoned MacMurrough's Castle, and laid the foundations of the Castle of Old Ross, about 3½ miles east of the river Barrow, the site

(*k*) Ros-Mic-Trium, locally pronounced Ros Mac-Cruim, is not Old Ross as some think, but New Ross. New Ross was built within the ancient fortifications of Ros-Mac-Cruim by the daughter of Strongbow and grand-daughter of Dermot MacMurrough. (*Annals Four Masters*, vol. i, p. 731.) In O'Reilly's *Irish Dictionary*, by O'Donovan, the word *Ros*, marked with an acute accent, means a grove or wood, and without the accent it means a plain; thus, *Rós*, a grove or wood; *Ros*, a plain.

(*l*) Marked on Ordnance Survey Map "Site of MacMurrough's Castle," about one mile and a half north of New Ross and a mile N.E. of Mountgarrett Castle.

of which is still pointed out. (*m*) The Castle of Old Ross, however, did not long flourish as a place of great importance. (*n*) It was soon found to be a badly selected site, and the town, metaphorically speaking, was moved to the banks of the Barrow, where another castle was built, and the town of New Ross, owing to its commercial advantages, soon began to flourish as a port and fortified town. It would appear to me as most probable, that Strongbow and Eva, his wife, resided at MacMurrough's Castle of "De Insula," or The Isle, (*o*) and that Isabella, their only child, was born in it. How easily we can picture to our minds the infant daughter of the great Earl and the lovely Eva MacMurrough spending the days of her happy childhood in the castle of the last of the Irish Kings of Leinster, playing, perhaps, along the banks of the Barrow, which flowed under the castle walls, or by

The stubborn Newre, whose waters grey
By fair Kilkenny and Ross-ponte board,

the castle of De Insula being situated near the confluence of Spenser's "Stubborn Nore" and "goodlie Barrow," and a few miles from their junction with the "gentle Suire." It was Isabella de Clare who founded the new city of Ross, or "Nova Villa de Ros-Mac-Treoin," and in 1189, when not yet 18 years of age, she married the generous, brave

(*m*) Probably the castle was not finished at his death in 1176, and the completion of it was left to the guardians of his daughter Isabella who was but a child at the time.

(*n*) "About three miles eastward from New Rosse, on the land side, stands a large ould castle, which is quite out of repayre, called Ould Rosse, where there is also an ould ruined church, and about 50 cabbins or tatched houses, and has belonging to it about 1200 acres of land. Ould Rosse is supposed to have been built by the aforementioned Lady Rosse, before she laide the foundation of New Rosse." An inquisition, temp. Edw. I, gives the names of many English tenants of this manor, and mentions the *oak wood* there, whence it derived its name Ros-Mac-Treoin. (From a chorographic account of the southern parts of the Co. Wexford, written in 1684 by Robert Leigh, of Rosegarland.)

The Charter to Dunbrody Abbey, dated 1st April, 1233, given by Richard Marshall, Earl of Pembroke, is dated at the Castle of Ross. (Add. MS. 4787, Brit. Mus.)

Two very curious gourgoyles or water spouts were some time since dug up on the site of the Castle of Old Ross, and are now in the Museum of the Kilkenny Archæological Society.

(*o*) As Ferns Castle was demolished by fire in 1166, just previous to the Norman Invasion, and was not rebuilt until 1176, the year Strongbow died, it is, I think, presumable that Strongbow and Eva established their residence at MacMurrough's Castle on the Barrow. The river Barrow is said to have been called by the ancients Bergus, or Bargus, and by the Irish, Bearbha; but some writers consider its present name to be merely a slight alteration of Barragh, the boundary river, as it was for several centuries the boundary which divided the English Pale from the Irish clans.

and loyal William Marshall, the great Earl of Pembroke. The quaint historian, Dr. Meredith Hanmer, in his "Chronicle of Ireland," written in 1571, gives a very interesting account of the family of this Earl, from which I quote: "This William, his surname was not Marshall, as Sir John Plunkett, his collection hath laid downe, but *Maxfield*. His descent I find thus: With William the Conqueror there came into England to his ayde one Walter Maxfield, a Norman, that was his marshall. This Walter had issue William; William had issue Walter; Walter had issue John; John had issue this William Maxfield that married Isabella, the daughter of Strangbow, who was made Earle Marshall of England, Earl of Pembroke in Wales, and Prince of Leinster in Ireland in right of his wife. King Richard, called Cœur de Lyon, the first yeare of his raigne, gave the Ladye Isabell, sole daughter and heire of Richard, surnamed Strangbow, Earl of Pembroke, to William Maxfield, Lord Maxfield, and Earle Marshall of England, Anno 1189. He had five sonnes and five daughters, his sonnes all succeeding him in the Earldome of Penbroke, and office of Marshalsie; together with the Principality of Leinster, and dyed all without issue." William Marshall died on the 16th May, 1219, and was buried in the Temple Church. Hanmer says, "he ended the way of all flesh at London, Anno 1220, and lyeth buried in the temple of his Lady Isabell at Tintern in Wales." (p) She survived him a few years, and dying in 1224, was buried at Tintern. Referring to her death, the Chronicle continues: "All the sonnes of William, the great Marshall (it is not known what sin required the same), according to the prophecy of the Countesse, their mother, without issue left behind them, as shadows departed out of this world, yet all successively became Earles, even as their mother, by a propheticall spirit, foreshewed, and so the noble shield or buckler of the Marshall, dreaded to so many and so great enemies of England,

(p) Yet Holinshed writeth that William Marshall *the Younger*, deceased at London, and lyeth buried by his father in the new Temple, and Mathew Paris records the epitaph set up above his tomb in the Temple Church.

"Sum quem Saturnum sibi sensit Hibernia, Solem
Anglia, Mercurium Normannia, Gallia Martem."

Thus anciently Englished:

"I am whom Ireland Saturn light, and England Sol me calls;
Amidst the Normans, Mercury, and Mars among the Gauls."

vanished away. (q) Mathew Paris wrote the story at large." The names of these five sons and successive Lords of Leinster, Earls of Pembroke, etc., were William, Richard, Gilbert, Walter, and Anselme, the last of the Maxfields. Of the five daughters it will not be necessary here to refer. Not long after the nominal foundation of Nova Villa by Isabella, the first wooden bridge across the Barrow to Rosbercon was built by her husband, and in the Patent and Close Rolls of John and Henry III, the new city is called Ross-ponté, Ros Villa, or the Vill of Ros, Ros Villæ Novi Pontis, and King John signs a document at "*Nova Villa Pontis Wilhelmi Marscalli.*" (r) The following is perhaps the earliest letter in reference to the Port of Ross. A.D. 1215. The King commands Geoffrey de Marisco, Justiciary of Ireland, to permit shipping to come to Ross, the land of William Marshall, Earl of Pembroke, (s) provided no injury shall accrue to the King's Vill of Waterford. [Pat. 17, John, Aug. 20th.] It was at this early period that a mercantile jealousy began between the rival ports of Ross and

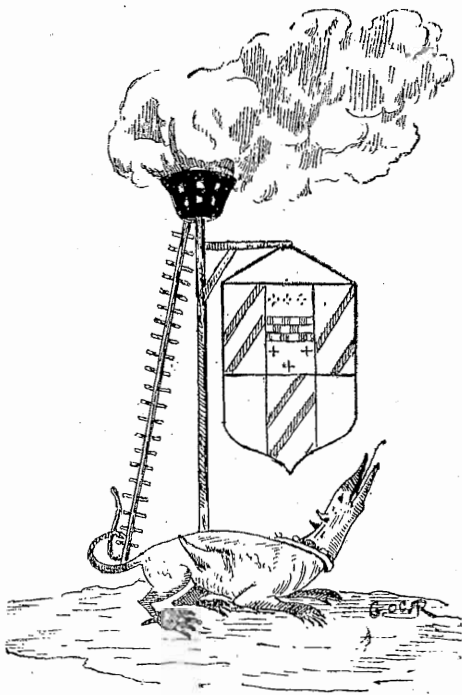
(q) Another account of the family states that in the time of Henry I, and at the beginning of the 12th century, the head of the family, Gilbert Marshall, was impeached in an action at law, and compelled to defend his claim to the great office of Earl Mareschal, whence his family subsequently derived their name. His son John Marshall, or Le Mareschall, succeeded him in office, and John's son, William, was the great hero of the family, and carried its glory to the highest point. Mr. Gilbert, author of "The Viceroy's," and other learned works, tells the strange story of the disappearance of the Marshall family. Isabel, according to this authority, died in 1220, and was buried in Tintern in Wales. She is said to have predicted the extinction of her family in the male line, which happened in 1245, when her fifth and last son, Anselm, died without a son.

(r) "This Ross is called 'Rosse Nova,' or 'Ross Pont,' by reason of their bridge. That which they call Old Ross beareth east three miles from this Ross, into the Countie of Wexford, an ancient manor of the Earles of Kildare. There is the third Rosse on the other side of the water, called Ross-Ibarcan."—(Holinshed.)

In the Presentments of Juries for Co. Wexford the following is recorded: October, 1537. "Item, ye said Jury (of ye towne of Ross) present that the *Ferry* and ye meadows of Rosse pertaineth to the Kinge, the Commons of ye said towne paying to the King 10s. yearly for ye Ferry and 5s. for ye Meadows."

This presentment would seem to show that in 1537 the old bridge erected by William Marshall, and which gave to the town the ancient name of Ross-pont, or Nova Vill Pontis Wilhelmi Marescalli, had long while disappeared.

(s) In a Patent of Edward II, 1317, Rosse is named as "Rossponte," which proves that it then had a bridge. Stanihurst, writing in 1586, says—"This towne was no more famous for these wals than for a notable woden bridge, that stretched from the towne unto the other side of the water, which must have been by reasonable survie twelve score, if not more, feet. Diverse of the poales, logs, and stakes with which the bridge was underpropt, stick to this daie in the water."



HERALDIC BEACON.
Burton Soffet, Warwickshire.



PERSIAN BEACON.

Waterford. This rivalry, we have already seen, produced charter and counter-charter in quick succession, as the bribes or influence of the rival corporations swayed the "powers" of those olden days, and it will be seen by a perusal of the charters, that as Ross threatened to bear away the palm from the Royal Municipality, Henry III forbids merchants to unload their ships at Ross, which the citizens of Waterford had shown was "frequently done to the damage and loss of his said city of Waterford." In many of these early records the Earl's Ports of "De Insula" and Ross are mentioned. Having thus briefly noticed the early records of New Ross, with the object of showing, by authentic facts, that the foundress was Isabella de Clare, and not the traditionary Rose, let us now see how far the story of the building of the walls of Ross and of the Tower of Hook will bear the test of history. As Ross gradually became a place of importance, it also became an object of attack and attempted plunder by the native Irish clans, who though subdued were not convinced of the futility of resistance. It became necessary, therefore, to strengthen the town against these repeated forays, and the walls of New Ross are said, by Stanihurst the chronicler, to have been built in order to guard against any repetition of a surprise by the clansmen. The subject is so full of interest and romance that I am tempted to give the two versions of the tale, more particularly as the authentic date of the erection of the walls of Ross directly bears upon the legend of the Tower of Hook having been built by a certain Lady Rose. The first fortifying of the town is ascribed in the well-known Norman-French ballad to quite a different cause to that given by Stanihurst. According to this most interesting poem the original entrenchment was made as early as the year 1265, having been thrown up to guard against the effect of those "deadly wars," noticed by Sir James Ware as having broken out in the preceding year between the de Burghs and Geraldines, (†) and which wrought bloodshed and troubles throughout the realm of Ireland. The entrenchments made at this time were long and deep, as stated in the ballad, the fosse was a league in length and twenty feet in depth.

(†) Ross was fortified in 1265 in consequence of the feud then existing between Maurice FitzGerakl, Baron of Offaly, and Walter de Burgo, Earl of Ulster, "whose deadly wars wrought bloodshed and trouble throughout the realm of Ireland." (Ware's Annals of Ireland, Ad. Ann. 1264.)

THE BALLAD ON THE ENTRENCHMENT OF NEW ROSSE,

Written by

FRIAR MICHAEL OF KILDARE IN 1308 ;

Called also "The Book of Rosse or Waterford." (u)

I have a whim to speak in verse,
 If you will list to what I reherse,
 For an unheeded tale I wisse,
 Not worth a clove of garlic is.
 Please you, then, to understand,
 'Tis of a Town in Ireland ;
 For its size the one most fair
 That I know of anywhere.
 But the town had cause of dread
 In the feud two barons spread ;
 Sir Maurice and Sir Walter—see
 Here their names shall written be,
 Also that fair city's name—
 Ross they then did call the same.
 'Tis the new bridge-town of Ross,
 Which no walls did then enclose ;
 It therefore feared a stranger's blows.
 Common both, and leading men
 Gathered in the Council then,
 What for safety to devise
 In shortest time and lowest price ;

'Twas that round the town be thrown
 Walls of mortar and of stone.
 For this war filled them with fear ;
 Much they dreaded broil so near.
 Candlemas, it was the day
 They began to delve in clay,
 Making out a foss, to shew
 Where the future wall should go ;
 Soon 'twas traced, and then was hired
 Workmen ; all the task desired.
 More than 100 workmen ply
 Daily 'neath the townsmen's eye.
 Yet small advance these fellows made,
 Though to labour they were paid.
 So the Council met again ;
 Such a law as they passed then !
 Such a law might not be found,
 Nor on French or English ground.
 Next day a summons read aloud,
 Gathered speedily a crowd ;
 When the law proclaimed they hear,

(u) An old manuscript copy of this ancient poem, "Rithmus facture Ville de Rosse," supposed to be in the handwriting of the author, Friar Michael Bernard, of Kildare, is preserved among the Harleian MSS. in the British Museum, No. 913. It was printed in the *Archæologia*, vol. xxii (or xxviii), and republished by Mr. Crofton Croker, with curious elucidatory remarks, and an admirable translation by L.E.L. (Mrs. MacLean) in "The Popular Songs of Ireland," page 291, London, 1839, the original appearing side by side with it. This ballad forms the basis of the late Sir Samuel Ferguson's "Rosabel of Ross," in the *Dublin University Magazine*. This curious poem was written in Norman-French probably in 1308. The manuscript consists of sixty-four leaves of vellum, 12mo size, and is a good specimen of penmanship, embellished with initial letters in colours. On the suppression or dissolution of the Monastery in which the manuscript had been preserved, it came into the possession of a George Wyse, as is evident from the following entry in the writing of Elizabeth's time, on the back of the second folio—"Iste liber pertinet ad me—Georgiu Wyse." The comparison of the autograph of George Wyse, who was Bailiff of Waterford in 1566, and Mayor of that city in 1571, which is extant in the State Paper Office, leaves no doubt as to the identity of the individual. The Wyse family, it may be observed, were distinguished for their literary taste. Stanihurst, speaking of them, remarks that, "of this name there flourished sundrie learned gentlemen. There liveth," he adds, "one Wyse in Waterford that maketh verse very well in the English." And he particularly mentions "Andrew Wyse, a toward youth and a good versifyer." The present representative of this distinguished and at one time wealthy and powerful family is Capt. Lucien Bonaparte Wyse, of the Manor of St. John's, Waterford. He and his brother, Andrew Bonaparte Wyse, M.A., are sons of the late W. C. Bonaparte Wyse, Esq., a gentleman who by his high moral worth and rare intellectual attainments sustained the fame of a long line of learned and honoured ancestors. (See an interesting sonnet from his pen, entitled "Reginald's Tower," at page 191, vol. i, of the *Society's Journal*.)

'Twas received with many a cheer.
Then a good man did advance
And explained the ordinance ;
Vintners, drapers, merchants, all
Were to labour at the wall,
From the early morning time
Till the day was in its prime.
More than a thousand men, I say,
Went to the goodly work each day.

Monday they began their labours,
Gay with banners, flutes, and tabours ;
Soon as the noon hour was come,
These good people hastened home,
With their banners proudly borne.
Then the youth advanced in turn,
And the town they made it ring
With their merry carolling ;
Singing loud and full of mirth,
Away they go to shovel earth.
And the Priests, when Mass was
chanted,

In the foss they dug and panted ;
Quicker, harder, worked each brother
Harder far than any other ;
For both old and young did feel
Great and strong with holy zeal.
Mariners came next, and they
Passed along in fair array,
With their banner borne before,
Which a painted vessel bore.
Full 600 were they then ;
But full 1100 men
Would have gathered by the wall
If they had attended all.

Tuesday came, coatmakers, tailors,
Fullers, cloth-dyers and "sellers,"
Right good hands, these jolly blades,
Were they counted at their trades.
Away they worked like those before,
Though they others numbered more,
Scarce 400 did they stand,
But they were a worthy band.

Wednesday following, down there
came

Other bands who worked the same,
Butchers, cordwainers and tanners,
Bearing each their separate banners,
Painted as might appertain
To their craft, and 'mid the train
Many a brave bachelor.
Small and great when numbered o'er,
Singing as they worked their song,
Just 300 were they strong.

Thursday came, the fishermen,
And the hucksters followed them
Who sell corn and fish : they bear

Divers banners, for they were
Full 400, and the crowd
Carrollèd and sung aloud,
And the wainwrights they came too,
A single banner went before,
Which a fish and platter bore.
But on Saturday the stir
Of blacksmiths, masons, carpenters,
Hundreds three and 50 told,
Many were they true and bold,
And they toiled with main and might,
Needful knew they 'twas and right.

Then on Sunday there came down
All the dames of that brave town ;
Know, good labourers were they,
But their numbers none may say.
On the ramparts there were thrown
By their fair hands many a stone.
Who had there a gazer been,
Many a beauty might have seen ;
Many a scarlet mantle too,
Or of green or russet hue ;
Many a fair cloak had they,
And robes dight with colours gay.
In all lands where I have been
Such fair dames working I have not
seen.

He who had to choose the rower,
Had been born in lucky hour.
Many a banner was displayed
While the work the ladies aid ;
When their gentle hands had done
Piling up rude heaps of stones,
Then they walked the foss along,
Singing sweet a cheerful song ;
And returning to the town,
All these rich dames there sat down,
Where with mirth and wine and song,
Passed the pleasant hours along.
Then they said a gate they'd make,
Called the ladies' for their sake,
And their prison there should be,
Whoso entered straightway he
Should forego his liberty.
Lucky doom, I ween, is his
Who a lady's prisoner is ;
Light the fetters are to wear
Of a lady kind and fair.
But enough of them is said,
Turn we to the foss instead.

Twenty feet that foss is deep,
And a league in length doth creep,
When the noble work is done,
Watchmen then there needeth none ;
All may sleep in peace and quiet
Without fear of evil riot.
Fifty thousand might attack
And yet turn them bootless back.

Warlike stores there are enough
 Bold assailant to rebuff.
 We have hauberks, many a one,
 Savage, garcon, haubergeon ;
 Doublets, toc, and coats of mail,
 Yew boughs good withouten fail.
 In no city have I seen
 So many good glaives, I ween.
 Crossbows hanging on the wall,
 Arrows, too, to shoot withal ;
 Every house is full of maces
 And good shields and talevaces.
 Crossbowmen, when numbered o'er,
 Are three hundred and three score ;
 And 300 archers shew
 Ready with a gallant bow ;
 And 3,000 men advance
 Armed with battle-axe and lance ;
 Above a hundred knights who wield
 Arms aye ready for the field.
 I warrant you the town's prepared
 'Gainst all enemies to guard.

Here I deem it meet to say
 No desire for war have they,
 But to keep there city free
 Blamed of no man can be.
 When the wall is carried round,
 None in Ireland will be found
 Bold enough to dare to fight.
 Let a foeman come in sight,
 If the city horn twice sound
 Every burgess will be found
 Eager in the warlike labour,
 Striving to outdo his neighbour ;
 God give them the victory ;
 Say Amen for charity.
 In no other isle is known
 Such a hospitable town ;
 Joyously the people greet
 Every stranger in the street.
 Free is he to see and buy,
 And sustain no tax thereby.
 Town and people once again
 I commend to God. Amen.

Staniburst's quaint narrative of the origin of the "walls of Rosse" is quite as curious as that of the Monk of Kyldare. He tells us that before the town was fortified, it was open to the enemy, and that on a certain day "There repaired one of the Irish to this towne on horsebacke, and espieing a peece of cloth on a merchant's stall, tooke hold thereof and bet the cloth to the lowest price he could. As the merchant and he stood dodging one with the other in cheaping the ware, the horseman considering that he was well mounted, and that the merchant and he had growne to a price, made wise as though he would have drawne to his purse to have defraide the monie. The cloth in the meanwhile being tucked up and placed before him, he gave spur to his horse, and ran away with the cloth, being not imbard from his posting pase by reason the towne was not perclosed either with ditch or wall. The townesmen being pinched at the heart that one rascal in such scornful wise should give them the champagne, not so much weieng the sclendernesse of the loss, as the shamefulness of the foyle, they put their heads together, consulting how to prevent either the sudden rushing or the post-hast flieing of any such adventurous rakehell hereafter. In which consultation a famous Dido, a chaste wydowe, a politike dame, a bountifull woman called Rose, who, representing in sinceritie of life the sweetness of that herbe whose name she bore, unfolded the devise how any such future mischaunce should be prevented, and withall opened her coffers liberally to have it furthered, two good properties in a counsaylour."

If this story related with such precision and detail is to be believed, and if the "bountifull gentlewoman" was the Rose who is more than once mentioned in the Close Rolls of Edward the Third's reign as the widow of Robert, son and heir of Sir Ralph Meyler, then it would appear that the fortifications were not erected until the 14th century. (v) The "politike dame" Rose was the widow of Robert Meyler, of Duncormuck, whose family owned a large portion of New Ross, and frequently benefitted the town. Clyn records under the year 1340 that free passage of all vessels was granted by the King to the port of Ross at the instance and by the diligence of Ralph Meyler. Rose Meyler is mentioned three times in the printed calendar of Patent and Close Rolls. The King's Escheator was directed, upon taking an oath of *Roesia*, wife of Robert Meiler, now deceased, who held lands of the King in fee, that she would not marry without license, to assign her a reasonable dowry out of the lands of her late husband. [Rot. Claus. 29 and 30, Edw. III.] The same Rolls contain an entry of the dowry assigned to her by a jury of 36 men, at Ross on 8th September, 29 Edw. III, (w) out of lands and tenements in English street in that town, in Montgarret, Clonmines, and Taghmon, in the forest near Taghmon, and in Duncormuck. The original of this curious record gives the names and services of the various tenants of these lands. Rose is again mentioned in the Rolls, for she unfortunately broke her oath, and re-married without having obtained license from the King the feudal lord of her lands. On the 12th July, 33, Edw. III, the Escheator was directed to release the third part of the manors of Duncormuck, Fynnor, and Lacan: for that Richard Duk of Waterford, who had espoused Rose, widow of Robert Meyler, without the royal license, had paid a fine to obtain pardon of the transgression. I subjoin a short extract from the pedigree of the Meyler family.

