

THE "CHRISTCHURCH" OF WATERFORD—AFTER WARE.

Waterford & Lismore

A Compendious History of the United Dioceses,

BY

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To the Memory of

Most Rev. R. A. SHEEHAN, D.D.,

Late Bishop of Waterford and Lismore

by whom the compilation of the present work was

first inspired.

PREFACE.

The present work is not a mere revision, nor even a redaction, of the "Parochial History of Waterford and Lismore," published a quarter of a century, or so, since. It is, in fact, a new and independent work, although, necessarily, it incorporates practically all the material of the older book. Owing to the circumstances under which the earlier volume was compiled, that work was not satisfactory from the writer's point of view; it was, for instance, defectively proportioned, and less complete than it might have been. The book was really a reprint of newspaper articles, hastily put together and printed from week to week in a Waterford paper. The work now presented is perhaps as complete as it is, at present, possible to make it, although much detail of minor importance has been omitted. An immense amount of new material—over fifty per cent. of the whole—has been added and all the old material has been recast, corrected and revised. As a consequence of the great present-day cost of printing brevity and condensation have had to be studied and practised. It is hoped that neither has been attained at the expense of clarity.

The story—at least in any considerable detail—of the ancient Irish (Celtic or pre-Invasion) and Hiberno-Norman eras is rather lacking in popular appeal. For this reason the history in question is lightly passed over in the present volume, but it is by no means ignored; a summary is given, which, it is trusted, the reader will find sufficient for all ordinary purposes. Attention is concentrated on the penal and post-penal centuries; these being nearer to us, are more popularly intelligible.

In a compilation of his pages the writer has made use of all the usual authorities, printed and in manuscript. If he has not added a bibliography it is because he does not regard this now fashionable apparatus as worth while; he suspects, in fact, that much of the formal bibliography appended to books like the present is literary affectation. Suffice it for him to say that, in addition to all the usual, and many unusual, sources, he has made extensive use of place-names, tombstone inscriptions, baptismal registers, old newspapers, Irish and other manuscripts, prerogative and other wills, family history, legal deeds, sworn affidavits of informers,

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taxations, visitations, recantations, proclamations, directories, and even broadside ballads and oral tradition. Regarding so-called popular tradition the writer would like to add, first, that most of it is not tradition at all, but modern invention, secondly, that the so-called local legend is a concoction more worthless still.

To give the names of all these to whom the writer owes acknowledgment of help received would require many pages. Hundreds of intelligent long-memoried, old men whom the author, to his profit, interviewed in course of his investigations, have since passed to their reward. May their interest in God's house and their Church's story redound to their eternal welfare. To the additional hundreds still living, whose kindly aid he has never asked in vain, the writer can express his thanks, only in general terms. He must, however, make individual mention of the following to whose courtesy and learning he stands indebted for valuable notes, suggestions and criticisms :—the late Canon Carrigan and the late Mr. I. R. B. Jennings, Messrs. Seamus O Casaide, M.A., B.L., Charles McNeill, Henry D. Keane, Solicitor ; J. F. McCarthy of the National Education Office, Richard O'Foley, Mathew Butler, Very Rev. Canon McGuirk of Dublin and Miss Pauline Henley, M.A., University College, Cork. He begs finally to acknowledge his deep indebtedness to the Cork University Press, and in particular to Professor A. O'Rahilly, for relieving him of the anxiety ordinarily involved in book publication.

The compiler disclaims any intention of offering the present work as an adequate history of the diocese. It claims rather to be an ordered collection of material which will save the future historian half a lifetime of labour. Also it will, for the present, satisfy the general desire for knowledge of our diocesan past. Indeed it may well be, that publication, in its present form, of the material here gathered will actually provoke emergence of the future historian in question.

In a work, such as the present, wherein many thousands of isolated facts have, for the first time, been got together, put in order and co-related, some errors are inevitable. Occasional occurrence of these latter, therefore, will scandalise only the inexperienced and the pharisee ; all other readers will make due allowance for circumstances. The writer is bold enough to hope that not many

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errors will be found in the following pages and that such as may occur are of little account ; at any rate, he has taken all reasonable pains, and perhaps somewhat more, to avoid misstatements and to prevent ambiguity.

P. POWER.

DEC., 1936.

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Introduction.

Reference to our prefixed map will show that the present Diocese of Waterford and Lismore includes practically the whole County of Waterford, with two baronies, and portions of two others, of Tipperary County. The diocese is therefore roughly co-terminous with ancient Decies as the latter principality extended in the 12th century. In addition to the County of Waterford and the considerable area of Tipperary referred to, the diocese includes five small townlands of Co. Cork but, as if to counterbalance the five Co. Cork townlands, five small townlands of Co. Waterford form part of the parish of Leitrim in Cloyne Diocese. The five Co. Cork townlands lie on south side of the Blackwater in the parish of Ballyduff while the alienated Co. Waterford area adjoins the same river on the north. Formerly the diocese was of much greater extent: in the first half of the 12th cent. it seems to have embraced about one third of the present Cloyne, and at a later period—for some centuries—the parishes of Kilworth, Co. Cork, and Tybroughney, Co. Kilkenny, were reckoned as belonging to Lismore.

Controversy has expended itself on the question of the earliest Christian preacher in the Decies. Both personality and period of the apostle in question are somewhat uncertain, though it is likely that we have now as much data on the subject as we shall ever have. It must be granted as extremely probable that, at least, the seaboard of Waterford had received its first Christian message previous to the coming of St. Patrick. Contiguity to Britain and the Continent, together with such documents as Declan's "Life" make such a theory tenable if they do not actually establish it [*Vide* "Beatha Deglain"—Irish Texts Society, 1914]. We find ourselves on firmer ground when we come to St. Carthage (otherwise Mochuda) who, in 630, or thereabout, established himself at Lismore and founded there a famous abbey and a monastic school. Lismore became the ecclesiastical capital of Decies and within the territory which it ruled there grew up many other religious establishments, sometimes governed by bishops, *e.g.*, Molana, Mothel, Ardfinnan, etc.

As the present Diocese of Waterford and Lismore is the geographical representative of ancient Decies at the period of the latter's greatest extension some notice of the principality and its primitive population will not be inappropriate to our introduction.

About the beginning of the Christian Era the region comprised in the present-day Co. Waterford appears, according to Ptolemy, to have been occupied by two peoples or tribes—the Iverni, to the west and the Brigantes in the east. How far inland the two peoples carried their sway we do not know; indeed Ptolemy has himself only second, or third, hand information. Neither do we yet know for certain whether our two peoples, or either of them, were Celts. As far as we can at present gauge, the Brigantes were, most probably, of Celto-Germanic origin; the Iverni may have been Pre-Celts. These Iverni, whoever they were, seem to have been an important people—the most important, at one time, in pagan Ireland. They it was who, probably, gave its name Ivernia, Juverna, or Hibernia to the whole country; they seem to have occupied approximately the entire Co. Cork, with portion of Kerry, and the Co. Waterford west from Dungarvan. The eastern half of Waterford would appear to have, at a later date and even up to the beginning of historic times, belonged to Ossory and Leinster. How Decies commenced to be formed and to extend its boundaries north of the Suir and the Knockmaeldowns—even into the plain of Cashel—is told in an old saga, “The Treking of the Desii,” of which we have more than one version. According to this account, which, in the main, may be accepted as history, the Desii were originally a people of Meath, whose home was in Bregia, around Tara. Driven out from that place in the time of Cormac MacAirt, they or one section of them, after much wandering, settled in the present Co. Waterford, whence they expelled the original stock, or rather, perhaps, reduced the latter to servile status. Some little time later—shortly before the coming of St. Patrick—the Desii extended themselves to the north of the present county boundary, from which they drove out the Ossorians. The part of Decies lying within the present County Tipperary—mostly a fertile limestone plain—became known as Northern Decies, while the older portion of the petty kingdom was distinguished as Southern Decies. It is not necessary for our purpose to elaborate the story here outlined; details of the latter may have to be modified as a result

of further research, but it is unlikely that the broad lines will be materially affected. It is somewhat remarkable that the national apostle did not extend his missionary journey into Decies—at any rate, into Southern Decies. The previous preaching therein of St. Declan suggests a reason for the omission. The “Life” of Declan refers to a visit—apparently hurried—of Patrick’s to the vicinity of Clonmel, but it is fairly evident that no part of Southern Decies had the benefit of the apostle’s direct ministry.

Into the very interesting questions of old Irish church discipline, organisation and jurisdiction it is not necessary, in a popular work of history, to enter, or, at any rate, to proceed very far. Suffice it, for our purpose, to state that discipline of the old Irish church differed, in many respects, from present day practice. Needless to add that difference in discipline implies no divergence of faith; while doctrine is essential, discipline is only accidental. The most apparent, if not the most important, peculiarity of early Irish ecclesiastical life was the method of church government. Often, if not generally, the organisation took on a monastic, or semi-monastic, character. The territorial church ruler was often the abbot of a monastery; true, the abbot was usually a bishop, but, it was his abbatial, rather than his episcopal, character which was emphasised. And sometimes, as in the Columban monasteries, the abbot remained a simple presbyter. How did this presbyter-abbot provide in matters requiring episcopal powers? By retaining in his monastery and still under obedience to him a monk in bishop’s orders. In old Irish estimate then the bishop was inferior to the abbot, and, if the abbot was also a bishop he was really an abbot primarily. Moreover, both abbacy and episcopacy were semi-hereditary; they descended in the sept so that no outsider was eligible while there was a suitable candidate (“a good man”) of the founder’s family. This and other anomalies of Irish Church organisation are a natural enough outcome of the country’s isolation, of popular reverence for Patrician tradition, and of Celtic legal and social systems on to which the ecclesiastical system was cleverly grafted. But must it all not have made for a kind of religious anarchy? To think so is to mistake the acumen of old Irish law-givers—ecclesiastical and civil. Foreseeing such danger our ancient legislators provided against ambiguity and dispute; this does not, however, mean that disputes did not arise. For all

their conservatism our Irish church founders were men of original and daring minds who generally chose the shortest way to their destination.

In few cases—if, indeed, in any—can we now follow in detail the developments to which the system just outlined led in the Decies. We find bishops—some of them certainly, and most of them probably, of abbatial character—at Lismore, Ardmore, Clashmore, Mothel, Kilbarrymedan, Donoghmore, Kilcash, Molana, Kilsheelan, and other places. Their areas of jurisdiction were not called dioceses, but they were miniature dioceses in all but name, and they were often called *parishes* (*parochiae*—Cfr. Farahy, Co. Cork); they had their limits in tribal, or territorial, boundary, and, presumably, they expanded or contracted with the latter. Though there were occasional bishops, or bishop-abbots, at the centres enumerated above there was no very lengthened succession in any, if we, perhaps, except Lismore, Ardmore and Donoghmore, and, in all cases, except at Lismore, the areas of jurisdiction were circumscribed. As late as 1210, Pope Innocent III, in a grant to Donatus, Archbishop of Cashel, alludes to a then existing Cathedral of Ardmore. In the same document, by the way, the Pope refers to Clonmacnoise as then subject to Cashel. At the Synod of Rathbreasail in 1110, presided over by the Papal Legate, Gelasius, an attempt was made, perhaps for the first time, to reduce the number of Irish bishops, and to fix geographical, as distinct from territorial, boundaries to dioceses. The number of bishoprics was actually reduced to twenty-six—corresponding to main territorial divisions. The legislation does not seem to have become immediately effective; it was not till nearly half-a-century later that, at Kells and in 1152, the formal diocesan system became operative. The dioceses aligned at Kells are, with some modifications, the dioceses of to-day.

At Rathbreasail the Diocese of Lismore was defined as bounded by Waterford Diocese on the east, and as extending to Cork on the west. There is no reference to a Diocese of Cloyne; we are left to assume that the present Cloyne to south of the Blackwater and east of Cork belonged to Lismore. The region scheduled embraces the present parishes of Carrigtwohill, Midleton, Killeagh, Youghal, Ballymacoda, Cloyne, Aghada, Lisgoold, Rathcormac, Castlelyons, Fermoy and Aghern, with portion of two others. This

former westward extension of Lismore had its origin in the foundation by Mochuda (Carthage) of several churches within that region, *e.g.*, Spike Island, Ballybricken, Rostellan, Ballyhooley and Clondulane. As late, at least, as the 16th century one additional large parish, *scil.*, Kilworth, was included in Lismore (*vid.* Taxations and Visitations). How transfer of the last named parish to Cloyne was effected we do not now know. To account for transfers similar to the present, the story was evolved, and stereotyped, of a neglected "sick call," and the consequent indignation of the parishioners leading to demand for annexation to an extern parish or diocese. Apparently also, one parish, Tybroughney, of the present Ossory, once, and for many centuries, belonged to Lismore. It is not improbable that the semi-monastic character of these parishes had something to do with their transfer to other dioceses. Tybroughney was inappropriate in the great Augustinian House of Athassel, while Kilworth and, presumably, Leitrim were dependencies of the Cistercian Abbey of Fermoy ("De Castro Dei"),

The church and monastery of Lismore, which grew to be one of the renowned centres of ancient Irish learning and piety, owed its foundation to St. Mochuda of the 7th century. Mochuda, otherwise Carthage, was a native of Kerry, and he had been abbot of Rahan in Offaly. It is probable that there had been a Christian church at Lismore previous to the time of Mochuda, for in the Saint's Life there is an implied reference to such a foundation. Be this as it may, Mochuda, driven out of Rahan, with his muintir, or religious household, migrated southward, and, having crossed the Blackwater at Affane, established himself at Lismore in 630. In deference to Mochuda's place of birth the saint's successor in Lismore was, for centuries, a Kerryman. Lismore grew in time to be a great religious city, and a school of sacred sciences, to which pilgrims from all over Ireland and scholars from beyond the seas resorted. The rulers of the great establishment were all, or most of them, bishops, though they are more generally styled abbots by the Annalists. Among the number are several who are listed as Saints by the Irish Martyrologies, *scil.* :—

Iarloga, abbot and bishop of Lismore	...	Jan. 16.
Mocolmog, grandson of Boennae	...	Jan 22.
Cuana, abbot	... ..	Feb. 4.
Ciaran, abbot	... ..	Feb. 4.

[Most probably the name Ciaran, which appears only in the Martyrology of Gorman, is written here in error for Cuana]

Ronan, bishop of Lismore	...	...	Feb. 9
Aedhan, bishop of Lismore	March 16.
[He died A.D., 761.]			

Eochaidh, abbot of Lismore	April 17.
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[He died, 634; he was therefore the immediate successor of Mochuda.]

Cathaldus	May 10.
Mochuda (with hundreds)	...	...	...	May 14.
Maeldeid	...	...	...	May 21.
Cronan, abbot of Lismore	...	...	...	June 1.
[He died, 717.]				

Christianus (died 1186)	...	...	...	June 12.
Aedhan, abbot of Lismore	...	...	...	July 19.
Eoghan	...	...	...	Oct. 16.
Comman, grandson of Ciaran, abbot of Lismore	...	...	...	Oct. 31.

[His name is written Colman in Martyr. Donegal.]

Munchein, abbot of Lismore	...	...	...	Nov. 12.
Joain	...	...	...	Nov. 13.
Connait, abbot of Lismore (died 759)	...	...	...	Nov. 15.
Sillan, bishop of Lismore	...	...	...	Nov. 21.
Maedoc, bishop of Lismore	...	...	...	Nov. 29.
Macoige, abbot of Lismore	...	...	...	Dec. 3.
Suarilech Ua Ciarain, abbot of Lismore	...	...	...	Dec. 4.
[He died 773.]				

It does not fall within the scope of such a work as the present to tell the full story of Lismore ; indeed the time for such a narrative is not yet ; for our immediate purpose we must be content with an outline sketch. With the Synods of Rathbreasail and Kells the succession of what we may call secular or purely diocesan bishops, begins. This is not to say that the bishops from Mochuda to Malchus were not true diocesan rulers in Decies. From the mid 12th cent., however the diocese became more strictly defined, and independent of tribal or dynastic boundaries. Malchus who was bishop in 1134, or thereabout, was an ecclesiastic of outstanding learning and virtue. Up, at any rate, to this time the bishop of

Lismore had not quite lost his monastic character, nor his school its ancient fame. The city, at the time, possessed no fewer than twenty churches (old Irish monastic style), and the remains of some survived up to the 18th cent. Among the famous strangers who came, in the time of Malchus, to study sacred science at Lismore, were Malachy of Armagh and Cormac the future King of Cashel and the builder therein of the wonderful chapel which still bears his name. Of Bishop Malchus we are, unfortunately, not told enough to enable us to decide whether he be identical with the first bishop of Waterford, as identity of names, date and character suggest. On the whole it seems very likely that there was but a single Malchus, who was transferred to Lismore from Waterford. Malchus had been a Benedictine monk and it may not be without significance that his successor in Lismore was also a religious—Christian O'Conarchy of the Cistercian order—and that the Cistercian and Benedictine orders were, at the time, regarded as, more or less, identical. Christian, who had been Papal Legate and had, as such, presided at the Synod of Cashel in 1172, ultimately resigned his see and returned to the cloister, wherein he ended his days, at Abbeydorney in Kerry. From the resignation of Christian the story of Lismore becomes less obscure. The see, as often as not, was ruled by bishops of foreign origin. Felix, Bishop of Lismore, attended the Lateran Council in 1179. Another successor of Mochuda, Robert de Bedford, who died, 1222, had an unseemly controversy with the cotemporary bishop of Waterford about certain church lands. Thomas, elected, 1253, whose family name is not given, suffered ill treatment at the hands of Matthew le Poer, who arrested and imprisoned him. He also had a lengthened controversy with David MacCarvil, Archbishop of Cashel, who laid claim to a large area of Lismore diocese, scil. :—the region bounded south and west by the river Suir. Thomas le Reve, who had for a while held the office of Lord Chancellor, and in whose time the union of sees took place, died at a great age in 1393. Richard Cox, appointed, 1279, re-opened the dispute over church property with the bishop of Waterford. As late as the 15th cent. the primacy of Lismore, among the Sanctuaries and Schools of Munster, seems to have been tacitly acknowledged. In recognition of the status in question, special immunities were granted to the city and church of Lismore, as well as to the attached manors, by the Provincial Synod, held at Limerick in 1453. These ir.-

cluded freedom from exactions by anyone, even the Lord of Desmond or the king's representative. See Appendix XIII.

There are some indications of intimate relations between Lismore and Waterford, even before formal union of those sees. The recurring controversies about church lands, for instance, seem like legacies from a time when some property was held in common by the two sees. It would also seem that certain ineffective attempts to unite the sees had been made previous to the time of Bishop Le Reve of Lismore, but it was during the latter's reign that formal union was actually effected. This last was in 1363, when Roger, a Franciscan, Bishop of Waterford, was transferred to Llandaff, in Wales.

Waterford diocese—as distinct from Lismore—is of diminutive area—embracing little more than the Danish city and cantred. There would, in fact, be room in Ireland for some three hundred dioceses of like extent. The diocese was also of comparatively late formation. Foundation of the see was somewhat anomalous. Originally, no doubt, as Deisi territory, the region embraced would have been loosely subject (Irish style) to Lismore. The Northmen, however, who had founded the walled city and were pagans, had occupied the place since the ninth century. Gradually, as they settled down to peaceful ways, Christianity spread among the Lochlonach, till by the mid twelfth century they had been converted, at least in greater part. It is symptomatic of their relations with their Irish Christian neighbours that, when the Christianised Danes wished to formally organise their church, they should apply for aid, not to the successor of Patrick at Armagh, nor to the coarb of Mochuda in Lismore, but to the Archbishop of Canterbury, beyond the Irish Sea. Doubtless the English Archbishop judged that—somewhat irregular though it might be—the demand of the Danish converts should be sympathetically met. At any rate he did comply with it and consecrate a bishop for Waterford, in the person of Malchus, a Benedictine of Winchester, but an Irishman by birth. As bishop of Waterford, Malchus was to be a suffragan of Canterbury. It is possible, nay probable, that in the course they took archbishop and citizens had the sanction of Rome; at any rate their policy was acquiesced in, if not approved of or dictated by, the Irish king, Murtough O'Brien. Murtough was a man very zealous in the cause of religion and he had struggled

hard to bring Irish church discipline into more perfect agreement with the Roman. It was during the episcopacy of Malchus (1096-1110) that the cathedral, or christchurch, of Waterford was erected. This cathedral was re-endowed by King John in the beginning of the thirteenth century. At the latter period too it received confirmation of its statutes and possessions from Pope Innocent III. This also is the period to which a once generally received, but now exploded, opinion attributed the gift to the cathedral of the antique vestments still preserved in Waterford. Gradually—as a result of trade, neighbourship, inter-marriage and common interests—the foreign colony of Waterford developed an Irish mentality, and, as a consequence of the new orientation, the church of Waterford transferred its allegiance from Canterbury to Cashel. Augustine, who was bishop on the coming of Strongbow, had, although an Englishman, been consecrated by the Archbishop of Cashel. This Augustine, by the way, attended the Lateran Council, and, on his road to Rome, took an oath to do nothing to the English king's prejudice.

The original christchurch of Waterford was built about 1050, on site of the present Protestant cathedral, where its foundations may be traced six or eight feet below the modern floor level. As the building was of considerable size we may assume that the Catholic population of the walled city was comparatively large, and that, in fact, the whole city had, by that date, accepted Christianity; this, our assumption, is substantiated by the fact that provision of the church was apparently a public voluntary act of the civil ruler, Reginald, son of Sitric. This church was erected into a cathedral when, nearly half a century later, Waterford received its first bishop in the person of Malchus, a Benedictine. That word, *christchurch* is, by the way, of Scandinavian origin, and means, simply, head, chief or mother, church. The original Danish church projected some twenty-four feet to front, or west, of the present Cathedral, and terminated, on its east end, sixty feet short of the latter building. Little more than a century and a half from its erection, Reginald's great church was taken down, or, rather perhaps, modified and enlarged by addition of an apse, some sixty feet long, to serve as the church of Holy Trinity parish. This practically new Cathedral was re-endowed by King John, and a little later it received confirmation of its statutes and possessions

from Pope Innocent III. Later still, from time to time, various side chapels—seven in all—were added. The completed building embraced, therefore, the Cathedral proper with short nave and long choir, the Parish Church of Holy Trinity, and the chapels known as St. Saviour's, Our Lady's, St. Nicholas's, St. James's (Rice's), St. John the Evangelist's, St. Catherine's (Lincoln's and Lee's), and St. Anne's (White's and Barron's). Architecturally the old Cathedral would be, if it still stood, the most interesting building in Ireland. But, alas, it was demolished to make, it is said, a job for a builder, in 1770, and the present unbeautiful structure erected in its stead.

At the Suppression, the old Cathedral, with which the history of Waterford for 500 years was closely bound up, passed into Protestant hands, and in these it has still remained, except for a brief interval in the mid-seventeenth century, and for a much shorter time on the death of Queen Elizabeth. For a succinct account of the new Cathedral, on a new site, which the poor dispossessed Catholics provided for themselves, the reader is referred to the chapter on Holy Trinity Parish (Within). All Bishop Augustine's successors, fifteen in number, were Englishmen, or of English descent. Two of them—David (1204-10) and Robert (1210-23)—carried on an acrimonious controversy regarding church property, with the Bishop (Robert de Bedford) of Lismore. Bishop Robert of Waterford, for his high handed violence in the dispute, was actually deprived and excommunicated. His predecessor's fate was no less tragic ; he was murdered by one of the Co. Waterford Powers, a partisan, no doubt, of Lismore. Stephen de Fulburn, an Hospitaller, who was bishop 1273-86, was translated to Tuam. During his episcopacy of Waterford, Stephen was, for a time, Lord Treasurer of Ireland, and for another while, Lord Justice or Viceroy ; he set up a mint and coined money in Reginald's Tower. Bishop Stephen was succeeded in Waterford by his brother, Walter, (1286-1307) a Franciscan, and for a time Lord Chancellor. Roger Craddock, also a Franciscan, the last bishop of Waterford (1350-67), became involved in a dispute about jurisdiction with his metropolitan. Roger had convicted two men for heresy in the castle of Bunratty, and, as this place was outside his jurisdiction, he was impeached by the Archbishop of Cashel. Ralph (Kelly), the Archbishop aforesaid, went further ; he set out for Waterford

with a troop of armed men, entered the city by stealth through Colbeck Gate, and, having forced his way into the bishop's lodgings seriously assaulted Roger and some of his domestics.

Though the sees of Waterford and Lismore were formally united in 1363 they continued to have separate cathedrals and chapters down to the 16th century. From the union to the Reformation we have a list of thirteen bishops who occupied the dual see. Of these only one, Nicholas O'Hennessey, bears a distinctly native name. We may assume that the others, like the bishops of Waterford before the union, were all, or almost all, of English origin. O'Hennessey was a Cistercian; he had been abbot of Fermoy—De Castro Dei. In his time the chapel of St. James (otherwise Rice's chapel) was founded in the Cathedral by James Rice, a burgess of Waterford. Bishop O'Hennessey's successor was Thomas Purcell, who had got made, by the hand of his secretary, John Russel, a chartulary, or collection of documents, relating to the see of Lismore. This volume had it survived, would to-day rank in value with the Black Book of Limerick, or the Red Book of Ossory; alas, it perished in a fire, said to be accidental, in 1617.

The Bishop of Waterford and Lismore at the Reformation period was Nicholas Comyn (1519-1551). If the dates given by Ware and Gams be correct, Comyn must have been a bishop for more than forty-two years, and it is hardly to be wondered at that he resigned his see in 1551. Possibly the difficulties of his position had as much to do with resignation as his age and infirmities. He had been translated from Ferns (1509-19), and during his tenure of office he restored and decorated the Cathedral of Waterford. Apparently Comyn took the oath of Supremacy, for the Pope, in 1550, appointed one John Machray (MacGrath), a Franciscan, to succeed—not Comyn, but Comyn's predecessor, Thomas Purcell. Whether MacGrath was ever consecrated may be doubted, and it is still more doubtful that he ever took possession of the see. Patrick Walsh, Dean of Waterford, was consecrated by Royal mandate in 1556. Walsh's orthodoxy and canonical status are, and have been, matters of controversy. There can be little doubt of his schismatical consecration, but, from the fact that he was not deposed in Mary's reign, we may conclude that he had received absolution from Cardinal Pole. His reversion to schism under Elizabeth argues utter lack of sincerity. Bishop Edmund Tanner, of Cork,

who was a prisoner in Walsh's custody (1576), is stated, on reliable authority, to have finally reconciled the erring prelate. Dr. Tanner's jurisdiction was, *pro tem.*, very wide and apparently it included Waterford and Lismore, for he was captured in Clonmel—probably while exercising episcopal functions there. Walsh died two years later, after an episcopate of twenty-seven years. Evidently he was from first to last—but, let us hope, not to the very last—a pitiful time-server of Miler MacGrath type. From his consistent patronage of Peter White, the redoubtable Catholic Dean, we may assume that he remained always a Catholic at heart, for the Dean was a most strenuous opponent of the new religion. For his notorious recusancy White was ousted from his Deanery in 1570, but so successfully, in his dual office of Dean and Schoolmaster, had he combatted the new tenets in his native city that reforming Lords-Deputy and "Preachers of the Word" reported Waterford the most unregenerate city in Ireland. In June, 1566, there is (Cal. Carew MSS., Vol. III.) a letter from Walsh to Sir Henry Sydney resigning his Deanery on account of infirmity and age, and strongly recommending Peter White as his successor. Bishop Walsh is referred to in the "Provision" of his successor, Patrick Comerford, as "*bonae memoriae*," whence we may infer that from his reconciliation by Bishop Tanner, he persevered till death in full communion with the Holy See. After his death it was found that Walsh, during his episcopate, had played "ducks and drakes" with the diocesan property, much of which he had alienated.

The Papal Letters (Cal. Papal Registers, ed. Bliss and Twemlow, 12 vols.) throw a lurid light on the spiritual state of the Diocese, and of the Irish Church generally, during the century or two immediately before the Reformation. To be sure—and we must always read such documents with this fact in our minds—it is mainly the unusual that the chronicler records, largely in reprimands to evil doers and to the froward that the Letters deal. But when all allowance is made for the Annalists' view point, and the immediate purpose of the Roman Court, the evidence of religious decay is overwhelming. Avarice, simony, perjury, immorality and murder were many times more frequent than they are to-day, and these vices had invaded the Sanctuary. If we seek the tap-root of the evil we shall find it in the Church's wealth—where the carcass is, there will the vultures gather. Unfit men, for gain, intruded themselves, or were intruded and permitted to

intrude, within the ranks of the clergy. The jingle of the Church's money bags perverted more souls in a century than the labours of missionaries gained in twice the time. Church offices and emoluments came to be regarded as the natural perquisites of younger sons and bastards of noblemen. A mandate of Pope Paul II. (1469) assigns to Theobald Butler, aged twelve years, "of noble birth," and deriving direct from the Earls of Ossory, a canonry in Lismore Cathedral and the prebend of Donaghmore; another letter of the same pontiff collates to the prebend of Seskinane, one Donat MacNamara, aged eleven years, and also of noble blood. As often as not the newly elected canon, abbot or bishop had first to be dispensed from the impediment of illegitimate birth. It would be possible to explain, but impossible to palliate, the circumstances in which this scandalous state of things arose; the present is, however, hardly the place for such a discussion.

John White, no doubt a native of Waterford, was appointed Vicar Apostolic on the death of Bishop Walsh and henceforth—for half a century—the diocese was governed by vicars. James White succeeded his namesake—presumably also his kinsman, in 1600; both Whites had studied at Douay. The number of distinguished priests of the White family, who in the troublous 16th-17th century upheld the Catholic cause in Waterford, is bound to excite the student's wonder; it may also puzzle him not a little. It is as remarkable as the brilliant band of ecclesiastics which the old diocese sent out at the same time to the colleges and universities of France and Italy and Spain. Besides Peter, John and James White already named, there was Patrick White, recommended for a bishopric in 1668, Thomas White, S.J., founder of the Irish College of Salamanca, and Stephen White, S.J., known as Polyhistor and as perhaps, the most learned man in Europe of his day. A "Dmus. Patricius White, clericus," who was, most probably, a member of the same family, is returned in the 1588 Visitation as then Precentor of Waterford Cathedral. James White seems to have been succeeded as Vicar, about 1615, by Thomas Walsh, also a native of the city, and later, archbishop of Cashel. Walsh had been nominated bishop of Waterford, but, owing to persecution, he was not consecrated for that see.

From the death of Bishop Walsh in 1578, the diocese remained without a bishop for over fifty years—when Patrick Comerford,

of the Augustinian Eremites and a native of Waterford city, was nominated in 1629. Comerford was a relative of the Waddings, Whites and Lombards of his generation. Having taught theology in various foreign colleges of his order Dr. Comerford was consecrated bishop of Waterford at Rome, and the event was the occasion of a great Irish fete in the Eternal City. An account of the celebrations in booklet form and in Latin, "*Coronatae Virtuti . . . D. Patritii Quemerford, 1629,*" was printed at the time, and at least one copy of the work exists (in the Merchants' Quay Library). As a staunch supporter of the Nuncio's policy, Dr. Comerford became a prominent figure in the Ireland of his day, and it was in his cathedral of Waterford that the most important of the clerical conventions were held. Even the Nuncio, accustomed to Roman fervour and ecclesiastical observance, was impressed by the tone of Waterford's Catholicity and the good order of Dr. Comerford's diocese. The Italian Prelate's, "*Parva Roma,*" all but replaced King Henry's *Urbs Intacta* as Waterford's pseudonym. Shortly after Dr. Comerford's arrival in Waterford, scil., in 1631 (Mar. 12.), we find the new bishop writing to Rome earnestly soliciting for himself or for his nephew, Michael Hackett, the "*Monasterie of Cahir,*" *i.e.*, the Augustinian Priory of that town, which he alludes to as then in possession of his own cousin, and as having been founded by his ancestors. In his correspondence at this period he usually, for safety, signs himself "*Wm. Poore,*" or "*William Browne.*" One of Bishop Comerford's acts was to draw up a list of parochial patrons and dedications. Such a compilation—possible perhaps in the early 17th century—is quite impossible to-day. Alas, Dr. Comerford's priceless catalogue has, like so many other diocesan records, disappeared; indeed we have only indirect and casual evidence that it ever existed, scil.:—from a letter of Father Stephen White, S.J. ("*Polyhistor*") to Father John Colgan, O.S.F., the hagiographer (Reeves, *Proceedings, R.I.A.*, 1862,—*Memoir of Stephen White*). On failure of the Confederate cause, Comerford, like nearly all the Irish bishops, had to take refuge beyond the sea. He died in France, 1652, and was buried in the Cathedral of Nantes. For his monument there a stately Latin epitaph was composed by his nephew, Father Michael Hackett, whom "*Tórna*" conjectures to be identical with Padraigin Hackett, the Irish poet. Among the Wadding MSS. (Merchants' Quay, Dublin) are letters from Comerford to his distinguished Franciscan kinsman. In

one communication from Waterford, Nov. 29th 1629, the new bishop styles his native land "the poorest and most oppressed country that I saw since I left it until I returned . . . As for trading . . . it is so much forgotten that scarce a man doth know of what colour is the coin in this miserable island." Two years later (March, 1631) found the bishop in less pessimistic mood; he writes "*ex loco mansionis nostrae*" to his "loving and very kind cousin":—"This your native place *caput extulit undis* is as if it were after a long storm, and if any place in the Kingdom have any stirring or trade this will not overslip it." In 1648 Comerford signs a memorial to the Nuncio begging a revocation of the censures. Other diocesan signatories to the document are:—

Fr. Peter Strange, O.S.D., Waterford	Thomas White, Vicar, Clonmel
„ Joseph Everard, O.S.F. „	Fr. Edmund Bray, O.S.F. „
„ John Hartry, Ord. Cist. „	Thomas Prendergast, S.T.D. „
„ Edmund Clere, S.J. „	John Gough, S.J. „
„ Michael Barron, Aug. Prior „	William McGrath, S.J. „
Robert Power, Dean	Andrew Sall, S.J. „
Michael Hacquet, Precentor „	

On the death of Comerford, the Holy See reverted to government by Vicars. The vicar from 1648 to 1676 was Dean Robert Power, of the Curraghmore family. Thomas White, "lately dead," had been Vicar General of Lismore. White, sometime before his death, was 80 years of age and "useless to rule."

In an appendix to Bishop Comerford's "*Coronatae Virtuti*," is a list of distinguished Waterford men then, or about that time, publicly teaching theology or philosophy on the Continent. It includes:—

Richard Wadding	...	Coimbra	} O.S.A.
John Walsh	...	Spain	
Charles Luker	...	Compostella	
(Consultor of the Holy Office)			} O.S.F.
Thomas Strange	...	Santander	
Peter Walsh	...	Naples	
William Morgan	...	Compostella	} S.J.
Patrick Sherlock	...	Compostella	
Stephen Murty	...	Salamanca	
Thomas Comerford	...	Spain	
Richard Walsh	...	Salmonia	

The document ends with allusion to the great Catholic laymen of the city—Walshes, Waddings, Sherlocks, Brownes, Cuffes, Leonards, Woodlocks, Skiddys and Whites, “who for religion’s sake relinquished honours and social position for chains, prisons and immense (*ingentes*) money fines.” It will be noted that all the names are of the Galldacht.

Meantime, the ancient cathedrals of Lismore and Waterford had passed completely into Protestant hands. The Lismore cathedral indeed had actually become a ruin till its restoration by the Great Earl of Cork, Richard Boyle. Boyle has been praised for his piety in making these repairs, but it is well, for truth sake, to remember that the restoration was really only delayed justice. As “Oeconomus” of the cathedral, our ennobled adventurer had become possessed of extensive lands donated long ago by pious Irishmen for the upkeep of that church. An Inquisition (Blackfriars, Waterford) refers to a ruinous building in Lismore called “Christe Church.” Boyle, who had come to Ireland as a money-less young man, in the later years of Elizabeth, amassed a fortune here. He was able, astute and—notwithstanding his family motto—not over scrupulous. He developed his west Waterford and Co. Cork property till it had increased many times its original value, and he was able to say he had not a papist on his immense estate. In parts of the diocese outside Boyle’s immediate jurisdiction and influence, the lot of Catholics was generally less miserable. Probably Boyle’s Protestant tenantry were more liberal than their lord. At any rate some Catholics, and even a priest or two, maintained a precarious foothold within the Lismore region; we do not know the names of the daring and harrassed missionaries; indeed their real names were often unknown to their contemporaries and correspondents; to baffle spies and informers they assumed aliases and changed their abodes as necessity and prudence demanded. On its restoration, Lismore cathedral had incorporated in it—where they stand to the present day—considerable portions, including the chancel arch, of the earlier building. The Waterford cathedral, known as Christ Church, was, on the other hand, never allowed to fall into utter decay. It was maintained by the state, the city corporation, or the new ecclesiastical order.

It may be very well doubted whether any city of its size in Ireland, or elsewhere, in ancient or modern times, produced, within a hundred years, a greater number of eminent men than did Waterford of the 17th cent. It may also, by the way, be doubted whether any city is more ignorant or less appreciative of its heritage:—

I. Luke Wadding, O.S.F., the least forgotten of the famous band, is the greatest man that Waterford, or indeed, perhaps, Ireland, has produced. His father was Walter Wadding, of the affluent merchant class, and his mother, Anastatia Lombard, was aunt of the future archbishop of Armagh. Educated in Peter White's famous school, young Wadding turned his youthful eyes and heart towards service of the church. On his parents' early death he left Waterford and Ireland for ever, and shortly afterwards, in 1606, he entered the Franciscan novitiate at Matozinhos in Portugal. Ordained in 1613, he was sent, after three years' supplementary study, to teach theology at Salamanca, where his kinsman, Thomas White, had founded a college for poor Irish students. While professor in Salamanca, Father Luke took a prominent part in the controversy, then afoot, on the doctrine of the Immaculate Conception. Wadding took the affirmative side, which he supported with prodigious learning and fervid eloquence. He wrote three volumes on the subject; these were published in Rome, 1654-56. Wadding's name, in Irish minds, is chiefly associated with the Catholic Confederation of Kilkenny, to which he contributed, not only money, which he had collected in all the currencies of Europe, but arms, men and moral support. This greatest son of Waterford died, Oct. 18th, 1651, in his beloved St. Isidore's, which he himself had founded, and in which his embalmed body is preserved. His fame and memory are the special heritage of his native city. For his services to the Catholic cause the Confederate Council had petitioned for his promotion to the Cardinalate, but Father Luke, himself, intercepted the document, which never reached its destination. One respectable writer goes as far as to say that Wadding was proposed for the vacant Papal throne and that his name received certain support in the conclave. Wadding's literary remains would amply fill an ordinary modern bookcase. His best known work is the "*Annales Minorum*," or history of his own order; this prodigious work is in eight immense volumes (folio).

II. Peter Wadding, S.J., was son of Thomas Wadding of Waterford, and his wife, Mary Walsh of the same city, sister to the future confessor-archbishop of Cashel. At the early age of 14 years Peter entered the Irish College of Douay, in 1597. Graduating M.A., in 1601, he immediately joined the Jesuit order at Tournai in Flanders. After his ordination he taught the queen of sciences successively at Antwerp, Prague, Olmutz, Gratz and Louvain. His reputation as a theologian and a Latin stylist became European, and, on the strength of it, he was selected in 1629, Chancellor of the University of Prague. His *opus magnum*, "De Contractibus" is even still occasionally quoted. He also wrote a tract, "De Incarnatione" and various other works, theological and philosophical. While teaching theology at Louvain (1622-28), Wadding had for a while, as his pupil, the renowned Bollandus. Our great Waterford Jesuit died at Gratz in 1644, aged 64 years. Besides his printed works, Wadding left nearly forty treatises in MSS.; most of these are still preserved in the Bodleian Library at Oxford.

III. Luke Wadding, S.J., was brother, or rather, half-brother of Peter, whose career has just been sketched. His mother was Anastasia Devereux, and he had four brothers, also members of the Society. There was, in addition, a brother, Richard, who became an Augustinian. Luke matriculated at famous Salamanca, in or about 1608, and, two years later, he entered the Jesuit order at Villagarcia. Like his cousin and full namesake, the great Franciscan, Father Luke, S.J., was an effective supporter of the Confederate cause for which he was instrumental in raising 20,000 Castilian crowns. In 1649 we find Wadding Professor of Law in the Imperial College, Madrid, and a theologian to the Inquisition—with a fame for learning, wide as the Spanish realms. At the same period he became prefect of the Irish mission, an office of immense responsibility, which involved supervision of all the Jesuit Irish Colleges in Spain. In the library of Salamanca University are many MS. volumes—all that survives to-day of Father Wadding's literary work, and in the library of St. John's College, Waterford, is, at least, one printed volume which belonged to him, and which bears his autograph signature.

IV. Ambrose Wadding, S.J., was brother of Peter and Luke, of the same order and surname. He died in Dillingen, at the early

age of 35 and before he had time to fulfil the brilliant promise of his youth. He entered the Jesuit order at Rome in 1603, and we find him Professor of Moral Theology and of Hebrew at Dillingen in 1614. Dying in 1619, he left behind him nine philosophical theses—to be defended by candidates for the Doctor's degree, besides a MS. treatise on Moral Theology, which is preserved in the Benedictine Abbey of Engelberg.

V. Michael Wadding (Miguel Godinez), S.J., was a full brother of Peter's, of the same order. Under his Spanish name of Godinez, Michael is to-day the best remembered member of the family. In compliance with their father's dying wish, Michael, with his brothers Ambrose and Luke, set out for the Continent, where he entered the Irish College of Lisbon. From Lisbon he transferred himself to Salamanca, and, later, he entered the Jesuit noviciate at Villagarcia, where he became intimate with the great Suarez. The acquaintance or friendship, powerfully affected Michael's future life. Years afterwards Wadding thus refers to the renowned theologian: "Father Suarez was a very holy man . . . who wrote twenty-two great volumes of theology. I knew him well in the later years of his life. His companions often found him wrapt in ecstasy and surrounded by a celestial radiance." Father Wadding offered his services for the then most difficult mission-field of the Church—among the Indians of Mexico. Here he laboured with extraordinary zeal and amid incredible hardships; crossing mountains by perilous paths, trudging—knap-sack on back and parched with thirst—over burning plains, swimming rivers, encountering wild beasts and wilder men, the saintly Jesuit carried the gospel to barbarian tribes. He saw two of his companions transfixed with arrows and a third clubbed to death. It was in the sun-baked solitudes of blistering plains, in the gorges of mighty mountains and in the gloom of forests where foot of European had never trod before that our Father Miguel thought out the material which, later, he embodied in his wonderful "*Theologia Mystica*." This famous book, which he wrote in Spanish, almost equalled the *Imitation of Christ* in popularity. It went through numberless editions, was translated into Latin and thence into various European tongues and enjoyed for two centuries a great reputation as a standard work on the higher spiritual life. One picture of the past it gives us from its holy author's memory—"I recollect in my boyhood seeing a band of soldiers going around the streets (of

Waterford) trying, with gleaming pikes, to force the Catholics to Protestant worship . . . I knew some fathers of my own order who, disguised as soldiers, celebrated Mass in secret and administered Sacraments."

VI. Peter Lombard—first cousin to Luke Wadding, O.S.F., and in his day a mighty force at Louvain and the Vatican—was born in Waterford, 1554. He studied philosophy and theology in the Pastoral College at Louvain, where he had for his closest friend, Nicholas Comerford of Waterford, then studying for his Doctor's degree. At this very time the Pope had prepared for his own use a list of all the Irish students "of great promise" then on the Continent. The very first name on this list is "Petrus Lombard, Waterfordiensis." As a consequence, Peter, on his ordination, was not allowed to return home but was retained at Louvain as Professor, first of philosophy and, later, of theology; the green hills of Ireland he was, in fact, fated never again to see. Lombard was amongst the first to detect and the foremost to denounce the errors of his fellow professor, Baius, and, young as he was, he was chosen by the University to lay before the Holy See the doctrinal sentiments and the submission of that famed seat of learning. Rome heard Lombard and was loath to let him depart; it laid hold of him and he never returned to Louvain. As member of the famous Congregation, "*De Auxiliis*," Lombard took a leading part in the historic 17th century controversies concerning Grace; indeed he acted as Chairman of the Congregation when the Pope could not himself attend. Possibly it was at the instance of Hugh O'Neill, then a fugitive in Rome, that Lombard was, in 1601, nominated to the highest dignity in the Irish Church—The Primacy of Armagh. Time after time the new archbishop tried to set out for his distant diocese, but he was, as often, detained in the Eternal City by what Rome considered more pressing business than the Irish mission. His duties as bishop he could discharge through deputy, but the work to be done in Rome few, or none, but he could do. Dr. Lombard's vicar in Ireland was David Rothe, afterwards bishop of Ossory. Rothe acted not only for Armagh but as a kind of general legate to all dioceses, like Waterford and Lismore, deprived of bishops. In 1620 we find a very remarkable petition from Lombard to the Holy See—to be permitted himself to administer his native diocese and to have the other Irish sees then vacant committed to the charge of bishops then actually in the

country. The great churchman and scholar died at Rome in 1625, and was laid to rest in the Parish Church of Palombara, twenty miles from the city. Lombard's best known work is his "De Regno Hiberniae Commentarius"; this was printed at Louvain some years after the author's death and was reprinted at Dublin in the last century and at Cork, a few years since. His most important work is a Statement of the Catholic principles involved in the domestic disputes raging at the time amongst English Catholics.

VII. Thomas Walsh was born at Waterford in 1580—not in 1588, as Meehan states—while his father, Robert, was in prison for religion's sake. His mother was Anastasia Strong, while his aunt, Mary, was wife of Thomas Wadding and mother of the distinguished Jesuits. He left Waterford in 1598 for Lisbon and there he studied for a few years. Later he came to Salamanca where he received Holy Orders. On his return to Ireland he engaged in missionary work in and around Waterford, whence we find him repeatedly reported by spies. In June, 1610, he is reported as lodging at Thomas Harold's and in 1613 he is returned by priest-hunters as Bishop Elect of Waterford, as supported by his friends and as a noted preacher. Walsh, though nominated for Waterford, was not consecrated—owing to a fresh outburst of persecution; instead he governed the diocese as Vicar, and with such wisdom that Pope Urban VIII. in 1624 named him Archbishop of Cashel. Owing largely to the canting zeal of the great Earl of Cork, Munster, at this period, was a place of special danger and difficulty for a bishop. The clergy hid in woods or in peasants' cabins. Mass was said, when it could be said at all, in cellars, improvised shelters or in the open air; there was neither church nor monastery, but though discipline had become relaxed, though the people were ill-instructed, and scandals many, there was little if any apostacy, at any rate, in Waterford. Presiding at a meeting of clergy in a wood the Archbishop was taken in 1633, but as nothing definite could be proved against him, he was released after a short imprisonment. During the Confederate controversy Walsh stood unflinching by the Nuncio although he did not entirely approve of the latter's measures. His answer to Rinuccini was—*in nomine tuo laxabo rete*. Towards close of memorable 1641 it devolved on the archbishop to reconcile the venerable Cathedral of Cashel—soon, alas, to be desecrated by atrocious Inquisition. Nine years later, when

Cromwell's savagery was spreading terror through the land, Walsh summoned a Provincial Synod at Limerick in order to impress on the Munster clergy their duty to stand by the people at any cost. On the approach of Ireton he retired within the city walls with his suffragans, the bishops of Limerick and Emly. The Bishop of Emly was taken and executed, but Walsh escaped—only, however, to be captured a little later. He was carried to Clonmel where for six months he underwent appalling treatment. Finally the feeble old man was put, without food or other necessities, on board ship and transported to the Continent. Worn out by suffering of mind and body and scarcely able to walk, the heroic confessor made his way to Compostella in Spain where he ended his days, in 1654.

VIII. Paul Sherlock was born at Waterford—in, most probably, what is now Arundel Square, about 1599. When he had reached his 18th year he left his native city forever—to enter the Society of Jesus, in Spain. In the latter country he spent the rest of his life, and so Spanish in outlook did he become, that many writers have mistaken him for a Spaniard. He died at Salamanca in 1646 at the early age of forty-six years. Sherlock's monumental work, his Commentary on the Canticle of Canticles, in three great folio volumes, was published at Lyons in 1640 and has been reprinted more than once. A second and lesser known work of his, "Hebraicum Dioptera," was also published at Lyons.

IX. Patrick Comerford, O.S.A., we have already met among the post-Reformation bishops of Waterford.

Contemporaries and fellow diocesans of the famous ecclesiastics enumerated were Dr. Geoffrey Keating, Thomas White, S.J., Stephen White, S.J. and Eugene Duhy, O.S.F.

X. Geoffrey Keating, a native of New Burgess, in the present Ballylooby parish, was born about 1570. We do not know where, exactly, he received his early education, but his Irish style is fair evidence that he studied for a while in one of the bardic schools. Such a school seems to have flourished in the neighbourhood of Cahir and under hereditary guidance of a family of MacGraths, down to, at least, our great historian's boyhood. Where, or by whom, Keating was ordained we shall probably never know. We find him in the Irish Seminary of Bordeaux in 1600, and he must have returned to Ireland shortly afterwards. According to Halliday he was pastor of Outragh (Cahir) in, or about, 1610, and, later,

he appears to have been pastor of Tullaghortan (Castlegrace) in the same district. The new parish priest was not only able and learned but he was zealous and eloquent as well. He denounced vice in high places as in low and soon he had to fly for his liberty and probably for his life. It was during the period of enforced exile from his parish, and possibly after release from its obligations, that Dr. Keating conceived the idea of his future "History." On the death of his persecutor, the Earl of Thomond, in 1624, Keating, no longer burdened with parochial obligations, set out to collect material for his great work. In his task he encountered immense difficulty. First he had to locate the scattered manuscript authorities, then to gain access to them and finally to decipher and collate them and to translate them into the Irish of his time. Enthusiasm, perseverance and scholarship triumphed and the projected "Forus Feasa," or History of Ireland, was completed. Not content with providing a text for scholars in the best literary style the devoted author seems to have prepared a second version in popular or vulgar mode, and thus we have two recensions of the great work. Further works of Keating are two ascetical treatises—"Key to the Shield of the Mass," and "The Three Forked Shafts of Death," as well as various poems, chiefly elegiac. Most of Keating's poetry is devoted to eulogy of the Catholic Butlers (Barons of Cahir and Dunboyne); it suggests gratitude for patronage and protection. It is fairly obvious that Dr. Keating was possessed of private means; or else he had very liberal support. Up to the Cromwellian period the ranks of the Irish clergy were mostly recruited from the gentry and upper middle class. About 1644, when, under the Confederation, Catholics had regained possession of their churches, Keating collaborated with the pastor of Tubrid in building a mortuary chapel at the latter place; this chapel, though now roofless, still stands. During the hapless truce—and—peace (with Ormonde) controversy, Keating took, it seems, the side of Bishop Comerford, Archbishop Walsh and the Nuncio; this was the side of the native Irish to which Keating did not, by blood, belong. He probably lived long enough—too long he, possibly, thought—to see the failure of the Catholic and Irish cause. He died, so it has been claimed, in 1650, or thereabout, and, in all probability, he was buried within the chapel he had helped to build. On the other hand it might fairly be inferred from the inscribed mural tablet that Keating was already dead in 1644.

Dr. Keating is Ireland's earliest and greatest historian, and he is our foremost writer of classic Irish prose. His poems have been edited by Rev. John MacErlean, S.J., and "History of Ireland," edited by Rev. Dr. Dineen, has been published in four volumes by the Irish Texts Society. (See, under Ballylooby Parish, *infra*.)

XI. Thomas White, S.J., though born as early as 1556, seems to have been brother of Stephen, known as Polyhistor, and of James White, V.A. of Waterford. He was educated partly in his native Clonmel and partly at Valladolid in Spain. In the latter city the number of destitute Irish students moved his compassion and charity. On their behalf he begged aid from King Philip II., whom he finally induced to endow a Seminary for their relief at Salamanca. Later he himself became rector of the Irish College at Santiago and he was at the same time and indeed, all his life, a main prop of another Irish College—at Seville. White's life was spent largely in the cause of his Irish students, on whose behalf he travelled all over Spain seeking the patronage of prelates, nobles and all who were in a position to aid. He died in his college of Santiago in 1622, at the comparatively early age of 64 years.

XII. Stephen White, S.J., was a native of Clonmel where he was born in 1574. At the age of sixteen, or thereabout, he entered the Irish College of Salamanca which had been founded a few years earlier by his elder brother, Thomas. Having won the doctorate from his alma mater he was appointed to teach theology in the University of Ingolstadt, and, later, at Dillingen. He is referred to by Rothe as "almost the first theologian of the century," and as "the wonder of Germany." He was styled "Polyhistor," for his great and varied learning. After an absence from Ireland of nearly forty years Father White was recalled in 1629 to a professorship in the short lived Jesuit University of Dublin. Alas, for Irish hopes, the place was raided by our sinister acquaintance, the Earl of Cork, the building confiscated and teachers and scholars dispersed. Father White lived for some seventeen years longer. We do not know where he died; it was probably in Clonmel or Waterford. He and Keating would therefore, in all likelihood, have been not merely contemporaries and fellow diocesans but, actually, next-door neighbours, and doubtless, they, were mutually—and well-acquainted. Only a single work of White's, his "Apologia Pro Hibernia," has ever been printed; other works

survive in manuscript and the two most valuable are not now known to exist. His energies seem to have been largely expended in helping other scholars and literary workers like Ward, Ussher, Colgan, Fleming and the Germans—Raeder, Crombach and Rossveyda.

XIII. Bonaventure (Bartholomew) Barron, O.S.F., was nephew of the great Luke Wadding and brother of that Geoffrey Barron of Clonmel, who for his services to the Catholic cause, was hanged in Limerick by Ireton. Bartholomew's mother, who died when he was only in his 6th year, was Mary Wadding; long years afterwards he celebrated her virtues in exquisite Latin verse which Sir Samuel Ferguson has gracefully rendered into English metre. The orphaned youth was sent by his brother and guardian, Geoffrey, to study philosophy with the Franciscans of Timoleague and in this convent, within sound of the southern sea, he took the habit of St. Francis in 1626. His noviciate completed young Barron sailed to France whence he travelled overland to Rome. Here, for the first time, he met his uncle, Luke Wadding; henceforth they dwelt together for many years in St. Isidore's. After the usual long years of study he was ordained and commissioned to teach theology in his own alma mater. In St. Isidore's he spent nearly the remainder of his long life. Here he heard in 1652 the terrible news of his brother's execution, here in 1668 he declined the mitre of Cashel and here finally he was laid to rest in March, 1696. Father Bonaventure wrote Latin prose and verse of singular grace and purity. His earliest printed work is "*Orationes Panegyricae*," published at Rome 1643, and his latest, "*Theologia Universa*" (6 vols.), which was issued at Paris in 1676. In between, he published some six additional works from the presses of Cologne, Florence, Lyons and Wurtzburg.

XIV. Eugene Duhý (O'Duffy), O.S.F. We have reference to him as early as 1577—in Holinshead's Chronicle, where he is described as "a preacher and maker of Irish." His Irish sermons made him famous among the new Irish as well as the old. So stirring was his eloquence and so interesting his presentation of divine truth that he was known to preach for three hours at a stretch without wearying his hearers. He ended each discourse with a quatrain summary which he left to his audiences to carry away and remember. Wadding relates that O'Duffy, in his day, was

regarded by the common people like one of the old Testament Prophets come back to earth; indeed he actually attributes to O'Duffy some gift of prophecy. Aodh MacAingel refers to O'Duffy as already dead in 1618. His famous metrical satire on Miler McGrath was written about 1577. How O'Duffy became vicar of Tubrid we do not know for certain; we cannot, however, but surmise that it was through patronage of the Lord Cahir.

A Report to Propaganda, 1668, enumerates Waterford among the dioceses in which, at the time, a bishop "could not perhaps safely live," though there is in that diocese the greatest need of a vigilant prelate, "since vices have crept in more than elsewhere." On this latter account the Report recommends the appointment of *at least two* Vicars Apostolic—one to be Dean Robert Power of Waterford, of a distinguished local family and protected by a multitude of friends, and the other, Dr. Roger O'Gorman, Abbot of Molana of the Canons Regular, "now moving on to sixty years of age." "Other diocesans suggested for promotion are Thady O'Brien, Dean of Lismore, and Patrick White of Waterford. Dean Power's will was proved in 1680, the presumed year of his death.

John Brennan was in many respects the most notable prelate that ever ruled the ancient see. He was a native of Kilkenny in which historic city he first saw the light, about the year 1625. With Oliver Plunkett he accompanied Father Scarampo to Rome in 1645, on the latter's return from his mission to the Confederate Catholics of Ireland. He next appears as a brilliant student, and afterwards as a lector, of the Propaganda College, and as agent in Rome of the Irish clergy. The secretary of Propaganda was able to testify of him—when his name was proposed for the vacant see of Waterford—that he had met few men in his time so learned and so pious, and the same time so prudent. One who knew him well describes him as unassuming and very amiable, of ardent zeal and boundless energy. He was nominated for the see of Waterford on May 12th, 1671. As the youthful bishop set out for his distant diocese there were high hopes for the future of religion. Charles II, who died a Catholic, was well disposed towards professors of the ancient faith, but, knowing the temper of his dear English subjects and wishing to die with his head on his shoulders, he did not allow his benevolence to exceed the passive. Priests and bishops were tolerated and allowed to exercise their functions

without much interference and Penal Laws, though not abrogated, were, to a certain degree, suspended in execution. It was soon evident to friends and foes that Dr. Brennan was a great force in his new sphere. He held visitations and ordinations, provided pastors for long orphaned parishes and held Diocesan Synods. The diocese had thirty priests labouring on the mission and Robert Power, kinsman to the Earl of Tyrone, was Dean. In 1677 Brennan was elevated to the archepiscopal see of Cashel, but, owing to poverty of the latter, he was allowed to hold Waterford and Lismore in administration. The next year saw culmination of the Titus Oates plot. Amongst the accused in Ireland were the Archbishop and his friend Lord Power, of Curraghmore, against whom informations were sworn by three wretches, of the character familiar on such occasions—McNamara, Fitzgerald, and Nash. Dr. Brennan, however, was extremely difficult to track. Extraordinarily active, he was felt everywhere throughout his dioceses and beyond, but his retreat or place of abode could not be found. It was, as a matter of fact, never discovered, nor do we to this day know for certain where it was. It is probable that he found temporary asylum at Curraghmore, Kilcash, Clocully and Cahir. But his chief refuge seems to have been in Lord Cahir's castle of Rehill. McNamara swears to having seen him at the first named place; an informer's word is of proverbially doubtful value, but this wily wretch would be careful to make his evidence circumstantial. The advent of James to the throne in 1685 gladdened the hearts of the Catholics and set their adversaries ascheming. In October of that year Brennan came still further into the open; he convened a provincial Synod in Thurles at which, amongst other things, it was enacted, that priests should no longer celebrate Mass in the open air, that the faithful were to be instructed how to make good confessions and in the knowledge necessary thereto, that Parish Priests were to keep exact registers of baptisms, marriages, and deaths, &c., &c. Harris makes complaint that James distributed the revenues of Cashel amongst the Catholic bishops on the death of the Protestant Archbishop Price of that see. Had James done so he would have done a thing imprudent and unconstitutional, but he would scarcely have done anything unjust. What the king really did was to pay pensions or annuities to certain Catholic prelates, &c., out of the Irish treasury and out of church property unjustly seized on by Archbishop Price's predecessors. Dr. Brennan was allotted £200

per annum, and this we may presume continued to be paid from 1686 to 1690. In 1686 the Archbishop paid his respects to Clarendon, the Viceroy, in Dublin, and, four months later, when Clarendon visited Limerick, he made a second call upon him. We next hear of our bishop in connexion with the negotiations preceding the Treaty of Limerick. He was one of the Commissioners appointed to fix the terms to be demanded. Alas, his proved a fruitless task ! After Limerick, as before, Brennan continued to reside in his dioceses and to make careful reports thereon to the Holy See. He was one of the very few bishops who remained in the country ; he seems, in fact, never to have left his charge except for a short period in 1673 when there was a particularly violent outburst of persecution in the south. Then, Dr. Brennan fled for a while to his friend and brother confessor, Oliver Plunket, at Armagh. They had both to seek refuge in the mountains of the north, where during a severe winter they lived in a semi-thatched shieling and frequently found it hard to procure enough oaten bread to sustain life. Such were the times, the difficulties surrounding a bishop's work and the secrecy in which he lived and with which he moved about, that his brother bishops, in exile after the Revolution, could hear no account of the Bishop of Cashel ; he was supposed to be alive or to be in Ireland, but none knew for certain. He died in 1693 and was buried in the tomb of Dr. Geoffrey Keating at Tubrid. It was no doubt at his own request that he was interred with Keating ; veneration or affection for the historian, whom he can hardly have personally known, may have suggested his choice of a burial place—or it may be the latter was suggested by their common retreat in the castle and wood of Rehill.

On the death of Archbishop Brennan, Rev. Paul Bellew, Parish Priest of Waterford, was elected Vicar-Capitular, and as such continued to govern the diocese till the appointment of Bishop Pierse in 1696.

Richard Pierse was a native of Ardfert and had been nominated by King James for Waterford as early as 1694. Macaulay states that a priest had been bribed by promise of the mitre of Waterford to preach at St. James', London, against the Act of Settlement in 1686. Pierse had been an army chaplain in the service of James and had followed his royal master beyond the seas. He was a graduate of the Sorbonne, from which he had received a mastership

in theology, and was only thirty-five years of age on his appointment to Waterford. This latter fact suggested one of the grounds of an objection to his promotion made by the Bishop of Limerick. Dr. O'Moloney, the bishop aforesaid, objected to Dr. Pierse on the ground of his youth and inexperience, and alleged that political considerations rather than regard for the interests of religion had influenced the King in this nomination, &c. In Dr. Pierse's brief of appointment to the see of Waterford were faculties, or dispensation, for consecration by a single bishop. A few months after his consecration the bishop had to fly to France, and there we find him at various periods up to 1715. The statute of 1697 had ordered all bishops and regulars to quit the kingdom. Dr. Pierse must have been in Ireland in 1697 and in 1700 for in those years he held ordinations in Waterford and Thurles respectively. In 1699 a plot of ground near Bailey's Lane was assigned by the Corporation as a site whereon the Catholics might build a church and, we are naively told that, as the place was not on any thoroughfare and the Papists' chapel did not offend the eyes of the Protestant populace, the Protestant Bishop Foy made no objection. In 1702 Pierse was certainly not in Ireland for Propaganda that year communicated to the French Nuncio its desire that the bishop should return to his diocese. To this communication and to others such the bishop returned the reply that though resident abroad, owing to the dangers of the times, he had made adequate provision for government of his diocese by the appointment of competent vicars. The vicar at that period, by the way, was Bellew. On the other hand the bishop himself, in a letter from Paris 1706 (Feb. 4) explains that "I lay in my most afflicted land for a period of nearly six years" and that the writer is now "in exile in France for the sake of religion." Dr. Pierse on this occasion writes in the name of Ireland, petitioning for the beatification of Vincent de Paul. In 1712 we find Pierse acting as suffragan or assistant to the Archbishop of Sens, and it is probable that he remained in Sens till his death there in 1739. In 1713, according to the sworn testimony of Tyrrell, the most active priest hunter of his period, Pierse was in Ireland and resident at Kilcash. Tyrrell's evidence notwithstanding, it is not by any means clear that the bishop ever returned; he signed a certificate in Paris in favour of Dame Marguerite MacCarthy, Aug. 23rd, 1723. He was appointed Vicar-General of Sens, and Canon and Treasurer of the Cathedral there. By his will his body

was honorably interred in the chapel of St. Columba, within the cathedral; it is explained that he had a particular affection for that chapel and celebrated Mass there regularly in his last years. "The Dublin Evening Post" of June 4th, 1739, in its notice of the bishop's death, stated that Pierse was formerly Provisor for Munster of the Lombard College, Paris, that he was accustomed to sing High Mass annually on St. Patrick's Day in the Irish College and that it is thought he will be succeeded in Waterford by his nephew, Abbé Fitzmorris, who also holds a benefice in Sens.

From the death of Bishop Pierse the diocese seems to have been ruled for three years by Rev. William O'Meara (afterwards bishop, in succession, of Kerry and Killaloe), as Vicar.

In 1739 Sylvester Lloyd, of the Order of St. Francis, was translated from the see of Killaloe to Waterford. Bishop Lloyd was author of a large catechetical work in English—really a free translation of the great Catechism of Montpellier—printed at London in 1712. He was also author of a smaller work of the same general character, in English and Irish. In 1744 Lloyd too had to leave the country, but, though in poor health, he soon returned. The late Mr. W. H. Grattan Flood (Waterford Archaeological Journal, 1897, p. 232) states, or quotes someone as stating, that our Bishop Lloyd was the Irish agent in Paris who countered successfully, the atrocious 1723 proposal of the Irish Parliament as to punishment of unregistered ecclesiastics. Lloyd, however, was not Bishop of Waterford or even of Killaloe, in 1723. Possibly it is only in the bishop's name that Mr. Flood is incorrect and that the ecclesiastic meant is really Bishop Pierse. Our good bishop died at Waterford in 1747 or the year following. During his episcopacy of Killaloe Bishop Lloyd promoted to parishes, not according to seniority, but by concursus, and we may assume that he followed the same practice in Waterford.

Thomas Stritch, a native of Clonmel, was recommended by King James (James Francis Edward) and actually named by the Holy See, as Coadjutor to Dr. Lloyd and Bishop of Teia *in partibus*, 1743. Stritch does not, however, appear to have been consecrated. Symptoms of insanity, it is said, manifested themselves and prevented consecration.

Peter Creagh, Dean of Limerick, was next proposed for the coadjutorship. In 1736, when there was a vacancy in the see of

Limerick, Dr. Creagh's was one of the three names forwarded to Rome, but he was then considered too young for episcopal responsibilities. He was nominated Bishop of Avaro *in partibus* and Coadjutor to Dr. Lloyd in 1745. On Dr. Lloyd's death the coadjutor of course succeeded and, during the whole term of his episcopate, Dr. Creagh continued to reside in Carrick-on-Suir. Probably he chose the latter place because of its central position and because it was a safer retreat for a bishop in those days than Waterford. Dr. Creagh took no part in public affairs but devoted himself zealously to the work of his holy office. Some years previous to his death he seems to have been in feeble health, for in 1770 he made application for a coadjutor. He died in 1774 in the twenty-fourth year of his episcopacy, and was interred in old Carrickbeg parochial cemetery ("Relig na Muc") where his resting place is marked by a large table tomb bearing the following inscription :—" I.N.R.I. Hic jacet quod mortale erat Ill^{mi} et Rev^{mi} D.D. Petri Creagh Episcopi Waterfordiensis et Lismorensis.
 Natus anno 1707 obiit pridie Idibus Februarii anni 1775 Episcopatus anno 30. Requiescat in Pace." It was Dr. Creagh, by the way, who established the Annual High Mass for the deceased bishops and priests of the diocese. His residence in Carrick still stands and every intelligent Carrick man can point it out as the quaint two-story house adjoining Dowley's grocery establishment in Main Street. Here that venerable prelate, who had guided his clergy and people in trying times, and amid difficulties that few to-day can realise, met the angel of death and passed to his reward.

Dr. William Egan, who had been coadjutor bishop since 1771, succeeded on the death of Bishop Creagh. He was a native of Waterford city, where he first saw the light in 1726. His father was Luke Egan and his mother's maiden name was Fitzpatrick. At an early age he entered the Irish College of Seville where he finished his ecclesiastical studies and was ordained about 1750. He had but a short time returned to his native diocese when, in April, 1751, on the death of Father Hennessy, S.J., pastor of Clonmel, he was appointed to the vacant parish by the Society of St. Paul of Clonmel, according to immemorial privilege. A Rev. William O'Donnell had, however, obtained a papal brief appointing himself. Both appealed to Rome, which replied in 1754 in favour of Father O'Donnell, on the ground that collation to a benefice falling vacant in April belonged to the Holy See. Father Egan however appealed

a second time and, in view of the additional evidence which he adduced, the decision of the preceding year was reversed and the right of St. Paul's Society recognised. At Father Egan's collation in Clonmel Rev. Darby Ryan, Parish Priest of Kilcash, and Rev. Francis Lane, of Carrick, were present. Probably it was memory of the hardship it had inflicted on himself that prompted the pastor of St. Mary's to pen a pamphlet in 1754 on the practice of papal appointments to Irish parishes. The pamphlet appeared anonymously and was entitled—"The case of Papal Months and Reservations particularly with regard to Ireland, fairly stated. By Romano-Hibernus. Printed in the year 1754." The writer has never met this work, though Dr. Renehan, from whose MS. notes in Maynooth College, he learns of its issue and authorship, had apparently seen and handled a copy. During his pastorate of Clonmel Dr. Egan built the present parochial house of St. Mary's. In 1771 he was named coadjutor to the venerable Dr. Creagh and Bishop of Sura *in partibus*, and was consecrated privately at Taghmon, Co. Wexford, in the house of his brother-in-law. As coadjutor and as bishop of the diocese Dr. Egan continued to live in Clonmel. His lot was cast in troublous times. A spirit of lawlessness bordering on anarchy prevailed amongst the peasantry of the diocese. Whiteboys, levellers, and members of other secret societies undertook to redress wrongs and in redressing them they caused greater evils than those they set out to remedy. Arson, bloodshed, murder, abduction, highway robbery and other outrages were events of every day, or rather every night, occurrence, as anyone may see who reads through a file of newspapers of the period. The clergy, barely tolerated, or less, by the law, strove what they could to prevent outrages and preached respect for authority and order, but the ignorant and exasperated peasantry saw in the Law only an oppressor. The well meant efforts of the poor priest too often resulted in exposing their author to suspicion or perhaps to violence at the hands of desperadoes and nocturnal gangs. Rev. Nicholas Phelan's is a case in point. Father Phelan was pastor of Kilcash, but he was forced by Whiteboys, whose deeds he had denounced, to fly for his life and to abandon his parish. During his career as Parish Priest and Bishop, Dr. Egan, by his urbanity, gained the goodwill of the local gentry and of the Irish government. Perhaps his gentleness and amiability trenched on timidity. When one of his brother priests, the pastor of Clogheen, was taken on

a capital charge the popular voice reproached the Parish Priest of Clonmel that he made no effort to save the priest. In the absence of documents and at this distance of time it is difficult for us to judge with accuracy that which puzzled contemporaries. Dr. Egan lived to see the erection of the present cathedral, which was built simply as a parish church, and by the sole exertions of the Parish Priest, Rev. Thomas Hearn. On the death of Archbishop Butler in 1791 an effort was made to have Dr. Egan promoted to Cashel, but the Bishop himself vigorously resisted the attempt, with the result that Dr. Bray—resisting too to the very end—was appointed to the vacant see. Archbishop Bray was, by the way, closely connected with Waterford, his mother being a Power of Bawnfown, a near relative of Rev. Nicholas Sheehy and of the Countess of Blessington. Rev. Francis Power, Vice-President of Maynooth College, was, it is of interest to note, of the same family, a native of Clonmel and a first cousin to Dr. Bray. Bishop Egan, who had been forty-four years resident in Clonmel, died suddenly in July, 1796, and was buried in St. Mary's Church where his tomb bore the following inscription: '*Hic sepultae sunt exuviae mortales Gulielmi Egan Waterford. et Lismoren. episcop. Docti et illustris. Has unitas ecclesias Temporib. Tempest. solerter prudenter firmiterque per annos 25 rexit, Obiit die 22 Julii A.D. 1796, aetatis 75.*'

Dean Thomas Hearn, of Holy Trinity, presided over the diocese as Vicar-Capitular from July, 1796, to January of the following year, when Rev. Thomas Hussey, president of Maynooth College was appointed bishop. In August, 1796, the clergy of Waterford and Lismore had sent a deputation of their number to the archbishop and bishops of the province, praying that a priest of the diocese might be appointed. Dr. Bray however postulated in favour of Dr. Hussey, alleging that the latter was much esteemed by the late Dr. Egan who had frequently spoken of Hussey as the priest best qualified to succeed him. Dr. Hussey had been chaplain to the Spanish embassy in London before his appointment to Maynooth, and was well known and highly esteemed by many British statesmen of the day, on whose behalf he had occasionally acted in the capacity of political agent. In 1794 he had refused a Government gratuity of £1,000 for his past services in negotiations with Spain. His letters to and from Edmund Burke will be found in the great statesman's correspondence as arranged and published in 1844 by Earl Fitzwilliam and Lieut.-General Sir Richard Bourke

(London, Francis and John Rivington, 4 vols.) Dr. Hussey's fearless pastoral and sermons thoroughly alarmed the Munster bishops who feared that their confrere of Waterford would provoke the Government to harsh measures. The times they thought were inopportune for such daring avowals. As a matter of fact, as we know from Burke's correspondence, the Irish Government did take great offence at the bishop's action. Dr. Hussey apparently did more than merely speak or write; he assumed the outward marks of dignity becoming a bishop; he lived too in a house and in a style superior to his predecessors. His residence on the Gracedieu Road, above the present Morley Terrace, still stands. In this Georgian house, he, however, resided a few months only; he was obliged, owing to various circumstances, to live much abroad, the diocese in his absence being superintended by Dean Hearn. During the bishop's absence his house was occupied by military from 1798 to 1801, and for the damage done he claimed compensation, but, it is probable, claimed in vain. Although Dr. Hussey's income was small—only £300 a year, of which £50 came out of the parish of Clonmel—he managed to build and endow convents, almshouses, and schools. He encouraged Brother Edmond Ignatius Rice in his noble work, and introduced the first teaching orders of nuns into Waterford. An instance of the Bishop's fearlessness will bear recital here. A Catholic soldier in Carrick-on-Suir was court-martialled for refusing to attend Protestant service. "The Sentimental and Masonic Magazine," Dec., 1794, commenting on the affair states that the regiment was the 14th Light Dragoons, that the soldier was sentenced to 200 lashes and that 90 of these had already been inflicted. At that time to express sympathy with an unfortunate victim of military despotism was to risk one's liberty or life. Dr. Hussey proceeded straight to Carrick, presented himself at the barracks there and demanded the soldier's release. The officer in charge insultingly refused the priest's demand and added he would horse-whip him through the town were it not for his clerical coat. You, replied Hussey, wear the coat of a brave man but it covers the heart of a coward; only a coward could utter such a threat. "You shall not remain here, sir," furiously retorted the officer. "Nor the soldier, either," quietly added the priest "for I shall report your conduct this day and obtain his release." He did report the whole case to the Duke of Portland and the soldier was liberated. Dr. Hussey had applied for a coadjutor in the person of Dr. Walsh,

President of the Irish College, Paris, but before any appointment the great bishop died at Dunmore East, July 11th, 1803. Accompanied by the Vicar-General he had bathed that morning, as was his custom between five and six o'clock, and while putting on the last of his clothes, he was seized with a fit (probably apoplectic) in which he died, without having recovered consciousness, at 9 o'clock. Forty priests attended the obsequies on the 13th. A tablet to his memory, within the cathedral precincts, is inscribed :—

D. O. M.

Hic Jacent Sepultae Exuviae Mortales

Revdendis. and Illustris. Dom.

Thomae Hussey S.T.D.

Qui per septem annos,

Ecclesiam Waterfordiens. et Lismorens."

&c., &c.

On Dr. Hussey's death nomination of the Vicar-Capitular was left to the Archbishop, who appointed Rev. Thomas Flannery, of Clonmel. Archbishop Bray strongly recommended Dr. Thomas Keating, of Dungarvan "if in health" to fill the vacant see. Bishops Troy and Moylan had recommended Rev. John Power. Rev. John Power, Parish Priest of St. John's, was chosen and was consecrated by Dr. Bray in 1804. By the way, both Bishops Bray and Power incurred censure for omission of the *professio fidei* at the consecration ceremony and Father Connolly, O.P., agent to the Irish bishops, under date March 30th, 1805, writes notifying their absolution therefrom. Dr. Power was a native of Waterford and a distinguished student of Louvain, which he entered in 1781 and where he became professor. To him is due the formal foundation of St. John's College. He lived as Parish Priest and as Bishop in the old house of the manor until recently used as the police station, and made both Holy Trinity and St. John's mensal parishes. In 1811 he issued a Pastoral, given in Finn's Leinster Journal, condemning the caravats, then active for evil in the diocese. He died January 17th, 1816, and is buried near the sacristy entrance to the cathedral, where the following inscription appears on his tombstone :—

"Beneath this Slab are deposited the mortal Remains of the Right Revd. JOHN POWER, D.D. He was consecrated R. C. Bishop of the United Dioceses of Waterford and Lismore on the 25th of April, 1804, and died on the 27th of January, 1816, being 51 years of Age.

He was a man of varied and profound literary acquirements. His piety was sincere and unaffected, and the numerous Institutions established by him to effect the moral improvement of his people, afford undoubted evidence of the zeal and fidelity with which he discharged the duties of his High Office.

During his life he possessed the respect of all, and for his death there was an universal manifestation of regret by his fellow Citizens of every class and denomination.

May he Rest in Peace. Amen."

Dr. Power was apparently much beloved and respected in his native city and extraordinary honour was paid to his memory. His funeral procession comprised practically every citizen of Waterford including the Protestant Bishop and clergy. Starting from the Cathedral it passed up Broad Street, and on to John's Bridge whence it deployed along the Waterside to the Quay, up the Quay to the Bridge and back, *via* King's and George's streets, to the cathedral beside which the burial took place.

Dr. Robert Walsh, Parish Priest of Dungarvan succeeded, by brief dated July 4th, 1817. In the previous February the Parish Priests of the diocese had met in Carrick-on-Suir to select three names for submission to Rome. The meeting postulated unanimously for Dr. Flannery of Clonmel who, however, refused to accept nomination. A second meeting, also in Carrick, took place the following April when Dr. Robert Walsh was chosen *Dignissimus*, Dr. Garret Connolly *Dignior*, and Rev. Thomas Hearne of Killea *Dignus*. The meeting added a rider recording its objection to the appointment of any extern cleric. Apparently there was something to explain regarding Dr. Walsh's selection, for the meeting also issued a public statement, signed by Revs. John O'Neill, Carrick, Patrick O'Meagher, Newcastle, and William O'Meagher, Rathgormack. Dr. Walsh was consecrated in the cathedral in presence of Bishops Murphy (Cork), Sugrue (Kerry), Marum (Ossory), O'Shaughnessy (Kildare) and Tuohy (Limerick).

The new bishop, though of personal integrity and excellence, seems, unfortunately, for himself and the diocese to have rather lacked clearness of view, judgment of character, and that firmness of purpose which in a crisis is so necessary for a bishop. Accusations of inefficient administration were made and the bishop found it necessary to defend himself before Propaganda. Certain it is, that,

especially during the closing years of his episcopacy, there was much unrest in the diocese—innumerable complaints and many accusations, some of them manifestly extravagant. The source and fountain head of the trouble was the poor bishop's patronage of a certain Parish Priest who had gained his confidence and basely abused it to the detriment of Dr. Walsh and peace of the diocese. A glimpse of the Penal Laws in active operation as late as Dr. Walsh's episcopacy is afforded by the punishment at Waterford in 1820 of a suspended priest, Rev. James Browne, for celebrating the marriage of two Protestants, Browne was fined £500, an immense sum in those days ; presumably the impossible fine was never paid. The bishop, in 1818, issued a strong and dignified Pastoral in condemnation of quasi-political disorders. This probably is the reason why the "Cork Freeholder," Jan. 7th, 1818, not over elegantly styles him "a lickspittle loyalist," Another long Pastoral of the bishop's appears in full in the "Kerry Evening Post," Feb. 14th, 1820. Bishop Walsh died at Rome, October 1st, 1821, and Gams ("*Series Episcoporum*") notes that, at the time, the unfortunate prelate was under sentence of privation.

Bishop Patrick Kelly, of Richmond, Virginia, United States of America, was translated to Waterford by brief dated February, 1822. When a bishop dies in Rome appointment of his successor rests absolutely with the Holy See. As the late bishop had died "*In curia Romana*" and as Propaganda had already, for good reasons, determined on the translation of Dr. Kelly from Richmond, the congregation intimated to the diocese through Rev. Garrett Connolly, V.G., that, if the clergy postulated for Dr. Kelly, the latter would be appointed. Dr Kelly was a native of Kilkenny city ; he had studied in Lisbon and taught theology in Birchfield College, Kilkenny. He governed the diocese of Waterford with much energy and decision, but, unfortunately, he was spared only seven years. During his episcopate took place in 1826 that memorable politico-religious struggle in Co. Waterford, known as "Stuart's Election," which had so palpable and immediate effect on Catholic Emancipation, and for the result of which he was personally, in no small degree, responsible. Having lived to see Catholic Emancipation achieved the good Bishop died October 8th, 1829, and was buried in Holy Trinity Cathedral where his monument is inscribed : "H.S.E., Revmus Patritius Kelly Ecclesiae Waterford. et Lismorensis Episcopus, quam cum per 8 circiter annos integerrime rexisset,

obiit annum agens 52, VIII Id. Octobris MDCCCXXIX. Praesul antiquae prorsus fidei amore erga patriam, et singulari admodum religionis studio insignis Illustrissimo Patri ac desideratissimo moerens posuit Clerus populusque Waterfordiensis. R.I.P." Dr. Kelly's funeral procession followed the route of his predecessor's. "The Waterford Mirror" of Oct. 12th, 1829, states that he was buried in front of the second confessional from the altar on the Gospel side within the cathedral.

It is of interest to record that a gold snuff-box presented to the Bishop as a memorial of the famous election is in the possession of Dr. Kelly's grand nephew, Mr. John Stephenson of Fairbrook.

Rev. William Abraham, president of St. John's College, Waterford, was, by brief dated January 23rd, 1830, appointed successor to Dr. Kelly. Dr. Abraham is claimed to have been a native of Glendine (Templemichael) parish. According, however, to family tradition, he was born at Killeagh, Co. Cork, where his father was a blacksmith. His parents removed first to Glendine and later to Headborough, Co. Waterford, where young Abraham grew up. He studied in Maynooth, and after his ordination joined the staff of St. John's College. At "Stuart's election" (1829) Rev. William Abraham was the only priest who voted for Beresford, the anti-Emancipation champion. Bishops Kelly and Abraham, who succeeded in the order named, held office for seven years each. Dr. Abraham died January 23rd, 1837, and was interred in the Cathedral, Waterford. Dr. Abraham seems to have had a knack of being on the unpopular and gentry side. As bishop he incurred the odium of the mob about 1835 when he espoused the cause of Wyse in a city election. During his episcopate also there was some controversy between the Bishop and the Franciscans relative to formal opening of the present Franciscan Church; indeed there are some repercussions of the dispute in the first years of the following episcopate.

Rev. Nicholas Foran, P.P., Dungarvan, was consecrated bishop, August 24th, 1837. Dr. Foran, who was a native of Trinity Without parish, was ordained in 1808, after an exceptionally brilliant course at Maynooth. Six years later he was appointed president of the newly established college in Waterford. Later still he was offered and declined, in succession, the presidency of Maynooth College, and the newly created bishopric of Galway. He was

appointed Parish Priest of Lismore in 1824 and translated to Dungarvan in 1828. During his pastorate of Dungarvan he erected, entirely out of his own resources, the fine schools of the Christian Brothers, which, on their completion, he presented to Brother Edmund Ignatius Rice. After a long episcopate he died rather suddenly in Dungarvan, May, 1855, and was buried in the Cathedral.

Rev. Dominick O'Brien, P.P., St. Patrick's, Waterford, succeeded. Born in Waterford city (1798), of which he, his father, and grandfather were freemen, he was educated in the Diocesan Seminary and, afterwards, at the College of Propaganda, Rome, where he took his degree of Doctor in Divinity. On his return to his native city Dr. O'Brien was first appointed chaplain to the Ursuline Convent and, in 1826, professor in St. John's College. In 1834 he became president of the latter establishment. Nineteen years later he was promoted to the pastorate of St. Patrick's which he held for less than two years—till his appointment as bishop in 1855. During his episcopate Dr. O'Brien built the present St. John's College on St. John's Hill, and devoted to it all his private resources. In days long before the Gaelic Revival Dr. O'Brien was an enthusiastic patron of Irish scribes and a collector of Irish MSS. He died in 1873 and was buried in the Cathedral. The Bishop and his personal friend and V.G., Rev. Dr. Flynn, died within a couple of days of one another. In their early days they had been fellow members of the College staff. The writer can recall Dr. O'Brien's appearance in his old age. The bishop was of low stature and decidedly obese, but he had a very handsome head and features. He left his library, including many rare Irish books and some MSS., to St. John's College.

Rev. John Power, P.P., SS. Peter and Paul's, Clonmel, was nominated coadjutor to Dr. O'Brien, May 6th, 1873, but the bishop died before Dr. Power's consecration, which took place, July 20th, 1873, at the hands of Archbishop Leahy, assisted by the Bishops of Cork and Cloyne. There were also present on the occasion the Bishops of Ross, Galway, Ossory, Killaloe, and Providence, U.S.A. Dr. Power was a native of Affane parish, Co. Waterford, and studied in St. John's College. In 1852 he became Parish Priest of Powerstown and was translated to SS. Peter and Paul's in 1866. He died in December, 1887, aged seventy-eight years, and was buried in the Cathedral at Waterford. Dr. Power was very tall—

the tallest ecclesiastic in the diocese or, perhaps, in Ireland. His build was not, however, proportioned to his height. He had florid features and spoke impressively—with manifest deliberation. When in pontificals his figure towered over choir and assistants. A. M. Sullivan in his 'New Ireland' describes a painful incident in which Dr. Power—then chaplain to the jail—figured at a double execution in Clonmel.

Dr. Pierse Power, Coadjutor Bishop, succeeded. He was a native of Powerstown parish, Co. Tipperary, and studied at St. John's College and Maynooth. His course at Maynooth was so distinguished that on its completion, or, at least, while a member of the Dunboyne establishment, he was chosen to teach for a time the class of third year's theology. On leaving Maynooth he was for some time attached as curate to St. Mary's parish, Clonmel. He became successively professor and president of St. John's College, Waterford, and, in 1881, Parish Priest of Dungarvan. Five years later he was nominated Coadjutor Bishop. He became Bishop of the diocese in 1887 and died in May, 1889. He was buried in the Cathedral.

Rev. John Egan, a native of Killaloe, succeeded. His reign was also very brief. He died in 1891, deeply regretted by clergy and people and was buried in the Cathedral.

Canon Richard Alphonsus Sheehan, Administrator of SS. Peter and Paul's, Cork, was consecrated Bishop of Waterford in Jan., 1892 and held the see till his death, after a brief illness, in 1915. A man of tireless zeal and energy, of broad sympathies and exact information, Dr. Sheehan left his mark on the diocese. During his episcopate he introduced the system of Religious Examination of schools, an annual synod, more frequent conferences of the clergy, besides reorganising the diocesan finances, building new schools and parochial houses, founding a diocesan magazine, receiving the diocesan Chapter and abolishing some old abuses, like hiring fairs. In 1893 Dr. Sheehan provided the Cathedral with a new cut stone facade and a few years later he built a fireproof chamber for custody of the valuable antique vestments. As one of the two secretaries to the Irish bishops, Dr. Sheehan drew up the programme for the National Synod of Maynooth (1900) and his hand is clearly to be seen in the synodal decrees. Dr. Sheehan was a ready, logical and tactful speaker; like most people who

are able to see both sides of a question, he was moderate in his views and prudent in his actions; his prudence of action did not always save him trouble; a priest of the diocese, Rev. Thomas Commins, whose conduct had brought upon him ecclesiastical censure, instituted an action at law against the Bishop and, although judgment was unreservedly in the latter's favour, Dr. Sheehan was saddled with heavy costs because the plaintiff had no means. Like all his predecessors for over a hundred years, except Bishop Robert Walsh, he was buried in the cathedral precincts. It is, by the way, a rather remarkable phenomenon that the bishops of outstanding mark for the last century and a half—Hussey, Kelly, Sheehan—have been non-natives of the diocese.

Bernard J. Hackett—at the time in his 54th year—was consecrated Bishop in March, 1916. He was a native of Dungarvan, had studied in Maynooth and been ordained in 1888. Immediately on ordination he became attached to St. John's College, on the teaching staff of which he continued for the next sixteen years. He also acted for a while as secretary to the bishop, Dr. Pierce Power. Obeying a call to the Religious state he entered the Redemptorist novitiate in 1904 and, after profession, he laboured on the mission staff of the Order, 1905-16. His preaching possessed a winning fervour which readily drew sinners to God. His favourite work was direction of young men for which his sympathetic nature specially qualified him. Dr. Hackett possessed a remarkably quick mind—ready, perhaps, rather than profound—with a judgment rather intuitive than reasoned. Like his predecessor he died after a brief illness. He was buried within the precincts of St. John's Church, June, 1931. His premature end was much regretted by the people of Waterford to whom he had endeared himself.

There was a long delay—of almost a year—in nomination of Dr. Hackett's successor. In the interval Ven. Archdeacon Byrne, as Vicar Capitular, administered diocesan affairs. On the feast of SS. Peter and Paul, 1932, Dr. Jeremiah Kinane, Professor of Canon Law in Maynooth College and a native of Cashel diocese, was consecrated Bishop of Waterford. All the bishops of the Diocese since Dr. Hussey's time—with the single exception of Bishop Patrick Kelly—received episcopal consecration in Waterford Cathedral.

Reference will be found in the following pages and under the various parishes, to a certain early church sites or *cills*. These represent primitive Celtic cells or churches of the oratory type, and *oratories* are so called because it was at one time concluded from their diminutive size that these buildings were used by the founder merely for his own private devotions. As a matter of fact they were the churches of the period—the sixth, seventh, and two succeeding centuries ; they are distinguished by high pitched roof, *antae* or prolongation of side walls and inclining door jambs. The Irish oratory was generally of wood—a fact which accounts for the comparative absence of survivals. Of the oratory proper there is only a single surviving example in the diocese ; this, St. Declan's at Ardmore (the Beannachán), is of stone and it is not of the earliest, but rather of second early, type. Oratory, or early Celtic church, sites are generally found surrounded by a circular fence of earth. Where the fence has been demolished its outline can easily be traced by the practised eye. Probably two out of every three early church sites in the diocese are indicated by the circular fence or some trace of it. The subject of these early churches, which has hitherto received little or no attention, is one investigation of which is bound to throw much light on the discipline and practices of the early Church of Ireland. Exclusive of places, like Clashmore, Ardmore, Killrossanty, Kilcash, etc., etc., which have been occupied by church buildings down to at least the sixteenth century, there are scores of church sites altogether unmarked by a trace of building or cemetery. In many cases nothing survives save tradition and an Irish name indicative of the place's former sacred character. The sites are popularly and variously known as kyles, killeens, killeenachs—names all derived from the Latin loan word, *cill*, a church. Occasionally they are known by names or paraphrases like *Deafina na nSárlach*, significative of burial. Even tradition of the sacred character of the place is sometimes lost. There is, however, a vague dread of meddling with the spot, which remains untilled and untouched, perhaps in the middle of a cultivated field ; still-born infants are interred there, and occasionally ogham inscribed names, "stone chalices," Celtic inscriptions or other ecclesiastical objects have been found connected with it. In addition to *cill* and its derivatives other names for early churches are *Teampul* (Temple-michael), *Domhnach* (Donaghmore), *Mainister* (Dunamainistreach), *Teach* (Tacheyny), *Aracal* (Darrigle ?), *Eaglais* (Aglish), *Disert* (Ballindesert), &c.

The "oratory" type of church structure was succeeded, somewhere about the middle of the 8th century, by a small stone building comprising nave and chancel, joined by a round-headed chancel arch. The arch at first was plain, of chiselled stone, but later it was decorated heavily by sculpture in the style known as Hiberno-Romanesque. We have surviving examples of this type at Donaghmore, Kilbunny, Kilcash, Kilsheelan and elsewhere. The Anglo-Norman invasion, in the 12th century, wrought a revolution in Irish church architecture as in many other things. The round arch gave way to the pointed and the Irish-Romanesque became obsolete. The vast majority of our diocesan ruined churches belong to this period and class. They are of a half a dozen sub-types—chancelled and unchancelled, monastic, parochial and votive. They are early English, decorated and perpendicular, according to period. In most cases they replace more ancient churches of native style. Their story as a rule is this: erected between the 12th and 16th centuries, they were taken over by the Reformers and their endowments confiscated; for lack of worshippers or revenue they were allowed to fall into their present decay. Roofless, stripped of bells and woodwork and mostly overgrown by ivy they remain mute witnesses to a former unity of faith. These humble structures and their surrounding cemeteries are now generally vested in local elective bodies but, alas, it must be said their continued condition of untidy desolation is little less than a national disgrace. Sometimes the grey walls, which had already grown old in God's service when schismatic fury first burst upon them, have been pulled down for sake of their poor materials and the profaners have not always been Protestants. Characteristic of all these little church buildings is (a) an east and west direction, *i.e.*, orientation or observance of the "Holy Line," and (b) a Sacarium or credence in the south-east corner of the chancel. The general plan includes an east window—the most ornate feature of the building, a west doorway, a small window in the south side wall near its east end, to light the altar, and putlock holes in the side walls towards west of nave. These last were intended to carry the beams of a wooden gallery, probably the lodging of the attached presbyter. Less general but still fairly common features are a Holy Water stoup beside the entrance door, or a baptismal font lying on the ground within the ruin. The walls of the little church are now buried feet deep, in the black graveyard soil; this is not because the

masonry has sunk but because the earth has been piled up through the burials of centuries. In more than fifty per cent. of the churches the building consists of a single compartment only, *i.e.*, there is no structural division into nave and chancel. Roughly speaking the early English style denotes a 12th or 13th century origin, the decorated or flamboyant a 14th century building and the perpendicular belongs to the century or so immediately preceding the Reformation. The more observant visitor will notice that there are no interments. or, at any rate, no old interments, on the north side of the church building or cemetery ; this is in conformity with ancient Christian symbolism which regarded the north as the side of paganism, and which reserved that region of the graveyard for the burial of suicides and the excommunicated. Occasionally a small Protestant meeting house has taken the place of the original church. When the ancient churches were seized by the Reformers they were in good condition ; Canon Law made adequate provision for their upkeep and repair ; under their new guardians, however, they were, with few exceptions, like St. Mary's, Clonmel, and the Cathedral of Waterford—allowed to fall into ruin. To-day not a 16th century church of the diocese remains in Catholic hands ; portion of Abbeyside monastic chapel is embodied in the modern church, the parish church of Carrickbeg incorporates portion of the old Franciscan church and Clonmel Friary as well as the parish churches of Colligan, Faithlegg, Fewes and Kilgobinet stand on, or beside, the olden sites. In most, if not all, the cases just enumerated the ancient site has been re-acquired by purchase.

Destruction or decay of the pre-Reformation churches was almost universal. Meantime the Catholics, deprived of their ancient temples, were driven to worship wherever, and as best, they could—in private houses, cellars, old stores, improvised shelters, or under the canopy of Heaven. More than this—the law forbade them to worship at all ; such worship was declared criminal and the priest who officiated became a felon. In country parts the most common type of Mass-house was a temporary shelter formed by two dry stone walls with tree branches laid across and covered with furze and straw. Here the faithful met and the harassed pastor, on whose track hung human blood hounds, broke to his people the Bread of Life. If one Mass-place became unsafe it was easy to remove to a safer. But, not infrequently, the ruling powers connived at both priest and meeting ; much depended on the mind of

the administration for the time being and more, perhaps, on the temper of the local magnate, magistrate, corporation, or established church authority. In Cahir, Kilcash and Carrick, thanks to Butler influence, there was more toleration than in, say, Lismore where canting Boyle and his crew held sway. The Lords of Curraghmore, though they had ceased to be Catholics, stood politically by those who retained the faith, and so on. During most of the 18th century and the early part of the 19th, toleration became expedient or fashionable. Under its influence more substantial Mass-houses were built, with walls of cemented stone and regular roofs of thatch. Priests began to move freely about and bishops came forth from their hiding places, as law after law against them was repealed. Finally came the Volunteers in the seventeen eighties and Catholic Emancipation in 1829 when, thanks to O'Connell and agitation, the last links of the penal chain were formally broken.

Corresponding roughly to the respective types of church fabric enumerated were the types of clergy who through the centuries ministered in them. In the pre-Invasion, or native-Irish, period—the Celtic period as it is very commonly called—an indigenous priesthood, deriving directly from St. Patrick and native tradition, served the oratories and the later small-sized Romanesque churches. This priesthood and Celtic Church had some peculiarities of discipline—the outcome of their isolation and their deep conservative sense. From Lives of Saints and such sources we gather that the Church's support was from attached lands aided by offerings in kind, especially on the occasion of funerals. Church structures were of diminutive size and, when extra accommodation became necessary, instead of enlarging the building the community erected a second, or even a third, little church alongside the first. Mass was said much less frequently than at a later period and wine for the Holy Sacrifice must have been difficult to procure. The attached cleric, who was known as the coarb of the original founder, lived within, or close by, the church and he had, as his companion, a clerk or servitor, besides (at any rate, if he were of higher grade) a lay steward called the Erenach. It must be owned that, notwithstanding much recent study, we are but poorly acquainted with the intimate, or domestic, life of the Early Irish Church; it is pretty evident that as a result of recent research hitherto accepted notions of the Church and period must be revised. Marked characteristics of clergy and religious were a strong ascetic spirit, love of monastic-

ism and pilgrimage—all tempered by a robust individualism. The Synod of Rathbreasail (1115) set itself to bring Irish church discipline into more perfect harmony with Rome and the Continent. The Anglo-Norman Invasion, half a century later, carried the reforms some steps further and brought in a host of foreign clergy of much less ascetic spirit than their Irish forerunners. While doing little to improve native morals the Invasion introduced new vices and a less decorous clergy. We have already seen that it is to the Hiberno-Norman era the majority of our ruined churches belong. The clergy, though mostly Irish-born, were—especially in the richer livings—of foreign descent. Nearly all the bishops of Waterford and Lismore, between the twelfth and sixteenth centuries, bear un-Irish names and some of them were actually Englishmen. The Crown and Rome so co-operated in church matters that it was not always easy for the laity, or the less educated clergy, to know where Church right ended and Civil right began. In fact the Church came to look like a department of the State. Lax interpretation of discipline commenced with the Invasion and grew with the centuries till its culmination in the 16th century debacle. The clergy, recruited from the upper classes, were mostly uneducated though they were less ignorant than the laity. Sometimes they were ignorant of the Irish language; Pope Paul II. (mid. 15th century) issued a Bull, to the Bishop of Lismore forbidding him to confer care of souls on anyone unable to speak the language of the place.