(v) It is not improbable that the walls or entrenchment which had been made about the year 1265, were strengthened or repaired at the expense of the Lady Rose in Edward III's reign.

(w) Alexander Redmond, of the Tower of Hooke, died 1st April, 1577. He married Anne, daughter of Patrick Meyler, of Duncormuck, Esq. Patrick Meyler was seised of the Manors of Ballinakerroll, Duncormuck and Taghmon, and died 8th Feb., 1572 (vel. 1579). He was probably descended from a cousin of Robert Meyler who married *Roesia*, and it will be noticed above that he held the Manors of Taghmon and Duncormuck, out of which lands Rose Meyler's dowry was assigned. I have seen the following note published as an authentic record: "Dowry assigned to *Rose MacCrume*, founder of Ross 1357!" This is verily a strange mixture of truth and fiction.

SIR RALPH MEYLER,
Custos Pacis Co. Wexford,
20, Edw. III,
1st Commissioner over the Abbey of
Dunbrody.
Radulphus Meyler, Miles, chief of his
name. 40, Edw. III.

Camden says that "Mailor or
Maylor, a renowned soldier, went out
of Pembrokeshire to the Conquest of
Ireland with Strongbow, from a place
still called Logh Meyler."

ROBERT MEYLER, =
Son and Heir.)
Held the Manor
of Duncormuck,
&c., of the King
in capite.
Dead before 29,
Edw. III.
He died in 1356,
5th March.

ROESIA,
dau. of ?
(a king's widow)
and holding one-
third as her
dowry (in 32,
Edw. III.)
Shemarried 2ndly
Richard Duk of
Waterford, before
33, Edw. III.
Pardoned and
restored.

JOHANNA =
Sister and heir of
Robert.
Custody of lands
granted to John
Meyler, 29, Edw.
III.
Granted livery
of her *father's*
lands 28th Sept.,
1387.

JOHN SWEETMAN,
Son of Sir Robert
Sweetman. Had
custody of Ralph
Meyler's lands
from 6th Ric. II.

(x)

We have now before us, from these records from the Rolls, authentic proof of Rose Meyler's identity, and of the time she lived. Therefore it is clear that if we are to credit the story that she was the first founder of the walls of New Ross, we must ascribe their erection to some part of Edward III's reign; but it has been seen that Friar Michael of Kyldare dates the first fortifications from about the year

(x) It is more than probable that Rose was the daughter of one of the Anglo-Norman settlers in the south of the County Wexford. The Manor of Duncormuck, held by her husband, Robert Meyler, is in the Barony of Bargy, near Bannow and Ballyteigue Bays, and in the very heart of the Strongbowian colony. The descendants of the first invaders were very numerous in the three southern or English baronies, viz., Shelburne, Bargy and Forth, and they invariably intermarried. Anglo-Norman names occur almost exclusively in these baronies, such as Sutton, Devereux, Harpur, Hore, Keating, Browne, Redmond, FitzHenry, Meyler, Sinnott, Cullen, Rossettor, Esmonde, Fitz-Nichol, Whitley, Stafford, French, Wadding, Lamport, Furlong, Cheevers, Haig, &c., and it seems to me extremely likely that she was a member of one of these families. I find Sir Walter Redmond of The Hall married Elizabeth, daughter of Sir Robert Sutton, of Ballykeerogue, and died in 1350, leaving *daughters* and three sons. The daughters names are not mentioned unfortunately. Ballykeerogue Castle is near New Ross, and the Meylers also owned property near New Ross. If Rose Meyler was one of the daughters of Sir Walter Redmond, feudal lord of the Hall and the Hook, the fact might account for the legend of her building the Tower, which stood on her father's lands; but this is a mere surmise, and as such I offer it for the consideration of my readers. The sons of Sir Walter Redmond were Robert, who died issueless, William, his heir, and Richard. William married and had issue three sons; and if my surmise that Rose may have been a daughter of Sir Walter Redmond be correct, these sons of William were her nephews, and perhaps those referred to by Holinshed in his version of the building of the Tower of Hook. I do not agree with Mr. Egan that Rose was the daughter of a FitzGerald of Croom. Croom or Crom was a castle of the Geraldines in Limerick. I have already fully explained the origin of the name Rose MacCrume.

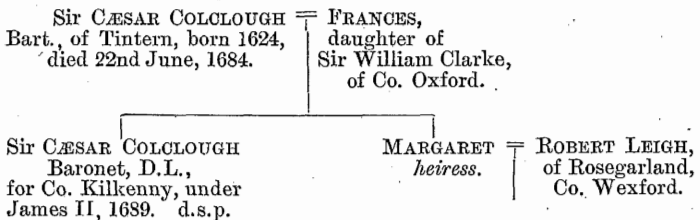
1265, or between that year and 1268, and I am inclined to think that is the more probable date. We may regard it as the true explanation of the subject that Lady Rose Meyler expended a considerable sum of money in strengthening and adding to the defences, which in her lifetime were nearly 100 years old. The chronicler Holinshed says that she had three sons or *nephews*. The extract from the pedigree above is sufficient evidence that she had no issue by her first husband, Robert Meyler, as his sister Johanna succeeded him as his heir, and had livery of her father's estate in 1387. She may have had sons by her second husband, Richard Duk of Waterford, or nephews, as suggested in the note referring to Sir Walter Redmond, but unfortunately her own maiden name has not been recorded, nor who her father was, consequently it is not possible to identify her brothers and sisters, which is to be regretted, as further facts about her own family might be valuable in connection with the traditionary tale of the shipwreck. The foregoing brief sketch of the early history of Old and New Ross is necessary to elucidate my subject, bearing, as it does, on the records of the Tower of Hook. I have already proved beyond controversy, by the evidence of the mandate to John FitzGeoffrey, the Justiciary of Ireland, that the Tower was built before 1245. Therefore, the tradition that "*Rosia erected it to serve as a beacon to her sons, who were at sea, and one of whom was shipwrecked at that Point*," must be laid aside as groundless as far as Rose Meyler is concerned, as the Tower had been erected by the Custodian and Chaplains, *to serve as a beacon for ships*, at least 100 years before her time. I have now placed before my readers some of the *pros* and *cons* suggested by tradition as to the origin of the Tower of Hook, and have "laid the ghost," as it were of Rose MacCrume; but before I bid adieu to the realms of fiction I must record here another legend regarding the establishing of a beacon light at Hook, which I feel sure is not so familiar to the literary world as those I have now discussed.

No. 5. To the Lady Redmond of Tower Hooke. In that beautiful work, "Ireland, its Scenery, Character, &c.," by Mr. and Mrs. S. C. Hall, a very entertaining chapter on the county of Wexford is given, and in the account of Tintern Abbey, in the Barony of Shelbourne, the following passage occurs: "After the dissolution, the buildings and appurtenances were granted by Queen Elizabeth to Sir

Anthony Colclough, captain of the band of gentlemen pensioners, to hold in capite, at the annual rent of twenty-six shillings and four pence Irish money. In this family it still remains; part of the ancient structure having been converted into a modern dwelling house." A foot note is then appended thus: "The Colcloughs are one of the families that are under the curse of 'fire and water,' said to be common to a few in England as well as in Ireland, who hold estates once owned by the Church. The neighbouring peasantry have a legend ascribing an evil influence of this sort, partly to this cause and partly to a tradition that Sir Anthony murdered all the friars he found in the house on taking possession, but chiefly to the fact of an ancient rath, one of those said to have been frequented by the fairies, having been levelled by Sir Cæsar Colclough. Of this latter gentleman they relate the following tale: 'He was engaged to the lovely heiress of *Redmond of the Tower of Hooke*, and going over to England on a mission that shall be described, the lady promised to *burn a light* in her chamber to guide him on his return home. Having boasted much of the exploits of the Wexford hurlers to King William, with whom he was intimate, that monarch challenged him to bring over twenty-one men of the county to play a match with the famous hurlers of Cornwall. Sir Cæsar held a grand game at Tintern Abbey, and selecting the best players, took them over to the English Court. The King and Queen and a large assemblage of the nobility witnessed the match. Out of compliment to William the Irish were provided with yellow sashes or handkerchiefs for their waists, from which circumstance Wexford men are still often called 'yellow bellies.' The Irish were, of course, victors. Colclough, returning in triumph, steered for the Tower of Hooke. Here the outraged fairies interposed; they lulled the lady to sleep with their music, and extinguished her constant lamp; her lover was wrecked, and his dead body cast on shore. The disconsolate young heiress, to save the lives of future mariners, *converted her father's tower into a lighthouse*, which it remains to the present day." (y)

(y) See Hall's "Ireland," vol. ii, p. 151. It is quite probable that Sir Cæsar Colclough was engaged to be married to a lady of the Redmond family. I am not aware, however, whether there is any truth in the statement that he was drowned. The following extract from a pedigree of the Colcloughs of Tintern shows that he died unmarried.

It will be at once perceived that this pretty legend of the Lady Redmond of Tower Hooke, in like manner as that of Rose of Ross, introduces a *shipwreck* and loss of life off the dangerous point of land; and in both these interesting traditions the building of the Tower is ascribed as the result of a shipwreck, and the placing of a beacon light upon it as a protection against future disasters by sea. On this topic I shall have something to say when I come to more tangible arguments. Suffice it now, before bidding adieu to these romantic and entertaining tales, to note that all of them are Anglo-Norman, with the exception of that referring to the Danes, and point to the Tower being a Norman structure, and that three of the five I have noticed accord to an Anglo-Norman lady the distinction of having been its foundress, viz. :—1. A sister of Strongbow. 2. The Lady Rose of Ross. 3. The Lady Redmond of Tower Hooke; and further that two of these traditionary accounts attribute the founding of the Beacon Tower to the family of Redmond, who no doubt had a very close connection with it, if not the actual builders. (z)



With him the title became extinct.
 Said to have been drowned off the
 Tower of Hooke.

(z) The accompanying etchings of various forms of Beacons, I have taken from an interesting article in "The Boy's Own Paper." A description of their origin and uses will appear in ensuing number of the Journal, as well as an account of the famous Pharos of Corunna.

[TO BE CONTINUED.]

Notes and Queries.

Early Printing in Waterford, Kilkenny, &c.—The following particulars as to early printing in Waterford and the South-Eastern Counties of Ireland, are, for the most part, extracted from Dr. R. R. Madden's now scarce "History of Irish Periodical Literature," a valuable and interesting, though rather discursive and unsystematic work, published in 1867, of which only two volumes appeared, although a third one was announced by its industrious compiler, to whom our Irish biographical and historical literature is so largely and abidingly indebted. To the items drawn from Dr. Madden's work the present writer has appended the titles of such more recently printed Waterford, Kilkenny, etc., books as have come under his notice, mainly in second-hand book catalogues, feeling assured that other and better qualified contributors to the Journal will soon make this list a complete one. To do this no very great effort is needed, seeing that Irish printing has been at all times mostly confined to Dublin.

At present Belfast is the only Irish town that can boast of a separately published list of its early printed books. A list of early printed Cork books, etc., appeared in the first volume of the Cork H. & A. Journal, but it still remains incomplete. Waterford's efforts in this form are naturally less numerous than those of Belfast and Cork; yet a full record of early Waterford, etc., printed books, papers, and periodicals, however restricted as to its items, will be found by no means devoid of interest and value, or lacking in credit to this particular quarter of Ireland.

It was not till 1551 (Dr. Madden states) that printing found its way into Ireland, seventy-seven years after Caxton had printed the first book at Westminster in 1474—the first Irish printed book

being "The Book of Common Prayer," which was printed at Dublin in the above-named year, 1551. (a) From this year, however, down to 1700 there were, it seems, but few books published in Ireland, and these merely reprints of London books. It is interesting to find that Waterford speedily followed the example of Dublin in becoming one of the early homes of typography in Ireland, *two* at least, if not three works having been printed there in 1555, copies of which were and doubtless are still preserved in the famous Bodleian Library at Oxford. The first of these books was entitled, "The Acquittal or Purgatory of the Most Catholyke Christen Prince Edward VI., Kinge of Englande, Fraunce, Irelande, &c., and of the Church of Englande, Reformed and Governed under Hym, against all such as Blasphemously and Traitorously Infame Hym and the said Church of Heresy and Sedition." This production was printed in black letter, with the quotations in italics, and the following colophon in Roman characters on the last leaf, "Emprinted at Waterford, the 7th day of Novembre, 1555." Its author was John Olde, an exile for the Protestant religion under Queen Mary.

The second Waterford book was entitled, "An Epistle by John Scory, the late Bishop of Winchester, unto all the Faythful that be in pryson in Englande, or in any other Trouble for Godde's Truth."

Archdeacon Cotton (whose *Typographical Gazetteer* is still a work of authority), would appear to have doubted that these two books were really printed at Waterford, though beyond question executed at the same time and place; yet according to him there was another work besides printed at this early period in Waterford, viz.:—Archbishop Cranmer's "Confutation of unwritten Verities, 8vo, Waterford, 1555."

From this latter year no further names appear of Waterford printed books, until the 17th century, when, as Archdeacon Cotton puts it, "the Pope's Legate, Rinuccini, established printing presses in Waterford and Kilkenny for the purpose of disseminating those doctrines he conceived to be useful for the interests of his master."

(a) In Power's "Handy Book about Books" that author names 1550 as the year of first printing in Ireland, that of "*The Liturgy*," by Humphrey Powell.

The earliest apparently of these Legatine publications is Patrick Darcy's "Argument delivered by the Express Order of the Irish House of Commons, in the Parliament of Ireland, 1641." Printed at Waterford by Thomas Bourke, printer to the Confederate Catholics of Ireland, 1643, and reprinted at Dublin in 1764, 8vo.

Though not the earliest tract, the earliest printed book admitted by Archdeacon Cotton to have issued from the press in Waterford, was the almanack, to whose existence Mr. Hurley recently called attention in the pages of our Journal, whose title is for sequence sake here reprinted. "A New Almanack for the year of our Lord God, 1646, being the 2nd year after Leap Yeare, and since the Creation of the World 5595. By An Menapian. Printed for the yeare 1646 in Waterford,"—in the London 1647 reprint of which is complimentarily set down that "It is observable that pyrates were the founders of Waterford." In 1644 was printed at Waterford a controversial tract, a copy of which Archdeacon Cotton states is in Trinity College, Dublin, whose curious and lengthy title is—"A Lexipharmacum, or a Sovereign Antidote against a Virulent Cordiell, composed 22nd June, 1644, by two druggists, the one an Apostate, called John Logan, a titular Doctor of Physick, the other a Doctor of Divinity of the Pretended Reformed Gospel, called Ed. Parrey, wherein the Cordiell is proved to be a Contagious Drugge of Pestilent Ingredients, and the motives inducing the Apostate into Revolt to be damnable and heretical. By Walter Enos, Dublinia, Priest and Doctor of Divinity. Waterford, Thomas Bourke, 1644." On the last page is the licence granted by Michael Hacket, Priest and Vicar-General of the Diocese of Waterford and Lismore.

In 1644 was also printed at Waterford, 4to, by Thomas Bourke, printer to the Confederate Catholics of Ireland; "The Propositions of the Roman Catholicks of Ireland, presented by the Commissioners to His Sacred Majesty in April, 1644," and "A Declaration of the Lords, Gentry and others of Leinster and Munster of their intentions towards English and Scottish Protestant Inhabitants within this Kingdom," printed likewise by Bourke. This was immediately reprinted in London as "A Declaration made by the Rebels

in Ireland against the English and Scottish Protestants," etc. In referring to this early Waterford printed document, whose original title Dr. Madden does not clearly denote, he speaks of it as being considered one of the best specimens of Irish provincial printing of the news-letter kind of publication of the first half of the 17th century, as quite equal to similar work in London, and far superior as regards printing and paper to the earliest Irish newspapers, which were the *Dublin Newsletter*, 1685, and the *Dublin Intelligence*, 1690.

In 1652 an Act of Parliament was printed at Waterford, entitled "An Act for the Settling of Ireland, Thursday, 12th August, 1652; ordered by the Parliament to be printed and published," and about this time was also printed at Waterford, by Peter de Pienne, a work whose title is given by Dr. Madden as "The Scobell Cler. Par."

To turn for a while from Waterford to Kilkenny. In this great stronghold of the Confederate Catholics was printed, quarto, in 1640, "The Declaration of Owen O'Neill, published in the Headquarters of that part of the army adhering with him, together with the Right Honourable the Supreme Councill of the Confederate Catholicks of Ireland. Their answer therewith." Printed and published by order of the said Councill.

Printed later on are the manifestoes of the Catholic Confederates of Kilkenny, which, Dr. Madden observes, deserve particular notice. One published "By the Council" assures the Roman Catholics in the English quarters that they shall not be molested, the object of the Council of the Confederate Catholics being always to protect the Catholics of the realm. This was printed at Kilkenny in 1646, size 4to, twelve inches by eight. The second manifesto, likewise printed there in 1648, size small folio, sixteen inches by twelve, is headed "By the Supreme Council of the Confederate Catholics of Ireland," but in reality promulgated by that portion of them who supported Ormonde.

The most famous of early printed Kilkenny books is the "Hibernia Dominicana," by the Right Rev. Thomas Bourke, published in 1762 and 1772 with the disguised imprint, "Colonia Agrippina," a work Archdeacon Cotton speaks of as "certainly

executed in a way to do credit to Kilkenny." Its full title is as follows :—" Hibernia Dominicana, Per P. Thomam De Burgo, Praelibati ordinis alumnum S. Theologiae Magistrum, at Protonotariam Apostolicum, nec non Historiographum Hiberniae Dominicanae, E— O— (*id est*, Episcopum Ossoriensem) Coloniae Agrippinae, Ex Typographiae Metternichanae sub signo Gryphi, Anno 1762, Cum Permissu Superiorum, Et Privilegio Sacrae Caesarcae Magistates." The Hibernia Dominicana was in reality printed at Kilkenny, Dr. Madden declares, in the printing office of Edmond Finn, printer and proprietor of the *Leinster Express*, under the immediate inspection of its author, Dr. Burke. In 1772 he published a supplement entitled, "Supplementum Hiberniae Dominicanae, varia verorum generum complectens additamenta, juxta memorati operis seriem disposita per eundem auctorem, P. Thomam de Burgo, O.P. (Ep—sc—p—m Oss—r—n—s—m, A.D. 1772.)"

There was a tradition in Kilkenny that this work was printed with the same fount of type used by the Confederate Catholics for their State printing ; and it would seem as if this same printing press was also put to another and very different purpose, viz.—printing that famous Act of Parliament in 1652, known as the "Act of Settlement." It is supposed to be that referred to in the following Orders extracted from the Books of the Council for the Affairs of Ireland in the Record Office, Dublin Castle, by the late Mr. J. P. Prendergast, author of the "Cromwellian Settlement of Ireland" :—"Ordered, that the Commissioners of Revenue at Waterford do forthwith secure the printing press belonging to the Commonwealth in that city, locking up the room wherein it is, so that nothing appertaining thereto may be embezzled and disposed of until further orders. And the said Commissioners are also to forbear of paying Peter de Peine any salary as printer from this time. Dated at Kilkenny, Sep. 30th, 1652. Orders of the Commissioners of the Parliament, Dublin Castle. It was likewise ordered "That Colonel Lawrence do cause as many copies of the Act of Settlement of Ireland that are already printed at Waterford to be forthwith sent to us, and the Commissioners of Revenue at Waterford are hereby ordered to value the same, and to cause

satisfaction to be given to the printer out of the receipts of excise there. And for so doing this shall be their warrant. Dated at Kilkenny, this 15th October, 1652." With this end my gleanings from Dr. Madden.

The following imperfect list contains the titles, etc., of such subsequently published Waterford, etc., printed books and pamphlets as have come under my observation from time to time :—

Thos. Covey's Scheme for Building a Bridge over the River Suir at the City of Waterford. 8vo, *Waterford*, 1770.

The Great Charter of the Liberties of the City of Waterford, with Notes, List of the Mayors, Bailiffs and Sheriffs of the City, from 1377 to 1806. 8vo, *Kilkenny*, 1806.

Fugitive Pieces. Anon. *Waterford*, 1810.

Original Poems, by Samuel Fennell, of Clonmell. 12mo, *Dublin and Clonmell*, 1811.

Poetic Trifles, by Ann of Swansea, 12mo, *Waterford*, 1811. [Written by Ann Curtis, sister of the celebrated actress, Mrs. Siddons.]

Original Irish Poems, in Roman character, with Preface, by the Editor, W. Meagher. 8vo, *Carrick-on-Suir*, 1816.

Curroughmore, the Seat of the Marquis of Waterford, and other Poems, by Sam Morrison. 12mo, *Waterford*, 1825.

Address to the Catholics of Ireland by an Irishman. *Waterford*, 1827.

Report of Committee to equalise Grand Jury Rates, *Waterford*, 1834.

A Diary of Two Years and Two Days in Wexford, by A. T. L. 8vo, *Wexford*, 1834.

Nenagh Minstrelsy, a Volume of Original Poems, Songs and Translations, by John O'Shea. 8vo, *Nenagh*, 1839. (Possibly by the lately deceased father of Mr. John Augustus O'Shea, of London.)

Gerald Fitzgerald. A Tale of the Sixteenth Century, in Five Cantos, by D. G. 8vo, *Waterford*, 1845.

Facts from the Fisheries, contained in four Quarterly Reports from the Ring District, Co. Waterford. 48 pp., *Waterford*, 1848.

Antiquities and Scenery of the County of Kilkenny, by J. G. Robertson. *Kilkenny*, 1851.