By aid of the Papal Registers, Annates, Theiner ("Monumenta") and State Papers it is possible to compile a partial catalogue of Post-Invasion to Reformation incumbents—prebendaries, rectors, etc., but these ecclesiastics are seldom more than mere names. Mostly they are of English birth or lineage and often they are non-resident. Such lists, therefore, are hardly warranted for our present purpose especially taking into account the great expense of printing. Under the Penal Laws (1560-1790), quite a new ecclesiastical economy developed. In the earlier part of the period the ranks of the clergy continue to be filled from the land-owning and opulent burgher classes; their influential connection served the clerics well by way of protection and often by way of maintenance. As the old propertied classes died out, were exiled, or apostatised to save their estates, another type of candidate for the service of the altar arose. This was the ecclesiastical student of peasant birth—pious, steadfast and, often, intellectually gifted. He studied in hedge schools or

in the house of the local priest, was ordained at home, and after ordination set out to study in a foreign college :—

“ The Priests are on the ocean green ; they march along the deep.” The object of ordination before his college course was that the poor student might be able, in part, to support himself by Mass offerings from pious French, Spanish or Flemish Catholics. Returning home the young priest was immediately, or in a short time, collated to a parish, or union of parishes, and, as the income from this was only a few pounds, he more often than not, was obliged to supplement his stipend by leasing and farming land. To his own people he was known as pastor of the parish, but to the Government set his status was a puzzle, for he dressed as a layman and kept out of the public eye. A certain proportion of the clergy was home trained, that is the priest had never been abroad or indeed within the walls of a Seminary. These men had got a knowledge of classics in a hedge school and some theological training from a competent Parish Priest of the diocese to whose tuition they had been committed by the Bishop or Vicar Apostolic. The training given was a poor substitute for the University Course at Louvain or Salamanca, but it was the best that could be done and when the day of trial came the poor hedge-school graduate was not found wanting. On the other hand many of the foreign students never returned to Ireland ; they accepted ecclesiastical preferment abroad and there they ended their days—far from the green hills of their youth. We have recurring complaints from bishops and vicars of their want of priests while numbers of their most promising diocesans are detained in foreign lands. Their training, in famous foreign universities, gave many of the penal-era clergy a culture and a polish which almost seems misplaced in circumstances of their after lives. Fewness of the clergy and poverty of the flock made adequate religious instruction of the people an impossibility. Take as an example, the parish of Passage in the eighteenth century : the Catholic population was six thousand, spread over an area of about thirty square miles, and ministered to in the beginning of the century by a single priest and, later, by a Parish Priest and one curate. There were no regular schools, though there were a couple of untrained and incompetent itinerant teachers who, now in one locality, again in another, taught the rudiments to a few children of the more prosperous farmers. The poor pedagogue of the day was a teacher only betimes ; he kept school in

the winter and, if not incapacitated by bodily infirmity, he turned farm labourer in summer. There were over one thousand Catholic families in the parish of whom considerably more than half were in such poverty that they were unable to make even the smallest offering towards support of the clergy or upkeep of the poor chapel. Parochial organisation there was none nor possibility of any. Sacraments were received but rarely, and then, with but the bare minimum of preparation. Only persons of the so called better classes were able to confess without aid. In such circumstances it is no wonder the ignorance of the people was appalling, no wonder there were outbursts of savagery and brutal retaliation, no wonder disorder and riot were chronic. The clergy alone possessed any influence over the masses of the population; they appreciated what the consequences of rebellion were for their poor people, but the latter, maddened by oppression and wrong, often broke from the control of the priest and occasionally, for the moment, turned on him as the enemy, because he preached obedience and restraint.

All the churches of the diocese, with perhaps only two exceptions scil., Waterford Cathedral and St. Patrick's, date, as regards their material structure, from the nineteenth century. The church buildings from the preceding century which survived into the nineteenth, were of very inferior masonry and roofed with thatch; they were consequently short lived. A wave of church building passed over the diocese during the first twelve years of the century and succeeding waves about the Emancipation period and in the early forties respectively. All the churches erected during the first half of the century were plain unambitious structures, cheap but solid, suited to the climate and to the circumstances of the congregations, and roomy enough to accommodate the then dense rural population. About the early sixties a revival of building set in, under the influence of which churches of greater architectural pretensions arose. Gothic—generally the early variety—was then the prevailing fashion, and Tramore, Portlaw, Clogheen, the Nire, etc., are good examples of its application and the result. The churches of the second half of the nineteenth century, if artistically more beautiful than their predecessors of the first half and otherwise more ambitious, are perhaps, on the whole, no better suited to the practical needs of a country congregation.

The present parishes of Waterford and Lismore are, as a rule, made up of a number of small ancient parishes and the present

parish boundaries follow the lines of the ancient non-conterminous, or outside, boundary of the group of ancient parishes forming the union. The modern parish of Ballylooby, for instance, is formed by the union of the old parishes of Whitechurch, Tubrid, and Tulloghortan ; its boundary is the outward, *i.e.*, non-conterminous boundary of the three. The present unions appear to have been mostly effected during the seventeenth century. Pluralising of benefices became a necessity owing to scarcity of priests, poverty of the people, and sequestration of church property. What was done through necessity in days of persecution has been since continued for convenience. The ancient parishes, except those representing ancient bishoprics and monastic parishes, were generally of small extent. Diminutive size is specially characteristic of the parishes of Waterford diocese ; the population was evidently more dense in that region, or perhaps the material resources were greater. The identity of modern, with old, parish boundaries is only a general rule ; there are some exceptions. In a few cases we have evidence when the change was effected ; to the period or occasion of the change in the majority of cases we have no clue. Parts of Ardmore, for instance, are now incorporated in Old Parish, Aglish, and Dungarvan. The object of this re-arrangement is obvious—convenience. Parts of the ancient parish stood isolated like islands in the sea of another parish. In the case of one particular isolated fragment of a parish re-arrangement was impossible, for the reason that the fragment in question is isolated not merely within another parish but within another diocese. This is the small part of Lismore diocese entirely isolated by the parishes of Ballyclerihan and Knockgraffon within the diocese of Cashel. This isolated area possessed for a while, in recent times, a church of its own—at Castleblake ; the most curious feature of this cut-off fragment of the diocese is that it was divided, and is still divided, between two parishes of Lismore—Mora and Inislounaght, now Powerstown and St. Mary's. The explanation of these detached areas is to be sought mainly in ancient civil topography and tribal history.

Unfortunately the patrons or titulars of the diocesan churches have been largely forgotten. Bishop Comerford in the 17th century made a list of diocesan dedications but this has been lost for centuries. The popular “ pattern ” often helped to perpetuate the memory of the patronage. Transplantation, on the other hand, especially in Co. Tipperary, helped to obliterate ancient customs and memories ;

in some cases the patterns, as being the occasion of glaring abuses, were suppressed generations ago, and so effectually that no memory of their date survives which would enable us to determine the ancient patronage. In recent times there has been an effort to amend rather than to abolish the "pattern." In Ireland the custom of allotting patrons to churches seems to have been popularised by the Normans. The Irish in pre-invasion times called their churches after their founders (e.g., Kilgobinet, Kilbride), but evidence is not very convincing that they had the idea of a formal titular or patron. In old Irish church names, therefore, we find simply the name of the founder incorporated with an Irish word for church, or the word for church with some qualifying term as—"great," "small," "white," "of the yewtree," "of the hillock," etc., etc. The Normans appear to have *rededicated* (if the Irish naming can be regarded as a dedication) the churches in the majority of cases; for instance, St. Mochorog's at Ballygunner became St. Mary's, St. Otteran's at Killotteran became St. Peter's, and so on. In the confusion and uncertainty of the Penal times, when hunted pastor and harassed people built a thatched and mud-walled chapel in some sequestered place, they never dreamed of transferring the patronage from the parish church; they expected, and the expectation did not die for a century and more, to see restoration some day of the old church and its endowments. When at last the successors of the thatched and mud-walled chapels came to be regarded as *the* parish churches with the parish burial grounds attached, the ancient patrons had been, in very many cases, forgotten. Occasionally too, while still remembered, the old were passed over in favour of new patrons. Apropos of titulars, it is curious to note how frequently in the Diocese the name of the Baptist occurs, also the Holy Cross, and Our Lady's Nativity; there are fashions sometimes in devotions as in other things.

Usage of centuries has made us all but forget that Waterford and Lismore were for hundreds of years, in reality as in name, independent dioceses with separate bishops, deans, chapters, and cathedrals. Indeed, although united since the fourteenth century, the two dioceses are still, occasionally in the Catholic practice and more frequently in Protestant usage, regarded as distinct. So perfect, however, has the amalgamation, five hundred years old, become that to-day it has obliterated all popular memory of the ancient co-terminous boundary.

At its northern end the boundary line in question commences at the mouth of the Clodiagh River, one mile or thereabout to the north-east of Portlaw ; thence the line follows up the Clodiagh stream to the meeting-place (just to rear of Portlaw Presbyterian Church), on its left bank, of the townlands of Coolfin and Ballycahane. Coolfin lies on the east of the dividing line—therefore in Waterford diocese ; Ballycahane, to west of the line, lies within Lismore. From the point just alluded to the line of division runs south—along the watercourse which passes a few yards to west of the Catholic church and cemetery, Portlaw—and follows the co-terminous boundary of the two townlands mentioned till Glenhouse townland is struck. Our line next continues south, keeping Glenhouse, Lahardan, and Kilmogemogue on the east, and Ballycahane and Hackettstown on the west, till the south-west point of Kilmogemogue is reached, when it takes a sharp turn to the east along the south boundary of Kilmogemogue (with Ross and Kildermody on the south), crosses the railway line eight and a half miles from Waterford, and desists from its easterly trend only when the north-east point of Ballyduff West is reached. Hence it runs in a direction generally south, with Carrickanure on west and West-Ballyduff and Coolagadden on east, till the Old Cork road is struck. Here the line turns again, keeps Amberhill on the north and Lower Knockaderry and Johnstown on the south to the north-east point of Johnstown. Then there is another turn to the south ; the line continues along the east mearing of Johnstown, with the latter townland and Smoormore on west, and Amberhill and Raheens on the east, till the north-western angle of Ballycraddock townland is reached. From the north-western angle in question there is, next, another easterly sweep ; the line follows the northern boundary of Ballycraddock, with Raheens on the north, as far as the north-east point of the former townland. Henceforward the line is very regular and natural. From the point last mentioned it runs south, with Ballycraddock and Killone on one side and Loughdaheen on the other, to the southmost point of Loughdaheen townland and Lisnakill parish. Thence the boundary line hugs the Dunhill stream to the sea. A slight difficulty is caused by one short section of our reconstructed boundary line, viz. :—the section which bounds Coolfin townland on the west. Coolfin, with its church of Kilbunny, for a time, constituted an independent ecclesiastical division ; generally, however, it was reckoned as portion of Kilmeadan parish and hence as pertaining to Waterford rather than to Lismore.

Parishes touching the boundry line on west ; Clonegam, Guilcagh, Newcastle, and Dunhill.

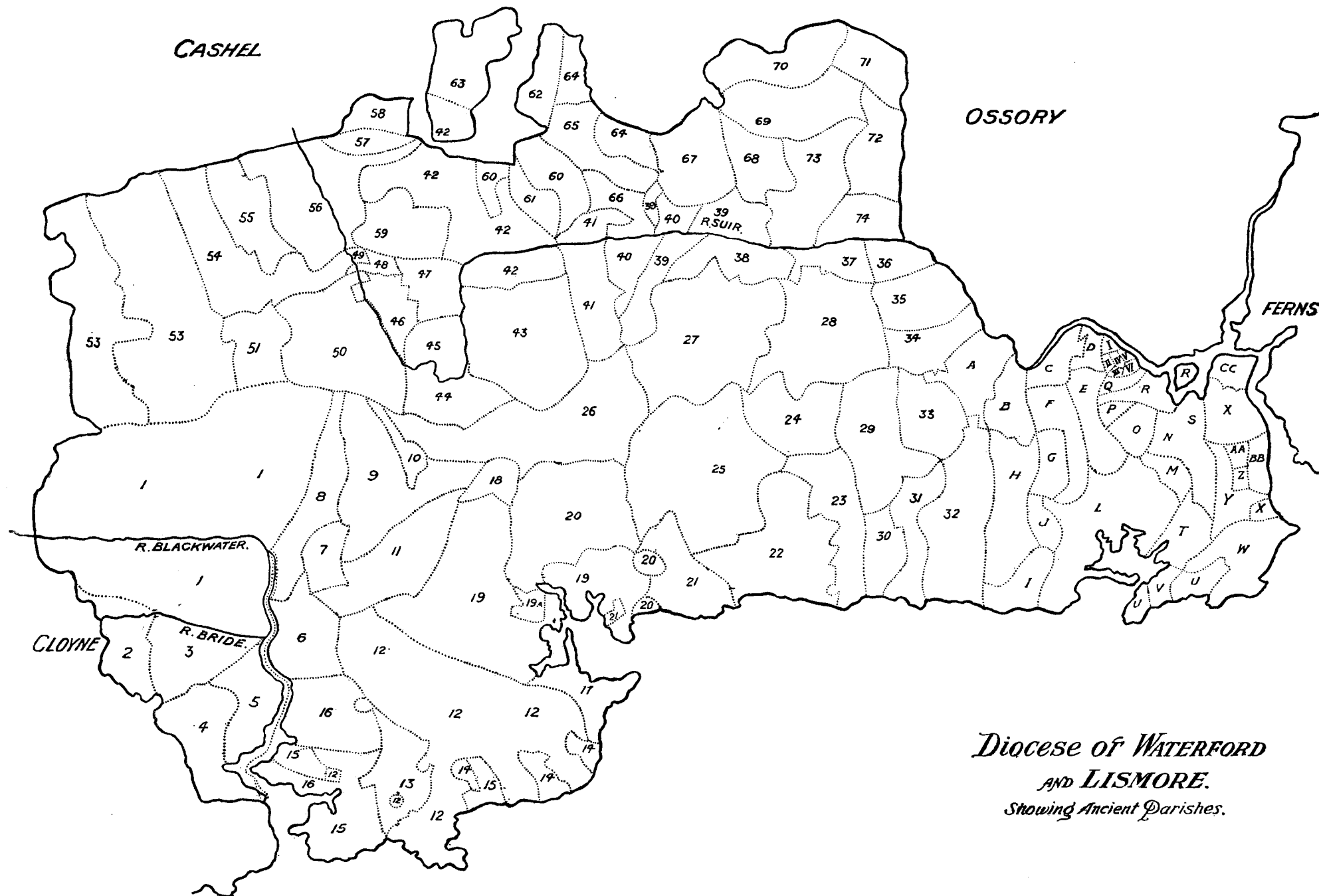
Parishes touching the boundry line on east ; Kilmeadan, Lisnakill, Reiske, and Islandkeane.

Modern frontier parishes, Waterford diocese ; Portlaw (in part), Ballyduff (in part), Butlerstown, Fenor.

Modern frontier parishes, Lismore diocese ; Portlaw (in part), Ballyduff (in part), Dunhill.

The word " parish " is used throughout the present work, in more than one sense—as, indeed, it is in Irish popular parlance generally. First, and principally, it is used to designate the modern area under jurisdiction of a single Parish Priest. This may be made up of two, three, or more ancient parishes, which were, for convenience and through necessity, amalgamated as at present during the Penal era. Secondly, the term is applied to what is now sometimes called the *civil* parish, that is, the smallest pre-Reformation ecclesiastical unit. These " civil " or " old," parishes are really amongst the most ancient of Irish territorial divisions ; based on pre-Invasion *tuaths* and *triochacheds*, they go back to the very dawn of Christianity. It is unfortunate that the new six-inch maps of the Ordnance Survey do not show the parish boundaries as the older maps did. Thirdly, the term " parish " is to-day often used to connote one of the constituent divisions, with its proper church, of the modern parish ; thus we sometimes speak of Burncourt parish or Faithlegg parish or even Kilbrian parish, as distinct from the union of Clogheen, Killea and Kilgobinet. Presumably, parishes, in our second (foregoing) sense, were, like dioceses, first formally organised in the early 12th century, though, practically, they are older by many centuries.

In pre-Reformation times the ecclesiastic corresponding to our parish priest or *parochus* was styled the *Rector*, while our modern *curate* would be called *Vicar*. The parish income was divided into three equal parts of which the rector ordinarily received two like our parish priest. The Vicar's share was one third. *Improprate* parishes are parishes to which Religious Houses, or even laymen, had the right of appointing the pastor. The Prior of Mothel, for instance, appointed the Parish Priest of Ballylaneen, but in this, and such cases, it was reserved to the Bishop to confer jurisdiction. Impropration rights were originally accorded to the



*Diocese of WATERFORD
AND LISMORE.
Showing Ancient Parishes.*

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builder of the church and they descended to his heirs ; these latter often, in the course of time, handed them over to monasteries or convents.

Some other terms, of frequent use in works like the present, and, perhaps, needing definition or explanation, are :—monastery, abbey, priory, friary, commandery and cell. These and such words are loosely, and often—improperly, used in current speech and writing.

Monastery is a generic name for a religious house though it is now generally restricted to religious establishments of men. *Convent* does not differ much in meaning from the last, though, popularly, it is generally restricted to a religious house of women. An *abbey* is a house—generally Cistercian or Benedictine—governed by an abbot. In pre-Invasion, or old Irish, times *any* religious house might be called an abbey. A *priory* is generally a house of Augustinians (Canons Regular or/and Eremites) or of Carmelites. It is governed by a *Prior*. A *friary* is a convent of friars—Franciscans or Dominicans. *Commanderies* or *preceptories* are houses of the Military Orders—Templars and Hospitallers. A *cell* is a small religious house dependent upon an abbey.

Again, lay readers are often puzzled by names of the various parts in a religious house *e.g.* choir, apse, cloisters, garth, chapter-house, dorter, etc. The *choir* is that part of the conventual church occupied by the community during recitation of the Divine Office. To the *choir* of a cathedral or a monastic church corresponds the *chancel* of an ordinary parish church. The *apse* is the space, sometimes considerable, to rear of the high altar. The *cloisters* are the paved passage, usually a hollow square, in which the community takes walking exercise in bad weather or after dark. The hollow square around which the cloisters or ambulatory runs is the *garth*. It is generally grass covered and the cloisters are lighted from it by a series of windows or by an open arcade. The *chapter-house*, or chapter room, is the chamber in which the community assembles for reading of the Rule or for transaction of community business. *Refectory* and *dorter* are the dining and sleeping apartments respectively. It may not be superfluous to add that the *chancel arch* joined (or separated) nave and chancel in the church and that it was round or pointed according to period. Across it—at least in great churches—at spring of the arch, stretched the *rood-beam* on which rested a great crucifix styled the *rood*. This faced towards the nave.

Parish of Abbeyside, Ballinroad and Garraban.

This small and very modern division is made up of the entire ancient parish of Clonea with the portion of Dungarvan parish which lies beyond, or to east, of the Colligan river and a fragment (with its church of Garranban) which, till 1862, formed part of Kilgobinet parish. Date of its foundation as an independent parish is not certain but probably it extends no further back than close of the eighteenth century. Clonea is not named in the list of parishes having pastors in 1704 ; in fact it is, perhaps, the only old parish of the diocese so omitted.

The parochial churches, three in number, are of no architectural pretensions. One of them (Abbeyside), which dates from 1832-4 and is a plain rectangle in plan, stands on the site of the old Augustinian Priory (Eremites) of Dungarvan and embodies portion of the ruin. Garranban and Ballinroad—both roughly cruciform—were built in 1807 and 1804 respectively. The parochial patrons are St. Augustine (Abbeyside), St. Vincent de Paul (Garranban) and St. Lawrence the Martyr (Ballinroad). Ballinroad is really the representative proper of ancient Clonea at which, it is stated, a "pattern" was formerly held, on August 10th (St. Lawrence's Day).

The surviving Baptismal and Marriage Registers commence only in 1828.

SUCCESSION OF PASTORS.

Rev. William Hearn was "Popish Priest" in Abbeyside, 1790 (Catholic Qualification Rolls).

Rev. James Power appears as pastor of Abbeyside in Bishop Hussey's Clergy list of 1801.

Rev. William Roche was Parish Priest in 1801 ; he was translated to Aglish about 1808.

Rev. Michael Keating ; he died 1820.

Rev. James O'Brien ; translated to Knockanore in 1828.

Rev. Patrick O'Donnell translated to Ballylooby in 1830 or following year.

Rev. John Shanahan, after a pastorate of twenty-two years, died in January, 1853, aged 71. He built the present church of Abbesside, 1832-4.

Rev. Thomas O'Meara ; appointed in February, 1853 ; translated to Newcastle in 1860.

Rev. Maurice O'Gorman ; died in 1861. Judging from the frequency of his signature, as owner, on the title page of old books Father O'Gorman must have been a man of literary tastes.

Rev. Michael O'Donnell ; died February, 1868. He was nephew to his predecessor ; a brother of his died Parish Priest of St. Lawrence O'Toole's, Dublin, and another brother was Parish Priest of Dalkey.

Rev. Michael Maxey succeeded Father O'Donnell in 1868 ; he died, May, 1878.

Rev. Thomas Hannigan, appointed May, 1878 ; translated to Powerstown, December, 1881.

Rev. Richard Dunphy, appointed 1881 ; translated to Touraneena, 1892.

Rev. Pierce Coffey, appointed March, 1892 ; transferred to Tramore, 1895.

Rev. John Power, appointed 1895 ; transferred to Carrick-on-Suir, 1898.

Rev. William Queally, appointed in 1898 ; resigned after a pastorate of six months ; he had not been canonically collated.

Rev. Patrick Walsh, appointed 1898 ; translated to Ardmore, 1900.

Rev. Patrick Byrne, 1900-1924.

Rev. William Walsh, translated to Ballybricken, 1928.

Rev. Michael Crotty ; he was translated to Cahir, 1933.

Rev. Nicholas Dunphy, 1933.

ECCLESIASTICAL ANTIQUITIES, ETC.

In Abbesside are the ruins of a Priory of Augustinian Hermits, whence the place derives its name. The remains comprise the low square tower of the monastic church, with side walls and east gable of the choir. The tower is incorporated with the modern parish church to which its elaborate stone-ribbed basement vaulting serves as entrance porch. Adjacent to the monastic ruin is a large, ruined castle which belonged to the Magraths. The Priory was founded in 1295 by ancestors of the Earls of Desmond ; it was

further patronised by the Magraths and by the O'Briens of Comeragh. The house, which was of no great size or importance, was suppressed under Henry VIII, and, later on, its property was given to Sir William Taaffe. Though formally suppressed the community managed to keep up some sort of succession in Dungarvan. Bishop John Brennan testifies to the existence there of a small community at various dates in the second half of the 17th century and a Parliamentary Return for 1731 notes an Augustinian Friary in Dungarvan. There are some grounds for belief that, during the penal era, Augustinians (presumably of the Abbeyside-Dungarvan community) ministered, from time to time, as pastors in some of the neighbouring parishes.

The ruined church of Clonea, standing within its ancient cemetery, preserves, in its round-headed and wide-splaying south window a pre-Invasion, or old Irish, feature. The church consisted of nave and chancel communicating by a pointed chancel arch 10 feet 3 inches high by 6 feet 9 inches wide. All trace of the chancel, which was evidently a later addition, has disappeared, but the nave is in a good preservation—35 feet long by 21 feet wide, with walls about 11 feet in height and 3 feet thick. The most notable single feature of the ruin is the round-headed window just alluded to; this is 22 inches by 9 inches externally and splays to 6 feet 6 inches by 3 feet 4 inches within. Two styles of masonry are distinguishable in the building—a semi-cyclopean below and regular coursed rubble above. In the whole county of Waterford only about half a dozen examples of pre-Invasion church architecture survive—a fact which invests our present ruin with a special interest and importance.

Within the parish are three old cemeteries—Abbeyside (attached to the parish church), Clonea and Kilminnin ("My Finnian's Church"); there are also sites of early (Celtic) churches at Kilgrovan (with ogham inscriptions), Kilineen ("Loinin's, or Finian's, Church") and Knockyoolahan. On the townland of Gurteen is a remarkable Holy Well, marked "St. Gehan's Well" on the Ordnance Map. This Ordnance form is very misleading; the name is really *τοβαν* *οια-ηΔομε*, *i.e.* "Friday Well"; out of *οια ηΔομε* the Survey authorities managed to manufacture "St. Gehan." The well is situated at bottom of the lawn adjoining Glendine House; it was formerly in high repute locally and, even

still, "rounds" are sometimes made, especially on Fridays; it consists of two circular basins some ten feet apart. The more easterly basin is accounted the original and "real" well.

The parish, though small in population and extent, has produced some distinguished sons, *e.g.*, the late Bishop Patrick O'Connor of Armidale and his uncle the well-known Irish scholar, Rev. Patrick Meany, who died Parish Priest of Clogheen in 1889. There was also a Rev. John Meany, uncle to the last named and grand-uncle of Bishop O'Connor, who was a notable Irish preacher and writer. His sermons (surviving in MS.) are regarded as models of Irish prose.

Parish of Aglish and Ballinameela.

The parish popularly named as above is more properly—Aglish, Whitechurch, and Kilmolash. As at present constituted it includes likewise particles of Affane and Ardmore. We find Aglish and Whitechurch united—probably with the additions of Kilmolash and part of Ardmore as at present—as early as the beginning of the 18th century (1704) when Terence Sheehy, residing at Ballingown and aged 54 years, was Parish Priest. The parish of Clashmore was, at the same period, under Father Sheehy's pastoral charge. The present division is one of the three or four most extensive parishes of the diocese; it has three churches—Aglish, Ballinameela, and Mount Stuart. Mount Stuart, or Toor, is, however, only a chapel-of-ease, erected shortly after 1826 by Lord Stuart of Decies for the accommodation of his mountain tenantry.

In 1826 took place the famous Stuart's Election which resulted in the return to Parliament, from Co. Waterford, of an advocate of Catholic Emancipation in the person of Henry Villiers Stuart of Dromana. The election was fought with heroic determination by bishop and priests, and (especially) by the poor Catholic people against all the despotic power and influence and all the resources of the house of Beresford. The priests and people won and Catholic Emancipation followed but the cost to County Waterford was terrible. Hundreds were evicted and saw their cabins levelled in the name of Law for exercising the right which that law gave them—to vote according to their consciences. Mr. Stuart, a Protestant, subsequent to his victory married a Catholic lady and, upon succession to his father's title as Lord Stuart of Decies, had Mass celebrated every Sunday and holyday in his mansion at Dromana, paying a stipend of £50 per annum to the clergy of Aglish for their services. This arrangement continued long after the deaths of Lord and Lady Stuart—in fact till 1892, when the Parish Priest, with approbation of the Bishop, withdrew from it in order that a second Mass might be said on alternate Sundays in Aglish and Ballinameela. Among the evidence offered in the Stuart (Dromana) Peerage case was a letter (1847) from Bishop Foran authorising Rev. Mr. Lonergan, O.S.F. to “duplicate” *i.e.* say a second Mass, on Sundays—at Dromana.

The word Aglish, incorporated in so many Irish place-names, signifies "Church." Our present Aglish is styled in ancient documents *εαγλαιορ να νησαι* *i.e.* Aglish of the Foreigners, probably to distinguish it from another Aglish some six or seven miles distant—to the west. It is also sometimes called in present-day popular usage, *εαγλαιορ να ν'Οεϊρεαδ* *i.e.* Aglish of the Decies. Ballinameela, the name of the second parochial church, is of non-ecclesiastical origin. The more correct but less-used name is Temple Geal or Whitechurch, possibly derived from the church's distinguishing coat of whitewash. Unfortunately the titulars of both Aglish and Ballinameela are unknown, though there is a fairly prevalent notion in the locality that the patron of Ballinameela was one of the Saints James.

The existing church of Aglish was built in 1856 by Rev. John O'Meara, then Parish Priest. It was erected to take the place of a much smaller church building or chapel on the same site. The modern structure is plain and commodious and capable of seating about eight hundred people. It is most likely that its surrounding graveyard has been used for parochial interments ever since erection of the original chapel on the site. There are not, however, any inscriptions of particular interest nor are there tombstones to commemorate the good priests who formerly laboured in the parish. It is to be feared that during building of the present edifice any gravestones that came in the workmen's way were treated with but scant respect. Even the slab which points out Father Roche's grave is half covered by the sanctuary railing and grave flags bearing inscriptions, which are now illegible, have been set down at the entrance door to serve as threshold stones. A few perches from the church—to the south-west, stands, in its ancient cemetery, the ruin of pre-Reformation Aglish. Just without the latter cemetery of Aglish at its north-east angle stood the Penal Days chapel of the parish; there is nothing now—not even, it is to be feared, a popular tradition—to indicate the site.

The present church of Ballinameela, commenced, but left unfinished, by Father Roche about the middle of the last century, stands where, before it, stood a small thatched chapel. It is a serviceable cruciform structure capable of seating about eight hundred people, and, although nearly a century old, it shows little sign of decay. One of the chalices bears the following inscription :—

“Donum Edmi Cashman paroc. albi templi. Orate pro io (sic) 1749.” In the attached graveyard is a tombstone:—“Sacred to the memory of the Revd. Martin Phelan, R.C.C.. He resigned his soul into the hands of his Maker on the 4th of July, A.D., 1829, in the 34th year of his age.” From reference to the Baptismal Register, it appears, Father Phelan was curate of the parish, of which also he was a native.

At Curraheen about half a mile from the village of Aglish is, or rather was till recently, a Franciscan Convent. The Franciscans first sought refuge here on their flight from Youghal in the time of Cromwell or a few years later, when, owing to Puritan domination, their former residence could not be kept up. From Bishop Brennan's reports, Parliamentary returns and other sources we learn that a Franciscan succession was maintained at Curraheen till well into the third quarter of last century. Possibly the migration from Youghal took place in the time of Father Bonaventure Cody (otherwise Archdekin). There is preserved in the Franciscan Friary of Cork a small silver chalice bearing Father Archdekin's name and an inscription to the effect that it was made by him for the Convent of Friars Minors of Youghal. This chalice was taken possession of by Rev. Dr. Hally, V.G., on the death of Father Lonergan in 1862 and presented by him to the Presentation Convent of Youghal which stands on site of the ancient Franciscan House. No doubt Dr. Hally concluded that “Convent of Youghal” signified the original Franciscan Church and Priory of Youghal; the terms actually mean the community then resident at Curraheen. There was usually in later times only one friar in residence at Curraheen but, occasionally, there were two. In a return made in 1801 by Bishop Hussey to Lord Castlereagh it is stated there was a house of Franciscans with two subjects at Curraheen. The little friary oratory was open to the public on Sunday for Mass. The last friar was the Rev. P. D. Lonergan, who died in 1862, and was buried in the old graveyard of Aglish. Twenty years ago many of the older people remembered him; some of them attended his funeral, and even served Mass for him. It was he who built the present “Friary,” surrendered by the Superiors of the Order after his death. The conferences of the Dungarvan Deanery were held here for a long period; as, however, the house was very small the meeting was, in fine weather, held out of doors—within the circuit of a sheltered lios. A recumbent and inscribed flagstone in Aglish old graveyard

marks the last resting place of the fraternity and commemorates some of the members :—

“ 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 years.”

As Father Cody's name does not appear in the 1704 list of registered clergy we may assume that its bearer braved the Penal Laws as an unregistered regular ; we may also, perhaps, infer that he was uncle or near kinsman of the filial erector of the monument, for Archdekin and Cody are the same name. From the Parliamentary returns of 1766 it appears that the friars then in Curraheen were David Farrell and Bartholomew Cody.

Since 1841 the Catholic population of the parish has decreased by more than fifty per cent. In 1834 there were 7,001 souls and in 1890 but 3,012 ; no doubt there has been further reduction during the last half century. The Parochial Registers extend back—baptisms to 1808 and marriages to 1837.

SUCCESSION OF PASTORS.

Rev. Terence Sheehy, as we have seen, was Parish Priest in 1704.

The next pastor of whom we have any account is Rev. William Ryan whose will was proved in 1747. He is styled “ of Whitechurch ” and “ Popish Priest.”

Next there is mention of a Rev. John Fraher whose will was proved in 1766 ; then come in succession Rev. Dr. James White, Rev. Edward Fitzgerald, and Rev. William Moran. Edmond Fitzgerald, P.P., Whitechurch, took the Test Oath in 1775, as James White had done in 1766. Father Moran was alive in 1801, when he had Rev. Robert Prendergast as curate.

Rev. William Roche, who resided at Coolahest, was Parish Priest in 1808 and died in 1840. A monumental slab marks his

last resting place within the present church of Aglish. It was in Father Roche's pastorate that Ballinameela church was built ; among the subscribers to the building fund were the Duke of Devonshire, £25, John Odell £5, and Rev. Francis M. Newport £5. During the term of his pastorate he had in succession the following curates or quasi-curates : Revs. Michael O'Brien, D. Morrissey, J. Hickey, J. Brown, P. Ronayne, J. Walsh, James O'Brien, P. O'Kearney, Michael O'Keefe, Patrick De Courcey, John Walsh, Thomas Boyle, O.S.F.; M. Phelan, D. Quinlan, Michael Larkin, W. Wall, J. Curran, Thomas Burke, R. Murphy, Michael Clancy, and Michael O'Connor. Father Lonergan, O.S.F., also occasionally performed parochial duties.

Rev. John O'Meara became Parish Priest in 1840. He had been curate successively in Tallow and in St. John's, Waterford. During his curacy of St. John's he had taken an active part in "Stuart's Election," 1826. He built the present church of Aglish in 1856 and died September 7th, 1870. Father O'Meara was a man of more than average intellect and strength of character ; he was above all a zealous and devoted pastor. During the thirty years of his pastorate he had as assistants for periods varying from one year to ten :—Revs. D. Quinlan, Michael Power (he was half brother to Bishop Pierse Power), John Lenihan, Patrick Walsh (he died curate in Ardmore), David Morrissey, J. Hickey (who retired and became a beneficiary of the diocesan Benevolent Fund), P. Wallace, G. Power, John Shanahan (he died Parish Priest of Ardmore), and P. Treacy.

Upon Rev. J. O'Meara's death in 1870, Rev. Garrett Long was translated from the pastorate of Clashmore to Aglish. Father Long, a very excellent priest and like his predecessor a man of much force of character, survived till 1890.

Rev. Wm. Sheehy succeeded, but four years later, he was transferred to Dungarvan. From 1870 to 1894 the following curates were for varying periods attached to the parish : Rev. Thomas Walsh (who became later Parish Priest of Knockanore), Matthew Walsh (died, Parish Priest of Aglish), Pierce Coffey (later, Parish Priest of Abbeyside and, later still, of Tramore), Pierce Walsh (died Parish Priest of Kilgobinet), Michael Casey (died Parish Priest of Killrossenty), Patrick Lonergan (died Parish Priest of Knockanore), James Cremens, etc.

On Rev. Wm. Sheehy's translation to Dungarvan in 1894, Rev. Matthew Walsh succeeded. Unfortunately (for he was a very earnest missionary, a good catechist, and an excellent preacher in Irish) his reign was very short ; he died in 1899.

Rev. Tobias Burke, translated from the pastorate of Kilgobinet, came next in succession. During Father Burke's incumbency new clergy houses for the two curates were erected at Aglish and Ballinameela respectively.

Rev. Daniel Walsh, 1917-20, who was appointed at the end of 1917 and Rev. John Gleeson, 1920.

ECCLESIASTICAL ANTIQUITIES, ETC.

The ancient ruined church of Aglish, close to the village, is specially interesting ; interest mainly centres around the beautiful early east window which is practically uninjured, and Celtic, or pre-Invasion in character. The window is broken up by a regular gritstone mullion into two round-headed opes. A large graveyard, still extensively used, surrounds the ruined church. Within the latter, and scattered through the cemetery, are a few monuments and inscriptions worth examination. Foremost amongst the former is the upper portion—that is, the arms, head, and part of the shaft—of a small ancient stone cross ; this will be found within the ruin, while close to it is an octagonal holy water stoup of sandstone. In the graveyard stand three diminutive headstones curiously inscribed with a series of peculiar geometrical figures. There are two similarly inscribed stones in the old cemetery of Grange, near Ardmore. The writer has seen these inscriptions claimed as ogham and he has heard a noted Irish philologist suggest that they are some form of oriental script. He himself however is presumptuous enough to maintain that they are nothing more than the results of rude attempts at ornamentation—the handiwork of some local stone-cutter or stonemason, of probably, the late 18th century.

Of Templegeal Pre-Reformation Church not a stone upon a stone survives ; its place has been usurped by a modern Protestant Meeting House.

Among the ecclesiastical antiquities must be included three Holy Wells, viz. :—at Ballykennedy (Dromore), Curraghroche, and Woodhouse respectively. Of these the Curraghroche well, known as St. Columbcille's, is the best known ; it is still occasionally resorted to. Fifty years ago its fame attracted multitudes.

The well in Woodhouse, known popularly as *Tobar Cmin 'Oáibíó*, is of remarkable size, depth and volume of water. The name suggests that an effigy of St. David may have stood there.

The ruined church of *Kilmolash* stands on the bank of the Finisk river. The patron here is not Molaise of Devenish but a less known individual of like name (Molaise "of Cill Molaise in Deisi—Mumhan") whom the Martyrology of Donegal commemorates under January 17th. This ruin is also of more than ordinary interest as it illustrates several architectural styles and periods.

In addition to the church ruins enumerated there are early church sites and traces (rather than remains) at Ballingowan, Canty, Keereen, Kilcloher, Kilmogibog, Kiltire, Moneyvroe, and Shanakill. Kilcloher was the site of a religious establishment or cell alluded to in the Life of St. Carthage. Here the Saint tarried some time on his way to Lismore. At Kiltire ("Tiré's Church"), within the circular church-enclosure, stands an ogham inscribed pillar stone.

In Bewley, quite close to the parish boundary, are the very scant remains of a supposed house of the Knights Templar. Neither Ware nor Archdall, Allemand nor De Burgo makes any mention of Bewley. Its name is generally regarded as Norman-French—*Beau Lieu* or "fair place," but it is certainly Irish—from *beal* (a "mouth" or "opening"), as local pronunciation of Irish speakers will prove. There are practically no materials for the history of this house and the architectural data are almost as unsatisfactory or non-existent as the historical. On the whole it appears most likely that the place was only an outfarm of "grange" type dependent on some Templar or Hospitaller house. A single gable, probably the east end of the church, is practically all that survives; this is pierced by an ivy covered ope. Half buried in a mound, formed of *debris* from the fallen building, is a stone basin or bullan.

At *Knockmoan*, near the castle of that name, but at the opposite side of the road, are the remains of a comparatively late church which appears to have been domestic and would, most probably, have been connected with the castle.

In a rare version of the "*Maidrin Ruadh*," published in an early number of "*The Gaelic Journal*" and contributed by Thomas Devine, a native of Aglish, there are many local references. The song itself has been regarded, and with some show of reason, as

really a politico-religious ballad in the spirit of "Dark Rosaleen." By the fox the poet symbolises the priest-hunting gentry of Aglish, or rather one of their number, and by the harassed geese the poor Catholics of the parish with their guardian pastor at their head. The pastor in question has carefully tended his winged flock, and fed them on milk and grain (the Sacraments and Gospel teachings). Oh for the hounds (the aid from Spain) to chase the marauder far from the homes of Aglish !

A distinguished native of the parish was Catherine, "The Old Countess of Desmond," alluded to by Sir Walter Raleigh to whom she was personally known. She was born at Dromana in 1464, and was daughter of Sir John Fitzgerald, Lord of Decies, and wife of the Sir Thomas Fitzgerald who, at the age of 76, became 12th Earl of Desmond in 1529. Thomas died the following year and was succeeded by the ill-fated "Great" Earl. Having endured much hardship and extreme vicissitudes of fortune, Lady Catherine died in 1604 at the marvellous age of 140 years. The common story of her death through a fall from a tree and her alleged walk to London are picturesque—though more or less evident—fabrications (*Vide* "The Old Countess of Desmond" by Richard Sainthill, Proceedings R.I.A. Apr., 1861)

Parish of Ardfinnan, Grange and Ballybacon.

This modern ecclesiastical division really embraces six ancient parishes scil :—Ardfinnan, Ballybacon, Derrygrath, Neddins, Rochestown, and Tullaghmelan. Of these, two—Neddins and Rochestown—are each in two parts, separated by the River Suir. With the exception of Ardfinnan the names of all appear to be non-ecclesiastical. Ardfinnan derives its name from St. Finian—the Leper, who, it is claimed, founded a church here in the 7th century. No traces of this early church survive but its former site is indicated by the present Protestant Church and graveyard on the hilltop at east side of the river. A series of grass-grown mounds in the immediate neighbourhood may be of early monastic association. The church of Ardfinnan was inappropriate in the Hospital of Kilmainham to which also belonged the churches of Mortlestown, Kilmaloge and Rathronan in the same deanery. Up to the Reformation Ardfinnan was itself the head of the deanery.

The present church of Ardfinnan was erected in 1838 on a part of the commonage appropriated for the purpose and the first Mass in the new church was said on January 6th, 1839; the foundation stone had been laid by Mr. Francis Mulcahy of Neddins. The building was intended as a chapel-of-ease for residents of Ardfinnan village and neighbourhood. As befits its makeshift and hasty erection the church—quadrangular in plan—is rather a poor structure. The ancient (post-Invasion) parish of Ardfinnan was dedicated to the Blessed Virgin.

Ballybacon church is only a few years older than Ardfinnan. It replaced a thatched chapel of the 18th century which occupied the same site, and was allowed to stand till the shell of the present fabric was completed around and over it, in 1830. The present is a very serviceable building—of a type characteristic of the Emancipation period—plain, substantial, roomy, and easily cleaned. Forty perches or so from the modern church, and at the opposite side of the road, are the remains of the pre-Reformation parish church, early English in character. The name Ballybacon is of

purely secular origin, scil. :—*Baite uí Pheacáin* (O'Peakin's, or O'Beakin's, Homestead) but is not shared by the parish with any townland.

Emancipation and the hope of it gave an immense impetus to church building in the first half of the 19th century. Rev. Pierse Walsh had only just completed the fine church of Grange in 1829 when he set about building a corresponding church at Ballybacon. Grange church, like Ballybacon, was erected on site of, and over and outside, its thatched predecessor which was minus a sacristy. The church of Grange serves the two ancient parishes of Tullaghmelan and Derrygrath, in each of which is an interesting pre-Reformation church ruin and an ancient cemetery.

As showing the mutual happy relations which, even in the tithe years, could, and sometimes did, exist between the Protestant incumbent and his Catholic neighbours the following is of interest. During the spring of 1837 the Catholic farmers of Ardfinnan sowed six acres of wheat for Rev. Mr. Kettlewell; this was to mark the Catholics' gratitude for the clergyman's humanity in the matter of tithe collection.

The Parochial Registers go back to 1814 (Marriage) and 1808 (Baptismal).

SUCCESSION OF PASTORS.

Rev. Nicholas Mulcahy was Parish Priest of Ardfinnan in the mid 17th century and was hanged by Cromwell from a tree in front of the priest's door (Murphy, "Cromwell in Ireland").

At the beginning of the 18th century we find our present Ardfinnan divided into—or rather, between—three distinct parishes ("A List . . . of the Popish Parish Priests, 1705.") William Hurru (Hearn), residing at Ardfinnan, was registered as Parish Priest of "Ardfinane, Ballypekane and Neddane" while Denis Fogarty, who resided at Knockagh, was pastor of "Cahir, Deregrath, Rochestown and Mortlestown." At the same time Garrett Prendergast, residing at Garranvilla, was Parish Priest of Tullaghmelan (See under Cahir Priest, *infra*).

Rev. John Doyle, D.D., was Parish Priest in 1762 and that year, on June 16th, he, together with Rev. Nicholas Sheehy, was presented by the Grand Jury of Clonmel as an unregistered priest. Musgrave ("Irish Rebellions") records that in 1762 Father Doyle called on

the Marquis of Drogheda, then commanding a body of military at Clogheen, and besought him not to march out against the rebels (Whiteboys, etc.). The Marquis's regiment killed great numbers of the country people and took Lord Cahir's chaplain a prisoner. "Sleator's Public Gazetteer" of May 8th, 1762 announces that "one Doyle of Ardfinnan and one Sheehy of Clogheen, two popish priests guilty in the same traitorous scheme are fled from justice." Guilt, before, or without, trial, is assumed. The same journal under date, May 24th, informs its readers that John Doyle, Parish Priest of Ardfinnan was conducted to Clonmel by a party of Sir James Caldwell's Light Horse and committed to the gaol of that town by John Bagwell, Esq., "for being concerned in the Whiteboys." Father Doyle escaped the fate of Father Sheehy; he died in his bed May 27th, 1773, and lies buried in Ardfinnan old graveyard where an inscribed tombstone marks his grave.

Rev. Thomas Burke succeeded; he died November 8th, 1794, aged 57 years. He had taken the test oath nineteen years previously. An inscribed tombstone indicates his last resting place in Ballybacon old cemetery.

The succession here becomes somewhat obscure; also it appears anomalous. Rev. David Farrell is supposed to have succeeded Father Burke as pastor but it is more likely that Father Farrell was merely administrator and that the real or canonical Parish Priest was Rev. Thomas Flannery who himself acted as administrator of the Bishop's Parish, Clonmel. In what year Father Flannery actually succeeded to Clonmel does not appear; it was probably in 1810, on the death of Dean Hearn. At that date too, most probably, Father Farrell succeeded to Ardfinnan; he died in February, 1816 and was buried at Tubrid. Tubrid was, at this time, and had been for a century and more, a favourite burial place of the local clergy. Our Father Farrell was probably a brother to Rev. Edmund Farrell who died in 1787 and to whose memory there is an inscribed headstone in Tubrid. Probably, again, both were brothers of the Mr. James Farrell who was hanged at Clogheen in 1766—paying with his life for his temerity in giving evidence on behalf of Rev. Nicholas Sheehy.

Rev. Pierce Walsh, a native of the parish, succeeded; he was translated hither from Ardmore and, during his term of office, as we have seen, he built the present churches of Ballybacon and Grange.

In his time likewise was erected the present church of Ardfinnan. The last named building is said to have been erected in his time rather than by him for the fact seems to be that the parishioners of Ardfinnan, who felt themselves aggrieved by the long Sunday walk to Grange or to Ballybacon, built the church on their own initiative and, it appears, without the consent, or with but the minimum assent, of the Parish Priest. Rev. Pierce Walsh died December 21st, 1844, aged 74 years, and was buried in Ballybacon church where a mural tablet marks his grave.

Rev. James O'Connor came next in succession. His pastorate lasted nine years. He died in Carrick-on-Suir towards close of 1851 and was buried in Grange but there is no monument to his memory.

Rev. Michael Burke was the next pastor. He died comparatively young (at the age of 52) on February 25th, 1857 and was laid to rest within Ballybacon Church where there is a mural tablet to his memory.

Rev. Walter Cantwell, whose name and memory are still treasured throughout the parish, succeeded. He came to Ardfinnan from Tramore where, for many years—probably since his ordination, twenty-nine years previously—he had been curate to his uncle. The parishioners of Tramore and Corbally made him a presentation of £122, on his departure. His long pastorate of twenty-six years was signalised by uncommon zeal. His solid preaching and edifying life are still producing fruit in the vineyard that once he tilled. He died March 19th, 1883, and was laid to rest in Grange church where his grave is indicated by a mural tablet.

Rev. Cornelius J. Flavin became Parish Priest in 1883, the year of his predecessor's death, and, after eight years' vigorous work, was transferred (in 1891) to St. Mary's Clonmel.

To Father Flavin immediately succeeded Rev. William J. Phelan who had been a chaplain in Waterford from his ordination to 1891. He died suddenly at a clerical conference in Clonmel, October 22nd, 1902. During Father Phelan's pastorate were built two semi-detached residences for the curates, in Ardfinnan village.

Father Phelan's place was filled, by the appointment thereto in November, 1902, of Rev. William Sheehy, D.D., President of St. John's College, Waterford. Rev. Dr. Sheehy was transferred to Carrick-on-Suir in 1916.

Rev. Michael F. Walshe succeeded and held office till his death in 1935.

Rev. John McCarthy, 1935.

ECCLESIASTICAL ANTIQUITIES, ETC.

Foremost amongst the ancient church remains of the parish is Lady Abbey (Carmelite), within a mile of Ardfinnan village. There is no reference to this house in Archdall or Alemand, but see Report on Carmelites in Ireland (Spicileg. Ossoriense, vol. 1, p. 295). The Heads and Commoners of Clonmel, in a presentment of the year 1537, found that the Prior of this house was living in flagrant, continued and open immorality and that there was no Divine Service, though the office was endowed to the extent of a plowland. The existing remains are practically confined to the monastic church. This latter is 95 feet long internally by 22 feet wide and is divided into nave and choir with a square tower over the chancel arch. The decorated two-light east window seems to postulate for the foundation—at any rate for erection of the church—a fourteenth, or early fifteenth, century date. On south side of the church is the Lady Chapel, clearly a later addition. There are no vestiges of cloisters or domestic buildings but the choir has two entrance doors—one in either side wall. There is also a main entrance (to the nave) at the south west angle of the building. The precincts of the church on the south side, have been turned into a small, comparatively modern, graveyard.

There are pre-Reformation parish church ruins—at Ballybacon, Derrygrath, Tullaghmelan, Neddins and Rochestown. In connexion with Rochestown and Neddins it is to be noted that both parishes were bisected by the Suir; the two parts of Neddins maintained however a quasi-connexion by a river ford, while Rochestown was furnished with a second church—in the transfluminal portion of the parish. The western portion aforesaid was at some subsequent period cut off and added to Tubrid, for we find it under the latter head in the Down Survey, or, at any rate, in the Ordnance Survey.

Of *Ballybacon* old church (52 feet by 24 feet 6 inches internally) only the south side wall has fallen; both gables as well as the surviving side wall are densely covered with ivy. The church had a great (12 feet high) east window of one light only.

Lying within the church ruin is a square (2 feet) Baptismal font with decorative carving on the sides. A large cemetery, still in use, surrounds the church. *Tullamelan* church ruin (60 feet by 32 feet), within a nearly circular cemetery, has immensely thick walls (4 feet). Though both side walls and the west gable stand no architectural features survive except the pointed doorways at opposite sides. All windows, etc., are hopelessly mutilated. As at Tullamelan so at *Neddins*—the side walls and west gable of the old church still stand but the east gable is mostly restoration. Interior measurements are 50 feet 10 inches by 25 feet 6 inches. There are two flat-arched doorways at opposite sides and there was a western gallery. *Rochestown* church was small (45 feet 6 inches by 22 feet 6 inches) and, like the three last, choirless. No architectural feature beyond a wide ogee-headed east window (5 feet by 6 feet) survives. Set in the east gable, but now quite obscured by ivy, is one of those strange sculptures known as *Sheela-na-Gigs*. The present effigy, by the way, was the first figure of its type to be discovered in Ireland and it has the honour of giving a name to this class of object. *Derrygrath* ruin indicates a church on a fairly ambitious scale. Here the church consisted of nave and chancel and there still stands a good pointed choir arch (9 feet wide by 10 feet high) in chamfered sandstone. On either side of the altar were opes to light the chancel. The nave had two doors. One lancet ope, splaying widely, lighted the nave from the west. The total internal length is slightly under 60 feet with a width of 22 feet 6 inches in the nave and 15 feet in the chancel. Within the nave stands the tombstone of Rev. Maurice Looby of Nicholastown, who died in 1764.

Besides the ruined churches enumerated there are many early church sites throughout the parish, scil.: at Ardfinnan, Ballindoney, Kilmalogue (C. *mo luas*), Killaidamee (C. *Διῖρε mῖρε*), Killballygorman, Kildanoge (C. *Doimnóg*), Kilmaneen (C. *mo fḡmḡm*), Lodge (C. *na bḡraocán*), and Kilmurphy and this list does not profess to be complete.

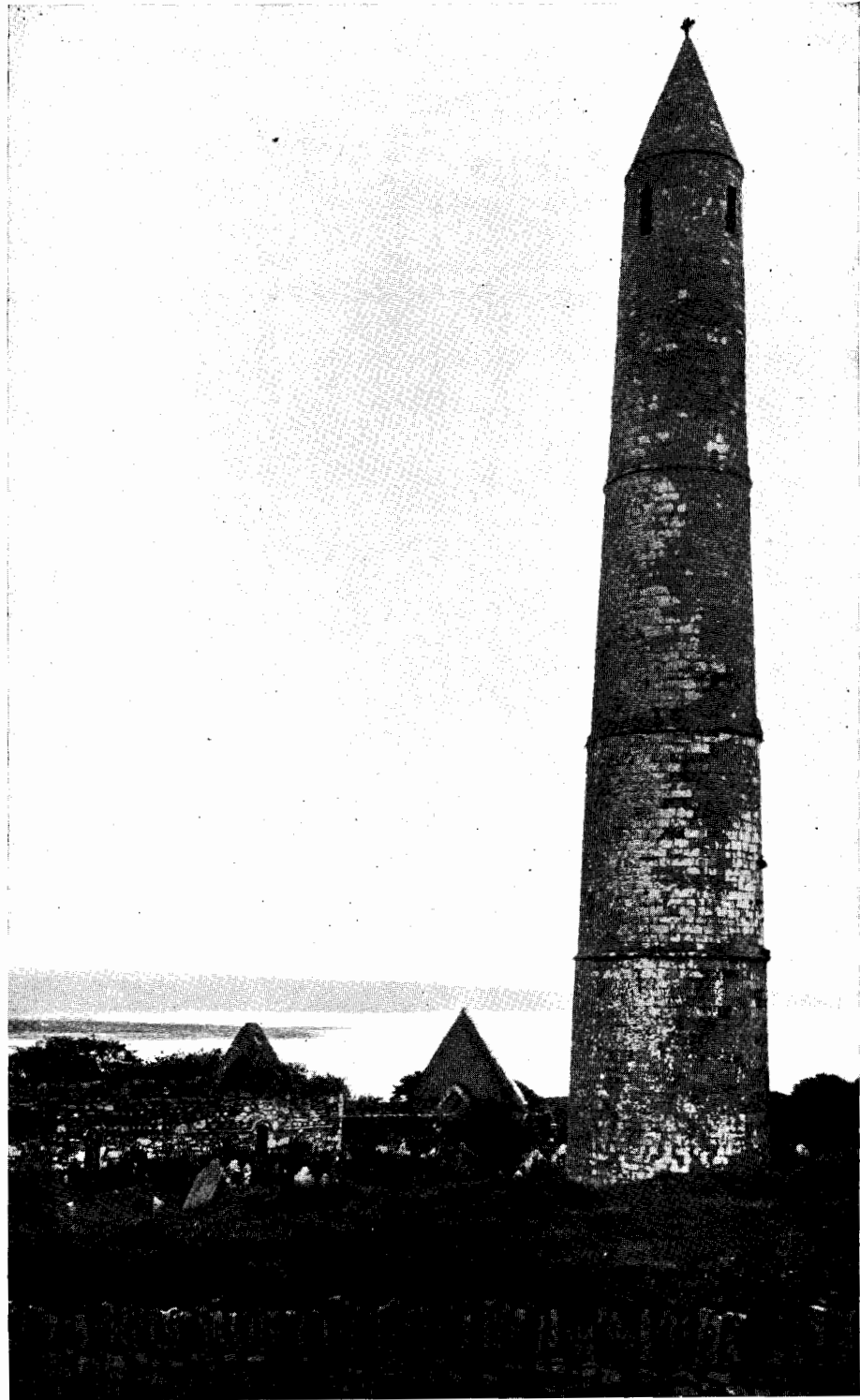
Among the noted places in the parish is Lodge, where lived, in the house still standing, Edmund Sheehy known locally as Buck Sheehy, who was legally murdered in 1766 for daring to appear as a witness on behalf of his cousin, Rev. Nicholas Sheehy. Edmund Sheehy was grandfather on his mother's side to the gorgeous Countess of Blessington (See under Newcastle *infra*). At Clocully was held,

in 1677 under Archbishop Brennan, the diocesan Synod commonly but erroneously, credited to Curraghkiely, Co. Waterford. Clocully, where there are remains of a small castle, was a general meeting place of the clergy at this period as appears from sworn depositions in connexion with the Titus Oates plot.

Through the whole length of this parish, for some twelve miles, runs the legendary Rian Bo Phadraig or Track of St. Patrick's Cow, an ancient roadway connecting Cashel with Lismore and the latter with Ardmore. (See *Journal of the Royal Society of Antiquaries*, vol. xv, fifth series, p. 110; see also under Cappoquin par. *antea.*).

Amongst the altar plate of the parish is a small hexagonal-based chalice inscribed :—"Gulielmus McCarty de Clocully Medicus et uxor Anastatia me fieri fecerunt. Anno Domini, 1717." In possession of Mr. John S. Mulcahy, Neddins, is a second ancient chalice inscribed :—"Pray for the soul of Nicholas Blakefite Peters, who died 19th of June, 1686."

Distinguished ecclesiastics, natives of the Parish, include the late Most Rev. Archbishop Prendergast of Philadelphia, and Rev. John O'Brien of Mount St. Mary's College, Maryland, author of a well-known "History of the Mass" (ob. 1879).



ROUND TOWER, ARDMORE.

Parish of Ardmore and Grange.

Ecclesiastically the district embraced within this parish is one of the most historic localities in Ireland. Here, according to his ancient "Life," St. Declan established himself as bishop some years previous to the coming of St. Patrick. The question of St. Declan's exact period is one of the problems of early Irish church history; into the question it is not our business now to enter. Most probably it will be found, when the materials have been more critically examined and their evidence sifted, that Declan's mission was more or less independent of Patrick's and of Welsh origin or inspiration. Whether Declan was really predecessor, contemporary, or successor of the National Apostle his period was undoubtedly very early. His Irish "Life" preserved in a MS. of Michael O'Clery's in the Royal Library, Brussels, attributes to Declan the conversion of Decies. On the other hand there is no evidence that St. Patrick ever preached within the latter territory. The annals throw but little light on the succession of bishops at Ardmore. Ultan is commonly stated to have succeeded Declan. One Eugene is generally referred to as Bishop of Ardmore in 1174, under which date he is alleged to have been a subscribing witness to a charter granted to the Abbey of Cork. Finally Moelettrim O Duibhe-Rathra, Bishop of Ardmore, is recorded in the Annals of Inisfallen to have died in 1203. It is to this Bishop Moelettrim that we owe restoration of the cathedral now in ruin and, possibly, erection of the ruined church known as Disert-Declan. St. Declan's Oratory, in the graveyard of Ardmore, certainly ante-dates by centuries the two buildings referred to, and even the Round Tower, though one of the very latest specimens of its class, is probably older than the cathedral. The Feast of St. Declan is still celebrated with much solemnity at Ardmore on July 24th. At the request of Most Rev. Dr. Sheehan and at the instigation of a late Parish Priest, Rev. John Walsh, the Holy See has attached a Plenary Indulgence on the usual conditions to church and feast. There is an immense influx of pilgrims on the feast day and on the Sunday nearest to the 24th. In 1847 it is estimated the number present was fourteen thousand, and in 1894 it had fallen to five thousand. Of late years there has been a revival of the celebration.

The present churches of the parish were erected by Rev. Patrick McGrath during his pastorate, scil., Ardmore in 1837 and Grange in 1839. Both buildings are of the plain, spacious, and substantial type, characteristic of the second quarter of last century.

Up to the year 1847 Ballymacart, or Old Parish, was united with Ardmore and Grange, but in the year named a re-arrangement was effected, Old Parish being cut off and attached to Ring. Before the division the population of the whole parish was eight thousand. At present it is about two thousand; in 1892 it stood at two thousand two hundred and twenty.

The Parochial Registers begin—Baptisms, 1816, and Marriages, 1827.

SUCCESSION OF PASTORS.

Popular tradition refers to a local potentate, remembered only as Skinner Dubh, who smothered a priest and his hearers in a cave at Ardmore, *cir.*, 1672.

Rev. Richard Power, residing at Russinns (Rusheens), was registered Parish Priest of "Ardmore, Lisguenane, and Kinsalebegg" in 1704. He was then aged 56 years and had been ordained in Spain.

Rev. Patrick Fitzgerald seems to have been pastor in 1747. His chalice is preserved in Old Parish.

Rev. Philip O'Hahassey was (on authority of an Irish MS.) Parish Priest in 1765.

The next pastor of whom we have account is Rev. Walter Mullowney, whose will is dated 1773. He resided at a farmhouse in Ballyillinan.

In the poems of Donnchadh Ruadh MacNamara is reference to a Father Thomas Griffin, Parish Priest of Ardmore. His period would, presumably, have been between Father Mullowney's and Father Pierce Walsh's. Father Griffin was evidently something of a poet himself for MacNamara addresses some verses to him in reply to a poem of Father Griffin's on Rev. James Keating (See under Ballyporeen). He is named, too, in the will of E. Barron of Woodhouse, 1769.

During Father Griffin's pastorate or part of it the parish minister of Ardmore was one Philip Ryan, a pervert priest. He is referred

to in a Maynooth MS. wherein he is bracketted with Sheaghan Caoch Power of Tallow and he seems, like Power, to have been a religious—apparently of the same order as the latter. Ryan had evidently been Parish Priest of Ardmore.

Next in succession came Rev. Pierce Walsh who was translated in 1816 to Ardfinnan and Grange (see under Ardfinnan Parish).

Father Walsh's immediate successor was Rev. Michael Tobin ; he was translated (in 1836) to Cahir, where he built the spacious church which is still in use. During Father Tobin's pastorate of Ardmore he acquired by gift, from Sir Richard Musgrave, an acre of land for a graveyard at Grange. In August, 1828, his curate, Rev. Patrick Carroll died of fever contracted in attending a sick call.

Rev. Patrick McGrath succeeded in 1836. During his pastorate were erected the churches of Ardmore, Grange, and Old Parish as we have already seen. He was a man of unassuming piety and wonderful energy and was esteemed and loved by his people. Like his two immediate predecessors he was translated to another pastorate—Ballylooby. This transfer took place at the close of 1846 and during the vacancy Old Parish was cut off from Ardmore and joined to Ring, as above described.

Rev. Garrett Prendergast, whose practical sympathy with the poor famine stricken people is still a living memory, was appointed Parish Priest in the miserable year, 1847. During the " bad times " he distributed food on Sundays to two hundred persons. He was spared only ten years—dying in 1857, and lies buried in Ardmore Church where his tombstone bears the following inscription:—" Rev. Garret Prendergast, P.P., Ardmore and Grange ; died January 2nd, 1857."

Rev. Patrick Wall was appointed Parish Priest of Ardmore and Grange in the year 1857. He governed the parish with great prudence and energy for eighteen years, and built a National School, which was afterwards swept away by the encroaching sea. He also furnished the churches of Ardmore and Grange, which were mere shells at his appointment ; on account of the great poverty of the people nothing could be done by his predecessor to adequately equip them at date of their erection. Father Wall died in 1875 and was buried in the church of Ardmore, and to his memory the people erected by subscription a side altar of marble dedicated to the Sacred Heart of Jesus. A slab inserted beside the memorial

altar is inscribed : " Pray for the soul of Rev. Patrick Wall, P.P., to whose memory this altar was erected by the parishioners of Ardmore and Grange."

The Rev. John Shanahan succeeded to the pastorship in 1875 and, during his time, he built the present National Schools of Ardmore. After successful administration of the parish for nine years he died, possessed of only two or three shillings, on the 11th March, 1884. His monument, within the church at Ardmore, is inscribed : —" Pray for the soul of the Rev. John Shanahan, P.P., of Ardmore and Grange ; died 11th March, 1884, aged 68 years."

Rev. John Walsh was appointed Parish Priest in March, 1884, and took up his residence at Ballyquin House. He was an effective Irish preacher and his homely, but withal forceful, exhortations will be long remembered in the parish. Father Walsh was killed by a fall from his horse while returning from attendance at a sick call, in 1901.

Rev. Patrick Walsh, a native of the parish, next succeeded, being translated from Abbeyside. He administered the affairs of the parish for five years and died in 1906. His end came unexpectedly like his predecessor's ; he was found dead on the floor of his sitting room and had been seen in apparently perfect health an hour or two previously.

Rev. John Casey was appointed to the pastorate on the death of Father Walsh and resigned four years later to accept the pastoral charge of Passage and Killea. During Father Casey's brief term he erected the present fine parochial residence. He had as curate Rev. John O'Shea who, on a winter's day in 1911, performed an act of heroism which attracted widespread notice and was specially honoured by King Edward VII. A ship was driven by the gale into Ardmore Bay where it struck. While the breakers were pounding it, Father O'Shea got together a crew, launched a boat and, at imminent peril, boarded the ship only to find that all aboard had perished save a single seaman who too succumbed before the gallant rescuers were able to get him ashore.

Rev. John O'Donnell, 1911-14 ; transferred to Kill.

Rev. John Lennon was appointed to the pastoral charge in July, 1914, but he resigned within a few months and was succeeded by Rev. James Everard, who was transferred to Modeligo seven years later.

Rev. Henry Galvin succeeded in June, 1921.

ECCLESIASTICAL ANTIQUITIES, ETC.

The antiquities of the parish are of surpassing interest to the Irish historian or antiquary ; some of them have been already alluded to. At Ardmore itself are the ruins of three churches, a perfect round tower, a famous holy well, some ogham inscriptions, a boulder popularly called St. Declan's Stone and another stone that seems to have been the pedestal of a High Cross. Of the three ruined churches the most important is the Cathedral, containing a Romanesque nave, and semi-cyclopean masonry in the choir ; choir and nave are joined by a transitional chancel arch of striking character and considerable beauty. The external face of the west gable is broken up into a series of arcades and panels, filled with sculptured figures in the style familiar to students of the high crosses. The second church, sometimes called St. Declan's Grave, to east of the cathedral, is really a primitive oratory, the only example of that class of building surviving in the diocese. On the cliff edge, half a mile from the cathedral and tower, is the third church. This was erected, possibly by Bishop Moelettrim already alluded to, on the site of a little cell built here for himself by the venerated founder of Ardmore in his last years. In this cell which, says the Saint's " Life," he loved very much, St. Declan breathed his last, consoled by the ministrations of his disciple MacLiag. " St. Declan's Stone," on the beach a few perches to east of the village, is a rough boulder of conglomerate resting on two slight projections of rock. Wonderful virtues were attributed to this stone and on the Saint's feast day hosts of pilgrims from far and near resorted to it. It was the custom for devotees to crawl through the cavity beneath the boulder, but of late years the practice has been, to a great extent, abandoned. The 12th century, " Life " thus chronicles Declan's connexion with the stone :—the Saint paid a somewhat lengthened visit to his friend, St. David, in the latter's city of Menevia. When the visitor was about to embark for Erin one of his *muintir*, Luan 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 hurry of embarkation however the monk forgot the bell which he had temporarily placed on a rock by the shore. It was not till half the voyage across the Irish Sea had been completed that the bell was remembered. Declan was exceedingly grieved and troubled at the loss. He had recourse to prayer and soon the stone supporting the precious bell was seen floating towards them on the waves. There-

upon the Saint directed his companions to steer in the wake of the floating rock, for wherever, he declared, the boulder should come to land, there he should build his city and there should be the place of his resurrection. The boulder, which is the subject of the foregoing legend, is to be distinguished from another relic of St. Declan—the “*Ḑub Ḑeaḡlám*,” for which curative powers were also claimed and a heavenly origin. The latter object, a stone, was of small size—only a few inches square—and was last heard of some seventy-five years ago, in Dungarvan. Its subsequent fate, it has been impossible to trace. In the grounds of Monea House, Ardmore, is a dressed block of limestone, known as *Clóic Ḑ Ḑatá*, in which Marcus Keane and other fanciful people see an object once connected with phallic, or other pagan, worship! This is apparently the plinth of an ancient cross and the mortise for reception of the shaft came, in a later and less reverent age, to be used as a dye bath—hence the modern name. Allusion to the cross suggests the observation that in the parish are places called, respectively, Crossford (*Ḑé na Cḡoiré*) and *Cḡoir Ḑoḡá* so named, presumably, from termon crosses marking the limits of St. Declan’s sanctuary lands.

On the townland of the same name stand the rather insignificant remains of the ancient church of Grange, called also Lisginan. The remains in question consist of portion of the north and south side walls and a moiety of gable of a plain early English church. In the graveyard attached are a stunted ogham-inscribed pillar stone and two diminutive headstones curiously inscribed with a series of peculiar geometric figures of similar character to those alluded to under Aglish.

Other ecclesiastical antiquities of the parish are a holy well (*Cobair na mḐan Ríagatca*) on the townland of Ballylane, and primitive church sites at Grallagh and Kilnockan respectively.

RELIGIOUS HOUSE.

CONVENT OF MERCY.

This is a branch house from the Convent of Mercy, Cappoquin. It was founded in 1900 and consists, at present, of a community of four members who are all engaged in the work of primary education under the National Board. From their first arrival, till 1923, the nuns lived in a small house towards west of the village, but, in the year named, they removed to their present more commodious convent on a fine site overlooking the Bay of Ardmore.



CHANCEL ARCH, ARDMORE, FROM THE EAST.

Parish of Ballyduff.

This parish is of quite recent formation as a independent pastorate. Up to the year 1866 it formed portion of Lismore. On the death of Rev. Dr. Fogarty in the year named, Ballyduff became a separate parish with the Rev. David Power as its first pastor.

Ballyduff is approximately the ancient parish of Mocollop, which latter seems to have been absorbed into, or united with, Lismore at a very early period. At the end of the 16th century (*temp.* Bishop Miler Magrath) for instance, the boundary line between Lismore and Mocollop had been forgotten. The patronage of the parish is uncertain; there was, fifty years ago, a faint recollection that, up to seventy years previously, the feast of St. Michael the Archangel had been observed by the celebration of Holy Mass in the church. In a remote corner of the parish there is a holy well called St. Michael's to which multitudes from the counties of Limerick, Cork, and Tipperary resorted, through devotion, at Michaelmas. The "pattern" took place on September 29th. In course of time crying abuses crept in, so as to make it necessary for the Rev. Dr. Fogarty, the Parish Priest, to interfere and interdict the carnival. The well is called *Tubbernahulla* or the "Well of the Penitential Station," and the townland bears the same name. *Ola* is literally "oil" but in a secondary sense it signifies a place or station for penance.

The single church of the parish was built about one hundred years ago, during the pastorate of the Rev. Edmond Wall, Parish Priest, Lismore and Ballyduff. It is cruciform in plan, and since its renovation, it presents exteriorly a dignified appearance.

The only graveyard in use is the old cemetery attached to the Protestant Church at Mocollop, about which there is hardly anything of interest. A schoolhouse endowed by Colonel Hillier of Mocollop Castle stood till recently at the entrance to the graveyard. Here practically all the pupils were Catholics and the priests had free access at all times to the school. It was the last survival in the diocese of the old half-subsidised, half-pension schools which preceded National Education.

The Parochial Registers do not extend further back than 1857.

SUCCESSION OF PASTORS.

The first Parish Priest of the newly constituted parish was, as we have seen, Rev. David Power, appointed in October, 1866. He was a man of unusual ability and energy. During his time as curate in Tooraneena he had built the handsome church of the Nire. On his appointment to Ballyduff he renovated, and partly rebuilt the church there. He also erected schools at The Furnaces, on the extreme northern boundary of the parish.

Father Power was succeeded, on his death in 1870, by the Rev. Patrick Slattery, who had been many years connected with the parish as curate of Lismore. About four years before his death, scil., in November, 1890, he resigned the parish, when the Rev. John Casey was appointed Adm., and so continued till death of the pastor on the 21st February, 1894.

Rev. Michael Power succeeded Father Slattery and was transferred in 1896 to Ballyneale.

Rev. David O'Connor became Parish Priest in April, 1896. In April, 1901, Father O'Connor was transferred to Ballylooby after he had completed negotiations for erection of new schools at Ballyduff.

Rev. Edmund Meagher, 1901-2.

Rev. David O'Connor, now in failing health, was re-transferred to Ballyduff in February, 1902. By the close of 1902, Father O'Connor's malady had increased so much that it was necessary to appoint an administrator. Rev. James B. Coghlan was appointed and continued in office from November, 1902, to October, 1903, when Father O'Connor died.

Rev. John Moran was appointed to the vacant pastorate in November, 1903, and held it till his death, July, 1912. During Father Moran's administration there was erected an excellent curate's residence at a cost of £800.

Rev. Thomas Condon succeeded, July, 1912; then, in succession, came Rev. Maurice Foley (1916), Rev. Patrick Fitzgerald (1918), Rev. Michael Callanan (1924), and Rev. Thomas Galvin (1931).

Father Fitzgerald was transferred to Clogheen in 1918 and Father Galvin to Newtown and Kill in 1934.

Rev. Michael Dowley succeeded in 1934 and thus, within the sixty-six years since its creation, Ballyduff has had twelve parish priests in addition to two administrators.

ECCLESIASTICAL ANTIQUITIES, ETC.

As greater portion of the parish is mountain, till recently unoccupied, there are not many traces or remains of early ecclesiastical settlement. There are Holy Wells at Tubbernahulla above-mentioned, at Ballyheafy (Τοβαρ Νδομττα), and at Tobber. The last, called "Tobar Mochuda" and of considerable depth, is situated on a hill top. In addition there are early church sites, on the townlands of Garrison, Tobber, and Flower Hill, respectively; the first, known as "Cill Breac," has a circular enclosing fence and within the second, beside St. Carthage's Holy Well just alluded to, stood till sixty years ago, a rude and ancient stone altar. Local Irish speakers gave Cill Oúigeáin as the name of the third (Flower Hill) site. Hardly any remains of the ancient church of Mocollop, in the cemetery of the same name, survive. The castle of Mocollop was gallantly defended against Cromwell's forces in 1650 by Richard Maunsell whose portrait, with his wife's and with some military stores, was in 1826 found artfully concealed in the castle.

Parish of Ballylooby and Tubrid

This modern ecclesiastical division includes the ancient parishes of Whitechurch, Tubrid, and Tullaghorton with portion of what was once Rochestown and extends from summit of the Galtees on the north to summit of the Knockmealdown range on the south. Tubrid, one of the parishes comprised in the union, is remarkable as the place of Dr. Geoffrey Keating's birth and pastoral labours. Here, Father Eugene O'Duffy and Keating sleep together in the little mortuary chapel which, notwithstanding the troubles of the times, they built at Tubrid. The parish has two churches—at Ballylooby and Duhill respectively.

The present church of Ballylooby was originally built in 1813 by Rev. John Burke, and is dedicated to the Blessed Virgin and St. Kieran. It was remodelled and all but rebuilt in 1929 by the Rev. M. Walsh, P.P. An older church, its immediate predecessor, ran east and west on the same site, that is, nearly at right angles to direction of the present structure. Ground being limited for erection of the new church in 1813 it became necessary to purchase an extra twenty-six perches of land from one Patrick Burke, at a compensation of £60 per acre. When the church was built Burke refused to give up possession of the land on the plea, which was false, that he had not got payment in full; he actually erected a wall within the church so as to cut away the portion of the building standing on the land purchased from him. Writs were served on members of the church committee for trespass beyond this boundary wall. The scandalous controversy continued for three or four years, when the dispute was finally settled by arbitration. The Burkes carried this animosity so far as to throw stones at the people going to Mass. But, a short time afterwards, there did not remain a member of the Burke family in the parish; the last, nicknamed "the Barrister," was found dead in a quarry. Duhill church, the building of which was commenced in 1829 and completed in 1830, is dedicated to St. John the Baptist (Beheading). It was renovated at a cost of £1,000 in 1929.

The Parochial Registers begin with the year 1828.

SUCCESSION OF PASTORS.

The list of Parish Priests is unusually long and, it may be added, unusually complicated.

Father Eugene O'Duhy, or O'Duffy, was vicar, *i.e.* pastor, of Tubrid in 1644. He was author of a biting satire, in Irish and in metre, on the apostate Miler MacGrath; he was also co-operator with his future successor, Dr. Geoffrey Keating, in erection of the Mortuary chapel at Tubrid (see Introduction).

Geoffrey Keating, D.D., is generally regarded as the next pastor of Tubrid parish. Though he was so renowned a man we know surprisingly little of his life and nothing certain of his death (see Introduction).

Rev. William English died Parish Priest of Tubrid in 1669. From his will, formerly in the Record Office, Dublin, it appears that Tubrid was, at one time, a favourite burial place of deceased priests. Archbishop Brennan of Cashel was buried here in 1693.

Rev. William English II was registered as Parish Priest of "Tubrid, Tullahoran and Whitechurch" in 1704. He was then sixty years of age and resident at "Knockcananby" (*i.e.* Knockanbuidhe, one of the sub-divisions of Knockan townland).

A Parliamentary Return of 1731 gives Thomas Farrell as resident priest of Tullahorton that year.

Rev. Maurice Condon died Parish Priest of Tubrid in 1782. He had been pastor since, at least, 1776, for in the latter year, John Anglin of Ballylaffan names him as his executor.

Rev. John Hearn was pastor in 1801 and probably many years earlier. He died, 1809, aged 64 years. His residence was at "Summerhill, near Clogheen." It was he who supplied Halliday with a copy of the well known Keating inscription at Tubrid.

Rev. Timothy Flannery, who was foster-brother of Rev. Dr. Flannery, V.G., and who died in 1811, was the next pastor. His obituary notice appears in the "Clonmel Advertiser," August 20th, 1811, together with a graceful tribute in Latin verse from a contributor who signs himself D. H., and who probably was Daniel Hickey, a writer, about this time, of Greek and Latin verses for Cox's "Irish Magazine."

Rev. John Burke, already mentioned as the builder of Ballylooby church, was probably the immediate successor of Father Hearn; he died in 1822.

Rev. Michael Fitzgerald succeeded ; he had been " principal coadjutor " of Trinity Within, Waterford.

Rev. Eugene Condon succeeded and, two years later, he was transferred to Tallow.

Rev. Patrick O'Donnell, transferred from Abbeyside (1830), died Parish Priest of Tubrid in 1846. It was he who erected Duhill Church ; at any rate the building was completed in his time. He also built the present parochial house as well as the Duhill School-house.

Rev. Patrick McGrath, translated from Ardmore, succeeded. He was further translated (1852) to Cahir.

Rev. Stephen Lonergan, 1852-73.

Rev. Patrick O'Donnell II, who had been administrator of the parish 1872-3, succeeded ; he died in 1876.

Rev. Robert Foran, who had been administrator of St. John's, was inducted, 1876. He was kinsman of Bishop Nicholas Foran and a priest of remarkable piety and humility ; he died in 1893.

Rev. Richard O'Gorman, 1893-1901.

Rev. David O'Connor, translated from Ballyduff. He purchased, for the parish, the present parochial residence from the representatives of the late parish priest ; the cost was about £800. Father O'Connor was, at his own wish, retransferred to Ballyduff the following year.

Rev. Richard Mockler, 1902-21.

Rev. Michael Walshe was appointed Parish Priest in 1921. Under his direction the parishioners restored, and almost rebuilt, Ballylooby Church in 1928-9. He was created Canon in 1935. He also renovated Duhill Church, as we have seen.

ECCLESIASTICAL ANTIQUITIES, ETC.

The Mortuary Chapel erected by Fathers O'Duffy and Keating has already been alluded to ; only the roofless walls survive. The site of the ancient parish church was occupied later by a modern Protestant church, recently demolished. Over the door of the Mortuary Chapel is a slab bearing the following inscription :—

<p>"</p> <p>I I—I S</p> <p>ORATE, PRO Aiab9 P. Eugenij : Duhy vic. de Tybrud : et D. Doct. Galf. Keating hui9 sacelli Fundatoru : necno et pro oib9 alijs ra sacerd. qua m laicis quoru corpa. in eod. jacet sa A° Doni 1644"</p>	<p>✠</p>	<p>Maria.</p> <p>I—R</p>
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Relieved of contractions the foregoing inscription is expressed :—

Orate pro Animabus Patris Eugenii Duhy, Vicarii de Tybrud, et Domini Doctoris Galfridii Keating, hujus sacelli Fundatorum ; nec non et pro omnibus aliis, Tam sacerdotibus quam Laicis, quorum corpora in eodem jacent sacello. Anno Domini 1644.

[Pray for the souls of Father Eugenius Duhy, Vicar of Tybrud, and of Geoffrey Keating, D.D., Founders of this Chapel ; and also for all others, both Priests and Laics whose bodies lie in the same chapel. In the year of our Lord 1644].

On Keating the following epitaph also has been written :

“ In one urn in Tybrud, hid from mortal eye,
A poet, prophet, and a priest doth lie ;
All these, and more than in one man could be,
Cocentered were in famous Jeoffry.”

Although the name of Dr. Geoffrey Keating is well and widely known in connection with his History of Ireland and the romantic and almost insuperable difficulties under which the latter was written, strange to say scarcely anything is known traditionally of him in the parish of his birth and the scene of his missionary labours. The place of his birth is Burgess, about one mile from the old church of Tubrid. A farmhouse occupied now by a family named Cahill is pointed out as occupying the site of the Keating homestead. Here the future historian was born in, or about, 1570 when Elizabeth was Queen and Drury her Deputy in Ireland. His writings show Keating to have been a scholar, a graceful poet, a skilled writer in Latin and Irish and a patient enthusiast in the collection and study of the annals and bardic remains of his country.

Exclusive of the remains at Tubrid there are four ruined churches within the parish :—Castlegrace, Whitechurch, Burgess and Ballydrenan. Regarding Ballydrenan it is to be noted that this church formerly belonged to Rochestown, that ancient parish being cut in two by the River Suir. In course of time two churches—one on either side of the river—were built and, later on, the western half became merged in Tubrid parish. *Castlegrace* (Tullaghorton) church was of greater than usual capacity—69 feet by 24 feet 6 inches externally—and it stands, minus one half of its south side wall, in a fair state of preservation. In plan the structure conforms to a pattern common in Decies—choirless, with a side window, or pair of side windows, lighting the altar, and a door

near the west end. At Castlegrace we have moreover a double-light east window. *Whitechurch* ruin, of local gritstone rubble and measuring roughly 51 feet by 17 feet internally, is a plain rectangle. In the east gable are two pointed window opes about 6 feet by 1 foot each and the altar was further lighted by a similar ope in the south side wall. The remains are in a fair state of survival and the much used adjoining cemetery shows traces of an original circular outline. But scant remains of *Burgess* church survive; they are confined to a fragment of gable ten feet long and twelve feet in height. There can hardly have been a cemetery; indeed the rocky outcrop on which the ruin stands renders gravedigging impossible. The church is, or was, known to local sheanachies as *Teampall Binn Deasán*. The ruin of *Ballydrenan* closely resembles the remains at *Whitechurch*.

Adjacent to the old burial ground of Tubrid is a noted holy well sacred to St. Ciaran whose name we find in both the Irish and the Latin "Life" of St. Declan. There is a second holy well, now dried up, at Kilcoran and yet another (St. John's) on the south boundary of Magherareagh.

In addition to the church ruins already enumerated early (Celtic) ecclesiastical sites are pointed out at Kilcoran (C. *Cuarán*), Killinure (C. *an Iubáin*), Kilgaine (C. *ġáinne*) on Kilroe townland, Killballyboy (C. *Báile Uí Búirde*) and Ballylaffan.

Another distinguished name connected with Ballylooby parish is Archbishop John Brennan's. During portion of his episcopate Dr. Brennan had his residence, or rather place of refuge, at Rehill where stood a small residential castle or manor house of the Catholic Barons of Cahir. Here, half a century earlier, Dr. Keating had also found a retreat and it was probably here that the venerable historian died. Archbishop Brennan likewise died at Rehill, whence his funeral took place to Tubrid, three miles away. It was at Rehill too that the Archbishop performed his last recorded episcopal function, scil. :—an ordination to priesthood in 1692.

Rt. Rev. Michael Tierney, late bishop of Hartford, U.S.A., was a native of Ballylooby, where he was baptised in September, 1839.

A silver chalice, still used in the parish, bears the names of Revs. Messrs. Egan and Condon and Frater Denis O'Connor and the date 1777. Another similar chalice bears the name—Rev. Maurice Condon.

Parish of Ballyneal and Grangemockler.

This ecclesiastical union comprises the medieval parishes of Kilmurray, Ardcollum, Moclaire or Grangemoclaire, Templemichael, and Garrangibbon. The last named, though an official (civil) parish with an ancient church site, does not seem to be of equal antiquity to the other four ; at any rate, it is not listed, under its present name or any form of the latter, in taxation or visitation nor in Archbishop MacCarvil's claim. There are two churches—one at Ballyneal and the other at Grangemockler (otherwise Muilean-nagloch). The present church of Ballyneal was erected in 1840 by Rev. P. Morrissey on the site of an older church built half a century earlier. Grangemockler Church was built in 1805 and re-roofed and practically re-edified under Rev. Michael Power, in 1897 at a cost of £2,000. Rev. C. Flavin, while curate in the parish, procured erection, at Grangemockler, of a parochial hall, which is attached to the church building. Rev. M. Power likewise improved and decorated Ballyneal Church at a cost of £800.

The Parochial Registers begin, 1839.

SUCCESSION OF PASTORS.

The registered Parish Priest in 1704 was William Boulger, who was then aged 57 years, and resident at Bleanaleen in the parish of Garrangibbon.

The next in succession, of whom we have record, is a Rev. Felix Brunnock, who resided at Ballinacluna and was a native of the parish. Father Brunnock's mother was a Cleary, and both the Brunnock and Cleary families are still represented locally. The latter family, by the way, gave a succession of priests to the church for nearly two hundred years. Father Brunnock's term of office was very brief ; he was appointed in 1780 and died the following year.

A Rev. Nicholas Whelan, stated to have been *formerly* Parish Priest of Ballyneal, died at Carrick, June 19th, 1797. He may have been Father Brunnock's immediate successor. Apparently he had

ceased active missionary work some time previous to his death ; his body was buried by charitable subscription.

Local tradition gives a Father Darcy as the next Parish Priest ; he is stated to have been appointed in 1781, but the statement seems irreconcilable with the alleged pastorate of Rev. Nicholas Whelan. Father Darcy built the first church at Ballyneal ; its predecessor had been at Curraghadobbin. This account of Father Darcy is somewhat unsatisfactory and puzzling. One suspects that there is some confusion of him with the Rev. Michael Darcy of Carrick-on-Suir. The alleged Father Darcy of Ballyneal is stated to have died in 1790 and the Rev. Michael Darcy of Carrick, certainly died that year. It may well be that Father Darcy, pastor of Ballyneal, from 1781 to 1788, was, in the latter year, transferred to Carrick, and it is not without significance that Rev. Michael Darcy of Carrick-on-Suir is buried at Kilmurray, the old cemetery of Ballyneal. Rev. Stephen Dwyer, O.S.A., then residing at Dovehill (Ardcolum) took the Catholic Qualification oath (17th and 18th Geo. III) in 1782.

Rev. Thomas O'Connor succeeded. He lived at Templemichael where he built a residence, still standing and now occupied by Mr. James Cahill.

Rev. Mr. Ryan was appointed coadjutor to Father O'Connor in 1809 and afterwards succeeded him as Parish Priest ; he died himself in 1824. During his pastorate he resided at Veremount, near Carrick-on-Suir.

Rev. Patrick Morrissey came next in succession. His long pastorate concluded with his death in 1864. He it was who erected the present church of Ballyneal in 1840. During the Young Ireland movement the parish was in an uneasy condition. John O'Mahony, the future Fenian leader and the translator of Keating, was a parish-ioner and an active propagator within the parish of advanced political views. The local curate, Rev. Patrick Power (afterwards Parish Priest of Cappoquin), seems to have been a disciple, if not a co-worker, of O'Mahony's ; he founded a Forty-Eight Club at Ballyneal.

Rev. John Dee succeeded in January, 1865 and held office till his death in 1886.

Rev. Robert Power, who had been administrator of the Cathedral Parish, Waterford, was the next Parish Priest ; he died in 1895.

Rev. Edmond Foran, transferred from Ring, succeeded. He lived only eleven months from his induction.

Rev. Michael Power, translated from Ballyduff, was appointed in 1896; he died, 1923.

Rev. William Ryan, 1923.

ECCLESIASTICAL ANTIQUITIES.

Under this head come the remains, hardly identifiable in two or three cases, of no fewer than seven ruined churches—Grangemockler, Templemichael, Garrangibbon, Kilmurray, Curraghdobbin, Macreary, and Ardcolumn.

Kilmurray Church, though of comparatively large size, was choirless. It has a double-light east window—each ope about 7 feet by 7 inches. The altar was, as usual further lighted by a single ope—in the north wall. There are the usual two doors at opposite sides and facing one another and an unusual doorway additional, possibly not original, in the west gable. In the adjoining graveyard a recumbent 17th century slab has the following, now with difficulty decipherable:—"Hic Jacent generosi Conju [ges Con]stantinus Neale et Honora Purcel de Balyneale. Ille obytt 12 Mart, 1629: illa 4 Mar quorum filius et heres D. Joannes Neale ejusque uxor Honora Walsh pro se suisque hereditario jure posteris hoc monumentum extruxerunt Apr. 9, 16 Orate pro aetr. victoriis eorum." A family of O'Neales (apparently they did not consider themselves allied to the Ulster stock) was settled in the parish as early, at least, as the time of Elizabeth. Some remains of their castle still survive on the townland which bears their name and gives its present popular name to the parish. It is stated that the last holder of the O'Neill estate died a fugitive in Rome and the present representatives of the family (O'Neills of Lisonagh) show a rosary beads of amber and silver presented to him by Pope Innocent X. *Dovehill* (Ardcolumn) is a refreshing exception to the ruined churches of the barony. Though standing without graveyard or surrounding fence it has been repaired and is kept protected. The remains comprise east gable, all south wall and part of wall opposite, and the rubble masonry is three feet thick. The church has three window opes besides a large rude credence and a square-headed doorway in south wall. At the west end was the usual wooden gallery. Ardcolumn

is very probably an old Irish foundation, rebuilt in the 14th century; this is suggested by the masonry—rubble sandstone below and limestone above. The foundations of *Maccreary* church (47 feet by 20 feet internally) are traceable and a small portion of east wall still stands. Delapidation here is quite recent; the ruin is, unfortunately, unprotected. *Grangemockler* old church, below the north-east flank of Slievenamon and near the frontier of the diocese, is of good sandstone rubble and looks native Irish (*i.e.* Celtic) masonwork. Only the east gable survives with a small fragment each of west and south walls. Foundations are traceable and prove the dimensions to have been 53 feet by 24 feet 9 inches internally. Notwithstanding the thickness (3 feet 5 inches) of the walls the east gable is in some danger of collapsing outwards. An attempt was evidently made, probably centuries ago, to counteract this outward inclination by erection of a buttress which has quite closed up the east window. Of *Templemichael*, *Garrangibbon* and *Curraghdobbin* the remains are insignificant if not nil. The first and second have old graveyards and the third may have been merely a Penal Days' chapel. There are also, in the parish, a couple of semi-sacred wells, viz :—*Ṭobar na Caille* on Curraghdobbin, and *Ṭobar ḡaoraig* on Garrangibbon, as well as early church sites (independent of the later churches) on the townlands of Curraghdobbin and Grangemockler. *Templemichael* church by side of the Lingaun stream marks the site of the "*Ḃt na ḡCairḡao*" of Celtic hagiology and early civil history. Local seanachies aver that the road leading north from the ancient cemetery is the way by which St. Patrick travelled, and this tradition is almost certainly a faint echo of the former importance of the place. Possibly allusion in the name is to the flight of the Ossorians before the victorious Desii after the battle of Magh Femin in the late 4th century A.D.

Among distinguished ecclesiastics born in, or connected with, the parish are Most Rev. Dr. McCabe, a former bishop of Ardagh, who was educated in a classical school at Grangemockler, Right Rev. Dr. Maher, first bishop of Port Augusta, South Australia, and Rev. Dr. Patrick Browne, the present Professor of mathematical physics, Maynooth College.

Parish of Ballyporeen.

Like Ballyduff *antea*, this is a parish of comparatively late formation. There is indeed a corresponding pre-Reformation parish of Templetenny but this had been, for nearly two centuries, merged in, or united with, Shanrahan. An early 19th century chapel of the parish was at Carrigvisteale, where, on a knoll, its foundations are still to be seen. On completion of Burncourt church—probably in 1816—Ballyporeen, *alias* Templetenny, *alias* Carrigvisteale was erected a separate pastorate with Rev. Peter Sexton as first Parish Priest. The thatched chapel of Carrigvisteale continued in use as the only church of the new parish down to 1828, when the present commodious church of Ballyporeen was built—under invocation of Our Lady's Assumption ; the latter is the only public church in the parish. Our parish, notwithstanding its largely mountain character, has suffered less, proportionately, from emigration, etc., than many of its neighbour parishes more generously dowered by nature.

Within the parish lie the far-famed Mitchelstown Caves, on the large (3,493 a.) townland of Coolagarranroe. These, however, have little, if any, historic association ; the latter attaches rather to Desmond's Cave (Uamh na Caeirac Sliaire) a quarter of a mile further west, within which, in Elizabeth's time, was captured the Sugaun Earl of Desmond.

The Parochial Registers begin—Marriages, 1814 ; Baptisms, 1817.

SUCCESSION OF PASTORS.

Rev. James Holane, residing at Carrigvisteale and seventy-two years old was Parish Priest of Templetenny in 1704.

"The Clonmel Advertiser," January 11th, 1814, announces the death, four days previously and at Ballyporeen, of Rev. Mr. Anglin, Parish Priest. This might lead to the inference that Ballyporeen was an independent parish previous to Father Sexton's time. But Father Anglin was really pastor of the united Clogheen and Ballyporeen parish but resident, for convenience, in Ballyporeen or its immediate vicinity. Similarly, Rev. James Keating

might seem, from his inscribed chalice in Ballyporeen, to have been pastor of that place only; like Father Anglin, however, he held Clogheen also.

Rev. Peter Sexton was appointed first Parish Priest of Ballyporeen in 1816; he resigned in 1828 and died in retirement at Tallow some years later.

Rev. Patrick Burke, 1828–1847. Under him the present church was erected in 1828.

Rev. Patrick De Burgo, who had conducted a classical school in Clonmel, 1847–67. Father De Burgo, or “de Burke” as he was usually called, did not look with favour on the Irish language, the use of which within his parish he vigorously, and too successfully, combatted.

Another representative of the De Burgos succeeded—Rev. Michael Burke, 1867–75.

Rev. Patrick Delaney, D.D., formerly president of St. John’s College, Waterford, 1875–94. Dr. Delaney was translated to Dungarvan in 1881 and, thence, after a few months, to Cappoquin, where his stay was shorter still; he returned to Ballyporeen before end of the year.

Rev. Thomas Walsh, 1894–1903.

Rev. John Everard, 1903–10; transferred to Clogheen.

Rev. Patrick Keating, 1910–31.

Rev. John O’Shea, 1931 (see under Ardmore par.).

ECCLESIASTICAL ANTIQUITIES, ETC.

The only items to be catalogued under this head are the church ruin of Templetenny (*Teampall Tumne* i.e. “Church of the Swamp,” in evident allusion to its situation on an island of dry land in what must have been anciently a marsh), a holy well (*Tobar Rís an Dornais*) at Curraleigh and early church sites at Kiltankin (“*Cill Taimcín*”), and Skeheenarinky (*Cill Míe Cairín* or *Oirín*). To the foregoing must of course be added the remains of the later penal days’ chapel of Carrigvisteale already alluded to and, likewise the site of a, perhaps, still earlier chapel at an ancient tree and cross roads known as “the old altar” on the same townland. On the neighbouring townland of Coolagarranroe is another (presumably) penal days site known as *Claír an Aiprinn*. *Templetenny*, near western boundary of the diocese, was a large and apparently

important church. It consisted of nave and chancel, but the chancel has disappeared. The nave, measuring 28 by 21½ feet, was spacious for its period. Hardly any architectural features survive beyond the pointed chancel arch, a window ope (6 feet by 1 foot 3 inches) at the west end and, apparently, a bell-cote on summit of the thickly ivy-coated gable. Both west and middle gables, of good rubble masonry, stand to their full original height of about twenty-three feet from present level of the ground.

It may, and indeed ought, be mentioned here that another derivation proposed for our present church name, scil :—*Teampall a tSionnaig* (Church of the Stockade) suggests a highly interesting connection—with St. Fionnchu of Brigown. Among Fionnchu's foundations was a church, with attached community, styled *Tamnachbuadh* and this has been equated with our *Templetenny*.

RELIGIOUS HOUSE.

The small Convent of Mercy, Ballyporeen, is a branch of the Cahir house of that institute. Its erection was commenced in 1887, during the pastorate of Rev. Dr. Delaney. Mr. Thomas Fogarty donated a sum of £500 towards the foundation. The community at present numbers six members.

Parish of Cahir.

The present parish represents the old parishes of Cahir, Mortles-town and Outragh. There is only one public church, which is dedicated to the Mother of God, the ancient patroness of Cahir. This was erected in 1833, during the pastorate of Rev. Michael Tobin, as an inscribed slab in the church wall (exterior) testifies :—*Hujus ecclesiae primum lapidem Jecit Reverendus Michael Tobin, 7 Maii 1833, Reverendis Stephano Lonergan et Geraldo F. Long, cum aliis multis adjuvantibus.*” The church was rapidly approaching a state of ruin when, half a century later—compelled thereto by episcopal *fiat*—the Parish Priest, Rev. Maurice Mooney, took the work of repair in hand and erected the present chancel. An older church, immediate predecessor of the present spacious building, was erected on the same spot in 1791. Previous to 1791 the parishioners worshipped in a thatched chapel which stood close to the modern gate entrance of Cahir Park. The precincts of a lordly demesne might seem an ill chosen site for a penal days’ chapel, but the Lords of Cahir were Catholics, who gave whatever protection they could to the harassed clergy of those woeful times. In 1895 a plot of land, three quarters of an acre in area, was obtained on lease from Lady Margaret Charteris as an addition to the burial ground. Rev. William O'Donnell (1924–33) secured a further extension ; he also bought for the parish the present fine parochial house. A curate’s residence was erected in 1904, mainly through the exertions of Rev. William P. Burke, then a curate in the parish.

SUCCESSION OF PASTORS.

William Lonergan and John Cahill, chaplains of Cahir, were granted English liberty, 1553.

Rev. Denis O’Mulrian, “late parson of Cahir” was granted a pension of 13s. 4d. (31 Jac. I). He had been formerly member of the Augustinian Priory of Cahir.

Rev. Robert Adams, D.D., died pastor of Cahir about middle of the 17th century. We recover his name from a reference thereto in the “presentation” of his successor, 1649.

On June 25th, 1649, the patrons (Sir George Matthews of Thurles and his wife Eleanor Butler, as representatives of the Baron of Cahir, a minor), nominated Rev. Constantine O'Donnell to the vacant parish and petitioned the Bishop, Dr. Patrick Comerford, to grant confirmation. This is, perhaps, the last recorded presentation by a layman in the diocese of Waterford and Lismore.

Rev. Denis Fogarty, residing at Knockagh, was registered as Parish Priest of "Cahir, Deregrath, Rochestown and Mortlestown" in 1704. Father Fogarty was alive eighteen years later, for Robert Keating of Knockagh, gent., by his will (dated September 8th, 1722) directs that he be buried at Derrygrath and bequeaths to Rev. Denis Fogarty, "out of £5 which he owes me," 30s. towards repair "of the Masshouse in Cahir." Another member of the Keating family, John K. of Rochestown, gent., (will proved 1763) also directs that he be buried at Derrygrath "in the tomb of my ancestors" and he leaves to his Parish Priest, "fr. Darby Dooreny," the sum of 20s.

Rev. Denis Lonergan appears to have succeeded. By the will of Maurice Flood of Cahir Abbey, dated 1728, 20s, are bequeathed to Rev. Denis Lonergan.

Rev. William O'Donnell died Parish Priest of Cahir in 1765 and his will was proven the same year. The will is of some general interest and deserves a little notice; it directs that testator be buried in Cahir old churchyard with his good predecessor, who can hardly have been the apostate O'Connor; it directs moreover that his books be disposed of for the good of his soul, to his brother priests of the diocese. Testator was possessed of three sets of breviaries and he left his "Missal, pyxes and ayle-box" for the use of the parish. To Lord Cahir he bequeathed his snuffbox and large size silver rosary which had been given to him by the legate's father. There is reference in the will to a second rosary beads—of the now obsolete type, with silver thumb-ring; this is left to Rev. Denis O'Connor of Clogheen, while to Father Edmond Butler is left an old set of Breviaries. During, or about, Father O'Donnell's time the Lord Cahir (9th Baron) became a Jesuit; he was ordained in 1753 and died at Hereford in 1786. It is probable that Father O'Donnell was the chaplain to Lord Cahir who was arrested for high treason in 1762. Apparently he was a native of the parish and, apparently also, his coadjutor in Cahir was Dr. Geoffrey Keating, who succeeded him.

Rev. Geoffrey Keating, D.D., died at Clonmel in 1791. He had studied theology at Salamanca, and was grand nephew of his famous namesake, the historian. The Baptismal Register commenced by him is still preserved in Cahir. In this Dr. Keating invariably and suggestively names male illegitimate children—"Oliver." An elegy to Dr. Keating appeared in "The Waterford Herald," September 1st, 1791; from this it appears that he was actively building a church in Cahir at the date of his death.

Rev. Michael Keating, brother of his predecessor, succeeded and held office till his death in 1809. The will of William Loughnane, Cahir, Parish Priest, was proved in 1797. Probably "Cahir" here means vicinity of Cahir.

Rev. Thomas Keating, brother to his two immediate predecessors, came next. He had been Parish Priest successively of St. John's and Dungarvan before his appointment to Cahir. He died in 1814, and his elegy, signed "Juvenis," appeared in "The Waterford Chronicle," June 21st, of that year. In a subsequent issue of the paper appears a long letter from "Veritas" stating that the verses were a plagiarism and substantially the composition of Rev. Thomas Burke (subsequently P. P. of Tallow). In Ballygunner Church, and still occasionally used, is a silver chalice which belonged to Father Keating and bears his name. A Rev. James Keating, probably another brother, was cotemporary pastor of Clogheen. These Keating brothers were buried, the writer has reason to think, at Derrygrath. On the other hand popular tradition in Cahir—and this is not to be contemned—points to Rev. Dr. Keating's grave slab (uninscribed) within the precincts of the present Catholic church of Cahir. A Rev. John Buckley, Cahir, took the Test Oath in 1780; he may have been Dr. Keating's assistant or perhaps, a Regular.

Rev. John Power came next in succession; he died in September, 1830.

Rev. Michael Tobin, translated from Ardmore, succeeded. He died in March, 1852, having built the present church of Cahir.

Rev. Patrick McGrath was, like his predecessor, translated from Ardmore but—unlike Father Tobin—indirectly, *via* Ballylooby.

Rev. Maurice Mooney was appointed Parish Priest on the death of Father McGrath in 1865 and survived till 1891. His activities

or lack of them, more than once brought upon him the reprimands of his bishop and, often, the disapproval of his people. He was an occasional very minor client of the Muses, but, truth to tell, the verses seldom rose above doggerel.

Rev. Patrick Sheehan, who had been administrator of the Cathedral, survived but a short time—dying in 1892.

Rev. Robert Power, appointed in 1892, held the pastorate for thirty-two years.

Rev. William O'Donnell, transferred from Clogheen, succeeded in 1924. He survived till 1933.

Rev. Michael Crotty, translated from Abbeyside.

ECCLESIASTICAL ANTIQUITIES.

The chief items to be enumerated under this head are a ruined Augustinian Priory at Cahir, the ruined churches of Cahir, Mortles-town, Outragh, Loughloher, Ballylegan and Ballymacadam, "St. Patrick's Stone" at Grangemore, "Our Lady's Well" and "Tober Iosa" on Cahir Abbey townland, and early church sites at Clonmore (Cill Šobnair), Kilcommon (C. Comáin), Killeenbutler, Killeigh (C. Uíad) and Killemlý (C. Ennmlig).

The *Priory of Cahir*, founded in the early 13th century by a Norman Knight, Geoffrey de Camvil, was a house of Augustinian Canons Regular. That it was a place of considerable importance is evident from the scale of its buildings as well as from the list of its possessions granted by Henry VIII to one Thomas Browne. Included in the latter grant are 80 acres of Priory demesne, 20 acres in Killemlý, 76 acres in New Grange, 60 acres in Great Grange, a mill, weirs in the river, rents, revenues from various churches and rectories, etc. This did not exhaust the priory estate which also included (Pat. Rolls, Jac. I.) Ballymacadam, Loughloher, etc. The Priory ruins, though extensive, are badly preserved and some of the buildings have been turned to base uses. All except the church tower and choir are sadly delapidated. A public cemetery surrounds the chancel on three sides. The monastic church, which had neither aisles nor transepts, was large and had a square tower at junction of nave and choir. It is evident that the great tower, which communicated, on its south side, with the eastern cloister wing, was designed for residential purposes. On its ground floor the tower had a pointed doorway which gave entrance to the church

from the north. Interesting features here are two carved panels of interlacing, *more Hibernico*, on the soffit or inner face of the arch. Hardly anything remains of the Refectory, etc., in the south range. The vaulted Chapter Room, however, with its other apartments of the east range survive albeit in a deplorable state of ruin. At its southern end the east range terminated in another tower less massive than the church tower already described. Edmund O'Lonyrgane, Prior, surrendered his abbey of Cahir, 31, Henry VIII, and was rewarded with a pension of £3 6s. 8d. per annum, and other emoluments. Two additional religious of the House were also awarded pensions scil. :—Denis O'Mulrian and John Donaty. *Cahir* parish church ruin, in its ancient cemetery, is of greater than ordinary size and architectural pretension. Owing to the fact that it was used for Protestant worship up to 1820 it is in a tolerable state of preservation. It comprises nave and chancel joined by a now partly built up arch and its masonry, of the local limestone, is three feet thick throughout and four feet thick in the west gable which had to carry the bell. From apex of the gable in question springs a small bell-cote. There is evidence of much alteration during the centuries. Of *Mortilestown* church nothing survives save (when the writer last saw the place, thirty odd years since), a pile of its ancient building material lying derelict by the roadway. Demolition of this church ruin was, let it be recorded, intentional and systematic at the hands of a parish priest (the poetaster, Father Mooney) who proposed using the stones in some projected building. The church ruin at *Outragh* is a plain rectangle in plan with both gables still standing and portion of the side walls. The remains are so enveloped in ivy that detailed examination is difficult. The building was of comparatively large size and had no division into nave and chancel. *Ballylegan* church (53 feet by 14 feet and 13 feet 2 inches, internally) consisted of nave and chancel. A strange feature here—as in Cormac's Chapel—is the difference of axis between nave and chancel. Only the very ruinous west gable, and mere fragments of the side walls, survive and these stand unprotected in an open field on the edge of a later stone quarry. There are no traces of interments. *Loughloher* was a small building (31 feet 6 inches by 18 feet) and choirless; the side walls are fairly preserved and the gables are perfect. A narrow window (6 feet by 7 inches) in the east gable is the only remaining architectural feature; this, though round-headed is not of native Irish

character. From the east gable there projects on the inside a small flagstone bracket—apparently to support a statue. The ruin stands in its old graveyard—still in occasional use. *Ballymacadam* church ruin has recently been supplied with a corrugated iron roof to suit it to the purpose of a barn ; it stands in a farmyard and there is now no evidence of a former cemetery. All the walls survive to their original height and there are four opes or windows—all of lancet character. The east window is in two lights, each 6 feet by 6 inches. The building was of unusual size for a rural population—60 feet by 28 feet, externally. Ballymacadam church was, doubtless, a chapel-of-ease, for convenience of monastic tenants and Loughloher and Ballylegan were similarly designed. Killemlly, too, if it survived into the Hiberno-Norman period, was probably a similar chapelry.

" St. Patrick's Stone " is a roadside boulder of limestone which is regarded with much veneration and is popularly believed to have been associated with the national apostle, the imprint of whose knees is seen in it ! Probably the boulder is a termon-stone originally set up to mark the southern boundary of the Priory estate. Of the holy wells " Tobar Iosa " especially still retains its olden repute ; the traditional prayer recited here runs :—

"So m-Deannurde Dia Duic, A Iopa Naomta,
 Tana mé so oici tú a' gearán mo rceil tuic,
 A o'iairriaró cabair i gcúntar Dé uait,
 So mbeannurde Dia mire,
 Iopa Deannurte Naomta."

Through the eastern section of the parish runs the Rian Bó Phadraig, or legendary " Track of St. Patrick's Cow," which was probably an ancient roadway from Cashel to Lismore, etc. (see under Cappoquin parish, *infra*). Knockagh, a townland of the parish, has been identified by O'Donovan as the " Árd Feirchis " of the Leabhar Gabhala and therefore the residence of Feirchchis the poet who killed Lughaidh Mac Conn, monarch of Ireland, as the latter stood by a pillar stone distributing gifts to the poets of Ireland at Derrygrath.

An interesting memorial of the Catholic Lords Cahir is a rare old print engraved in 1750 by Michael Hanbury of Dublin. A copy in the writer's possession, is humbly inscribed to the Right Honorable Theobald Baron of Cahir. It depicts St. Patrick surrounded by a number of Irish Saints and pseudo-Saints among whom are SS.

Loman, Dolough, Gobinet, Brian Boru, Owen Roe O'Neill, David, King of Dublin and even King Leoghair and his wife. In the writer's possession is likewise a second print—of less edifying character and of less than doubtful taste—copies of which were till recently to be found here and there in Cahir town and vicinity. This was designed and published by the Parish Priest as a lampoon on Mr. William Butler of Ballygarron, the Cahir land-agent, against whom Father Mooney imagined he had a grievance—over a school site or something of that kind. The incidents and individuals have been mostly forgotten even locally; the individual prone on the ground is Butler, who receives, at Father Mooney's hands a weird castigation of the kind associated, in their legendary lives, with irate old Irish Saints. Others included in the group are Hon. Col. and Lady Margaret Charteris, local priests and nuns, etc. Poor Father Mooney's denunciations were not very seriously taken and they hurt nobody except, perhaps, their author.

RELIGIOUS HOUSE.

The Sisters of Mercy founded their Convent at Cahir on Whit Monday, 1863. They came from Cappoquin under Mother M. Teresa Phelan as first Superior, and made their temporary home at Cahir in a partially furnished house on the Mall. On their arrival in Cahir the Sisters at once opened private schools and commenced the other pious works of the institute—visitation of the sick, etc. The present large schools were built by the parish in 1864, and five years later they were placed under direction of the National Education Board. Through mediation of the tenants (especially of Mr. Samuel Burke), the present convent site was, in 1876, obtained from Lady Margaret Charteris, and, after manifold difficulties, the community in 1877 commenced to build. The foundation stone was laid by Count Moore, July, 1877, when the sermon on the occasion was preached by Dean O'Brien of Limerick. The contract price for one half the present fine convent was £6,000 but this included fees of architect and clerk of works. In 1881 building work recommenced and the present completed structure was the result.

The list of Superiors is as follows :—

Mother M. Teresa Phelan, 1853–76.

„ „ Bernard Vaughan, 1876–87

„ „ Louis Halpin, 1887–90.

- Mother M. Gertrude Foran, 1890-94.
,, ,, Josephine Browne, 1894-1900.
,, ,, Cecilia Nolan, 1900-06.
,, ,, Josephine Browne, 1906-09.
,, ,, Peter Robinson, 1909-15.
,, ,, Cecilia Nolan, 1915-19.
,, ,, Josephine Browne, 1919-26.
,, ,, Peter Robinson, 1926-32.
,, ,, Baptist Moore, 1932.

In 1883 a filiation was sent to Portlaw where a branch house was opened on June 29th. This foundation was largely due to a large bequest for the purpose made by the late Parish Priest of the latter place, Rev. John McGrath. The same year a second colony went out to take charge of the Workhouse Hospital, Clogheen, and yet a third to undertake a similar work of mercy in Clonmel. In 1886 was opened the branch Convent of Clogheen and the following year another branch Convent in Ballyporeen, for a fuller account of which see under their respective parishes. At present the community numbers thirty-two members—exclusive of the Clogheen, Clonmel and Ballyporeen offshoots, and in addition to their several schools under the National Board, they conduct an advanced Boarding School in Cahir.

Parish of Cappoquin.

This, like Abbeyside, Ballyporeen and Ballyduff, is a parish of comparatively late origin. Unlike Abbeyside, etc., however, it represents no ecclesiastical division of pre-Reformation times; formerly it was part of Lismore parish from which it appears to have been detached during the episcopacy of Dr. Creagh—about 1750. Geographically the parish is very long and narrow, stretching from summit of the Knockmaeldown range to the River Bride, or about sixteen miles. It has but a single public church, which is situated centrally; this dates from first quarter of the last century. Lease of the site is made out (June 13th, 1819) from Sir John Keane to John Hely, Esq. and Michael Kerrissy at one shilling per year, for ever, if demanded. Erection of the present church—a plain but neat and substantial edifice—was completed in 1822, when the sacred building was dedicated under patronage of Our Lady's Nativity. Previously the pro-parish church was a humble thatched chapel, furnished with three wooden galleries, which stood at a place called Glenwheelan, about a mile to west of Cappoquin, on the Lismore road. The present church has been repaired and renovated several times—notably by Rev. Michael Spratt in 1856, when the surrounding wall, topped by iron railings, was erected. Again in 1872 the church floor was tiled and seating accommodation provided. Present day readers require to be reminded that in former times in Ireland—and even up to half a century since—the church had few, if any, seats and that the worshipper knelt, without support, often on a clay or concrete floor. Under such circumstances and in those times arose the unseemly fashion which still persists of kneeling on one knee only, like a sharpshooter.

At Mount Melleray Abbey is a semi-public chapel wherein a considerable proportion of the parishioners fulfill the obligation of Sunday Mass. As part of the parish is quite adjacent to Lismore and correspondingly distant from Cappoquin, another large section of the flock worships regularly in the former place.

The new cemetery of Cappoquin was solemnly blessed on October 6th, 1910 by Ven. Archdeacon McGrath as the delegate of the Bishop. Previous to acquisition of this cemetery there was not a place for Catholic burial within the parish if the few square perches of ground attached to the parish church be excepted.

SUCCESSION OF PASTORS.

Rev. Michael Keating, "Capperquin" was a subscriber to Butler's "Lives of the Saints" published in 1779. This is the Rev. Michael Keating who became Parish Priest of Cahir in 1791. It is probable that he was the first formal Pastor of Cappoquin. Maurice Lenihan, a reliable authority and a Waterford man, states ("Limerick Reporter" June 30th, 1877) that our Michael Keating was grandnephew of Dr. Geoffrey Keating the historian and that he became Parish Priest of Cappoquin in 1750. He was translated to Cahir in 1791.

Rev. William Loughnane died Parish Priest of Cappoquin in 1797 (Will, P.R.O.).

Rev. Thomas Flannery, P.P., Cappoquin, died in Clonmel April, 1810, and is buried in St. Mary's Church, of which his distinguished foster-brother, Rev. Dr. Flannery, V.G., was Parish Priest. The Flannerys were natives of Stradbally and, in connexion with the christening of one of them, a somewhat ludicrous incident is related in the life of Donchadh Ruadh, the poet.

Rev. Patrick Whelan, appointed in 1810, was translated to Modeligo in 1819. He is buried in Modeligo.

Rev. John Walsh, next in succession, held the pastorate for thirty years, resigning in 1849; he is buried in the church at Cappoquin.

Rev. Michael Spratt, translated from Knockanore, succeeded. He died in June, 1870, and is likewise buried in the church.

Rev. Patrick Power became Parish Priest in June, 1870, and was translated to Dungarvan, in 1881. He died, however, before taking possession of the latter parish and was buried within the church at Cappoquin. Father Power was the author of the well known work "Catechism: Doctrinal, Moral, Historical, and Liturgical," in three volumes, which has gone through many editions.

He was a native of the environs of Cappoquin and was brother to the venerable bishop of the diocese, Most Rev. Dr. John Power (see under Ballyneal Parish, *antea*).

Father Power was succeeded, as Parish Priest of Cappoquin, by Rev. Patrick Delaney, D.D., transferred thither from Dungarvan, whither he had been translated from Ballyporeen. His pastorate of Cappoquin endured only a month or two; he came in June, 1881, and left (re-translation) in August for Ballyporeen.

Rev. Francis O'Brien was translated from Kill in 1881 and was again transferred, eleven years later, to SS. Peter and Paul's, Clonmel.

Rev. Thomas McDonnell was translated from Tooraneena in 1891 and transferred in 1894 to SS. Peter and Paul's.

Rev. Patrick Spratt, translated hither from Kilsheelan; he built the present parochial house, was raised to a canonry on formation of the Diocesan Chapter in 1902, and transferred to St. Mary's, Clonmel in 1906.

Rev. Philip Dunphy, Bishop's Secretary for many years, was appointed in July, 1906. Canon Dunphy died July, 1927.

Very Rev. Canon Whelan, D.D., who had been P.P. of Kilsheelan since 1919, succeeded in 1927. He died 1934.

Rev. Thomas Fitzgerald, 1934.

ECCLESIASTICAL ANTIQUITIES, ETC.

There are within the parish the remains of two ancient churches, at Okyle and Relig Deglain (Drumroe) respectively. The former is a very interesting ruin, furnished with a decorated Gothic (14th century) east window and an external angle cell of unique character. At *Relig Deglain* only foundations of the church are traceable; the early church here is presumed, on the evidence of the Saint's life, to mark the place of Declan's birth. Teste the Justiciary Roll, 35, Ed. I., M. 52, the Templars held one messuage with buildings, lands, and tenements at New Affane within this parish.

There are two holy wells—Our Lady's, above the town on the hill slope, and *Ṭṓḃaṛ ḁṇ Ṭṓṛaṛ*, still occasionally visited, near Camphire. In addition there are early church sites at Okyle (distinct

from the ruin just referred to), Kilbree (C. *Uíge*), Cappoquin (within the demesne and close to the holy well above mentioned) and Ralph (near western boundary of the parish).

In the church of Cappoquin was preserved, for a century and a half, a small silver chalice once owned by Dr. Geoffrey Keating, the historian. On the evidence of this chalice Dr. Keating has been erroneously claimed as parochus, at one time, of Cappoquin. The history of the sacred vessel is probably this:—it remained in the historian's family and thus came into possession of Rev. Michael Keating, who is assumed to have been the first Parish Priest of Cappoquin. Father Keating brought the chalice with him to Co. Waterford and on his transfer to Cahir he left the sacred vessel behind because, possibly, it was the only chalice in the parish at the time. The interesting relic has recently been transferred for safety to the Cathedral, Waterford.

Three small antique silver chalices, two of them of the 17th century, likewise belong to this church. They are inscribed respectively:—

“Pray for the soul of Hugh Flyn and Margaret His Wife.
Amen. Anno Domⁱⁿⁱ 1684.”

“Orate pro aiá D^{ae} Catherinae Shee quae hunc calicem fieri fecit, A^o 1629.”

“Jacobus Launders me fieri fecit in usum parochiae de Cappoquin, 1803.”

Sometime in the first decade of the last century a school was opened in Cappoquin by Patrick Denn, well known in his day and remembered ever since as a writer of religious verse. A future bishop of Waterford, Dr. John Power, was a pupil of Denn's, at Cappoquin. Denn's school was situated in the Main Street, near the present Protestant Church, and it was attended by a large number of grown boys and a few girls. Our devoted schoolmaster, who was also a poet, acted as parish clerk, and taught Christian Doctrine in the church on Sundays. He is the author of several small Irish devotional and catechetical books, published through the good offices of a Tallow man, Daniel Mulcahy, who had established himself as a bookseller in Cork. Denn's best known productions are “Aighneas an Pheacuig Leis an mBas” and an Irish translation of Bishop Challoner's “Think Well on It.” The former

work has been several times published. Denn ended a good and useful life by a holy death at the age of seventy-two, and was interred in the churchyard at Cappoquin close to the north boundary wall, wherein an inset tablet marks his grave. The tablet bears the following eulogistic inscription :—

“ Of your Charity pray for the soul of
PATRICK DENN, whose remains repose
beneath this slab. The religious works
written by him in the Irish language
met with general approval and are
proofs of his learning as a Irish
Scholar and his zeal and piety as
a sincere Christian. His holy life was closed
by a happy death on the 5th July, 1828. Aged 72
Erected by Rev. P. Power.”

The pious guardian of the poet's memory was the Rev. Patrick Power, P.P. (1870–1881).

Among the ecclesiastical antiquities of Cappoquin ought be included the legendary Rian Bo Phadraig or Track of St. Patrick's Cow, an ancient double earthwork, or rather trench, which runs north and south through the parish for some seven or eight miles. The earthwork, which local legend associates with a cow belonging to St. Patrick, appears to have been an early roadway—connecting perhaps Cashel and Ardmore *via* Lismore. It is possible, of course, that the Rian is not a roadway but a territorial boundary mark like the Claidhe Dubh of Fermoy or the Black Pig's Dyke of Ulster, but in physical character as well as in its tradition, it differs widely from the two last ; they are simply dykes or ditches—the Rian has the appearance of a track, though in sections mountain torrents have channelled it into a watercourse. For a fuller account of the Rian with map, see Journal, Royal Society of Antiquaries of Ireland vol. xxxv., pp. 110–129.

RELIGIOUS HOUSES.

I.—MOUNT MELLERAY ABBEY.

Mount Melleray Abbey, a Cistercian house of the strict observance, situated on the southern slope of the Knockmealdown Mountains, at a distance of about three miles from Cappoquin, is

the first house of its order to be erected in Ireland since the suppression of monasteries in the 16th century. Its parent house was the Abbey of La Meilleraye in Brittany, whence the Irish members of the community were expelled by Government decree in 1822 on the score of their foreign nationality. By ways and means that now seem providential, but which at the time seemed hardships, the homeless monks were guided to Co. Waterford, where, in 1832, sufficient land for their settlement was leased them by Sir Richard Keane. On the eve of Ascension Thursday, 1832, Father Vincent Ryan, superior of the new community, took formal possession. Father Vincent, who, upon the new house's elevation to abbatial rank three years later, became its first abbot, was a native of Waterford city whence a strong religious vocation had drawn him half a century previously. The newly secured land was unreclaimed mountain on which the only building was a three roomed cottage. After some years of bitter struggle, and after many privations besides those ordained by their austere rule, the community found themselves housed, with most of the land fenced and some of it reclaimed and with a substantial but simply-furnished church in which, by the way, the canonical offices have never once, since that time, been omitted.

The Cistercian, it may be noted here, is a contemplative order and its rule is of much rigour. The monks' chief employment is prayer—oral and mental—and singing of the Divine Office; to this are added agricultural labour, long vigils and rigid fasting. At Mount Melleray the rule is observed in its pristine severity; the monks never eat meat or fish, they rise at two o'clock in the morning and they observe perpetual silence.

In its early years the mountain monastery found good friends in the bishop and priests of the diocese. Dr. Abraham, the bishop, earnestly recommended them to the charity and good offices of his clergy and the latter, with the able-bodied men of their parishes, helped the monks to break up and fence the *réidh*, or wild mountain land. Quite romantic and worthy of Carthage's time, is the story of the midnight marches to Mount Melleray of the entire male population of parishes, the long days' gratuitous toil on the mountain side, the return homeward the following evening and night. Modeligo was the first parish to move; it sent a *mitheal* of four

hundred men to help the monks ; carrying spades and grafáns the men marched to work with musicians at their head. Sometimes, where the parish was large, the volunteers came in relays and on successive days. Ballynoe (dio. of Cloyne) men, marching home after their day's labour at the monastery, met, in the night, another body of their fellows on the way to Melleray to begin another day's work !

The first stone of the present monastery was laid in 1833 by Sir Richard Keane in presence of the Bishop and a numerous assembly of clergy. A stirring appeal in Irish was made on behalf of the building fund by Rev. Roger Murphy, curate of Aglish. Two years later the monastery, now nearly completed, was raised to the dignity of an abbey with Dom Vincent as its first abbot. The abbatial blessing—such was the spirit of the time, even six years after Emancipation—had, for prudence sake, to be conferred in private.

Abbot Vincent was succeeded, in 1848, by Dom Bruno Fitzpatrick. Under Abbot Bruno's rule the abbey progressed for nearly half a century. Considerable areas of the reclaimed mountain had become grazing and tillage land, belts of timber had grown up affording welcome shelter from the mountain blasts and the abbey had prospered so far as to be able to send out two new foundations, viz. :—New Melleray, Dubuque, U.S.A., and Mount St. Joseph's, Roscrea. Mount Melleray Seminary dates also from this period. The Seminary proper is the successor of a small college established by Abbot Vincent in 1843 ; its chief function is the early training of candidates for the sacred ministry ; it also specialises in the practical teaching of agriculture.

Abbot Carthage Delaney succeeded Abbot Bruno in 1894, and was spared for fifteen years to consolidate and amplify the work of his predecessor. He died, May, 1908.

The next abbot was Right Rev. Maurus O'Phelan, a native of Decies, a noted speaker, preacher and writer of Irish, and an excellent administrator. He was never known to say an uncharitable word. He conceived the idea of a new monastic church on a scale worthy of a great Cistercian Abbey and devoted much attention in his late years to plans and to ways and means for its erection. He died, universally regretted, in 1931. When death overtook him

he was already engaged in erection of a Collegiate chapel, near the entrance gate to the abbey, for use of the seminarians.

Right Rev. Abbot Stanislaus Hickey, who succeeded, had but a brief term of office. He died in February, 1933—little more than a year from his elevation. While attached to Mount Melleray Seminary he had published a well known Manual of Moral Philosophy for the use of students.

Right Rev. Celsus O'Connell, a native of Cloyne and Abbot of St. Mary's, Leicester, succeeded.

II.—CONVENT OF MERCY.

The Convent of Mercy, Cappoquin, founded in November, 1850—a filiation from the Convent of Wexford—was the first house of the order to be established in the diocese. It owes its origin primarily to the zeal of Rev. M. Spratt, P.P., and was intended, in the first instance, as a bulwark against proselytism and danger to female morals. The original community consisted of only three members, who occupied a vacant house opposite the parish church. Soon after their arrival the sisters opened school in a building on site, or thereabout, of the present Industrial School. Rapidly increasing in number they acquired further accommodation through purchase of adjoining houses. By 1854 they were able to send out a daughter community to Dungarvan and, in 1864 they sent another foundation to Cahir. Father Spratt, who had been a father and tower of strength to the young community, died in 1870, bequeathing his house, land and whole estate to the sisters. On the newly acquired land they were able, three years later, to erect the present Industrial School, for junior boys. In 1875 another new foundation was sent out—to Stradbally and yet another, three years later, to Kilmacthomas. At the request of Bishop Cani of Queensland, a small band of three sisters set out from Cappoquin in 1892 for missionary work in distant Rockhampton. Finally, in 1903, a branch convent was established in Ardmore.

After more than half a century's occupation the old provisional convent buildings had become unsuitable and inconvenient. In 1903 a new convent building was erected on a new and splendid site outside the town and overlooking the beautiful Blackwater valley.

Superiors :—

- Mother M. Vincent Fanning, 1850-59.
" „ Joseph Mahoney, 1859-71.
" „ Catherine Devereux, 1871-77.
" „ Teresa Dwyer, 1877-83.
" „ Catherine Devereux, 1883-86.
" „ Augustine O'Shea, 1886-89.
" „ Catherine Devereux, 1889-90.
" „ Evangelist Crosbie, 1890-93.
" „ Joseph Cullen, 1893-99.
" „ Evangelist Crosbie, 1899-1902.
" „ Joseph Cullen, 1902-08.
" „ Berchmans Kirwan, 1908-14.
" „ Joseph Cullen, 1914-20.
" „ Stanislaus Bonfil, 1920-26.
" „ Joseph Cullen, 1926-27.
" „ Stanislaus Bonfil, 1927-33.

Parish of Carrickbeg and Windgap.

The present union embraces the ancient parishes of Kilmoleran, Disert, and Fenough. The Patron Saint of Carrickbeg is Saint Molleran who is, possibly, St. Aileran the Wise, of the Irish martyr-ologies. No special devotion is practised in his honour, nor as far as the writer has been able to discover has there ever been any if we except the association of his name with a holy well. The Patron of the church at Windgap is Saint Bartholomew, in whose honour there are no special devotions. It is very curious, by the way, how many old churches in Ireland are dedicated to St. Bartholomew under his Irish name, Parthalon.

The belfry and tower and almost all the northern side of the parochial church of Carrickbeg are remains of the old Franciscan Friary, which was originally erected in 1336 through public charity upon a site given by James, first Earl of Ormond. This friary was surrendered to the Crown in 1540. The present church is wider but shorter than the Franciscan church which it has replaced. The old church extended west as far as the present public road—that is, it projected about seven yards beyond the vestibule of its modern successor. At the western end, facing the road, was a very large arched doorway and the walls, it is said, were built on arches to cope with the slope of the ground. Rev. Michael Power it was who restored the old Franciscan church to Catholic usage, in 1827. The ruin of the monastery was at the time in possession of Richard Sausse, Esq., who, with characteristic generosity and piety, made it over in trust to five laymen for the use of the parish. The donor's name is commemorated on a mural tablet within the church :—“ Sacred to the memory of Sir Mathew Sausse, fourth son of Richard Sausse, Esqr., of Carrick-on-Suir and Annsboro, Co. Kilkenny, late Chief Justice of the High Court of Bombay ; the first Roman Catholic who ever sat on the Indian Bench, of Ancient Lineage the model of a highminded gentleman, he married on 27th November, 1866, Charlotte youngest daughter of Lord Lovat, and died without issue on the 5th November, 1867, aged 58 years, a religious death, at Killarney House, the seat of Viscount Castlerosse. This slender tribute to his beloved memory and worth was offered by his only surviving brother, Sir Richard De La Saussaye, Major-General of the Armies of Spain.” In the year 1827 a case relative to the

Convent of Carrickbeg was stated for Counsel, in the person of O'Connell. The querists proved that, by purchase, this Monastery with the monastic lands became vested in Henry Straffan, Esq., and were bought from his successor by Richard Sausse, Esq., of Carrick, in whose possession they then were. The Monastery aforesaid, was in the parish of Kilmolleran in the County Waterford, and since its surrender by the late Guardian was suffered to fall into decay. The Roman Catholic clergyman and his parishioners were then rebuilding it for the purpose of divine worship, but the Protestant rector, who had no church, threatened to possess himself of it when repaired. The parish was vicarial and rectorial, and the vicar was in possession of the parish church (Protestant), where he and his curate regularly officiated. The rector had a sinecure, as there was never more than one church in the parish. Under these circumstances O'Connell was asked to say if the Roman Catholic clergyman and his flock could be prevented from using the friary, which was private property, when rebuilt as a place of worship, or could the Protestant rector, then or at any future time, take possession of it. O'Connell advised the querists to be under no apprehension from the threats of the Protestant rector, who had clearly no right to obstruct them in repairing the Monastery or in holding it when these repairs were completed. On this assurance the church was rebuilt, and it has ever since been used as the Catholic parish church, the rector not deeming it wise to interfere. Adjoining the church is a graveyard suitably enclosed by wall and railings. Before the present church had been secured for Catholic worship the people used a Penal Days' building which stood to the rear of the modern Courthouse. This old church was cruciform in plan, with galleries in the transepts, and a gallery also opposite the high altar. There still stands a fragment of wall against which back of the altar rested ; this shows traces of windows and even of the altar piece, which consisted of a painted picture of the crucifixion. There was also a little chapel, or a house used as a chapel, by the roadside, opposite the old lime kiln, about one hundred and fifty yards from the new bridge. Whether this was predecessor, cotemporary, or successor of the old chapel just described there is nothing to indicate. The present church of Windgap was built in the year 1870 by Rev. Nicholas Phelan on the site of an older chapel, regarding the age of which there is no information.

The Catholic population of the parish is estimated at nineteen hundred, and baptisms number about twenty-two in the year.

The Parochial Registers begin at 1807.

SUCCESSION OF PASTORS.

Rev. William Kennedy, residing at Carrickbeg and ordained in 1675 by the Archbishop of Paris, was Parish Priest of Dysert in 1704; in the same year Cornelius Mahoney, residing at Gurteen, was registered as pastor of Fenough.

In 1762, at the age of 75 years, died Rev. John Duggan who is stated to have been Parish Priest of Carrickbeg for forty-two years.

Rev. William Lonergan succeeded and survived till 1804. On September 2nd, 1786, a public meeting in Carrick denounced the Right Boys and especially those concerned in threatening and ill-treating Father Lonergan and in attempting to burn the friary. Under date October 14th, 1797, "Finn's Leinster Journal" records that Rev. Mr. Lonergan had publicly denounced one Stephen Devany, a notorious perjurer and approver, for "informing" against certain parishioners of Carrickbeg.

Rev. William O'Meara, 1804-6; he was translated to Mothel.

Rev. Michael Rourke, 1806-13; translated to Portlaw.

Rev. Patrick Wall, 1813-1822; he was translated to Mothel and, later, to Stradbally. Father Wall was patron, for many years, of the Irish scribe, Thomas O'Hickey.

Rev. John Quirke, 1822-25; for many years he had been curate in Trinity-Without.

Rev. Michael Power, popularly known as "The Master," was appointed in 1825 but transferred to Stradbally in 1834. It was he who built the present serviceable parish church, literally on the ruins of the old Franciscan edifice. A tablet inserted in the front wall commemorates erection of the church by the "parishioners" which gave occasion to the witty Parish Priest of Carrick to observe that his confrere of Carrickbeg had knocked an "eye" out of his parishioners.

Rev. Patrick Gaffney, 1834-49.

Rev. Timothy Dowley, 1849-52; translated to Mothel.

Rev. John McGrath, 1852-57; transferred to Portlaw.

Rev. Richard Henebry, 1857-62.

Rev. Robert Henebry, 1862-66.

Rev. Nicholas Phelan, 1866-74 ; transferred to Kilsheelan.

Rev. Edmund Mooney, 1874-1902 ; he died aged 82 years. Father Mooney erected the present Parish Priest's residence.

Rev. Martin Power, 1902-7 ; he was transferred to Dunhill.

Rev. Philip Power, 1907-20 ; he resigned in 1920 and died five years later.

Rev. William Ormond, who had been Administrator since 1918, became Parish Priest in 1920.

ECCLESIASTICAL ANTIQUITIES.

There are four ancient cemeteries, all still in use, but in only two are there any remains of the pre-Reformation church, scil. :—Churchtown (Disert Nairbre) and Carrickbeg (Old Friary). In Fenough and Kilmoleran there are practically no remains. The ruin at *Churchtown* consists of two or three yards of featureless side wall. Within the surrounding cemetery are two or three interesting inscriptions on recumbent gravestones. One, bearing date 1587, commemorates John Butler Fitzgerald, of Bolendisert, and his wife ; another, less ancient by some sixty years, marks the last resting place of Charles Everard, grandson of Sir John Everard of Fethard. Churchtown is also variously known as Ballintemple and Disert, Dysart, or Desart. It is the Disert Nairbre of the Irish Martyrologies, etc.—a notable place in pre-Invasion times. A religious establishment was founded here, as early as the 6th century, by St. Aidan or Mogue, probably the patron of Ferns. There appear to have been two saints of the name, both Ulster men, both nearly, if not exactly, cotemporaries, and both connected with Wexford—one as Bishop of Ferns the other as Abbot of Clonmore. When Mogue (according to the account in Colgan), with his companions, reached the eastern shore of Waterford harbour on their journey to Decies they sought in vain for boats to transport them across. On the saint's suggestion however the horses were urged forward to the water, on which they walked across dry shod ! Attached to the parish church of Carrickbeg is the second ancient cemetery alluded to ; this is, of course, the old Friary burial ground, and it very probably covers the site of the ancient cloisters. From the

nature of the place the cloisters can hardly have been placed in Carrickbeg at the north side of the church as they usually are in Franciscan houses. The old cemetery known as *Reitig na Muc* at Carrickbeg, contains the site of the ancient parish church of *Kilmoleran*. There are no remains of the church, though probably some of its materials were used in erection of a pretentious mausoleum to one Morgan Hayes, somewhat noted in his days as a duellist, etc. The cemetery is remarkable for the number of inscribed monuments to old-time priests of Carrick and Carrickbeg. A recumbent grave slab with a long Latin inscription covers the ashes of Dr. Creagh, Bishop of Waterford and Lismore, who died 1775. The old cemetery at *Fenough* encloses, as is evident from its circular outline, the site of an early Celtic church. Within the cemetery or at its entrance there stood, forty years ago, an ogham inscribed pillar stone which has since disappeared.

A quarter of a mile or thereabout from Carrickbeg, on the old Mothel road, is a reputed holy well—St. Molleran's—to which devotees, it is said, at one time, resorted. There are also at Coolnamuck two wells bearing minor reputations for supernatural virtue of some sort. One is St. Anthony's, which formerly had a "pattern" but has now lost not only most of its ancient reputation but practically its very name. The other, "St. Vallery's," is better remembered. The real name of this latter is Toberavalley (*Tobair a Deaíar*, i.e. "Well by the Roadway") which ignorant place-name rendering has made "St. Vallery's"!

The parish has two ancient chalices with inscriptions :—(a) "Pray for the Rt. Honourable Justin, Earl of Fingall, who caused this chalice to be made, 1728" and (b) "Emit me Joannes Walsh, 1789."

Among distinguished natives of the parish Rev. Dr. Michael O'Hickey claims a place. He was born in 1860 at Carrickbeg, but, owing to death of his mother while he was yet an infant, he was brought up by his widowed aunt, Mrs. O'Brien, proprietress of a small weaving factory. He studied first in the local schools and, then, in St. John's College, Waterford, where he was ordained in 1884. Having served some years on the Scotch mission (Diocese of Galloway), he was recalled to Ireland and appointed curate of Kill, where he secured for his successors the present pleasantly situated curate's residence. This latter by the way had been a former parochial

house. Upon introduction of Religious Knowledge inspection Father O'Hickey was made the first examiner under the scheme, but, about a year later, he was called to Maynooth College to fill the chair of Modern Irish vacated through the illness of Father O'Growney. While in Maynooth Father O'Hickey had conferred on him, *honoris causa*, the degree of D.D. In 1909, owing to an unfortunate difference of opinion with the College president (Dr. Mannix) and the trustees, Dr. O'Hickey had to withdraw from Maynooth. Thence he proceeded to Rome for the purpose of testing legality of the action against him. His case dragged on, in slow and weary course for seven years, when it ended in Dr. O'Hickey's death, from heartbreak, in 1916. Dr. O'Hickey's writings, which are distinguished by trenchant vigour, are mostly polemical and consequently ephemeral—evoked by the controversy over suggested essential Irish in the new National University curriculum. Owing mainly to Dr. O'Hickey's fervid propaganda in the newspapers and in pamphlets Irish did become an essential subject for all National University students and consequently for students of Maynooth. The reader who wishes to follow this matter further will find in Rev. Dr. Walter McDonald's clear, if pungent, statement ("A Maynooth Professor") material for the purpose. Dr. O'Hickey also did some useful literary work in collecting and editing the works of forgotten Co. Waterford poets like John Walsh and Michael Cavanagh of Cappoquin.

RELIGIOUS HOUSE.

FRANCISCAN CONVENT.

The Franciscan Convent of Carrick-on-Suir (Carrick-mac-Griffin), in the Barony of Upperrthird, Co. Waterford, was founded in 1336, by James, first Earl of Ormond. John Clynn was the first Guardian, but, soon after his appointment, he retired to the Convent of his Order at Kilkenny, where he is said to have written the greater part of his "*Annals of Ireland*," a Latin work of considerable historical importance. On the 21st February, 1347, a licence was granted to the second Earl of Ormond, permitting him to alienate a messuage and ten acres of land with their appurtenances to the Friars for the purpose of erecting a convent thereon. The Carrick Convent had fallen into ruin, when it was refounded in 1447 by Edward McRichard, grandson of James, third Earl of Ormond, and grandfather of Pierce, eighth Earl.

The Convent, dedicated to St. Michael, was suppressed in 1540, when the Friary with its appurtenances, twelve messuages, ten gardens, and one hundred and fifty acres in the vicinity of Carrick, were granted to Thomas, Earl of Ormond. A steeple of the old building survives; this is a remarkable piece of masonry—some sixty feet high. At its base—an inverted pyramid—it rests on a stone corbel set in the north side wall of the present church at a considerable height above ground level.

The present Friary Chapel was erected in 1822 by Rev. Michael Fleming, afterwards Bishop of Newfoundland, near the site of its predecessor, but at the opposite side of the public road. A new convent was built beside the church in 1894.

Dr. M. A. Fleming, O.S.F., fourth Bishop of Newfoundland, was born near Carrick-on-Suir, in 1792. His uncle, Father Martin Fleming, was Guardian of the Franciscan Convent, Carrick, and the nephew, after his uncle's example, joined the Order of St. Francis. In 1815, he was ordained priest by the Bishop of Ferns and soon after he became a member of the Carrick community under his uncle. The old conventual chapel, which had been built just at the cessation of persecution, was, as might be expected, a poor and inconvenient edifice. With permission of his uncle, Father Fleming pulled it down and commenced erection of the present church; before, however, he had time to complete the work, he left Ireland at the pressing invitation of Right Rev. Dr. Scallan, for Newfoundland. This was in 1823, but, a year or two later, he was recalled by his Provincial. Bishop Scallan, thereupon, represented to Propaganda the great dearth of missionaries in Newfoundland, and petitioned for Father Fleming's detention. Accordingly Father Fleming's obedience was, by rescript, transferred from the Irish Province to the Vicar Apostolic of Newfoundland. At the further request of Dr. Scallan, the young and successful missionary was nominated Coadjutor Bishop with the right of succession. Soon after his consecration Dr. Fleming commenced his episcopal duties by visiting Conception Bay, and while there he was summoned in May, 1830, to attend the death bed of Bishop Scallan, and to assume the complete government of the vicariate. Having laboured for nearly thirty years in his adopted land with wonderful zeal and success, he died on the 28th of May, 1850, and was interred in the new cathedral of St. John's.

List of Guardians of Franciscan Convent, Carrick-on-Suir :—

Year. Guardian.

1629 Vacant.
 1645 Ant. Sweetman.
 1647 Jos. Saul.
 1650 Jas. Kearney.
 1658-69 Vacant.
 1669 Fras. Fleming.
 1670 Jas. White.
 1675 Bon. Butler.
 1681 Fras. Tobin.
 1683 Bon. Butler, junr.
 1684 Jas. Everard.
 1685 Fr. Norish.
 1689 Maur. Dwyll.
 1690 Fr. Doile.
 1693 Fr. Doile.
 1697 Paul Ryan.
 1700 Ant. Mandeville.
 1705 Fr. Doyle.
 1706 Bon. Mandeville.
 1708 Fr. Doyle.
 1709 Ant. Mandeville.
 1711 Fr. Doyle.
 1714 Ant. Mandeville.
 1716 J. Woodlock.
 1717 Laur. Ryan.
 1719 Florent Browden.
 1720 Martin Connell.
 1724 Flor. Browden.
 1727 Patritius Connell.
 1733 Florentius Browden.
 1742 Thos. Bacon.
 1744 Jno. Bacon.
 1747 Thos. Bacon.
 1748 Patk. Walsh.
 1751 Pater McNamara.
 1753 Petrus Quann.

Year. Guardian.

1755 Jas. Davis.
 1757 Richd. Kenelly.
 1760 P. Quann.
 1761 R. Kenelly.
 1763 Petrus Quann.
 1765 Jno. Davis.
 1767 Ml. O'Brien.
 1770 J. Davis.
 1772 Ml. Dowley.
 1776 F. Power.
 1779 Ant. FitzGibbon.
 1781 Fr. Power.
 1785 Ant. Fleming.
 1787 Franciscus Power.
 1790 Thos. O'Donnell.
 1793 Francis Power.
 1794 Ant. Fleming.
 1831 Ludovicus Hourigan.
 1832 Didacus Ahern.
 1834 Pet. Lonergan.
 1836 Jos. Killian.
 1843 Austin Conwey.
 1845 Laur. Shiel.
 1849 Peter Gibbons.
 1860 Thos. Prendergast.
 1864 Ambrose Murphy.
 1867 Jas. O'Keeffe.
 1869 Ambr. Murphy.
 1870 Alp. Donnellan.
 1872 Amb. Keating.
 1875 Bon. Prendergast.
 1876 Laur. Browne.
 1879 Leonard Brady.
 1884 Fr. McDermott.
 1885 Leonard Baldwin.
 1892 Clement O'Neill.

Parish of Carrick-on-Suir and Newtown Lennon

The present division covers the two ancient parishes of Carrick-on-Suir and Newtown Lennon the latter of which gets its sobriquet from the Lingaun River which forms the eastern boundary of the ancient, as also of the modern, parish.

The patrons are St. Nicholas of Myra (Carrick-on-Suir) and All Saints (Newtown). From time immemorial the feast of St. Nicholas of Myra, 6th of December, has been kept with solemnity in Carrick and in recent years it has been preceded by a retreat.

The present beautiful Romanesque churches of Carrick and Newtown were erected, in 1880 and 1885 respectively, under the auspices of Very Rev. R. Fitzgerald, P.P., V.G., from designs by Ashlin. A committee of priests and people, of which the inspiring spirit was Rev. Paul Power, C.C., collected funds and supervised the work, which cost £22,000. The Newtown church was erected for about £2,000. Father Fitzgerald contributed munificently towards the cost of both churches and, at death, left the residue of his property to clear the church debt and to benefit local charities. Curiously enough the old churches, replaced at Newtown and Carrick respectively by the present buildings, had also been erected simultaneously, scil. :—in 1804, by Rev. John McKenna, P.P. The older church of Carrick was eighty-two by sixty-two feet, and was furnished with large galleries, seventeen feet in width, running right round three sides of the interior ; it was capable of accommodating fifteen hundred persons. This structure of 1804 was erected on the site of yet another still older church—a chapel of the penal days, which had to be pulled down as, at the time of demolition, it was in a tottering condition. The original (pre-Reformation) parish church stood on site, or thereabouts, of the present Protestant church.

The total number of Catholics in the parish is about five thousand ; non-Catholics number perhaps a hundred or more. Baptisms average about one hundred and forty annually.

In the town of Carrick are two ancient charities—both endowed by Catholics—(a) The Wadding Charity, established by Thomas Wadding in 1756, and managed by Trustees under the Commissioners of Charitable Bequests, and (b) The Burke Asylum, for respectable natives of Carrick, founded by Edmond Burke, a wealthy merchant of Waterford and native of Carrick. Mr. Burke bequeathed to the Asylum which bears his name a sum of £25,000. There was, moreover, in the 18th century an active Charitable Society of St. Nicholas in Carrick; to this William Power of Glynnstown by his will, dated July, 1772, bequeathed five pounds.

The Parochial Registers extend back to the last quarter of the 18th century, scil. :—the Register of Baptisms to 1784 and the Register of Marriages to 1788.

SUCCESSION OF PASTORS.

Carrick is one of the few parishes in the diocese that can trace their succession of pastors for over two centuries.

Rev. Daniel Duggan, ordained in Paris, 1666, was registered at Nenagh as Parish Priest of Carrick-on-Suir in 1704. "Popish Parish Priests," is the term under which the registered clergy are referred to in the Registration returns, and in the Act of Parliament under which the latter were made. An aggravation of the insult is insinuated in the official designation of their pastoral charge, scil. :—"parishes of which they pretend to be Popish priests."

Rev. Redmond Bourk appears to have succeeded; at any rate he was Parish Priest of Carrick in 1729, for, that year, Edmond Kelly of Carrick bequeathed to him the sum of ten shillings.

Rev. Patrick McCarthy died in 1746; he is buried in the old cemetery of Carrickbeg. A standing tombstone which marks his burial place is inscribed :—"Pray for the Soul of Father Patrick McCarthy, Parish Priest of Carrick-ne-Shure, who departed this life the 14th of August, 1746, in the 60th year of his age."

Rev. John Lane (or Lean) was the next pastor; he was spared till 1776. It is highly probable that he was the author of the well known Munster Song—"Kilcash." Lenihan ("Reminiscences") is responsible for the statement that Father Lane had been appointed President of the Irish College, Rome, but, that, on his way to the Eternal City, he got very ill and was obliged to return to Ireland. A grandnephew of his—Rev. Daniel Hearne, student of

the Irish College, Paris, suffered imprisonment during the French Revolution, and, shortly after his return home, he died a curate in Co. Waterford. A nephew and namesake of Father Hearne's died a Jesuit at Stonyhurst, 1849. Father Lane was probably the best Irish preacher of his day in Munster—when practically all preaching was in Irish. He was in every way an excellent pastor, but when he grew old and feeble he became very peevish and close-fisted, insomuch that in his last years he largely forfeited the great esteem in which he was once held. In Father Lane's time the bishop, Right Rev. Dr. Peter Creagh, resided in Carrick. A house in a lane off Main Street is pointed out as the quondam episcopal residence. Dr. Creagh died in 1777, after an episcopate of thirty years, and is buried in the old cemetery of Carrickbeg. Carrick was apparently a safe retreat for a hunted bishop during the century following the Restoration. Two years from the Boyne, Dr. James Phelan, Bishop of Ossory, held an ordination there in which he promoted to priesthood at least three candidates—one for Down and Connor, and one each for Meath and Killaloe.

Rev. Francis Lane succeeded his brother ; he took the Test Oath in Clonmel in 1778 and died on January 25th, 1788, aged 73 years.

Rev. Michael D'Arcy, appointed January 25th, 1788 ; he died July 17th, 1790, aged 48 years ; his grave in Kilmurry graveyard is marked by an altar-tomb with an elaborate laudatory inscription (see under Ballyneal, *supra*).

Rev. John McKenna appointed Parish Priest, July 19th, 1790 ; died 1807, aged seventy years. He built the old parish churches of Carrick and Newtown in 1804 and following years. In his time also the Christian Brothers were introduced. He blessed the foundation stone of their monastery 14th of April, 1805, and there were present on the occasion Terence Doyle, the donor of the ground ; Rev. John O'Neill, Rev. Patrick Wall, Rev. W. Lonergan, P.P., Carrickbeg ; Rev. Matthew Power, P.P., Portlaw ; Rev. Thomas O'Connor, P.P., Ballyneale, etc. Father McKenna met his death in 1807 while celebrating Mass in the Brothers' chapel. In August, 1791, Confirmation—for the first time in nineteen years—was administered in Carrick, by Bishop William Egan.

Rev. Wm. Power, translated from Trinity Without was appointed in 1807 ; he died in 1814, aged seventy-six years. The Presentation Nuns were introduced by him in April, 1813. He was a native of Shanaclune, had studied at Santiago and Salamanca, and was ordained in the latter city in 1770. According to "The Waterford Mirror," 1814, his death took place at "his house in Bowling Green Lane, Waterford." The figures on his tombstone in Carrick are therefore incorrect.

Rev. John O'Neill, appointed in 1815 ; he died in 1828, aged fifty-three years, twenty-eight of which he had spent as priest in Carrick.

Rev. Garrett Connolly, transferred from Dungarvan in 1828 ; he died 1862, aged seventy-eight years. He was voted *dignior* for the mitre of Waterford in 1816.

Rev. Richard Fitzgerald, appointed in 1862 ; he died, 1889, aged seventy-eight years. He built the present beautiful churches of Carrick and Newtown. He was nominated *dignissimus* for the mitre of Waterford and Lismore in 1873.

Rev. Maurice Sheehan, was appointed Parish Priest, February, 1890 ; he became V.G. in 1892 and died suddenly in Waterford, 1896.

Rev. Thomas McGrath, translated from Clogheen, became Parish Priest on the death of Father Sheehan and was translated to Lismore in 1898.

Rev. John Power, translated from Abbeyside succeeded ; he was transferred to Dungarvan in 1902.

Rev. Patrick Delaney, D.D., translated from Kilsheelan, succeeded. He was created a Canon on establishment of the Diocesan Chapter in 1902.

Very Rev. Canon Edward Prendergast, translated from Trinity Without in 1928.

ECCLESIASTICAL ANTIQUITIES, ETC.

Contrary to what might be expected there is no ancient altar plate ; the only inscribed objects are six old brass candlesticks :— "D. Gualt' Woulfe Sacello S. Nicholai De Carrick D.D. An. Dni. 1773." The "D.D." extended, reads "dono dedit."

At *Ahena*, otherwise Killklispeen, are some scant remains—scil. :—fragment of east gable and the north side wall to about one half its original height—of a mediaeval church. This was erected no doubt on the site of an earlier Irish foundation. The church was of modest size (45 feet long internally) but the masonry, of rubble, was very strong. The cemetery attached contains remarkable monuments of Early Irish Christianity in the shape of two beautiful High Crosses richly carved in ornamental rope work, etc. Part of a third cross is buried beneath mould and coarse vegetation in the graveyard. The two standing crosses have been drawn in detail and lithographed by Henry O'Neill ("The most interesting of the Ancient Crosses of Ireland."). *Newtown-Lennon* church ruin (56 feet 6 inches by 28 feet) is also of more than ordinary interest; it is, in fact, so interesting that the Board of Works saw fit, many years since, to expend some money on its preservation. Portion of the masonry shows pre-Invasion characteristics. All the walls are still practically perfect, but the east gable, which has been buttressed, totters slightly. The east window is of lancet character, about 9 feet by 1 foot. This, it is evident, was substituted for an earlier and more elaborate composition of three lights—about 12 feet high. Some carved sandstone mouldings of the earlier window survive. In the north and south side walls respectively, near the altar, is the usual pair of opes, 6 feet or so in height. In their respective usual places are the sacrarium and credence. Abnormal features are (a) a Holy water stoup curiously set in centre of a window opening (b) a rude statue (bust) of sandstone preserved in a niche, and (c) two square windows or openings in the west gable.

On the townland of Mainstown is a rather noted Holy Well called Tobberessay (Тобар йорд) at which "rounds" and votive offerings were formerly made; the well is of great size and volume. In the same neighbourhood, on the townland of Poulmaleen, is (a) a quarry-like depression—*Clairín an Aifinn* (Little Trench of the Mass), within which the Holy Sacrifice was offered in the penal days, and (b) a pile of stones marking the site of a former church—probably a penal days' chapel.

Nothing survives of the pre-Reformation church of Carrick; its approximate site in the ancient parish graveyard is occupied by a Protestant church building—itself of some antiquity—into the masonry of which, presumably, the materials of the original structure were worked.

Ormonde's great castle of Carrick was built (1309) on the site of a former house of Poor Clares, as appears from references in Mooney (Franciscan Tertiary, vi. 161) and Wadding (Annales, vii. 199).

RELIGIOUS HOUSES.

I.—CHRISTIAN BROTHERS' MONASTERY.

Carrick was the second House of the Institute founded by Brother Edmond Ignatius Rice. In the year 1805 Brother Ignatius Mulcahy was sent from Mount Sion, Waterford, to initiate the work. A Mr. O'Brien, wine merchant, Waterford, desirous of devoting not only his wealth, but himself also, to the Christian education of youth, accompanied Brother Mulcahy to Carrick, bringing with him whatever means he possessed. A site was secured on which a residence and schools were erected. The foundation stone was blessed by the Rev. John McKenna, P.P., and laid by Mr. Terence Doyle, the donor of the ground, in presence of the assembled clergy and people of the town and suburbs, 14th of April, 1805. On the 6th of January following the schools were opened for the reception of children. In 1807 Brother Mulcahy, who was ordered to Dungarvan to open a house and schools there, was succeeded in Carrick by Brother Joseph Hogan. Brother Hogan governed the community until 1817, when he died of typhus fever, to the great regret of the people of the town. As Mr. O'Brien's health was not equal to the arduous work of teaching he returned to his former business, which he carried on in Waterford till his death in 1832. His remains, at his dying request, were brought to Carrick and laid beside the grave of his early companion, Brother Joseph Hogan. Brother Patrick Corbett was the third Superior and governed the house from 1817 to 1835, and from 1841 to 1860. He died in 1867 at an advanced age, and his memory was held in great veneration by the people, amongst whom he laboured for so many years.

In 1840 the present beautiful schools were built by the then director, Brother Joseph Hearne. An addition was made to the Brothers' residence in 1859, by the erection of an oratory; an ordinary room of the house had hitherto and for over half a century served as a chapel. The Very Rev. Dr. Connolly, Parish Priest, laid the foundation stone of the oratory which, when finished, was blessed by the Bishop, Most Rev. Dr. O'Brien. As the population of the town increased, owing to the introduction of a linen factory, two additional schools were built in the Green, on the outskirts of the town. The Town Commissioners gave the site, and the

Parish Priest, Very Rev. R. Fitzgerald, gave a donation of £50 towards the work, and moreover organised a weekly collection to defray the cost of the building, which was opened for the reception of children in the year 1869. The year 1891 witnessed a further extension of the establishment by a Collegiate School at the Brothers' residence, under the patronage of the Very Rev. M. Sheehan, V.G. This school affords a commercial and classical education to boys of the town and district.

List of Superiors since 1835 :—

- Brother J. J. Foley—1835.
- „ T. J. Hearn, 1835–37.
- „ J. I. Kelly, 1837–38.
- „ T. J. Hearn, 1838–41.
- „ J. P. Corbett, 1841–60.
- „ D. P. Ryan, 1860–82.
- „ W. N. O'Shea, 1882–86.
- „ M. A. Nolan, 1886–1901.
- „ J. A. Murphy, 1901–02.
- „ S. P. Bonfil, 1902–03.
- „ M. M. Brophy, 1903–07.
- „ J. G. Hughes, 1907–16.
- „ J. D. O'Donoghue, 1916–17.
- „ J. S. Tynan, 1917–23.
- „ T. R. Madden, 1923–29.
- „ W. E. Fitzpatrick, 1929—

II.—PRESENTATION CONVENT.

This was founded in 1813, from the Waterford house, by Mother Jane De Chantal Power. She came, accompanied by Sisters M. Paul Dwyer, and M. De Sales Burke, and M. Peter Smyth, a native of Kilkenny City. All these ladies possessed private means which they devoted to the foundation, and all had entered the Waterford house with a view to training for the proposed Carrick foundation. The site for a convent and school and the rent of a house—both previously bequeathed by Mr. William Wadding for the support of a poor school—were the only bequests towards the new foundation; the project however received the cordial support of the Rev. William Power, then Parish Priest, and of his zealous curate, Rev. J. O'Neill, who succeeded him as Parish Priest in 1814. The latter worthy and respected priest may be considered a very principal benefactor of the Convent, for he bequeathed to it the sum of £1,000.

The Sisters opened school on the 3rd of May, 1813, in a small house within the enclosure, and immediately commenced erection of the present convent, a portion of which was set apart for school purposes. In the course of time various additions were made until, in the year 1880, the present commodious schools were erected at a cost of over £2,000 and the old schools converted into apartments for the use of the community. After erection of the new schools the original house bequeathed by Mr. Wadding was converted into an Industrial Department, in which a number of poor girls from the town got employment at shirtmaking, hosiery, etc.

The school play ground is a portion of the fair green given to the community by the Urban Council in 1895.

In 1891 the community expended over £3,000 in the erection of the present Convent Chapel.

Superiors :—

Mother	M. De Chantal Power, 1813–20.
„	„ Magdalen Hayes, 1820–26.
„	„ De Chantal Power, 1826–32.
„	„ Peter Smyth, 1832–38.
„	„ Joseph Tobin, 1838–44.
„	„ Magdalen Hayes, 1844–49.
„	„ Joseph Tobin, 1850–53.
„	„ Gertrude O'Brien, 1853–56.
„	„ De Pazzi O'Brien, 1856–59.
„	„ Bernard Fitzpatrick, 1859–74.
„	„ Vincent Hartery, 1874–80.
„	„ Alacoque O'Neill, 1880–86.
„	„ Clare O'Shea, 1886–92.
„	„ Vincent Hartery, 1892–98.
„	„ Clare O'Shea, 1898–04.
„	„ Vincent Hartery, 1904–05.
„	„ Ita Hartery, 1905–11.
„	„ Berchmans Hearne, 1911–17.
„	„ Ita Hartery, 1917–23.
„	„ Berchmans Hearne, 1923–29.
„	„ Ignatius, 1929—

III.—CONVENT OF SISTERS OF MERCY.

On the invitation of the Very Rev. Dr. Fitzgerald, P.P., four Sisters of Mercy came from Wexford to open a convent in Carrick, March 9th, 1874. Their first residence was a small house in New

Street, but in September, 1874, they were able to remove to their present convent, which had been a private dwelling known as the Red House. The community now numbers thirty-four members.

To the original Red House a new wing was added in 1881, and in 1893 a chapel, refectory, kitchen, community room, and novitiate with cloisters were erected on the site of the former kitchen and outhouses. A High School was opened in 1874; and a primary (National) School in 1877. Attached to the National School is an industrial room wherein constant employment is given to about ten girls. Shirtmaking, plain dressmaking, lace making, embroidery, and all kinds of plain and fancy work are taught in this department. A House of Mercy was opened in June, 1890, at Deerpark, a short distance from the town, but this was removed to the present spacious building at Springpark, March, 1894; herein about sixteen girls are taught laundry work, sewing and cooking, and when sufficiently trained to these and other useful domestic duties they are provided with suitable situations. About eight orphans are also inmates of the House of Mercy, pending the erection of an orphanage.

In 1882 three Sisters undertook charge of the Workhouse Hospital where an attached residence was erected for them in 1884. A weaving industry, in connection with the Convent was opened, 1893. Eight hand looms, a warping mill and spinning wheels, give constant employment to about ten girls. Towelling, sheeting, coarse and fine linen, dress lawns, handkerchiefs and serges are the chief fabrics woven. A hosiery factory was opened in 1894. Twenty knitting machines and a steam power winder give employment to between twenty and thirty girl workers.

Superiors :—

Mother	M. Borgia Corcoran,	1874–84.
„	„ Patrick Maguire,	1884–90.
„	„ S. H. Maddock,	1890–96.
„	„ Teresa Nolan,	1896–1902.
„	„ Francis Hurley,	1902–08.
„	„ Agnes Walsh,	1908–14.
„	„ Francis Hurley,	1914–20.
„	„ Agnes Walsh,	1920–25.
„	„ Francis Hurley,	1925–29.
„	„ Peter Vaughan,	1929—

Parish of Clashmore and Piltown (Kinsalebeg).

This modern division covers the two, and identically-named, ancient parishes together with some outlying fragments of old Ardmore.

Saint Mochua, otherwise Cronan, is the patron of Clashmore. His feast is kept, locally, on the 10th of February, by visits to and prayers at a Holy Well, situate near Clashmore, and dedicated to him. St. Mochua, who was a disciple of St. Carthage of Lismore, founded here in the 7th century, a religious settlement, wherein the saint and his household were murdered by pirates about 631. The Apostle, St. Bartholomew, is traditionally reputed to be the patron of the parish of Kinsalebeg, and his feast is kept on the 24th of August, by visits to the "Blessed Well" dedicated to him. On the Sunday nearest to the feast, a public "pattern" is held at the well and at the adjoining village of Piltown.

The written parochial records go no further back than the year 1810.

Up to the year 1825, or thereabout, there appears to have been only a single church for the whole parish. This stood at a place still named "Old Chapel Cross Roads," where a small piece of wall, said to be the remains of it, is still pointed out. In the year named Rev. Michael O'Donnell, P.P., erected the present church of Piltown or Kinsalebeg and in the following year, the present church of Clashmore. The former church was renovated in 1861 by Rev. Gerald Long and the latter was similarly treated in 1891 by Rev. Jeremiah Long.

The present population of the parish is slightly above two thousand; that this is only a fraction of the former population is clear from the Baptismal Registers. In 1835, baptisms in the parish numbered two hundred and seventeen; at present they average about forty-five per annum.

SUCCESSION OF PASTORS.

Shortly after Cromwell's time some Capuchins, who, for a while, had a quasi-residence at Hacketstown in the neighbouring parish of Ring, ministered in and around Piltown. A commissary of the

Order, Father Bernardine, who made a visitation in 1656, describes his arrival at Piltown, the residence of Thomas Walsh, Esq. He found Father Gregory Conroy, a Capuchin, living in a cave so narrow and small that one could not stand erect within it. It was early in the day and the poor friar, already exhausted after his morning's labour, was stretched on his couch. The people, whose devotion is wonderful, flock to him in crowds for the Sacraments. He never remains more than two days in the same place but travels around a district twenty miles in circumference.

At date of the Registration of "Popish Priests," in beginning of the 18th century, Clashmore was united to Aglish and Whitechurch under the pastorate of Rev. Terence Sheehy while Kinsalebeg was part of the Union of Ardmore with Rev. Richard Power as Parish Priest. The arrangement was provisional and short-lived—to weather the evil times.

A Seán O'Maoilriain appears as Parish Priest of Clashmore sometime in the first half, or about middle, of the 18th century. There is extant an Irish poem of his in denunciation of a loose woman (Cal. Irish MSS., B. Mus., vol. II., P. 40.)

Later, in last half of the century—certainly in 1782—Rev. William Brown was pastor. He was uncle to the future Dean Hearn of Waterford and gave to the latter and his distinguished brother, Francis, their first lessons in Latin. An old silver chalice, still used in the parish, was provided by Father Brown, with whose name it is inscribed. According to the Parochial Register of Slieve-rue (Ossory) Father Brown in 1782 certified to the freedom of a parishioner.

Father Brown was succeeded in the pastorate by another nephew, Rev. William Flynn, brother to Rev. Thomas Flynn of St. Michael's, Waterford. He was Parish Priest in 1795.

Rev. Edmond Prendergast was Parish Priest in 1810, and he seems to have been appointed only in that year; he resigned in 1815.

Rev. Michael O'Donnell, 1815–32. It was he who erected the present parochial churches. He was nephew of Bishop James O'Donnell of St. John's Newfoundland.

Rev. Patrick Quirk, translated from Tooraneena, 1832–44.

Rev. Michael Purcell, translated from Ring, 1844.

Rev. Garrett Long, translated to Aglish in 1852.

Rev. Jeremiah Long succeeded his brother ; he was created Archdeacon in 1902 and died at a great age in 1903, after a pastorate of fifty years.

Rev. Thomas Power, 1903-18.

Rev. Patrick Doocey ; he survived only one year.

Rev. Thomas Mockler, 1919-27. Owing to civil war and political turmoil he had a rather troubled term of office.

Rev. Patrick Murphy, transferred from Dunhill.

ECCLESIASTICAL ANTIQUITIES.

Scarcely any remains of the pre-Reformation churches of Kinsalebeg and Clashmore survive and the sites of both are occupied by ugly modern Protestant conventicles. There are, however, in the parish many early Irish church sites and the region abounds in " Holy Wells." Of the church sites alluded to in the last sentence the following have been identified :—Kilmore, Kilgabriel, Kilmaloo (Cill mo Luad), Kilmeedy (St. Ita's), and Knockanaris (Cill Colum Deirís). The Holy Wells are five in number—St. Mochua's and St. Bartholomew's already alluded to, St. Brigid's at Ardsallagh, St. Columdearg's at Knockanaris, and a well called ΤΟΒΑΡ ΠΟΔΕΤΑ (" Well of Penance ") on the townland of Monatray.

A remarkable ecclesiastical antiquity, which has remained hitherto practically unnoticed, stands on the north boundary of Kilmore townland. This is a great earthwork—the largest and best preserved monument of its kind in Decies—enclosing a roughly quadrangular, or rather, kidney-shaped, area four or five acres in extent. On its outer edge, an embankment, twenty feet high by twenty feet thick, is surrounded by an excavated trench or moat several feet deep in sections and waterfilled towards its eastern end. Embankment and fosse—the former considerably worn down and the latter considerably silted up—are both in a wonderful state of preservation. Its name and local veneration show that our earthwork is of Christian association. On the other hand, strength of the defences and the surrounding fosse suggest a secular fortress ; to this theory again, the site, a low-lying flat seems opposed. Probably the enclosure was originally a chieftain's *oún*, surrendered later to the Church. Or, it may be, the strong defences were considered

necessary even for a religious establishment in such a locality—specially exposed to Scandinavian attack. We have already seen how the Danes paid, at least, one, disastrous visit to Clashmore. One is driven to surmise that Kilmore, rather than the adjoining Clashmore, may be site of the ancient sanctuary which the Northmen ravaged in 631.

Among the altar plate are two ancient chalices of silver. One bears the date 1769 and was made to Father Brown's order; the second was donated in 1766 through the piety of Aneta Ronayne *alias* Meade.

Parish of Clogheen and Burncourt.

The ecclesiastical division named as above is, in reality, the old parish of Shanrahan, which was of great extent.

The modern popularly recognised dedication is to Our Lady of the Assumption—a patronage, or patronal feast, inherited rather from ancient Ballysheehan than from more renowned Shanrahan. Previous to erection of the present beautiful church of Clogheen, March 25th, rather than August 15th, was regarded as the parochial feastday. On the other hand, from a remote period patronal devotion to Our Lady's Assumption has been traditional in Burncourt.

At some very early period of the 18th century the present union of Clogheen and Burncourt was further augmented by amalgamation with Ballyporeen (Templetenny) which, at the time, was but sparsely populated. The union with Ballyporeen, or as the parish was then known—Carrigvistael, was dissolved in the second decade of the following century and the two divisions have since then remained independent. While Clogheen represents the original Shanrahan, Burncourt corresponds roughly with Ballysheehan which, in its turn, almost certainly represents the ancient Cnockham or Kilmolash. In the 18th century, and before rise of the modern Clogheen with its market and mills, Ballysheehan was the more important centre, where an ancient fair and pattern was held on August 15th. Unfortunately the patronal celebrations, after the manner of such things, degenerated into a scene of drunkenness and disorder. More than one unfortunate lost his life in the drunken quarrels which arose there, before the scandal was finally suppressed through the zeal and energy of Rev. William Shanahan, Administrator.

The handsome Gothic Church of Clogheen was erected during the pastorate of Rev. John O'Gorman. Its foundation stone was laid by Right Rev. Dominic O'Brien in August, 1862, and in September, 1864, the church was solemnly opened and blessed by the same venerable prelate. The original contract price was low, even for that day—only £2,662, towards which Father Shanahan collected £1,700 on the Australian goldfields. Mr. J. J. McCarthy was the architect, and the builder—Mr. James Ryan of Waterford. An

old cruciform chapel, which preceded the present fine church and was built by Rev. Matthias Casey, stood on the same site. This was again preceded by a poor thatched chapel erected in 1740 (Pigott's Directory, 1824); the present Chapel Lane, in which it stood, derives its name from the chapel of 1740.

Burncourt parish has a low cruciform church of old type. This, erected in 1810, or 1814, underwent extensive repairs in 1874 while Rev. Thomas Finn was Administrator. In 1885 Mrs. Galvin of Burncourt presented a very fine marble altar as a memorial to her son, Rev. Thomas Galvin, who is interred in the church beside his half-brother, Very Rev. Roger O'Riordan, President of St. John's College, Waterford. The church is under tutelage of Our Lady's Assumption.

In 1850 the population of Clogheen township was 1,560 souls; to-day it is scarcely half that number. Baptisms in the united parishes were ninety-six as late even as 1874; to-day they do not number more than sixty per annum.

The Baptismal Register of the parish goes back to 1778 but the Marriage Register extends no further than 1814.

SUCCESSION OF PASTORS.

Rev. James Hyland, junior, residing at Rehill, and at the time aged thirty-six, was registered Parish Priest of Ballysheehan and Shanrghene in 1704. He had been ordained at Rehill, one of the retreats of hunted priests and bishops of the time, in September, 1692, by the famous Archbishop John Brennan. The designation *junior* suggests another Rev. James Hyland, most probably uncle to the registered pastor of 1704. This was, almost certainly the James Holane who was registered as P.P. of Templetenny, in 1704. The elder Father Hyland, died in 1703 aged 90 years (*Vide* "Waterford Archaeological Journal" vol. 2, page 248). What worth his memoirs, or a diary of his, would have! He lies buried in Ballysheehan graveyard where a recumbent slab outside the south doorway recorded his name and age. This grave slab is not now to be seen and the date given is, probably, incorrect or, more probably, incorrectly quoted.

The next Parish Priest to whom we have reference is a Father White who resided in the townland of Kilcaroon and appears to have been a religious.

In immediate succession, we find Rev. James Gleeson, D.D., who is buried in Shanrahan and whose death, the inscription on his tombstone tells us, took place in August, 1756, when he was in his seventy-third year. He built a chapel at Inch, within the parish, and this continued in use for about half a century till replaced by the chapel of Carrigvisteal.

Rev. Laurence Hickey succeeded and lived but a short time. He is buried at Shanrahan where his tombstone tells us he died in 1756, aged only thirty-five years.

A Rev. Denis O'Connor was pastor in 1759, as appears from the will of Rev. William O'Donnell of Cahir, 1765.

Father O'Connor's successor was Rev. Nicholas Sheehy, who died on the scaffold in Clogheen, a victim of Protestant ascendancy and of the unchristian hate and bigotry of the South Tipperary gentry. He was born at Barrettstown near Fethard, was educated at Louvain and ordained (1752) at Rome. His tombstone at Shanrahan records that :—" Here lyeth the remains of the Rev. Nicholas Sheehy, Parish Priest of Shanrahan, Ballysheehan, and Templetenny. He died March the 15th, 1766, aged thirty-eight years. Erected by his sister, Catherine Burke, *alias* Sheehy."

Father Sheehy's death was commemorated in an Irish poem written by John Condon of Kildorrery, Co. Cork and commencing :—

" ΔΣ ταιριολις λιον πέρμουε αμ αοναρ."

Father Sheehy's cousin, " Buck " Sheehy, who had the courage to give evidence on behalf of his kinsman, paid with his life for his daring ; he too was executed. He left a son, Robert, who was murdered on his own farm at Bawnfune in 1831 (Madden). A grandson of " Buck " Sheehy's was master of the Clonmel Workhouse in or about 1850.

In 1867 Rev. William Shanahan, then Administrator of the parish, had an elaborate monument designed and executed for erection over Father Sheehy's grave at Shanrahan but the local magnate, Lord Lismore, forbade the scheme and had a force of military drafted in to resist any attempt to set up the memorial. The monument—an Irish cross in limestone—may now be seen in Clogheen Church grounds ; at dedication of the memorial the oration was delivered by Rev. Michael Buckley of Cork. The executed pastor of Clogheen was popularly regarded as a martyr and there were even pilgrimages to his tomb at which alleged cures were reported.

After Father Sheehy's tragic death there does not seem to have been formal appointment of a Parish Priest for a couple of years during which time, according to a Parliamentary Return of the seventeen-sixties, the parochial duties were discharged by a friar—Rev. James Farrell—probably a Dominican.

On Father Farrell's retirement or death—Rev. James Keating, transferred from Kilgobinet became Parish Priest, and he remained in office till his resignation in 1812. His name and the respective dates, 1779 and 1806, appear on two silver chalices still in use at Ballyporeen. His name and the date 1805 also appears on a chalice in Clogheen. At this period the church of the parish seems to have been in Shanbally—at a place, within the present demesne, now marked by a reputed holy well. Father Keating died at Cahir in 1820 at the age of 106.

Father Anglim (or Anglin) succeeded and held office only three years. He died, 1814.

Rev. Matthias Casey came next. He it was who built the old church of Clogheen of which he was so proud that he often declared that it was "unsurpassed by anything in Rome." He died, 1840.

Rev. James Kelly, 1840–52.

Rev. John O'Gorman, a native of the parish, 1852–1868. It was in his time, and under his supervision, that its present noble church of Clogheen was built. Lord Lismore gave £100 towards the Building Fund and Father Shanahan in 1858 collected £1,700 in Australia, as we have seen.

Rev. Patrick Meany, translated from Modeligo, 1868–1889. He had been the victim of, what he thought, unjust treatment, a fact which so preyed on his mind that mental disorder, which ended only with his death in 1889, resulted. Father Meany was a man of exceptional gifts; he had a fine knowledge of Irish and he was one of the founders, and pillars, of the Keating, and the Ossianic, societies. The Keating Society, specially associated with the diocese of Waterford and Lismore, was founded in 1861 for the publication of religious books in Irish. The only work actually issued was a Catechism which for half a century continued the authorised manual of religious knowledge for the Cashel province. During Father Meany's lengthened illness four Administrators in succession acted *vice parochi*, viz. :—Rev. William Shanahan (accidentally killed by a falling tree, October, 12th, 1870), Thomas Finn (who died

pastor of Newcastle), John Ryan (died beneficiary of the Diocesan Benevolent Fund) and Thomas McGrath (who succeeded to the pastorship on death of the Father Meany in 1889).

Rev. Thomas McGrath, 1889-96. Translated to Carrick-on-Suir. During his incumbency he erected the present fine parochial house of Clogheen.

Rev. Richard Phelan, translated from Clonea, 1896-10.

Rev. John Everard, translated from Ballyporeen, 1910-17.

Rev. William O'Donnell, translated from St. Patrick's, 1917-24.

Rev. Patrick Fitzgerald, translated from Ballyduff, 1924-31.

Rev. Pierse Hearne, 1931.

ECCLESIASTICAL ANTIQUITIES, ETC.

Shanrahan has been claimed as the Irish church of St. Cataldus, afterwards Bishop of Tarentum in Italy. Zealous advocates of the theory, mistaking assertion for proof, have neglected the research which might decide the matter. Lanigan's authority is generally appealed to as the ultimate tribunal; what the historian does say is simply that the opinion equating *Shanrahan* with the Irish church, or see, of Cataldus "is really probable." There are but scant and, on the whole, rather uninteresting remains of the ancient church; amongst these, however, is a good pointed chancel arch. The respective internal dimensions of nave and chancel were 35 by 21 feet and 20 by 15 feet and the choir walls battered slightly on the outside. Neither window nor doorway survives. The square ivy clad tower at the western end belonged to a later Protestant church, erected on, or beside, the ancient site. *Ballysheehan* Church ruin (63 feet 6 inches by 21 feet 6 inches) standing in a large and fairly-kept cemetery—is of a plan repeated frequently in the old churches of northern Decies:—there are two narrow opes at the east end, one on either side, to light the altar, there are two doors at opposite sides near the western end, the east window is of lancet character, there are corbels for a gallery against the west gable and the building is choirless. *Ballysheehan* is almost certainly the *Cnockham* or *Kilmolash* of the *Visitations*.

There are early church sites at *Burncourt* (*Mulla na Cille*), *Kilavenoge*, *Killeaton*, and *Rehill*; besides, there is a Holy Well at *Kilcaroon* and another at *Scart* near the site of *Father*

Sheehy's chapel already alluded to. The Holy Well at Scart, dedicated to the Resurrection and known as *Ἁγία ἡ Cárca*, was in high repute and is still sometimes visited.

Among the objects of antiquarian interest in the parish is a small silver chalice, still in use, and bearing around its base the following inscription :—" Lucas Everard et Eliza Daniel uxor ejus me fieri fecerunt, Anno D. 1638."

RELIGIOUS HOUSE.

In Clogheen is a small Convent of Sisters of Mercy. This was founded in 1886, as a branch, or dependency (which it still remains) of the Cahir house. Its community numbers about twelve Sisters some of whom are engaged in primary teaching and the others in attendance on the sick poor in the adjacent public hospital.

Parish of Clonea and Rathgormack

Both Mothel (Clonea) and Rathgormack were ancient parishes inappropriate in the abbey of Mothel ; this means that the Prior of Mothel had appointment of the Parish Priest in both cases. The present Clonea parish is equivalent to, and represents, the ancient Mothel. At Mothel, or rather at Ballynevin in its vicinity, St. Brogan, whose identity and history are disputed questions, founded, in the golden sixth century, a religious house, in the government of which he was succeeded by St. Coan. The site of this early establishment is close by the present Holy Well (of Mothel) on the townland of Ballynevin. Out of this primitive foundation grew in the course of centuries the Augustinian Priory of Mothel on the site marked by the present graveyard. Here one of the ancient termon or boundary stones survives to show the former importance of the place. The surviving termon stone is still known as *Cloca na Comairge. i.e., "Stone of Sanctuary."* Clonea church, a beautiful and spacious structure in Gothic style, is one of the finest country churches in the diocese. This was erected in 1860 by Rev. Timothy Dowley, P.P., from plans by McCarthy, and at a cost of £6,000. As the original contractor failed to carry the work through, the building was completed under Father Dowley's own supervision. The exact age of Rathgormack church is unknown. From its general character the building seems to date from early in the 19th century.

The patrons of Clonea are SS. Brogan and Coan, whose feast, on the 6th July is celebrated by "stations" at the Holy Well and by indulgenced religious ceremonies and exercises in the church. Some years ago the "pattern" at Mothel had degenerated into a scene of drunkenness, faction fighting and general lawlessness, but the vigorous denunciation of these abuses by the Parish Priests have led to abatement, or suppression, of the scandal. An early, and horrifying, remembrance of the writer is accidental attendance at the pattern over half a century since. Rathgormack parish is under the patronage of the Holy Cross (Exaltation). There is no formal "pattern" but the feast is celebrated in the church by Confessions, Mass, and Holy Communion. About middle of the last century Rathgormack was the home for some years of two notorious and

warring factions, the partisans of which, under the respective names of "Gows" and "Poileens," disturbed not only the whole parish but the surrounding districts and indeed more than one-half the Co. Waterford. Both Mothel and Rathgormack were parishes of great extent, and their present union is perhaps superficially the largest in the diocese.

The Parochial Registers, which, for their earlier years, are incomplete, begin at 1830 and 1845 for Baptisms and Marriages respectively.

SUCCESSION OF PASTORS.

Morris English, residing at Monerlargey, was registered, "Popish" Parish Priest of "Mothell and Kilbarry" in 1704. On the same day Thomas English, probably a brother to Morris, was registered as Pastor of "Rathgormuck and Lisnekill" and as residing at Glenstown, which is not within the confines of his alleged parish. It is not clear why Kilbarry should be, as it is here, united with Mothel which it does not adjoin, or why Lisnekill should be in union with Rathgormack from which it lies separated by the width of two parishes. It seems more probable that Morris was in reality attached to Mothel and Rathgormack and Thomas to the country part of the present Trinity Without, but that, for some reason which does not appear, they considered it expedient to register as above.

Rev. Edward Morris was *parochus* in 1724, as appears from testimony of a chalice with an inscription, preserved in the parish.

From the will of "John Fitzgerald of Kilcanaway," 1725, we gather that Thomas Power was then Parish Priest—"I bequeath to Fr. Thomas Power, my Parish Priest, £1 3s. 0d." Father Power of Feddins died, 1759.

Rev. John Murray, perhaps an Augustinian, died Parish Priest of Mothel, April 18th, 1768, aged eighty-three years, as witness his gravestone in Mothel cemetery.

Rev. Thomas Hearn, a brilliant ecclesiastic, just returned from Louvain, succeeded, but four years later he was translated to Holy Trinity Parish, Waterford, and appointed Vicar General.

Rev. John Scanlon was Parish Priest in 1772. In the year named he benefitted under the will of William Power of Glynnstown, which also bequeathed £10, share and share alike to the Charitable Societies of St. Quane at Mothel and St. Nicholas at Carrick.

Rev. Edward Prendergast (with Rev. John Bourke as curate) was Parish Priest in 1801. He had been appointed, May, 1782. This may be the Father P., who was P.P., of Clashmore, up to 1815.

Rev. William O'Meara was Parish Priest from 1806 to 1825.

Rev. Patrick Wall was translated from Carrickbeg to Clonea in 1825 and again from Clonea to Stradbally in 1829. He was the patron of Thomas O'Hickey, Irish scribe, whom he appears to have maintained in his house for years.

Rev. John Condon succeeded. He resigned in 1849.

Rev. Edward Meagher. He was killed near Rathgormack in 1852 by a miscreant whose evil doing the priest had publicly denounced. The wretch did not probably intend murder, but flung a stone which struck the priest on the head, fracturing his skull. Rathgormack had at this time a rather evil notoriety for faction fighting, general lawlessness and savagery.

Rev. Timothy Dowley, transferred from Carrickbeg. He is interred within the church which he had built at Clonea. To him is also due erection of the present schools at Clonea. Between Father Dowley's death and the accession of Father O'Connell, Rev. John Power was Administrator for a period of about twelve months. To the end Father Tim wore (the last of the diocesan clergy to do so) the knee breeches, black stockings and buckled shoes of a former generation.

Rev. Timothy O'Connell was appointed in 1886 but his term of office was only a month or two. He was translated to St. Mary's, Clonmel.

Rev. Maurice Flynn, translated in the following year (1887) to Passage.

Rev. Richard Phelan appointed, 1887. He erected the present curates' residence at Feddins and secured for parochial use the present Parish Priest's house at Mothel; he was transferred to Clogheen in 1897.

Rev. Paul Power. He was created a Canon in 1904. During his term of office he erected new schools at Rathgormack and teachers' residences at both Rathgormack and Clonea. In his death (1912) his people lost a singularly energetic, zealous and earnest pastor.

Rev. James Wall; he died, 1932. Created a Canon, 1921.

Rev. Richard Mescal, transferred hither from Tooraneena; died, 1934.

Rev. James Nugent, transferred from Ring, 1934.

ECCLESIASTICAL ANTIQUITIES, ETC.

The most important item under this heading is the ruin of *Mothel* priory. *Mothel* was an Augustinian foundation of which the Curraghmore etc. Powers were patrons and to which were subject (impropriate) the churches of *Mothel*, *Rathgormack*, and *Ballylaneen*. Our priory was successor, on a new site, of SS. Brogan and Cuan's ancient establishment, which was refounded, presumably by the Lords of Curraghmore, as a house of Canons Regular. Its last prior was Edmund Power (illegitimate son of Richard, first Lord Power) who seems to have likewise held the priory of St. Catherine's, Waterford. Prior Power surrendered the priory to King Henry's commissioners and was rewarded with a grant for life of the priory property in Cos. Waterford and Tipperary. The fall of our priory is typical of many an Irish monastery's fate in the 15th and 16th centuries, scil. :—to find its way into the hands of powerful laymen—descendants of the pious founders—who used them as provision for their bastards and unworthy kinsmen. We do not greatly wonder then—remembering who they were—that hireling priors and abbots so readily surrendered their trust in the day of trial. It was not alone the Powers who cast covetous eyes on our priory revenues; half a century before the Reformation (scil. in 1473) Donald O'Brien ("of noble birth")—presumably of the Waterford stock—had himself made Prior in succession to Thady O'Morrissey, transferred to St. Catherine's. Upon Thady's departure from *Mothel* one Maurice O'Ronayne had intruded himself as Prior of the house, but the Pope ordered his removal and the installation of O'Brien. Notwithstanding the papal provision Donald does not seem to have taken possession, for in 1476 Pope Paul II. promoted Rory O'Comyn a Canon of the house to the Priorate. Prior O'Comyn was (1470) further promoted, to hold—presumably in addition to his priory—the vicarages of *Kilmeadan* and *Lisnakill*, united for his benefit and "so near that they can be served by one man." Some time subsequent to the suppression, scil. :—during the early 17th century, the Cistercians succeeded somehow in getting possession of *Mothel* and Brother Thomas

(otherwise, John) Madan of Waterford, a member of the Order, was consecrated Abbot in St. John's Church, Waterford, on Trinity Sunday, 1625. In 1629 however, Patrick (De Angelis) Comerford, an Augustinian, became Bishop of Waterford, and the following year he contested the claim of the Cistercians to Mothel, into which, he contended, they had uncanonically intruded themselves. In a letter to Propaganda printed by Moran ("Spicilegium Ossoriense," vol. i, p. 167) the Bishop urges that the Cistercians have usurped possession of three Augustinian monasteries (including Mothel) and that they illegally claim jurisdiction over the parishes attached to the Abbey. In support of his contention that Mothel was an Augustinian house, he appeals to the apostolic taxation books, to the ancient records of the abbey and to venerable and authentic documents in the diocesan archives. As a matter of fact Mothel had never been of Cistercian affiliation. It is possible that the Cistercians acted on the ground of a regrant to them from John, 5th Lord Power of Curraghmore, which would, in any case, have been uncanonical and invalid. The remains at Mothel are practically confined to a piece of the south side wall of the monastic church, together with portion of the west gable and fragment of what appears to have been a south transept or Lady chapel. At *Rathgormack* the ecclesiastical remains consist of the west gable and portion of the north side wall of what must have been a large and strongly built church, to which a small central tower, narrow window openings and stout thick walls lend a fortress-like aspect. A stairway from the nave seems to have given access to the tower over the chancel arch.

There are no other church remains within the parish, but the number of early church sites is unusually large; they total fourteen at least and the list is probably not exhaustive, scil. :—Ballynafinia (on Walsh's farm), Ballynevin, Bishopstown (Cill an Easpaig), Coolnahorna (Mahony's), Glenaphuca, Glenpatrick, Kilballyquilty, Kilbrack, Kilclooney, Kilcanavee, Knockaturney (Barrán Mairéin), Park, Rathgormack (on Terry's), and Ross (on Whelan's). The listed Rathgormack *early* church is to be distinguished from the mediaeval ruined church of the same name already described.

There are two Holy Wells—of which far the more celebrated is Tobar Chuain on Ballynevin, the scene of the "pattern of Mothel." The other is on the Townland of Park beside the *cúin* or early church site and is known as St. John the Baptist's.

Amongst the altar plate of the parish are two old silver chalices of moderate size—one, inscribed: "Edwardi Morris Parochiae Mothiliensi Donum p^o die Jan. 1724," and the other, bearing round its base the legend :—" Rev. Gul^s O'Meara me fieri fecit pro parochia Rathcormick anno, 1818." To the foregoing may be added, as also of antiquarian interest, a bronze crucifix (in use over the high altar at Clonea), which is stated to have been dug up in the neighbourhood of Rathgormack church ruin.

Parish of St. Mary's (Assumption) Clonmel

St. Mary's parish was anciently impropriate in the Augustinian Priory of Athassal, the Superior of which house therefore nominated the acting Parish Priest (Vicar) of Clonmel. The present St. Mary's parish embraces about one half the ancient St. Mary's together with the pre-Reformation parish of Inislounaght (St. Patrick's Well) ; the balance of old St. Mary's forms the modern parish of SS. Peter and Paul's. Greater part of the ancient parish church survives, incorporated in the present Protestant church of Clonmel. To this pre-Reformation church belong, for instance, the beautiful east and west windows of the modern St. Mary's. The persecuted Catholics of Clonmel, deprived of their church by law, provided for divine worship by erection of an unpretentious but commodious building in Irishtown, as soon as a lull in the penal storm permitted such action. From a Parliamentary Return of 1731 we gather that the " Mass House " in the western suburbs was then slated, but that previous to 1714 its roof had been of thatch. The old church was furnished with ample galleries and was capable of accommodating a large congregation. Ambrose Mandeville by his will, 1786, left his house and clock " to be appropriated for use of the chapel outside the west gate " and the same year, Catherine O'Donnell bequeathed £2. 6. 0. " to the poor women in the Poor House adjoining the chapple outside the west gate." The present noble church dates from middle of the last century and owes its erection to the zeal of Rev. John Baldwin, the Parish Priest, and the self-sacrificing exertions of Rev. Patrick Meany, his assistant. The money expended on the building was raised mainly in the parish by the efforts of Father Meany. The magnificent ceiling alone cost £2,000, the gift of Mr. Nicholas Cott, and Mr. and Mrs. Hudson erected the elaborate High Altar. The church, dedicated to Our Lady under the title of her Assumption, was opened in 1850 and solemnly blessed some five years later. In 1836, on the death of Rev. Dr. Flannery, the parish was divided into two, the new parish taking the title of SS. Peter and Paul's and getting possession, at the same time, of an auxiliary church erected in 1810.

SUCCESSION OF PASTORS.

The Parish Priest of Clonmel (St. Mary's) was, at one time *i.e.* from the Suppression to the Commonwealth, appointed by the Corporation—as legal successor to the Prior of Athassal. In post-Cromwellian times, when the Corporation had become non-Catholic, the nomination passed to a body called “the Confraternity of St. Paul, Clonmel,” which continued to exercise this right up to the second half of the eighteenth century—till the year 1755, to be exact. The Rector of Clonmel, or Parish Priest in the strict technical sense, was really the Augustinian Prior of Athassal. As Rector the Prior aforesaid took two-thirds of the revenue while he delegated all the parish services to a priest appointed by him (hence, “the vicar”) who for all practical purposes acted as *parochus* in our modern sense of the word. It was as successors of the Prior that the Corporation of Clonmel, first, and, then, the Society of St. Paul, nominated the Vicar of Clonmel. In deference to ancient custom the Parish Priest of Clonmel continued to be styled “vicar” long after the dissolution of Athassal. The parish of St. Mary's is unique in this that we can trace the line of its Pastors for four centuries (*vide* Burke, “History of Clonmel.”).

The Registered Parish Priest in 1704 was Edward Tonnelly, D.D., residing at Clonmel and then aged about fifty years. He died in 1711, as appears from his will, proved that year.

His immediate predecessor was Luke White who had been educated and had received Orders, at Nantes. White, who also is registered as Parish Priest of Clonmel in 1704, had resigned in 1700. He was immediately preceded by another White—Thomas, a Confessor of the Faith. Thomas had possession of old St. Mary's during the Confederation period but, with the surrender of Clonmel to Cromwell, he had to fly or hide. In 1661, disguised as a servant and resident in Irishtown outside the walls, White was ministering, as opportunity offered, to the suffering Catholics of Clonmel. In Bishop John Brennan's Report to Propaganda, 1667, Vicar General Thomas White is noted as “lately deceased.” A chalice still preserved in St. Mary's bears Father White's name and the date 1638. White's predecessors were in order, backwards—William O'Casey (“a learned man” and writer of, at least, two books), Richard Morris, and William Prendergast. The last named conformed for a time, but did condign, and public, penance in atonement. Master Thomas Clery was Vicar of Clonmel in 1570.

Coming back to Rev. Dr. Tonnelly, we find him appointed to the vicarage, or pastorate, of Clonmel, in 1700. It appears that almost all the vicars appointed by the Corporation or the post-Reformation Confraternity were natives of the town or district. Dr. Tonnelly, at any rate, was a Clonmel native. While on the Continent he had been to some extent instrumental in establishing an Irish College at Nantes. He died in 1711.

Dr. Tonnelly's immediate successor was Father Thomas Aloysius Hennessy, S.J., also a Clonmel man. Being a Regular, Father Hennessy was peculiarly exposed to danger. During the long period of his pastorate in Clonmel he might at any time have been taken and put on trial for his life. For full forty years and more he bore the burden of the Lord and died in 1752 full of years and merit. The Parliamentary Returns, 1731, give Thomas Hennessy as "reputed Parish Priest" of Clonmel, with Patrick Fitzgerald as "his assistant;" One Rev. W. Daniel (O'Donnell), Clonmel, is returned (Egerton MSS., Br. Mus.) as a convert from Popery, 1747.