The Cause of God and Truth, by Dr. John Gill. *Waterford*, 1853.

Our Trip to the Comeraghs, a Matter of Fact Poem. 8 pp., 12mo, *Waterford*, 1859.

The History and Position of the Sea Fisheries of Ireland and how they may be made to afford increased food and employment. 8vo, *Waterford*, 1868. By Mr. J. A. Blake, ex-M.P.

Notes and Pedigrees relating to the Family of Poher, Poer, or Power, including the Witchcraft Trial and the Ghost Story. *Clonmel*, N.D.

The Land Question, a Refutation of Current Views of the Day in Relation to Land Tenure in Ireland, by Mulhallen Marum. *Kilkenny*, 1876.

Kilkenny, the Ancient City of Ossory, the Seat of its Kings, the See of its Bishops, and the Site of its Cathedral. By John Hogan. 8vo, *Kilkenny*, 1884.

History and Antiquities of Kilkenny County and City, compiled from Inquisitions, Deeds, Wills, &c. Vol. I. Large 8vo. By Rev. W. Healy, P.P. *Kilkenny*, 1893.

J. COLEMAN, M.R.S.A.I.

[TO BE CONTINUED.]

Literary and Archæological Miscellanea.—Most of the Irish books issued during the past quarter have reference to '98, included amongst which are Judge O'Connor Morris's "Ireland in 1798—1898" (London: Innes); "The Irish Rebellion of 1798," by F. W. Palliser (London: Simpkin); a popular "Life of Wolfe Tone," by Miss Milligan, Belfast; "Echoes of '98," by the Cork Poet, John Fitzgerald (Cork: Guy & Co); "Three Centuries of Irish History," by John Ferguson (Glasgow: Cameron & Co.); and new editions of A. M. Sullivan's "Story of Ireland" (Dublin: Gill); Hay's "Rebellion of '98" (Duffy); and Morrison Davidson's "Book of Erin" (London: Reeves). In Irish biography figure two works only, "The Life of Dr. William Stokes, of Dublin," by his son

(London: Fisher Unwin)) and that of "W. G. Wills, Dramatist and Painter," by his brother, Freeman Wills (London: Longmans). "Cycle and Camp," by T. H. Holding (London: Ward & Lock), and Mr. W. Harkin's "Scenery and Antiquities of North-west Donegal" (Derry: Irvine), form the sole additions to Irish topography. In "The Register of Wills and Inventories of the Diocese of Dublin in the Time of Archbishops Tregury and Walton, 1457—1483, from the original MS. in Trinity College, Dublin," edited by H. F. Berry, M.A., which forms the latest extra volume issued by the Royal Society of Antiquaries, Ireland, and published simultaneously with its Jubilee celebration, we have the only archaeological work of note printed during the past quarter; whilst amongst those works of a miscellaneous character are "The Minstrelsy of Ireland, 200 Irish Songs adapted to their Traditional Airs, with Historical Notes," by Alfred Moffat (London: Augener & Co.); "The History and Album of the Irish Race Convention of 1896," by Rev. D. McCrea (Dublin: Sealy); "Forgotten Truths," a selection by T. D. Pillans, from Edmund Burke's Speeches and Writings; and part I of Mr. E. R. McDix's "Catalogue of Early Dublin-printed Books, 1601—1700" (Dublin: O'Donoghue). In the Magazines of the last quarter there is nothing special to note. All are up to the usual average, whilst in the special number of the *Ulster Journal*, on "The Ancient Friary of Bun-na-Margie, Co. Antrim; its History and Ruins," we have to thank that indefatigable antiquary, Mr. F. J. Bigger, Belfast, for one of the most interesting and valuable monographs of its kind published during the past decade. In the death, on the 20th of May last, aged 68, of Sir John Gilbert, Irish historical research has sustained an irreparable loss. Valuable and unique though his works on Irish history are, their issue in very limited numbers and at high prices have caused them and their author to be practically unknown to the Irish people at large; but apart from this, he has left neither rival nor successor in life-long and fruitful devotion to the cause of Irish history. He is succeeded as Librarian to the Royal Irish Academy by Dr. W. Frazer, who is a prominent antiquary, more especially in regard to prehistoric and pagan-Irish remains.

The Rev. Mr. Redmond, P.P., of Ferns, in Ireland, when studying in France, spent a summer in Bas Poictou ; Napoleon was there at the same time, and both slept in the same apartment. The Corsican was continually making machinery, which he would try on a water-course. One day the party went shooting—Napoleon of the number. He was not very active ; and, in leaping over a deep brook, fell in. He was almost drowned, when Mr. Redmond presented the end of his fowling-piece to him (having first discharged it), and thus rescued from an ignoble death the man who afterwards ruled half the world.—*Dublin Penny Journal*, vol. I., page 128.



JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

Fourth Quarter—OCTOBER to DECEMBER.

Waterford & South East of Ireland
ARCHÆOLOGICAL SOCIETY.

PRESIDENT:

MOST REVEREND R. A. SHEEHAN, D.D., F.R.S.A.

VICE-PRESIDENTS:

HON. DUDLEY F. FORTESCUE, J.P., D.L., M.A.

LORD ROBERTS, V.C.

JOHN N. WHITE, J.P., M.R.I.A.

R. J. USSHER, J.P.

(For Co. Waterford)—C. PERCEVAL BOLTON, J.P.

(For Co. Tipperary)—COUNT E. DE LA POER.

(For Co. Kilkenny)—M. J. HURLEY, F.R.S.A.

COMMITTEE:

DR. J. B. NORRIS CANE.

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

PATRICK HIGGINS

E. WALSHE KELLY.

MAJOR O. WHEELER CUFFE.

REV. W. BURKE.

REV. W. W. FLEMYNG.

CAPT. L. BONAPARTE WYSE.

J. R. B. JENNINGS.

HON. EDITOR:

Rev. DANIEL O'CONNELL, B.D., F.R.S.A.I., Waterford,

HON. SECRETARY:

W. LAMBERT BURKE, National Bank, Waterford.

HON. TREASURER:

T. H. BRETT, Munster and Leinster Bank, Waterford.

MEMBERS OF THE SOCIETY.

*Allingham, Jno., Jnr., Tramore

*Appleton, Henry, Dublin

*Barrett-Hamilton, G. E. H., B.A., M.R.I.A., Kildare-street Club, Dublin

*Barron, Rev. M., C.C., St. John's Presbytery, Waterford

*Barry, Rev. J., O.P., Dominican Church, Waterford

*Barry, Rev. R. E., P.P., Rathcormack, Fermoy, Co. Cork

*Beary, Michael, Borough Surveyor, Dungarvan

*Bilton, Joseph, Henrietta Street, Waterford

*Board of Works, The Secretary, Dublin

*Blake, Mrs. A., Temple Hill, Blackrock, 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

iv. MEMBERS OF THE SOCIETY—Continued.

- *Brown, Rev. R. L., O.S.F., Franciscan Convent, Liberty Street, Cork
- *Buckley, James, 154, Portsdown Road, London, W.
- *Buckley, M. J. C., Montmorenci, Youghal.
- *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
- *Callanan, Rev. M., C.C., Portlaw
- *Cane, J. B. Norris, M.D., Mullinavatt
- *Carrigan, Rev. W., C.C., Durrow, 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
- *Cooney, Very Rev. J. B., O.S.F., Clonmel
- *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., Ballybrado, Cahir
- *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, Canning Town, 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
- *French, Rev. J. M., M.R.I.A., Clonegal, Co. Carlow
- *FitzGerald, Lord Walter, Kilkea Castle, Mageny
- FitzMaurice, Rev. E. B., O.S.F., Franciscan Convent, Drogheda
- *Flavin, Rev., C. J., P.P., Clonmel
- *Fleming, 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
- *Hancock, Gustavus Frederick, Public Record Office, Chancery Lane, London, W.C.
- *Harvey, Edmund, Grange, Waterford
- *Harvey, T. Newenham, Cove Lodge, Waterford
- *Hassett, Rev. E., C.C., Carrickbeg

- Harty, John, William Street, Waterford
- *Hearne, James, Catherine Street, do.
- *Hearne, John, Beresford Street, do.
- *Hearne, John, jun., do. do.
- Healy, —, Lismore
- *Healy, Rev. W., P.P., F.R.S.A., Johnstown, Co. Kilkenny
- *Hickey, Rev. Professor, St. Patrick's College, Maynooth
- *Hickey, Bro. P. I., Waterpark, Waterford
- *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
- *Hutton, Lucius O., Wyckham, Dundrum, Co. Dublin
- *Jennings, J. R. B., C.I., R.I.C., Elysium, Waterford
- *Jones, R. Hesketh, Dunrobin, Eastbourne.
- *Keane, H. D., 45, Manor-street, Waterford
- *Kelly, E. Walshe, Beresford Street, Waterford
- *Kelly, Gerald H., Gladstone Street, 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
- *McCoy, A. S., Bellavista, Waterford
- *McDonnell, Rev. T., P.P., Gladstone Street, Clonmel
- 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
- *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., 81, Quay, 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., C.C., Ballyneale, Carrick-on-Suir
- *O'Shee, N. P., J.P., D.L., Gardenmorris, Kill, Co. Waterford
- Otway, James, C.E., John's Hill, Waterford
- *Poole, A. H., The Mall, Waterford
- *Pope, P. 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., F.R.S.A., St. John's College, Waterford
- *Power, Rev. T., C.C., Convent Hill, Waterford
- *Power, William, 15, Peter Street, do.
- Power, T. F., 168, South Orange Avenue, Newark, S.I., U.S.A.
- *Redmond, C. P., O'Connell Street, Waterford
- *Redmond, Gabriel O'C., M.D., M.R.S.A., Cappoquin.
- *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
- *Skeffington, T. B., LL.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., George's Street, Waterford.
- *Walsh, Rev. M. F., C.C., Trinity Without, Waterford
- *Walsh, Rev. T., P.P., Knockanore, Tallow
- *White, J. N., M.R.I.A., J.P., Rocklands, Waterford
- *White, Lt.-Colonel J. Grove, J.P., Kilbyrne, Doneraile
- *White, Dr. T. J., Broad Street, Waterford
- *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 Friary, Waterford
- *Wyse, A. N. Bonaparte, M.A., Belmont, Ballymena
- *Wyse, Capt. L. Bonaparte, Manor of St. John's, Waterford
- *Waters, Dr. G. A., M.D., R.N., Tramore
- *Waters, Doctor E. W., 6, Lady Lane, Waterford

LIFE MEMBER

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

HONORARY MEMBERS.

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

Hogan, Rev. Edmund, S.J., F.R.U.I., LL.D., University College, Dublin

Each Member to whose name an asterisk is *not* prefixed in the foregoing list will please note that his subscription for 1897 is over due.

Annual Subscription 10/-, payable in advance.

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, Hon. Editor, 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.

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

BY REV. P. POWER.

BARONY OF DECIES WITHIN DRUM.

As the cradle of Christianity within the Decies territory this Barony possesses a peculiar interest for the student of Celtic ecclesiastical history. A halo of ancient glory still lingers round Ardmore, and the memory of Cronin Mochua still sanctifies the scene of his labours and martyrdom. Those hills that stretch away to the north so bare and brown, saw many a pious cavalcade from Declan's city returning to Cashel or Lismore, and that ever-changing sea to the south has carried many a pilgrim coracle from Britain—mayhap from the shores of Gaul itself. Across the mountain range which bounds the Barony to the north ran the ancient highway from Cashel to Ardmore. During the past summer the present writer was successful in tracing this roadway for a distance of eight or nine miles—from near Crogh, on the northern side of the Knockmealdown Mountains, right over the summit of the hills, to within less than a mile of Lismore. The Barony of Decies Within Drum lies, as its name indicates, entirely within the region bounded by the Drum range on the north and the sea on the south. Dungarvan Bay hems it in on the east and the Blackwater river on the west. A peculiarity of most parishes of the Barony under notice is the manner in which they are divided into disjointed portions—thus Kinsalebeg is broken up into two distinct and separate parts; Lisginan is similarly dismembered, while Ardmore, Ballymacart and Clashmore are divided each into three non-contiguous parts. The ruined churches are

altogether seven in number, corresponding to the seven parishes. There are indeed scant remains of an eighth church, viz.:—Kilcolman—an early Celtic church—but as the writer contemplates a separate series of papers on our ancient Celtic churches, the description of Kilcolman is reserved for the present. Ardmore is, of course, far the most important and interesting of the seven ruined churches. This, however, has been already described (*a*) in another form. The number of churches to be here taken note of is therefore cut down to six.

GRANGE, DEAN'S GRANGE OR LISGINAN.—The last of the three names here given as it has a prehistoric appearance so also probably had a prehistoric origin; the other names date from post-invasion times, when the church had become the endowment of the Dean of Lismore. In the 16th century Visitations the church is uniformly called Lisginan. Situated as it is close to the high road from Dungarvan to Youghal, the comparatively insignificant ruin of Grange is, of course, well known. It consists of portions of the north and south side walls with part of the east gable of an early English church. The moiety of gable surviving is about 15 feet in height by 8 feet in length, and is bounded on the south by the side wall, and at the other end by the jamb of the east window, which was apparently long, narrow and pointed (Early English). Two feet or so from the ruined window jamb there is in the gable a rude square-headed cupboard or piscina, 2ft. 6in. high by 2ft. wide. In the disjointed fragment of north side wall (12ft. long by 8ft. high and 3ft. 8in. wide) there is no trace of door or window. The piece of ruinous south wall is 18ft. long by 9ft. high, and contains one much disfigured window which agrees in character with the dismantled east window. The latter, by the way, extends up the whole present height of its gable, the turn of its arch being only a foot or so below the apex of the gable. It is only with difficulty that the foundations of the church can be traced; they show the total internal length to have been about 60ft. and the width 19ft. 4in. There does not appear to have been a division into nave and chancel, at any rate no remains of the arch

(*a*) JOURNAL, vol. iv, p. 147.

are now discernible. The masonry throughout is solid—of slate stone well bonded. Considerable violence must have been done to the edifice to reduce it to its present condition of unpicturesque decay. Angle stones and window dressings have all disappeared. Two massive mullions, moulded for leads, and a piece of chamfered freestone window-sill however survive. These will be found serving the purpose of headstones in the adjoining cemetery.

The cemetery has no monument or inscription worthy of notice except (1) a stunted ogham inscribed pillar stone, and (2) two diminutive headstones (sandstone) curiously inscribed with a series of peculiar geometric figures. The pillar stone, which will be found close to the western fence, is a piece of hard slate, bearing an inscription of five letters. It is described in Brash. (b) The series of characters or patterns on the two small headstones is puzzling. There are three similarly inscribed monuments in AGLISH graveyard, in this same barony. A distinguished philologist seems inclined to hold that the figures on these latter are some form of oriental characters. The present writer, however, is presumptuous enough to contend that they are nothing more than the result of rude attempts at ornamentation—the handiwork of some local last century stonecutter. An old road which abuts on the main road, a few perches further on, separates the graveyard and church ruin of Grange from a field in which there was formerly a holy well at which stations were made on August 15th. The day was known popularly and locally as *lá Muire na Ğrámpe*. Old men still living remember both “pattern” and well.

The Royal Visitation of 1588 (c) returns Lisginan as vacant and sequestrated, while the Visitation immediately preceding (d) returns Richard Browne as incumbent.

BALLYMACART.—It is hardly necessary to say that the name is not of ecclesiastical origin. In Irish it is *baile mic Art*, *i.e.*, the town of Art's son. Who Art was whose name is thus perpetuated is probably a question now for ever unanswerable. An extraordinary (and to the writer, at any rate—inexplicable) peculiarity of this

(b) “Ogham Inscribed Monuments of the Gaedhill,” p. 258.

(c) MS., T.C.D., E. 3, 14, folio 60.

(d) *Ibid.*, folio 92a.

church is its position—just without the boundary of its parish ! On the authority of the Ordnance Map the church stands on the townland of Ballintlea South, and within the parish of Ringogoona ! The remains here surviving are both poor and uninteresting. They consist of portions of the side walls of a plain choirless church. The walls in question stand about 6 feet above the present level of the ground, and measure 36 inches in thickness. There are two doorways and a single window—all, unfortunately much disfigured. The window splays internally to 4ft. 4in. With the exception of a single covering flag in the south-east corner of the ancient church, there appears to be no tombstone or other monument of interest or antiquity. The stone alluded to is inscribed:—

Here lyeth ye Body of Maj^r
Michael Rowe who Depart^{ed}
This life 12th March, 1733.

The Visitation above quoted for Lisginan does not give us much light on the condition of Ballymacart church in 1588; it returns Ballymacart as portion of the vicarage of Ardmore. (e) The preceding Visitation is slightly more explicit; it gives “Ballymacart et Ballybred. vicc.” as vacant, waste and the last incumbent unknown to the Visitors. (f)

RINGOGOONA.—The name, which in popular use is shortened to Ring, is, according to O'Donovan, (g) written in Irish Rinn ó 5-Cuana, *i.e.*, O'Cooney's headland. Though neither extensive nor in a good state of preservation, the remains of the ancient church are interesting. They consist of a graceful early pointed chancel arch, in general character closely resembling the chancel arch of Colligan, and about thirty feet of the south side wall of the nave. Mention of the arch imports that the church consisted of nave and chancel. The former is 19ft. 8in. wide, but neither its length nor the measurements of the chancel can be determined. Unfortunately the chancel arch has been somewhat disfigured by the removal of

(e) “Pcell, vicar de Ardmore.”—Visit. supra cit., fol. 60b.

(f) “Vacat. vasta ult. incubens ignoramū.”—Ibid., fol. 92a.

(g) Ordnance Correspondence, Royal Irish Academy—“Co. Waterford, p. 93.



CHANCEL ARCH, RINGOGOONA.

portion of the sandstone dressings from its south pier. The height of the arch is 11ft. and its width 6ft. 4in. A feature peculiarly interesting and almost, if not quite, unique is the chiselled mortise or rest—apparently for the rood beam. The feature is advisedly styled peculiar, for the rood beam, though general in English cathedrals and larger churches, was rarely, if ever, found in a small Irish parochial church. The writer of these pages claims to have made a careful study of some two hundred small Irish churches, chancelled and unchancelled, of all dates from the 6th century to the 17th, and in no instance, save this at Ring, has he found any definite intrinsic evidence of the use of the rood beam or screen! In the list of churches so examined is to be included every church, parochial and monastic, numbering perhaps one hundred all told, within the dioceses of Waterford and Lismore. As to eastern origin theories—whatever may be said of analogies which, of course, naturally obtain throughout the Christian Church—those who would advocate them are born a century too late! The ivy enveloped south wall is 10ft. in height by 3ft. thick. In it, close to its junction with the middle gable, is one window, square-headed and splaying internally, but round-headed on the outside, and measuring within and without 4ft. 4in. by 3ft. 9in. and 2ft. 5in. by 7in. respectively. In this same south wall, some 28 feet to the west of the window just described, was a doorway. The latter is unfortunately now almost destroyed; the only part remaining is a fragment of its eastern jamb, and with this the wall terminates. A modern Protestant church encroaches on the nave of the older church at the western extremity of the latter. In the adjoining cemetery of rather small dimensions the writer discovered only one inscription of archaeological interest. This is contained on a small standing stone deeply sunk in the soil a few feet to the east of the chancel arch; it reads:—

Here Lyes the body of
ye Reu^d Father Rich^d
Halahan who died Febr^y
15th 1770 aged 90 years.

The Norman origin of the church of Ring is suggested by its dedication to St. Nicholas, the great patron of the adventurous Norman seamen. What St. Michael was to the Norsemen St.

Nicholas was to the Normans. Wherever the latter made a settlement they erected a church under the patronage of their favourite saint. St. Nicholas' Holy Well, on the brink of a rivulet a couple of hundred feet to the north of the ruin, is still regarded with veneration by the peasants and fisher folk of Ring. A "patron" used to be held here on December 6th, till it was abolished 70 years ago by Rev. Michael Purcell, then parish priest of Ring. In the Elizabethan Visitation the church of "Rynnognonaghe" is returned as "vacant, sequestrated, waste for seven years, and the last incumbent unknown."

KINSALEBEG.—The position of this church was parallel with the position of the present small Protestant church, and as usual—on the south side of the latter. Hardly any remains of the ancient church are now traceable. The graveyard is rather extensive and much used. Near the south-east angle of the present church is an interesting inscribed slab, lying flat, and somewhat buried in the soil. The centre of the slab in question is occupied by a blank shield, while round the edge of the stone runs the following inscription in small raised Roman capitals:—

- (1) SUB HOC MARMORE JACET SEPULTU^o CO
 (2) RPUS ELIZABETHÆ PUDICAE CARAE UXORIS . . . [LANCA]STER
 PRAECENT. LISMOREN.
 (3) FILIA EDUARD^o HARRIS AEQUITIS
 (4) AURATI UNIUS JUSTICIARII DNE REGIS CAPITALIS PLACII HIBERNI^a
 QUAE OBIIT 8 NOVEMBRI

Lancaster, whose wife is here commemorated, was son of the Bishop of Waterford of that name and was Praeceptor of Lismore in 1616. Patronage was evidently not stinted in the early 17th century, for we find Lancaster holding,—besides the praeceptorship of Lismore,—the praeceptorship of Waterford, the prebend of Disert, the vicarage of Mothel, the rectorial tithes of Ardmore, and a fellowship in the College of Youghal. (*h*) Sir Edward Harris, referred to in the inscription, held landed property in the neighbourhood of Ardmore and Youghal in the 16th century. According to Hayman he was one of the three whom Nathaniel Baxter,

(*h*) Cotton, "Fasti," vol. i, p. 174.

Warden of Youghal College, authorised to dispose of the College revenues contrary to the spirit, if not the terms, of the trust. (*i*) The 1588 Visitation (*j*) returns Nicholas O'Cullen (O'Cullye), a layman, as in possession, by proxy, of the vicarage of Kynsalle. In a list of vicars, rectors, etc., cited on various grounds before the Visitors, occurs the name of the aforesaid Nicholas O'Cullen. (*k*) O'Cullen would seem to have emerged with credit and (to himself, at any rate,) satisfaction from the ordeal, for in the later Visitation (preceding in MS.) (*l*) "Dns Nichus O'Cullen studiosus," is returned as vicar.