Rev. William O'Donnell succeeded—by virtue of a papal brief appointing him to the vacant parish. This collation was however contested by a young priest of the diocese and a native of Waterford, Rev. William Egan by name, who had been nominated, according to ancient precedent, by the Society of St. Paul, Clonmel. After two years' canonical litigation the Roman Courts decided in favour of William Egan. During the latter's term of office he built the present parochial house of St. Mary's, which is therefore the oldest presbytery in the diocese. Our pastor was elevated to the episcopate as coadjutor to the venerable Bishop Creagh of Waterford. Bishop Egan continued to live in Clonmel and to hold the parish till his death, in 1796.

Rev. William Power, P.P., Clonmel, is recorded to have taken the Test Oath in 1778; he is also named in the will of John Daniel (1783) and finally he appears in the Cath. Qualification Roll, 1779. Probably he acted merely *vice parochi* for Bishop Egan.

Rev. Thomas Flannery was translated from Ardfinnan to St. Mary's, probably in 1810. Dr. Flannery, who was a native of Stradbally, had been educated at Louvain, in the Irish Pastoral College. Left an orphan when an infant, Thomas Flannery owed his education to an uncle, Matthew Flannery, who adopted him as his own child. Matthew Flannery and his wife, Mrs. Flannery (Miss Ellen Power,

Ballintaylor), looked carefully after the orphaned nephew's interests and education. Mr. Flannery, seeing that his own two sons as well as his nephew were called to the church, provided them with such means of education as the middle of the eighteenth century allowed. The nephew studied in Louvain and eventually became Parish Priest of Clonmel. One of the sons, another Thomas, became Parish Priest of Cappoquin and died June 23rd, 1810, aged fifty-eight years. The second son, Timothy, became Parish Priest of Ballylooby, where he died many years before Dr. Flannery. Dr. Flannery left the reputation of a pious, wise and zealous pastor and it was common belief half a century since that, in his humility, he had declined the mitre of Waterford and Lismore. Discretion and piety were not however sufficient to save the good priest from the bitter tongue of calumny on account of which he was fated to suffer much. During his administration of St. Mary's he built the church of SS. Peter and Paul as a chapel auxiliary to the parish church. He became Vicar-General in 1817 and died in 1836 in the very room of the present parochial house of St. Mary's wherein he had received priest's orders more than half a century before. A white marble monument to his memory in St. Mary's has a medallion likeness from a cast taken after death. See, also, under Ardfinnan Par. *antea*.

On Dr. Flannery's death the parish was divided as above explained, when Rev. John Baldwin, a native of Carrickbeg, was appointed Parish Priest of St. Mary's, and Rev. Dr. Burke—pastor of SS. Peter and Paul's. Father Baldwin, during his pastorate, built the present magnificent church of St. Mary's. He died June 27th, 1867.

Rev. Thomas English, Administrator of the Cathedral, Waterford, but a native of Cahir, succeeded. He was a priest of highest character, zealous, humble, devoted, an excellent administrator, and a highly successful missionary. He resigned the parish in June, 1874, and volunteered for foreign missionary service in the distant diocese of Maitland, Australia. Here he acted as Vicar-General till his death, at the age of eighty years, in 1894. Once on a missionary journey in the bush, Father English was thrown from his buggy and sustained fracture of a limb. Nevertheless, though all alone, he managed to retain grip of the reins, to regain his seat in the buggy and to drive himself for aid to the homestead of the non-Catholic settler from whom the writer had these details.

The next Parish Priest was Rev. Edmond Walsh, a native of Patrick St., Waterford. He was appointed Parish Priest in 1874 and, during his term of office, he erected the stately tower at a cost of £2,800. He died in Tramore, July 22nd, 1885, and was buried at Clonmel in the church he loved so well and which he had done so much to beautify. At his death he bequeathed a large sum of money for completion of the church by addition of a portico; he also made a considerable bequest to St. John's College.

Rev. Timothy O'Connell, translated from Clonea, succeeded in 1886 and held office till his death in 1891.

Rev. Cornelius Flavin, translated from Ardfinnan, took Father O'Connell's place, and was promoted to SS. Peter and Paul's and the Archdeaconry in 1906.

Very Rev. Canon Patrick Spratt, translated from Cappoquin, 1906-20.

Rev. Daniel Walsh, translated from Aglish succeeded and, later on, was promoted to a place in the Diocesan Chapter.

ECCLESIASTICAL ANTIQUITIES, ETC.

The chief ecclesiastical ruins within the parish are :—(a) The Cistercian Abbey of Inislounaght (hardly any remains), (b) the church at St. Patrick's Well (remains in a good state of preservation), a post-Reformation building intended by the Catholics as a parish church, (c) Garran temple Church (considerable remains), (d) St. Stephen's Church—a Lazar or Leper House (considerable remains), and (e) Kyle, a small church of little architectural, but much historic, interest as the place is referred to in the "Life" of St. Declan. At Patrick's Well, besides the ruined church referred to, there is a remarkable Holy Well and a small and a rude cross of early type. At Toberaheena (Τοβαρ Όια ηΔοιμε, "Friday Well") there is a second Holy Well, and early church sites have been verified at Decoy (Teampull Mocuana), Kilmolash, Kilmacomma, and Kilnamac ("Cill na Mac."). At Decoy, on the ancient church site, a "stone chalice" and a cross-inscribed stone plummet or bell tongue were recently unearthed.

The Abbey of *Inislounaght* was founded for Cistercians towards middle of the 12th century by O'Phelan, Lord of Decies, and Prince Donald O'Brien of Limerick. Most probably, and after the

manner of Irish Cistercian houses generally, the new abbey was successor of a native, or old Irish religious foundation—in this case the ancient sanctuary of St. Patrick's Well. Its first abbot was Congan, a friend and correspondent of St. Bernard, and its last—James Butler, a scion, apparently, of the Cahir line. With Butler the long life of the community ended. For three centuries the abbey had flourished spiritually and temporarily. Then decline set in and in the early 16th century the abbey had become an appanage of the Butlers; by the suppression era religious observance had practically ceased. At the actual dissolution the community had apparently dwindled down to four or five members, three of whom bore the same surname and were probably of the same family. The few monks received pensions for life, and the abbot, in addition to his pension, was granted the vicarage of St. Patrick's Well *i.e.* the pastorate of Inislounaght. The extensive abbey property passed, first, to Lord Deputy Gray and the Butlers, later to Cormac MacTeague McCarthy, and finally, to Edward Gough of Clonmel. Long subsequent to the dissolution a succession of nominal, or titular, abbots continued. Thus we have Nicholas Fagan, who died in 1617, and Laurence FitzHarris, who died in 1646, listed as abbots of Inislounaght. *St. Patrick's Church*, beside the Holy Well, was an early ecclesiastical foundation of the old Irish order—almost certainly the original religious foundation which became the nucleus of the later Cistercian establishment. The present ruin denotes a structure of post-Invasion date modified as late as the 17th century, but embedded in its masonry are fragments from a pre-Invasion church (Burke, *Hist. Clonmel*). Pope Paul V. granted (1619) a plenary indulgence on the usual conditions to all who should devoutly visit the church on St. Patrick's Day or on the Feast of Pentecost. The remains of *St. Stephen's church* are moderately preserved but rather uninteresting. Internal dimensions are 53 feet 6 inches by 14 feet 10 inches; there is a lancet east window (5 feet by 8 inches) and another ope of small size in the south side wall, while in the south east angle is a small credence. *Garrantemple church*, which served a grange of Inislounaght Abbey, was of unusually strongly bonded limestone masonry and of unusual height. Evidently the church was lofted. Its east gable which is still entire, has three windows at different heights and all flat-headed. At *Kyle*, standing in its ancient graveyard, more than a quarter

of a mile from a public road, are the fairly preserved remains of a church, 50 feet x 23 feet 10 inches internally. In the east gable is a pointed window of two lights (each 4 feet x 6 inches) and, in the side walls, and lighting the altar, two opes, as usual.

RELIGIOUS HOUSES.

I.—JESUIT RESIDENCE.

Clonmel was the first formal Jesuit foundation in Munster ; it dates from 1606. In the year named Father Nicholas Lainich took up residence and he was joined, a year later, by Father Andrew Mulronev. Both Fathers laboured here till their deaths in 1625 and 1631 respectively. The Jesuit succession appears to have continued unbroken, or practically unbroken, till suppression of the Society in 1773. During part of this period one of the Fathers acted as Parish Priest of Clonmel. Towards middle of the 17th century, the Jesuit province, indeed all Ireland, was scandalised by the apostacy of Andrew Sall, a member of the Clonmel community. Sall's spiteful attack on the Catholic Church was effectively answered by Bishop Nicholas French of Ferns as well as by a brother Jesuit, Father Ignatius Roche of Waterford.

II.—PRESENTATION CONVENT.

In 1809 Father Flannery invited the Presentation Nuns, Waterford, to found a house of their Order in his parish of Clonmel, and they readily accepted the invitation. The founders, Mother Mary Joseph Sullivan, with Sisters M. Peter Ronan and M. Magdalen Power, arrived in Clonmel October 2nd, 1813. The Parish Priest provided them with a temporary residence, free of rent, till a suitable convent building could be provided. Meantime Sisters M. Aquin Byrne and M. Magdalen Sargent joined the community. A covered way led from the temporary convent to the church wherein a gallery was screened off for accommodation of the religious. So great, however, was the pressure for space that the Catechism classes had to be taught in the church and needlework in the sacristy.

The first reception of the holy habit—the first ceremony of its kind in Clonmel for three hundred years— took place in 1814, since which time the community has continued to increase in numbers and good works. By 1823 the number of religious had increased to ten and, in 1835, to twenty-one.

As early as 1817, at the invitation of the Archbishop of Cashel, the Clonmel convent combined with the house of the Order in Kilkenny to send a foundation to Thurles. A second new foundation—entirely from St. Mary's—was made in 1834, at Manchester. This was under the direction of Mother Magdalen M. Sargent, as first Superioress. Mother Magdalen, by the way, was a lady of remarkable character, a native of Waterford and a convert from Protestantism. Her death in Manchester at the comparatively early age of 59 years was a severe blow to both the Manchester and the parent house.

By 1823 the need for greater accommodation at St. Mary's had become urgent and as there seemed no prospect of a more roomy site it was necessary to add a storey to the existing building ; this was put up at a cost of £800. The addition, however, had not been long completed when opportunity offered of securing the site on which stands the present fine convent in the western suburbs. The site was bought and the new building erected at a cost of £4,000 in 1828, while Mother Magdalen Sargent was Superioress. The Parish Priest regretted the sisters' departure from the old site beside St. Mary's Church, and their removal was also bitterly regretted by the inmates of the adjacent almshouse whom the nuns were wont to entertain on each recurring New Year's Day. It was Father Flannery's privilege to entertain his poor neighbours on Christmas Day. Removal to the suburbs did not end the good nuns' material difficulties ; 1835 and thereabout were lean times in the convent ; presumably owing to building costs, means had grown very scanty and drastic economies in refectory and elsewhere became the order. Butter for breakfast and collation had to be given up and winter fires and clothing to be severely curtailed. Hard times were tided over, however, and in 1866 the convent was in a position to erect the present substantial and commodious schools. Unfortunately the spirit of bigotry in Ireland of those days prevented sale to the community of a little additional ground for the new buildings which the nuns were then obliged to place in front of a convent wing.

Many former pupils of the convent schools have entered religion and to-day they are to be found in every part of the world. In China a dear old pupil, Alice O'Sullivan, a Sister of Charity, was martyred for the Faith in 1870. A shrine to St. Joseph on a star-

shaped pedestal has been erected in the Convent to commemorate her death ; it bears the following inscription :—" A votive offering to commemorate the glorious martyrdom of Sister Alice O'Sullivan, born in Clonmel, 1836, died for the Faith in China, 21st June, 1870."

Superiors :—

Mother M.	Joseph Sullivan, 1813-29.
„ „	Peter Ronan, 1829-32.
„ „	Joseph Sullivan, 1832-35.
„ „	Gertrude Power, 1835-43.
„ „	Angela Dillon, 1843-49.
„ „	de Sales Mulcahy, 1849-55.
„ „	Alphonsus Hennebry, 1855-61.
„ „	Teresa Davis, 1861-66.
„ „	Alphonsus Hennebry, 1866-71.
„ „	Charles Keefe, 1871-77.
„ „	Magdalen Mulcahy, 1877-80.
„ „	Peter Hayes, 1880-86.
„ „	Benedict Keating, 1886-92.
„ „	Peter Hayes, 1892-98.
„ „	Benedict Keating, 1898-1904.
„ „	Peter Hayes, 1904-10.
„ „	Benedict Keating, 1910-16.
„ „	Evangelist Maher, 1916-22.
„ „	Benedict Keating, 1922-28.
„ „	Elizabeth Broderick, 1928-31.
„ „	Benedict Keating, 1931.

II.—CHRISTIAN BROTHERS.

The Brothers' school building, in which are three large class rooms accommodating two hundred and thirty boys, is situated close to St. Mary's Catholic Church. It is perhaps the oldest educational establishment in the town, as it was originally the first convent and schools of the Presentation Nuns in Clonmel. There the good sisters lived and taught from October, 1813, to June, 1829. To render the old building suitable for the double purpose of convent and school, the nuns, in their day, added a third storey and effected other improvements at an outlay of over £700.

The old convent, on being abandoned by the nuns, was immediately taken up by a few educated, pious men, who, though not members of any religious order, devoted their lives to teaching the boys of the town and locality. After many years of great devotion to their meritorious work those good men passed to their reward, leaving no disciples to fill their place in the schools. For a short period, prior to their being handed over to the Christian Brothers, the schools were worked in connection with the Board of National Education.

In the year 1860, at the request of the Rev. John Baldwin, then Parish Priest, the brothers took charge of the schools, and, on August 13th of that year, the three rooms were re-opened for the reception of children, and were soon filled with boys from the town and rural districts. Like the schools, the dwelling of the Brothers—at some little distance from St. Mary's but in the same street—has its history. For years prior to 1834 it was the home of the Franciscan Fathers. The brothers' study room of to-day was the domestic chapel of the friars for many years before Catholic Emancipation. During the interval of twenty-six years, from the departure of the friars in 1834 to the arrival of the brothers in 1860, the house had been in various hands and had been devoted to various purposes.

Superiors :—

- Brother William Patrick Flynn, 1860.
- „ William Thomas Neaton, 1874.
- „ Patrick Stephen Carroll, 1880.
- „ H. Bartholomew Banks, 1889.
- „ M. Anselm Walshe, 1897.
- „ John Celsus Fitzgerald, 1900.
- „ Thomas Stephen Ryan, 1900.
- „ Calasactius Maher, 1909.
- „ M. Bonaventure Gibson, 1918.
- „ John Alphonsus Kelly, 1924.
- „ John Henry Lucett, 1930.
- „ Patrick Oswin Ryan, 1931.

DISTINGUISHED NAMES ASSOCIATED WITH THE PARISH.

- Bonaventure Baron. O.S.F. See Introduction.
- Thomas White, S.J. See Introduction.
- Stephen White, S. J. See Introduction.

GEOFFREY BARON. Baron's name has been strangely forgotten not only throughout the land he served so well but in the town and diocese to which his fame should add a new lustre. For faith and country he lived a noble life ; for both he died—a martyr's death. He was elder brother of Father Bonaventure Baron and therefore nephew of Father Luke Wadding. Geoffrey was trained to the Law and became a lawyer but he was also a prosperous merchant and an extensive landowner. When, in 1634, Strafford summoned his famous Irish Parliament, to put legal form on his plan of wholesale plunder, Baron became the natural leader of the opposition. This, of course, made him a marked man in the Viceroy's book, but, before his destruction could be accomplished, Strafford had expiated his own misdeeds upon the scaffold. Baron became a leading member of the Confederation and, as ambassador to the Court of France, he rendered immense and devoted service to the Catholic cause. Though a palesman by descent he took his stand on the Old Irish side—with the Nuncio. His further history is part of the Confederation story. Captured at Limerick with Hugh O'Neill and the Bishop of Emlý he closed on the scaffold, a Christian and gallant life by a hero's and martyr's death. His native town has not yet erected to him the memorial that surely is his due. Baron's life and death are strongly reminiscent of St. Thomas More's.

FATHER MAURICE KENRECHTAIN. He had been chaplain to the Earl of Desmond and had surrendered himself in order to save an innocent layman. For the crime of being a priest he was hanged, drawn and quartered at Clonmel in 1585. More than half a century later the martyr's remains were conveyed for final burial to Askeaton Friary where they were interred with public religious honours.

BISHOP JAMES LOUIS O'DONNELL was born at Knocklofty in 1737 and received the Franciscan habit at Prague in Bohemia. He was Guardian of the Waterford Convent of the Order (1782-3) and Irish Provincial (1779-81). From Waterford he was sent by the Holy See, with faculties for administration of Confirmation, to organise the Church in Newfoundland. Dr. O'Donnell was named Vicar Apostolic of St. John's in 1796. His health failing, he returned to Ireland in 1809. Dr. O'Donnell spent the remainder of his life in Waterford where he died in 1811. His

burial took place in St. Mary's, Clonmel, where his tomb may still be seen ; it bears the following inscription :—" Here lie the remains of the Right Rev. James O'Donnell, Bishop of Thyatira, the first qualified Missionary who ever went to Newfoundland which he spent twenty-three years as Prefect Apostolic of the said mission," etc.

Parish of SS. Peter and Paul, Clonmel

Prior to 1836 the present SS. Peter and Paul's formed part of the old parish of St. Mary's, which embraced not only the town of Clonmel but a considerable country district in the counties of Tipperary and Waterford. When that extensive parish was divided into two, one division retained the mother-church and the ancient name, whilst the other received the name, SS. Peter and Paul's, and obtained possession of a church which had been built in 1810, as an auxiliary to St. Mary's. Old St. Mary's enjoyed the status of a vicariate parish, but under the new arrangement the dignity was transferred to SS. Peter and Paul's, probably because the latter comprised the larger and more important portion of the town and had a newer and better church. SS. Peter and Paul's church was, for a long time, *universally* known as "the new chapel" to distinguish it from the two other churches in town—"St. Mary's" and "the Friary Chapel"—both of which were of greater age.

SUCCESSION OF PASTORS.

The first Parish Priest of SS. Peter and Paul's was the Very Rev. Michael Burke, V.G. He commenced his priestly career as professor in the ecclesiastical college of the diocese, old St. John's. He was an eloquent preacher, a zealous pastor, and generous in his benefactions to the sick and poor and in the interests of Christian education. Through his efforts was erected the present tower of the parochial church. This at the time of its erection was regarded by pastor and people as a work of surpassing grandeur; from it the fine bell, purchased and set up by Dr. Burke, still peals forth its mellow music. It was Dr. Burke also who introduced the Sisters of Charity into Clonmel, and the Christian Brothers into SS. Peter and Paul's. Esteemed and loved by his flock he ruled the parish for thirty years, until his death in 1866. The appellation "Dr." formerly given to the V.G. does not by the way, imply University distinction; it was merely a title of courtesy. Dr. Burke was the author of, at least, three pamphlets: "Observations on the Queen's

Colleges," 1849 (47 pp.), "Observations on the Contemplated Project of a State Pension to the Irish Priesthood," 1849 (61 pp.), and a short tract on the Immaculate Conception.

Father Burke was succeeded by Very Rev. John Power, who governed the parish wisely and well until his appointment as Bishop of Waterford and Lismore. During the time of his mission in Clonmel Father Power figured in a terrible scene on the scaffold graphically described by A. M. Sullivan in "New Ireland"

Dr. Power's place was taken by his brother Rev. Roger Power, who, however, after a pastorate of about two years, elected to leave Clonmel for the parish of Tramore. Father Roger Power planned a comprehensive scheme of church building. He obtained a design from an eminent Dublin architect, Mr. O'Callaghan, for the contemplated work, but the shortness of his stay prevented him giving practical effect to his pious project. The plan, however, remained, and it is satisfactory to reflect that it has since been entirely carried out. The plan contemplated the substitution of a practically new church for the building which "Father Roger" found before him in SS. Peter and Paul's. It proposed that this substitution should be carried out by successive steps, the work being so arranged that each step should leave the church with a tolerably finished appearance and in fair working condition. When finished, therefore, the church was to be entirely new, to have new aisles, new transepts, a new apse, a new and more elevated roof, a clerestory, and finally a grand facade consisting of an ornamental front porch flanked by a baptistery on one side and a lofty campanile on the other.

On transfer of Father Power to Tramore in 1876 SS. Peter and Paul's became one of the Bishop's mensal parishes, under the direction of Administrators, scil :—

Rev. Cornelius J. Flavin, 1876–83.

Rev. Thomas McDonnell, 1883–86.

Rev. John Everard, 1886–88.

On death of Bishop John Power in 1887 his successor, Bishop Pierse Power, appointed as Parish Priest—Very Rev. Joseph A. Phelan, President, for several years, of St. John's College, and former Principal of the College School, Waterford. An account of Father Phelan's career belongs properly to the history of St. John's College, in which this high-minded and cultured priest had spent so much of his life as Professor and President. His pastorate was, unfortun-

ately, very brief. When he took charge of the parish, building operations had advanced to a point beyond which further advance was, for the time being, impracticable. The work already done had left a heavy debt which required to be substantially reduced before another forward step might be prudently undertaken. The new pastor, therefore, directed his energies towards lessening the parish debt. He reorganised weekly house-to-house collections and contributed generously from his own private resources. He had endeared himself to his parishioners when, after a pastorate of only four years, death came unexpectedly at the beginning of 1892.

Rev. Francis O'Brien, transferred from Cappoquin, succeeded. His term of office was also very brief for he accepted a transfer to Dungarvan in 1894.

Rev. Thomas McDonnell (former Administrator) came next in succession. He was transferred from Cappoquin. During his pastorate of Clonmel he was raised to the dignity of Dean—on revival of the Diocesan Chapter. He died, July, 1906.

Very Rev. Canon Cornelius Flavin, transferred from St. Mary's, succeeded. He became Archdeacon in 1911. He carried the church improvements to a point close to completion, besides erecting a beautiful altar and pulpit.

Right Rev. Monsignor William Walsh, D.D., Dean, was transferred from Lismore, in 1919. He brought the church improvement scheme to completion, and on Sunday, July 1st, 1934, the splendid new church was solemnly opened before a great concourse of priests and laity; the sermon on the occasion was preached by Archbishop Downey of Liverpool. Dean Walsh, already in failing health, did not long survive the memorable ceremony; he died in December, 1935, and was buried in the church grounds.

Right Rev. Monsignor William Byrne, D.D.

ECCLESIASTICAL ANTIQUITIES, ETC.

The parish contains the ruin of a small church—*St. Nicholas's* in the County Waterford suburbs of Clonmel. *St. Nicholas's* is popularly known as *Teampall na pláige* (Church of the Plague), in allusion to the use of its cemetery for burial therein of the large numbers who died of the plague in the 17th and previous centuries. This was doubtless intended for convenience of the Irishtown residents, to south of the river; it was of small size (25 feet

9 inches by 14 feet 10 inches) and of poor masonry, etc. There is a pointed north door, a square-headed east ope (3 feet by 5 inches), a small square-headed credence and an ope on south to light the altar. At west end was a wooden gallery and on summit of the west gable is a small bell-cote.

There is an early church site on the townland of Kilgainy (St. Gabtina's) close to the castle ruins there, and a reputed Holy Well (Cobair na Sreime) on the townland of Knocklucas.

RELIGIOUS HOUSES.

I.—FRANCISCAN CONVENT.

The most reliable authorities (Wadding, "*Annales Minorum*," *Tom. vi.*, p. 301; Clynn, "*Annales*," *sub anno*, 1269) place the foundation of this Church and Convent in 1269. Father Hugh Ward, who, in 1630, wrote a short history of the convents, gives 1269 as the year in which the Friars were put in possession, but he says that the convent was actually founded previous to 1260. There is some difference of opinion as to who were the founders; Archdall names Sir Otho de Grandison, Ward attributes the honour to the Earls of Desmond, and Wadding says the convent was built by the town of Clonmel itself. The truth probably is that all three co-operated in the foundation.

The original church (pre-Suppression) was lofty and spacious. Indeed it was at one time claimed to be the finest church of the Order in Ireland. The convent and grounds occupied the area extending from the present Kilsheelan Street to the Watergate. The Friars owned some houses by the river, a mill and a salmon weir and also some land in Newtown Anner. Within the convent precincts stood a building called the "*Aula Comitum*," or Earl's Court. In 1536 the reform of the strict observance was adopted by the community. In the church was long preserved a famed statue of St. Francis before which, it was believed, no one could commit perjury with immunity.

At the dissolution of the religious houses, a grant was made of a moiety of the friary and its possessions to the Sovereign and Commonality of Clonmel, their heirs, assigns and successors, to hold for ever, the service being one-third part of a knight's fee, while the other moiety was granted to the Earl of Ormond, his heirs, etc.,

for a like service. By an Inquisition taken, three years before the Suppression, it appears that the conventual establishment consisted of a church and steeple, dormitory, hall, three chambers, a store, kitchen, stable, two gardens of one acre, together with four messuages, six acres of arable land, four gardens, a fishing pool and a weir in Clonmel.

After the expulsion of the Friars the buildings fell into ruin, but the church was preserved by the citizens and was used as a burial place for the Catholics. When Father Donal Mooney, Provincial of the Franciscans, visited Clonmel in 1615 he found the church in good repair and the altars standing, and also the Butler monument in the centre of the choir as of old. There were no Franciscans residing in the town at the time, but some members of the Society of Jesus and some secular priests had charge of the church, and owing to their influence the citizens on two occasions refused to admit the Franciscans who had been sent there. The Jesuits alleged that they had obtained a grant of the church from the Pope. The Franciscan Provincial, however, took active measures to re-establish the claims of his Order, and the Friars were given possession of their ancient church. Father Mooney then tried to get back from the representative of the Earl of Ormond some portions of the ancient endowment but in this he was not successful.

In 1616, according to Father Ward, the Friars erected a new residence in Clonmel during the guardianship of Father Thomas Bray, described as a theologian and preacher. From the date of their martyrdom in 1578, the bodies of the Franciscans, Bishop Patrick O'Hely and Father Cornelius O'Rourke, had rested in Clonmel Friary. Those intrepid Friars had undergone torture and death under Drury at Kilmallock. During the Confederate regime, scil. :—in 1647, the martyrs' bodies were publicly removed, together with the body of Father Kenrechtan, to Askeaton Friary, where they were solemnly re-interred. The Friars probably retained possession of the church until 1650, when the town, after a most heroic defence, capitulated to Cromwell. It is believed that the church during the occupation by Cromwell's army was plundered of everything valuable that it contained. The Friars, however, remained in the town helping and consoling the poor Catholics as well as they could.

In 1654, the Committee of Transplantation issued an order to the Governor of Clonmel that no Irish or Papists were to be allowed in the town, with the exception of forty-three, duly named, who, being artificers and workmen, were permitted to remain till the 25th March, 1655. As this order was carried out with great rigour, the Friars that remained took up their abode in the Irishtown. Upon the expulsion of the Irish in 1654-5 the Protestant dissenters possessed themselves of the Friars' Church, and continued to use it as their place of worship until the year 1790. The chalices at present in possession of the convent prove that the Franciscans were living in Clonmel in 1664, 1667, and 1720. In the Merchants' Quay Library, Dublin, are several letters (1668-70) to Father Harold at Rome from Father James White, evidently superior in Clonmel. In the letters are allusions to Fathers Taaffe and Peter Walsh, whose activities and writings had, at the time, so discredited the Seraphic Order. No member of the Clonmel community and hardly any friar in Munster had signed Walsh's preposterous Remonstrance. Father White wants a Bull from Rome to establish a Confraternity of the Immaculate Conception in his church and also a declaration against the Dominicans who are preparing to establish a convent in Clonmel. He sends copy of a "process" against the Dominican pretensions signed by the Vicar General and the leading priests of the diocese. In the letter of November 2nd, 1670, the writer relates that in all parts of Munster, except Clonmel, the chapels are closed and Mass is said only in great secrecy. In Clonmel two chapels are open and there is preaching on Sundays and holydays, but he fears the privilege will soon cease. According to the "*Relatio Status Diocesis Waterfordiae*" for 1687, there were then six Franciscans in the town of Clonmel, of whom four were preachers.

On the accession of William III. the Friars settled down again in the Irishtown, and were of much assistance to the secular clergy. They officiated in their turn in the old chapel of St. Mary's. As late as 1801, we find from the return made to Lord Castlereagh, that in Clonmel there were only a Parish Priest, one Curate, and two Franciscans. In 1790 the Friars obtained possession of what was called the "Stone House" in the Irishtown (the present residence of the Christian Brothers). Here they continued to reside until 1834, when they rented a house in Abbey Street, opposite their old church. In 1876, the house adjoining the friary on the south side

becoming vacant, they removed to it, and later they purchased it from Mr. Richard Bagwell. It was demolished in March, 1891, preparatory to the building of the present convent, which was commenced in May of the same year and completed in June, 1892. The new convent was designed by Mr. Doolin, and built by Mr. George Nolan, Waterford.

When the Protestant dissenters ultimately gave up the old Friary the building was converted into a store. In 1795 we find that a lease of the church, for three lives, was granted by Mr. Samuel Perry of Woodroffe, to John Coman, apothecary. Coman, by his will, declared that he held the lease in trust for the Franciscan Friars. In 1826 Father Charles Dalton, Guardian of the Friary, Irishtown, got a new lease of the "Abbey" from Mr. Perry, and on the Feast of St. Francis, 1828, it was re-opened as a place of Catholic worship. At that time all that remained of the old church was the choir and tower; the choir measured seventy feet nine inches in length and twenty-seven feet six inches in width. The nave had been demolished to make room for the present street. On either side of the choir there was a row of seven very beautiful, deeply recessed lancet windows of the Early English style, and in the eastern gable a large triplet lancet window, the side lights of which had been built up. All the sepulchral monuments had disappeared except the Butler family tomb, of which the top slab, bearing the recumbent effigies of Lord and Lady Butler, remained. To secure accommodation portion of the choir wall (south) had to be demolished; this unfortunately involved destruction of three fine old windows. A transept about thirty feet square with a wooden gallery was then added.

In 1884, during the Guardianship of Father Cooney, it was resolved to rebuild the church. Generous support of the project was promised and given by the Catholics of Clonmel. A new lease of choir and tower was obtained and an additional piece of ground on the east was donated by the owner, Mr. John Murphy. The new church was erected by John D. Clancy of Cork from plans by Doolin and it was solemnly opened on August 1st, 1886, by the coadjutor Bishop of Waterford. Father Nichol, O.M.I. was special preacher on the occasion. Three years later the High Altar was consecrated by the Right Rev. Dr. Reville, O.S.A., Coadjutor Bishop of Sandhurst.

The surviving tower and choir of the ancient church were incorporated in the new building, with a certain picturesque effect. In strict accord with the style of the old structure the new church is early English in architectural character. Of the former sepulchral monuments only two now remain. One of these marked the last resting place of the Barons of Cahir and is referred to by Wadding in his Annals. It, or what remains of it, stands at present in an alcove beneath the tower and near the entrance to the church. It bears an inscription in Gothic black letters commemorating James Galdy, son of the Earl of Ormond (1431), Peter Butler (1464), Thomas FitzPeter Butler (1468), Edmund, son of the last and his wife, Catherine Power (1533 and 1512), etc. The second surviving monument has been removed to St. Mary's Catholic Church. This, which bears the White Arms, marked the burial place of John White, first Mayor of Clonmel and kinsman of Fathers Thomas and Stephen White, S.J.

Among the most notable Guardians of the Clonmel Friary may be named :—

Father John Anthony Prendergast, a very pious and learned man. He was Guardian, 1800–03 and again, 1815–24. He was created a Notary Apostolic in 1817. He died in Clonmel (Irishtown), 1823.

Father Charles Dalton was Guardian, 1824–30. He seized the opportunity to obtain repossession of the old Friary, which he restored and reopened for Catholic worship in 1828. He later became a missionary in Newfoundland where he built a fine church in Harbour Grace. This church became later the Cathedral of Harbour Grace when its builder's nephew Rt. Rev. Dr. Dalton became first Bishop of the new see. Father Dalton died, 1858.

Father Patrick Cuddihy, 1837–39. He was Guardian of the Waterford Convent, 1843–48 and during his term of office he acted a prominent part in the stirring times of O'Connell. He left the Order for the secular mission in 1852 and laboured in the diocese of Boston till his death. He was a munificent benefactor of the new convent and church of Clonmel.

Father Joseph Augustine Power, 1875–6, was a native of Waterford and uncle of Very Rev. Joseph A. Phelan, V.G.

In 1874 a classical academy, under the patronage of the Most Rev. Dr. John Power, and conducted by the Franciscan Fathers, was established in Mary Street. Father Hill, ex-Provincial, who

died August 28th, 1894, was for five years Principal of this institution. He was a native of Tallow, Co. Waterford. While still young he had become a convert, owing in a great measure to the zeal of Rev. Dr. McLoughlin, O.S.F., who was Guardian of Waterford. His knowledge of classical literature was wide and deep, and he was well acquainted with many modern languages. Other priests who were connected with the academy were Fathers John P. O'Hanlon, James A. White, Edward B. Fitzmaurice, S.T.L., Richard L. Browne, John O'Neill, and John J. Kelly. The career of the academy was, unfortunately, but short-lived. Owing to lack of popular support it was closed in 1881 by order of the Provincial.

Inscriptions on Ancient Altar-plate belonging to the Convent :—

Date.

1599—Chalice :—"Tomas Goffrie Presbiter me fieri fecit 1599."

This chalice was restored and a new cup added in 1871 ; it stands 9 $\frac{3}{8}$ inches high, and is hexagonal based.

1614—Chalice :—"Jacobus Daniel Clonmellen. Me fieri fecit, Anno 1614. Orate pro ejus anima." ; height 7 $\frac{1}{4}$ inches ; hexagonal based.

1645—Chalice :—"Orate pro animabus Edmundi Everardi et Joannae Naish uxoris ejus, 1645 (or 48)," ; height 8 $\frac{3}{8}$ inches ; hexagonal based.

1664—Chalice :—"Hunc calicem procuravit fr. Edmundus de Burgo Conventui Frat. Minorum de Clonmel, 1664." There is a second and a much earlier inscription, which cannot be deciphered. The date, 1570, is however legible.

1667—Monstrance (which appears to have been originally a chalice)—"Everard et Anastasia Donowhow me fieri fecerunt ad usum Fratrum Minorum Clonmeliensium Anno 1667."

1720—Chalice :—"Orent Pres. pro aa. Fran. and Cath. Moroney ac eorum Familia q me donaverunt Conv. de Clonmel Sub guardian, P. Joais. Bap. Sivynty, 1720."

Guardians of Clonmel Convent :—

- | | |
|-----------------------------------|--------------------------------|
| 1540 Robert Travers. | 1735 Bonaventure Power. |
| 1616 Thomas Bray. | 1736 Francis O'Brien, Ex-Def. |
| 1641 Thomas Bray. | 1738 Thomas Bacon. |
| 1645 Thomas De Vite. | 1742 Francis O'Brien, Ex-Def. |
| 1647 Edmond Bray, junr. | 1745 Bonaventure Power, S.T.L. |
| 1648 Edmond Bray, S.T.L. | [Ex-Def.] |
| 1659 Thomas De Vite. | 1748 Joseph Ormond, S.T.L. |
| 1661 Jacobus De Vite. | 1751 Patrick Purcell, S.T.L. |
| 1664 Edmundus De Burgo. | 1754 Stephen Russell. |
| 1668 James White. | 1755 Patrick Purcell, S.T.L. |
| 1670 Francis Fleming. | 1757 John Davis. |
| 1675 James White. | 1759 Patrick Purcell. |
| 1678 Francis Fleming. | 1760 Francis Lynch. |
| 1679 Benedict Sall. | 1761 John Davis. |
| 1681 Bonaventure Magrath. | 1763 Thomas Lynch. |
| 1683 Francis Fleming. | 1767 James Kearney. |
| 1685 Bonaventure Geraldine. | 1770 Laurence O'Donnell. |
| 1689 Marcus MacCraith. | 1772 P. MacNamara. |
| 1690 Francis Fleming. | 1773 Laurence O'Donnell. |
| 1693 Eugene Cullinan, Prov Pater. | 1776 Francis Lynch. |
| 1697 Benedict Sall junr. | 1779 Bonaventure O'Connor. |
| 1700 Francis Doyle. | 1782 Anthony Fitzgibbon. |
| 1705 Benedict Sall. | 1785 Bonaventure O'Connor. |
| 1706 Michael O'Dwyer. | 1787 John Power. |
| 1709 Benedict Sall. | 1794 John Shea. |
| 1711 Anthony Manderville. | 1796 John Power. |
| 1714 Patrick Flood. | 1800 Anthony Prendergast. |
| 1716 Bonaventure Manderville. | 1804 James Quin. |
| 1719 John Sweeney. | 1815 Anthony Prendergast. |
| 1720 Bonaventure Geraldine [Prov | 1824 Charles Dalton. |
| Pater]. | 1831 Michael Lonergan. |
| 1724 Laurence Ryane, Ex. Def. | 1834 James Prendergast. |
| 1727 John Sweeney, Ex-Def. | 1837 Patrick Cuddihy. |
| The Parliamentary Returns (1731) | 1840 James Prendergast. |
| enumerate three friars :—John | 1848 John Magner. |
| Leo, Michael Dwyer and | 1855 Michael Burke. |
| John Walsh. | 1857 Bonaventure Prendergast. |
| 1733 Michael Dwyer. | 1858 John A. Bergin. |

Guardians of Clonmel Convent—*Continued.*

1860 Augustine Power.	1895 P. B. Bradley.
1861 Bonaventure Prendergast.	1899 Bernard Cooney.
1864 Aloysius O'Regan.	1906 Father Slattery.
1866 Anthony Slattery.	1911 R. O'Connor.
1869 Bonaventure Prendergast.	1918 Benignus Gannon.
1875 Augustine Power.	1924 Benedict Coffey.
1876 Anthony Walshe.	1927 Leopold O'Neill.
1882 Bernard Cooney, Ex-Def.	

II.—SISTERS OF CHARITY.

This Convent of the Irish Sisters of Charity, the tenth foundation of Mother Mary Augustin Aikenhead, was opened on the Feast of the Angels Guardian, 2nd October, 1845. Rev. Dr. Burke, P.P., who, with the warm approval of Bishop Foran, had solicited the foundress to send a community of Sisters to Clonmel, had rented for them a large house (the present convent) which some alterations made suitable for conventual life. The improvised convent was furnished through the kind exertions of Mrs. J. Hackett and Mrs. Lacy, two charitable ladies of Clonmel, and Mother M. A. Aikenhead sent four sisters from Dublin to form the new community. The Sisters visited the sick, attended the workhouse, and instructed children and adults, and in 1848 they took charge of the fine new schools erected by Dr. Burke at his own expense. These schools were put under direction of the Board of National Education in 1882. As duties multiplied Mother M. A. Aikenhead and her successors from time to time sent additional sisters from Dublin to strengthen the community. In 1866 a night school, chiefly for the benefit of the girls employed during the day in Malcomson's factory, was opened in one of the day schoolrooms.

Mr. William and Mrs. Hudson of Clonmel donated £750 towards foundation of an Orphanage under management of the sisters. This sum was augmented by legacies or donations of £700, £500 and £100 from Messrs. Thomas Looby, Thomas Cantwell and Count Moore respectively. Another generous benefactor was Mr. James Myers. The orphanage was opened for fifty girls, the children of respectable parents. in 1876.

The present devotion-inspiring and comparatively large convent chapel was added to the convent in 1892.

Names of Superioresses :—

- Mother Mary Agnes O'Meara, 1845.
 „ „ Justinian Jones, 1853.
 „ „ John Fitzpatrick, 1855.
 „ „ Attracta Jones, 1870.
 „ „ Carthage Morrissey, 1876.
 „ „ Syra Butler, 1893.
 „ „ Rosalie Coyle, 1911.
 „ „ Helena Russell, 1924.
 „ „ Gerard Brennan, 1930.

III.—CHRISTIAN BROTHERS.

Rev. Dr. Burke, P.P., feeling the necessity of better religious training for the boys of Clonmel, and seeing the success of the Christian Brothers in neighbouring towns, resolved on securing the Brothers for his parish. Although the famine, with its dreadful attendant train of evil, still stalked the land, this great priest managed to build schools and to provide accommodation for the new religious. The Brothers, four in number, took possession in black '47. One of the upper rooms of the school building was fitted up as a temporary residence and the number of boys applying for admission to the schools far surpassed expectations. Additional school room had to be provided as well as additional teachers. By 1851 a new residence for the Brothers had been completed. Among the generous friends of the new community were Mr. James Baron and his wife and Mr. Charles Bianconi. A Secondary or High School, which has worked with great success, was added in 1900.

Superiors :—

- Rev. Br. J. F. Thornton, 1847.
 „ „ W. F. Sampson, 1862.
 „ „ P. J. White, 1867.
 „ „ E. A. Collins, 1891.
 „ „ S. P. Bonfil, 1896.
 „ „ M. X. Weston, 1902.
 „ „ J. J. Strahan, 1908.
 „ „ T. J. Ryan, 1911.
 „ „ M. P. Duggan, 1914.
 „ „ T. B. Luttrell, 1920.
 „ „ J. V. Kerrigan, 1926.
 „ „ R. L. Irwin, 1928.

IV.—LORETO CONVENT.

The Loreto Community, Fermoy, was asked, during the administration of Rev. C. J. Flavin, to establish a branch of their Institute, and a High School, in Clonmel. Accepting the invitation six sisters under Mother Agnes O'Sullivan, arrived to make the new foundation in August, 1881. They established themselves, first, at Suir Island—close to the mills there, but in 1889 they secured as a permanent home, the present beautiful and secluded villa, on south side of the Suir. Here according to the best tradition of their historic institute, they have since conducted a secondary school for girls.

Local Superiors :—

1881-85—	Mother M. Agnes O'Sullivan.
1885-95—	Mother M. Magdalen McLean.
1895-98—	„ „ Eucharía Lucas.
1898-1919	„ „ Austin Burke.
1919-25—	„ „ Borgia O'Brien.
1925-31—	„ „ Peter Barniville.
1931 —	„ „ Francis Williams.

Parish of Dungarvan

The present division is not, by any means, co-extensive with the ancient, historic, pre-Reformation parish of Dungarvan. Though of lesser area than the latter it comprises four townlands, and the whole small parish of Kilrush, not included in the original parish. Appointment to the pastorate of Dungarvan was formerly, as in Clonmel, by popular vote and there are many references in the Papal Letters to the *plebania*, as it was styled, of Dungarvan. The parish was erected into a prebend in 1458.

The patroness of Dungarvan is the Blessed Virgin under the title of the Assumption. No special devotions however, mark the Feast though Month of Mary Devotions have been practised ever since their first establishment in Waterford by Rev. Dr. Cooke nearly a century since.

Site of the old church of Dungarvan is now partly occupied by the Protestant Church of the town ; the site in question is remarkable if not unique, in being without, or on outside of, the town walls. The present Catholic church stands upon an entirely new, but contiguous, site, given free by the Duke of Devonshire in 1828. The Duke also contributed £600 towards the Building Fund of the new church. This plain, but commodious, edifice replaces the humble chapel built by Rev. Garret Christopher in middle of the eighteenth century ; the latter stood where are now the Christian Brothers' Schools. The new Church of Dungarvan was opened for Mass on Sunday, March 27th, 1828. During the early part of that same year, Rev. P. Fogarty, then curate in the parish, was busy in Dublin collecting funds for the new building. As far as the church has any architectural style it is Gothic ; the plans were given by Mr. Payne, Architect, of Cork. Actual building was commenced while Rev. G. Connolly was Parish Priest and it was completed during the pastorate of Rev. Dr. Foran. It was, by the way, from a platform erected against the unfinished building that O'Connell delivered his famous address to the forty-shilling free-holders on the eve of Stuart's Election. Among the orators on the occasion was Rev. Roger Murphy, who spoke in Irish and roused the meeting to wild excitement. During the pastorate of Father Peter Casey the church was renovated after plans by Ashlin.

On death of Rev. William Roche of Aglish in 1840 three townlands--Mount Odell, Carriglea and Garrynagree were subtracted from Ballinameela to add to Dungarvan and, seven years later, the townland of Ballyharrahan was detached from Ring and also made portion of Dungarvan parish.

SUCCESSION OF PASTORS.

Rev. Thomas Brown, aged 55 years, was, in 1704, registered as Parish Priest of Dungarvan. The Edmund Hore and John Clancy who, a short time previously, had been put to death *in odium fidei*, in the market place of the town, seem to have been Parish Priest and curate, respectively, of Dungarvan.

Rev. Teige O'Brien, D.D., Prothonotary Apostolic and Dean of Lismore, died Parish Priest of Dungarvan in 1713. His will, proven the same year, is an unusual document of its class. The testator styles himself "parson" of Dungarvan and leaves bequests to a multitude of relatives, the children of his six sisters, to every archbishop and bishop in Ireland and to every priest of the dioceses of Lismore and Waterford. This will was made in Paris where the Dean died in exile. There are references in the document to Matthew Hore of Dungarvan and the latter's son, John, to Father Thomas Clancy and to the Dean's "Masse Ornaments" which had been left in William Connell's custody. It is possible that Thomas Brown of the 1704 Registration list is identical with our Dr. O'Brien. The former name looks like a pseudonym under which the Dean may have masqueraded to escape the penal enactments against ecclesiastical dignitaries. The last signatory to the declaration of loyalty, 1666, quoted by Brady (Episcopal Succession, vol. iv., p. 336) is Thadeus O'Brien, Decanus Lismorensis. If he be identical with our Teige, as identity of name and office suggest, he must have held the deanery for forty-seven years!

On authority of an Irish MS. in the R. I. A., Rev. Francis Quinn was Parish Priest of Dungarvan in the early part of the 18th century. Father Quinn, if we accept this statement, must have followed Dean O'Brien and preceded Father Christopher. He was something of a poet and he bandied Irish verses and rhymed repartees with the well-known James Power of Gaignangower (Séamur na Spón) and others.

Rev. Garrett Christopher holds an unequivocal place in local tradition. His pastorate was of unusual length and he built the old chapel of Dungarvan ; these facts, together with his inscribed tombstone in the old graveyard, have helped to keep his memory green. He held the parish of Dungarvan as early, at least, as 1730 in which year he is named as a legatee in the will of Garrett Fitzgerald Esq., of Dungarvan, Gent. Father Christopher had as his assistant Rev. Thomas Hagherin (Hearne), He died in 1767 and his will, proven the year of his death, is of interest as showing that he owned a collection of books, which he desired to be sold by auction.

At this point, or hereabout, the succession becomes obscure. Father Christopher's name is enshrined in legend but his successors' are unknown, or unfamiliar, to the sheanachies. Apparently Rev. Dr. James White, translated from Aglish, succeeded in 1767. He had taken the Test Oath in Dungarvan the previous year.

Rev. John Ryan, who took the Test Oath in 1775, appears to have followed Father White. During his pastorate Dungarvan became head of a deanery. A Father Fraher is also said to have been Parish Priest about this time. This is, presumably the Rev. John Fragher whose will was proven in 1766. The latter, however, cannot have been pastor of Dungarvan ; probably he was assistant to Father Christopher before his own appointment as Parish Priest of Aglish.

Rev. John Buckley, whose remains were, later, removed from the old chapel and are now interred opposite the sacristy door of the present church, succeeded ; in the will of Garrett Meade of Dungarvan (1787) there is a bequest to him for a specified purpose. He was certainly Parish Priest in 1793.

Rev. Thomas Keating, D.D., translated from St. John's, Waterford, 1795-1809.

Rev. John Walsh, translated from Tallow, 1809-15.

Rev. Robert Walsh, nephew of his predecessor. He became bishop of the diocese in 1816.

Rev. Patrick Meagher (or O'Meagher). This unfortunate priest became a fomenter of discord and grave scandal is associated with his memory. He was, by order of Propaganda, forced to retire in 1823, but was allowed a small pension for life. He died rather suddenly in 1834 and is buried in the old cemetery, beside Father Christopher.

Rev. Garrett Connolly, 1823-28. He was transferred to Carrick-on-Suir.

Rev. Nicholas Foran, translated from Lismore, 1828-37. He had a narrow escape from sudden death in July, 1831; with his curate, Father Fogarty, he was returning home from Ring when their horse bolted and both passengers were seriously injured. Father Foran became Bishop of Waterford in 1837.

Rev. Jeremiah Halley, 1838-75. His memory lives in the name, "Dr. Halley's Road," of the direct highway to Clashmore. The new road was made at Dr. Halley's solicitation—to give employment in the famine year.

Rev. James Vincent Cleary, D.D., promoted from the Presidency of St. John's College, 1876-1801. Dr. Cleary was a man of deep learning and a gifted preacher. He was appointed Bishop of Kingston, Canada, in 1880. He died, 1898.

Rev. Patrick Delaney, transferred from Ballyporeen in January, 1881. He, however, resigned within a few months, scil. :—in the following May, and was appointed Parish Priest of Cappoquin.

Rev. Patrick Power, brother of the Bishop; he died in Tramore before he was able to take possession of the parish, July, 1881.

Rev. Pierse Power, promoted from the Presidency of St. John's College, 1881-86. He became Coadjutor-Bishop of the diocese in 1886 but continued to hold the parish till the death of Bishop John Power, November, 1887.

Rev. Peter Casey, translated from Ring, 1888-94. Father Casey erected the present curates' residence as well as the fine Parish Priests' house in Dungarvan.

Very Rev. Francis O'Brien, V.G., translated from SS. Peter and Paul's, Clonmel. He died within a year of his transfer.

Rev. William Sheehy, translated from Aglish. On erection of the Diocesan Chapter he was created Archdeacon in 1902; he died suddenly the same year. Archdeacon Sheehy was a man of remarkable physique—of great stature and stout even for his unusual height.

Very Rev. Canon John Power, translated from Carrick-on-Suir, 1902-25. He was, later, created a domestic prelate.

Very Rev. Canon Furlong, translated from Lismore, 1925-32. He died after a very long and painful illness which he bore with extraordinary patience. He was a man of exemplary charity and deepest piety.

Rev. Thomas O'Brien, translated from Portlaw and, later, promoted to a Canonry.

ECCLESIASTICAL ANTIQUITIES, ETC.

In the old churchyard of *Dungarvan* stands a singular and ancient gable-like piece of detached masonry, measuring some twenty-nine feet long by thirty feet high. A striking feature of this ruin is the series of circular opes by which it is perforated: these latter are each ten inches in diameter externally and are moulded in a white sandstone. Dr. O'Donovan started the theory that this remarkable piece of masonry was portion of the Leper House of Dungarvan alluded to by Archdall. A second theoriser saw in it the relic of a lighthouse—but unfortunately for his theory the “lights” here all point inland. Surely the structure is the west gable of the ancient church; that the lights are of unusual, or even unique, type proves nothing to the contrary. We are continually meeting, in these old churches, with “unique” features. The mediaeval church builder had an originality and a daring to which his modern successor is a stranger. An extremely curious thing about the old church of Dungarvan is its position—outside the circuit of the town wall. At *Kilrush*, within a mile of the town, is a second ruined church—of rather featureless character, but in a fair state of preservation—close to which, in its ancient cemetery, stands a stone coffin now tilted up on end and made to do duty as a tombstone.

Early Celtic church sites have been identified at Shanakill or Killongford (here a 7th or 8th century Christian inscription in Irish has also been found), Kilmurry, Ballyharrahan and Killosseragh. On the townland of Ballyharrahan is a well (it does not appear to have any special reputation) known as “The Friars’ Well (Τοὺς ἀδελφούς).”

Among the church plate of Dungarvan are two items of some historic interest: one is a silver chalice bearing in an unusual position—a platform running round the stem some distance up the latter—the following inscription:—“Donum Joannis et Mariae

Heffernan et Margarit(e) Morisson Par Ecclesiae de Dungarvan." The under surface of the base carries a second inscription :—" Donum J. et M. H. et M. M. Par Ecclesiae De Dungarvan Anno Dom. MDCCCLXXXVIII." The second item referred to is another silver chalice (it belongs to the Presentation Convent) inscribed on the under surface of the base in Roman capitals :—" D^s Pat^s. Fitzgerald, pastor SS^{ae} Triadis me fieri fecit anno D. 1754. Orate pro eo."

DISTINGUISHED NATIVES OF THE PARISH.

Most Rev. James Vincent Cleary. He was born in Dungarvan, 1829 and, at an early age, commenced his ecclesiastical studies in Rome. Returning to Ireland he entered the philosophy class at Maynooth. On conclusion of a brilliant theological course he returned to the Continent for an extended course of study in the University of Salamanca. In 1854 he was appointed to the teaching staff of St. John's College, Waterford, and, shortly afterwards, he obtained his Doctorate in Divinity from the Catholic University of Ireland by a thesis so distinguished that it won him not only the degree but nomination as a theological examiner of the university. Dr. Cleary became President of St. John's College in 1873 and, three years later, he was appointed Parish Priest of Dungarvan. Finally, in 1881, he was promoted to the Bishopric of Kingston, Canada—which see, a few years later, was raised to the dignity of an Archbishopric. Archbishop Cleary died in 1898, leaving a great and deserved reputation for piety, learning, and eloquence.

Most Rev. Bernard J. Hackett; see Introduction.

RELIGIOUS HOUSES.

I.—AUGUSTINIAN PRIORY.

A priory of the Augustinian Eremites was established in Dungarvan (Abbeyside) as early as close of the 13th century—in the year 1295, to be quite precise. The Earls of Desmond, the MacGraths of Sleady and the O'Briens of Comeragh were patrons of the house till its suppression, in the nineteenth year of Elizabeth's reign. The tower of the monastic church still stands, together with the side walls and east gable of the choir. There is nothing to show that the Eremites have ever had possession of the place since the suppression; that however they continued to hold some sort of watching brief is fairly inferable from their continued presence in the neigh-

bourhood, where they took up the role of missionary priests during the times of persecution. When there came a lull in the Penal storm a small community was formed and a residence acquired. Previous to 1818 the residence was about a mile outside the town.

● In the year named the Fathers moved into town and erected a small and temporary, thatched chapel. At the same time they had in view the building of a larger and better church for which they had secured the Bishop's approbation. The actual building operations commenced in 1823 and in two years the church was completed and ready for use. A difficulty now arose. Bishop Robert Walsh, who had given approbation of the building, had died in the meantime and his place had been taken by a churchman of strong views and character, Right Rev. Dr. Kelly. Dr. Kelly refused permission to open the church for public worship. The pros. and cons. of the case were calmly and dispassionately considered by the ecclesiastical tribunals and the outcome of the discussion was the solemn opening of the church on the Sunday within the octave of St. Augustine's feast, 1829.

Priors :—

Father Edmond Nicholson, 1730

„ John Duggan, 1760.

„ Patrick Donegan, 1782.

„ Patrick Anglin, 1791.

„ James Wall, 1803.

„ James Tierney, 1815.

„ Patrick Green, 1819.

„ John Wall, 1823.

(He it was who was chiefly instrumental in raising funds for erection of the present church).

„ Patrick Toomy, 1835.

„ Patrick Morrissey, 1839.

„ Matthew Downing, 1843.

„ John Leane, 1847.

„ John Ennis, 1851.

„ P. Toomy, 1855.

„ Matthew Hendrick, 1862.

„ James A. Anderson, 1867

„ James Williams, 1869.

Father W. Doran, 1875.

„ W. Dundon, 1877.

„ J. Williams, 1883.

„ Jerome O'Brien, 1891.

(He died during his term of office).

„ McSwiney, 1894.

„ J. Williams, 1895.

„ Vincent Landy, 1896.

„ Nicholas Landy, 1899

„ John Heavey, 1903.

(He became Bishop of Cooktown).

„ Patrick Coakley, 1907.

„ C. Cowman, 1911.

„ P. Raleigh, 1915.

„ P. Crowe, 1917.

„ E. O'Leary, 1919.

„ T. Conlan, 1923.

„ P. Redmond, 1930.

„ G. Farraher, 1933.

II.—CHRISTIAN BROTHERS.

Dungarvan was the third house founded by Brother Edmund Ignatius Rice. In the year 1807 he sent Brother Ignatius Mulcahy and one companion to begin, in the town, the work of free Christian education. There was up to that time no public school for Catholic boys in Dungarvan. The two brothers set to work and rented an old store in the Main Street; this they transformed into a school as best they could, and there they received over two hundred pupils. Meanwhile the brothers lived in lodgings and derived their support chiefly from their own private means. In 1811, however, they leased a small farm, known as Shandon, close to the town, and built there a monastery and schoolhouse—the cost being defrayed in great part from their own resources. Here the brothers resided for the next forty years, undergoing many privations as their worldly means were meagre and the rent of their holding excessive. Mr. Barron, of Faha, Co. Waterford, by his will, bequeathed to the Brothers' foundation the sum of £1,000, and this money the trustees under the will lent to the testator's son. Unfortunately the latter became a bankrupt and the estate had to be sold for the creditors. The Brothers recovered about £700 which was thereupon (1821) invested for benefit of the community.

In 1836 Father Nicholas Foran, the Parish Priest, built the present fine schools consisting of four large class rooms—which he conveyed by deed to the Brothers. The old schools at Shandon were thereupon abandoned, although, for the time being, the community continued to reside at the latter place. The Shandon residence, at a great distance from schools and church, was very inconvenient and accordingly it was deemed expedient to provide a suitable monastery closer to the schools. The Brothers were fortunate in securing some land adjoining the schools; this they paid for out of the Barron Bequest and on it they built the present substantial monastery in 1850, when Brother Francis Broderick was superior.

Superiors :—

- Br. John Ignatius Mulcahy, 1807.
- „ Joseph Mulcahy, 1813.
- „ Ignatius Keane, 1823.
- „ Francis Broderick, 1830.
- „ Joseph O'Sullivan, 1860.

- Br. Vincent Howard, 1866.
- „ Vincent Glynn, 1868.
- „ Benedict Kerns, 1872.
- „ Jerome Walsh, 1873.
- „ Francis Brennan, 1886.
- „ Michael Meany, 1895.
- „ Francis Brennan, 1902.
- „ Vincent Cadden, 1906.
- „ Coleman Bowe, 1907.
- „ Hilary Moane, 1910.
- „ Alipius Conway, 1912.
- „ Antony Moloney, 1915.
- „ Paschal Higgins, 1922.
- „ Celsus Curtin, 1925.
- „ Bonaventure Gibson, 1929.

II—PRESENTATION CONVENT.

The Presentation Convent had its immediate origin in an association of pious ladies, four in number, who in 1809, banded themselves together for the purpose of teaching the poor girls of the town. Almost certainly the charitable design was suggested by the noble example of the Christian Brothers lately introduced into Dungarvan. The devoted ladies' names deserve to be remembered; they are Mary and Margaret McGrath, Mary Collins, and Sara Hearn. These holy souls first hired a house in Jail St. and in it they opened a free Catholic School. Mr. Pierce Barron of Saraville most opportunely came to their assistance with a money donation of £1,000 and the Bishop, Dr. John Power I, desirous of putting the good work on a sure foundation, sent two members of the newly established Presentation Convent in Waterford to Dungarvan for the purpose of organising and training the Jail St. community. Amalgamating themselves with the latter little band, the still smaller Waterford group secured a temporary convent in Church St. Within three years the community was augmented by the entrance of Anne Draper (1810), Mary Fennell (1810) and Brigid Fennell (1812), and by 1814 it was strong enough to send a small colony to open a convent in Clonmel. By 1822 a new residence and schools (the present Mercy Convent in Church St.) had been erected and thither the Sisters moved. Here the nuns remained for the space of thirty-six years and then, in 1858, for various good reasons, they removed to their

present spacious and agreeably situated convent on the western outskirts of the town. The present-day membership of the community is about twenty-one.

Superiors :—

Mother M.	Josephine Sullivan, 1809.
„ „	Teresa McGrath, 1814.
„ „	Austin McGrath, 1829.
„ „	Teresa McGrath, 1835.
„ „	Austin McGrath, 1841.
„ „	John Evangelist McGrath, 1847.
„ „	Austin McGrath, 1853.
„ „	Philomena Moloney, 1856.
„ „	Brigid Hearn, 1859.
„ „	Catherine Quinn, 1862.
„ „	Brigid Hearn, 1868.
„ „	Stanislaus Casey, 1871.
„ „	Berchmans Cahill, 1876.
„ „	Joseph Hearn, 1882.
„ „	Berchmans Cahill, 1888-92.
„ „	Joseph Hearn, 1894.
„ „	Gertrude Curran, 1898.
„ „	Alphonsus Hally, 1904.
„ „	Gertrude Curran, 1910.
„ „	De Sales Kinahan, 1916.
„ „	Gertrude Curran, 1922.
„ „	De Sales Kinahan, 1928.

IV.—CONVENT OF MERCY.

St. Gabriel's Convent of our Lady of Mercy, Dungarvan, owes its existence to the charity and zeal of two benevolent and wealthy Catholics, the late Mr. and Mrs. Andrew Carbery. The need of an institution similar to the recently founded Mercy Convent, Cappoquin, had been felt in the larger and more important town of Dungarvan, but the desire of Mr. and Mrs. Carbery to co-operate in its establishment arose primarily from the fact that their only child had entreated them on her death-bed to bring the Sisters of Mercy to Dungarvan, because she had, she said, seen them in a dream taking care of the poor and the sick, and she hoped, if God gave her back her health, to join them herself when old enough.

The Parish Priest, Rev. Dr. Hally, regarded with but scant favour the coming of the new religious; to his conservative vision there was no necessity for it, nor utility to be derived from it. But the Bishop, Right Rev. Dr. O'Brien, thought otherwise; he approved of the new foundation and gave it his cordial blessing.

On their first coming (from the Cappoquin mother-house) the sisters were set up at the South Terrace, in a house of Mr. Carbery's. Mr. Carbery, indeed, at this period, made himself responsible for the sisters' maintenance. During the first few years of the sisters' residence in Dungarvan their work was confined to visitation of the sick and poor; to this they soon added the instruction of non-school-going children—waifs and strays who were nobody's charge. In 1859, when the Presentation Nuns moved to their present convent, their abandoned residence was purchased by Mrs. Carbery and handed over to the Sisters of Mercy. This additional gift from its founder gave the community more than sufficient accommodation for its increasing numbers, and enlarged the sphere of its usefulness.

Never did the Sisters of Mercy glean in a more thorny field than Dungarvan proved to be. Crosses upon crosses rained on them incessantly, so that many times they were tempted to abandon the work and return to the house in which they had spent the sweet and holy days of their spiritual infancy; having, however, put their hands to the plough, they feared to look back, lest they be judged "unfit for the kingdom." During these long and trying years of hardship and anxiety, the bishop, Right Rev. Dr. O'Brien, continued the patron and protector of the young community whose work he highly esteemed. In a letter, dated 27th March, 1860, his Lordship wrote to the Mother Superior: "I am convinced that your establishment is the work of God, and that those who co-operate in its success are doing what is very meritorious in the sight of God. I think it is impious to oppose it, and I believe likewise it will be in vain. Things much more feeble in their commencement have triumphed over all obstacles by the aid of God; and, as I believe God is well served in your community, so I believe that He will continue to assist you." Other kind friends of the infant institute were Rev. Maurice O'Gorman, Parish Priest of Abbeyside, his nephew and successor, Rev. Michael O'Donnell, and the Augustinian community of Dungarvan. To Father O'Gorman's memory the sisters have dedicated their convent oratory and to Father O'Donnell's a stained glass window in the convent chapel.

The convents of Cappoquin and Dungarvan were governed by Rev. Mother Vincent Fanning from 1854 to 1860, during which time her headquarters were in Dungarvan. In 1860, however, Dungarvan became an independent convent with Mother Vincent as Superioress. Mother M. Vincent Fanning, foundress of the Sisters of Mercy in the diocese, was a woman of much force of character. Her mental endowments were of a high order and her piety deep and solid ; her robust common sense, spirit of industry, and courage in facing difficulties were very noteworthy. A stained glass window was placed in the convent chapel by the community in memory of their first, revered and beloved mother.

In 1863 the Sisters, who had many highly educated members among them, opened a secondary school for girls ; this was so well attended, that three years later, it was necessary to increase the school accommodation. The school was carried on for twenty-seven years till development of the National Education System left little, or no, further need for it. Formal association with the National Board was effected in 1881, and from time to time, as opportunity offered, the convent and school buildings were enlarged till they became the comprehensive structure that we see to-day. One of the most interesting acquisitions was the building in which Mr. Dwyer carried on a notable classical school for over quarter of a century and in which many future priests of Waterford and other dioceses made their early studies.

In 1873, the community, at the desire of the Guardians of the Poor, Dungarvan Union, took charge of the Workhouse Hospital. In 1887, an additional sister was appointed Fever Hospital nurse, and in 1889, finally, the matronship of the Union was taken up by another member of the community—all at the request of the Guardians. In all these departments, the introduction of the sisters has led to the material and spiritual well-being of the sick and aged.

In 1886, a work room was opened, under the auspices of the Dungarvan Industrial Development Association, in order to afford remunerative employment to the young women of the town. Several branches of work are carried on in it, as plain dressmaking, embroidery, shirt-making, hand and machine knitting, etc., also the making of vestments and other church requisites.

Our convent by 1888 had so far increased in membership that it was able to send that year a strong foundation, under Rev. Mother

De Sales Meagher, to Cooktown in tropical Australia. The seed sown in distant Queensland had taken root and produced fruit a hundredfold ; the Cooktown Convent has, in its turn, sent out many off-shoots.

A special work of the sisters—the third activity named in their rule—is the training of young women in domestic duties. In the year 1900, a kind benefactress, Mrs. Whelan, of Whitehaven, England, mother to two members of the community, having built for the convent a Residential School of Domestic Economy, it became at length possible for the sisters to give their attention to this branch of their congregation's work. The House of Mercy, blessed and opened by the Most Rev. Dr. Sheehan, on the Feast of our Lady of Mercy, 1900, accommodates about twenty-five girls, and is fully equipped for the teaching of cookery, housework, plain dressmaking, and laundry work.

From the year 1854 to 1868, the sisters had no regular chaplain ; they went out for Holy Mass either to the Friary or Parish Church whenever they could not have the Holy Sacrifice offered in the convent. The Rev. Maurice Sheehan was appointed chaplain in 1868 ; the Augustinian Fathers succeeded him in 1871 and finally the chaplaincy was transferred to the parochial clergy in 1874.

List of Superiors :—

- Mother M. Vincent Fanning, 1854.
- „ „ Aloysius O'Conner, 1872.
- „ „ Vincent Fanning, 1878.
- „ „ Augusta Whelan, 1881.
- „ „ de Sales Meagher, 1884.
- „ „ Gonzaga Flanagan, 1888.
- „ „ Augusta Whelan, 1894.
- „ „ Peter Foley, 1900.
- „ „ Bega Crotty, 1906.
- „ „ Peter Foley, 1911.
- „ „ Ita O'Farrell, 1917.
- „ „ Peter Foley, 1923.
- „ „ Ita O'Farrell, 1929.
- „ „ Peter Foley, 1932.

V.—BON SAUVEUR CONVENT, CARRIGLEA.

This house, under the patronage of St. Francis de Sales, was founded on June 25th, 1904, as a home for mentally afflicted ladies. At the date of opening, the home had room for ten patients only ; now there is accommodation for fifty. The order of Bon Sauveur was originally founded by l'Abbé Janet, Rector of the Academy of Caen, and individual houses are governed by local superiors, under the jurisdiction of a Superior-General. The present convent owes its origin to the encouragement and aid of Most Rev. Dr. Sheehan. Carriglea House, secured by the community and modified for them by Mr. Geo. Nolan, builder, in accordance with their needs, was formerly the Odell family mansion.

Superiors :—

- Mother Obrist, 1904-7.
- „ Cros, 1907.
- „ Patry, 1912.
- „ Spillane, 1919.
- „ Brochard, 1928.

Parish of Dunhill and Fenor

The ecclesiastical division named as above corresponds to and comprises the three ancient parishes of Dunhill, Reiske, and Islandkane. The last named was a dependency of Killure commandery. The three old parishes have been united as at present for, at least, well over two centuries. The present church of Dunhill was erected in 1884 by Rev. John Dowley, P.P., Mr. Doolin being architect and Mr. Geo. Nolan, builder. Till quite recently Dunhill church continued to be popularly known as Cappagh from an earlier thatched chapel which stood less than half a mile from its present-day successor. The primitive chapel of Cappagh was demolished in 1798 by Rev. John Meany, P.P., and replaced by another thatched chapel on the site of the modern church. Father Meany's immediate successor erected, some time in the first quarter of last century, the second church of Dunhill, which was taken down in 1884 to make way for the present fine structure, dedicated to the Sacred Heart. Properly speaking, and suggestively enough, the patron of Dunhill is St. David.

Fenor church, sacred to the Immaculate Conception, is still more modern than Dunhill; it was erected in 1894 by the same parish priest, builder, and architect as Dunhill. The older church of Fenor had a different patronage, scil. :—Our Lady's Nativity.

The Parochial Register of Marriages extends back to 1837 and the Register of Baptisms to 1844.

SUCCESSION OF PASTORS.

Rev. John Fennell, residing at Carrickavrantry, and then in his forty-first year, was Parish Priest in 1704. He had received Holy Orders in Ireland, at Rehill—from Archbishop John Brennan.

Rev. James Fennell succeeded. Most likely he was brother of his predecessor. He lived till 1747 and was 89 years of age at the time of his death. He awaits the resurrection in the old graveyard of Reiske.

Rev. Maurice O'Hearne. We know nothing further of him beyond the fact that he lived till 1763.

Rev. Maurice Walsh, who lived at Ballyphilip, died pastor of Dunhill in 1778, aged 80 years.

Rev. Henry Hearn, Priest, Ballydermody, appears in the Catholic Qualification Roll, March 8th, 1779.

Rev. John Meany, who built the thatched chapel of Dunhill, comes next ; he died in January, 1800.

Rev. William Keating succeeded. Apparently his immediate predecessor's thatched chapel of Dunhill was not a substantial structure. At any rate, Father Keating had it replaced by the slate-roofed building which survived till 1884. He died September 3rd, 1839. "The Waterford Chronicle" reports a Catholic (Emancipation) meeting at Dunhill, January 8th, 1828, at which the Parish Priest, who presided, and Rev. William Hartery, the Curate, delivered affecting addresses, in Irish. Father Hartery took a very active part in "Stuart's Election" on behalf of the Catholic nominee. He was transferred from Dunhill to Mothel, where his health broke down and he died in 1840.

Rev. Edward Flynn. He is reputed to have been an eloquent and effective preacher in Irish. He survived only one year.

Rev. Michael Walsh held the pastorate for twenty-one years and died in 1861.

Rev. John Joy, though there are not many alive who saw him, has left a vivid memory—chiefly because of his rigid views on morals and his uncompromising hostility to novelties. No ecclesiastic of his generation in Waterford diocese is so well remembered ; his denunciations of vice were vitriolic and, in his own day and long afterwards, he was regarded by his parishioners as a saint. Father Joy's special abominations were innovations ("fashions") in woman's dress, luxury in living, and all games, recreations, occupations or places that he deemed occasions of sin to his people. Innumerable stories of his vigilance and drastic methods are, or were till recently, current over east Waterford. He was transferred hither from Kilgobinet in 1861 and died in 1875.

Rev. John Dowley was spared for nearly twenty years, during which time he furnished the parish with two commodious, substantial and handsome churches, as well as an excellent parochial residence. He was an energetic and watchful pastor. He died 1894.

Rev. Maurice Keating, who had been Administrator of St. John's and afterwards a Cistercian novice, survived only four years—dying in 1898. During his pastorate the present curates' residence was erected.

Rev. William Browne, Administrator of St. John's, succeeded. He died in 1907.

Rev. Martin Power, translated from Carrickbeg,^f held the parish for seventeen years.

Rev. Patrick Murphy. He was translated (1927) to Clashmore.

Rev. Patrick O'Neill succeeded and was translated in 1936 to Stradbally

Rev. William Morrissey.

ECCLESIASTICAL ANTIQUITIES, ETC.

There are three ruined pre-Reformation churches, scil. :—*Islandkane*, *Reiske*, and *Dunhill* ; the last is close to the well known castle. *Islandkane* church ruin stands within its ancient cemetery. The four walls, save portion of the east gable, survive and indicate a small, very rude and ancient church. The total length (internal) of the church was only fifty-six feet. John Walsh of Holy Trinity (without) Parish, by his will (1779) left two guineas to build a stone wall around "ye churchyard of Islandde Keane." The church of *Island Keane* was inappropriate in the Hospital of Killure. *Reiske*, judging by its size, was a church of more than ordinary importance ; it was sixty-eight feet in length and was divided, by an early English arch, into nave and chancel. A curious feature of the middle gable is that it does not bond into the sidewalls ; this indicates that its introduction was an afterthought. Though the foundations of the church are traceable nothing survives of the walls beyond the middle gable and a fragment of the north side wall of the choir. The church was dedicated to the Mother of God under the title of her Nativity. *Dunhill* church ruin is in a state of utter dilapidation. It was, like *Reiske*, of unusual size and divided into nave and chancel. At the western end was a strongly built square tower. Great masses of the church masonry lie around as if they had been dislodged by gunpowder.

In addition to the foregoing there are some slight remains, at *Cappagh*, of the thatched chapel pulled down in 1798. No fewer

than nine early Celtic church sites have been found and identified, viz. : Kilfarrassy ("Fergus's Church"), Ballylenane, Killone ("Eoghan's Church"), Killstiage, Kilcannon, Smoor, Ballydermody, Ballyphilip, and Kilcarton.

There appears to be only a single Holy Well ; this is called " St. Martin's " and is situate on the townland of Castlecraddock. Nothing or but little, appears to be known locally of this well although O'Donovan states on the authority of tradition that a " pattern " was formerly held there.

In the parish, and still in use, are two small silver chalices inscribed respectively :—" Presented to the parish of Island Kane by Robert Power, 1742," and " The Gift of Mr. Geoffrey Hearn and Mrs. Margaret Hearn to the parish of Reisk, 1757." There are also two comparatively modern gilt chalices inscribed :—" Aere matrum familias parochiae de Dunhill et de Fenor A.D. 1857."

Parish of Kilgobinet, Colligan and Kilbrien

Kilgobinet and Colligan are ancient parishes, but Kilbrien (portion of ancient Kilgobinet) is of modern formation. We have already seen (under Abbeyside) that portion of Kilgobinet parish was cut off, with its church of Garranbane, and attached to Ballinroad, in 1862. In 1850 a small church was erected at Kilbrien and portions of Kilgobinet and Colligan were cut off to form a third parish of the same union. Formation of the new parish and provision of the new church were rendered necessary by the advance of reclamation and the increase of population towards end of the 18th and beginning of the 19th century. The union of which Kilgobinet is the head is a parish of considerable extent geographically, mountainous in physical character, secluded, and till recently—Irish speaking, but sparsely populated.

St. Gobinet of Ballyvourney is the patroness of Kilgobinet and her "pattern" was formerly celebrated on February 11th by a public gathering, of the usual character, in the neighbourhood of the saint's Holy Well. Unfortunately, however, the celebration degenerated into a scene of drunkenness and faction fighting, with the result that war was declared upon it by the clergy and the assembly was eventually discontinued. The feminine name, Gobinet, takes the popular forms of Abina, Abby, or Abigal. The patron saint of the parish of Colligan is Saint Anne whose feast was celebrated by special devotions and reception of Sacraments in Colligan church.

The present church of Kilgobinet owes its erection to Father McCann, in 1826; it was reconstructed and much improved in 1883 by Rev. R. O'Gorman from designs by Mr. Doolin. Colligan church was built in 1832 by Rev. J. Quinn, then Parish Priest. Both Kilgobinet and Colligan churches replace older chapels on the same sites.

The Parochial Registers begin at 1848.

SUCCESSION OF PASTORS.

Patrick Ronane, residing at Kilgobinet and then fifty-three years old, was Parish Priest in hapless 1704. He was then twenty-four years in Holy Orders, which he had received abroad.

Rev. Thomas Anglin, who died in 1748 and whose inscribed tombstone stands within the ancient and ruined church of Kilgobinet, was, presumably, Parish Priest of the place and successor of Father Ronane. He would therefore have directed the parish during one of the worst periods of the penal era. He was also probably a native of the locality—one of the Anglins or Anglims of Knockatimore.

Rev. James Keating was P.P. in, or about 1750. He was transferred to Ballyporeen (Templetenny), probably in 1780 and died at Cahir in 1820 or 1821, aged 106 years.

The next pastor was probably Rev. Thomas O'Connor who was executor, in 1789, of the will of John Keane of Killineen.

Rev. Patrick Walsh, as his tombstone in Kilgobinet testifies, died Parish Priest of the united parishes in 1806 when he was in his seventieth year. The laudatory Latin inscription speaks of him as learned and scholarly—*doctus eruditusque*. He is styled—pastor of Kilgobinet, Clonea, and Colligan and he had held the pastorate since, at least, 1795.

Rev. James McCann succeeded ; he died in 1830, having built the present church of Kilgobinet, and is buried close to the west door of the latter. He was owner, at one time, of a large folio Irish MS., Dictionary, now in the N. U. I. Library, Dublin. This volume was presented in 1836 to Rev. Dominic O'Brien by the Rev. John Walsh then curate in Kilgobinet, and Dr. O'Brien gave the MS. to the Catholic University in 1861. The Rev. John Walsh mentioned had a rather unusual career. Originally a schoolmaster in Dungarvan neighbourhood, he was noted for his zeal and piety. A future bishop of Waterford declared that if ever he became bishop he would promote Walsh to Holy Orders and this promise he duly kept when years later he was advanced to the mitre.

Rev. John Quinn was the next Parish Priest ; he it was who built the present church of Colligan in 1832 ; he died in 1842 ; aged 82 years.

Rev. Michael O'Connor appears to have built the present parochial residence at Coolnasmear. He had some little reputation as a poet—his efforts generally taking the form of impromptu rhymes in English or Irish (*Vide. The Gaelic Journal*, vol. vii., p. 82).

Rev. John Joy, was translated to Dunhill in 1861.

Rev. James Power (1861-71), popularly known among his friends as *Seamur Deas*, doubtless to distinguish him from a larger namesake and relative, the energetic curate of Kill.

Rev. James Kirby ; he had a disinclination to speak in public and, though a man of some literary culture, he was hardly ever known to preach.

Rev. Richard O'Gorman. He was transferred to Ballylooby in 1893.

Rev. Tobias Burke, was transferred to Aglish in 1899.

Rev. Peirce Walsh, 1899-1909.

Rev. Andrew Condon ; like Father Kirby, he was a silent witness, 1909-21.

Rev. Patrick Burke, 1921-27 ; he died suddenly in a Limerick hotel and by the terms of his will, he was buried in Powerstown.

Rev. John Foley, 1927-29 ; he was in rather delicate health at date of his collation, which he did not very long survive.

Rev. Patrick Sheehy, 1929.

ECCLESIASTICAL ANTIQUITIES, ETC.

At *Kilgobinet* are the much mutilated remains of a small Irish-Romanesque church of eleventh century type. Its defacement and mutilation are the work of comparatively modern barbarians and, alas, that it must be said, the worst offender was their Parish Priest. The suitability of its materials for use in another ecclesiastical building is no excuse for demolition of a church which deserved preservation as a national monument. Close to the plain modern church of *Colligan* stand the remains of a thirteenth century predecessor, divided into nave and chancel. The remains in question are, however, scanty, being practically confined to the early-English chancel arch and foundations of the side walls. A soffit, springing from inverted-cone corbels, relieves the plainness of the arch. Adjacent to the ruin lies a large and curious holy water stoup of sandstone.

On the townland of *Colligan* are two fields called respectively *Faheen* and *Paircatemple*. In a corner of the former still-born

children, etc. are interred—a fact which probably indicates it as an early church, or burial, site ; the latter is so called from a chapel of the penal times which stood therein.

There are at least two Holy Wells, scil. :—St. Gobinet's, called also Toberaphoona, on Kilgobinet townland, and St. Conlon's on Inchandrisla. Seven early church sites are also to be enumerated :—Ballyneety (this, though popularly called Ringaphuca, is not on the latter townland but just outside its boundary), Colligan (see Faheen above), Coolnasmear, Inchandrisla (St. Conlon's), Kiladangan, Kilbryan and Kilnafrehan.

It has been claimed (Rev. Denis Murphy, S.J., in “ *Triumphalia S. Crucis* ”) that Ballyconnery in this parish was the birthplace of St. Christian O'Conarchy, Papal Legate and Bishop of Lismore. As, however, this distinguished churchman was, most probably, a native of Ulster, Ballyconnery's claim stands heavily discounted.

Parish of Kill and Newtown

The present parish includes the three ancient parishes of Kilbarrymaiden, Rossmire, and Monksland. Amalgamation, rendered necessary by the circumstances of the penal times, was already effected by beginning of the eighteenth century and has been since continued, except for a period of fifteen years from 1871 to 1886. In 1885 some rearrangement of the parish boundary was effected by Most Rev. Dr. Power ; by this one townland (Graigshooneen) of Stradbally (or Ballylaneen) parish was transferred to Newtown in lieu of a portion of Bonmahon village given to Ballylaneen. There are four public churches in the parish—Kill, Newtown, Knockmahon and Kilmacthomas.

The church of Newtown, which is cruciform in plan, was built in 1836, under the superintendence of the Rev. James Power, who took his plan from the church of Ardmore. The beautiful church of Kill, in the Gothic style, was completed in the year 1874 at a cost of £6,000. The site was given gratis by Nicholas Power O'Shee, Garranmorris, and the foundation stone was laid in 1870 by the Most Rev. Dr. O'Brien. Mr. Power O'Shee's father had bequeathed £1,000 to the parish in the year 1862—£800 of which sum was to form the nucleus of a fund for the erection of a new church, the remaining £200 to be used for the poor of the parish. The patron is Our Lady of Mount Carmel, and the Patronal Feast is annually celebrated with special solemnity.

The immediate predecessor of the present church was built in the year 1800, when Rev. Matt. Morrissey was Parish Priest. Father Morrissey got a lease of the site from Mr. John O'Shee of Garranmorris at a rent of one shilling *per an.* The present chapel-of-ease at Knockmahon, or *Sáitín*, was erected as a Temperance Hall in 1842, and continued in use as such for twelve years. During the famine period it became a depot from which the destitute poor received supplies of food. The Hall was built at a total cost of £1,000 of which the miners contributed £400 ; the remainder was collected in England and the United States by the Rev. James Power, C.C., who met his death in a railway accident as he was on his way home through America. The hall was converted into a chapel-of-ease

in the year 1854 by the Rev. Roger Power, who, the same year, added the present sacristy and an annexe at the east side. Father Roger Power established a "pattern" here—patron day, 8th December; this continued to be observed with religious solemnity till 1871—the date of Father Power's departure from the parish. A great mission, of six weeks' duration was preached in this chapel of Knockmahon, August, 1861. It was conducted by Father Dickson, assisted by four or five other priests. The copper mines were in full working at the time and the population very large. In addition to the three churches named yet another may be listed, scil. :—the public or semi-public chapel attached to the convent in Kilmacthomas. This was erected as a chapel-of-ease to Newtown by Rev. David Hearne during his curacy in the parish. Finally there is a mortuary chapel of considerable age at Monksland. Here an annual High Mass, on the Friday following August 15th, is celebrated and an Office recited for the souls of those interred in the adjoining cemetery. The church of Monksland was inappropriate in the Cistercian Abbey of Inislounaght and it is not impossible, though unlikely, that the annual celebration here is a legacy from pre-Suppression times. The National School of Kill—one of the oldest in Ireland—dates from 1833 and the infancy of the National Board.

The Parochial Registers do not extend back beyond 1831 for Baptisms and 1878 for Marriages.

SUCCESSION OF PASTORS.

William Power, "vicar of Kilbarmadan, Islandbrick and Ross-mire," 1558, may have been, and probably was, priest in charge of the present parish union, under protection of the local Powers.

Rev. John Carroll, residing at Kilbeg, and then aged 60 years, was pastor in 1704. He had received Holy Orders at Rehill from Bishop John Brennan, the very year of the latter's arrival in Ireland.

Rev. John Meade was probably pastor in 1730, when Arthur Waddington left him a bequest of twenty shillings annually for the relief of poor widows.

Rev. Michael Kearney died, according to his inscribed tombstone at Kilbeg, in 1760, aged 54 years. Presumably he had been pastor of the place.

Rev. Edmond Prendergast was Parish Priest in 1780, when the will of Mr. John Power of Georgestown bequeathed to him the tenancy of Farrenlahassery at £18 per annum.

Rev. Matthias Morrissey, the patron of Tadhg Gaodhalach, was Parish Priest in the last decade of the century, but the dates of his accession and death are not known ; the latter must have been previous to 1816.

Father Morrissey's successor was his nephew, Rev. Roger Power, who lived in Mount Patrick House where he died in 1833. He was buried in middle of the old chapel at Kill.

Rev. James Veale, nephew of the last pastor, succeeded. He was reputed author of the popular Irish song "Sile ní Sártha." Father Veale was a personal friend of O'Connell's, and it was as his guest that the Liberator slept at Mount Patrick the night before the great Repeal Meeting in Ballybricken, July, 1843.

Curiously enough Father Veale was succeeded, in turn, by his nephew—Rev. Roger Power II, and thus the pastorate remained in the family (ancient Irish fashion) for four generations. Father Power built the present parochial house, attached to the church at Newtown ; he also planned and commenced the new church of Kill and he converted the old Temperance Hall of Bonmahon into an auxiliary chapel.

Rev. Roger Power was translated to SS. Peter and Paul's, Clonmel, in 1873, whereupon the old parish of Kill and Newtown was divided into two with Rev. John Sheehy as Parish Priest of Kill, and Rev. Richard Comerford as Parish Priest of Newtown. Father Sheehy, by indefatigable labour, completed the new church of Kill and paid off the debt.

Rev. Francis O'Brien, succeeded ; he was translated to Cappoquin in 1881.

Rev. David Hearne held the parish for three years, when he was translated to Newcastle and was succeeded, as Administrator only, by Rev. Robert Power.

Rev. Richard Comerford, P.P., Newtown, died in 1890, whereupon the parishes were reunited with Rev. William Burke, transferred from Stradbally, as pastor. During this pastorate a curate's house was acquired at Kill entirely through the exertions of Rev. M. P. O'Hickey, then curate there.

Rev. John McCann, translated from Ring, succeeded, on Father Burke's death in 1910. He held the parish only four years.

Rev. John O'Donnell, transferred in 1914 from Ardmore, came next. He resigned owing to old age in 1931 when Rev. Thomas Fitzgerald was appointed Administrator. During his term of office Father Fitzgerald erected a fine curate's residence in Kilmacthomas.

Rev. Thomas Galvin succeeded on Father O'Donnell's death, in 1934.

ECCLESIASTICAL ANTIQUITIES, ETC.

The original parish church of *Rossmire* stood on site of the modern Protestant church and some fragments of the ancient building may be seen incorporated in the modern church aforesaid. Locally, by the way, this place is called Kilcool, suggesting connexion with an early church builder, missionary, recluse, or saint named Cumhal. There are some interesting, though by no means extensive, remains also of the ancient parish churches of Kilbarrymaiden (Cill Dara Mheoin, "My Little Ita's Hill"), and Monksland. Monksland was portion of the endowment of the Cistercian Abbey of Inislounaght (De Surio), near Clonmel; a peculiar thing about the church ruin here is its separation by a stream from its cemetery. *Kilbarrymaiden* though in the diocese of Lismore, was see-land of Waterford. This fact, as well as its former headship of a Deanery, suggests that the place was originally the seat of a bishop; there are other local indications too of its ancient ecclesiastical importance. Kilbarrymaiden (popularly Kilbeg) church ruin, which is sixty feet long by twenty-one broad internally, is divided into nave and chancel, joined by a wide chancel arch, now much defaced. Judging from its style of masonry the chancel is pre-Invasion, with the nave a later addition. The remains at *Monksland* church consist of the west gable and little more than the foundations of its other walls. From the traceable foundations it would appear that the church was forty-five feet in internal length by eighteen feet wide. A century ago the existing gable was surmounted by a small belfry and the Ordnance Surveyors were able to judge that the building dated from the early thirteenth century. At west end of the interior was once a wooden gallery—the living quarters of the attached ecclesiastic.

Near the church ruin of Kilbarrymaiden is a rather remarkable Holy Well. It is named on the Ordnance Map—St. Bernard's, but

this title is unknown locally ; the people call it St. Ita's Well and *Tobar Dairra Mheoin*. There are also Holy Wells at Kilmacthomas (St. John's) and Parkeenaglogh (All Saints') at which rounds were made and patterns held up to fifty or sixty years since. The early church sites discovered and identified are Kilmoylan (St. Maolan's) Kilmurrin (St. Muirne's), and Kildwan (St. Dubhan's).

Amongst the altar plate is an ancient silver chalice of small size, inscribed :—" Pray for the Rt. Hon^{ble}. Lord and Lady Trimbleston who ordered this to be done Ano Dni. 1717." There are also some portions of an earlier inscription. A second silver chalice in use at Kill has the following :—" Sumptibus Par. d Kill me fieri fecit Da. Maria Power 1752 in usum ejusdem Par. orate pro ea."

In the cemetery attached to Newtown church the mortal remains of the poet, Donnchadh Ruadh McNamara, await the general resurrection.

RELIGIOUS HOUSE.

CONVENT OF MERCY, KILMACTHOMAS.

The Convent of Mercy of the Holy Cross, Kilmacthomas, was founded in 1881 for primary education purposes and for care of the general and fever hospitals in the adjacent workhouse. It owes its establishment to the zeal of Rev. David Hearne, then curate in the parish. With the approbation of Bishop John Power, he got from the Convent of Mercy, Cappoquin, six sisters to found a branch here. In addition to the convent itself Father Hearne erected the wooden and iron church of Kilmacthomas which has since served the double purpose of convent chapel and public chapel-of-ease for Kilmacthomas and the neighbourhood. The Kilmacthomas foundation continued for a short time, a branch house of the Cappoquin community. In 1882, however, it became an independent convent with Mother M. Gertrude Whelan as first Superioress.

Superiors :—

Mother M. Gertrude Whelan, 1882.

„ „ Joseph Hartnett, 1895.

„ „ Aloysius Flinter, 1901.

„ „ Joseph Hartnett, 1907.

„ „ Aloysius Flinter, 1913.

„ „ Joseph Hartnett, 1919.

„ „ Aloysius Flinter, 1925.

„ „ Agnes Flinter, 1931.

Parish of Killea, Crooke and Faithlegg

This embraces the whole picturesque and fertile area lying along the west bank of the Suir from Cheekpoint to Dunmore East. Within it are comprised no fewer than six ancient parishes of Waterford diocese, scil. :—Faithlegg, Kill Saint Nicholas, Crooke, Kilcop, Killmacomb and Killea, besides the ancient ecclesiastical division of Rossduff. The union, in fact, includes about one half of the ancient Danish cantred. The present union is, at least, two centuries old ; at one time (in the 18th century) it embraced Ballygunner also. There are three public churches—Killea, Crooke and Faithlegg, dedicated respectively to the Holy Cross (Exaltation), St. John the Baptist and St. Nicholas. Of these churches the first and last were built in the early years of the last century during the pastorate of Rev. Thomas Hearn, but Crooke was provided half a century later—when Rev. Martin Flynn was pastor. A striking feature in the landscape is the graceful spire of Faithlegg church, erected more than fifty years since through the piety of the late Nicholas Mahon Power, D.L., of Faithlegg. The church—an unpretentious edifice—is, however, rather dwarfed by the great steeple. All three churches are substantial and sufficiently commodious buildings, without architectural pretensions.

The Parochial Registers do not extend back beyond 1839.

SUCCESSION OF PASTORS.

Thomas Clancy, residing at Passage and then aged fifty-nine years, was registered Parish Priest in 1704, at which time the parish is represented as including Ballygunner. He died in 1717, as appears from his will in the Record Office.

Rev. William Fitzharris, alias Andrew Elliott, whose ecclesiastical status is difficult to determine, was, possibly, Father Clancy's successor. According to the old Register of St. Olave's parish he officiated at a marriage "before his altar in his own chapple at Passage," in 1722. On the other hand, he continued to officiate within the terms of Father Hogan's pastorate, scil. :—in 1723,

1724 and 1727. The evidence makes one suspect that he may have been a "couple beggar" *i.e.* a priest, under canonical censure, who violated civil and canon law by performing marriage ceremonies for personal gain.

Rev. Thomas Hogan became Parish Priest in 1723. He lies buried in Crooke where his tombstone records that he "departed this life February 4th, 1781, aged eighty-six" having been "P.P. of Passage, etc. for fifty-eight years."! A Parliamentary Return of 1731, records that "the Parishes of Crooke, Kill St. Nicholas, Faithlegg, Killeah, Rathmoylan, and Kilbarry have two popish chapels, one at Passage and the other in the parish of Killea which are both attended by one priest—John (*sic*) Hagherin." "Kilbarry" is apparently, written in error for Ballygunner.

Rev. Timothy Hearn, probably nephew to his venerable predecessor, succeeded. It is to him we owe the grave monument to Father Hogan. He survived till 1801.

Rev. Thomas Hearn, probably a nephew or other kinsman of his predecessor, died Parish Priest in 1837, at the age of seventy-one. Father Hearn had studied at Louvain like so many other members of his family. For some years previous to his death he had been Vicar-General to Bishop Abraham.

Rev. Martin Flynn succeeded, but was translated to Trinity-Without in 1844.

Rev. Thomas Dixon held office only six years—most of them the sad famine years. He was buried in Killea.

Rev. Thomas Flynn came next in succession. He was member of a family that gave to the diocese an extraordinary number of priests, many of them very distinguished. Father Flynn was nephew of the Rev. Thomas Flynn, D.D., who was Parish Priest of St. Michael's, and grandnephew of Rev. Dr. Francis Hearn, and of his brother, Vicar Hearn, Parish Priest of Trinity Without. Two or three former pastors of Killea (Father Hogan and the two Fathers Hearn) would also most probably have been of the same family. Father Flynn survived his appointment only eight years.

Rev. Edmond O'Donnell succeeded in 1858.

Father O'Donnell's successor was Rev. John Crotty, translated from Powerstown in 1881. Father Crotty's term of office coincided with the height of the land agitation. Being somewhat out of

sympathy with the popular movement poor Father Crotty was not well understood by his new flock. Had he been spared his worth would have made itself felt ; he was a noted preacher in his day. He died in 1886, five years from his succession to the parish. Meantime he had introduced a community of Sisters of Mercy to Dunmore. He closed a saintly career by a holy death.

Rev. Nicholas Phelan, translated from Kilsheelan, succeeded. Father Phelan lived little more than long enough to take possession. He died at Blarney, one month after his appointment. Rev. Maurice Flynn, translated from Rathgormac, followed. Father Flynn became a Canon on formation of the Diocesan Chapter in 1902, and died July, 1911. During Canon Flynn's pastorate a substantial curate's residence was erected at Passage.

Rev. John Casey was translated from Ardmore ; he died, 1930.

Rev. William O'Connell, transferred from Portlaw, succeeded.

ECCLESIASTICAL ANTIQUITIES.

There are remains of the ancient churches at Crooke, Faithlegg, Killea, Kilmacomb, and Kilsaintnicholas. The ruin at *Crooke* indicates a comparatively large church (75 feet by 21 feet internally) divided into nave and chancel. Its east gable, which stands entire, is pierced by a three-light lancet window. The Holy Water stoup is of unusual type ; it runs right through the south side wall beside the entrance door—for use from without as well as from within. There are some traces of a small tower, as in Killea—at the north-east angle. *Faithlegg* old church was also divided into nave and chancel, and the ruin, including the red sandstone chancel arch, is in an excellent state of preservation. On its west gable is a double bellcote, and standing within the walls is an interesting baptismal font, on a pedestal two-and-a-half feet high. Little, beyond portion of a square tower, survives of *Killea* church. The lower courses of the masonry are buried in the accumulated loam of a crowded graveyard. The tower was of three storeys and a ground floor chamber, vaulted. *Kilmacomb* ruin stands, unprotected, in an open field. Some pitying neighbour provided it, many years ago, with a coat of whitewash. As there remains no cemetery nor enclosing fence there is nothing but reverence for the past to prevent complete demolition of the ruin. The undivided interior measures

46 feet by 18 feet 6 inches ; at the west end was a wooden loft or gallery—presumably the ancient vicar's lodging. Only a mound of grass-overgrown debris remains to show the site of *Kil-sainnicholas*. Dr. O'Donovan could find no trace or tradition of *Kilcoph* church, but well-authenticated tradition does nevertheless exist. The church-site is in the field, across the road, from the entrance gate to Kilcoph House—at the distance of a couple of hundred yards, or so, to the west.

No “pattern,” or popular annual celebration of the patronal feast, is now held in any part of the present modern parish, nor even in the barony (of Gaultier). But the writer is old enough to remember four or five of the old patterns distinctly ; others had died out before his time. The still surviving patterns, fifty years ago, were Callaghane (Ballygunner), Cloghernach (Kilmacleague), “The Half-way House” (Drumcannon), Crooke and Kilmacomb.

At Crooke was an important Preceptory of the Knights Templars which, later, was transferred to the Hospitallers. Only a fragment of fortress-like masonry remains to mark the site (close by the church ruin already described) of this once powerful establishment. There has, by the way, been much confusion of thought, not only in popular tradition but among writers of local history, as to the respective houses, lands and rights of Templars and Hospitallers. Both were semi-military orders and, on suppression of the first-named in 1307, most of their houses and much of their property passed to the Hospitallers. In Appendix IV. is given a list of the Templar goods and chattels seized and transferred, at Kilbarry and Crooke. Of Co. Waterford foundations Crooke and Kilbarry were originally houses of the Templars ; Rinnclu and, probably, Killure belonged to the Hospitallers from the beginning. In addition to the three Preceptories named, the Templars possessed property at Bewley, Cappagh and elsewhere in Co. Waterford—all of which passed to the Hospitallers. As far as Ireland was concerned the houses of both Templars and Hospitallers were little more than foreign (English) garrisons. Killure and Kilbarry became united under one Superior early in the 14th century.

At Crooke, Kilmacomb and Faithlegg are holy wells, whose repute is now practically forgotten and there are early Irish church sites at Kilcullen and Licaun.

The large townland of Leperstown in Killea Parish was part of the endowment of St. Stephen's Leper House of Waterford. Within it was an area of commonage which has sadly contracted owing to encroachments of neighbours during the last century or so.

RELIGIOUS HOUSE.

CONVENT OF MERCY, DUNMORE EAST.

This is a filiation from the Clonakilty Convent, Co. Cork. Some sisters from the latter house came to Waterford in September, 1876, to take charge of the Waterford Union Hospital, at request of the Guardians. Seven years later, on invitation of the Bishop and the Parish Priest of Killea, the sisters, under Mother M. Columba Marmion, were able to make a new foundation—at Dunmore, where Father Crotty had bought a large house for them. This house, originally built by the Marquis of Waterford as a summer residence—but used as an hotel up to arrival of the sisters, was intended as only a temporary home for the religious ; it has, however, become a permanent convent. Like most new foundations the Dunmore convent had to contend, in the beginning, with many difficulties ; in its infancy it lost, by the death of its founder, Father Crotty, a devoted father and friend.

In 1900, at the Bishop's request, the sisters extended their sphere of labour by taking charge of new schools (St. Otteran's) in Waterford. A new convent was built beside the schools at Waterford and, in 1906, this became the head house of the community with the Dunmore house as a branch. Again, in 1907, a common novitiate for the diocesan convents of Mercy was established, with its seat in the new Waterford house.

Superiors :—

Mother M. Columba Marmion, 1894.

„ „ de Sales Lowry, 1895.

„ „ Columba Marmion, 1901.

„ „ de Sales Lowry, 1904.

„ „ Columba Marmion, 1906.

(See under Convent of Mercy, Waterford).

Parish of Kilrossenty and Fews

This union of parishes—exactly co-extensive with the two ancient parishes of the same names—lies along the eastern foot of the Comeraghs. It forms the western frontier of Paoracha or Powers' Country, though belonging itself to the Barony of Decies. The patrons are St. Brigid and St. Anne respectively and in former times *i.e.* third quarter of last century, the feast days were celebrated with High Mass and other solemnities and the days were kept as holydays.

The present church of Kilrossenty was built in 1840, by Rev. Richard Power, Parish Priest, who, at the same time, renovated and partly rebuilt Fews church. Both buildings are cruciform in plan and Gothic in style—that is, as far as they are according to any architectural style. The two older churches, their predecessors, were built by Father Edmund Power in 1802. Father Richard Power was his own architect and overseer. Kilrossenty modern graveyard, about an Irish acre in area, was enclosed for burial in 1828.

The Parochial Registers for Baptisms and Marriages extend back to 1811 and 1806 respectively, but the series is imperfect.

Kilrossenty, a small parish, is remarkable for the number of notable ecclesiastics it produced in the past century. Among them may be named Rev. Richard Power, a remarkable priest, who became pastor of his native parish, Rev. Maurice Walsh, who became Vicar-General of Philadelphia, Rev. Edmond Power, Vicar-General of Kilfenora and Rev. Maurus O'Phelan, who became Abbot of Mount Melleray.

SUCCESSION OF PASTORS.

Richard Costelloe, aged fifty years and residing at Carrickbarrahan, was Parish Priest of Stradbally and *Kilrossenty* in 1704. We find Fews at this date united, not with Kilrossenty, as at present, but with Ballylaneen of which John Kennedy, residing at Ballykeeroge, was registered pastor.

A Father Lonergan, who died about 1756, may have been Father Costelloe's immediate successor. He had been educated at Salamanca and he resided in Glendalligan.

Rev. James Shea, commemorated by a Latin inscription in old Kilrossenty graveyard, died Parish Priest of Kilrossenty and Fewes in 1794, at the age of eighty-four. The name of Father O'Shea is still held in popular benediction and many tales are told illustrative of the good priest's reputation for sanctity. A reflected halo surrounds the memory of even *móimín* the pastor's horse. Father O'Shea was a native of Kilcash and, it is said, owed his education to the benevolence of Lady 'Veagh. His residence was at Gortnaleacht.

Rev. Edmond Power, who had been curate to Father O'Shea in the latter's later days, was the next pastor. He erected two churches—at Kilrossenty and Fewes respectively, and died, 1808. An inscribed chalice, still in use, bears his name.

Next came in succession three brothers, natives of the adjoining (Clonea) parish. There is some obscurity as to the exact order of succession but it appears to have been as follows:—Rev. John Meany, 1808–19, Rev. Denis Meany 1819–31, Rev. Patrick Meany 1831–36. On the other hand the Laity's Directory gives Rev. Denis Meany as Parish Priest in 1817. The first, Rev. John Meany, was an Irish scholar of repute. His fine Irish sermons, preserved in MS., are well known and many of them have been published. On Father John's death a lament for him was compiled by a simple country girl, Aine Ni Chadhla, then aged nineteen. This is still popularly recited; it begins:—

“*Mo éireac ghéar féin 'r mo deacair.*”

We have also a second poem to Father Meany, which commences:—

“*Slán óm éiríodé leat canaim.*”

Rev. Richard Power, a native of Fewes, succeeded. He resigned in 1844 and died at Rome in 1847. He was builder, according to his own plans, of the present Kilrossenty church and restorer or rebuilder of Fewes. Father Power possessed a fine mechanical genius; he invented an improved plough, an ingenious method of propelling a boat by paddles operated by one pair of hands and some other such things. Above all he was an exemplary pastor and preached eloquently in Irish. To further instruct and edify his people he had trained two young men of the parish to repeat publicly—one the questions and the other, the responses from a popular catechetical

work (the “*míniugadh an Aifinn*” of Patrick Denn). The catechists took their place on Sundays before Mass, one on either side of the altar, within the sanctuary, and spoke their respective parts in a clear enunciation and loud enough to be heard by the whole church. Similarly, when anything specially useful to the people appeared in the weekly newspaper—there were few papers and few readers of them in these days—he had it read to the people in the church, after Mass, by one of his young men, who stood on a chair outside the altar rails. He introduced to the parish the Devotions of the Crib and Procession of the Blessed Sacrament, then almost unknown in Ireland—at least in rural places.

After Father Power there came in succession two pastors of the same name but of widely differing character. Rev. John Casey (1844–78) had been curate to his predecessor and was a priest of considerable reading and culture. At his invitation four Oblate Fathers preached a memorable mission here in 1861.

Rev. Michael Casey held office fourteen years and died in 1892.

Rev. John O'Connor, who had spent the better and greater portion of his life as a missionary in Newfoundland, was translated hither from Stradbally and survived, though in poor health, till 1898.

Rev. Michael Casey II., known to his intimates as “The Doctor,” succeeded. He was brother to Very Rev. Peter Casey, V.G., and a genial, kindly soul; he was spared only four short years.

Rev. Thomas Moran, 1902–13; translated to Newcastle. He built the curates’ residence at Mahon Bridge, on a plot of land generously given by Miss Fairholme of Comeragh.

Rev. Nicholas Power, 1913–16.

Rev. James Kirwan; he was translated to Kilsheelan in 1927.

Rev. William Kehoe, 1927.

ECCLESIASTICAL ANTIQUITIES, ETC.

The church ruin of old *Kilrossenty* standing, in its ancient cemetery, at some distance from the modern church and graveyard, is of considerable interest. It comprises remains of the nave and chancel with a fine chancel arch of pointed character. The chancel and arch are clearly later additions to an earlier church. A very curious feature of the ruin is a diagonal ope, intended evidently as a spyhole,

in the middle gable. It enabled a worshipper, standing or kneeling in the north east angle of the nave to see the celebrant at the altar; the feature is rare, if not quite unique. Within the chancel is an artificial cave—really a disused burial vault—used as a retreat by various hunted men, and also as a dwelling, in black '47 by a typhus-stricken family. Rev. Thomas Finn, when curate here, administered the last rites to the members of the afflicted family, and, so noisome was the subterranean abode, before the priest could discharge his office, he was obliged to carry the dying creatures one by one up to the surface of the earth and the open air. This cave is regarded by the people with horror as the tomb of an apostate friar whom they call Valentine but of whom they know little or nothing definitely. He was really an Augustinian, member of a county family of the landholder class. His name was Wallis, which is the Waterford equivalent of the Kilkenny—Walsh, Valois or De Vallis. In the townland of Ballynevoga is a field known as *páirc a tSeipen* (Chapel Field), indicating presumably the site of a penal days' church. There is a similarly named field on Englishstown. In the graveyard attached to the modern church of Kilrossenty are some insignificant remains of the earlier church of 1802. At *Fews* no remains of an ancient church survive. Near the ruined church at Kilrossenty and close together, are three holy wells, sacred respectively to our Lord, His Holy Mother, and St. Brigid. On Ballykeroge is another reputed holy well, minus a name. On a townland which bears the name of Ballynevoga is a well, not now reputed sacred, the former name of which—*Ṭobair na leabó*, suggests or implies a former holy character.

There are ancient church sites— of the usual early native character—at Killnagrange, Ballingowan, Ballykeroge, Curraheen (*Cill Iomnín*), Garranmillon (close by a pair of ogham inscribed pillar stones), Kilcomeragh, Knockyelan, and Shanbally. In the case of some of the foregoing, e.g., Ballingowan, Garranmillon, Curraheen, and Shanbally, the ancient circular enclosing wall of earth remains intact.

Kilrossenty parish possesses one ancient chalice of silver; this is of medium size and bears the following inscription in current hand on the under surface of its base: "This Chalice to the Chapel of Kilrossenty in the Dioc. of LISMORE part of the legacy of Thom^s. Valois Esq. late of Cadiz—Rev^d. E. Power fieri fecit anno 1789."

Evidently Father Power only restored or reconditioned the sacred vessel. This Thomas Valois (Walsh) is identical with the donor of a silver thurible and boat to Holy Trinity parish in the first quarter of the eighteenth century. Apparently, the pious donor was a native of Kilrossenty parish, and, very probably, he and the notorious Father Valentine were of the same family.

Parish of Kilsheelan and Kilcash.

The present parish, fertile above the average and of much natural beauty, lies, for the most part, between the Slievenamon range on the north and the Suir on the south. Its rich pastures have made it a coveted land far back as history goes; it includes four ancient, *i.e.* pre-Reformation, parishes of Iffa and Offa, *viz.* :—Kilsheelan (Siolan's church), Kilcash (Caise's church), Killaloan (O'Loan's church), and Templetney (Eithne's church). Derivation of the name Killaloan is really somewhat doubtful. Although the Ordnance Survey Field Books render it as above *i.e.* "O'Loan's church," it seems more consonant with both local pronunciation of the name and analogy that it should be either "Church of Lua's Ford" or "Church of the Two Luas." Both Kilsheelan and Killaloan parishes extend into the County of Waterford.

The founder of Kilsheelan, from whom the parish derives its name, may have been Sillan, Abbot of Bangor (February 28th), but more probably he is another Sillan, *e.g.*, Sillan of September 11th. The present patron is the Blessed Virgin. Kilsheelan church was inappropriate in the Priory of St. John's, Waterford. Kilcash owes its foundation and name to St. Caise, who is listed in the Martyrology of Donegal, under April 26th. The latter day patron of the parish is, however, St. John the Baptist. The titular of the Irish parish church was often changed upon introduction of the Norman system of church patronage. In the native, or old Irish, order, titularship in our modern sense was more or less unknown; the Irish titular was usually the reputed original founder of the church. With advent of the Normans a biblical saint was often substituted for the early native patron.

The present church of Kilsheelan replaces a predecessor which stood on the opposite side of the road, in the small townland of Gambonsfield. From this latter townland the parish was, till recently, and is sometimes still, called Gambonsfield, although the present church stands on another sub-denomination. The older church, of which some traces still exist, was furnished with three galleries occupied by people of what they themselves were pleased to regard as different and well defined social classes. Although

they assembled all together every Sunday to worship a God born in a manger, the occupants of the aristocratic gallery would not tolerate violation of its sanctuary by an habitué of the bourgeois gallery, nor would a tenant of the latter view with indifference the intrusion within his domain of a seat holder of the democratic enclosure. During the pastorship of Father Hally a half ludicrous, and wholly scandalous, incident occurred which led to interdict of the church and rendered re-blessing necessary. A man named Walsh, from another parish, moved into Kilsheelan and attempted to take his seat on the gallery sacred to the élite. His presumption was too much for the tolerance of rustic snobbery ; a clan fight and bloodshed in the church was the result. The present churches were both renovated, partly rebuilt, and the Kilsheelan church considerably enlarged, by Rev. Nicholas Phelan in 1885. Kilcash church replaces an older building erected on the same site in 1810, as this latter in its turn replaced a thatched chapel of still earlier date.

The present parochial residence was built in 1870 during the pastorate of Rev. E. Walsh ; the curate's residence was erected twenty-three years later, in Father Spratt's time.

SUCCESSION OF PASTORS.

Thomas Goffrey, clericus, was vicar of Kilcash in 1588 (Royal Visitation List).

Patrick Purcell, 1631. *Vid. infra.*

The next parochus of whom we have account is James Butler, who registered at Nenagh, in 1704, as " Popish Parish Priest of Killcash, Kilsheelane and Templeetney." He was in all probability a scion of the Kilcash, or Ormond, family and it is likely that under, the aegis of Kilcash (Ormond) he was able to maintain his position during the Revolutionary era. Curiously enough, just one week previous to Father Butler's registration, one Cornelius Mahoney, residing at Gurteen, registered himself at Tallow as Parish Priest of Killfilane (Kilsheelan).

Next we meet the name of Father Richard Hogan, a Franciscan. Father Hogan was Parish Priest, first of Kilcash and later of Drummannon. He preached the funeral oration on the occasion of the burial, in July, 1744, of the Right Honourable Lady Margaret Burke of Clanrickard, Viscountess Iveagh, relict of the Honourable Colonel Thos. Butler of Kilcash. He was also the preacher on the

occasion of Archbishop Christopher Butler's obsequies in 1757. Father Hogan is interred with his brother Thomas, also a Franciscan, in Drumcannon graveyard, Tramore. He died July, 1764.

Rev. Darby Ryan was pastor in 1755. He was present that year at the induction of Rev. William Egan, Parish Priest of Clonmel.

Father Ryan's immediate successor was most probably the Rev. Nicholas Phelan, who, for his vigorous denunciation of Whiteboyism and other disturbances, became so unpopular that he had to abandon the pastorate in 1785; he, like Father Hogan before him, was translated to Tramore.

Rev. Thomas Anglim, 1785-1811.

Rev. James Hally succeeded; he resided at Ballypatrick in a house still standing, and he held the pastorate for thirty-nine years, living to hear O'Connell and to witness Catholic Emancipation and the famine.

Rev. Edmond Walsh was appointed Parish Priest in 1849, but was translated to St. Mary's in 1875.

Father Walsh was succeeded in Kilsheelan by Rev. Nicholas Phelan, transferred from Carrickbeg. Father Phelan was retranslated, in 1886, one month before his death, to Passage; he bequeathed his library, containing a fine collection in general literature, to St. John's College, Waterford.

Father Phelan's successor was Rev. Patrick Spratt, who was transferred in 1894 to Cappoquin.

Rev. Patrick Delaney, D.D., translated from Ballyporeen, succeeded; he was re-translated, to Carrick-on-Suir, in 1902.

Rev. Edmond Meagher, translated from Ballyduff, succeeded Dr. Delaney. He died in 1919.

Very Rev. Canon Denis Whelan, 1919-27; he was transferred to Cappoquin.

Rev. James Kirwan, 1927-28.

Rev. Martin Dowley, 1928-36.

Rev. John Warren, 1936.

ECCLESIASTICAL ANTIQUITIES, ETC.

The antiquities of the parish are of more than ordinary interest. There are remains of six ruined churches, viz. : Kilsheelan, Kilcash, Killurney, Killaloan, Burntchurch, and Templetney. The ruins

at *Kilsheelan* and *Kilcash* are specially important because of the presence of Celtic-Romanesque doorways and other early architectural details in both churches. Close to Kilcash ruin is the roofless castle of the same name, a mansion which harboured many a hunted bishop and priest of the Penal Days. It was here that Castlehaven, in the 17th century, wrote his Memoirs and here hospitality was dispensed by the charitable and pious Margaret Butler, Viscountess Iveagh, whose memory still lives in popular song and story. Lady 'Veagh, as she is familiarly known to all Decies and half of Ossory, was widow of Bryan Magennis, Viscount Iveagh, who was attainted for his services to James at Limerick and died in the pay of Leopold of Austria. Lady Iveagh married a second time, in 1696; her second husband was a Protestant—Col. Thos. Butler of Kilcash. Her ashes repose in the little graveyard hard by, and in the same tomb rest the mortal remains of her illustrious kinsman by marriage, Archbishop Christopher Butler of Cashel,

“ ‘S ar leabhar na marb do léagtar
ar n-eabhog ‘r Lady ‘Veagh.”

The leaden mitre which decorated the tomb of the Archbishop was removed to be converted into bullets during the '48 movement.

There are early church sites at Kilheffernan and Ballypatrick, besides a holy well, *Tobar Naomh Marainín* (*mo fforannain*) or “St. Forannan's (of Donoghmore) Well,” on the townland of Ballynarah. On the Ballypatrick site was long preserved an object of stone popularly supposed to be an early chalice. This, like many such things, was often used superstitiously for cure of cattle disease. The object, which was most probably a primitive lamp, is now in the Ethnological Museum, University College, Cork.

Still used in the parish are two silver chalices of the 17th century. One, of medium size, bears the following inscription in current script :—“Orate pro ãĩ d Pa Purcell sacer qui me fieri fecit. 1631.” This chalice and its inscription suggest that Patrick Purcell was, most probably, a predecessor of James Butler in the pastorate of Kilcash. The second chalice is hexagonal-based and bears in Roman capitals the following legend :—“Anno Dom 1717 Margarita Burke vicecomitissa De Iueagh me Dono Dedit Parochiae De Killcash—.” The parish has also a third inscribed chalice bearing date 1794, with

the names of Thomas and Catherine Butler of Tullahea. Another early silver chalice associated with Kilcash was exhibited at the Waterford Art Exhibition of 1879 ; it bore the date 1679 and the names of John Hearne and his wife Margaret Butler.

Besides its presumed founder Cais, whose name it bears, the Church of *Kilcash* has association with St. Colman Ua hEirc, who is commemorated on December 5th, and with Diarmuid of Kilcash, whose death the Four Masters record under A.D. 846. After the Invasion this church came into the hands of the Knights Hospitallers who changed its dedication to St. John the Baptist. A rude holy water stoup sculptured with a representation of Our Lord's Baptism still survives—in the modern church of Kilcash, whither it has been removed from our present ruin. The latter building consisted, by the way, of nave and chancel of which the nave only is of pre-Invasion date. Its decorated doorway is on the south side wall. *Kilsheelan* church ruin resembles Kilcash, only that at Kilsheelan the doorway (also decorated *i.e.* Hiberno-Romanesque) is at the north, instead of the south side. Unfortunately, both at Kilcash and Kilsheelan, the beautiful ornament is sadly mutilated. *Kilsheelan* church consisted of nave and chancel ; it was 40 feet 6 inches long by 22 feet wide internally—of good sandstone ashlar. All the surviving architectural features are pre-Invasion and of great interest, scil. :—chancel arch (7 feet 8 inches wide), doorway in north wall (Hiberno-Romanesque) and a carved pilaster in south east angle of the nave. All that survives at *Killurney* is a featureless fragment of church gable which stands protected in the grounds of a private house. The wall, of sandstone, is 3 feet 9 inches thick. *Templetny* has left but scant remains, scil. :—a piece of north side wall twelve feet long by four feet high. This is the "Tahinny alias Templehenny" of the Visitation Books. *Killaloan* is also very decayed. The east gable, however, stands and some portions of the north and south walls. There is a lancet window in the gable and a similar ope in the south wall. Internal measurements are—50 feet by 18 feet. The remains at *Burntchurch* (56 feet by 22 feet 10 inches) are insignificant—little more than the foundations. Hard by is the holy well of St. Forannan.

Parish of Knockanore, Kilwatermoy and Glendine

This union, which is co-extensive with the ancient parishes of Kilcockan, Kilwatermoy and Templemichael, is mostly of mountain character, extensive and very picturesque. It is bounded by the Blackwater on the east, the Toorig on the south, the County of Cork on the west and the Bride on the north. The three ancient parishes enumerated were inappropriate in the Augustinian Priory of Molana and during part, at least, of the penal era the region seems to have been served by Augustinian Canons.

Knockanore church is now under the patronage of the Sacred Heart, to which it was dedicated by Bishop Foran in 1853. Pope Pius VII., by rescript of July 7th, 1855, gave faculty (*permissu ordinarii*) to transfer the parochial feast to any convenient day and to celebrate the proper Mass on the transferred feast. The anniversary of the dedication has been observed with special devotions—Mass, Sermon, Procession and Benediction. The church of Knockanore (Kilcockan)—cruciform in plan, with three main entrances and a low but not ungraceful spire—was built in 1826, during the pastorate of Rev. Michael O'Brien. The present building replaces an old thatched chapel which stood about a quarter of a mile to the south east. No trace of the old structure remains, but its site is well remembered.

The traditional patronage of Kilwatermoy is the Exaltation of the Holy Cross, September 14th. The feast is celebrated locally with Holy Mass, Way of the Cross, and Benediction. An adjacent holy well, *Ṭobair Croidé Naomta*, is also the scene of popular devotion on the same occasion. Kilwatermoy church, originally cruciform in plan, succeeds a thatched chapel on the same site; it was erected in 1829 while Rev. James O'Brien was pastor. The new church was originally roofed with local slate, but this latter, being too heavy, had to be removed and a lighter substituted, during the pastorate of Father Spratt. During Father Lonergan's pastorate the church was again re-roofed, reduced in size and generally renovated, through the exertions of Rev. Thomas O'Gorman, then curate

in the parish. About a quarter of a mile to north of the present church popular tradition points out the site of a penal times chapel—predecessor of the thatched building taken down in 1829.

The old thatched chapel of Glendine (Templemichael), the last survival of its type in the diocese, lived on to 1871 when it was replaced by the present small, but adequate, church of Glendine. This last is situated at the bottom of a wooded glen beside a mountain stream. St. Michael's Day was formerly, *i.e.* in the memory of old people living twenty-five years since, observed as a holyday throughout Templemichael parish.

The Parochial Registers commence at 1803.

SUCCESSION OF PASTORS.

Maurice Roche was Vicar of "Runcrowe" (Templemichael) in 1591 (Royal Visitation List).

Garret Fitzgerald, scion no doubt of a Desmond offshoot, was registered as Parish Priest of Templemichael in 1704. He resided at Ballinatray, was then aged eighty years and had been ordained at Rouen by the exiled bishop of Kilfenora. Fitzgerald, it will be noted, signs himself Parish Priest of Templemichael only. On the same occasion, however, there was registered one William Tobin, residing at Kilwatermoy, as Pastor of Tallow, Kilwatermoy, Kilcockan and *Templemichael*. Like Fitzgerald, Tobin had received orders from Bishop Andrew Clancy of Kilfenora. Most probably both Father Fitzgerald and Father Tobin were Augustinians—Prior and Canon respectively of Molana. A small silver chalice of Father Fitzgerald's, with his name inscribed, is preserved in the Cathedral, Waterford.

According to Parliamentary Returns of 1766 Rev. John Keating was Parish Priest of Tallow and Kilwatermoy in that year, with Rev. Michael Cavanagh as curate.

Rev. Patrick Phelan was Parish Priest of Knockanore, Kilwatermoy and Templemichael in 1803 ; he died in 1810.

Rev. Michael O'Brien, who built the present Knockanore church, 1810–28.

Rev. James O'Brien, who was translated from Abbeyside and built the present Kilwatermoy church, 1828–36.

Rev. Roger Murphy, 1836-41 ; he was an eloquent Irish preacher and public speaker, whose services were in much demand at Catholic Emancipation, and such, meetings.

Rev. Michael Spratt, transferred to Cappoquin, 1841-50.

Rev. Thomas Qualy, 1850-77 ; he built the present church in Glendine.

Rev. Thomas O'Brien, 1873-83.

Rev. Thomas Walsh, 1883-1908. He built the curate's residence at Raven's Rock.

Rev. Richard Casey, 1908-12. He was translated to Powers-town. Father Casey, who got himself entangled in unfortunate and costly litigation over the former parish priest's residence, was obliged, on loss of his case, to provide and build a new parochial house.

Rev. Patrick Lonergan, 1912-31. He will be long remembered for his very simple and saintly life.

Rev. William O'Mahoney, 1931. Father O'Mahoney's health had so far deteriorated that, after a couple of years, he was obliged to retire. Rev. Thomas Morrissey was appointed Administrator.

ECCLESIASTICAL ANTIQUITIES, ETC.

The most remarkable antiquities of the parish are the remains at Rinn-cru and Molana. *Rinn-cru* belonged to the Hospitallers, being apparently, a cell, grange or dependency of Mourne Abbey. The site is truly magnificent—affording extensive views of river, sea, and mountains. Doubtless the founders of Rinn-cru found the scene more charming still when many a now bare slope and many a rugged angle were smoothed into rounded outline by primeval forest. The remains are rapidly vanishing ; the place is unenclosed and cattle have free access even to the ruined church. The most important part of the ruin is a great vaulted chamber lighted by three curious opes in the side wall ; these are carried some distance into the vault above. The church is in an advanced state of decay ; this is some sixty-six feet long by twenty-seven feet wide and its walls are nearly five feet thick, but unfortunately not a door, window, or other definite architectural feature survives intact.

Molana, otherwise—Darinis, on an island in the Blackwater, was an old native Irish foundation the origin of which is attributed

to St. Molanfidhe (6th century) whose history and identity are both obscure. A celebrated ecclesiastic of the eight century, Far Dá Crích, was Abbot of Darinis; he died in 742. Cotemporary with him was a still more remarkable member of the community, Rubin Mac Connadh, one of the compilers of a famous series of documents—the *Collectio Hibernensis*. This renowned penitential circulated widely on the continent and influenced the church discipline of Europe for the next four centuries. In the early 12th century the Abbey of Darinis was re-established—as an Augustinian Priory by, it is said, Raymond le Gros. Le Gros, it is claimed (and there is no good reason to reject the claim), awaits his resurrection within the monastic church. By the middle of the 15th century—really, the darkest period of Irish monastic history—Molana had fallen upon very evil days indeed. Not only had its olden lustre waned, but scandal had besmirched its name. Pope Nicholas V., in a mandate of 1450, states that he has been informed by Donald O'Sullivan, a clerk of Ardfert diocese, that John McNery, then Prior or Abbot of Molana, has been guilty of simony, perjury and immorality, to the great defamation of the monastery. The mandatories are directed to investigate those charges and, if the latter or any one of them be found true, to depose MacInery, and, if Donald be found worthy, to instal him in the erring abbot's place. It ought be noted that in most of these cases the accuser is also a petitioner for the accused's position or office. Thomas MacGrath, by the way, seems to have immediately preceded MacInery in office. Apparently Donald did not live long to enjoy his Priory, if indeed he ever reached it. At any rate, the Pope in 1469 appointed one Edward Fitzgerald, of noble (but trebly illegitimate) birth, to succeed John MacNamara as prior of our house. At the suppression Molana passed into the hands of one John Thickpenny, from which it found its way to Sir Walter Raleigh. From Raleigh it was transferred, by means which will not bear too strict scrutiny, to that individual of masterful personality and prodigious appropriating capacity—the Earl of Cork. At the date of its suppression the vicarages of Tallow, Kilwatermoy, Kilcockan, and Templemichael were dependent on Molana. The remains at Molana are interesting, extensive and, as far as the church is concerned, in a good state of preservation. The monastic church consists of nave and choir separated by a choir arch of which only the jutting basements of the piers remain. Total internal length

of the church is 121 feet 6 inches, and the width is 24 feet 6 inches. The choir, which is some four foot longer than the nave, was lighted by no fewer than ten tall early English windows, in addition to the great east window, now almost completely destroyed. Any close scrutiny of the ruin will reveal that the church was of two periods—native Irish and post-Invasion. In masonry and in architectural detail (so far as any survives) the nave is pre-Invasion. We have therefore in our monastic church of Darinis (and the fact is of singular interest) an original choirless Irish church to which in the immediately post-Invasion century a choir was added. On south side of the church lies the cloister garth surrounded, in the usual way, by the sacristy, chapter-room, refectory and kitchen. On north side of the choir are two fine chambers, one above the other; these, in all probability, were the lodgings of the Prior. At north-east angle of the kitchen, on the exterior, is the monastic well, now partly filled in.

There are considerable remains of the ruined churches of *Kilcockan* (choirless) and *Kilwatermoy* (also choirless). In both places the church ruin is of a plain rectangular structure, of post-Invasion erection, and in both cases the ruin has been impudently appropriated as a family mausoleum. The Kilcockan ruin measures 56 feet in length but the Kilwatermoy church is shorter by some twelve feet. No remains survive at *Templemichael*. It is evident that the older building here was removed to make room for the present Protestant church.

The parish, like all the Blackwater riparian parishes, abounds in holy wells :—*Kilwatermoy* (Holy Cross), *Ballyphilip* (St. Geibin's), *Newport* (St. Berechart's), *Fountain*, *Castlemiles* (Sunday Well), and *Templemichael* (St. Michael's). Early church sites, besides those marked by the ruins already enumerated, have been identified at *Fountain* (Cill Íonntam), *Killeenagh*, *Killea* (Cill dotha), and *Killmanicholas* (Cill 'ic nioctair).

Among the altar plate are three chalices deserving of notice; the first is a small silver vessel with a rudely incised inscription in Roman capitals on a platform above the lower rim: "Orate pro Tho. Welsh, Waterfordiense." The second chalice is larger and much later; the legend is in current hand: "Donum Confraternitatis de Kilcockan Paroeciae de Kilcocken, Rev. Michael O'Brien, Pastore an. 1815." The third bears the following: "Parochiani de Temple Michael in usum suae Parochiae me Deo donaverunt anno 1775. R. D. Joanne Keating Parocho, Orate pro eis."

Parish of Lismore.

Lismore is one of the largest parishes in the diocese—extending from the Araglin river on the north to the Bride on the south, a distance of perhaps sixteen miles. Originally—in fact, up to fifty years ago—it was much larger, embracing also the whole of the present Ballyduff; earlier still it included, likewise, the present Cappoquin. In this connexion it is however to be remembered that it is only in comparatively recent times the mountain district of Lismore has been reclaimed and inhabited. As late as the seventeenth century, the Earl of Cork hunted the red deer and the wolf on the uplands where now are potato fields and meadows. It is a fact generally unknown that Lismore at one period embraced not only all Ballyduff parish as stated, but portion of the modern Ballyporeen as well. Presumably the portion of Co. Tipperary then regarded as part of Lismore were the two or three townlands overlooking the Araglen valley on the southern slope of the Knockmeal-down Range. Probably the region in question was more accessible from the Waterford than from the Tipperary, side; it was severed from Lismore only about 1828, during the pastorate of Rev. Nicholas Foran. Three priests then did all the parochial work of that mighty parish, a sick call to parts of which might entail a thirty miles ride over unspeakable roads. While the “Stations” were being held, the two priests engaged were obliged to lodge and board as best they could in the mountain cabins from Monday morning to Friday evening.

St. Carthage is patron of the parish and his festival is celebrated with special devotions. Till recently there was only a single public church but, during Canon Walsh's pastorate, a chapel-of-ease was provided at Ballysaggart in the mountain region of the parish.

Lismore is extraordinarily rich in historic association; indeed, the parish story, if told in detail, would require a volume to itself. St. Carthage's foundation of the 7th century quickly grew into a great community conducting world-famed schools and giving bishops and priests to churches innumerable. Among the great ecclesiastics and church founders connected with the school of Lismore may be named St. Malachy, the friend of St. Bernard and Bishop of Armagh,



CROZIER OF LISMORE : ENLARGEMENT OF BOSS.
(FROM O'NEILL'S "FINE ARTS.")

St. Celsus, also Bishop of Armagh, who is buried in Lismore, Cormac Mac Carthy, builder of the famous chapel which bears his name at Cashel, St. Christian, Apostolic legate, and St. Cataldus, Bishop of Tarentum.

It is probable that there was a Christian Church at Lismore even previous to the time of Carthage; there is an implied reference in the *Vita S. Carthagi* to such a foundation—Carthage, on his way from Kerry to Rahan, passed through the territory of south Decies, where the Clanna Ruadhan bestowed on him their already existing church. If this be so, Carthage, driven out of Rahan, only returned to one of his own churches, when he journeyed to Lismore. Carthage was a native of Kerry, where he was born near Castlemaine about middle of the sixth century. Though a chieftain's son, he was herding swine by the bank of the Maine when he first met St. Carthage the elder, whose disciple he later became. It was the elder Carthage who gave his youthful follower the name by which he was subsequently better known—Mochuda. Having studied the Scriptures and received Holy Orders, Mochuda founded his first church at Kiltullah, Co. Kerry. Later he founded other churches at Rostellan, West Muskerry, Spike Island, Clondulane, etc., Co. Cork. He founded his abbey at Rahan in Offaly about 590, and here he remained for over forty years. Tribal or monastic jealousy seems to have been the cause of Mochuda's expulsion from Rahan in his old age. With his monks he performed on foot his long journey back to the Decies where he established his Abbey of Lismore about 637. The great Abbot did not long outlive foundation of the new house; there is some doubt as to the exact time of his death; the event cannot have been later than 638—most probably it took place in 637. The metrical rule of St. Mochuda still survives—in Irish of great antiquity. It inculcates, in the first part, love of God and the neighbour; then, in the second part, it specifies the respective duties of bishops, abbots, priests and monks and, finally, it lays down the order to be observed in church, refectory and cell. As a supplement there is a section on the kingly office and solemn warning of the evils which follow neglect of its obligations.

In the list of saints connected with Lismore a special place is due to Cataldus, of Tarentum, in Italy. Unfortunately the Lives (for there are three or four accounts) of the holy man are of very uncritical character. Moreover, they were written mostly by

foreigners—ignorant of Irish geography and history ; it is therefore practically impossible to use them with confidence. Indeed one might be pardoned for believing that they were based on a Life of Carthage conflated with other material—some of it from the Life of Declan. The various, and sometimes conflicting accounts claim (a) that Cataldus studied and taught at Lismore some time in the 7th century, (b) that he became bishop of some important place called Rachau, (c) that he went on a pilgrimage to Jerusalem, and (d) that on his return journey he resolved to settle in southern Italy and to work there for revival of the Faith which had grown cold, or worse, in that region. The Lives apparently embody material from the Life of Declan and something also from Mochuda's history. Cataldus's *Rahau* looks like a scribal, or printer's error for Mochuda's *Rahan*. St. Cataldus has been honoured for a thousand years as patron of Tarentum city where relics of his have been preserved.

St. Carthage's is most probably, surroundings, etc., considered, the handsomest and most perfectly finished church in a diocese of fine churches. Its foundation stone was laid on Sunday, October 9th, 1881, by Bishop John Power, and the sermon for the occasion was preached by Dr. Fitzgerald, Bishop of Ross. By 1884 the building was completed and, on the first Sunday of June, it was solemnly blessed and opened, the dedication sermon being preached by Rev. Dr. Hutch of Fermoy. The present church occupies the site of an humble predecessor.

Parochial records of Baptisms and Marriages go back only as far as 1822.

SUCCESSION OF PASTORS.

Among the signatories to a Profession of loyalty, 1666, quoted by Brady ("Episcopal Succession, vol. i., p. 336) is "Thadeus O'Brien, Decanus Lismorensis." This may be the Teige O'Brien who died Parish Priest of Dungarvan in 1715 and, in any case, Dean of Lismore is not necessarily Parish Priest of Lismore.

David Lehane was registered as Parochus of Lismore in 1704. He was then in his 51st year and had been twenty-seven years a priest. He was probably alive in 1720 for, in that year, he is named as a beneficiary in the will of Rev. James Nagle, Parish Priest of Kilworth. The bequest sounds like an echo of the former inclusion of Kilworth in Lismore diocese.

Rev. William O'Brien, D.D., almost certainly came next in succession. At any rate, he was Pastor about 1735, for the Parish Priest of Conna, Rev. Thady O'Sheehan, in his will, dated 1736, leaves him a bequest for Masses. Dr. O'Brien is commemorated in an Irish elegy dated 1738, and commencing "uilliam uí b'riam ír s'ian do raobair." From the poem we gather that the priest met his death through a fall from his horse, that he had received Orders on the continent from the Bishop of Rheims, that he had got his doctorate from the University of Paris, and that he was Dean, as well as pastor, of Lismore. The elegy was written by one Rev. John O'Brien.

Rev. Daniel Lawlor was pastor of Lismore towards end of the century, and certainly in 1789 and in 1793. A student list of Salamanca shows that Father Lawlor was ordained in the Irish College of that city, 1768. His grave and elaborate grave monument are in the old graveyard of Modeligo but, unfortunately, the dates in the inscription are (as so often happens) illegible.

Father Lane, who died in 1802, came next in succession.

Rev. Maurice Coleman, 1802-22; he was aged 63 years at his death.

Rev. Garrett Connolly, 1822-23; translated to Dungarvan.

Rev. Nicholas Foran, 1824-29. From the translation of Rev. Garret Connolly to Dungarvan in 1823 to the nomination of Rev. N. Foran in June, 1824, the parish seems to have been without a pastor. In July, 1829, Father Foran was transferred to Dungarvan.

Rev. Edmond Wall succeeded; he survived his appointment by nine years, dying in January, 1838, at the age of fifty-eight years. He was remembered, but not affectionately, as a supporter of the anti-Repeal candidate at the Dungarvan election of 1832.

On the 18th March, 1838, the Rev. P. Fogarty was appointed. He ruled the parish till the 29th of July, 1866, when he died at the age of seventy-five. The inscription on his monument says that it was mainly through his exertions the monastery of Mount Melleray was established after the expulsion of the monks from France. To him also the Christian Brothers' schools owe their origin. During his pastorate ground was procured and a school built at Ballysaggart, distant about five miles from Lismore. Great difficulty was

experienced in procuring the site owing to the bigotry and opposition of the local landlord. A brother (Rev. Michael) of Father Fogarty's died (of fever) as curate of Mothel in 1853.

On the death of Father Fogarty in 1866 the hitherto immense parish of Lismore was subdivided, the present Ballyduff being constituted an independent parish with Rev. David Power as first Parish Priest. Rev. Patrick Byrne was, at the same time, made Parish Priest of Lismore. Father Byrne (elevated before his death to the dignity of Domestic Prelate) survived till April 10th, 1898, but for many years previous to his death, owing to age and infirmity, he took no part in parish affairs or work.

Monsignor Byrne's successor was Rev. Thomas McGrath, translated from Carrick. On the re-establishment of the Diocesan Chapter, Father McGrath was raised to a canonry and later to the archdeaconry. He died in January, 1911.

Very Rev. Canon Walsh, D.D., President of St. John's College, succeeded; in 1919 he was transferred to SS. Peter and Paul's, Clonmel. During his pastorate Canon Walsh built a new and badly-needed church at Ballysaggart for accommodation of the parishioners in that mountain locality.

Very Rev. Canon Thomas Furlong, transferred from Trinity Without, succeeded. Through his exertions the Lismore Church was furnished with a new organ. Canon Furlong was transferred to Dungarvan in 1925.

Rev. William P. Burke, transferred from Modeligo, succeeded and was created a Canon shortly afterwards.

ECCLESIASTICAL ANTIQUITIES, ETC.

The pre-Reformation Cathedral of Lismore seems to have been almost destroyed by the White Knight in the reign of Elizabeth. In the early seventeenth century however the church was practically rebuilt and converted to Protestant worship by the great Earl of Cork. Some portions of the older structure survive, incorporated in the present building—the chancel arch, for instance, and some windows of the south transept. Within the church, at west end of the nave, is a remarkable tomb of the Magraths, dated 1557 and elaborately carved—top, front, back, and sides. Nearby, inserted

in the west wall of the nave, are five inscribed grave slabs of early Irish Christian type—each of which carries an incised cross:—

1. *Benbacht for Annam Colgen*, "A Blessing on the soul of Colgen."
2. *Suibne m. Conhuirir*, "Sweeney son of Cu Odhir."
3. *Benbacht for an Martin*, "A Blessing on the soul of Martin."
4. *Or do Donnchad*, "A Prayer for Donnchadh."
5. *Or do Cormac p. . . .*, "A Prayer for Cormac P. . . ."

1. Colgen, an ecclesiastic of Lismore, d. 859. 2. Sweeney, anchorite and abbot of Lismore, d. 878. 3. Martan, abbot of Lismore, d. 878. 4. Donnchadh O'Bric was assassinated in the Cathedral, 1034. 5. Cormac Mac Cullenan, chieftain—bishop of Lismore, was slain by his own people, 918.

The "Temple-Christ" of Lismore is referred to in the Patent Rolls of Jas. I (p. 66) and the "Christe Church" in an Inquisition, 39. Elizabeth.

In a wood two miles to the south of Lismore are the foundations of a small oblong building styled the "Lóistin"; the name and the popular veneration in which the place is held suggest that we have here the site of an ancient hospice, hostel, or almshouse, dependent on the abbey of Lismore.

The other ecclesiastical antiquities of the parish consist of holy wells and early church sites and cemeteries. Close to the castle entrance is site of an ancient cemetery still styled *Reilig Mhuiré*, also *Reilig na nEapraig*. Herein many sainted bishops, anchorites and others await their resurrection with Celsus of Armagh and Carthage of Lismore. Our Reilig may very well represent the church—dedicated to the Mother of God—erection of which is attributed (in his "Life") to St. Cataldus. Out of the former twenty churches of Lismore as many as eight survived (in ruin) up to Colgan's time, *i.e.* the 17th century.

There are early church sites—but no remains beyond traces of the circular wall of earth—at Ballyinn, Cool (*Cill Coluicille*), Ralph, and Seemochuda, and holy wells at Ballinaspick (*Tobar na Slióirne*), Carrignagower (*Tobar na Mocolmois*) and Lismore (*Tobar na Carthage*). To prevent perpetuation of an error of recent origin it may be well to state that the last named well, St. Carthage's, is now closed up and its site occupied by the gate lodge at the castle entrance. The well sometimes mistaken for St. Carthage's is really *Tobar na Ceaprocán*, *i.e.*, Forge Well. On the townland of Castlelands, in a

limestone cliff, is a small cave called *An Teampallín*. Possibly the cave is ecclesiastical in origin or history. Finally the general place names of Lismore parish testify to the former ecclesiastical importance and association of the region :—Ballyanchor (an *anchor* or *anker*, a perpetually enclosed religious, was attached to the church of Lismore), two Ballysaggarts, besides Glenasaggart, Skeaghataggart, and Monataggart, Seemochuda (St. Mochuda's Sitting Place), Munalour ("The Lazar House Shrubbery,") etc. Among the ecclesiastical antiquities must certainly be mentioned the Crosier of Lismore and the manuscript volume known as the Book of Lismore. The "Book" is a compilation or transcript of the 15th century and the "Crosier" appears to be some centuries older, and to have been made for Mac Aedhogain, Bishop of Lismore. It is most probable that the present highly decorated crosier enshrines what remains of the original hazel or oaken staff of St. Carthage.

Some ancient silver chalices which had once belonged to Lismore (parish or diocese) are preserved in the adjoining diocese of Cloyne. Probably their survival in Cloyne is another echo of the former incorporation of part of Cloyne in Lismore. In this connection it is significant that two of the chalices were found in Kilworth—the parish actually incorporated in Lismore up to the 17th century; these bear the name of Dermot Quinlan "*Sacerdos Lismorensis*" and are dated 1608 and 1644 respectively. Yet another similar chalice which bore the name "*Daniel Swynne, Sacerdos Lismorensis*" and the date 1640, is referred to by a writer in the "*Irish Builder*," January 23rd, 1892; the vessel was then for sale in a Cork silversmith's shop.

RELIGIOUS HOUSES.

I.—PRESENTATION CONVENT.

This convent was founded from the Waterford house of the Order in 1836, at the solicitation of Rev. Nicholas Foran, then Parish Priest of Lismore. In the interval between request for the foundation and the nuns' actual arrival Father Foran had been transferred as Parish Priest to Dungarvan. Rev. Edmond Wall was, therefore, pastor of Lismore at date of the sisters' advent. The young community, under Mother Paul Kenny as Superioress, consisted of only four members who established themselves in a

temporary residence on the Mall. Here, owing to cramped and, indeed insufficient, means, the sisters had many hardships to bear ; at times the very necessities of life seemed about to fail, but God came to the rescue in every crisis. The community quickly grew in numbers and by 1842, largely through the exertions of Rev. Patrick Meany, the Superiors were able to undertake erection of the present fine convent. By 1846 the new building was ready for occupation, but immediately the famine with its attendant horrors, swept down upon the land. The nuns did whatever they could to feed the hungry, whose numbers had been increased by evictions in the neighbourhood ; the convent, however, was very poor, the debt heavy and the numbers of destitute very large. In these difficulties the sisters established lace-making, knitting and similar industries and thus found employment for sixty or seventy young women. From their arrival in Lismore the sisters had, of course, taught school and, as soon as circumstances permitted, the schools were placed under direction of the National Board of Education. After some time, however, owing to the Board's insistence on the Removal of Emblems Rule, the schools were withdrawn from the Commissioners' jurisdiction. Finally, Bishop John Power, in 1876, enjoined renewal of connection with the Board. For its present fine and beautiful building and for much of its material welfare the convent is indebted to the liberality and bounty of successive Dukes of Devonshire, Bishops of Waterford and Parish Priests of Lismore, as well as to the Abbey of Mount Melleray, Sir Joseph Paxton and Mr. Edward Walsh, a native of Lismore, resident in Germany.

Superiors :—

- Mother M. Paul Kenny, 1836.
- „ „ Joseph Casey (senior) 1839.
- „ „ Paul Kenny, 1845.
- „ „ Joseph Casey, 1848.
- „ „ Austin Walsh, 1854.
- „ „ Joseph Casey, 1857.
- „ „ Carthage Finn, 1862.
- „ „ Aquin Kenny, 1865.
- „ „ Patrick Hanley, 1871.
- „ „ Aloysius Shanahan, 1874.
- „ „ Patrick Hanley, 1877.
- „ „ Joseph Casey (jun.), 1883.
- „ „ Augustine Cooke, 1889.

Mother M. Joseph Casey, 1895.

„ „ Peter Prendergast, 1899.

„ „ Augustine Cooke, 1902.

„ „ Xavier Manning, 1908.

„ „ Augustine Cooke, 1911.

„ „ Xavier Manning, 1914.

„ „ Brendan Cullinan, 1917.

„ „ Bernard O'Donnell, 1923.

„ „ Brendan Cullinan, 1929.

II.—CHRISTIAN BROTHERS.

In November, 1865, the Rev. Patrick Fogarty, desirous of having a house of the Christian Brothers established in his parish, bequeathed the residue of his property for the purpose of such foundation. Some years elapsed, however, before the trust could be carried out. At length, the townspeople, deeply interested in the matter, formed a committee to expedite introduction of the brothers; encouragement was given and cordial support promised by clergy and bishop and by the Duke of Devonshire. The Duke, at his own expense, fitted up the school building to meet the brothers' requirements. Accordingly the brothers were able to open school, with an attendance of over two hundred pupils, on February 6th, 1871. Meantime the community lived in a rented house and it was not till May, 1872, that the monastery was ready for occupation. In 1892, under patronage of the Parish Priest, an Intermediate or Secondary school was added and, the following year, a school for Manual Training. The Manual Training school, by the way, owes its origin to the practical benevolence of Mr. Edward Walsh, already mentioned in connection with the Presentation Convent.

III.—COMMUNITY OF SISTERS OF MERCY, LISMORE HOSPITAL.

(See under Parish of Stradbally, below).

Parish of Modeligo and Affane.

The present division embraces the two ancient parishes of Modeligo and Affane, with the exception of some townlands of Affane which are now included in the Aglish union ; when or by what authority the transfer took place there is no evidence to show. Sometimes transfers such as the present appear to have been made uncanonically—by mere private agreement or by arbitrary fiat. The southern boundary of present Affane parish does not agree with the ancient alignment.

There are two churches, of which the principal, Modeligo, was erected in 1816 by Rev. John Phelan, P.P. The second church, Affane, was also erected by Father Phelan at a date not ascertained, and was considerably improved at later dates, first by Rev. P. Meany, P.P., and again by Rev. Richard Sladen, P.P. Affane church dedicated to St. John the Baptist is a plain rectangular building of comparatively small size—the main entrance surmounted by a small belfry. Modeligo church, which is cruciform in plan, is larger and more ambitious in style. This church and its parish are under the patronage of Our Lady's Assumption. Up to 1816 there appears to have been only a single church in the parish : this was a thatched structure situated at a place still called Chapel Road, a mile or so south of Modeligo village.

The National Schools at Modeligo were erected by Rev. Michael McGrath during his pastorate ; for some reason, however, they were not opened for many years—until Rev. P. Meany, during his brief stay in the parish, set them in working order. The school at Affane is of much earlier date ; it is supposed to have been founded by Rev. Patrick Phelan, P.P. Long previous to either of these schools, however, Patrick Denn and his father, Laurence Denn, before him, taught school in the parish. The Dennes were not confined to any one locality but moved from one place to another as circumstances warranted. We know that Patrick had a school at Poulbaidthe in 1800 and that, shortly after that date, he removed to Cappoquin and returned to Modeligo no more. The parish schoolmaster of the 18th and early 19th century was often parish clerk and the parish priest's factotum as well. Often, too, he was, in addition, an Irish scribe and poet or rhymester.

The Parochial Records begin, Baptismal—1815, Matrimonial—1820.

SUCCESSION OF PASTORS.

In the early 18th century, we find Modeligo parish united to Seskenane (Tooraneena)—with Nicholas McCanny as Parish Priest. The pastor resided at Old Affane—an extremely awkward location, at the southern boundary of a parish which extended nearly twenty miles away to the north and embraced some of the roughest country in Co. Waterford.

From a Parliamentary Return of 1766 we gather that Rev. James Dalton was then Parish Priest of Affane (and possibly of Seskenane also) and that he had as his assistant a young priest, Rev. Philip Hassett. We can trace Father Hassett's career a little more fully; the records of Salamanca show that Don Felipe Hassett entered the Irish College there in 1767 and that he arrived in Salamanca from Santiago. He was in Priest's Orders at the time he entered the college, and he took the missionary oath and left for Ireland in 1773. His gravestone in Old Modeligo churchyard tells us he died in 1779 but we have no positive evidence that he succeeded to the pastorate. Rev. Thomas Hassett, probably a brother of Philip's, was admitted to Salamanca on Philip's departure. He, later, proceeded to Florida with faculties to administer Confirmation, etc.

Rev. Daniel Lawlor, Parish Priest of Garrane (Modeligo), took the Test Oath at Dungarvan in 1775. He died Parish Priest of Lismore (see under Lismore parish).

Rev. John Phelan, 1798-1819. He built the present church of Modeligo, beside which he is buried.

Rev. Patrick Phelan, 1819-33.

Rev. Maurice MacGrath, 1833-66.

Rev. Patrick Meany, 1866-68.

Rev. Thomas Burke, 1868-78.

Rev. James Hannigan, 1878. Father Hannigan lived only a few months from his induction.

Rev. Richard Sladen, 1878-1897. During Father Sladen's term of office a curate's residence was provided through the efforts of Rev. T. Condon, then curate in the parish. Owing to feeble health Father Sladen resigned the pastoral charge three years before his death.

Rev. James Henebry, 1897-1921. Father Henebry secured for the parish a centrally situated parochial residence and provided the people with the first Mission (by the Dominicans) ever given in the parish.

Rev. James Everard, transferred from Ardmore, 1921-22.

Rev. William P. Burke, transferred to Lismore, 1922-25.

Rev. Lawrence Ormond, transferred from Ring, 1925-29.

Rev. Matthew Carroll, 1929.

ECCLESIASTICAL ANTIQUITIES, ETC.

At *Modeligo* is the ancient ruined church of the parish ; the remains consist of both gables and the south side wall of a plain choirless structure, 48 feet in internal length by 21 feet wide. By south side of the ruin are three inscribed tombstones to Fathers Philip Meagher (1777), Philip Hassett (1779), and John Power (1786) respectively. Of Rev. Philip Meagher we know nothing beyond the date of his death ; he may have been Parish Priest in succession to Father Dalton. Father Hassett's career we have already traced in outline. Rev. John Power is well remembered in local tradition, under the contemptuous nickname of *Seán Caoch*. Of landed gentry stock, he became an Augustinian on the Continent and, returning to Ireland, apostatised. In his old age he became blind and he is believed to have repented before death and to have died a Catholic at the venerable age of 80 in 1786.

At Affane, on the other hand, there is a large ancient cemetery but no remains of the ancient church. The site of the latter can, however, be traced to the south of, and parallel with, the modern Protestant church. Not many perches to north-west of the ancient church is the famous *Áth Mheadhón*, the ford of the Blackwater by which, according to local tradition and the ancient Life of St. Carthage, the founder of Lismore and his monks crossed the river on their way from Rahan in, or about, 630 A.D. From the *Áth Mheadhón* extended, east and west, the old highway known as "*Bochar na Naomh*." The Fair of Affane, which seems to have been a continuation of the local "pattern" was held on the Feast of St. Carthage—a fact which suggests that St. Carthage was regarded as the original patron of Affane.

On the townland of Knockgarraun is a noted Holy Well (Our Lady's) which is still the scene of a "pattern" on August 15th. There are early Celtic church sites at Derry (Cill mo Luad), Killea (Cill Liat), and Kilderrihen (Cill Doihúin).

Among the altar plate of the parish is a small silver chalice with the undated inscription in Roman capitals :—"THE GIFT OF THOMAS DEE TO THE CHAPEL OF MODELIGO."

Parish of Newcastle and Four-Mile-Water

The present parish union embraces greater portion of the very extensive ancient parish of Kilronan (Co. Waterford) together with the old parishes of Newcastle and Molough (Co. Tipperary). On the death of Rev. Thomas O'Meara, P.P., in 1874 three townlands of Kilronan (Cahirbreac, Carrigroe, and Knockmaol) were taken from this parish and united to Tooraneena.

The present church of Our Lady, Newcastle, was remodelled and largely rebuilt in 1879 by Rev. Thomas Finn, P.P., at a cost of £1,500. It is now a handsome Romanesque building, having a beautiful high altar and, behind the latter, a fine stained-glass window in the apse. Four-Mile-Water church is of plain cruciform plan ; it was built in 1826 and has a marble altar (the gift of the late Mrs. Hudson, Clonmel). Three wooden galleries augment the seating accommodation.

The Patron of Newcastle is Our Blessed Lady of the Assumption (15th August) while Our Blessed Lady and St. Laurence, Martyr (10th August) are regarded as patrons of Four-Mile-Water.

The Parochial Registers commence in 1814 and 1822, for Baptisms and Marriages, respectively.

SUCCESSION OF PASTORS.

The present union of parishes is apparently of earlier origin than beginning of the 18th century, for in 1704, we find James Daniel pastor of Kilronan, Newcastle and Inislounaght. He registers himself at Tallow on July 4th as resident at Glasha, and on 11th of the same month he registers himself at Nenagh as resident in "Abbeynes Conaghty" (Inislounaght). The succession, during greater portion of the 18th century, is not known.

Rev. James Prendergast, a native of the parish and member of a family connected therewith for centuries, was Parish Priest in the latter half of the century. In 1793 he built a chapel at the place now called Pasterville and died October 28th, 1798. He benefited

in 1776 by the will of John Power of Ballymacarbery, Gent. This John Power was, by the way, presumably brother, nephew or other near relative of the Irish poet, James Power (Séamus na Srón).

Rev. Patrick Meagher succeeded ; he was translated to Dunganarvan in 1817.

Rev. James Larkin succeeded and held the parish for twenty years to be succeeded, in July, 1840, by a kinsman, Rev. Edmond Larkin. The latter died in 1860. Both Fathers Larkin are buried in Newcastle church.

Rev. Thomas O'Meara was translated from Abbeyside to the pastorate of Newcastle in 1860 ; he survived till November 1st, 1874.

Rev. Thomas Finn came next in succession. Of a somewhat militant, though kindly, temperament Father Finn had no toleration for abuses. His denunciation of evil doers and their works was vigorous and telling, and his people, who loved the alliteration, called him " Fiery Finn." He rebuilt the present handsome Romanesque Church of Newcastle.

Father Finn's successor, Rev. David Ahearne, who was translated from Kill in 1884, was a second edition of Father Finn, a very hard working, zealous and single-minded pastor. He lacked worldly prudence, however, was an indifferent accountant and a bad financier—with results unsatisfactory to parochial and private credit. He died November, 1889.

Rev. John Walsh succeeded. In January, 1910, Father Walsh, after twenty years work as pastor, retired from active service and an administrator, Rev. James Maher, was appointed. While in retirement, Father Walsh was nominated to a canonry in the Diocesan Chapter. He died, 1916.

Rev. Thomas Moran, translated from Killrossenty, succeeded in 1916.

Rev. John Murphy was appointed on the death of Father Moran in 1921 ; he was translated to Stradbally in 1934 and died two years later.

Rev. Laurence Egan, 1934 ; he died early in 1936.

Rev. Peter Meskel succeeded.

ECCLESIASTICAL ANTIQUITIES, ETC.

There are remains of ancient churches at Kilronan, Newcastle, Molough, and Bennetschurch. *Kilronan* ruin, 54 feet by 27 feet internally, is specially interesting and in an excellent state of preservation. This old church's important feature is its essential pre-Invasion character. The east window, the doorway and some other details are insertions of the 14th century. But the masonry is old Irish and so are the two wide-splaying side windows—notwithstanding their later external opes. On north side of the altar, in thickness of the extraordinarily stout gable and on floor level, is a curious cell—spacious enough to (very uncomfortably) house an anchorite. Perhaps the most notable individual detail is the evidence of a former double roof; this is voussoirs of the inner vault plainly visible on south side (interior) of the building. No doubt there was, as in Cormac's Chapel, a chamber for lodging of the priest, above the barrel vault, and in this connection, note the putlog beside the entrance door—clearly the door way was fastened from within, *i.e.*, the ecclesiastic lived in the church. The east gable has a slight batter. Within the roofless walls is the tomb of Buck Sheehy, who was executed at Clogheen in 1766 for having given evidence in favour of his cousin—Rev. Nicholas Sheehy.

The religious foundation at Molough dates from the early Irish period. It is alluded to in the Irish Life of St. Declan as existing in the writer's time; the same writer also tells us that the monastery was originally established by the daughters of Cineadh, King of Decies. Of this Cineadh we learn, moreover, from the "Life" that his Dún was at the present Crohan. At Molough are fairly extensive remains of the monastic buildings as well as the ruins of an ancient, but post-Invasion, church. According to Alemand ("Monasticon") who is followed by Archdall, this nunnery was founded by the Butlers, Lords of Cahir, in the 14th century. What really took place here, as in the case of many other alleged Hiberno-Norman foundations, is that the already existing, but decayed, monastery was reorganised and given back its ancient endowments. The remains at Molough are in a fair state of preservation, as such things go in Ireland; they consist of a choirless church (65 feet 6 inches by 27 feet 6 inches) and on north side of this are traces of the cloisters with two of the domestic chambers. The most notable single feature is the fine east window of the church—

in two parts ; each light is, by rough estimation, 15 feet by 1 foot 3 inches. There is no other surviving window, but there is a door (late) in the south side wall. Foundations of chapter room and other conventual chambers are traceable on east side of the cloister square, but there are no remains of the northern range. It is probable that Molough, through protection of the Butlers, was able to survive almost, if not quite, up to the 17th century. Joan Power, " Prioress of St. Bridget, Molaghe," surrendered her house the 31st year of Henry VIII. (Patent Rolls). She was given a pension of 20s., 34 Henry VIII. *Newcastle* old church, though choirless, was of unusual size (92 feet 3 inches by 27 feet). The east window has disappeared with much of its gable. Otherwise the walls are fairly perfect. There were two doorways—at opposite sides—and the north door had heavy triple moulding in sandstone. From examination of the walls it is fairly evident that, at some period subsequent to its foundation, the church was extended on the east. Popular tradition persists in ascribing final destruction of this church to a Prendergast who set it on fire. *Molough* was a church inappropriate in the nunnery of the same name. Hardly anything of the structure called *Bennetschurch*, on the townland of Graignagower, is visible. The foundations of the building can however be distinctly traced and beside them, deeply embedded in the soil, is a monument of the bullan type. *Bennetschurch* (Τεαμput na mΘειμέαυ) would appear to have been intended as a chapel-at-ease to a parish of immense extent. There is still in use in the parish yet another old graveyard, *Killcreggane* (Cill Ćrēaḡām), but it has no traces of a church. It is no doubt an early Celtic ecclesiastical site, and, as most of these little pre-Invasion churches were of wattle, we need not be surprised that no trace of the building has come down to us. Other early church sites have been identified at Ballydonagh, Bawnfune, Clashganny, Crohan (two churches—Cill Uiat and Cill na ḡCtoigeam), and Kilmanahan (St. Munchin's). The primitive church site at Clashganny, indicated at present by only a stunted pillarstone and some boulders, marks, in all probability, the scene of a miracle ascribed to St. Declan in his " Life." A pile of stones and a standing cross stood here—up to, perhaps, the 17th century (Irish Life of St. Declan). There are also a couple of holy wells, scil. : at Glebe (Kilronan) and Ballinamona (St. Brigid's). On the townland of Boolahallagh is a field known as " bān na māmeaḡcḡac " which contains some slight remains of an

old building. Enquiry locally could, however, elicit no information as to reason of the name or character of the ruin. On M. O'Loughnane's farm, Touracurra, near Ballyamcarbery, stands, or rather lies, an ancient cross-inscribed pillarstone of unusual interest. Combined with the cross are some other emblems one of which appears as if intended for an anchor.

The list of parochial altar-plate embraces two interesting items. One is a chalice of medium size preserved at Newcastle which bears on its under surface the legend in current hand :—" Joannes Geraldus and Helena Mauritii me fecerunt 1621 et incolae de Kilronayne me refecerunt 1759." In connection with this inscription it is of interest to add that the Barony of Glenahery was Desmond territory. The second is a smaller chalice with the following, also in current hand and on its under surface, " Rev. Dr. Patricius O'Meagher, Pastor de Kilronan and Newcastle me fieri fecit A.D. 1809."

The ill-fated future pastor of Clogheen, Rev. Nicholas Sheehy, was not a native of the parish but he seems to have been brought up there with his relatives, the Powers, at Bawnfunne. Father Sheehy was a near kinsman of the "gorgeous" Lady Blessington, who was also of the Bawnfunne family. At Bawnfunne till recently stood the unpretentious but very comfortable and substantial old Power residence. Archbishop Bray of Cashel was of the same family and was closely connected with both Father Sheehy and the Countess. Another noted native of Four-Mile-Water was the Irish poet, James Power of Graignangower, better known as *Séamus na Spón*. Seamus was, also, in all probability, a relative of the Powers and Sheehys of Bawnfunne.

Parish of Portlaw and Ballyduff

The modern ecclesiastical division so named represents the four ancient parishes of Kilmeaden, Newcastle, Guilcagh, and Clonegam. Guilcagh does not appear to have ever had a church ; at least no trace or tradition of such exists, but there is, at Kilmovee, within that parish, the well defined site of an old Irish religious foundation. The parish has two modern churches—Portlaw (St. Patrick's) and Ballyduff (titular unknown).

The handsome church of Portlaw, with its background of ancient and indigenous oakwood, makes a pleasing addition to a lovely landscape. In style it is Early English with a graceful bell-tower ; it was built by Rev. John McGrath in 1859 from designs by McCarthy, but the tower was not completed till 1910, during the pastorate of Father McGrath's nephew, Rev. Thomas Hearne.

The church consists of nave, chancel, aisles, and tower, and measures one hundred and twenty feet long by sixty feet wide and seventy feet high. This replaces an old cruciform structure which occupied the same site. From the inscription on base of a small silver chalice preserved in the parish it is evident there was some sort of chapel at Portlaw as early as 1754. The legend in question runs :—" Ad usum Sacelli Parochialis loci de Portla factus anno 1754." Ballyduff church replaces a thatched chapel which stood on the opposite side of the road, a couple of perches to the north-east. This chapel seems itself to have been the successor of a penal days' Mass-house located at Carriganure. Rev. Thos. Hearn, Parish Priest, in 1910, re-roofed and remodelled the present church, inserting new windows, and doors, and adding a tower.

When the older church of Portlaw was first opened a quantity of altar furniture from the former private chapel of Curraghmore was donated to it. Among the articles transferred was the small 16th century handbell still preserved (*Vid. infra*). In an Irish MS. of Lawrence Foran, Irish scribe, there is reference to a chapel at Portlaw in 1768.

During the Land Agitation, in the eighties of last century, portion (72a) of Dooneen townland was—owing to friction between the Parish Priest and the Christmas family of Whitfield—detached from the present parish and added to Butlerstown.

The Parochial Registers date from 1805 and 1809, for Marriages and Baptisms, respectively.

The present township of Portlaw owes its origin or, at any rate, its extension, to an important cotton-spinning industry introduced here by Messrs. Malcolmson in 1825. Under aegis of the factory Portlaw grew to be a very prosperous and busy place, but decline set in about 1874 and the great mills finally closed in 1904. To-day the extensive buildings of the former factory are appropriated to purpose of a tannery.

SUCCESSION OF PASTORS.

Rev. John Power died Parish Priest of Kilmeaden in 1675, as appears from his will which was proved that year.

In the deposition of an informer (Hubert Bourk, Esq.), 1680, there is a reference to Rev. Patrick Ronane, as "the Earl of Tyrone's Parish Priest." Father Ronane should, therefore, be pastor at that date of, at least, Clonegam—one of the members of our parish union. He was, in all probability, a native of the parish—of the Hacketts-town Ronanes, to which belonged a noted medical practitioner, James Ronane, who died in 1626, and whose tombstone may be seen in Newcastle graveyard.

Rev. John Power, ordained in 1677 by Bishop Brennan of Waterford was registered as Parish Priest of "Kilmedane, Clonegam, and Newcastle" in 1704, his place of abode being Ross (Rosssruderdy). He was then aged fifty years—so he probably survived into the twenties. He also figures in Bourk's "information," with Dean Robert Power, whose kinsman he probably was.

Rev. Darby O'Callaghan succeeded—perhaps immediately, though it is rather unlikely that his pastorate filled in the whole interval between death of John Power and appointment in 1784 of Rev. Matthias Power. At any rate he was Parish Priest of Portlaw in 1771 and in 1782, in both which years he certified (Parochial Records of Slieverue, Co. Kilkenny) freedom of certain parishioners of his to marry.

Rev. Matthias Power, Parish Priest, died in 1813 and is buried in Newcastle where an inscribed altar tomb covers his ashes. An Irish scribe, Thomas O'Harney lamented his death in an elegy beginning :—

"Fóctaim ort, a shíom-leic,
Ar neóigmo ceapo."

There is a reference to Rev. Matthias Power in the famous Portlaw dream and murder case (Cox's Magazine, June, 1811). Our present Father Power is to be distinguished—and with good reason—from a full namesake and cotemporary who died at Ballybricken in 1791.

Rev. Michael Rourke, translated from Carrickbeg, 1813–54. He resigned in 1854 and died three years later. It was he who built Ballyduff church, in 1822. During Father Rourke's time, and indeed in Father Power's, the parochial residence was at Portlaw—within a few minutes' walk of the church, on the townland of Ballycahane. Father Rourke's nephew, Rev. Patrick Costin, who resided with his uncle, spent practically his whole long priestly life of sixty years as curate of Portlaw. He was in fact so long associated with the place that he was regarded almost as part of it. The present writer had delivered to him on one occasion, some twenty-five years since, a letter addressed to Father Costin—forty years subsequent to the latter's death! A quarter of a century since, old and even middle-aged people remembered Father Costin's sermons. They were of such extraordinary length that some of the unappreciative young folk left the church at beginning of the discourse, went home, had dinner and returned to the church for close of the sermon and the rest of Mass! On the very evening of his death at Shanacooles, Youghal, and, just before the end, the dying man was visited by the local priest, his spiritual director. Poor Father Costin, though scarcely able to see, was engaged in reciting the Breviary. The director reminded him he was not bound to the Office in his then exhausted state. But surely, the dying priest remonstrated, you would not have me meet God this evening with my Office unfinished.

Rev. John McGrath, 1854–82. He was a most effective and practical preacher—in Irish. Eloquence, rhetoric and wit were all skilfully blended in conveying eternal truths and his hearers were often moved to tears—and from tears to smiles. On his death he was buried in Ballyduff church. Two years after his accession to the parish he built the present beautiful church of Portlaw and, later on, he erected the present curate's residence. This, by the way, was originally intended as a monastery for a small community of Christian Brothers; for the later also a school was partly built.

Rev. Thomas Hearn, Father McGrath's nephew, succeeded; Father Hearn had been curate in the parish since his ordination

twenty-one years previously and survived as Parish Priest for thirty years. Few priests of our day have ministered without a break (he never took a holiday) in the same parish for fifty-one years. Portlaw's record in the matter of longevity of its pastors is an extraordinary one; probably it is unique. Since 1784, the year of Rev. Matthias Power's appointment, till Father Hearn's death, that is for close on one hundred and thirty years—there had been only four parish priests. Rev. Thomas Hearn died July 11th, 1912, and was buried, like his two immediate predecessors, at Ballyduff.

Rev. Francis Prendergast succeeded in August, 1912; he built the present parochial residence at Ballyduff, and he was transferred to Tallow in 1924.

Rev. William O'Connell, transferred to Crooke, 1924–30.

Rev. Thomas O'Brien, transferred to Dungarvan, 1930–31.

Rev. James Walsh, 1931.

ECCLESIASTICAL ANTIQUITIES, ETC.

Not a stone upon a stone remains of the ancient church of *Kilmeadan* or of *Clonegm*. Protestant churches have been erected on both sites and all traces of their Catholic predecessors have been swept away. *Newcastle* church ruin occupies a lonely, though picturesque, site on a rocky ledge near the foundations of an ancient castle. The church was some sixty feet in length by about twenty-two feet wide and carried a small belfry in its western gable. Little more than the two gables survive. There is, however, an eight-sided baptismal font which is of interest, if only for its octagonal character; in mediaeval symbolism eight was the number of regeneration. At *Kilbunny*, near Portlaw, is a ruined church which possesses, in its Hiberno-Romanesque doorway, a feature of surpassing interest. This is practically the only thing of its kind in Co. Waterford and it is certainly not to the credit of any local authority that it should remain neglected and unprotected as it is. The church (a chapel-of-ease or votive chapel of some kind) was small—only about twenty-five by seventeen feet externally. Preserved in the ruin is a stone panel (2 feet 6 inches by 1 foot 3 inches) carved in relief and showing a bishop in full pontificals with the legend—"S. MONNINE EPS." Munna, otherwise Fintan, presuming him to be the Saint here commemorated, is honoured on October 21st. He is the "*paries dealbatus*" of Cummin's famous epistle

to Segene of Iona. The allusion is to Munna's combined sanctity and obstinacy which made him leader of the anti-reform party in Southern Ireland.

There are two Holy Wells, scil. :—"The Angels' Well" on the townland of Kilmogemogue and St. Martin's on Adamstown, but there are early church sites at Killowen, Kilmovee, Kilmogemogue, Kildermody, Darrigle, Adamstown, Gortaclade, and Carrigphilip.

A small bronze Mass bell already alluded to and said to have belonged to Clonegam, is, or rather was, preserved in the parish ; it has been recently transferred to the Museum of Maynooth College. A reliable tradition states that it was given, through a visitor at Curraghmore, to the chapel of Portlaw ; it bears the following inscription in Roman capitals : " Me fecit Johannes Affine A° 1549."

RELIGIOUS HOUSES.

I.—CONVENT OF MERCY, PORTLAW.

The present convent building, dating from about 1840, was intended as a residence for one of the Malcolmson brothers, and it remained in possession (and occupation) of the family down to 1883. Rev. John McGrath, P.P., who died in 1882, had bequeathed his entire property to charity including foundation of a convent in Portlaw. Negotiations for purchase of a house to serve as a convent were successfully carried on by a local friend, who bought the present convent building in his own name and then transferred it to the trustees. The house commands a charming view of the Suir and the woods of Curraghmore.

On 29th June, 1883, five sisters arrived to Portlaw, from the Convent of Mercy, Cahir, accompanied by M. M. Bernard Vaughan, then Mother Superior. They were very cordially received by the Parish Priest and his curates, and commenced at once their work of teaching in the schools and visiting the sick poor of the district. An interesting feature in the work of the sisters in the early days was an evening school to which the poor girls who worked all day in the cotton mills of The Mayfield Spinning Company crowded at night to learn reading and writing. This involved heavy work for the sisters who had taught all day in the schools, but the results were encouraging, and the sisters kept up the work of the evening school for five years, at the end of which time the necessity for it ceased. The attendance at the day school at one time reached

three hundred and forty but, since failure of the spinning industry, the numbers have dwindled considerably. This house was formerly constituted a foundation by the Most Rev. Dr. John Power, on March 18th, 1885, with Sister M. Peter Clare McCarthy as Superior, and Sister M. Berchmans Sheehy as Mother Assistant. In 1910 new schools upon a new site were built, equipped and opened, and in 1935 a devotion-inspiring new chapel was provided.

Superiors :—

Mother M. Peter Clare McCarthy, 1885.

„ „ Alphonsus McCormack, 1891.

„ „ Peter Clare McCarthy, 1894.

„ „ De Sales Kennedy, 1900.

„ „ Peter Clare McCarthy, 1903.

„ „ Alacoque O'Donnell (she died during her first year of office) 1909.

„ „ Peter Clare McCarthy, 1910.

„ „ Ignatius Healy, 1919.

„ „ Peter Clare McCarthy, 1922.

„ „ Ignatius Healy, 1928.

„ „ Peter Clare McCarthy, 1931.

II.—WOODLOCH CONVENT.

This convent, wherein the community devote themselves to the upkeep of an hostel for the boarding of, otherwise homeless, ladies, was opened by the Sisters of St. Joseph of Cluny, April 8th, 1909, under the patronage of the Sacred Heart. The house was founded by the Superioress of Mount Sackville Convent, Dublin, in a former mansion of the Malcolmson family. Mrs. Malcolmson had intended leaving the property to the sisters, but she died before the deed of gift could be completed. Her son, Mr. Keith Malcolmson, carried out his mother's wishes and handed over the house to the community.

SOME NOTABLE CATHOLIC NAMES ASSOCIATED WITH THE PARISH.

1. Rev. Richard Henebry, D.Ph., was born at Mount Bolton in 1863. Gifted with a keen intellect, a taste for philological study and a native knowledge of Irish, he secured recognition as an Irish scholar at an early age. Unfortunately his industry by no means equalled his natural ability or his independence of outlook. He

was ordained in Maynooth in 1892 and spent a few years on mission work in Salford diocese. Upon foundation of the new Catholic University of Washington, Father Henebry was appointed to the Chair of Irish therein—after he had qualified himself by taking his degree of D.Ph. at Greifswald University, where he had studied for some time under Zimmer. Dr. Henebry's connection with Washington continued a few years only; he returned to Waterford and acted as chaplain in the city for three or four years when, on establishment of the National University of Ireland, he was allotted the Chair of old and modern Irish in the Cork College. He died, 1916, and was buried in Carrickbeg. Dr. Henebry suffered from ill-health during the later years of his life—a fact which, perhaps, explains his comparatively small output of literary work. His "Handbook of Irish Music" is, however, a monumental work—on which indeed the scientific and musical world has not yet pronounced a final verdict. Dr. Henebry was a master of English, as of Irish, diction; who can forget his brilliant defence of traditional Irish Music against the professional musicians of Cork in the pages of "The Cork Examiner," in 1914. And this magnificent piece of writing was penned from a sick bed!

2. It is only indeed by a straining of terms that, here and under this heading, we may introduce Pat Power, popularly known in his own day, and indeed to the present time, as—Paorach na Deargail. Power was a Catholic to be sure—and that when it was worse than unfashionable to belong to the proscribed creed. But it is as a duellist—the most famous of his time—that he is remembered and distinguished. He was born at Darrigle, of the Knockaderry Power stock, lived into the first quarter of the nineteenth century, died at Tinhalla, and is buried with his forbears in Kilmeaden graveyard. His life was by no means exemplary, judged by even the lax standard of the 18th century.

3. Lawrence O'Foran was an excellent Irish scribe, though no great scholar, who lived at Portlaw in the latter half of the 18th century. He appears to have officiated as schoolmaster and chapel-clerk, a by-no-means uncommon combination of employments. A fine surviving manuscript compilation of his, dated 1780, Dr. Henebry used refer to as "The Book of Portlaw."

4. Lady Catherine Power of Curraghmore, who built the shell-house there so well-known to visitors, and who, under the

name of Caitlin Paor, is a household memory throughout East Waterford, is popularly believed to have been a Catholic. Lady Catherine was only daughter and heiress of James, 3rd Earl of Tyrone and last Earl of the Power name. This James, despite his blood, and his brother John (2nd Earl), despite his association with Bishop Brennan and Oliver Plunkett, seem to have nominally, at any rate, been Protestants. More than that, the orthodoxy of their father, Earl Richard, 6th Baron Power, despite his Jacobite principles for which he died in the Tower of London, is not by any means certain. In partial explanation of these, and many such, anomalies we must remember the difficulties which the Penal Laws put on profession of Catholicity, especially by the aristocracy of the period (*Vide* Howard's "Popery Cases," Madden's "Penal Laws," etc.).

Parish of Powerstown and Lisronagh

The modern division named as above is made up of no fewer than seven ancient parishes, scil. :—Kilgrant, Kiltegan, Rathronan (in two parts), Lisronagh, Donoghmore, Baptistgrange (in two parts), Mora, and a small particle of Clonmel. The parish of Mora is otherwise called Moorestown and Mooretownkirk; popularly it was, in later times, known as Castle Blake. As parish and church were under the patronage of St. Nicholas of Myra to whom there was a special local devotion—centring chiefly around the once well-known St. Nicholas's Holy Well at Moorestown—it is not unlikely that the name, Mora is merely a corruption of Myra. The civil or ancient parishes in question, minus Kilgrant, seem to have stood united as at present, over two hundred years ago. In 1704 the union included Newchapel and Ballyclerahane (diocese of Cashel) also. A curious thing appears to have happened as regards the townland of Drumdeel, otherwise Market Hill, in the parish of Baptist Grange, scil. : transference of portion of the townland to another parish and diocese. How and by what authority this schism was effected it is now difficult to determine, though there is the explanation usual in such cases —of a sick call not attended, etc. The parish registers begin with the year 1808, from which date they are fairly complete to the present time.

The geography of the modern parish is very peculiar and complex. A constituent portion of the parish, scil. :—the ancient division of Mora, forms, with four townlands of Inislounaght (St. Mary's, Clonmel), a sort of island of over four thousand acres within the diocese of Cashel. This district had, up to less than a century since, a church of its own situated at Castle Blake, but at present its people attend chiefly the churches of Rose Green, Clerihan, and Fethard, in the diocese of Cashel. In fact many of them, owing to more or less prohibitive distance, seldom visit their parish church except on occasions of Baptism, Confirmation or Marriage.

The present church of Powerstown was erected in 1810 with dedication to St. John the Baptist (Decollation). There is no

record before the writer of the erection of Lisronagh church which, like Powerstown, is dedicated to the Baptist (Nativity). Its predecessor stood some distance to north of the present site, at a place called Quarryhole. Lisronagh church was enlarged, re-roofed, and otherwise restored by Rev. John Power during his pastorate (1852-66). Father Power also built the girls' school at Lisronagh.

SUCCESSION OF PASTORS.

In the Rent Rolls of Lisronagh, preserved in Kilkenny Castle and published by Professor Curtis, are named some pre-Reformation incumbents of the amalgamated parishes.

Sir John Butler and Peter Howeth were vicars respectively of Rathronan and Lisronagh in 1570.

Edward Butler, then aged forty-six, was registered as pastor of Kilgrant in 1704. He resided at Redmondstown. William Burke, on the same occasion, was registered as "popish parish priest" of Lisronagh, Donaghmore, Newchappel, Ballyclerihane, Moortown-kirke, Rathronane, Kiltegane, and Ballybaptistgrange. As Newchapel and Ballyclerihane are in Cashel diocese we may take it, presumably, that Father Burke exercised some sort of vicarious jurisdiction over the extern parishes in question. To complicate matters one Jeffrey Saul, residing at Killusty, was, at the same date, registered as pastor of the aforesaid Newchapel and Ballyclerihane.

In 1750 the Grand Jury of Co. Tipperary presented "John Hally, late of Killerke, popish priest" for endeavouring to convert a Protestant. As Killerk is part of the present parish, the probability is that John Hally, a fugitive "on his keeping," at date of the presentment, was Parish Priest. There was, forty years since, a living tradition that a Rev. John O'Neill, who died in 1795, had been Parish Priest of Newchapel, Coleman and Clerihan, with jurisdiction also over Mora (the detached area of our present parish) and that he officiated on Sundays at Castleblake.

Rev. John Fahy, Rathronan, priest, appears in the Catholic Qualification Rolls, 1793; presumably he was pastor of the place.

Rev. John Walsh died Parish Priest of Rathronan in 1797; it is most unlikely—though not impossible—that he had no predecessor later than Father Butler. Father Walsh lies buried in old Whitechurch cemetery, Co. Waterford.

There is traditional memory of a Father McGrath (Christian name not remembered) P.P., of Lisronagh, who died in Clonmel, 1798. He was something of a poet and he gave a metrical testimonial to a thatcher who had expeditiously and efficiently done a piece of professional work for him.

Father McGrath, the occasional poet, was apparently not identical with Rev. Roger McGrath who died P.P. of Powerstown in 1802 ; probably the two priests were brothers.

Rev. Patrick Tobin succeeded ; he was Parish Priest of Powers-town for some years previous to 1808, when he died. Father Tobin was a man of fine physique, wore top boots (as country priests who had to ride much in those days generally did), and usually carried a riding whip. His use of the latter—on the back of an officer of the Clonmel garrison—went near leading on one occasion to exceedingly serious consequences for himself. It must be confessed that the priest was to blame for his conduct on the occasion. The incident led to a threat of reprisals by the military and it was only through the most ample apology on the priest's part, together with the intervention of Rev. Dr. Flannery of Clonmel, and the injured officer, that poor Father Tobin, and perhaps his parishioners, did not have to pay dearly for the outrage—for these were the days of ascendancy, with a vengeance.

Rev. Felix Cleary, nephew of a better-known namesake who, though a Franciscan, had been Parish Priest of St. John's, succeeded in 1808. He erected the present church of Powerstown.

Father Cleary died in 1815, and had, as successor, Rev. Maurice Wall, who survived for nearly forty years—till 1852.

Father Wall was succeeded by Rev. John Power, afterwards Bishop.

Father Power was translated to SS. Peter and Paul's, Clonmel, in 1866 and was succeeded by Rev. John Crotty, well known and still remembered as a pulpit orator. During his pastorate, Father Crotty established a National school at Rathkeevan. In 1881 he was translated to Passage.

Rev. Thomas Hannigan, translated from Abbeyside, succeeded. Father Hannigan was Parish Priest for thirty-four years and died, 1912.

Rev. Richard Casey, translated from Knockanore, 1912–17. He built the present parochial residence.

Rev. Philip Cusack ended a most exemplary life in 1936.

Rev. Thomas Coughlan.

ECCLESIASTICAL ANTIQUITIES.

These comprise church ruins at Kilgrant (insignificant), Kiltegan (scattered fragments), Donoghmore (exceedingly interesting), Moorestown (interesting and considerable), Baptistgrange (very interesting), Maginstown (in poor preservation), and Lisonagh (only scattered stones).

Donoghmore church is an eleventh or twelfth century building consisting of nave and chancel with overcroft and Irish-Romanesque chancel arch and doorway of great beauty. It is now preserved as a National Monument in charge of the Board of Works. Donoghmore is claimed to be identical with the Tamnachbuidche of the Martyrologies, in which seven saints were honoured. For a fuller account see, Burke, *Waterford Archaeological Journal*, vol. ii, p. 32. *Baptistgrange* was distinguished by possession of a triple chancel arch—an exceedingly rare feature of which the ruined Cathedral of Clonmacnoise and the church of Templeroan, Co. Cork, possess the only other examples known to the writer. He, by the way, was shocked, on the occasion of a recent visit, to find that this remarkable composition, which he had seen and photographed thirty odd years earlier, had entirely disappeared! The church of Baptistgrange, formerly Achadhfada, was impropriate in the Priory of St. John's, Dublin. Its ruin (52 feet 8 inches by 17 feet 6 inches internally) stands within a fairly large graveyard, now five-sided, but reminiscent of a former circular outline. Both gables stand entire, but the east window is broken down and the side walls are dilapidated. On either side of the altar, in north and south side walls respectively, was the usual narrow lighting ope. On south side of the altar, moreover, set in the east gable, is a projecting stone slab—evidently a credence or a statue support. Within what was the nave lies, where it has fallen, a large and round baptismal font, 3 feet in diameter. There is also, in the same place, or thereabout, a quantity of carved sandstone—probably the material of the fallen chancel arch or arches. Towards west end of the former nave, set in the side walls, are projecting stone corbels indicating a former wooden gallery. Standing over a modern grave, near the south-east gable is a surviving monument of, probably, the early Christian period; this is a roughly squared pillar of millstone grit, uninscribed, and measuring about 4 feet high above ground by 22 inches by 8 inches. At *Kilgrant*, where the large, roughly circular, cemetery

is still in use, there survive only a fragment 9 feet long by 4 feet high of the south side wall and a rude square font, with basin (18 inches diameter) and a drainage hole. The church, though small, (47 feet by 18 feet) appears to have been divided into nave and chancel. The old church of *Moortown* is notable for its unusual size and for possession of a large square tower which springs from the junction of nave and chancel as in a monastic church. The present is almost, if not quite, the only instance in the diocese of a country church furnished with a tower of this type. Total length (internal) of the church was over 80 feet with a width of 29 feet in the nave and ten feet less in the chancel. Unfortunately this very interesting ruin stands unprotected in an open field. Windows, doorways, etc. have quite disappeared and the walls of the nave are hopelessly ruinous. Of *Maganstown* church only the east gable and a castellated residence at the western end survive. The castellated annexe was, doubtless, the ecclesiastic's lodging and, as such, it possesses an interest almost unique. Appropriation of its western end as a residence left the residue, or church proper, very small—only 24 feet 9 inches in length internally. At *Rathronan*, where a modern Protestant church stands in an old cemetery, there are no recognisable remains. *Kiltegan* (Tagan's Church) is locally known as the Shanavine (Seana Bhein—old steeple?). Shearman (Loca Patriciana) endeavours to identify the founder with Tagan or Tecce one of the seven companions of Fiac of Sletty. There is a large graveyard, still in use, but there are practically no remains of the church. No recognisable remains survive at Lisronagh.

There are early church sites, additional to the foregoing, but without remains except at the first named, in Milltown Britten (Ceampull Aodha), Carrigeen-Sharragh, Ballygambon ("Kiledmond") Killerk, Ballynattin ("Kilfern"), and Kilmore and holy wells at Moortown ("St. Nicholas's") and Caherclogh ("Halfpenny Well").

On a hilltop (townland of Giants' Grave), and visible for miles in every direction is a great pillarstone, ten feet or so in height, and cross-inscribed on its eastern side. Can this be the monument, referred to in Declan's "Life," which the saint blessed and around which the army of Decies paraded in time of war? Apparently the monument is pagan in original purpose but was converted later to a Christian significance and use.

The parochial altar plate furnishes two inscriptions—of minor interest. A medium size chalice in Lisonagh has the following :—“ Parochia de quarryhole me emit Rev. J. Welsh pastore” and a similar vessel in Powerstown was “THE GIFT OF EDMOND THEOBALD MANDEVILLE BUTLER TO THE PARISH OF KILGRANT, 1807.”

The Rental of Lisonagh Manor, a historical document of rare interest, which throws much light on the social history of the region in the 14th century, has been recently edited from a MS. in Kilkenny Castle by Professor Curtis (Proceedings R.I.A., February, 1936).

RELIGIOUS HOUSE.

ST. JOSEPH'S INDUSTRIAL SCHOOL, FERRYHOUSE.

This establishment, which is certified for about two hundred boys, is under care of the Fathers and Brothers of the Institute of Charity, and is picturesquely situated on the north bank of the Suir two miles from Clonmel. It owes its existence, in the first place, to the piety and munificence of the late Count Arthur Moore, D.L., of Mooresfort, Tipperary. The main block was built in 1884 but, for a year or two, the Count failed to find a religious community ready to take charge. Speaking of this matter in after years he was wont to tell that the climax of his humiliation was reached when, one morning, he had a letter from a young lady who craved permission to play lawn tennis in the empty dormitory. Towards the end of 1885, however, he came to terms with the Institute of Charity, and the school was opened under Government supervision with a State subsidy, in January, 1886. In the beginning the accommodation—for boys and masters—was insufficient, while the grounds were little more than a waste. The Count again came to aid of the community; he contributed a considerable sum for additional building and, within a couple of years, the three remaining sides of the quadrangle—containing the workshops, schoolrooms, playhall, etc., were completed. The new building was carried out under supervision of Rev. Timothy Buckley, the first Rector, who remained in office till 1893. Rev. John Harrington, who succeeded, was still under thirty years of age when he became Rector, but during the next thirteen years he worked with untiring energy for the spiritual, material and educational welfare of the institution and brought it up to the highest efficiency. At opening of the

school, and for a few years subsequently, the Government agreed to pay for only one hundred boys but, later, the number was raised to one hundred and fifty and, finally, in 1830, to one hundred and ninety. The boys are committed to the institution by the civil authorities and, while detained, they receive a good religious and secular training and, in addition, they are taught a trade—carpentry, tailoring, shoemaking, baking, horticulture or farming, according to their individual bent and capacity. Attached to the institution are about seventy acres of land—forty on the Tipperary side of the river, in the immediate vicinity of the school, and the balance on the Waterford side. The youths are discharged at the age of sixteen, when some go direct to situations and others return to their homes.

Parish of Ring and Old Parish

This ecclesiastical division is made up of the ancient Ringagoona and Ballymacart parishes with portion of Ardmore. One townland (Ballyharrahan) of Ringagoona was detached therefrom in 1847, and added to Dungarvan. The present union is of comparatively recent date ; it was made in 1847 (see under Ardmore *supra*) on the death of Rev. Michael Purcell. Ringagoona parish is under the patronage of St. Nicholas of Myra while Old Parish (alias Ballymacart, alias Creff Parva, etc.) is dedicated to Our Lady's Nativity. In both parishes the recurring patronal feasts are celebrated with special devotions, etc.

The two parish churches are plain buildings—substantial and spacious ; Ring seems to date from 1828, when Rev. John Quinn was pastor and Old Parish from 1839 and the pastorate of Rev. P. McGrath. They respectively replace old chapels of poor material which stood—the former, lower down the hillside near the old churchyard of Shanakill, and the other, on the townland of Ballykilmurry, where portion of the walls is still to be seen. A site for the present Old Parish Church, together with two acres of land for a cemetery, was given gratuitously by the Earl of Stradbroke.

Throughout the parish Irish prevails, or till quite recently prevailed, as the ordinary speech of the people ; it is, in fact, or was, the only language used in Ring and it is still, perhaps, more generally used than English in Old Parish.

There has been, as in Ardmore, an enormous decrease of population of recent years.

The earliest parish register (for Ring only) dates from 1813. A register for Ardmore east and Grange runs from 1823 to 1847 and the current register (for Ring and Old Parish) begins at 1847.

SUCCESSION OF PASTORS.

Thomas Cooney, residing at Mweelahorna and then aged forty years was Parish Priest of Ringagoona in 1704.

The next pastor of whom we have evidence is Rev. Richard Hallinan, who probably succeeded Father Cooney immediately; he lived to a great old age—dying in 1770, aged ninety years—according to his tombstone in Shanakill graveyard.

Rev. Bryan Loughlan was Parish Priest in 1786, when he certified a parishioner's freedom to marry (Matr. Register, Slieverue, Dio. of Ossory).

Rev. David Morrissey was Parish Priest in 1803.

A Father Wall comes next in succession. He was drowned in November, 1809, as he was returning on horseback from Dungarvan. The horse swam safely ashore and ran home riderless, but the priest was found in the ford, floating on his back, dead.

Rev. John Quinn, 1813-31. He built the present church of Ring, towards erection of which the Duke of Devonshire gave £25.

Rev. Michael Purcell, 1831-1847.

Rev. Michael Clancy became pastor in black 1847. In Father Clancy's time the district, or modern parish, of Old Parish was disjoined from Ardmore and united with Ring. Father Clancy, subsequent to this union, lived at Losceran, near the present parochial house, and died in 1850.

Rev. John Mullins succeeded ; he died in 1882 after a long pastorate.

Rev. Peter Casey succeeded. Father Casey built the present parochial house in Old Parish, and was transferred to Dungarvan in 1888.

Rev. Edmond Foran came next in succession ; he was translated to Ballyneal in 1895.

Rev. John McCann, 1895-1910. Father McCann was transferred to Kill and Newtown.

Rev. Michael McGrath, 1910-19.

Rev. Lawrence Ormond, 1919-25 ; he was transferred to Modeligo. During his pastorate he carried out extensive repairs to the parochial churches.

Rev. James Nugent, 1925-34. He was transferred to Mothel.

Rev. Edmund English, 1934.

ECCLESIASTICAL ANTIQUITIES, ETC.

There are two ruined churches—at Ring (Shanakill) and Ballykilmurry, respectively. Of these the ruin at *Ring* is interesting above the average. It has an Early English chancel arch which is furnished with a chiselled mortise, or rest, for the rood beam. This

feature is very rare ; the rood beam, though general in English cathedrals and larger churches, was unusual in the small Irish parochial church. The Norman origin of Ring church is suggested by its dedication—to St. Nicholas. St. Nicholas was to the Normans what St. Michael was to the Danes. St. Nicholas's Holy Well, on the brink of a rivulet a hundred yards or so to north of the ruin, is still regarded with veneration by the peasantry and fisher folk. A "pattern" was formerly held there—on December 6th—but abuses led to its abolition during the pastorate of Rev. Michael Purcell. The ruin at *Ballymacart* (Ballykilmurry) is uninteresting, the remains being confined to the crumbling side walls of a poor, plain, choirless church. In addition to the foregoing there are early church sites at Gortadiha, Ballytrisanane (near a well to which some minor degree of sacredness is attached), Loskeran (Cill Domm-cadha), Kilcolman, and Crobally. Beside the cill site at Kilcolman is, or was, a "sacred bush" beneath which was preserved a reputed stone chalice. The object is now in the Museum of University College, Cork. Here also was St. Colman's Holy Well—now drained away. Colman, the eponymous patron of this place, is locally regarded as the ecclesiastic to whom St. Declan owed his baptism and his Christian training. Granted the claim of Declan to be a forerunner of Patrick, Kilcolman would not improbably be the oldest ecclesiastical settlement in Ireland ! Perhaps this throws some light on derivation of the strange place-name—Old Parish, which is regarded as English for the native "Seana Póbaí !"

Old Parish church possesses an old and much worn chalice of silver which unscrews into two parts and is inscribed :—"D^{ns} PAR Fitzgerald me fieri fecit ad usum Par ARDMOR. Orin. 1747." Ring likewise possesses a silver chalice of some antiquity ; this is quite a large vessel ; it bears the inscription :—"The Gift of the parishioners to the Chapel of Ring. A.D. 1809."

Parish of Stradbally and Ballylaneen

During the penal period, or part of it, we find Stradbally united with Kilrossenty under the one Parish Priest (*Vid.* Kilrossenty Par., *supra*). At what date exactly the two parishes were again disjoined we do not know but it seems likely that the union did not survive long into the 18th century. Some time in the eighties of last century a small area of Stradbally was, for convenience, detached and added to Newtown. Stradbally was compensated by some rectification of its boundary, at Bonmahon. The parish has at present three churches ; one of them (Faha) is, however, only a chapel-of-ease. Of the three churches the most important is Stradbally, erected in 1834 and dedicated to the Holy Cross (Exaltation). Local devotion on the occasion of the feast takes the form of a general reception of the Sacraments. The church is a plain oblong structure, some hundred feet by forty, and furnished with a truncated tower. Ballylaneen church dedicated to St. Anne, was built about 1824. It is cruciform in plan and replaces a thatched rectangular structure on the same, or practically the same, site. The patron day is observed locally as a holy day and the people attend Mass, etc. The chapel-of-ease at Faha was built in 1804 by James Barron, Esq., chiefly for the use of himself, his family, and domestics. He endowed the chapel with an annual stipend of £13 to the pastor. In 1868 the walls of the chapel were raised and the structure re-roofed at a cost of £400, of which £100 was subscribed by the public and £300 by Mr. Edward Barron.