CLASHMORE.—As in the case of Kinsalebeg, almost all trace of the ancient church of Clashmore (*i.e.*, the great ravine or trench) has disappeared. The church stood, like Kinsalebeg, a few feet to the south of the present Protestant church, and parallel with the site of the latter. A few pieces (five in all) of broken window tracery are doing service as headstones in the large cemetery. These, no doubt, belonged to the older church; they go to prove that the latter, as regards its windows at least, was of the decorated or perpendicular period (1272—1547). In all likelihood the present church and graveyard occupy portion of the site of the ancient and famous abbey founded in the beginning of the 7th or end of the 6th century by St. Cronin, surnamed Mochudha (pr. Mochua). St. Mochudha, as he is popularly called, was murdered by the pirates who ravaged Clashmore in 631. (*m*) One of the successors of St. Cronin at Clashmore was Mochommoc, who is honoured in the Irish Martyrologies under June 17th. (*n*) The total destruction of all the early ecclesiastical buildings of Clashmore—and the same is true of the monuments and churches of Lismore—may be accounted for

(*i*) "Youghal, &c.," p. 53.

(*j*) MS., T.C.D., E. 3, 14, fol. 6^b.

(*k*) *Ibid.*, fol. 58a, near end of MS.

(*l*) Fol. 92a.

(*m*) *Vide* Colgan under date, also Reeves' "Martyrology of Donegal," p. 45:—"Cronan of Glais-mór in Deisi-Mumhan, and of Lismór. Or, Glaismór, a church that was by the side of Sord to the south, until the foreigners of Inbher-Domhnann came to him and killed him and all his people in one night, so that not one of them escaped without being destroyed; and thus were they martyred."

(*n*) "Martyrology of Gorman."—Ed. Henry Bradshaw Society—1895—p. 118.

by the granting of the property to Sir Walter Raleigh at the period of the suppression. The property of Raleigh passed shortly afterwards to Boyle, known as the "Great" Earl of Cork. Under Boyle's *improving* regime interesting churches and other monuments were ruthlessly swept away. Beside the shattered mullions referred to the only other probable remnant of Christian antiquity surviving at Clashmore is a rather rude cross-inscribed stone, now used as a headstone. This stands about three feet in height by about a foot wide and three inches thick. It looks extremely like an ancient termon or boundary stone, usually set up to indicate the limits of the church lands. The Holy Well of St. Mochudha, lying some perches to the south-west of the graveyard, is still regarded locally with much veneration. Stations are still performed there on February 10th. In connection with the foundation of St. Cronin at Clashmore, the great *lios* of Kilmore, in the same neighbourhood, deserves examination. This immense rath has hitherto strangely escaped notice, although its name, Kilmore, is decidedly suggestive. Its outline and shape are irregular; the total length exceeds 280 yards, while the width is about 93 yards, the earthen ramparts still 15 feet high and 16 feet thick. The height of the wall over the bottom of the fosse is, at one point at any rate, not less than 25 feet, and the fosse itself is 10 feet deep and 17 feet wide.

The oft-quoted Visitation Book of Queen Elizabeth (*o*) returns the prebend of Clashmore as in the possession of William Ready, layman, in the place of John Donovan deprived, and the vicarate as vacant and sequestrated, while the later Visitation (*p*) returns Richard Browne, cleric, as prebendary, and the vicarage as waste and vacant for three years, the last incumbent being James Conell. The John Donovan mentioned in the earlier Visitation was deprived by Bishop Lancaster because of defects of age and of holy orders superadded to manifest contumacy.

AGLISH.—It need hardly, in these days of Gaelic revival, be necessary to premise that the name Aglish is the equivalent of the Irish *Eaglais*, which is itself equated with the Latin *ecclesia*, a

(*o*) *Ut supra* MS., T.C.D., E. 3, 14, fol. 60b.

(*p*) *Ibid.*, fol. 91b.

church. There are two ancient churches of the name in this neighbourhood, and as both are in the Deanery of Ardmore, though in different baronies, they have sometimes been confounded. To add to the confusion, no church of the name of Aglish is mentioned in the Visitations or Taxations. Both classes of documents, however, refer to a church styled (in the Visitations), Gallis, (*g*) and (in the Taxation of 1302), Gallys. (*r*) That the Gallis or Gallys here specified is the present Aglish is gathered from (1) the position uniformly assigned to it in the lists, corresponding with its position geographically, and (2) from the Earl of Cork's Diary (1598—1641), in which Aglish is alluded to as Aglish-ne-gall. (*s*) "Gallis" is evidently the English official's equivalent of Boyle's *ne-gall—recte;—na ngall, i.e.,* "of the foreigners." The fact that in the far away 14th century the place is alluded to as the site of a foreign settlement is remarkable.

The remains here, though scanty, are interesting; practically they are confined to the east gable of the ancient church. A piece (three yards in length) of the south wall, and a corresponding portion, one and a-half yards in length, of the north wall, stand to a height of about four feet. It is practically impossible to determine the length of the church, but the width was 18 feet and the thickness of the walls 35 inches. Interest in the ruin centres chiefly round the east window, which is uninjured, and possesses peculiar Hiberno-Romanesque characteristics. This makes Aglish the third or fourth ruined church in the county (exclusive of Ardmore) which exhibits Celtic features. It is moreover absolutely the only church in the county possessing a Romanesque east window. The window in the present instance is of beautiful and regular gritstone work and indicates a late 11th or early 12th century origin. A striking peculiarity is the breaking of the ope into two lights by a sandstone mullion, as in the case of one of the churches (Raefert, I think,) of Glendalough. The measurements of this interesting specimen of Celtic work are:—Height, 7ft. 7in.;

(*g*) Ibid.

(*r*) Add. MSS. Brit. Mus. 6165, 428—31.

(*s*) "Lismore Papers," vol. i, p. 223.—"The two parsonages of Clashmoor and Egghish-ne-Gall" are promised in lease to Owen McWilliam, of Dungarvan, for £68 stg. per an.

width, 4ft. 7in.; height of double light, 5ft. 5in.; width ditto, 1ft. 8½in. An external chamfer is the only attempt at ornamentation; there are however lead and bar marks. Unfortunately the stone mullion is broken.

A large graveyard, still extensively used, surrounds the ruin. Within the latter and in the cemetery without are a few monuments and inscriptions worth description. The upper portion—comprising the arms (13 inches across), head and part of the shaft—of a small ancient stone cross is preserved within the ruin, while in the graveyard, close to the south fence, are the three small inscribed headstones alluded to under Grange. Within the ruin there is also an octagonal holy water stoup of sandstone, 10½ inches in diameter with a circular basin 6 inches across. A massive altar tomb in the south-east corner of the room bears the following elaborate poetical inscription :—

Good Stranger pay the tribute of a teare
 To Genuine worth which now lies buried here.
 Alas, he is Gone the kindest and best of meⁿ
 Be still my heart this tide of Grief give oer
 Disturb the ashes of the dead no more
 Tis unavailing impious and vain.
 I bow my head and will from grief refrain.
 Yes, Heaven in pity to A Daughter's prayer
 Make my loved Father thy peculiar care
 Receive his soul reward a life well spent
 Take back thy own which for a time you sent
 To soothe distress the widow to relieve
 And to the orphan peace of mind to give.
 His door was open to the Lame and Blind
 His hand was liberal and his heart was kind.
 Come, Mourn ye poor your tears of sorrow ^{shed}
 Come weep with me O'Flaherty is Dead.
 An[gels] h[ave borne a] spotless Soul Away
 While on his tomb we this poor tribute [lay]
 Yes, mourn my soul held Dear
 The Friend the Father too lies buried here.

Now all that knew him in life our loss deplore
I grieve w s O'Flaherty is no more.

.
Body of James O Flaherty
who departed this life the 1st
Day of Febr[uary] 1787 aged
63 years.

Parts of the foregoing are decipherable only with considerable difficulty, and the time at the writer's disposal was not sufficient to enable him to recover the missing words. At the foot of the altar tomb there is buried under a foot, or more, of soil a slab bearing the following (17th century ?) legend :—

1. PRAY FOR THE SOULE
2. OF EDWD RYAN WHO DEPARTED [THIS LIFE]
3. [ANN]O DOMINI
4. . . . 44 AGED
5. 69 YEARS

The slab bears in the centre a floriated cross and the inscription, which runs round two sides only, is continued in three parallel lines at the base of the cross. It is evident that the monument was cut to fit in the floor at the north-west angle of the church. Beside the flat slab last mentioned is a second similar flag which bears the following, all but obliterated, inscription in small Roman letters :—

Anno Domini 1766
me fieri fecit f Bath. Archdekin
Jesus Maria S Francis
Here lieth ye body of ye Rev Father
McCarthy a Franciscan who died ye 22
September
Requiescat in pace. Amen.

Also the Body of the Rev Bnt Cody
who died May 10 1739 Aged 84 yrs.

A standing stone close to the last informs the passer by that—

HERE LIETH THE
BODDY OF CATHERI
NE RUSSELL WHO
DEPARTED FROM
THIS WORLD FEBR
VARY THE 23 1745
AGED 63 YEAR MAY
HER SOUL REST IN
PEACE AMEN

The inscription runs exactly as here printed.

In a district peculiarly rich in holy wells there is no well immediately connected with this church. There is, however, a very remarkable and highly venerated well half a mile or more to the east. This is popularly called *Tobar Cinnín Dá*. *Dá* would seem to represent the proper name David (*Dauid*) and *cinnín* looks like the genitive diminutive of *ceann*, a head. The connection of St. David of Wales with St. Declan and other local saints is well known. Perhaps in subsequent ages an effigy of the head of St. David was preserved here!

In 1588 the vicarage of Aglish (Gallys) was without an incumbent, the church property was sequestrated, and the church has probably been a ruin ever since. The last vicar, according to the previously quoted Visitations (*fol. 92a*) was David Mooney.

BARONY OF COSHMORE AND COSHBRIDE.

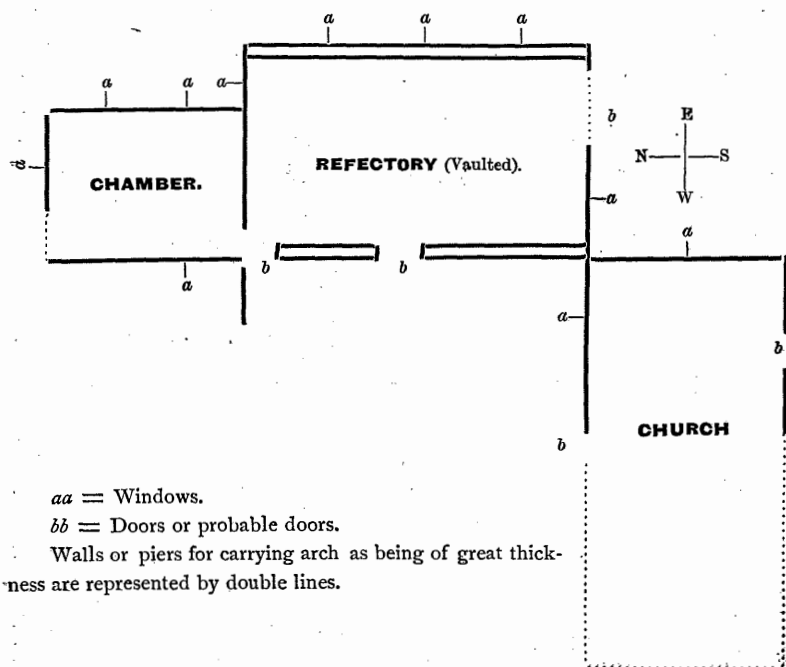
The preposition *coir*, *i.e.* beside, used substantively, is an important element in the name of this barony. Coshmore accurately describes the territory lying *beside* or adjoining the Great River (*Abann Mór*), as Coshbride correctly describes the country lying adjacent to the Bride. Ecclesiastically and archæologically the region is unusually interesting. Within it lies the site of St. Carthage's world-famed school and Darinish of Molanfidhe by the

lordly Blackwater. The present church remains are, however, disappointing on the whole. There are in all four parishes (or five, if Mocollop and Lismore are reckoned as separate ecclesiastical divisions) and ten ruined churches. Of the latter two are monastic, viz.:—Rincrew and Molana; five are parochial, viz.:—Kilcockan, Kilwatermoy, Tallow, Templemichael, and Mocollop; two are nondescript, viz.:—Okyle and Aglish; and one is early Celtic, scil.:—Relig Deglain. Templemichael, Tallow, Mocollop, and Relig Deglain have no remains or scarcely any. The last named as an early Celtic church will be described later on in another series of papers. (t)

RINCREW.—The name seems to signify the “Hard Headland” (Rinn Cpuaid). Here, on a commanding elevation overlooking the Blackwater and the uplands of West Waterford on one side and the sea on another, stand the crumbling remains of a Preceptory and Church of the Knights Templars. The site is simply magnificent, affording, as it does, glorious views of river, sea, and mountains. Away beyond the Blackwater, to the east, St. Declan’s ancient bell-house can be seen rising in solitary state with the still more ancient Ard-na-g-caorach for a background. Modern human element, as represented by the picturesque town of Youghal nestling alongside the sea, contributes its quota of variety to the view. Doubtless the builders of Rincrew found the scene more charming still when many a now bare slope and many a rugged angle were smoothed into wavy rounded outlines by a mantle of primæval forest. To borrow the words of Froude, the forests have been pared to the stump; the parers, however, were not the mere Irish, as the historian contends, but—the great Earl of Cork! As the ruins of the preceptory are unenclosed and therefore accessible to cattle, they are being rapidly demolished. A few years more will probably witness their total demolition. Only three apartments can be traced with any degree of definiteness. One of these is the church, a second is probably the refectory of the knights; and the third, opening off the last, may have been the kitchen. The

(t) *Vid. antea*, p. 196.

accompanying rough plan, which is not to scale, will give a general idea of the comparative position and size of the monastic buildings.



aa = Windows.

bb = Doors or probable doors.

Walls or piers for carrying arch as being of great thickness are represented by double lines.

The long vaulted chamber on the eastern side was perhaps the refectory ; it is 17 yards in length by 17 feet wide and its grouted walls are fully 6 feet in thickness. Three peculiar opes light this chamber from the east ; they are of spike-hole character, square or nearly square, and are cut partly in the side wall and partly in the spring of the vault. In addition there is a small window in the north wall of the chamber, where it projects beyond the adjoining apartment, and another similar ope in the south wall gable. The arched roof is about 11 feet in height at the apex ; the arch, by the way, is not round but pointed. The western side wall is continued up to the height of 8 feet above the roof ; this shows that another chamber or series of chambers was carried over the ground floor vault. Access to the vaulted apartment was afforded by three or four doors, viz.:—two in the western side communicating with the

cloisters, and one leading into the small apartment in the northern side. A breach in the south end wall may indicate the site of a fourth doorway. The apartment communicating with the vaulted chamber just described is 13 yards long by 4 yards in width, and is lighted by four (more or less disfigured) opes, the approximate positions of which are indicated on the plan. Three of the windows in question are long and narrow, the other is square headed. The most important portion of the ruin, the church, is in an advanced state of decay. This is 66ft. long by 27ft. wide and its walls are nearly 5ft. thick. Unfortunately, not a door, window, or other definite architectural feature survives, except in an entirely dilapidated condition. A door on the north side evidently communicated with the cloister. There is also a window on the same side and another window, or at least a breach representing a quondam window, in the east gable.

TEMPLEMICHAEL.—No remains of the Church are now traceable. The latter, which was a ruin as early as the beginning of the last century (*u*) was evidently removed to make room for the present edifice. Like its sister Churches of Kinsalebeg, Tallow, &c., the present small Protestant Church probably runs parallel with the site of the original building. There are no ancient tombstones or inscriptions of interest. The only ancient monument is the Holy Well of St. Michael, in a field separated from the churchyard by the road. At this well, which is very deep, "Stations" were made as late as sixty years ago. In the 1588, and other, visitations the parish is called Rincrew (Runcrewe). In 1588 the Royal Visitors found the Vicarage in the possession of Maurice Roche, who refused to take the oath of supremacy. The Maurice Roche aforesaid was also Vicar of Tubrid, and later on we find his name in a list of Vicars, &c., deprived by the Royal Visitors or through their report, the causes assigned being plurality of benefices, manifest contumacy, and notorious irregularity (*v*).

MOLANA.—The original foundation of the Abbey of Molana is generally attributed to St. Molanfidhe, whose history and identity

(*u*) *Vide* Smith's "History."

(*v*) MS. T.C.D., E. 3, 14, fol. 56.

are both somewhat obscure. St. Fachnan of Ross also at one period of his career presided over this house as abbot. (*w*) At the date of the foundation (6th century) the site of the Abbey was an island—Dar-inis—in fact it is only in quite recent times that by drainage the place has ceased to be an island. As it is not within the province of this series of papers to discuss the *history* of the various religious establishments of which they treat, Molana's chequered story may be for the present dismissed with the remark that the Abbey fell at the suppression to rise no more, and that the great possessions of the Canons Regular, to whom the Abbey belonged, passed first to John Thickpenny (*x*), and then into the hands of Sir W. Raleigh ; from Raleigh they were transferred, by means which perhaps will not bear being too closely questioned, to that individual of masterful personality and prodigious appropriating capacity—the Earl of Cork. At the date of its suppression there were dependant on Molana the vicarages of Tallow, Kilwatermoy, Kicochan, and Templemichael (*y*). A curious story by the way in connection with the desecration of the Abbey will be found quoted in Hayman's "Youghal," from a rare book entitled "The Theatre of Catholique and Protestant Religion," ed. 1620 (*z*). The remains at Molana are interesting, extensive, and—as far at least, as the Church is concerned—in a good state of preservation. Unfortunately however they are so veiled in ivy that a satisfactory examination is difficult, if not impossible. Six compartments can be traced, of which the church, refectory, and what was probably the sacristy are the chief. The Monastic church consisted of nave and choir, separated by a choir arch, of which only the jutting basements of the piers remain. A few pieces of moulding, which doubtless belonged to the arch, lie scattered about. The total length of the church is 122ft., with a uniform width of 24ft.

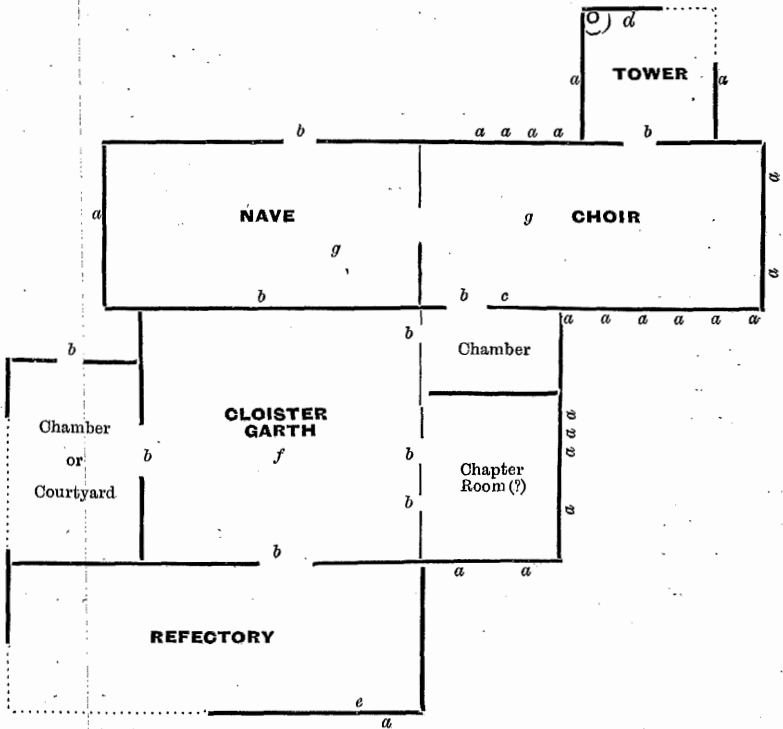
(*w*) "Kelly's "Martyrology of Tallagh," p. 131.

(*x*) Exchequer Inquisition quoted by Hayman.

(*y*) "I have made the 4 curates of Tullaghe, Killoghtermoy, Kilcockane and Templ Mighell als Kintre, belonging to the Abbey of Mulannae, to be for ever vicaridges presentative" "*Lismore Papers*," (Diary of the Earl of Cork) vol. v, p. 125.

(*z*) Hayman—"Memorials of the Ancient Religious Foundations at Youghal, Co. Cork," (Youghal, 1863), p. 43.

Interest chiefly centres in the choir, which is longer by 4ft. than the nave, and is lighted by no less than 12 windows, six on the south side, four on the north, and two, which perhaps ought to be reckoned as one with two lights, in the eastern gable. The windows are all of early English character—long, narrow and pointed; the side windows are 14ft. in height on the inside by 7ft. in width, but the measurements of the east window cannot be determined. The writer begs hereby to express regret that the following rough plan of the abbey is not to scale. Economic exigencies prevent its publication in any other than this crude, and shall we say—unprofessional, form.



aa = Windows.

bb = Doors.

c = Sedilia (triple).

a = Circular stairway.

e = Tomb of Raymond le Gros.

f = Modern statue of St. Molanfidhe in habit of Canon Regular.

gg = Tombs (uninscribed) in Church.

..... = Breach.