The Parochial Registers go back to the year 1797.

SUCCESSION OF PASTORS

On a fly-leaf of the Parish Register of Baptisms is a memo, by the Rev. Thomas Casey, P.P., and dated 1866, giving a list (with dates) of the pastors from close of the 17th century. For a record preserved by mere oral tradition it is wonderfully accurate. It preserves all the names and the correct order of succession, but it errs, as is to be expected, in the earlier dates. Fortunately it is possible to correct it by means of ancient wills formerly preserved in the Record Office.

The "White Vicar," pastor of Stradbally, was shot by Mac Thomas Fitzgerald of Woodhouse about 1700. Although his name is unknown the White Vicar and his fate still live in very vivid local tradition. He was, possibly, the Peter White whom The Visitation of 1588 returns as Vicar of Stradbally, Kilrossenty and Fewes and, possibly also, 1700 is an error for 1600.

In 1704 we find Richard Costelloe registered as Parish Priest of Stradbally and Kilrossenty. His place of abode is given as Carrigbarrahane and his age as fifty years.

Next we hear of Rev. Thomas Power, who appears to have resided at Brenan and to have died in 1727. His name occurs in the will of John Fitzgerald of Kilcanavee, 1725.

Rev. John Casey, who held office for seventeen years, is said to have succeeded.

Rev. Luke O'Donnell died Parish Priest of Stradbally in 1766.

Rev. Pierse Walsh became pastor in 1766 and died 1781.

Rev. John Hickey comes next ; he survived till 1800.

Rev. James Power, who succeeded, lived only till 1805.

Rev. Ulick, or Alexander, Burke, a native of Carrick-on-Suir, became pastor in 1805 and survived till 1829. After a common enough custom of the time, Father Burke first received Holy Orders in Ireland and then went for his ecclesiastical studies to Paris, where he witnessed the horrors of the Revolution. His brother, Edward Burke, was founder of the Burke Asylum in Carrick. These Burkes were granduncles of Maurice Lenihan, the historian of Limerick. Father Burke lived at Ballyvooney otherwise Ballicove.

Rev. Patrick Wall comes next in succession. In April, 1830, he was translated from Clonea, whither he had been already translated from Carrickbeg. He erected a residence on a commanding eminence at Brenan. Here, breathing the pure air of the sea and the hill top, he expected, it is said, to live to a great age, but, the story goes, he died within a year or two of the house's completion. Father Wall was a patron of Irish scribes and a co-operator with Philip Barron in the establishment of the latter's Irish College of Seafield. In the Library of St. John's College, Waterford, and here and there in other collections, are MSS. written by Thomas O'Hickey for Father Wall. In the Library, R.I.A., there is a vol. of Father Wall's

sermons in the well-known hand of O'Hickey. Another R.I.A. MS. (23. H. 17) has a list of parishioners, Ballylaneen and Bonmahon, in Father Wall's time.

Rev. Michael Power, who had built the church of Carrickbeg, was translated hither in 1834. In Stradbally, Father Power signalled his pastorate by erection of the present church of that place. He was popularly known as "The Master," and lived at Ballyvooney.

Rev. Thomas Casey succeeded, on the death of Father Power in 1860. He survived for twenty-five years.

Rev. William Burke, 1886-90; he was transferred to Kill and Newtown.

Rev. John O'Connor, 1890-1892. Father O'Connor, had spent many years on the Newfoundland mission and had come back to his native diocese very late in life, and in but indifferent health, and two years later he was translated to Kilrossenty.

Rev. Edmond Dunphy, 1892-1915. Father Dunphy, in 1901, erected the present fine parochial house; in 1911 he was elevated to a canonry in the Diocesan Chapter.

Rev. Patrick O'Connor, 1915-1919.

Rev. John Lennon, 1919-1934.

Rev. John Murphy, 1934-36; translated from Newcastle. He was a man of wide reading and sound judgment and he left a fine collection of books in general literature.

Rev. Patrick O'Neill, translated from Fenor.

ECCLESIASTICAL ANTIQUITIES, ETC.

The ruins of the old church of *Stradbally* comprise nave, chancel-arch, and chancel, and prove the edifice to have been unusually large. It was, in fact, nearly one hundred feet long by twenty-five feet wide in the nave. A peculiarity of the church is that the axis of the choir and nave do not coincide; in other words, the chancel is like the corresponding part of Cormac's chapel and Ballylegan church—*i.e.* on one side, rather than co-centring with the nave. Attached to the nave on north side of the latter was a tower of which only a stump, carrying portion of the stone stairway, survives. A small grass-covered headstone in the surrounding cemetery is

inscribed :—" Here lies the Body of the Revd. Father Pierce Byrn who Died, July the 2nd, 1777, aged 34 y^{rs.}" Of this Father Byrn there appears to be no other record. Nothing save the foundations, survive of *Ballylaneen* old church. In the ancient cemetery attached is the grave, with inscribed monument, of Tadhg Gaodhalach, the Irish poet and hymn writer. Humble Tadhg's epitaph, in stately Latin metre, the composition of Denis MacNamara the Red, is well worthy of quotation :—

"Thaddeus hic situs ; oculos huc flecte viator,
 Illustrem vatem parvula terra tegit !
 Heu ! jacet exanimis fatum irrevocabile vicit,
 Spiritus atque volans sidera summa petit !,
 Quis canet Erinidum laudes ? Quis facta virorum ?
 Gadelico extincto musa tacet.
 Processit numeris doctis pia carmina cantans.

"Evadens victor munera certa tulit.
 Laudando Dominum praeclara poemata fecit,
 Et suaves hymnos angelus ille canet.
 Plangite Pierides, vester decessit alumnus ;
 Eochades non est, cunctaque rura silent
 Pacem optavit, pace igitur versatur in alto
 Ad superi tendit regna beata Patris."

In the parish are three or four reputed Holy Wells :—St. Anne's and St. Brigid's at Carrigcastle, still resorted to ; a water-filled bullan at Drumlohan, and Tobar Cill Aodha (near Stradbally), beside which are a couple of ogham-inscribed flagstones. The early church sites identified are six in number, scil. :—Ballyvoyle, Drumlohan, Fox's Castle, Killelton (CILL EILTEIN), Garranturton and Templeivrick (TEAMPUI UÍ DÚRIC). Far the most notable of these is Drumlohan, the name of which, unfortunately gives us no clue to its ancient founder or association. The site here is marked by a primitive burial ground surrounded by its original fence of earth, within the thickness of which is the well-known ogham cave, now a national monument. In the enclosed burial area is a large block of stone, the basin-like cavity of which is generally waterfilled and is resorted to as a Holy Well.

In an Inquisition of Elizabeth (P. R. O. Dublin) is reference repeated, to a place named Kildeglann, near Stradbally.

RELIGIOUS HOUSE.

CONVENT OF MERCY, STRADBALLY.

Stradbally Convent is an offshoot of the Cappoquin house. It was founded in 1875 at the request of Rev. Thomas Casey, P.P. The community was first housed in the village, but on the death of Father Casey in 1885, the sisters removed to their present convent, which was till then the parochial house. On the new site the sisters have erected fine schools and workrooms and established a number of small industries for girls. Shirt and vestment making are carried on, and weaving of linen, cambric, and woollens was introduced and flourished for a time. The principal sphere of the community's activity is, however, in the local female National Schools of which the sisters have charge. They have also charge and matronship of the Lismore hospital where they maintain a small sub-community.

Superiors :—

Mother M. Patrick Keane, 1875.

„ „ Gertrude Fitzgerald, 1899.

„ „ Immaculate Delaney, 1903.

„ „ Gertrude Fitzgerald, 1911.

„ „ Margaret Mary Keane, 1917.

„ „ Gertrude Fitzgerald, 1923.

„ „ Margaret Mary Keane, 1926.

„ „ Immaculate Delaney, 1932.

Parish of Tallow

Tallow in the early 17th century was the centre of a Protestant plantation made there by the Earl of Cork. Consequently there was, even in the beginning of the 18th century, but a comparatively small Catholic population. This will explain the union of this parish with Knockanore under one pastor (See under Knockanore, *antea*).

The present patronage of the parish is the Immaculate Conception. There is only a single church and this was erected, on the site of its predecessor, in 1826. Like the general run of churches erected at that period, it is large, solid, and plain. As far as it can be said to have any particular architectural style that style Gothic. The spire was erected in 1868. The Catholic population of the parish is stated to have been about eight thousand in 1836; to-day—a century later, it is two thousand. Regarding these rough estimates of Catholic population it ought to be explained that they are made, not on public, or other, census returns, but on the Baptisms registered. These last are at present, or at least were at dates for which the estimate is given—about 25 per thousand. Baptisms, in 1836, numbered two hundred and nineteen. For some reason or other—conceivably because it was the most difficult place to reach and the most inconvenient in the county—Tallow was designated as the centre where the unfortunate Catholic clergy of the county were bound to register themselves on July 11th, 1704.

SUCCESSION OF PASTORS.

A very small silver chalice, only 5½ inches high, now preserved in the Cathedral, Waterford, carries around its foot an inscription which testifies that it was made by Rev. Garret Fitzgerald of Tallow, in 1681. This Father Fitzgerald was registered as Parish Priest of Templemichael in 1704.

As already stated, under Knockanore, William Tobin was registered in 1704 as “Popish Parish Priest” of Tallow, Kilwatermoy, Kilcockan and Templemichael. Father Tobin was at the time in his fifty-fifth year and resided at Kilwatermoy. He had been ordained on the continent—at Rouen in France—by Andrew Clancy, the exiled bishop of Kilfenora.

In the old graveyard of Aglish, near north boundary of the parish, are inscribed tombstones commemorating two mid-eighteenth century priests, the elder of whom, Rev. James Keane, was probably Parish Priest of Tallow and Knockanore.

On the authority of an Irish satire, and of popular tradition, Rev. John Power ("Seaghan Caoch Paor"), an Augustinian, was Parish Priest of Tallow. Power was grandson of the still traditionally-remembered Grace Osborne of Knockmaon. He apostatised and read his recantation at Waterford in 1763. Popular tradition has it that Power repented before his death in 1786. Pierce Fitzgerald's satire on Seaghan Caoch, who was his first cousin, is well known ; it has been published by Richard Foley in his edition of Fitzgerald's Poems, p. 78. The situation became comical when the satirist himself recanted, later. In the poem Power's grandmother, the redoubtable Grace, is stated to have presented a pistol at the head of the priest who came to attend her Catholic husband at death in 1701. This lady was sister of Sir Thomas Osborne of Ticincor. The apostate priest's father seems to have been Nicholas Power of Mogehe, from whom the Powers of Belleville and Affane descend. There is reason to think that not only John Power but Fathers Keane and Tobin were all Augustinian Canons and that, as pastors of Kilwatermoy, etc., they really represented the ancient community of Molana, in which these parishes were impropriate.

Rev. James Keating was Parish Priest in 1766 (Parliamentary Returns, in which his Christian name is given as John) and continued in office till his death in 1791 (Adm. Bonds). In 1766 he had, as coadjutor, a Rev. Michael Cavanagh.

Rev. Thomas Hearn was pastor (there was no curate, probably because of sub-division) in 1801.

Rev. John Walsh, P.P., of Tallow appears to have been transferred to Dungarvan in 1809.

Rev. John Burke (he had been curate in Rathgormack) succeeded and held office for two years only—to September, 1811. He was known in his day as a man of superior literary skill and as a writer of graceful verse (see under Cahir, *supra*—Elegy on Rev. Thomas Keating).

Rev. Denis O'Donnell was next Parish Priest ; he built the present church and survived till 1830. By his will Father O'Donnell made provision for foundation of a convent in Tallow.

Rev. Eugene Condon, P.P., introduced the Carmelite Nuns into Tallow and built for them, on two acres of land, the present well-planned and roomy convent. This he was enabled to do through his predecessor's handsome bequest. Father Condon held office till 1855, or the year following.

Rev. Edward O'Donnell, for many years chaplain to the Ursuline Convent, Waterford, succeeded; he held the pastorate only three years, when he was translated to Killea.

Rev. Patrick Byrne followed and held the parish till 1866, when he was translated to Lismore.

Rev. James Prendergast was inducted in August, 1866 and lived till 1902.

Rev. William Meagher, 1902-24. A few years previous to his death Father Meagher was created a Canon.

Rev. Francis Prendergast was transferred from Portlaw in 1924 and created a Canon in 1931.

ECCLESIASTICAL ANTIQUITIES.

Within the parish are two ancient cemeteries—at Tallow and Aglish, respectively. The former, though attached to the Protestant church of the place, is, of course, the old pre-Reformation graveyard of the parish. Of the ancient church itself no remains survive, though the foundations (about 40 feet by 22 feet) are traceable in the graveyard. At *Aglish* close to the North boundary of the parish, there are no traces of the ancient church, which was not parochial and to which historical references are lacking. In the attached cemetery, however, are a few interesting inscriptions; one, on a recumbent grave slab, towards centre of the enclosure states, in large Roman capitals, that it marks the burial place of "REVEREND JAMES KEANE, DIED MARCH 10, 1750, AGED 80 YEARS." An altar tomb beside the last commemorates the Rev. Michael Tobin, who died, June 29th, 1774, aged 34 years.

There are early church sites at Kilcalf ("St. Catha's Church"), Kilmore, and Kilwinny ("My Finghin's Church").

The late Archbishop of Ephesus, Dr. Kirby, was a native of this parish, wherein he was baptised on January 6th, 1804. Another eminent son of Tallow was the sculptor, John Hogan, whose powerful "Dead Christ" adorns the Carmelite church, Clarendon Street,

Dublin. Other well known works of Hogan are the statue of Bishop Doyle in Carlow Cathedral, the figure of O'Connell in the Dublin City Hall and a beautiful mortuary group in Blackrock Protestant Church, Cork.

RELIGIOUS HOUSE.

CARMELITE CONVENT.

The Convent of St. Joseph's, was founded the 29th July, 1836, and is indebted for its establishment to the pious bequest of Rev. Denis O'Donnell, Parish Priest of Tallow, who, at his death, left a considerable sum of money for such a purpose. Father O'Donnell's pious design was realised by his successor, Rev. Eugene Condon. Having failed in his efforts to procure a foundation of the Presentation Order, Father Condon, early in 1836, made application to the Carmelite Convent, Warrenpoint, Dublin. This resulted in despatch of five Carmelite religious, under Mother Joseph of Jesus Finn, to open a foundation at Tallow. The community quickly grew in numbers—the first postulant being a niece of the good Parish Priest. From the beginning the nuns took charge of the Girls' National School. School work and similar occupations are alien to the spirit of a purely contemplative order, but poverty of the Tallow community rendered school teaching necessary as a means of subsistence. Observance of a rule which required at least seven hours of daily prayer is not easy to reconcile with a teacher's life. Our community eventually (1910) resigned the school, which was thereupon handed over to lay teachers. At one period, for some years, the nuns conducted, moreover, a School of Industry in which a number of grown-up girls found employment—chiefly in the making of "Tallow Lace." As fashions changed demand for the lace died out and the school was abandoned.

Superiors :—

- Mother Joseph Finn, 1836.
- „ Mary of the Holy Ghost Bodkin, 1840.
- „ Joseph Finn, 1843.
- „ Mary of the Holy Ghost Bodkin, 1846.
- „ Joseph Finn, 1849.
- „ Mary of the Holy Ghost Bodkin 1852.
- „ Joseph Finn, 1855.
- „ Joseph Condon, 1858.
- „ Joseph Finn, 1861.

Mother	Joseph Condon, 1864.
„	Joseph Finn, 1868.
„	Xavier Condon, 1871.
„	Joseph Condon, 1874.
„	Clare Treacy, 1877.
„	Xavier Condon, 1880.
„	Ignatius Duggan, 1883.
„	Xavier Condon, 1886.
„	Pius Coughlan, 1889.
„	Xavier Condon, 1892.
„	Pius Coughlan, 1895.
„	Joseph Moore, 1898
	(She died in office).
„	Aquin O'Neill, 1899.
„	Pius Coughlan, 1902.
„	Aquin O'Neill, 1905.
„	Pius Coughlan, 1908.
„	Aquin O'Neill, 1911.
„	Pius Coughlan, 1914.
„	Aquin O'Neill, 1917.
„	Pius Coughlan, 1920.
„	de Sales Duffy, 1923.
„	Pius Coughlan, 1926.
„	Augustine, 1933.

II.—CISTERCIAN ABBEY (FOR WOMEN) OF GLENCAIRN.

This is a quite recent foundation from the Cistercian Abbey of Stepehill in Dorsetshire, England.

Parish of Tooraneena

This extensive ecclesiastical division is popularly known as "Tooraneena and the Nire." The Nire, however, can hardly be regarded as a parish ; it represents no ancient denomination and its church is of comparatively recent origin. The modern parish of Tooraneena is practically the ancient Seskinane and Lickoran, but with some later additions, viz. :—Knocknaree (taken from Kilsheelan in 1874), Carrigeen, Knockanaffrin and Glenanore (taken from Rathgormack, at some period unknown), and Cahirbreac, Knockmeal, and Carrigroe (taken, in 1874, from Kilrodan). The region comprised is a rugged plateau of great extent, cut into by projecting mountain spurs. There are two churches in the parish, at a great distance apart ; one of them—The Nire, already alluded to, is rather a chapel-of-ease than a parish church. This was erected in 1856, through the exertions and under the supervision of Rev. David Power, then curate in the parish. The building, in early English style with a particularly high pitched roof, is a very convenient and pretty country church. It replaces an old thatched chapel—on quite another site—first erected in 1818 and twice subsequently destroyed by fire. This latter unpretentious edifice, which stood on the townland of Tourin, was known all over County Waterford as "Seiréat na hAonhaise" or chapel of the horn, from the fact that, as the church had no bell, the faithful were summoned to Mass by the blowing of a horn. The identical horn is still preserved in the parish ; its present owner claims, by the way, that only on one or a few occasions, was the Mass notice given by horn. The chapel at Tourin was accidentally burned in 1818, and in the interval, till re-erection of the church, Sunday Mass was celebrated in turn at the farm houses in the vicinity. The church of Tooraneena, cruciform in plan, was erected in 1826, during the pastorate of Rev. P. Quirke. On the same site, or rather beside it, stood an earlier church which was turned into a schoolhouse on completion of the present building. Previous to 1800 the parish does not appear to have had any formal church. As late as 1798 a barn owned by the MacGraths of Tooraneena was used for Sunday Mass. In the latter unhappy year much burning of thatched dwellings took place in the neighbourhood ;

Col. Keane fired fourteen cabins at Sledy and one at Sleepy Rock. The present parochial house of Tooraneena was built for his private residence by Dr. MacGrath, on whose death it came into the hands of the Parish Priest.

The Parish Registers commence in 1796 and 1799 for Baptisms and Marriages, respectively.

SUCCESSION OF PASTORS.

Nicholas McCanny, residing at old Affane, was, in 1704, registered as Parish Priest of "Affane, Modeligo, and Seskinane" (see under Modeligo, *supra*). He had been thirty-four years in the sacred ministry at date of registration and had received Holy Orders in France.

Rev. C. Anglin was successor of Father McCanny, but whether the succession was immediate there is no evidence to decide. He is stated to have been a native of Connaught, but this is hardly probable, unless indeed he were the descendant of some "transplanted" Waterford family.

Rev. James Greene died Parish Priest of Seskinane in the seventies of the 18th century. His tombstone stands in Knockboy graveyard, but neither the year of his death nor his age is now legible. 'Memorials of the Dead,' vol. ii., p. 89, gives 1756 as the year of his decease.

Rev. Pierse Healy, residing at Ballinamult, is the next pastor of whom we know anything. He died 1781.

Rev. William Power, residing at Knockboy, was evidently the next Parish Priest. He was a native of Ballyconnery, and died in 1827 at the age of 90 years, forty of which he had spent as pastor of Seskinane.

Rev. Patrick Quirke succeeded; he took up his abode at Doon and lived there till 1832. During his term of office he erected the present church of Tooraneena in 1826; he furnished a census of the parish to the Catholic Association in 1826 and was translated to Clashmore in 1832. From Father Quirke's time onward the parish priests have uniformly lived at Tooraneena.

Rev. Thomas Kearney, 1832-53.

Rev. Edmund Walsh was the next pastor; he died in February, 1870, and is buried within the church at Tooraneena.

Rev. William Power, 1870-86.

Rev. Thomas McDonnell was appointed in 1886, but was transferred to Cappoquin in 1891.

Rev. Richard Dunphy, translated from Abbeyside, succeeded. Father Dunphy was created a Canon on re-establishment of the Diocesan Chapter. He resigned the pastorate in 1913 and died in 1920.

Rev. James Maher, who had administered the parish since Canon Dunphy's resignation, was Parish Priest from 1920 to 1927.

Rev. Richard Meskel succeeded; he was transferred to Mothel in 1933.

Rev. Thomas Gibbons, 1933-35.

Rev. John Cullinane, 1935.

ECCLESIASTICAL ANTIQUITIES, ETC.

There is only a single ruined church, scil.:—*Knockboy*—otherwise *Seskinane*—in the parish. This is a plain rectangle in plan with a double bell-cote springing from the summit of the west gable. An extraordinary feature of this church are the ogham-inscribed lintels of its windows and doors. The blocks in question must have already served their purpose as headstones in a pagan or early Christian cemetery, before their transference to their present position and purpose. Considering the great extent of the parish the number of early church sites is not large—only six in all, scil.:—*Ballinaguilke* (where also was till recently the shaft of a stone cross), *Bleantasour* (ῥαντ na nṣárlac), *Cloonacogaile* (ḃeárlna na nṣárlac), *Kilcooney*, *Kilkeany*, and *Lyre*. No Holy Wells are known but there is a field (independent of the cillins) in *Knockboy* (on the right of the east-and-west road from *Tooraneena*) and another in *Kilkeany*, called *Mass Field*, which suggests assembly for Catholic worship in the penal times. Memory of the *Knockboy Mass House* was perpetuated in the custom observed at funerals, and perhaps not quite dead, of laying the coffin for a few minutes on the ground by the road side at the spot nearest to the once sacred site. There is reference to the "pattern" of *Seskinane* in the will of James MacGrath of *Cloonacogaile*, 1767. Testator held the rectorial tithes of *Seskinane*. He bequeathed 10/-, *per annum*, to the poor of the parish, to be distributed every patron day during his lease of *Cloonacogaile*. He likewise left £3 to Rev. Mr. O'Callaghan. To the last-named clergyman we have no other reference; he may have been Parish Priest in immediate precedence to Father Greene.

Parish of Tramore and Carbally

This modern union is made up of no fewer than five ancient parishes, scil.: Drummannon, Kilbride (belonging to the Hospital of Kilmainham), Kilmacleage, Carbally and Rathmoylan. It has two churches, at Tramore and Carbally, respectively, and the ruins of four others. Tramore church, one of the finest structures of its kind in Ireland, is an enduring monument to the architectural genius of McCarthy and to the magnificent courage and resource of Rev. Nicholas Cantwell. It was commenced in 1856 and completed in 1871, at a cost of £18,000, on a site given free by Lord Doneraile. During his pastorate Father Cantwell likewise erected the church of Carbally, a plain but substantial rectangular building, picturesquely situated in a glen. Carbally church is dedicated to the Mother of God, but the patronal feast is not celebrated locally. It stands on a plot of land presented in 1824 by Earl Fortescue, who also contributed £20 to the building fund. In Tramore the titular is the Exaltation of the Holy Cross (September 14th). Carbally (Summerville) National School shares the distinction, with its neighbour—Ballygunner, of being the first school of its kind opened in County Waterford. Both schools were established in 1833.

The Parochial Registers begin in 1785, but there is a break from 1831 to 1857 as the books for that period were destroyed accidentally by fire.

SUCCESSION OF PASTORS.

Theobald Burke, residing at Drummannon, and then aged fifty-five years, was registered as Parish Priest in 1704. At that date the parish was made up of the same union of ancient parishes as at present.

Rev. Andrew Fitzgerald appears to have been the next pastor. He died in 1750, aged sixty years. A chalice bearing his name is still preserved at Tramore—in the Christian Brothers' oratory.

Father Richard Hogan, D.D., a Franciscan, died Parish Priest of Drummannon in July, 1764, at the age of sixty-six years. He

had been translated from Kilcash on the death of **Rev. Andrew Fitzgerald**. Father Hogan is buried in Drumcannon graveyard, together with his brother, **Rev. William Hogan**.

Rev. Patrick Leahy succeeded, and held the parish for twenty-one years, dying in 1785 ; he is also interred at Drumcannon.

Rev. Nicholas Phelan died pastor of Tramore in April, 1830. He had been driven by the Whiteboys from Kilsheelan, of which place he was at that time Parish Priest, in 1785. At one of **O'Connell's** meetings in Kilkenny, Father Phelan introduced to the *Liberator* a shy Waterford boy of 18, named **Thomas Francis Meagher**. At our pastor's death (in Limerick, by the way) he was in his 92nd year. **Rev. E. Colbert** makes acknowledgment ("*Waterford Mail*," April 24th, 1824) of **Lord Fortescue's** benefaction to Carbally church—an indication that Father Phelan had then (presumably owing to age) ceased active administration. **Rev. Edward Colbert**, curate in Tramore, 1824, died C.C. of Powerstown, 1838. Father Phelan seems to have had a brother, a Carmelite, who died in Tramore November, 1824.

Rev. Nicholas Cantwell, nephew to his predecessor, succeeded, and survived till 1875. His long and zealous pastorate was signalised by erection of the churches of Tramore and Carbally, introduction of the Christian Brothers and erection of their schools, and introduction of the Sisters of Charity. At a public meeting in Tramore, January, 1856, the sum of £1,086 was subscribed towards the new church. **Daniel O'Connell** styled Father Cantwell "the tallest and the honestest priest in Ireland."

Rev. Roger Power, transferred from Clonmel, succeeded, and died in 1884.

Rev. Patrick McCarthy was appointed Parish Priest in 1884 and remained in office till his death in 1898.

Rev. Pierse Coffey, translated from Abbeyside succeeded. Father Coffey became a Canon on re-erection of the Diocesan Chapter.

Very Rev. Canon Nicholas Walsh, translated from St. Patrick's, Waterford, became Parish Priest on Canon Coffey's death in 1919.

ECCLESIASTICAL ANTIQUITIES, ETC.

Besides the ruined churches of Drumcannon, Kilbride, Kilmacleage, and Rathwhelan, there are early church sites at Killune,

Ballygarron, Coolum, and Kilmacquage. *Drumcannon* church ruin stands on a hilltop commanding an extensive view. Its external width is 22 feet 6 inches but the original length it is now impossible to determine. The Anglican Bishop Mills, in 1735, demolished the east gable and parts adjoining to make room for a new Protestant church which he tacked on to its mutilated predecessor. Only thirty-six feet (in length) of the old church now survives. This includes the west gable which is crowned by a double belfry like Faithlegg and St. Michael's, Waterford. The 18th century erection of Dr. Mills is now as ruinous as the older church and the combination constitutes a perennial puzzle to the amateur antiquary. It may be useful to add that in mediaeval churches there was often a double oped bell-cote furnished with two hanging bells one of which was rung for the Angelus and the other during Mass—at the Consecration. *Kilbride* church, of which practically nothing but the middle gable remains, and which consisted of nave and chancel, was a dependency of the Preceptory of Killure or Kilmainham. Its dimensions were 51 feet internally by 21 feet and 17 feet respectively. The chancel arch still stands; this now is 7 feet 6 inches high; it is pointed—6 feet 9 inches wide—of very substantial masonry 3 feet 4 inches thick. Close to the church there was formerly a Holy Well at which “rounds” were made up to middle of the last century; the spring has now been drained away. Carbally parish seems to have had no church—a fact which suggests that its formal constitution as an independent ecclesiastical division was late. Its inhabitants—if indeed, it had any (it is mostly poor land)—probably worshipped at Kilmacleague. *Kilmacleague* old church picturesquely standing on the point of a headland jutting out into the “Back Strand” of Tramore consisted of nave and chancel. The remains have an appearance of great antiquity but, owing partly to their exposed site, they are in a state of saddening dilapidation. The only remaining architectural features are a door in the north wall of the nave and a window in the south wall of the choir; both are round headed. The internal uniform width is about 24 feet but the original length is now difficult to estimate. Lying near the ruin are a heavy block of stone with a bowl-shaped cavity—probably for ancient milling—and a neatly wrought Baptismal, or Holy Water, font. Mac Liag, disciple of St. Declan, is the eponymous founder of this church which in Norman times, came to be dedicated to St. Michael as is evidenced by the now decayed “pattern” of

Cloghernach held on the Sunday within the Archangel's octave. The church ruin at *Rathwhelan* is apparently a modern Protestant erection occupying a pre-Reformation site. Like most structures of its class it is uninteresting ; it is likely enough that the building was never completed.

RELIGIOUS HOUSES.

I.—SISTERS OF CHARITY.

This beautifully situated convent—on an eminence overlooking Tramore Bay—was established in 1866, mainly through the liberality of Mr. William Carroll. The community is small, but the sisters teach school (under the National Board of Education), visit the sick poor and conduct pious sodalities of women.

II.—CHRISTIAN BROTHERS.

The Brothers have been in charge of the Tramore Boys' School since 1867. Previous to that time the school, built by Father Cantwell in 1842, had been under direction of the National Education Board, to which it has, in recent years, reverted.

Superiors :—

Brother	Flanagan,	1867.
„	Cavanagh,	1871.
„	Campbell,	1874.
„	Murray,	1876.
„	Ryan,	1885.
„	O'Neill,	1888.
„	Kennedy,	1890.
„	Craven,	1896.
„	Cuskelly,	1898.
„	Meany,	1909.
„	Cuskelly,	1910.
„	Quinn,	1919.
„	O'Keeffe,	1925.
„	Kennedy,	1931.

Waterford : Parish of Holy Trinity (Within)

The present division embraces the portion of ancient Holy Trinity parish which lay within the city walls, together with a geographically small, but thickly populated, part of Holy Trinity *extra muros*, and the whole of St. Olave's, St. Peter's and St. Michael's parishes. The boundary with the adjoining St. Patrick's parish was modified, and aligned as at present, by Bishop John Power I. in 1815. Alignment with Trinity Without had been effected on two occasions in the 18th century, viz.:—by Bishop William Egan and (probably) by one of his predecessors. A trifling further modification, made in Bishop Sheehan's time, was the transfer to St. Patrick's of a couple of houses, including the present St. Patrick's Presbytery, in lieu of two houses of St. Patrick's which immediately adjoin the Cathedral precincts on the south.

The present church, which, for nearly a century and a half, has served the dual purpose of cathedral and parish church, is, in more than one respect, the most remarkable ecclesiastical structure in Ireland. Built while the Penal Laws yet hung like a millstone around the neck of Catholic Ireland, its erection was an extraordinary achievement ; it would be a remarkable achievement to-day. Even as late as 1824 Pigot's Directory was able to style our church " by far the most elegant chapel in Ireland." All honour to the mind that conceived and the hands that built it in dark and evil days. The builder was a priest of striking personality, great energy, and unusual organising power—Rev. Dean Hearn, D.D., and the tremendous work was completed in 1796. Ever since its erection the church has been familiarly known to generations of Waterford men and women as the " Big Chapel " and the " Great Chapel." The popular name just quoted is, in fact, much older than the present church ; it was originally applied—as early at least as 1773—to the original church on the same site. " Wilson's Dublin Magazine," June, 1764, in a description of Waterford returns " two Popish chappels " in the city. The name " Big Chapel " seems to postulate a co-temporaneous " Little Chapel " somewhere else in the city and that there was such a building is clear from allusions to it in the

correspondence of Bishop William Egan. From the references in question it would appear that the "Little Chapel" was somewhere in Johnstown—probably without St. John's Gate and Bridge. The architect of our present venerable and noble temple of God was Mr. Roberts, grandfather of the late Lord Roberts. Mr. Roberts, it is stated, died from the effects of a cold caught within the unfinished structure. Dr. Hearn had purchased portion of the site from the Sherlock family; the moiety was already the parishioners' property on which stood the "Big Chapel," wherein the downtrodden Catholics of Waterford had, in fear and trembling, worshipped for practically one hundred years. In this latter church Dr. Hearn during, or about, 1773, erected an organ—the first heard in a Waterford church for generations; the organist in 1783 was James Hayes. The older church appears to have lain in a direction at right angles to the present building; two piers still standing and embedded in the south boundary wall of the Cathedral precincts are said to mark position of the former high altar. This older Trinity Church was concealed from the public gaze by a row of houses fronting Barronstrand street—for in those days no Catholic edifice dared offend Protestant eyes—and was entered from Conduit Lane by a long narrow passage still clearly traceable. The actual entrance door was just wide enough to admit one worshipper at a time. How the description brings home to us the servitude to which Parva Roma (as Waterford had been called in the days of Rinuccini) was reduced! When our poor chapel was erected in 1699, not only were Catholics in Waterford prohibited to build their church on a street frontage, but they should not be seen going to, or returning from, Mass at an hour when Protestants were abroad—on their way to Church. In the "Big Chapel" the Tridentine Decree, annulling clandestine marriages, was solemnly published in 1773. It was published on every Holyday and Sunday for the first month and, thenceforth, once a month for the year. It is strange to read, by the way, that publication of the decree met with opposition from some of the diocesan clergy; probably the objection was to publication at the particular time. Our old church had an even older penal days' predecessor—on the opposite, or west side, of Barronstrand street. A gateway with an iron gate on the west side of the street, opposite Bailey's Lane, indicates the former entrance to this camouflaged chapel in which, most probably, the heroic Bishop Brennan and the Blessed Oliver Plunket officiated. The gateway in question opens

into a former public passage running due west and abutting, at right angles, on what was once Long's Lane, but is now the goods' entrance to the Granville Hotel. Midway in its course, before meeting Long's Lane, our nameless alley bisected another narrow north and south passage. It was on west side of this latter dark by-way, still traceable with a little trouble, that the faithful of Waterford assembled for worship in an old L shaped store which adjoined the city wall at the point. The site would be, perhaps, now exactly represented by Messrs. Hearne & Co's. show-room on the Quay.

Dean Hearn's great church did not originally include the present sanctuary; this latter was added in Bishop Abraham's time. Previous to acquisition of ground for the sanctuary extension, the high altar stood against the east end wall of the church about the position of the present sanctuary gate. The bishop's throne, it is said, was on a gallery at the Gospel side, on which also were the stalls of the clergy. The present safe, within the sacristy, marks position of the former sacristy door. Bishop Kelly, in 1826, introduced a new organ, built by Mr. P. Draper, whose place of business was in Manor Street, Waterford. Bishop Foran erected (1854) the apse and also a main altar of which the marble front is incorporated in the present high altar. In Bishop O'Brien's time St. Joseph's and Our Lady's altars were added, also the gates and railings on the street frontage. It was originally intended that the church should terminate on the west, in a classic portico, and the bases for the columns, with short sections of the shafts were actually in position when it was discovered that the foundations, on the bed of a reclaimed creek or pill, could not be depended on to carry the proposed superstructure. The present writer remembers to have, as a child, seen the stunted pillars which stood some three feet, or so, in height. Decoration of the ceiling, etc., erection of the present high altar, curtailment of the wooden galleries and introduction of the oaken sanctuary-stalls were effected during Bishop John Power II.'s episcopate, scil.:—in 1881. Next, in 1893, Bishop Sheehan had a new cut-stone front inserted and extensive repairs effected and, on Tuesday morning, September 24th, of that same year, the three altars of the church were solemnly consecrated. Finally, a century and a quarter from its erection, the time-honoured sacred edifice was itself consecrated! Neither the decorations of 1881 nor the improvements of 1893 commended themselves to the

conservative Catholics of Waterford, who considered Bishop Power's scheme too gaudy and Bishop Sheehan's facade unnecessary and inferior.

SUCCESSION OF PASTORS.

It seems most likely that the Vicars White (2) and Power were in succession canonical pastors of Holy Trinity- *Vide* Introduction.

Paul Bellew, V.G. to Bishop Pierse, then in exile, was certainly Parish Priest of Holy Trinity in 1704. He was then forty-seven years of age and had received Holy Orders at the hands of the Bishop of Salamanca. He signs himself V.G. as witness to a genealogical document of 1696. Father Bellew died October 18th, 1732, and is buried in St. Patrick's graveyard, Waterford, where a recumbent slab marks his resting place. The inscription records that : " Here lyeth the Body of the Rev. Mr. Paul Bellew, P.P. and V.G. in the City and Diocese of Waterford he died the 18th day of Octob^r. 1732 aged 76 years. Requiescat in Pace."

Rev. William O'Meara, V.G. succeeded in 1728 and held office till 1743, when he was promoted to the Bishopric of Ardferit and Aghadoe. Some years later (1753) he was transferred to Killaloe, exchanging with Dr. Nicholas Madgett of the latter see. While Bishop of Kerry, Dr. O'Meara had, in 1747, a small volume of Diocesan Statutes (really a manual of pastoral theology for the clergy of the penal days) printed by Calwell, of Broad Street, Waterford. Calwell likewise printed for Dr. O'Meara an undated pamphlet-pastoral entitled "Benedict XIV. the Scholar Pope"—addressed to "The RR.P.s. of the K—Y." Dr. O'Meara died in 1752.

Rev. William Browne appears to have administered parochial affairs (whether as parish priest or otherwise is not certain) from 1743 to 1747. He is almost certainly identical with the William Browne, who died Parish Priest of St. John's and Ballygunner in 1788, aged seventy-one years. A namesake of his was, about the same time, pastor of Clashmore.

In 1747 Rev. Patrick Fitzgerald was translated from Ardmore to Holy Trinity. Having held the latter parish for twenty years he died in 1767 and is buried in St. Patrick's graveyard with his brother, Rev. Michael Fitzgerald, a Jesuit. A silver chalice which belonged to him is still used in the Dungarvan Presentation Convent. A second chalice bearing his name is preserved in the church of Old Parish.

Rev. William Francis Galwey succeeded. He died in 1772, according to the inscription on his tombstone in St. Patrick's graveyard. On January 31st (Sunday), 1768, King George, his consort and all the Royal Family were prayed for in all the "Romish Chappels" of Waterford ("Freeman's Journal," February 6th, 1768.)

Rev. Thomas Hearn, S.T.L., was translated from Mothel in 1772, and survived till 1810. Dr. Hearn is stated, in a memoir by his grandnephew, to have been a native of Derry in the parish of Whitechurch, where he was born in 1734. Derry, however, is in the parish of Modeligo. Possibly he was born in Derry and moved later, with his parents, to the adjoining parish of Whitechurch. Dr. Hearn's family gave a large number of distinguished ecclesiastics to the diocese. A brother, Timothy, became Parish Priest of Passage, and another, Francis, was a professor in world-famed Louvain and died Parish Priest of St. Patrick's in Waterford. An uncle of Dr. Hearn's, Rev. William Browne, was Parish Priest of Clashmore, in which office he was succeeded by Dr. Hearn's nephew, Rev. William Flynn. Father Flynn's brother, Rev. Thomas Flynn, D.D., was pastor of St. Michael's, Waterford, and a nephew, Rev. Thomas Flynn, became pastor of Killea. This does not, by any means, exhaust the list of ecclesiastics whom this family gave to the diocese. Thomas Hearn entered the Irish Pastoral College of Louvain, then under the distinguished Presidency of Rev. John Kent, D.D., of Waterford, in 1759. In due course he graduated as Master and Doctor of Arts and Licentiate in Divinity. Having received Holy Orders he returned to Ireland where he was promoted by Bishop Creagh to the pastorate of Mothel, 1768. In 1772, as we have seen, he was translated to Holy Trinity and the same year, he was created Vicar General and Dean. In, or about, 1796 Dean Hearn commenced his great work—erection of the present Cathedral. Upon its completion he set about providing educational facilities for the youth of both sexes. Later still, he was instrumental in establishing an academy or secondary school, over which his nephew, Rev. Dr. Flynn, was appointed first President. This was regarded as mainly a diocesan seminary and the clergy contributed to its maintenance. Presumably Dr. Hearn's aged mother resided with him in Waterford; the "Dublin Chronicle," September 2nd, 1790, records the good lady's death in the city. On the death of Archbishop Butler in 1791, Dr. Hearn was requested to allow himself to

be nominated for the mitre of Cashel, but he consistently refused. He died March 13th, 1810, aged 78 years—the last Parish Priest of Trinity Within. At the period there were two priests in the parish—the pastor and one curate.

On Dean Hearn's death Holy Trinity became a mensal parish, with administrators as follows :—

Rev. Garrett Connolly, 1810–17. He became Parish Priest successively of Lismore, Dungarvan and Carrick-on-Suir.

Rev. Thomas Murphy, 1817–18.

Rev. Eugene Condon, 1818–28; he became Parish Priest, Tallow.

Rev. Thomas Dixon, 1828–43; he became P.P., Killea.

Rev. Richard Fitzgerald, 1843–62; he became P.P., Carrick and V.G.

Rev. Thomas English, 1862–67; he became P.P. of St. Mary's, Clonmel and, later, V.G. of Maitland, N.S.W.

Rev. Edward P. Walsh, 1867–69; he became P.P. of Kilsheelan and, later, of St. Mary's, Clonmel.

Rev. Patrick Ryan, D.D., 1869–83; he died in office.

Rev. Robert Power, 1883–86; he became P.P., Ballyneil.

Rev. Patrick J. Sheehan 1886–91; became P.P., Cahir.

Rev. William O'Donnell, 1891–1902; became P.P. successively of St. Patrick's, Clogheen and Cahir.

Rev. Thomas F. Furlong, 1902–12; became P.P. successively of Trinity-Without, Lismore and Dungarvan.

Rev. William O'Connell, 1912–24; he became P.P. successively of Portlaw and Killea.

Rev. John McCarthy, 1924–35; he became P.P., Ardfinnan.

Rev. John Warren, 1935–36; became P.P., Kilsheelan.

Rev. John O'Connor, 1936.

It has already been stated that the present Holy Trinity parish includes, in addition to old Holy Trinity, the small ancient parishes of St. Olave's, St. Peter's and St. Michael's. During the 18th century there were varying combinations of these, and unions or amalgamations of some of them with St. Patrick's and St. Stephen's. No one of them, except St. Patrick's, had a formal or quasi-permanent

church of its own and the Parish Priest celebrated either in private houses or in hired cellars and stores. St. Michael's, towards close of the century, and perhaps earlier, had allocated to it an altar in Holy Trinity church and it is possible that some of the other parishes were similarly provided for.

In 1704, we find St. Michael's united with St. Stephen's, while Holy Trinity, St. Peter's, St. Patrick's and St. Olave's are quoted as still independent divisions—each with its own Parish Priest. A little later, however, St. Peter's has been united with St. Michael's and St. Stephen's. Later still, probably as late as 1815—St. Michael's was disjoined from St. Stephen's and at the same time, or thereabout, an existing union of St. Olave's and St. Patrick's was dissolved. St. Patrick's and St. Stephen's were then united as they are at present while St. Michael's, St. Olave's and St. Peter's were merged in Holy Trinity.

St. Olave's :—Rev. John Higgins, a Jesuit, was registered as Parish Priest in 1704. He had received Holy Orders at Coimbra and was then aged forty-eight years. Shortly afterwards St. Olave's was joined to St. Patrick's with Father Higgins as pastor of the united parishes. The Baptism etc. Register—kept by Father Higgins, and covering the years from 1704 upward, still survives—preserved in St. John's Church ; it is the oldest Parochial Register, except one, in Ireland and in its admirable method, clear caligraphy and excellent Latinity it is a model for the keepers of such records. Henceforward—to suppression of the order in 1773—the Jesuits continued in possession of the parish. For succession see under St. Patrick's parish *infra*.

St. Peter's :—Rev. John Tobin was registered as parochus in 1704. He was then in his sixty-third year and had received Orders thirty-seven years previously in Lisbon. Father Tobin was buried in Kilbarry graveyard, whence his remains were removed in 1858 to Ballybricken. No doubt the transfer was made under the impression, that, being buried in Kilbarry, Father Tobin must have been pastor of Trinity Without.

Union of St. Michael's and St. Stephen's :—Rev. Anthony Martin was parochus in 1704. He had been ordained only thirteen years previously—at Antwerp.

Union of St. Michael's, St. Stephen's and St. Peters :—Rev. John Prendergast died pastor in 1741. He had come to Waterford

from Fethard, of which place, presumably, he was a native, and he had been curate, first, in Holy Trinity and, later, of St. Patrick's.

Rev. Francis Ignatius Phelan. He was put in possession, May 24th, 1741 and was the same day collated a member of the Cathedral Chapter. Like his predecessor he had been curate in Holy Trinity. He died February 28th, 1791, aged eighty-three, and is buried in St. Patrick's graveyard, where a tombstone bearing the following inscription marks his resting place: "Here lieth the Body of the Rev. Fran^s Phelan 52 yrs. P.P. of the United Parishes of St. Michael's, St. Stephen's and St. Peter's who departed this life the 28th Feby. 1791 full of years and good works, aged 83." From his will, proved the year of his death, it appears that among Father Phelan's little property was a small organ, which he bequeathed to St. Patrick's church.

Rev. James Power succeeded in 1791. He seems to have administered the parish, probably during his predecessor's illness, from 1787 to February, 1791. He died at Barronstrand St., in June, 1796. From April, 1795, Father O'Ryan, a Dominican, acted as *locum tenens* till June, 1796.

Rev. Francis Ronan, S.T.L., was appointed Parish Priest in 1796 by Dr. Hearn, the Vicar-Capitular, but was translated in 1802 to St. Patrick's. He died in 1812 and is buried in Drumcannon. During Father Ronan's pastorate the annual income of the parish, as we learn from Castlereagh's Memoirs, was £60.

Rev. Thomas Flynn, D.D., succeeded in 1802 and was the last pastor of St. Michael's. He died June 5th, 1815, and is interred near the sacristy entrance to the Cathedral beside his uncles, Dean Hearn and Rev. Francis Hearn, D.D. During his occupancy of the pastorate Dr. Flynn secured, by purchase, for £350, a fifty-nine years' lease of the large building in John Street, known later as the Trinitarian Orphan House, and now used as a polish factory. This had been the city residence of the Congreves of Mount Congreve, and was transformed by Dr. Flynn into a high, or secondary, school, partly supported by annual contributions from the clergy. Rev. Dr. Flynn had, like his distinguished uncles, studied and graduated at Louvain, where, for a time, he taught rhetoric in one of the University Colleges. Upon his return to Ireland, Dr. Flynn taught theology for a while in a new seminary which Bishop Moylan of Cork had recently opened in that city. During Rev. Dr. Flynn's

pastorate, as, probably, for many years previously, an altar in Holy Trinity served as St. Michael's parish church.

ECCLESIASTICAL ANTIQUITIES, ETC.

Within the parish are the following church ruins or vestiges :—

(a) The pre-Reformation Franciscan convent, now known as the French Church, (b) the Dominican Priory, now known as Black Friars, (c) Trinity Church *intra muros* (d) St. Michael's Church, (e) St. Peter's Church, (f) St. Thomas' Chapel, (g) St. Mary's.

(a). The remains of the ancient Franciscan convent are now a National Monument, in care of the Board of Works ; they comprise the nave, choir, and tower of the conventual church and portion of the transept or Lady Chapel. This convent was originally founded by Sir Hugh Purcell in 1240. The reader is referred, for a detailed history of the church, to *Journal of the Waterford Archaeological Society*, vol. i, pp. 202, etc. The nave and choir were, in the 16th-17th centuries, turned into a kind of mausoleum for some of the chief old city families—Waddings, Lombards, Dobbys, Madans, Lincolns, etc. Over the nave was erected, in 1545, by Henry Walsh, an hospital for aged men and women. This was placed under the invocation of the Holy Ghost, and hence the ruin is sometimes called the Holy Ghost Friary. Its other name, " the French Church," is derived from a later dedication of its choir by the Corporation of Waterford to the use of French Huguenot refugees, in 1695.

(b). Of the " Black Friary " only the tower and portion of the monastic church, still roofed but ruinous, survive. As the church is now divided up between different tenants who have sub-divided, built upon, and transformed to suit their individual convenience, a study of the remains is not easy. Blackfriars Priory has, since the suppression, been used, variously, as a town hall, a sessions court, a prison, and a barracks.

(c). The very scant remains of old Holy Trinity church are incorporated in the present Protestant Cathedral, which occupies the site of its five-hundred years old Catholic predecessor. An opening in floor of the nave gives access to a crypt wherein is preserved *in situ* the base of a clustered column from the older historic building. Within the Cathedral precincts are also preserved some ancient inscribed tombstones from the older structure.

(d). (e). The ruins of St. Michael's church and the scant remains of St. Peter's show nothing of interest. The former will be found surrounded by its cemetery at reere of the houses forming the east side of Michael Street, and the latter within the precincts of the Peter Street Police Station. A large doorway on the east side of Michael Street indicates a former entrance to St. Michael's cemetery.

(f). It is difficult to estimate the particular character of St. Thomas's church, the ruin of which stands within an ancient, indifferently-kept graveyard on Thomas's Hill. It is evidently far the most ancient ecclesiastical structure in Waterford and appears to date from the later Danish period. Originally it may have been an Hiberno-Danish church, converted later by the Normans into a votive chapel and dedicated to St. Thomas, and finally made a chapel-of-ease to Trinity Within. The ruin itself, which consists of little more than a Romanesque chancel arch, is situated in that portion of the parish which lay beyond, or outside, the city walls.

(g). The site of another church or chapel—St. Mary's, from which Lady Lane derives its name—is occupied by the present Franciscan church. The Friary garden covers the site of St. Mary's cemetery and the visitor may still see therein a couple of tombstones with black-letter inscriptions.

Finally, to complete our survey, mention must be made of St. Catherine's Priory, once the most important religious house of the city, but of which now no recognisable remains survive. Its former site is to-day occupied by the Courthouse and its grounds. This Priory, which had extensive possessions in various parts of Munster, was originally an Augustinian foundation of regular Canons who, by a mandate of Pope Innocent III., 1210, were to observe the rule of St. Victor at Paris. In 1463 Thady O'Morrissey was Prior. At the Suppression era the Prior was Edmund Power; he is probably identical with the Edmund Power who, at the same time, held the Augustinian Priorship of Mothel; at any rate, he surrendered St. Catherine's in the 31st year of Henry VIII. and received a pension of £20 per annum, payable out of the churches of "Carrick, Kylcolme and Killouran" possessions of said house. There are also pensions to Edward Muldooney, Richard Whyte, Philip Moran, and John Konowe, brethren of the house. Many priors of St. Catherine's are mentioned by name in the Papal Registers. According to an Inquisition, 19, Eliz., December 4th, taken in Waterford, St.

Catherine's had, within its grounds, a hermitage or votive chapel, (with a little garden), called St. Bride's. For a short period subsequent to the Suppression St. Catherine's appears to have become a convent of Dominican nuns.

The church plate, vestments, etc., of the cathedral are of unusual—indeed of extraordinary—artistic and historic interest. The antique vestments, popularly, but erroneously, if not absurdly, believed to have been presented to the Cathedral of Waterford by Pope Innocent III. (1198-1216), come first in importance. These consist of four copes, a pair of dalmatics or a dalmatic and tunic, and one chasuble with the requisite maniples and stoles. Many theories of their origin have been propounded; the most convincing is that which holds that the precious articles are of Flanders workmanship, and that they were given to the cathedral by King Henry VIII. at the same time that he presented the sword and cap of maintenance to the Corporation. At any rate, they are gifts worthy of a king. Many pages might, with propriety, be devoted to a detailed description of these unique specimens of ancient needlecraft, but such a study should be the work of an expert. Suffice it here to say that each vestment is inset with human figures and New Testament pictures, all wrought in what is technically known as *opus plumorum*, of gold and coloured threads. Each dalmatic, for instance, has twenty panels of saints with figures about seven inches high—very valuable for their light on ancient costume and the development of ecclesiastical insignia, etc. The orphreys of the copes are of extraordinary richness—embroidered with Gospel incidents, e.g. the Annunciation, the Adoration by the Magi, the Presentation, and the Crucifixion. Of the copes two are of green velvet ground; the other two are on a purple velvet. Again one of the two stoles is of purple velvet, while the other stole, the maniples, chasuble and dalmatics are of corresponding material in green. This suggests the inference—which is also otherwise warranted—that many of the original pieces have disappeared. Some of the surviving items have been crudely repaired. The writer may be permitted to add that he has himself seen some of the venerable vestments in actual use. These priceless articles have a curious later history; they were found in a crypt beneath the old cathedral (Christ Church) when the latter was demolished over a century since, and were presented by the then Protestant Bishop Chenevix to the Catholic Bishop Hussey. By their later custodians the vestments have not

—to put the matter mildly—been treated as their worth demands ; it is however satisfactory to know that better provision, including fireproof safes, has been made for their custody of late years, thanks to the late Bishop Sheehan. It seems likely that there were originally four chasubles, etc., to correspond with the copes and that three of them have been lost.

Though the ancient altar plate and furniture is neither as artistically valuable nor as interesting as the antique vestments it possesses value and interest of another kind. It includes (a) chalices, (b) a monstrance throne of silver, (c) a silver crucifix with reliquary, (d) an ivory crucifix, (e) silver and brass candlesticks, etc.

(a) Of the chalices the oldest (1), which belonged till recently to Cappoquin parish, bears the name of its original owner, Dr. Geoffrey Keating, the historian. It is of silver, about twelve inches in height and hexagonal based. Around the upper surface of its base it carries the inscription :—"DOMINUS GALFRIDUS KEATINGE SACERDOS SACRAE THEOLOGIAE DOCTOR me fieri fecit 23 Februarii, 1634." (2) A diminutive silver chalice only about six inches high, inscribed, around the circular base :—"Gerardus Fitzgerald de Tallow me fieri fecit. Año 1681." (3) A hexagonal-based 17th century silver chalice about one foot in height, inscribed on the lower surface of its pedestal :—" This Chalice is left by Fr. Cullumb Morgan to the Parish Chapel of Waterford [some words here purposely obliterated] Ob^t. Bilb. 8, Feb. 1722, S.N." Probably the chalice did not reach its destination ; a modern inscription on inner surface of the base tells that it was found in a Manchester Auction Mart, whence it was rescued to be restored to Waterford by a Waterford priest then resident in Lancashire. Our chalice has yet a third inscription—the earliest of the three—which records that it was made for a Rev. Terence Dempsey, in 1646. (4) A very large gilt chalice inscribed :—"Ora Pro D^o Tho^a Valois alias Walsh." This presumably, was donated with the silver thurible and boat, *infra*, and dates from the first quarter of the 18th century. For further reference to the donor, see under Kilrossenty Parish *antea*.

(b) This massive object surmounted by a great silver crown and cross is backed in oak, but it is somewhat injured from long use on the Holy Thursdays of two centuries. It carries on the crown the legend once repeated :—" Belonging to Paul White " and the date, 1729. The time was the episcopacy of Dr. Richard Pierse. The

Whites were a prominent Catholic family connected closely with the Waddings and Lombards. Their place of residence was the present O'Keefe's stoneyard in Michael Street, where it is believed some of the family plate is still hidden.

(c) This is roughly 2 feet in height and contains a reliquary, now vacant, presumably intended to enshrine a fragment of the True Cross. The silversmith's date is 1751 and on the base is the inscription :—" Orate Pro D^o. Laurentio Carew, 1752."

(d) With the last are to be associated six large silver candlesticks, about 2 feet 6 inches in height and inscribed with the name of Laurence Carew, of Cadiz, but no date. Laurence Carew was the founder of the Carew Charity which is still administered by his lineal descendant (*vide* St. Patrick's Parish).

(e) Six very massive fluted candlesticks of brass, inscribed :—" Michael's Parish, 1769." These stand on St. Joseph's altar and weigh altogether one hundred and a half : they must have been provided during Rev. F. I. Phelan's pastorate.

RELIGIOUS HOUSES.

I.—FRANCISCAN CONVENT.

For detailed history of the foundation and a description of the ancient church, see—"The Holy Ghost Friary" in *Waterford and South East Ireland Archaeological Journal*, vol. i., pp. 202, etc.

The site of the modern Franciscan church was formerly occupied by mediaeval St. Mary's Chapel, later by a Dissenting church and, finally, by a theatre. Convent and garden cover the site of St. Mary's graveyard. The Franciscans were driven from their old convent, now "The French Church," at the Suppression period and, till middle of the 18th century, little can be gleaned of their history in Waterford. They never altogether quitted the neighbourhood of their old home. During the penal period, as a rule, one or two, or more, members of the Order settled down somewhere in the vicinity of their former convent and there said Mass and secretly administered Sacraments, etc. From the period when relaxation of the penal laws made community life possible we find Franciscans living together on Hardy's Road (South Parade), about site of the Turkish Baths. Here they remained till 1833, when the Lady Lane convent was erected. The present church was opened in 1834 during the guardianship of Father Henry O'Shea.

A relic of the pre-Suppression convent may be seen inside the present church door in shape of the holy water stoup, still in use, which has been transferred hither from the ancient building. It bears the arms of White impaling Walsh, and the names " Jacobus White " and " Helena Walsh," with the date 1626. James White was Mayor of Waterford in 1637 and James Walsh, in 1631.

The following inscriptions appear on chalices, etc., belonging to the convent :—

I. Chalice :—" Hujus Possessor, Dermitius Hanin, Sacerdos, 1628, Timoleague."

II. Chalice :—" Pro Conventu F. Minor, de Youghal me denuo fieri fecit, Fr. Bart Archdekin, 1751."

III. Chalice :—" Paupertas me fecit ad usum Pa. Fr. Andrae Russel ordinis Minor. Anno Dom. 1684." (Youghal).

IV. Chalice :—" Dom^s Sinnot et E. Lincoln hunc calicem dono dedert. Conventui FF. Min. Civi^s. Waterfs. denuo me fieri fecit, Frs. Phelan., 1774." .

V. Chalice :—" Revds. D. Rich. Cainian, Syndicus FF. Min. Con. de Rosriel me fieri fecit illisque donavit an, 1686."

VI. Chalice :—" Joannes English, Burgensis de Clonmell et Margarita Power uxor ejus me sibi posterisque fieri fecerunt quibusque ut propitius sit Deus orate, Ann., 1645."

VII. Ciborium :—" Fr. Joan McJonacke de Burgo me procuravit pro Conventu Frat. Minorum de Kinalfehin Anno Domini 1711."

<i>Year</i>	<i>Guardian</i>
1629	Father Thomas Strange
(For many references to him see Report of Historical MSS. Commission on Merchants' Quay Convent MSS.).	
1645	Father Mathew Sharpe
1647	„ Joseph Everard
1648	„ Ant. Purcell
1658	„ Vacat.
1659	„ Walter Gall
1161	„ Patrick Conell
1672	„ Edward Dullany
1675	„ Frs. Fleming

<i>Year</i>	<i>Guardian</i>
1678	Father Jas. White
1680	„ Pat. Conell
1681	„ Jos. Sall
1683	„ B. Mc Graith
1684	„ Fr. Norish
1685	„ Fr. Fleming
1687	„ Bern. O'Donell
1689	„ Bonav. Mandeville
1690	„ Bonav. McGraigh
1693	„ Bonav. Mandeville
	Ex. Def.

Year	Guardian
1699	Father Ant. Harold
1700	„ Bened. Saul, senr.
1703	„ (MS. illegible here)
1705	„ Bernardin O'Donell
1706	„ Bonav. Geraldinus
1709	„ Jo. Conningham
1711	„ Ant. McNamara
1716	„ Mich. Geraldinus
1717	„ Antonius Mandeville
1719	„ Thos. Bacon
1720	„ Thos. Hennessy
1724	„ Pet. McNamara
1727	„ Benignus (or Benedictus) Saul
1729	„ Andrew McNamara (mentioned in O'Laverty's "Down & Connor.")
1733	Father Jo. Hogan
1735	„ Ant. Hickey, S.T.L.
1736	„ Ant. MacNamara
1738	„ Thos. Hennessy
1742	„ Pat. McNamara
1745	„ Ant. McNamara
1746	„ Petr. MacNamara
1748	„ Ant. „
1751	„ Petr. MacNamara, jr
1751	„ Thos. Bacon
1753	„ Petr. MacNamara, jr.
1755	„ Felix Clery (d) (He was Parish Priest of St. John's and is buried in the family vault at Kilmurray near Carrick.)
1757	Father P. McNamara
1759	„ Bonav. Ferrall
1761	„ Jo. Hogan, Ex. Def.
1763	„ Bon. O'Ferrall
1765	„ Pet. McNamara
1767	„ Fr. Whelan
1770	„ Fr. Archdeacon (See under Aglish, <i>antea</i> .)
1772	Father Pat. F. Gibbon

Year	Guardian
1773	Father Fr. Phelan
1776	„ Jas. Nonan
1778	„ Fr. Phelan
1781	„ Pat. Clancy
1782	„ Lud. O'Donel, Ex-Def. (He became Vic. Apost. of Newfoundland and Bishop of Thyatira.)
1784	Father Frs. Phelan
1786	(No app't. made)
1787	„ Frs. Phelan, Ex-Def.
1794	„ Jo. Phelan, S.T.L., Ex-Def.
1800	„ Jo. Shea
1803	„ Mich. Barry
1815	„ Frs. Phelan
1822	„ Mich. Barry
1825	„ Thos. Ahearn
1827	„ Henry O'Shea, Def.
1828	„ Thomas F. Boyle
1831	„ Henry O'Shea, Ex-Def.
1840	„ John Beaty
1843	„ Patrick Cuddihy
1849	„ Laur. Hogan
1851	„ Bonav. McLaughlin, S.T.L., Def.
1855	„ Jo. Magner, Ex-Def.
1860	„ Jas. Fitzgerald
1864	„ J. J. Farrelly, Ex-Def.
1867	„ J. J. Farrelly, Ex-Def.
1869	„ J. Cleary, Def.
1870	„ Aug. Holohan
1875	„ Alphs. Jackman
1876	„ Leon Brady
1878	„ Ant. Slattery, Ex-Def.

<i>Year</i>	<i>Guardian</i>	<i>Year</i>	<i>Guardian</i>
1879	Father Jas. Clery, Ex-Def.	1912	Father E. Fitzmaurice
1881	„ Ant. Slattery, „	1914	„ Joseph Wogan
1882	„ Jos. Wogan	1918	„ Richard O'Connor
1885	„ Anth. Hyland	1921	„ Nicholas Baldwin
1890	„ Fras. Maher	1924	„ Laurence O'Neill
1892	„ Leon Baldwin	1927	„ Mark Connaughton
1895	„ Joseph Wogan	1930	„ Leo Sheehan
1899	„ Conor O'Begley	1933	„ Antonine Kelly
1910	„ R. O'Connor		

Towards close of the last century the church accommodation had become insufficient, and in May, 1905, the Fathers bought the old National School premises adjoining the church on the west and occupying the old site of Our Lady's Chapel. Extension was immediately undertaken, according to plans by Thomas Scully, B.E., and the reconstructed church was ready for dedication on December 13th, 1908. The ceremony was performed by the Most Rev. Dr. Sheehan, who also preached, and the Mayor and Corporation attended in state.

II.—DOMINICAN CONVENT.

The Waterford Priory, established in 1226 under the invocation of Our Blessed Saviour, was the fourth house of the Dominicans to be founded in Ireland. Its endowments were small, but this fact did not save it from the rapacity of the sixteenth century church robbers. It fell beneath the cloven hoof in April, 1541, when William Martin, the Prior, surrendered the house and property. For the next two centuries and a half, though they possessed no house they could call their own, hunted Dominicans clung to the ancient foundation, or rather to hope of its revival. Father John Coghlan was Prior in 1695–96, when the community numbered five members, all told. During the 18th century Fathers S. Sall, Jas. Farrell, William Cheasty, John Costelloe, James Sexton, Terence O'Connor, and James Duan, all Dominicans, died in Waterford. They are buried together in St. Patrick's cemetery; the headstone is imperfect and portion of the inscription is illegible: “. . . . the remains of the Rev^d. Father S. Sall, Jas. Farrell, Will^m. Sheasty, Ja . . . Costelloe, Jas. Sexton, Ter^{ce}. O'Connor of the s^d. H. Order, James Daun dep^d. June the lived in Waterford.”

Father Sexton was Prior of the Waterford house in 1756 ; he died July, 1773, in Michael Street. There is no evidence of a formal community during the 18th century nor up to 1865. It is likely that most of this time, there was only a single friar, who preserved continuity of residence.

In 1784 Rev. Anthony Duan obtained a lease of a house and premises in Thomas Street, now the property of Downes & Co., from Isaac Wood for eighty-eight years, at the annual rent of £10, and, in 1805, Father Duan gave lease of this place to David Hughes, until within six months of the expiration of his own lease, at £28 a year ; thus, it will be seen, he made a profit of £18 a year. Father Duan on 17th of June, 1808, assigned his interest in the premises, to the Right Rev. Dr. John Power, then Bishop. The signature of Father Duan is evidently that of a dying man. There is a declaration of trust, of same date, executed by Dr. Power acknowledging tenure of the premises for use of the Dominican Friars, with an obligation of forty-five Masses yearly and an Office of the Dead once a month for the benefactors who enabled Father Duan to obtain possession of the property. In case there were no friars the property was to pass to the " Big Chapel " with the same obligations.

Very Rev. Dr. Foran, then Parish Priest of Dungarvan, and Mr. Rice, founder of the Christian Brothers, executors of Bishop Power's will, made, in 1830, an absolute unconditional assignment of the above property to Father Mullowney, O.P. A short time before his death Father Mullowney, by deed of attorney, handed this property to his Provincial, Rev. B. T. Russel, O.P., D.D. Father Mullowney resided in the Manor (in the house till recently used as a Police Barrack), and officiated in the Cathedral. He was considered an excellent preacher. He died 7th October, 1865, and is buried in Ballybricken churchyard. Almost immediately after the death of Father Mullowney, the Provincial, Dr. B. T. Russel, with approval of the Bishop, Most Rev. Dr. O'Brien, began to make preparations for re-establishing the Order in Waterford, and for this purpose he bought, November 17th, 1866, the lease of a store in Bridge Street, on the site of the present church ; this store he converted into a temporary chapel.

The opening and formal re-establishment of the Order took place 31st March, 1867, Rev. Thomas J. Deely, Father Thomas Pius

Boylan and Brother Dominick Gogarty forming the community. Father Deely was formally appointed Prior, in December, 1867. There was thus an interval of almost one hundred years between him and his immediate predecessor, Father Sexton.

Father P. T. Mullins, who was appointed Prior in 1872, undertook the task of building a church. In June of this year the Fathers through Mr. John Slattery, bought a store in Queen Street from Mr. Prossor for £100, and some adjoining premises for £385 additional. In all there were eight tenements—five, along Queen Street (now O'Connell Street), and three, fronting Bridge Street. Having purchased the goodwill of the several occupiers the Fathers offered £50 a year, rent, to the Corporation for the whole plot. The Finance Committee deferred reply until they got a new valuation of the property made; their answer was then that they required £224 a year for the ground. The Fathers waited on the Corporation and renewed their offer of £50 a year. It was moved by Alderman Redmond, and seconded by Councillor Kelly, that the tender be accepted subject to the approval of the Lords of the Treasury, without whose consent the lease could not be legally made. Alderman Jacob, a Quaker, spoke in favour of the resolution, which was carried, *nem. con.* Finally, September 8th, 1873, the Lords of the Treasury consented to the letting of the premises with a clause against sub-letting, at the rent of £65 a year. Having got possession on the first Tuesday of October the Fathers immediately gave instructions to Messrs. Goldie, Child, and Goldie, to prepare designs etc., for the Romanesque church.

Mr. James Ryan's tender for building, at £8,098 10s. 0d., was accepted and the foundation stone of the new church was laid May 3rd, 1874, by Bishop John Power.

At a public meeting of Waterford Catholics £1,200 was subscribed towards the building fund, another £1,200 was raised by a bazaar. The remainder was made up mostly through a house-to-house collection. Mr. Pierce Barron offered £200 on condition that he be allowed to erect within the church a memorial to his deceased father. The Fathers declined and the monument is now in St. John's church. The total cost of the church was £8,098 10s. 0d.

The nave and aisles of the new church were opened, December 1st, 1876, when the dedication was performed by the Most Rev. Dr. Power, assisted by the Most Rev. Dr. Croke, Archbishop of

Cashel, and Most Rev. Dr. Fitzgerald, Bishop of Ross. The sermon on the occasion was preached by Father Burke, O.P., and the evening sermon by Dr. Russell, O.P. The apse and tower were completed February, 1878, when there was a second opening ceremony at which Dr. Fitzgerald, Bishop of Ross, was the preacher. The convent was completed April 24th, 1880, at a cost of about £1,000.

In the church is preserved a small antique statue of Our Lady with the Divine Child ; this is of oak, about a foot high, and highly ornamented. It is said to have belonged to the old Dominican Priory of Waterford, upon confiscation of which it was brought to Limerick. At the restoration of the Order here the statue was returned to Waterford. There is also an old Register of the Confraternity of the Holy Name of Jesus. The earliest name is that of Catherine Devereux, 1786. The community possesses three old silver chalices inscribed respectively—" Ex dono Anasta. Maddan pro Fratribus, Predic. Residentibus Waterf. anno Domini 1631," " Conv. Waterford, O.P., Fr. Patrick Marshale, D.D., 1721," " Conventus Waterford, Ord Praed, orate pro Thoma et Mariá Mulcherin Als Nagle, 1729."

Priors :—

1651	Father Michael O'Klery.
1684	" Patrick Marshall.
1685	" Dominic Langton.
1686	" William Dwyer.
[He was nominated Vicar, O.P. for Munster].	
1689	Father Peter Ryan.
1696	" John Coghlan.
1721	" Patrick Marshall
1756	" James Sexton
1867	" Thomas J. Deely
1872	" P. J. Mullins.
1876	" Fitzgibbon.
1879	" Thomas Wheeler.
1883	" Albert Ryan.
1890	" Joseph D. Slattery.
1893	" Dominic Barry.
1899	" Alphonsus Tighe.
1902	" Andrew Skelly.

Priors :—

1905	Father J. Kiely.
1911	„ J. H. B. Flood.
1921	„ Raymond Kieran.
1921	„ Benedict Duggan.
1924	„ Crotty.
1927	„ Benedict Duggan.
1930	„ B. Hegarty.
1933	„ A. M. Crofts.

In the Index Ord. Praed., 1767 (Archiv. Mag. Gen.), it is very interesting to find reference to a Waterford Dominican Convent of women (see St. Catherine's Priory *antea*) :—" The Monastery of St. Catherine's, Waterford, is now dissolved and there survive only two sisters of its community and these, owing to their impoverishment, are obliged to live with their relatives ; they are Sister Mary Mean, aged 44, and Sister Catherine Ayers, aged 42." At the same date there was, in the Galway convent of the Order, a Sister Frances O'Flaherty, formerly of the Waterford house.

III.—SOCIETY OF JESUS.

The Society of Jesus, represented by Father Maurice Wise, a native of the city, was introduced into Waterford as early as 1604. It is likely that Father Wise came at the invitation or, at least, with the approbation of Dr. James White, the Vicar Apostolic, whose kinsman he probably was. Indeed at the period, and in the circumstances, formal episcopal approval would hardly have been deemed requisite—the necessity supplying jurisdiction. Be this as it may, Father Wise remained in the city till his death in 1628. It is interesting to read that he did not know Irish, that he found himself hampered through lack of it and that he set himself to repair his deficiency by study. In 1609 Pope Paul V. gave him charge of St. Peter's church, then a ruin, and in 1613 he was joined by Father John Lombard, presumably a Waterford native. They lived for a while, at any rate, close by the ruined church. The community was further increased by the arrival of Father Stephen Murty in 1613, Thos. Rafter in 1615, Edward Cleeve in 1616, Pierce Strong and Thos. Comerford in 1617. Probably all, or most, of these were Waterford men by birth. By 1617 the Society had established in Waterford a pious Sodality

—affiliated to a parent Sodality in Rome. Father John Lombard succeeded as Superior in 1629, at which time two members of the Order conducted a public Grammar School assigned them by the Mayor, William Dobbyn. It will, by the way, be noted how the municipal authorities connived at, and even took part in, violation of the anti-popery laws. Father Lombard was alive and in office up to, at least, 1637. Following capture of the city by the Cromwellians the community dispersed, but Father Andrew Fitz-Bennet Saul remained in hiding within the city till his capture in 1658. With the restoration Father Cleeve returned as Superior in 1661 and the following year Father Sall came back from exile. Father Ignatius Kelly (Roche) joined the community in 1663. Father Cleeve was still Superior in 1678 and Father Francis White became head in 1683. Father Anthony Bowles was a member of the house for forty years, from 1687, and probably he succeeded Father White as Superior; he was Irish Provincial in 1696. It is not necessary to suppose that, all this time or most of it, the Fathers lived in formal community; they were more likely to escape attention by lodging singly with their friends.

For further history of the Waterford Jesuits, see under St. Patrick's Parish *infra*.

III.—SISTERS OF CHARITY.

For a full account of the Waterford Foundation—see “Life of Mary Aikenhead,” pp. 282–292.

Arriving in Waterford during the year 1842, the Sisters commenced immediately their familiar work among the poor—instructing the ignorant and bringing hope and comfort to the forlorn inmates of the city's charitable institutions. Their sphere of usefulness was much widened, when, by the proceeds of a bazaar, held in the Town Hall, May 1st, 1844, and by the generous contributions of the bishop, clergy, and citizens, they were enabled to build schools, one of which, the infant school, was opened in 1845, and the second in the following year. A Sunday School for working girls was also established at this time, and both religious and secular instruction were given in a well filled schoolroom, every Sunday from 11 o'clock till 2. The attendance at the day schools so much increased that, after a few years, more accommodation became necessary, and Providence soon supplied the means for erection of two additional

schoolrooms. The citizens, desirous of honouring the late Rev. Dr. Cooke's memory in 1856, raised, by subscription, a sum sufficient to provide the sorely needed extension.

In the beginning of the year 1870 it was found necessary to increase still more the school accommodation, and, as there was no possibility of extension in Lady Lane, a fine plot of ground was secured with a frontage on Beresford Street. Here, thanks mainly to the munificence of Mr. Nicholas Mahon Power of Faithlegg, were erected, without any Government aid, the present commodious St. Joseph's Schools, which have a regular yearly attendance of well over 500 children. Opened in 1872, the schools were carried on without assistance from the Education Commissioners for ten years, at the end of which time they were placed under the direction of the National Board.

For the history of St. Martin's Orphanage conducted by the Sisters, see "Life of Mary Aikenhead," Supplement, p. 449.

In 1880 the community acquired, and turned into a devotional convent chapel, a derelict Wesleyan Meeting House which adjoined the convent premises. The purchase money was furnished by a Miss Cooke of Manor Street, who wished the new chapel to be a memorial to her deceased parents.

During all the years that the schools, the orphanage, the visitation of the poor and sick, and the planning of a suitable chapel occupied the thoughts of the community, the sisters had grave reason for anxiety concerning the state of the convent buildings; these last were old and not in good repair and, on examination by an architect, they were pronounced insecure. The present new convent which has arisen on their site was finished and first occupied in May, 1887.

List of Superiors :—

1842-89	Mother	Magdalen Regis Gallwey.
1890-1919	„	Margaret Mary Clery.
1919-25	„	Frances C. Carbery.
1925-	„	Mary Cyrene Petit.

Parish of Trinity Without (otherwise, Ballybricken) and Butlerstown

This modern ecclesiastical division is made up out of quite a number of ancient parishes, scil. :—portion of Holy Trinity outside the walls, a fragment of Kilmeadan and part of Kilbarry, with the whole of Kilburne, Killotteran, Kilronan, and Lisnakill. The present union is of comparatively recent formation, dating probably only from the pastorate of Rev. Dr. Connery in 1729; it is not mentioned at all, nor any of its constituent ancient parishes (save Kilbarry), in the clergy list of 1704. The incorporated portion of old Holy Trinity, though comparatively small in area, gives its name to the modern parish; its boundaries were subsequently modified in the time of Bishop William Egan, as we know from the latter prelate's correspondence. The small fragment of Kilmeadan was incorporated during the Land League agitation in the episcopate of Bishop John Power II. The area then temporarily transferred was confined to the mansion and demesne of Whitfield, occupied then by its Catholic owner, who differed so widely in politics from his parish priest that their mutual relations became strained and the parishioner requested transference to another jurisdiction. The eighteenth century church of Trinity Without, known as Faha Chapel, was a thatched structure which stood in the present Mount Sion grounds, between the street and the door of the monastery. The place, it may be of interest to note, derived its name of Faha from a long narrow "green" or commonage which covered the approximate area of the present Barrack Street. Trinity Without is, of course, under the patronage of the Holy Trinity, while the patron of Butlerstown is the Blessed Virgin (Nativity). Holy Trinity church (Without), popularly known as Ballybricken, is a plain but commodious cruciform building with a square tower. Its erection was begun in the first quarter of the nineteenth century by Rev. Pierse Power and completed by his successor, Rev. Michael Fitzgerald. Rev. Martin Flynn added side galleries and Rev. P. Nolan extended the graveyard. Finally Right Rev. Monsignor Flynn purchased, for £1,336 odd, some house property abutting on Ballybricken and on Chapel Lane, with a

view to further extension ; he also erected the imposing Presbytery on Convent Hill—at a cost of over £4,000. The church at Butlers-town, an unpretentious structure of plain style, dates from about the Emancipation period. In 1911 Mr. Francis J. Bigger, of Belfast, very generously gave two acres of land, free of rent and for ever, to permit extension of the graveyard. Owing to growth of the city towards the west the population of this parish has increased very considerably of late years, and provision of further church accommodation is just now engaging the Parish Priest's attention.

Within the Parish are several benevolent institutions, or almshouses, founded by private individuals. One of these is the "Wyse Charity" founded by Francis Wyse, a member of the ancient Catholic family of that name, which for generations has held a high social position in Waterford city and county. The charity dates from the year 1779, or thereabout ; its revenue, about £140 per annum, is derived from house property in the city. Three separate hostels, scil. :—two in Barrack street, and one in Newgate street, are maintained by the fund and the houses lodge six individuals each, *i.e.*, twelve men and six women all told. Each inmate receives, in addition to a room, £4 per annum and half a ton of coals. The bequest provides moreover for an annual High and thirty Low Masses for the pious testator's soul. The second of our benevolent foundations is the "Butler Charity" ; its income is small—only about £84 per annum. It maintains two houses or hostels, one in Newgate Street, the other in Well Lane. An inscribed slab over the door of the Newgate Street house records the origin and object of the institution : "Founded for twelve distressed widows by Mrs. Anne Butler, otherwise Walsh, 1771." The associated house in Well Lane accommodates eight additional poor women. Yet another parochial institution is the "Fitzgerald Charity" in Butcher's Lane. This was founded by Mary Fitzgerald, alias Morris, in 1779. Its income is at present very low and there is no fund for upkeep. Lastly there is the Ladies' Asylum on Convent Hill, founded by Mrs. Mary Power, in 1804. Mrs. Power was wife of a corn merchant, who predeceased her and left her all his property. Having no children she bequeathed her means, totalling about £9,000, to foundation of this charity, of which the original trustees were the Bishop, Right Rev. Dr. Power and Mr. Edmond Ignatius Rice, founder of the Christian Brothers. Mrs. Power's will was disputed by relatives named Merry, whose descendants now reside in Spain ; they invoked

the Penal Laws but the will was, nevertheless, sustained by a famous judgment of John Philpot Curran, then Master of the Rolls. The purpose of the Ladies' Charity, as it is styled, is the relief of twelve reduced gentlewomen of Waterford. The funds are now under control of the Commissioners for Charitable Bequests, and the institution is managed by the local Superior of the Christian Brothers. The ladies for admission are elected by ballot, and the following have the right to vote—the Parish Priest of Trinity Without; the Administrator, Cathedral; the Administrator, St. John's; the local Superior of the Christian Brothers. The Bishop has a right to vote, but he does not exercise it; he however confirms the election. Each inmate receives besides apartments, £8 per annum, and in addition, the Presentation Convent receives from the fund £73 odd per annum and the Christian Brothers about £36 per annum.

Among the distinguished ecclesiastics born in the parish may be mentioned Most Rev. Dr. Walsh, Archbishop of Halifax, Nova Scotia, who presented valuable plate and vestments to the Cathedral and Ballybricken church, and Right Rev. Dr. Foran, Bishop of Waterford. Archbishop Walsh was born in 1804, studied in St. John's College and in Maynooth, and was ordained in 1828. After a short stay in his native city he was appointed to the curacy of Clontarf and afterwards to a similar charge in Dun Laoghaire. In 1841 he was nominated Coadjutor to Bishop Fraser of Halifax, and on the death of Dr. Fraser he became bishop, and afterwards first archbishop, of that See. Archbishop Walsh, who died in August, 1858, was the author of several devotional works, of a prayer book, and of a continuation of Rev. Alban Butler's "Feasts and Fasts."

In Ballybricken church was baptised in 1903 that extraordinary child, so strangely marked by grace, "Little Nellie of Holy God."

The parochial registers extend back to 1797.

SUCCESSION OF PASTORS.

Rev. David Connory, D.D., who appears to have studied at Louvain, was Parish Priest from 1729 to 1766. His monument in Ballybricken graveyard records that:—

"D. O. M.

In the hopes of a glorious resurrection, here lyeth the body of the Rev. Dr. David Connery, late Vicar-General of Waterford and Lismore, who for the space of thirty-seven years, with zeal, charity,

and prudence, governed this district, commonly called Trinity Outside. He departed this life on the 20th day of May, anno 1766, in the sixty-seventh year of his age. To whose memory this tomb has been erected by his sorrowful and grateful nephew, the Rev. Thomas Connery.—Requiescat in pace. Amen.”

This grave-slab originally formed part of Dr. Connery's tomb in Kilbarry churchyard, and was removed to its present position in the year 1858. Dr. Connery's remains were removed at the same time, after resting for nearly one hundred years in Kilbarry, and lie now at the foot of this slab in the burial ground at Ballybricken. On that occasion too a slab covering the grave of a Father Tobin was transferred to Ballybricken churchyard. Rev. John Tobin, it will be remembered, was registered “Popish Parish Priest” of St. Peter's, Waterford, in 1704. Rev. David Connery's will was proved in 1766. At the date of his death he owned a farm at Coolnasmea (ph. Kilgobinet); this indicates that he was a native of that locality, in which by the way, is a large townland named Ballyconnery. He bequeathed a ciborium and “large plate chalice” to his church of Faha “for ever.”

Rev. D. Connery was succeeded by his nephew, Rev. Thomas Connery, who probably, had been his assistant since 1763. Thomas Connery was a priest of different stamp from his worthy uncle and predecessor. He had been a student of noble Salamanca, where in his first theology he answered “less than middlingly”; in his second year he had advanced to “unsatisfactory” and in his final year to “wretched all round.” Nevertheless he was promoted to Holy Orders and he returned to Ireland in 1763. Three years later his uncle died and Thomas (after a custom of the time, and probably for lack of a better candidate) was appointed his successor. His record as Parish Priest was at least as unsatisfactory as his career as student. He caused endless worry to his Bishop and much disedification to his parishioners. Finally Bishop Egan, in 1782, was obliged to deprive him of parochial jurisdiction and to appoint Rev. John Meany as Administrator. His will was proved in 1789.

Rev. William Power succeeded Father Connery immediately. He was transferred to Carrick in 1807. He had studied at Salamanca and at Santiago and left for the Irish Mission in 1770.

Rev. Pierse Power assumed the pastorate in 1807, and died in 1828, having commenced erection of the present church of

Ballybricken. It is practically certain that it is to Father Power we owe the first publication, in 1802 at Clonmel, of Tadgh Gaodhalach O'Sullivan's "Pious Miscellany," and it is interesting, in this connection, to record that he was granduncle of the late Rev. Dr. Henebry.

Rev. Michael Fitzgerald succeeded Father Power and completed erection of Ballybricken church. He survived till 1842.

Rev. Martin Flynn, translated from Passage, succeeded. Father Flynn had commenced his priestly career as professor of theology and philosophy (1810-14) in St. John's College. Subsequent to his translation from Passage he became Vicar-General of the diocese, and continued to act in that capacity till he died in 1873.

Rev. Patrick Nolan, Administrator of St. John's, was appointed Parish Priest, August, 1873. Father Nolan, who had laboured as curate and administrator in St. John's for twenty-eight years, was a man of great energy and zeal. Unfortunately, shortly after his appointment to Trinity Without, symptoms of mental disease commenced to manifest themselves and an administrator of the parish, in the person of Rev. P. F. Flynn, had to be appointed. Poor Father Nolan lived on to 1890.

Rev. Patrick F. Flynn, who had acted as Administrator for many years, succeeded. Father Flynn was raised to a canonry, on re-establishment of the Diocesan Chapter; he was created Dean of the diocese in 1906, and finally a Domestic Prelate in 1909.

Rev. Thomas F. Furlong, who had been Administrator of Trinity Within, was the next pastor. He succeeded Dean Flynn on death of the latter in 1912, was created Canon and Vicar Forane at the same time, but was translated to Lismore in 1919.

Very Rev. Canon Edward Prendergast, 1919-28.

Rev. William Walsh, transferred from Abbeyside, succeeded.

Very Rev. Canon William Byrne, S.T.L., president of St. John's College, became Parish Priest in 1930. He was created Archdeacon later and finally a Domestic Prelate. During 1934-5 he engaged in public controversy with communist and other subversive agents and defended Catholic Truth with great ability, Christian dignity and no little success. He was transferred to SS. Peter and Paul's, Clonmel in 1936.

Very Rev. Canon Kelleher, S.T.L., President of St. John's College, succeeded.

ECCLESIASTICAL ANTIQUITIES, ETC.

There are church ruins—but all of them featureless and uninteresting—at *Kilburne*, *Kilronan*, *Kilbarry*, and *Lisnakill*. Of *Killotteran* church, which is called St. Peter's in the Down Survey, nothing remains. Only one early church site additional has been identified within the present parish boundary, scil. :—Loughdaheen, beside which is a reputed holy well. Knockhouse, in the ancient parish of Killotteran, seems to have been the site of a Mass-house or rendezvous of Waterford clergy during the late seventeenth century. Several informations, sworn in connexion with the Titus Oates Plot, allege meetings of clergy and people for religious purposes at this place; for instance, under date January, 1680, John MacNamara, an informer, testifies, that four years before, he had been present with "Dean Power, the Earl of Tyrone's kinsman," at a "tumultuous congregation of Priests and Fryers" at *Knockhouse*, a house of entertainment three miles west of Waterford, etc., etc. At Kilbarry, within the Liberties of Waterford, was a Preceptory (the present graveyard marks its site) of Knights Templars; this, later, was transferred to the Hospitallers; later still, Kilbarry absorbed its sister house of Killure, which, presumably through poverty, failed to maintain its early status. Brother William de Fyncham was Superior in 1326. In that year the commandery made a lease of Colbeck's Mill with adjoining islands. In the document is a reference to the mills of Kilbarry and Killure.

St. Otteran's cemetery, known from the townland on which it is, as Ballynaneesagh, is a large graveyard, enclosed in 1848, for burial of the deceased poor of the city and surrounding district. It is about six acres in extent and contains a sexton's residence and a mortuary chapel.

RELIGIOUS HOUSES.

I.—PRESENTATION CONVENT.

This convent was founded in the memorable year, 1798, from the South Presentation Convent, Cork. Its foundation came about in an apparently fortuitous way: a poor girl, trained in the Cork Convent of Nano Nagle, came to Waterford to take a lowly situation in that city. Her confessor, Rev. John Power, surprised at her superior knowledge of religion, enquired where she had been educated and for the first time he heard of the newly founded

Presentation Order and its work. Immediately he resolved, if possible, to introduce the sisterhood into his parish. Having secured for his project the bishop's permission and patronage, the good priest found two young ladies who were ready to give personal aid; they were Mrs. Margaret Power and her sister-in-law, Miss Ellen Power of Ballybrack. Between them the two ladies had an income of £108 a year, which, with themselves, they devoted to the work. They first entered the Presentation Novitiate in Cork where they were joined by Miss Teresa Moloney. On their profession in 1798, the three religious returned to Waterford, under the charge of Miss Power (Mother M. Jane Chantel) as Superioress. Arrived in Waterford the little community first established itself in the old Jesuit residence of St. Patrick's, which was handed over to them by Rev. Dr. Barron, the Parish Priest. The sisters opened their first school in November, 1798, and, in less than two years, they transferred themselves to their new convent in Hennessy's Road. Rumours of impending persecution, for infringement of the penal laws affecting education, reached the community about the same time, and Mother de Chantel met the threat by application for formal licence to teach which was granted by the Protestant authorities.

The Waterford convent thrived so well that, between 1809 and 1836, it was able to send out filiations, in the following order, to Dungarvan, Carrick-on-Suir, Clonmel and Lismore. The present convent, at Lisduggan, is a beautiful pure Gothic building—erected under the superintendence of Pugin himself. It was completed and first occupied in 1848. At the date of removal hither the community numbered eleven members; to-day it is about thirty.

It is a matter of keen regret to the writer that, in his volume of 1912, certain statements were made relative to Sir Thomas Wyse's dealings with the Presentation community. The writer begs now to say that further research has convinced him the document on which he then relied was inaccurate and misleading.

List of Superioresses :—

- 1798-01 Mother M. de Sales Power.
- 1801-07 „ „ de Chantel Power.
- 1807-13 „ „ Teresa Mulowney.
- 1813-19 „ „ John Baptist Hearn.
- 1819-20 „ „ Francis Keating.

Leabharlanna Chonradha Portláirge

List of Superioresses :—

1820-26	Mother M.	Teresa Mullooney.
1826-29	" "	Bernard Walsh.
1829-32	" "	Teresa Mullooney.
1832-38	" "	Patrick Keshan.
1838-41	" "	Joseph Wall.
1841-47	" "	de Sales Knox.
1847-50	" "	Aloysius Tobin.
1850-56	" "	Patrick Keshan.
1856-59	" "	de Sales Knox.
1859-65	" "	Patrick Keshan.
1865-74	" "	Bernard Purcell.
1874-80	" "	Vincent Cleary.
1880-83	" "	Joseph Meagher.
1883-89	" "	Stanislaus Power.
1889-92	" "	Ignatius Hughes.
1892-95	" "	Stanislaus Power.
1895-98	" "	Joseph Meagher.
1898-99	" "	Ignatius Hughes.
1899-05	" "	Stanislaus Power.
1905-10	" "	Vincent Cleary.
1910-16	" "	Stanislaus Power.
1916-22	" "	Philomena Bergin.
1922-28	" "	Bernard Fogarty.
1928-34	" "	Philomena Bergin.
1934-34	" "	Bernard Fogarty.
1934-	" "	Philomena Bergin.

RELIGIOUS HOUSES.

II.—CHRISTIAN BROTHERS, MOUNT SION, WATERFORD.

The religious congregation, popularly known as "Christian Brothers," was founded in 1802 by Edmond Ignatius Rice, a successful merchant of Waterford. Appalled by the lack of Catholic education in Waterford, Mr. Rice made up his mind to devote his worldly means and his life to the training of youth. Having sold out his business he rented a house in New Street to serve as a school. Herein, being joined by a few pious men of good education, he taught from 1802 to 1804. Meantime, accommodation in New Street having proved inadequate, the saintly founder acquired a building

site in Faha Green (now Barrack Street) where, in 1802, the foundation stone of the first monastery of the Christian Brothers was laid by Bishop Hussey ; exactly twelve months later the building was finished and Dr. Hussey again attended for the solemn blessing. He inquired of Mr. Rice by what title the place was to be known, and the good brother answered that it remained for his lordship to name it. The bishop looking round and observing the comparative elevation of the site and its proximity to the city, was struck by the analogy to Mount Sion of Jerusalem ; he pronounced aloud, "All things considered, I think a very appropriate name would be 'MOUNT SION,' and so I name it." It was almost the great bishop's last official act. A month later he had gone to his reward. Mr. Rice and his work had a large share in the affection and solicitude of the far-seeing prelate. By his will he bequeathed to the founder the sum of £2,000, to be funded for the support of the ever-growing community. Mount Sion and the whole institute of Christian Brothers must ever hold in grateful remembrance this best of friends and first of benefactors.

One of the first public acts of Dr. Hussey's successor, Bishop John Power I., was to bless and formally open school rooms at Mount Sion in May, 1804. The following year, however, it was necessary to provide yet further school space—by wooden sheds erected in the playground. Assisted by a donation of £600 from the Bishop the Brothers were able to replace the sheds by more substantial structures, in 1816. Bishop Power, by his will, left his house at Bowling Green, in equal shares, to St. John's College, the Presentation Convent, and the Christian Brothers. In 1818 the Brothers undertook charge of St. Patrick's Schools in George's Street and, in 1851, they carried their work into St. John's parish by converting into school-rooms the old church of St. John's, in the Manor. Eighty years later the latter venerable building was destroyed by fire and the present fine schools were erected on its site. Brother Edmond Ignatius Rice died on August 31st, 1844, aged 82 years, and was buried at Mount Sion, the community cemetery of which was consecrated by Bishop Foran on the day of the venerated founder's burial. Brother Rice's panegyric was preached, at the "Month's Mind," by Rev. Richard Fitzgerald, Administrator of the Cathedral and, to commemorate the saintly religious, the monastery chapel and an additional school-room were erected by the grateful people of Waterford at a cost, in these days, of £1,000.

During the early years of the congregation's life the governing executive of the Brothers was in Mount Sion; then it was transferred, for a while, to Dublin and, later, to Cork. From 1841 to 1853 government and novitiate were back again in Waterford but, in the year last named, they were finally moved to Dublin. The foundation stone of the present monastery was laid in 1864, during the directorate of Brother Jerome Coyle, and, some two years later, the fine building was completed, at a cost of £4,000.

The well-known Mount Sion Sodality for past pupils of the schools was established in 1869, under rules drawn up by Brother J. S. O'Flanagan and approved of by Bishop O'Brien.

Up to a few years since the schools, accommodating 1,000 boys, were voluntarily supported, but their direction has recently passed to the National Board of Education.

List of Superiors :—

1802-44	Brother Edmond Ignatius Rice.
1844-50	„ Joseph Murphy.
1850-53	„ Joseph Hearne.
1853-55	„ Patrick Ellis.
1855-59	„ David Joseph Kavanagh.
1859-62	„ Bernard Jerome Coyle. (Built the present residence).
1862-66	„ David Joseph Kavanagh.
1867-81	„ John Stanislaus O'Flanagan. (Founded the Sodality of Mary Immaculate)
1881-88	„ James Louis Frawley.
1888-92	„ J. Thomas Hayes. (Founded Waterpark College).
1892-99	„ T. James Nugent.
1899-1901	„ Basil Fleming.
1901-04	„ C. Vincent Murray.
1904-05	„ John Jarlath Mullan. (Founded C. B. Colleges in Pretoria, Cape Town and Kimberley).
1905-11	„ Thomas Joseph Stapleton. (First Provincial of the Irish Province).

List of Superiors :—

1911–14	Brother John Jarlath Mullan.
1914–20	„ M. Anthony Nolan.
1920–26	„ T. Michael Lennane.
1926–32	„ J. Austin Walker.
1932	„ St. John Rupert Flannery.

III.—CONVENT OF LITTLE SISTERS OF THE POOR, WATERFORD.

For a brief historical sketch of the Institute, see “Terra Incognita or the Convents of the United Kingdom,” by John N. Murphy (London, Longmans, Green & Co.).

At the request of the Bishop, six or seven sisters of the congregation came to Waterford in 1863, from their mother house, La Tour St. Joseph, in Brittany. Mother St. Joseph came over in charge of the little community, but, as soon as she saw it safely settled down (*i.e.*, after a few months), she returned home, leaving Mother St. Honoré in charge at Waterford. The community first established itself in a large rented house on Adelphi Quay. In 1872 the sisters acquired, for about £1,000, a fine piece of building ground on the west side of the city, and there in the same year they commenced erection of the present convent which was completed in 1874. As time went by the sisters found it necessary to add again and again to the convent accommodation. The buildings, with the land on which they stand, cost in all £7,765 or thereabout, up to 1895. There are in the institution at the present about two hundred inmates—a hundred old men and the same number of aged women. Various small legacies have from time to time been left to the convent, which is a very popular charity. A legacy of £1,000 from Miss Barron, and another legacy of a similar sum from Rev. N. Phelan, P.P., Gammonsfield, deserve to be specifically mentioned. Mother Blanche of St. Mary succeeded Mother St. Honoré as Superioress and the former was succeeded by Mother St. Cecilia du S. Esprit. Mother Marie de Bon Pasteur succeeded and was succeeded in turn by Mother Cecilia du S. Esprit, for her second term. For the past forty years the following has been the succession of Superiors :—

1895—	Mother Marie de St. Emilien.
1899	„ Ange de St. Joseph.
1902	„ St. Anselm.
1908	„ St. Colette de La Providence.

- 1915—Mother Agnes Marie.
 1921 „ Marthe de St. Berkman.
 1927 „ Aline de St. Rose.
 1933 „ Marie Claire.

The Waterford house was the first Convent of the Order to be established in Ireland, and Mother Blanche of St. Mary was first Superioress of the new convent, opened in 1894.

IV.—CONVENT OF MERCY, LOWER YELLOW ROAD.

(See under Convent of Mercy, Dunmore East, *antea*).

Superiors :—

- Mother M. de Sales Lowry, 1907.
 „ „ Columba Marmion, 1910.
 „ „ de Sales Lowry, 1913.
 „ „ Bernard Harney, 1919.
 „ „ de Sales Lowry, 1922.
 „ „ Alacoque Canty, 1928.
 „ „ de Sales Lowry, 1931.
 (This gifted and universally regretted religious
 died in office, April, 1936.)
 „ „ Benedict Ryan, 1936.