The walls of the church throughout are about 28ft. in height by about 2ft. 8in. in thickness, and in the nave are some pieces of apparently very ancient (probably early Celtic) masonry. It will be observed that the plan gives the church four doors; one of these—that on the north side of the nave, communicating with the outside—is probably modern, and the door opposite, in the south wall, is now and probably has been for centuries, built up. A third door led from the choir into a chamber on the south side, which in its turn communicated with the cloister. The fourth and last door gave access to what was probably the sacristy, viz.: the basement chamber of the tower on the north side. The basement chamber in question was, no doubt, originally vaulted. A small winding stone stairway still *in situ* in the north-west of the apartment afforded access to the chamber or chambers overhead. On the south side of the church is the cloister-garth; the roofed cloisters themselves have disappeared, but the stone corbels set high up in the surrounding wall show whence the pent roof depended. From the cloisters six doors led to the adjoining apartments, viz.:—one door to the small chamber already alluded to as communicating with the church, three doors to a large, well lighted chamber (probably the chapter room) on the east, another to a large apartment on the west, and the sixth to the refectory, a long sunny chamber on the south, the windows of which afforded a delightful view down the Blackwater. The refectory has evidently suffered much violence. There is a great breach in its outer (south) wall. Two narrow, splaying windows remain in the western gable, and the remaining portion of south side wall contains, besides one smaller ope, a richly ornamented round-headed window. The round-headed arch here springs from triple moulded capitals, which rest in their turn on long slender shafts. A modern inscribed slab, surmounted by a funeral urn, at the base of the window describes this as the burial place of Raymond le Gros. On what grounds the truth of the statement in the inscription rests the writer does not know. The monastic refectory certainly seems a strange place to select for the burial of the sacrilegious freebooter who, with Hervey de Montmarisco, plundered the termon lands of Lismore!

KILCOCKAN.—Unfortunately there is no material at hand from which to determine the identity of the saint—Cocán—here commemorated. The martyrology of O’Gorman gives St. Cocca under June 6th. (*aa*) Cocán may be a diminutive of endearment from Cocca, though this is unlikely. The ruin comprises the greater part of a small choirless church, nearly one-third of which is occupied by the family mausoleum of a local mushroom magnate. The monument in question takes the shape of a hideous vault roofed with stone. The walls of the ancient church are perfect as far as they go, and the masonry throughout is of field stones well bonded, with dressings and quoins of cut sandstone. There is one window in the ivy-covered east gable; this is ogee-headed, 4ft. 4in. by 8in. on the outside, but square-headed and widely splaying within. A second window of similar character, but somewhat smaller, is placed in the north side wall at the distance of four feet from the east gable. Corresponding with the north side window there was another ope, now built up, in the south side wall. Beside the last is the round-headed sacrarium. The only remaining doorway, which is also placed in the south wall, is likewise round-headed, and the east gable of the mausoleum just mentioned now blocks up one-half of its space. To the right of the doorway a holy water stoup of very curious pattern projects on the inside. The stoup may be described as in shape resembling an inverted pyramid with a very shallow basin in its upward base. The total length of the church was 55ft. 10in., and the width 26ft. Kilcockan church was evidently in repair at the time of the early Elizabethan Visitation (1588). No vicar is returned, but one Alexander is given as curate. (*bb*) Some years subsequently the vicarage is returned as vacant, waste for seven years and upwards, and the last incumbent unknown.

KILWATERMOY.—The name is clearly ecclesiastical in origin, and is written in Irish Cill uachtar maige, *i.e.*, the church of the upper plain. Like its sister church of Kilcocan, the ruin at

(*aa*) Stokes’ “Martyrology of O’Gorman,” p. 110. *Vide* also, under same date, Martyrologies of Donegal and Tallaght.

(*bb*) *Folio 61a.*

Kilwatermoy has been turned into a family mausoleum. Disfigurement and absence of taste are, however, much less evident in the latter than in the former case. The west gable has been left standing, and the other walls have been pared down to a height of about six feet and furnished with coping stones, etc. The total length of the church was 44ft. and the width about 20ft., with walls 2ft. 3in. in thickness and gables about 20ft. high. There is a single narrow window, now built up, in the west gable. This splayed widely on the inside and measured 4ft. 6in. by 3ft. 3in. An oblong flag lying against one of the side walls appears to have been an ancient altar slab. It averages 6ft. by 4ft. and is about six inches in thickness. A *souterrain* in the north (unused) portion of the large cemetery is worth examination. In one of its dilapidated chambers the writer, who entered it to the manifest consternation of a neighbouring cottier, found a sandstone mould, intended apparently for the manufacture of celts. The ancient church appears to have been dedicated to the Holy Cross; at any rate, the neighbouring holy well is still honoured by a "patron" and "stations" on the feast of the Exaltation of the Cross. *Temp.* Elizabeth the living of "Killoughturmoy" was improper in the Dean and Chapter of Lismore; the royal Visitation found vicarage and rectory vacant and waste time out of mind, and the last incumbent unknown. (cc)

TALLOW.—This is in Irish *Túlaó-an-iarann*, *i.e.*, "the hill of the iron," in allusion, doubtless, to the extensive iron mines worked here in the early 17th century by the Earl of Cork. The foundations of the ancient church, which are barely traceable, and, as usual, parallel with the position of the present modern Protestant church, show the older edifice to have been about 13½ yards in external length by about 7½ in width. Except the foundations in question there are no remains, but there are a few interesting inscriptions in the extensive cemetery. A broken stone by the north wall of the church bears the date, "October, 1630." A standing stone in the same locality has the following:—

(cc) MS. T.C.D., E. 3, 14, fol. 91b, "Vacat. vasta ultra memor. ult. Incumb. igoramus."

Though life hath thee left yet
 livest thou ever and DETH hath
 his DU yet diest thou never
 HERE LIETH THE BODY
 OF JOHN WHITTINGTON
 THE SONNE OF MALLIN
 WHITTINGTON BURID THE
 2 DAY OF AGUST IN THE
 YERE OF OUR LORD

1635.

Another standing stone close by the western fence of the graveyard has the following in Roman capitals :—

HERE LYETH THE
 BODY OF RICHARD
 HALES WHO DEPART
 ED THIS LIFE 27 OF
 JULY 1767 AGED 71
 YEARS HIS WIFE SARA
 HALES DEPARTED 17 OF
 OCTOBER 1767
 AGED 67 YEARS
 WALTER HALES
 DIED JUNE 4TH 1781. &c.

An elaborate altar tomb in the same vicinity tells—also in Roman capitals—that:—

HERE LYETH THE BODY OF RICHARD
 LANGLEY OF TALLOW AGED 26 YEARS
 WHO DEPARTED THIS LIFE
 THE 19 DAY OF JULY
 ANO DOM 1702. &c.

Two unpretentious slabs by the eastern gable of the present church are sacred to the memory of Rev. Mundella Grove (1794) and Rev. William Towell (1781) respectively. Many references to Tallow church and vicarage occur in the Earl of Cork's diary. (*dd*)

(*dd*) "Lismore Papers."—Diary.

The Earl added a chancel to the church in 1625. The vicarage was anciently impropriate in the Vicars Choral of Lismore. In 1588 there was no vicar, but Thomas Sherwin acted as curate, and the *fructus* were all sequestrated. Emmanuel Read was curate of Tallow in 1631. (*ee*)

MOCOLLOP.—The name is not ecclesiastical; it signifies the “plain of the heifers”—*Maḡ Colpa*. No remains of the ancient church are traceable, and in the cemetery there is scarcely a monument of interest. The most notable is a medium sized slab, standing about the middle of the cemetery, and inscribed in Roman capitals.

HEARE LIEH [THE]
BODIE OF R[ICHA]
RD NORRIS [WHO]
DEPARTED THIS
LIFE THE TENH
DAIE OF JUNE
ANO DOMINI
1629.

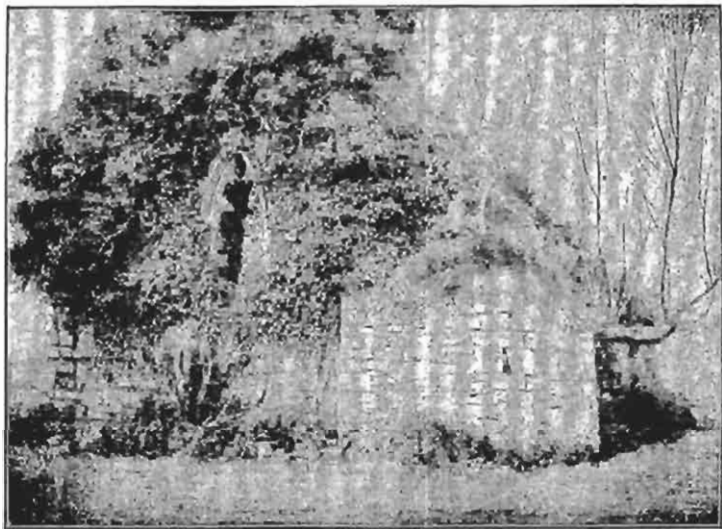
AGLISH.—The writer is unable with the present data to determine the character of this church. After Mocollop, the 16th and early 17th century visitations (*ff*) make mention of a church which they call Killundus or Killandas (*gg*) and Killand or Killund. (*hh*) It is possible, though hardly probable, that the Killand of the visitations is the present Aglish. It seems more likely that the church of the visitations is either the Kilworth, Co. Cork, or the ruined church called Okyle, to be presently described. A well-informed local resident says that the present Aglish was formerly known to the Irish speaking people as *Ċaḡlaip na Saḡaipɛ* in contradistinction to *Ċaḡlaip na n-beipɛac* at the other or eastern side of the Blackwater. There are absolutely no remains of the church, but a careful search in the large cemetery brought to light a few inscriptions of interest. The following, from a large slab lying flat

(*ee*) Ibid.

(*ff*) MS. T.C.D. E. 3, 14.

(*gg*) Ibid fol. 61a.

(*hh*) Ibid fol. 92a.



OKYLE CHURCH—NORTH-EAST VIEW.

on the surface at the north side of the cemetery, is sufficiently laconic:—

The American
John O'Brien 1822.

A second somewhat similar tombstone in the middle of the enclosure tells us in large Roman capitals that—

HERE
LYETH THE BODY OF
THE REVEREND FATHER
JAMES KEANE DIED
MARCH 10
1750 AGED 80 YEARS

An altar tomb beside the last yields the following:—

Here Lies The Body
of The Reverend Father
Michael Tobin Who DeParted
this Life The 29th Day of
June 1774 Aged 34 year^s

In same vicinity again the inscription on another altar tomb records that—

This Tomb
is Erected for
John Carey late of Strawhall
Esq^r who died the 13th of Sep^r
1795 in his 59th year.

OKYLE.—The name is in reality identical with “Youghal” and signifies—yew wood. The old church which stands unprotected in an open field is unfortunately in a very ruinous state. Enough however survives to invest the ruin with great interest and to show that the church dates from the 14th century. South side wall and west gable have entirely disappeared, so that the length of the church cannot be determined; the width however is 21 feet. The surviving portions are the east gable, part of the north side wall, and, at the junction of the two, a singular projecting cell, of which Dr. O'Donovan (*ii*) says that if he found it elsewhere than attached

(ii) Ordinance Survey Correspondence R.I.A.

to this church, he would be inclined to set down as very ancient (early Irish). The traceried east window of sandstone measures on the outside, 7ft. 3in. by 2ft. 2in., and on the inside 9ft. 7in. by 5ft 4in. The tracery, alas, is broken, and some pieces of it will be found ornamenting the entrance gate to the neighbouring farmyard. A mullion divided the lower portion of the window into two lights, each 1ft. 2½in. in width.

Several more or less plausible theories have been advanced regarding the purpose, &c., of the strange angular cell. The cell has been variously regarded as a sacristy, a place for the communicating of lepers, and a confessional. For one reason or another all the foregoing theories as to its use may be dismissed as practically untenable. The cell seems to have been simply the abode or lodging of the hermit or anchor attached to the church. Several examples of such anchors' cells attached to churches still survive in England. Sometimes the position of the cell is over or beside the entrance door, sometimes it is in a tower joined to or separated from the church. The present is the only instance known to the writer of an anchor's cell attached to an Irish church. It appears practically certain that an anchor attached to one of its many churches was part of the ecclesiastical establishment of Lismore. Indeed the lands which formed the endowment of the anchor still perpetuate in their name—Ballyanchor—the memory of the office. Suibhne, an anchorite and abbot of Lismore, died in 854 (*jj*); his tombstone still exists at Lismore. Again, "Corcran Cleirach, anchor, who was the head of the west of Europe for piety and wisdom," died at Lismore in 1041. (*kk*) Anchors were immured with special ceremonies by the Bishop. In some instances they led the lives of strict recluses, holding no communication with the world; in other cases they preached occasionally and gave advice through a small window with which the cell was furnished. (*ll*) The cell in the present instance is nearly a pentagon in shape, and measures on the inside only 5ft. 8in., from north to south, by 4ft 10in. from east to west. The roof is 7ft. 6in. in height, and is formed on practically

(*jj*) "Annals of the Four Masters."—O'Donovan, vol. i, p. 488.

(*kk*) Ibid., vol. ii, p. 838.

(*ll*) *Vide* Bloxham—"Principles of Gothic Architecture," London, 1882, &c

the same principle as the roof of the cloghan (for there is only one perfect specimen remaining) on Aranmore. Five very small and peculiarly shaped opes, placed at the height of 4ft. 2in. from the ground, lighted this unique apartment. The cell, it may be added, stands out 1ft. 2in. from the north side wall and the same distance from the east gable, and the two remaining sides measure externally 8ft. and 7ft. 10in. respectively, while the north-east angle is slightly rounded. The accompanying engraving from the writer's negative will perhaps convey a clearer idea than a mere verbal description of the character and external appearance of the cell. By the way, is it not possible to do something to preserve from further destruction what remains of this remarkable ruin !

A quarter of a mile from the ruin, in the Cappoquin direction, is a "Holy Well" which is locally regarded as connected with the church. Unfortunately the writer failed to secure any information as to date of the ancient "patron," name of titular, &c. A labourer working close at hand stated that in his youth he sometimes heard the church styled *Teampulín ball na h-alla*.



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.

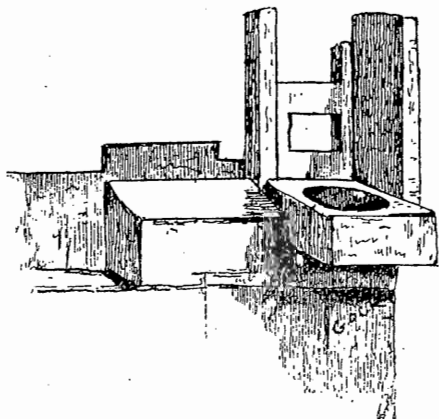
BY

GABRIEL O'C. REDMOND, M.D., M.R.S.A., CAPPOQUIN.

(All Rights Reserved.)

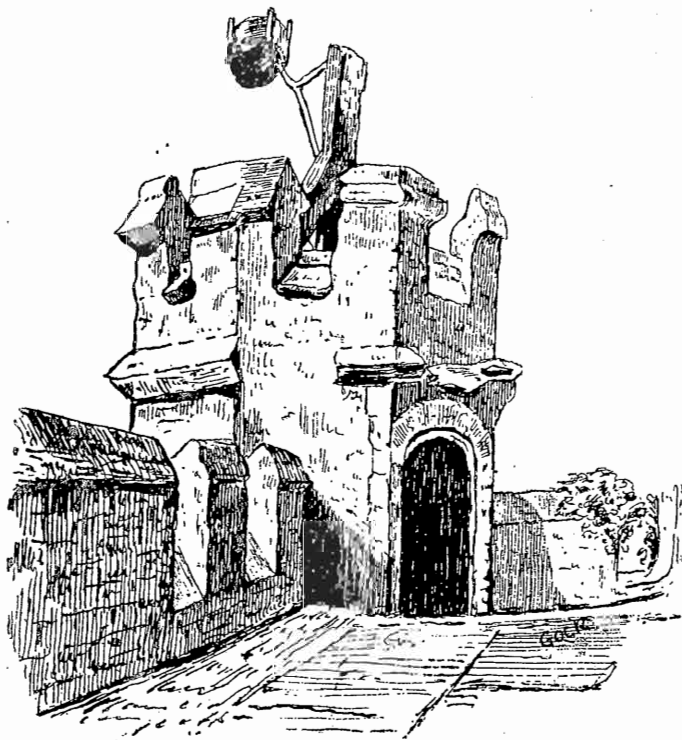
[CONTINUED.]

Having now discussed the legends (*hoi Muthoi*) regarding the Tower, a few remarks (before bringing this part of my theme to a close), on the subject of Beacon Signals in general, will be entertaining in connection with the Beacon Tower of Hooke, which is undoubtedly the most ancient light-house in the kingdom. Various kinds of beacons have been in use from time immemorial. Some were erected, as in the case of the Hooke, and the Pharos Tower at Dover, to be used as "Beacons for Ships," while others were erected on hills and high places in the interior of the country. The Tower at Dover was erected by the Romans to serve as a Light-house where beacons were displayed to guide their boats when crossing the channel, but is at present disused. An entertaining article on beacons; by M. Fitzgerald, appeared some time ago in "The Boys' Own Paper," from which I quote: "This sort of fire-signals is of the highest antiquity. They are mentioned in the Prophecies of Jeremiah (ch. vi, ver. 1) who says, 'Set up a sign of fire in Bethhaccerem, for evil appeareth out of the north, and great



BEACON USED BY THE MONKS, ST. MICHAEL'S
MOUNT, CORNWALL.

Drawn by G. O'C. Redmond.



HADLEY CHURCH TOWER AND BEACON.

Immortalised by Hogarth in his "March to Finchley."

Drawn by G. O'C. Redmond.

destruction.' Æschylus (who wrote his tragedies in the 5th century before the Christian era), represents the intelligence of the capture of Troy as being conveyed to the Peloponnesus by fire beacons. They were used during the Peloponnesan War (431 to 404 B.C.) The natives of Australia still light fires as signals, which are repeated from one party to the other, and in this way notice is communicated to a great distance in a very short time.

Among the precautions which Edward II took to guard against the return of the Queen and Mortimer to England, "he ordained *bekening*s (a) or beacons to be set up, that the same being fired might be seen far off, and thereby the people to be raised."

Before the reign of Edward III beacons in England were but stacks of wood set up on high places, which were fired when the coming of enemies was descried; but in his reign pitch boxes were set upon long poles to be fired by night, and *smoke by day*. Beacon hills occur in some part or other of most of the counties of England. In unsettled times watches were regularly stationed at these spots, and horsemen called "nobbelars" were stationed to give notice in the day time of an enemy's approach, when the fire would not be seen. When the Spanish Armada was expected, directions were issued that the beacons be provided with "good matter and stuff, as well for the sudden kindling of the fires as also for the continuance thereof." At Chanctonbury Ring, Sussex, the hill where beacons were placed for the great Spanish Fleet, is still pointed out. The blazing of the beacon fires from a hundred hills, rousing the stalwart spirit of our forefathers in many a remote hamlet, and lonely moated grange, would be a moment of intense interest. The inhabitants of a certain district assembled at the particular beacon, which by its lurid glare amidst the darkness of the night, had summoned them from their homes, and in this way the gathering together of an armed force would soon be effected, while as all pushed forward to some general point, their numbers would swell into a large army. At Hadley the beacon light was erected on top of the Church Tower, and the last occasion of its being used was in 1745, when it lighted the way for the Household

(a) Beacon or Bekening is an Anglo-Saxon word signifying a sign or signal. We have our English verb "to beckon" from same derivation:

troops on their progress northwards, immortalised by Hogarth in his "March to Finchley." The Beacon is more than once mentioned in Sir Walter Scott's interesting story, "Peveril of the Peak." In chapter xxiii it is thus referred to:—"It was nightfall ere Julian Peveril reached an eminence, from which, an hour sooner, the battlements of Martindale Castle would have been visible; and where, when they were hid in night, their situation was indicated by a light constantly maintained in a lofty tower, called the Warder's Turret; and which domestic beacon had acquired, through all the neighbourhood, the name of Peveril's Pole-star. This was regularly kindled at curfew toll, and supplied with as much wood and charcoal as maintained the light till sunrise; and at no period was the ceremonial omitted, saving during the space intervening between the death of a Lord of the Castle and his interment. When this last event had taken place, the nightly beacon was re-kindled with some ceremony, and continued till fate called the successor to sleep with his fathers. It is not known from what circumstance the practice of maintaining this light originally sprung. Tradition spoke of it doubtfully. Some thought it was the signal of general hospitality, which in ancient times guided the wandering knight, or the weary pilgrim to rest and refreshment. Others spoke of it as '*a love-lighted watchfire,*' by which the provident anxiety of a former lady of Martindale guided her husband homewards through the terrors of a midnight storm. The less favourable construction of unfriendly neighbours of the dissenting persuasion, ascribed the origin and continuance of this practice to the assuming pride of the family of Peveril, who thereby chose to intimate their ancient *suzerainté* over the whole country, in the manner of the admiral who carries the lantern in the poop for the guidance of the fleet. And in the former times, our old friend Master Solsgrace, dealt from the pulpit many a hard hit against Sir Geoffrey, as he that hath raised his horn and set up his candlestick on high. Certain it is, that all the Peverils, from father to son, had been especially attentive to the maintenance of this custom, as something intimately connected with the dignity of their family; and in the hands of Sir Geoffrey the observance was not likely to be omitted. Accordingly, the polar-star of Peveril had continued to beam more or less

brightly during all the vicissitudes of the Civil War; and Sir Geoffrey was often heard to swear, that while there was a perch of woodland left to the estate, *the old Beacon-grate* should not lack replenishing." It is a curious and interesting coincidence that there are two traditions in my family which more or less corroborate the foregoing account by Sir Walter of the Peveril Beacon. I have a record of Sir John Redmond, "Knight of The Hall," who was called "*Eques Hospitabilis*," the Hospitable Knight; he married Mary, daughter of Sir John Morris, Knight of Knockagh Castle, Co. Tipperary, and died in 1521. He owned the Beacon Tower of Hooke. Again, the tradition regarding the lovely heiress of "Redmond of The Hooke," who burnt a light in her chamber to guide her lover home, and save him from the dangers of the stormy sea, is similar to that of the Lady of "Peveril of the Peak," whose "*love-lighted watchfire*" shone through the midnight storm.

The illustrations of beacons, variously shaped and constructed which appeared in the last issue of the Journal, and the two here depicted, are sufficiently illustrative of the foregoing remarks. It will be noticed that some of them are quite similar to the heraldic crest (*b*) borne by my family, and which, as already shown, was adopted by the Redmonds after the building of the beacon tower at Hooke. In works on Heraldry the Beacon is thus described:—

Beacon, Cresset, or Fire Beacon—An iron basket, having flames issuing therefrom, raised on a pole, against which is represented a ladder. Another kind of fire-beacon sometimes used in Heraldry is not unlike a square cattle-crib or iron box on four legs. The word cresset means literally a small cross, and is used to designate a light set on a beacon, a lamp, or torch. The Heraldic description of the Beacon crest is, *A Beacon fired p.p.r., on a mount vert, ladder or*; as borne by Redmond of The Hall and Killygowan.

The Tower of Hooke, which is acknowledged to be the most ancient Lighthouse Tower in these kingdoms, is however surpassed as regards its antiquity, by a venerable structure on the coast of Spain, known as the Tower of Breoghan. As there are some interesting points of resemblance between it and *our* old guardian of the coast, I am tempted to close this chapter of my history with

(b) See page 204, vol. iii, 1897, of the Society's Journal.

a description of that relic of antiquity, taken from a communication read on the 13th May, 1844, by Dr. Wilde (afterwards Sir William Wilde), before the Royal Irish Academy, on the remains of

THE PHAROS OF CORUNNA.

“The Pharos is situated at the extremity of the peninsula on which the town of Corunna stands, and is of inestimable value as a *beacon* to mariners; but of still greater interest to the eye of the traveller, is the fact of enclosing within its massive walls one of the most interesting monuments of antiquity, the Pharos of Hercules—the oldest existing specimen of this kind in Europe, and amongst the very few now anywhere to be found.

“It was in existence at the beginning of the fifth century, and was intended originally for the same purpose as it now serves, namely, *a signal for ships* going to England!

“So advantageous was it considered, that in 1684 the Consuls of England, Holland, and Flanders, entreated the Spanish authorities to have the building repaired, and stated that their governments would, at their own expense, defray the cost of keeping a light on it.

“The original Pharos was a square, hollow tower, surmounted by a rotunda which was crowned by a large flag bearing evident marks of the long-continued action of fire on its surface. At each of the corners there was a small square turret.

“An external winding staircase led to the top, and permitted ingress to its internal apartments through the small apertures still existing in the tower.

“A small square buttress at each corner, seems to have supported the stair or external winding passage at the angles, and the grooves in the masonry still show the position which such originally occupied. We read of a similar mode of access being employed on the exterior of the celebrated Pharos of Alexandria.

“The general architecture and stone work does not point to a period older than the Romans. The masonry, composed of stones of comparatively small size, is cemented together by a lime-concrete similar to that employed, if not introduced, by this people. The

height of the Tower from the base to the rotunda at the top, was 82 royal Spanish feet, and the rotunda itself was 11 more, making in all about 132 feet English. It was 31 feet broad on each side, and in the interior were the walls crossing in the centre, each $4\frac{1}{2}$ feet in thickness. The Tower was divided into chambers, or apartments, by three stone floors, originally without any apertures in them, so that these apartments could only be entered from without. The outer winding stairs having been removed (at some period long prior to the date to which we now refer, 1797), apertures were made in the stone floors, and ladders leading from one flight to another, enabled persons to ascend to the top from within. The staircase is supposed to have been pulled down to build a convent in the neighbourhood, but the precise time of this demolition is not known. When De Malaga wrote his description of Galicia in 1549, this staircase did not exist.

“The origin of the original tower and its name are involved in obscurity. Galician tradition assigns it to the workmanship of Hercules himself. Some characters, scarcely legible, on one of the stones (says the writer of a Spanish document), state that it was erected in honour of one of the Cæsars.

“The early writers upon Irish history have made frequent allusion to this ancient structure as the Tuir Breoghan. (c)

“The Spanish Government in 1797 had the ancient Pharos enveloped in the present modern granite building. It is a handsome square tower, built of close-grained white granite, and not only contains within its massive walls the original Pharos, but is made to resemble it as much as possible, and on its exterior a projecting band of masonry exhibits the line of the original external staircase. (d) Giolla Keavin, an Irish poet, who lived about A.D.

(c) Orosius, the Geographer, states that the Pharos was built by the Tyrian Hercules. Other authorities ascribe its origin to the Phœnicians at Bragantia. Irish writers called this “Watch Tower” Tur-Breoghain, or “The Tower of Breoghan,” who was a famous warrior-king of North Spain, and uncle of Milesius.

(d) This Lighthouse is about 1 mile S.W. of the town of Corunna, in N. lat. $43^{\circ} 22'$, W. long. $8^{\circ} 23' 30''$, with a revolving light elevated 336 feet above sea level, and is seen from 20 miles distance at sea. It marks the common approach to the harbours of Corunna and Ferrol, and encloses within its massive walls the Pharos of Hercules, the oldest building of the kind in Europe.—“Gazeteer of the World,” vol. iv, p. 698.

1072, in a poem called 'The Race of Kings;' the Annals of the Four Masters; and the Book of Ballymote; make reference to the Pharos and to many traditions assigned to it, such as its being built as a Watch Tower by Brëogin, the son of Braha, who is also said to have been the founder of the City of Bragantia." So far, Sir W. Wilde.

Haverty refers to this very ancient structure in his account of the wanderings of the Gadelians, and of the voyage of Ith, the son Breogan and uncle of Milesius, to Ireland. He says: "About the time of the destruction of Troy, Brath, (e) the son of Deagath or Deatha, and nineteenth in descent from Fenius Farsaidh, led a fresh expedition from this last-named place (viz., Gothia, or Galatia, or Gethulia) to 'the north of the world, to the islands ploughing the Tarrian Sea (Mediterranean or Tyrrhenian) with his fleet.' He passed by Creid (Crete), Sicil (Sicily), and the Columns or Pillars of Hercules, the *nec plus ultra* of the ancients, to Espain, the Peninsular;" and here he conquered a certain territory, his son, Breogan or Bregond, succeeding him in the command. Breoghan, or Brigus, as he is also called, was King of Galicia, Andalusia, Murcia, Castile and Portugal—all of which he conquered. *He built Breoghan's Tower, or Bragantia in Galicia, and the City of Brigansa or Braganza in Portugal, called after him; and the kingdom of Castile was then also called after him Brigia. It is considered that Castile itself was so called from the figure of a castle which Brigus bore for his arms on a banner. The city which our wanderers built in Spain was, as we have seen, called Brigantia, believed to be Betanzos in Gallicia, and from a lofty Tower, erected on the coast by Breogan, it is said that his son, Ith, discovered Eri, or Ireland, as far as the land of Luimnech (as the country at the mouth of the Shannon was called), on a winter's evening. Ith was of an adventurous spirit, and, no doubt, discovered the coast of Ireland, not of course from the Tower of Breogan, which was impossible, but after having sailed thither in the search of the land,*

(e) Brath was born in Gothia. Remembering the Druids' prediction that "their journeyings would not cease until they arrived at the Western Isle of Europe," he departed with a numerous fleet from Gothia, and, after some time, he landed on the coast of Spain, and by strong hand settled himself and his colony in Galicia, in the *north* of that country.

which, according to the traditions of his race, the children of Niul were destined to possess. (f)

The foregoing account of the celebrated Pharos of Corunna, is extremely interesting, and although of more remote antiquity, *it bears some points of resemblance to the Tower of Hooke*, of which we more immediately treat. It will be noticed that the Pharos is considered a valuable *beacon to mariners* at the present day, and was originally intended for the purpose of serving as *a signal for ships*; so likewise *our Irish Pharos*. About the same time that the governments of England, Holland, and Flanders, undertook the cost of keeping a light on the Pharos of Corunna, namely, in 1684, we find the government at home building and repairing the Lighthouses at Howth, Island Magee, the Head of Kinsale, and the Tower of Hooke. The latter is also built of limestone and lime-concrete, and in this bears a resemblance to the Pharos of Corunna. I shall, however, in a future chapter, give a more detailed description of the internal construction of the Hooke Tower, which will facilitate a comparison between it and its elder brother on the coast of Spain. In the meantime let me resume the narrative description of the Parish, from the period of the establishment of Christianity there by our Cambro-Irish saint.

(f) The Hon. Algernon Herbert, in one of the additional notes to the Irish Nennius, shows how this legend of Ireland having been seen from the Tower of Betanzos (the ancient Flavinum Brigantium) may have arisen from passages of Orosius, the geographer, where mention is made of a lofty Pharos erected on the coast of Spain, "ad speculum Britanniae," "for a watch-tower in the direction of Britain;" and where again describing the coasts of Ireland, the writer says, "procul spectant Brigantium, Calliciæ civitatem," &c., "they lie at a distance opposite Brigantium, a city of Galicia," &c.; the words "speculum" and "spectant" having apparently led to the absurd notion that the coast of Ireland was visible from the tower.

[TO BE CONTINUED.]



ST. CARTHAGE OF LISMORE.

By WILLIAM H. GRATTAN FLOOD.

The early years of the seventh century found Christianity fairly well established in the territory of Nan Desie. Already the monasteries of Ardmore, Molana, Dungarvan, Ballintemple, Mothel, etc., were famous, and sent forth numerous disciples to take up the good work of St. Declan. As yet the city of Waterford was unknown, and so was Lismore. But the Providence of God was mysteriously working, and a great servant of God was already qualifying to be sent as the Apostle of *Magh-Sciath*. In a previous number of the *Journal* I explained the entry under date of 634, recording the death of "Eochaid, Abbot of Lismore," which has reference to Lismore in Scotland.

About the year 614 St. Carthage, Abbot of Rahan, visited Kerry Currihy and was royally entertained by Carbery Criffan, King of Munster. Whilst still in this part of the country a very dreadful incident occurred. The Queen and her son, Aidus (Hugh) were killed by a thunderbolt, and the monarch, plunged in grief, besought the saint to make intercession to God on their behalf, whereupon the mother and son were restored to life. (a) No wonder that the king was profuse in his thanks for such a miracle, and he bestowed most signal marks of favour on St. Carthage, "to enable him to extend his great work."

Finghin, son of Hugh *Dubh*, King of Munster, died in 621, but his wife, Mor, lived until the year 632. The new ruler of Munster, Cathal MacHugh, was not only blind, but was also a deaf mute, and as such was incapable of being sovereign. His courtiers bethought

(a) Irish Life of St. Carthage.

of St. Carthage, to whom they sent a most urgent message on behalf of the invalid king, and the saintly Abbot of Rahan again journeyed southwards. In the quaint language of the *Life*: "Mochuda came where the king was, and the king and his friends implored Mochuda to relieve his distress. Mochuda made prayers to God for him, and put the sign of the holy cross on his eyes, and ears, and mouth, and he was cured of all his diseases and troubles, and the King Cathal (b) gave extensive lands to God, and to Mochuda, for ever, namely, Cathel Island, and Ross Beg, and Ross Mor, and Pick Island; and Mochuda sent holy brethern to build a church in Ross Beg in honour of God, and Mochuda himself commenced building a monastery in Pick Island, and he remained there a full year." According to the *Life*, St. Carthage placed three favourite disciples in Cathel Island, Ross Beg, and Ross Mor, viz.: "the three sons of Nascann, *i.e.* Bishop Caban [Gobban], and Straphan [Stephen] the priest, and Laisren [Molaise] the saint."

In 628 St. Carthage was still only an Abbot, and on that account "he requested the holy Bishop of Ardmore [St. Domaingen] to ordain and bless as Abbots the three above-mentioned disciples, in his own presence." The modern reader will need to be informed that these three abbeys were in Co. Cork, not far from Ardmore, but were afterwards incorporated with the diocese of Cloyne—*Pick Island* in particular, although unidentified by some Irish writers (including the great O'Donovan), is best known as *Spike Island*, near Queenstown, of which St. Ruissen was first Abbot; and which twelve centuries later was used as a convict depot. St. Carthage appointed the Bishop of the Nan Desie to have spiritual jurisdiction over the three abbeys, "and he left two score more of his brethern in his own stead in the monastery of Pick Island."

"Mochuda then returned towards Rahan. On his way eastward through Munster he passed over a river which was called *Nemh* at that time, but which is called *Abhan Mor* to-day, and he saw a large apple in the middle of the ford over which he was passing, and he took it up and carried it in his hand, and hence *Ath-Abhal* (or *Aghowle*, now Appleford) in Fermoy, has its name.

(b) King Cathal died in 625, or, according to some, in 630.

And the servant asked for the apple from Mochuda, and he did not give it, but said: 'God will work a miracle with this apple through me this day, for we shall meet the daughter of Cuana MacCailchen, with her right arm powerless and motionless, hanging by her side, and she shall be cured through this apple, and through the power of God.'

"And this was verified; for Mochuda saw the virgin with her maiden companions at their sports and amusements on the green of the court, and going up towards her he said: 'Take this apple to thyself, my daughter.' She stretched forth her *left* hand for the apple, as was her wont, but Mochuda said: 'Thou shalt not get it in that hand, but reach out the other hand for it, and thou shalt get it.' And the maiden, being full of faith, attempted to reach forth the right hand, and the hand was instantly filled with vigour and life and she raised it out and took the apple into it.

"There was joy all over the king's palace on this occasion, and all gave praise to God and to Mochuda for this miracle. And Cuana said on that night to his daughter: 'Make now your selection, and say whom you like best of all the princes of Munster, and I will have him married to you.' To this the maiden replied: 'I will have no husband but the man who cured my hand,' 'Hear you that, O Mochuda,' said Cuana. 'Give me the maiden' said Mochuda, 'and I will give her as a spouse to Christ, Who cured her hand.' And Cuana gave the maiden and her dowry, *with an offering of land on the banks of the river Nemh* [Blackwater] to God and to Mochuda for ever; and his munificence was too great to be described.

"Flandath [or Flaithniath, identical with Flanna] was the maiden's name, and Mochuda brought her with him to Rahan, where she spent her life most profitably with the other 'Black Nuns' till Mochuda was banished by the King of Tara out of his own city, when he took Flandath with him, and the rest of the Black Nuns."

About five years after the return of St. Carthage to Rahan, namely, during the Easter-tide of the year 635 (O.S. 634), a wicked prince called Blathmac expelled the saint and his monks from the monastery which had shed such blessings around the country for

forty years. However, this apparently terrible misfortune led to the happiest results, because it eventuated in the foundation of the great Abbey and University of Lismore.

St. Carthage and about five hundred of his monks (exclusive of *conversi* and lepers), journeying through Drumcullen (near Birr), Saigher, and Roscrea, came to Cashel, where they were welcomed by Falvey Flann, King of Munster. At that time it so happened that Maeltride, son of Cobhthaich or Coffey, Prince of the Desie, was on a visit with his royal father-in-law, and he unconsciously co-operated in the design of God by offering the future patron of the See of Lismore a large tract of land in his country whereon to build a monastic establishment. The saint gladly accepted the offer, and viewed it as a distinct revelation from on high. The monks then proceeded *via* Athassel, Ardfinnan, Clogheen, Affane and Cappoquin, (c) and halted within three miles of the present town of Lismore, in a townland near Ballysaggartmore, ever since known as *See Mochuda*, "the seat of St. Mochuda," where a holy well sprang up at the bidding of our saint. (d)

On approaching *Magh Sciath* the progress of the monks was impeded by the *Aw Mor*, or Broad Water, which was then at flood tide. There being no boats available, St. Mochuda commanded two of his favourite disciples, SS. Molna and Colman, to join their prayers with his, and that perhaps it would please Heaven to work a miracle. Almost immediately, as we read in the *Life*, the swollen waters of the dark rolling river were parted, and a perfectly dry passage was opened to the exiled community. Thus, in the summer of the year 635, St. Carthage settled at Magh Sciath, in a tract called *Dun Sginne*, *i.e.* "the fortress of the flight," commemorative of the expulsion from Rahan. He endured much since leaving his beloved monastery in King's Co. (then portion of Co. Meath), and

(c) Whilst in the neighbourhood of Cappoquin St. Carthage and his companions halted at a cell called *Killecluthair*, now Englished Killeloher, and for three days and three nights were hospitably entertained by the Abbot, St. Mochua Miannain, who presented the cell to St. Carthage. Killeloher means "the church of the shelter," and is four miles east of Cappoquin.—(Dr. Joyce).

(d) *Seemochuda* is a natural seat, somewhat like an arm-chair of "primitive man;" and the well is close at hand, which, by a constant tradition, is said to have come into existence at the command of St. Mochuda by merely planting his crozier there.

was very sad thereat. St. Cuimin of Connor thus sings of him:—

“The beloved Mochuda of Mortification ;
Admirable every page of his history.
Before his time there was no one who shed
Half so many tears as he shed.”

The Irish *Life* tells us that, having viewed the site of his new foundation, (e) St. Mochuda cried out: “Here shall be my rest, for I have chosen it.” He at once began to build a circular enclosure on *Dun Sginne*, now known as the “Round Hill,” and busied himself unceasingly in directing the monks in their operations. The *Life* goes on to state that a certain holy virgin named Cornelia or Caemghill, who inhabited a small cell in the neighbourhood, likely adjoining *Temple Declan* at Drumroe, approached the new-comers and enquired the nature of their work. “We are building a small *Lis* here” said St. Mochuda. “A *small Lis* [Lis-beg]!” said the woman: “this is not a small *Lis*, but a *great Lis* [Lis-mor],” said she, “and so,” we are told, “that church ever since continued to be called by that name.”

To the above incident is due the present name of Lismore. *Lios-Mor* is justly equated as “the great *Lis*” or the great *Rath*—the words *Lis* and *Rath* being practically the same, and Lismore, which is rendered in the Latin *Life* as *Atrium Magnum*, means the “great entrenchment of earth.” Near Lismore there is a very extensive townland still called *Rath* (pronounced as if written *Ralph*), divided into Upper and Lower *Rath*. Thus was founded Lismore, generally translated “the great habitation ;” and the pagan *Magh Sciath*, or *Campus Scuti*—the plain of the shield—a plain of solid limestone formation—disappears from history. Traces of the ancient double trench are still to be seen near Deerpark.

(e) In the ancient Irish *Life* we read that St. Columbkille had predicted the foundation of Lismore, on the occasion of a visit to St. Carthage at Rahan :—“Formerly from the top of Slieve Cua, thou hast seen a great band of angels on the bank of the river *Nemh*, and raising to Heaven a silver cathedral with a golden image in it. There shall be the place of thy resurrection: That church of silver is thine, and the golden statue placed in it represents thee.” It is strange that Ussher, Archdall, and Lanigan located Rahan as “*Rathyne*, in the barony of Tertullagh, Co. Westmeath,” but certain it is that the site of St. Carthage’s foundation was Rahan, in the barony of Eglis, near Tullamore—not far from Tullabeg.

The *Life* continues :—“ And when he had finished his own city of Lismore he sent Flandath [the Nun from Fermoy, previously mentioned] to her own country, that she might build a church there. And she built a noble church in *Chuin Dullain* [Clondulane, about eleven miles from Lismore, near Fermoy], and it is in Mochuda’s parish [diocese] it is.” For the sake of chronological sequence I shall here add that this holy Abbess was joyfully received by her father, Cuan MacCailchen, and laboured for many years in Clondulane. (f) This Cuana, Prince of Fermoy, was also called *Laech Liathmhuine*, i.e. “the hero of *Liathmhuin*,” afterwards known as *Clogh-lemon*. He died in 642.

St. Carthage lived scarcely two years after the foundation of the Abbey and Cathedral. Finding his end approaching he retired to a lonely valley at the east end of the town, near the present St. Carthage’s Well (in the garden of Mr. Maurice Healy), where he spent over a year in contemplation and prayer. At last he summoned his monks and gave them a farewell exhortation and blessing. “After this, being favoured with a vision of angels, he asked to receive the Body and Blood of our Lord, and then departed in peace.” His pure soul was seen, according to the oft-quoted *Life*, ascending into Heaven “on the day before the Ides of May,” and thus passed away the first Abbot-Bishop and founder of the See of Lismore, on May 14th, 637, the feast of his *natale*. (g)

In the ancient Irish Office of St. Carthage, the following beautiful Antiphon was sung at the *Magnificat* :—

“Gloriose Praesul Christi, venerande Carthage,
 Apud Deum tuo sancto nos juva precamine,
 Ut deteresa omni sorde, et abluti crimine
 In coelesti sempiternum collaetemur culmine.”

(f) There is a townland formerly known as *Ballymacpatrick* in the parish of Clondulane, now called Careysville. Strangely enough Canon O’Hanlon was unable to identify Clondulane.

(g) According to the prophecy of St. Colman Elo, the *Reilig*, or cemetery of St. Mochuda, “designated by the angels, was that in which our saint was buried”—afterwards known as “the cemetery of the Bishops.” St. Ita also foretold the fame of St. Mochuda’s cemetery, where, subsequently innumerable servants of God were laid at rest.

Colgan tells us that the rule (*h*) of St. Carthage was almost similar to that of the reformed Cistercians, or to the order of La Trappe, of which there are two well-known Abbeys in Ireland. "When any of the brethren returned from a mission, it was the rule to kneel down before the Abbot, and, in that humble posture, relate the events which had occurred. All kinds of austerities were here practised, and the monks lived by their labour, and on the vegetables which they cultivated with their own hands." The order was afterwards incorporated with the Regular Canons of St. Augustine—an order which must not be confounded with the Hermits of St. Augustine or the Austin Friars.

Allemande, in his *Monastic History of Ireland*, published at Paris in 1690, thus writes from the ancient *Life*:—"Lismore is a famous and holy city, into the half of which, in consequence of being strictly cloistered, no woman dare enter. It is filled with cells and holy abodes of prayer, and a number of pious men are always in it. Religious men flow to it from every part of Ireland, England, and Britain, being desirous to remove to Christ; and the city itself is situated on the banks of the river formerly called *Nemh*, lately called *Abhan Mor*, that is, the Great River, in the territory of Nan Desie."

In the Litany of Aengus the Culdee, dating from 798, we find that ancient hagiologist invoking "eight hundred monks who settled in Lismore with Mochuda, every third of them a favoured servant of God." He also invokes "the seven bishops of Donough-Youghal," the "seven bishops of Donoughmore *Magh Feimhin*," etc. In a very ancient catalogue of the principal monasteries in Ireland, cited by the learned Dr. O'Conor, and also by Hardiman, Lismore is entitled "the Litanies of Ireland."