Parish of St. John's and Ballygunner

Like the other modern parishes of the diocese of Waterford (as distinct from Lismore) St. John's and Ballygunner, covering a comparatively small area, is made up of many diminutive ancient parishes, scil. :—St. John's Within and Without, Ballynakill, Ballygunner, Kilcaragh, Killure, Kill St. Lawrence, St. Stephen's Without and portion of Kilbarry. It has two churches, St. John's, under the patronage of the Evangelist, and Ballygunner, dedicated to the Mother of God (Nativity). The present parochial union does not appear to be very ancient ; in 1704 Ballygunner went with Crooke and Faithlegg, and at what precise date it was joined to St. John's there is nothing to indicate ; probably the union was effected on the death of Rev. Thomas Hogan, Parish Priest of Passage, in 1781. Rev. William Browne, who died in 1788, is styled on his monument in old Ballygunner graveyard " Parish Priest of St. John's and the united parishes "—a title which may be read as suggesting that the amalgamation was recent. The parish became mensal on the elevation of its parish priest, Rev. Dr. John Power, to the mitre in 1804, and it has continued under administrators ever since. From 1804 to 1827 it is by no means easy to trace the succession of administrators ; indeed it looks as if there were no formal administrator—the bishop himself actively directing parochial work. The ancient parish of St. John the Evangelist was monastic—impropriate in the Benedictine Priory of the same name—a house itself dependent on the great priory of Bath in England. It is very curious to read that, in 1401, one Robert Hyndeman, a Benedictine monk and priest of Bath, got a papal licence to reside in St. John's for benefit of his health, *i.e.*, whenever, and as often as, " the unwholesomeness of the air " in Bath " causes him to fall sick " there. On the suppression the monastery, church and church property passed to the Wysses, who for more than a century had been tenants of the monastic lands. During the confederate *régime* the Cistercians claimed and took possession of church and priory, but their action was resisted by the bishop and some confusion resulted. The case came before a Committee of the

Confederate Council and the Cistercian claim—based on a grant from the Wyse—was disallowed. In the Franciscan convent Library, Dublin, is a document (No. 45, MS. Portfolio I.) drawn up by Bishop Patrick Comerford, stating the case for the Ordinary. At a later date we find the Catholics of the parish using a thatched chapel situated in the present South Parade, till, in 1800, they secured the old Quaker Meeting House in Bowling Green (on site of the present Manor Street schools of the Christian Brothers). The latter served as the parochial church for half a century—till erection of the modern St. John's in 1850. There are references in Bishop William Egan's correspondence to a "Little Chapel," which it is probable, was in Johnstown—outside John's Gate. It looks as if the latter were used both as parochial and friary church.

The present church of St. John was commenced in 1837 during the administratorship of Rev. Patrick Morrissey, and was blessed and opened on February 17th, 1850, by Right Rev. Bishop Foran. The dedication sermon was preached by the celebrated Dr. Cahill, O.S.A. As the church was built entirely by day labour, the cost was comparatively small; up to completion of the shell, and exclusive of the tower, it amounted to only £8,000. The style is that particular variety of later Gothic known as the perpendicular. John George McCarthy, of Cork, designed the tower which was added later. Unfortunately, owing to defects of foundation, the spire and upper portion of the tower have had to be taken down. In 1897 the church grounds were added to by purchase of a piece of ground on the west side, where stood some dilapidated houses. Eight years later the original small sacristy was replaced by the present commodious apartment. The church of Ballygunner was erected during the second decade of the last century on the site of an older (thatched) chapel. It is cruciform in plan, small in size, and plain in style. but being well kept, it has always been regarded as a model country church. The original graveyard was in the ornamental space which now immediately surrounds the church. Later on—about the Emancipation period—more land was secured and the bodies which had been interred in the original plot were exhumed and re-interred in the newly acquired area. Later still—about 1870—still more land was secured—a free grant from Mr. John Purcell Fitzgerald of the Little Island—and the graveyard was again enlarged. Mr. Fitzgerald was a convert brother of the famous Edward, of Omar Khayyám fame, and

worshipped regularly in Ballygunner church, where his practice was to kneel on the bare floor, without support of bench or pewrail, and to join in the choral singing. Finally in 1904 the cemetery was further extended by addition of five roods, and at present it is the largest, best kept, and most important Catholic cemetery in the diocese.

The number of educational establishments within the parish is unusually large—thirteen, at least, in all, viz. :—three colleges (St. John's, the De La Salle Training College, the Christian Brothers' College, Waterpark), one convent boarding school and one convent secondary school, two convent National schools, one convent Domestic Economy school (St. Dominic's) one Christian Brothers' primary school, two National schools at Ballygunner, an Industrial school under direction of the Good Shepherd community, and the De La Salle High School. Ballygunner schools, opened in 1833, are the senior National schools of the diocese ; indeed they are practically coeval with the National Board of Education itself, and the original building is still in use for school purposes. The present schools were immediately preceded—at the opposite side of the road and within the church grounds—by a parish school taught by a long remembered teacher named Gallagher, the victim, by the way, of a lampoon by Donnchadh Ruadh.

The principal charitable institutions in the parish are the Holy Ghost Hospital, the Matthew Shee Charity and the Walsh Asylum. These were founded by Messrs. Henry Walsh, Matthew Shee and Michael Walsh respectively, for respectable citizens of reduced circumstances, and the funds make provision for lodging and maintenance of the inmates and, in the case of the Walsh Asylum and the Holy Ghost House, for the services of a chaplain. The Walsh Asylum is situated at the corner of Manor Street, and Bunker's Hill ; nearly opposite, at junction of Bath Street and the Cork Road, is the Matthew Shee Institution and a few hundred yards to the west, on the Cork Road, stands the " Holy Ghost House." For many years the Matthew Shee Trust had lain in abeyance ; the funds were held by one John Archbold, but through the exertions of John A. Blake, Esq., M.P., and John O'Brien, Town Clerk, the property was recovered and the funds devoted in accordance with the testator's will. For an account of the Holy Ghost Hospital, with epitome of its long and interesting history, see " The Holy Ghost Friary of Waterford " (Waterford Archaeological Journal, vol. I.).

SUCCESSION OF PASTORS.

The Prior and Parish Priest of St. John's in 1463 was John Lamport, an Englishman. Through utter lack of Irish, John, it was alleged, was unable to properly discharge the extensive cure of souls involved or to exercise hospitality. Pope Pius II. ordered an enquiry, and, if the allegation was found to be true, John was to be ejected and John McClancy, a Trinitarian from Adare, to be appointed in his place.

In the will of Rev. William English, P.P. of Tubrid (1669) there is a bequest to "Father Robert of St. John's." Probably the present is the St. John's meant and "Father Robert," Dean Robert Power of Waterford.

Rev. Philip Hackett, residing at Johnstown and then aged seventy-two years, was, in 1704, registered as Parish Priest of St. John's. He had received Holy Orders, in 1666, at St. Malo in France from the Bishop of that see.

Father Felix Clery, a Franciscan, succeeded. On a question of canon law he lodged an appeal, or was the defendant in an appeal, to the Internuncio at Brussels against a deprivation by the Bishop of Waterford, Dr. Creagh. In 1749 (?) he had been deprived by Bishop Lloyd—himself a Franciscan, as uncanonically collated. He died, 1759, and is buried in Kilmurray graveyard, near Carrick-on-Suir, where an inscribed tombstone marks his grave.

Rev. Peter Purcell was inducted under episcopal authority, and in presence of lay witnesses, by Father Thomas Bacon, Franciscan, in 1759. Father Purcell was compiler of an "Ordo Divini Officii Recitandi" for the year 1761; this was printed in Waterford, and there is a copy in the National Library. He died, July, 1768.

Rev. William Brown was appointed Parish Priest, apparently in immediate succession to Father Purcell. His residence was in Wickham's Lane, where he died in 1788, aged seventy-one years. He is buried in Ballygunnertemple, where his inscribed grave slab may be seen.

The next pastor was Rev. Thomas Keating, S.T.L. His name occurs on a chalice still in use in Ballygunner church. He lived in the house, till recently, and perhaps still, used as a police station, in the Manor, and was translated in 1795 to Dungarvan and thence, later, to Cahir, where he ended his days.

Rev. John Power succeeded. He was the last parish priest of St. John's. On his elevation to the episcopacy in 1804 he continued to reside at the parochial house in the Manor and to hold St. John's, which he constituted a mensal parish.

Bishop John Power died January 27th, 1817, and thence to the time of Bishop Patrick Kelly (1822-1829) the succession of administrators is not quite clear. We know the names of the clergy serving the church but it is not always easy to divine which was senior or *locum tenens* for the pastor. It is improbable that the bishop himself personally administered parochial affairs; Bishop Walsh indeed may have done so, but hardly his successor, who resided in George's Street. The priests ministering during the interval named were:—Revs. E. Brennan, Cornelius McGrath, P. Morrissey (he became Parish Priest of Ballyneal), G. Connolly (afterwards Parish Priest of Carrick and Vicar-General), T. Walsh, John O'Meara (afterwards Parish Priest of Aglish), and Thomas Dixon (afterwards Parish Priest of Passage).

In 1827 Most Rev. Dr. Kelly formally appointed Rev. Martin Flynn Administrator of the parish. Father Flynn became Parish Priest of Passage in 1837, and was succeeded in St. John's by Rev. Patrick Morrissey, who held office till 1842, when Rev. Roger Power took his place. "Father Roger," as he was familiarly known for fifty years, was transferred as pastor to Kill in 1853. He completed the church of St. John's, commenced by his predecessor, and was replaced in Waterford by Rev. Patrick Nolan. Father Nolan remained twenty years in office and entirely paid off the heavy debt with which the parish was encumbered. He also erected the tower of St. John's, as well as the present gates and railings. His successor was Rev. Robert Foran, who, in 1876, was transferred, as Parish Priest, to Ballylooby. Next followed, in order—Rev. Maurice Keating (1876-85), Rev. Richard Mockler (1885-91), Rev. William Browne (1891-1900), Rev. Michael Barron (1900), Rev. Patrick Fitzgerald (1900-18), Rev. Martin Dowley (1918-28), Rev. Thomas Galvin (1928-31), Rev. Nicholas Dunphy (1931-33), and Rev. David Power (1933).

ECCLESIASTICAL ANTIQUITIES, ETC.

There are five ruined churches, scil. :—St. John's (Benedictine), Ballynakill, Ballygunnertemple, Killure (Knights Templar), and Kill St. Lawrence, but the remains are insignificant, save in the case

of St. John's and Ballygunnertemple. *St. John's* stands in a disused cemetery and consists of some well-preserved walls of a fairly large structure with pointed windows (early English). The Benedictine Priory of St. John's was subject to the abbey of Bath in England, and its ultimate decay pre-dated by a few years the general suppression of Religious Houses. The intrusion therein of the Cistercians in the seventeenth century has been already alluded to. The lay impropiator, Wyse, had forcibly taken the keys from the vicar of the ordinary *i.e.* from the Parish Priest actually in possession, on the ground that the latter had not been duly presented by him. Hereupon followed appeals to the canons and to ecclesiastical censures. The Bishop (Patrick Comerford) inhibited the monks from holding the church till such time as the whole case had been laid before the Supreme Council, but the Cistercians, strong in the support of the lay impropiator, paid no attention to the mandate. Thereupon the prelate interdicted the church but the Cistercians still refused to obey. A second interdict, local and personal, was laid on the monastery and inmates. Finally the case came before the Supreme Council or the nuncio and there it was decided in the Bishop's favour. All the trouble had its origin in Wyse's misunderstanding of his own and the church's status. St. John's, as a matter of fact, was not—at any rate, at that period—a monastic, but a secular, benefice which the impropiator had no canonical right to confer, nor the religious a right to receive. Mutual misapprehension led, once more, to litigation, scandal and turmoil. Within old St. John's was buried the Rev. Father Thomas Lombard, from whose family in Waterford Lombard Street in that city derives its name. He was nephew to the Most Illustrious Archbishop Peter Lombard, Primate of Ireland. Thomas Lombard was educated at Salamanca and professed as a religious at Solbravo, diocese of Compostella. For account of an incident in which Father Lombard participated, see O'Kelly, *Cambrensis Eversus*, vol. iii., pt. ii., appendix. He returned from the Continent in 1601, and, after a few years good service in the ministry, died amid the tears of many. His remains were laid to rest at the epistle side of the High Altar, where was also buried the Rev. Nicholas Fagan, some time Bishop-designate of Waterford and Abbot of Inislounaght, who died in 1617, and also John (Thomas) Madan, titular Abbot of Mothel, who died in 1645. Nicholas Fagan is styled Chancellor of Lismore Cathedral, 1580, in which year he set out to visit the shrine of Santiago (Missc. Vat-

Hib. S. vol. 24, f. 112). St. John's church was the scene of an unusual ceremony on Trinity Sunday, 1625, when, the see of Waterford being vacant, Archbishop Fleming of Dublin blessed herein three Cistercian Abbots on the same day, viz. : John Thomas Madan for Mothel, Lawrence Fitzharris for Inislounaght, and Patrick Christian Barnwell for St. Mary's, Dublin. Father Madan aforesaid was a native of Waterford. While resident in the city he hired an underground cellar to serve as a chapel. Here he celebrated Mass, preached and administered sacraments. The retreat was however discovered and confiscated, and Father Madan was heavily fined.

Outside St. John's gate—in the space fronting the present County and City Infirmary—was a small church dedicated to St. Mary Magdalen and dependent on the Lazar House Church of St. Stephen. *Kill St. Lawrence* (within its much used cemetery) was also of small size—only 31 feet 4 inches by 15 feet 4 inches—but its walls were of great strength and thickness. In the east gable is a comparatively large flat-arched window and in the corresponding west gable a doorway similar in style to the east window. St. Laurence's Church had attached a comparatively large graveyard which was much used during cholera epidemics, etc. Shortly after the opening of the present new church of St. John's the old church and parish of St. Laurence were commemorated by erection of an altar in the gospel aisle to the martyr Saint. On petition of the Bishop, Dr. O'Brien, this was, during the administratorship of Father Nolan, made a privileged altar. Although the altar has disappeared the feast of St. Laurence is still specially celebrated in St. John's. In Northcote's "Shrines of Our Lady" there is reference to an ancient shrine of the Blessed Virgin in this parish. *Ballygunner* old church (popularly Ballygunnertemple) stands in its ancient cemetery, a mile to east of its modern successor. The walls (apparently of no great antiquity) are still nearly perfect but they are buried now to nearly half their original height in the earth, which has been raised around them by interments. The church, of plainest style, was of very small size—only 36 feet externally by 20 feet 3 inches. On summit of the west gable is a small single belfry. It is pretty evident that the present ruin occupies the site of a more ancient church. Ballygunner in fact is an old, or native, Irish religious foundation, as appears from its original dedication or name—St. Mocuarog's (Theiner "Monumenta.") Of *Kilcaragh* (Cill Cárach i.e. church of, or in, the stone fort) nothing

survives and there does not appear to have been any graveyard ; the site is however popularly remembered—at, or near the summit of a rocky outcrop overlooking an extensive bog. Similarly, *Ballynakill* church has left no remains ; its old cemetery is, however, still occasionally used. *Killure* (Cill Iubhair) has its west gable and its side walls in fair preservation ; it measured 50 feet long, externally, by 22 feet wide. The ivy-coated remains stand beside the site of a Knights Templar foundation in which the church was inappropriate. On summit of the west gable is a double bell-cote above a lancet window some 10 feet high. The church is very strongly built and there is no cemetery. There are some references (Correspondence of Bishop William Egan) to a Penal Days' chapel in *Johnstown* ; this probably stood somewhere without John's Gate, on west side of the present street, between the street and St. John's Pill. In addition to the foregoing there are early (old Irish) church sites at Kilcohan and Ballygunnerrmore, respectively.

Among the church plate of St. John's is a silver chalice inscribed with the name of Matthew Quilty, of Malaga, at whose expense it was made for the parish in 1726. A silver plate and cruet and a plated candlestick bear the legend : " John Fitzgerald, Esq."

A very curious, if not unique, object—long preserved in St. John's church—is a ciborium-like vessel of ivory fitted with a cover and silver-lined ; this is traditionally believed to have been a chalice, but is much more likely to have been a ciborium. It disappeared from the church some sixty years since ; it was in fact given away by the priest in charge, who little appreciated its historic or archaeological value, and it was rescued, years afterwards, by the present writer, in whose possession the interesting relic is at present. For a description of it, with illustration, see the *Waterford Archaeological Journal*, July, 1909.

Many notable ecclesiastics and lay Catholics were born, in or connected with, our parish. Among these must be named Thomas Wyse, a very remarkable man—co-founder of the Catholic Association (1757), Miss Aylward, foundress of the Holy Faith Sisterhood, and the present distinguished Archbishop Sheehan of Sydney, N.S.W. Thomas Wyse, who is to be distinguished from his namesake and descendant—Sir Thomas Wyse the politician, was one of Waterford's most distinguished sons, to whom, as to Wadding, his native city owes a public memorial.

RELIGIOUS HOUSES AND INSTITUTIONS.

I.—HOLY GHOST HOSPITAL. WATERFORD.

By Royal Charter (15th Aug., 36 Hen. VIII.) it was ordained that there be in the City of Waterford established an hospital or almshouse for the poor of Waterford on the site, and in the buildings, of, the suppressed Franciscan Convent of that city. The persons in occupation of the almshouse were to be the master, brethren, and paupers of the Holy Ghost Hospital. The actual founder was Patrick Walsh, merchant of the city. Henry Walsh, son of the founder was appointed first master and, by the charter quoted, it was ordained that the heirs of the said Patrick Walsh, with the consent of the mayor and bailiffs and four of the senior members of the City Council, should have authority from time to time for ever to elect to the said hospital three or four secular priests to celebrate Mass in the hospital. These priests were to constitute the "brethren." At least sixty indigent persons were to be supported in the hospital, who were to constitute the "paupers." It was also ordained by the charter that the master, brethren, and poor of the hospital constitute one body corporate for ever, with right to acquire, in fee-simple, property to the annual value of £100. The endowment of the charity was for the good estate of the benefactors of the said hospital and for the souls of Patrick Walsh and Catherine Sherlock, his wife, etc. By the charter it was, moreover, enacted that the heirs of Patrick Walsh, with the consent of the mayor, bailiffs, and four senior aldermen, should have power to appoint a master as often as it should seem to them expedient, and that the master, brethren, and poor, together with the heirs of Patrick Walsh, and with the advice and consent of the mayor, etc., should have power to make rules for the government of the house and to appoint the brethren and poor. Lastly, by the charter it was enacted that "the master, brethren and poor for the time being might have power to receive and accept and also might have and enjoy all manner of oblations and obventions of all and singular men dwelling within the hospital aforesaid and the entire precinct of the said late monastery and the great garden to the said house adjoining, parcel of the possessions of the said late monastery, and also might have authority to bury and grant sepulchres for all men choosing to be buried

within the precinct of the place aforesaid and to administer all manner of sacraments or sacramental rites, to all men residing in the said hospital." On the suppression of the Franciscan Monastery, Waterford, Patrick Walsh had obtained by purchase possession of the monastery itself and some portion of its circumjacent land and buildings. Whether Walsh bought the monastic property to save it to charitable purposes or acquired it for his own gain and afterwards, moved by conscience, converted it in the way above described, to charitable use, we have no evidence to show. By other letters patent of the 36th of Henry VIII., the King, in consideration of £151 13s. 4d., Irish money, paid him by Henry Walsh, granted to the said Henry Walsh, the master, brethren, and poor of the hospital aforesaid the "entire house, site, sept, ambit, and precinct of the late monastery . . . and the entire church, belfry, dormitory, hall, cloisters, and cemetery of the said late monastery . . . also all castles, messuages, edifices, lands, tenements, rents, reversions, services, and hereditaments whatsoever . . . and one acre of meadow near the Pill of Dunkyl in the County of Kilkenny, etc." By letters patent of 26th June, in the twenty-fourth year of Elizabeth, the Queen ratified and confirmed the foregoing and empowered the body corporate of the hospital to hold further property not exceeding the annual value of £26 13s. 4d. The Queen also remitted to them and their successors all actions, etc., which she might have against them by reason of any alienation made to them by Thomas Warren, late of Bristol, and Letitia, his wife.

Before the close of the seventeenth century all the members of the Walsh family seem to have left Waterford and to have settled in Spain or in some part of the Spanish dominions, and, from 1687, they have practically ceased to interfere in the management of the charity. In 1672 the Municipal Corporation elected Alderman Henry Seagar as master in place of Andrew Lyn, discharged, and in 1684 they elected Thomas Christmas, without any nomination by the heirs of Patrick Walsh. In 1687 Mr. Robert Carew was nominated by Patrick Walsh, described as heir of Patrick Walsh, and his appointment was ratified by the Corporation. After the death of Mr Carew, the then mayor was appointed master. The Municipal Corporation in 1735 passed a resolution, that Nicholas Walsh, then residing in the Canary Islands, was the lawful heir of Patrick Walsh, the founder, and offering, on his

paying £50 (a legacy which his father left to the hospital) and a further £50 from himself, to give him an instrument in writing declaring the right of nomination of master to be in him and his heirs. On June 29th, 1736, it was resolved that a deed then read allowing Nicholas Walsh right of nominating should pass the seal. This right, however, neither Nicholas Walsh nor his successors ever exercised. Henry Mason was appointed master in 1728. On Mason's resignation in 1746 Alderman Thomas Barker was appointed. Mr. Carew, in 1770, alleged that he had been nominated master, but by a resolution of 20th January the Council declared that no such nomination had been proved. On July 29th, 1818, the Corporation requested Mr. Newport, then acting as master, to continue in office till a regular appointment from the heirs of Patrick Walsh be certified. Samuel King was appointed master on the death of Mr. Newport, and in 1824 Mr. Samuel Newport became master in succession to Samuel King.

A popular agitation was in 1832 set afoot in the city relative to the management of the charity; the outcome of this movement was, that, in 1833, the Commissioners appointed to enquire into the state of the Municipal Corporations in Ireland made a report, after enquiry, on the condition etc., of the charity. The following is the substance of the document. The objects of the charity were old women, of whom there were then fifty (all Catholics) in receipt of relief; thirty-eight of them were lodged in the hospital and the remainder outside. The hospital itself was a decayed old building, standing over the nave of the old Franciscan church. There were more applicants for admission than the master could satisfy; £1 per quarter and half a barrel of coals was given to each of the fifty persons. The paupers formerly got £1 10s. per quarter, but about 1821 the payment was reduced to £1. There was an accumulation of £548 odd arising from savings which was to be used in re-roofing the hospital. The rental of the property of the hospital (consisting of lands and houses in Waterford, houses in Bristol and the tythes of Kilmahill) was £311 3s. 10½d. late currency. The leases were generally for forty years and they were renewed every fourteen years at a small advance in the rent. A considerable part of the property had been reclaimed from the river by the tenants and built on by them, and from

£30,000 to £40,000 had been expended by the tenants on the Adelphi property on the faith of expected renewals.

In 1834 John Harris was appointed master. He died in 1850 and Mr. Thomas Meagher was appointed. Mr. Meagher, who was father of Thomas Francis Meagher, resigned in 1855, when Matthew Slaney was nominated. The rental (annual) of the property had increased to £1,632 12s. 9d. in 1878. The inmates of the charity have always been Catholics, and up to 1878 they had always, or nearly always, been females. At the instigation of Matthew Slaney, Patrick Francis Power as nominal plaintiff, petitioned that owing to the changed circumstances of the charity and its largely increased income the Hospital's constitution should be revised and that a scheme should be framed for carrying the revision into effect. The prayer of the petitioner was acceded to and a new Board of Governors under a new scheme was appointed by *fiat* of the Lord Chancellor. Under the new scheme also the present Holy Ghost Hospital buildings were erected, within the south-western liberties of the city. The older hospital, which had occupied the front and nave of the old Franciscan Friary, was pulled down and the street in which it stood was widened and otherwise improved.

Preserved in the new Holy Ghost Hospital are some wooden statues of great age, together with an oil painting and a small silver chalice which belonged to the old Hospital. There is also a curious effigy in stone of the head of John the Baptist; this was formerly regarded with great veneration, not only by the inmates of the hospital but by the citizens generally. The painting referred to is probably over three hundred years old and is possibly the altar piece of the ancient conventual church; the chalice, which is very small, bears the inscription: "Galfridus Fanninge me fieri fecit in Honorem Beatae Virginis Mariae, London, anno 1640."

II.—ST. JOHN'S COLLEGE.

Towards close of the 18th century the savage severity of the penal laws had considerably abated and the great prelate, Dr. Hussey, who then administered the diocese, took advantage of the changed times to devise a comprehensive system of Catholic education. Under his active patronage the Institute of Christian Brothers was founded in Waterford for the primary education of boys and the

Presentation Nuns were introduced for the training of girls, while no fewer than three Catholic secondary schools sprang up. It was from the three latter academies, or high schools, as from a triple root, St. John's College evolved. Of the three schools, the most distinguished was housed in the large Georgian building, known later as the Trinitarian Orphan House, at junction of John's Avenue with John Street. The second was situated at first near the waterside at a place now called Grady's Yard, but it was removed later to the site of the future police barracks in Manor Street. This school had been founded by Father Keating, the P.P. of St. John's. We have a newspaper reference, February 15th, 1800, to the death "at the Academy, John's Gate, of Rev. Patrick Shortall, Roman Catholic clergyman, in the 45th year of his age." Again in the Life of Dr. Geoffrey Keating, prefixed by Patrick Lynch to the 1811 edition of the "Foras Feara," there is a reference to this school as a theological seminary. The third school was set up, a little later, by two Dominicans, Fathers Creighton and Smyth, and was located first in William Street and, afterwards, in the present Newtown Lodge.

The old Trinitarian Orphanage had been originally the town residence of the Congreves, and afterwards, of the Morrisises. The classical school there had been founded by Rev. Thomas Flynn, D.D., nephew of Dean Hearn. In either 1807 or 1810—more probably in the former year—Bishop John Power, who then held the crozier of Waterford, transferred Dr. Flynn's school, and incidentally Dr. Keating's Academy, to the present site of St. Dominick's Industrial School in the Manor, and thus formally founded St. John's College. The original college building, a former mansion of the Wyses, was gradually added to and modified as students increased in number. Additional accommodation was also secured in a building at the opposite side of the road.

Rev. Dr. Flynn was apparently first President of the new College. He signs himself as President, September 1st, 1810, in an approbation of Paul Deighan's "Complete Treatise on Irish Geography."

It has been claimed that Rev. Thomas Murphy was principal from 1807 to 1814. It is most likely that he was *vice*, or acting,

president during most, if not all, of the period, for Rev. Dr. Flynn was P.P. of St. Michael's as well as college principal. Father Murphy severed his connection—whatever it was—with the college, when he became senior dean in Maynooth, August 30th, 1814. The latter office Father Murphy resigned, through ill health, a year and a half later, and he died in September, 1819, at the residence of his uncle, Mr. Robert Tobin of Waterford.

Rev. Nicholas Foran, who afterwards became bishop of the diocese, held the presidency four years—from 1814 to 1818.

Rev. Garrett Connolly, like his predecessor,—a native of Waterford city, became President in 1818 and held office till 1822. The present writer copied, more than half a century since, the original licence to teach granted to Father Connolly by the Protestant authority of the time. No apology is needed for quoting this illuminating document; it illustrates the abject position of Irish Catholics little more than a century since:—

“ Rev. Garrett Connolly's licence to teach youth and keep a boarding school in the diocese of Waterford.

“ Richard, by divine permission, Lord Bishop of Waterford and Lismore, to the Rev. Garrett Connolly of the City of Waterford, Roman Catholic priest, greeting. Whereas you have made application to us agreeable to the statute, in that case, made and provided, for our License or Faculty, to teach youth and keep a boarding school in our diocese aforesaid: We therefore, presuming you are fully competent to perform the office of a teacher and schoolmaster, and confiding in the integrity of your morals, life and conversation, do grant unto you full power and authority to keep a Boarding School within our said Dioceses, and to teach and instruct such pupils, as shall be committed to your care, and cause to be paid the greatest attention, as well as to the moral as to the literary instruction, of all your said pupils. And we do by these presents, nominate, constitute, and appoint you, the aforesaid Garrett Connolly a licensed teacher or schoolmaster of our diocese aforesaid, during our pleasure, you having first before us, or our

Surrogate, taken the oaths required by law in this behalf. And we do also, by these presents inhibit all other persons from teaching school or keeping school, within our diocese aforesaid, without first having obtained our License or Faculty for that purpose, under pain of the law and contempt thereof. In testimony whereof, we have caused the seal of our Consistorial Court of Waterford and Lismore aforesaid, to be hereunto affixed, this second day of April in the year of our Lord one thousand eight hundred and nineteen.

ROBERT SHARPE, *Deputy Registrar.*

RICHARD J. HOBSON, M.A. (*Surrogate*)."

(*Added in pencil*).

	£	s.	d.
" Stamp and parchment ...	1	15	0
Fee of license & registering ...	1	2	9
	<hr/>		
	£2	17	9
		10	6
	<hr/>		
	£3	18	3"

Rev. Garrett Connolly was succeeded by Rev. William Abraham who, eight years later, became Bishop of Waterford. During Father Abraham's term of office took place the famous "Stuart's Election" which had a determining influence on Catholic Emancipation. Father Abraham had the unenviable distinction of being the only priest in the county who voted for the anti-Emancipation champion. In 1824 the college staff consisted, all told, of three clerics (including President and Dean) and three lay teachers. During Father Abraham's presidency the Rev. Edward Lonergan taught Theology in the College; he died in Dungarvan early in December, 1829.

Rev. James Patrick Cooke, D.D., was next President, 1830-34. He was born in Waterford, March 17th, 1801, and educated at St. John's College and at Clongowes, then recently opened by the Jesuits. His health, however, being delicate, the boy was sent to a more genial climate, and lived for some years at Seville in Spain, with a Mr. Beck, a wine merchant and close friend of the Cooke

family. Mr. Cooke finished his ecclesiastical course at Salamanca and was ordained in 1826. On his return to Ireland, he was appointed professor in the College and succeeded to the presidency on the elevation of Dr. Abraham to the episcopacy. Four years after, however, he was obliged, through delicate health, to resign his position, and for some years he lived in England and on the Continent.

Dr. Cooke's successor was Rev. Dominick O'Brien, D.D., 1834-53. Dominic O'Brien, a freeman, and son of a freeman, of Waterford, studied, took his degree and was ordained, in Rome. In 1826 he was appointed professor in St. John's College and he became president, October, 1834. In the Directory of 1837, we find listed amongst the professors of the college the name of Rev. Edward Barron, professor of Hebrew and French. Father Barron's career was rather remarkable. He was born at Ballyneal, parish of Clonea, and was brother to Sir Henry Winston Barron who for many years represented the city in Parliament. Edward Barron studied first at Old Hall College, Hertfordshire (1814-19), then in the Scotch College, Paris, and finally in Trinity College, Dublin, where he read a course of Law, preparatory to qualification for the Irish Bar. As a Trinity student he is described as addicted to gaiety and pleasure. One morning about daybreak, when returning from an all-night party, he accidentally met his old tutor, Father Peter Kenny, S.J., as the latter was on his way to say an early Mass. The meeting led to the young man's conversion and to his resolve to study for the Priesthood. By direction of his Bishop, Dr. Kelly, he went to Rome where, at the end of his student course, he was ordained. Returning to Ireland Father Barron was appointed to St. John's College, where Maurice Lenihan knew him about 1830. Having inherited a patrimony Father Barron was able to indulge his taste for books. Lenihan describes his library as a noble collection; he also ("Limerick Reporter," May, 1882) describes Father Barron as small of stature, slight of frame, and of nervous temperament. After some time in Waterford Father Barron went to America, where he became V. G. of Philadelphia. Next we meet him on a commission from the Holy See. to Cape Palmas in Africa where he remained some years. Having returned to Rome to give an account of his mission, he was there consecrated bishop and promoted to the Vicariate Apostolic of Guinea. Accompanied by Rev. John Kelly, a native of Dungarvan, he sailed for the west coast of Africa in

1841. Other priests followed but, so dreadful was the climate, all the missionaries, except one, died and the Bishop was obliged to return to America where he too died, at Savannah, in 1854, at the early age of 53. His monument, in limestone, stands in the Cathedral precincts, Waterford, and a memorial tablet in the Cathedral of Savannah, reads :—

“ In Memory of
Rt. Reverend Edward Barron,
Vicar-General of the Diocese of Philadelphia,
Bishop of Constantia,
and Vicar-Apostolic of the Guineas,
who, although a stranger to our people,
came to their help in their hour of
greatest need and died in their service,
Sept. 12, 1854.”

Rev. Dr. O'Brien became Parish Priest of St. Patrick's in 1854, when, of course, he resigned Presidency of the College.

Upon Dr. O'Brien's resignation Rev. James Patrick Cooke, D.D., was re-appointed president but he survived only a short time. In February of 1854, he died rather suddenly in Tramore at the house of a friend. Dr. Cooke was long remembered in Waterford for his ardent piety. He was instrumental, with his sister, Mother M. de Sales Cooke, in introducing to Waterford, and indeed into Ireland, the popular May Devotions in honour of the Mother of God. These were first introduced in 1836. For some years Dr. Cooke preached with extraordinary fervour and fruit each evening during the Blessed Virgin's month. Old people, not long since deceased, spoke enthusiastically of these sermons. Dr. Cooke is buried at the entrance to the cathedral sacristy. His beautiful manual of May Devotions is still used in the Cathedral and some other churches of the diocese. The old school of the Sisters of Charity was erected by his numerous admirers, lay and clerical, as an enduring and appropriate tribute to one who during life “ had instructed many unto justice.”

Rev. Michael Wall (1854-1855), a native of Carrickbeg parish, was appointed president on the death of Dr. Cooke. He had received his entire ecclesiastical education in St. John's College, had been ordained in 1841, and had filled the office of professor of ancient classics in the college. His term as president was, however, very short. He died in Dublin, December 31st, 1855, and was interred in

St. John's (new) churchyard. "This," says the "Waterford News" of January 4th, 1856, "was the first burial in the ground connected with this church." Father Wall, by his zeal in the pulpit and in the confessional, appears to have trodden in the footsteps of his pious predecessor. "The citizens of Waterford cannot forget the efforts he made in the pulpit and in the confessional to gain souls to Christ. For ten long years, has he spoken to the people of St. John's parish of eternal truths, endeavouring to convince you that one thing alone was necessary, your eternal salvation."—"Waterford News" (Obituary sketch).

Rev. Patrick Cleary, D.D. (1856–1858), succeeded. Dr. Cleary was born in Dungarvan, and finished his ecclesiastical course at the Propaganda College, Rome, where he received his doctorate. Some years after his ordination he was appointed professor in the College, and finally president in 1856. He was obliged to resign the presidency in 1858, and he died curate in Kilgobinet not very long after.

Rev. Patrick Delaney (1858–1873) became next president. Patrick Delaney was educated at St. John's College, and ordained in 1855. Three years later he was appointed president of the College *i.e.* in October, 1858. By the year 1867 the venerable "old college," in the Manor, which, during more than half a century had sent out, year by year, its quota of labourers to all parts of the Lord's vineyard, had fallen into a state of structural decay; this determined the bishop to erect a new building more worthy of the diocese and its own purpose. A suitable site, on John's Hill, having been secured, the formidable task of building was confided to, and brought to a most successful issue by, the young and energetic president. Speaking of the old institution in which he had spent so many years of his life as student, professor, and president, the Most Rev. Dr. O'Brien in his pastoral of 1868 says: "The number of students is now four times what it was when we were a student fifty years ago, and it was always an inconvenience, that a great number should be excluded from its walls and obliged to live dispersed up and down through the city, exempt from regular discipline. For this reason and also, because the lease of the ground on which the college was built had expired, we came to the resolution of building a new college, etc." In the early part of the year 1868 plans were obtained from a leading architect of the day, George Goldie; these

were entrusted for execution to Mr. B. M'Mullan, of Cork, the builder of Thurles Cathedral and SS. Peter and Paul's, Cork. On Tuesday, October 27th, St. Otteran's Day, the foundation stone of the new St. John's College was laid by the Most Rev. Dr. O'Brien, attended by the city clergy, the students, and several of the laity. In less than three years the beautiful structure was complete, and in September, 1871, the students were admitted to its cloisters and halls. The entire cost of the college was about £23,000. Within a few years this (for the times) huge debt was cleared off through the generosity of the diocese, supplemented by some help from America. Dr. Delaney proved less successful as a college administrator and teacher than as a builder; he had to relinquish the presidency and retire from the college in 1873.

Rev. James Vincent Cleary, younger brother of a former president, succeeded. A native of Dungarvan, where he was born in 1829, he studied in Rome, Maynooth, and Salamanca and gave early indication of intellectual brilliance and clarity of judgment. On leaving Salamanca, in March, 1854, he was nominated to the teaching staff of St. John's College and, a few years later, he obtained by public thesis, the coveted Doctorate of Divinity from the Catholic University of Ireland. Unfortunately for the College Dr. Cleary's tenure of the Presidency was short—only three years. He was appointed Parish Priest of Dungarvan in February, 1876, and, five years later, he became Bishop of Kingston. He died in February, 1898, and a few years before his death his see had been created an archbishopric. Dr. Cleary was noted for his piety, learning and eloquence. His sermons, pastorals, and addresses were alike remarkable for their evidence of scriptural knowledge and for their theological depth and accuracy as well as for their eloquence, and it is not too much to say that Dr. Cleary possessed, in no small degree, the rare characteristics of an orator. For eighteen years he fought with marked success the battle of the Church and schools against most powerful adversaries, and on the occasion of his death the Canadian press—unsympathetic as it was, for the most part, with his religious and educational views—bore eloquent testimony to the zeal, learning, and administrative powers he displayed during his strenuous episcopate. The beautiful sanctuary lamp in the college chapel is the gift of Dr. Cleary to the institution he loved so well.

The following memorandum, written by Dr. Cleary just as he became president, gives a good idea of the condition of the college at that time :—" Number of students :—Boarders, seventy-five ; Externs, three ; Total, seventy-eight. Divided according to classes— theologians, thirty-five ; philosophy class, eighteen ; classics, ten ; English school, fifteen." In the English school, five were preparing to enter upon their clerical course, three were preparing to return to secular life, and seven were lay boarders. A few months afterwards the lay school dissolved and St. John's became a purely ecclesiastical seminary, and such it has since remained. Lay teachers continued to be employed in the College for some years longer—up to 1878. Mr. Slattery, one of the lay teachers, became professor of Political Economy, and, later, President, Queen's College, Cork. Another lay teacher was Thomas O'Hickey, professor of Irish and Irish scribe.

Rev. Pierse Power (1876-1881) succeeded Dr. Cleary. During the last year of Father Power's presidency the number of students rose to nearly one hundred and thirty—a bigger number than the building was designed to accommodate. On the teaching staff, during Father Power's term of office, was Rev. James Dalton, a remarkable scriptural and patristic student—of morbidly shy and retiring personality. Father Dalton's lectures, though often lacking order and consequence, were illustrated by extraordinary wealth of learning. Alas, about 1885, the brilliant intellect became clouded, and, though poor Father Dalton survived for over forty years, he was never able to leave the mental home in which he found refuge.

Rev. J. A. Phelan was named president on the promotion, in 1881, of Father Power to the pastorate of Dungarvan. Joseph Austin Phelan, a native of Waterford city, received his education in Carlow College, St. John's College, and Maynooth. Having completed his course as a Dunboyne student he was appointed Dean in " old " St. John's College, and later, Principal of the Catholic University School in Stephen Street. During his long connection with this latter institution " Father Joe," as he was familiarly called, spared no pains to instil into the minds and hearts of his pupils, those principles of truthfulness, honour and manliness, of which he himself was the embodiment. He was particularly successful as a teacher of English and he imbued his pupils with a love of literature which later carried many of them to a notable

place in the world of letters. For some twelve years Father Phelan taught theology in St. John's College but in the Queen of Sciences he was less at home than in pure literature. In 1888 he was appointed Parish Priest of St. Peter and Paul's, Clonmel, but he did not long survive the transfer.

Rev. Roger O'Riordan became president on the promotion of his predecessor in 1888; his occupancy of office was, however, very brief. Never of robust health, he died in September, 1889. It was an open secret that in 1885, on the ground of ill-health, he had declined the Coadjutor-bishopric of Waterford. Father O'Riordan was a native of Clogheen parish; he had studied in Maynooth where, after his ordination, he had acted for a short time as one of the College Deans. For practically the whole of his priestly life he was attached to St. John's College, where he was noted for his clarity of exposition and incidentally for his sly humour and, often sparkling, wit.

Towards the end of 1889 Rev. William Sheehy was appointed president with Rev. William Walsh as vice-president. Fathers Sheehy and Walsh had been members of the college teaching staff since 1879 and 1881 respectively. On revival of the diocesan chapter in 1902 Father Sheehy was created a Canon and about the same time he became Parish Priest of Ardfinnan.

Rev. William Walsh succeeded to the presidency and shortly afterwards he was nominated a Canon. He remained in office about nine years when he was appointed to the pastorship of Lismore.

Rev. Denis Whelan, who had been member of the college staff since 1887 became next president; he resigned in 1919 to become Parish Priest of Kilsheelan. He also became a member of the Cathedral Chapter shortly after his succession to the College presidency.

Rev. William Byrne, S.T.L., succeeded, and—like his immediate predecessors—he was created a Canon. Father Byrne had, with rare success, edited "The Catholic (Diocesan) Record" for some years prior to his presidency. He left the College in 1930 to become Parish Priest of Trinity Without.

Rev. John Kelleher, S.T.L., succeeded, was promoted to a Canonry and, in 1936, succeeded Canon Byrne as pastor of Trinity Without.

Rev. William Coffey became president early in 1936 and was made a Canon the same year.

The normal number of students at the present time is about one hundred ; this is the maximum which the college can conveniently accommodate.

In his beautiful pastoral of 1874, Bishop John Power thus refers to the history of the College :—

“ It may not be out of place, Dearly Beloved, to remind you that the original College of St. John’s was founded about seventy years ago, by our predecessor of venerated memory, the Rt. Rev. John Power,—a prelate distinguished alike by his learning and zeal, and fearless advocacy of Catholic claims, at a period of our history when such advocacy awakened the suspicions of a hostile government, and brought down its weighty penal inflictions. Though limited in dimensions and unpretending in its architectural aspect, the newly established College not only realized the expectations, but exceeded the most sanguine anticipations of its revered founder. Sanctified by his blessing, it became the nursery for learning and piety, and sent forth a succession of priests imbued with a high ecclesiastical spirit and remarkable no less for their zeal in the discharge of the duties of their sacred ministry than for their devotion and attachment to their flocks, and the valuable aid contributed by them, towards wresting from an anti-Catholic legislature the measure of Civil Rights that we possess.

“ Seeing that the material structure of St. John’s College was advancing towards decay the Rt. Rev. D. O’Brien, our immediate predecessor, inheriting the zeal of its founder, resolved that a College, which had conferred such signal services on religion at home and abroad, should not die out. Accordingly the beautiful and imposing structure that now stands, an ornament to the City and an honour to the Diocese, has been the offspring of his highly cultivated mind. Erected on a site—the most elevated and healthful in the vicinity of Waterford—raised by the joint contributions of Bishop, Clergy and Flock, and largely aided by the offerings of the children of Ireland, resident in America, collected by a zealous and laborious priest—the new College of St. John is an enduring monument of their piety and generosity, and will transmit to many generations, the revered name of

the distinguished prelate, who conceived its design, and who gave with no sparing hand, whatever he possessed towards its completion."

The College library contains some rare books and manuscripts in the Irish historical department. The earliest benefactor of the library was Rev. Paul Power, Parish Priest of St. Patrick's, who died in 1793, and bequeathed to the bishop, in trust, the library of the Jesuit residence of Waterford, of which he was the last representative. The theological section was much augmented by the libraries of Most Rev. Dr. O'Brien, Rev. Martin Flynn, P.P., V.G., Rev. Dr. Cooke, Rev. Dr. Ryan, etc., while the section of general literature has been enriched by the large collections of Very Rev. J. A. Phelan and Rev. Nicholas Phelan, P.P., Dunmore. The latter had, in addition, before his death in 1886, transferred to the college the very valuable library of his brother, Richard Phelan, M.D., Graignamanagh.

III.—URSULINE CONVENT.

The history of the Waterford Ursulines begins with the arrival here, on August 6th, 1806, of four sisters from the Thurles convent of the Order. The little community established itself, first, at Waterpark, whence it removed, some months later, to a beautiful place, then called Newgrove—the present Newtown Park in Upper Newtown. As, however, the grounds and buildings of Newgrove were too narrow for the requirements of sisters and pupils, "Elysium," in the Ballytruckle suburb, the Georgian residence of the Alcock family, was secured in 1824 and thither the community removed in August of that year. In this secluded and lovely place the good Ursulines have lived and worked and prayed for more than a century. The original "Elysium" mansion was added to, and modified, as community and boarders increased in number; there was building in 1826, in 1834-6, in 1845, in 1868 and in 1872-3.

Besides (a) a large and well-known Boarding school, the Ursulines conduct (b) a Girl's National School, (c) a Day Pension School and (d) a residential Domestic Economy School for young ladies. Long before the birth of the present University system the convent had been recognised by the Cambridge Training Syndicate as a qualifying centre for Secondary Teachers.

Of the devoted ladies who presided over the community during its long life of a century and a quarter, perhaps the most notable

was Mother Elizabeth Cooke (Sr. M. de Sales of the Sacred Heart) who was Superior for twenty-four years. She was sister of Rev. James Patrick Cooke, D.D., President of St. John's College. It was through her instrumentality that the popular May Devotions in honour of the Mother of God were introduced into Waterford and, through Waterford, into Ireland. Other remarkable Superiors were Mother M. Bernard Hackett, who held office for fifteen years and under whose rule St. Augustine's College for Secondary Teachers was founded, and Mother M. Angela Whyte who built the present fine National Schools, St. Anne's High School and St. Ursula's Domestic Economy Schools.

Two devotional objects in possession of the community have an historic interest. One—a nearly life-size crucifixion in carved oak—was presented by Bishop Patrick Kelly (1822–29), who rescued it from dirt and neglect in one of the city almshouses; it very probably, belonged to the old Franciscan Convent of Waterford. The other, a small wooden statue of Our Lady,—probably from the same original source as the crucifix—was presented by the first formal chaplain to the convent—Rev. Eugene Condon.

Superiors :—

Mother M. Angela Luby, 1816–25.

„ „ De Sales Cooke, 1825–31.

„ „ Aloysius Murphy, 1831–37.

„ „ De Sales Cooke, 1837–43.

„ „ De Chantal Cooke, 1843–49.

(She was half-sister of the saintly Jesuit,
Father John Curtis and sister-in-law to
Mother M. De Sales).

„ „ De Sales Cooke, 1849–55.

„ „ De Chantal Cooke, 1855–58.

„ „ De Sales Cooke, 1858–64.

„ „ Peter Kennedy, 1864–70.

„ „ Bernard Hackett, 1870–76.

„ „ Peter Kennedy, 1876–82.

„ „ Bernard Hackett, 1882–88.

„ „ Angela Whyte, 1888–94.

„ „ Bernard Hackett, 1894–1900.

„ „ Angela Whyte, 1900–06.

„ „ of the Sacred Heart Considine, 1906–12.

Superiors:—

Mother M. Aquino Kelly, 1912–18.

„ „ of the Sacred Heart Considine, 1918–24.

„ „ Aquino Kelly, 1924–30.

„ „ Ignatius Byrne, 1930–33.

„ „ St. Peter Hackett, 1933.

IV.—GOOD SHEPHERD CONVENT.

The Religious of this community devote themselves specially to the reformation of fallen and abandoned women. An Industrial School, a short distance from the convent, is also directed by the community. About two hundred girls are cared for in the School from the time of their committal until officially discharged on having attained the age of sixteen years. The course of education is practically that of the National schools; in addition, the grown girls devote some hours daily to domestic and industrial work.

The Waterford convent originated in the zeal of two city priests, Rev. Timothy Dowley, and Rev. John Crotty, who, inspired by the Divine Pastor, opened an asylum for penitent women, June 18th, 1842. This was governed by two lay matrons, under the direction of the worthy founders. When in July, 1849, the Rev. T. Dowley was named Parish Priest of Rathgormack, Father Crotty undertook sole charge of the asylum with the intention of confiding it, later, to the care of the Good Shepherd Religious. For several years Father Crotty laboured, with great charity, to maintain and protect the poor penitents, till in April, 1858, five sisters of the Good Shepherd Order came to take up the work. The little community was warmly welcomed by Father Crotty who, with fatherly care, endeavoured to render their privations and labours as light as possible. When the sisters first came the asylum was situated in Barrack Street, but the house was entirely unfit for conventual purposes. Father Crotty, thereupon, procured for the community the abandoned building in Hennessy's Road which had been formerly occupied by the Presentation Nuns. To the Rev. Timothy Dowley are due the conception and erection of the asylum, but the Rev. John Crotty was the real founder and first benefactor of the convent for it was he who brought the religious to Waterford and secured a home for them.

Mother Mary St. Magdalen of Jesus Crilly was the first Superioress of the Waterford house, which she governed with discretion and rare administrative ability for full forty years, from 1858. Many and varied were the difficulties which she encountered during the early years of the foundation, but Providence never failed her. After God, it is owing to her wise administration, vigilant and untiring care, that the work of the community has been so wide and fruitful.

On the sisters' first arrival in Waterford they found thirty-two penitents in the Barrack Street home, which was quite inadequate to their proper accommodation. Many severe privations had to be borne by the good religious, but they never faltered ; God blessed their work, and many kind friends and benefactors came to their aid. The community soon increased to double its original number, but there was one great drawback—want of suitable grounds. In the course of a few years even this was made good, when the community became owners of a small field and garden contiguous to the convent.

The provisions of the new Industrial Schools Act were extended to Waterford in, or about, 1871—when the Good Shepherd Sisters were allowed a *per caput* grant for a girls' Industrial School. The school commenced with one hundred and thirty children, but, on acquisition of the old college site, on opposite side of Convent Hill Road—and erection thereon of a new school, the number of certified girls was increased to about two hundred. As the work and size of the community grew, more room was required and the demand was met by building the present magnificent convent within the grounds of what was formerly the old college and, previous to that, the demesne of Thomas Wyse, co-founder of the Catholic Association. The new convent, asylum and church were erected, 1892–1899.

Superiors :—

Mother Magdalen Crilly, 1858.

„ of the Sacred Heart Nolan, 1895.

„ Raphael O'Loughlin, 1896.

„ Patrick Shearin, 1907.

„ Raphael O'Loughlin, 1910.

„ Susanne O'Loughlin, 1916.

„ Raphael O'Loughlin, 1921.

„ Josephine McDonnell, 1931.

V.—CHRISTIAN BROTHERS' COLLEGE, WATERPARK.

Waterpark College, an offshoot of the mother house, Mount Sion, was opened as a Secondary Day School in 1892, under the direction of Brother James Thomas Hayes. The monastery, beautifully situated on the river bank, was formerly the residence of Mr. P. J. Graves, timber merchant, from whom the Brothers acquired it. The purpose of the new foundation was to impart a collegiate education to Waterford boys; the college, in fact, took the place of the old College School of Stephen Street. During the forty years of its existence and work Waterpark has been highly successful.

VI.—DE LA SALLE TRAINING COLLEGE.

This college, which is under the management of the Bishop of Waterford, is conducted by the Brothers of the Christian Schools, for the training of young men, both religious and secular, as teachers under the National Board of Education. The college was opened September, 1888, in the old Newtown residence (since demolished), as a house of studies, but was officially recognised as a training college, September, 1891, its first manager being Most Rev. Bishop Egan. The present noble building was commenced February, 1892, and opened on July 16th, 1894, by Most Rev. Dr. Sheehan, accompanied by Bishop Brownrigg of Ossory. The permanent number of teachers in training is two hundred.

Superiors :—

1888,	Brother Thomas Kane.
1912	„ Ignatius Flood.
1918	„ Philip Healy.
1924	„ Leander McGrath.
1930	„ Edmund Gleeson.

VI.—CONVENT OF ST. JOHN OF GOD.

The religious congregation of St. John of God was founded by the Most Rev. Dr. Furlong, of Ferns, in the year 1871, for the service, in hospitals and in their own homes, of the sick and dying. The Waterford community was introduced by the Most Rev. Bishop Sheehan, in 1893. Six sisters arrived from the parent house, Wexford, on the 14th of August and took up residence at Ozier Bank House, Ballytruckle, under Sister M. Peter Dooley, as first Superioress.

As the cottage at Ozier Bank was small, and the site unsuitable, a house and plot of ground were bought on John's Hill from Mrs. Sarah Courtenay. This house formed the nucleus of the present convent. The community was transferred to John's Hill in November, 1893, and soon Mother M. Peter found that it was necessary to make structural changes and to build an addition to the original private residence. The building work, etc., extended over a number of years, but by 1902 the little convent was complete in every detail.

In 1894 the sisters got charge of the Waterford fever hospital, and since that time five of their number have died in the discharge of their duty there. Two small private houses in St. Alphonsus Road were turned into a National school of which the sisters took charge in 1897; three years later the present St. John of God schools were built on the site. In 1900 also, the sisters still further widened their sphere of work by taking charge, as matrons, of the Holy Ghost Hospital. Finally, in 1924, the community secured Maypark House, Cove, the former residence of Sir William Gough, which they have transformed into a first-class Nursing Home, under their own immediate direction.

Superiors :—

- Mother M. Peter Dooley, 1893.
- „ „ Assumpta Mockler, 1902.
- „ „ Otteran Sheehan, 1908.
- „ „ Aidan O'Neill, 1911.
- „ „ Columba Haynes, 1917.
- „ „ Aidan O'Neill, 1920.
- „ „ Camillus Hartrey, 1924.
- „ „ Carthage Dempsey, 1927.
- „ „ Francis Holahan, 1933.

St. Patrick's Parish

St. Patrick's Parish, as at present aligned, embraces the ancient St. Patrick's and St. Stephen's parishes, together with portions of Holy Trinity and of St. Peter's. As late as 1902 the parish was enlarged by transference thereto, from Holy Trinity parish, of the present clergy house of St. Patrick's, together with the three adjoining houses to the east. At the same time compensation was made to Holy Trinity by transference to the latter of the house numbered 35, Barronstrand Street. Early in the eighteenth century, St. Patrick's parish was, for administrative and pastoral purposes, united to St. Olave's, at that time in possession of the Jesuits. Henceforth, to the suppression of the Society, St. Patrick's continued a Jesuit church, the Fathers acting as parochial clergy with the local superior as Parish Priest. The present St. Patrick's is the oldest church building in Waterford, dating from the latter half of the eighteenth century. Attached, is the ancient Jesuit residence, now or till recently, used as a teacher's house. Attached to the church also, at the other end, is an almshouse—the Carew charity—in which a number (thirteen) of poor women find a home. In addition to her lodging each inmate receives a sum of £3 per annum. The charity dates from 1754 and owes its origin to Mr. Lawrence Carew, of Cadiz (the donor of a silver reliquary and a silver crucifix to Holy Trinity Church) whose descendant, Mr. Michael Langton, of Cadiz, is the present patron. The directors of the charity created by the will of Mr. Carew are the representatives of Mr. Peter St. Leger and the Parish Priest of St. Patrick's, for the time being. Up to the last year of the 18th century the only entrance to St. Patrick's was through Jenkin's Lane, *i.e.* from the south side. It was Rev. Francis Hearne who purchased a house in George's Street, and, having pulled it down, formed the present main approach to the church. On the death, in 1884, of Rev. P. Kent, P.P., St. Patrick's was made a mensal parish, administered by a senior curate, till the year 1902, when Rev. William O'Donnell was promoted thereto as parochus.

SUCCESSION OF PASTORS.

In 1704, Rev. Edmond Everard, then aged forty-five years, was registered as Parish Priest of St. Patrick's. He had been ordained twenty-two years previously by the archbishop of Braga, in Portugal.

Some years subsequent to 1704—presumably after the death of Father Everard—Rev. John Higgins, S.J., is Parish Priest of St. Patrick's and St. Olave's. Father Higgins's parochial register still survives—in St. John's church.

Father Higgins died in 1732, or thereabout, and was succeeded by Rev. Francis O'Neill, S.J., whose tenure of office extended to 1734 only.

Rev. Ignatius Roche (otherwise Kelly), 1734–42. He was author of a published reply to the apostate Father Andrew Sall, S.J. of Clonmel, and, preserved in Stonyhurst College, is an unpublished work of his—of controversial character. Father Roche (Kelly) was a native of Dungarvan, to which town also belonged Father Michael Fitzgerald, S.J., who died in Waterford, February, 781.

Rev. John St. Leger, 1742–83. He was the best known of the Waterford Jesuits—member of an influential city family, whose city residence, "The Blue Bell," in High Street, degenerated long since into a tenement house. Father St. Leger was buried in the family tomb, St. Patrick's graveyard. Another well known Waterford Jesuit, an associate of Father St. Leger's, was Rev. Simon Shee, who died suddenly on a Sunday evening, 1773, as he was preaching to a large congregation in the "Big Chapel." It was during Father St. Leger's tenure of office that the Society of Jesus was suppressed (1773). Father St. Leger, with his confreres, Fathers Paul Power, J. Lanigan, and James Duan, thereupon became secularised. Seven years previously (Parliamentary Returns, 1766) the Jesuits in residence were Fathers St. Leger, Fitzgerald, Power, Bray and Shay.

Rev. Paul Power, 1783–94. He was brother to Nicholas Power of Rockshire, who had made a large fortune in Spain. Father Power had studied at Salamanca but had left the college to become a Jesuit.

Rev. John Barron, also a "suppressed" Jesuit, 1794–98. He had received the degrees of Doctor in Philosophy and Master in Theology from the Roman University, 1773. By his will he bequeathed the Jesuit library of the Waterford house to the bishop of Waterford for the time being, in trust for the Society should the latter ever be restored to its residence in St. Patrick's.

Rev. Francis Hearn, D.D., 1798–1801. His career reads like romance ; forgotten by his kith and kin at home he is regarded by Belgium as one of her illustrious men. Dr. Hearn owes his place in the Belgic Valhalla to his successful efforts to save the Flemish tongue. The greater part of Dr. Hearn's adult life was spent in Louvain as professor of rhetoric in one of its world-famed colleges ; here, at one time, he had as pupil, Daniel O'Connell, the future Liberator. He was also a Canon of the Cathedral and, finally, he became Rector of the Irish College in succession to another distinguished Waterford man, Rev. John Kent, D.D. Dr. Hearn was noted for his knowledge of modern languages. He not only read but, it is said, wrote and spoke English, French, Italian, Irish, Spanish, German, Flemish, Arabic, and Russian. During his vacations he managed, staff in hand and knapsack on back, to tramp practically all Europe, from Madrid to Moscow and from the Bosphorus to the Baltic. He had been recommended to the Bishop of Waterford by the Nuncio at Liege in 1791 (Archiv. Hib., vol.vii.). An end came to Dr. Hearn's literary life in Louvain, when the Revolution broke out in the Belgian provinces of Joseph II. He returned to Ireland about 1799 and was appointed by Dr. Hussey to the pastorate of St. Patrick's, worth at that time, according to Castlereagh's Memoirs, about £116 per annum. He survived only two years and is buried in the cathedral precincts where his tombstone bears the inscription : "Hic Jacet Reved^{us} Franciscus Hearn doctrina, erga pauperes charitate, omnique virtutum genere, conspicuus, parochiam Sti. Patricii pastorali zelo gubernabat ; obiit 22 Oct., A.D. 1801. Atat 54." In returning to Ireland Dr. Hearn only exchanged one scene of political turmoil for another. He found Ireland reaping the aftermath of 1898. The very year of the exile's return a nephew and full namesake of his was executed on the bridge at Waterford for alleged political activities. Maurice Lenihan (Limerick Reporter, April 2nd, 1889) was of opinion that Father Hearn had a brother who served in the French Army under Louis XVI. It should be added that Rev. Dr. Hearn was the first to use the Flemish language for literary purposes and that the Belgians have erected a public monument to him in Brussels. His life, "De Ierlander Francis O'Hearn," in Flemish, by Edward Van Even, was published at Ghent in 1889.

Rev. Dr. Hearn was succeeded by Rev. Francis Ronan, S.T.L., a native of Parteen, Co. Limerick, who was translated to this parish

from the pastoral charge of SS. Michael's, Stephen's, and Peter's. He died of an apoplectic seizure at Tramore in 1812, and is buried in Drummannon.

On the death of Father Ronan the boundaries of the parish were re-arranged, SS. Olave's, Peter's, and Michael's being incorporated in Holy Trinity, and St. Stephen's being united to St. Patrick's. Rev. Patrick Kearney was placed in charge of the new St. Patrick's; he died in 1816, aged 52 years. He had as assistant in St. Patrick's, Rev. Thomas Power, who died in 1817, and is buried in Ballygunnertemple.

Rev. Edmond Wall succeeded, and had as curates during his twelve years' occupancy of the parish Revs. P. Morrissey, E. Brennan, P. Gaffney, P. Fogarty, P. Burke, Thomas Dixon, and Walter Wall. Father Wall in 1824 was resident in Patrick Street, but the curate's (Father Gaffney's) address is given as Broad Street.

Rev. John Sheehan was appointed Parish Priest in 1828 and had as curates during his incumbency Revs. Maurice Coleman, J. Burke, and M. Burke. Father Sheehan died in 1854.

Rev. Dominick O'Brien, D.D., succeeded, but, owing to his promotion to the episcopate, held office only one year. He appointed as his successor, Rev. Patrick Kent—like himself a citizen and freeman of Waterford. Father Kent's tenure of the pastorate was a long one—from 1855 to 1884.

From the death of Father Kent in 1884 the pastorate lay in abeyance and the parish was in charge of an administrator, Rev. Thomas Dowley, till 1902, when Rev. William O'Donnell, Administrator of Holy Trinity Within, was promoted to the pastoral charge. Father O'Donnell became Parish Priest of Clogheen in 1917.

Rev. Nicholas Walsh was the next pastor of St. Patrick's; he was transferred to Tramore in 1919.

Rev. Maurice Cheasty succeeded; he died in office in 1933 and was succeeded by Rev. Michael Norris.

For the succession in the partially incorporated old parishes of SS. Michael's, Stephen's, and Peter's, see under Holy Trinity Parish, *antea*.

ECCLESIASTICAL ANTIQUITIES, ETC.

Scarcely anything survives of the old Lazar House of Waterford on which *St. Stephen's* church depended. The ancient cemetery

attached has a few inscribed tombstones, and there are some fragments of ancient masonry. St. Stephen's Well is now built over and filled in; before the introduction of the modern water-works a subterranean aqueduct carried a supply of water from this well to a hydrant at top of New Street. At junction of Stephen Street with Patrick Street was another well—St. Patrick's; this was finally filled in less than half a century since; it is described as nearly thirty feet in depth. There are no remains of old St. Patrick's church, though cut-stone mullions, etc., that once belonged to it, will be found embedded in the present churchyard wall. to rere of the houses in Carrigeen Lane. Near junction of the latter lane with Patrick Street stands—roofless and very ruinous—the old clergy house of St. Patrick's—a notable relic. St. Patrick's cemetery is specially interesting, containing many memorials of old Waterford families and of the city clergy of the later penal times.

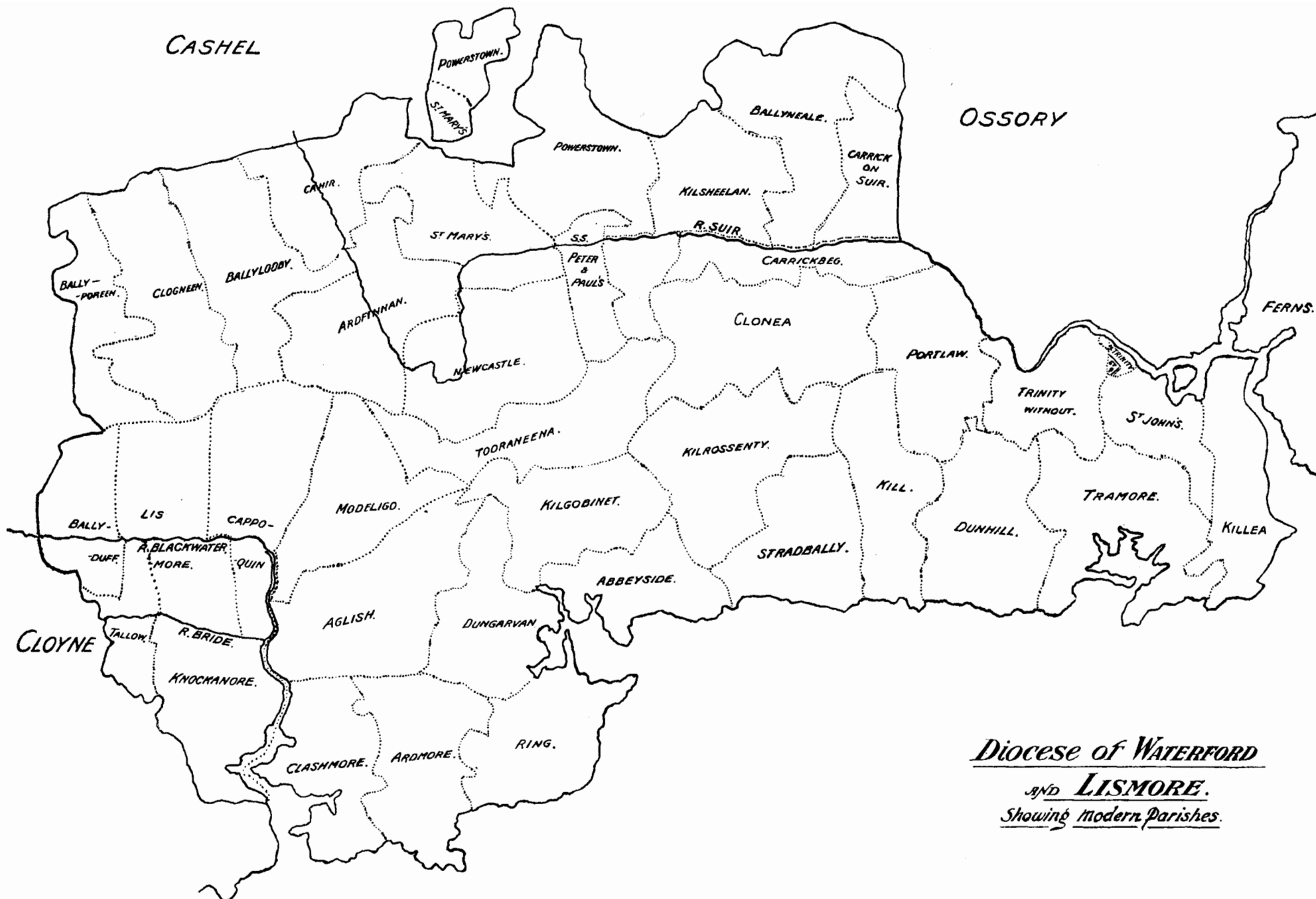
Among the altar plate of the church is a gilt monstrance stand bearing the following inscription in cursive hand on the under surface of base :—" Ecclesiae Parochiali S^{ti}. Patritii Waterfordiae dono dedit Rev^{dus}. D. Joannes S Leger, an. 1776."

The parochial registers go back more than two centuries, scil. :—to 1731. They are in some respects of unique interest; throughout the 18th century they often record Baptisms of children born in Newfoundland and the renewal of marriage vows by married couples from the same place. Thanks to the liberal policy of the time no priest was allowed to minister to the colonists and the poor Catholics—many of them Waterford natives—were obliged to defer reception of sacraments till their return to Ireland. It was, by the way, not alone Newfoundland Catholics who thus renewed marriage consent at the period but—as these old registers show—sometimes Irish resident couples as well. The provisions of the Council of Trent regarding clandestine marriages, not being yet in force, such unions were not invalid.

RELIGIOUS HOUSE.

There is only a single monastic establishment in the parish; this is St. Stephen's, the residence of the Brothers of the Christian Schools who have charge of St. Stephen's National School.

In October, 1887, on the invitation of the Rev. Joseph Phelan, then president of St. John's College, and during the episcopate of Most Rev. Dr. John Power, the Brothers of the Christian Schools (locally known as the De La Salle Brothers) opened a National school in the old building, Stephen Street, which had been used previously as a secondary school under the title of "The College School." Because of its affiliation to the Catholic University it was also known as "The University School." This building had originally been a Protestant grammar school and was later bought by the Bishop of Waterford for establishment therein of a High School in connection with the Catholic University. Rev. Joseph A. Phelan as principal was associated with the College School, from its foundation to its end. The school was attended by about 120 day pupils whose fees were its sole revenue. It is remarkable how many of these boys rose afterwards to literary prominence.



*Diocese of WATERFORD
AND LISMORE.
Showing modern parishes.*

These are the Saints formally listed in the Martyrologies as associated with the Diocese. Scores of saints, or church founders, additional are commemorated in old church names like Killea, Kildermody, Kilcockan, etc., and it is practically certain that some further calendared saints, of whom we know nothing but their names, are of Decies birth or connection.

[References :—D., Martyrology of Donegal, Ed. Reeves and Todd; G. Martyrology of Gorman, Ed. Stokes; O, Calendar of Oengus, Ed. Stokes; T. Martyrology of Tallagh, Ed. Kelly.]

Aedhan bp. of Lismore, d. 761	...	...	Feb. 16 (D.G.O.T.)
Bairrfhinn of Great Island (in the Suir), Waterford	...	...	Jan. 30 (D.G.T.)
Bri, beside Lismore	...	...	Jan. 31 (O.)
Brogan, scribe, of Mothel	...	...	July 8 (D.G.T.)
(According to the Tripartite Life Gollit was his father and three brothers of his were also saints).			
Cais of Kilcash	...	...	April 26 (G.)
Cataldus of Tarentum (Rom. Martyr)	...	...	May 10 (D.)
Cellach (Celsus of Armagh)	...	...	April 1 (D.G.)
(He is buried in Lismore)			
Ciaran of Tubrid (Mac nEnna)	...	...	Nov. 10 (D.G.)
Cillin of Inis Doimhle (Gt. Island)	...	...	Mar. 3 (D.G.T.)
Cillin Son of Tolodhran	...	...	Mar. 26 (D.G.O.)
Colman Ua Ciarain, abb. of Lismore, d. 702	...	...	Oct. 31 (D.G.O.)
Colman, i.e. Mocholmóg of Lismore	...	...	Jan. 2 (D.G.O.)
Coningen, monk, of Ardfinnan	...	...	April 27 (D.G.T.)
Connait, abb. Lismore	...	...	Nov. 15 (D.G.O.)
Cronan, ab. of Lismore, d. 717	...	...	June 1 (D.G.T.)
Cronan of Clashmore	...	...	Feb. 10 (D.G.T.)
Cronan of Mothel	...	...	Nov. 2 (D.G.)
Cuanna abb. Lismore	...	...	Feb. 4 (D.G.O.T.)
Cuan of Mothel	...	...	July 10 (D.G.O.)
("He is the same as Cuan of Airbhre in Hy Cainscailigh—" Mart. Donegal).			
Cuaran the Wise	...	...	Feb. 9 (D.G.O.T.)
("His name was Cronan Mac Nethsemam." Mart. Donegal).			
Declan of Ardmore	...	...	July 24 (G.D.O.T.)
Dimma Dubh of Connor	...	...	Jan. 6 (D.G.T.)
("I think this is Dimma to whom Declan was sent to be educated—" Mart. Donegal).			
Domhnóg of Tybroghney	...	...	May 16 (D.G.T.)
Dubhan of Rinn-Dubhain (Hook)	...	...	Feb. 11 (D.G.)
Eochaidh, abb. of Lismore, d. 634	...	...	April 17 (D.G.T.)
Eoghan of Lismore	...	...	Oct. 16 (D.G.T.)
Fachtna abb. of Dairinis	...	...	Aug. 14 (D.G.O.T.)
Ferdachríoch, abb. of Dairinis	...	...	Aug. 15 (D.G.)
("F. was another name for MacCairthinn from Clogher, who was at first abbot of Dairinis—" Mart. Donegal).			
Fiachan, a monk of Mochuda's	...	...	Apr. 29 (D.O.)
Fionan the Leper, of Ardfinnan	...	...	Feb. 16 (D.O.)
Fionnbar of Inis Doimhle (see Bairrfhinn)	...	...

Forannan of Donaghmore ...	...	Apr. 30 (D.)
(Also "of Walsor in France—"	Martyr. Donegal, "i.e. Walsort in Belgium")	
Ita ...	...	Jan 15 (D.G.O.)
Iarlugh, abb. and bishop, Lismore ...	...	Jan. 16 (D.G.)
Joain of Lismore ...	...	Nov. 13 (D.G.T.)
MacAntsair, bp. & abb. Dairinsi ...	...	Aug 14 (T.)
Maccoige, abb. Lismore ...	...	Dec. 3 (D.G.O.)
Maedhog, bp. Ferns ...	...	Jan. 31 (D.G.O.T.)
(He founded Dysert Nairbre, Carrickbeg).		
Maedhog, bp. Lismore ...	...	Dec. 29 (D.G.T.)
Maelanfaidh, abb. Dairinis ...	...	Jan. 31 (D.G.O.T.)
Maeldeid of Lismore ...	...	May 21 (D.G.T.)
Mainchan, abb. Lismore ...	...	Nov. 12 (D.G.)
Mainchein of Mothel (cum sociis) ...	...	Feb. 14 (D.G.T.)
Malachy, abp. Armagh, d. 1148 ...	...	Nov. 3 (D.G.)
(Studied at Lismore, under Bp. Malchus).		
Mochuda, abb. Lismore ...	...	May 14 (D.G.T.)
Modhomhog of Tybroghney ...	...	Feb. 13 (D.G.O.T.)
(This is probably the same as Dimhnóg, May, 16).		
Molaisi, of Kilmolash ...	...	Jan 17 (D.G.T.)
Momhaedhog, bp. of Fiddown ...	...	May 18 (D.G.O.T.)
Munna, bp. ...	...	Oct. 21 (D.O.)
Nemain of Dairinis, bishop ...	...	Mar. 8 (D.G.T.)
Odhran ...	...	Oct. 27 (D.G.O.T.)
("Abb. of Iona and of Tigh Airerain in Meath—"	Mart. Donegal.	
Otteran of Waterford was an 8th century Irish bishop who died a missionary in Suabia—I. E. Record. Oct., 1926).		
Ronan, bp. Lismore ...	...	Feb. 9 (D.O.T.)
Siollan, bp. Lismore ...	...	Dec. 21 (D.G.T.)
Suairech Ua Ciarain, abb. Lismore, d. 773 ...	...	Dec. 4 (D.G.)

Except for their meagre mention in the Calendars most of the foregoing holy men and women are, to all practical intents, unknown to us. Of a few we have brief notices in Colgan and elsewhere, but of only three (scil. :—Carthage, Declan, and Aedhan) have we formal "Lives." These "Lives," by the way are literary monuments of very distinctive character—extraordinarily uncritical, but embodying much, and valuable, historical material. The saint as portrayed is first, and above all, a worker of miracles—on a wholesale scale, and the "Life" may be described as a compound—in about equal parts—of panegyric, fiction and genuine biography. By his injudicious biographer the humble man of prayer is turned into a sort of a pagan demi-god—arrogant, vengeful and prone to malediction. Many of the marvels recorded are simply incredible and some of them are downright scandalous. The truth is that the original Life was terse and matter-of-fact but, in the course of centuries, it was inflated, padded out and interpolated for edification ! When, however, all is said that may be said against them, the Lives to-day are immensely valuable not alone to the hagiologist, but to the ecclesiastical historian, the folklorist, and the student of old Irish law and geography.

CHURCHES CLAIMED (1260) by ARCHBISHOP MacCARVIL.

These, the litigious archbishop contended, were portion of his diocese of Cashel. Pope Alexander IV., however, by mandate (1260) to the Bishops of Ossory and Ferns, declared the disputed churches and region to belong to Lismore. The list of churches is interesting for more than one reason; it helps us to recover some ancient names and it implies some sort of former tradition that the Suir from Knocklofty to Cahir once formed a territorial boundary, as it did from Knocklofty to the sea. The Archbishop claims no territory to west of the Suir. The churches in dispute are enumerated by Theiner, (*Vet. Monumenta*, p. 84) and by Bliss (*Cal. Pap. Registers*, vol. ii.). The identifications (below) are the present writer's.

Name of Church	Modern Identification
Clonmelle ...	idem
De Surio ...	Cistercian Abbey of Inislounaght
Dovenachimor ...	Donoghmore
Lisrodrach ...	Lisronagh
Ballinemona ...	Mora
Kiltagan ...	idem
Villa Adelagheles ...	?
Clochtol ...	?; it cannot, from its position in the list, be Clochcully
Kilmorarussin ...	Kilmore, near Lisronagh
Rochronan ...	Rathronan
Kilcronacton ...	Kilgrant
Kilsilan ...	Kilsheelan
Killolawan ...	Killaloan
Tacheyny ...	Templetney
Ballydina ...	Ardcolumb
Kilrodan ...	appears to be Kilmurray
Kilcassi ...	Kilcash
Magcrechyr ...	Maccreary
Limyurenan ...	probably Newtown-Lennon
Adhnagarbad ...	Templemichael
Maclery ...	Grangemoekler
Tachyinfatha ...	?; a sub-division of Newtown-Lennon townland is named Faithchin
Balliyncruten ...	?
Athenyry ...	Ahenna
Karrec ...	Carrick-on-Suir
Nova Villa ...	Newtown Lennon; probably already listed in error
Limian ...	this is merely part of last name
Tybrachna ...	Tybroghney, Co. Kilkenny and now dio. of Ossory
Villa Ademarcel ...	Ballymacadam ?
Ballylegan ...	idem
Lochluacra ...	idem
Villa AdeKarmardin ...	Derrygrath ?
Nedan ...	Neddins
Tulachmolán ...	Tullaghmelan
Molacha ...	idem
Ardfinan ...	idem
Gargard ...	? Rochestown
Ratherdunesk ...	Cahir
Killyinlach ...	Killemly
Hotherratha ...	Outragh

A.

POPE NICHOLAS'S TAXATION 1291 ⁽¹⁾.

A.—WATERFORD DIOCESE.

(From 8th Report on the Public Records, Ireland, 1819).

The occasion of our present levy, and of others which followed, was a grant of tithes, for support of the crusades, made by the Pope to the King of England. In the event the Crusades benefited little or nothing, for the King—deeming, no doubt, that charity should begin at home—used the money for his own secular, if not unlawful, ends. The tax was @ 10% on the incomes as specified below.

Our (The Bishop's) Returns in Temporals and Spirituals,			
taxed yearly at	...	...	£22 13s. 4d.
Benefice, &c. of Dean	...	...	8 marks
Dean and Chapter	...	...	£9
Precentor's Prebend	...	...	1 mark
Chancellor's Prebend	...	...	20/-
Treasurer's Prebend	...	...	40/-
Archdeacon's Prebend	...	...	10/-
Archdeacon's Jurisdiction	...	...	11½ marks
Prebend of Master Adam de Follebourne	...	...	16/-
Prebend of Master Adam de Hanedone	...	...	40/-
Prebend of Mr. William Wermemse	...	...	1 mark
Total Tax £4 13s. 7d.			
Church of St. John's Priory, Waterford	.....	...	1 mark
Income from lands of said Priory	...	...	60/-
Income of said house from town of Waterford	...	4 marks	three shillings & four pence
Church of Kilcopech ⁽²⁾ belonging to house aforesaid	...	...	1 mark
Church of Kyllethe ⁽³⁾ (Rector's share)	...	...	£6
Church of Kyllethe (Vicar's share)	...	...	£3
Church of Rathmolan ⁽⁴⁾ (Rector's share)	...	...	11½ marks
Benefice of Kylecomenek ⁽⁵⁾	1 mark
Benefice of Ballycorkye ⁽⁶⁾	½ mark
Benefice of Ballycathelan ⁽⁷⁾	½ mark
Total of tenths—£1 18s. 4d.			

(1). This document was found, more than a century since, among the Exchequer Records, Westminster. Pope Nicholas IV had made a grant to the English King, Edward I., of twelve years' tenths in consideration of service in the crusades, and the present valuation, or survey, was made for purpose of the levy. The cess, it will be noted, was levied on the clergy only. It will also be noted that the Templars' and Hospitallers' churches—Crooke, Drumcannon, Islandkeane, Kilbarry, Kilbride, and Killure—are not taxed. The city churches—Holy Trinity, St. Olave's, St. Michael's, St. Peter's, etc.—are taxed indirectly, *i.e.*, in the revenue of the Cathedral Chapter. A few names have not been identified. A second taxation roll, of some eleven years later, has been published in Sweetman and Handcock's Calendar. By aid of this later roll we are able to identify Tollebourne's Prebend as Ballycashin, and Hanedone's as Corbally. Mr. William Wermemse's prebend is probably Rosduff. The later (1302) roll is the fuller and more informative and the amount levied is the higher. At the later date the prebend of Kilmacaleague was held by Nicholas de Balscote, the vicarage of Kilcaragh is taxed at half a mark and there is reference to the church of Faithlegg hospital, to the chapel of Crosmelgam, the vicarages of Rylronan (Kilronan) and Drumcronam (Drumcannon) and the church of Bepokan (Kilcohan). Sweetman's identifications are, by the way, often incorrect—sometimes ludicrously so. Some of the denominations are merely church lands—without church or graveyard—and this also holds for Lismore valuation.

(2). Kilcop. There are no visible remains of the ancient church which stood in a field to west of Kilcop House and at opposite side of the main road.

(3). Killea.

(4). Rathmoylan.

(5). Identification with Kilmacomb suggests itself. But the "Church of Kilmacomb (Kilmethon)" is almost certainly listed below!

(6). Most probably Ballytruckle. An old church, dependent on St. Stephen's, stood near the site of the present County and City Infirmary; this was named St. Mary Maudlin's.

(7). Probably Ballycashin; the benefice was inappropriate in the Priory of Connel.

A (Continued).

The Lands of St. Catherine's	...	...	3/6
Income of aforesaid House	...	...	22/-
Church of Kyllotheran, of said House	...	...	8 marks
Church of Clonfada ⁽⁸⁾ of said House (Rector's share)	...	...	4 marks
Church of Clonfada (Vicar's share)	...	...	2 marks

Total of tenths—18/6

Benefice of Kylemeahoe ⁽⁹⁾	5 marks
Church of Ballymakyl ⁽¹⁰⁾ (Rector's portion)	...	...	3 marks
Church of Ballymakyl (Vicar's portion) because it exceeds a third part	...	...	2 marks
Church of Fathely ⁽¹¹⁾ Rector's portion	...	...	44/-
Church of Fathely (Vicar's portion)	...	...	22/-
Church of St. Nichi ⁽¹²⁾ (Rector's share)	...	...	44/-
Church of St. Nichi (Vicar's share)	...	...	22/-
Church of Kylmethon ⁽¹³⁾ (Vicar's share)	...	...	5 marks
Church of Kilmecle ⁽¹⁴⁾ (Vicar's share)	...	...	5 marks
Church of Ballygmor ⁽¹⁵⁾ (Rector's portion)	...	4 marks, 8 shillings and tence	

Church of Ballygmor (Vicar's portion)	...	...	31/5
Church of Kilmidan (Rector's portion)	...	...	18 marks
Church of Kilmidan (Vicar's portion)	...	...	9 marks
Church of Kesh ⁽¹⁶⁾ (Rector's portion)	...	...	5 marks
Church of Kesh (Vicar's portion)	...	...	44/8
Benefice of Poltomartin ⁽¹⁷⁾	2½ marks
Benefice of Pembroke and Breyne ⁽¹⁸⁾	2½ marks

Total of tenths—£4 12s. 10d.

(8). There is a small townland of this name in the parish of Relske but, almost certainly, this cannot be the place, for there is no ancient church nor tradition of such. Judged by its rating Clonfada was a church of considerable importance; judging by its place in the list it lay near Killotheran and Kilmoyemoge. It may be the present Coolfin, on which is a very interesting ruined church—Kilbunny. But, more likely, it is to be identified with Killune, the church of which certainly belonged to St. Catherine's Priory.

(9). Kilmoyemoge, near Kilmeaden, on which is an ancient church site beside a mote; there is also a Holy Well.

(10). Ballynakill.

(11). Ballylegg.

(12). Kilsaintnicholas, near Passage East; foundations of the ancient church are traceable.

(13). Apparently Kilmacomb.

(14). Kilmacleague, where are remains of a large church near verge of a clay cliff overlooking the Back Strand.

(15). Ballygunner Temple, where the ruined church—its walls nearly perfect—stands within its ancient graveyard.

(16). Relske, where the chancel-arch of this ancient church still survives.

(17). Adamstown, near Kilmeaden. Identification is possible through a reference in Theiner. The church stood in the field now bounded by the forking Cork and Bonmahon roads and within which is a Holy Well.

(18). Pembrokestown and Kilburne (Knockeen). The foundations of Kilburne church are traceable within its ancient graveyard. In the churchyard fence is incorporated one of the finest dolmens of Ireland.

B.—LISMORE DIOCESE.

(From Sweetman and Handcock's Calendar).

The list gives the valuation only; to find the cess divide the amounts by ten.

Lismore	...	...	...	...	£146 14 4
Ardmore	...	...	...	...	8 0 0
Kynsale	...	...	...	...	12 0 0
Clashmore	...	...	...	...	10 0 0
Lisgenenan (19)	...	...	...	...	5 0 0
Callys (20)	...	...	...	...	8 13 4
Kilmolas	...	...	...	...	6 10 0
Athmethan (21)	...	...	...	...	6 16 4
Leedoveran (22)	...	...	...	...	3 6 8
Moydelge	...	...	...	...	3 6 8
Scleskenen (23)	...	...	...	...	2 13 4
Coledan (24)	...	...	...	...	2 0 0
Kilgolnetyn (25)	...	...	...	...	5 6 8
Alba Capella (26)	...	...	...	...	8 0 0
Cref Parva (27)	...	...	...	...	7 6 8
Kilros (28)	...	...	...	...	3 0 0
Clonnethe	...	...	...	...	3 0 0
Dungarvan	...	...	...	...	26 10 4
Rigmogonath (29)	...	...	...	...	6 16 8
Tillaghrath (30)	...	...	...	...	4 18 0
Insula (31)	...	...	...	...	5 13 4
The grange of the Dean (32)	...	...	...	...	3 2 1
Moyclope (33)	...	...	...	...	3 6 8
De Ryncro (34)	...	...	...	...	2 6 8
Killawtyrmoy (35)	...	...	...	...	2 0 0
Kylward (36)	...	...	...	...	2 10 0
Stradbally	...	...	...	...	16 0 0
Kilcoctan (37)	...	...	...	...	2 0 0
Lilrosnetyn (38)	...	...	...	...	7 10 0
Balilathyn (39)	...	...	...	...	4 7 3
Hillanbrug (40)	...	...	...	...	3 2 8

(19). Grange, near Ardmore.

(20). Aglish, bar. of Decies within Drum, styled Aglish of the Foreigners (na nGall). There is a second Aglish old church in Bar. of Coshmore but, as it is not referred to in the Taxation, it may be of later foundation.

(21). Affane.

(22). Licoran.

(23). Seskinane.

(24). Colligan.

(25). Kilgobinet.

(26). Whitechurch (Co. Waterford).

(27). Old Parish?; the qualifying term in this latter name refers rather to the sept in occupation than to the ecclesiastical division as such—Seana-Phobal.

(28). Kilrush, close to Dungarvan.

(29). Ring.

(30). Tallow.

(31). Molana (otherwise Darinis) in the Blackwater. This was a well-known Priory of Canons Regular. Sweetman identifies the place with Island Keane, though latter is in the Diocese of Waterford!

(32). The church is valued above; the present item is, presumably, the value of the Dean's farm at that place.

(33). Mocollop.

(34). Rinnerru; this was the property of Mourne Preceptory (Knights Hospitallers). Presumably Rinnerru is here, as in other places, meant for the church of Templemichael, a mile or so from Rinnerru, as the crow flies, and inappropriate in Molana Priory.

(35). Kilwatermoy.

(36). Killworth, now in the diocese of Cloyne and County of Cork.

(37). Kilcockan.

(38). Kilrossanty.

(39). Ballylaneen, impropriate in the Priory of Mothel.

(40). Island Bric, near Bonmahon; there are traces of an early church.

B (Continued).

Glyncfaydan ⁽⁴¹⁾	£18	7	8
Gilmarmadyn ⁽⁴²⁾	6	0	0
Dunville ⁽⁴³⁾	10	13	8
Novum Castrum ⁽⁴⁴⁾	4	13	8
Rosmyr ⁽⁴⁵⁾	12	0	0
Fydiis ⁽⁴⁶⁾	7	10	0
Monlary ⁽⁴⁷⁾	3	6	8
Kilcath ⁽⁴⁸⁾	4	9	4
Molalia ⁽⁴⁹⁾	12	8	6
Rathgormuck ...	...	...	...	8	0	0
Disert ⁽⁵⁰⁾	4	15	0
Kilmoleran ...	...	...	...	5	0	0
Fynvach ⁽⁵¹⁾	4	0	0
Clongan ...	...	...	...	4	0	0
Killellyn ⁽⁵²⁾	0	6	8
Tylagh ⁽⁵³⁾	4	0	0
Schenrethenagh ⁽⁵⁴⁾	5	0	0
Cnockkam ⁽⁵⁵⁾	4	0	0
Baliwrwon ⁽⁵⁶⁾	2	13	4
Tilaghartan ...	...	...	...	8	0	0
Balibecan ...	...	...	...	8	0	0
Gibird ⁽⁵⁶⁾	4	13	4
Burg' ⁽⁵⁷⁾	3	6	8
Balidrynan ultra ⁽⁵⁸⁾	2	13	4
Corbally ⁽⁵⁹⁾	4	0	0
Cathir ...	...	...	...	5	6	8
Balilegan ...	...	...	...	3	6	8
Loghlothir ⁽⁶⁰⁾	1	10	0
Ogsceragh ⁽⁶¹⁾	4	8	0
Balidrinan citra ⁽⁶²⁾	2	13	4
Dergrath ...	...	...	...	6	13	4
Nedan ...	...	...	...	5	6	8
De Novo Castro ⁽⁶³⁾	4	0	0
Tilaghmolán ...	...	...	...	4	0	0
Kilronan ...	...	...	...	4	0	0
Kilcomma ⁽⁶⁴⁾	4	0	0

(41). Ballyvaden, near Bunmahon. The place was, for a while, the site of a Cistercian abbey and the church remained inappropriate in the great abbey of Inislounaght.

(42). Kilbarnedan.

(43). Dunhill.

(44). Newcastle, bar. of Upperthird.

(45). Rosmlre, nr. Kilmacthomas.

(46). Fews.

(47). Monarlairgy, now Munsborrow, par. of Mothel; there was no church.

(48). Guilca, near Portlaw; there was no church.

(49). Mothel; an Augustinian Priory; hence the comparatively high valuation.

(50). Bolindisert, near Carrickbeg.

(51). Fenoagh, near Carrickbeg.

(52). Templetenny, near Ballyporeen. The enumerator here betakes himself to County Tipperary, at the S. W. corner of which he resumes his survey.

(53). Unidentified; possibly, Coolantallagh.

(54). Shanrahan (Clogheen).

(55). Baliwrwon is certainly Whitechurch as appears from the Visitations. Kilmolasshy (Ballysheehan?) may be another name for Knockham.

(56). Tubrid.

(57). Burgess Mansion, where are some remains of the ancient church.

(58). Ballydrinan, nr. Ardfinnan; it is styled *ultra* (beyond the river) to distinguish it from Rochestown, on the eastern bank of the Suir, the church of which, perhaps, belonged to the same cure; in this connection note the equality of valuation.

(59). I am unable to identify this item. From its place in the list (between Ballydrinan and Cahir) it appears to be Kilcommon, an old church which formerly stood in its ancient graveyard within Cahir Park, on, or near, site of the present "Swiss Cottage."

(60). Loughluchair.

(61). Outragh. Mortlestown, adjoining the three last, is not listed.

(62). Rochestown; *vide* (58) *supra*.

(63). Newcastle, Co. Tipperary.

(64). Kilmacomma, in the par. of Inislounaght; there are faint remains of the church.

B (Continued).

Clonymull ⁽⁶⁵⁾	£9	6	0
Mora ⁽⁶⁶⁾	10	0	0
Dofnamore ⁽⁶⁷⁾	7	11	8
De Grangia cum cultura ⁽⁶⁸⁾	14	5	4
Balibren ⁽⁶⁹⁾	2	0	0
Lisrotheragh ⁽⁷⁰⁾	6	0	0
Kilmorcrussyn ⁽⁷¹⁾	2	0	0
Kiltaga ⁽⁷²⁾	3	0	0
Kilcrone ⁽⁷³⁾ with rent of Molapis	10	0	0
Kildolowan ⁽⁷⁴⁾	2	0	0
Carryk	4	0	0
Lynnan ⁽⁷⁵⁾	14	0	0
Kilmurre ⁽⁷⁶⁾	10	0	0
Anegarbid ⁽⁷⁷⁾	5	6	8
Mouler ⁽⁷⁸⁾	2	0	0
Tiperagh ⁽⁷⁹⁾	4	0	0
Ardcolme ⁽⁸⁰⁾	3	0	0
Thohoyne ⁽⁸¹⁾	5	0	0
Kilsilam ⁽⁸²⁾	6	13	4
Kilcassce ⁽⁸³⁾	5	0	0
Priory of Caherdunersque ⁽⁸⁴⁾	6	10	8
Goods of Monastery of Suir... ..	50	0	0

(65). Clonmel. From its comparatively low rating it is inferible that the place was of little importance in the early 14th century.

(66). Mora, a parish forming, with a fragment of Inislounacht, an island within the diocese of Cashel.

(67). Donaghmore, where a remarkable 12th century church survives.

(68). Garranetemple, to west of Clonmel.

(69). Perhaps Rathronan; the last named is not otherwise enumerated.

(70). Lisronagh. The church of Baptist Grange, Improprate in the Priory of St. John's, Dublin, does not appear in the list.

(71). Kilmore, N. E. of Clonmel. The name appears as Kilmore O'Russine in an Inquisition of Chas. II. Nothing survives of the church, but its site is remembered—near eastern boundary of the townland.

(72). Kiltagan, one mile W. of Clonmel.

(73). Kilgrant, two miles N. E. of Clonmel.

(74). Kilacsa, on the bank of the Suir between Clonmel and Kilsheelan.

(75). Newtown Lennon, four miles N. of Carrick-on-Suir.

(76). Kilnurray, near Ballyneil.

(77). Temple Michael, bar. of Slieveardagh.

(78). Grangemockler.

(79). There seems no escaping the conclusion that this place is the present Tybroughney, ("Fachtua's Well"), now in the diocese of Ossory. It looks as if the original meaning of Lismore and Ossory at this point was not, as at present, the Lingaun River, but the Piltown tidal inlet. This would leave Tybroughney parish within Lismore and with the churches of the latter it is actually listed not only here, but in Archbishop MacCarvill's claim. Moreover the visitation of 1634 (Reeves Coll. T.C.D.) appends to the name the note "*antea in Diocessi Ossoriensi.*" On the other hand the Red Book of Ossory (Carrigan, vol. iv. appendix) returns Tybroughney as a member of the latter diocese in 1300, 1351 and in the 15th century. As if to further complicate the puzzle the Red Book omits all reference to Tybroughney in 1320 and in 1500. At this, the writer regrets, he must leave the problem to which, unfortunately, the learned historian of Ossory has no reference. At Tybroughney are the remains of an unusually interesting church. The place owes its religious foundation to St. Domnach (Modhomnach) of the 6th century. Domnach is reputed to have studied under St. David in Wales and to have brought a new variety of bees into Ireland; his feast day is February 13th in the Irish martyrologies. In the graveyard attached to the ruined church stands a remarkable monument of early Irish Christianity in the shape of a squared monolith of sandstone, 45 inches by 20 inches by 10½ inches, decorated with sculptured panels of animal, and other, ornament. Though the church of Tybroughney is on (for its period) a large scale the parish itself is very small, embracing only a single townland.

(80). Dovehill.

(81). Templetney, though Burntchurch also suggests itself.

(82). Kilsheelan, Kilcash.

(83). Cahir, Augustinian Priory, with the income of ten ordinary churches.

GOODS AND CHATTELS OF THE SUPPRESSED PRECEPTORIES OF
KILBARRY AND CROOKE, 1307-8.

This is an Inventory, printed here from the Great Roll of the Irish Exchequer—1273-1485, (P. R. O. London), to illustrate the domestic economy of a semi-Religious house some two centuries before the General Suppression. The document was kindly supplied by the late Mr. Philip Hore.

At Kylbarry in Co. Waterford :—

3 horses	...	...	...	@ 6/8 each
1 heifer (1)	...	...	...	" 5/-
6 heifers	...	...	...	" 3/4 "
22 great cows	...	...	...	" 5/- "
15 three-year-olds	...	...	...	" 3/4 "
12 heifers and steers at 2 years and upwards	...	...	...	" 2/- "
324 wethers and ewes	...	...	...	" 8d. "
242 hoggets	...	...	...	" 4d. "
24 great pigs	...	...	...	" 10d. "
25 yearling pigs	...	...	...	" 6d. "
40 crannocks of wheat and mixed corn	...	...	...	" 5/- a cran
25 crannocks of wheat and mixed oats	...	...	...	" 40d. "
2 crannocks of wheat and mixed barley	...	...	...	" 4/- "
1½ crannocks of wheat and ground corn	...	...	...	" 5/- "
15 crannocks of wheat and ground oats	...	...	...	" 40d. "
1 brass pot for the oven	...	...	...	" 6/8
1 brass pot for the oven	...	...	...	" 5/-
3 little pots	...	...	...	" 40d. each
2 little pitchers	...	...	...	" 12d. "
1 little kettle of brass	...	...	...	" 6/8
3 little kettles of brass	...	...	...	" 6d. "
1 dish	...	...	...	" 3/-
Another	...	...	...	" 20d.