The number of disciples who gathered round St. Carthage before his death is variously estimated. Some authorities give the number as over a thousand, whilst the ancient lives vary from 844 to 867 monks. Professor Hogan writes:—"Lismore had no spacious halls, no classic colonnades, no statues, or fountains, or

(*h*) There were thirteen different monastic *Rules* in the early Irish Church, namely, those of SS. Ailbe, Declan, Patrick, Bridget, Columbkille, Carthage, Molua, Mochta, Finian, Columbanus, Kieran, Brendan, and Comgall.

stately temples. Its houses of residence were of the simplest and most primitive description, and its halls were in keeping with these mere wooden structures, intended only to shut off the elements, but without any claim or pretence to artistic design. And yet Lismore had something more valuable than the attractions of either architecture or luxury. It possessed that which has ever proved the magnet of the philosopher and the theologian—truth, namely, and truth illumined by the halo of religion. It sheltered also in its humble halls whatever knowledge remained in a barbarous age of those rules of art that had already shed lustre on Greece and Rome, or had been fostered in Ireland itself, according to principles and a system of native conception.” St. Colman (previously alluded to) was one of the principal professors of the infant university, under whom studied the youthful St. Flannan, the subsequent founder of the See of Killaloe.

Archbishop Usher had two manuscript copies of the Irish Life of St. Carthage, and Smith, in his history of Waterford, says that one of these Lives begins “Gloriosus Christi miles.” In 1634 Philip O’Sullivan Beare sent the Latin translation of the “Irish Life of St. Mochuda” to Father John Bollandus, S.J. It is much to be deplored that we have not an accurately edited English version of the Irish Life. (i)

Maeloctraigh, Moelctride, or Mael MacTirid, Prince of the Desie, died early in 637, some months previous to the death of St. Carthage. It is probable that he was buried in Lismore, and he was succeeded in his kingship by Bran *Fionn*, or Bran the Fair, son of Maeltride, who proved a munificent benefactor to the Cathedral of Lismore, which was a *Damlaig* or Stone Church. It is only to our present purpose to add that Nualathan, the aged widow of Prince Maeloctraighe, died in 670.

To the archæologist, one of the most interesting facts in regard to the history of St. Carthage is the identification of the sites connected with his ministry. Many distinguished writers, including

(i) Among the valuable MSS. of O’Curry, now housed in Holy Cross College, Clonliffe, there are two lives of St. Carthage. One of these is a transcript of the ancient Irish Life, whilst the other is a translation from the Irish. The Salamancan “Life” is in the Burgundian Library at Brussels, but the *Vita Secunda* is the one usually quoted.

Cardinal Moran and Bishop Healy, have asserted that the name of St. Carthage, or yet the memory of his labours, has not been much in evidence in the topography of the county. On the contrary, his name is "writ large" in the district around Lismore, as an intimate knowledge of the local topography will amply testify. His Cathedral and Well have been already alluded to, as also *See Mochuda*, near Ballysaggartmore, and Rath Upper and Lower. I am glad to be able to identify the old monastic cemetery, as, alas! the present generation scarcely knows its name. This is none other than the *field* on the left hand side of the avenue leading to Lismore Castle, and known to the older inhabitants as "the relic." The Celtic name is *relig* or "churchyard," and when some operations were going on in connection with the town drainage in 1891, in the spot now called the "*New Walk*" (although nearly a century old), numerous bones were disinterred, (*j*) especially outside the gateway leading to Lismore Villa.

Not far from the present Cathedral, adjoining Ballyneligan Glebe, is one of the sites of the hermit cells of Lismore. From the 7th to the 12th century we meet with many entries in the Irish Annals referring to the "Anchorites" of Lismore; and one of the *termon* lands which they became possessed of in after days was known as the "Anchorites' Land," now called *Ballinanchor*. The site referred to is *Cumailister*—the valley of the cliff hermitage, *ister* being a corruption of *disert*, originally meaning a desert, but afterwards frequently applied to churches and hermitages in solitary places.

The *Sarughadh*, pronounced Scorroogh, about half a mile from Lismore, and marked on the Ordnance Map as "Ballysaggartbeg Wood, was a sanctuary land from the 7th century, whilst adjoining it is *Ballinaspick* or Bishopstown. The names *Ballysaggart*—the priest's townland, *Burgessanchor*, *Ballydecane*, *Aglish* (near Castle-richard), *Glensaggart*, *Tubrid*, *Monataggart*, *Tubber-na-hulla*, *Boher-na-neav*, etc., suggests at once the religious life of the locality.

(*j*) On April 26th, 1897, two papers were read before the Royal Irish Academy on the subject of those remains, but no definite conclusions were arrived at.

In other portions of the Desie country the name of St. Carthage survives in *Kilcaragh*, near Killure, *Temple Carthaigh*, and *Cloghcuddy*; whilst in Co. Cork we meet with Coolemogillacuddy and Garranmocuddy; and in Co. Wexford, *Coolnacuddy*. (*k*)

By a truly marvellous dispensation of Providence, almost exactly as happened to St. Carthage when he was expelled from Rahan, we, in our own day, behold the successors of another exiled community, driven from France in 1831, silently toiling and praying on the side of *Knockmealdown* mountain, six miles from Lismore. The rugged barrenness of the "bare brown hill" has become a smiling garden, thoroughly accentuating its *honeyed* name of Mount *Melleray*; and the present writer recalls vividly his boyish feelings at the interment of the last of the pioneer Trappists—Brother Similien—a French monk, who ended his days, almost a centenarian, in that grand Abbey which fittingly represents in this degenerate age the primitive wattle cells and pure faith of the glorious St. Carthage of Lismore.

(*k*) The present name of this townland is *Courtnacuddy*, but the Irish speaking and old residents still call it *Cuil-ne-cuddy* = the recess of St. Cuddy, *ne* being an old Celtic endearing term similar to *mo*—as is seen in the place name Ardnekevan. In 16th century records it is written *Courtmocuddy*. From the Irish *Life* we learn that "a large tract of land near Ardfinnan, Co. Tipperary, was afterwards formed into a parish, dedicated to St. Mochuda."



DR. FRENCH, BISHOP OF FERNS.

BY GABRIEL O'C. REDMOND, M.D., M.R.S.A., CAPPOQUIN.

The exact connection which existed between the illustrious Bishop of Ferns and Luke Wadding, the no less illustrious Franciscan, is a subject of interest to readers of the Rev. Dr. Hogan's learned treatise on "the Worthies of Waterford and Tipperary." In a foot note at page 75 Dr. Hogan presumes that Dr. French's mother was a Wadding. Will Dr. Hogan permit me to correct this statement, and to endeavour to explain the family relationship between the French's of Ballytory and the Waddings of Ballycogley and Waterford. The mother of Dr. Nicholas French, Bishop of Ferns, was Christian (or Catherine), daughter of Thomas Rossitter, of Rathmacknee, Co. Wexford. Her sister Anastatia married James Wadding, of Ballycogley, in the same county, and was mother of Luke Wadding, Coadjutor-Bishop of Ferns, to his first cousin, Dr. French, when the latter was an exile in Flanders. When Dr. French died in Ghent, in 1678, Luke Wadding became his successor in the bishopric. We must conclude, therefore, that there were three distinguished members of the Wadding family who bore the Christian name of Luke—viz., Luke, the famous Franciscan, his first cousin Luke, of the Society of Jesus, and Luke,

Bishop of Ferns. The first two were first cousins; and Luke Wadding, the Bishop, and Dr. French were also first cousins, their mothers being daughters of Thomas Rossiter as aforesaid. The following genealogy of the Rossiters is extremely interesting, and will be considered valuable on account of the historical information it contains. It was sent to Mr. Richard Rossiter, of Newcastle, Co. Wexford, when he was in Spain in the year 1767.

“The said Richard Rossiter is son to Patrick Rossiter and Margaret Bent, now living in Newcastle, in the County of Wexford, Ireland, and said Margaret Bent is daughter to Christian Stafford, of the noble family of the Staffords of Ballymakarne, which said Margaret’s grandfather (Nicholas Stafford) was Mayor of Wexford, and his brother (a) Governor of the Castle of Wexford, when Cromwell subdued the town of Wexford. The above Patrick Rossiter is son to John Rossiter of Hefockan, (?) who was married to Eleanor O’Connor, the offspring of the Great John O’Connor, of Faly in Leinster, which John Rossiter was grandfather to the said Richard Rossiter. Patrick Rossiter, father to the said John Rossiter, and great-grandfather to the said Richard Rossiter, was married to Mary Newport, aunt to Rev. Patrick and Nicholas Newport, who succeeded each other Priors of the Augustinians of Clonmines. Thomas Rossiter, father to the aforesaid Patrick Rossiter, and great-great-grandfather to the said Richard Rossiter, is son to John Rossiter, Esq., heir and proprietor of the illustrious house of Rathmanee, or Rathmacknee, and great-great-great-grandfather of the said Richard Rossiter. Thomas Rossiter was High Sheriff for the Co. Wexford, father to the aforesaid John Rossiter, Esq., and uncle to the two brothers, Patrick and William Sarsfield. Said Patrick Sarsfield was Governor of Leinster, Lord of Lucan, a general and a valiant commander in King James the Second’s army in Ireland, and who also obtained the passing of certain laws, commonly called ‘The Capitulations of Limerick,’ the most advantageous to

(a) Thomas Rosceter, of Rathmacknee Castle, Co. Wexford, married Mary, daughter of Patrick Sarsfield, Esq. Her brother, Patrick Sarsfield, Earl of Lucan, was father of the celebrated Patrick Sarsfield, mentioned in the text.

the Catholic religion and the interests of the Irish nation, at a time when the Prince of Orange invaded Ireland with a powerful army (designing to extinguish the Catholic religion entirely out of Ireland). And the aforesaid Sir William Sarsfield, knight, had to his wife her Highness, Mary Stewart, daughter to King Charles the Second, and sister to the Duke of Monmouth. (b) The aforesaid John Rossitter, Esq., (c) son to Thomas Rossitter, Sheriff of the County Wexford, heirs and owners of the ancient Catholic house of Rathmacknee, and many other towns; in which house, and with whom His Excellency, Fermanus, His Holiness's Nuncio in Ireland was wont to reside before Oliver Cromwell's Invasion, and which John had nine sisters, all married to knights and esquires. One, the Lady Margaret Rossiter, wife to Sir Richard Synnott, heir and owner of the illustrious house of Ballybrennan. Another of the said sisters was Mary Rossitter, wife to Sir Philip Devereux, heir and owner of the illustrious and ancient house of Balmagir, and another sister was Christian Rossitter, wife to John French, Esq., heir and owner of the noble and Catholic house of Ballytory, &c., and of whom was born the most illustrious *Nicholas French, Lord Bishop of Ferns*. Another of the said sisters was Anastatia Rossitter, the wife of James Wadding, Esq., heir and owner of the illustrious and Catholic house of Ballycogley, of whom was born *Luke Wadding, likewise Lord Bishop of Ferns*, who died in the year of our Lord 1687, and who succeeded the aforesaid Bishop French in the said bishopric. Michael Rossitter, Bishop of Ferns, who died in the year of our Lord 1709, and who succeeded the Most Revd. Father Luke Wadding, Lord Bishop of Ferns, in the said bishopric, was grandson of John Rossiter, Esq., heir and proprietor of the ancient house of Rathmanee (d) so that the three aforesaid Lord

(b) She was the natural daughter of Charles II. by Lucy Walters, and sister of James, Duke of Monmouth, she married secondly William Fanshawe, Esq.

(c) He married his cousin, Margaret Rossitter, of Slevoy, and his son Thomas was the last owner of Rathmacknee before it was given to Col. Knox by Cromwell. *He is mentioned* in the Depositions for Co. Wexford, in 1642, as in "rebellion," as Thomas Rosceter, of Rathmacknee, Esq. (T.C.D., F. II. 11.) Exam. of T. R., late of Rathmacknee, Esq., 6 Feb., 1653. He was drowned going to France in 1690, aged 77.

(d) Michael Rossitter, Bishop of Ferns, was therefore first and second cousin to Dr. French and Dr. Luke Wadding, his predecessors.

Bishops—famous for their learning and piety, and who succeeded each other in the Episcopal Dignity, were all the grandchildren of John Rossitter and Thomas Rossitter, his father, Sheriff of the County Wexford. Another daughter, Eleanor Rossitter, was married to Philip Cheevers, Esq., heir and owner of the great estate of Killyan, and from her sprung Dominick Cheevers, whose title was Lord Mount Leinster, and who was married to the Lady Anne Sarsfield, the youngest sister of Patrick Sarsfield, Earl of Lucan. Another was married to Sir Valentine Browne, of the ancient house of Mulrankin. Another daughter was married to Sir Edward FitzHenry, of the ancient house of Kilcavin, &c. Another daughter was married to Esquire Fitz-Nicholas, of Ballyharty, all in the County of Wexford, and many worthy gentlemen who lost their lives in defence of the Catholic Faith from the time they came for Ireland, from England in the year of our Lord 1170. From the illustrious house of Lincoln (e) in the reign of King Henry II., which City of Lincoln, with all the estate thereof, did entirely in those days belong to the noble and ancient family of the Rossitters, as is attested both in English and Irish Chronicles, and which family of the Rossitters were also related and joined in matrimony to many of the chief of the Catholiks of Ireland.

ARRAN ✠ JOHANNES. Archepus. Dublin, et Hib. Primas.

SUDLEY. Die 21 Martii 1772.

✠ NICHOLAS B. FERNS.

JACOBUS EPUS. KILDAR.

F. THOMAS EPUS. OSSORIENSIS.”

From the foregoing I have compiled the following pedigree, which will explain the relationship more clearly.

(e) The surname Rossitter, Rauceter or Rawceter, is derived from the town of Wroxeter, in Lincolnshire.

THOMAS ROSSETTER,
High Sheriff, Co. Wexford.

MARY, daughter of Patrick Sarsfield, Esq.,
and sister of Patrick Sarsfield, the father of
the celebrated Patrick Sarsfield, Earl of Lucan.

JOHN R. = MARGT. ROSSITTER,
of Slevoy,
his cousin.

CHRISTIAN
or
Catherine = JOHN FRENCH,
of Ballytory,
Esq.

ANASTATIA = JAMES WADDING,
of Ballycogley,
Esq.

Daughters.

THOMAS R. = ?
died 1690.

NICHOLAS FRENCH,
Bishop of Ferns,
died 1678 in
Ghent.

LUKE WADDING, (f)
Bishop of Ferns,
died 1687.

MICHAEL ROSSITTER,
Bishop of Ferns,
died 1709.
Born in the
Castle of Rathmacknee,
1648.

PATRICK ROSSITTER = MARY NEWPORT.

JOHN ROSSETTER = ELEANOR O'CONNOR.

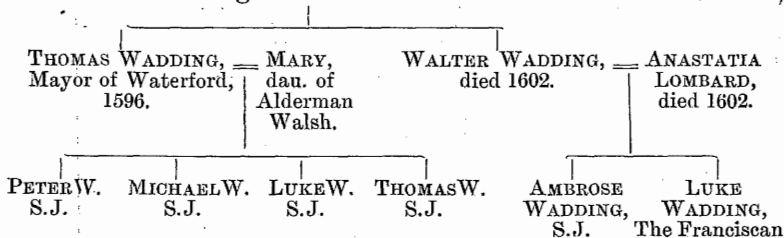
PATRICK ROSSITTER =

RICHARD ROSSITTER,
of Newcastle, Co Wexford.
For whom the foregoing Pedigree
was compiled,
and sent to Spain in 1767.

(f) Dr. Nicholas Redmon l was Vicar-General of
Ferns. He was elected secretary of the congregation
of the Catholic clergy at Dublin, 11th June, 1666.
(See Butler's Memoirs of the Roman Catholics, vol.
ii, p. 405, and also Brennan's Ecclesiastical History
of Ireland, page 483.) He died in 1670, and was
succeeded as P.P. of New Ross and Vicar-General
of Ferns by Dr. Luke Wadding, who was appointed
Coadjutor-Bishop of Ferns on the 21st May, 1671.

At page xxvii. Introduction to the Bleeding Iphigenia it is shown that Dr. French, Bishop of Ferns, was born in 1604, at Ballytory. The editor, writing in 1846 states that "through the kindness of Mr. Francis Codd, of Ballytory, we are enabled to identify the birthplace of Dr. French. A MS. genealogy of the Rossitter family, with whom the Doctor was *maternally* connected, and which was placed at the disposal of the editor, as well as the tradition of the neighbourhood, fix the locale at the residence of the gentleman to whom we are indebted for the information."

Having now shown the relationship between Dr. French and Dr. Luke Wadding, Bishop of Ferns, let me endeavour to explain the family ties between his namesakes, Luke Wadding, the glory of the Franciscan Order, and Father Luke Wadding, S.J. Thomas Wadding, who was Mayor of Waterford in 1596, married Mary, a daughter of Alderman Walsh, of Waterford (g) and had four sons, viz.: Peter Wadding, S.J., Professor of Divinity at Louvain, Chancellor of the University of Prague, &c., and an author; Michael Wadding, S.J., Professor of Theology, Rector of Colleges in Mexico; Luke Wadding, S.J., a Professor of great fame in Spain; and Thomas. The brother of Thomas Wadding, Mayor of Waterford in 1596, viz.: Walter Wadding, married Anastatia Lombard, and had ten sons and four daughters. Of the ten sons I shall only mention two as bearing on the subject of these notes, namely, Ambrose Wadding, S.J., Professor in the University of Delingen, and Luke Wadding, already referred to as the illustrious Franciscan. The latter was the eleventh child, and was five years younger than his brother Ambrose, who was born in 1583. Dr. Hogan's most interesting and learned sketches of the lives of these distinguished men give full particulars of their labours, and to them I would refer the reader. I now subjoin a short pedigree, showing the connection at a glance.



(g) After her death he married a daughter of James Devereux, of Wexford, who had been Mayor in 1560.

One of the sisters of Father Luke Wadding, the Franciscan, married a Mr. Baron or Barron, of Clonmel, and was the mother of Father Bonaventure Baron, who was born in Clonmel early in the seventeenth century. He was distinguished for grand abilities, and his voluminous writings must entitle him to our respect. One of his prose works, "The Siege of Duncannon," written in Latin, is extremely interesting. He died in 1696, at a great age, in the Convent of St. Isodoro, and was buried near the grave of his uncle, Luke Wadding, the founder. From the foregoing it will be seen that Dr. French and Dr. Luke Wadding, Bishop of Ferns, were nearly related, being first cousins. I cannot however prove the connection, if any existed, between Dr. French and Father Luke Wadding, the Franciscan. If James Wadding, father of Dr. Luke Wadding, Bishop of Ferns, was a brother of Thomas and Walter Wadding, whose sons were the Jesuits and the famous Franciscan, then the three Luke Waddings would have been first cousins, and in this way a connection would have existed between them and Dr. Nicholas French, but I have no record of James Wadding, of Ballycogley, having been related to Thomas and Walter, of Waterford, though it is certain that the latter were of the same family. The pedigree of Wadding of Ballycogley is entered in the Visitation of the County Wexford, anno 1618. Thomas Wadding, then of Ballycogley, was one of the Knights of the Shire in 1613. He married Margaret, daughter of John Eustace, Esq., of Castlemartin. The branch of this family that resided in Waterford were frequently Mayors of the City. On the restoration, the estate of Mr. Thomas Wadding, of Waterford, at Kilbarry, which is styled by Bishop French in the "Unkinde Deserter," "a delicious place," and then worth £1000 a year, was bestowed on Sir George Lane. I would infer that the Waterford and Wexford Waddings were kinsmen, but not closely related.



THE WESTMEATH CHALICE.

THE WESTMEATH CHALICE,

Described by the Rev. J. F. M. FRENCH, M.R.I.A., of Clonegal,
Vice-President of the R.S.A.

The beautiful little chalice shown in the annexed engraving is of a very unusual type. The bowl is highly ornamented with an engraved and punched pattern, and the foot is decorated with "pecked work." The bottom of the cup is a highly artistic and striking example of this kind of ornamentation. The chalice is six inches in height and $11\frac{3}{4}$ ounces in weight. As far as we have been able to ascertain its history it found a home for over two hundred years in a private family in the County Westmeath. It bears the maker's mark, E T with a crescent underneath, on a plain shield. This mark is claimed by Cripps as an English maker's mark, and dated by him 1655, on the strength of its being borne by a piece of plate decorated with the same kind of ornamentation as this chalice, "which was once the property of the Blacksmiths' Company, but found its way into the Bernal collection and thence to Mr. Dexter. At the Dexter sale it passed to the Messrs. Hancocks for no less a sum than £378, and is now in the fine collection of Sir F. A. Milbank."

Although "Cripps" claims this maker's mark as English, certainly this piece of plate has been long enough domiciled in Ireland to give this country a claim on it. And we know on how slight evidence anything that is more than usually good or any person that is more than usually distinguished is claimed for the sister country. For instance, in English estimation the Duke of

Wellington and Lord Cairns were Englishmen, and Lords Wolseley and Roberts are Englishmen. The writer of this note was assured, when travelling in Wales, that there was not the slightest doubt that Lord Roberts was a Welshman pure and simple, and he was given to understand that it was nothing but Irish cheek that made anyone suggest that there was any connection between Lord Roberts and the City of Waterford.

This chalice found its way a short time since to Mr. Bennet's salerooms in Dublin, where it was sold by auction. It was purchased by the Messrs. Waterhouse, of Dame-street, who again sold it to an English collector at his own valuation—viz., £7 7s. od. an ounce, which came to a sum of £82 13s. 9d. It seems a pity that this beautiful piece of artistic work was allowed to leave the country.



ANCIENT AND ILLUSTRIOUS WATERFORD FAMILIES.

THE DOBBYNS AND WADDINGS.

BY PATRICK HIGGINS, F.R.S.A.

Gilbert Dobbyn, the first of the family, with the Sherlocks and Wyses, it is said by some, came over with Strongbow, and by others with Henry II, who landed in Waterford with 500 knights and 4,000 soldiers on the 18th October, A.D. 1172.

Peter Dobbyn, who died A.D. 1651, was married to Beale Wadding, and thus the Dobbyn family became connected with the Waddings and other illustrious Waterford families, viz., the Sherlocks, Walshes, and Lombards or Lumbards.

The Sherlocks became very powerful, were great favourites of Good Queen Bess, and were possessed of considerable property, including Butlerstown Castle. They took a prominent part in city affairs, and held the offices of mayor, bailiff, and sheriff from time to time for centuries. The celebrated Jesuit, Father Paul Sherlog, was one of this family.