A cask (13/4), four four-horse wagons, one cart (3/4), a strong box, in which are writs, muniments and tallies, one mazer cup (2/-), 15 books of no value, 18d. in treasure, one soutane with a hood (2/-), one mantle (1/-), 2 coffres @ 1/-, one corset of lyngetoyl (1/-), and 4 geese @ 2d. each.

At Croke :—

60 wethers	...	...	...	@ 6d. each
108 ewes	...	...	...	" 11d "
151 hoggets	...	...	...	" 4d. "
and 19 of them of no value.				
16 cows	...	...	...	" 5/- "
2 steers	...	...	...	" 2/6 "
5 heifers	...	...	...	" 2/6 "
1 bull	...	...	...	" 2/6 "
25 oxen	...	...	...	" 40d. "
1 bull	...	...	...	" 40d. "
4 ploughing oxen	...	...	...	" 40d. "
2 turkeys	...	...	...	" 2/- "
5 sows	...	...	...	" 6d "
28 pigs or "boneemi" of hf. a yr. old	...	...	...	" 4d. "
2 brass pots fixed in the oven	...	...	...	" 40d. "
2 kettles	...	...	...	" 4/- "
5 small pots	...	...	...	" 1/- "

(1) Mr. Chas. McNeill suggests, and most probably he is right, that the word is "afer" i.e. farm-horse.

2 dishes	...	...	...	...	..	1/6 each
1 basin	...	...	...	...	..	6d.
1 old mazer cup	...	...	...	...	..	6d.
2 pipes, one barrel and one cask	...	...	...	...	..	1/- each
1 cask to hold bread and 1 pipe for the bread	...	...	...	...	..	6d.
6 tables	...	...	...	...	..	2/-
1 coat of mail	...	...	...	...	..	1/-
1 pair iron fittings on harness	...	...	...	...	..	6/8
3 old coffres	...	...	...	...	..	1/-
26 qrs. of wheat and mixed corn by estimate at the	...	...	...	...	..	4/-percran
Grange	...	...	...	...	..	4d.
35 qrs. of oats	...	...	...	...	..	4d.
2 qrs. barley	...	...	...	...	..	4/-
3 1/2 qrs. ground oats	...	...	...	...	..	40d. perqr.
3 qrs. peas	...	...	...	...	..	40d.
1 two-horse waggon, 1 cart bound with iron and	...	...	...	...	..	40d.
another not bound	...	...	...	...	..	20d.
1 four-horse waggon	...	...	...	...	..	20d.
Lands, Rents and 10 tenements in the Manor of Crooke	...	...	...	...	..	£21 14 4 per an.
Arrears of the Rent of Dunmor	...	...	...	...	..	40/-

ANCIENT TEMPORALITIES OF THE SEE.

(As certified, 1660, by Joshua Boyle, Diocesan Registrar).

How competent Boyle was to compile this Registry we can deduce from the fact that he had held the office of Registrar since before 1639 and that he must have had first-hand knowledge of the spoiliations made ever since, and during, the time of Bishop Patrick Walsh. The game of plunder commenced by Walsh, was continued by Middleton (who died in prison for forgery), by Witherhead who "had stripped the diocese bare" and by the redoubtable Miler Mcgrath. Mcgrath's immediate successors, Lancaster and Boyle, endeavoured to recover the alienated property but it was only in 1660—at date of our present list—that Bishop Geo. Baker had got back any considerable portion of the loot. The present Roll enumerates approximately the pre-Reformation See estates; it appears that the latter's total value was £1,179 6s. 4d. annually, but, of course, this total must be multiplied many times to represent the present value. The Bishop had apparently five residences—the bishop's house beside (north) the Cathedral in Waterford, a country house at Bishops court, near Waterford, and the castles of Ardmore, Lismore, Ardfinnan and Kilbarmedan. Possibly he had a house also at Kilsheelan. Most of these houses were, with the lands, probably let to tenants. Pre-Reformation Bishop Thomas Purcell (cir. 1487) had ordered to be compiled an official Rent Roll. This was actually made out by John Russell of Lismore, Notary Public, and was known as "The Black Book." Unfortunately this invaluable record, into which also had been copied many other diocesan documents, perished in a fire at Lismore about 1550. Notwithstanding the Black Book's loss the rents continued to be paid. The present document was published some years since by Rev. Mr. Rennison, whom the writer has to thank for a loan of the original and permission to copy same. The temporalities of the Kilsheelan Manor—presumably there were such—are not given. An asterisk prefixed indicates that the place has not been identified.

I.—Manor of Bishops court.

The house called Bishops court near the Cathedral, Waterford.

Four houses in the Cathedral churchyard.

Many lands yet to be determined in the Barony of Gaultier.

All the waifs and strays, deodands, felons' goods, heriots, wardships, marriages, reliefs and other royalties.

Bishops court, half plowland.

Kilronan, one plowland.

Ballygarron and the land between it and Ballyshoneen, half plowland.

Kealog and the two Kilmacleags, three plowlands.

Kilcaragh, half plowland.

*Ballycally als. Knockanispick, plowland.

II.—Manor of Lismore.

Kilbree.

Newaffane (Norriland).

Fourth part of the Fish taken in the Lismore weirs.

Ballyea.

Ballyinn.

Bishopstown.

Bewley and Kilmolash, four plowlands.

Kilcloher, half plowland.

III.—Manor of Ardmore.

The Castle with the two townlands of Duffcarrick (one plowland) and Ardmore.

Monea, one plowland.

Ballynamona, three plowlands.

Ballynamertinagh, one plowland.

III.—Manor of Ardmore.

Kilnockan, half plowland.
 Crobally, one plowland.
 Ballykilmurry, quarter plowland.
 Ballintlea, one plowland.

Chief Rents :—

- *Ballindoly.
- *Aufreybendish.
- *Rathfinnan.
 Kilcolman.
 Ballynagleragh.
- Derdyn (Cnoc-Airdin ? a sub-div. of Ballynamertinagh).
 Ferboy als. Ballinbretinagh, Ballynamertinagh).
 Ballygilbray als. Knockmeline (Ballykilmurray).
- *Ballydoan.
 Loskeran.
 Ballyheeny.
 Tullagheeny als. Lisnavrock (pt. of Ballyquin).
- *Killagheerin.
 Ardolina.
 Loggertane " the same with Dloghtane."
 Ardochesty als. Chaunter's Land.
 Kensagh als. Kinsalebeg.
- *Ballydeshane the same with Mernin's Land.
- *Gortnikill.
- *Gortnigold.
 Lettinisaggart (Tinnescart, par. Aglish ?).
 Listigridane (Glistinane, par. Kinsalebeg).
- *Fantys als. fiantys.
 Closhmore.
 The Gardens of Ardmore.
 " The Kill of Ardmore."
 Ballysheskenane (Ballytrisanane).
 Crobally.
- *Gortglar.
 Duffcarrig als. fforragh.
- *Gragenocke als. Cancredyne.
- *Ballydannis.
- *Kilnegyd.
 Kilmagobogg.
- *Downebreck.
 Killcolligenagh (Colligan ?).
 Anagh (Ahaun ?).
- *Gortinearney.
 Cuoluodagh (Claddagh).
 Bewley Mill.
 Currymore (Ballynacourty nr. Aglish ?).
 Ballynaclash.
 Ballyqwin (Ballyquin).
- *Ballycormock (pt. of Grange).
- *Tullanechuslagh.
 Waifs, estrays, deodands, etc.

IV.—Manor of Ardfinnan.

Castle, Town, Manor and five great acres, Ardfinnan (a great acre = about 45 or 50 statute acres).
 Four great acres, Little Neddins.
 Five great acres, Great Neddins.
 (The last three denominations have been withheld for a long time by Philip O'Dwyer and his wife Sheelah, dau. of Miler McGrath).
 Powersland (Kilaidamee), 7 gt. acres.

Manor of Ardfinnan.

Donoghmore, 2½ collops of land.
 Craige, 1 collop.
 Tullowlarrig (Tullow), 13 gt. acres.
 Kilmaloure (Kilmaloge ?).
 Derigrath.
 Tulloghmelan and Swillingtown (Flemingstown).
 Rathogally.
 *Listerpayne.
 *Woolestown.
 Rathpoore (Lisheenpower ?).
 *Cardistowne.
 Ballybacon.
 Frehans.
 Mill of Frehans.
 Tibred.
 Balldissane (Ballydroman).
 Seldis (Burgess ?).
 Fahiny (Templetuey ?).
 Lokeragh (Rathcookera ?).
 Milltowne.
 Ballynattin.
 *Terra Wattmill.
 Ballindonney.
 *Ballycurrin.
 Blackcastle.
 Ballynamona.
 Cloghncody.
 Rahines.
 Cloghcardine (Clochardeen).
 Cloghcully.
 *Ballymorishy.
 *Carricktinyearly.
 Kilmeneen.

V.—Manor of Kilbarmedan.

Castle, Mill and half plowland of Kilbarmedan.
 Ballymurrin, one plowland.
 Cahiruan, one plowland.
 Knockmahon, quarter plowland.
 Carrigeen, half plowland.
 Kilbeg and Ballymurrin, one plowland.
 Tankardstown.

Chief Rents :—

Rathcashallagh (Rathnaskilloge ? par. Stradbally).
 Rathquage.
 *Cloughkanth.
 Downbrattin.
 *Knockinges and Rathinemeyn.
 *Killaghnieaskan and Ballymokeran.
 *Rathsaineck.
 Ballyneate (Whitestown).
 *Roshinane.
 *Lisameck.
 Cahirdussan (Carrowtassona).
 *Knockinsuggard.
 Rathanan (Rathanny ? *vide* Knockinges, *supra*).
 Georgestown.
 Garrenmorris et Ballingarry.
 *Ballyinanchard.
 Knockanegharri (Knockane).

Chief Rents :—

- *Ballydroked.
- *Tulloghmologh.
Kilmolgan (Kilmoylan).
- Killerguile and Ashallagh.
- *Ballincurry.
- *Kilmacoe.
Ballymohelin (Ballyvohalane).
- Kilmagimoge.
- *Athsallagh.
- *Garrane.
- *Kilcoiaetyn.
- *Garrenginnegellagh.
Kilmolleran.
- Ballyneale.
- Knockanaspick (Bishopstown, ph. Mothel).
- Ballydurn.

TOTAL INCOME :—

I.—Manor of Bishopscourt	...	...	...£170	0	0
II.—Manor of Lismore	...	...	... 115	16	8
III.—Manor of Ardmore	...	...	... 501	15	8
IV.—Manor of Ardfinnan	...	...	... 270	12	0
V.—Manor of Kilbarmedan	...	...	... 79	16	4
VI.—Proxies	...	...	... 41	5	8
			<hr/>		
			£1,179	6	4

BISHOP MILER MAGRATH'S VISITATION OF 1588.

This document is printed from MS. E. 3. 14, T.C.D. Its period was a time of extreme confusion in Irish church matters. Throughout Lismore Diocese, and indeed in Waterford, the State clergy had not, in many cases, been able as yet to get admission and there was difficulty in finding Protestant incumbents of any kind. Moreover the imported clergymen were often ignorant, and in many cases of indifferent character. Thus Archbishop Thomas Jones makes complaint that "farmers (of church lands) could not be drawn to yield any competent means to administer the cure; besides if we could get means we cannot possibly get ministers. The natives of this kingdom, being generally addicted to popery, do train up their children in superstition and idolatry; as soon as they come to age they send them beyond seas whence they return either priests, Jesuits or Seminaries, enemies to the religion established and pernicious members to the state. Such English ministers and preachers as come hither for relief out of England we do but take them upon credit and many of them do prove of a dissolute life." Church lands were in the hands of laymen (called "farmers"), who often withheld the revenues for their own use and, though laymen, frequently styled themselves vicar or rector. That many of the clergy here listed were priests may be fairly presumed; their Irish and Catholic names in so high proportion is cumulative evidence; they held on by favour of local Catholic patrons and through toleration by the Archbishop (Magrath), to whom personally it was a matter of little concern what rites they practised or doctrines they held. Thomas Goffrey, set down as vicar of Kilcash, was clearly a priest; his chalice, bearing his name and his title of "Presbyter" with the date 1599, is still in existence and in actual use at the Franciscan church, Clonmel. Goffrey, by the way, was suspended by Elizabeth's Visitors in 1591—presumably for non-conformity but, according to the Visitors' sentence—"for manifest contumacy and notorious irregularity."

For identification of churches, etc., see under Appendix III, *supra*.

DIOCESE OF WATERFORD.

"Right honourable here ensueth the names of all the spiritual pmocons and dignities within our Diocese of Waterford with the names and surnames of all the incumbents and patrones with the time of vacancy of such as are woide as nere as we can finde taken the Second of november 1588 by us Milerius by the pvidence of God Archbishop of Casshel and commendator of the Dioc of Lismor and Waterford according to yr. hour's direction

		Patroni.
Dean	D. David Cleare, Master of Arts, Cleric	} Regina
Chancellor	Dns. John Quoaine, Cleric, Bachelor of Arts	
Precentor	Dns. Patrick White, cleric	} The Bishop
Treasurer	Dns. Thomas Sherlock, cleric	
Archdeacon	Vacant for three years. Dns. Thomas Peacock, last incum- bent	} "
Prebend of Kilronayne	John Middleton, mere layman	
Prebend of Corbally	Dns. Brian Floyd, cleric	} "
Prebend of Rossduff	Dns. Patrick Lincoll, cleric	
Prebend of Balymakyll	Parcel of Inisterge Monastery, James Cuff, layman, farmer	} Regina
Prebend of Balygoner	Belonging to Dean and Chapter of Holy Trinity Cathedral, Water- ford	

		Patroni
St. Patrick's Church, Waterford	{ Dns. Michael Gaffney, cleric, last incumbent; now vacant	The Bishop
Prior of St. Catherine's	{ Improprate; Patrick Sherlock, layman, a minor, farmer	
Prior of St. John's	Improprate; James Wise, Gentleman, farmer	Regina
Vicar of Kylmedan	Nicholas Power, layman	The Bishop
Rector of Kilmocleigh	{ Belongs to the Dean and Chapter of Holy Trinity Cathedral, Waterford	„
St. James's Chapel in H. Trinity Cathedral	{ Dns. Patricius White, cleric James Pyers, cleric, chaplain	{ Dean and Chapter
Church of Drocanan	Improprate	Regina
Vicar of Lismakyll	Dns. Nicholas Kellihyn, cleric	{ Cathedral Treasurer
Church of Kyllronan	{ Improprate in the aforesaid Prior of St. Catherine's	
Church of Insula Kene	Improprate in (the Monastery of) Killure	
Rector and Vicar of Foylinge	{ Dns. William Neale, cleric	{ Regina
Church of Kyllbred (¹)	Improprate in Killure	
Church of Kyllone	Belongs to the Prior of St. Catherine's	
Church of Ballygoner	{ Belongs to the Dean and Chapter of the Cathedral, Waterford	{ The Bishop
Church of Kyllbarrye	Improprate	
Church of Crooke	Improprate	
Vicar of Rathmolán and Killatbe	{ Dns. John Quoayne, Bachelor of Arts	{ James Wise
Vicar of Reske	Belongs to the Dean & Chapter	The Bishop
Church of Kyllur	Improprate	
Particle of Balyona (²)	Without care of souls; Improprate in the Lepers' Church	
Church of St. Nicholas	Belongs to the Prior of St. Catherine's, Improprate.	
Particle of Monymontra	{ Belongs to Dean and Chapter of H. Trinity Cathedral	{ Dean and Chapter
Particle of Kyllmocom	Do.	Do.
The Dean's Chapel in Holy Trinity Cathedral, Waterford	{ Richard Enos William Flyde Patrick Lyncoll	{ clerics and chaplains } { The Dean of [Waterford
The Lepers' Church	Improprate	
DIOCESE OF LISMORE.		
Dean	Dns. John Prendergast, cleric	Regina
Precentor	Richard Donovan, cleric	The Bishop
Chancellor	Dns. Robert Coman, cleric	„
Treasurer	Dns. William Prendergast	„

APPENDIX VI.

353.

		Patroni
Archdeacon	Dns. Donatus Magrath	The Bishop
Prebend of Tulaghorthan	Edmund Prendergast, layman	"
Prebend of Mora	Terence Magrath, cleric	"
Prebend of Donagbmor and Kylltegan }		
Prebend of Dysert'and Kyllmollrayan }	Dns. Walter Daton	"
Appendix VI—Continued.		
Prebend of Kyllrossanta	Dns. Patrick White, cleric	The Bishop
P'bend of Kilbarra medan {	Improprate in the Dean and Chapter, Waterford	"
Prebend of Modeligo {	vacant; waiste these seven years; the last incumbent we do not know }	"
Prebend of Kyllgo- bined {	vacant; waste these seven years and more; Patrick White was last incumbent }	"
Prebend of Seskynan {	vacant these seven years and waste. Edmund Butler fitz- James was the last incumbent }	"
Prebend of Clashmore	Dns. Richard Browne, cleric	"
ARDMORE DEANERY		
Vicar of Ardmor	Dns. John O'Hea, cleric	"
Vicar of Dungarvan	Dns. William Hurley, cleric	Regina
Rector of Dungarvan	Improprate in the Queen	
Vicar of Creff Parva {	Vacant; waste these three years; Dns. Thomas Peacock last in- cumbent }	The Bishop
Vicar of Rynnognon- aghe {	Vacant; waste these seven years; last incumbent unknown	"
Vicar of Alba Capella {	Vacant; waste these seven years or more; last incumbent un- known }	"
Vicar of Gallis {	Vacant; waste these seven years; David Marney last incumbent	
Vicar of Clashmore {	Vacant; waste these three years; last incumbent—James Connell	"
Vicar of lissevenan {	Waste; Richard Brown, incum- bent	"
Vicar of Kynsale {	Dns. Nicholas O'Cullan; learned (doctus)	"
Vicar of Ballymacart and Balyabred {	Waste; last incumbent unknown	"
Vicar of Kilmolassy {	Vacant; waste these seven years Daniel Marum last incumbent	"
Vicar of Ledcoran {	Vacant; waste these seven years and more; last incumbent un- known }	"
Vicar of Modeligo	Vacant; last incumbent unknown	"

		Patroni
Vicar of Seskynan	{ Vacant; last incumbent, Edmond Butler	The Bishop
Vicar of Cullegan	{ Vacant, waste, Nicholas Kellihan—last incumbent	"
Vicar of Kylgobbned	{ Vacant; waste; last incumbent unknown	"
Vicar of Cloneth	{ Vacant through the death of Thomas Baker, the last incumbent, over seven years since	"
Vicar of Runcrowe	{ Vacant these seven years and more; last incumbent unknown	"
Vicar and Rector of Kylloghturmoy	{ Vacant; waste time out of mind; last incumbent unknown	"
Vicar of Kyllcocan	{ Vacant these seven years and more; last incumbent unknown	"
Vicar of Tulagh	Improprate in the Choir of Lismore	"
Vicar of Mocalepp	{ Vacant these seven years and more; Thomas Conlan cleric, last incumbent	"
Vicar of Kyllurde (*)	{ Vacant; waste time out of mind; last incumbent unknown	"
Vicar of Dysert	{ Vacant legally; Dns. Walthenius receives the income thereof	"
Vicar de Kyllmoclurayn	ditto	"
Vicar de Mothel	Thomas Poer, layman; learned	Regina
Vicar de Fenogh	{ Vacant these seven years through death of Cornelius Thady, cleric, the last incumbent	The Bishop
Vicar de Clonegam	Dns. Denis Kelley, cleric	"
Vicar de Newcastle	Dns. Maurice O'Harney, cleric	"
Vicar de Rosmyre	{ Dns. Maurice Power FitzDavid, cleric	"
Vicar de Ballighlaynin		"
Vicar de Fywes	Dns. Edmund Ruthus, cleric	"
Vicar de Kyllrossanta	" " "	"
Vicar de Stradbally	Dns. Patrick White, cleric	"
Vicar de Duhill	Dns. Maurice O'harherney, cleric	"
Vicar de Kyllbarmedyn	Dns. William Poer, cleric	"
DEANERY OF KYLLSYLHAN.		
Vicar of Kylltegan	Dns. Mauritius Gorman, cleric	The Bishop
Vicar of Downghmore	Dns. William White	"
Vicar of Lisronaghe	Vacant these six years through the death of Peter Hand, the last incumbent	"
Vicar of Rathronaghe	Dns. Edmund Cahill, cleric	"
Vicar of Kilgraunt	idem	"
Vicar of Kylloluayn	idem	"
Vicar of Kyllcassy	Dns. Thomas Goffrey, cleric	"

		Patroni The Bishop
Vicar of Moeliere cum Atnacabad	{ Thomas Power, layman, learned	
Vicar of Ligan	Marcus Dowly, Layman	"
Vicar of Tibragh	{ Vacant per seven years or more through death of Philip Kennedy the last incumbent	"
Vicar of Carrigg	Dns. Robertus Gaffney, cleric	"
Vicar of Ardcolumn	Edmund Cahill, cleric	"
Vicar of Kyllmury	idem	"
Vicar of Kyllsilan	Dns. Patrick Foelaine, cleric	"
Vicar of Clonmel	Dns. William Prindergast, cleric	"
Vicar of Tagheyne ⁽⁴⁾	{ At present vacant through re- signation of Thomas Ronan, cleric, last incumbent	{ Corporation of Clonmel
Vicar of Kyllnony ⁽⁵⁾ and Kyllmenynge ⁽⁶⁾	{ Dns. Roger Magrath, cleric	{ The Bishop
Vicar of Cnocan and Kyllmolassy	{ Vacant these seven years; last incumbent unknown to us	{ Theobald Butler, knight
Vicar of Balyoran	{ Vacant per resignation of John lanyn, last incumbent	"
Vicar of Burgage	Vacant for the same reason	"
Vicar of Tibryt	{ Ditto	{ Dns. Theobald Butler, Knight
Vicar of Balydrynedy ultra	{ "	"
Vicar of Balybechan	Dns. Jacobus Kething, cleric	"
Vicar of Neddan	Dns. Jacobus Ronan, cleric	"
Vicar of Newcastle	{ Dns. Richard Prendergast, layman, learned	"
Vicar of dearagrath	Dns. Dermot O'Coddan, cleric	"
Rector of Oghdurahy ⁽⁷⁾	Dns. Roger O'Coman, cleric	{ John Butler of Ardmayel
Vicar of Balymortell	{ Dns. James Murice, cleric	{ Aforesaid Theobald
Vicar of Balydry- neanyn citra	{ Dns. William White, cleric	Regina
Vicar of Ardfynan	{ Dns. James Ronan, cleric	Theobald afore- said
Church of Tallaghehy	Unknown to us	
Vicar of Seanraghayn	{ Vacant this seven years and more; last incumbent unknown to us	"
Vicar of Tyllaghartan	{ James Butler, layman. There is a meadow, but it is withheld by force	"
Church of Cahir	Belongs to the Monastery of Cahir	

We have a series of these Visitations; the Visitation here given is the earliest available and to it is appended a list of suspensions, etc., passed, presumably, as a result of its findings. Of the clergy enumerated it is fairly certain that some were non-conforming, or "papists." In addition to Goffrey of Kilcash, already referred to, Roche of Rinnru, Gorman of Kiltegan,

White of Donoghmore and O'Coman of Outragh are actually returned as Papists some years later and, on that score, receive sentence of privation. To their names may be added Morrissey of Mortlestown, Phelan of Kilsheelan, Neale of Faithlegg and Ballygunner and Ronan of Neddans. The last is returned as "a mere Irishman." As O'Coman and Morrissey were nominees of John Butler of Ardmayle it is likely that the latter was a Catholic and that Ronan of Ardfinnan (identical with the Vicar of Neddans), Keating of Ballybacon and O'Coddan of Derrygrath were likewise of Roman allegiance. From the Fiants of Elizabeth (1582-3) it appears that Prendergast of Mora and Ronane of Neddans had previously undergone sentence at Miler's hands and that they had appealed (evidently with success) against the censures. It is not improbable that there were still others whose pro-Papal tenets remained undetected. Regarding Clere, Dean of Waterford, we have the evidence of Pelham (Cal. Carew Papers, vol. ii.) who, writing to Walsingham (Dec. 7, 1579) states that the Dean was a bar to the Reformation in Waterford, that his behaviour towards the Bishop (Middleton) has been, like the Corporation's, "contemptuous and obstinate," and that the Papists of Waterford are the "most arrogant that live within the state."

To the Waterford diocesan personnel (above) another Visitation (E. 3. 14., T.C.D.) adds the following names:—

Capellanus Sti Olavi, Gulielmus Feld.

„ Sti Spiritus, Gulielmus Feld.

„ Sti Michaelis, Edmundus Hacket.

„ Sti Stefani, Nullus.

Ecclesiae Sti. Joannis, Nullus, but sumtymes the Chancellor hath served.

ADDITIONAL IDENTIFICATIONS.

(See under Appendix III. *antea*.)

- (1) Kyllbred, *i.e.*, Kilbride, near Tramore, a small ancient parish of five townlands.
- (2) Balyona, *i.e.*, Johnstown (Baile Eoin). This was a chapel known as St. Mary Magdalen's; it stood on, or about, the site of the present County and City Infirmary and was inappropriate in the Leper Hospital of St. Stephen.
- (3) Kyllurde; Kilworth, Co. Cork, now, and for the past two centuries, in the diocese of Cloyne.
- (4) Tagheyne; most probably—Templetny, a small ancient parish adjacent to Clonmel.
- (5) Kyllmonyn. This is Kilronan, an ancient parish of great extent, stretching from the River Suir, above Clonmel, to the Nire.
- (6) Kyllmenynge; Kilmanahan, near Clonmel, the site of an important early church.
- (7) Oghdurahy, *i.e.*, Outragh, a ancient frontier parish, within four miles, or so, of Cashel.

CROMWELLIAN FORFEITURES.

On expulsion ("to hell or Connacht") of the Catholic landholders, under Cromwell, their broad acres were parcelled out or sold or given to English adventurers and such like—of solid Protestant conviction. A few Catholics succeeded in getting some of their own back but the great majority never recovered anything and if they ever returned to their ancient home it was only to become tenants-at-will or tillers of the soil to the new proprietors. The following list covers only portion of the diocesan area, partly because not all the land was forfeited. A considerable proportion had already passed into Protestant hands—through the Desmond confiscations, etc., and there were great areas of church land. The first column in the subjoined table gives the name of the forfeiting Catholic proprietor; the second and third columns show the land denominations forfeited with their acreage in plantation measure and after deduction of all bog, mountain, wood and waste. The last column shows the name of the new grantee. It will be seen that occasionally the forfeiting owner was allowed to "buy in" conditionally. The measurements were, apparently, not by chain but by some sort of rough computation or guess. At any rate they were on an extremely liberal scale; they represent in fact little more than half the real area in statute acres. The initials, I.P. signify "Irish Papist."

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
Peter Dobbin, I.P.	... Ballynakill ...	146	{ William Dobbin Elizabeth Ward
" "	... Graunstown ...	303	"
" "	... ffarronshonoe ...	108	"
" "	... Williamstowne...	300	{ William Dobbin Major Rickards
" "	... Kilkohane ...	147	{ William Dobbin Andrew Rickards
Sir Robert Walsh	... The Little Island	166	Sir Robert Walsh
	Glebe in Balli- mackill	4	
At E. end of this parish (Ballinakill) is a long plot running from the river to N. boundary of Bishops court and noted "a controversie."			
Peter Sherlock, I.P.	... Kill St. Lawrence	157	{ John Farrell Andrew Rickards
Sir Peter Aylworth, I.P.	Killure ...	433	{ Peter Aylworth Thomas Bolton
The Bishop of Waterford	Bishops Court	134	See of Waterford
" "	... Killcaragh ...	144	" "
	Glebe ...	17	
Bog in Common to Killcaragh, Kill St. Lawrence, Killure and Bishop's court, 52a.			
John Lee, I.P.	... Callahane ...	174	{ Lord Power Thomas Bolton
Sir Robert Walsh, I.P.	... Ballygunnarmore	145	{ Lord Power
" "	... Ballygunnercastle	262	{ Sir Robert Walsh
Peter Dobbin, I.P.	... Knockboy ...	141	{ Thomas Caely William Dobbin

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
The Lord Powre	... Ballygunner-temple	235	Lord Power
" "	... BallymcClode	215	"
	Glebe in Ballygunner Temple	7	
Bog comn to Callahane, Ballynacina and Ballyloughmore, 84a.			
Controversie between Knockboy and Grantstowne, 50a.			
Bog comn to Ballygunnertemple, Callahane and Ballygunnertemple, 12a.			
Bog belonging to Ballygunnertemple, 48a.			
Sir Peter Aylworth, I.P.	Faithlegg	827	{ William Bolton Duncannon Fort
The Lord Powre, I.P.	Ballycanavan & Ballynaboly	304	Lord Power
Sir Peter Aylworth, I.P.	Carriglea	98	
" "	Knocknagopple	82	Duncannon Fort
" "	Knockrow	159	" "
The Lord Powre aforesd.	Kill St. Nicholas	99	Lord Power
Sir Peter Aylworth, I.P.	Crossetowne	160	
" "	Parkeswood	166	Francis Jones
" "	Ballyglanagh	159	Randall Clayton
The Lord Powre aforesd.	Dromroske	172	Lord Power
John Aylward, I.P.	Crooke	275	Duncannon Fort
" "	Newtown	266	" "
" "	Rahine	94	" "
Edmond Butler, I.P.	Drummynagh	189	Richard Lynn
" "	Coolteigine	59	Sir Charles Wheeler
John Murfie, I.P.	Davidstowne	131	Thomas Wise
Edmond Butler, I.P.	Kilcoppe	269	{ Sir Thomas Newcoman Gregory Lymbry Col. Carey Dillon
" "	Barristowne	84	Lord Power
Francis Wise, I.P.	Ballyvaboone (Ballymabin)	328	Thomas Wise
Nicholas Walsh, I.P.	Lercane (Licaun)	62	" "
John Leonard, I.P.	Knockavilish	236	Randal Clayton
" "	Killalhan (Kilalton)	53	Sir Charles Wheeler
Francis Wise, I.P.	Credane	263	" "
Lord Powre, I.P.	Dunmore	221	Lord Power
John Shirlocke, I.P.	Glandenig	59	Sir Charles Wheeler
Peirie Dobbin, I.P.	Callagh (Coxtown)	102	" "
Sr. Thos. Sherlocke, I.P.	Callaghbeg	76	" "
John Aylward, I.P.	Portalluge (Portally)	62	" "
John Butler, I.P.	Grageruddery	85	" "
John Shirlocke	Glandomoney	20	" "
The Lord Powre	Ballyvereene	128	Lord Power
James Power, I.P.	Ballynickiny (B'nakina)	202	"
	The Lough and Bog of Ballyloughmore	87	"
John Shirlocke, I.P.	Ye same	227	

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
Thos. Wadding, Esq., I.P.	Killmacombe ...	230	William Bolton
" "	Woodstown and Rossduff ...	485	{ James Motlow Richard Reeves Sir Charles Wheeler
John Leonard, I.P.	Harristowne ...	127	{ Eliza Ward Sir Charles Wheeler
Sr. Thos. Shirlock, I.P....	Killm ^e quage ...	176	{ Paul Sherlock Sir Charles Wheeler
Peter Dobbin, I.P.	Rathmoulan Dobbin ...	62	Sir Chas. Wheeler
Thos. Wadding, I.P.	Rathmoulan Wadding ...	125 ...	" "
John Alward, I.P.	Rathmoulan Aylworth ...	200	" "
Sr. Tho. Sherlocke, I.P.	Coolnacallahane pt. of Rathmoulan Dobbin ...	33	" "
John Sherlock, I.P.	Ballymaquail ...	432	" "
(Ballymacaw ; " There is at Ballymacaw an old decayed church.")			
Thos. Wadding, I.P.	Lisseltagh ...	123	" "
John Aylworth, I.P.	Brownstowne ...	147	" "
Thos. Wadding, I.P.	Ballymekeille (Ballymacaw) ...	76	" "
" "	Coolum ...	83	" "
John Leonard, I.P.	Corballymore ...	190	" "
John Aylworth, I.P.	Corballybegg ...	143	" "
Stephen Power, I.P.	Ballynamoyntragh ...	331	William Bolton
John Leonard, I.P.	Ballyloghbegg ...	151	{ Richard Lynne Sir Charles Wheeler
James Sherlock, I.P.	Garhnegarriiff (Carrowgariff) ...	87	William Bolton
" "	Ballyvelly (B'invella) ...	114	" "
" "	Kilmaclagebegg ...	122	Sir Charles Wheeler
" "	Ballyshonane ...	168	Andrew Rickards
John Porter, I.P.	Ballynalort (Orchardstown) ...	108	Sir Charles Wheeler
William Powre, I.P.	Moynemoyntraghmore ...	140 ...	" "
John Porter, I.P.	Moynemoyntraghbegg ...	51	" "
" "	Keylogge ...	279	The See of Waterford
" "	Ballygarron ...	241	" "
" "	Bawufune ...	60	" "
(This is now the nose-like projection at E. side of Keiloge townland.)			
John Porter, I.P.	KillmeCleagmore ...	367	The See of Waterford
Walter Power, I.P.	Killone ...	504	
" "	Castletowne ...	440	
Tho. Wadding, I.P.	Duagh ...	198	
" "	Balliknock ...	117	
Walter Power, I.P.	Kinsollstowne (Ballykinsella) ...	151	
Jasper Woodlock, I.P.	Drumcannon and Quiely (Quilla) ...	243	

Proprietor's Name	Denomination of Land	No of Acres	To whom Disposed of
John Pope, I.P.	... Ballificurdy (Pickardstown)	...136	
Tho. Wadding, I.P.	... Garrancrobally...	310	{ Eliz. Wade Sir George Lane
Tho. Wadding, I.P.	... Ballinlandy ...	30	Sir George Lane
Maurice Power and William Power, I.Pp.	... Ballinattin ...	156	" "
Lord Power, Mce. and Wm. Power, I.Pp. }	Tramore ...	222	{ Henry Nichols Lord Power
	Duaghmore ...	142	" "
	(100 unprofitable—sandy bank)		
Robert Walsh Thos. Wadding, I.Pp. }	Ballinbrislane ...	316	{ Sir Robert Walsh James Devereux
Thomas Wadding, I.P.	Ballicarnan ...	165	Andrew Rickards
John Power, I.P.	Coolonogoppoge ...	203	Henry Nichols
Walter Power, I.P.	Great Newtowne ...	414	
	Garryrus ...	188	Sir "John Cole"
John Power, I.P.	Knockanduff als. Carrigannrun-tyry ...	106	Andrew Rickards
Thomas Wadding, I.P.	Ballycordra ...	80	Sir Geo. Lane
John Power, I.P.	Carrigannrun-tory ...	133	Lord Power
David Power, I.P.	Balliscanlon ...	420	Sr. John Cole
John Leonard, I.P.	Ilandtarsney ...	285	" "
—, Woodlock, I.P. }	finor ...	217	" "
Walter Power	Iland Ikane ...	383	" "
Francis Wise, I.P.	Killfarisie ...	356	" "
John Power, I.P.	Little Newtowne ...	140	" "
Clement Woodlock, I.P.	Carrigyphilip ...	28	" "
John Power, I.P.	Ballingarranbegg ...	33	" "
John Ailworth, I.P.	Carrogariff ...	33	" "
John Shirlock, I.P.	Balliaddambeg... ..	97	" "
	Ballidermott ...	234	" "
James Brivor "	Kilkarton ...	120	Sr. "John Cole"
John Ailworth, I.P.	Ballivillon ...	49	Henry Nichols
	Reiske ...	148	" "
Thomas White, I.P.	Clonfaddy ...	95	" "
John Ailworth, I.P.	Balliclough ...	343	" "
James Brivor	Carrigavrowhane (Carrigbrahan)	116	" "
John Aylworth, I.P.	Ballimoat ...	164	" "
" "	Balliollogot ...	97	" "
" "	Ballibronoge ...	100	" "
Piers Power, I.P.	Mathewstown ...	84	" "
James Brivor	Ballichonak ...	66	" "
Piers Power, I.P.	Ballymorish ...	142	" "
	Ballyphilipp ...	87	Sr. John Cole
Sr. Thomas Shirlock, I.P.	Carrigannruntory	288	Lord Power
Thomas Wadding, I.P.	Munboy ...	133	Elizabeth Wade & others
James Brivor	Cullin ...	594	{ Lord Power Elizabeth Wade & others
Ellin Walsh, I.P.	Kilbride ...	272	
James Brivor	Munvohogy ...	167	
Thomas Wadding, I.P.	Towergare ...	282	Sr. George Lane

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
Tibbot Butler, I.P. ...	Knockanathin ... (Knockeen)	588	{ Andrew Rickards Samuel Wade
Sr. Tho. Shirlock, I.P. ...	Upper Butlers- town ...	290	{ Paule Shirlock Elizabeth Wade & others
James Nugent, I.P. ...	Lr. Butlerstown	154	Elizabeth Wade & others
" " ...	Bawnfune ...	205	Andrew Rickards
Nicholas Wadding, I.P. ...	Donoone ...	188	{ Edward Beacon Rice Thomas
William Dobbin, I.P. ...	Whitfieldstown	198	Thomas Christmas
Sr. Tho. Shirlock, I.P. ...	Lisnakelly ...	102	{ Rice Thomas Thomas Christmas
Ellin White, I.P. ...	Gaulstown ...	133	Lord Power
" " ...	Pembrokestown	124	Lord Power
Thomas White, I.P. ...	Slieverogh ...	125	"
Ellin Walsh, I.P. ...	Shinganagh ...	91	Andrew Rickard
Sr. Tho. Shirlock, I.P. ...	Loughdahy ...	384	{ Paul Shirlock John Motlow
Maurice Power, I.P. ...	Adamstown ...	373	Rice Thomas
Nicholas Wadding, I.P. ...	Broghill ...	73	Edward Beacon
Sr. Tho. Shirlock, I.P. ...	Cullinagh ...	200	Lord Power
" " ...	Coolodorogh ...	209	Rice Thomas
" " ...	Rahine ...	285	{ Paul Shirlock Rice Thomas
John Power, I.P. ...	Glanerowrish ... (Amber Hill)	255	Henry Nichols
" " ...	Balliduffe ...	399	"
" " ...	Stonehouse ...	239	Andrew Lynn
Pierce Power, I.P. ...	Gortan Iclade ...	242	Lord Power
" " ...	Dargill ...	654	"
" " ...	Kilmogoymoge ...	512	"
John Power, I.P. ...	Kilmeadan ...	395	Henry Nichols
Sr. Thos. Shirlock ...	Ballishane ... (Johnstown)	150	"
The Lord Power, I.P. ...	Hackettstown ...	167	Lord Power
John Power, I.P. ...	Rosruddery ...	218	Henry Nicholls
" " ...	Kildermot ...	114	"
" " ...	Carriganure ...	346	"
" " ...	Ardoanlone ...	200	"
" " ...	Newcastle ...	97	"
" " ...	Shaneballimore ...	110	"
Sr. Thos. Shirlock, I.P. ...	Balligarran ...	111	Lord Power
William Power, I.P. ...	Knockaderry ...	178	Henry Nichols
Sr. Thos. Shirlock, I.P. ...	" ...	62	{ Henry Nichols Paul Shirlock
John Power, I.P. ...	Carrigphilip ...	271	Henry Nichols
Clement Woodlock, I.P. ...	Smoremore ...	155	"
William Power, I.P. ...	Smorebeg ...	21	"
Sr. Thos. Shirlock, I.P. ...	" ...	34	Undisposed
James Brivor, I.P. ...	Coolerettin ...	37	Henry Nichols
John Power, I.P. ...	Ballirobbin ...	106	Sir John Cole
David Power, I.P. ...	Ballilonanmore ...	55	"
John Power, I.P. ...	Ballilonanbeg ...	55	John Power
Clement Woodlock, I.P. ...	Ballicraddoge ...	100	Henry Nichols

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
James Brivor	... Ballivollush	93	Henry Nichols
Sr. Thos. Shirlock, I.P....	Killowen	215	{ Paul Sherlock and Sr. John Cole Sr. John Cole
James Brivor, I.P.	... Shoneclune	196	
John Power, I.P.	... Ballinogorath (B'nageeragh)	320	
John Shirlock, I.P.	... Ballileene	191	"
" "	... Clonalisk	108	"
" "	... Ballitavisty	88	"
Sr. Thos. Shirlock, I.P....	Castlecraddock	161	"
" "	... Kilstage	148	"
" "	... Lislorraine (Lisaviron)	224	"
John Sherlock, I.P.	... Knockancorbally (Knockane)	101	"
John Power, I.P.	... Ballinagrocagh... (B'nagorkagh)	143	"
Sr. Thos. Shirlock, I.P....	Ballihondon	33	"
" "	... Kilcannon	100	"
John Power, I.P.	... Dunhill	282	"
John Power of Kil- meadan, I.P.	... Lisohane	146	"
" "	... Ratheney	308	"
" "	... Georgestown, Farranlohassory and Ballyvolane	538	{ John Power Paul Sherlock Thomas Power Sr. John Cole
Sr. Thos. Sherlock of Butlerstown	... Granamorrish	447	
" "	... Ballygarry	87	
Peter Sherlock and John Power, I.Pp.	... Rathquage	116	"
Nicholas Power, I.P.	... Knockanderry- high (Knockane)	153	"
" "	... Dunbrathon	222	"
" "	... Kilmorin	134	"
" "	... Tankardstowne	127	Robert Mercer
Pierie Shirlock, I.P.	... Knockmaughan	92	Bishop's Land
John Sherlock, I.P.	... Kildowan	141	Robert Mercer
" "	... Ballygrist (B'risteen)	159	"
" "	... Ballynagiglah	369	"
" "	... Ballysisolly	117	"
" "	... Ballyvadyn	172	"
" "	... Carrigarodagh (C'areidy)	246	"
Lord of Ormond delinqt.	Shanakille	339	Duke of Ormond
" "	... Killihanemoylan	327	" "
Lord Power, I.P.	... Whitstowne	153	" "
" "	... Killmethomas	570	" "
"There is at Killmachthomas two mills in repair, a castle in repair, and several cabins."			
Lord Power aforesd.	... Graigshoneen	265	Lord Power
Sr. Tho. Sherlock	... Coolotubrid	123	Paul Sherlock
Morris Poore and Cle- ment Woodlock, I.Pp.)	Lower Ballyban- oge	328	{ Sir John Ponsonby John Power
" "	Upper Ballyban- oge	172	
			Sir Chas. Wheeler

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
Walter Dowre, I.P. ...	Garrigahoslan ... (Carrigcastle)	261	Sir John Ponsonby
Sir Nicholas Dowre, I.P. ...	Garranogey ...	242	
Ld. of Ormond, afsd. ...	Lissonagerath ... (Lisnageerah)	259	Duke of Ormond
John Sherlock, afsd. ...	Templebrick ...	288	" "
Ld. of Ormond ...	Ballydowane ...	231	" "
John Sherlock, afsd. ...	Killelty ...	121	Lord Power
Pierce Dowre, aforesd. ...	Ballygarran ...	296	Lord Power Andrew Lynn
John Sherlock, I.P. ...	Brenan ...	218	Lord Power
Nicholas McJohn, I.P. ...	Ballylanhine ...	258	"
Lord Power, aforesd. ...	Faghfeling ... (Fahafeelagh)	424	"
John Sherlocke, aforesd. ...	Curbehigh ... (Currabaha)	212	Andrew Lynn
Pierce Power, I.P. ...	Kilcloney ...	863	Lord Power
Geoffrey Power, I.P. ...	Coolonolingiddy ...	254	Sir Chas. Wheeler Walter Power
" " ...	Coolonohorney ...	216	Lord Power
Lord Power " ...	Knocktorney ...	320	"
" " ...	Clonea and Momanane ...	920	"
" " ...	Kilconway ... (Kilcanavee)	730	"
" " ...	Ballydorrin ...	489	"
" " ...	Folia (Fallagh) ...	217	"
" " ...	Glenbegge ... (Glenstown)	245	"
" " ...	Glanfoca ...	367	"
Thomas Wadding, I.P. ...	Knockanaspog ...	45	Robert Carey
Lord Power ...	Curraghphillipin ...	134	Lord Power
Nicholas Power, aforesd. ...	Whitstowne ...	463	John Walsh
Patrick Sherlock, I.P. ...	Mothel and Old Grange ...	1040	Sir Algernon May
Lord Power, aforesd. ...	Bridgetown ...	231	Lord Power
" " ...	Ballyneyle ...	150	"
Pierce Power, aforesd. ...	Monerlargie ...	496	Sir Algernon May
Jeffrey Power ...	Ross ...	314	" "
" " ...	Clonmioll ... (Clonmoyle)	89	" "
" " ...	Thomastown ... (Ballythomas)	348	Beverley Ussher
" " ...	fiddons & Bally- hasteena ... (Ballyhest)	500	Sir Algernon May
John Butler, I.P. ...	Ballyknayn ...	243	" "
William Power, Prot. ...	Cooleduff, Jones- town, Coolecrow- begg, Ballyknock Gragravalley, Rathgormack, Mondehy, Knock- anafferin ...	1050	Unforfeited
Richard Power, I.P. ...	Ballygarrett ...	270	Sir Algernon May
Patrick Sherlock, I.P. ...	Ballyknapp ... (B'nab)	234	Beverley Ussher

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
Major John Butler, I.P.	Ballynacurr ...	408	Lord Power
Lord Power	Corduffe ... (Curraghduff)	800	
Nicholas Powre, I.P.	Kilballykilty ...	577	
Pierce Power, I.P.	Ballewhynag (B'nafina) and Carrowleigh ...	196	
John Aylward, I.P.	Shannakill ...	166	
Pierce Power, I.P.	Ballycloshey ...	409	
"	Kilbrack ...	400	
John Aylward, I.P.	Knocknacrayhy ...	95	
Nicholas Power, I.P.	Knocknafally ... (K'alaffala)	210	
James Everard, I.P.	Lower Parke ...	167	
John Aylward, I.P.	Upper Parke ...	370	
Pierce Power, I.P.	Clonedonoll ...	386	
Nicholas Power, I. P.	Ballycullane ...	69	
Pierce Power, I.P.	Currehene ...	722	
Nicholas Power, I.P.	Glaninore ...	556	
"	Curroughkillough ...	487	
"	Glanpatrick ...	687	
Lord of Ormond, aforesd.	Knockanree ...	741	
Earl of Ormond	Gurteen and Coole- Isshal ...	1773	
John Butler, I.P.	Kappaghe ... (Landscape)	90	
Ths. Butler, Ld. of Cahir	Dirrinlare ...	948	
Earl of Ormond	Lienerlay ... (Lyranearla)	220	
Richard Power, I.P.	Tickincor and Kil- ganebeg ...	288	
Thomas Prendergast, I.P.	Kilganey ...	76	
Earl of Ormond	Cruane ...	87	
"	Raheene ...	90	
James Everard, I.P.	Glin ...	1146	
Charles Aylsworth	Carrhucloough ... (Castlequarter)	38	
Major John Butler	Ballycloghey ...	271	
"	Ballytemple ... (Churchtown)	349	
Walter Sherlocke	Barnagohigh ... (Windgap)	23	
Major Butler	Bolindesert ...	548	
James Wall, I.P.	Coolenmuckey and Seskyn ...	772	
Earl of Ormond	Carrickbeg ...	380	
Edward Butler, I.P.	Ballysullagh ...	85	
James Butler, I.P.	Crahanagh ...	435	
Earl of Ormond	Carraghneag Ara- ghey (Curraghna- garraha) ...	103	
"	Tinhallagh ...	90	
"	Portnaboe ...	238	
"	Curraghballenclea ...	345	
John Butler, I.P.	Ballykneene ... (B'quin)	297	
Earl of Ormond	Browneswood ...	304	

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
Lord Power, aforesd.	Curraghmore	1212	
John Leonard, I.P.	Barbehy	224	
Richard Strange, I.P.	Gortardagh		
	Strange	186	
Clement Woodlock, I.P.	Gortardagh		
	Woodlock	133	
Richard Strange, I.P.	Cooloore (Coolroe)	419	
"	Killoan	140	
Earl of Ormond	Knockane	304	
Pierce Power, I.P.	Coolefine	330	
William Power, I.P.	Kilkagh (Guilcagh)	380	
"	Ballyloghy	316	
	(Beallough)		
Lord Power	Ballyvelly Keene (B'vallican)		
	Killmavoy (K'movee)	282	
William Powre, aforesd.	Knocknacruhy	107	
Lord Powre, aforesd.	Knocknaskehy	174	
"	Ballykehane	235	
Pierce Power, I.P.	Laghardane	811	
Lord Power, aforesd.	Tinknock	56	
	(Knockhouse)		
Richard Power, I.P.	Curraghantogert	220	
William Power, Protestant		200	
This land is not specifically named; it must have been part of Coolfin.			
Patrick Gough, I.P.	Grenane (Suburbs of Clonmel)	76	
"	Kilmacombe (nr. Clonmel)	627	
"	Kilnamacke (nr. Clonmel)	826	
David White, I.P.	Russellstowne	1534	
Pat Magrath, I.P.	BallymacCarbry	1072	
Garrold Prendergast	ClonnoNaffe	729	
John Power	Castlereigh	2310	
Roger Magrah, I.P.	Courteous (Curtis) Wood	1611	
John Magrath, I.P.	Cullenagh	808	
Pat Gough, I.P.	Kilmanaheen	268	
"	Ballydonohy, etc.	277	
"	Ballymackey (B'makee)	145	
Jas. Magrath, I.P.	Bawnefune	323	
Jas. Butler, I.P.	Ardpadeene	112	
James Dobyn, I.P.	Ballahoge (ph. Grangemockler)	47	
"	Glaneskagh	508	
Lord Esmonde	Grangemockler with part of Clonmore and Ballyhorhil, members thereof	816	
James Doybn, I.P.	Mongan	319	
"	Corsillagh	246	

Proprietor's Name	Denomination of Land	No. of Acres	To whom Disposed of
James Doybn, I.P.	Coolierkan (Coolarkin)	498	
" "	Castle John	248	
" "	Ballivirry	177	
" "	Temple Michael	95	
" "	Blenaloon	128	
" "	Clonmore	27	
" "	Garrangibbon	680	
" "	Garrymorish	137	
" "	Atyjames	140	
" "	Oldcastle	142	
" "	Tyroe	51	
" "	Clashmut	201	
" "	Curraheene	391	
Wm. Butler, I.P.	Ougheragh (Out-ragh)	180	
Theobald Butler of Ard-mayl	"	401	
Bennett Sall, I.P. of Cashel	Chamberlainstown	185	
Thomas Butler of Clonbrogan, I.P.	ffarronwfitagh	125	
Same and Richard Butler and Walter Brittin	Miltowne (Miltown-Brittin)	445	
Patr. Cottemilleon to ye Ld. Netteville crowne ld.	St. John Baptist Grange	253	
Henry Archer of Kilkenny	Josinstowne (ph. of Donoghmore)	370	
Nichs Everard of feathard, I.P.	Kilberke (Killerk)	251	
	[Stilli]mitty	28	
	Ragheene	114	
	Garrane and Brittagh	225	
Jeffrey Mockler	Leakanadraky	86	
Edmd. Mockler, I.P.	Magonstowne	365	
" "	Ballinattin	180	
" "	Garranawsty & Acarany Kirky	47	
John Comin, I.P.	Oneskeagh	261	
Jeffery Mockler and Theobald Butler afsd.	[Miltownebeg Miltownemore]	207	
The Bishop of Cashel	Graige als. Grangenamreng	341	

Decies (Without and Within) as well as Coshmore and Coshbride, being Protestant property, remained mostly unforfeited and the forfeitures in Ifa and Offa (Co. Tipperary) are not available. It will be noticed, by the way, that the Lord of Curraghmore—notwithstanding his formal forfeitures and his alleged lunacy and recusancy—managed not only to retain all his original estate but to materially increase his landed property. Similarly the Earl, or Duke, of Ormond contrived to gain rather than to lose, and the one or two other Protestant forfeiters had their land returned.

LISMORE AND WATERFORD STUDENTS IN SALAMANCA 1602-9.

As illustrating the conditions under which, during portion of the penal era, the training of Irish missionary priests was carried on, the following short list may be useful. It enumerates the students from Lismore and Waterford who took the missionary oath in the noble Irish Seminary of Salamanca, Spain. It covers seven years only and is the record of a single college. The young ecclesiastics bound themselves to return to the perilous Irish mission, despite the easier conditions which France or Spain might offer. As a matter of fact we know that, of our twenty-five clerics here listed, three, at least, never did return—being detained abroad by their ecclesiastical superiors. In our list are *four* Waddings, *three* Whites, *three* Walshes, *two* Comerfords and only *one* Power.

Thomas Comerford	Waterford	1602
Thomas Brown	...	1602
Thomas Walsh (Valois)	...	1602 (afterwards Archbishop)
Ambrose Wadding	...	1602 (became a Jesuit)
William White	...	1602
John Lombard	...	1602
John White	...	1602
Thomas Brickley	Youghal	1603
Laurence Lea	Lismore	1603
John Barron	...	1603
Richard Walsh	...	1604 (became a Jesuit)
John Sherlock	Waterford	1604
Francis Grant	...	1605
Thomas Power	...	1605
Richard Strong	...	1605
John Comerton (Comerford)	Lismore	1606
Michael Wadding	Waterford	1607 (became a Jesuit)
Luke Wadding	...	1608 (became a Jesuit)
Thomas Wadding	...	1609
Thomas White (born in Spain of Irish parents)	...	1609
Robert Walsh	Waterford	1609
John Cormingus (Cormac)	...	1609
Francis Bray	Clonmel	1609

PRIEST HUNTING IN WATERFORD, 1654.

The Penal Laws against Catholics were, by no means, the moribund or merely academic things they are sometimes represented. We have abundant evidence that they actively operated—and often with extreme rigour. The following record of priest-hunting is from a MS. (6. E. 1. 8), possibly destroyed in the Record Office fire of 1922. The infamous payment sheet was copied by the writer's friend, the late I. R. Jennings, and, for use of the copy, the writer wishes to express his thanks to Canon McGuirk of Dublin, in whose possession it now is. As the pay clerk makes no distinction of diocese it is not possible to say how many of the captured clergy belonged to Waterford and Lismore. Possibly all were diocesans, for their names have a domestic ring and their place of detention is Clonmel. This interesting document is dated 1654.

To Thomas Salter for taking Redmond English, a popish priest	... £5
To Corporal Thomas Chapman for apprehending Pierce flogartie, a popish priest	... £5
To Thomas Thompson and Wm. Symons for apprehending Donogh Meagher, a popish priest	... £5
To various individuals (named) for taking :—	
Rogar Haly popish priest	... £5
Ulick Bourke	... £5
John O'Hearn	... £5
Owen MacDermody	... £5
Michael White	... £5
James Walsh	... £5
Owen McNamara	... £5
John Harney	... £5
Rowland Comyn	... £5
Nicholas Brady	... £5
Thomas Fitzmaurice	... £5
Roger Byrne	... £5
Richard Fitzgerald fryer	... £5

[Sandwiched into the account is the following item,—

To Danl., Abbot for destroying
9 wolves, Waterford, Apr. 28, 1655 £200].

The following six priests, lying also in Clonmel jail, are ordered to be sent to Carrickfergus for transport to the Barbadoes :—Richard Kerney, Anthony Kennedy, Thurlogh Kennedy, Philip Meagher, Redmond English and William English. The last named may be identical with the Parish Priest of that name, who died in Tubrid, 1669.

Some scores of priests additional, from other parts of Ireland, are similarly paid for at £5, a head. Let it not however be charged against the ruling authorities that, though they seized the shepherd, they were unmindful of the flock; if the lawful pastor was taken, another was supplied. It was ordered (1653), "that Peter Fitzgerald forthwith repayre to Dungarvan to preach the Gospel in Irish there and in the Barony of Decies" at the flat rate of 20/- per week. The annual income of a Parish Priest at this time was £10. Preacher Fitzgerald cannot have been a staggering success in Dungarvan considering that the entire Protestant population of the place twenty-five years later was ten persons, including the minister's family.

REGISTERED CLERGY, WATERFORD AND LISMORE, 1704.

"A list of the names of the Popish Parish Priests throughout the several counties in the Kingdom of Ireland, together with their Number in each County, Places of Abode, Age, Parishes of which they pretend to be Popish Priests, Time of their receiving Popish Orders, Places where they received them, from whom they received the same.

Popish Priests' Names	Places of Abode	Age	Parishes of which they pretend to be Popish Priests	Year Orders recd.	Places where they received Orders	From whom they received them
Edward Tonnelly ...	Clonmel ...	50	Clonmel ...	1677	Kilkenny ...	James Phelane, Tit. Bp. of Ossory
William Bourke ...	Kilmore ...	57	Lisnoragh, Donnaghmore, New-chappel, Ballyclerahane, Moorestownkirk, Rathronane Kiltegan, Baptistgrange ...	1670	Lissine ...	William Burgett, Tit. Bp. of Cashel
Edward Butler ...	Redmondstown ...	46	Kilgrant ...	1685	Cregine ...	Thady, Bp. of Clonfert
James Butler ...	Shanbally ...	56	Kilcash, Killsheelane, and Templetny ...	1670	Kilkenny ...	James Whelane, Tit. Bp. of Ossory
William Boulger ...	Bleanatine ...	57	Grangemockler and Kilmurry	1670	" ...	"
Daniel Dugan ...	Carigneshure ...	60	Carigneshure and Newtown ...	1666	Paris ...	Francis Harlea, Bp. of Paris
James Holane ...	Carrigvistale ...	72	Templetenny ...	1659	Nants, France	Robert Barry, Tit. Bp. of Cork
James Hylane ...	Reaghill ...	36	Ballyshehane & Shanorgheene	1692	Reaghill ...	John Brennan, Tit. Archbp. Cashel

REGISTERED CLERGY, WATERFORD AND LISMORE, 1704—Continued.

Popish Priests' Names	Places of Abode	Age	Parishes of which they pretend to be Popish Priests	Year Orders recd.	Places where they received Orders	From whom they received them
Dennis Fogurty ...	Knockagh ...	38	Cahir, Deregrath, Rochestown, Mortlestown ...	1695	Carricktohall	John Slyne, Tit. Bp. of Cork
William English ...	Knockcanaby ...	60	Tubrid, Tullahortan, Whitechurch ...	1671	Lisseene ...	William Burgett, Archbp. of Armagh (sic.)
James Daniel ...	Abbynes Conaghty	56	Abbyneslonaghty & Newcastle	1685	Waterford ...	John Brenane, Bp. of Waterford & Lismore
William Hurru ...	Ardfinane ...	35	Ardfinane, Ballpekane, Nedane	1692	Rehill ...	James (sic) Brenane, Bp. of Waterford and Lismore
Gd. Prendergast ...	Garranevilly ...	42	Tullemellane ...	1693	Paris ...	Francis Harlea Archbishop of Paris
Luke White ...	Clonmel ...	67	Clonmel ...	1656	Nants, France	Robert Barry, Bp. of Cork and Cloyne
Nicholas M'Canny ...	Old Assane ...	58	Assane, Modelge and Seskenane ...	1670	Vassas, France	William de Bassonad, Bishop of Vassas

REGISTERED CLERGY, WATERFORD AND LISMORE, 1704—Continued.

Popish Priests' Names	Places of Abode	Age	Parishes of which they pretend to be Popish Priests	Year Orders recd.	Places where they received Orders	From whom they received them
Terence Sheehy ...	Ballingowne ...	54	Whitechurch, Aglish and Clashure ...	1672	—	James Phelane, Tit. Bishop of Ossory
Richard Power ...	Russines ...	56	Ardmore, Lisguenane and Kinsalebegg ...	1672	—	Don Francisco Roge-sand Mendoza, Bishop of Bajados
Theobald Burk ...	Drumcannan ...	55	Drumcannan, Killbride, Kilmaclige & Rathmalane ...	1684	—	John Brenane, Rom. Archbp. of Cashel
James Daniel ...	Glassie ...	56	Kilronane ...	1674	—	John Brenane, Rom. Bp. of Waterford
Morris English ...	Monerlargre ...	48	Mothill & Killbarry ...	1692	—	John Brenane, Tit. Bp. of Waterford
David Lehane ...	Lismore ...	51	Lismore ...	1677	—	John Brenane, Rom. Bp. of Waterford
Thomas Brown ...	Dungarvan ...	55	Dungarvan ...	1674	Salmonia	Frs. Julius Dilosada, Bp. of Salmonia
Thomas English ...	Ballinglanny ...	58	Rathgormuck and Lisnakill ...	1671	—	James Whelane, Bp. of Ossory
Richard Castellow ...	Carigberrallane ...	50	Stradbally and Kilrosenly ...	1676	—	"

REGISTERED CLERGY, WATERFORD AND LISMORE, 1704—Continued.

Popish Priests' Names	Places of Abode	Age	Parishes of which they pretend to be Popish Priests	Year Orders recd.	Places where they received Orders	From whom they received them
Patrick Ronane ...	Killgobnett ...	53	Kilgobnett ...	1676	Bassassa, France	William Bossanada
John Kennedy ...	Ballykerogge ...	40	Ballynanine and Fues ...	1692	— ...	John Brenane, Archbishop of Cashel
John Power ...	Rosruddery ...	50	Kilmedane Clonegam and Newcastle ...	1677	— ...	John Brenan, Bishop of Lismore
Thomas Clancy ...	Passage ...	59	Crooke, Kill St. Nicholas, Killea, Killnamand, Baltygunner and Fattlegg ...	1674	— ...	John, Bishop of Angiers, France
William Tobin ...	Kilwatermoy ...	55	Tallow, Kilwatermoy, Killkenkane and Templemehill ...	1671	Roanne	Andrew Clancy Bp. of Finiboy
Gar Fitzgerald ...	Ballinitra ...	70	Templemehill ...	1668	„ ...	„
Thomas Quoney ...	Mealecorme ...	40	Ringogonie ...	1690	— ...	James Phelane, Tit. Bp. of Ossory
William Kennedy ...	Carrigbeg ...	56	Disert ...	1676	Paris ...	Franciscus Battalier, Archbp. of Paris
Cornelius Mahoney ...	Gurteen ...	56	Fenough and Killfiane ...	1675	— ...	James Phelane, Tit. Bishop of Ossory

REGISTERED CLERGY, WATERFORD AND LISMORE, 1704—Continued.

Popish Priests' Names	Places of Abode	Age	Parishes of which they pretend to be Popish Priests	Year Orders recd.	Places where they received Orders	From whom they received them
John Fennell, ...	Carrigurantore ...	41	Darkhill, Reiske & Handikane	1688	Rehill ...	John, Tit. Archbp. of Cashel
John Carroll ...	Killbegg ...	60	Kilbarrymeadin, Monksland, and Rossmeehe ...		— ...	Do.
Philip Hacket ...	St. John's Town	72	St. John's ...	1661	St. Malo, France	Francis de Villemont, Bishop of St. Malo
John Tobin ...	City Waterford ...	62	St. Peter's ...	1667	Lisbounne ...	Bishop Franciscus de Targo
Paul Bellew ...	„ ...	47	Holy Trinity ...	1680	Salamanca ...	Don Pedro de Salazar, Bp. of said City
Edmond Everard ...	„ ...	45	St. Patrick's ...	1682	Braga, Portugal	Verissimus of Lancaster, Abp. of Braga
John Higgins ...	„ ...	48	St. Olave's ...	1689	Portugal ...	Right Rev. John Lord Bishop of Coimbra, and Earl of Arganil, Portugal
Anthony Martin ...	„ ...	38	St. Michael's & St. Stephen's	1691	Antwerp ...	Ferdinand, Lord Bishop of Antwerp.

An analysis of the foregoing list yields some interesting results. The total number of priests registered as actually ministering in the diocese was forty-one; we may safely assume there were also some regulars who did not register. Actually in our list we have—though, of course, the fact is not avowed—at least one regular, Father John Higgins of St. Olave's, a Jesuit. It is not unlikely that there were other regulars among the remaining forty pastors. The Bishop, Dr. Pierse, does not appear at all; most probably he had fled to France. Of the total forty-one clergy 44% acknowledged themselves as graduates of foreign colleges and as having received Holy Orders abroad. It does not, by any means, follow that the remaining 56% had received no collegiate training; there can be little doubt that some, if not most, of them, had, after ordination, proceeded to the continent for theological study. It will be observed that there are no very aged priests and none younger than thirty-five years. This suggests dearth of ordinations and, incidentally, unusually violent outbursts of persecution, before the Restoration and subsequent to the Boyne and Limerick. Also, it is fairly evident that the boundaries of jurisdiction were somewhat hazy and ill-defined. One Waterford pastor is also registered for two parishes within the diocese of Cashel for which, by the way, a Cashel priest, Jeffrey Saul, is independently registered. In some other cases *e.g.*, Clonmel, Kilsheelan and Temple Michael, two pastors are registered for the *same* parish. Indeed the conclusion seems inevitable that, for one reason or other, some priests are provided on Government paper with merely matter-of-form parishes. A clause in the Act probably explains the manipulation: it was prohibited to any Parish Priest to have a curate, coadjutor or other assistant; thus it became necessary to supply assistants with nominal pastorates.

The present Registration took place in 1704 by virtue of an Act of Queen Anne passed the previous year. The list was printed in 1705 and published by Andrew Crook of Dublin; it was republished in the "Catholic Registry" of 1838 and some years later, it was reprinted in the "Irish Ecclesiastical Record." There is much error in place-name spelling and abundant evidence of careless record or copying, but the Register is of decided historic value. The Act provides that no Popish Priest shall remove out of the County in which he is registered: it moreover provides that any priest who conforms to Protestantism shall receive a pension of £20 to be levied off the place in which he had been hitherto ministering.

THE PERVERT ROLLS, 1713-94.

The Laws against the clergy achieved little for their authors' purpose; they made martyrs and stiffened the national back, which was not according to their framers' intention. One sad result of the Penal Laws was the gradual defection of the Catholic gentry—Powers, Butlers, Burkes, etc., who were mostly landholders. To save their acres for their children these unfortunate men made a formal renunciation of their Catholicity. No doubt—and we have ample evidence of the fact in the popular vernacular literature of the time (*Cfr.* Donnchadh Ruadh, Pierce Fitzgerald, etc.)—the spineless gentlemen intended their lapse to be only temporary. But the expected delivery, from what they thought their necessity, never came in their lifetime. Most of them, it is true, returned to the Church when pressure lessened or death threatened, but their children, brought up in indifference and married into Protestantism, were lost to the Faith and their descendants to-day carry their dishonoured old Catholic names into unCatholic temples. Fortunately for the Irish historian the "Convert" Roll (1713-1767) had been, in part at least, copied, before the disastrous Record Office fire of 1922, by the writer's old friend, the late I. R. Jennings and, thanks to the latter's industry and to the courtesy of Canon McGuirk of Dublin into whose hands the transcripts have come, we are able to give the list of formal recanters (Waterford and Lismore).

Recanter	Residence	Date of Certificate
Dobbin, Anne ...	... City of Waterford	Apr. 1723
Lumbard, James ...	... Castlemartyr (merchant)	Mar. 1717
Meagher, Philip ...	... Clonmel	Apr. 1719
Meagher, Anne (wife of Philip)	... Clonmel	Apr. 1719
Mandeville, Valentine ...	... Clonmel	... 1722
Nagle, Antony ...	... Clonmel	June 1722
Fitzgerald, Elinor ...	... Knocknaskeagh	... 1727
Hackett, Denis ...	... Dungarvan	... 1727
Kennedy, Mary and Dan	... Kilcaroon	... 1727
Landers, Maurice ...	... City of Waterford	... 1727
O'Dell, Francis ...	... Dio. of Lismore	... 1729
Power, Nicholas ...	... Ballyhane	... 1728
Breen, Catherine, als. Hore	... Dungarvan	... 1734
Boisrond, Joas., als. Neive	... Waterford	... 1738
Cullenan, Anne, Spinster	... Clonmel	... 1733
Donnell, Jeremiah ...	... Clonmel	... 1738
English, Honor, als. Higgins	... Monerlargy	... 1737
Fitzgerald, Richard ...	... Kilmeadan	... 1736
Green, Catherine ...	... Dungarvan	... 1737
Madden, Malachy, Gent.	... Cahir	... 1733
Merrit, Mary, als. Walsh	... Ardmore	... 1734
Poulter, Catherine, als. Longford	... Waterford	... 1737
Tobin, Ellen ...	... Kilmanaghan	... 1735
Butler, John ...	... Kilcash	... 1739
Smyth, Elizabeth ...	... Keereen	... 1713
Bryan, Philip, Clike. ...	... Clonmel	... 1744
Donnell, Richard ...	... Carrick	... 1743
Walsh, John ...	... City of Waterford	... 1744
Coughlan, David ...	... Lismore	... 1747
Corkery, Dan, merchant	... Clogheen	... 1780
Fitzgibbon, Andrew ...	... Shanrahan	... 1736
Fitzgibbon, Maurice ...	... Lismore	... 1746
Guinan, Catherine ...	... Tallow	... 1756
Hickey, Maurice, shoemaker	... Clogheen	... 1747
Leary, Denis ...	... Clogheen	... 1756
Murphy, John, farmer	... Ballyboy (Clogheen)	... 1776

Recanter	Residence	Date of Certificate
Murphy, Elizabeth	... Ballyboy (Clogheen)	... 1776
Power, Nicholas	... Whitechurch	... 1746
Shepherd, —	... Clogheen	... 1747
Shepherd, Mary	... Clogheen	... 1747
Sullivan, John	... Shanrahan	... 1747
Hawe, Morgan	... Shanrahan	... 1748
Lucett, John, Clke.	... Ballyboy (Clogheen)	... 1756
Lucett, Elinor	... Ballyboy (Clogheen)	... 1756
Bryan, Honor	... Abbey (Inislounaght)	... 1753
Dance, James	... Abbey (Inislounaght)	... 1754
Mandeville, Edwd	... Carrick	... 1752
M'Girwe, Eliz.	... Lismore	... 1752
McGrath, Mary	... Whitechurch	... 1754
Quarry, Elinor	... Whitechurch	... 1753
Smyth, Walter	... Clonmel	... 1753
Shea, Catherine	... Clonagam	... 1754
Coleman, John, farmer	... Ballyneal (Co. W.)	... 1756
Power, Thomas	... Park	... 1755
Power, Pierce	... Glynn	... 1757
Anderson, John, victualler	... Dungarvan	... 1758
Bull, Matthew, fisherman	... Dungarvan	... 1758
Connor, Thomas	... Co. Waterford	... 1758
Finn, Charles	... Creaghcloghey (Dio. Lismore)	1757
Fitzgerald, Pierce, gent.	... Pillpark	... 1759
Gee, Thomas	... Ardmore	... 1759
Morrisson, William, wheelwright	... Dungarvan	... 1757
Moran, William	... Dungarvan	... 1758
O'Donnell, Richard, Esq.	... Carrick-on-Suir	... 1759
Mandeville, Edward, Esq.	... Ballydine	... 1759
Power, John	... Clashmore	... 1757
Power, Richard	... Clashmore	... 1758
Roche, Penelope	... Sapperton	... 1757
Ryan, Thomas	... Clonmel	... 1761
Ryan, Rev. Philip	... Ardmore	... 1761
Thomey, Arthur	... Dungarvan	... 1759
Bryan, James	... Ardmore	... 1761
Barnes, Henry	... Templetney	... 1761
Broderick, Jane	... Tallow	... 1763
Corkeran, Ellinor	... Whitechurch	... 1761
Cotter, Mary	... Dungarvan	... 1763
Daniel, James	... Abbey (Inislounaght)	... 1761
Dunphy, Ellinor	... Waterford	... 1763
England, Richard, schoolmaster	... Waterford	... 1761
Gleeson, Mary	... Lismore	... 1763
Mandeville, James	... Ballydine	... 1763
McGrath, Dan	... Lismore	... 1762
Power, Rev. John	... Tallow	... 1763
Tertigal, Mary	... Waterford	... 1760
Tertigal, James	... Waterford	... 1760
Walsh, James	... Ballyporeen	... 1761
Burn, Anne	... Waterford	... 1763
Butler, John, Esq.	... Garryricken	... 1765
Bolan, Dan	... Clonmel	... 1768
Byrch, Mary	... Carrick	... 1767
Daniel, Peter	... Ballyneal	... 1768
Dart, Mary	... Lismore	... 1768
Fling, John	... Kilmeadan	... 1765
Forth, Anne	... Waterford	... 1766

Recanter	Residence	Date of Certificate
Gough, Mary	... Tooreen	... 1765
Gee, James	... Ardmore	... 1766
Gee, Thomas	... Grange	... 1766
Griffith, Elizabeth	... Tubrid	... 1766
Griffith, Elizabeth	... Burgess	... 1766
Husham, Catherine, widow	... Whitechurch	... 1763
Hennessy, John	... Templetney	... 1764
Kennedy, Mary	... Rathronan	... 1763
Leary, Mary	... Waterford	... 1763
Leonard, Thomas	... Tallow	... 1765
Mitchell, Margaret	... Lismore	... 1768
Morris, Thomas	... Waterford	... 1768
Moloney, Grace	... Tubrid	... 1767
Mandeville, Edward, Dr. of physic	... Carrick	... 1767
Neall, Catherine	... Rossmire	... 1768
Power, James	... Ballyshoonach	... 1763
Power, Mary	... Kilgrant	... 1763
Purcell, Anne	... Waterford	... 1765
Power, Alice	... Waterford	... 1765
Power, William, gent.	... Clashmore	... 1767
Raymund, Ellen	... Tubrid	... 1766
Aylward, Rev. Patrick, priest	... Waterford	... 1769
"On 25th inst (April, 1769) Mr. Patrick Aylward, Popish Priest renounced the errors of Popery in Christ Church, Waterford" (Freeman's Journal, April, 1769).		
Burke, William	... Cahir	... 1768
Bible, Margaret	... Tallow	... 1768
Commins, Richard	... Rathronan	... 1768
Creagh, John	... Rathronan	... 1768
Clarke, Margaret	... Crooke	... 1768
Commins, Mary	... Tallow	... 1769
Condon, James	... Tallow	... 1770
Crawford, Thomas	... Dio. of Waterford	... 1771
Corr, James	... Maylordstown	... 1796
Clint, Anne	... Cappoquin	... 1771
Dant, Luke	... Tallow	... 1766
Daly, Denis	... Tallow	... 1791
Elliott, Rose	... Garrangibbon	... 1768
Gore, William	... Clonmel	... 1768
Gray, Anne	... Ballinloch	... 1768
Hennessy, Thomas	... Mothel	... 1768
Hanrahan, John	... Clonmel	... 1769
Healy, Bridget	... Dungarvan	... 1770
Hore, Elizabeth	... Tubrid	... 1771
Keneally, Lawrence	... Cahir	... 1768
Kennedy, Murtagh	... Clonmel	... 1769
Kennedy, Mary	... Clonmel	... 1769
Kiely, John	... Tallow	... 1770
Mandeville, Edward, Dr. of Physic	... Co. Waterford	... 1768
Maguire, Michael	... Lismore	... 1769
Molloy, Elizabeth	... Lismore	... 1769
Meagher, Anne	... Clonmel	... 1770
McGiverny, John	... Clonmel	... 1770
McCarthy, Dennis	... Clonmel	... 1770
Moor, Joseph	... Clonmel	... 1770
Mason, James	... Clonmel	... 1770
Mooney, Patrick	... Clonmel	... 1770
Meara, Roger	... Tallow	... 1770

Recanter	Residence	Date of Certificate
Neagle, Athanasius ...	... Affane ...	... 1769
Power, William ...	... Dungarvan ...	... 1769
Power, William, ...	... Tallow ...	... 1769
Seakey, Mary ...	... Clonmel ...	... 1769
Telotte, Peter ...	... Curraghmore ...	... 1771
Ward, Catherine ...	... Tallow ...	... 1770
Browne, John ...	... Shanrahan ...	... 1772
Connell, Honor ...	... Tallow ...	... 1773
Grid (?), Margaret ...	... Dungarvan ...	... 1771
Hogan, John, farmer ...	... Co. Waterford ...	... 1772
Haughton, Thomas ...	... Ballyhane ...	... 1774
McAnnerney, Bridget ...	... Tubrid ...	... 1773
Meehan, Margaret ...	... Tubrid ...	... 1774
Mandeville, — ...	... Rathronan ...	... 1794
Mulcahy, Thomas ...	... Whitechurch ...	... 1794
Mulcahy, Elenor ...	... Whitechurch ...	... 1794
Walsh, Margaret ...	... Kilcash ...	... 1771
Walsh, Bridget ...	... Waterford ...	... 1772
Foley, John ...	... Lismore ...	... 1777
Farrell, John ...	... Clonmel ...	... 1783
Butler, Dame Sara, als. Barron	... Cahir ...	... 1796
Christian, Mary ...	... Clonmel ...	... 1784
Drought, Richard ...	... Ballyboy ...	... 1790
Hayes, Michael ...	... Dungarvan ...	... 1769
Vize, Phinias ...	... Clonmel ...	... 1790

The reader will look, and look in vain, through the foregoing list for reference to the leading Power line—the House of Curraghmore. This is because the noble house in question had lapsed from the Faith long before 1713. Defection here, when it did take place, was not through recantation but, apparently, through agency of a mixed marriage, helped perhaps by the Court of Wards. By the way, the tame Catholic editor of the Power Family Memoir does not even allude to the matter, although he has room for the long “ghost story” and other such things. The fall of Curraghmore seems to have happened in this way:—John Óg Power, son of Richard 4th Baron Le Poer and Curraghmore, was killed by the Fitzgibbons some time in 1599 or 1600 and in his father's life time. John Óg by his wife, Helen, dau. of Viscount Buttevant, left a son John, 5th Baron, who being fatherless, was at an early age ordered to England for his education; education, in this connection, is a euphemism for proselytism. Apparently, however, Baron John returned—still a Catholic. Some years later we find him certified to be a lunatic and, on the score of his infirmity, he escaped transplantation and the loss of his estate under Cromwell. For the story of his clever daughter and her naive scheme to outwit Cromwell, there does not appear to be any authority; John seems to have had only one daughter, Catherine, who became grandmother of William Pitt, Earl of Chatham. Actually John did forfeit as an “Irish Papist” but, apparently, his forfeiture was little more than a formality, for he was restored almost immediately. John's eldest son, Richard, the 6th Baron, who was created Earl of Tyrone in 1673, had married, in 1654, Dorothy Annesley, daughter of the Earl of Anglesea. This lady was a stout Protestant, and as such, she brought up her four children in the new faith. According to spies and informers Lord Power became deeply involved—together with his associate, Bishop Brennan,—in plots against the Crown. There was, almost certainly, not a word of truth in the plot allegations but intimacy with the Bishop was real enough. For Jacobite sympathies and aid, Earl Richard was finally taken and lodged in the Tower of London where he ended his days, October, 1690. Richard left two sons, John and James, who succeeded to the earldom in the order named, and lived and died Protestants.



Hapley



J. Power



+ D'O'Brien



+ W. Abraham



+ N. Foran

They are buried in the Protestant church, Carrick-on-Suir. With James the male line ended in 1704; his daughter and heiress, Lady Catherine Power, married the first Beresford in 1717; in this gentleman's person the Earldom of Tyrone was revived by special Act of Parliament. It was Lady Catherine who built the well-known "Shell-house" at Curraghmore. It is, by the way, a curious, but notorious, fact that, in the tradition of the countryside, Lady Catherine is always regarded as a Catholic. The truth appears to be that, in the popular tradition, aforesaid, her story has become confused with her cotemporary, Lady 'Veagh's. Lady Catherine's father and uncle are also believed by the people to have belonged to the old faith; they were, admittedly, strong Jacobites.

APPENDIX XII.

BISHOPS OF LISMORE AND WATERFORD.

[Authorities :—Gams, "Series Episcoporum"; Eubel, "Hierarchia Catholica Medii Aevi"; Ware, "Irish Bishops"; Brady, "Episcopal Succession."]

(1).—LISMORE :—

Carthage, otherwise Mochuda (abbot and bishop)	...	d. 637
Hierologus, otherwise Theologus (abbot and bishop)	...	d. 698
Colman, otherwise Mocholmog	...	d. 702
Cronan, son of Finbarr ("the Wise")	...	d. 717
Colman O'Liathain	...	d. 725
Macoge	...	d. 746
Ronan (? not consecrated)	...	d. 763
Cormac O'Culenan (Cronan)	...	906-18
O'Mail Sluaig	...	d. 1025
Moriertach O'Selbach	...	d. 1034
MacAirthir	...	d. 1064
Maelduin O'Rebacain	...	d. 1091
Mac Mic Aeducan	...	d. 1113
Gilla Mochuda O'Rebacain (abbot only)	...	d. 1129
Malchus, "plenus dierum atque virtutum" (S. Bernard). cir.	...	1134
Christian O'Conarchy, Cist., Legate Apostolic, resigned, cir.	...	1175
Felix, attended Lateran Council, 1179; resigned, 1203	...	d. 1206
Malachy O'Heda (Odanus); not identical with Felix, as supposed; died at Slieve Gua—on a journey	...	d. 1206
Thomas; omitted by Gams and Ware	...	—
[Mandate of Honorius III. for removal of any unlawful holder of Lismore bishopric. Robert, bishop of Waterford was the person aimed at].		
Robert of Bedford	...	d. 1222
Griffin Christopher	...	d. 1246
[A mandate of Innocent IV. (1245), provides that, on account of age, the bishop of Lismore be put on the retired list and that a pension be allotted him out of the see revenues].		
Alan O'Sullivan, Dominican, trans, from Cloyne	...	d. 1252
Thomas	...	d. 1270
[Mandate of Innocent IV., that Thomas, bishop elect, be first ordained, and then consecrated].		
John Roche (de Rupe)	...	d. 1279
Richard Cor	...	d. 1303
William Fleming (le Fleming), el. 1309	...	d. 1321
Lohn Leynach	...	d. 1354
[sedes vacat iv. annos]		
Thomas le Reve; was for a while Chancellor of Ireland	...	d. 1393

(2).—WATERFORD :—

Malchus; a Benedictine; consecrated 1096	...	d. 1136
Maolisa O'Imar	...	1152
Tostius (? Rostius), a Dane; present at Synod of Kells	...	1179
Augustine; an Englishman; attended Lateran Council	...	1200
Robert succeeded in	...	d. 1209
David Walsh, was murdered by Flann, King of Decies; succ. 1204	...	d. 1222
Robert; was interdicted and excommunicated by Pope Innocent III. for his acts of violence against the bishop of Lismore; succ. 1210	...	1227.
William Wall; succ. 1223.		
Walter, a Benedictine of St. John's Priory, Waterford, succ. 1227.		
Stephen; was bishop in 1238 and in 1246.		
Henry; succ. 1249	...	d. 1251
Philip; he is not given by Ware; succ. 1252.		
William; not given by Ware; he was dispensed on account of illegitimacy; succ 1255	...	d. 1272
Stephen de Fulburn; a Hospitaller; succ. 1273; trans. to Tuam, 1286.		
Water de Fulburn; a Franciscan, and brother to his predecessor	...	d. 1307
Matthew	...	d. 1322
Nicholas Welified; conscr. Palm Sun., 1323	...	d. 1337
Richard Francis; conscr. 1338	...	d. 1348
Robert Elyot; conscr. 1349; deprived by the Pope the following year; he is not given by Eubel.		
Roger Cradock; a Franciscan; trans. to Llandaff, 1362		
[Confirmation to him (1355) of letter Pope John XXII, uniting the Sees of Waterford and Lismore; the original letters of John had been lost].		

(3).—WATERFORD AND LISMORE :—

Robert Read, S.T.M.; a Dominican; transl. to Carlisle, 1396.		
Thomas Sparkford; an Englishman—graduate of Oxford	...	d. 1397
John Deping; a Dominican	...	d. 1399
Thomas Snell; transl. to Ossory	...	d. 1405
Roger Appleby; transl. from Dromore; there is reference in a Papal letter (1407), "ad reprimandas insolencias," to an application of his to be allowed to hold the dioceses of Waterford and Lismore together with Ossory	...	d. 1409
John Gees; a Carmelite and ecclesiastical writer; deprived in 1414 for erroneous doctrine.		
Thomas Colby; a Carmelite; transl. from Elphin, 1414; deprived; he is not given by Ware or Gams.		
John Gees; restored, 1422	...	d. 1425
Richard Cantwell; he was only a sub-deacon at date of his appointment and he was given permission to be ordained to priesthood on any double or Sunday. On a false report of Richard's death in 1438 Thomas Bird, a Dominican, was nominated, but was not consecrated. Richard died, 1446, and was buried in the wall of his Cathedral.		
Robert Power; apptd. 1446; d. 1471; during his episcopate—in 1459—the Dean and Chapter of Waterford received an indult from Pope Pius II. to have "when their business requires it" Masses celebrated in their church one or more hours before daybreak and this by themselves or by other fit priests. In his time also leave was given for inclusion of St. Mary's, Kilmeadan, St. Mary's, Reiske, and St. Mochorog's, Ballygunner, in the Chapter of Waterford.		



Most Rev. Dr. John Power.



Most Rev. Dr. Pierse Power.



Most Rev. Richard A. Sheehan.



Most Rev. John Egan.



Most Rev. Bernard Hackett.

Richard Martin; a Franciscan; succ. 1472.	
John de Cutwort; succ. 1475; resigned 1480.	
Nicholas O'Hennessy; Cistercian Abbot of Fermoy; succ. 1480	
John Bulcamp; succ. 1483	
Thomas Purcell; succ. 1486	... d. 1517
Nicholas Comyn; tr. from Ferns; resigned, 1551	
John MacGrath; a Franciscan; appointed by the Pope, 1550, "to succeed Thomas Purcell." This appointment is, of course, ignored by Ware and is unrecorded by Gams though it is given by both Eubel and Brady, neither of whom throws any light on the bishop's subsequent history.	
Patrick Walsh; schismatically consecrated but reconciled later	... d. 1578
Nicholas Fagan; Cistercian abbot of Inislounaght; he is not given by Brady; most probably he was not consecrated	... d. 1617
John White; Vicar-Apostolic, only	1578-1600
James White	1600-1613
Thomas Walsh	1613-1626
Patrick (De Angelis) Comerford; Eremita of St. Augustine	1628-52
Thomas White; <i>circ.</i> 1661	} Vicars General
Robert Power, 1652-71	
John Brenan	1671-93

[At 1685 Gams gives the appointment of Edward Connery as bishop, but this is certainly an error. Connery may have been created Vicar General, that year. Probably he is identical with Edward "Tonnelly" registered at Nenagh, July 11th, 1704, as Parish Priest of Clonmel].

Paul Bellew; Vicar-Capitular only	... 1693-6
Richard Pierse; spent most of his episcopate in France	1696-1739
Sylvester Lloyd; a Franciscan	1739-50
Peter Creagh; coadjutor-bishop since 1745	1750-74
William Egan; coadjutor-bishop since 1771	1774-96
Thomas Hussey	1797-1803
John Power I...	1804-17
Robert Walsh	1817-21
Patrick Kelly; trans. from Richmond, U.S.A.	1822-29
William Abraham	1829-37
Nicholas Foran	1837-55
Dominick O'Brien	1855-73
John Power II	1873-87
Pierse Power; coadjutor-bishop since 1886	1887-89
John Egan	1889-91
Richard Alphonsus Sheehan	1891-1915
Bernard J. Hackett	1916-31
Jeremiah Kinane	1932

NOTE—The succession, 1475-86, is given somewhat differently by Gams and Ware.

SPECIAL PRIVILEGES TO THE CHURCH OF LISMORE

(From MS. F. 3. 16. T.C.D. as printed in Begley "The Diocese of Limerick, p. 443).

"Privilegia et specialia indulta concessa civitati et ecclesiae Lismorensi, ejus territorio et Maneriis ab extra auctoritate sacri provincialis concilii in civitate Limericensi dicesimo die Augusti, A.D. MDII. cum amplexissimo exequutoriali processu multis sigillis autenticis roborato, cujus summa in compendiis cum multis aliis statutis necessariis.

"Imprimis quod de retro et in perpetuum nulla fiat distributio scotorum et turbariorum nec venatorum quorumcunque etiam domini comitis Desmoiae in civitate aut populo suo privato neque in maneriis domini episcopi ab extra sub poena majoris excommunicationis et interdicti ecclesiasticae ipso facto contra violatores horum privilegiorum, toties quoties.

"Item promittit concilium quod justitarius domini regis aut dominus comes Desmoniae casu ibidem advenientes de honesta tamen comitiva equitum et peditum juxta qualitatem tenenda illuc recipiantur hoc semper licentia petita et obtenta."

APPENDIX XIV.

REV WILLIAM EGAN'S CLAIM (1753-5) TO THE PASTORATE OF CLONMEL.

Rev. William Egan's appeal, as prepared for Propaganda (Typis Bernabo, 1755) sets out that—

Although Father Egan was, in 1753, presented by the venerable society of St. Paul, in virtue of ancient and constant right, and, although he was instituted by the Archbishop of Cashel and in actual possession, nevertheless the Rev. William O'Donnell—on pretext of a vacancy and making no mention of the Society's right—asked for and obtained the parish of Clonmel. The appellant explains that owing to heretical occupation, and consequent difficulty of procuring the necessary documents, he was unable to present his case in full and the result was that the S. Congregation held the *Jus Patronatus* not proven. This decision is destructive of the right which, from time immemorial, the Confraternity of St. Paul has exercised. Previous to the Suppression there had existed in many parts of Ireland the custom by which the people of a parish choose their own pastor, and that such a custom obtained in Clonmel is clear from papers in the Corporation Archives, which it is now impossible for Catholics to abstract. With much difficulty a declaration to this latter effect was got from Peter Ferreter, Secretary to the Corporation and Notary Public. Owing to raging persecution—involving destruction of churches—Catholicity dared not show itself in public. As soon, however, as the Faithful of Clonmel, almost all of whom were enrolled in the Society of St. Paul, were able to do so, they built a church and an hospital (xenodochium) as two most trustworthy witnesses prove. To reward the fidelity of Clonmel the Holy See confirmed the ancient privilege of the Society by a solemn instrument *sub sigillo*, which R. D. Doyle and D. de Vite testify to have seen. This document was seized by the heretics during the outbursts of 1744-6, as D. Kiski bears witness. Wherefore, from times beyond human memory, the Society nominated and presented—as five of the most respectable parishioners testify to have been done in the cases of Signori Tonnery, Luke White and Thomas Hennessy. James Stritch, over seventy years of age, deposes to this and also to the polling majority of Father Hennessy over Father Crowe (Creagh) while D. O'Doherty testifies to the admission made to him by Crowe that the latter had been defeated in the voting. The fact was further corroborated by Dominick Kenerty. When the late Father Hennessy died and the late vacancy

occurred Rev. W. O'Donnell became a candidate, under the patronage of Lord Cahir, who wrote to the Confraternity in his favour. Father O'Donnell was well aware of all these facts and, when defeated, he had recourse to subterfuge, by applying to Rome for the parish and suppressing a fact of vital importance. All authorities are agreed that a lay patronage does not fall under the rule of reservation as to months. Undoubtedly Clonmel is *de jure* a lay patronage. It is in this connection to be remembered that, since the Suppression, the Confraternity of St. Paul has, *de novo*, bought the site, built the church and erected the almshouse (or hospital). From this total rebuilding arises a *jus patronatus favore edificantis*. The testimony of rebuilding is by tradition and to this very day the Society continues to discharge the obligation of keeping in repair, etc.

Objection I.—Consent of the Ordinary is required to constitute the claim advanced.

Answer.—Such consent is implied in the present case, against which the want of written instrument is no valid argument; Catholics dare not keep such documents nor can they now have access to them.

Objection II.—The Confraternity's privilege is entirely gratuitous.

Answer.—It is not; there lies on the members the duty of rebuilding and repair.

Objection III.—All witnesses in the case are prejudiced—being parishioners.

Answer.—It cannot be otherwise, as all the Catholics of Clonmel are parishioners and the other inhabitants are heretics whose evidence, could it be procured, would be worthless.

Objection IV.—There was no concursus.

Answer.—No concursus is required in cases of lay patronage and, anyhow, there is ample reason in the state of the country for omission of concursus.

Finally, it is scandalous in a heterodox city that the pastor chosen by the people and to whom they are attached should be removed in a manner hurtful to their feelings and contemptuous of their competence.

DEAN HEARN'S RETURNS, WATERFORD AND LISMORE, 1801.

(From Castlereagh's Memoirs).

A Return (upon an average) of the Yearly Emoluments of the Roman Catholic Bishop and Clergy of the United Dioceses of Waterford and Lismore.

Bishop, Thomas Hussey, D.D. By proxies from his Clergy, etc., and £50 out of Clonmel parish, £300. Catholic Dean of Waterford, Thomas Hearn; no emoluments as such.

PARISHES	PARISH PRIESTS	Dues by Easter and Xmas Offer- ings	Dues by Mar- riages B'tisms and Dirges	Total
1. Trinity, Waterford ...	Thos. Hearn and Curate by collection once a year	£115	£120	£235
2. Carrick-on-Suir ...	John McKenna, 2 Curates	95	115	210
3. Clonmel ...	Thos. Flannery, Deservitor, 1 Curate	98	118	216
4. Clogheen ...	Jas. Keating, 1 Curate	90	110	200
5. Lismore ...	Daniel Lawlor 1 Curate	90	129	219
6. Tallow ...	Thomas Hearn	50	91	141
7. Dungarvan ...	Thos. Keatinge, 1 Curate	100	168	268
8. Ballybricken, suburbs of Waterford ...	Wm. Power, 1 Curate	110	110	220
9. St. Patrick's, W.ford ...	Francis Hearn, 1 Curate	56	60	116
10. St. Stephen's, W.ford ...	Francis Ronan	30	30	60
11. St. John's, suburbs of Waterford ...	John Power, 1 Curate	50	50	100
12. Passage and Crook ...	Timothy Hearn, 1 Curate	70	74	144
13. Tramore ...	Nich. Phelan, 1 Curate	70	74	144
14. Reisk and Dunhill ...	William Keating	50	54	104
15. Rossmire ...	Math. Morrissey, 1 Curate	40	40	80
16. Portlaw & Kilmeadan ...	Math. Power, 2 Curates	80	80	160
17. Mothill ...	Ed. Prendergast, 1 Curate	60	90	150
18. Carrickbeg ...	Wm. Lonergan, 1 Curate	55	30	85
19. Ballyneal ...	Thos. O'Connor, 1 Curate	50	100	150
20. Kilcash ...	Thos. Anglin, 1 Curate	70	70	140
21. Rathronan ...	Patrick Tobin, 1 Curate	41	47	88
22. Cahir ...	Michael Keating, 1 Curate	50	50	100
23. Ardfinnan ...	T. Flannery, 1 Deservitor	50	70	120
24. Tubrid ...	John Hearn, 1 Curate	100	100	200
25. Capperquin ...	Thomas Flannery	50	50	100
26. Modeligo ...	John Phelan	40	60	100
27. White Church ...	Wm. Moran, 1 Curate	64	127	191
28. Clashmore ...	William Flynn, 1 Curate	45	80	125
29. Temple Michael ...	Patrick Phelan, 1 Curate	45	80	125
30. Ardmore ...	Walter Mullooney, 1 Curate	50	80	130
31. Ring ...	Edmund Prendergast...	20	15	35
32. Abbeyside ...	James Power	40	44	84
33. Stradbally ...	Vacant, 1 Curate	50	75	125
34. Kilrossenty ...	Edm. Power	50	60	110
35. Kilgobonet ...	Patrick Walsh, 1 Curate	50	50	100
36. Seskinane ...	William Power	50	50	100
37. Newcastle ...	John Walsh	40	70	110

NOTE 1.—That all Curates live with their respective Parish Priests where they get each, diet, lodging, etc., and support for one horse, together with a yearly salary of £10.

NOTE 2.—That besides the twenty-nine Curates now employed (two of whom are Regulars) there are three superannuated Parish Priests, who have pensions of £20 each, out of their former parishes, namely, Portlaw, Stradbally and Temple Michael. There are also three Secular Priests unfit for labour from illhealth, supported by gratuitous donations from the clergy, etc.

NOTE 3.—That our monastic houses are, Order of St. Francis, three, namely :—

One in Waterford, number of subjects—3.

One in Clonmel, number of subjects—2.

One in Curraheen, number of subjects—2.

Order of St. Augustine, one in Dungarvan, number of subjects—2.

Order of St. Dominic, one in Waterford, number of subjects—2.

They assist the Pastors when called upon, and, make out their support by quests at chapels and among the farmers.

CATHOLIC CHAPTERS.

One at Lismore, the Dean and Prebends all dead, no fund for the support of either when established.

One in Waterford, the members all dead except the Dean ; no fund for its support.

The present Catholic Bishop has ordered all his emoluments arising from the Diocese to be laid out on poor schools, and the purchase of a house, with other charitable purposes.

A faithful return, done in Waterford this 24th of November, 1801.

THOMAS HEARN,

Catholic Vicar-General and Dean."

EDITOR'S NOTE.—The strange word "deservitor" evidently means—Administrator. Rev. Thomas Flannery, though canonical Parish Priest of Ardfinnan, is Administrator (only) of Clonmel, where, presumably, he remained, as acting pastor, till 1810. In the year named, on death of Dean Hearn, the bishop took over Holy Trinity in lieu of Clonmel and collated Father Flannery to the latter. Similarly, and at the same time, the acting pastor of Ardfinnan became canonical Parish Priest.

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