The Wyses obtained grants of estates in this and other counties, and still possess a portion of them, including the "Manor of St. John," which was originally the residence of King John, when Earl of Moreton, it was afterwards held from the Knights of St. John of Jerusalem by the Wyses, and confirmed to Sir William Wyse by Henry VIII. Sir A. Wyse was Prior of this Order, and Ambassador from Queen Mary to the Court of Naples.

The Wyses were considered one of the first families in the county in Queen Elizabeth's time. The present head of this ancient family is Capt. L. Bonaparte Wyse, J.P., Manor of St. John, Waterford, whose grandfather was M.P. for the city, and who distinguished himself so much in connection with the subject of National Education, etc.

The Walsh family founded the Holy Ghost Hospital under Patent from Henry VIII, A.D. 1546. The descendants of the founder emigrated to Spain A.D. 1687, and from thence to the Canary Islands, from where their "heirs," *for a time*, continued to nominate the Master of said Hospital. Descendants of this family are still, it is believed, living in the Canary Islands. The present Master is Mr. W. J. Smith, J.P.

From the Lombard or Lumbard family, both Smith and Ryland state, we got the *first* mayor of Waterford—viz., William Lumbard, A.D. 1377. This, however, is not a fact, as there is a record in "The Liber Antiquissimus Civitatis Waterfordiæ" of John Malpas being mayor A.D. 1365.

"Lombard's Marsh," the ancient name of the site of the "People's Park," and also "Lombard Street," were both called after this family, it being the custom in those days to call streets and localities after each mayor of the city.

The Dobbyns being related to almost all the noble families in the city, became very powerful and acquired large properties. They were styled "noble and generous" and "illustrious," and the following very interesting copies of the "Attestation" and "Declaration" recites the connection with the Wadding family:—

ATTESTATION.

"Richard, by the Grace of God and of the Apostolic See, Bishop of Waterford and Lismore, and the Clergy of the City of Waterford. To all to whom this writing shall come. We testify that Thomas Dobbyn, son of the *noble and generous* William Dobbyn, Esquire, and descended from the *illustrious* family of the Dobbyns, formerly in this city, very distinguished on the one side, but on the other no less so from the noble family of the Waddings, whose Great Grandfather's Father's Brothers were most renowned in the Catholic Church of God, one of whom was the Very Reverend Father Luke Wadding a man of eminent merit in the Order of St. Francis, inasmuch as he was Historiographer-General of the whole Order and Theologian of His Most Catholic Majesty. (a) He

(a) King of Spain.

had three cousins, who were brothers from the same stem, viz., Richard Wadding of the Order of Eremites of St. Augustine, and Professor at Coimbra, another Luke Wadding, a Jesuit, Chief Professor at Salamanca, Government Professor of His Catholic Majesty, and Theologian to the King in Council, and lastly another Peter Wadding of the same Society, a remarkable man whose fame shone forth in the Kingdom of Bohemia and other parts of the Empire.

“ All which we attest as true.

“ Given at Waterford the 20th January, A.D. 1696.

(Signed)

“ ANTHONY KNOWLES, Jesuit Superior in Ireland.

“ Friar BONAVENTURE MANDEVIL, of the Order of
St. Francis.

“ Friar JOHN COGHLAN, Prior of the Order.

“ R., Bishop of Waterford and Lismore. (Seal.)

“ PAUL BELLEW, Vicar-General.”

DECLARATION.

“ We, the undersigned, of the Roman Catholic Clergy of the City of Waterford, in the Kingdom of Ireland, declare and bear witness that the preceding Instrument and Testimonial was truly transcribed word for word from the original, and faithfully compared by us, which original was granted at the request of Thomas Dobbyn, A.D. 1696, then living at the Harbour of St. Mary, the son of William Dobbyn, Esquire, mentioned in the preceding testimonial.

“ We also grant at the request of Hugh Dobbyn and John Dobbyn, now living at Cadiz in Spain, and we well know and testify that they are brothers of the said Thomas Dobbyn, from the same father and mother, for whom is also drawn up the preceding genealogy of the Dobbys and Waddings.

“ In attestation of the truth of which we have subscribed with our own hands at Waterford, the 1st August, 1716.

“ Signed on behalf of the Clergy,

“ JOHN HIGGINS, Rector of the Church of St. Olave,
Waterford.”

The Very Reverend Father Luke Wadding was one of the most eminent Irishmen of the 16th or 17th century. He was born on the 16th day of October, A.D. 1588, in the city of Waterford, and was the son of Walter Wadding and Anastasia Lombard, first cousin of Father Peter Lombard, who was Archbishop of Armagh and Primate of all Ireland. A very full and able history of the family is given by Father Hogan, S.J., in the previous numbers of the Journal in his "Worthies of Waterford and Tipperary," and also by Father O'Shea, O.S.F., in his life of "Father Luke Wadding, founder of St. Isidore's College at Rome."

The Dobbyns were very much, at all times, connected with the municipal government of the city, and held the various important offices of Mayor, Bailiff, Sheriff, and Recorder. In a future number I hope to be able to give a short history of the family from the beginning to the present time, and also, perhaps, of some of the other families above-mentioned. This being merely a short sketch, and only suggested itself to me on reading Father Hogan's history of the Waddings, and just to show the Dobbyn connection with them.

The Dobbyn Pedigree is complete down to the present, and is written on several skins of parchment, stitched together, and is twelve feet long.

It is headed with the family coat of arms, correctly drawn in heraldic colours, and is in a splendid state of preservation. It is, as also the "Attestation" and "Declaration," in the possession of William Alexander Dobbyn, Esq., Solicitor and Deputy Clerk of the Crown and Peace for the County and City of Waterford, the present head and representative of this branch of the family, and I beg to thank him most sincerely for his courtesy and kindness in allowing me access to his family papers.

Notes and Queries,

Literary and Archæological Miscellanea.—The Irish books issued since our last Number include the following biographies:—“General Sir Richard Meade” (London: Longmans)—a Kinsale man, who greatly distinguished himself as a Soldier, Political Officer, and Administrator in India; “Sir Robert P. Stewart, Mus. Doctor” (of Dublin), by O. J. Vignoles (London: Simpkin); and “The Life of Charles Stewart Parnell, 1846—1891,” by R. B. O’Brien (London: Smith, Elder). In Irish mythology and folklore have appeared “The Cuchullin Saga in Irish Literature, being a Collection of Stories relative to the Hero, Cuchullin, translated from the Irish by Various Scholars,” compiled and edited with an introduction by Eleanor Hull (London: D. Nutt)—in whose introduction Miss Hull strenuously controverts the statement that the ancient Irish writers of romance show “paucity of material, ignorance of classic and foreign medieval literature, and an utter absence of elevation of thought or dignity;” “The Fate of the Children of Uisneach,” just brought out by the Society for the Preservation of the Irish Language (Dublin: Gill); and a new edition of Mr. W. Larminie’s “West Irish Folk Tales” (London: E. Stock). . . . “The Irish Liber Hymnorum,” edited by Drs. Bernard and Atkinson (London: Henry Bradshaw Society); is of extreme interest to all students of Celtic Church ritual. These hymns are found in two eleventh century MSS., partly Latin and partly Irish. Though nearly all the contents have been previously printed in various collections, these volumes (2) are the first to exhibit the MSS. in their entirety, and are supplemented with translations, notes, indexes, and an Irish vocabulary! Of local interest is “The Genealogy of the Earls of Landaff, of Thomastown, County Tipperary” (London: Simpkin); whilst in imitation of Dean Ramsay’s well-known work, Mr. M. Macdonagh (of London) has happily brought out a volume of “Reminiscences of Irish Life and Character” (London: Hodder). The poet Moore’s reputation as a wit is once more revived in “Thomas Moore: Anecdotes,” edited by W. Harrison (London: Jarrold). . . . To Irish topography some notable additions have been made, such as “An Ulster Parish

—Being a History of Donacloney or Waringstown," by the Rev. E. D. Atkinson (Dublin: Hodges); "The Flora of the Co. Donegal," by H. C. Hart (Dublin: Sealy); "Contributions towards a Cybele Hibernica, being Outlines of the Geographical Distribution of Plants in Ireland," second edition, by A. G. More, N. Colgan and R. W. Scully (Dublin: Ponsonby); "A Guide to Ireland," written and printed in Belfast, but published by Simpkin, London; "Tours in the North of Ireland" (Belfast: Baird); "The Sunny Side of Ireland; How to see it by the Great Southern and Western Railway," by John O'Mahony (Dublin: Thom); and "The Official Guide to County Down and the Mourne Mountains," by R. L. Praeger (Belfast: Marcus Ward). It would be difficult to conceive a more comprehensive yet compact "Guide" than the last-named work, which is brimful of matter on every possible subject of interest to the tourist in that part of Ireland to which it relates. Its solitary poetical quotation contrasts rather curiously with what we find in Mr. O'Mahony's "Guide," which teems with extracts of this sort. Written in a bright, sunny vein, well adapted to its subject, "the sunny side of Ireland," Mr. O'Mahony's less heavily weighted volume conveys, to say the least, as much information as the average tourist would be likely to require—though if some idea were given as to the distances of the places it names, either from Cork or Dublin, its serviceableness would probably be enhanced. So far as the number, beauty, and originality of its illustrations it leaves nothing to be desired; but in the text are some slight inaccuracies one would like to see removed from future editions of this very attractive volume. Passing over such obvious misprints as Valencia, Mellaray, Inisherin and Biaconi, one finds such churches as St. Carthage, Lismore, and St. Mary's, Youghal, wrongly styled cathedrals. Cork did not offer a long resistance in 1690 to the Williamite forces, nor is that city Hogan's birthplace. Cove is certainly not the old Irish name of Queenstown, and the graveyard in which Wolfe, the poet, is buried is not on the strand but a mile inland from that town. Passage West never for a moment bid fair to rival the Clyde, for this has not been a place for ship-building, but simply one for repairing storm-stressed ships. The Cistercian

Abbey near Cashel is Hore, or St. Mary's; whilst it shows somewhat a lack of due proportion to devote nearly a page to the Ballybricken pigbuyers, and yet merely mention by name such eminent Irishmen as Curran and Smith O'Brien, in whom non-Irish tourists would probably be much more interested. The removal of these "spots" would noway lessen the value of this otherwise charming guide to the sunny south of Ireland. . . . In the magazines the August *Studio* contains an excellent paper on "Celtic Sculpture," in which it is stated that Miss Margaret Stokes is now engaged on a work on "The Irish Stone Crosses," on some of which she has already written. One is glad to welcome the first number of the "Irish Literary Society Gazette," which contains a great deal of interesting and useful and not easily acquired information on the Irish writers and Irish books of the day. In the *Ulster Journal* its editor, Mr. Bigger, continues his attractive papers on the ruined churches of the north of Ireland, those ever interesting national landmarks, on which, so far as Waterford is concerned, Father Power has written so ably and exhaustively, in luminous contrast to the neglect and indifference which Cork still continues to display in reference to her antiquarian possessions of this sort. In the last *Ulster Journal* Mr. Bigger aptly calls attention to the important fact that the preservation of our ancient monuments will, from the first of April next, rest in the hands of the new authorities, the County Council, who will have the power to prosecute any one dilapidating, injuring or endangering any ancient monuments or remains. He also utters a timely note on those Irish "commercial antiquaries" to whose offices are due the speedy transfer of valuable archæological finds from their own country to England, Scotland or America. One of these latter, a bronze horn, found in the Drimoleague Mountains, Co. Cork, recently exhibited in London in the Archæological Institute, possesses the following points of interest. The horn was made by casting in two pieces, the joints being still visible. Near the mouth-hole, which is situated at the side, firmly fixed in the bronze is an iron nail, and near the mouth-hole is a roughly scratched design. There are also certain rivet holes, the use of which has not as yet been explained.

Ardmore Castle and Minehead, Co. Waterford.—The following items respecting Ardmore Castle—for an account of whose siege (in the January number of the Journal) we are so greatly indebted to Mr. James Buckley, London—are taken from a now extremely rare little work, by that devoted antiquarian, the late Mr. Edward Fitzgerald, of Youghal, which was published in 1852 under the title, “A Hand-book to the ‘Holy Citie’ of Ardmore, by F. Ochille (*i.e.*, Fitzgerald, Youghal): Youghal, printed by John W. Lindsay.” “Little now (1852) is left of Ardmore Castle to remind us of its past importance but irregular grass-grown heaps of rubbish and the remnant of its ancient fosse. Originally it covered a considerable area, as the remains of its outworks appear extensive still—the fosse extending down the side of the hill and across the road to the village. The fields here still retain their ancient names, and as Monere-a-cushlane, *i.e.*, the Castle Meadows. Some of the houses in the village, we have been informed, were built from the stones of the ruined stronghold. The castle originally belonged to the Mernin family, and Smith, in his *History of the County of Waterford*, says he saw a deed of the date 1197 settling lands here on the Mernins by a Danish lady named Christiana Hydorothy—the Danes having had a considerable settlement at Ardmore. This would give grounds for assigning the foundation of the castle to the beginning of the thirteenth century, that is, soon after the deed of settlement. In 1497 Perkin Warbeck, the Pretender, occupied the castle for a brief period. From it he sent his summons to Waterford to surrender to him, and left his wife in safe keeping there whilst he went to besiege that city. The ‘Annals of Youghal’ for 1852 (by Canon Hayman), record that “in 1591 the manor, lordship and castle of Ardmore were leased to Sir Walter Raleigh for 100 years. But in 1593 Sir John Dowdall, knight, late of Piltown, ejected Raleigh, and kept possession for many years.” In *Frazer’s Magazine*, for 1845, it is stated that in the early part of the 17th century Ardmore Castle was inhabited by Sir Edward Harris, Chief Justice of the Court of Common Pleas, who is said to have lived here in a style of cumbrous magnificence like an ancient feudal noble. He owned the rectorial or great tithes of Ardmore, which were then mostly paid in kind, and as the

tenth of everything was demanded, the courtyard of the castle and the buildings around it were crowded with flocks and herds and gorged with corn, etc. Chief Justice Harris had a numerous family, one son and twelve daughters, and it is said that whenever he went to visit any of the nobility or gentry of the county he rode at the head of so numerous a train that it covered a mile of ground. It is also said of him that he kept at one time no less than seventy brood mares of a peculiar breed. One enduring memento of Lord Harris, as the country people sometimes call him, is a well near the gate of the Protestant church, which is named after him the "Justice's Well." In 1692 the castle was besieged and taken by Lord Broghill, a son of the Great Earl of Cork, and 140 of the garrison put to the sword. (This was the siege of which Mr. Buckley has furnished the Journal with a contemporary account.) The last record we have of Ardmore Castle is that in the early part of the eighteenth century Mr. Odell's great grandfather kept hounds in it when he visited Ardmore, and that some 50 years subsequently considerable portions of this stronghold were standing.

Minehead, which has an English namesake on the Bristol Channel, is so named from the mines of silver, lead and iron which were formerly worked here. The Earl of Cork records in his Diary, 1636, that his iron mines at Ardmore were let this year at £50 per annum (equal to about ten times that amount to-day). The mines here have their legend which would give some clue to their abandonment: "When the men came up to eat their meals a crow generally attended, and came in for a share from one man in particular, the others laughing at him for his folly, as they thought, in giving his bread so foolishly away. One day the crow became very annoying to the men, and after some attempts carried off his benefactor's hat across the bay (to his no small annoyance and amid the jeers of his companions). It flew with it to a bank on the strand, near the Coastguard Station, called Purt-arinca, from being the place where the peasantry danced every Sunday evening. Here the crow began to fly up in the air and drop the hat down several times, which induced the owner to leave his work and go for it. On his return, what was his astonishment to find that the mines had fallen in, and nothing was to be seen of his companions

in labour, all having been buried in the ruins." (Minehead is now known only for its lighthouse.) In his description of Ardmore Round Tower Mr. Fitzgerald puts forward a conclusive proof of its Christian origin, in the fact that the man was still living in his time at Ardmore who had held in his hands the *Cross* which formerly surmounted this Tower, but had been shot off by a person firing at a red-legged daw (chough?), numbers of which are generally flying about its summit.

J. COLEMAN.

The following extracts from Sweetman's Calendar of Documents, vol. i, were inadvertently omitted in the account of New Ross at page 177 of the July-September issue of the Journal, and as they are interesting records of Waterford and Ross, I add them here. They should follow the words "*De Insula and Ross mentioned,*" line 9, page 177.

G. O'C. REDMOND.

HENRY III.

A.D. 1217. Sept. 21.—The K. notifies that he owes to Florentine Dives, and William his son, of St. Omer, 6,000 marks sterling, and has therefore sold to them 100 lasts of Irish hides at 15 marks a last, and 100 sacks of wool of Ireland or Ros [Ross], Bristol weight, at 5 marks a sack, to be delivered at Bristol. This will reduce the debt by 2,000 marks, and leave 4,000 marks due, which the K. will pay at London, one moiety at the ensuing Feast of All Saints [Nov. 1] and one moiety at the Purification [Feb. 2]. Lambeth [Pat. 1 Hen. III., m. 4 dors.]

A.D. 1219, Aug. 24.—The K. notifies to Geoffrey de Marisco, justiciary of Ireland, that he has prorogued from Michaelmas to the ensuing Feast of All Saints [Nov. 1], the term which the justiciary granted to the Earl for his ships to touch at Ross. Mandate, that the justiciary cause the Earl to have the prolonged term, in order that meanwhile it may be ascertained whether the ships can touch at Ross without hindrance to Waterford or not. Grantham [Close, 3 Hen. III., p. 2, m. 3.]

A.D. 1219. Nov. 7.—The K. to the justiciary of Ireland. Had commanded him to permit ships to touch at Earl William Marshall's ports de Insula and Ros, unless this proved to the detriment of the K. and of the City of Waterford. The K. has just learnt that the City

of Waterford may be much injured if ships with merchandise are further allowed to touch at those ports. Wherefore, the K. commands that until further orders ships shall, as they used to do, diverge to the port of Waterford. Westminster [Close, 4 Hen. III., p. 1, m. 17.]

A.D. 1222. July 18.—The K. to Henry, Archbishop of Dublin, justiciary of Ireland. The K. further commands the justiciary not to permit ships to touch at or take harbour in the port of Ros to the damage of the K. and of Waterford, otherwise than they did in the time of King John, before the war between him and his English Barons. Tower of London [Close, 6 Hen. III., p. 1, m. 6.]

A.D. 1222. Oct. 28.—Mandate to the Archbishop of Dublin, justiciary of Ireland, not to permit any ship with merchandise to touch at the port of Ros (Ross) otherwise than ships were wont to touch there in the time of King John, before the war between him and his English Barons. Westminster [Close, 7 Hen. III., p. 1.]

A.D. 1227. Sept. 3.—The K. grants licence to William Earl Marshall that his ships with merchandize may freely go to his port of Ros [Ross], remain there and depart, while other ships from Ireland and foreign lands shall ply to Waterford. Mandate accordingly to Geoffrey de Marisces. Windsor [Close, 11 Hen. III., p. 1, m. 3.]

A.D. 1230–1231. April 11.—The K. to the Constable of the Castle of Kilkenny. William Marshall, Earl of Pembroke, his Lord is dead. Mandate, that the Constable deliver to Walerand Teutonicus the Castle of Kilkenny. The K. had committed during pleasure the custody of the Earl's lands and castles in Ireland. Westminster.—Similar letters to the Constables of O'Doth, Wexford, Ros (Ross), Dumas, Katherlack, Kildare, Kerry, de Insula. Mandate to the above Constables to forthwith come to England to confer with the K. Mandate to the Knights, free, and other tenants of the Earl's lands in Leinster to be intente and respondent to Walerand as their custodee. [Pat. 15, Hen. III., m. 4.]

A.D. 1235. April 27.—If the ship of William de Cump-ton, tenant of Gilbert, Earl of Pembroke, was arrested at Ross after proclamation of peace, the K. commands the justiciary of Ireland to set her free. Windsor [Close, 19 Hen. III., p. 1, m. 13.]

A.D. 1236. Sept. 2.—The K. to Maurice FitzGerald, justiciary of Ireland. The Vill of Waterford being much injured, as the K. had

heard, by ships touching at Ross, and the Island in the land of Gilbert Marshall, Earl of Pembroke, in place of the port of Waterford, the K. had commanded the Earl to cause this to be prohibited. Mandate to the justiciary, that if the Earl does not do so, the justiciary cause it to be proclaimed and prohibited that no ships save those from the Earl's land shall touch for the future at Ross or the Island under pain of forfeiture, but that masters of ships shall go with their merchandise to Waterford. Peverel Thorp [Close, 20 Hen. III., m. 4 dors.]

A.D. 1248. March 24.—The K. commands John FitzGeoffrey, justiciary of Ireland, to assign to William de Valence, brother of the K., the liberties belonging to assises and pleas in the Vill of Ross, Carnebothe, and Clumene, in the County of Wexford, extended to him as his purparty in right of his wife, one of the heirs of Walter Marshall, *late Earl of Pembroke*, saving to the K. the liberties belonging to his Crown and dignity. Westminster [Pat. 33 Hen. III., m. 7.]

Early Waterford Printing.—Mr. E. R. McC. Dix, compiler of the very valuable "Catalogue of Early Dublin-Printed Books—1601 to 1700," writes as follows:—"Having read Mr. J. Coleman's article in the last number of your valuable and interesting Journal, I venture to send four titles of early Waterford-printed books to be added to his list, and hope to send others later on. I am greatly pleased that some one so competent is treating this subject.

1646.—Walter Enos. A Survey of the Articles of the late rejected peace, &c., &c. 1st part, 70 pp. 4to.

T.C.D. P.A., 332.

1643.—A Remonstrance of grievances presented to his Majesty on the behalf of the Catholicks of Ireland. 4to. T.C.D.

1657.—John Cook. Monarchy no creature of God's making. 8vo.

Peter de Piënné. [*Vide* Hazlett, 1876.]

1644.—A brief relation of the most remarkable feates and passages of what his Most Gracious Majesty has done against the Rebels sithence Jan. 1641 till Dec. 1643, and from the first of May, 1644, till the fifth of this present July. 4to. Brit. Mus.